SRI SWAMI SIVANANDA

Born on the 8th September, 1887, in the illustrious family of Sage Appayya Dikshitar and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and an innate feeling of unity with all mankind.

His passion for service drew him to the medical career; and soon he gravitated to where he thought that his service was most needed. Malaya claimed him. He had earlier been editing a health journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all; dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind renounced his career and took to a life of renunciation to qualify for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jivanmukta.

In 1932 Swami Sivananda started the Sivanandashram. In 1936 was born The Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 Swamiji undertook a lightning tour of India and Ceylon. In 1953 Swamiji convened a ‘World Parliament of Religions’. Swamiji is the author of over 300 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read Swamiji’s works is to drink at the Fountain of Wisdom Supreme. On 14th July, 1963 Swamiji entered Mahasamadhi.

COMMON PRAYER

समान वा आकृति: समाने हृदयानि वः ||
समानमस्तु वो मनो यथा वः सु सहायति ||

May the purpose be common, common the assembly, common the mind; so be your thoughts united. Worship with your common offerings.

अन्या वो अन्यां मध्यन्यान्यास्यां उपावत ||
ना सर्वाः संविदा ना हर्क ने प्रावता व चः ||

Help one another, assist one another in your tasks. Be all one-minded and carry out what I say.

अनुज्वत्स: पितृं पुत्रो माता: भवतु यथा: समना: ||
जायं पते मधुमलों वाचं वदतु शान्ति वाम ||

One-minded with his mother let the son be loyal to his sire. Let the wife, calm and gentle, speak words sweet as honey to her Lord.
No brother hate his brother, no sister to sister be unkind. Unanimous with one intent, speak ye your speech in friendliness.

Intelligent, sweet-tempered, rest united, friendly and kind, sharing each other’s labours. Come speaking sweetly each one to the other. I make you one-intentioned and one-minded.

Let what you drink, your share of food be common, together with one common bond I bind you. Serve the Lord, gathered round Him like the spokes about the chariot’s nave.

With binding charm I make you all united, obeying one sole leader and one-pointed.

May there be welfare to the whole world! May all beings devote themselves to doing good to others! May all evils subside! May the world be happy in all ways!

Felicity to me may Vinayaka grant!
Felicity to me may Sarasvati grant!
Felicity to me may Mahesvara grant!
Felicity to me may Sadasiva grant!

For the attainment of the highest end, I meditate upon the Supreme Guru, the Lord of Bhavani, the Primal Being, ever having a calm face, He who is spoken of as the first utterances, in all the Vedas, whose hands are ever shining with the symbol of wisdom (Jnanamudra) with a bonfire and serpent, He who is bedecked with garlands of pearls, and a crown, ever blazing forth with the rays of the moon, He who has made His abode at the foot of the banyan tree, He who removes the ignorance of all.

Om Santih, Santih, Santih!
I AM IMMORTAL BRAHMAN

I taste now the bliss of Nirvikalpa Samadhi
I am one with Para-Brahman
I am Brahman now.
I see neither distinction nor duality
All barriers have vanished
There is no language to describe this state.
I am bodiless and mindless
I am eternity and infinity
I behold myself everywhere
I am fearless and ageless
I am birthless and deathless.
I command the elements and gods now,
They carry out my bidding,
The sun shines on account of my lustre,
The fire burns on account of my Sakti,
The wind blows at my command.
Yama, Indra, Agni, Vayu and Varuna
Carry out my behests,
The eight guardians of the earth,
All Devatas and Ashta Vasus
Carry out my orders.
I am above Hiranyagarbha too,
Brahma, Vishnu, Siva
Are my manifestations.
Names and forms, pleasure and pain
Birth and death are not in me.
I am the whole, full, partless
Nothing can hurt me,
I am invincible and imperishable
I am the silent witness
Neither Karmas nor evil can touch me now.
I am non-enjoyer and non-doer
I am subtle all-pervading Chaitanya.

GURU GITA

(Thars—Sunaja)

Salutations, adorations, prostrations to Guru;
Guru is Brahma, Guru is Siva, Guru is Vishnu,
Guru is father, Guru is mother, Guru is real friend;
Serve him with all Bhav, wet with Bhakti,
He will teach you Brahma-Vidya, show the divine path.

Service of Guru is a great purifier.
Worship the Brahma-Vidya Gurus on Guru Purnima day,—
Narayana, Brahma, Vasishtha, Sakti, Parasara,
Vyasa, Suka, Gaudapada, Govinda, Sankara,
Padmapada, Hastamalaka, Trotaka, Suresvara;
They will bless you, they will teach you, they will protect you.

Guru’s grace is necessary for Self-realisation,
Have devotion to Guru as much as you have to the Lord,
Then only the truths will be revealed unto thee.
Do not expect a miracle from him to enter into Samadhi,
You will have to do yourself rigorous Sadhana,
He will inspire, remove pitfalls and all snares.

Do not find any fault in your own Guru,
If you find fault this will retard spiritual progress,
Worship him, deify him, glorify him;
Relation between Guru and disciple is very, very sacred
Do not break this certainly till the end of your life.

Your father gives only this physical body,
But Guru helps you to cross this ocean of Samsara,
He entirely changes your worldly nature,
His instructions serve as your eye-opener.
He helps you to drink the nectar of immortality,
You cannot repay his debts in millions of births,
Stick to one Guru steadily with faith and devotion
This is the best way to reach the goal quickly.
ONE MINUS ONE IS EQUAL TO ONE

Numerically, finite number one minus one is zero. It is not in this sense that the expression is used here. This has altogether deep philosophical significance.

The evolution and involution of this visible universe is considered here. One (1) represents the Imperishable Supreme Brahman, out of which this Universe has come out. Finally this Universe dissolves in Brahman alone. Even when the One Universe is taken out from that One Brahman, It (Brahman), the unchanging alone remains. It does not suffer any loss or diminution, because it is fullness. Thus One minus One is One.

Brahman is considered as Infinite. The Universe also has a relative Infinity in the sense that the wheel of Samsara or the cycle of birth and death is endless and infinite for the Jiva who is devoid of Brahma-Jnana. As long as knowledge of Brahman is not attained, Samsara is endless. It is without a beginning (Anadi). Brahman, as well as Samsara are beginningless (Anadi). Therefore, that Infinity (Brahman) minus this Infinity (Universe) is Infinity or Brahman, because the Infinite Brahman does not undergo any change.
**Part III**

**BRAHMA-VIDYA AND UPANISHADS**

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**PRACTICAL ASPECT OF PHILOSOPHY**

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Part 1

SAT-GURU

A Jivanmukta or Sat-Guru is a blessing to the world. He is a torch-bearer of wisdom or the divine light. He is a spiritual lighthouse to shed light to those who move in the ocean of ignorance. Glory to sages! Glory to Sat-Gurus!

A Jivanmukta or a liberated sage is the real Guru or spiritual preceptor. He is the Sat-Guru. He is identical with the Brahman or the Supreme Self. He is a Brahmavid or knower of Brahman.

He is extremely humble. He appears to be quite an ordinary man. He never advertises that he is a Sat-Guru or a knower of Brahman. He never says, “I am an illumined sage. I am an Avatara. I will give Mukti for many persons. I possess many Siddhis.” He is perfectly desireless.

He has no craving for money or name and fame. He has no desire to establish cult or Ashram. He simply works for the solidarity of the world and elevates people. He says, “I have neither followers nor disciples, neither possessions nor Mutts of my own.” He has no attachment to any person or any object. He never tries to establish cult or Ashram. He is absolutely free from ‘I-ness’ or ‘mine-ness’.

He never allows those who surround him to tell people that he has got Siddhis, that he is a great Mahatma. He does not like to come in the lime-light of publicity. He always hides himself. If he becomes famous in a place, he leaves the place at once.

If a man says, “I am a Mahatma, I am a realised soul, I am a Sat-Guru,” if his disciples advertise that their teacher is a Sat-Guru with many Siddhis, that he has exhibited many Siddhis, know that this man is an empty vessel that makes much noise. The Sruti emphatically declares “He who says ‘I

SAT-GURU

1
know Brahman does not know Brahman; he who says ‘I do not know Brahman’ knows Brahman.’

This world abounds with pseudo-Gurus. Beware of such persons. They exploit the innocent and credulous and throw them in the dark abyss. They will mislead people. It is like a blind man leading the blind. Siddhis keep a man far from God and God-realisation. Do not be carried away by the Siddhis of a man.

If you are elevated by the company of a person, If you find him simplest, unassuming, humble, tolerant, merciful, desireless, selfless, compassionate, loving and wise, take him as your Guru.

It is very difficult to know the glory of a Sat-Guru, even if you remain with him for several years. He is as deep as the ocean. His glory is ineffable. His knowledge is indescribable. His state is incomprehensible.

It is your duty to serve your Guru. Take care of his body. He will take care of your soul.

Possession of Siddhis is not the test to declare the greatness of a sage or to prove he has attained Self-realisation. Sat-Gurus do not exhibit any miracle or Siddhis. Sometimes they may exhibit in order to convince the aspirants of the existence of super-physical things, give them encouragement and instil faith in their hearts. A Sat-Guru is endowed with countless Siddhis. He possesses all divine Aisvarya, all wealth of the Lord.

If anyone exhibits Siddhis for the sake of name and fame and earning money and for bare selfish ends, know him to be a charlatan. Such a man loses his Siddhis after some time. There are many instances of this description.

The followers spoil the name of their Guru by making all sorts of advertisements regarding his powers. Spiritual preceptors should strictly warn their students not to do this. People have no faith in such teachers who are being advertised by their followers. People may be attracted towards such masters but soon they lose their faith, retrace their steps, abandon all connection and begin to criticise them. The public also are intelligent and wise. How long can one conceal things? Truth will come out at last. The crow with peacock’s feathers will soon be found out.

May this world be filled with sages who are rich in intuition and divine wisdom to guide the humanity! May the land be free from pseudo-Gurus! May you all shine as Jivanmuktas! May you all serve the sages with faith and devotion and obtain their blessings!

Guru and Adhikari

Direct realisation of the Self is a means to liberation. He who is endowed with the four means of salvation will be able to realise the Self. One can acquire these four qualifications viz., Viveka, Vairagya, Shat-Sampat and Mumukshutva by strictly following the duties of his own caste and order, by Tapas and selfless service, by propitiating his own Ishta Devata and serving a Guru.

He only who is devoted to his Guru and has done Upasana can comprehend the depths of the teachings of the Vedanta. You will find also in Sveta'svatara Upanishad. “Whoso hath highest love for God, and for the Guru as for God, to that Mahatman, the truths here taught shine in full.” (Section VI-23)

A true Sat-Guru is absolutely free from passion, anger, selfishness, greed, hatred and egoism. He is beyond worldly temptation. He is able to remove the ignorance of people. He can clear any kind of doubt. He can give practical, easy lessons to control the mind and the senses. His instructions are very impressive. Even an ignorant, proud man bends his head before him. He is able to take the students to the door of Moksha. He can remove the obstacles, pitfalls and snares on
the path. He is well-versed in the Vedas. He is sinless. He is an ocean of mercy. He is a friend to all.

He alone sits at the lotus feet of a preceptor who has knowledge of the Self and is also well-versed in scriptural knowledge and is able to grasp the Truth. In Gita also, Lord Krishna says, “Know it by means of prostration to the Guru, interrogation and service. The wise who have cognised the Truth will instruct thee in that Knowledge of the Self.” (Chap. VI-34).

In Upadesha Sahasri of Sri Sankara, you will find, “The Vedanta should be taught to one who has a calm mind, who has controlled his senses, who is free from faults as passion, etc., obedient, endowed with virtuous qualities, always humble and who is yearning for freedom.” (324-16-72)

The Guru will only impart spiritual instructions to that aspirant who thirsts for liberation, who duly obeys the injunctions of the Shastras, who has subdued his passions and senses, who has a calm mind and who possesses virtuous qualities like mercy, cosmic love, patience, humility, endurance, forbearance, etc. Initiation into the mysteries of the Brahman will fructify only when the disciple’s mind becomes desireless, and will produce Jnana in it.

The desire to attain knowledge of the Self will dawn only in the person who is free from desires, who has a pure mind, and who is quite disgusted with this worldly life. Such a man only is competent to hear, meditate and attain Brahma Jnana or knowledge of Brahman. When the knowledge of the Self dawns, ignorance which is the seed of bondage and the cause of Karma is totally eradicated and the aspirant attains Immortality and eternal bliss.

If any one possesses discrimination, dispassion and the sixfold virtues, then strong desire for liberation will manifest itself. Dispassion is the fruit of discrimination. Aspirants who have renounced the world are not able to reach the goal because they have not got burning desire for liberation throughout.

Faith, devotion, self-restraint, one-pointedness of mind, purity of heart, dispassion, desire for liberation and meditation are the immediate factors of liberation for the aspirant. He who is endowed with these qualities attains Immortality and Knowledge.

An aspirant should be firm as the Meru, free as the ether, fragrant as the jasmine, broad as the sky, forbearing as the earth, forgiving as parents, radiant as the sun, fearless as the lion, generous as Ranti Deva.

**Guru and Initiation**

Lord Siva lived with Pattinathar for some time and yet the latter was not able to recognise the Lord. The Lord left a small note which contained the following: “Even the broken needles will not follow you after your death” and disappeared. This opened the eyes of Pattinathar and had the effect of a Guru’s influence on him. Lord Krishna lived with Ekanath for some time under the name Sri Kandia and served him and yet Ekanath did not recognise the Lord in him. Therefore it is difficult for the aspirant to know and recognise his true Master when he sees him. The preceptor reveals himself in some way or the other to the aspirant out of compassion.

Help comes from the Lord to the aspirant in a mysterious manner. Just see how the Lord has helped the devotees in the following instances. Ekanath heard an Akasha Vani, a voice from the sky. It said: “See Janardhan Pant at Deva Giri. He will put you in the proper path and guide you.” He acted accordingly and found his Guru. Tukaram received his Mantra “Rama Krishna Hari” in his dream. He repeated this Mantra and had Darshan of Lord Krishna. Lord Krishna directed Namadev to get his higher initiation from a Sannyasin at Mallikarjuna. Queen Chudala assumed the form of Kumbha Muni, appeared before her husband Sikhidvaja in the forest.
and initiated him in the mysteries of Kaivalya. Madhura Kavi saw a light in the firmament for three days consecutively. It guided him and took him to his Guru Nammalvar who was sitting in his Samadhi underneath a tamarind tree near Tirunelvelly. Vilvamangal was very much attached to Chintamani, the dancing woman. The latter became his Guru. Tulsidas received instructions from an invisible being to see Hanuman and through Hanuman to get Darshan of Sri Rama.

Initiation does not mean reciting a Mantra into another's ears. If Rama is influenced by the thoughts of Krishna, the former has got initiation already from the latter. If an aspirant treads the path of truth after studying the books written by a Saint and imbibes his teachings, that saint has already become his Guru. Masters can initiate aspirants through their letters, thoughts, etc.

The method of initiation need not necessarily be the same for every aspirant. According to the yearning of the aspirant the Lord will arrange his guide suited to the temperament of the Sadhaka.

Vamadeva got knowledge of the Self while he was lying in his mother's womb. Mira was inspired by the idol of Lord Krishna. Narsi Mehta became God-intoxicated in a wonderful manner. Dattatreya had knowledge of Brahman from the twenty-four Gurus of whom you find a description in the eleventh Skandha of the Bhagavata Purana. Deep attachment to wealth and woman gives rise to renunciation in the case of some aspirants. The story of the Brahmin of Avanti and the life of Vilvamangal beautifully illustrate this statement.

The Lord has said in the Gita: “Dadhami Bhuddhiyogam tam yena mamupayanti te—I shall bestow on them the Yoga of Buddhi by which they attain to Me.” Sri Dattatreya had a very keen and sharp intellect by the aid of which he attained Jnana. Jada Bharata was a born Siddha. Indra had to serve Prajapati for 101 years before he got initiation from his Guru. Janaka was initiated by Yajnavalkya and Ashtavakra in his

kingly Durbar. Svetaketu was initiated by his father Uddalaka nine times. Nivrittinath was attacked by a tiger at Triambakeshvar and he rushed into the cave of Jnaninath, a disciple of Matsyendranath. He was initiated by Jnaninath into the mysteries of Yoga.

Initiation, inspiration and the attainment of knowledge depend upon the aspirant's personal efforts and his earnestness. The Lord's grace descends on him at the proper time, when his patient and sustained struggle for realisation was no longer necessary.

Some like Yogi Milarepa have to serve their masters arduously for a long time whereas some get the initiation in a flash. It depends upon the spiritual Sadhana and evolution of the Sadhaka. Yogi Milarepa underwent a series of struggles during his service of his Guru. He had to perform superhuman acts of heroism and bravery before he was initiated. Sages and Rishis of yore put their students to serve trials before they took them into their confidence. They intuitively knew whether a student was fit for initiation. The neophytes were entrusted with the work of tending the cows, bringing fuel from the forest for the Ashram, washing the clothes of the Guru and such other works which look like menial service in the eyes of the present-day Sadhakas. For Sadhakas like Svetaketu, Indra, Satyakama and others, every act was an act of Yoga or worship of the Guru.

To them nothing was menial. They dedicated everything to their masters with unselfish motive. Therefore, they quickly attained Chitta Siddhi, studied and mastered the Vedas and finally acquired the knowledge of the Supreme Self.

Gautama chose four hundred lean and weak cows and asked Satyakama Jabala, his disciple, to tend them and instructed him not to return before they became one thousand. Satyakama lived in the forest for a long time. A few days prior to his departure to his preceptor's Ashram, the gods Vayu, Agni and Sun instructed Satyakama in the knowledge of
Brahman and Gautama was astonished to see Satyakama shining with Brahmic splendour in his face.

Ashtavakra initiated King Janaka in the twinkling of an eye; the Devas initiated Khatvanga in a Muhurtha; some initiate their students through simple gazing; Sri Sankara inspired Totaka by mere Sankalpa. Therefore, it depends upon the ability, capacity and purity of the Sadhaka to receive the divine grace which elevates him to the exalted heights of supreme Joy and Bliss.

The aspirant should be ever watchful to receive spiritual instructions from whatever source it may come. Anyone who helps him in removing his ignorance, is a guide. But he who hastens the Sadhaka's spiritual progress and takes a lively and keen interest in his evolution is the real Sat-Guru. Just see how Dattatreya attained Knowledge of Self from even insentient beings. The aspirant before he desires the grace of the master should deserve it. The supply of divine grace comes only when there is a real thirst in the aspirant and when he is fit to receive it.

A sage or saint like Sri Sankara or Madhusudhan Saraswati can initiate a Sadhaka in any particular path for which the aspirant is fit. The Guru will find out by close study of the aspirant, his tastes, temperaments and capacity and decide for him the most suitable path. If his heart is impure, the teacher will prescribe selfless service for a number of years. Then the Guru will find out for what particular path the student is fit and initiate him in that.

A Bhakta will be initiated by a Bhakta saint in the path of devotion. A Jnani will initiate a student of Vedanta in the Mahavakyas. A Hatha Yogi or Raja Yogi can initiate another in that particular path. But a sage of perfect realisation, a Purna Jnani or Purna Yogi can give initiation in any particular path.

If a Bhakta saint is approached by an aspirant who wants to tread the path of knowledge, the former may direct the latter to the proper Guru for initiation, because the Bhakta did not have the Vedantic realisation of oneness. But a Jnani can initiate an aspirant in Bhakti Marga also because he has already realised the fruits of Saguna worship in the present or in any previous births.

It is very difficult to know the particular Yoga by which the Guru reached perfection unless he himself reveals it to the aspirant out of compassion. No Sadhaka will be bold enough to put this question to his Guru lest he should be considered impertinent.

Except in cases of advanced Sadhakas, initiation comes after a long and patient service to the preceptor. Both the Guru and the disciple should be well acquainted with the nature of the other. The student should be able to know thoroughly well the ideals and principles of his Guru and the Guru must be able to detect the mistakes and imperfections in the student. The Guru should be allowed to make a complete study of the aspirant's inner nature. The aspirant should lay bare before his preceptor all his weaknesses and shortcomings. He should allow himself to be tested in the crucible of sufferings by his Guru in a variety of ways so that he may have full confidence in the disciple.

The disciple also should come in closer contact with the Guru during his service and try to imbibe all his good qualities. He should never try to find fault with him in thought, word or deed. If the fault-finding nature is strong in the disciple, he cannot pick up anything from the preceptor and his spiritual progress will be at a standstill. The student must firstly admit his weaknesses before the Guru. He must place before him all his difficulties and then alone the teacher can remove the pitfalls and snares through efficient and potent means.

Guru is Brahma, Guru is Vishnu and Mahesvara in human form. The outer cloak should not make you think that he is an
ordinary man. If you serve your Guru, full of devotion and faith, initiation and realisation will come in the twinkling of an eye or within the time taken to squeeze a rose flower in the palm of your hand.

In the absence of a realised Sat-Guru, senior aspirants who have trodden the spiritual path for a long time, who are above base desires, who have served their preceptors for a long time, and who are Sannyasins also can help a neophyte. They are his Upa-Gurus. If one is not able to find out such an advanced aspirant, he can follow the teachings contained in the books written by realised saints like Sri Sankara, Dattatreya and others. He can keep a photo of such a realised Guru if available and worship the same with faith and devotion. Gradually the aspirant will get inspiration and the Guru may appear in a dream and initiate and inspire the aspirant at the proper time. For a sincere Sadhaka help comes in a mysterious manner. All circumstances become favourable very soon and he attains peace, bliss and immortality.

The disciple becomes like his Guru after some time by following his instructions to the very letter.

If the disciple does not follow his master’s instructions and acts in a contrary manner according to his own sweet will, he is not a disciple. A disciple is he who follows the instructions of the Guru to the very letter and spirit, who propagates the teachings of the Guru to less evolved souls in the path till the end of his life. Blessed are such aspirants. Glory to such Sadhakas and such realised Saints and Sages!

May the blessings of all Brahma Vidya Gurus, Bhagavatas and Yogis be upon you all! May you enjoy the bliss of immortality in this very birth!!

Part II
RUDIMENTS OF JNANA YOGA

Brahman

You dream sometimes that you are dead and that your relatives are weeping. Even in that supposed death state, you see and hear them weeping. This clearly indicates that even after apparent death, life really persists. You exist even after the physical sheath is thrown out. That existence is the Atman or the big “I”.

In Brihadaranyaka Upanishad II-4, 13, you will find: “Then by what should he see whom?” This clearly indicates that Atman is not an object of perception. It is always the knowing subject. There is neither an agent nor an object of action, nor an instrument. In the physical plane only, there is the Tripiti or the triad, viz., seer, sight and seen. Who can know the Knower? How should one know Him by whom he knows all this? You could not see the seer of sight; you could not hear the hearer of the hearing; you could not perceive the perceiver of perception; you could not know the Knower of Knowledge.

What you see is Bhava Padartha. Padartha means a thing. That which exists is Bhava. When you say; “It is very, very big, it is very, very sweet, London is a very, very big city,” this “very” indicates “Abhava Padartha.” It cannot be conceived even by the mind. Brahman or the Absolute comes under the category of “Abhava Padartha” because it is infinite.

All differences are due to Upadhis or limiting adjuncts. As the limiting adjuncts are illusory or false, the differences caused by them are also false. Therefore Brahman alone, who is one without a second, is the balance left behind. He alone exists in the three periods of time.

You will realise that the Lord whom you in ignorance worship as separate from yourself is not far from you, is not
dwelling outside. He is the Self or Atman residing in the chambers of your heart. He is the Inner Ruler.

Call it by whatever name you like, rest or peace, perfection or freedom, fullness or life or Nirvana, Nirvikalpa Samadhi or Sahaja Avastha, Kaivalya or Moksha, towards it you strive in all activities unconsciously as these transient mundane objects do not give you full satisfaction. Every movement of the foot is towards Satchidananda Brahman. Even a rogue or a vagabond is marching towards that immortal city of Brahman though he is in a circuitous or zig zag path.

**Maya and Avidya**

Just as the mirror is rendered dim by a layer of dirt attaching to it, so also Knowledge is veiled by Avidya. Therefore all people are deluded. They cling to things unreal and mistake the body for the pure Atman. They think that this illusory world of names and forms is quite real.

Mula Prakriti is the slumbering or latent state of the Universe called also Maha Sushupti when the Gunas are in a state of equilibrium. When the Gunas are disturbed, Mula Prakriti is called by the different names as Maya, Avidya, Tamas, etc. Brahman is beginningless and endless. Maya is beginningless but She has an end. She vanishes as soon as one gets the Knowledge of the Self.

**Vairagya**

Why do you laugh in vain, friend! when you have just the cause really to weep? You have wasted this life in foolish mirth and carnal pleasures. You have done various sinful acts. You have not done anything to improve your nature. You have no clear conscience. Your heart is filled with all sorts of impurities. You have no peace of mind. Remember that all carnal pleasure will bite and sting you to death in the end.

In the Gita, Chapt. XVIII-38, you will find: “That pleasure which arises from the contact of the sense-organ with the object is at first like nectar but in the end it is like poison.”

Open your eyes now. Do virtuous actions. Seek the company of the wise. Remember Him. Practise meditation. You will have a new glorious life.

Vairagya is purely an internal, mental state. A man may remain in the world amidst luxuries, women, riches etc., and yet may possess perfect Vairagya, while a Sadhu who remains in the cave in the Himalayas may be attached to his Kamandalu, stick or piece of loin cloth. Raja Janaka was a perfect dispassionate man though he ruled a vast kingdom. So was Raja Bhagiratha, Queen Chudala possessed perfect Vairagya though she ruled a dominion, while her husband who retired into the forest was intensely attached to his body and Kamandalu. You cannot form a correct opinion of any Sannyasin or a householder as to his state of Vairagya or mental condition by a casual talk with him for a few hours or staying with him for a few days. You will have to live with him for a very long time and study his internal mental attitude. Generally people make serious mistakes. They are deluded by external appearances. They take a physically nude Sadhu for a great Mahatma in the beginning. Later on, they change their impression after close contact. Physical nudity alone will not constitute real Vairagya. What is wanted is mental nudity, i.e., complete eradication of Vasanas, egoism, etc. Do not be deceived by external appearances!

**Control the Mind**

If you take pure food, you will have a pure mind. Mind is formed out of the sublimest essence of food. If you have purity of mind, you will remember God or Atman. If you always remember God or Atman, the knots of the heart, viz., Avidya, Kama, Karma (ignorance, desire and action) will be rent asunder. You will attain Moksha.

That form which the infinite, all-pervading Atman has assumed through its power of imagination is called mind. Mind creates and destroys. It creates the whole universe by its
power of imagination. It is the creator and enjoyer of all happiness and miseries. It is the cause for bondage and liberation. Mind is all. It is everything. It is your true friend and bad enemy. It causes various attachments. It is filled with various base desires and appetites. The highest mind is a rare friend and benefactor because it imparts true counsels in the way of obtaining the supreme Goal of life. The higher mind becomes your guiding Guru. Hear its sweet, small voice and follow its instructions. The voice of the pure mind is the voice of the God. It is an infallible voice. In the Gita (VI-5 & 6) you will find: “A man should uplift himself by his own self, so let him not weaken this self. For this Self is the friend of oneself and this Self is the enemy of oneself. The Self is the friend of the Self for him who has conquered himself by the Self. But to the unconquered Self the Self is inimical (and behaves) like an external foe.” There is no other vessel on this earth to wade the ocean of Samsara than the mastery of the lower instinctive mind.

Your character depends upon the quality of thoughts held in your mind and the mental pictures and ideals entertained by you. If your thoughts are of a base nature, you will have a bad character. If you entertain noble thoughts, sublime ideals and holy pictures, you will have a magnanimous character. You will be a centre of joy, power and peace. If you develop the practice of cultivating sublime divine thoughts, all base thoughts will perish by themselves gradually. Just as darkness cannot stand before the sun, so also evil thoughts cannot stand before the sublime thoughts.

Preliminary Sadhana

Try to know the ways and habits of this Ahamkara. It thirsts for self-aggrandisement or self-advancement, power, possession of objects and enjoyment. Kill this Ahamkara or egoism and selfishness. Be disinterested. Pin your faith to the opposite virtues, spirit of sacrifice and service as the guiding principles of life. At once you will have a rich, expanded spiritual life.

Kindle the powers of resistance. Keep up the positive ideal of active service of humanity and pure love. Generate the positive Sattvic counter current of energy to combat the downward negative currents of Vasanas. Keep yourself always in a positive state. Overcome negative thoughts by entertaining positive divine thoughts. Rise from impurity, impotence and faintness of heart. Be bold, be cheerful always. Cultivate Daivi Sampat such as mercy, peace, forgiveness, tolerance, etc. Destroy Asuric Sampat such as arrogance, egoism, pride, anger, lust, etc.; you are bound to attain the highest bliss or Knowledge.

O Aspirants! take refuge in your own Self, the immortal Soul. Be steadfast in your resolve. Tread the path of truth and righteousness. Watch your mind very carefully. Be vigilant and diligent. Discipline the turbulent Indriyas. Curb the tongue and the reproductive organ. You will cross the ocean of Samsara and attain Immortality and perennial Peace and Joy.

Practise Meditation

A neophyte should remember again and again some important Vedantic texts daily. Then only his doubts will be removed. Then only he will be established in the path. These texts are: “Being only was in the beginning. One without a second” Chhandogya Upanishad VI-2-1; “In the beginning all this was one Self only” Aitareya Upanishad VI-2-1; “This is the Brahman, without calise and without effect; this Self is Brahman perceiving everything” Brihadaranyaka Upanishad II-5-19; “That immortal Brahman before” Mandukya Upanishad II-2, 7.

Concern yourself with the present only. Do not look back upon the past or the future. Then alone you will be really happy. You will be free from cares, worries and anxieties. You will have a long life. Destroy the Sankalpas through strenuous efforts. Meditate ceaselessly upon that Satchidananda Brahman and attain the supreme immaculate seat. May you
prosper gloriously! May you live drowned in the ocean of Brahmic bliss in an illumined state!

This immortal Atman cannot be attained without constant practice. Therefore he who wishes to attain immortality and freedom should meditate on the Self or Brahman for a long time.

The real solitary place is Brahman who is one without a second. There is neither sound nor colour here. There is no disturbance of any sort here. The only companion for you in the beginning of your practice is Brahman. When you become That during deep meditation, you are left alone (Sivah Kevaloham).

Atman is the fountain-source of energy. Thinking on Atman or the source of energy also, is a dynamic method for augmenting energy, strength and power.

If you once think even for a second of the all-pervading, pure, immortal, Satchidananda Atman or Brahman, this is tantamount to taking thousand and eight dips in the sacred Triveni—the junction of holy rivers at Prayag. This is the real mental sacred bath. Physical bathing is nothing when compared to this internal bath of wisdom or knowledge.

Worship God or Atman with the flowers of Jnana, contentment, peace, joy and equal vision. This will constitute real worship. Offerings of rose, jessamine, sandal paste, incense, sweetmeats and fruits are nothing when compared to the offerings of Jnana, contentment, etc. These are the offerings given by ignorant persons.

Try to identify yourself with the eternal, immortal, ever pure Atman or soul that resides in the chambers of your heart. Think and feel always: “I am the very pure Atman.” This one thought will remove all troubles and fanciful thoughts. The mind wants to delude you. Start this anti-current of thought. The mind will lurk like a thief. Be careful.

Remove the obstacles

If you strain yourself in meditation and go beyond your capacity, laziness and inactive nature will supervene. Meditation should come naturally on account of serenity of the mind induced by the practice of Sama, Dama, Uparati and Pratyahara.

When you practice Samadhi, many obstacles such as sleep, laziness, break of continuity, confusion, temptation, infatuation, desire for worldly pleasure, and a feeling of blankness will assail you. You must be on the alert. You must be vigilant and circumspect. You will have to get over these impediments step by step through patient, dauntless efforts. You will have to cross this void also. What appears to you as a void when all the Vrittis have perished is not really a void. This is Avyaktam. If you cross this void also, you will rest in your own Self. Terrible fear will try to overpower you when you come face to face with the void because you are left alone now. You have nothing to see, nothing to hear. There is none to cheer you. You will have to depend on your own self. Presence of mind is needed now at this critical juncture. Draw courage and strength from within. Sage Uddalaka also encountered much difficulty in crossing this void. No impediment can stand before a man of fiery determination and iron will.

Some aspirants stop their Sadhana after reaching Avyaktam. They get false contentment. They have wrong imagination that they have reached the highest goal. This is a sad mistake. They get themselves merged in Avyaktam and become Prakritilayas. Prakritilayas are born again in this world with powers. You should try to go beyond this Avyaktam or the unmanifested Prakriti. Then you will reach the Bhuma or the unconditional Brahman.

The Vasanas are very powerful. The senses and the mind are very turbulent and impetuous. Again and again the battle must be fought and won. That is the reason why the spiritual
path is called the razor path in the Kathopanishad. There is no difficulty for a man of strong determination and iron will even in the razor path. Strength comes from within at every step.

Extreme asceticism and self-torture are not necessary for the attainment of knowledge of the Self. You will have to adopt always the middle course. Too much fasting brings much weakness and retards vigorous spiritual Sadhana. You can have occasionally mild fasts. Live on milk and fruits on Sundays and Ekadasi.

Ethical culture is of paramount importance. The curiosity for acquiring Siddhis must be abandoned. That man who thirsts for Siddhis is still within the dominion of Maya. Only when this thirsting dies, the student enters the borderland of Jnana or the spiritual kingdom. Every student should maintain daily spiritual diary. Then only defects can be rectified and the mind can be controlled. The spirit of service of humanity must be ingrained in the heart of every aspirant. Sattvic virtues such as mercy, generosity, tolerance, forgiveness and nobility must be developed to a high degree. Teachers of Yoga and sages lay great emphasis on the above points.

Do not become despondent under any account. Walk like a spiritual lion. Overcome difficulties one by one. Be not afraid of public criticism. People are still abusing Lord Mahadeva, Sri Sankaracharya, Lord Krishna and Lord Rama. They will continue to do so from eternity to eternity. The world abounds with Tasmic people. Sattvic people are very rare. Discipline your mind. Stand adamant under all conditions and at all times. Keep a cool balanced mind. Serve the world with redoubled force and energy. May you prosper gloriously! May you attain the state of Kaivalya!

When the mind is Sattvic you will get glimpses, flashes of intuition. You will compose poems. You will understand the significance of the Upanishads beautifully. But this stage will not last long in neophytes. Tamas and Rajas will try to enter the mental factory. In the beginning stage, progress may be like the frog’s, never steady and continuous. You may think that you have almost reached the goal and experience for the next 6 or 20 days nothing but disappointment. It will be a jump from position to position but not a continuous development. Have sustained, intense Vairagya and do intense protracted Sadhana. Be under the guidance and close contact of your Guru for some years. You will have steady and continuous progress.

O Ram! Thou art Satyakama, a lover of Truth. Thou art very dear to me, because thou art treading the path of Truth or the path of Self-realisation though with faltering steps. You are bound to succeed. All obstacles will vanish like mist before the sun. Be not troubled. Be not anxious if there is a little delay in the descent of divine light. March boldly in the spiritual path.

O Beloved Ram! You are within a strong spiritual fortress now. No temptation can influence you. You are absolutely safe. You can do vigorous Sadhana now without fear. You have a strong spiritual prop to lean upon. Become a brave soldier. Kill your foe, the mind, ruthlessly. Wear the spiritual laurels of peace, equal vision, contentment. You are already shining with Brahmic splendour on your face. The All-merciful Lord has given you all sorts of comforts, good health and a Guru to guide you. What more do you want? Grow, evolve, realise the Truth and proclaim it everywhere.

Get Experiences

Of course much depends upon the practice. You know that practice makes the man perfect. Feel the thrill of extreme joy that dawns when you are nearing the goal. You will experience a wonderful calm now. Drink the nectar in the deep silence. In the profound silence the mysterious Atman will be revealed unto you like an Anamaka fruit in the palm of your hand. Avidya and Maya and their effects Moha, fear, etc.,
will take to their heels. There will be light, knowledge, purity and bliss only everywhere.

Some experience glimpses of the transcendent wonders of Atman. Some are on the borderland of the vast dominion of Atman. Some like Dattatreya, Jada Bharata, Vama Deva and Sadasiva Brahman had plunged deep in the ocean of bliss. The more the thinning of the Vasanas, egoism, Moha and Adhyāśa, the greater the bliss of the Self. The more the Sadhana, the more the experience of joy of the soul.

Become a Jivanmukta

Not through matted locks, not through fiery lectures and erudition, not through the exhibition of miracles does one attain perfection of Knowledge of the Self. He in whom the two currents of Raga-Dvesha, egoism, lust and anger are destroyed in toto is ever happy and he is a Brahmin or liberated Sage or Jivanmukta.

If the Vasanas and attachment to the objects of the world vanish entirely and if you are in that immovable state, you have become a Jivanmukta. You will abide in your own Self. You will rest in the non-dual supreme seat. The Jnana vision will arise in you. The light of wisdom will shine unobscured like the sun in the absence of clouds. You will never be attracted to any worldly object. You will be absolutely free from delusion and sorrow. You will actually feel that the Self alone pervades and permeates everywhere in this world. You will shine with Brahmic effulgence. You will possess equal vision and a balanced mind. You will be free from longing for sensual objects because the mind will always be made cool with Brahmic bliss. You will be bathed in the cool ambrosial nectar that dribbles from a contented and quiescent mind.

Try to enjoy the sleepless sleep wherein all the senses and the mind remain in a state of quietude and the intellect ceases functioning. This sleepless sleep is Maha Nidra or super-conscious state. It is perfect awareness wherein the individual soul has merged itself into the Supreme Soul. There is no waking from this sleep. This show of names and forms has eventually vanished.

Essence of Jnana Yoga

What is Ajnana? To identify oneself with the illusory vehicles such as body, mind, Prana, senses, etc., is Ajnana. To say: “I am the doer, I am the enjoyer, I am a Brahmin, I am a Brahmachari, this is mine, he is my son,” is Ajnana. What is Jnana? Abheda Darshanam Jnanam. To know Brahman as one’s own Self is Jnana. To see: “I am Brahman, I am pure, all-pervading consciousness, I am non-doer, I am non-enjoyer, I am always the silent witness,” is Jnana. To behold the one Self everywhere is Jnana.

The Brahman, the Supreme Self is neither the doer of actions nor the enjoyer of the fruits of actions. The creation, preservation and destruction of the world is not due to Him. They are due to the action of Maya or Avidya which is the Lord’s own energy that manifests itself as the world-process or Samsara.

Just as there appear to be three kinds of space, viz., absolute space, space as limited by a jar and space as reflected in the water that is in the jar, so also there are three kinds of Chaitanya or intelligence, viz., Absolute Intelligence or Para Brahman, Intelligence or Chaitanya reflected in Maya or Isvara and Intelligence or Chaitanya reflected in Avidya or Jiva. The notion of the doer which is the function of intelligence as reflected in the Buddhi or intellect together with the notion of Jiva or the individual soul is superimposed on the limitless, pure Brahman, the silent witness, by the foolish.

The illustration of space Absolute, space as limited by a jar and space as reflected in the jar is given to convey the idea that in reality Brahman is one but appears or expresses to be threefold owing to Maya.
The reflection of the intelligence is an erroneous belief or notion. It is due to Anadi Avidya or beginningless ignorance. Brahman is without limitations. Limitation is a super-imposition (Adhyasa or Kalpana) on Him.

The unity of the Supreme Self with the reflected self or Jiva is established through the saying or the great sentence of the Upanishads, Thou art That (Tat Tvam Asi). When this Knowledge of the identity of the two selves arises through the great saying, Thou art That, then Avidya or ignorance with all its offshoots and the world problems are destroyed. Thus there is no doubt at all.

Self-realisation or direct intuitive perception of the Supreme Self is necessary for attaining perfection or freedom. Mere study of scriptures even through hundreds of births will not confer the final emancipation.

Maya is also called Prakriti, Prarabdha, Avyaktam. It is said to be neither existence nor non-existence. It is neither Sat nor Asat. It is indescribable (Anirvachaniya). It is Sat-Asat-Vilakshana, Anadi Bhavarupa Anirvachaniya.

For a sage or Jivanmukta, there is neither joy nor sorrow, neither birth nor death. He has crossed the ocean of Samsara or worldly course of life and reached the other shore of fearlessness and immortality. He has become Brahman himself. Brahmavit Brahmaiva Bhavati. The Knower of Brahman becomes Brahman. This is the emphatic declaration of the Srutis or Upanishads. The aim of Jnana Yoga is the destruction of the notion of duality and the establishment of the unity of the individual self with the Supreme Self.

This is a compendium of all the Vedanta. This is a great purifier and destroyer of all sins. This is a great secret. He who attains Self-realisation is worshipped by all gods. He attains the status which even Yogis cannot attain.

The Three Tests

In order to understand an object thoroughly in this world, there are three tests or means viz., by approximation, by its characteristics, and by an enquiry into its characteristics. By the first means we know only the name of the object sought to be known; by the second we understand its real nature; and by the third we enquire into such characteristics. According to the second test, the characteristics of an object should not be subject to the faults of Avyapti (non-inclusion or exclusion of part of a thing defined,) Adhivyapti (redundancy) and Asambhava (impossibility) and should thus not be found in another.

Avyapti arises when the characteristics are found in one part of a class only and not in the rest. For example, the cow is of a tawny colour. Here the object cow is subject to the fault of Avyapti, as the tawny colour is an attribute of one class of cows only and not of the whole class. Hence, cow cannot be properly known through this description of it alone.

Adhivyapti arises when the characteristics pointed out are found in (or are common to) other objects also. For instance, the cows are four-legged. Here not only cows but also other animals have four legs. Hence redundancy.

Asambhava is where the characteristics given out are not at all found in the object stated. For instance, the cow is one-hoofed. All cows have two hoofs and not one. Hence impossibility.

That which is not subject to these stains has not the properties that are found in or common to another. For instance, a cow has the characteristics of neck, dewlap, back and hump. Here these characteristics are found in the bovine genus only.

Three ways of definition

A thing can be defined in three ways:—
1. By distinguishing it from others (Vyavartaka Lakshana);
2. By pointing out its apparent attributes (Tatastha Lakshana); and
3. By describing its essential nature (Svrupa Lakshana).
For example, a particular house may be defined:
1. It is to the north of another house.
2. That is the house wherein the crow is just perching on.
3. That is the house which has four storeys.

Similarly, the Self or Brahman or Atman may be described as:
1. The Atman is distinct from Anatman (not-self) (Vyavartaka Lakshana).
2. The Atman is the seeming substratum of the phenomenal universe (Tatastha Lakshana).
3. Atman is essentially Satchidananda (Svarupa Lakshana).

Atman can also be described in another manner:
1. (a) Atman is distinct from the three bodies (gross, subtle and causal).
   (b) Atman is distinct from the Pancha Koshas or five sheaths, viz., Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya (Vyavartaka Lakshana).
2. Atman is the seeming witness of the three states, viz., waking state, dreaming state and deep sleep state.
3. Atman is essentially Satchidananda.

**Jnana Yoga Sadhana**

This is otherwise known by the name Nirguna Dhyana, meditation on Om, Pranava Upasana or Brahma Upasana. Purify the Chitta by doing Nishkamya Karma for one year. The effect of Chitta-Suddhi is the attainment of Viveka and Vairagya. Acquire the four qualifications or Sadhana Chatushtaya—Viveka, Vairagya, Shad-Sampat and Mumukshatva. Then approach a Sat-Guru. Have Sravana, Manana and Nididhyasana. Study carefully and constantly twelve classical Upanishads and Yoga Vasishtha. Have a comprehensive and thorough understanding of the Lakshyartha or indicative (real) meaning of the Maha Vakyas Aham Brahama Asmi or Tat Tvaam Asi. Then, constantly reflect over this real meaning throughout the twenty-four hours. This is Brahma Chintana or Brahma Vichara. Do not allow any worldly thoughts to enter the mind. Vedantic realisation comes not through reasoning but through constant Nididhyasana, like the analogy of Bhramarakaetya Nyaya (caterpillar and wasp). You get Tadakara, Tadrupa, Tanmaya, Tadityata, Tadleenata (oneness, identity).

No Asana is necessary for Vedantic Sadhana. You can meditate while talking, standing, sitting, lying in an easy chair, half-reclining posture, walking and eating.

Generate the Brahmakara Vritti from your Sattvic Antahkarana through the influence of reflection on the real meaning of the Maha Vakyas Aham Brahama Asmi or Tat Tvaam Asi. When you try to feel that you are infinity, this Brahmakara Vritti is produced. This Vritti destroys Avidya, induces Brahma Jnana and dies by itself eventually, like Nirmal seed or *strychnos potatorum* which removes sediment in the water and itself settles down along with the mud and other dirty matter.

**Meditation on Om**

Retire into the meditation chamber. Sit on Padma, Siddha, Svastika or Sukha Asana to begin with. Relax the muscles. Close the eyes. Concentrate the gaze on Trikuti, the space between the two eyebrows. Repeat Om mentally with Brahma Bhavana. This Bhavana is a *sine qua non*, very, very important. Silence the conscious mind.

Repeat mentally, feel constantly:

| All-pervading Ocean of Light I am | Om Om Om |
| Infinite I am | Om Om Om |
| All-pervading infinite Light I am | Om Om Om |
| Vyapaka Paripurna Jyotirmaya Brahman I am | Om Om Om |
| Omnibent I am | Om Om Om |
| Omniscient I am | Om Om Om |
| All-bliss I am | Om Om Om |
| Satchidananda I am | Om Om Om |

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**RUDIMENTS OF JNANA YOGA**
All-purity I am Om Om Om
All-glory I am Om Om Om

All Upadhis will be sublated. All Granthis (heart-knots, ignorance) will be pierced. The thin veil, Avarana, will be removed. You will rest doubtless in Satchidananda state. You will get highest knowledge, highest bliss, highest realisation, and highest end of life. Brahma vit Brahmaivtha Bhavati. You will become Suddha Satchidananda Vyapaka Paripurna Brahman. Nasti Atra Samsayah, there is no doubt of that, here.

There is no difficulty at all in the Atma Darshan. You can have this within the twinkling of an eye as Raja Janaka had, before you can squeeze a flower with fingers, within the time taken for a grain to fall when rolled over a pot. You must do earnest, constant and intense practice. You are bound to succeed in two or three years.

Nowadays there are plenty of talking Brahmins. No flowery talk or verbosity can make a man Brahman. It is constant, intense, earnest Sadhana and Sadhana alone that can give a man direct Aparoksha Brahmic realisation (Svanubhava or Sakshatkara) wherein he sees the solid Brahman, just as he sees the solid white wall in front of him and feels Brahman, just as he feels the table behind him.

**Tat Tvam Asi—Mahavakya**

The sage Uddalaka gave instructions to his son Svetaketu on the significance of “Tat Tvam Asi” Mahavakya nine times. This comes in Chhandogya Upanishad VI-7. The identity of Jivatma and Paramatma, the individual soul and the Supreme Soul is realised by meditating on the right significance of this Mahavakya or great sentence of the Upanishads.

The relation between sound and its meaning is the Vritti of the sound. This Vritti is of two kinds, viz., Sakti Vritti and Lakshana Vritti. There is a power in the sound to generate the knowledge of the meaning of the sound. The direct connection between a sound and its meaning is its Sakti Vritti. The Parampara relationship between sound and its meaning, through the meaning known through the Sakti Vritti is the Lakshana Vritti of the sound. The meaning that is understood through the Sakti Vritti is the Vachyartha of the sound. The meaning that is understood by the Lakshana Vritti is the Lakshyarthya of the sound.

There are three kinds of relations, viz., (1) Samanadhi Karanya (appositional) or the relation between two words having the same substratum. (2) Visheshana-Visheshya (the definitive) or the relation between the two words qualifying each other so as to signify a common object and (3) Lakshya Lakshana Bhava (the connotive) or the relation between two words and an identical thing implied by them (here Brahman).

Samanadhi Karanya is the relationship between two words having the same substratum. By way of illustration take the sentence, “This is that Devadatta.” The word “that” indicates Devadatta connected with the past and the word “this” indicates Devadatta connected with the present. Both refer to one and the same person called Devadatta. Likewise, in the sentence “Thou art That,” the word “That” indicates consciousness characterised by remoteness, and the word “Thou” denotes consciousness characterised by nearness. Both refer to one and the same consciousness viz., the Brahman.

The second relation is Visheshana-Visheshya Bhava. In the sentence, “This is that Devadatta,” “that” meaning a person endowed with the attribute of having been seen before is a conception of the past. They are dissimilar ideas but still they qualify each other so as to indicate a common object. Likewise in the Vedic sentence “Thou art That,” the meaning of the word “Thou” is consciousness characterised by nearness. They are dissimilar ideas but they qualify each other so as to indicate a common object.

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RUDIMENTS OF JNANA YOGA
The third relation is Lakshya-Lakshana Bhava. In the sentence “This is that Devadatta,” “this” endowed with the attribute of having been seen at a particular place or in a particular dress or a particular time cannot be entirely identical with “that” endowed with the attribute of being seen at a different place, in a different dress in a different time. To equate them, therefore, we must abandon the inconsistent attributes and see the identity of the individual who has those varying attributes. Similarly in the Vedic sentence, “Thou art That,” to equate “That,” the omniscient, unmanifested Atman with “Thou,” the little-knowing, manifested, Jiva, we must abandon the inconsistent attributes such as omniscience and little knowledge etc., associated with “That” and “Thou” respectively and take up the pure consciousness which is common to both. Though the words “That” and “Thou” may indicate distinct conceptions, they must be taken to connote the same underlying reality or common consciousness.

There are three kinds of Lakshana. (1) Jahallakshana: Here the direct meaning of a sentence is abandoned completely in favour of an indirect meaning. For example, “Gangayam Gosha,” “The village is on the Ganga.” The direct meaning of “The village is on the Ganga” is abandoned in favour of the indirect meaning “near the Ganga.” There cannot be any village on the Ganga. There can be a village near the Ganga only. This Lakshana is not suitable for explaining “Tat Tvam Asi” Mahavakya because if the Kutasta Chaitanya, the Lakshyarthya of “Tvam Pada” is abandoned, there is no Svarupa for the aspirant.

2. Ajahallakshana: Here the direct meaning of a sentence is not abandoned but amplified. As for example, “The red is running.” Here we have to add the word “horse,” and understand as “The red horse is running,” because, redness being but a quality cannot run. This Lakshana also is not suitable to explain the identity of Jiva and Brahman in “Tat Tvam Asi” Mahavakya.

3. Jahadajahallakshana: This is also known by the name Bhaga Tyaga Lakshana. Here a part of the direct meaning of a sentence is abandoned and another part is retained. As for example, “This is that Devadatta,” the associations regarding time and place are abandoned, but the person called Devadatta is retained. Likewise, in the great saying “Thou art That” the inconsistent attributes of remoteness and nearness, omniscience and little-knowledge, etc., associated with “That” and “Thou” respectively are abandoned and pure consciousness or Brahman, which is common to both is retained. The real meaning of the Vedic sentence is obtained by applying this Lakshana only. Identity of Jiva and Brahman is shown by applying this Lakshana.

In the Vedic sentence, “That art Thou” or “Thou art That,” the direct significance of the word “That” is Maya plus the Brahman reflected therein, plus the pure Brahman, the substratum of Maya. The direct significance of the word “Thou” is Avidya plus the Self reflected therein plus Kutastha, the substratum of Avidya. The connotation or the real indicative meaning of the word “That” is pure Brahman. The connotation or the real indicative meaning of the word “Thou” is the Kutastha. The inconsistent attributes of Maya and Avidya have to be eliminated and the Kutastha whose nature is Existence, Knowledge and Bliss has to be identified with the pure Brahman whose nature is also Existence, Knowledge and Bliss. He who realises the identity through direct intuitive perception attains Moksha. He is a Jivanmukta. This is the emphatic unanimous voice of the Upanishads.

Avidya and the Chaitanya that is at its back (Adhisthana Chaitanya, i.e., Kutastha), the individual subtle body that is the product of Apanchikrita Bhutas or non-quintuplicated subtle elements and the reflected intelligence therein (Chidabhasa) and the Dharmas of Chidabhasa, viz., little Knowledge, little Power, Kartrutva and Bhoktrutva constitute the Svarupa of Jiva. “Tat” is one Pada. “Tvam” is another Pada.
"Asi" is the third Pada. The "Asi" Pada denotes the identity of Jiva and the Brahman. The literal meaning (Vachyartha) of Tvam Pada is Jiva. The indicative meaning 'Lakshyartha' of Tvam Pada is Kutastha Brahman. Maya and its Adhishthana Chaitanya, i.e., Pure Brahman, the sum total of all subtle bodies, the product of the non-quintuplicated subtle elements, and the Isvara reflected in it and the Dharma of Isvara, viz., Omnicience, Omnipotence constitute the Svarupa of Isvara. The literal meaning (Vachyartha) of Tat Pada is Isvara. The indicative meaning of Tat Pada (Lakshyartha) is pure Brahman. The Svarupa of Asi Pada is the understanding that Kutastha is Brahman and the Brahman is Kutastha. He who has the Karana Upadhi is Isvara. He who has the Karya Upadhi is Jiva.

Just as the ether is the same although pot-ether and house-ether are different on account of the Upadhis, pot and house; just as the light is the same although the wick burns in different vessels viz., an earthen vessel and a glass vessel; just as a Raja and a shepherd are the same as both belong to the species man, although one has an army, the other a herd of sheep; just as the water of the Ganga in a brass vessel and the water of the Ganga in a pot are the same, although the vehicles are different; just as ocean and a drop of water of the ocean are the same from the view point of water, although the vehicles are different; just as one man who is called a son with reference to his father and who is called a grandson with reference to his grandfather, is the same person, although the Upadhis of father and grandfather are different; so also the pure consciousness is the same in both Isvara and Jiva, identically with Brahman when the illusory Upadhi and Dharmas are eliminated. Therefore you must make a firm resolve “I am Brahman,” “Brahman I am” and must realise this by constant and intense meditation. By this all miseries will terminate, and you will obtain Supreme Bliss and Liberation from the round of births and deaths.

Advaita and Vishishtadvaita

Both systems teach Advaita, i.e., non-duality or monism. There exist not several fundamentally distinct principles, such as the Prakriti and the Purusha of the Sankhyas, but there exists only one all-embracing being. While, however, Advaita taught by Sri Sankara is a rigorous absolute one, Sri Ramanuja’s doctrine has to be characterised as Vishishta-Advaita, i.e., qualified non-duality, non-duality with a difference.

According to Sankara, whatever is, is Brahman, and Brahman itself is absolutely homogeneous, so that all difference and plurality must be illusory.

According to Ramanuja also, whatever is, is Brahman; but Brahman is not of a homogenous nature, but contains within itself elements of plurality owing to which it truly manifests itself in a diversified world.

The world with its variety of material forms of existence and individual souls is not unreal Maya, but a real part of Brahman's nature, the body investing the universal Self. The Brahman of Sankara is in itself impersonal, a homogeneous mass of objectless thought, transcending all attributes; a personal God it becomes only through its association with the unreal principle of Maya so that—strictly speaking—Sankara’s personal God, his Isvara, is himself something unreal, Ramanuja’s Brahman, on the other hand, is essentially a Personal God, the all-powerful and all-wise ruler of a real world permeated and animated by his spirit. There is thus no room for the distinction between Parama Nirguna and an Aparama Saguna Brahman, between Brahman and Isvara.

Individual Soul

Sankara’s individual soul is Brahman in so far as it is limited by the unreal Upadhis due to Maya. The individual soul of Ramanuja, on the other hand, is really individual; it has indeed sprung from Brahman and is never outside...
Brahman, but nevertheless it enjoys a separate personal existence and will remain a personality for ever.

**Moksha or Release**

The release from Samsara means, according to Sankara, the absolute merging of the individual soul in Brahman, due to dismissal of the erroneous notion that the soul is distinct from Brahman.

According to Ramanuja, it only means the soul's passing from the troubles of earthly life into a kind of heaven or paradise where it will remain for ever in undisturbed personal bliss. As Ramanuja does not distinguish a higher and a lower Brahman, the distinction of a higher and a lower knowledge is likewise not valid for him; the teaching of the Upanishads is not twofold but essentially one, and leads the enlightened devotee to one result only.

**What Is This Ego?**

Ego or Egoism or Egotism or Ahamkara in Sanskrit is the self-asserting principle or Tattva born of ignorance or Prakriti. Abhimana is egoism. Garva is egoism.

The seed of this ego is the differentiating intellect or Bheda Buddhi. It is the ego which has created the idea of separateness from God or the Atman. It is the ego which is the root cause for all human sufferings and births and deaths.

This ego identifies itself with the body, mind, Prana, the senses. Wherever there is ego, there are mineness, selfishness, likes and dislikes, lust, anger, greed, hypocrisy, pride, jealousy, delusion, arrogance, conceit, impertinence, Vasanas, Trishna or cravings and Vrittis or Sankalpa, clinging to this earth-life (Abhinivesha), agency, doer (Kartha) and enjoyer (Bhokta).

You must have very clear understanding of the nature of this ego, if you want to annihilate egoism. Killing of egoism is killing of mind only. Destruction of thought, desires, cravings, mineness, selfishness, jealousy, pride, lust is really destruction of mind or egoism. Control of senses also is annihilation of the mind or egoism.

This egoism assumes a subtle form. The gross egoism is not so dangerous as the subtle egoism. Institutional egoism is a subtle form of egoism. The man identifies himself with the institution and gets attached to the institution or cult. He has no broad-mindedness or catholicity.

The working of egoism is very mysterious. It is very difficult to detect its various ways of working. It needs a subtle and sharp intellect to find out its operation. If you practise introspection daily in silence you will be able to find out its mysterious ways of working.

This ego likes his own birth place and district, people of his district, own mother tongue, his own relations and friends, his own ways of eating, mode of dressing. He has his own predilections and preferences. He dislikes others' ways of eating, dressing etc.

This ego wants to exercise power and influence over others. He wants titles, prestige, status, respect, prosperity, house, wife, children. He wants self-aggrandisement. He wishes to dominate and rule over others. If anybody points out his defects, his vanity feels offended. If anyone praises him he is elated. This ego says, "I know everything. He does not know anything. What I say is quite correct. What he says is quite incorrect. He is inferior to me. I am superior to him." He forces others to follow his ways and views.

This ego will lurk like a thief when you start introspection and self-analysis. It will elude your grasp and understanding. You must be ever alert and vigilant. If you obtain the grace of the Lord through Japa, Kirtan, prayer and devotion you can easily kill this ego. Through Lord's grace only your self-surrender will become Perfect.

When this ego melts in the cosmic ego you will attain communion with the Lord or Self-realisation.
May you realise the goal of life and attain everlasting Bliss through annihilation of this little ego!

**Jnanamritam**

I

The worldly enjoyments are unstable like a flash of lightning in a mass of clouds. Life is like a drop of water upon a piece of heated iron, liable to disappear at any moment. The frog that is caught in a serpent’s throat is desirous of eating the serpent’s flesh with its teeth. Even so men of the world are desirous of enjoying the unstable worldly objects, although they are being swallowed up by the serpent of time.

Night and day man does work of various sorts with great difficulty for the sake of the body. But the body is distinct from the Self or Atman. What enjoyment can the Atman then have here?

The meeting of fathers, mothers, brothers, wives, relations and friends is unstable in this world. It is like the meeting of people at a place for drinking water or the meeting of two pieces of wood in a river.

Fortune is as fickle as the shadow. Youth is as unstable as waves of the ocean. The pleasure derived from the company of woman is like a dream. Life is short and uncertain and yet human beings have so much attachment to these. Mysterious is Maya! Marvellous is Moha!

The course of worldly life is like a dream. It is always troubled with diseases and the like. It is like a castle in the air. It is only the fool who runs after it. Life is waning at each rising and setting of the sun. Even though you see others dying and growing old, yet you never wake up from your own dream of the vanity of worldly life. Each day is like the other, each night is like the other and yet foolish man runs after worldly enjoyments and sees not the passing of time. Oh alas! life is waning away every moment like water kept in an unbaked pot of clay. Diseases are assailing the body on every side like enemies. Old age is troubling you. Death is ever on the watch to swallow you. It is waiting its time to devour you.

II

When one says, “I am a scientist well known throughout the world”, “I am a specialist in throat and ear diseases”; “I am a reputed songster”; he is saying so under the notion that he is the body. Thus human beings believe the body which is food for worms or is liable to be changed into dust, to be their own self. The body which is composed of skin, bones, flesh, secretions, urine, semen, blood and the like, which is ever changing, ever decaying, can never be the Self. “I am this body” notion is called Avidya or ignorance. “I am not this body, but the ever blissful Atman or Self, immortal and all-pervading.” This is called knowledge. Knowledge of the Self destroys ignorance. We should ever strive for the attainment of Brahma Jnana or knowledge of Self if we wish to attain the final emancipation.

Desire, passion, hatred, jealousy and greed are the enemies of knowledge. Under their influence men kill their fathers, brothers, friends and others. All mental fever has its root in passion. Passion is the destroyer of virtue. Therefore abandon passion and be at ease. Thus, anger is our great enemy. Contentment is the heavenly bower. Peace is Kalpa Vriksha which yields every desired object. Desire is the great ocean. One will have no enemy if he cultivates Kshama or forgiveness.

III

The reflection of the Atman in the intellect is called Jiva. Brahman or the Eternal is verily the witness of the intellect and the rest. In Brahman who is the Self of all, all this world is superimposed through ignorance. He is not an object of cognition as He is all-pervading and Infinite and extremely subtle. He is taintless and pure. He is the Self of all.

Just as in diverse kinds of wood there is only one great fire
which assumes various shapes because of differences in the form of the wood, even so in the eye of the wise differentiation is due to the five sheaths and the like. Just as a piece of pure crystal appears to be coloured because of its contact with a coloured object, so also does Brahman appear to be differentiated on account of what it comes into contact with.

IV

Different from the body, the senses, the life-breaths and the intellect, self-effulgent, unchangeable, eternal and immortal is the pure formless Atman or the Self. So long as you do not know the Self to be distinct from the body, the senses and the life-breaths, you are troubled by worldly sorrows and are under the influence of death. Therefore meditate always in your heart upon thy Self as distinct from the body. Knowing thyself to be different from the intellect and the rest do not grieve. Exhausting all thy Prarabdha Karma, the resultant of actions which has given this incarnation, whether pleasurable or painful, by doing what comes in thy way, thou shalt not be tainted by such action even though outwardly thou showest thyself to be an actor, yet because of the purity of thy internal nature, thou shalt not be affected by action.

May you all attain to the state of complete mental detachment! May you all, while performing the prescribed duties in the respective station in life, attain the state of perfection or final beatitude! May you all be liberated from the bonds of Karma and consequent birth and death, the wheel of Samsara and attain freedom like the fully ripe Amalaka fruit which falls off from the tree of itself!

Vedanta and the Masses

Vedanta is the highest rung in the spiritual ladder of the Hindu philosophy. Some over-enthusiastic religious leaders, in their impatience to get the masses overnight to the zenith of Vedanta, overlook and ignore the initial steps of Karma and Bhakti, with the inevitable result that the ignorant masses neither reach the top nor catch a glimpse of the first stages. The masses do not understand the subtlety and the ultimate import of the Advaita thought, much less do they apply it in the everyday routine of life. It is a matter of common experience that only a microscopic minority of the religious-minded people is putting Vedanta into practice; but with the majority Vedanta does not go beyond a mere intellectual assent. It is not for nothing that Sastras have laid down a certain course of Sadhana after which an aspirant can be initiated into this sublime thought. Only very few are eligible for Vedanta, because only a very few people are capable of that rigorous and sincere Sadhana. The masses require to be taught Bhakti and Karma which are easily intelligible to them. It is said that Swami Rama Tirtha repented for preaching Vedanta because he realised that all his gigantic efforts had brought forth no corresponding substantial result. Swami Vivekananda was severely criticised in his life for overstressing Vedanta and ignoring Bhakti. People want facts, hard and tangible facts, practical principles which they can easily grasp, easy clues to solve the riddles of life, intelligible and concrete ways to feel the nearness of God. Vedanta seems to them a science meant for intellectual jugglers and dry Pandits, its teachings fall upon their minds like rain on arid sands. They would rather have a grain of a practical hint than bushels of theoretical knowledge.

No doubt Vedanta contains the sublimest of truths, truths that need to be comprehended and applied in the daily walk of life but that is no excuse why one should ignore the allied truths which are equally great, if not greater. The Gita has elucidated in an inimitable manner the complementary nature of these various paths and has shown that Karma, Bhakti and Jnana are not competitive or alternative but the different ways to the same goal. So to preach Vedanta and especially the Advaita philosophy irrespective of time, place and person is
carrying water in a sieve. You cannot teach Vedanta to anybody and everybody. The whole affair will become a square peg in a round hole.

In proportion to the greatness of a truth, misapplications and misinterpretations are bound to crop up round it. Just as many thoughtless politicians have misused the weapon of Satyagraha to enforce their selfish desires, many unwary lovers have brought about grim and poignant tragedies under the shelter of Platonic love, even so many crooked persons have exploited this weapon of Vedanta for their personal ends. Vedanta is a sharp razor which can be trusted only in the hands of a skilful and a saintly warrior, not in the hands of a child or an ignorant man. “Tat Tvam Asi, Aham Brahmasmi” are the watchwords of Vedanta and under their pretext many sins are committed, sometimes consciously, and sometimes unconsciously. A man who has imperfectly understood the real significance of these Mahavakyas and easily poses himself as knowing God without considering others as such, easily deceives himself about his intellectual and spiritual superiority and commits countless sins, because he thinks and foolishly thinks, that he is not the doer but only the witness in justification of wicked deeds.

Vedanta must be taught to a select few. Udia Baba taught Bhakti and Karma to the masses, to his disciples. He taught Vedanta to a select few only and did not allow the Bhaktas to attend his classes. Every intelligent teacher gives his teachings according to the temperamental leanings of the disciple. A promiscuous preaching of Vedanta will land the teacher and the taught in difficulties which may not be easily surmounted.

Intuition Is the Golden Key of Blessedness

Intuition is an active inner awareness of the immortal blissful Self within. It is the eye of wisdom through which the sage senses in everything the unseen Presence. It is the Divya Chakshu (or Prajna Chakshu or Jnana Chakshu) through which the Yogi or the sage experiences the supreme vision of the all-pervading Atman or Brahman. It corresponds to the Brahmakara Vritti of the Vedantins. It is the third spiritual eye of Yogins and sages.

Instinct is present in animals and birds, intellect in human beings, intuition in adepts or Yogis or illumined sages. Pure reason or Visuddha Buddhi takes the aspirant to the door of intuition. Intuition does not contradict reason. It transcends reason. The eye of intuition opens when the heart is purified through the practice of Yama, Niyama, when the mind, intellect and the senses stop their functioning.

Sanjaya had this eye of intuition through the grace of Sri Vyasa. Arjuna also had the eye of intuition through the grace of Lord Krishna and experienced Visvarupa Darshan.

Bergson won recognition for intuition as the possible method of knowing the transcendental ‘I’ and the “Thing-in-Itself.” But his work is merely a theory of the method of intuition. It is purely methodological. He could not say how that method could be developed in a way to give practical results. In a word he could not show the path to get at the “Self” or the “Thing-in-Itself.”

It was left to Bergson to declare man to be a geometrician. His consciousness has adapted itself to understanding the world in terms of time and space. If it were freed from keeping busy with the perception of the outer world and focussed upon a world of “Noumenon”, it would transcend time and space and adapt it to perceiving noumenon in a special way. This way he calls intuition and is distinguished from sensuous perception. But how to free it from the world of phenomenon, it is left for the Indian Yogic method of developing intuition through Dharana (concentration), Dhyana (meditation) and Samadhi (superconscious state).

Intuition is the only method of science of Yoga or the science of the Soul (Brahma Vidya). Yoga as practised by the
Indian Yogis is essentially scientific. It is capable of uniform application and guarantees uniform results to the average man who trains himself in the method of intuition.

The goal of life is intuitive realisation of the Self or Atman which is the substratum for everything, which is the cause for everything and which is the soul of everything. What is the goal of life? What is the summum bonum? What is the supreme purpose for which we are born in the world? Western philosophy gives no certain answer. Whatever answers they give are in terms of life. What life itself is, they try to explain in terms of the physical sciences which are themselves formulated by a living being.

Intuition, intuitive discernment, in fact is the only touchstone of philosophy. The method of intuition is the only method of discerning the Truth ultimately. Intuition is the method. Realisation of the Self is the goal. Without developing intuition the intellectual man remains imperfect and blind to the Truth behind the appearances.

The important point to remember is that the solution of the problem of religion, philosophy and science is one, namely, the development of intuition as in the sages of the Himalayas. The goal of life which these sages indicate is truth itself. The goal has been discerned in the clear perspective of complete knowledge, immediate and direct (Aparoksha Anubhuti or Aparoksha Brahma Jnana). It involves no guess or conjecture or inferences. Intuition opens up new and difficult regions to conquer. No pursuit is far more glorious than the prizes of inner war.

In the light of developed intuition all other philosophies seem to be interesting table-talks, funny essays, humorous attempts in the game called "blind-man's buff." They cannot stand serious criticism. The intuitive method alone is the method of philosophy.

There are also lower forms of intuition. Really they are not
regions. It gives man wonderful powers to move the world if he likes. Above all, it enables the intellect to cognise Reality and to build its concepts for the purpose of communication.

May you all develop intuition and attain Self-realisation in this very life!

Intuition Is the Chief Source of Knowledge

The ultimate source of all proofs is direct apprehension alone. The scriptures and the teacher cannot show us God. It is the Self alone which sees Itself when the mind is calm and pure, says Indian thought. "The absolute can only be given in an intuition" (Bergson). "The deepest secrets of nature, the great structural facts of the universe are not matters of physics and chemistry. They are living facts, fately connected with the life of each individual by and for himself. They are matters to be experienced rather than to be demonstrated not by an intellectual apprehension of truth merely but by a living and vital contact therewith." (Kingsland—Rational Mysticism.)

"However vague and vast and sentimental, we cannot resist the inference that in personal intuition, we have an insight into depths of Truth unplumbed by science" (Walter Grierson—Conclusions of Modern Science). "The West is prepared increasingly to recognise the existence and validity of the faculty of intuition as a supplementary mode of cognising Reality." "It is direct and immediate in its operations. It is its own authority." "Instead of standing outside, intuition enters into its object and becomes by sympathy one with it." "It is finally and pre-eminently the faculty which assures us of the meaning and significance of things, of a divine meaning and personal significance." (Joad—Counter-attack from the East).

For Plato neosis is the highest kind of knowledge, immediate and super-intellectual. He believed in the conversation of the soul with itself. Aristotle speaks of the Absolute Self-knowledge of God, pure activity, which knows no law and no end outside itself. Plotinus and the Neo-Platonists were convinced that logical knowledge alone is inadequate. All intellectual analysis is for Bradley, a falsification of the real, as it breaks up its unity into a system of separate terms and relations. "However inside the ‘what’ may extend, it can never embrace the whole of existing reality." (Bradley). "The unified structure of Reality is revealed more in feeling than in thought, in the higher unity in which thought, feeling and volition are blended into a whole." (Bradley). Bergson also suggests intuition for intellect as the proper organ of absolute knowledge. Cloce is of opinion that logical knowledge takes us away from the individual, while intuitive knowledge gives us an insight into the individual. Bradley, Bergson and Cloce in different ways urge that intellect succeeds in stiffening life and binding it in concepts. "A man only considers discursively that which he does not yet possess. Perfect reason no longer seeks, it rests upon the evidence of that with which it is filled." (Enneads). The great illustration of intuitive knowledge given by Hindu thinkers is the knowledge of the Self. Self-knowledge is inseparable from self-existence. It is the only true and direct knowledge. All else is inferential. It is the presupposition of every other kind of knowledge. It is the basis of all proof. An ‘I’ is implicit in all awareness. Descartes’s ‘I am’ is akin to the ‘I am’ of the ancient seers. Even Locke concedes the reality of intuitions. He says, "as for our own existence we perceive it so plainly and so certainly that it neither needs nor is capable of proof." In Kant, the ‘I think’ accompanies all representations. It is the vehicle of all concepts in general. Richte holds the view that the knowledge of the Self is due to intuition. Schopenhauer says we become aware of something which is more than phenomenal in our inner experience. Bergson says we attain to awareness of reality through the immediate consciousness. "Can we really think of omniscience apart from omnipotence? If I knew another individual person through and through I should be that person." (Richte). Theophrastus declares that "they who seek a reason for all things do utterly overthrow reason."
Bosanquet says, “Truth is normal to mind and error is the exception. If you can get the mind’s thought pure you must possess in it a true characterisation of reality. Its doing so is not conceptional. It is inherent.” “The voice of the inner man” counted more for Socrates than external perception or logical reasoning. Plato gives this faculty the designation of “Recollection.” He says all learning is a process akin to remembering as all truth is at once new and old, cognition as well as recognition. Aristotle’s ‘nous’ represents the intuitive apprehension of the “first principles.” He says “How can there be a science of first principles?” Their truth is evident to everyone. We know them by ‘nous’, by direct contact. Spinoza says, “To know the essence of things, as God does from within, we need the higher grade of knowledge, intuition.” He draws a clear line of demarcation between imagination, reason and intuition. He says in the short treatise, “Intuitive knowledge does not consist in being convinced by reason but in an immediate union with the thing itself.” “It is one of direct revelation of the object itself to the understanding.” “The highest peace of mind arises from intuitive version.” Pascal says, “Reason itself concedes that there is an infinite region beyond reason. The mind thinks in two ways” he says, “the mathematical way and the finer way. In the latter case, we feel the Truth.”

Both intellect and intuition are faculties of the same mind. There is no break of continuity between them. Intuition does not contradict reason. It fulfils it. They are not exclusive of each other. Intuition gives the cognition of the whole. Intellect can only have a conceptional knowledge of the whole. Intuition has direct knowledge of the whole and intellect gives us analysis of parts. Intuition is wisdom, the nous of Aristotle, the all-embracing intelligence of Dante. Pratt in the Religious Consciousness affirms “the mystic ecstasy is cognitive in form. It seems to reveal reality to the mystic quite as much as

does his sight or hearing.” “His experience is one of intuition. It is the sense of being face to face with Reality.”

**World Is Unreal**

Four kinds of objects are seen in this universe: 1. Objects which have names only; 2. objects which have names and forms only; 3. objects which have names and forms and are fit for worldly Vyavahara and 4. eternal, unchanging, imperishable, homogeneous Vastu which exists in the three periods of time. Examples of the above are: 1. Vandhya-putra (barren woman’s son), Sasasringa (horns of a hare), Gaganaravinda (lotus in the sky). 2. Rajju Sarpa (snake in the rope), Suktirajata (silver in the mother-of-pearl), Marumarichika or Mriga-trishna (water in the mirage), blueness in the sky, Gandharvanagara (city in the clouds), Svapna-prapancha (dream objects). These have names and forms; when you go near them or when you wake up from the dream they vanish. 3. Ghata (pot), Pata (cloth), etc., have names and forms. They are useful for keeping water and wearing. When you go near them you see them, they appear to exist. But when they are destroyed they have no existence. 4. Atman or the Inner Self alone exists at all times. It is unchanging.

Objects of the first kind are called Asat Vastus. Objects of the second kind are called Mithya Vastus. Objects of the third kind are called Vyavaharika Vastus. The fourth kind is called Paramarthika Vastu.

Worldy-minded, ignorant persons are charmed and deluded by the products of Maya. They lose their understanding on account of the force of Maya or Avidya and indulge themselves in sensual objects and perish without realising the Atman or Paramarthavastu. The worldly objects are also unreal. If you think deeply and do Vichara (enquiry), the world with its manifold, multicoloured objects will appear as a long dream only. The object which appears for a short period
only like the snake in the rope but does not exist in reality is only a Mithya object.

For the Ajnanis or the worldly-minded persons the sensual objects are quite real. For the sages or those who are endowed with discrimination and enquiry they are unreal.

Whatever you see is false. There is no doubt in this. The deer see water in the mirage when the sun is hot. They run towards the mirage for drinking water. They do not find any water there. The boy runs to take a piece of silver when there is bright sun. When he goes near the silver he does not find any silver. He finds only the mother-of-pearl. When a girl goes to bring water at night she sees a snake on her way and gets frightened. She takes a light to see the snake but finds only a rope. There is no snake there. A young man embraces a girl in his dream and experiences actual discharge of semen. When he wakes up he does not find a girl. You behold blueness in the sky. The sky appears as a blue dome. When one moves in the aeroplane in the sky he does not find any blue dome but the blue dome appears at a distance. Whatever you see does not really exist. They are mere illusory appearances like the objects in a dream. But the seer exists when the objects appear and disappear.

In the dream state big mountains, elephants, cities, big rivers, etc., are seen within a minute Nadi called Hitanadi that is located in the throat. There is no space in the minute Nadi for these big things to remain there. Hence the dream objects are false or illusory.

A very big tree grows out of a tiny seed. A big body springs from a tiny drop of semen. Water condenses itself and forms a big block of ice. The objects that appear in the waking state are also false.

In the dream you witness the events of several years within a few minutes. Within a day of Brahma thousand Chaturyugas pass for us. Within the day of a Deva six months pass for us.

Within the time taken by a huge mountain snake for a second meal, man takes his meals a hundred times. Within the time taken by a child to develop itself in the womb, small insects take time to generate crores of their progeny. A happy man spends one night like a minute whereas a man who is drowned in grief spends one night like several years. Hence time also does not appear to be the same at all times for all. The objects that appear and perish in time are illusory.

The thing seen by you in your dream is not seen in the same place and in the same manner in the waking state. In the same manner one man says that Mr. X is a good man. The same man appears as a bad man for another.

The objects seen in a dream do not exist correctly in the waking state. The objects seen in the waking state appear different even in the waking state. In the dream state you do not recollect the things of the waking state. You do not recollect in the dreaming state “I saw such and such objects in the waking state. I do not see them now.” Therefore the objects of the waking state are more false than the objects of the dream. Srutis and sages declare that the objects of the world are as false as the objects of the dream. They call the world Deergha Svapna or a long dream.

That which does not exist in the beginning and in the end does not really exist in the middle also. It is unreal. The snake that is found in the rope at night does not exist when a lamp is brought. It appears in the middle only. Such is the case with silver in the mother-of-pearl, water in the mirage, city in the clouds, etc. Therefore they are unreal even when they appear. The dream objects also do not exist in the daytime. Similarly the objects of this world appear in the middle only. Hence they are unreal.

An objector says, “The food and drink that you take in the waking state give you satisfaction. But hunger is not appeased by the food taken in dream. Therefore the objects of the dream are false. The objects of the waking state are true.” A man who
goes to sleep after taking a sumptuous meal in the waking state suffers from the pangs of hunger in the dream. He who enjoys a good feast in the dream becomes very hungry as soon as he wakes up. Similarly the results of actions done in the waking state are not seen in the dream and vice versa. Therefore waking state is as false as dream.

An objector says, “A man dreams that he has four hands and that he is flying in the air. Is this not false? Jagrat state is not like this. Therefore it is true.” A man obtains the birth of a Deva or animal or a bird on account of his Karmas. He becomes Indra with thousand hands in the waking state. He becomes a bird and flies in the air in the waking state. He becomes an animal with four legs, a centipede with hundred feet or a snake without feet. Therefore waking state and dream state are same. Just as in dream some objects are false, some are true, so also in waking state some objects like the snake in the rope are false, some like jar, cloth are true. The objects of the dream and waking state are not so absolutely true as Atman or Brahman.

The sun, the moon and the stars appear as round, flat and small. They appear to move slowly in the sky. But in reality they are not attached to anything. They are not flat. They do not move from east to west. They remain in one place. Each planet is several times bigger than the earth. The earth also appears to be flat. Therefore things are not as they appear to be. The visibles are illusory.

An officer says, “This is the college in which I studied twenty years ago.” When you begin to enquire the same professors are not there. The same building also is not there. The small old building that was in the back was demolished and a new building is constructed now. There is only the old name of the college. Still the officer imagines “This is the college in which I studied.” This is his pure mental Kalpana only.

Similarly the cells and atoms in the body of a man are ever changing. Constructive and destructive processes are ever going on in the different systems of the body. Within seven years the body is entirely built of new cells. He has a different body altogether. Still the son says, “This is my same father who lived ten years ago.” Is this not false?

If Govinda asks Rama, “Whose house is this?” Rama replies, “This is my house.” Rama sells his house to Krishna. If anybody asks Rama again, “Whose house is this?” he says, “This house is not mine. It belongs to Krishna.” Now Krishna says, “This is my house.” The house remains the same. But different owners say, “This is mine. This is mine.” From this it is quite clear that ownership is only a mental Kalpana.

A man sits over the treasure hidden by his grandfather and says, “I am a poor man. I have not even a single pie.” A rich man is sitting in the verandah of his own house. A thief comes through the back door and removes all the wealth. A Sannyasi comes to the rich man and asks for donation for building an Ashram. He agrees to pay Rs. 10,000. The first man who thinks that he is poor and the second man who thinks that he is rich are nothing but the results of mere mental imagination.

In the cinema some pictures in the film are rolling behind. But the pictures are seen talking and dancing on the empty screen. Even so the forms appear and disappear in this world. They are illusory.

When you look at the clouds in the west just before sunset the sky appears to be red. Within a few minutes the red colour disappears and yellow colour is seen. The yellow colour vanishes and then green colour is seen. Within a few minutes the green colour also disappears and blue colour is seen. Later on a blending of several colours is seen. What is the cause for this? In reality there is no colour in the clouds. There are seven colours in the light or rays of the sun. The white light is composed of seven colours. The seven colours pass through the clouds. The layers and the atoms of the clouds are arranged in different layers by the force of the wind. When the
seven colours pass through the clouds, six colours penetrate through the clouds. The red colour is obstructed and reflected in the clouds. So you see red colour. In another layer of clouds yellow colour is obstructed. Then you see yellow colour. In the prism and the rainbow you behold the colours of the sun’s rays only. What is the cause for our not seeing anything at night? Because there is no colour in any object. We can see only those objects which have colour. The rays of the sun penetrate the objects in the daytime. Each object has its layers of particles or atoms arranged in different manner. Each object splits the white colour into its seven components, absorbs certain colours and throws out a certain colour. The rejected colour forms the colour of the object. Then we say that such and such object has such and such colour. In reality an object has no colour but we say that “This is green leaf. This is blue cloth. This is red stone.” This is all illusory or false.

One object gives pleasure to a man. The same object gives pain to another man. One man dislikes milk. Another man likes milk immensely. Women like men. Men like women. Camels are fond of bitter neem leaves. Man dislikes neem leaves. Devas like days. Asuras like nights. In reality no object is a means for pleasure or pain. It is all mental imagination only.

What is a cloth made up of? Of threads. What was in the beginning before the cloth was made? Thread. What will be left if this cloth is separated of its parts? Thread only. What is there in the beginning, middle and end? Thread. When did the cloth manifest? In the middle. Is there any cloth independent of threads? No. If this is so, what came in the middle? The form of a cloth and the name of a cloth. When there is no such thing as cloth in reality, how did the name and form of a cloth come? Cloth is false or illusory. Thread only is real. But thread is nothing but cotton. Before the thread was formed, and after the destruction of thread, and even when the thread appears it is all cotton only. Thread is only false.

Similarly all products are false. Pot is false. Clay only exists in the three periods of time. Water is only a combination of two parts of Hydrogen gas and one part of Oxygen gas. There is no water independent of these two gases. Water is false and illusory. If oxygen exists independently without admixture with hydrogen gas the whole world will be burnt in no time. Oxygen is only another form of fire. The Upanishads declare that fire sprang from air, and water from fire.

Saturn, Venus, Neptune, Uranus, Jupiter and other planets move round the earth. The stars that you see are many times bigger than the sun. There are countless stars and suns which are not visible to us. When such is the truth we believe in the existence of this small world only. Is this not false?

Atoms revolve round atoms with tremendous velocity. A small block of stone is a collection of countless atoms. But to our sight the stone appears as one immovable object. Every object is a mass of moving atoms.

In solid objects the atoms revolve in a smaller circle. In liquid objects they revolve in an expanded circle. In air the atoms move very freely. If a piece of lead is melted, the atoms move very freely. If we heat water the atoms of the water move much more freely. The water becomes changed into vapour.

When a bamboo rubs against another bamboo in the forest, the atoms in the bamboos begin to rotate with great speed. Fire is generated. Fire is nothing but rotation of atoms with tremendous velocity. If you hold a piece of paper in a flame, the atoms of the paper which are revolving with a small speed begin to revolve with a tremendous velocity. The atoms of the paper assume the shape of fire. Then we say that the paper burns. When any portion of the body comes in contact with fire, the atoms in the skin and the subcutaneous tissue begin to rotate with tremendous velocity. Then we say that the body is burnt. Mind also is a collection or bundle of subtle atoms. This mind is always attached to the body. When the atoms of
the burnt part begin to rotate with great speed the mind also revolves with great velocity. The rotation of the mind with great speed or the agitated state of the mind is pain. The serene state of mind is happiness. Fire, heat, pain are all different states of subtle atoms. Therefore all these are false only. All the visible objects are made up of elements or root substances. By the quintuplication of the elements countless objects are produced. The root elements also are nothing but combination of atoms. The atoms are arranged in different layers. So there are various elements according to the arrangement of the layers. The root elements are false when you look into the atoms. These atoms are made up of Paramanus or positive electrons and negative electrons. There are no atoms independent of electrons. With reference to Paramanus the atoms are also false. The Paramanus are nothing different from the Akasa or ether. Paramanus are Amsas of ether. All objects are nothing but Akasa. All objects other than Akasa are false. Akasa also is born of Atman or Brahman or the Supreme Self. Therefore the Atman which is all-pervading, which is Satchidananda, which is your own Svarupa or essential nature is the only Reality or Truth. All visibles are false and illusory. This is the emphatic declaration of the Upanishads.

Things are not as they appear to be. Why? You do not see the objects outside. The eyes cannot see objects. If the eyes can really see objects then the eyes should see the air and the ether. The eyes should see objects at night also. Even in the dark there are objects. Air and ether are objects. Why are they not seen in the dark?

If the eyes cannot see objects why do people say, "The mountain in front of you is very high. The elephant is very big. This small cat runs."? You see only the colours. But you think you are seeing the objects. In reality you do not see the objects. You take a round object that is at a distance for a flat one. When you see a coloured drawing in a wall you think that a picture is hung on the wall. If the eyes see an object why does this mistake occur? As the eyes see the colours only this wrong perception occurs.

As soon as the colours fall on the eyes which are shining like a glass they strike against the retina. The eyes assume the form of the colours. Just as the water of a lake that enters agricultural fields assumes a triangular, circular or rectangular form according to the shape of the plot, so also the mind mixes or enters the organ of sight and assumes the form of the organ and the objects. The ignorant Jiva experiences the form of the mind or the Vishaya. Similarly the mind assumes the form of the ear and other senses and the Jiva experiences the form of the mind or the Vishaya.

Mark here now. The outside objects are colourless. The colour that is not allowed to penetrate into the object is reflected. It falls on the retina. The eye assumes the form of the colour. Then the mind assumes the form of the Indriya. The Jiva knows or experiences this. Where is the object? What does the Jiva experience? It passes from the organ to the mind and thence to the Jiva. It passes through different hands or gates. Hence whatever is experienced by one is all false or illusory.

Whether objects exist outside or not, God only knows. They do not produce anything in man. The objects created by the mind cause pleasure and pain. It is the mental Kalpana or imagination that generates pleasure and pain. Lust, greed, delusion, pride do not exist outside. They are in the mind. They do not really exist. It is the mind that assumes these modifications. Through these man gets immense pain. The mind imagines and thinks, "There is a beautiful object outside. Will I be able to get and possess this?" A Sankalpa arises in the mind. Then the heart of the man melts. He thinks of the object constantly. At night a branch of the tree moves to and fro. One man takes it for a ghost and is frightened. He feels he is beaten by the ghost, vomits blood and dies. Everything is
mental Kalpana and false. You are not aware of the illusory nature of this world and body. So you are caught in the Samsaric wheel of births and deaths.

Atman is the only Reality. It is eternal. It is Satchidananda Svarupa. Just as a wave arises in the ocean, so also a wave arises in Atman or Brahman. That wave is mind. That which appears through mental Kalpana is world which gives pain and births and deaths. The source or birth-place for mind is Atman. If there is no mind, there is no world. The birth-place for the world is mind. There is no mind apart from Atman. There is no world apart from mind. Between the world and Atman is the mind. It is in the middle. If the mind wanders, the painful and illusory world appears. If the mind is peaceful and settles down in its source you will realise Satchidananda Atman. To conquer mind you are in need of the grace of the Lord and Guru.

You should subdue the mind through devotion to Guru and the Lord. God is Prakasa Svarupa of Atman. Guru is Anugraharupa of God. Obtain the grace of the Lord through devotion unto Him. You will get a Guru through Lord’s grace. You will be able to know the nature of Brahman and to control mind through the Guru’s instructions and grace. Follow his instructions implicitly with faith and devotion. Serve him wholeheartedly and rest in Satchidananda Svarupa.

The objector may say, “As everything is illusory and false save Atman, God and Guru are also false. How can you obtain any benefit from the false God and Guru? Whatever that is said here is also false. How can one attain the supreme good by believing all these false things?”

Just as you remove a thorn by a thorn, just as you remove the dirt in the cloth by another dirt—the salt-earth, just as, you cut the iron by another iron only, so also you will have to take recourse to another false object to destroy all these false objects. A false object in the dream produces real fear and wakes you up. Sometimes whatever you see in a dream turns out to be true. Although God and Guru are not so real as Brahman, they are boats to help you to cross this Samsara or ocean of births and deaths. Without their grace you cannot attain immortality and eternal bliss.


This world is unreal when compared to Brahman. It is a solid reality for a passionate worldly man. It exists like a burnt cloth for a Jivanmukta. It does not exist at all for a Videhamukta who is above body consciousness. For a Viveki or a man of discrimination it has lost its charm and attraction. You should not try to leave the world and enter into the forest because you have now understood that it is unreal. You will be ruined if you enter the forest without proper qualifications. You should be established in the conviction that the world is unreal and Brahman is real. This will help you to develop Vairagya and a strong yearning for liberation. Remain in the world but be not worldly. Strive for liberation while remaining in the world.

Friends! Do not misunderstand the Mayavada and Ajatavada. Acquire the fourfold means of salvation, approach a Sadguru and hear the Sastras. Understand the correct import of their meaning. Reflect. Meditate and realise.

Become the Svarat or Self-king

Salutations to Sadguru who is of the nature of Satchidananda, who is the silent witness of all the attributes or Vrittis of the mind, who is the essence of Vedanta, who is of the nature of Brahman, who is one with Brahman, and who has merged himself in the ocean of eternal bliss.

Para Brahman is Eternal, pure, all-wise, free, all-full, non-dual, partless, all-pervading, Infinite.
In this city of nine gates dwells the Jiva or the individual soul. He has forgotten his essential divine nature on account of Avidya or ignorance. He is not able to behold the Supreme Self on account of the veil which separates him from Brahman. Vikshepa Sakti causes tossing of the mind. So he is not able to concentrate on the Self.

Ahamkara is his minister. The twenty-four Tattvas are the members of his family. Pramata, Pramana and Prameya are his three sons. Vitteshana, Dareshana and Putreshana and the Shad-Ripus or six enemies, viz., anger, lust, greed etc., have robbed him of the wealth of Atma Jnana. He has become a prey to all attachments. He is burnt by the three fires. He is led astray by the wind of hopefulness. He is enveloped by the fog of attachment to the body. He is deluded by the thoughts “I am the doer (Karta). I am the enjoyer (Bhokta).” He is attacked by the fevers of Pancha Koshas (five sheaths). He is fallen in the state of deep sleep of sensual enjoyments.

O man! I shall show you now the way to get rid of these afflictions and attain the supreme goal of eternal bliss. Hearken attentively. Do Japa regularly. Do selfless service without expectation of fruits. Abandon the idea of doership. Consecrate all your works to the Lord. Cultivate Bhakti. Take shelter at the lotus feet of Sadguru who is ever in Nirvikalpa Samadhi under the banian tree of Nididhyasana, in the Siddhasana of Sravana and Manana on the banks of the great river, the grace of the Lord. Make prostrations unto Him wet with Bhakti. He will elevate you. He will inspire you and remove all your doubts and snares in the path and help you to attain the kingdom of Atma Svarajya. He will make you free.

O Beloved Ram! You have forgotten your real Svarupa on account of egoism and desires. Thou art pure immortal, Eternal Soul. Thou art That. Tat Tvam Asi. Rise above Moha or delusion. Give up the identification with this impure, perishable body. Take bath in the Ganga of devotion to the lotus feet of Sadguru.

JNANA YOGA

Kill the thieves, lust, anger, etc. Abandon the ideas, “I am the doer. I am the enjoyer.” Be established in the idea of the unreality of the world. This is the practice of Pranayama for you. Make friendship with Mudita, Karuna, Upeksha, Sama, Dama. Fix the arrow of Manonasa on the bow of Vasana Kshaya. Burn the forest of Pratibhandhakrata, the three obstacles. Have Vairagya as the shield, discrimination as helmet, Uparati as the necklace, Samadhan as one-pointedness of mind as your brave companion, Brahamansandhana as armour, Satsanga as your minister, Jivanmukti as partner in life. Ascend the throne of Self-Samrajya or Nirvikalpa Samadhi. Become the Svarat or Self-King. Drink the nectar of Immortality or eternal bliss of Brahman. Being crowned with the knowledge of Brahman know that thou art the eternal, pure, all-pervading Atman. There is nothing else besides you. Thou art That.

RUDIMENTS OF JNANA YOGA
**Part III**

**BRAHMA-VIDYA AND UPANISHADS**

The school of philosophical thought known as the Vedanta is also called Uttara-mimamsa. The founder of the Vedanta system of philosophy was Badarayana Vyasa. The founder of Purva-mimamsa school was Jaimini, the disciple of Sri Vyasa. Of these two, Purva-mimamsa is generally understood to imply the inquiry into the Mantra portion of the Vedas, while Uttara-mimamsa is understood to mean an inquiry into the Upanishad portion of the Vedas. In other words, Purva-mimamsa treats of Karma Kanda; Uttara-mimamsa deals with Jnana Kanda. The Brahma Sutras of Badarayana or Sri Vyasa are termed as the Vedanta Darshana. They are called by this name, because they are based upon the Upanishads, the end or the final part of the Veda. These Brahma Sutras are the outcome of the harmonising of the apparently conflicting Upanishadic texts by Badarayana. The Bhashya written by Sri Sankaracharya on the Brahma Sutras is known as Sariraka Bhashya.

The Vedas, each of which has a Samhita, Brahmana, Aranyaka and Upanishad, are again subdivided into two parts viz., the Karma Kanda or the work-portion and the Jnana Kanda or the knowledge-portion. The former leads man to world by happiness and enjoyment in Svarga or heaven and the latter to Moksha or liberation. The Samhita and the Brahmana sections go to make up the Karma Kanda and the Aranyaka and the Upanishad sections form the Jnana Kanda. Brahma Vidya or that knowledge by which the Brahman is attained is dealt with in the Upanishads. The Upanishads as the final part of the Vedas are Vedanta, the end of the Vedas. Through the divisions of Rig Veda and others, the Vedas are said to be four in number. Their branches are many. So also the Upanishads. In Rig Veda, there are twenty one branches. There are 109 branches in Yajur Veda. There are 1000 branches in Sama Veda. There are fifty branches in Atharvana Veda. In each branch there is one Upanishad.

The word Upanishad is formed by adding the Krip suffix and the prefixes Upa and Ni to the root Shad meaning (1) to shatter or kill, (2) to attain and (3) to loosen. By the word Upanishad is denoted the knowledge of the knowable entity inculcated by the work which is to be commented upon. By what etymological process this knowledge is denoted by the term Upanishad is now explained. This knowledge is called Upanishad by virtue of its signification that it shatters or destroys the seed of Samsara such as ignorance and the rest, in those seekers after emancipation, who, devoid of all desires for objects seen and heard of, acquire the knowledge called Upanishad to be hereafter explained, and with their mind firmly concentrated therein meditate on it; for it will also be said later on “well ascertaining that he will be freed from the jaws of death” or the knowledge of Brahman is called Upanishad because of the fact that it leads to Brahman, in that it makes the seekers after emancipation just above described attain the highest Brahman; for it will be said later on, having attained the Brahman he becomes untainted and immortal; or, even “the knowledge of Agni” is denoted by the term Upanishad, because of its connection with the meaning of the root, “to loosen;” for, the knowledge of Agni, the first born, the knower, born of Brahman—the subject matter of the second of the boons asked for—leads to the attainment of heaven and thus loosens or enfeebles the lot of misery; such as residence in the womb, birth, old age, etc., continually recurring in this world. It will also be said later on, “having reached heaven, they enjoy Immortality.” It may be argued that students apply the term Upanishad even to the book, as when they say, “we shall study or teach the Upanishad.” This is no fault, as the meaning of the root Shad, i.e., the killing of...
the cause of Samsara, etc., cannot be attached to the mere work but is attached to knowledge; and even the mere work may also be denoted by that word, because it serves the self-same purpose, as when it said “ghee verily is life.” The word Upanishad therefore is used in its primary sense when it is used to denote knowledge; but it is used by courtesy, i.e., in a secondary sense to denote the work. Thus by the mere analytical explanation of the word Upanishad, those who are fully competent to acquire knowledge have been stated. The whole subject matter of knowledge has also been stated to be the thorough release from the bondage of Samsara consisting in the attainment of the Brahman.

The meaning of the Upanishad may be either because it lessens the numerous evils of conception, birth, old age, disease, etc., in persons who take kindly to this knowledge of Brahman and approach it with faith and devotion, or because it makes them reach Brahman, or because it totally destroys the cause of Samsara such as ignorance, etc., thus from the several meanings of the root Shad preceded by Upani.

Sri Rama says to Hanuman: “The only means by which the final emancipation is attained is through Mandukya Upanishad alone, which is enough for the salvation of all aspirants. If Jnana is not attained thereby, by the study of ten Upanishads thou shalt soon attain Jnana and then My seat. O son of Anjana, if thy Jnana is not made firm, study well the 32 Upanishads. Thou shalt get release. If thou longest after Videha Mukti, study the 108 Upanishads.”

The Upanishads are the mystic experiences of the Rishis. The Upanishads, the Gita and the Brahma Sutras are technically called the Prasthanatraya. These are the three authoritative books on Hindu Philosophy. Any teacher who claims himself as an Acharya and who wants to open a new school of thought must write a commentary on these three important books. All the previous Acharyas, Sri Sankara, Ramanuja and Madhva have written commentaries on these books.

**Brahman**

The Vedas exclaim from time immemorial, “Ekam Sat Vipra Bahudha Vadanti.—Existence is One, Sages call it by different Names” Rig Veda 1-164-146. God, Brahman, Allah, Isvara, Jehovah, Ahuramazda, etc., are one. I offer my worship to that Supreme Being—“the One eternal homogeneous essence, indivisible mass of bliss and intelligence”—whom sages describe in a variety of ways through diversity of intellect.

In the beginning Brahman who is One without a second alone existed. When darkness was rolling over darkness there was Existence only. Nobody knows how this universe came into being. You will find in Rig Veda: “Who knows here, who can here state whence came all this multifarious Universe? Even the Devas are posterior to its creation, who then knows whence this came out?” Rig Veda VIII-17-6.

Atman alone exists. It appears as the objects which we cognise just as a rope appears as a serpent. Atman puts on the appearance of these phenomenal objects. That Brahman is the Self within all beings. That Brahman is without cause and without effect, without anything inside or outside, without defect or impurity, without length or breadth, without colour, shape or form. That Brahman is without limbs, parts, without name or caste, without hands and legs. That Brahman is an embodiment of wisdom, peace and bliss. It shines by Itself. It is self-luminous. All the objects that you cognise outside really exist in the highest Self. All the objects shine after them i.e., they borrow their light from the self-effulgent Atman. The whole world exists within Brahman. It appears as external through the force of Maya, just as your body appears in a mirror.

How can one describe the glory and greatness of the
Brahman! Even the Vedas have sung in praise of Him according to their limited capacity. No one has been able to find out His beginning or end. He walks without feet, grasps without hands, hears without ears, sees without eyes, tastes without a tongue, smells without a nose, feels without a skin, talks without a mouth, because He is a mass of pure Consciousness. He is all-pervading. He has hands, feet, eyes, heads, faces everywhere. He is a wonderful entity. He is beyond the reach of mind and speech. You cannot see Him with these physical eyes, but you can realise Him with the help of your pure, sharp, subtle intellect after purging the mind of all evil tendencies.

The eye cannot perceive Him. The mind cannot reach Him. The gross worldly intellect cannot grasp Him. The speech cannot describe Him. The speech returns back along with the mind, as it is not able to describe Him in adequate terms. “We are baffled in our attempts to describe Him; His glory is indescribable. To describe Him is to deny Him.” How can a finite mind grasp the Infinite? But He can be directly realised by that aspirant who is equipped with the four means of salvation, who does constant meditation, who has a sharp, pure intellect.

Saints emphatically declare that Brahman or the Eternal is “That which is above the undifferentiated,” “That which is unborn either as cause or effect,” “That from which speech and mind turn back baffled,” “That which is not this, not that,—Neti, Neti,” etc. He is the real unconditioned Sat. He is the reality of realities (Satyasya Satyam).

Brahman is a mass of intelligence (Chidghana, Vijnanaghana, Prajanaghana). He is destitute of any other characteristics. He is entirely without any sort of difference. In Brihadaranyaka Upanishad IV-13, you will find: “As a mass of salt has neither inside nor outside, but is entirely a mass of taste, thus indeed, has that Self neither inside nor outside but is altogether a mass of Knowledge.” Just as a lump of salt has inside as well as outside one and the same saltish taste, not any other taste, so also that Brahman has inside as well as outside one and the same intelligence. Inside and outside are mental creation only. When the mind melts in silence, ideas of inside and outside vanish. The sage cognises one illimitable, homogeneous mass of consciousness only.

Akasa or ether is subtle, all-pervading and unattached. So it is compared to the Brahman. Srutis emphatically declare: “Akasavat Sarvagata Nitya” i.e., like ether all-pervading and eternal. If the pot is broken the pot-ether is not in any way affected. So it is unattached (Asanga).

Just as a house exists for somebody’s use, so also the ears, eyes, hands, legs exist for the use of the Director of the ears, eyes, etc., who is entirely distinct from the ears etc. That Director is the real infinite “I.” He is the Inner Ruler. He is Immortal. He is pure consciousness. The capability of the ears to hear sounds, of the eyes to cognise objects depends upon the intelligence of this Director. Just as the moon borrows its light from the Sun, these senses borrow their lights, intelligence and power from the source, viz., Atman, who is the Director. Therefore it is quite appropriate to say that the Atman is the Ear of ears, Eye of eyes, Prana of Pranas, Mind of minds.

Atman is different from the knowable. He is beyond the unknowable also. He is incomprehensible. This does not mean that He is a non-entity or void or a negative concept, or a metaphysical abstraction. He is a mass of knowledge or pure consciousness. Consciousness is denser than stone or platinum or gold. He is the only real living entity, the substratum for everything.

**Brahman Exists**

Salutations to that non-dual Brahman which is the causeless cause, which is the source for this world and the activities of the sense-organs, mind and Prana! Salutations to the Indweller...
of our hearts, who is cognised by means of the Vedic method of Sravana, Manana and Nididhyasana by men of purified intellect whose faith in the Sastras as well as in the spiritual preceptor is great and whose devotion to them is as great as to the Lord!

It is suggested that Brahman does not exist for the following reasons: Whatever exists is capable of being perceived through the medium of the senses by its peculiar attributes, as a pot, etc. Whatever that does not exist is not so apprehended, for instance, the horn of a hare, sky-lotus, etc. Brahman cannot be apprehended as it cannot be apprehended by its peculiar attributes; it does not exist. This argument is unsound and untenable, because Brahman is the cause of ether, etc. It cannot be said that Brahman does not exist: for ether etc., of which the cause is Brahman is perceived by the senses. It has been observed in the world that from which anything proceeds exists; for instance, clay, seed, etc., which are the material cause of pot, tree etc. Therefore Brahman exists because it is the cause of ether, etc. Nor do we in the world perceive by our senses anything born out of nothing. If name, form, etc., be the product of nothing, they could not be perceived by the senses. But they are perceived as such. Therefore Brahman exists. The Sruti also declares, "How can existence be born of non-existence? How could something be perceived out of nothing?" It also stands to reason that something could not be produced out of nothing. It therefore stands to reason to say that there is Brahman.

You have great love for your hair on the head. You daily comb it nicely and apply hair oil but you throw the same hair if it falls in a cup of milk. You dislike to touch it. In loving the hair, you love your own Self only. The hair appears to be beautiful and attractive because of its association with the body of the Jiva and with the Chaitanya or consciousness that is at the back of this body. If you see a silk saree in a shop, it is not attractive, but when it is on the body of a lady it is very attractive and beautiful, because it is connected now with the Chaitanya. This gives the clue that the Atman exists and that the Atman is an embodiment of beauty.

The great king cannot be seen by the ordinary persons or the agricultural peasants. But they are seen daily by the Dewan, the Tahsildar and other officials. Through this they know that there is a king who is the supreme Ruler of the state. Even so, the Supreme Self who is the source for everything, who is the Inner Ruler of all beings cannot be seen. And you can infer His existence by looking at the sun, the moon, the stars, and other marvellous objects of this universe which bespeak of His supreme glory and ineffable splendour.

In order to point out that Brahman exists, even as the source of our physical activity, breathing, etc., and sensual pleasure, the Sruti proceeds to show that Brahman is the cause of both.

Brahman also exists on account of this. For what reason? Because of the breathing and other kinds of activities that are seen. There is breathing in and out in this body by the help of Prana and Apana. The functions of the vital airs and the senses are carried on by the body and the senses combined. This conjunction in mutual dependence for the benefit of one single entity is not possible without an independent intelligent being, for we have not seen it otherwise. For instance, sand, lime, bricks—do not combine together without an intelligent being who is outside them all, who is to occupy the house as its Lord.

The combination of different elements must necessarily be for an entity quite different from all composing elements. As for instance, a house built by different composing materials is meant for the dwelling of man or any other living being quite different from the materials of composition; so the body which is composed of different materials must necessarily be meant for the purpose of one quite different from the composing elements. This is one of the arguments adopted by
the Sankhya school to prove the existence of Purusha, the pure principle of intelligence who is dwelling in, yet quite different from, the body which is composed of the different modifications of Prakriti or matter.

The Atman is signified here as a monarch residing in the palace of this body and for whose purpose the different functionaries, the senses, are performing their respective duties.

The Sruti declares that Brahman, who is an embodiment of bliss and joy (Rasa), who is the very core of our being, is the source of our life and the activities of our senses. Without Brahman, the eye cannot see, the ears cannot hear, the Pranas cannot perform their respective functions. The end and aim of existence or the goal of life is to attain eternal bliss of Brahman. Man wants lasting happiness. On account of ignorance, he seeks it in external objects. He fails in this direction. Then he employs discrimination, searches within, turns his mind inwards and finds the undying bliss in his own Self or Atman through meditation. The path in which a sensualist treads is only a zigzag route towards the abode of supreme bliss. Every movement of life is towards the Satchidananda Brahman only.

If this Ananda (bliss) does not exist in the supreme ether in the cave of the heart, who indeed in the world can breathe? Therefore Brahman exists.

Even as the cause of fear in the ignorant man and of fearlessness in the wise man Brahman exists. One can become fearless by attaching himself to something which exists. It is not reasonable that freedom from fear can be attained by something which did not exist. Cessation of fear cannot certainly arise from resorting to a non-existent being.

When the knower of the Self is centred in his own Self, when he rests in his own Satchidananda Svarupa, he sees, hears and tastes nothing else. You can be afraid of another, but you cannot be afraid of your own Self. How can there be fear for one who beholds his own Self everywhere? Therefore Brahman alone is the cause of the fearlessness of the knower. When there are various causes of fear in this world, the Knowers or Jñanamuktas are fearless. This itself clearly indicates that Brahman who frees the knower from all sorts of fear does exist. If Brahman does not exist, the Brahmans cannot attain fearlessness. Therefore as these Brahmans are found to be fearless, the cause of their fearlessness does exist.

May you all realise the all-blissful Brahman who is free from all fear, cares and anxieties! May you all attain the goal of life, the summum bonum of existence by Sravana, Manana and Nididhyasana after equipping yourself with the four means of liberation, viz., Viveka, Vairagya, Shat-Sampat and Mumukshutva!

Creation

Salutations to the most adorable Supreme Para Brahman who is the Indweller of all beings, who creates, protects and dissolves this world into Himself, who is the unchanging substratum behind these physical phenomena, who guides the actions of all the organs of action, and of knowledge and the working of the Pranas, who remains the same under all conditions of superficial changes in the external world and Who is the support, solace, guide and refuge of one and all.

Here are some of the doubts that a thinking aspirant generally entertains in his mind in respect of creation of this world. If the world is created by Isvara how can he be at the same time Akarta also? If the present birth is the result of past Karma then with what Karma the first man started his life? Who has created this world in reality? These and many other doubts torment the student of philosophy as he goes on with his enquiry. All doubts become clear like the light of the sun to that aspirant who is regular in his Sadhana, whose devotion to God is great and whose devotion to his preceptor is equal to
that of God, who is endowed with a clear and sharp intellect
and who devotes some part of the day in contemplation.

Creation is a mystery. Creation is Anadi (beginningless). Creation is a mere projection of what existed before. It is mere Brahma Sankalpa.

Mysterious is the path of Karma. Karma is Anadi. Only when you attain knowledge of the Self you become disillusioned and the theory of Karma, the theory of creation and such other transcendental questions become quite clear like the Amalaka fruit in the palm of the hand. The frail human intellect unaided by intuition and the Grace of the Lord is too weak to comprehend these subtleties of the workings of the universal law which governs the world.

Hindu religion teaches us that God created this world consisting of man, beasts, etc., for His sport (Lila). By His mere Sankalpa (thought power) He created the whole world and created the first man who is known in our scriptures by the name of Manu. He was the most perfect man. He laid down all laws for mankind, for those who came after him. This is called the Code of Manu. This contains all laws of Dharma, morals, politics, science and all laws for the smooth working of the universe. The first man, Manu, was an Amsa or part of the Lord Himself and he was not born due to any of his past actions or Karma. Manu is the Manasaputra (a son created by mere thought) of Brahma.

This world is the manifested aspect of the Lord. He was alone in the beginning when there was no creation. After creation also He remains unattached and free like the ether in the pot. The earthen pot is full inside and outside with ether but the ether is not at all affected by the existence or non-existence of the pot. Even so the Lord is all-pervading and full, inside and outside of all beings, and remains ever non-attached. He guides the actions of all beings but He is not the actor. He is the mere witness of the activities of the organs. He gives power and strength to the organs. So He may be said to be the actor but at the same time He is Akarta (non-doer) and Asanga (non-attached).

Different views are held by different Acharyas or founders of different systems of philosophy in respect of creation. Sri Sankara, the exponent of the Kevala Advaita philosophy explains creation as Maya, an illusory power of the Lord inherent in Him. The expression of this illusive power called Maya is the cause of creation. Creation, he says, is a mere superimposition just as a snake is superimposed in a rope or water which is superimposed in the desert. There is neither snake in the rope nor water in the desert. The Lord has Maya under His perfect control. The individual soul is a slave of Maya or Avidya. The Jiva when he attains freedom from ignorance acquires the knowledge of the unchanging Self.

Still another view is maintained by the Upanishads in regard to creation. How was this world created? To this the Upanishads answer thus: God did not create this world like the potter who makes a pot. But this world emanated from Him just as hair grows from the body of a man. Just as a man is not aware of the growth of the hair on his head and face, even so the Lord is unaware and remains unaffected by the creation of this world though it has emanated from Him alone. This is how the Lord remains both as the Karta and Akarta in respect of creation. Just as the spider weaves the web out of its own saliva and finally absorbs it into itself so also the Lord does not stand in need of any external help for the creation of this world. He, in the end, dissolves this Universe into Himself. He is self-existent and self-luminous. He is all-full. He is the supreme cause.

The Ajativada propounded by Sri Gaudapadacharya completely denies the creation of the world. According to him there is no creation at all. There is no world in the three periods of time, past, present and future. Brahman alone exists. There is not even a trace of diversity in it. God, man and the world of diverse names and forms are the mere
creation of ignorance. He asserts and proves beyond all doubt refuting all counter-suggestions, that there is no creation at all in the three periods of time. This is the culmination of Vedanta philosophy which stands unrefuted to this very day.

Only when you suppose creation to be a reality, the questions who created it and how it was created and so on arise. People who are not endowed with a sharp and discriminative intelligence, who cannot understand the true import of the Vedantic Truths and who cannot live in the spirit of those teachings, struggle themselves with these knotty problems. But the moment they realise the underlying Reality, all doubts vanish like darkness before bright light.

Because the world was never created at all, the points “who created the world, how and why it was created etc.,” still remain unanswered to our entire satisfaction. How can a thing which has no existence be described? Why should anyone discuss such points like “How many teeth does a crow have? How many eggs does an elephant lay? How deep is the water of the desert? How many horns has a hare got? How many children did a barren woman give birth to?” These are useless and irrelevant questions.

In reality the Jiva or the individual soul creates this world of names and forms on account of his own ignorance and delusion. When he attains knowledge of the Self by the Grace of his spiritual preceptor, he dissolves the external world into himself and sees his own Self everywhere. He sees oneness everywhere. He becomes struck with wonder when he thinks of the world of duality. The world of diversity appears to him like a mere dream and he exclaims in surprise, “Where has this world full of the charms of Maya disappeared now which was glaring before my very eyes till this very moment!”

**Doctrine of Maya**

You must try to understand the right significance of Maya which is the chief characteristic of Vedanta or Kevala Advaita school of Sri Sankara. The term Maya appears in the Svetasvatara Upanishad and in the Gita, chapter VII-14, *Mama Maya*—the divine illusion of Mine. Svetasvatara Upanishad IV-10 declares that Maya is the material cause of the world and the possessor of Maya is the great Lord. Maya is that portion of the primitive non-intelligent principle in which pure Sattva is not subordinated to Rajas and Tamas. In other words, that portion in which pure Sattva is predominant is called Maya. The world is regarded as Maya, as it cannot be accepted as real.

Does Maya really exist or not? The Advaitin gives a reply: This inscrutable, indescribable Maya cannot be said either to exist or not to exist. It is a strange phenomenon which cannot be accounted by any law of nature. Maya is Anirvachaniya i.e., incapable of being described. It is neither Sat (real) like Brahma nor Asat (unreal) like a barren woman’s son or horn of a hare or a lotus flower in the sky. The phenomena produced by a magician do not really exist, because they vanish soon. The magician himself is fully aware that it is mere illusion. But we cannot say that they do not exist at all, because we are conscious of the phenomena, though only for a short time. We are never conscious of a thing which is altogether non-existent like the lotus flower in the sky. Similar is the phenomenon called the universe which is imagined to be distinct from Brahma. It is like the silver for which the mother-of-pearl is mistaken.

It is difficult to conceive how the infinite comes out of itself into the finite. The magician brings out a mango tree before us from out of nothing. The tree is there, though we cannot explain it. So we call it Maya or illusion.

If we know the nature of the Brahma, all names and forms and limitations will melt away. The world is Maya as it is not the essential truth of the infinite reality of the Brahma. The world somehow exists and its relation to the Brahma is indescribable (Anirvachaniya). The illusion vanishes by
attainment of knowledge of the Brahman. Sages, Rishis and Srutis emphatically declare that the Maya vanishes entirely as soon as the knowledge of the Supreme Self dawns. It is in this sense, in the sense that it vanishes when Atma-Jnana arises that this phenomenal universe is said to be unreal (Mithya), in contradistinction to the Self-existent and Self-luminous Brahman who never ceases to exist and shine. The Eternal always abides in its own nature. It rests in its own native pristine glory.

Srutis declare: "All indeed is Brahman. There is no such thing as diversity." This is the experience of liberated sages. The Sankhyas and the Tarkikas teach that emancipation is attained by a knowledge of the true nature of the Spirit and by discriminating spirit from matter. The world of names and forms vanishes entirely from the vision of a sage. It is only an illusion that can be removed by mere knowledge. It is the illusory notion of serpent which is removed when the rope that is mistaken for a serpent is recognised. Therefore it must be clearly admitted that the universe which is removed by knowledge of Self is also an illusion.

If you give up entirely reading of newspapers and shut yourself up in a room for a month and if you plunge yourself in deep meditation, you will have a very light impression of the world in your mind. Gradually this light impression also will be obliterated. The world is nothing but a play of the two currents of Raga-Dvesha. If these two currents are destroyed, the world will vanish. Because the minds of the worldly people are filled with passions, attachment and delusion, this world appears to be real.

Some philosophers state that this world is real because, if at the very outset, they declare, "the world is unreal," the aspirants will be bewildered. It is only with a view to prevent this perplexity that the universe is spoken of as real.

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**Doctrine of Avidya**

Avidya is that portion of the primitive non-intelligent principle in which Sattva is subordinated to Rajas and Tamas. This is known as Malina Sattva, because it is impure on account of the predominance of Rajas and Tamas. It is the reflector of Jiva whereas Maya is the reflector of Isvara. Maya is called Suddha Sattva on account of the predominance of Sattva. This world of experience is due to the force of Avidya. It is the force of Avidya that plunges us into the ocean of Samsara. It is a negative power which makes us forget our divine nature. Avidya operates through the mind, and the mind functions through the time, space and causation. Avidya is an illusory power that disintegrates the Divine into a million different fragments. Pleasure, pain, desire, Karma, attraction, repulsion, delusion, pride, lust, egoism, anger, jealousy, the three bodies, five sheaths, are all effects of Avidya. Avidya is the source of all ignorance, sin and misery. Avidya is beginningless (Anadi) but it has an end.

As soon as one gets knowledge of the Self, Avidya terminates. Brahman appears as the world on account of Avidya, just as the rope appears as snake in the dusk. If we bring a lamp, the snake disappears, but the rope alone remains. Even so, when we get knowledge of Brahman, the appearance of the world will vanish. Avidya is not negative, but is positive (Bhavarupa). It is absence of Knowledge. It is erroneous knowledge. Avidya or Ajnana which constitutes the causal body is the cause for the two bodies, gross and subtle.

It is impossible to define the nature of Avidya. It is Anirvachaniya. It is not real, because it vanishes when knowledge of the Self dawns. It is not unreal, because we experience it unlike the horn of a hare or a barren woman's son. It is not a non-entity as it is destroyed by Atma Jnana. It is through the force of Avidya that the ignorant Jiva has mistaken the impure mortal body for the pure immortal Self.
and says “I am a Brahmin, I am a Pandit, I am a householder, I am beautiful, I am lean, I am a doctor,” etc.

No explanation is possible for the rise of this deluding Avidya. This has somehow come into phenomenal being. Although its origin and explanation are beyond our reach, its operation through the mental categories is clearly perceptible. The Avidya cannot be the Brahman’s because He is an embodiment of pure knowledge. How can there be darkness in the sun? It cannot belong to the souls, as they are not distinct from the Brahman. If Avidya were an essential property of the Atman, he could never get rid of it.

Anyhow you are caught up within the clutches of Avidya. Do not rack your brain with the question: “Whence comes Avidya? Kim Bhranti Jnanam? Yadi Bhranti Sa Kasya? Whose is Avidya? Why should there be Avidya?” Try to get out of this fire of Samsara or this ocean of darkness. This is your duty. There are two ways to cross this ocean of Samsara. These are clearly chalked out by Rishis and Sages of yore. When you have attained knowledge of the Self, you will have a clear understanding of the nature, “why and how” of the formidable Avidya. Will a patient who is suffering from severe abdominal colic try to enquire from his friend when he gets some medicine, “Wherefrom did you get this medicine? What are its components? What is the price? Who gave the medicines?” Will he not swallow it immediately? Will a man whose cloth is caught in fire run towards water immediately to cool himself or will he be philosophising “How did this fire come?” etc.

Maya and Avidya

The reflection of intelligence is Maya which has no beginning, which is indescribable, which is the source of inorganic world, and which is connected only with the intelligence called Isa or the Supreme Being. The reflections in numerous small portions of that Maya, which are possessed of two powers of enveloping and projecting and which are known as Avidya are said to be Jivas.

It may be noticed here that in this view Maya and Avidya are looked upon as one element, and are related with each other as the whole and its parts. The former is the adjunct (Upadhi) of Isa, the latter of Jiva (Prakartha Vivarana).

In Tattva-Viveka, a chapter of Panchadasi, the matter is thus elucidated:

The primitive non-intelligent principle (Mulaprakriti) which consists of three Gunas (Primordia rerum) has two forms, (1) Maya and (2) Avidya. According to the text, “That non-intelligent principle divided itself into two forms named Maya and Avidya,” which are the reflectors, as it were, of Isa and Jiva respectively.

Maya is that portion of the primitive non-intelligent principle in which pure Sattva is not subordinated to Rajas and Tamas. In other words, that portion in which Pure Sattva is predominant is called Maya, whereas that in which the Sattva is subordinated to Rajas and Tamas and is consequently impure, is known as Avidya. Reflections of intelligence in Maya and Avidya are Isa and Jiva respectively.

In some other places Maya and Avidya, the reflectors of Isa and Jiva, are thus distinguished:

“The primitive dead principle, which is essentially one, is called Maya, when we take into account the predominance of its projecting power, and is called Avidya when we take into consideration the predominance of its enveloping power. Thus the material principle of which the projecting power is superior to the concealing power is the limiting condition of Isa; and the same principle with its concealing power predominant is the limiting condition of Jiva. The Avidya which forms the limiting adjunct of Jiva is otherwise called Ajnana.

“That the projecting power is predominant in Isa follows
from His being the creator of this great world. He is always conscious of His free state, and hence is untouched by the concealing power. Jiva, on the contrary, labours under ignorance of Brahman—his true nature—owing to the predominance of the concealing power of the material principle working in him. He is incompetent to create the great universe as he lacks the predominance of the projecting power.” Vedanta-Siddhanta Bheda.

Why This Running After the Shadow

Some people say: “We should direct all our energies in gaining political freedom and economic betterment of the masses. If we do not waste time and energy in propagating spiritual ideas, Gita studies and Sankirtans, and devote that energy to the above ends, then we shall get freedom and economic betterment earlier, after which those who wish can pursue philosophy and religion.

“How can the masses and the middle classes who have nothing to eat assimilate these teachings before their physical needs are satisfied?

“It is too much stress on spiritual life that has brought our downfall and slavery. Hence we are still a poor and a backward people. We have neglected material progress in the past, hence others overpowered us. We should therefore develop our material and physical powers and get to the same peak of progress, power and comfort as the Western nations, before we can dabble in philosophy and religion.

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“No nation, in the history of the world, has gained freedom or economic welfare by study of scriptures and leading a divine life, or by Bhajan and Sankirtan.

“We must have a balance between spiritual and material life. By stressing the spiritual aspect too much, we have reached this stage. Hence it should be relaxed and the need for material and industrial progress should be emphasised as far as the Indian youths are concerned.”

These people have no religious inclination. They have no knowledge of higher, transcendental matters. They have a gross and a limited vision. Even after political freedom is attained, they will continue to remain in that same condition, and argue in the same manner. They have neither religious Samskaras nor piety. They are a sort of destructive critics of the type mentioned in the Gita Chapter XVI.

Two types of workers, social and religious, are necessary in this world. Social workers will work in their own fields of activity. Religious workers will carry on special propaganda and dissemination of Knowledge. A carpenter has his own field of work and an electrician has his own field. You cannot ask a carpenter to do the work of an electrician and the electrician to do the work of a carpenter. Social, economical, political and industrial development and constructive work in this direction are very necessary. These should not be ignored.

But religion only can save people. Without religion man is nowhere. Even those who work in the political and other fields cannot turn out good work without disciplining themselves, without having a spiritual basis, without undergoing a religious training, without practising Ahimsa, Satyam and Brahmacharya. Leaders, who are selfish and corrupt spoil the society. They fight for their own superiority and power.

Political freedom cannot root out the miseries of the world. You can have a little more comfort through political freedom. Bread, butter, jam and nice biscuits cannot give you everlasting peace. Comforts are enemies of spiritual life and peace. They pull a man down. After all, man wants very little on this earth. You will think of God only when you are in adversities. What is wanted is spiritual wealth which is inexhaustible.

That work which removes ignorance of man and gives him happiness can eradicate human sufferings in toto and give him eternal happiness. That work is spiritual propaganda. That work is the dissemination of Bhakti and knowledge of Yoga...
and Vedanta. It is the crowning glory of human activities. This is the greatest Yajna or Yoga. This is the Jnana Yajna, the highest of all Yajnas.

India alone possesses the supreme divine wealth. Even the richest people of the different parts of the world come to Himalayas to practise Yoga, to seek the guidance of Rishis, Seers, Yogis and Sages and to acquire this imperishable wealth.

No one can rob India of this wealth. India is ever rich and will be ever so both materially and spiritually. Her resources are vast and limitless. She was invaded and plundered by several people and yet her resources are abundant. She is ever free and will be ever free. Her culture and civilisation rank foremost in the whole world.

Happiness does not come from wealth. The Western nations are quite restless despite their enormous wealth. From this we can infer that spiritual life alone can give real, everlasting peace and happiness.

It is very difficult to convince these people as their minds are filled with wrong Samskaras. The fight between political and spiritual propagandists, between dualists and non-dualists, between Sannyasins and householders as to which is better is going on from beginningless time. Those who work in the religious field should not enter into discussion with these people. It is only wasting of time and energy. They should go on with their work with unabated vigour.

May true discrimination and light dawn on those people who are too much attracted to this world and politics, who have ignored the spiritual side of life altogether, who are thinking too much of body and its comforts, who have forgotten all about their essential divine nature, who are running after the shadow and who have disregarded the priceless Atmic Jewel that is hidden in their hearts!

Inner Government

Salutations to the Para Brahman who is the substratum for the Inner Government, who is the Supreme Head of the Inner Government, and who is the Supreme Purusha in the celestial hierarchy and who is an embodiment of Knowledge and Bliss.

He Who dwells within this world, Who is within this world, Whom the world does not know, Whose body is this world, Who rules the world from within is thy innermost Self, Inner Ruler, Immortal. He is the Supreme Head of the Inner Government.

He Who dwells in the body, Who is within this body, Whom the body does not know, Whose body is this body, Who rules the body from within is thy innermost Self, Inner Ruler.

He Who dwells in the eyes, Who is within the eyes, Whom the eyes do not know, Whose body is the eyes, Who rules the eyes from within, know Him to be the Supreme Head of the Inner Government.

He Who dwells in the ears, Who is within the ears, Whom the ears do not know, Whose body is the ears, Who rules the ears from within, know Him to be the Supreme Head of the Inner Government.

He Who dwells in the mind, Who is within the mind, Whom the mind does not know, Whose body is the mind, Who rules the mind from within, know Him to be the Supreme Head of the Inner Government.

He Who dwells in the Prana, Who is within the Prana, Whom the Prana does not know, Whose body is the Prana, Who rules the Prana from within, know Him to be the Supreme Head of the Inner Government.

He Who dwells in the Buddhi, Who is within the Buddhi, Whom the Buddhi does not know, Whose body is the Buddhi, Who rules the Buddhi from within, know Him to be the Supreme Head of the Inner Government.
Just as there is a Government in all countries to govern the nation and maintain law and order, so also there is an Inner Government to maintain law and order in this universe.

The inner marvellous Government has Satyam as their banner, Dharma (righteousness) as their seal, Omkara as the band, discrimination as the coat-of-arms and dispassion as the shield.

This is an eternal Government. They have one unchanging policy, viz., of helping the aspirants to attain Self-realisation. They do not thirst for annexing dominions. Their treasure is inexhaustible. Their dominion is illimitable and boundless. Their wealth consists of supreme peace, eternal bliss, perennial joy, everlasting satisfaction and divine knowledge or Upanishadic wisdom.

The head of a Government is either a President, or a dictator, or a king or a Maharaja. The head of the Inner Government is Isvara or the Supreme Lord Who assumes three forms, viz., Brahma or Hiranyagarbha for the purpose of creation, Vishnu for the purpose of maintenance or preservation and Rudra for the purpose of dissolution or destruction, Who is the Antaryamin or Inner Ruler and the spiritual director.

Above Isvara is Para Brahman Who is the silent witness and supreme head. By His command the earth and the sky stand apart. By His command the sun and the moon always rotate as the flaming fire-brand. By His command the rivers and the seas do not over-step the limits. By His command the seasons, solstices and the years do not transgress. By His command Karmas and their performers and their fruits do not likewise go beyond their appointed time. By His command the sky, the sun and the moon stand in their respective places.

This whole universe evolved from the Brahman moves in the highest Brahman. That Brahman is a great terror, like an uplifted thunderbolt. Those who know this become immortal.

From fear of Brahman fire burns; from fear of Him the sun shines; from fear of Him Indra and Vayu and Death, run.

There is perfect justice in the administration of the Inner Government. The Devatas obtain their status according to their merit and righteous actions.

The Lord is assisted by the eight Lokapalas or guardians of the quarters. They are Indra, Varuna, Agni, Yama, Nirriti, Marut, Kubera and Isana. Yama, Varuna, Indra, Brihaspati and Surya are the Chief Ministers of this Lord of the Inner Government. They have a subtle fiery body. They can assume any form at their will. They are endowed with great powers.

The eight Vasus, the eleven Rudras, the twelve Adityas also do their own part in the administration of the Inner Government. Indra is at the head of the Devas. Anyone who has got the qualification can become an Indra or attain Indrahood. Indrahood is a status in the celestial hierarchy.

The blowing of winds, the rising of the sun, the change in Ritus or seasons, the fall of rain and their stoppage are all governed by the Devatas or gods.

There is the celestial hierarchy of gods. There are series of successive terms of different rank. Suppose there be a youth, a good youth, well versed in the scriptures, well-disciplined, resolute and very strong. Suppose his is all this earth full of wealth. This is one human bliss. A hundredfold of the bliss of human beings is the unit measure of the bliss of human Gandharvas. A hundredfold of the bliss of human Gandharvas is the unit measure of the bliss of celestial Gandharvas. A hundredfold of the bliss of Devas is the unit measure of the bliss of gods known as Karma Devas. A hundredfold of the bliss of Karma Devas is the unit measure of the bliss of Indra. A hundredfold of the bliss of Indra is the bliss of Brihaspati. A hundredfold of the bliss of Brihaspati is the bliss of Prajapati. A hundredfold of the bliss of Prajapati is the unit measure of the bliss of Brahma. The bliss of Brahma is but an atom when
compared to the bliss of the Supreme Lord of the Inner Government.

The change of Ministry in the cabinet of the Inner Government comes at the beginning of a Mahakalpa.

The Lord is omnipotent. He does everything through mere Sankalpa. He is not in need of instruments like hands etc. So do the Devas too.

According to Christianity, there is the collective body of angels grouped in three divisions and nine orders of different power and glory: (1) Seraphim, Cherubim, (2) Dominations or dominions, virtues, powers, (3) Principalities, Archangels, Angels. Angel is a divine messenger, or son of God. He corresponds to the Deva of the Hindus. Archangel is an Angel of the highest order.

This body, mind and the senses also which form a part of the universe are governed by the various gods. Here also there is Inner Government. Varuna presides over the tongue, Indra over the hand, Vishnu over the feet, Sun over the eyes, Vayu over the skin, Dik over the ears, Asvins over the nose, Agni over speech, Yama over the anus, Prajapati over the reproductive organ, Soma over the mind, Brahma over the intellect, Vishnu over Chitta and Rudra over Ahamkara. The five elements are also presided over by the respective Devatas.

These Devatas guide us and stretch their hands to help us to climb the summit of Divine glory when we approach them with devotion. They remove the obstacles in the spiritual path and throw light on the path. They maintain the harmony of the world. They are propitiated by oblations of ghee and water and recitation of Mantras and prayers. You will find prayers to Agni and Surya in the Isavasya Upanishad.

He who understands the harmonious working of the Inner Government and moves in harmony with the Inner Government and knows the supreme head of the Inner Government will attain prosperity, undying fame and glory, eternal bliss and immortality.

Vijnana Yoga

Knowledge of the Supreme Self is Vijnana. It is direct intuitive perception of the Self through Nirvikalpa Samadhi. Jnana is theoretical knowledge of Brahman through study of the Upanishads and Vedantic literature.

Maya is dependent on the Lord. She is from the Lord. She is called the Sakti or energy of the Lord. When the Maya covers Brahman, who is devoid of attributes, then She is called by the Vedantins as the Avyakrita or unmanifest. Some call Her the Mula Prakriti (the primordial energy). She is also styled Sansriti (the world process), Bandha (limitation) and the like.

Impelled by the Lord, She creates Mahat-Tattva (the great intelligence). Impelled by the energy of the Lord Mahat creates Ahamkara or the principle of egoism. Covered with Mahat-Tattva, the Ahamkara becomes threefold, viz., Sattva (goodness), Rajas (action) and Tamas (darkness or inertia). From the principle of Tamas are produced the five subtle Tanmatras. Thence come the five primeval gross elements, viz., ether, air, fire, water and earth, each partaking the attributes of the one preceding.

From the attribute of Rajas coupled with Ahamkara, are produced the organs of action. From the attribute of Sattva, coupled with Ahamkara, are produced the deities presiding over each organ of sense, together with the mind.

Coupled with the attribute of Sattva, the Lord is known by the name of Vishnu, the sustainer of the world. Associated with Tamas, He is known as Rudra.

The conditions of wakefulness, dream and deep sleep are due to the attributes of the Buddhi or intellect. They are not in the Atman or the Absolute. The Atman is their witness. He is of the nature of intelligence itself, and undecaying.
The Maya always appears to be twofold, viz., Vidya (Knowledge) and Avidya (Ignorance). Those who are under the intelligence of Avidya are attached to the path of action. Those who are given to the study of Vedanta take to the path of cessation from action, only after their heart is purified completely.

Maya flies away from those who are given to the recitation of the names of the Lord. Those who are under the influence of Avidya or ignorance, are always wandering in the Samsara. Those who are given to the practice of introspection, Japa, Kirtan, meditation, and study of holy scriptures, are always emancipated.

Knowledge of Self reveals itself to those who are the devotees of the Lord and who worship daily. Those who are possessed of devotion are undoubtedly emancipated. Those who are destitute of the nectar of devotion, cannot achieve emancipation even in dream.

The company of the saints is declared to be the cause of emancipation. Saints are those whose minds are unruffled, who are free from avarice, who have conquered desire, who have brought their senses and internal nature under control, who are devoted to the Lord, who have no longing for anything, who are the same in pleasure and pain, who are free from attachment, who are ever devoted to the Lord, who have the attributes of self-control, and who are content with whatever comes in their way.

If somehow or other one gets into the company of saints, then he is inspired to love hearing of the deeds of the Lord. From it develops devotion to the Lord. When devotion is attained, knowledge appears in all its fullness.

The idea of Self in the non-self, the body and the rest, is verily Maya. This world exists through Maya. This illusion of the world is only due to the action of the mind. It has no existence in reality.

There are two forms of Maya, viz., Avarana Sakti (veiling power) and Vikshepa Sakti (perspecting power). The former envelops all knowledge. The latter creates the world wheel by dividing into the gross and the subtle, from the Mahat-Tattva and Brahma, down to the blade of grass. This world is superimposed upon the Supreme Self by Maya, like a snake on a rope. Brahma is without duality. In reality nothing exists save Brahma. All that is heard, seen or remembered is like the creation of dream or reverie.

The body alone is known as the deep-seated root of this tree of world. Attachment to wives and sons, has its root in it. If there is no body, these objects cease to exist. The body, or Kshetra, is gross and subtle. The gross is that which is composed of the five elements, viz., ether, air, fire, water and earth. The subtle is that which is made up of the five subtle elements, viz., egoism, mind, intelligence, and the organs of perception and action. The reflection of Chaitanya is Chidabhasa or Jiva.

The Supreme Self is devoid of disease and decay. He is self-luminous, birthless, deathless, eternal, all-pervading and indivisible. He is one without a second. When ignorance is destroyed, the Jiva begins to identify himself with Brahma. Different from the intellect, the vital airs, the body, egoism, is Brahma. He is ever pure. He is the witness. He is Intelligence itself. He is everywhere full. He is supreme bliss itself. He is above all limitations of Buddhi and the rest. He is changeless, timeless and spaceless. He illuminates the body and the rest by his own light. He is uncovered by anything else. His nature is Truth and Knowledge.

Avoidance of dissimulation, killing and the rest, bearing of calumny with patience, always behaving towards others without crookedness, serving a good teacher through thought, word and deed, with devotion, internal and external purity, perseverence in good actions and the like, control of mind, speech and the body, avoidance of objects of sense, absence of
egoism, examination of the faults of birth, old age, death and the like, freedom from attachment to sons, wives and wealth, preservation of equanimity of temper in pleasure and pain, single-minded devotion unto the Lord, residence in a sacred place free from the society of men, avoidance of the company of worldly-minded persons, constant effort towards the attainment of knowledge of Self, reflection on the meaning of the Vedanta—through these, is the knowledge of the Self attained. From their contraries arises delusion.

That by which the Supreme Self is known, is Knowledge. The same Knowledge, when realised, becomes direct cognition. Unattached is the Self-luminous Seer. He gets realisation through knowledge. When knowledge of the unity of the individual soul and the Supreme Soul arises, through the teachings of a realised sage, then, the root ignorance together with its effects and instruments, is merged into the Supreme Self. That condition is said to be emancipation. The removal of wrong notion of duality is emancipation. It is not attainment of anything new, but realisation of the Atman as it is.

Knowledge is difficult of attainment by those who are devoid of devotion to the Lord. Just as in the night even those having eyes cannot see their way, but those carrying a lamp can, so also, to those possessed of devotion to the Lord, the Atman appears in its real nature.

Company of saints, service unto the Lord and His devotees, fasts on Ekadasi and the like, observance of days sacred unto the Lord, such as Sivaratri, Sri Krishna Janmashtami etc., constant love for hearing, reading and expounding stories relating to the Lord, such as the Ramayana, the Bhagavata etc., faith in worship and recitation of Lord’s sacred names, are the means of attainment of devotion to the Lord.

Intense love for the Lord arises in those who are ever devoted to the Lord. Then the person who is endowed with love unto the Lord attains non-attachment, knowledge and Self-realisation, or the final emancipation.

The man of wisdom who is endowed with single-minded devotion to the good, who keeps constant company of those who are devoted to the Lord, who meditates on the Lord, who possesses a pure heart and a calm mind, and who always finds delight in serving the humanity is a liberated sage or a Bhagavata or a dynamic Yogi.
ATMAN IS DISTINCT FROM THE THREE BODIES

There are three bodies, viz., gross body, subtle body and causal body. The bodies and Koshas can have no existence independent of Atman. That which is seen by the physical eyes, that which is composed of flesh, bones, fat, skin, nerves, hair, blood, etc., is the physical body. It has six changes, viz., birth, existence, growth, modification, decay and death. This body grows in youth and decays in old age. It develops when good nourishing food is given, and decays if food is withdrawn, or if there is some disease. Because it disintegrates and decays, it is called Sarira. As the body is burnt after death, it is called Deha. The subtle body is composed of seventeen Tattvas, viz., five Jnana Indriyas, five Karma Indriyas, five Pranas, mind and intellect. The subtle body develops through intense Abhimaana or egoism and strong Raga-dvesha, and decays when egoism and Raga-dvesha are destroyed, or decreased. The subtle body is burnt by the three kinds of Tapas, viz., Adhyatmic, Adhibhautic and Adhidaivic. Ajnana alone constitutes the Karana Sarira. The causal body develops through the idea, “I am Jiva” and decays when this idea is annihilated or decreased, when ‘I’ is identified with Brahman. The subtle and causal bodies are thickened in worldly-minded persons and are thinned out in earnest aspirants.

The fire of wisdom (Jnanagni) completely destroys the subtle and causal bodies. Subtle body is also called Linga Sarira as it enables one to have the experience of hearing, feeling, seeing, tasting and smelling and to realise the Atman through meditation. That which is the cause for the gross and subtle bodies is called Karana Sarira or causal body.

We can clearly see the physical body. As we cannot see the subtle body, it is sometimes asked how can we say that the subtle body exists? The existence of the subtle body can be known or inferred from the effects caused by the seventeen organs. Why can we not say that these seventeen kinds of actions are done by the physical body? In deep sleep, swoon and death, these seventeen kinds of actions are not done by the physical body. Therefore we cannot say that these belong to the physical body. Therefore, we should admit that a subtle body endowed with seventeen faculties does exist irrespective of the physical body.

An objector says: “The gross and subtle bodies do not work separately. They both conjointly do the functions of hearing, seeing, etc.” If you reflect well, you will find that the subtle body does all the functions, and not both together. An illustration will clear this point well. The fire cooks food and does other actions with the help of the fuel, and yet the act of cooking is due to the fire only and not due to the fuel. Even so the actions of seeing, hearing, etc., that are done by the subtle body which depends upon the gross body for its operations are due to the subtle body and not due to the gross body. Is it clear now? Therefore, it must be clearly admitted beyond a shadow of doubt that the subtle body with seventeen faculties does exist.

The physical body is inert. It has a beginning and an end. It is full of impurities. It is perishable. It is a product of five elements. It is full of parts. It can be seen by the naked eye. It is finite (Parischinna). It is changing. So, it cannot be self-existent, self-luminous, and Satchidananda.

The subtle body is also inert. It has a beginning and an end. It is a product of five Tanmatras or subtle elements. It is changing. It is perishable. It is also finite. This cannot be the ever pure, intelligent Atman.

The causal body is nothing but Ajnana or primitive ignorance. It is also inert. Man says: “I am a person of Ajnana.” Though it is beginningless, it has an end. It is death.
for the causal body when one gets Knowledge of the Self. This cannot be the eternal, pure, indivisible, infinite Atman.

The Atman is entirely distinct from the three bodies. He who has realised his Atman and who knows that he is entirely distinct from the three bodies is an emancipated person. He has crossed this ocean of Samsara. He is Brahman Himself. He is adored in the three worlds. His glory is indescribable.

**Atman Is Witness of Three States**

There are three states viz., Jagrat (waking), Svapna (dreaming) and Sushupti (deep sleep or dreamless sleep). Avastha means a state. The Vedantic school of thought attaches very great importance to the examination and study of the three Avasthas or conditions of life called waking, dream and dreamless sleep. It insists that these three states should be investigated thoroughly before one starts the meditation on the Atman which is hidden in all these names and forms, which is the witnessing consciousness of all the three states.

You will find in Mandukyopanishad: “The first quarter (foot) is Vaisvanara whose sphere is the state of waking, who is cognisant of the objective, who has seven members and seventeen mouths and whose fruition consists of the gross.” The following are the seven members (Sapthanga): “The effulgent region (heaven) is his head, the sun is his eye, the wind blowing in all directions is his breath, fire is his mouth, the all-embracing Akasa is his trunk or middle, ocean is his bladder or urinary reservoir, and the earth is his feet.” The nineteen mouths (Ekonavimsathimukha) are the five organs of knowledge, the five organs of actions, five Pranas, mind, intellect, Chitta and Ahamkara.

“The second quarter is the Taijasa whose region is dream, who is cognisant only of the subjective, who has seven members and nineteen mouths and whose fruition consists of the subtle.” The experiencer of the state of dream is called Taijasa, because, it being entirely of the essence of light, becomes the cogniser of the mind (consisting entirely of Vasanas and projecting itself into various shapes) irrespective of the objective.

That is the state of deep sleep wherein the sleeper does not imagine anything and does not see any dream. The third quarter therefore is the Prajna, whose sphere is deep sleep, in whom all melts into one, who is a mass of all sentience, who is all bliss, whose function is of bliss and who is the way of sentience to the object.

Jagrat is that state during which the Jivatma enjoys the gross objects of senses such as sound, etc., through the fourteen organs such as the mind etc., having the sun and the rest as their presiding deities. Svapna is that state during which the Jivatma experiences through the fourteen organs associated with the Vasanas of the waking condition, sound and other objects, which are of the form of the Vasanas created for the time being, even in the absence of gross sound and others. The Jivatma experiences Sushupti when it does not experience sound and other objects of senses from the cessation of the functions of the fourteen organs, there being no special enjoying consciousness on account of the absence of these organs.

Virat under the orders of Isvara having entered this microcosmic body, and having Buddhi as his vehicle, reaches the state of Visva. Then he goes by the general names of Vijnanatma, Chidabhasa, Visva, Vyavaharika, the one presiding over the waking gross body and the one generated by Karma. Sutrata (Hiranyagarbha) under the orders of Isvara having entered the microcosmic subtle body, and having Manas (mind) as his vehicle reaches the Taijasa state. Then He goes by the name of Taijasa, Pratibhasika and Svapna Kalpita (the one bred out of dream). Then under the orders of Isvara, he who is coupled with Avyakta, the vehicle of Maya, having entered the microcosmic Karana body, reaches the state of...
Prajna. He goes then by the names of Prajna, Avicchinna, Apararama and Sushupti-Abhimani (the presider over Sushupti).

In Jagrat state the seat of Jiva is the eye. The Vak is Vaikari. The enjoyment is of a gross character. The Jiva enjoys the gross sensual objects. The Sakti that operates is the Kriya Sakti. The prevailing Guna is Rajoguna. The Abhimani or he who identifies with the state is known as Visva.

In Svapna state the seat of the Jiva is neck (Hita Nadi). The Vak is Madhyama. The Jiva experiences subtle enjoyment through Vasanas. The Sakti that operates is the Jnana Sakti. The prevailing Guna is Sattvaguna. The Abhimani or he who identifies with this state is called Taijasa.

The seat of the Jiva during deep sleep state is the heart. Vak is Pasyanti. The Jiva enjoys the bliss of the Self. The Sakti is Dravya Sakti. The prevailing Guna is Tamoguna. The Abhimani or he who identifies with this state is Prajna. The tabular form that is given below will help you to remember the different points quite easily.

<table>
<thead>
<tr>
<th>Jagrat Avastha</th>
<th>Svapna Avastha</th>
<th>Sushupti Avastha</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Seat of Jiva is the eye</td>
<td>Seat is neck</td>
<td>Seat is heart</td>
</tr>
<tr>
<td>2. Vaikari (Vak)</td>
<td>Madhyama</td>
<td>Pasyanti</td>
</tr>
<tr>
<td>3. Gross enjoyment</td>
<td>Subtle (Vasana-maya) enjoyment</td>
<td>Ananda (Bhoga)</td>
</tr>
<tr>
<td>4. Kriya Sakti</td>
<td>Jnana Sakti</td>
<td>Dravya Sakti</td>
</tr>
<tr>
<td>5. Rajo Guna</td>
<td>Sattva Guna</td>
<td>Tamo Guna</td>
</tr>
<tr>
<td>6. Abhimani is Visva</td>
<td>Abhimani is Taijasa</td>
<td>Abhimani is Prajna</td>
</tr>
</tbody>
</table>

Fill a pot with the water of the sea, tie a rope to the neck of the pot and immerse the pot in the sea. Although the water of the pot is one with the water of the sea, it appears to be separate on account of the limiting adjunct, pot. When you draw out the pot again by the rope, the water of the pot gets differentiated. But the ether which supports the pot which contains water and the sea is always of one homogeneous essence during the three periods of time.

Even so, the pot of subtle body or Linga Sarira of the Jiva that is filled with the sea-water of Ajnana and that is tied by the rope of Adrishta (the Samskara of good and evil deeds) gets involved during deep sleep in Samashti Ajnana which is the Upadhi of Isvara, viz., Maya. Although Vyashthi Ajnana or the individual ignorance, the Upadhi of Jiva has become now one with the Samashti Ajnana, the sum total of all individual ignorances, it appears to be separate on account of the Upadhi of Linga Sarira. When the Antaryami or the Inner Ruler draws the rope of Adrishta, it gets differentiated. Then the Jiva comes back to the waking state. But the Chidakasha or the Atman or the silent Sakshi of the three states which is the support for the pot of subtle body, which is associated with the water of individual ignorance and the sea of collective Ajnana is always of one homogeneous essence during the three periods of time.

A witness is one who observes another person or his states or his actions in those states, without himself being affected thereby. A spectator in a football or cricket match is a witness. He is not in any way affected by the success or failure in the match. He is a mere witness only who really enjoys the play.

Ramdas was doing Japa in a temple. Mr. Joshi and Mr. Banerji sat in front of Ramdas and did Japa for an hour. Then Mr. Joshi asked Mr. Banerji to return the money which he took as a loan two years ago. They were talking mildly for an hour. Then Mr. Joshi spoke to Banerji harsh words and asked him to return the money immediately. Banerji refused to give back the money. Both began to fight. Then Joshi went to a police officer and reported: “Mr. Banerji took a loan from me two years ago. I asked him to return the money. He abused me
and also beat me.” The police officer asked Mr. Joshi: “Have you got any witness?” Mr. Joshi replied: “Yes. I have a witness. Ramdas who was doing Japa in the temple is the witness.” Just as the witness sees two fighting persons in an unconcerned manner, so also the Atman witnesses the three states—Jagrat, Svapna and Sushupti without being affected in any way.

In the above illustration, the state of silence kept up by Joshi and Banerji during Japa corresponds to the deep sleep state. There are no Vyapakatraya in this state. Joshi and Banerji are Avasthavasis, Ramdas is the witness. The state in which they were talking mildly corresponds to the dreaming state. The state in which they were fighting corresponds to the waking state. Illustrations are always Ekadesik. Do not stretch them too much. They explain one point only. The Vyavahara or activities are of three kinds, viz., physical, verbal and mental. Ramdas was witnessing the activities of Joshi and Banerji. He was not in any way affected by their activities. A Sakshi or witness is one who witnesses the three states, the activities of the three states and the Jivas also.

The waking state may be compared to a big city; the dreaming state to the rampart, walls of the fort of the city and the deep sleep state to the central palace within the city and the Jiva to the king. The king comes out of his palace and moves about in the city in his car, enjoys various kinds of objects, returns back to his palace and sports with the queen. The Jiva presides over the gross body in the waking state and does three kinds of activities, viz., mental, verbal and physical. He is known by the name of Visva. He works with the subtle body and enjoys the dreaming state through the Vasanas. He is called Taitasa. He presides over the causal body during the deep sleep state and enjoys the bliss of deep sleep. He is called Prajna. You remember daily the three states you have experienced during the previous day. Without experience there can be no remembrance of anything.

The Jiva is subject to changes. He cannot be called a witness because he vanishes during deep sleep. He is unreal. He is mere reflection in the mind. When the mind is absorbed in the Mula Ajñana during deep sleep, the self-effulgent Atman is shining. He is witnessing the deep sleep state of all beings. Atman can only be a witness, because He is immutable. Srutis emphatically declare: “Atman is witness, pure intelligence, one without a second, one homogeneous essence without attributes.” The Jiva says: “I am happy now. I am miserable. I feel sleepy. I dreamt last night. I am fully awake now. I am quite indifferent.” An intelligent Purusha who cognises these three states can only be termed a witness to the three states of the Jiva. That intelligent Purusha is Satchidananda Atman or Brahman.

There is half-union in a man who is senseless, who is in a state of swoon. A man lying in swoon cannot be said to be awake, because he does not cognise external objects by means of his senses. The man who returns to consciousness from swoon says: “For such a length of time, I was conscious of nothing. I was shut up in blind darkness.”

A waking man keeps his body upright, but the body of a swooning person falls prostrate on the ground. He is not dead because he continues to breathe and to be warm. When cold water is sprinkled on his face, he gradually comes back to consciousness.

A man who has become senseless does not, sometimes, breathe for a long time. His body quivers. His eyes are staring and wide open. The face of a man who is sleeping is peaceful. He breathes regularly. His eyes are closed. His body does not quiver. You can make a man rise from his sleep by a gentle shaking with the hand whereas a man who is in a state of swoon cannot be awakened even by a blow with a stick. Swoon is caused by a blow on the head, and sleep by fatigue.

Senselessness belongs, with one half, to the side of deep sleep, with the other half to the side of death. If there remains
work for the soul, speech and mind return; if no new work remains, breath and warmth depart from him. Therefore, those who know Brahman say that swoon is half union.

Turiya is that state during which Atman is a witness to the existence of the above-mentioned three states, though it is in itself without (their) existence and non-existence and during which it is one uninterrupted Chaitanya (consciousness) alone. And that Chaitanya is that which is connected with three states, which is without the three states, and which is pure.

You know the waking state. You know the absence of waking state in the dreaming and deep sleep states. Therefore, you are not the waking state. It does not belong to you at all. It belongs to the gross body. You are witness of the waking state, just as you are the witness of this table or chair. You are entirely distinct from the waking state. You also know the absence of dreaming state in the waking and deep sleep states. Therefore you are not the dreaming state. It does not belong to you at all. It belongs to the subtle body. You are witness of the dreaming state, just as you are the witness of this table and chair. You are entirely distinct from the dreaming state. You know the deep sleep state. You also know the absence of deep sleep state in waking and dreaming state. Therefore, you are not the deep sleep state. It does not belong to you at all. It belongs to the causal body. You are the witness of the deep sleep state, just as you are the witness of this table or chair. You are entirely distinct from the deep sleep state.

The following benedictory verse with which Sri Sankara starts his unique and masterly commentary on the Mandukyopanishad contains the essence of Vedantic teaching based on this unrivalled method of Avasthas:

“I bow to that Brahman which, after having experienced the gross by pervading throughout all objects with its rays—all immutable sentiency—ever present in the variety of the movable and immovable universe; and after having again, digested with itself all creations of the internal organ of knowledge propelled by Karma and Avidya; sleeps ever sweetly, yet causing fruition to us through illusion; and which is the fourth (wherein the three—gross, subtle and causal—are held together), though ever one, all bliss without beginning.

“May that which is the fourth, and which having as the Virat experienced the mighty results of ignorance and attachment and then also the subtle ones called into being by the internal organ of knowledge, and enlightened by its own light; and lastly having drawn all these degrees within itself; may this which is one, limitless, distinctionless and characterless, protect us."

Western philosophers have not taken into consideration the three states of consciousness, waking, dream and deep sleep. They have studied the experiences of the waking state only. Hence their philosophy is not complete or perfect. These three states should be taken into consideration as a whole. The three states comprise the full or whole experience of man. Dream state is also as much real as the waking state. Deep sleep state is still more real, because Jiva is in close contact with the blissful reality (Brahman) and enjoys the Supreme Bliss of Brahman. This is not a negative state as some people imagine. There is only a thin veil of ignorance, the Mula Ajnana between the Jiva and Brahman. If this veil also is removed, the superconscious experience supervenes, and the aspirant shines in pristine Brahmic glory.

That fortunate sage who has actually realised Atman as witness of three states through constant and intense Sadhana is a liberated Jnani indeed. He must be adorned by all, because he is Brahman Himself.

Three Avasthas

In Svapna a man becomes a king, enjoys all the pleasures that can be desired for; afterwards, he is defeated by the enemy, he goes to the forest and practises austerities. Then he dreams that he is a beggar. Within half an hour, he imagines
that he has lived for eighty years. He dreams that he is bitten by a snake and is dead. He opens his eyes now out of fear, knows that everything is a dream only. Just as when awake, a man does not perceive the things he saw in his dream, so also a sage perceives not the universe when he gets knowledge of Brahman.

As soon as you wake up, the dream becomes unreal. The waking state does not exist in the dream. Both dream and waking state are not present in deep sleep. Deep sleep is not present in dream and waking state. Therefore all the three states are unreal. They are caused by the three qualities, Sattva, Rajas and Tamas. Brahman or the Absolute is the silent witness of the three states. It transcends the three qualities also. It is pure bliss and pure consciousness. It is existence Absolute.

**Atman Is Distinct from the Five Koshas**

Atman is distinct from the five Koshas or sheaths. The five sheaths are Annamaya Kosha (food-sheath), Pranamaya Kosha (vital sheath), Manomaya Kosha (mental sheath), Vijnanamaya Kosha (intellect-sheath) and Anandamaya Kosha (blissful sheath). 'Maya' means full. 'Kosha' means sheath.

Just as the scabbard hides the sword, the outer shell covers the tamarind fruit, the coat covers the body, so also these five sheaths hide the Atman. Hence the significant name Kosha. Just as the Kosakar worm gets itself bound in its nest, so also the Jiva gets himself bound within the Koshas.

Annamaya Kosha is this gross body. This is the densest sheath. This is generated by a combination of Shukla and Sonita (semen and female seed). It is born of food because semen is manufactured out of food only. The body is nourished by food. It dies without food. It gets itself merged in the Annamaya earth after death. It is the seat for the experience of pleasure and pain. It is subject to six changes (Shad-bhava-vikara, viz., birth, existence, growth, change, decay and death). Hence the name Annamaya Kosha.

The Annamaya Kosha forms the gross body. The Pranamaya, Manomaya, Vijnanamaya Koshas go to constitute the subtle or astral body or Linga Sarira. The Anandamaya Kosha forms the causal body or Karana Sarira. The five Karma Indriyas are contained in the Pranamaya Kosha. The five Jnana Indriyas are contained in the Manomaya Kosha.

Just as the clouds which are generated by the rays of the sun, and which exist only on account of the sun cover the sun, just as the smoke which has its existence through fire conceals the fire, just as the snake in the rope which owes its existence to the rope hides the rope, just as the jar which exists on account of the clay conceals the clay, just as the ear-rings which owe their existence to the gold hide the gold, the five Koshas which owe their very existence to the Atman cover the very Atman.

It is the innate tendency of the human mind to identify the Self with the five Koshas. This is due to ignorance (Avidya) only. This is due to Adhyasa or superimposition. The ignorant man of dull intellect identifies the Self with the physical body. Others identify the Self or Atman with Prana, mind, intellect, or the Karana Sarira according to their various grades of intelligence. The Atman transcends the five sheaths. It is entirely distinct from the five sheaths. You will have to pierce through these five sheaths if you want to get knowledge of the Self. These five sheaths form a cave (Guha) and the Atman is hidden in the cave. The self-effulgent Atman shines in the midst of Pranas within the heart. A detailed knowledge and comprehensive understanding of the five sheaths is an indispensable requisite, if you want to attain Self-realisation and practise the ‘Neti-neti’ doctrine of Vedanta.

The following arguments will prove clearly that the Atman is entirely distinct from the Annamaya sheath or physical body. The physical body is a mass of skin, flesh, blood, bones
and lots of other filthy things. It can never be eternally pure, self-existent Brahman. It does not exist prior to birth or posterior to death. It lasts only for a short period. It is full of parts. It is ever changing. It has a beginning and an end. It is inert. It is the effect of Tamo-guna. It is the combination of five elements. How can it be one’s own Self, the silent witness of changes in all things?

There is no consciousness in a dead body. If the gross body is the Self or Atman, the corpse also would be as conscious as the living body. The physical body is dead as it were during the dreaming state. The physical body is not eternal. It disintegrates after death. As the physical body has a beginning and an end, it is an effect like the jar. The body cannot be the Self, because one continues to live even when particular limbs are gone, even when his legs and hands are amputated. That the Self is entirely different from the body, its characteristics, activities and states of which it is the silent witness is self-evident and needs no demonstration or proof. How can the inert body, being a pack of bones, covered with flesh and full of filth, and highly impure, be the self-luminous, self-existent, intelligent Self, the Knower, which is ever distinct from it?

The foolish man identifies himself with a mass of flesh, fat, skin, bones and filth, while the man of discrimination knows that his Self is distinct from this perishable body. The stupid man thinks that he is the body. A Pundit who has read some religious books identifies himself with a mixture of body and soul, while the liberated sage regards the eternal, unchanging Atman as his Self. So long as the learned Pundit does not abandon his erroneous identification with this unreal, perishable body, there is no hope of salvation for him, even though he is a scholar in Vedanta. The identification with the physical body alone is the root cause which brings the misery of birth and death and its concomitant evils. Therefore destroy at once this identification. There will be no more chance for rebirths. O ignorant worldly man! Give up Moha for this physical body of filth, flesh and bones. Identify yourself with the pure Brahman, the Self of all and thus attain Immortality and everlasting Peace.

There is an illusory connection between Annamaya Kosha and Atman through Anyonya Adhyasa or mutual superimposition by which the Dharma or attributes of the former appear on the latter and the Dharmas of the latter appear on the former.

In Indian Logic there are two kinds of relationship, viz., Samavaya and Samyoga. Samavaya Sambandha is inseparable. This is the relationship that exists between a man and his limbs, a person and his qualities, the actor and his actions. There is no Samavaya Sambandha between Atman and the five Koshas. Samyoga Sambandha is the relationship that exists between a drum and the stick. There cannot be any Samyoga Sambandha between Atman and the five sheaths, as Atman is not a substance that is made up of the five elements. But the relationship that exists between Atman and the five sheaths is only the Adhyasa (illusory or superimposed) relationship that exists between a rope and a snake or between mother-of-pearl and silver or between a post in darkness and a thief, or between the sky and the blue colour. Is the illusion caused by one to another, or is it reciprocal? It must be reciprocal (Anyonya Adhyasa), because Atman and Ahamkara go hand in hand and are referred one to the other reciprocally in worldly parlance.

The mutual illusory relationship that exists between Atman and Annamaya Kosha can be clearly understood from the daily talks of men. People say: “I am a man. I am a male. I live. I grow. I shall die. I am a boy. I am a grown up man. I am an old man. I am a Brahmin. I am a Kshatriya. I am a Vaishya. I am a Sudra. I am a Brahmachari. I am a householder. I am a Sanyasi. I am an Indian. I am an Englishman. I am a Pundit. I am an illiterate man. I am sick. I am poor. I am fat. I am
lean. I am sickly. I am healthy.” Here all the properties of Annamaya sheath are ascribed by delusion to Atman. The characteristics of Satchidananda are attributed falsely to the Annamaya Kosha as you see from such illustration: “My body is. My body shines. My body is dear.” You can clearly understand now that there exists a mutual illusory relationship between Atman and the Anamaya Kosha. Therefore the Atman is not Anamaya Kosha. This food-sheath is not yours. This is gross body. You are the Self. The Self is distinct from the food-sheath, because it is the Knower of the sheath.

The second sheath or the sheath lying next to the physical body consists of the five vital airs with the five organs of action (Karma Indriyas) and is known as Pranamaya Kosha permeated by which the Anamaya Kosha engages itself in all activities as if it were living. There is Anyonya Adhyasa or mutual illusory relationship between Atman and the Pranamaya Kosha. The attributes of the vital sheath such as hunger and thirst are superimposed on the Self. Man generally says: “I am hungry. I am thirsty. I am strong. I am brave. I walk, I talk, I give. I do actions. I am dumb. I am a lame man. I am impotent. I am weak.” Here the functions of the Pranamaya Kosha are falsely attributed to Atman (the ‘I’). Conversely the attributes of Atman are falsely ascribed to the vital sheath. Man generally says: “My Prana is; my Prana shines; my Prana is dear to me.” This is the reciprocal relationship between Atman and the Pranamaya Kosha.

There is no ignorance outside mind. The mind is Avidya. When mind is destroyed, everything else is destroyed. When the mind manifests, all else manifests. In dreams, the mind alone creates the object such as mountains, rivers, flowers, chariot, horses, driver etc. It is the subject. It is the object. In dreamless sleep it rests in the Mula Ajnana or primitive ignorance, its cause. If it were identical with consciousness, it should have continued like it even when the man enters into dreamless sleep. Mind is only Jada or inert. It is not self-luminous. It is a product of Sattva-Guna. It has a beginning and an end. It is subject to modifications. It is ever changing. It is an object. Its attributes are pleasure and

The Atman is pure consciousness and is eternally distinct from the Pranamaya Kosha. You are not the Pranamaya Kosha. This is not yours also. This belongs to the subtle body. The Self is distinct from the vital sheath because it is the Knower of this sheath.

The five organs of knowledge together with the mind constitute the Manomaya Kosha or the mental sheath. This mind is the cause for the diversity of the things such as ‘I’ and ‘mine.’ It creates egoism and mineness in house, son, wife and property. It passes outside through the avenues or channels of senses. It is powerful, it creates the difference of name, etc. It manifests itself as permeating the vital sheath. Man generally says: “I think. I fancy. I am in grief. I am deluded. I am hot-tempered. I am the enjoyer, I am a sickly person. I am the desirer. I am the seer, the taster, the smellar, toucher. I am a deaf person. I am a blind man, and so on.” Here the functions of the Manomaya Kosha are falsely attributed to the Atman. Conversely the characteristics of Atman are falsely ascribed to the Manomaya Kosha. Man generally says: “My mind is, my mind shines and my mind is dear to me.” Thus there is the reciprocal illusory relationship between Atman and the Manomaya Kosha.

There is no ignorance outside mind. The mind is Avidya. When mind is destroyed, everything else is destroyed. When the mind manifests, all else manifests. In dreams, the mind alone creates the object such as mountains, rivers, flowers, chariot, horses, driver etc. It is the subject. It is the object. In dreamless sleep it rests in the Mula Ajnana or primitive ignorance, its cause. If it were identical with consciousness, it should have continued like it even when the man enters into dreamless sleep. Mind is only Jada or inert. It is not self-luminous. It is a product of Sattva-Guna. It has a beginning and an end. It is subject to modifications. It is ever changing. It is an object. Its attributes are pleasure and
pain. Therefore, it cannot be changeless, self-effulgent, pure Atman. The Atman exists even during deep sleep. This is proved by the man’s remembrance in the morning to the effect that he enjoyed sound sleep the previous night and that he was aware of nothing during sleep. As only that man who had the experience can have the remembrance of an experience, we must conclude that the man who had the remembrance in the above form in the morning did exist during deep sleep and experience the bliss and the absence of knowledge remembered by him during the waking state.

Mind is associated with the Vrittis, viz., lust, anger, greed, etc. It has no steadiness. So it is a Vikari. Atman is changeless (Nirvikara) and silent witness. In reality you are the Atman. Therefore, you are not the Manomaya Kosha. It is not yours also. It belongs to the subtle body. You are distinct from the Manomaya Kosha. You are the knowing subject. The Self is distinct from the Manomaya Kosha, because it is the Knower of this sheath.

Buddhi or intellect with its modifications and the five organs of knowledge, having the characteristics of the agent constitutes the Vijnanamaya Kosha or the knowledge-sheath. In deep sleep, it gets involved along with the reflected intelligence (Chidabhasa). The knowledge sheath is highly luminous on account of its close proximity to the Paramatman.

Man generally says: “I am the agent. I am a man of firm determination. I am a man of intelligence. I am a learned man. I can understand everything beautifully. I can remove the doubts of others. I know the Vedas. I am a wise man.” Here the functions of the Vijnanamaya Kosha are falsely ascribed to Atman. Conversely the attributes of Atman are falsely attributed to the Vijnanamaya Kosha. Man says: “My Buddhi is, my Buddhi shines and my Buddhi is dear to me.” Thus there exits a reciprocal illusory relationship between Atman and the intellectual sheath.

This knowledge-sheath cannot be the self-effulgent pure Atman, because it is subject to change, it has a beginning and an end; it is an effect of Sattva-Guna; it is Jada or insentient; it is not self-luminous; it is a limited thing; it is an object; it is not constantly present; it gets involved during deep sleep. An unreal thing cannot therefore be taken for the eternal, real Atman.

You are not the Vijnanamaya Kosha. This sheath also is not yours. It belongs to the subtle body. You are the Knower of this sheath and as such are entirely distinct from it.

The fifth sheath is the Anandamaya Kosha or Avidya in its Sattvic aspect causing the blissful experience of Sushupti or deep sleep. It is endowed with the three Vrittis, viz., Priya, Moda and Pramoda. Priya is the happiness that arises in one from the mere sight of a desired object. Moda is the happiness which one enjoys when he is in possession of a desired object. Pramoda is the happiness which one gets from the actual enjoyment of the desired object. This sheath makes itself spontaneously felt to the fortunate during the fruition of their virtuous deeds. This Anandamaya Kosha has its fullest play during deep sleep. In the dreaming and waking states it has only a partial operation, caused by the sight of pleasant objects. Priya Vritti is the head of Anandamaya Kosha. Moda Vritti is the right wing. Pramoda Vritti is its left wing. Pratibimbamanda is its trunk. The Bimbananda of Atman is its tail.

Man generally says: “I am the enjoyer. I am happy. I am peaceful. I am contented. I am Sattvic. I am Rajasic. I am Tamasic. I am a dull man. I am an ignorant man. I am a miserable man. I am a discontented person. I am a man of discrimination. I am a vicious person. I am a deluded person.” Here the attributes of the Anandamaya Kosha are falsely ascribed to the Atman. Conversely the characteristics of the Satchidananda of Atman are falsely attributed to the Anandamaya Kosha. Man generally says: “My bliss is, my
bliss shines and my bliss is dear to me.” Thus there is reciprocal illusory relationship between Atman and Anandamaya Kosha.

The Anandamaya Kosha cannot be the Atman, because it is endowed with changeful attributes. It is a modification of Prakriti. It is the effect of past good deeds. It has an end. You are not the Anandamaya Kosha. This sheath is not yours also. It constitutes the causal body. You are entirely distinct from this sheath. You are always the knower of this sheath. In the illustrations, ‘My cow,’ ‘my son,’ ‘my wife,’ ‘my house,’ the cow, the son, the wife and the house are entirely separate from man. Man generally says, ‘My body, my Prana, my intellect, my senses, my ignorance.’ This means that the body etc., are different from their proprietor indicated by the word ‘my.’ It is obvious that all the things are related to a Being which is beyond them all. The relationship is one of property towards its proprietor. You can clearly understand by the practice of ‘Neti, neti’ doctrine (a continuous process of elimination) that the body, Prana, mind, etc., are not the Soul or Atman, but belong to it.

All this illusion has arisen in men on account of ignorance and non-discrimination or absence of the faculty which discriminates between the eternal Atman and the illusory five sheaths which are falsely superimposed upon the Atman. The five sheaths are creations by the mind on account of ignorance. The five sheaths cannot be the pure, self-existent, self-luminous Atman. Srutis emphatically declare that the Atman is bodiless. Just as the changes that take place in the cow such as growth, decay, etc., do not in the least affect the proprietor of the cow, the seer, so also the changes that occur in the five sheaths do not touch their proprietor and seer, the Atman.

Just as you can clearly distinguish the sound of one man from another through the power of discrimination; just as you can clearly feel, “this is soft, this is hard, this is hot, this is cold,” by the power of discrimination; just as you can clearly understand by looking at a picture on a wall, “this is black colour, this is red colour, this is wall, this is a picture,” through the power of discrimination, although you are not able to separate the red colour from the black colour, the picture from the wall; just as you can clearly understand by tasting a drink, “this is lemonade, this is orange, this is raspberry,” through the power of discrimination, although you cannot separate the salt or sugar from the water; just as you can know the odour in a cloth by the organ of smell although you cannot separate the odour from the cloth; so also you can clearly differentiate Atman and the Koshas by understanding the essential nature of Atman and the five sheaths, by hearing Vedanta from a Guru. You can clearly understand that there is no connection between the Atman and the five sheaths. Although it is impossible for ordinary people to separate water from milk, yet it is possible for a Hamsa (swan) to separate water from milk. Although it is impossible for people of gross intellect to differentiate Atman from the five sheaths, yet it is possible for a man of subtle intellect to differentiate between them.

The five sheaths are not really in Atman. Just as the snake is superimposed upon the rope, silver on the mother-of-pearl, thief on the post, water in the mirage, blueness in the sky, so also the five sheaths are superimposed on the Atman on account of ignorance. Just as the illusion of snake vanishes when the knowledge of rope is attained, so also the erroneous conception of the five sheaths disappears when one gets knowledge of the Self.

The disciple generally asks the Guru: “The five sheaths do not entirely perish, but manifest themselves even after the attainment of the Self. How can they be said to be illusory? Just as the water in the mirage appears for the man even after he is fully aware that it is illusory water only, so also, the five sheaths may appear to the sage even after he has attained
Brahma Jnana. Just as a pot with a neck, body, etc., though it is nothing but the illusory appearance of clay, survives as long as the neck, body, etc., survive, so also the five sheaths, though known to be illusory appear as real like a burnt cloth so long as Prarabdha survives. When the soul gets differentiated from its sheaths, it shines in its true pristine glory, it shines in its true character of pure consciousness. It does not require any proof; for it is the basis of all proofs, something that the proofs must presuppose before they are brought into operation.

It is the unshakable and final conclusion of the Vedanta that, like the clay which alone truly survives after the name and form of the jar, which is but an illusory appearance of the clay, perish, the eternal, self-luminous Atman alone really survives after the five sheaths, which are but illusory attributes of Atman, are destroyed by the knowledge of the Self. Whoever knows thus, he is a Knower of Brahman, he is a Knower of the truths of Vedanta, he alone is a Jivanmukta. This is the emphatic declaration of the Upanishads.

**Atman Is Sat-Chit-Ananda**

**Atman Is Sat**

Atman is Sat. That which exists in the past, present and future, which has no beginning, middle and end, which is unchanging, which is not conditioned in time, space and causation, which exists during Jagrat, Svapna and Sushupti, which is of the nature of one homogeneous essence (Sada Ekarasa, Sada Ekarupa) is Sat. This is found in Atman. Srutis emphatically declare: “Sat only was prior to the evolution of this universe.”

Our common experience, rather innate inherent feeling, that we never were not and that we never will cease to be, even though our physical bodies may disappear, clearly proves that Atman always exists. In reply to the question whether we are in this world or not, it is said by all men: “We are here.” Do we possess body or not? Yes, we have bodies. Whence came this body? There must be some cause for our getting these bodies, for otherwise it cannot be a cause. That cause is Karma. It is only our Karma that gives birth to this body. The Karma which generated this body in the previous birth ought to have been performed in a birth anterior to that and so on backwards ad infinitum. Thus, on enquiry, we find that Karma and body are beginningless, of the nature of an unceasing flood, the source of which is unknown. Karma and body form an ever-receding chain. Therefore it is certain that Atman which subsists and forms the substratum for this chain must also be beginningless by virtue of its nature. Thus it is proved now through inference that Atman is Sat during the past and present periods.

Why can we not say that this body is generated by the works performed in this birth? Just as the seed which can generate a tree cannot generate that tree which is the cause for its own birth, so also the works performed by this body will produce a new body in the next birth but cannot generate this body. Therefore we cannot say that this body has been produced by works done in this birth.

Then another point is, does that Karma which generates the body belong to us or to others? Certainly it is ours. We cannot enjoy in heaven through the Karma of another. If Mr. Krishna does an evil act, he will have to suffer. It cannot affect Mr. Sadasiva. Virtue brings its own reward for the person who does the virtuous action. That is the immutable law of Nature. If one were to go to heaven through the Karma of another man, a servant also should attain heaven through the performance of a sacrifice by a learned Brahmin. All should have attained liberation through the Nirvikalpa Samadhi of Sri Sankara or Dattatreya. But this is not the case. Therefore it is quite obvious that it is only one’s own Karma which generates one’s own body.

The Karma that we perform now in this birth will not go in

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vain. Actions are indestructible. They will generate fresh bodies in the future. We will do fresh Karmas with these new bodies which will form the seed for still future bodies and so on forwards ad infinitum. The current of Karma and body will never have an end in the future, but there is an end to Karma through Knowledge of the Self. Karma is completely annihilated by the dawn of Brahma-Jnana. Then comes a cessation of body. Even if Karma is destroyed and future births come to an end, the Atman does not perish. It is ever existent. It is eternal. Karma is of the nature of Avidya. When Karma is destroyed, all causes of pain vanish. Jivahood disappears. The Jiva enjoys the supreme bliss of the Self. Atman always is. It exists in the three periods of time. The world may come and go, but Atman always remains. Pralaya or dissolution is only for this phenomenal universe but not for the changeless, self-existent Atman. The deluge and fire may destroy the illusory names and forms but they cannot touch the imperishable Atman. You can thus clearly understand that Atman is Sat.

Atman Is Chit

Atman is Chit for it shines by itself unaided by any other light and illumines the whole universe by its own light. It may be asked, how can we be said to illumine the whole universe when we are ignorant? The universe is of two kinds, viz., the external and the internal. The external universe embraces the five elements and their properties, sound, touch, form, taste and odour and their combinations of various sorts, various names and forms, qualities, properties, the quintuplicated elements, Brahma’s egg, the four kinds of beings, viz., the oviparous or egg-born, the sweat-born, the seed-born and the womb-born. The external universe, however varied and big it may be, is after all only inert matter. It cannot be the object of our perception unless we throw upon it the flood of our consciousness—light; it can never know us. It is illuminated by us only. It can never illuminate us.

The internal universe embraces the five Koshas; the three bodies, viz., gross, subtle and causal; the six changes, the six waves, viz., birth, death, hunger, thirst, grief and delusion; the five organs of knowledge; the five organs of actions; the four Pranas; the fourfold Antahkarana, Sankalpa-vikalpa, determination, self-arrogation and enquiry; the three states of consciousness, Jagrat, Svapna and Sushupti; the activities of the Avasthas, Visva, Taijasa, Prajna; Samadhi and fainting; mind, speech and body; friendliness, mercy, complacency and indifference; Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi; the eight kinds of proofs; hatred, jealousy, lust, anger, pride, hypocrisy; Sattva, Rajas and Tamas; pleasure and pain; the four means of salvation; the three kinds of pain; thoughts, feelings, emotions, sentiments. This entire inside world is also inert and cannot be the object of our perception unless we turn upon it our consciousness. We only can know it; it can never know us. The mind is finite and inert. It has no independent intelligence. It is self-luminous. It shines by borrowing the Light from the source. It is subject to various limitations and changes. It is only an inert product of subtle matter. Atman only is the source of Chit. Mind also is perceived by the Chit. Mind has a beginning and an end.

Gold shines with splendour when molten by fire in a crucible. Whence is this lustre? The fire does not impart this glitter in the gold. It is only an instrument in removing the dross from the gold. When the impurities in the gold are removed by fire, the gold shines in its real state. Even so when the purified mind dispels Ajnana, the Atman shines in its native glory and pristine splendour. The dispelling power of the mind is borrowed from the Atman. It does not belong to the inert mind. It is generally said that a lamp dispels the darkness of a room but the mere lamp-vessel, the oil or the wick have no power in themselves to remove darkness. Nor is Agni (fire) able in itself without the help of the wick, oil and

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lamp-vessel to dispel darkness. It is only when the fire and the three other materials join together that there arises the name, “The light of the lamp,” which light destroys darkness. Even so in this lamp of body filled with oil of Karma, the fire of Atman igniting the wick called mind acquires the name of Jiva and removes the darkness of Ajnana. This power is really in Atman and not in others. It is thus clearly proved that Atman is of the nature of Chit.

**Atman Is Ananda**

Ananda is that bliss which is eternal, uncaused and unexcelled. It is the real nature of Atman. The pleasure derived from objects such as flowers, scents, woman, fruits, sweetmeats and others is temporary and subject to Upadhi or vehicle and degree and so it cannot be called the bliss of Atman. We experience the bliss of Atman every day in deep sleep. It is not mere absence of pain that we experience there. It is undoubtedly positive happiness, for we remember on waking up that we slept happily. This indicates the fact of the existence of bliss to Atman in that state. Other objects which make us happy in waking state and in dream are entirely absent in deep sleep. The bliss in deep sleep state is Upadhiless. The bliss of deep sleep is unexcelled, because we eagerly long for it above all pleasures and we dislike those people who stand in the way of our enjoying the happiness from sleep. We prepare soft beds, soft pillows to enjoy this happiness. There are eleven degrees of bliss from that of man to that of Hiranyagarbha. Each of these degrees of bliss is a hundredfold greater than that which precedes it. But the Supreme Bliss of Brahman is degreeless. It is infinite or illimitable as there is nothing superior to it. The bliss of deep sleep is degreeless.

It must not be argued that the bliss of deep sleep cannot be eternal as we do not feel it in waking state or dream. There is that bliss existing in the waking and the dreaming states also. But it is not enjoyed clearly in these states, being veiled by the actions of the internal organs. The experience of the passing, finite sensual pleasures obscures the ever-shining bliss of the Self. Although the smoke produced by the fire obscures the fire, though the fog veils the sun behind it, yet the wise do know that the fire or the sun can never be obscured by them. They see beyond the ashes and the fog, the fire and the sun. Similarly the knower of the Self fully knows that though the finite sensual pleasures caused by flowers, fruits, women and the like seem to veil the inherent infinite bliss of the Atman, they really owe their origin to the latter. They are fully aware that the infinite bliss of Atman shines unobscured and unlimited during all the three periods of time and all the three states of experience. The bliss of Brahman cannot be adequately expressed in words. It has to be felt and realised through direct Self-realisation. Though we experience it, it is not an experience like the enjoyment of an object, because you are then an embodiment of bliss itself. Therefore it is clear that the bliss of the Atman and that of deep sleep, which is no other than the former, are eternal.

The love which the father shows towards the friend of his son is on account of his love towards his own son. The love which the father has for the son is not on account of the friend of his son. Therefore son is dearer than the friend of his son. Similarly wealth and son are dear on account of one’s own self. The love which one has for his own Atman is not on account of wealth or son. Therefore Atman is dearer than a son or wealth.

Man loves his wealth immensely. He crosses the seas and goes to the far off climes to earn money. But a son is dearer than the wealth; the father spends a lot of money to get his son out of the jail when he is locked up there for some crime. Therefore, son is dearer than money. Body is dearer than the son; the father even sells his son during famine for the sake of protecting his body. The Indriyas or senses are dearer than the body, because man protects his eyes, ears, nose, etc., when
another comes to attack him. Prana or life is dearer than the senses. If the king orders to take away the life of a criminal, the criminal rather prefers to have one of his senses removed rather than give up his life. Therefore life is dearer than the senses. Atman is dearer than the life. When one is suffering from a serious incurable disease, he says: “Let my Prana depart from the body. I will be happy.” Therefore Atman is dearer than the life itself because it is an embodiment of bliss.

Satchidananda is only a provisional definition of Atman. We see in this phenomenal universe untruth, insentience and pain. The Atman which is distinct from Anatman is therefore characterised for the purpose of easy understanding by us as Sat (real) as opposed to Asat or Anrita (unreal), Chit (consciousness) as opposed to Jada (insentience or unconsciousness) and Ananda (bliss) as opposed to Duhkha (pain). Even these terms, therefore, do not define Atman, but only distinguish it which is beyond definition by words. To define Brahman is to deny Brahman only.

Sat, Chit and Ananda are not three distinct entities. They are not different from one another. They are coeval and coexistent with Atman. Just as water, Jal, Pani signify one and the same thing, so also Sat-Chit-Ananda signify the one Atman. Sat is Chit. Sat is Ananda. Chit is Sat. Chit is Ananda. Ananda is Sat. Ananda is Chit. You cannot split up Sat-Chit-Ananda into three separate entities, just as you cannot separate light, heat and luminosity from fire.

Limitation (Parichheda) is of three kinds: (1) by space (Desa), (2) by time (Kala) and (3) by things (Vastu). Body is limited by space. Atman cannot have any limitation by space. because it is all-pervading and all-full. It transcends space. Atman is eternal. It cannot be limited by time. This body is conditioned in time and so it is perishable. The third kind of limitation, by things (Vastu Parichheda), is of three kinds: (1) Sajatiya, i.e., limitation by the existence of a similar thing, e.g., a tree is limited as a similar tree exists. (2) Vijatiya, e.g., a tree is limited as a dissimilar stone exists. (3) Svagata—limitation by the existence of differentiation in itself, e.g., a tree is limited as it is differentiated into the trunk, leaves, branches, flowers, root, fruits, etc., or a man is limited as he is differentiated into face, trunk, hands, legs, etc. Isvara is Abhinna-nimittopadana Karana. He created this universe out of His own body (Maya), just as the spider creates its web out of its own saliva, and entered Himself into these names and forms. Therefore there cannot be any Sajatiya Bheda such as Jiva-Isvara Bheda. There is no second Atman. There are no two Sats.

This phenomenal universe is not real. It is a mere appearance like snake in the rope or silver in the mother-of-pearl. It has no independent existence. Therefore there cannot be any Vijatiya Bheda.

Sat, Chit and Ananda are one. Atman is partless and homogeneous. The three characteristics—Sat, Chit and Ananda—are not distinct from one another. The tree can be differentiated into branches, flowers, twigs, etc., for they are finite things limited to particular part, of the tree, but Atman has no parts. Sat is present wherever there are Chit and Ananda. Sat cannot be limited by another Sat for there are no two Sats, nor by Asat for Asat cannot exist. If it is said that Chit is different from Sat, then it will be Asat like the horn of a hare. This sort of assumption will land you in a serious dilemma and confusion. All miseries come to a termination when one realises Atman. Therefore Atman must be an embodiment of bliss. Sat is Chit. Sat is Ananda also.

He who has realised this Sat-Chit-Ananda Atman is a liberated sage. He has nothing more to learn, has nothing more to do, has nothing more to gain. All his desires are gratified. He has obtained all worlds. He is freed from the jaws of death. He attains immortality.
The Five Characteristics of Atman

Mind operates in a mysterious manner in dream. It creates, fabricates many fantastic, romantic pictures, scenery, events, etc. Sometimes you dream that you are dead and that your dear relatives and parents are weeping by your side. The most wonderful thing is that, even when you are dead, you see and hear them weeping. Does this not clearly prove that life really persists—even after seeming death? Does this not clearly indicate that the soul is immortal? Think well and cogitate. You will clearly understand that immortality is an inherent attribute of the soul or Atman. The dream phenomenon establishes the Sat aspect of the Atman.

If you tell a man that he will die within a year, he becomes indignant at once, because he somehow feels that he will live for ever though he knows that this physical sheath will be thrown away like a cast off slough. Your very desire for continued living clearly proves that your real nature is immortality. This is the Sat aspect of Atman. People build bungalows and mansions with the hope that they can live for ever in this physical plane or phenomenal universe. Though the intellect is clouded by the influence of Avidya or Maya, yet the idea of immortality of the soul, however hazy it may be, is ingrained in the mind of everybody. During calm moments this feeling gets intensified, when the intellect becomes clear and pure.

A growing child asks the mother daily: “Mamma, what is this? What is that?” There is a great curiosity in the child to know things. This is a clear proof that knowledge but not ignorance is the real nature or inherent attribute of the soul or Atman. If you say to any man: “You are a fool” he gets enraged at once. Why? Because, he feels somehow or other that essentially he is a mass of intelligence. Even a fool thinks that he is a very wise, because in essence he is an embodiment of wisdom, he is identical with the Supreme Self. So the inherent, innate feeling: “I am a wise man” arises in his heart. This is the Chit aspect of the Atman.

Faces are different. Faculties and capacities are different, in different persons. Colours are different. Sounds are different. Gait and mode of thinking are different. Opinions and views are different. But one thing is common in all persons. That common thing is that everybody wants eternal happiness (Nitya Sukha). This is the Ananda aspect of the soul or Atman. This is a clear proof that bliss (not pain) is the real nature or inherent attribute of the soul.

A remarkable incident occurred a few years ago. A French girl suffered from a dangerous disease. She was in an unconscious state for weeks. Doctors declared the case to be absolutely hopeless. Somehow or other she was pulled round miraculously through the grace of the Lord. She knew only French. A strange thing occurred now. She entirely forgot her mother-tongue, but she suddenly developed wonderful proficiency in a dozen languages which she never knew before. This was reported in the leading newspapers. This caused a good deal of sensation and curiosity in the readers. At once some leading psychologists, philosophers, doctors and scientists began to investigate into the matter thoroughly. They were fully convinced that the whole report was true, accurate and correct. They said that the only explanation of the phenomenon was that perfect knowledge of all things is stored up in a mysterious manner within our brain but locked in special doors which can be opened only by particular keys. They further remarked that we could open some of the doors by using the right key—the key of discipline and training and that we are not able to open the other doors on account of ignorance or lack of training and discipline or non-using the right key. They further added that in the case of the French girl the door French got mechanically shut and the doors for dozen other strange languages got simultaneously opened. Here there is an occult proof of the doctrine of Vedanta that Atman is distinct from the three bodies.
the Soul or Atman is a storehouse of all knowledge or an embodiment of wisdom.

Everybody wants independence. He has a burning desire for freedom. The very thought of dependence is painful and irksome. He wants to have suzerainty. He wants to rule over others. He does not like to be guided by the wishes of others. On the contrary, he wishes that others should follow his wishes. This clearly proves that independence and suzerainty also are the inherent attributes of the immortal Atman.

Yoga of Wisdom

The body is composed of the five elements and is unintelligent. It is made up of skin, flesh, blood and bones. It is produced by time, action and the attributes of Sattva, Rajas and Tamas.

The Atman is neither born, nor does it die, nor does it stop or go anywhere. It is neither male nor female nor neuter. It is all-pervading and everlasting. It is one without a second, unblemished like ether, eternal, pure and perfect Knowledge itself.

Sorrow has the body as its cause. The body has Karma for its cause. Action of Karma proceeds from man having the notion of ‘I’ in the body. The notion of ‘I’ which is unintelligent is beginningless, having Avidya for its root cause. Egoism is always associating with the reflection of Chit like a piece of iron heated in fire. Thus the body becomes independent with the Ahamkara and becomes possessed of intelligence.

“I am the body”—this notion arises by force of the connection between the Self and Ahamkara. Worldly life which is the giver of pleasure and pain has for its root this notion of ‘I’ in the body. On account of this identification of the Atman, which is without modification, with the Ahamkara, with the notion of “I am the body, I am the doer of action”, the individual soul always acts and is forcibly bound by the results. Possessed of virtue and vice he wanders up and down. “I have surely done much good work through sacrifices, gifts and the rest, and shall therefore go to heaven and enjoy happiness there,”—thus he thinks. This is a false notion. He enjoys in heaven the celestial happiness for some time, and falls down as soon as the results of his meritorious deeds are exhausted.

So long as there is connection of the Ahamkara or the principle of egoism and the rest with the body and the sense-organs, there are pleasure and pain and transmigratory existence for the self or the knower. Ahamkara is the notion of ‘I’ and ‘mine’ in the gross and subtle bodies. The ignorant are attached to the body. They cannot rise above the sense of ‘I’ and ‘mine’ in the gross body. The discriminating few rise above it through Knowledge.

The Samsara or cause of worldly life exists so long as there is any thought of object of sense. When one awakens from the sleep of ignorance taking the unreal for the real, then it ceases to assert itself. The Samsara which has been erroneously imposed on the Self does not go of itself for one, who like a person in a dream cherishes objects of sense.

Non-existence appears to exist through the force of beginningless Avidya or ignorance. Man is agitated through attachment and aversion. The sense of ‘I’ is the effect of ignorance.

The mind is verily the world. The mind is bondage. The superimposition or identification of the mind with the Atman is the cause of bondage.

Just as a piece of crystal which is in fact colourless takes the red or other colour from the object with which it is brought into contact, so also is the world-process or Samsara due to the contact of the Self with the intellect or the organs of sense. The mind cannot of itself cognise without a cognising Self behind it. The Self on the other hand, making the objects
created by the mind as its own, takes the form of the latter like the piece of crystal when it is brought into contact with coloured objects, and thus becomes bound by the attributes of those objects and wanders about in Samsara as if helpless and powerless.

Having first created the attributes of attachment and aversion to actions of diverse kinds, the mind takes in various forms, such as white, red and black (the good, the active and the passive). In this way, the Jiva or the individual soul wanders through the influence of Karma till the period of universal dissolution. At the time of universal dissolution, the Self survives with Vasanas taking impressions of past Karmas attracted under the influence of beginningless Avidya.

When there is universal dissolution, there is no destruction of the individual soul. He remains in a latent form in the Mula Prakriti or Avyakta, which is the condition of the equilibrium of all the three Gunas. At the time of creation, he is born again together with the Vasanas born of the mind. In this way he is forced to go round and round like the wheel for drawing water.

When, through special merit acquired by good Karmas in the past, he gets the company of pious devotees, his mind becomes directed towards the Lord. Then is produced in him faith, which is so difficult of attainment, in hearing stories relating to the Lord. Then comes to him without any trouble Knowledge of the Self. Then through the grace of the preceptor, as well as Knowledge of the meaning of the great sentences, "Tat Tvam Asi—Thou art That", and the like, and his own experience, he forthwith realises the distinction between the body, the organs of sense, egoism and the pure Atman and knows himself to be the intelligent and the blissful Self who is one without a second and becomes thenceforth released.

Know yourself, therefore, to be separate from the three bodies and beyond Prakriti. Relinquish all sense of ‘I’ in the body and become a Sage of Wisdom. Realise your own Self to be free from the conditions of waking, dream and deep sleep, as Truth, Knowledge and Bliss Absolute.

**Jivanmukti and Videhamukti**

Jivanmukti is that state in which the sage gets established in Satchidananda Brahman. He becomes the Brahman. The phenomenal universe does not vanish from his vision. Just as the man who was duped in the beginning by the water in the mirage knows that it is only illusion after careful examination, so also the liberated sage fully knows that this world is mere illusion though it appears to him. Freedom from the Kleshas or afflictions is Jivanmukti. The liberated sage is not affected by pleasure and pain. He knows fully well that pleasure and pain, action and enjoyment are the attributes or Dharmas of the Antahkarana. He has now separated himself from the mind. He now stands as a spectator or witness of the mind.

Avarana Sakti and Vikshepa Sakti are the two Saktis of Avidya. As soon as Knowledge of the Self dawns, the Avarana Sakti is destroyed. Avarana Sakti is the veiling power. Vikshepa Sakti is the projecting power. This world is projected through the power of Vikshepa Sakti. On account of the Avarana Sakti you are not able to perceive the Satchidananda Brahman. On account of the destruction of Avarana Sakti, a Jnani is freed from birth and death. But Vikshepa Sakti (Lesha Avidya) remains like a burnt seed owing to the strength of Prarabdha. Therefore, there is appearance of the world for a Jivanmukta.

Just as trembling of the body on account of fear remains even after the illusion of snake in the rope is destroyed by the knowledge of the rope, just as the mirage appears even after the illusory nature of the later is understood, so also the world appears for the Jivanmukta even after he has attained Self-realisation, even after he has clearly understood the illusory nature of the world. But just as the man who has
understood the illusory nature of the mirage will not run after the mirage for drinking water, so also the Jivanmukta will not run after sensual objects like the worldly-minded people though the world appears to him. That is the difference between a worldly man and a liberated sage.

After the death of Dronacharya, there was a fight with Asvatthama. Lord Krishna entered the battlefield with the pure resolve, “This chariot and the horses will remain as they are today until I return home after the battle is over.” Asvatthama utilised Brahmastra and Agniasthra. Though the chariot and the horses of Arjuna were reduced to ashes by the weapons of Asvatthama, yet they remained intact on account of the pure resolve of Lord Krishna. As soon as Lord Krishna returned home, the chariot and the horses were burnt to ashes.

This physical body is the chariot. Virtue and vice are the two wheels of the chariot. The three Gunaś represent the banner. The five Pranaś are the ropes. The ten Indriyas are the horses. The five objects of enjoyment are the path. Mind is the rein. Intellect is the driver. Prarabdha is the Sankalpa. The four means and Sravana, Manana, Nididhyasana are the weapons. Satsanga is the battlefield. Guru is Asvatthama. ‘Tat Tvam Asi’ Mahavakya is the Brahmastra. Knowledge of the Atman is the fire. As soon as the knowledge of the Self dawns, the world and body which represent the chariot and horses are burnt. On account of the force of Prarabdha, the world and the body appear to the vision of the Jnani or the Jivanmukta. Just as the potter’s wheel continues to revolve on account of the force already given by the stick of the potter, even after he has removed the stick, so also the world and body appear for the Jivanmukta on account of the force of Prarabdha, although in reality they are destroyed by the attainment of knowledge of the Self. This is called Bhatitanu Vritti.

That which gets destroyed is the Pratiyogi of destruction. By destruction there is the appearance of the Pratiyogi. In Badha there is no appearance of Pratiyogi; but Abhava (non-existence) in the three periods of time appears. This is the difference between destruction and Badha.

The Dharma of a man’s Chitta that has the characteristics of agency and enjoyment is fraught with pain and hence tends towards bondage. The control of it (the Chitta) is Jivanmukti. Videhamukti follows when, through the existence of Prarabdha, the removal of the vehicles (of the bodies) takes place like the ether in the pot (after the pot is broken).

The destruction of Chitta is of two kinds, that with form and without form. The destruction of that with form is of the Jivanmukta; the destruction of that without form is of the Videhamukta.

As soon as the Prarabdha is fully exhausted, the Jivanmukta attains the state of Videhamukti, just as the pot-ether becomes one with the universal ether when the pot is broken.

In Videhamukti, the world entirely vanishes from the vision of a sage. There is no Prapancha Pratiti. As soon as Prarabdha is exhausted by enjoyment, Ajnana which assumed the modifications of gross, subtle and causal bodies involves itself into the Brahman. The Lesha Avidya (trace of ignorance that is found even in a Jivanmukta which is the cause for moving, eating, etc.,) along with the effect (Karya) is destroyed by the Chetana (consciousness) that is contained in the Samskaras of Brahma Vidya. Just as the fire in the fuel burns the heap of grass and itself burnt, so also the Chetana that is contained in the Samskaras of Knowledge destroys the world and the Samskaras of Knowledge are also destroyed eventually. Then the pure, self-luminous Satchidananda Brahman remains behind.

If one knows through direct intuitive perception, “I am Satchidananda Brahman”, it is Sakshatkara or Self-realisation. From the very date on which one realises his own Atman, he becomes a Jivanmukta.

The Jivanmukta roams about happily in this world as he is...
free from the three kinds of fevers. He is free from all sorts of attachment and Vasanas. He is absolutely free from Raga-Dvesha. He is established in right conduct. He is full of virtuous qualities. He does not feel: “I am the actor”, “I am the enjoyer”. He has a very large heart.

A Videhamukta is one for whom this world does not appear and there is no Brahmakara Vritti. He delights in his own self-luminous Satchidananda Svarupa. His bliss is beyond the reach of speech. He is Atita.

The great Lord Siva explains to Kumara in Tejobindu Upanishad the nature of Jivanmukti (embodied salvation) and Videhamukti (disembodied salvation) as follows: “I am Chidatma. I am Para-Atma. I am the Nirguna greater than the great.” One who will simply stay in Atman is called a Jivanmukta. He who realises: ‘I am beyond the three bodies, I am the pure consciousness and I am Brahman’ is said to be a Jivanmukta. He is said to be a Jivanmukta who realises: ‘I am of the nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except the certitude—I am Brahman—only’. He is said to be a Jivanmukta who has not at all got the ‘I’ in his self, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atman is of the nature of the all-full, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atman is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atman is tranquil, who has got no other thought (than Itself), and who is devoid of the thought of the existence of anything. He is said to be a Jivanmukta who realises ‘I have no Chitta, no Buddhi, no Ahankara, no sense, no body at any time, no Prana, no Maya, no passion and no anger. I am the great. I have nothing of these objects of the world, and I have no sin, no characteristics, no eyes, no Manas, no ear, no nose, no tongue, no hand, no waking, no dreaming nor causal state in the least nor the fourth state.’ He is said to be a Jivanmukta, who realises: ‘All this is not mine, I have no time, no space, no object, no thought, no Snana (bath), no Sandhya (junction-period ceremonies), no deity, no sacred places, no worship, no spiritual wisdom, no seat, no relative, no birth, no speech, no wealth, no virtue, no vice, no duty, no auspiciousness, no Jiva, not even the three worlds, no salvation, no duality, no Vedas, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no Guru, no disciple, no diminution, no excess, no Brahma, no Vishnu, no Rudra, no moon, no earth, no water, no Vayu, no Akasa, no Agni, no clan, no Lakshya (object aimed at), no mundane existence, no meditator, no object of meditation, no cold, no heat, no thirst, no hunger, no friend, no foe, no illusion, no victory, no past, present or future, no quarters, nothing to be said or heard in the least, nothing to be done (nor attained), nothing to be contemplated, enjoyed or remembered, no enjoyment, no desire, no Yoga, no absorption, no garrulity, no quietude, no bondage, no love, no joy, no instant joy, no hugeness, no smallness, neither length nor shortness, neither increase nor decrease, neither Adhyaropa (illusory attribution) nor Apavada (withdrawal of that conception), no oneness, no manyness, no blindness, no dullness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, none of the seven Dhatus, no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no perseverance, no mystery, no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no fault, no bewilderment, no happiness, neither knower nor knowledge, nor the knowable, no Self, nothing belonging to you or to me, neither you nor I, and neither old age nor youth, nor manhood; but I am certainly Brahman. I am certainly Brahman. I am Chit, I am Chit.’ He is said to be a Jivanmukta who cognises: ‘I am Brahman alone. I am the supreme.’ No doubt need be entertained about this: ‘I am Hamsa itself, I remain of my own will, I can see myself
through myself, I reign happy in the kingdom of Atman and enjoy in myself the bliss of my own Atman.' He is a Jivanmukta who is himself the foremost and the one undaunted person, who is himself the Lord and rests in his own Self."

**Videhamukta**

A Videhamukta is one who has become Brahma, whose Atman has attained quiescence, who is of the nature of Brahmic bliss, who is happy, who is of a pure nature, and who is a great Mouni (observer of silence). He is a Videhamukta who remains in Chinmatra alone without (even) thinking thus: "I am all Atman, the Atman that is equal (or the same) in all, the pure, without one, the non-dual, the all, the Self only, the birthless and the deathless, I am myself the undecaying Atman that is the object aimed at, the sporting, the silent, the blissful, the beloved and the bondless salvation, I am Brahman alone, I am Chit alone." He is a Videhamukta who having abandoned the thought 'I alone am the Brahman' is filled with bliss. He is a Videhamukta who having given up the certainty of existence of all objects is pure Chidananda (the consciousness bliss), who having abandoned (the thought) 'I am Brahman' (or) 'I am not Brahman' does not mingle his Atman with anything, anywhere or at any time, who is ever silent with the silence of Satya, who does nothing, who has gone beyond Gunas, whose Atman has become the All, the great, and the purifier of the elements, who does not cognise the change of time, matter, place, himself or other differences, who does not see (the difference of) 'T', 'thou', 'this', who being of the nature of time is yet without it, whose Atman is void, subtle and universal but yet without (them), whose Atman is divine and yet without Devas, whose Atman is measurable and yet without measure, whose Atman is without inertness and within every one, whose Atman is devoid of any Sankalpas, who thinks always, 'I am the Chinmatra, I am simply Paramatman, I am only of the nature of spiritual wisdom, I am only of the nature of Sat, I am afraid of nothing in this world,' and who is without the conception of Devas, Vedas and sciences, and regards all as void.

He is a Videhamukta who has realised himself to be Chaitanya alone, who is remaining at ease in the pleasure garden of his own Atman, whose Atman is of an illimitable nature, who is without the conception of the small and the great, who is of the fourth state and the supreme bliss. He is a Videhamukta whose Atman is nameless and formless, whose Atman is associated with Yoga, who is free from bondage or freedom, without Gunas or non-Gunas, without space, time, etc., who finds his spiritual effulgence in his own nature, who finds bliss in himself, whose bliss is beyond the scope of words and mind, and whose thought is beyond the beyond. He is said to be a Videhamukta who has gone beyond (or quite mastered) the modifications of Chitta, who illumines each modification, whose Atman is without any modifications at all. In that case, he is neither embodied nor disembodied. If such a thought is entertained (even) for a moment, then he is surrounded (in thought) by all.

He is a Videhamukta whose external Atman is invisible to others, is the supreme bliss aiming at the highest Vedanta, who drinks of the juice of the nectar of Brahma, who has the nectar of Brahma as medicine, who is devoted to the juice of the nectar of Brahma, who is immersed in that juice, who has the beneficent worship of the Brahmic bliss, who is satisfied with the nectar of Brahma, who realises Brahmic bliss, who cognises the Siva in bliss, in Brahmic bliss, who has the effulgence of the essence of Brahmic bliss, who has become one with it, who lives in the household of Brahmic bliss, who has an imponderable Chit being one with it, who is supporting (all) beings full of it, who stays in Atman having that bliss and who thinks: 'All this is of the nature of Atman, there is nothing else beside Atman, all is Atman, I am Atman, the great Atman, the supreme Atman, and Atman of the form of bliss; my nature is full, I am the great Atman, I am
all-conditioned and the permanent Atman. I am the Atman pervading the heart of all which is not sustained by anything, but which has no Atman; I am the Atman whose nature is changeless, I am the quiescent Atman, and I am the many Atman.'

He who does not think ‘This is Jivanmukta and that is Paramatman’, whose Atman is of the nature of the emancipated and the non-emancipated, but without emancipation or bondage, whose Atman is of the nature of the dual and the non-dual one, but without duality and non-duality; whose Atman is of the nature of the All and the non-All, but without them; whose Atman is of the nature of the happiness arising from objects obtained and enjoyed, but without it; and who is devoid of any Sankalpa—such a man is a Videhamukta. He whose Atman is partless, stainless, enlightened, Purusha, without bliss, etc., of the nature of the nectar; of the nature of the three periods of time, but without them; whose Atman is entire and non-measurable, being subject to proof though without proof; whose Atman is the eternal and the witness, but without eternity and witness; whose Atman is of the nature of secondless, who is a self-shining one; whose Atman cannot be measured by Vidya and Avidya but is with them; whose Atman is without conditioned-ness or unconditioned-ness, who is without this or the higher worlds; whose Atman is without the six things beginning with Samsa, who is without the qualifications of the aspirant after salvation; whose Atman is without gross, subtle, causal, and the fourth bodies, and without Anna, Prana, Manas and Vijnana sheaths; whose Atman is of the nature of Ananda (bliss) sheath but without five sheaths; whose Atman is of the nature of Nirvikalpa, is devoid of Sankalpa, without the characteristics of the visible or the audible, and of the nature of void, owing to unceasing Samadhi, who is without beginning, middle or end; whose Atman is devoid of the word Prajnana, who is without the idea: ‘I am Brahman’; whose Atman is devoid (of the thought)
of ‘Thou art’, who is without the thought ‘This is Atman’; whose Atman is devoid of that which is described byOm, who is above the reach of any speech or the three states, and is the indestructible and the Chidatman; whose Atman is not the one which can be known by Atman and whose Atman has neither light nor darkness—such a personage is a Videhamukta. Look only upon Atman; know it as your own. Enjoy your Atman yourself and stay in peace. Be content in your own Atman. Then you will attain Videhamukti.

For a Jivanmukta who beholds the all-pervading, immortal, indivisible self-luminous Atman everywhere, there remains nothing to be attained or known. He has attained perfection, highest bliss and highest knowledge.

Some are born with purity and other requisites of realisation on account of their having undergone the necessary discipline in their past life. They are born Siddhas. Guru Nanak, Jnanadev of Alandi, Vama Deva, Ashtavakra were all adepts from their very boyhood. Guru Nanak asked his teacher in the school when he was a boy on the significance of Om. Vama Deva delivered lectures on Vedanta when he was dwelling in his mother’s womb.

The way of living of Jivanmuktas or sages differs. One sage lives in a princely style. Bhagirata lived this kind of life. Another sage lives in a beggarly manner. One sage is always in a meditative mood. He never works. He never talks. He lives always in seclusion. Jada Bharata lived this kind of life. Another sage lives in a busy, crooked city. He plunges himself in service. He talks with the people. He delivers lectures, holds religious classes, writes books, etc. Sri Sankara led this kind of life. This is due to Prarabdha. Every sage has his own Prarabdha. If all sages have the same kind of living and the same kind of Prarabdha, this world will be like a prison. Variety in manifestation is the nature of Prakriti.
Part V

PRACTICAL ASPECT OF PHILOSOPHY

Proper understanding of Vedanta and its principles, and practice of Vedanta in daily life is sure to bring peace, solace and happiness to a world distracted by war, communal strife, petty quarrels and religious fights.

Atman the Self is the Ultimate Reality. It is the ultimate philosophical principle. It is the substratum for everything. It is the only living truth. It is the Brahman of the Upanishads. It is the Omkara of the Vedas. It is the foundation of society. It is the Support of this world. It is the prop of this body and Prana. It is the Impersonal Absolute.

Supreme Peace or Parama Santi is the quest of your life. Peace, Moksha and Immortality are convertible terms (Paryaya Sabdas). Mental reaction to pleasure and pain will cease when you attain this state. All kinds of likes and dislikes (Raga-Dvesha) will vanish in toto, when you realise this state of absolute quietude.

He who attains Knowledge of the Self is absolutely free from all desires because he knows that everything is in himself, and that there is nothing outside of himself to continue to desire. “Aptakamasya ka spriha—What can he desire who has everything?” Brahman is Paripurna (All-full), Nirapeksha (self-contained). How can desire arise in the mind of one who has realised the Self, who beholds the Self in all beings, and all beings in the Self?

You have been given the key to unlock many of the secrets of life. That key is meditation. Meditate regularly in the morning between 4 and 6 and attain eternal bliss and immortality.

Rigorous self-discipline and regular meditation will help you to fix your mind completely on the Eternal.


The man who is bitten by the serpent of ignorance will be cured by the Garuda Mantra called Jnana or Knowledge of Brahman.

An ounce of spiritual experience is better than tons of theories, and study of spiritual books. A single glimpse of Brahman or the Immortal Soul will bestow on you illumination and remove the worldly intoxication of pride, delusion, pain and grief. Spiritual vision or Atmanubhava will stand out like a beacon light for you.

Learn the principles of Divine Life and apply them to daily conduct in life. Become practical men in the spiritual path.

The possession of Siddhis never brings one nearer to God. The development of psychic faculties does not itself imply any real spiritual progress. They tempt the aspirant and bring about his downfall.

The attainment of cosmic consciousness is permanent in realised souls. It is like a glimpse in the beginning. Through steady meditation it becomes permanent or natural.

The external world is the world of objects. The internal subjective world is the world of images created by the mind. Raga-Dvesha (likes and dislikes or attraction and repulsion) are not in the external objects of the senses. They dwell in the mind and in the internal images. Stop the wandering mind in the objective world through Trataka, Japa, Upasana, Pranayama. In the subjective world, wage a war against the image-producing mind either by Raja Yogic method of Chitta-Vritti-Nirodhu (stopping all mental modifications) or the method of self-analysis and enquiry, the method of Jnana Yogins.

The seed of this body is mind. There are two seeds for this
mind, viz., vibration of Prana and Vasana. If Prana is controlled, the mind can be controlled. If Vasanas are eradicated through discrimination, Vichara, dispassion and meditation, the mind will be annihilated.

The neem leaves are bitter when you are in normal health, but if you taste them when you are bitten by a cobra, they are sweet. Bitterness or sweetness does not lie in the leaves, but it lies in the subject. They are created by the mind. It is the mind that gives the qualities, shape, taste, etc., to the objects. Control this mind. Rise above this mind and be happy for ever.

A doctor thinks that the advocate is happy. The advocate thinks that the businessman is happier. The businessman thinks that the judge is happier. The judge thinks that the professor is more happy. This is an illusion. This is a trick of the mind. No one is happy in this world. Real happiness can be had in one’s own Atman alone. The Jivanamukta alone who has realised the Self is ever happy. Therefore attain Self-realisation and be ever happy.

To be timid is the greatest sin. To be selfish is the greatest offence. To identify oneself with the body is the greatest crime. To forget one’s own Atman is the greatest sin. Therefore destroy timidity and selfishness. Abandon identification with the body and remember always your essential divine nature.

That which elevates you is virtue (Dharma), that which pulls you down is vice (Adharma) or sin; that which takes you to the goal is virtue, that which makes you a worldly man is sin; that which helps you to attain Godhead is virtue, that which hurls you down in the dark abyss of ignorance is sin; that which gives you illumination is virtue, that which causes intoxication is sin; that which purifies your heart is virtue, that which taints your heart is sin; that which gives you peace, joy, satisfaction, exhilaration, expansion of heart is virtue, that which brings restlessness, dissatisfaction, depression and contraction of heart is vice. Therefore practise Dharma. From Dharma knowledge arises.

The ears hear sounds through the intelligence of Atman or the Self. The eyes perceive the objects through the intelligence of Atman. The tongue tastes objects through the intelligence of Atman. Atman is the director of the five senses of knowledge. Atman is the Ear of ears, Tongue of tongues. Atman is the potent magnet. If you know the hidden, all-powerful, all-wise director, if you have direct intuitive perception of this Atman by the practice of meditation, you will cross the ocean of Samsara, you will attain immortality, eternal bliss and everlasting Peace.

Within you is the hidden God. Within you is the Immortal Soul. Within you is the inexhaustible spiritual treasure. Within you is the fount of joy and happiness. Within you is the ocean of bliss. Look within for this happiness, which you have sought in vain in the perishable sensual objects. Rest peacefully in your own Atman and drink the nectar of immortality.

Just as a man who does not know the place of a hidden treasure, is not able to find it even though he passes over it several times daily, so also you are not able to find out Brahman or the Immortal Self though you daily enter into Him in deep sleep. If ignorance is destroyed through Knowledge, you will have direct cognition of the supreme Tattva.

The world has vanished for a Jivanamukta or a liberated sage. He beholds Brahman or the pure Self everywhere. Even if the world comes back again, he is not deluded by it, just as the man is not deluded by the mirage or rope-snake after he has known fully well that it is only mirage or rope-snake. Even if the world comes back again for him, it is no longer the same world of pairs of opposites, troubles, tribulations, pains and sorrows, it is not the prison of miseries and afflictions. The world of troubles and sorrows has changed into
Satchidananda, existence, knowledge and bliss Absolute. All barriers, all distinctions, all differences, all dualities, all water-tight compartments are destroyed by the vision of one all-pervading Soul or Atman. He has cosmic vision. He experiences always self-delight and Self-knowledge. He rejoices always in his own Self. Nothing can disturb him, as he is established in his own Self. His state is indescribable.

Philosophy of the Mind

"Bhoomirapana analo vayuh khan mano buddhirevacha, Ahamkara itiyal11 ,ne bhina prakritirashtadha." According to Sankhya cosmology, mind is the fourth principle that has emanated from the self-asserting principle Ahamkara or egoism or Asmita. Prakriti or Avyakta (matter in an unmanifested state) is styled as ‘Ashtangi’ or eightfold Prakriti (Prakritirashtadha). Mind is one of the eight limbs or Ashtanga. Mind is itself a word whose meaning is extremely vague, one incapable of being clearly defined except in terms of some questionable and speculative hypothesis. No one can point to a mind and say: “That is what I mean the word mind shall denote.” Mind consists of a bundle of faculties, as the faculties of cognition or perception, volition or will, imagination, judgment, reason, understanding, memory etc. Character concerns the affective or conative organism of the mind. Knowledge concerns the cognitive organism. There are different channels of communication through which the cognitive and conative faculties are directed. There is only one mind which has diverse names according to the plane on which it functions, viz., the subjective mind, the objective mind, the universal mind (cosmic consciousness), or the superconscious mind, the subconscious mind, the instinctive mind, the spiritual mind. The Vishaya or function of the mind is cognition (Sankalpa-Vikalpa or will, thought, doubt).

The ‘doubting mind’ is collective aggregate of all Jnana-Indriyas or organs of sensation or perception. Mind is below Will and above Prana or energy or matter. Mind is a relative manifestation of the Absolute. Mind is positive to Energy and Matter, but negative to Will, which is again positive to mind, but negative to Atman. Mind when purified becomes your real Guru. You will hear the voice of silence. You will get answers for your unsolvable problems. A pure mind is no longer subtle matter but the Brahman itself. The original home for the mind is Omkara in the Sahasrara or thousand-petalled lotus. Mind has become impure by your own desires. How the pure Brahman has become the impure Jiva is a life problem that has baffled all human efforts for a clear, correct and satisfactory solution. This is a question which has no answer. This is the mystic side of nature. You cannot solve celestial, divine problems that belong to supramental planes, with the finite intellect of the physical plane. Develop intuition. Acquire transcendental wisdom. Look within through cosmic consciousness. Then you will get a real solution.

Through the searchlight of the concentrated mind, you will have to behold the treasures of the Soul or Atman. Just as rays permeate solid bones or blocks of wood, the concentrated mental rays of a focussed mind will pass through the different forms of matter and reveal their real nature.

During cosmic consciousness, you are aware of the oneness of life. You will find that there is no such thing as dead matter, but that all is alive, vibrating and intelligent. You will see the universe as all-Atman, which is the essence or background of this sense universe, of this world of Dwandvas or opposites, of this world of mere conceptions or ideas, of this world of names and forms.

In Svarga or paradise or heaven, you are in the ‘thought world’. You feel or experience no pain. Why? Because you get whatever you think or imagine. Your desires are immediately gratified. Your thought matter instantaneously materialises, crystallises and precipitates before you. You are satisfied. But this is not real.

The science of Raja Yoga or mental Yoga deals with the
methods of controlling the ever oscillating mind under the command of the will, which is in the centre of Atman. Manoyoama is superior to Pranayama; but the Adhikaris or qualified persons for practice of Manoyoama should be very intelligent with bold understanding and tremendous will. Sit on Padma or Siddha Asana facing east or north. Make Trataka or Dharana on Trikuti, the space between the two eyebrows with closed eyes. Control the force of thought by meditation on Pranava or Om and its meaning. Practise regularly from ½ to 2 or 3 hours daily. You will become a Yogi and an Atma Jnani soon.

**Philosophy of Desire**

Desire is an impulse (conative) towards an object. It is kept alive by imagination of the object such as 'Oh, how beautiful it is,' etc.

Desire is an earnest longing for attaining some object or goal. It is a wish to enjoy an object. An urge to attain something is desire.

Desire to see has become the eyes; desire to hear has become the ears; desire to taste has become the tongue; desire to smell has become the nose; desire to touch has become the skin; desire to work has become the hand; desire to speak has become the organ of speech; desire to walk has become the feet; desire to copulate has become the organ of reproduction. Desire is the root cause for this mundane life.

Desires are the conative tendencies of your instincts. An instinct is an involuntary prompting to action. In the light of Vedanta philosophy, desire is born of Avidya or ignorance. There are neither desires, nor cravings, nor longings in Brahman. It is ever pure and transcendent. It is not touched by even a trace of desire. It is absolutely free from Maya or Mala (impurities of desire).

When you think of an object, you feel a sort of stirring within you. There is an impulse to action in order to achieve the desired object. A desire arises to attain the object. Then there is Cheshta or Prayatna (effort). You begin to think in a clear and definite form as to how to possess the object. By the force of mere thought of an object, a tendency or hidden subtle Vasana is stirred to action. The senses of action begin to work. You obtain the object and enjoy it.

Vasana is a subtle form of desire. It is hidden desire. Vasanas assume the form of desire which is gross. Trishna is intense craving or hankering after sensual objects. Vasana is intermingled with Samskaras or impressions. Vasanas produce Samskaras (impressions) and Samskaras in turn generate Vasanas. The rotation of this never-ending wheel of Vasana and Samskara constitutes the Samsara Chakra which causes births and deaths.

Impulses are of three kinds, viz., impulse of thought, impulse of speech and impulse of action.

Impulse, instinct, desires, cravings, are all modifications of Prakriti or Gunas. Just as the iron pieces move in the presence of magnet, the impulses, instincts, etc., derive their force or Chetana Sakti from Brahman only, the source of everything.

Abhinivesa is clinging to this earthly life. This is fear of death. This is one of the five afflictions according to Patanjali Maharshi. It is born of Avidya or ignorance. This is synonymous with Bergson’s ‘elan Vital,’ Schopenhauer’s ‘will-to-live’ or Jung’s Libido, or Trishna of Lord Buddha. This clinging to mundane life is the cause for rebirth. This clinging should be destroyed through dispassion, discrimination and enquiry of ‘who am I’.

If you wish to withdraw yourself from the objects of senses, you will have to shut out the three different compartments in the mind which perform the conative, the cognitive and the affective processes. The mind runs outside through conation, cognition and affection. Conation is activity. Cognition is perception. Affection is love towards objects. Conation is at
the root of all actions. The process of conation is done through Kriya Sakti. The process of cognition is done through Jnana Sakti. The process of affection is done through Prema Sakti.

Do not allow the mental energy to run in these directions. Through the practice of Japa, Pranayama, Pratyahara, Dama, Sama, Atmic enquiry, meditation and devotion you can fix your mind on the Lord or the Atman.

From the Avidya Sakti desire arises—to enjoy the external objects of desire. As soon as man was enveloped by the veil of ignorance, he forgot his essential blissful nature and began to run after sensual objects to seek his pleasure through the avenues of the senses. He began to exert, to do selfish Karmas, to realise his objects of desire. He lost his original freedom and became bound. Avidya (ignorance), Kama (desire) and Karma (action) are the knots or Hridaya Granthis that have tied the deluded Jiva to this Samsara or wheel of birth and death.

Desire is strengthened by hope and anticipation and repetition. Desire consists of three parts, viz., attachment (Āasakti), longing (Kamana) and preference. If you remove attachment through dispassion, discrimination and enquiry, longing will die by itself. Preference may remain for some time. It will also perish through discrimination. Therefore remove attachment first. Cultivate dispassion and discriminate between the real and the unreal. Persist in your enquiry. There are three sorts of attachment, viz., attachment to a person, or an object or a place.

You may have a preference to coffee or tea, brinjal or potatoes and the like. However nice may be a Hindustani food preparation, a Madrasi or a Bengali or a Punjabi will have preference to his own dishes. It takes a long time to destroy this preference.

Every action is an outcome of some motive. Motive is nothing but some instinctive impulse or combination of two or more impulses.

Any activity is an endeavour to attain a goal. There is a vital impulse or urge to action. The conative process works in man.

There are the reproductive instinct, the pairing or sexual instinct, the instinct of self-preservation, the instinct of escape or shrinking from injury, instinct of combat, instinct of curiosity, herding instinct, instinct of repulsion, instinct of attraction, the parental instinct, instinct of assertion, instinct of laughter, the Bania or Vaishya instinct through which one exploits and amasses wealth for his own comforts, the instinct of lordliness through which man tries to lord or dominate over others, and the destructive instinct through which he tries to destroy others who are more powerful and influential than him.

Man wishes to have children to maintain the race or line. This is reproductive instinct or Putra Ishana. Desire to copulate proceeds from the sexual instinct. The strength of the sexual desire depends upon the intensity of sexual impulse. Impulse is a mighty force. It exerts influence on the mind. It is a force suddenly communicated, to the mind. The sexual impulse is controlled by Japa, Pranayama, meditation, pure food and Atmic enquiry.

Man wants to preserve himself. Hunger is a self-preservation instinct. In time of danger, he wants to save himself from the impending danger. This is the instinct of escape. He wishes to fight when he is insulted. This is the instinct of combat. He wants to know about things. This is the instinct of curiosity. He wants company for talking. He wants to have a community of his own. This is the herding instinct. He has an inherent attraction or repulsion for certain persons or objects. This is the instinct of attraction and repulsion. He wants to assert himself, “My view alone is correct. I can do anything and everything. I am intelligent. I am a high class
Brahmin. I am a scholar.” This is the self-assertive Rajasic
instinct or the instinct of assertion. He has special inborn
affection and love for his children. He fondles and caresses
them. This is parental instinct. There is the instinct to retaliate.

According to Gita impulse is Vegam or force. Lord Krishna
says, “He who is able to endure here on earth before he is
liberated from the body, the force born of desire and passion,
he is harmonised, he is a happy man” (V-23).

Just as the petrol or steam moves the engine, the instincts
and impulses move this body. The instincts are the prime
movers of all human activities. They give a push to the body
and move the Indriyas to action. The instincts create habits.
The instinctive impulses supply the driving power by which
all mental activities are kept up. These impulses are mental
forces. They mould the life of a man. The mystery of life lies
in them. These impulses operate through the mind and the
intellect.

If you withdraw the fuel, the steam engine will cease
working. If you remove the main spring of a watch, the watch
will not work. If you do not supply petrol to a motor car and
an aeroplane, they will not work. Even so this body will stop
working and become inert and motionless if the instinctive
impulses are taken away from the organism.

Conquest of desires is conquest of mind, because mind is
nothing but a bundle of desires. Annihilation of desires alone
is Moksha. The state of desirelessness is the highest
Nirvikalpa Samadhi. Desire is a dire enemy of peace, devotion
and knowledge.

If you entertain a desire to possess an object, then only the
object gives you pleasure. Therefore desire is the cause of
pleasures.

Woman in herself is not handsome for man. She is beautiful
only in proportion to man’s desire for her. A passionate man
only sees Urvasi’s beauty even in the brow of an ugly woman.

A sage or a man of discrimination has neither attraction nor
desire for woman.

A beautiful woman loses all charm and becomes an object
of repulsion after coital orgasm, when the sex impulse is at its
lowest ebb in man. Beauty is a mental Kalpana only. What is
beautiful for one is not so for another. The man projects his
own idea of beauty in the woman and sees highest beauty
even in an ugly woman. This is all due to the working of the
mischievous mind which creates hell in heaven and heaven in
hell.

Control the senses first. Destroy the desires through
discrimination, meditation and Atmic enquiry and rest in the
desireless Satchidananda Brahman.

May you be established in your native, pristine state of
divine glory and splendour which is beyond the reach of
Gunas, senses, mind and intellect, wherein there is neither
urge nor impulse nor instinct, neither conation, nor cognition,
nor affection, neither desire, Vasana or Trishna, wherein you
enjoy perfect peace, bliss and joy through meditation and
Nirvikalpa Samadhi.

**Philosophy of Sleep**

Salutations to Satchidananda Brahman who is the silent
witness of the three states, viz., waking, dream and deep sleep.

Sleep is the best elixir and tonic of life. Sleep is nature’s
tonic to refresh the tired man. Sleep is a state in which the
mind rests peacefully in the Karana Sarira or Mula Ajnana.
The mind gets involved into its cause. The Vrittis and Vasanas
become dormant, or latent. It ceases all its functions. The
wandering mind gets rest. It is nature’s way of charging the
mind with fresh energy and peace by allowing it to rest in its
source when it gets tired by roaming in the avenues of objects
through the currents of likes and dislikes. There is Manolaya
or temporary absorption of the mind in its cause during sleep.

Just as a kite which flies up in the sky at the dawn of the
day and roams about here and there in the high regions in search of food throughout the day, takes complete rest in its own nest on the tree at night, so also the Jiva or the individual soul after having wandered in the dense forest of sense-objects all day long, gets into its abode called the Karana Sarira and enjoys the bliss of Sushupti or deep sleep.

In sleep there is deep Tamas. Tamas overpowers Sattva and Rajas. Udana Vayu draws the Jiva from the waking state and makes it rest in the Anandamaya Kosha or causal body.

One feels quite happy and refreshed after a good and sound sleep. Sleep is a Tamasic state because there is neither activity nor awareness. The sleeping man is unconscious of the world outside. He is not aware of his own physical body. He has no consciousness even of his being asleep.

But sleep is not Tamasic state of a stone or a log of wood. The mind and body undergo change during sleep. The body, mind and the nerves are vitalised and rendered fit for new activities. Man feels extreme joy and happiness and freedom from all pains in sleep. Therefore sleep is essential to keep the body and mind healthy.

Without good sleep, one cannot enjoy perfect health. Sleep refreshes and tones the brain and nerves. Sleep is a balm that soothes the tired nerves. It energises and vivifies the body, the nerves, the brain and the mind.

The mind and body require relaxation after the lapse of a particular time or after every series of actions done by the physical and mental bodies.

A sick man does not sleep sometimes due to the ailment in the body. But if he gets sleep he is much relieved. He forgets his pains. All his sufferings vanish during sleep. Lack of sleep intensifies the disease. He feels as if his disease is aggravated due to sleeplessness. Further sleeplessness itself is a disease. Therefore sleep is indispensable to man.

As soon as the required rest is given to the mind, it is drawn to the sense-objects by the force of Samskaras of the waking state. It is desire or the force of Rajas that brings a man back from sleep to waking consciousness. Just as the spring that is compressed by the force of the hand, resumes its original length and shape when the pressure is withdrawn, so also the suppressed thoughts are released after a good sleep and man resumes his waking consciousness.

The sleeping man comes to the dream state, then to the semiconscious state of neither waking nor dreaming before he actually comes to the plane of waking consciousness. Man gets Tandra and Alasya for a long time at night. Dreams also cause disturbance to sound sleep. That is the reason why a man is not able to enjoy good, refreshing sleep to his entire satisfaction. The time of deep sleep is very little. One hour of sound sleep can refresh a man better than six hours of sleep interrupted by dreams, Tandra and Alasya.

Food plays an important part in the length of time of sleep. A glutton feels drowsy and does not like to leave the bed even after 8 a.m. He is overpowered by Alasya (laziness). A man of moderate eating gets up from bed early. He is satisfied with less but sound sleep.

Animals also sleep. The period of sleep varies in different animals. Dogs sleep for a very short time. They experience interrupted sleep. Fish do not sleep at all.

Mental peace, absence of worry, fear, anxiety, and responsibilities in life, and freedom from disease contribute to sound and dreamless sleep. He who knows the science of relaxation, gets sound sleep the moment he lies down in his bed. Take light food at night. Take milk and fruits. Do not take rice at night. Practise Pranayama. You can decrease the period of sleep without any harmful effect on your health.

Astika, Kapila Muni, Agastya, Madhava and Muchukunda all were happy sleepers. If you remember them and repeat
their names just before you retire to bed, you will get sound sleep.

If you get good sleep, you can reduce the hours of sleep and turn out more useful work. You can devote more time for your Sadhana if you can reduce your sleep. If you can reduce two hours of sleep, you can utilise that in Japa and meditation. It is better to have six hours of sound sleep than eight or ten hours of sleep full of dreams.

There are people who have conquered sleep. They are called Gudakesas. Arjuna and Lakshmana were Gudakesas. Napoleon Bonaparte had sleep under his control. He used to get good sleep even in the midst of a big battlefield. He could sleep for an exact period of time. He had five or ten minutes of sound sleep and he was fit for further work.

Mahatma Gandhi also had great control over sleep. He used to get good sound sleep free from dreams. He used to sleep for a very short time. He could get up at the appointed hour and attend to his daily routine.

A physical labourer gets better sleep than a Babu in the office, because in the case of the former the mind and body are exhausted whereas in the case of the latter it is not. Physical exhaustion brings mental exhaustion also. A man of less physical labour and more mental work may get less sleep. For some people the mind is not so easily tired as the physical body. A coolie who works the whole day requires longer period of rest. He gets sound sleep.

When you get dreams, the mind does not get rest. The mind goes on playing with various kinds of thought images connected with the experiences of the waking state. Therefore it is essential that you should get rid of dreams if you want to enjoy perfect rest in sleep. A mind free from cares, worries, anxieties and filled with devotion to the Lord and discrimination is necessary if you want to avoid dreams.

When the mind is engaged in loose thinking, it is not tired soon. It builds castles in the air. A concentrated mind is tired soon. A hard working body is tired soon. Mind is the chief factor in sleep. Sleep is for both the mind and the body. Even though the body is tired, if the mind is not ready for sleep, one does not get sleep.

The mind is always centred round the body in waking state whereas in sleep it rises above body consciousness. This is common in sleep and Samadhi.

When we go to sleep, the first attempt on our part is to lie down flat. Then we close our eyes. When we are overpowerled by sleep, gradually the sounds disappear. The mind goes inwards. We hear sounds in the first stage and understand the talk that is going on in the next room. Then the sounds are heard but we do not grasp their import. Then gradually the sounds also vanish and we go above the consciousness of body and the world outside. In the same order the mind returns to the semiconscious state and then to the waking condition.

As long as the mind is centred round the comforts of the body there is no sleep. That is the reason why a sick man has no sleep. The disease makes his mind think more of the body. The more there is the consciousness of the bodily pain, the less is the sleep. But in cases wherein the pain is intermittent, the patient sleeps in the interval.

Sleep is characterised by complete loss of consciousness and full relaxation of the body. When a man is asleep, both the body and the mind take complete rest. The mind rests in the Hita Nadi in the heart and enjoys the bliss of the Atman. The energy lost in various activities is recouped in sleep. So it is very essential to have sleep. Without sleep the nerves get weakened and the various organs become weak and decay sets in soon.

Sleep is more refreshing at night because there are no disturbing sounds. Further the mind is much fatigued after the
day's work. Night is nature's time for sleep. Day is meant for activity. When we are in tune with nature's laws we are happy and healthy. Violation of nature's laws results in disastrous results.

A child sleeps for a longer time than a young man does. As age advances sleep is lessened. It is due to the inefficient working of the organs of the body.

When you are overpowered by sleep in a sitting posture, the body has a tendency to fall down. The body is pushed down. The head is thrown up and down. This is because there is no coordination of the muscles on account of the non-functioning of the mind. The mind abandons its connection with the physical body. Hence the body falls down.

Everyone has got great love for one's own self. One is unconscious during sleep. The Jiva anticipates some harm from reptiles or other insects during sleep. So he seeks a place of shelter where he would be free from any danger. Even in the act of sleep which is in itself all happiness, he is in need of good environments like a good place, a soft bedding etc.

Mysterious is the Maya of the Lord!

May you all rest in that sleepless sleep, the Turiya or the fourth, which transcends the three states, wherein there is neither world nor body, neither waking, dream or deep sleep!

**Nectar Drops**

I

Friends! Who is the cause of whose sorrow or of whose happiness? One's own Karma done in a past life is the cause of grief or happiness. There is no giver of pain nor of happiness. One gives pain to another — this is the idea of a fool. "I am the doer" — this is a fruitless and erroneous notion. The world is bound by the cord of its past Karma.

Happiness or sorrow comes to you as the result of your own Karma. Therefore take what comes. Bear it in a spirit of resignation and remain at ease.

In whatever place or time or from whatever cause you did action, good or bad, you will have to enjoy the fruit of the action.

Your body which is the product of good and evil actions is subject to pleasure and pain. You are bound by sorrow and happiness on account of your identification with body. Sorrow follows happiness and happiness follows sorrow. Both are unavoidable by embodied creatures like day and night. There is pleasure in the midst of pain and pain in the midst of pleasure. Both are said to be attached to each other like mud and water.

The wise do not, therefore, show joy on occasions of joy nor sorrow on occasions of sorrow. They are indifferent to pleasure and pain, happiness and sorrow, joy and misery. They are not deluded, knowing all to be Maya.

II

Do not grieve for the departed souls. The Atman is eternal, changeless, birthless, deathless and pure. The body is non-intelligent, liable to death, impure and destructible. Thus thinking there is no occasion at all for sorrow. If a father or a son has come under the sway of death, it is the foolish who grieve. In this world which is devoid of substance, separation from a desired object is a source of non-attachment and the bestower of peace and happiness for the wise. When everyone who is born in this world dies, then death is unavoidable for all beings. The body disintegrates; the soul is immortal. In essence man is the imperishable Atman. Where then is room for lamentation?

Appearances and disappearances of embodied creatures are due to their past Karma. Knowing this, why should even one who is not wise grieve over departed relations?

Millions of Brahmandas have vanished, many a cycle of creation have gone and oceans have dried up. What reliance can you place on a momentary existence? Like a drop of water
attaching to a leaf shaken by the wind, unstable is the period of man's life. The body is like a bubble. What reliance can you place on it?

You have attained this body by actions done in past lives. You will attain another body by actions done through this body in this life. As one leaves an old house and goes to live in a new one, even so you leave an old body and live in a new one. The Atman never dies, nor is born, nor is it subject to increase or decrease, decay or modification.

The supreme Atman is ever homogeneous. It is free from the six modifications. It is limitless. It is an embodiment of bliss and knowledge. It is the silent witness of the intellect. It is secondless, self-luminous, eternal and all-pervading. Knowing it to be thus with firm faith, do thou leave off sorrow and roam about happily.

III

Sorrow is for one who has the notion of self in the body, not for the sage who identifies himself with the All-blissful Atman. In deep sleep there is only bliss itself, because there is no second there. There is no sorrow in the pure Self on account of the absence of intellect and the rest. Therefore sorrow and the like are due to the intellect and not the Self. There is no doubt in this.

This Atman which is distinct from the body, mind, intellect and Prana is without modification. It is bereft of motion. It is ever full. The three bodies and five sheaths are the products of ignorance. Maya, the illusory power of Brahman, produces this world. How wonderful is this inscrutable, indescribable Maya! This Maya flourishes only through error. It is opposed to knowledge. It vanishes when you attain the knowledge of the Self.

The intelligence which is reflected in the mind is called the Jīva or the embodied soul. As long as there is any sense of the 'I' in the body, the mind, the vital airs, the intellect and the rest, so long there is the notion of action and enjoyment of the fruit thereof as well as of partaking of happiness or misery.

The Supreme Self is verily not born. Through the action of beginningless Avidya or ignorance, the Jīva or the individual soul appears to be associated with intellect which acts and thus the world process goes on. When one realises the distinction of the intellect and the Atman through knowledge, the world process ceases to be.

Intellect is itself Jada or non-intelligent. It borrows its intelligence and power through its union with the Supreme Self. Similarly the Supreme Self which is intelligence itself appears to be non-intelligent through contact with non-intelligent intellect.

The aspirant should seek the company of the sages. He should worship the Lord through devotion acquired in the company of the good. Then only Maya will gradually be thinned out. He should then approach a wise preceptor and acquire a knowledge of the great saying Tat Tvaṃ Asi (Thou art That). Then he becomes emancipated by the grace of the Lord. Therefore if he is turned away from the lotus-feet of the Lord, there is no hope of salvation nor of knowledge, nor of happiness, even in millions of Kalpas.

Sit in a quiet place in an easy posture. Renounce mentally all attachments, all objects of sense. Gradually draw inside your senses which are roaming outside.

Reflect upon thyself as distinct from the Prakriti. All this world, mobile and immobile, the body, the intellect and all the rest that is seen or heard is called Prakriti. It is also called Maya. It is the cause of creation, preservation and destruction of the tree of the world. It always creates red (Rajasic), white (Sattvic) and black (Tamasic) creatures.

Desire, anger and the rest are her sons. Himsa (injury), Trishna (thirst for objects) are her daughters.

The superimposition of the notion of actor and the enjoyer
on the Self which is verily no actor or enjoyer but is ever pure
is indeed the cause for human sufferings. This is due to the
play of Avidya or ignorance.

Turn the eye inwards. Realise the one Self in all beings and
be happy. You will be freed from the clutches of Prakriti.

In this world which is destructible in a moment, what faith
can you place in this body which is liable to destruction in the
twinkling of an eye, which is made up of the five elements
and the twenty-five Tattvas, which abounds in impurities,
flesh, bones and putrid smells, which is the seat of egoism,
and which is non-intelligent? You are distinct from the body.
The body which you love most, will fall here on this earth.
Merit and demerit, which cause happiness and misery, go with
the individual soul. They attach themselves to him when he
enters the body and cause pleasure and pain. They do not
cause them in the Atman.

As long as there is in a person the notion of 'I am the body,
I am the doer of action', as long as he is attached to this notion
through superimposition of the attributes of the Self upon the
body, so long is there possibility of birth and death for him.

Therefore abandon all sense of 'I' in the body and the rest.
The Atman is very pure, taintless, undecaying and of the
nature of intelligence itself. Abandon all sorts of attachment.
Give up identification with the body. Identify yourself with
the pure Atman and attain immortality and eternal bliss.

APPENDIX

Ribhu Gita

Brahma had a son by name Ribhu. Ribhu, by his very
nature, possessed a sound knowledge of Brahman. Nidagha,
the son of Maharshi Pulastya, was a disciple of Ribhu. Pleased
with the good qualities of Nidagha, Ribhu instructed his
disciple fully in the knowledge of the Brahman. Ribhu found
out that his disciple, though proficient in all the scriptures,
was not steady in the knowledge of the Brahman, because he
was not able to cognise the one Reality underlying the various
objects of the Universe.

Nidagha went and settled himself in Viranagar on the banks
of the river Devika and began to lead an ideal life bearing in
mind at all times the duties of a true householder. After the
lapse of a long time Ribhu went to Viranagar with the object
of seeing his disciple Nidagha. Nidagha was waiting at the
gate in expectation of a guest after duly performing his daily
sacrificial rites. Nidagha welcomed Ribhu warmly and took
him inside the house. Nidagha duly worshipped the noble
guest and humbly requested him to take his dinner.

Ribhu said, "O Brahmin! Please tell me what kind of food
you will serve me today. I do not relish unholy foods."
Nidagha said, "I have got in my house wheat-flour, maize,
fruits, roots and loaves of bread. Of these whichever you like I
shall be pleased to serve you with."

Ribhu said, "I do not want all these useless food-stuffs.
Give me good sweets, rice boiled in milk, curds, molasses and
other delicious articles."

Then Nidagha said to his wife, "O mistress! Soon make
ready a very palatable and savoury meal for our guest today
with the best of articles available in the house." According to the wishes of her husband, Nidagha’s wife prepared the dinner and he fed Ribhu sumptuously. When Ribhu had just finished his dinner Nidagha humbly requested him thus: "O my venerable guest! Was the food tasty? Are you fully satisfied? Where do you live? Where are you proceeding now and wherefrom are you coming?"

Ribhu replied, "He who is hungry becomes satisfied when he takes a hearty meal. I was never hungry at all and why do you put me this question? When by the constant working of the Jatharagni (digestive fire) the digestive organs get tired, man feels hungry and when the water in the system gets exhausted he feels thirsty. Hunger and thirst are the Dharmas of the body and not mine. Since there is no hunger at all for me, I am always satisfied. Pleasure and satisfaction are the functions of the mind. I am not the mind too. Enquire then about these things whose Dharma is satisfaction, pleasure etc."

"Now hearken to me about the other questions ‘Where do you live? Where do you go? And wherefrom are you coming?’ Atman or the Self is all-pervading like the ether and therefore these questions do not at all apply to It. The questions themselves are without basis. I do not go anywhere. I do not come from any place and I do not remain in any one place. These differences of ‘I’, ‘he’ and ‘you’ are in respect of the different bodies and not in reality. The truth is that you are not you. I am not myself nor is he another different from the other two.

“A sweet thing is not always sweet. When I requested of you sweet rice etc., my intention was simply to know what you would say. For the really hungry man everything is palatable. The same food which is palatable once begins to give the reverse impression the next moment. When man has taken food to his heart’s content even the most delicious food causes retching. Thus the tasty food becomes non-tasty and vice versa. Further, is there any such food which is uniformly tasty in the beginning, middle and end? This physical body made of earth is kept up by food which is also earth particles in reality. Just as the wall built out of clay is kept strong by coating it with clay now and then, this body also remains healthy and strong by the atoms of food that we take. Barley, wheat, green dhall, oil, milk, curds, sugar, fruits, etc., are all mere atoms of earth only. Then which of these are we to call tasty and which non-tasty? Knowing thus you should educate your differentiating mind and try to see the one underlying thing in all and you should become serene. Serenity is the most important qualification for the attainment of Moksha.”

Hearing these words of wisdom Nidagha prostrated before Ribhu and humbly said, "0 Revered sir! Be gracious unto me. Please reveal thy identity. I think you have come here to bless me with the true knowledge. By hearing your soul-elevating speech I am free from all delusions."

Ribhu replied, "O Brahmin! I am your preceptor Ribhu. I came here to give you the knowledge of the Self by which you will be able to distinguish the real from the unreal. I take leave of you now. That which is true and which is fit to be known, I have already told you. Ever meditating on these truths may you find the whole world indwelt by the one Vasudeva! There is not even a grain of difference or duality in it.

Nidagha paid his due respects, worshipped his Guru and lived happily in the true spirit of the teachings of his Guru.

II

After a long number of years had rolled on, Maharshi Ribhu, in order to instruct Nidagha in the knowledge of Self, again went to Viranagar City. When he reached the city he saw that the king of the country had entered the city with a big crowd of followers. He found big crowds of men in every nook and corner of the town busily engaged in the reception of the king. Ribhu noticing Nidagha standing in a secluded place far away from the crowds with Kusa and Samidha in his
hands. Nidagha was much afflicted by hunger and thirst but he could not proceed further towards his house due to the huge crowd of men obstructing his way.

Ribhu went near Nidagha and questioned him thus: “Dear Brahmin! Why are you standing here alone in quite a solitary corner?” Nidagha replied, “Today the king of this country has come here and there is much crowd waiting upon him and I cannot push my way through the crowd. Hence I am forced to wait here.”

Ribhu said, “You seem to know all about this place. Please tell me who is the king and who are the others.” Nidagha said, “He who is seated on the huge elephant which resembles a big mountain, is the king, and the others are his courtiers who have accompanied him.”

Ribhu said, “Revered sir, you have described both the elephant and the king jointly and of the two I am at a loss to know who is the king and which is the elephant. You did not distinctly point out or give me the description of both. That I would like to know from you.” Nidagha said, “Of these that which is below is the elephant and one who sits over it is the king. They have the connection of the carrier and the carried. I do not think that there is anyone who cannot understand even this.”

Ribhu said, “Yes, I understood that. But please tell me what the words ‘below’ and ‘above’ mean. How am I to understand which is up and which is down?”

Nidagha at once got upon the shoulders of Ribhu and exclaimed. “Look here, O Brahmin, hearken to me. I shall reply your query. Now I stand ‘up’ like the king and you stand ‘down’ like the elephant. This illustration I have given you practically to make you thoroughly understand what is ‘up’ and what is ‘down’.”

Ribhu said, “What is ‘up’ and ‘down’? They are relative terms. ‘Up’ becomes ‘down’ and ‘down’ becomes ‘up’ from different positions or angles of vision. You told me now that you were standing up like the king and that I was standing down like the elephant. Please tell me ‘who are you? who am I?’ I am very eager to know the truth of this.” Hearing these words Nidagha prostrated at Ribhu’s feet and said, “O Lord! You are none other than Rishi Ribhu, my beloved preceptor. No one else can speak like this. You are very intelligent. You who stand in front of me are no other than Maharshi Ribhu. Pray bless me.”

Then Ribhu said, “O Nidagha! Once you served me with great faith and devotion and welcomed me in your house. You bestowed on me great honour. So bound by the cords of your affection I, known as Ribhu, have come to you once again to instruct you in the knowledge of the Self. O thou of high intellect! Always behold the one reality of the Self in all objects of the world. May you see oneness everywhere and not duality.” Saying thus Ribhu departed.

Nidagha contemplated over the nectar-like words of his Guru and attained union with the Para Brahman. He was never again deluded by the charms of Maya. The world of duality entirely vanished and he saw the one homogeneous essence in every object from a blade of grass to the state of the Brahma.

**Sri Rama’s Instructions to Hanuman**

Sri Hanuman praised Sri Rama and said, “O Venerable Lord! Thou art Satchidananda Para Brahman. Salutations unto Thee again and again. I wish to know for the sake of salvation Thy real nature. O Lord, kindly tell me that by which I shall be easily released from the bondage of worldly existence and by which I shall attain the final emancipation.”

Sri Rama replied, “O mighty hero! I am well established in Vedanta. Take recourse to Vedanta well.”


Sri Rama said, “I shall truly describe to you the nature of
Vedanta. Through the expiratory breath of Myself—Vishnu, the Vedas were generated. Vedanta abides in the Vedas like the oil in the sesamum seeds. The only means by which the final emancipation is attained is through Mandukya Upanishad alone which is enough for the emancipation of all aspirants. If Jnana is not attained thereby, study the Upanishads; thou shalt soon attain Jnana and then My abode. The study of the ten Upanishads will destroy the three kinds of Bhavanas, viz., Samsaya-bhavana (doubt), Asam-bhavana (vain thoughts) and Viparita-bhavana (false thought) and the three kinds of Vasanas, viz., Deha Vasana (of body), Loka Vasana (of the world) and Sastra Vasana (of books).

"The knowledge of Vedanta should not be imparted to one who is an atheist, who is ungrateful, who does vicious actions, who has no devotion to Me or the Guru, who is not observing the vow of celibacy and who is not serving the Guru.

"Those who wish to attain salvation should develop the four means and approach a Guru with faith, with presents in their hands. They should study the Upanishads under him and then practise reflection and meditation. They will attain Self-realisation. Those who remain in Brahma and attain salvation, the final emancipation or Kaivalya Mukti, along with him.

"The Guru should be proficient in Vedas. He should be intent on the welfare of all beings. He must be an ocean of compassion."

Hanuman asked, "O Raghuvir! Be gracious enough to tell me what is Jivanmukti? What is Videhamukti? What is the authority thereon? What is the object of perfection? How is it gained?"

Sri Rama replied, "O tiger among monkeys! The Dharma of a man's mind which has the characteristics of agency and enjoyment causes bondage and produces pains and sorrows. The control of mind is Jivanmukti. Videhamukti is disembodied salvation. It follows when one is freed from the bodies through the extinction of Prarabdha-Karma like the ether of the pot when the pot is broken.

"The authority on the points of Jivanmukti and Videhamukti are the 108 Upanishads.

"Its object of perfection is the attainment of eternal bliss through the removal of ignorance. This has to be achieved through Purushartha or right exertion. Jivanmukti is attained through Samadhi arising through Vedantic study, reflection and meditation. It is achieved through human efforts. It has to be attained through the destruction of all Vasanas.

"The efforts of man are of two kinds, viz., those that are in accordance with the Sastras, and those that are not in accordance with the Sastras. The former help to attain the Truth, while the latter do harm.

"Vasana is of two kinds, viz., pure (Subha) and the impure (Asubha). If you are led by the pure Vasanas, you will attain, by degrees, My abode.

"The impure Vasanas are the cause of rebirth, while the pure Vasanas are the destroyers of it. The pure ones lead to the attainment of final emancipation. The impure Vasanas are of the nature of intense Ajnana associated with the great Ahamkara or egoism.

"The bondage of Vasana is the real bondage. The annihilation of Vasana is liberation or Moksha. Renounce all Vasanas completely. Abandon even the desire for emancipation. Renounce the Vasanas of objects. Develop the pure Vasanas associated with Maitri, Karuna, Mudita and Upeksha. Give up also these pure Vasanas and abide in the Atman within quite peacefully. Become firm in Me in Nirvikalpa Samadhi.

"The desire to have Satsanga with Mahatmas, to do Japa, meditation and worship, and to study religious books is pure Vasana. The desire to hurt and vilify others, to have sexual
contact is an impure Vasana. If the old impure Vasanas overpower you, they should be controlled through effort. The river of Vasanas towards objects which flows in the impure path should be directed in the pure path through right exertion. The impure Vasanas have to be transmuted into the pure Vasanas. The impure Vasanas should be controlled by the pure Vasanas. That which is diverted from the impure turns towards the pure Vasanas.

“This mischievous child, mind, has to be fondled through human efforts. O slayer of enemies and wicked men! You will be able to realise the immaculate Brahmic seat of ineffable splendour and glory only when you have renounced both the Vasanas through constant efforts. Practise only the pure Vasanas.

“There is nothing wrong if you increase the pure Vasanas. The extinction of Vasanas (Vasana Kshaya), annihilation of mind (Manonasa) and Tatvajnana or Vijnana should be practised together for a long time. Then only you will enjoy the bliss of the Eternal. Then only it will be fruitful.

“So long as these are not equally practised again and again so long the supreme Brahman is not attained even after a lapse of hundreds of years. Even if one of these three be practised for a long time, it will not yield its fruit. The firm knots of the heart, viz., Avidya (ignorance), Kama (desire) and Karma (action) are cut only through the practice of these three for a protracted period. The Vasanas which have arisen through enjoyment of sensual objects in many hundreds of lives can only be destroyed through the practice of Yoga for a long time.

“Abandon the desire for sensual enjoyment through dispassion and discrimination and practise the above three. A mind associated with Vasanas tends to bondage, while a mind freed from Vasanas leads to freedom.

“Vasanas are annihilated through meditation on Brahman and the practice of Sama (control of mind) and Dama (self-restraint). When Vasanas perish, the mind becomes serene like a lamp without oil.

“He whose mind is centred on Me by renouncing all Vasanas is no other than Myself. He is a liberated sage or Jivanmukta whether he practises Samadhi or not. He is not bound by the fruits of actions. Brahman or the Supreme Being can only be attained by the complete destruction of all Vasanas.

“The eye and other organs involuntarily run towards their respective objects through the force of habit, though the Vasanas perish. Just as the eye beholds the objects that fall on it without any desire so also the sage enters into the affairs of the world without any desire.

“Vasana is manifested through the consciousness of objects. It is of the nature of the object itself. It is the cause or the origin of Chitta (mind-stuff or subconscious mind). When it is destroyed, the Chitta is absorbed. This wandering and ever changing Chitta is the cause of birth and death on account of identification of itself with objects from time immemorial.

“The vibration of Prana arises through Vasana and Vasana is generated through vibration of Prana. These form the seeds of Chitta. There are two seeds for the tree of Chitta, viz., the vibration of Prana and Vasana. If either of them is destroyed both perish soon.

“If one performs actions without attachment, if he gives up the notion that this world is real, if he reflects over the transitory nature of this body and objects, Vasanas will not arise. Chitta perishes when the Vasanas are destroyed in toto. If the mind does not think of objects one becomes mindless, which gives great peace. So long as you do not possess true discrimination, so long as you have not attained knowledge of Brahman, so long you should follow strictly the instructions of your preceptor and the injunctions of the scriptures. If you
know the Truth and if your sins are burnt up, you should give up even good or pure Vasanas.

"O Maha Kapi! The destruction of mind or Chitta is of two kinds, that with form (Svarupa-manonasa) and that without form (Arupa-manonasa). In a Jivanmukta there is Svarupa-manonasa. Rajas and Tamas are destroyed. There is Sattva. In a Videhamukta there is Arupa-manonasa. Rajas and Tamas and even Sattva are destroyed.

"Develop Maitri (friendship) towards equals, Karuna (compassion) towards inferiors, Mudita (respect) towards elders and Upeksha (indifference) towards wicked people. Then the mind will become quiescent. Then only you will be free from rebirth. The mind is the root of the tree of Samsara with its thousands of shoots, branches, tender leaves and fruits. Mind is nothing but Sankalpa. Dry up the root through destruction of Sankalpa. Then the tree of Samsara will wither soon. Therefore destroy the Sankalpa as soon as it rises. The mind is destroyed in wise persons. In the case of ignorant persons the mind is a fetter. So long as the mind is not annihilated through meditation on Brahman, so long the Vasanas are doing havoc with man. Annihilate the egoism. Control the senses. The Vasanas will gradually decay. Conquer the mind first through strenuous efforts.

"You must control the mind with efficient and approved means. An elephant can be controlled only through the goad. You cannot tie it with a piece of rope. Even so the mind can only be controlled by effective means such as knowledge of Brahman, association with the wise (Satsanga), entire renunciation of Vasanas and the control of Pranas. Do not control the mind through violence or force. Those who attempt to control the mind through force are like those who endeavour to bind an elephant with a small piece of silk-thread.

"Practise Laya Chintana. Resolve the elements in Avyaktam or the unmanifested. Meditate upon that which remains, Chinmatra or the pure consciousness alone, which is also Chidananda (consciousness-bliss).

"The interval experienced by Yogis after the inspiration and before the next expiration is the internal Kumbhaka (stoppage of breath). The interval after expiration and before the next inspiration is the external Kumbhaka.

"When all the modifications of the mind are destroyed, the mind becomes no mind. The Yogis enjoy the supreme bliss of Asamprajnata Samadhi. The state which is of the nature of Chit (pure consciousness) is called Atadvyavritti Samadhi, a Samadhi that does not require the aid of another. It is of the nature of Siva. It is Brahman alone above, below and in the middle.

"The clinging to objects without deliberation or discrimination through intense longing or craving is called Vasana. Man soon becomes that on which he thinks intensely. A person who is a slave of Vasanas becomes of the nature of that. If a man thinks that this world is real, he is subject to delusion. This universe is Vasanamaya. This mind is also Vasanamaya. The stronger the Vasana, the more real is this universe. This world is too much for him. He cannot leave this world. This world is all in all for him.

"One should attain indifference to the impure Vasana of delusion or body. This body is very impure. The one Atman that dwells in it is very pure. When the differences between the two are known, there is no necessity for performing any purificatory rite.

"O Maruti! Seek the effulgence within. Whosoever, after giving up the visible and the invisible is as the one alone is not a mere knower of Brahman but is the Brahman itself. If one who has studied the four Vedas does not realise Brahman intuitively, he is like a ladle which does not know the taste of palatable dishes.

"Always worship My Reality that annihilates all pains,
miseries and sorrows, that is without sound, touch, form, decay, taste, destruction, or smell and without name and Gotra.

"I am the secondless Brahman. I am the Supreme Self. I am self-luminous, birthless, non-dual, imperishable, without attachment. I pervade and permeate all. I am the all. I am of the nature of salvation or Moksha.

"Meditate on Me thus, ‘I am pure, changeless. I have really no objects in me. I am the ever full Brahman, transverse, across, up and down. I am birthless, deathless, ageless, immortal, self-effulgent, all-pervading, eternal, indivisible, indestructible, causeless, pure, beyond the effect or universe and ever content.’

“When one’s body becomes a victim of time, he abandons the state of Jivanmukti, just as the wind attains the motionless state. He becomes absorbed in Brahman.”

**The Story of Ashtavakra**

In olden days there was a king by the name of Janaka, who was righteous, full of wise judgments and who had knowledge of all things. He once performed a sacrifice to propitiate the supreme ‘Deity of Self’ (Atma Devi). To that sacrifice came men of wisdom, men of understanding, men of austerities, men with knowledge of the arts, Brahmans versed in the Vedas, men versed in sacrifices and many others. At the same time Varuna (the deity presiding over the ocean and waters) also began to perform a sacrifice. The Brahmans were well-received by king Janaka, and very hospitably treated and were fully pleased, and they were attached to him. Hence, even though they were invited by Varuna, they did not go to attend his sacrifice. So Varuna’s son thought of winning them over by arguments and taking them to his father. He came to Janaka’s court disguised as a Brahmin and having reached Janaka’s sacrificial place, he blessed Janaka and began to talk to those assembled in a spirit of contradiction (or opposing their statements).

He said, “O men, hear! O king, your sacrificial place does not shine; it is like a lotus pond to which crows have resorted. Like a lotus pond to which swans have resorted in the autumn, an assembly of learned and wise persons shines. But it does not seem to me that there is a single learned man here in this assembly. O king, may you prosper well; there is no room for me in this assembly of fools! So I go.” Those assembled hearing this got angry and said, “O envious one, being a Brahmin, you oppose all. What is that learning in you which can conquer us all? O perverse-minded fellow, you boast vainly. First conquer us in arguments and then go. All the learned and wise men in the world are assembled here. Which perverse-minded one are you that has come to conquer all the learned and wise men of the world? By what learning are you going to conquer us all?”

To this the son of Varuna replied, “With one condition I shall conquer you all in a moment. If you conquer me, drown me in the sea. If you are conquered I will cause you to be cast in the sea. On this condition begin to dispute with me.”

Accepting this condition, the men assembled there began their disputations with Varuna’s son. By vain and frivolous arguments, Varuna’s son conquered many and caused thousands of them to be cast in the sea; these were apparently drowned, but were taken by Varuna’s messengers to his sacrifice, were well received and pleased. Hearing that Kahola, a Brahmin (who had gone to the court of Janaka), was drowned in the sea, his son, Ashtavakra, came to Janaka’s court and by various arguments won Varuna’s son and asked him to be drowned in the sea. Varuna’s son, because he was defeated, removing his disguise, led back to Janaka’s court all those Brahmans who had been despatched by him to Varuna’s sacrifice. When all these returned, Ashtavakra, the son of Kahola, became very proud that all these came back because
of him alone and indulged in insulting them. Just then a certain woman ascetic entered the court and these Brahmins approached her and asked her to help them in removing their shortcomings.

That female ascetic, who was ever young, who has donned the saffron robe and had matted hair, was fair, agreed to remove their mental anguish and was received with due respect by king Janaka. She addressed Ashtavakra, “O son of Kahola, child, you are wise. You defeated Varuna’s son and brought back the Brahmins. But I shall ask you some questions. Answer fairly. By knowing which condition, or state, complete immortality is obtained; by knowing which state, all doubts are entirely removed; beyond which there is nothing else to be known; beyond which there is nothing else to be desired; that which is not knowable; if you have known or understood that, tell me”.

Hearing these words of the ascetic, the son of Kahola said, “I know fully well that state. Hear, I shall tell you. There is nothing in this world which is not known to me, I have often read many scriptures. I shall vouchsafe a real answer to your query. O ascetic, hear: That state is the cause (or source) of all the worlds (or universe); it is the pure, undivided Chidrupa (the Pure Intelligence, Supreme Being); this world is dependent on that and shines like a city reflected in a mirror; that is that supreme state. By knowing that state, immortality for all time to come is attained. Just as by knowing the truth of a mirror, doubts (as to the image or object) are removed, so if the entire universe is known or realised to be an image, there is nothing to be known. To one who knows the supreme state (final emancipation or beatitude), where is any other state? As there is no one who knows or understands this, It is said to be unknowable. I describe that supreme state as mentioned in the scriptures.”

The female ascetic, hearing these words of Ashtavakra, further said, “O ascetic’s son, what you have said correctly and conformable to the true meaning is acceptable to all. But you said that, as there is no one who knows It, It is unknowable and by knowing It immortality is attained. These are contradictory statements. If It is unknowable, it is so for all time and hence we can say It is non-existent. If it is (existent), it must be known and is therefore knowable. Then It cannot be said to be unknowable. Therefore O Brahmin, you have simply repeated the Sastras, but you have not understood It, i.e., you have not realised It by direct cognition. Even though you have directly seen all images you have not known the (existence of the) mirror. How is it? In the court of Janaka, by uttering such contradictory words, don’t you see that you are already held in contempt?”

Hearing this Ashtavakra stood silent for sometime and thought within himself. He could not reply to her and so said: “O venerable one, I do not know proper answers to your questions. I become your disciple. You must explain clearly those things to me. I never tell lies.” On this she was pleased and said, “O child, without knowing the answer to this (contradiction in terms), many are ignorant. This cannot be understood by mere logic, speculation or discussion. It is a secret everywhere. Nobody in this assembly knows it. No amount of discussion will give an answer to my question. Learned persons know only to argue. However much a person may be learned this will not become clear to him unless he serves a Guru (teacher) and has the Grace of God. O sage’s son, hear what I say with an attentive mind. Even if you hear, unless there is concentration (meditation) on the words heard, it will not be clear. So long as this knowledge is not experienced it is of no use, though heard and repeated a thousand times. A man foolishly thinks that the necklace on his neck is taken by robbers. Even if another tells him that it is on his neck (and not removed by robbers) he does not believe it. This continues so long as he does not see his neck; and he cannot get the necklace back. Just so is this knowledge of the
state I spoke about. After hearing about the state, so long as a
person does not experience it in his own self, even though he
be very learned and intelligent, where, and how can the state
of that be seen or known?

“A lamp or light illumines everything round it (and makes
all visible). The lamp itself does not need a second one to
make it visible; it shines by itself. Even in sunlight (or during
day) a lamp (or light) which illumines all shines by itself. If
the brightness of a lamp becomes less or dim how can one say
that it is not (existent) or that it is not visible? When such
lamps, visible by (Chit Prakasa) the light of Chit are there, to
the statement that Chit is that by which unknowable and
unknown is known, what doubt or objection can you have?
Whether the shining light of this Chidatma (the Supreme
Spirit) is spontaneous or not, you can decide by contemplation
with inturned (or introspective) mind. Where and when does
not shine this Chit-sakti (mental power) which is the cause of
all, which is the fourth state, the basis for all (all find support
in It), and which illumines all? If (She) does not shine, how
can others shine or illumine? Even when not illumining She
shines. If that light is visible, how can we say that Chit-sakti
(the supreme spirit taken or imagined as a female deity, the
productive energy) which illumines all, that light is not
shining? If you say that Chit shines in that light too, how does
it shine then? You must understand and realise this by your
inturned mind. In this matter even learned and wise men have
no inturned eye (or mind) and hence suffer in the ocean of
life.

“The state of inturned eye can never be attained so long as
the mind is not steady after snatching it from going after
objects (external). And as long as that state of inturned eye or
mind is not attained, the pure Chit can never be known. Inner
sight is the state of remaining without volition (or when there
is no volition, the mind is inturned). When the mind is full of
volitions, how can calmness (or inturning) be possible?

Therefore remove all your volitions and remain in your form.
For a moment at least remain volitionless, with the mind
inturned, and then by your memory, see and decide for
yourself whether you were visible then (when you were
volitionless) by yourself or by anything else. After that
everything about ‘how the unknowable is thus known’ will
become clear to you. When the unknowable is thus known,
immortality is attained—which means a state of no decay. I
have said what you wanted. Thank you. I go. As you have
heard this only very briefly, you have not grasped it properly.
The best among wise and learned men—this king—will
instruct you further. Ask him about all your doubts and he will
clear them all.” Saying this and having been honoured by all,
she vanished like a wind-borne cloud.

**Real Vairagya**

There was a Sannyasin at Benares. He was a great Titikshu.
He could bear heat and cold. In summer he used to stand in
the sun for some hours. In winter he used to stand in the
Ganga for some hours. He used to sleep on a bed of grass. He
shunned wooden cots.

On one occasion, one of his admirers, Sri Ram, took him to
Mussoorie. Sri Ram provided him a cot to sleep. The
Sannyasin refused to sleep on the cot. He asked him to
provide a bed of grass. There was much rain on that day.
It was extremely difficult for him to get grass.

Sri Ram said: “Swamiji, it is very difficult to get grass here.
It is raining now in torrents. Kindly use the cot today. This
will not bind you in any way. You are an advanced Sannyasin.
What is it for you whether the body lies on a bed of grass or
on a cot?” The Swamiji replied, “No, no, no. I must have my
usual bed of grass only. You must bring it anyhow”. Anyhow,
Sri Ram managed to get for the Swami a bed of grass with
great difficulty.

Attachment to Vairagya is as much an evil as attachment
Vairagya is a means for attaining wisdom of the Self. It is not the goal itself. A Jivanmukta or realised sage has neither Raga nor Vairagya. If you give him a little dry bread alone, he is quite satisfied. He will not grumble. If you give him best sweetmeats, milk and fruits, he will not refuse, but he will not be elated by good food. He always takes delight in his own self only but not in external objects. This is the test to find out whether a man has attained realisation or not. A worldly man is much troubled when he cannot get the right kind of food which he likes best. He rejoices when he obtains palatable dishes. A realised soul has equanimity of mind. He is above likes and dislikes.

Suka Deva was tested by Raja Janaka. He remained without food at the gate for some days. He was quite peaceful. Then he was taken to the harem. Ranees served him and gave him best food. He remained unaffected. This is wisdom.

Obviously the Swami who wanted a bed of grass at Mussoorie had not attained equanimity of mind, and Self-realisation. He was attached to Vairagya even after several years’ of spiritual practice. He was not completely free from all sorts of attachments, because he was attached to Vairagya. He did not attain Sahaja Avastha or natural state wherein the sage is quite indifferent to all kinds of objects, wherein the sage would sleep on the bed of grass or a beautiful cot with mattress and pillow, with the same feeling.

He who is endowed with equanimity of mind towards objects is called a Maha Tyagi or Maha Bhogi in Yoga Vasishtha. It is easy to practise Vairagya but it is extremely difficult to keep the evenness of mind.

Some Sannyasins who are working for the public good make resolves: “We will not travel in trains. We will walk only. We will not take milk, fruits, etc. We will not use fountain pens or watch.” These are not desirable resolves. This is not the real nature of Vairagya. They are also attached to Vairagya. This is another kind of evil. They want to do service if they move in cars or trains, if they keep the body strong and healthy, they can do more service in a short space of time. Those who do much writing work can turn out much work if they use a fountain pen. Foolishness assumes various forms. This is one kind. It does not leave even educated persons or cultured Sannyasins.

Some Sannyasins practise Vairagya in order to get Pratishtha or fame and respect. But God knows the motives of all, as He is the Antaryamin or Inner Ruler. You cannot deceive Him.

Where is the strength of Vairagya when one lives in seclusion where there is no temptation? Where is the strength of Vairagya when one has not renounced anything, when he has nothing to renounce, when he has not enjoyed the objects of the world, when there is attraction in the mind for the objects of the world even though he shows externally that he is a great Virakta or dispassionate man by putting on a gunny bag or keeping a small wooden bowl only in his hand?

Raja Janaka was amidst regal enjoyments. People reported that the city of Mithila was burnt and yet, he was not a bit affected. That is real Vairagya. He alone can be called a real great Virakta.

Young aspirants should be very careful and cautious. They should not take advantage of the liberty of a Maha Tyagi and a Maha Bhogi. This can be practised only by an advanced Yogi who has got equal vision over all beings. Beginners should stick to their resolves of Truth, Ahimsa, Brahmacharya and Vairagya to the very letter and spirit.

May you all transcend Raga and Vairagya, and attain knowledge of the Self! May you all understand the true nature and Svarupa of Vairagya!

Viveka Prashnottari

Question: Where can you find eternal happiness?
Answer: In your own Self within.

APPENDIX
Q: Which is the most covetable thing?
A: Moksha or Immortality or Brahman.
Q: Which is the most difficult thing?
A: Concentration and Self-realisation.
Q: Which is the most troublesome Indriya or organ?
A: Tongue.
Q: Who is your worst enemy?
A: Mind.
Q: Who is your best relative?
A: Mumukshutva or burning desire for liberation.
Q: Who is your real father?
A: Guru.
Q: Who is your best relative?
A: Japa of OM.
Q: Who is your brother?
A: Self-restraint.
Q: Who is your sister?
A: Sama (serenity of mind).
Q: Who is your real mother?
A: Santi (peace).
Q: Who is your real son?
A: Courage.
Q: Who is your God-father?
A: Vichara (enquiry of ‘Who am I?’).
Q: Which is the best language?
A: Language of the heart or silence.
Q: Which is the best virtue?
A: Brahmacharya (celibacy).
Q: Which is the worst intoxicant?
A: Lust.
Q: Which is the most sacred river?
A: Brahma Jnana (Knowledge of the Self).
Q: Which is the most sacred place?
A: Trikuti (the space between the two eye-brows).
Q: Who is your real boss?
A: Isvara.
Q: Who is the real King?
A: Antaryamin (Inner Ruler).
Q: Which is the best Dharma?
A: Selfless service.
Q: Which is the worst quality?
A: Anger.
Q: What is the best Purushartha?
A: Nididhyasana (meditation on the Self).
Q: Which is the best thing in this world?
A: Pain, because it is the eye-opener.
Q: Which is the worst thing in this world?
A: Mean-mindedness.
Q: Which is the best flower?
A: OM.
Q: Which is the best tree?
A: Dharma (duty, righteousness).
Q: Which is the best fruit?
A: Bliss of the Eternal.
Q: Which is the best book?
A: Inner Self.
Q: Which is your best wealth?
A: Discrimination between the real and the unreal.
Q: Which is the best form of exercise?
A: Concentration on God or Atman.
Q: Which is the best food?
A: Hearing of the Srutis (Upanishads).
Q: Which is the best city?
A: Physical body (Navadvara Puri).
Q: Who is the best Yogi?
A: He who beholds the Self everywhere.
Q: Who is the best man?
A: A kind-hearted man.
Q: Who is the worst man?
A: A selfish man.
Q: Which is the best heaven?
A: A heart filled with love and generosity.
Q: Which is the worst hell?
A: A mind filled with jealousy and hatred.
Q: Who is the best devotee?
A: He who sees the Atman everywhere.
Q: Who is the best teacher?
A: Experience.
Q: Which is the best science?
A: Brahma Vidya (science of the Self).
Q: Which is the best engine driver?
A: God.
Q: Which is the most wonderful machine or engine?
A: Mind.
Q: Which is the biggest ocean?
A: Ocean of bliss (Brahman or the Self or Atman).
Q: Which is the most dangerous thing in this world?
A: Company of a worldly-minded man.
Q: Which is the greatest temptation?
A: Woman for a man, man for a woman.
Q: Which is the most desirable thing?
A: Attainment of the Knowledge of the Self.
Q: Who is the best factory in this world?
A: Mental factory.
Q: Who is the proprietor of this factory?
A: The absentee Lord of this world, Sri 100008, Sir Most Exalted Right Honourable God.

Vairagya Maala
(a) Trust Not the Nerves

You are helpless when you are a baby. You are helpless when you are seriously ailing. You are helpless when you become old also. Why then do you boast of your ability, capacity, independence and freedom? Why are you proud and egoistic? Transcend the body and mind and realise the
Immortal Self. Then only you can be really strong, independent and free. Rise above delusion and illusion through discrimination or self-analysis and enquiry of ‘Who am I?’.

This world is a play of colours and sounds. This sense universe is a play of nerves. It is a false show kept up by the jugglery of Maya, mind and senses. You enjoy the sensual pleasures for a period of twenty years when the senses are strong and what is this short evanescent period of twenty years in eternity? What is this despicable jarring monotonous sensual life when compared with the eternal and peaceful life in the Immortal Self within?

If the nerve of taste—the glosso-pharyngeal—gets paralysed, you cannot enjoy the different kinds of tasty palatable dishes. If your retina or optic nerve is paralysed, you cannot enjoy diverse beautiful forms. If the auditory nerve is paralysed, you cannot hear the melodious music. If the olfactory nerve is paralysed, you cannot enjoy the various kinds of sweet fragrance. If your sensory nerve of the hands is paralysed, you cannot enjoy the soft things. If the nerve erigens is paralysed, you cannot enjoy the conjugal bliss. Do you not clearly see now that this world is a mere play of nerves? Do you not understand now that this universe of opposites is illusory? You will have to depend upon these nerves and senses for your happiness. If these nerves go out of order, you become miserable even though you possess enormous wealth and palatial buildings. Can you call this little illusory sensual pleasure which depends upon the play of nerves as real lasting happiness? It is mere itching of nerves only which tickles those deluded souls who have lost their power of discrimination and understanding.

Why do you depend upon these false nerves and senses, which may break down at any moment, for your happiness? Seek deep abiding joy, eternal happiness, and uninterrupted bliss in your own Self within through constant unbroken meditation. Rise up! Stand up! Wake up! Exert! Reach the Goal right now!

(b) Story of a Greedy Brahmin

There lived in Avanti a very rich greedy and miserly Brahmin. He was so niggardly that he never took good food and never wore good clothing. He never helped his friends and relatives. He took pleasure only in hoarding money. His wife and children were dissatisfied with him.

In course of time he lost all his wealth. Some of his wealth was taken by the king and some by his relatives. He took pleasure only in hoarding money. His wife and children were dissatisfied with him.

Vairagya dawned in him now. He became quite disgusted with the world. He repented very much for his past actions and thought within himself: “Ah! I was deluded by a fruitless search for wealth! I have not done any charity or good actions till now. I have not done the Pancha Maha Yajnas. I did not give even the bare comforts for the body. I did not help my friends and relatives. I did not develop any virtue. Wealth can hardly give happiness to man. It gives misery while he is alive and takes him to hell after he is dead.

“Even an iota of greed is quite sufficient to destroy the spotless reputation of a man and the admirable qualities, just as a small patch of leucoderma or white skin in the face spoils the graceful features and the beauty of a man or woman.

“Theft, injury to others, untruthfulness, hypocrisy, lust, anger, pride, arrogance, split, enmity, distrust, rivalry and three kinds of Taapaas, viz., Adhyatmic, Adhidaivic and Adhibhautic—these fifteen evils—are the outcome of wealth. Therefore he who wishes to attain the final beatitude should shun ruthlessly from a distance the evil known as wealth. Money is the abode of evil.

“Through the grace of Lord Hari, I have developed Vairagya. I will do Tapas now during the remainder of life. I
will cross the ocean of Samsara with the raft of Vairagya and get satisfaction in the Self by attaining knowledge of the Self."

The Brahman of Avanti became a Sannyasi, wandered alone over the earth and lived on alms. He kept his mind and senses under control.

The wicked people insulted and tormented him in a variety of ways. Some spat on his head, some took away his rosary, water pot, tore his blanket and clothes; some ridiculed, abused and taunted him severely. Some said: "He is not a real Sannyasi at all. He lost all his property and so took to Sannyasa to earn his bread. He is a great hypocrite and a thief." The Brahmin Sannyasi bore everything very patiently and said: "These are all predestined. I must endure them with great fortitude. Then only I can attain immortality and final beatitude."

He said: "Neither this body, nor the Atman, nor the gods, nor the planets, nor work, nor time, is the cause for pleasure and pain. This wretched mind gives pleasure and pain and creates this Samsara or the cycle of transmigration. This terrible mind creates desires, egoism, Sankalpas, Trishnas, likes and dislikes and then man does various kinds of actions with egoism and expectation of fruits. Therefore he takes births again and again in accordance with the nature of action.

"The silent Sakshi, the Kutastha or Paramatman (Supreme Self) silently looks from above the activities of the mind of the individual soul like a spectator. He is quite indifferent and unconcerned. He is quite unaffected like water on the lotus leaf. The individual soul identifies itself with the body and mind, works and enjoys the sensual objects with avidity, cupidity and stupidity and is bound thereby.

"Control of the mind is the highest Yoga. Charity, selfless service, vows, Agnihotra and other works, Sravana or hearing of Srutis, virtuous actions, Japa, Pranayama, meditation, Vichara or enquiry of 'Who am I?' etc., all these culminate in the control of the mind. He who has controlled the mind is really the God of gods.

"This filthy body is a phantom of the mind. Foolish people take this body as the real immortal Self and say: 'This is my body. This body is the real self. I am this body. I am Mr. so and so. I am a Brahmin. I am a king. She is my wife. He is my son. That is my house. This is my estate'. They think erroneously and roam about in the illimitable wilderness of ignorance and are caught in the wheel of birth and death.

"If the body is the cause for pleasure or pain, the Atman has nothing to do with it, because it pertains to the gross and subtle bodies which are the products of Prakriti. Atman is always the silent witness or spectator of the activities of Prakriti. If you bite your tongue with your own teeth, with whom should you be angry for causing this pain?

If the gods be the cause for generating pain or pleasure, the Atman has certainly no concern with it, because it pertains to the gods who alone are affected by it. If one of your limbs strikes against another with whom should you be angry for causing the pain?

"There is nothing besides Atman. If Atman be the cause of pleasure and pain, nothing can take place from external cause. In that case pleasure and pain are its own nature, because there is nothing besides Atman; if there be, it must be a falsehood. Therefore with whom should you be angry? There is neither pleasure nor pain.

"If the planets be the cause for pleasure and pain, the birthless Atman has certainly no concern with it, because the planets exert their influence on the body only. Further one planet opposes another planet according to the position or house it occupies in the Zodiac. This Atman is entirely distinct from either the body or the planet. Therefore with whom should you be angry?"
"If work be the cause for pleasure and pain, the silent actionless Atman has nothing to do with it, because work can be performed by an agent who is sentient. But the body is insentient (Achit) and the Atman is pure and intelligent. Therefore work is not the root cause for pleasure and pain. Then with whom should you be angry?

"If time be the cause for pleasure and pain, how can it affect the Atman? Atman is one with time. Certainly a flame is not affected by fire nor a hailstone by cold. This Atman which is beyond Prakriti can never be affected by the pairs of opposites. Therefore with whom should you be angry?

"Therefore I shall practise the devotion to the Highest Self and worship the feet of the Lord and thereby I shall cross the ocean of Samsara and attain immortality and everlasting bliss of the Self."

The Brahmin Sannyasin who lost his wealth and got disgusted with the world, attained knowledge of the Self and roamed over the earth without any anxiety or sorrow and remained unshaken in his path of duty and righteousness, though he was insulted and tormented by the wicked.

This world which contains friends, neutrals and enemies, which affects a man with heat and cold, hunger and thirst, pleasure and pain, censure and praise, honour and dishonour, gain and loss, success and failure, sorrow and joy, happiness and misery, is a creation of your mind owing to ignorance. Therefore renounce wealth as it is a source for all evils. Renounce attachment to wealth. Renounce the desire for wealth. Cultivate Vairagyawhich is the panacea for all human sufferings.

Take refuge in the Lord. Sing His glory. Chant His Name. Meditate. Get yourself established in Brahman. Control the mind perfectly. Go beyond the pairs of opposites. This is the very gist of Yoga!

(c) Selections from Sri Sankara's Works

1. Prayer

O Lord Siva! As a baby in the womb I was covered with urine and pus and scorched by the fire of hunger. When I reached the age of adolescence, I was puffed up with the pride of the enjoyment of sense, objects, wife, etc. As an old man I became weak in body and mind. I lead a life of delusion amidst women, money and sensual objects. I did not adore Thy Lotus Feet! Forgive me now. Bless me O All-merciful Lord!

The leaves of life are falling off. The youth is fading. The days are rolling on. Time, the destroyer, lays his hands on the whole world. Existence in this world is as momentary as a bubble or lightning. O Lord Siva! Protect me.

O Lord Siva! who holds the begging bowl of the skull of Brahma, control this monkey-mind which jumps at its sweet will on the branches of desires on the hills of breasts, in the forest of lust and keep it with Thee for ever.

O mind! Wealth, vehicles, sons, women, dominions, property are worthless. They are all perishable. Seek the Lotus Feet of Lord Siva and attain immortality, eternal bliss and supreme peace.

If you do not meditate on the Lord, you will get degraded birth like that of a pig. If you do not know Him, the cycle of births and deaths will not come to an end. If you do not think of Him, you will take countless births as germs and insects. Exert and realise Him. Then all troubles will terminate.

2. Suffering in Womb

The Jiva undergoes unbearable suffering in the womb of the mother for ten months, being placed in the midst of faecal matter, urine, blood, flesh, phlegm and marrow and being burnt by the Jatharagni.

At the time of birth of the child the head should come first. If the child gets obstructed by change of position, either the
child or the mother must die. To save the mother, the child has to be cut into pieces. Even if the delivery becomes normal the pain caused to the mother and the baby is immense.

3. Physical Body

If God has not covered this filthy body which is composed of blood, wind, bile, phlegm, marrow, fat and flesh with the skin, will it not be eaten by the crows and eagles?

The filth that comes out of our nose, mouth, ears and anus causes extreme disgust in us. Would it be possible for us to take food if we were to see the filth that is inside our body?

Will not germs begin to manifest if the filth of the body is not washed within three days?

Can this obnoxious smell which has permeated the body from the nail to the top of the head be removed by application of saffron, sandal paste, refined camphor, scents etc.? Is he not a fool who takes too much care of the body?

The physical body will be surely destroyed. Then what is the use of decorating yourself with ornament's and wearing silk clothes and eating six kinds of palatable foods? This Atman is only immortal or indestructible. Therefore exert to realise that Self.

Don't you know that this physical body which now rolls on beds of flowers and scented beds will be one day burnt on logs of wood?

Do they not who delighted to look at the body sitting on the thrones of kings, shudder to look at it when life was snatched away by Death?

Is it not foolishness to identify yourself with this perishable body and to forget the supreme Being who gave power to this filthy body to speak, to see, to smell and to walk?

The wise who know the Atman which is Existence, Knowledge and Bliss Absolute and also the physical body which is full of blood, bone and flesh will never take this filthy leather-bag for their true selves.

The body is the house. The intellect is the wife. The Vrittis are the sons. The Shad-sampat or sixfold virtues, viz., Sama, Dama, etc. are the friends. The senses are the servants. He is worldly who is attached to this house and has forgotten the abode of eternal bliss.

4. Woman

Do not become infatuated on looking at the physical beauty of a woman. Think that her physical body consists of nothing but the same flesh and blood.

5. Samsara

This Samsara is coated with the mud of Avidya. It is Asaara (without essence or worthless.) If you reflect deeply it is full of miseries and is attended with birth, death, disease and old age. Cut this knot of Avidya with the sword of knowledge.

Who can describe the sufferings of man viz., mental worry, pain, disease, the pain caused by the separation of friends and dear relatives, danger caused by the body, enmity, poverty, pangs of death and the round of births and deaths?

So long as you earn money, all will love and esteem you. But when once you become old and useless, none will care for you.

The dead body is an object of terror even to the wife to whom it was once the source of all enjoyment.

To deprive you of the treasure of Atman, lust, anger and egoism—the thieves—have bound you with the ties of desire for enjoyment and love for children and have left you in the forest of this Samsara.

Just as you do not feel for the death or birth of a son to your neighbour so also do not feel for the birth or death of your son or daughter.

Man groans in the forest of Samsara as he is troubled with dangers and suffering. The dangers are the pains caused by the
three kinds of Taapaas; the sufferings are hunger and thirst, birth and death.

Desire for house is the chain on the legs. Love of wife is the tie on the neck. Lust and anger are the guards. Delusion is the jail. How difficult it is to extricate oneself from all these bondages?

Faithful, devoted, good natured, chaste wife, learned, obedient sons, house that is filled with eight kinds of wealth are all perishable. They are all bondages to the man of discrimination. That is the reason why men of discrimination developed Vairagya and renounced their homes. The ignorant man revolves in the Samsara blinded by egoism and mineness.

6. Soul—A Source of Misery
You may get a son after performing many sacrifices and ceremonies, after observing many fasts and vigils and after undergoing great loss of wealth and health. Yet you will not be free from suffering. You will now be worried about the well being of the newly born baby.

When the child is endowed with good health, you worry yourself about his education and character. He brings great discredit to you if he turns out to be a boy of bad character.

7. Wealth and Pleasure
There is no happiness for a king. The mind thinks of an attack by enemy, of defeat in the battle, of betrayal by the ministers and the enemy, of secret poisoning and of treacherous murder.

Wealth creates troubles. He who possesses it is afraid of robbers, kings and sons. There is difficulty in amassing wealth. There is more difficulty in protecting it. There is pain when it becomes less. There is pain still more if you lose it. Wealth is the source for all kinds of sufferings. Therefore give up desire for wealth.

The pleasures of this world and heaven are transitory and mixed with evils. They are like the apples that appear beautiful when we look at them with a gross Drishti. The wise will not like this. The ignorant will entertain desire for it. They will suffer in this Samsara just as the crab which will not leave its holes even after the water in the pond is dried up.

Ignorant people think that wealth can give happiness. But the rich man is troubled just as the man who sleeps with a snake in his bed is tormented. He is afraid of beggars, nay, even of his own sons; whereas the poor man is free from cares and worries and sleeps happily anywhere he likes. Therefore have no attachment for the wealth.

The silk worm builds a cocoon for the protection of its body and dies in it not being able to come out of it. Even so, man builds houses, purchases lands, marries a woman, begets children and dies in his exertion to support them. When he does not find sufficient time to work for the family, how will he exert for his own Self-realisation?

To be without money is painful. If money comes, it brings pain through greed. If you enjoy it, you become proud. If you do charity it brings in new births to enjoy its fruits. It makes you blind and tempts you to walk in the evil path.

Poverty is the best remedy for this disease of pride. The disease of egoism that is caused by possession of wealth can be cured by the ointment of poverty.

The three entrances to the city of Yama (death) are woman, wealth and tongue. He who has conquered these three need not be afraid of death. He has no enemies who rides on the horse of discrimination with the sword of dispassion and the shield of endurance.

You travelled many countries, fed your dear relatives and amassed immense wealth. Yet of what avail friend? You have not realised Brahman.

8. Desire
Desire for name and fame, infatuated love for the body, desire for vast erudition are stumbling blocks for attainment of
the Self. He who wants to free himself from Samsara should annihilate the desire for these three things.

When desire arises in the mind for an object, think of the evil qualities of that object. You will get dispassion for that object. If desire arises to enjoy a beautiful woman of ill-fame, think of venereal disease you will contact; the desire will at once disappear.

Morning and evening, day and night, summer and winter rotate. Time is playing. Life is passing away. People are dying. They are all afflicted with various sorts of diseases. Yet you do not try to abandon desire and exert for salvation.

The body has been crippled. The hair has become white. The teeth have fallen. The old man walks leaning on a stick. Yet he has not abandoned desire.

O old man! The moustache has become grey, but you have not abandoned the desire. You have become hunch-backed now but anger has not left you. All the Indriyas have become cold. The limbs have become enervated. But your egoism has not vanished.

9. The Deluding Mind

Do not allow your mind to be carried away by the fragrant flowers and scents, palatable dishes and delicious fruits, a cool shady tree or a bungalow, melodious music of birds or instruments. Sit on earth, meditate on God and conquer the longing for sensual objects. Get triumph over the senses.

The mind wanders about by thinking anyone of the following viz., native place, house, wife, children, mountain and river. If the mind cannot get any of these objects to think upon, it remains like a man whose hands and legs are tied and experiences within itself through imagination many kinds of imaginary sufferings.

The mind is like a deer which has forgotten its real abode. It is wandering in the forest of Samsara. It is scorched by the three fires of Adhyatmic, Adhidaivic and Adhibhautic Taapaas. It is bound by the ties of desires and is tortured by the tiger of sense-objects.

When will the mind which has been undergoing innumerable miseries in countless births be able to attain the eternal happiness? Reflect on this point daily.

O mind! Leave off your wandering nature at once. Do not think of ladies, delicious dishes and money. Try to achieve that thing that can give you eternal peace and bliss.

In childhood you give your mind to play, in youth for woman and in old age for the worries of family life. When are you going to think of God?

10. Brahmacharya

Celibacy or Brahmacharya is not mere avoidance of sexual enjoyment. To think of women, to see them with lustful look, to speak about their qualities and actions, to praise their beauty, to cut jokes with them, to move with them and to touch them are all considered as enjoyments of women. Hence a true Brahmachari should abandon these eight kinds of sexual intercourses.

11. Discrimination

Who is wife? Who is son? Who are you? Wherefrom did you come? How wonderful is this Samsara? How are you related to one another? Think deeply on all these matters.

Who are you? Who am I? Wherefrom have we come? Who is mother? Who is father? Think deeply on all these. Leave off this world which is a dream and seek the eternal.

12. What Is Vairagya?

Vairagya is the rein by which the uncontrollable mind is restrained. Ripe Vairagya is intense attachment to Atmic bliss and strong dispassion for anything other than Atman.

If one considers even the position and happiness of Brahma as the dung of a cow, then only he has developed a real lasting
Vairagya. Temporary fleeting dispassion is not Vairagya. It will not help the aspirant in the attainment of Self-realisation.

It is common to have dispassion for some particular objects by some cause or other. But by having dispassion for all objects at all times, one will get knowledge of the Self. You may get Atma-Jnana soon by the grace of the Guru, by devotion to him, and by practice of what he instructs.

Do not fall a victim of Moha even if you happen to move in towns with young and well-adorned fashionable ladies of high civilised societies. Resolve to attain Self-realisation. The Tamoguna will vanish of its own accord.

Devotion, dispassion and knowledge of Atman are the three means of salvation. Dispassion is desirelessness. This All-full Atman resides in the chambers of the heart and so everybody has this Atman.

13. Value of Human Birth

There are on the whole 84 lakhs of creatures as germs, insects, reptiles, birds, quadrupeds, bipeds and human beings. Human birth is attained only after passing through all these lower births. Even men of vast erudition waste their time without making enquiry into the nature of the Self, in spite of their having obtained this hard-to-be-attained last human birth in a good family on account of virtuous deeds.

To have a human birth is difficult. It is more difficult to have a male body. It is still more difficult to be born a Brahmin. To follow the Vedic path is rare. To be well versed in scriptures is still more rare. But the rarest of all is discrimination between the Self and the not Self, Self-realisation and getting established in Brahma. Liberation is attained through the well-earned merits of a hundred crores of births.

Human birth, longing for liberation and contact of a great Mahatma are all obtained by the grace of the God. He verily commits suicide who having obtained all these means does not exert for liberation.

Nobody knows what the next birth will be. How can one make enquiry into Vedanta, if one takes an animal birth?

Bullocks, horses, asses, elephants and buffaloes get emaciated through starvation and carrying heavy loads without any rest. They are not able to express their sufferings and pain. Should you not do righteous actions to prevent yourselves from taking such miserable births?

We cannot extend our life-time even by a second though we spend crores of rupees for this purpose. What other harm is there for us than wasting such a precious life?

14. Glory of Self-realisation

Neither charity, nor sacrifice, nor fame, nor fasting, nor begetting a good son, nor control of breath, nor victory over the enemy, nor the society of friends, nor Siddhis like Anima can stand in comparison with realisation of the Self.

You may cross the sea by walking or float in the air or support on hands the great mountain Maha Meru or drink poison like milk or eat fire like fried grains or fly in the sky or stand on the fire or break iron or get wealth by the power of magic ointment. Yet can all these give you liberation?

You can become a king or Indra or a Sannyasin. You can stun others by Mantra-sakti or aim accurately or know the past, present and the future.

You can reduce anger by destroying lust or eradicating greed. Yet can all these help you in the attainment of liberation?

You might have conquered pride, delusion and envy. You might have dwelt in Brahma-loka or Vaikuntha-loka or Kailasa. Yet, can all these stand in comparison with liberation? He is fit for liberation who regards all these as nothing.

You took bath in the Ganga, you did all the sixteen kinds of
charity. You did crores of Japa. What is the use of all these things if you do not attain Self-realisation?

Can you acquire eternal bliss and supreme peace from the attainment of vast erudition or from possession of immense wealth or from the enjoyment of beautiful young ladies? No. The supreme undying bliss can be obtained only by realisation of the Self.

15. How to Free Oneself from Delusion

Cross the ocean of delusion and kill lust and anger, the Rakshasas. Now you can safely land on the other shore of Fearlessness and Immortality.

Life is short and fleeting like that of a drop of water on the lotus leaf. This mundane life is filled with egoism, delusion and disease. When will you be free from all these?

The deer falls a prey to the sense of sound; the elephant to that of touch; the moth to that of form; the fish to that of taste; and the bee to that of smell. But man falls a prey to all these five senses. Therefore how difficult it is for man to free himself from the clutches of these five senses and obtain liberation?

When wells and ponds are full in rainy season, the water is muddy and not fit for drinking. In summer the water gets decreased and is sweet. So also when the mind is filled with Vasanas, it is clouded with Tamoguna. When it is free from sensual desires by the practice of dispassion it is filled with pure Sattva.

He who is devoid of 'mine-ness' will not be bound by Karmas whether he dwells in his house or wanders in a forest.

Control the elephant of pride with the spear of firmness and tie it to the post of the lotus-feet of the Lord with the chain of devotion.

At the time of death neither education nor profession nor title can help you. It is only the remembrance of the Name of the Lord that can help you to get eternal happiness. So always remember the Name of the Lord.

Wisdom Flowers

Sage Vasishtha tells Sri Rama that the knowledge of the Self is the kingly knowledge and the royal secret and the best knowledge since this knowledge obtains for its possessor this supreme state devoid of all sorrows.—Yoga Vasishtha 2-11-18

Of all the actions (which help a man in obtaining liberation) the knowledge of the Self is the greatest since it is the topmost knowledge and bestows immortality. —Manu Smriti 12-85

The ignorant persons devoid of the knowledge of the Self get themselves baked in hell. —Viveka Chudamani 5

Sage Vyasa says to Suka: “What hast thou to do with riches? What hast thou to do with kin? How shalt wife stand by thee, son, when that wife shalt surely die? Seek the Atman hidden in the cave of the heart. Where are gone thy father and the father of thy father?” —Mahabharata, Suntiparva 323-72

Whatever a man does in this world without Self-knowledge is as unprofitable as the cultivation of sandy tracts.

—Surya Gita

They study the four Vedas and are experts in all scriptures. He who has no knowledge of the Self is just like the ladle which though used to serve the sweet liquid (Payasam) has no idea of the taste of the edible.

—Uttara Gita

Sri Krishna tells Arjuna: “This knowledge of Self is kingly science, kingly secret, and supreme purifier.” —Bhagavad Gita IX-2

Sri Sankaracharya says: “The host of words in scriptures is like a big forest and if the mind enters it, it will be wandering indefinitely. One should therefore learn the Truth from a Self-realised Teacher and enjoy it.” —Viveka Chudamani

The scriptures that are to be well understood are endless but the time available is very little and the obstacles are many. One should therefore seize the essence and worship the same
like the swan that separates the milk from diluted milk.

—Uttara Gita

Having obtained a human body which is the gateway for liberation, he who attaches himself too much to worldly life is to be regarded as one who has fallen from the high state.

—Srimad Bhagavata 1-7-74

If one spreads the knowledge of Self or the knowledge of Dharma or righteousness among the ignorant people and also gives away the whole earth as a gift, this latter will not be equal in weight to the former.

—Mahabharata

When Socrates asked the oracle of Delphie as to what is the highest knowledge, came the answer—Know Thyself.

England’s poet Alexander Pope has sung thus:

Presume not God to scan——
The proper study of mankind is Man.

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