

ESSENCE OF VEDANTA.

By

SRI SWAMI SIVANANDA



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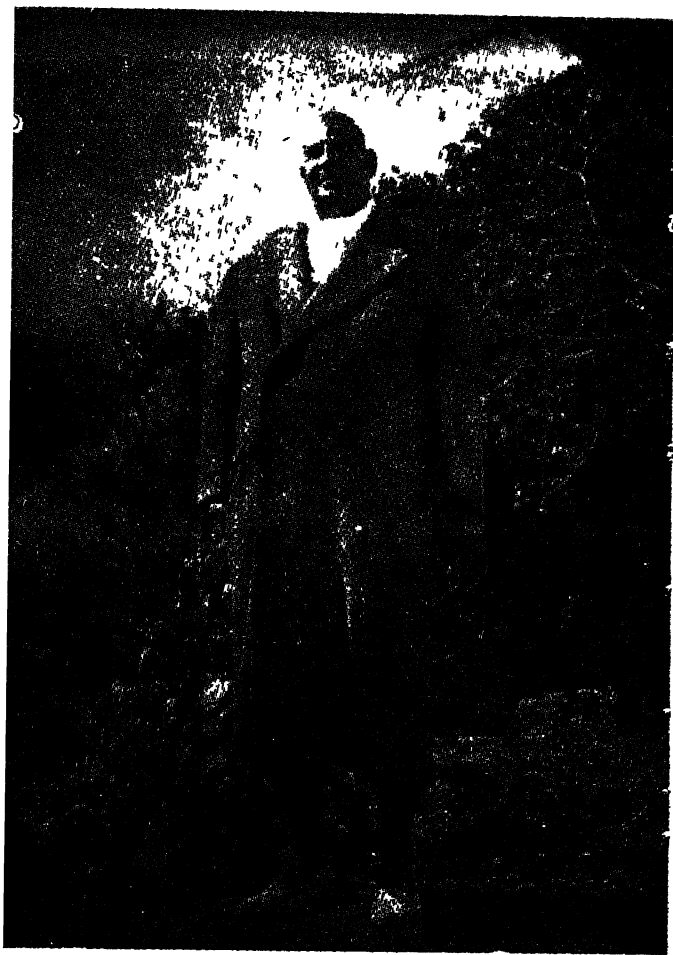
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H.H. SRI SWAMI SIVANANDAJI MAHARAJ

PUBLISHERS' NOTE

This is a priceless jewel from the diadem of Sivananda Literature.

Sri Swami Sivanandaji Maharaj is, unlike many other Vedantins, is a practical Vedantin. This glorious characteristic runs through all his writings. This wonderful scripture bears witness to it.

We are confident that Students of Vedanta, and seekers after Truth who have chosen the path of Jnana, will find in this volume a great practical guide to Self-realisation.

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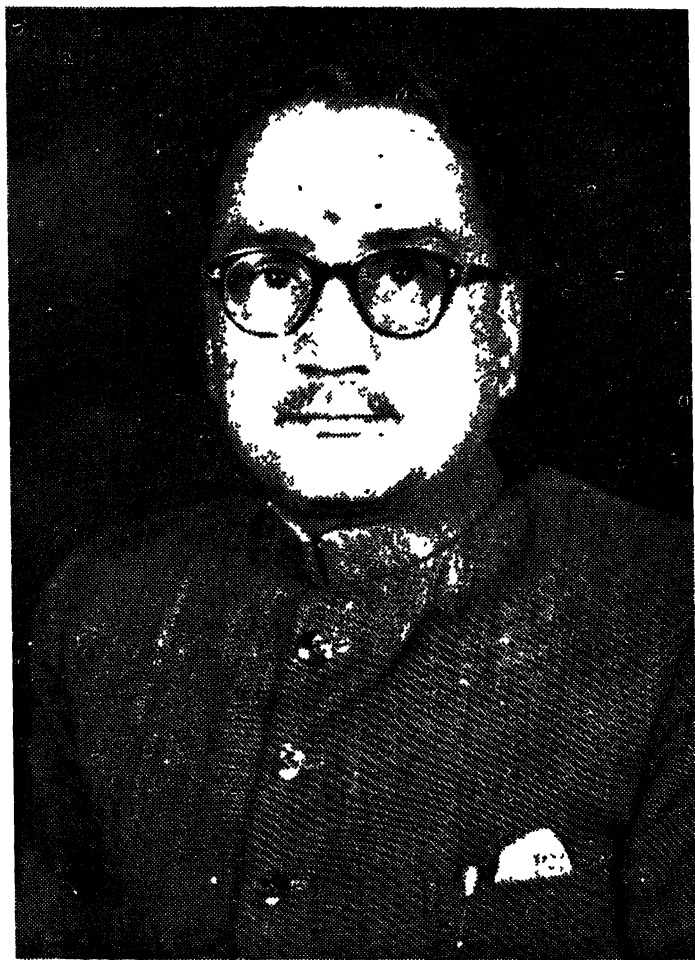
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The Gwalior Branch of D.L.S. was started with only five members in the year 1951. Sri R.R. Tiwari was the founder-president and Sri R.S. Verma I.A.S. (at present Collector at Jabua) the Secretary. The initial difficulty in spreading the message of the D.L.S. was only short-lived. The Grace of the Gurudev was manifestly helpful. The Branch got freely established within a few months. On every Sunday—without any break—a short programme of two hours of Kirtans, meditation, Gita or Ramayana reading, Arati and Bhog is always maintained. The membership consists of about 100 persons of whom forty members are quite regular to attend the meetings. The society also celebrates without fail, on a grand scale, the birthday of the Gurudev.

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Sri Rama Avatar Sharma comes off a very renowned and rich family of Brahmans of Morar Gwalior. He is a big contractor of this place. He is much interested in the ancient Hindu culture and always tries to uplift it. He has to his credit good study of Ram-Charit-Manas and Gita. He is a very good Sankirtanist. His devotional Kirtan touches the innermost chord of hearts. He is very humorous and popular. He is president of the D.L.S. Branch, Gwalior for the last two consecutive years. He is always philanthropic and generous hearted.

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Sri Ram Rup Tiwari, M.A., LL.B., is a distinguished Lawyer, a saint and a savant. He is a great Vedantic scholar, and an Anubhavi-Jnanī. He was an Advocate of the Supreme Court and Madhya Bharat High Court, a Professor of Law, and a Member of the Planning Board, Madhya Bharat. After retiring from active service at the Bar, he has settled down at the Sivananda Ashram, dedicating himself whole-heartedly to selfless service, study and Sadhana.

VEDANTIC SANKIRTAN

(Thars· Sunaja)

Sat-Chit-Ananda Brahman

Satyam Jnanam Anantam Brahman

Ekameva Adwiteeya Brahman

Sarvam Khalu Idam Brahman

Tat Twam Asi, Tat Twam Asi; Tat Twam Asi

That Thou art, That Thou art, That Thou art

I am That I am, I am That I am, I am That I am.

Sri Swami Sivananda

SIVANANDA'S CONTRIBUTION TO INDIAN PHILOSOPHY

(*Sri P C. Diwanji, Retd. Judge, Bombay*)

Out of the six systems of philosophy which admit the authoritativeness of the Veda to a greater or less extent there are only two, namely the Vedanta and the Yoga, which attract the largest number of serious students from amongst the aspirants for spiritual advancement in this country. Of them the doctrine of the Vedanta as systematically expounded in the Saririka Sutra has been interpreted by the commentaries of various philosophical and theological schools in diverse ways which have given rise to the Kevaladvaita, Visishtadvaita and other Vadas, which have reference to differing views as to the nature of the ultimate reality sought to be established thereby. But the one thought which has been found in all the ages to appeal to the largest number of intelligent aspirants is the first, whose exponent was the first Sankaracharya. He being the earliest of the scholars to make a comprehensive effort to establish harmony between the three great recognised sources of the Vedanta doctrine namely the ten Upanishads of the Vedic age, the Bhagavad-gita of the Epic age and the Saririka Sutra of the Darshana (systematic exposition) age, some holes were picked in his line of reasonings by the exponents of the other schools particularly, Ramanuja and Madhva. They had met with suitable rejoinders from amongst the followers of Sankara's earlier interpreters of the two schools of Suresvara and Vachaspati. The last of those who faithfully interpreted Sankara's dicta in the Parimala, a gloss on the Saririka Sutra and composed an independent treatise a digest, embodying

the result of a study of the arguments of all the writers of the Kevaladvaita school, named Siddhantareshasamgraha was Appayya Dikshī, a South Indian scholar, who died at Banaras in 1660 at the ripe age of 72 years. The revered Swami Sivananda is, by birth, a scion of the same Dikshī family now a Sannyasin of the Ananda order, which is one of the ten orders founded by Sankara and also a faithful exponent of his Kevaladvaita Vada.

Next, philosophy is studied in India not as an intellectual pastime but as furnishing a reliable guide to the realisation of the true nature of the Self and to the determination of the right attitude to be adopted towards the non-selves, in which class fall not only the objects of the external world but also the sheaths enveloping the Self, such as the physical body, the vital parts, mind, etc. According to the Vedānta doctrine one must practise "Nididhyāsana" (meditation or constant musing) of the quintessence of the Vedānta teaching contained in one of the "Mahāvākyas" (great sentences) —the most often-quoted one out of which is that contained in the Chandogya Upanishad of the Samaveda namely, Tat-tvamasi" (Thou art That), meaning that you are identical with the reality, Brahman. Thus, besides the knowledge derived from an external source such as a Guru or a scripture and reflection over its meaning, meditation on the truth contained therein forms part of the means for the Self-realisation. The human mind has however a natural tendency to brood over the non-selves. Some of the Upanishad sages had therefore hit upon the expedient of the constant repetition of the monosyllable Om, called the "Udgītha" or "Prānava" and reflection over its meaning as the pure Brahman or the Self taken as an entire unit and as the qualified

Brahman in its three aspects of the presiding deities of the cosmic processes of the creation, sustenance and destruction or the qualified self in its three aspects of the Vaisvanara, Taijasa and Prajna, the individual soul in the states of waking, dreaming and sleeping. The said process of meditation itself led in the Upanishad age to the state of "Samadhi" (perfect composure or self-integration) in the case of aspirants of a very high order if they lived in solitude and observed celibacy and in the case of others when it was further aided by the "Upasana" of the "Udgitha". That was an age in which life being simple there were few causes of mental distraction so much so that some Kshatriyas could attain Siddhi even without outward renunciation. Gradually however life began to be more and more complex with the result that the task of concentrating on one object continuously for some time began to be found difficult. This led to the invention of other devices as the means for keeping the vagrant minds under control. Some of these were exclusively mental while others were mixed mental and physical ones. Such devices when systematised by experience acquired the names of the different species of Yoga which have reference to the principal means employed for the attainment of the goal, the realisation of true nature of the Self which is identical in essence with the overself, the Paramatman, who transcends the limitations of space, time and causation and is also the inner ruler of all beings. Such realisation puts an end to all mental worries, which are the result of a false sense of the identification of the Self with the non-selves and a false sense of values which results from the ignorance of the fact that the universe of which we become conscious as consisting of diverse entities when we are in the states of ~~waking~~ waking and dreaming is also in

essence the same as the Self within us, and brings in its train feelings of joy, contentment, perfect peace of mind etc. As however so long as the connection of the soul with the body and the senses becomes revived on return to the state of waking the overself or the self feeling itself as extended in space and time and acting in the world of causation takes possession of the body, senses and mind, becomes inspired with the disinterested desire to make as much contribution as one can, with the powers at one's command through the said purified body, senses and mind, to the uplift of the other beings with whom one comes in contact, to the same high spiritual level as oneself, so that the ideal of the realisation of the sole existence of the unconditioned self even in the state of waking when the operation of the mind and the senses is not suspended may be attained. Towards the fulfilment of that objective, the Yogi has to remain engaged in diverse activities at diverse levels in the outside world but unlike those engaged in selfish activities he not only meets with no obstacles but on the contrary meets with several inconceivable facilities in respect of men, money and materials to the extent to which the objective conceived by him is in consonance with the preparedness of his field of action. Nor does such activity create any fresh bonds for him because it is individual egoism which is the cause of bondage and that he had cast off once for all before the desire was implanted in his mind. The universal consciousness, which did that, sees to it that he is only guided by intuition as inspired by it and not by individual desires, passions and prejudices, although continuing to have connection with a human body and remains indifferent to the results of his acts whether they are or are not the same as humanly conceived. However even though guided by intuition and

remaining indifferent to the results of his efforts he must, since he has to work on human material and accomplish a purpose in the world of physical forms, have settled views on the philosophical problems arising from the present-day conditions in the world of concrete reality which the leading thinkers of his age have been trying to solve by the use of their intelligence and evolve a technique which all those who are prepared to accept his guidance can understand, assimilate and act up to. It is easily understandable that although the Self which every embodied soul can realise is the same immutable one at all times the post-realisation activity of every Jivanmukta cannot have been moulded in the same pattern because such activity of each such soul must to a greater or less extent be determined by the knowledge of the empirical world gathered and assimilated by training and experience in the anti-realisation period of his life, the problem or problems to be tackled by each of them cannot be the same and the method of tackling it or them must be adapted to the temperaments of the kind of people to be dealt with and the prevalent conditions of life in each age.

Now all those who have come into touch with Swami Sivananda the Kulapati of the Ashram at Ananda Kutir, feel convinced that his mind must have been unintermittently occupied with thoughts and plans intuitively conceived for the uplift of the souls of those whom he deems worthy of being helped by him to come up to the same level as his own in the best and as far as possible the easiest and quickest manner possible, regardless of the fact whether they do or do not come into physical touch with him, that he has not only carefully studied but also entered completely into the spirit of all the principal works on the Vedanta philosophy so as to be able

to interpret them correctly in a simple non-technical language which even the novices can follow without such effort and above all he being of the view that mere theoretical knowledge is an intellectual pastime or a means for earning one's livelihood, has acquired such a mastery over all the different species of Yoga practice as to be able to act as a very useful guide to the Sadhakas of all grades of spiritual development at all the stages in their progress towards their goal in any course of Yogic discipline, and warn them against possible pitfalls in their onward march. He is known to be doing that in diverse ways

In the first place, he has by the continued practice of the post-realisation course of Yoga acquired the powers to receive and transmit messages by telepathy, which are effective in the case of those disciples of his who surrender themselves completely to him for guidance along the spiritual path

Secondly, he has such an inexhaustible fund of energy that he is never tired of contributing articles on diverse topics of practical utility in the pursuit of the ideal by the readers of the English and Hindi journals edited from his Ashram by some of his Sannyasi disciples under his supervision and also by those of other journals devoted to philosophical and religious subjects edited from other places by other persons and of writing books, big and small, calculated to assist their readers in understanding the Vedanta doctrine considered from various angles of vision, ancient and modern and in both its aspects theoretical and practical. These books he presents very liberally to those whom he believes to be worthy of such kindness and generosity

Thirdly he solves the doubts of and gives instructions by correspondence to those who address letters to him for those purposes from any parts of the world

Fourthly, although he has a number of well-trained disciples who can and do train new-comers who take up their abode in the Ashram either permanently or temporarily for being trained in any species of Sadhana and in the practice

of the art of leading a divine life he himself pays personal attention to all and sundry and supervises the work entrusted to each such disciple and whenever found necessary gives personal guidance and furnishes an excellent example of what is meant by leading a divine life. The work of the Yoga-Vedanta Forest University, which he has founded has been placed on a systematic basis and all its extra-curricular activities are given sufficient publicity through its *weekly* journal which is published very regularly. The aim of introducing such activities seems to be the double one of giving opportunities to the eminent visitors to the institution to come into personal touch with the teachers and pupils at the university and to the latter groups to the trend of thought of the persons outside the orthodox Hindu fold. Some of the casual visitors also seek interviews with the Swamiji. He gives them freely and causes the reports thereof to be published in the university *weekly* for the knowledge of its readers residing outside Rishikesh.

Fifthly, although he himself is a firm believer in the truth of the Vedanta teaching as expounded by Sankara and in the efficacy of the means recommended by him for the realisation of that truth namely Dhyana Yoga, he not only does not discourage those who have an admiration for any other system of thought and an inclination to pursue any other means for the realisation of truth but tries to interpret all the others in such a way as to bring about a harmony between them and the others from the practical point of view. Moreover he impresses upon the minds of his followers that the path of knowledge is required to be supplemented by that of action, done without an eye to the acquisition of any material benefit out of it, in the shape of disinterested service to the diseased and disabled human beings believing it to be a service rendered to the Almighty and that while doing so the attitude of mind to be adopted should be one of gratefulness to Him for giving that opportunity and not one of conferring an obligation on the needy individuals. Dhyana Yoga is a part of Jnana Yoga. But aspirants are not temperamentally or constitutionally fitted to be able to be engaged in contemplation without any previous preparation. The Swamiji therefore

advises the supplementation of that Yoga by some physical or mental exercises, such as Asana, Pranayama and Pratyahara and even some Mudras (special physical devices) which form part of Hatha Yoga, in order that the mind can be brought under control by first acquiring control over the vital breath and the nervous system, and to others he advises being engaged in the process of repetition of some short or long Vaidic or Pauranic Mantras which when done with reflection on the meanings of the Mantras enables one to stop the operation of the sub-conscious mind which is responsible for causing distraction when one tries to be engaged in meditation. This combination of the different species of Yoga he calls the Yoga of synthesis.

Lastly, for some years past he has organised the performance at his Ashram of what is designated as the "Viswashanti Yajna," a sacrifice performed by some devotees who have dedicated their remaining lives to the selfless service of humanity, so that a reign of peace may be established in the universe as a whole.

The revered Swami Sivananda thus makes a solid contribution to the development of Indian philosophy on new lines suited to the requirements of the modern age, in which the duty of man is deemed not to end with securing the salvation of one's individual soul but to extend to rendering the best possible help to others as well in getting relief from physical suffering and thereby enabling to make the best possible use they can of their lives on this planet for their own salvation, and in which the duty of securing the welfare of society is not deemed to be confined to the governing bodies but to extend to the members of the society, because the former share their rights also with them. May the Almighty continue to confer on him energy and enthusiasm for many more years in order to enable him to give the benefit of his knowledge and experience to many more persons all over this earth than he has been able to do so far personally and through his trained disciples sent abroad for doing the same beneficent work in other countries.

THE PATH OF VEDANTA

(*Sri Swami Sivananda*)

What is the highest end of man? All are agreed that the one aim man has in all his actions is to attain happiness. The highest end of man must, therefore, be the attainment of eternal happiness. This can be had in the Self only. The pleasure that is derived from contact with objects is illusory and momentary. It is mixed with pain, anxieties, fear and sin.

Perfect security and full peace cannot be had in the world, because this is a relative plane. All objects are conditioned in time, space and causation. They are perishable. Where then can you look for full security and perfect peace? You can find this in the immortal self. He is an embodiment of peace. He is beyond time, space and causation.

A really learned man is one who ponders over the questions: "Who am I? What is this Universe? What is Atma or Soul or Brahman? What is the relation between the individual soul and the Supreme Soul? What is the goal? How to reach the goal of life? Whence have I come? Whither will I go?" These questions naturally arise in the mind of every man at one stage of his life or the other.

A worldly man kills himself by clinging to things unreal. That man who does not struggle to attain Self-realisation although he possesses knowledge of the scriptures, human body, youth, energy and other conveniences verily commits suicide. His lot is very miserable. What greater fool is there than this man who neglects to reach the goal of life?

Moksha is the highest benefit. It is obtained through the knowledge of Self. Jnana is the benefit which one gets in the interval. Just as plantain fruit is the highest benefit which one gets and the leaves etc. are the Avantara-prayojana in the interval before the getting of fruit, so also Moksha is the highest benefit and Jnana is Avantara-prayojana. Jnana is only the means to attain the highest Bliss. To attain Jnana you must have one-pointedness of mind. It comes through Upasana. Upasana comes through purity of heart (Chitta-Suddhi). Chitta-Suddhi comes through Nish-

kamyā Karma Yoga To do Nishkamyā Karma, you should have the Indriyas under control. The Indriyas can be controlled through Viveka and Vairagya

The Self or Atman is encased within the five sheaths. When one gradually develops his divine nature, these sheaths gradually wear away His consciousness passes from the lower to the highest planes He realises more and more freedom and bliss of the Self His will becomes pure, strong and irresistible He is above to control the senses and the mind by his strong will power which is nothing but soul-force

The one Atman appears to be many, as one sun appears to be many in various pots of water Many suns are false. They are mere reflections only' So also the many Jivas are illusory The one sun alone is real Even so, one Brahman alone is real.

Time is fleeting The night is wasted in sleep and pleasure The day is wasted in idle talk, amassing money, and maintenance of the family. Days, months and years are rolling away Hairs have become grey Teeth have fallen. Yet you are attached to the perishable objects through Moha. Tell, how long will you be slaves of fleeting things of the world? How long will you respect the same sensual enjoyment? How long will you worship mammon? When will you find time to meditate on the Lord and to do virtuous actions? Open your eyes now. Wake up from the deep slumber of profound inertia Regain the lost Divinity Thou art Divine Thou art Truth Thou art Soul. Realise this and be free.

TOWARDS PERFECTION

(*Sri Swami Sivananda*)

It is the need for the co-ordination of our thoughts with the higher life, the communion of our ideas with higher ideals, that is behind our love for spiritual values, our interest in religious matters, our desire for holy association and studies. This noble purpose consists in our aspiration for moving towards a higher life which transcends and comprehends whatever we normally experience in the material plane.

It is the aspiration to grow, to evolve, to direct oneself to a transcendental ideal which is at once real at the time of its experience. It goes without saying, that we have a background of our thoughts which decides our motives, and that background determines the nature of our aspiration. It determines the nature of the goal to which our aspiration directs us.

To put it concisely, we have a consciousness of the difference between the nature of our present condition and the nature of the ideal which we have before us. This consciousness of the distinction between the two levels of life has arisen in us on account of various factors. Purvapunya or the results of the meritorious deeds which we have done in previous births is one of the factors which has caused the rise of this consciousness in us, the consciousness of the existence of a higher life and the inadequacy of the present life.

DISCRIMINATION AND DISPASSION

This we call in a technical term *Viveka*, a dissatisfaction with the superficial experience that we have in the material

level and a glimpse indistinct though it may be of the presence of the higher life. Together with this consciousness of the presence of the higher ideal, this aspiration for living the higher life, a distaste is created in us, however temporary or unsubstantial for what is incongruous with the nature of that higher ideal. We call this distaste, Vairagya or dispassion.

An intense passion for the Real, a burning aspiration to realise the ultimately existent Being, includes the withdrawal of the natural consciousness of the visible objects of this world. Viveka and Vairagya come together. The one is the natural concomitant of the other. We have made an unconscious analysis of experience with our minds which has caused the rise of Viveka. When this analysis becomes conscious, it becomes a direct step in Sadhana.

An unconscious spiritual urge is felt as the result of conscious meritorious deeds which we have done in our past lives. We might have had some spiritual awareness in our previous lives also, and we might have thought over the problems of life and aspired for a solution. The present life is only a continuation of the past life. It is not a new life that we are leading now abruptly with a fresh beginning, but it is the continuation of a series. It is just one rung in the ladder of evolution.

CONSCIOUS ANALYSIS

The purpose of the spiritual aspirant, therefore, is to make this unconscious analysis a conscious one. The conscious analysis begins with the perception and experience of what is immediately presented to us. We understand what it is that is immediately brought before our senses. We take for granted the reality of what our senses perceive. We see

this physical world. We see our own selves as situated here as contents of this world. We are parts of this cosmos, this universe, this world.

It does not require much time for you to understand that you are in the midst of others, because that perception which you have of yourself is immediate, non-relational. This knowledge does not stand in need of any external proof. The proof of the existence of an object outside is direct sense-perception. You say, "Here is a person sitting before me", because you see him directly, perceive him and observe him through your senses which carry great authenticity.

Our present life is based on sense-perception. We are said to live, therefore, in a sense-world, a world that is presented to us by our senses. We do not question the authenticity of the experience that is brought to us by the senses, because we have identified to such an extent our consciousness with the form of the perception in which the objects in this world are presented to us or with which they come to us, to our consciousness. This is the basis of all philosophical and spiritual analysis, the analysis of the experiencing consciousness.

The common man with his commonsense takes for granted the validity of his experience in this world. I see this world. Well; here is the object. The world is here, and I have to make use of it. I have to live in the world by adjusting and adapting myself to the environments, so that I may fulfil the purpose which is in my mind, as the ideal to be realised. Different people have different conceptions of the ideal of life. But this is gross perception which takes the sense-world as ultimately real. It is the lowest form of perception.

that we have, because it is the perception of the gross physical universe of which our body is a part, a content

SPIRITUAL ASPIRATION

The spiritual aspirant is endowed with a special higher consciousness of the existence of something absolutely real which is above this experience which we receive through our senses. This aspiration for the Real is ingrained in the consciousness of the spiritual aspirant, only it gets intensified when he approaches the Guru, a spiritual preceptor, and receives the higher initiation from him but it is present there in him even before he approaches the Guru. Else, he would not have had the inclination to go to the spiritual Guru at all.

He feels the need for a higher knowledge. He feels the need for his being guided by a spiritual teacher. That means that he has already had within himself the rise of this consciousness of a trans-empirical life. It is in the seed state. It has to come to the state of a sprout, a plant and a tree later on, through the grace of the spiritual teacher, and through the grace of God.

Now with this aspiration, with this consciousness of the existence of a higher spiritual ideal, the aspirant begins his analysis in the light of the teachings of the Guru. It is the spiritual teacher who guides him in the process of this analysis. What is the form which this analysis takes? It is the analysis of his own self because the one object which is said to have doubtless existence is one's own self.

One may doubt anything in this world, but one cannot doubt about one's existence. All philosophical speculation, all aspiration, all endeavour, begun with this consciousness of the existence of one's self. But here comes the distinction between

the awareness which a spiritual aspirant has in regard to his existence and the one which the ordinary man has in regard to himself

PERCEPTION

The objects which are seen in the world are considered by the common man to be existing outside his body and senses, and he feels that a copy, as it were, of the objects is experienced by him in his mind. The object itself does not enter his eye or the ear, but there is a transmission of vibration from that object, which his consciousness becomes aware of, which becomes a content of his consciousness and on account of which he happens to know the existence of the physical object.

It is only the spiritual aspirant endowed with a higher discrimination that can question the validity of this form of experience. You see a person. But how do you do this? You may say that because you have got eyes. An aspirant will not be satisfied with that answer, if only he has that higher intellect, because he wishes to know what actually is the process by which he is enabled to be aware of another's existence. One may say that there is a vibration, as it were, emanating from the object outside and becoming a content of one's consciousness, but one must go deeper into these problems, for even the possibility of such a vibration has to be explained.

You see so many objects in the world, so many forms but how are you to be sure of their existence? No one puts this question to himself, because he is already certain as to the nature of experience. It is only the spiritual aspirant who doubts this situation. Is it true that one has a consciousness of real existence?

SUBJECT-OBJECT RELATION

Now, take for granted that you are having a consciousness of real things. How do you know these to be real things? The obvious answer is, through the senses. What is the connection that the senses have with the objects outside? Nobody seems to know this, because there appears to be no relation at all, no contact between the sense organs and the objects outside.

If there is no sense-contact at all, how can you be aware of your existence here? You may see a person several feet apart from you, and you are aware of his existence, without your coming in contact with him in any way. You may say that light waves travel from you and contact the retina of the other person's eyes. That is true, but the object is not brought and kept in your eyes. The object is outside. Even to have an image of the object in your consciousness, you must have some kind of intrinsic relation with that object.

No one will think for a moment that it is possible to have contact with an external object without involving in that contact a subtle relation, whatever the nature of that relation be. It is true that we have some kind of contact with the external world, though it may not always be a physical contact. There is a kind of relation which is intelligible in its nature. Otherwise the object cannot become a content of your intelligent nature.

You know that objects which have dissimilar characteristics cannot commingle each other and become one. For example, a rod of steel cannot be mixed with milk, for the two are possessed of dissimilar characteristics. Water and milk get mixed with each other, because they have a similar character.

What is the nature of your consciousness which becomes aware of the presence of the objects outside? It is spiritual

It appears to be ethereal, pervasive, otherwise it cannot comprehend the object outside, and if your spiritual nature, the intelligent nature, should be aware of the existence of the object outside, there should be something in the object which is similar to the consciousness that you have in you. In other words, there should be a spiritual element in the object that you see outside

CONNECTING LINK

If you deny the existence of any spiritual element in the object perceived, you must admit that my consciousness, too, is physical in nature. That means your physical being is coming in contact with the physical object. You are not physically in contact with whom you see at all, and yet you are aware of his presence. It is a non-physical relation that enables you to be aware of the other's existence. It has to be accepted that there is a non-physical relation in knowledge. This non-physical relation is psychological, empirically, but ultimately spiritual.

Even from the empirical viewpoint, we have to define the word 'psychological'. What is meant by 'psychological relation'? You may say 'mental relation'. And what is the nature of the mind? Is it physical? If it is physical, it should be inert, and it cannot be then conscious of the existence of the world outside. The mind should be endowed with an intelligent nature.

Here we are concerned only with the intelligent nature of the person, for all perception refers to an intelligence. This intelligence is responsible for the perception of the world

outside. The intelligent nature should be present in the object also; else your intelligent nature cannot be in contact with it and you may not be aware of the existence of the outside world.

Now the question would arise: Taking for granted that there is a spiritual or intelligent element in the outside object also, where is the need for positing a relation between the seer and the seen? The need is felt when we become aware of the fact that perception is impossible without a relation, and if perception is a fact, relation is a fact, and if relation is a fact, it must be intelligent, spiritual.

When we see objects in the world we understand that there seems to be a spiritual relation between the experiencer and the experienced. But what is this relation? Does it belong to only a few or to all, or does it not belong to anybody at all? Now, if it does not belong to anyone, it must be hanging, as it were, loosely in space. And if it is thus hanging loosely, it will not be in contact either with one or with another. So a third relation has to be brought in to connect that relation with oneself, the subject. It means then that the spiritual relation between one and another is not disconnected from one or from the other, but it is homogeneous with both. It is in oneself, it is in another, and it is between both. Otherwise there would be no objective consciousness.

Now, this explanation of the nature of perception gives a clue to the understanding of the nature of the whole world itself, because the world consists of experiencers and objects that are experienced, and nothing but these two, and if the relation between these two is a spiritual one, then there is a spiritual relation subsisting everywhere in the world. In other words, there is a Spirit present everywhere in the world.

Without it, experience is impossible. This analysis is made in the waking state. There is a spiritual consciousness present in everybody and it is not limited to the sense-organs, because the sense-organs are there even in that state of dream, when they do not function, and one is aware of one's existence even then.

INDEPENDENT PRINCIPLE

That means to say that consciousness which is the perceiver and experiencer, is an independent principle, different from these fleshy organs which are seen outside. There is what is called 'blank-look'. The eyes will be open, but one will not see anything. In Shambhavi Mudra it is possible for one to withdraw one's consciousness from the external objects and yet keep the eyes open. It is found here that consciousness is different from the eyes. The experience is different from the organs through the instrumentality of which he perceives and experiences external objects.

Now, this explanation holds good in the state of dream also, because as far as the structure of experience is concerned, there is no difference between waking and dream, though there is difference in the quality thereof, because one has a purified, clear consciousness in the waking state, and there is a dull hazy consciousness in the dreaming state. Apart from this fact, the structure is the same. There are space, time and objects in dream. There is the difference between the seer and the seen. Every blessed thing that one experiences in the waking state is experienced in the dream also.

So the question of the relation between the seer and the seen which has been answered in relation to the waking state is applicable to dream state also. There is a spiritual entity,

if at all one can call it an entity, which is existent everywhere in the universe, in all objects, in seer and in seen, in the waking as well as the dreaming state. How many states does one experience daily? One would find that everybody is either waking, dreaming or sleeping. In what other state can one be? Swoon or insensibility is not a special state of consciousness. It is said to be a state midway between waking and death. If one understands the nature of the three states of experience, one will have answered a very great question of life itself.

CONTINUITY OF EXISTENCE

What is life? This question can be answered by answering the question relating to the three states of consciousness. When one understands the nature of the three states, one would have understood all forms of experience. The waking life manifests the Eternal Spirit in its phases. So does dream which is similar to waking experience in form. Now, what happens in the state of sleep? In sleep one has no awareness at all. There is neither the seer nor are there objects seen. It is a blank, static, inert, darkness—nothing but this. But one exists in deep sleep. One knows this because one wakes up the next morning and becomes aware of one's previous experience. We are aware of the survival of the same individuality. When I wake up and say, "Yesterday I slept, today I am aware of it," I do not forget the continuity of my personality.

It means, therefore, that I existed in the state of deep sleep. One more question is left to be answered—the problem of the nature of experience in deep sleep. We have earlier examined that when we are awake, we are in a spiritual world, when we are in dream, we are again in a spiri-

tual world, because experience is impossible without the existence of a cosmic spiritual connection. Does this spiritual being exist during deep sleep? We do not know. We have no consciousness at all, then. But when we wake up from sleep, do we remember sleep? Yes. Now what is remembrance? Remembrance always follows an experience. We have a memory of what we have experienced previously. If there were no experience at all, there would be no memory.

Memory always should be preceded by experience, and there is no experience unless it is attained with consciousness. One does not have 'unconscious' experience. If there is experience there must be consciousness attending it. If there were no experience, there would have no memory. Therefore, there must be experience even in sleep. But what is the reason for one's inability to experience one's consciousness during sleep? This inability to experience one's conscious existence during sleep is a factor which can be known and removed only by the practice of Yoga.

This is the fundamental principle, the teaching of all Yogas, the removal of the obstructing principle, something covering the consciousness which does not allow one to have any experience at all. The obstructing element is called Avarana, nescience, ignorance and the presence of this ignorance it is that makes one incapable of any kind of experience in deep sleep. But it is sure that there ought to have been a consciousness, only on account of the presence of this Avarana one does not have the opportunity to verify it during sleep. The presence of spiritual element in all the three states becomes, however, an established fact.

INSTRUMENT OF PERCEPTION

The ignorance in deep sleep state is conceded. There is

no clearness of consciousness in dream state Therefore, one can understand why one is not aware of the Self in these states but why is one ignorant of the Self in the waking state also? It can be logically concluded that there would be a spiritual entity everywhere in the world, but this logical knowledge is not sufficient Though this analysis has brought about this conclusion, one does not have any direct knowledge of it.

Why is it so? The reason is this We perceive this world through the mind and the senses The mind and the senses are the instruments of our knowledge. Without these instruments we cannot experience anything in this world. And every instrument has got a make up, a structure, a form The mind also has a form. The senses also are made up in certain forms certain shapes Everything has got a manner of functioning There is a small example to illustrate the conditioning of knowledge

Keep a lense before your eye Let it be convex or concave, but not plain glass When you look at the object outside through the lens you see a distortion of the objects You do not see the object properly, because the lens plays a part in your perception The constitution of the lens is responsible for the perception of a distorted form outside If it is a plain glass, you will see the object as it is So there is any kind of a special construction of the instrument through which you see, the nature of the object will be very much influenced by the constitution of the instrument

The constitution of the mind and the senses very much influences the nature of the object that one experiences outside One can know another as an existing being only in so far as that existence is a content of one's mental cons-

consciousness To the extent the mind allows one to have a consciousness of one's existence, one can know another More than that one cannot know The mind has a constitution, a special make-up What is that constitution? It can know things only in space and time and relate one object to another object in a casual series We see that one thing is caused by another thing This is account of the categories of space, time and causation These three are the characteristics of the frame-work of our mental perception

CORRECTION OF ERROR IN PERCEPTION

We cannot know anything without presuming that objects exist in space and time Shut your eyes and think of an object It is in space It is in time It is one among the many objects. It is outside of you These ideas come even if you shut all the senses This is the cause of man's limited perception The mind is forced to experience things only in a particular way This particular, specialised constitution of the mind and senses is limiting our perception We have to polish the lens of this mind and make it clear, a plain glass, so that there may be correct perception of the object outside

Why should one experience objects only in space and time? If there is a spiritual relation between the subject and the object, why is not one allowed to see it? Because of the intervention of space and time Time and space are great factors in creating a chasm between one and another. So there is an error in perception. One innermost intelligence and consciousness tells us that there is a unitary principle pervading the world without which perception is impossible, but our sense-perception does not admit it There is a division for the senses That division is caused by a peculiar make-up of the mind

It is by the process of Yoga that one has to transcend these limitations imposed upon one by space and time, and by the forms of the mind itself. The inability of the mind to perceive things as they are is caused by the intervention of space and time in perception. Yoga gives the technique to polish the mind, make it very clean and allow in it a clear reflection, an image of things as they are, objects in their true essence. The real perception of real objects can be had therefore, only when the instrument is perfected. The instrument is the mind, which works with the aid of the senses. Yoga, therefore, is a technique of training this mind, polishing this instrument to perfection.

Patanjali, the author of Raja Yoga, in his second Sutra says, *Yogaschittavritti-nirodha*. Yoga is the process of the inhibition of the functions of the mind-stuff, i.e., frying up of the raw material of the psychological organs. The mind, the intellect, the principle of egoism, the sub-conscious mind, all these are included in what is called the mind-stuff. And this is to be purified. This purification of the mind-stuff is the first and the last thing that has to be done in the practice of Yoga. This purification is really the cessation of the mind as the mind; it is its destruction.

In the state of *Shuddha Sattwa*, which is purity in itself, the mind becomes absolutely transparent, and then there is clear perception of things. Now we have a jaundiced perception of things. We do not see things in their true colour. The true colour of things is spiritual. But now we see their disjointed existence. When the mind-stuff is purified, there will be the perception of unity, for then there is no need for us to take the help of a limited instrument of perception. Then the difference between the seer and the

seen will not be hindering knowledge Division is caused by the intervention of space and time When the defect is removed, the spatio-temporal relation will not be there at all Then there will be an immediate communion of the object and the spiritual essence of the subject

AIM OF YOGA

After the cessation of the mind, there is the establishment of the Self in itself. The real Self is the all-pervading being. We have to be established in that spiritual Being which is the ultimate relation among things here That is the aim of Yoga And this is the aim not only of the Yoga, which Pātanjali described in his Sutras, but the aim of all Yogas In truth, there is one Yoga, and not many Yogas. The many names which we give to Yoga are with reference to the various temperaments which individuals possess When we look at Yoga from one point of view it appears to go by the name of Karma Yoga, from another point of view it is Bhakti Yoga, from a third point of view it is Jnana Yoga The names differ in accordance with the form in which Yoga presents itself before us

We look at Yoga from our own standpoint, from the standpoint of the make-up of our minds, and our practice of Yoga is based on perception of the constitution of our minds. That means to say, our perception is identical in one sense with the constitution of the mind. So with that instrument alone we look at Yoga A person who has got an active temperament, takes to the Yoga of Action It is meditation on the spiritual reality through action Yoga may also be meditation through love of God, or it may be meditation through will (Raja Yoga), or it may be meditation through wisdom (Jnana Yoga) But all Yogas are processes of meditation,

meditation on the ultimate spiritual reality which is everywhere, without which we cannot exist, without which we cannot think. Nothing is possible without its existence.

A direct, immediate, non-instrumental experience of that Reality is the goal of Yoga. You can, therefore, practise any Yoga suited to your temperament, and all these will lead to the same goal. You will also find that an advancement along any particular path of Yoga involves a parallel advancement along all other paths also. There is no one-sidedness or lop-sidedness in Yoga. One cannot be a Karma Yogi alone to the exclusion of all other Yogas. Impossible. Yoga is not movement to any partial aspect of being, but to the total being itself. So there should be a transformation or discipline of the total being through Yoga.

INTEGRAL DEVELOPMENT

One should practise Purna Yoga. All sides of our personality should be disciplined, transmuted and sublimated. We are active, emotional, psychic, and intellectual. All these aspects in us have to be trained properly. Otherwise what will happen? There will be a revolt of that particular side which has been neglected in favour of certain others. If you neglect emotion, it will rebel against intellect. If intellect alone is taken as the predominant aspect, there will be the revolt of emotion against it. There should therefore be complete transformation of our personality through the practice of the Yoga of Synthesis. It is synthesis of the essential elements of all Yogas. It is therefore, a march of the total being of the individual to Godhead, the flight of the alone to the Alone, as Plato put it.

Alone you have to fly to the Alone. Of course, you will have help from the teacher in the beginning, but afterwards,

it will be an independent flight to the Eternal. As the great law-giver, Manu, said, you are born alone. You will go alone. You will take nothing from this world, and, therefore, even when you live here, you are alone. Remember, O man, your social relationships are only temporary. They are only aids in exhausting certain Karmas, nothing but these. This experience of social life which we have in this world is a stage in our development to Eternal Life. It is a particular stage in the evolution of our individual being to Godhead. So you must make an all-round effort, not a one-sided effort. You should not lean to any one particular side. A simultaneous discipline of all the aspects must be there.

In this process of spiritual advancement, you will be greatly helped by the spiritual teacher, who has got a direct knowledge of the nature of the spiritual path. The spiritual path is super-sensible. It cannot be seen without eyes. It cannot be even heard of properly, because it is connected with Spiritual Reality. Even to get training in any particular branch of learning in this world you require a teacher, because you have no experience regarding the subject. More difficult is the spiritual subject, the subject of Yoga. The Yogi attempts to merge his personality in the cosmic, spiritual being, which is existent everywhere eternally. It is not going to be achieved in the future, because without its existence, even our present existence would be impossible.

OUR RELATION WITH REALITY

The universe has been existing since aeons and it is going to exist for many millions of years, whereas the perception of this world by individuals is varying. This apparently perpetual existence of the universe makes us believe that the

spiritual being must be eternal. If it has a beginning and an end, it will be the basis of eternal experience. Brahman must be eternal. Then alone can there be justification for our eternal aspiration for perfection. We have a yearning to be perfect; nobody wishes to be imperfect in any way. There is a longing to become complete in every way, in knowledge, power and experience of happiness. Everybody wants to have the utmost possible knowledge, the greatest power and consequently, the greatest freedom and happiness.

We want to exist for ever. Who wants to die? There is a desire in every one to live for ever, eternally, all have a dread of death. One wants to be the most intelligent being, filled with cosmic consciousness, and wants to be fully free, unrestricted by the things of this world. We want unlimited bliss. We have an aspiration for Satchidananda. We want to have an eternal experience of existence—absolute, an eternal experience and absolute knowledge, absolute bliss and absolute power. We want everything complete and infinite. And according to the analysis that we have made, infinite bliss or infinite knowledge would be impossible unless we intimately relate ourselves with the spiritual being, with the Infinite. In other words we must become the Infinite.

To know the Infinite is to become the Infinite, and we cannot know It through the senses. For the moment we look at it through the senses, it would appear like the world. After all what is this world? This world itself is God. God is not somewhere outside the world. But He is not seen, not recognised. He is recognised in a wrong way. We think He is the body, He is the matter, He is space, He is time, He is the gross world. No. This is not correct perception. Human perception does not correspond to Reality. Reality

consists in the experience of Chit, know edge uncontracted This is the only thing that is eternal, and when it is objectified and looked at through the mind and the senses, it becomes the physical universe.

So, the purpose of Yoga is to withdraw the mind from objective perception and centre it in Chit It is the resting of the seer in his own Self Now, in this world the consciousness is in a state of tension. It is moving outside in search of pleasure It has to be brought back from this fruitless quest and made to rest in itself Only when it rests in itself there is experience of pleasure Pleasure is not the result of contact of a person with an object. It is the result of the cessation of desire As long as a desired object is not possessed, there is unrest, but when the desire is quenched, there is happiness Happiness has not come from the object It has come from the extinction of the particular form of the mind which was moving outside in search of peace Therefore, bliss is in the heart of consciousness. It is everywhere, because without it no perception is possible.

YOGA IN DAILY LIFE

Thus the process by which we endeavour to unite ourselves with that eternal spiritual being for the sake of experiencing eternal bliss in Yoga. Yoga is the goal as well as the process It means joining or uniting the individual with the Supreme, or according to another etymological meaning, it means meditation. Yoga is meditation, and also union of the soul with Godhead When it is taken in the sense of the means, it is meditation, and when it is taken in the sense of the goal, it is absorption in Godhead And to attain this goal we practise meditation. Yoga can be practised in one's daily life. It is possible for one to be a Yogi every moment,

of one's life, if only one understands the technique of Yoga.

It is possible, as Krishna has said, for one to be a Yogi every moment of one's life, whatever be the action that he may be doing. Every act can be turned into Yoga, (Karma Yoga), every feeling into Yoga (Bhakti Yoga) and every volition into Yoga (Raja Yoga) and every thought into Yoga (Jnana Yoga). Whatever you feel, or understand, or will, or do, can be converted into a step in the practice of Yoga.

How? It can be done only by giving it the magical touch of the consciousness of the presence of the Eternal in all things. Karma Yoga is the worship of the Supreme Being in the form of action. It is service done to the Eternal through our limited limbs, organs. Every act that we do volitionally or intellectually, can be converted into Yoga. When the process of ratiocination is made the instrument in the practice of Yoga, it becomes Jnana Yoga, which is peculiar method of directly coming into contact with the Eternal in its essential nature of Knowledge. And all other Yogas are aids to the realisation of this eternal consciousness itself.

What is our duty in this life? All our duties, the so-called duties, are aids to the fulfilment of the supreme duty of Self-realisation, the realisation of the existence of the Supreme Being in our own Self. The existence of that Being in other persons cannot be realised unless it becomes a part and parcel of experiencing consciousness. If you objectify that external being, you see it in the frame-work of external beings. Then it becomes a physical body. So, one should have an experience of the Eternal in oneself in order that its spiritual realisation can be possible. And that experience in our Self becomes vast like the ocean, an infinite expanse of

consciousness It overflows with the knowledge of the Supreme. In other words, there is no difference between one's essential nature and the essential nature of the Divine Being.

PERFECT ART OF LIFE

With this meditation you have to act in this world. There should be no despondency at any moment in your life. This is an important thing which every aspirant should remember. No grief should be felt at any time, because the moment you are disturbed, upset or grieved, you must understand that you have not properly grasped the technique of Yoga. For, if you have properly understood the technique of Yoga, you will know how to transform every situation into Yoga. Ignorance is the cause of pain. We cannot be in a state of pain or sorrow if we have a proper conception of Yoga. Yoga is not confined to a group of people in the world. Yoga is the art of life, the science of life. Who does not want life? Everybody wants to live and know the art of living correctly, wisely, at its highest and the best. That is called Yoga.

Everybody can be a Yogi at some stage of life. Yoga is not confined to monks and Bhikshus alone, living in caves. It is the art of living an intelligent, perfect life. Anyone who is a Yogi lives a happy and perfect life, and a person who is not at all in any stage of Yoga is a miserable being. He suffers in this world. By 'Yoga' I do not mean here the ultimate Realisation, but the process of attainment. It is any step taken towards the realisation of that end. Of course, to the best of your ability you must act. You must not be slack in your meditation. All your knowledge and power you must put in a state of equilibrium. There should be equilibrium and dexterity, both together. *Yogah karmasu*

kausalam. Yoga is equilibrium of mind. Yoga is skill or dexterity in action

You must be adept in action. What is the meaning of being an adept? You must fulfil your duty, be active in such a way that you are not disturbed by any thing in this world and you are ever in tune with the Absolute. That is dexterity in action. This dexterity is the consequence of an equilibrated mind Samatwam Yoga uchyate. So the two practices should go together—internal tranquillity of mind and external ability to transform every action into Yoga. Only he who has understood this technique can be a real aspirant. He alone can tread the path to the Spirit, without undergoing any difficulty and there will be no difficulty if there is direct guidance from the Guru

The ancient teachers have stressed that a spiritual aspirant should undergo training for at least twelve years under a spiritual teacher. Only then can there be real progress, because the correct technique of Yoga can be taught only by the Guru. After understanding, one should practise Sra-vana, Manana and Nididhyasana. There is first hearing the nature of Truth from the Guru and then contemplation and meditation. This meditation should go on every moment of our life. Meditation should not be confined only to a particular part of the day. It is not enough if one carries on meditation for a part of the day, and then absolutely forgets it at other times. Else, there will be a fall. Here comes the importance of Karma Yoga.

YOGA OF ACTION

You should not make a sharp distinction between meditation and Karma Yoga. Otherwise, you will find it very difficult to act in the world. But if you transform every

action by the power of meditation, then you will find there will be no difficulty in living in the world a peaceful and happy life. Life will be a happy process of spiritual progress if the power of meditation gives strength to the action that you do. Action is an external expression, an outward manifestation of an internal aspiration or realisation. I have used the two words; aspiration and realisation. Karma Yoga is the external expression of an aspiration or a realisation. In the case of Siddha Purushas it is the manifestation of an internal realisation, but in the Sadhakas it is the manifestation of an internal aspiration.

In the case of the Siddhas, there is no question of self-transformation or self-purification. Every action that they do is cosmic process. It is not individual action done through the limbs. It is a universal movement, which is an end in itself. The Karma Yoga of the Sadhaka is a means to such a state of cosmic realisation. The aim of the Sadhaka is, therefore, to become a cosmic being, to be a Purushottama, the Lord of the Universe, pervading the whole universe. This is the goal of all processes of Yoga. I want to stress the point that Yoga is not something queer; extraordinary or other-worldly. It is the most useful, most necessary thing, because it is the art of the perfect life. Remember this. It is the art of living wisely and it is the technique of the realisation of the supreme bliss and beatitude.

This is the goal of life. This you have to remember at all times of your life, and you should try your best to put this into practice every day, every moment, as long as you are conscious living beings. *Supterutthaya suptyantam Brahmaikam pravichintyatam.* A great sage has said. "Remember God alone, the Supreme Being alone, throughout the

day." Do not forget this. The moment you get up from the bed in the morning you must start thinking of God, and this thinking must be there till you are overpowered by sleep. Every action that you do should be charged with your remembrance of God. This is the technique of Yoga. This should be learned under a spiritual teacher and then one must enter into deep meditation for the sake of the supreme Realisation.

THE SEVEN STATES OF AJNANA

(*Sri Swami Sivananda*)

The seven states of Ajnana are. Bindu-Jagrat, Jagrat, Mahajagrat, Jagrat-Swapna, Swapna, Swapna-Jagrat and Susupti

In Bindu Jagrat the conception of 'I' and 'he' and 'mine' and 'thine' is very feeble

In Jagrat, the conception of 'I' and 'he' and 'mine' and 'thine' is slightly marked.

Then the third state, Mahajagrat is induced, when, after repeated births, the conceptions of the heterogeneity of man and the universe do concrete in the individual. The conception of 'I' and 'he' and 'mine' and 'thine' is very marked.

The fourth state is Jagrat-Swapna. Jagrat-Swapna is that state in which the mind holds undisputed sovereignty over the things of the world in the Jagrat state and revels in delight in them. This Swapna state is enjoyed in the Jagrat or waking state and is of various kinds through the experience of various delusions such as the misconceptions of water in a mirage, silver in the mother of pearl, two moons and others. Manorajya or building castles in the air comes under this category.

The fifth state is pure Swapna. One experiences various sorts of dreams. The individual remembers them in his normal Jagrat state.

The sixth state is Swapna-Jagrat in which one in the waking state, in trying to recollect things long past has that

Swapna-consciousness, which makes the past things to be clearly in recollection now, not as in Swapna, but as in the Jagrat state.

The seventh state is Sushupti or deep sleep state. The individual enjoys the peace of deep sleep.

AS I KNOW THE MASTER

(*Sri R R Tiwari, M A., L L.B.*

Advocate, Supreme Court of India)

It is a great pleasure to me to offer a few words of devotional appreciation to Swami Sivanandaji on his birthday

It is a decade since I am meeting Swamiji and have remained at his Ashram for months together. His life is pregnant with his teaching. He lives in strict conformity with his teachings. He preaches love, non-injury to others, compassion, service and I find that love, and compassion flows from his life like a clean water from a spring. He is always doing service to others in various ways by providing shelter, food, and other necessities of life in his Ashram, by rendering great medical assistance to the needed and by dissemination of knowledge, and Bhakti as a spiritual food to the humanity at large. He is always busy in the service of others and hardly devotes any time for his personal service. His main preaching in short is "Be good and do good" I find him to be an ocean of goodness. He is goodness incarnate. From all sides of his life goodness is pouring out on all without distinction of caste and colour. One feels elevated by his side. How sweetly he hails everybody and how kindly he replies all questions and looks towards the comfort of others is beyond description. This can only be felt by his personal touch. He is blissful and he partakes his bliss with all. His smile is invaluable. The happiness which one gets by his holy and pious smile cannot be purchased

by any amount of money. He is highly entertaining. He has the rarest art to speak at the right time and to speak the most appropriate things. He intuitively smells the need of others, diagnoses the evil accurately and applies the remedy with cent-percent correctness.

He has a wonderful capacity for thought-reading even from afar and often transmits thoughts without writing. I had once a personal experience. I wanted a reply on certain points from the master and I was wonder-struck to find his letter covering all the points on the third day of my wishing so. He seems to possess many spiritual powers, but he never makes a display thereof but occasionally one finds the application of those powers in personal relation with him.

He has a wonderful personality and an aura of meditative brilliance shines on his face. One can look to his face to find always that his inner Vritti is down deep at the source of Brahman. While sitting and doing work, I am amazed to notice that he is poised always on the unchangeable Atma. The working of his individuality does not interfere in the least with his constant Self-realisation like an expert motor-driver, who though engages himself in conversation while his hands and feet work automatically in driving the car. He is always in Sahaja Samadhi. While sitting with him, I feel easy to engage myself in meditation of the Absolute.

He is free, but he is captivated by love. He is regular in all his daily work, but he forsakes the regularity by contact of pure love. Once while sitting in the office with him, I marked that a lady-devotee came from far off. She must have visualised and made mental preparations for the time of meeting Swamiji. When she arrived and saw Swamiji,

she was drowned in love for him, took hold of his feet, waist and what not. She would not leave Swamiji although it was the time for Swamiji to leave the office. A devotee of Swamiji who was also sitting there, humorously remarked "Swamiji you are now captivated"

Swamiji smiled blissfully and said "God is the great juggler and I am his assistant" Swamiji was bound to love and was late in leaving the office. Such is his response for love and Bhakti. He forsakes the rigour of smiles like God in dealing with his devotees.

I offer my choicest love and devotion at the feet of the master on his birthday and pray the Almighty to bestow on him innumerable birthdays and sound health. With humble prostrations.

A PRAYER

O Sage of the Holy Abode of Sivananda Nagar, thou who art ever resplendent with the Bliss, Infinity and Beatitude, make me dwell always at your Lotus-like Feet Let me gather O Sage, Thy divine Sweetness, thy Wisdom and Cheerfulness from the passing flow-outs of Thy streaming glances and rippling smiles Let me sing O Sage, thy immortal songs, such as.

“Chidananda Chidananda Chidananda Hun

Har Hal me Almast Satchidananda Hun”

“Nothing exists

Nothing belongs to me;

I am neither mind nor body

The Eternal Self I am ”

These songs from thy Holy Pen, have always thrown open the doors of my heart, to the invading Bliss of the Absolute. Not unoften my heart flies towards thy divine Feet. May I always dwell in thy kingdom, O Sage !

—R.R. Tiwari, M.A LLB ,

Advocate Supreme Court and

M.B. High Court,

Prof. of Law,

Member M.B Planning Board

Lashkar,

(Gwahor).

ESSENCE OF VEDANTA ❀

(Sri Swami Sivananda)

O man ! Thou art in essence and reality the all-pervading, imperishable Atman Just as the house in which you are temporarily encased, the body with which you identify yourself, on account of ignorance, is entirely different from you. Identification with this body is the root cause for bondage and human miseries and all kinds of sufferings Do not become a slave to this body It must obey your orders at all times and under all conditions, and not you, its orders You must be prepared to give up this body or dedicate it to a very just and noble cause Practise self-denial, self-abnegation and self-sacrifice.

Never entertain Moha or special affection for this body. Treat this body as your servant and as an instrument in your hands You, the Atman, are entirely different from this physical body, which is made up of the five elements and which is subject to decay and destruction

Understand the glory, splendour and power of the Self which is at the back of your mind, thought, will and memory; understand the magnificence and immortal nature of that hidden interpenetrating indwelling Essence Know that this Self is the storehouse for all knowledge, bliss, power, beauty, peace and joy Feel that the sun, the moon and the stars do their respective functions at your command

Feel that the air moves, rain showers, fire burns, rivers flow, sun shines, stars glitter and Indra, Agni and Yama do their respective functions at your bidding. Thou art the glory of glories, Sun of suns, Light of lights, Holy of holies, Divinity of divinities, God of gods, Emperor of emperors Thou art Truth. Thou art eternal Brahman

An attitude of friendliness or enmity is a mental creation. The real enemy or friend is not outside. It is the feeling or imagination within. An intimate friend of long standing becomes a deadly enemy within a second. One hot or harsh word changes the situation completely within the twinkling of an eye

A human being erroneously identifies himself with his body and wrongly imagines that he is a little Jive with little power and little knowledge. This is his human Bhava or attitude. This should be changed into Brahma Bhava by changing the angle of vision and mode of thinking. Think you are Brahman. Think you are Pure, all-Pervading intelligence, light and consciousness. Think you are Immortal, Omnipotent, Omniscient and Omnipresent.

Practise self-examination for ten minutes every day before you retire to bed. Sit comfortably and close your eyes. Think of all actions, good and bad, that you did during the course of the day. Think of all mistakes you have committed consciously or unconsciously. At the start, you may not be able to find out many mistakes in your actions, because you are not in the habit of doing so, but by daily regular and systematic practice, you will be able to visualise clearly the actions and mistakes of the day. Even an hour will not be sufficient to review your actions. The mind becomes more subtle and sharp by the practice of introspection.

Stick to the spiritual path at all costs. Apply yourself diligently. Waste not even a single precious minute, as life is short and time is fleeting. That "tomorrow" will never come.

Now or never, Stand up with the firm resolve "I will become a Yogi in this very birth and this very moment" Gird up your loins. Do rigid and constant Sadhana. Walk along the path of Yoga in the footsteps of the realised sages of the past.

It is a well known fact that any number of zeros have no intrinsic value unless a number is placed before them. Even so, the wealth of all the three worlds is nothing, if you do not lead a spiritual life, if you do not try to acquire the spiritual wealth, if you do not strive for Self-realization. You will have to live in the soul or the Self within. You will have to add Atma to the life here. That is the reason why Lord Jesus said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Everyone of you is a power in yourself. You can influence others, radiate joy and peace to millions and millions of people, far and near, and elevate people even from a long distance, if you live in the Soul,

I N T R O D U C T I O N

Life on earth is a gradual process of unfolding of the Divine Consciousness which man essentially is. It is to set one's own individuality in tune with the working of the Eternal Nature, to harmonise oneself with the Plenitude of Being. The earth is the arena where we expand the finite into the Infinite. The purpose of life here is to live the existence of the Absolute Brahman. A life dedicated to this supreme End is the one of an earnest Seeker through Vedanta.

In the misery of the transient world the ignorant man dies every moment of his life. He is whirled round in the storm of life's turmoil; he is tormented by the imaginary substanceless appearances of the universe. Tons of the loads of life seem to be pressed upon his weak shoulders and he sits forlorn crying. He is gripped by fear, desires, worries and anxieties. Everything flows, today it is and the next moment it is not. Man has mistaken the love of life for the eternal joy of existence. The sorrow of phenomenal life is rooted in the clinging to relational living fed by the misbelief in separative independence and multiple permanence of beings. The joy of the immensity of eternal life is partaken of by cutting the root of the tree of life with the axe of wisdom acquired through spiritual renunciation and meditation.

Meditation is the crowning edifice of spiritual practices. That is to be started the moment you start studying this book. Lay the foundation now and build the walls with assiduity of will. Equip yourself with the Sadhana-Chatushtaya. Put on the armour of ethical discipline and moral excellence. Load the gun of the intellect with the explosive of wisdom and shoot the dark demon of ignorance which is the cause of untold suffering.

Life in the Highest Divinity implies the transcending of the conditions that are inconsistent with Its natural and essential characteristic. The Divine Attainment is the realization of the Integrity of Life as a whole and, hence, life as an earth-bound individual which is based on devotion to negativity and falsehood cannot go hand in hand with the plenitude of the Real. A thorough-going abandonment of the clinging to multiple realities has to be cast off before the region of Truth is stepped into. This abandonment consists in the renunciation of thoughts, destruction of the ego, annulment of the lower self, annihilation of the sense of separateness, emptying and cleansing the heart of its passions and desires in order to exist as the Transcendent-Divinity. When thought is renounced, one exists as Awareness-Supreme, when the ego is destroyed, the Realization of the Truth takes place, when the lower self is annulled, one exists as the Immortal Self, when this sense of separateness is annihilated, one beholds the Essence of Existence, the One Reality everywhere, when the heart is emptied and cleansed, one is filled with the Pure Delight of the Bhuma-Experience.

Amritasya Putrah ! For your own Eternal Good, live this life of the true seeker of the Final Beatitude, the joyous living of Eternal Felicity ! Come, come ! O Bold ones ! Delay is perennial perdition. Tomorrow will never come. Hurry up, soon ! Tarry not ! Practise this. You will get installed in the empire of the Spirit. The Truth shall dawn. Knowledge shall follow. The Sun of Joy shall rise. Bliss-rays shall be radiated. You become That. The intelligence gets fixed on the spotless Light of Truth, when nothing remains save the simple Truth in all its nakedness and pristine purity, when the mind majestically walks into the stainless

supreme fathomless depth of silence untouched by the ceaseless din and bustle of the phenomenal world Objective consciousness gets melted in the menstruum of Eternal Peace. The passionate love for life is dissolved in the Immortal The tenacious clinging to the egoistic self is merged in the dazzling luminous waters of the everlasting ocean of Existence. The Divine Being, the Vast Expanse is revealed, the ultimate extreme of the Reality, beyond the beyonds, the one Supreme Goal of life is reached and realised. The thinker hails as the Thought The individual self is annulled and all is forgotten in the majesty of the Great All Brahmasamstho Amritattwameti—one established in Brahman attains Immortality This is the Essence of Vedanta

ON EDUCATION

The learning of schools and colleges is dark and learned nonsense.

Swami Swananda

YOUR DRAWING

Covered with skin and hair, filled inside with flesh, bones, blood and excreta, such a living corpse is loved by the infatuated man as his darling, only so long as he has not attained God-realisation or the vision of Truth

Swami Sivananda

A PRAYER

May our speech recite the glories of the Lord and our ears listen to discourses of the Lord, our hands do His work, and cleansing of the temple, and our minds be centred on His feet and remembrance thereof; our heads prostrate to His feet and our eyes behold His wonderful form, our palate taste the Tulsi leaves, our feet perambulate round the temple

Swami Swananda

MY PRAYER

May I be of some use to the suffering humanity, a refuge of the helpless, a guide to the seekers, a doctor to the sick, a solace to the distressed, a friend to the afflicted, a lamp to those who need light, a prop to those who walk with faltering steps and a boat to those who wish to cross this ocean of Samsara

Swami Sivananda

SCIENCE AND REALITY

Science is not in contact with the Ultimate Reality. It does not aim at the Immutable Truth. It is a partial and abstract kind of knowledge. It is not concerned with anything ultimate.

Science cannot solve the ultimate mystery of nature.

Swami Sivananda

SAVE THYSELF

Nobody can save you You are your own saviour.

Swami Sivananda

THE DIVINE LIFE SOCIETY

Divine Life Society stands for universal brotherhood
Divine Life Society stands for integrity, for action in harmony with thought and feeling
The Divine Life Society stands for helping those who suffer
The Divine Life Society stands for wisdom, illumination, Self-realisation, selfless service, cosmic love, goodness, kindness and compassion.

Swami Swamanda

SAINT : GOD'S IMAGE

(Sri Swami Sivananda)

1. A saint is God incarnate.
- 2 A saint is one who identifies his soul with the Universal Soul
- 3 A saint sees the whole world as the projection of his own soul
- 4 A Sage sees unity in diversity He becomes one with the whole world
- 5 The actions done by a saint are like the roasted grains which cannot sprout in the best of soil
- 6 A saint is free from the past Karmas and the present Karmas.
7. A saint is careless of his physical state He takes no thought of his body
8. Service of the saints is the door which leads to Bhakti

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CHAPTER ONE
HINTS ON VEDANTIC SADHANA

The Nature of Truth or Brahman

1. Truth is simple, it is made to appear complex by the distractive intellect. The sublimest things are always the most simple.

2. Truth alone triumphs, not falsehood.

3. Truth can never be defeated by untruth. Truth shall always win victory over untruth. When the path of Truth is trodden, everything else also is done. When the root is watered, all the branches are automatically watered.

4. The path of Truth is a precipitous one. It is slippery and all that is disagreeable. Hard it is to tread that, difficult a path it is. Giants among spiritual men walk over it to the city of Perfection.

5. The Absolute is All. Truth is Absolute. You are That. This is the essence of spiritual teaching.

6. Truth is utterly public. It cannot be hidden even if one would try to do so. Truth persists and is expressed even in the extreme of untruth. The extreme of Truth is the Absolute. Untruth is a shadow of Truth. The world is untruth and the Absolute is Truth. The world is represented by sex and ego; the Absolute is represented by the Noumenal Gnostic Being.

7. His head shall break who acts against Truth and practises untruth. Truth is Being. Untruth is non-being, a mere naught.

8. Truth is not expressed even by Existence-Consciousness-Joy! It is only the nearest relative

of Truth. But Truth is even greater, grander, mightier, truer !

9. All is well with him whose heart is turned towards the Truth. No disease, physical or mental can assault him.

10. The mover towards the Truth is mighty, lives long, knows everything and is ever delighted, for he is nearing the Almighty Existence-Consciousness-Bliss !

11. Even to talk of Truth and think of Truth raises one to the height of immense satisfaction. What could be the experience of Its Realization !

12. Truth is ; untruth is not ; hence it is wrong even to say that Truth is One, for Truth is Existence Itself and is neither one nor not-one. Truth is Absoluteness.

13. The Absolute baffles the mind of even the greatest scholar. It eludes the grasp of even the mightiest intellect. It is experienced as Pure Consciousness, where intellect dies, scholarship perishes and the entire being itself is completely lost in it. All is lost, and all is found !

14. Air rushes into where there is vacuum. The Absolute rushes into where there is no ego.

15. No time is necessary for the Absolute to reveal Itself. In the flash of a moment, like a stroke of lightning, the world will merge into Pure Being.

16. When will the Absolute-Experience take place cannot be said. It may be just immediately now or millions of births afterwards. Hence one

It is the Highest Perfection of Eternal, Immortal, Real Life !

20. The Highest Reality is Sat-Chit-Ananda where there is not even the slightest tinge of activity. That is why those who go near It become inactive.

21. Reality is the Perfected Embodiment of Existence, Knowledge, Power and Bliss. These four are only the aspects of the One being which is Indivisible and changeless. These different aspects of Existence cannot be separated even as the Sun's flames, heat and luminosity cannot be distinguished.

22. Truth is Eternity, Infinity and Absoluteness, Intelligence, Consciousness and wisdom, beauty, love and joy ! Sringara-Rasa, Madhura-Bhava, or the erotic taste of the world is a shadow of the Supreme Reality of loving beauty and bliss. Aesthetic enjoyment is a reflection of Brahmananda or Absolute Bliss.

23. Infinity, Eternity, Immortality and Absoluteness are the characteristics of the Limitless Existence-Knowledge-Bliss !

24. All that appears here as the extensive manifold world is the One Uniform Reality existing in this form ! As the bright light of the Sun appears as tantalising mirages, so does the One Light of Consciousness appear as many To appear like this, is the very nature of the Reality. These mountains, these rivers, this earth, this vast ether—all these are nothing but the One Pure Undying Spirit ! Just

as an uneven mirror presents an ugly and corrugated reflection of the face, so does this One Mass of Eternal Existence appear as many due to wrong imagination! All the things of this world are really the One Whole Indivisible Being! The One Ether of Consciousness appears as the concrete many! All this is One, Partless, Divisionless, Beginningless Endless, Absolute, Brahman! The origin, the growth, the enjoyment and the involution of the world, are entire illusion! The network of the worlds is Brahman! The ten directions are Brahman! Time, space things, activities, cause, effect, actor, birth, death, existence, all are Brahman Itself appearing in Brahman by the powers of Brahman! The world is the dazzling of Consciousness! All that is seen below, here, upwards or crosswords, all that exists in the many creatures or within a straw, is Brahman only! There is nothing but That!

25 The Supreme Truth is Oneness! Separateness is for devotion. Manifoldness is not true. There is only One Infinite, Eternal, Nameless and Formless Essence or Principle, in reality, which is Existence-Knowledge-Bliss, and That I am!

26. The essence of the Truth of Existence is Beauty, Love and Bliss.

What is Jnana-Yoga?

27. Jnana Yoga is cessation from thinking of particulars, annihilation of the feeling of separate-

ness or individuality, existing as One and Unified with All.

28. Yoga is the dissolution of thought in Eternal Awareness, Pure Consciousness without objectification, Knowing without thinking, merging finitude in infinity.

29. Yoga is the transformation of the ego-sense consisting of thinking, feeling, willing, understanding, determining and arrogating, into Infinite Consciousness.

30. Yoga is union or identification with the Essence of Absolute Existence.

31. Yoga is intense affirmation of or profound Meditation on the Absoluteness of Being.

32. Yoga is of four types : (1) Service and self-sacrifice, (2) devotion and self-surrender, (3) concentration and meditation, and (4) discrimination and wisdom.

The Path of the Vedantic Aspirant

33. Do not imitate the Jivanmuktas ; you are still a Sadhaka. Vasishtha had a wife, but he was a born Siddha. Janaka ruled the kingdom after severe Tapas and realisation of Truth. Krishna lived a princely life but He was One with the Infinite. You are not expected to behave like them. You must do Sadhana.

34. Do not think that you are very wise and that you have understood everything ; you know nothing ; my friend ; you are deceived. There is

an ocean yet, and you have not tasted even a full drop !

35. Every breath of yours flows towards untruth; you live in the mire of falsehood and repeat "Truth alone triumphs !" Can you deceive Reality ? Therefore, be true to yourself.

36 O crooked heart ! You think one thing, speak another thing, and do a third thing. Do you want God ? O, how bold you are to claim the Seat of Bliss ! Do not cheat yourself ; be straightforward.

37. These so-called active spirited people of the world who work for material gains and carnal pleasures are the most deluded creatures They have forgotten their Real Self. Sages pity these people who are engaged in the external play of life.

38. Those who think that they are doing injustice to the world through their Self-realisation, have not yet gone above the credulity of childhood For, they do not know that the Self which is Absolute includes the whole universe, and is far beyond that.

39. The world can be saved only by those who have already saved themselves. A prisoner cannot liberate other prisoners. Therefore perfect yourself, save yourself.

40 If He begins to give with His Infinite Hands, how much will you be able to receive with your two hands ? And if He begins to take away with His Infinite Hands, how much will you hide away from Him with your two hands ?

41. If the aspirant takes one step nearer to It, It will come in a hundred leaps and bounds nearer to him. Such is the nature of the Eternal Being. For every bit of action that is done for Its sake, you receive a millionfold in return! This fact is beautifully illustrated in the workings of Bhagavan Sri Krishna for the good of His devotees.

42. Sadhana is practised in order to attain the Goal, the object or the Ideal. The object is sought because it allays misery and showers peace and bliss. The Absolute or the Brahman, the Infinite Light, the One Goal of all, is Itself Eternal Peace and Immortal Bliss. That is why It is the True Ideal that is to be realised by each and every being. There is nothing else to be achieved either in this life or the other. If That is gained everything is gained; if That is lost, everything is lost. That Supreme Being is Truth, God, Infinite, and everything that you may conceive of. That is What exists and That merely IS.

43. Sadhana is a conscious effort exercised for the achievement of an unattained goal or object. Spiritual Sadhana is a conscious mental effort directed towards the realisation and experience of the Absolute Reality. Such a spiritual effort is called "Yoga" in Sanskrit.

44. How clean you keep your house when you invite the ruler of your State! How much more clean and pure should your heart be, O man, if you wish the Immortal Lord to enter into you.

45. It is not necessary that a spiritual giant should have a muscular body. The greatest Jnani may also be a tubercular patient. There is no contradiction between the two.

46 Gold has to pass through fire before becoming brilliant and lustrous. An aspirant has to pass through untold suffering before becoming the absolutely Great.

47 One has to tend the cow with care by dirtying his body with mud and the refuses of the cow, in order to taste the sweet milk. The aspirant has to undergo extreme pains in order to realise the joy of the Spirit.

48 Fear is non-existent in Being. The spiritual aspirant is bolder than a soldier, bolder than a lion, bolder than a giant! In truth, he is the source of all courage and strength.

49. The spiritual aspirant is never helpless. The entire existence is supporting him in his arduous struggle, for he is searching for something which is true to all. One may dislike a certain thing of the world, but Truth can be hated by none!

50 If all the fourteen worlds were to face him in battle, the spiritual aspirant would count them for a straw! For he is the Immortal Spirit, the ruler of the heaven and earth, and the universes at large.

51 The road to the excellent Bliss is clothed with piercing thorns. The road passes through a lonely dense forest haunted by terrific tigers. It is

protected by impregnable forts, and guarded by multihooded diabolic cobras. The road is hard to tread; the Bliss difficult to attain. The sincere spiritual aspirant is one who has become immune from all afflictions and terrors. No weapon that is cast against him shall prosper. No thought directed against him shall ever fare well.

52. The Guru's contradictory statements and insulting words are a challenge and a test for the disciple. The Guru sees whether the disciple is tempted and upset. The intelligent disciple should know how to act under such circumstances.

53. Never try to hide the bitter truth with a sweet lie. Be straightforward even if a sword is to pass through your heart! Cling to the naked Truth! If you try to save your "little" self by hiding a fact, the "highest" Self will never be reached. Even if your throat is about to be cut, remember that this sweet world of name and fame is only a shadow, and that Truth is Brahman, and nothing else!

54. Maya will sit in your brain and intellect itself. Beware of her snares! Do not try to protect your ego. For the sake of Truth, you must be prepared even to cast off this body at any time. For what purpose are you here, on this earth, if not for drowning yourself in the flood of the Infinite Existence? You must get yourself buried in God! Then only you shall live! You gain by losing. You live by dying.

55. All these fourteen worlds with all their inhabitants and riches, beauty and grandeur, joy and happiness cannot be an adequate price for the Jewel of Self-Realization.

56. The aspirant has to cast off the sheaths, tear the veils and pierce illusion in order to enter the Absolute. The Realization of the Absolute is the fine delicious fruit existing at the top of a terribly thorny tree.

57. A person who has once tasted even a little of the Bliss of spiritual meditation cannot give it up even for the sake of all heaven and earth put together!

58. O man full of craving! When you intensely desire for anything, try your best to desire for everything and not morely one thing. Do not exclude anything from your object of love. Let All be yours. For yours is this All.

59. "When the mind grapples with a great and intricate problem, it makes its advances, it secures its positions step by step with but little realization of the gains it has made, until suddenly, with an effect of abrupt illumination, it realises its victory." So is the case with Spiritual Experience in the practice of Yoga.

60. A dense cave darkened by the thick gloom of ages of sunless nights does not require anytime to be lighted up when the sun pierces its innermost parts. It is instantaneously brightened to the fullest extent immediately when the sun's rays

enter it in spite of its being dark for ages together. The terrible delusion and the vilest ignorance of man is erased out in toto by a flash of Supreme Intelligence attended with Bliss!

61. Sire! Do you, in your meditation, read others' minds? What do you mean! When we enter into the very root of life and existence, where is the question of reading different minds? In deep profound meditation you exist as the Absolute Essence Itself. Do you think this foolish mind will persist even there? You go beyond the mental state and live in the Glorious Truth!

Philosophy

62. A thing is only a force whirling in a particular direction. One being is separated from the other due to the difference in the method of whirling of the Universal Force. Man is different from a tree because the two are different processes of the movement of the Eternal Force or Energy. This energy is imperishable eternal! When two beings have a slightly similar movement of these forces or electrons or atoms, they become friends; when they are identical in movement they merge into one another and form One Being. The whole universe is only a diverse movement of the One Energy. When the whirling of this Force becomes in a common way then the whole world collapses into Eternal Existence.

63. The whole universe is a gradual, systematic and progressive process of the Self-realization of the Absolute. This is one view. The whole universe

is a dreamy and illusory misrepresentation of the Indivisible Homogeneous Absolute. This is another view. The former view leads to the more advanced latter view. The former is an intellectual judgment, the latter is the intuitional experience. The first view is beginning of knowledge, the second one is the end of wisdom.

64. "The whole universe is the Para-Brahman"; this is the heart of the Advaita Metaphysics. The world itself is not an illusion, for the world is Brahman, but the diverse conception of the world is an illusion, for diversity is not ultimate.

65. The world is the appearance of Sat or Truth. The world itself is Truth misrepresented.

66. Ignorance makes Existence appear as non-existence (death), Consciousness as unconsciousness (nescience), and Bliss as misery (pain). It makes a phantom appear as the reality, foolishness as knowledge, and pain as joy!

67. We better love a scientific explanation than a dogmatic assertion of facts. The former is like feeding a person with the necessary daily dishes and allowing him to grow stronger and wiser; the latter would be like stuffing his belly with tons of food-stuffs at once in order to give him energy. For example, "everything is Brahman" is a dogmatic assertion and is not intelligible, or, we may say, is even dangerous. A scientific explanation of it will help in divinising humanity and the world.

68. Idealism is of three kinds; Subjective, Objective and Absolute. The first one says that the whole universe is an imagination of the individual mind or subjective consciousness. The second one says that the universe is an imagination of the Cosmic Mind or God, the objective reality. The third one says that the universe is an appearance of the Absolute which includes as well as transcends the subject and the object. Naturally the first theory necessitates self effort of the individual, the second grace of God and the third mere automatism or wisdom, which is neither self-effort of the individual nor grace of God. The Karma-Yogins will like the first theory, the Bhaktas the second and the Jnanis the third. The third is the view of the extreme Advaita Vedanta.

69. The world is ruled by ideas. Thought is the beginning of practice. Thought begets action.

70. The individual entities of the universe are steps in the ladder of progress towards Brahman-realization.

71. Rigorous discipline of the mind through Abhyasa and Vairagya constitutes the method of attaining freedom and happiness. Real Freedom which man so much hankers after is not derived from the ego-sense! Man's present conception of freedom is a total misconception and utter wrong. He simply knows that he should be free, but he does not know where lies happiness. He wants to be happy but he does not know where happiness lies. He wants to live for ever, but he does not know how to do so.

He wants to know everything but he does not know how to get knowledge. This is the reflection of Existence-Knowledge-Bliss, that man wants to live, wants to know, and wants to be happy. Who does not want this? All striving of the world is to live, know and enjoy. But the source of this great gain is life, consciousness and joy. Man is essentially Satchidananda. He impotently struggles to get This without knowing It. His present state is a pitiable fall from the Glory of Existence-Knowledge-Bliss. If we want to do anything in this world, it is because we cannot live without being the Absolute. We all,—nay, even the unconscious beings—are ignorantly striving to attain the Immortal State of Satchidananda, whether we know It or not. Even a dry leaf flies only towards this Infinite. Every breath that flows, every thought that is projected, every word spoken, and even every action done, is towards the installation of ourselves in the State of Existence-Knowledge-Bliss, for we are That only in reality. This is achieved through spiritual discipline, which is action against the ordinary current of the world, against pleasure and enjoyment, against indulgence and sleep, against attraction for the multifarious, against everything that gives us pleasure here.

72. Do you think that death is an evil? Why do you say that blessed people only escaped death? On the other hand the blessed men would have reached the Eternal quickly, while the deluded mortals are still clinging to their bodies. Death is only a change of Consciousness. It is neither good nor

bad It is a stage in process of evolution towards Eternity !

73. None can tread the higher path without fulfilling the requirements of the lower The grosser manifestations have to be complied with their demands before reaching the Metaphysical Being.

74. Each higher degree of truth is more concrete and inclusive than the lower one, and therefore Bliss which is Absolute is the most inclusive of all.

75. The head and the heart of man represent the aspects of the eternal realities of Knowledge and Bliss Knowledge includes Power , wherever Knowledge is, there Power also must be

76. Male, Purusha, Atma, Brahman, Siva, signify Knowledge Female, Prakriti, Manas, Maya, Sakti, signify Power. When Knowledge and Power combine together and merge into one another there is the manifestation of Bliss ! Power is only the other half and an appearance of Knowledge and as long as these two separate themselves, there is imperfection and pain.

77. Power is a relative necessity. It is not Absolute Hence it is excluded from the conception of the Absolute which is mere Being-Consciousness-Joy !

Annihilation of the Ego

78. Negate your ego ; deny your separateness ; efface yourself , suffer pains and sacrifice pleasures.

79. Deny the wants of thy self, it asks for many a cup of poison. It is a moth that falls into fire thinking it is pleasant. It is a child that walks into the well

80 Humble thyself, annihilate thyself, if you wish to LIVE !

81. Shame upon the man of mere dry intellect ! He cannot avoid crookedness and cunningness. He is a self-deceiver and a husband of everlasting misery. He is far away from the Real. He has married sin

82 Throw away your learning, O basket of vanity ! Give away everything that is dear and behold the Light within.

83. The ego bursts into Infinity or sinks into nothingness. These are the two paths by which the ego loses itself in toto.

84. Realisation of the Supreme State can come only if one is sincere and earnest in practical Sadhana. The lesser the connection with the ego and the greater the detachment from objective consciousness, the quicker the Realisation of the Absolute.

85. The more the ego-sense is pressed down, the nearer we are to the Eternal. The annihilated ego is taken place of by the revelation of the Absolute Reality.

Internal Sadhana

86. The more you give up the world, the fuller you become and the nearer you are to Absolute Freedom.

87. The Self alone is dear. If anything else is dear, it shall quickly perish without doubt.

88. If you wish to see everything, pluck out the eyes of consciousness. If you wish to move every-

where, break the legs of consciousness. If you want to seize everything, cut off the hands of consciousness. If you wish to become everything, kill the consciousness. If you wish to become Immortal, murder the consciousness, with the axe of wisdom. When you get the whole, you do not cling to the part.

89. Cling passionately to the Infinite Being, you will be in want of nothing, you shall be filled upto the brim

90. Shut all the doors of the senses; sit in the room of the heart, meditate on the Glorious Truth. Drown yourself and dissolve yourself in the Ocean of that Truth.

91. The nearer we approach the Truth the happier we become, for the Essential Nature of Truth is Positive, Absolute Bliss

92. Love for the particular has to be set aside and love for the Infinite Whole has to be cherished. The Joy of the Completeness of Being cannot be partaken of in a semblance of it appearing to reflect in a point of space. Attachment to particulars makes us men bereft of intelligence; love for the Absolute makes us drink the Immortal Essence, after which there is no more sorrow, no more crying.

93. The child will not stop wailing and shedding tears until it sucks its mother's breast. So also, O Joy of my Soul! I cannot stop shedding tears of sorrow in this desert of burning sands, until I taste thy milk of Immortal Sweetness

94. Victory is won not by might and prowess but by truth, compassion, piety and righteousness.

95. Sattwa is light and Purity, Rajas is activity and passion, Tamas is darkness and inertia.

96 An exhibition of one's abilities brings physical comforts through objective contact, thickens the ego and strengthens the sense of individuality. These comforts act as a powerful hindrance for the higher aspirations of the soul. Therefore, one should use the wisdom he possesses for the purpose of inner meditations and spiritual attainments and never for external pursuits in the world. Fix upon that wisdom which is used for bringing pleasures to the ego! That is true wisdom which opens the door of Immortal Life!

97. Our ability, our greatness, our name and fame, our different desires and ambitions are to be spread in the world of the Eternal Absolute, not in this world of mortals, not even in the world of gods! Such temptations are to be checked and transformed into a force that reveals the Inner Essence of Life!

98. It is pity to see those people who, before entering into the depths of the Spirit, think that they are born for helping the world. They think that they can bring heaven to earth before raising the consciousness to higher states. They have no yearning for Wisdom. They have gone astray.

99 Service that is "self-less" brings men nearer to Unity and the greatest service is the truly "self-less" but "Self-ful" unification of the soul into the One Mass of Consciousness.

100. One body can be served by another body. One mind can serve another mind. But one Atman

cannot serve another Atman, for Atman is one. If the Atman realises the common Being of all with its Self, that is the greatest service an individual would do. If this soul melts into the universal Soul, that is the greatest service this person would do to the world! Self-realization is service, prayer, worship and all that is good! Nothing else!

101. One has to wear the armour of wisdom while walking through the battle-field of life. He has to protect himself with the shield of discrimination and cut the enemy of ignorance with the sword of experience.

102. The head and the heart must meet together before the Realization of the Absolute Truth. The whole man has to be transformed, not merely an aspect of him.

103. The greatest insult received before respectable gentlemen is the beginning of perfection. The greatest pain and sorrow and grief is the beginning of saintliness.

104. One must try to get more insults. Even if people think that he is a good man, he should try to make them feel that he is a rogue, and thus get rid of their love for him. The whole world should oppose him. Then only he will prosper. The whole world should desert him and kick him aside. No earthly happiness can bring true Realization. All should hate him. Then only his soul will be disciplined. There should be no help from the world of the mortals.

105. Let people pour shame upon one's face.

But one should stick to the ideal. One should stick to the Highest Vedantic Ideal even on the edge of the doom.

106. The length of time taken by an individual to possess a desired object is proportional to the intensity of the individual's feeling of identification with the Infinite Absolute. The individual which feels that three-fourth of the entire existence is its own self and that one-fourth is not its being realises an object quicker than the individual that feels that only half of the entire existence is its self. People who feel that their own individual bodies are their self and that everything else of the universe is different from them can never live a happy life. The happiest person, thus, is the one who has lost his personality in the realisation of the Fact that the entire existence is his own being and that there is nothing second to him. He is the Immortal, the Powerful, the Blissful, the Ocean of True-Wisdom!

107. Brahmabhavana is the individual effort on the part of the subjective ego in order to realise the State of Brahmanubhava or Absolute Experience, the dissolution of the self in the Eternal, the Pure, the Perfect, the Omniscient, the Free, the All-knowing, the All-pervading, the All-powerful, the Peaceful, the Blessed, the Non-dual, the Mass of the One Undivided Essence of Existence-Knowledge-Bliss, the Absolute which is this All; there is nothing diverse here!

108. Stop, O mind, thy planning! Enough.

enough of thy cravings for the body and for the intellect. Make good of every minute that is at thy disposal. Time is a rat that slowly cuts the thread of life. It may break at any moment. Believe not that you will be living to enjoy the objects of life. Death may lay his icy hands on this body and shatter it at any time. Cherish not objects of the world. Wish not for glory in life. Plan not to immortalise thy name in the world, lest thou wilt be immortalising it in vacuum. Speak not to people, lest thou wilt be speaking to the skies. Beat not space thinking it is a drum. Stop imagining. Stop scheming.

109. Finite pleasure and Infinite Satisfaction cannot be had at one and the same time. Where one is the other is not. The mortal and the Immortal are utter contradictions

110. To say "I am the Infinite" is not Abhimana. To feel "I am the Eternal" is not ego. Such an Abhimana or egoism is necessary for the Highest Realization.

111. Sire! Can you tell me how to attain Perfect Peace? Shut all the doors and windows and sleep in the innermost chamber!

112. The true philosopher's mind is like a shining crystal. It is able to grasp at once the nature of the Reality. The moment such a person sits for meditation, his mind will fly into the depths of being. He will not experience any tossing of mind or any disturbing factor, for, his mind has been

already purified by the fire of philosophical thinking.

113 One should have either a sharp intellect to grasp the metaphysical truths, or intense faith and devotion for the One Reality. If both of these qualities are lacking in a person, he cannot tread the spiritual path.

114. In Jnana-Sadhana (Vedanta or Advaita) there is no such thing as "Meditation on an Object." There is only intellectual analysis, introspection and positive understanding which has its object in the destruction of the ego and annihilation of the intellect itself. It starts with the intellect and ends with the destruction of the same, which gives way to Experience, immediate and direct, transcending the subject-object-relation. There is no such thing as Omkara or anything of the sort in Jnana-Sadhana or Metaphysical Practice. There is no manipulation of word or sound in actual Advaitism. There is only grappling with the Essence of Existence through reason or ratiocination.

115 The pronunciation of the word "OM" includes all the processes of sound-production and word-formation. Hence this word-symbol is said to be the highest form of expression of Sound and is the basis of all speech, even the Vedas! All words and all languages are, thus, produced from the eternal "OM".

116. The highest freedom has its greatest tax, the fullest experience demands the costliest price for it. The dearest and the most beautiful of the

world has to be surrounded and the sweetest abandoned for the sake of the joy of the Soul.

117. The most precious object of our love turns to be the price demanded by the Immortal Shopkeeper for our buying the bliss of Eternity and Infinity. Our very self, our very separate existent has to be parted with for obtaining the Joy of the Immortal Spirit !

118. Love is spoiled when it is directed towards an object that is defined by space. Love only the Limitless or the Infinite.

119. Let there be that terrible yearning for Self-Integration, that blazing fire of love for the Bhuma ! Then only you are saved !

Obstacles in the Path

120. Even a slight tinge of earthliness makes one unfit for the Realisation of the Absolute " No doubt the earth itself is the Absolute, but our attitude towards the earth is not of the nature of the Absolute.

121. Name, power, wealth and sex are the four doors to the fort of self-degeneration and imprisonment. These four are to be carefully abandoned.

122. Passion is the instinctive urge for externalization through self-preservation and self-multiplication. It is the diversifying power which is directly opposite to the force that moves towards the Integration of Being.

123. There is a sudden revolt of the natural physical consciousness against all endeavour to reach the Absolute Reality. The rebellion is so uncontrollable that realisation seems to be well-nigh impossible, for a weak aspirant.

124. People complain of disturbances and failures in meditation due to the impurity and grossness of their minds. A thorough study and understanding of the natural laws and truths of life is absolutely necessary before venturing to start meditation on the Real Essence of existence. Without such necessary equipments, one is liable to be lost in the dark dungeon of ignorance.

Wisdom and Realization

125. There is but One Immortal bottomless and limitless, surfaceless and shoreless Ocean of Indivisible Consciousness-Bliss-Mass, laughing with the joyous eternal waters of dazzling, brilliant, luminous Light and divine Nectarine Sweetness roaring with the Infinite thundering sound of never-ending Omkara-Nada, ever calm and peaceful and silent and blessed and dashing within Itself with mountain-like waves of unbounded Delight in the majestic grandeur of the Essence of Absolute Existence! There is nothing but That! Thus is the Meditation!

126. Absolute Experience is a state of Self-absorption and not self-expression, for the latter necessitates change and action, which is self-limitation.

127. None is excluded from Absolute-Realization. One realises today, one tomorrow. But all must realise That one day or other. There is no selection for Liberation. All are the Absolute eternally.

128. There are many wiseacres, but few are wise. He is a man of wisdom who is ever in a state of

half-sleep, having drunk deep the wine of the essence of life. Glory be to him! We are his servants

129. A man of knowledge cannot express all that he knows at one and the same time. He expresses only that part of it which is excited by the contact of an external agent.

130. Many times Jivanmuktas put on a nasty appearance and act like men gone out of their brain. They sometimes behave in a very unpleasant manner which will annoy any man on earth. They will live like fools just to get rid of the love which the world may develop towards them. They hide their real nature and move like intoxicated drunkards. These are the great men of the earth; not those who are clever in social manners and like kings and emperors. He who is gone to the Truth cannot behave in a manner which is favourable to the fashions of the ignorant world! Such really great men are many on earth, but the world knows them not due to delusion, and considers only those as great who show a few juggler's tricks before its blinded eyes. The real is ever hidden and unseen. Only the unreal appears before us, and alas! we are cheated by it!

131. You cannot judge a Sage by his words or actions. He will be an ordinary loafer outside but a Jadabharata or a Suka-Maharshi inside.

132. For the sage everything is a play! But he never feels anything at heart except that Everything is One!

133. A person of Absolute Consciousness unconsciously attracts that part of Existence where lies his

object of desire. At once, like a flash of lightning, the things needed by him flow to him like rivers into the ocean, for he is their very Self. The man of Wisdom does without acting, enjoys without wishing. He need not command anybody, for, he already is the Self of the one whom he may wish to command. He cannot instruct, order, perceive or even be conscious of anything else, for he is the essential being of everything that he many try to deal with. Even the gods cannot obstruct him from doing anything, for, he is the inner reality of even the gods. The mountains should shake and the earth should crumble into thousand fragments if he so wishes, for he is the self of even the mountains and the earth. If he shuts his eyes, the sun will become dark. If he breathes, all beings will live. If he so desires, the whole universe will become non-existent. If he so wills the rivers shall flow, the fire burn and the trees blossom with flowers. If he so desires the entire universe shall now experience the State of the Eternal and the Immortal. Such is the glory of an embodiment of Wisdom of the Truth.

134. The might of thought and the strength of feeling melt into the glory of Experience-Whole. The finite is dead and the Infinite is born the very same moment. The birth of Day and the death of Night are simultaneous.

135. The greatest men are those who are lost in Self-Consciousness. Such men are too near to God to be able to do any spectacular action. Therefore they are unknown to the world.

136 The vision of God is the awareness of the essence of one's own being. God is the essence of even the Satan. He is the source of even the worst evil. He fills Himself inside and outside and there is nothing which He is not.

137. The devotee of the Eternal is lost in the Consciousness of God, plunges into the Ocean of Bliss. He takes a bath in the sea of Nectars. He drinks deep the essence of Immortality. He attains the Source, the Root of the Universe!

138. O beloved of my heart! Immortal Joy! Where art Thou? How can I live without Thee? It is very long since I left Thee. Come, come! I am very restless without Thee!

139. "I am all"; this is the beginning of Truth-experience. Silent Be-ness is its highest flight.

140. There is no paper on which to write the Nature of Truth. There is no pen which can dare to write It. There is no person living who can express It. It merely Is everything that is, and there ends the matter. Every effort to express It's Nature is trying to kill Its Greatness. I am That Great Being! I am That Great Being! I am here, I am there; O! I am this, I am that! I am the Greatest, the Best, and again the Greatest! My Glory knows no bounds! I am the most Blessed, the Immortal the Great!

CHAPTER TWO
VIDYAS IN UPANISHADS

INTRODUCTION

The Vidyas or mystic meditations on Brahman are described in the Upanishads, mainly the Chhandogya and the Brihadaranyaka. These are discussed in detail in the third Pada of the third Adhyaya of the Brahma-Sutras. These Vidyas are helpful in meditation both on the Saguna Brahman and on the Nirguna Brahman too. There are, according to the Brahma-Sutras, three kinds of meditation: Nirguna, Saguna and Pratika—Unconditioned or Attributeless, Conditioned or Qualified and Symbolical or Idolatrous. Many of the Vidyas abound in qualitative and relative conceptions of the Highest Self. But, in spite of this limitation, these Vidyas can be utilised even for Nirguna Meditation provided the meditator conceives of the absolute aspect of the descriptions given therein and avoids all dual and gradatory differentiations. Even then, some Vidyas like the Brahma Vidya, the Maitrayi Vidya etc. are highly useful even for Ahamgraha Upasana and Nirguna Dhyana of the Vedantins. Meditation must be practised only on one Vidya suitable to the temperament of the meditator. The fruit of these meditations is Atyantika-Sukha or absolute happiness, free from the pain of birth, life and death in Samsara. Here are described some of these important Vidyas enunciated in the Vedantic Upanishads. These Vidyas cannot be meditated upon without being directly initiated by a Guru (Teacher). They are very complex and hard to understand for oneself without a guide. .

1. Sat-Vidya

This Vidya occurs in the Chandogya Upanishad, VI 2 1 & 2, where Uddalaka instructs Swetaketu on the nature of Existence

"In the beginning O son, this was mere Existence, one only without a second Regarding this, some others say—at first this was mere non-existence, one alone without a second From that non-existence proceeds existence But verily, O son, how can this be? How can existence come from non-existence? Hence, O son, this was existence only in the beginning, one alone without a second."

From non-existence existence cannot come out, for, even non-existence is an existence, a being As regards the sentence in the Taittiriyaopaniṣad which says that existence came from non-existence, it is explained that here non-existence refers to the state of Avyaktam where the manifold world does not exist and from which the existence of the world is evolved. Meditation on Sat-Vidya enables one to assert the reality of the Sat aspect of the Absolute whose essential nature is Chit and Ananda. In continuation of this Uddalaka asserts the great dictum of identity,—Tat Twam Asi—"That thou art."

2. Bhuma Vidya

This Vidya occurs in the Chhandogya Upanishad, VII. 24, where Sanatkumara instructs Narada on the nature of the Unconditioned Infinite Plenum or the Fullness of Being

"Where one sees nothing else, hears nothing else, understands nothing else,—that is called the Infinite Plenum. But where one sees something else, hears something else, understands something else,—that is called the little finite. That which is Infinite is Immortal, and that which is finite is mortal."

This is perhaps the greatest of all the Upanishadic Vidyas, for it sums up the entire result of all philosophies and Vedantic enquiries. It treats of the most exalted Absolute State of unlimited bliss and immortal life after attaining which one returns not mortal existence. In continuation of this, Sanatkumara mentions that the Infinite, the Self, the "I" are all identical and that this One Being alone is the Truth. The knower of this Vidya becomes the Self-Emperor and exists as the Infinite whole.

3. Maitreyi Vidya

This Vidya occurs in the Brihadaranyakopanishad, II 4 and IV. 5. Sage Yajnavalkya instructs his Brahmavadini wife, Maitreyi, on the nature of the Highest Self.

"O Dear, not for the love of this all, this all is dear, but for the love of the Self, this all is dear. This Atma (Self), O Maitreyi, is to be seen, heard of, reflected upon and meditated upon. O dear, through the seeing of hearing of reflecting upon and knowledge of this Self, all this becomes known. Where there is duality as it were, there one sees the other, smells the other, hears the other, speaks to the other, thinks of the other, understands the other. But where one's

Self alone exists everywhere, then through what can one see what, through what can one smell what, through what can one hear what, through what can one speak to what, through what can one think of what, through what can one understand what? Through what can one understand that by which everything else is understood? O dear, through what can one understand the understander.

The Bhuma Vidya and the Maitreyi Vidya form the culmination of the entire philosophy of the Upanishads, The Absolute Reality is affirmed and declared in boldest terms in these two Vidyas. The non-existence or the illusory nature of the world-phenomenon and the truth of the One Indivisible Essence is asserted. When cause and effect are different from one another there arises the concept of duality. When cause and effect are blended into one, everything becomes One without a second. These two Vidyas are useful for the highest Advaitic Meditation on the unconditioned Absolute.

4. Shandilya Vidya

This Vidya occurs in the Chhandogyopanishad, III, 1. This Vidya is ascribed to the sage Shandilya.

'Verily all this is Brahman; Tranquil, one must worship it as that from which this comes forth, as that into which this will be dissolved, as that in which this lives. This, the Soul of mine within the heart, is Brahman. Into Him I shall enter on departing hence.'

This Vidya further extends its form of meditation by conceiving of the Self as smaller than an atom and bigger than the universe, containing all works, desires, mind, life, odours, tastes, as being unspeaking and unconcerned, etc. Thus the Vidya is suited to Saguna Meditation, though by divesting it of such particular attributes it may be used for Nirguna Adwaita Meditation also.

5. Dahara Vidya

This Vidya occurs in the Chhandogyopanishad, VIII. 1.

"This abode the small lotus that is here within this city of Brahman, and the small space within that lotus— what is there within this space, that is to be searched out, that certainly is to be known. Verily, as extensive as the external Akasha, is this eternal Akasha. Within it are contained the heaven and the earth, both fire and wind, both sun and moon, lightning and stars, both what exists here and what does not exist; everything here is contained within it."

This is one of the greatest of the Vidyas. The all-pervading and all inclusive nature of the Self is stressed upon in this Vidya. In this meditation, the meditator feels the whole universe as his Self and excludes nothing from the One Self. This Vidya further explains the identity of the external and the internal, the objective and the subjective, the macro-cosmic and the microcosmic, the universal and the individual, Brahman and Atman.

6. Vaishwanara Vidya

This Vidya occurs in the Chhandogyopanishad, V 12 to 18. Asvapati Kaikeya describes the Vaiswanara Vidya to Uddalaka and five other seekers after knowledge of the Vaiswarana Self.

"Its head is heaven, its eye Surya, its breath Vayu, its trunk Akasha, the Apas its bladder, its feet the earth, its breast the sacrificial altar, its hand the sacrificial grass, its heart the Gathapatya fire, its mind the Anvaharyapachana fire (Dakshinagni), its mouth the Ahavaniya fire."

Thus the Vaiswamara Self is described as pervading the three worlds. The attainment of excellence effected through this Vidya is proportional to the extensiveness or the inclusiveness of the conception of the body of the Vaiswarana Self that is meditated upon. A limited conception will bring limited results and a wider conception will bring greater results, and an absolute conception will bring immediate salvation.

7. Panchagni Vidya

This Vidya occurs in the Chhandogyopanishad, V. 3 to 10, and Brihadaranyakopanishad VI. 2, and also in Kaushitaki briefly. In this Vidya of five fires five acts of the universe are conceived of as sacrifices with their fire, fuel, smoke, flame, coals, and sparks. Thus are the respective sacrifices represented:

	<i>Fire</i>	<i>Fuel</i>	<i>Smoke</i>	<i>Flame</i>	<i>Coals</i>	<i>Sparks</i>
1	Heaven.	Sun.	Light-rays.	Day.	Moon.	Stars.
2	Rain- cloud.	Wind.	Mist.	Lightning.	Thunder- bolt	Hail- stones.
3	Earth.	Year.	Space.	Night.	Quar- ters.	Intermediate Quarters.
4	Man	Speech.	Pr na.	Tongue.	Eyes.	Ear.
5	Woman

The soul on its journey from heaven to be born again in a body has to pass through these five fires in order to acquire its fresh body. Fire disintegrates as well as integrates the body, it destroys and creates the body during death and birth respectively. The soul acquires new and new bodies as it descends and ascends through these fires. Each time the soul takes a body in each of these five planes an Agnihotra is performed in order to get a body in each world. The organs of the body in their relation to the soul are here the officiating priests of the Agnihotra sacrifices. Each preceding sacrificial oblation has the succeeding one produced as the food. One who has got the knowledge of the fires ascends to Saguna Brahman through the Devayana Path.

8. Udgitha Vidya

This Vidya occurs in the Chhandogyopanisad, I, II.

"OM ! Thus one should meditate on the Udgitha, for, one sings the loud chant with OM ! The essence of all things is the earth. The essence of earth is

water. The essence of water is plants. The essence of plants is the person. The essence of the person is speech. The essence of speech is the Rik (hymn). The essence of Rik is Sama. The essence of Sama is Udgitha. This is the best essence of all essences, the highest, the supreme, the eighth, the Udgitha."

This meditation on Udgitha-OMkara is one of the best methods of Upanishadic Sadhana. OM is the supreme essence of Shabda or Sound, and Sound is the source of the entire universe. Hence OM is all the three worlds, past, present, and future and even what is beyond the threefold time. During chanting and meditation on Udgitha-OMkara the processes of sound as determined by the Sama-Veda and explained in the Chhandogyopanishad have to be adhered to. OM is the highest symbol of Brahman, the Shabda-Brahman, from which proceed the Vedas and the worlds. This meditation can be used both for Saguna and Nirguna Realizations.

9. Purusha Vidya

This Vidya occurs in the Chhandogyopanishad, III. 16. Here a Person is described as a sacrifice.

"Verily, a person is a sacrifice. His first twenty-four years are the morning oblation, the next forty-four years are the midday oblation, the third forty-eight years (i. e. until the age of 116) are the third oblation."

One who knows this Vidya lives for 116 years without sickness or disease. The Upanishad says

that Mahidasa Aitareya who knew this Vidya said, "Oh ! Why do you afflict me with sickness ? I cannot be destroyed by thee " And he lived for 116 years Even so any one who knows this.

The details of this Vidya are given in the Mantras 1 to 7 of the sixteenth section of this Prapathaka. This is a method of meditation on one's own life as a sacrifice in order to live a healthy long life.

The first part of the life is devoted to study, the second to household life and the third to spiritual practices. The universalisation of one's conception of life leads to immediate liberation.

10. Paryanka Vidya

This Vidya occurs in the Kaushitaki Upanishad, I This describes the Vidya called Paryanka or the couch of Hiranyagarbha or Brahma Chitra Garqayani instructs Uddalaka and Swetaketu on this beautiful Vidya.

"The soul, when it becomes desireless, passes beyond the moon Then it goes to the world of lightning. Then the Guru meets him. To him the disciple should say, "I am thyself. Then he is allowed to move further Then the soul passes through worlds of Agni, Vayu, Varuna, Indra, Prajapati and lastly Brahma. In the last world, the world of Hiranyagarbha, there in the centre of the Hall is seated on his couch Brahma. And to Him he should say, 'you are everything, and I am yourself', and then he is allowed in and meets Brahma."

Before Brahma is reached the soul passes through various stages of consciousness which are described in detail in the Upanishads. The throne of Brahma called Vichakshana in the Hall called Vibhu-Pramita is described as of immeasurable radiance and splendour. One who reaches this, becomes filled with infinite power and glory. In the Brahma-Sutras it is said that one who goes to this place gets even the power of creating, preserving and destroying the worlds if he gets in tune with the one who is seated on the throne. This meditation leads to Saguna-Brahman.

11. Akshara Vidya

This Vidya occurs in the Brihadaranyakopanisad III. 8. Yajnavalkya 'instructs Gargi on the Akshara-Vidya or the knowledge of the Imperishable Being.

'That, O Gargi, Brahmanas call the Imperishable. It is not coarse, not fine, not short, not long, not glowing, not adhesive, not shadowy not dark not airy, not space, not sticky, odourless, tasteless, without eye, without ear, without voice, without wind, without energy, without breath, without mouth, without measure, without inside, without outside. It eats nothing. No one eats it.'

This Vidya is the corollary of the neti-neti method of Vedantic Meditation. All phenomenal and relatedness are denied their validity and after negating every conceptual attribute, what remains is That which is, the Eternal, Akshara.

12. Samvarga Vidya

This Vidya occurs in the Chhandogya Upanishad, IV. 2, 3. Sage Raikva initiates Janashruti on this Vidya.

"Cosmically, Vayu is the ultimatium of all. Fire, Sun, Moon, Parjanya, merge into Vayu only. Individually, Prana is the ultimatium of all. In sleep, speech, eye, ear, mind merge into Prana only. Vayu and Prana are the two Samvargas or absorbants Earth, water, and fire merge in Vayu."

This is one of the most important Vidyas which elucidates the supremacy of the Prana or the Vital Air both in its cosmical and individual aspects. The atonement of the Prana and the Vayu enables one to reach the Maha-Prana or Hiranyagarbha, the Life-Principle of the universe. This process of Meditation on the Life-Principle lies through the harmonising of the Prana and concentration on the unity of the psychic beings of the individual and the universe. It is told in this Vidya that denying food to a guest at the door is denying food to the Cosmic Life-Principle for it exists in all equally. To one who knows this, all this world comes to light and he becomes the cosmic consumer of food, the Hiranyagarbha.

13. Madhu Vidya

This Vidya occurs in the Chhandogyopanishad, III 1 to 11.

"Verily, the Sun is the honey of the gods. The asocbeam for it is the Sky. The atmosphere is the

honey-comb. The light-rays are the eggs The eastern rays are the eastern honey-cells The Rig verses are the bees. Rigveda is the flower Honey is produced thus:

"The Rig-verses, brooded upon the Rigveda. From it, when it had been brooded upon, there was produced as its essence, splendour, brightness, power, vigour, and food It flowed forth. It rested in the sun. That is the red appearance of the Sun."

The sun is described here in this Vidya as motionless and remaining alone with neither rising nor setting. From the stand-point of the Sun the sky is described as a cross-beam of the honey-comb because the three worlds are like eggs, the higher expanding beyond the lower, and from the second world (atmosphere) which is between the sun and the earth, the third world would appear like a cross-beam. The sun is the honey or the Self of the second world, even as the Soul is the honey of the body. The Devas or the gods have this honey which they do not drink but are satisfied at the mere sight of it. The metaphorical meditation on the Sun as the honey implies the meditation on the world-soul which is the centre of the worlds and the planes of consciousness existing external to it. This meditation leads to Sāguna Brahman and to reach the Nirguna Brahman one has to transcend the central essence of the sun where Brahman is said to be with his Mayaic splendour. One who knows this Vidya,—to him the sun does never set. It is always day for him, the Light of the essential Soul The

Upanishad says that the whole earth its with treasures is nothing before this Vidya.

14. Prana Vidya

This Vidya occurs in the Chhandogyopanishad, I. 11, and Kaushitaki Upanishad, II, III.

"Verily, all beings here enter into Prana and depart from it."

In this Kaushitaki Upanishad Prana is called the Paryanka of Brahma with indescribable splendour. And here Prana is identified with Brahman itself. Prana is Mukhya, the most supreme. Mind is its messenger, ear its door-keeper, speech the true woman, the wife of Prana, the deity of deities. The meditator should rise to the meditation Brahman from this Mukhya-Prana, which is the starting point of superphysical life-

15. Upakosala Vidya

This Vidya occurs in the Chhandogyopanishad, IV. 10-15. Upakosala, the disciple of Satyakama Jabala is instructed on this Vidya by the three fires.

"Prana is Brahman. Happiness is Brahman. Ether is Brahman. Happiness and Ether are one."

The Garhapatya, Dakshinagni and Ahavaniya fires instruct Upako ala on their being the Purushas in the sun, moon and lightning respectively. Those who meditate upon these pass beyond the world of Agni to which the soul passing through the Devayana is led by the Amanava Purusha. Collective

Akasha which reflect the bliss of Brahman. The meditator on these three goes beyond earth, fire, food, sun, water quarters, stars, moon, breath, space sky, lightning, which are the bodies of the fires, and reaches the Centre of Joy through the Devayana Path when these are conceived of as subjective and not objective.

16. Akshi Vidya

This Vidya occurs in the Chhandogyopanishad, IV. 15 Satyakama instructs Upakosala

'That person who is seen in the eye,—He is the Self That is Immortal, Fearless That is Brahman. If any one pours ghee or water on that, it passes away."

Here meditation is an internal process and not objective. Hence sacrificial oblations with ghee, water, etc are fruitless in this case. The meditation is not on the eye but the Purusha within it which is the essential Soul functioning in the waking condition. A meditator on this goes beyond the waking state and is led to the Saguna Brahman. The knower of this Vidya acquires all that is excellent and becomes effulgent. One who reaches this Brahman returns not to mortal coil.

17. Antaraditya Vidya

This Vidya occurs in the Brihadaranyakopanishad, V 5 2

"This Sun is the same as that Real. The person who is there in that orb and the Person who is here

in the right eye,—these two abide in each other Through his rays that one abides in this one; through his vital airs this one in that. When one is about to quit the body, he sees that pure orb The rays do not come to him again "

This is the counterpart of the Akshi Vidya, the cosmic representation of the same, through the combination of which two the meditation becomes complete or integral; and there is effected the conscious revelation of the Real through the merging together of the subjective and the objective manifestations of the Purusha.

18. Aditya Vidya

This Vidya occurs in the Chhandogya Upanishad, I 6 6 7.

"Sa is the white shining of the sun. Ama is the dark, the ultra-black This is Sama That golden person who is seen within the sun has a golden moustache and golden hair and is golden even to the finger-nail tips His eyes are even as Kapisa-lotus. His Name is 'the High'. He is above all evil and sin He who knows this goes beyond all evil."

One who realises the Aditya-Purusha through this Vidya goes above sin and reaches Saguna Brahman. The golden Purusha within the Sun is the shining Self adorned with attributes and hence the Highest Brahman itself conceived of qualitatively.

19. Satyakama Vidya

This Vidya occurs in the Chhandogyopanishad, IV 4 -9. Sage Haridrumata's disciple, Satyakama

Jabala is instructed by a Bull, Fire, a Swam and a Bird

"The four quarters are the first Pada of Brahman called 'shining' The earth, the atmosphere, the sky, the ocean, are the second Pada of Brahman called 'Endless' Fire, Sun, Moon, Lightning, are the third Pada of Brahman called 'Dazzling' The breath, the eye, the ear, the mind, are the fourth Pada of Brahman called "Having-Abode "

This Vidya makes one shining, endless, dazzling and with an abode or support The meditator reaches the Saguna Brahman by passing beyond the quarters and reaching the Whole consisting of four quarters through gradual transcending of the Padas in the process of meditation on the symbols that represent the manifestations of the one Brahman.

20. Akasha Vidya

This Vidya occurs in the Chhandogyopanishad, I. 9, 1-2.

"Verily, all things here arise out of space. They disappear back into space, for space alone is greater than all these. It is the great goal. This is the most excellent Udgitha. This is endless. The most excellent belongs to him, the most excellent worlds does he win, who, knowing it thus, meditates on the most excellent Udgitha." "Verily, what is called space is the accomplisher of name and form That within which they are is Brahman. That is Immortal. That is the Self I shall attain the abode and assembly-hall of Prajapati."

Akasha is the highest of all Tattwas and is the great receptacle Vayu is the great consumer. The Akasha is Udqitha for sound is the Tanmatra of Akasha. Space or ether is the producer of the name-and-form-world and Brahman is beyond the two. This Brahman is Saguna Brahman. Ether is the highest and subtlest principle and hence nearest to Brahman.

21. Bhṛigu-Varuṇi Vidya

This Vidya occurs in the Taittiriyopanishad, third Valli.

"He realised that Bliss is Brahman. From Bliss, indeed, are all beings born, in Bliss, when born, they live, into Bliss, in the end, they enter."

Whoever transcends the five Koshas and realises that Bliss is Brahman gets established in Brahman. He becomes great in splendour, great in Knowledge great in fame,—one who knows this.

This Vidya aims at the innermost seat of Bliss, on a small part of which other creatures are living

22. Anandamaya Vidya

This Vidya occurs in the Taittiriyopanishad, second Valli, eighth Anuvāka.

"The bliss of one good youth well versed in the Vedas, firm, strong, healthy, quick, to whom the whole earth with all its wealth belongs, is one kind of bliss. Hundredfold and hundredfold greater in bliss in the order of succession are the states of Manushya-Gandharvas, Deva-Gandharvas, Pitris.

Ajanaja-Devas, Karma-Devas, Devas, Indra, Brihaspati, Prajapati Brahman."

The bliss of Brahman is not to be considered as equal to a result mathematically arrived at by multiplying human joy by many hundredfolds but it is the Bliss that is indescribable and infinite, the eternal the only existence. Every time it is asserted that the Veda-Knower enjoys all these degrees of Bliss provided he is untainted by desire and passion.

23 Ushasta-Kahola Vidya

This Vidya occurs in the Brihadaranyakopnishad, III, 4. 5. Rishi Yajnavalkya instructs Ushasta and Kahola.

"He (Brahman) is your Soul, which is in all things. breathes in with your breathing in is the Soul of yours, which is in all things. He who breathes out with your breathing out is the Soul of yours, which is in all things. He who breathes about with your breathing about is the Soul of yours, which is in all things. He who breathes up with your breathing up is the Soul of yours, which is in all things. He is your Soul which is in all things. You cannot see the Seer of seeing. You cannot hear the Hearer of hearing. You cannot think the Thinker of thinking. You cannot understand the Understander of understanding. He is your Soul, which is in all things. Everything else than Him is wretched."

"He who is beyond hunger and thirst, beyond sorrow and delusion, beyond old age and death, knowing Him who is the Soul, Brahmanas renounce

the desire for sons, desire for wealth, desire for worlds, and live the life of mendicants. Let a Brahmana, therefore, become disgusted with learning and desire to live like a child. When he has become disgusted both with the childlike state and learning, then he becomes silent. When he has become disgusted both with the silent (Mouna) state and the non-silent (Amauna) state, then he becomes a Brahmana."

In both of these meditations the Self is to be meditated upon as identical with Brahman.

24. Uddalaka-Aruni Vidya

This Vidya occurs in the Brihadaranyakopanishad, III. 7. Yajnavalkya instructs Uddalaka Aruni.

"Wind, O Gautama, is the thread that ties together this world and the other world and all things. Therefore, O Gautama, they say of a deceased person, 'his limbs become untied (because the Prana-Vayu has departed)'."

"He who dwells in all beings, and yet, who is other than all beings, who controls all beings from within,—He is your Soul, the Inner Ruler, the Immortal." "There is no other seer but He, there is no other hearer but He, there is no other thinker but He, there is no other understander but He; He is your Soul, the Inner Ruler, the Immortal! All else than Him is wretched."

In this Vidya meditation is to be practised on the absolute identity of the Self and Brahman which is

25. Swetaketu Vidya

This Vidya occurs in the Chhandogyopanishad, VI. 8. Uddalaka instructs Swetaketu on the identity of the Atman and the Brahman

"That which is the finest Essence, the whole universe has That as its Self. That is the Reality. That is the Atma. That thou art, O Swetaketu !"

This is called the Abhedā-Bodha-Vākya or the Brahma-Upadesha-Vākya which asserts the one Unity of Existence, the Unity of the subjective Self and the Infinite Brahman. This is understood through its right and direct meaning or Lakshyārtha which conveys the truth of one's being the Highest Brahman itself. The Lakshyārtas of "That" and "Thou" are "Brahman" and the "Kutastha-Chaitanya" and the word "Art" signifies the oneness of these two forms of Pure Consciousness.

26. Jyotisham Jyotir-Vidya

This Vidya occurs in the Brihadaranyakopanishad, IV. 16.

This is the Vidya of the Light of Lights.

"That before which the year revolves with its days,—That the Devas worship as the Light of Lights and Life Immortal."

Here the meditator is to contemplate on Brahman as the Light of Lights, the Brilliant, Dazzling Consciousness. Thereby the meditator, being already the Light of Consciousness, becomes the light of the Brahman-Consciousness.

27. Satya-Juana-Ananta Vidya

This Vidya occurs in the Taittiriyaopanishad, II. 1.

"Brahman is Truth, Knowledge, Infinity."

This is the Swarupa-Lakshana or the essential nature of Brahman. "Infinity is Bliss," "Brahman is Consciousness-Bliss"—these are the declarations of the Chhandogya and the Brihadaranyaka Upanishads regarding the nature of Brahman. Hence Truth-Knowledge-Infinity means Existence-Knowledge-Bliss or Satchidananda.

28. Shodashakala Vidya

This Vidya occurs in the Prashna Upanishad, VI 4, 5.

'He (Purusha) created Prana; from Prana, faith, space, wind, light, water, earth sense-faculty, mind, food; from food virility, austerity, Mantras, sacrifice, the worlds; and in the worlds, name (individuality). As these flowing rivers that tend towards the ocean disappear, their names and forms are destroyed, and it is called simply "the ocean,"—even so of this seer these sixteen parts that tend towards the Person, on reaching the Person, disappear, their names and forms destroyed, and it is called simply "the Person." That One exists without parts, Immortal!"

This is a meditation on the process of the highest Salvation of the self through merging in the highest Imperishable Purusha, whereby the meditator gets immediate Liberation.

Conclusion

Real, from darkness to Light, from mortality to Immortality. They lead the soul from the Moola-Ajnana to the Highest Brahman either through Krama-Mukti or Sadyo-Mukti. Sri Sankaracharya says in his Brahma Sutra-Bhashya that even those who go to Saguna-Brahman (through Vidya-Upasanas) will ultimately go to Nirguna-Brahman :

“It is a settled matter that those who through Perfect Knowledge have dispelled all mental darkness and are devoted to the Eternally perfect Nirvana do not return. And as those also who rely on the knowledge of the Saguna-Brahman in the end have recourse to that Nirvana, it follows that they also do not return.” (Brahma-Sutra-Bhashya : IV. 4. 22).

CHAPTER THREE
SIVANANDA-VIDYA

SIVANANDA-VIDYA

Khanda I

Nature of Brahman

Om ! Brahman or Siva or the Impersonal Absolute is the Source and Substratum for the world of phenomena. He is the Source of the Vedas. From Him this world proceeds. In Him it lives. In Him it gets dissolved. He is Eternal, Self-existent, Self-luminous and Self-contained. He is all Full. He is beyond Time, Space and Causation. He is birthless, deathless, and decayless.

Khanda II

Contradictions Reconciled

He moves and moves not. He moves in His manifested or Saguna Aspect. He moves not in His Transcendental Aspect. He is smaller than the smallest and greater than the greatest. He is smaller than the smallest because He is the Soul of even the ant, the mustard and the atom, and He is extremely subtle. He is greater than the greatest because He is the Soul of this entire universe and extends beyond this universe also, and He is Infinite. He is nearer than the nearest and farther than the farthest. He is nearer to the thirsty aspirants, but He is farther to those who are worldly-minded. He is nearer than the nearest because He is the Inner Soul of everything. He is farther than the farthest because He is Infinite. He is beyond the reach of mind and the

by people of gross mind and outgoing senses. But He can be attained by that aspirant who is endowed with subtle, sharp, one-pointed intellect (Manasaiva-anudrashtavyam), and who is equipped with the four means, and the grace and the instructions of a Brahma-Srottri, Brahma-Nishtha Guru, on Tat-Twam-Asi-Mahavakya.

Khanda III

Vision of a Sage and a Worldly Man

Brahman is the only Reality. He is the only Living Truth. The liberated Sage or Jivanmukta beholds Brahman only everywhere. There is no world for him in the three periods of time. But the ignorant man sees only the five elements and the forms. The world of names and forms only is real for him. He denies Brahman altogether.

Khanda IV

Superimposition (Adhyasa)

The man who moves in a desert in the noon sees mirage at some distance and mistakes it for water. He runs there to drink water but is disappointed. The rays of the sun fall on the bed of sand and generate the mirage. The mirage appears as a sheet of water, and deludes man. Even so the worldly man beholds the five elements and their combinations, i.e., names and forms, on account of ignorance or Avidya. Avidya hides the real and makes the unreal appear as real.

In the twilight a man mistakes a rope for a snake, gets frightened and cries. When a friend brings a

light his fear vanishes. He sees a rope only. Even so a worldly man mistakes the impure, perishable body for the Pure, Imperishable Atma and suffers in diverse ways on account of this erroneous notion or superimposition (Adhyasa) caused by Avidya. When the Avidya is destroyed through Brahma-Jnana or Knowledge of the eternal through initiation into the Significance of "Tat-Twam-Asi" Mahavakya by the Preceptor or Brahma-Vidya Guru, he becomes identical with the Supreme Soul. The world of names and forms vanishes in toto. He sees Brahman only. All his fears terminate.

Khanda V

Happiness Is in Atma Only

The feeling of pleasure is an internal feeling. There is no pleasure in physical objects, though they excite pleasure in man. Sensual pleasure is only a reflection of the Bliss of the Atma. When a desire is gratified, the mind moves towards the Atma and rests in Atma for a very short time, and the man experiences pleasure. Atma or Brahman only is the embodiment of Bliss (Ananda-Swaroopa). Atma is full of Bliss (Anandamaya). Atma is a mass of Bliss (Ananda-Ghana)

Khanda VI

One Brahman is Both Material and Efficient Cause

Brahman is both the material and the efficient cause of this universe (Abhinna Nimitta Upadana Karana). He is the fictitious material cause (Vivarta

Upadana Karana). He somehow appears as this universe through Maya, without Himself being affected in the least, by names and forms. This is a Mystery. This is Indescribable.

Khanda VII

Brahman is Unattached

Just as the crystal is not affected by the coloured objects, though it reflects them, just as the sun is not affected by the defects of the eye and other objects, just as ether is not affected by reason of its subtlety, so seated everywhere in the body, this Atma is not affected.

Khanda VIII

Qualifications of an Aspirant

He who is equipped with the four means, who has purified his heart through selfless service (Nishkama-Karma-Yoga), service of Guru, Japa, Kirtana and Upasana, who is calm, dispassionate, reflective, discriminative, fearless, straightforward, humble, large-hearted, compassionate, generous, truthful, pure, and who is free from pride, egoism, arrogance, will realise this Mysterious, Indescribable, Un-thinkable, Brahman or the Imperishable.

Khanda IX

Kaivalyam

Kaivalya-Mukti or Final Emancipation can be attained through Knowledge of Brahman. Krama-Mukti is attained through Bhakti.

Mukti is not a thing to be achieved or attained. It is already there. You will have to know that you are free, by removing the veil of Ignorance.

Khanda X

Method of Meditation

I am all-Blissful Siva-OM! I am Immortal Brahman OM! I am Existence-Knowledge-Bliss-Absolute (Satchidananda-Swaroopoham) - OM! I am Infinite (Ananta) - OM! I am Eternal (Nitya) - OM! I am ever Pure (Shuddha)-OM! I am Perfect (Siddha)-OM! I am ever Free (Mukta) - OM!

I am Unattached (Asanga)-OM! I am Witness (Sakshi)-OM! I am Non-doer (Akarta)-OM! I am Non-enjoyer (Abhokta)-OM! I am not this Prana - OM! Satchidananda-Swaroopoham-OM!

This is the Quintessence of Kevala Adwaita Vedanta or Absolute Monism.

Thus ends the glorious Sivananda-Vidya! OM!

SIVANANDA-VIDYA

(Commentary)

Introduction

The Science of Knowledge of the Reality is the King of all sciences-'Rajavidya' as the Gita terms it. It is the Kingly Secret - 'Rajaquhya'-the best and the end of all sciences. It is the only real science in the strictest sense of the term; all others are

mere semblance of science. It is the rational way of entering into the Ultimate Truth, the Original Cause of things. This is the one aim of the ontological (Brahma-Tattwa) researches made since many a generation of Seers and Sages.

Vedanta or Brahmavidya is the crest-jewel of all schools of philosophical thought which preaches the Unity of Existence, or Oneness of Consciousness. It proclaims that all these innumerable beings are in Essence one and the same, that "there is no such thing as diversity" (Brith, Up IV 4 19), that "all this is Brahman" (Cch Up III. 14 1). It thrills and widens the heart, brightens the intellect, and makes one experience the Absolute Being, the Only Reality. One does not feel that he is different from other, that he is an individual at all by himself and feels that there is nothing except "his own Being". One does not, after the Realisation of the Eternal Truth, experience this manifold universe of names and forms, of pairs of opposites. He does not even appear to be moved by external changes of talks and actions. One does not, having adhered to the practical principles of Wisdom (Jnana), feel that anything at all is serious in this world, that anything whatsoever is of any importance, that anything at all can cause any substantial effect in the appearance of this phantom of phenomena. Having been established in the glorious Seat of Knowledge of the Self (Atma or Brahman), one has not got to experience the misery of 'Samsara', one becomes completely divinised in nature!

Goodness of heart and intelligence of brain which the whole world considers as a marvellous possession is superseded by the Divinity of Absolute Consciousness through direct intuitional cognition of the Universal Soul !

Anger, hatred, and the like, fade away into an airy nothing, desire, attachment and delusion vanish like goblins experienced in dreams; likes and dislikes become fictitious expressions, on the Ambrosia of Wisdom being tasted at least once ! There remains nothing more to be known. Actions, emotions and willings become impotent of producing any binding effect, the great illusory dramatic jugglery of life in the world becomes a fairy tale in the city of the clouds on the Spiritual Spark of Wisdom having been shot out into practical experience. Every trouble, every disappointment, every depression or the other side of it appearing to arise in the mind, becomes known to be simply an appearance of the sport of Maya in the theatre of the universe, every act and movement an exhibition of individual ignorance ! One does not become a victim to the luring call of the senses, one is able to discriminate that all objects of sense-enjoyment are nothing but the one or the other aspect of appearance in the Absolute Consciousness.

Brahma-Jnana leads to the Glory of Moksha. The Mundaka Upanishad extols the Bliss of Salvation in the following words "Who know that Supreme State of Brahman, founded on which the whole world shines radiantly, who, being without desire, worship

that Purusha, who are wise, they pass beyond the seed of rebirth here. Of him whose desire is satisfied, who is a perfected soul, all desires even here on earth vanish away. Attaining Him, the Seers who are satisfied with Knowledge who are perfected souls, free from passion, tranquil—attaining Him who is the universally omnipresent, those wise, devout souls enter into the All Itself. They who have ascertained the meaning of the Vedanta-Knowledge, Ascetics with purified natures through the application of renunciation (Sannyasa-Yoga), they in the State of Brahman at the end of time are all liberated beyond death. Gone are the fifteen parts (of the microcosm) according to their station even all the sense-organs in their corresponding divinities! One's deeds and the self that consists of understanding, all become unified in the Supreme Imperishable. As the flowing rivers in the ocean disappear, quitting name and form, so the Knower, being liberated from name and form, goes unto the Supreme Purusha, higher than the high. He who knows that Supreme Brahman becomes Brahman Itself. In his family no one ignorant of Brahman arises. He crosses over sorrow. He crosses over sin. Liberated from the knots of the heart, he becomes Immortal!" (Mundaka Upanishad-III-2)

Thus is the Glory of the Wisdom of the Reality. Here do we find expressed in its complete form the Knowledge of the Infinite 'Bhooma' or 'Brahman' in the glorious sentences of the 'Sivananda-Vidya', the Science of the Blessed, the Infinite Brahman!

Khanda I

Nature of Brahman

Brahman is Siva or Blessed, Auspicious. The Mandukya Upanishad calls Brahman as "Santam, Sivam, Adwaitam" (Mand. Up VII) Brahman is 'Santa' or peaceful, 'Siva' or Blessed (auspicious), 'Adwaita' or Non-Dual. The word 'Siva' is indicative of the Tranquillity of which Brahman is the embodiment in Fullness. "Brimh" is to expand into Infinity, and the word "Brahman" is indicative of Completeness, Perfection, Infinity, Eternity, and Absoluteness of Being which is of the Nature of Intelligence and Bliss, wherein all Power is hidden!

Brahman is the Source and Substratum, the Basis for all the play of phenomenal relativity. Just as the Sun is the Controller and the Basis for all the business of life in the world and also the Support of the mirages appearing in deserts, just as the Ocean is the Support of the many waves rolling on it, just as the glowing lamp is the Support of the light scattered around it, just as the burning flame of fire is the Support of the sparks flung around it, just as the moon is the Support of the beams surging from it, just as the great Ether is the Support of the ether in jar, etc., just as the dreamer is the Support of all the objects of his dream in the mind, so is Brahman the Prop or Support of the sport of Illusion as the diverse appearance of the universe. "Who controls the earth from within—He is thy Soul, the Inner Controller, the Immortal." (Brh Up. III - 7. 3).

Brahman is the Impersonal Absolute, "Amoortam" (Brih Up II-3 1), only One without a second, "Eka-meva Adwiteeyam" (Chh Up. VI-2 1), the ONLY EXISTENCE, "Ekam Sat" (Rig Veda I-164. 46).

Brahman is the Source of the Vedas. "Asya Mahato Bhootasya Nishwasitametad Yadrigvedo Yajurvedah Samavedotharvaangirasah" (Brih Up. II-4. 10) 'From this Great Being has been breathed forth that which is Rigveda, Yajurveda, Samaveda, and the Atharvaangirasa"—thus says the Brihadaranyaka Upanishad Veda is the Shabda-Brahma or the first evolute Veda is Infinite—"Anantaa Vai Vedah"—there is no end for Vedas because they are the expositions of the Nature and Glory of Brahman which is Infinite, Endless "Vid" is "to know", "Veda" is 'Knowledge' of the Absolute Brahman, through the "Sravana" or 'hearing' of whose Eternal truths from a Brahma-Nishtha Guru, and meditation on those truths, one is rendered fit to realise that Absolute Braman The first evolute was the great Sound or "Nada" of "Omkaara" from which all other principles evolved subsequently. From "OM" the Vedas came forth through the medium of Brahman. "OM", thus, is the quintessence of the Vedas and represents Brahman in the best conceivable way. "OM" includes everything here,—"OM"—this syllable is this whole worldthe past, the present and the future—everything is the word OM !..... .for truly, everything here is Brahman." (Mandukya Up I, II). "OM" is the Support for Meditation on Brahman. The loud chant of "OM" swallows up the

whole universe in one's consciousness and asserts the Non-dual Brahman alone the Absolute Being.

From Him this world proceeds. "Janmaadyasya Yatah" (Brahmasutras - 1.1.2). This Sutra of the Uttara-Mimamsa says that "the origin, etc, of this is from Whom", i e, the origin, preservation, and destruction of this universe is due to Brahman only. Brahman projects the universe just as the Sun projects the mirage sustains the world just as the mirage is sustained [at noon and dissolves the universe in the end just as the mirage is absorbed at the time of sun-set All the creatures, all the worlds are created or rather projected by Brahman from the Body of Brahman, and the same Brahman is sustained by Brahman and the very Brahman is dissolved or destroyed by Brahman into Brahman. All this is merely a play or Divine Jugglery All the creatures breathe and live in Brahman, they move and have their being in Brahman for Brahman alone is all this that appears, and there is nothing whatsoever, other than that one Essence existing everywhere at all times "He created this whole world, whatever there is here Having created it, he entered into it. Having entered it, he became both the real and the unreal, both the defined and the undefined, both the based and the non-based, both the conscious and the unconscious. He became whatever there is here." (Taitt Up II-6) "That, whence beings here are born, that by which when born, they live, that into which on deceasing they enter That is Brahman', (Taitt. Up. III 1.1)

Brahman is Eternal, Nitya, Ever-lasting Brahman alone is the entire Existence and hence Brahman cannot be destroyed. The Actor, action and the thing acted are all Brahman in one. Brahman cannot change, for the very consciousness of the process of change is Brahman. Brahman is single, Non-Dual and so is Self-Existent. There is nothing for Brahman to depend upon. Brahman is Absolute, All-in-All ! "Tat Satyam"-That is Existence (Cch. Up. VI-16.3). "Existence alone was in the beginning" (Chh. Up. VI-2-1). Brahman is Self-luminous, or Chit. Chit is Intelligence or Consciousness. The very Nature of Brahman is Absolute Consciousness, Pure Awareness Supreme, the Light of Knowledge. It shines by Itself, without any external agency, for it is the Sole Existence, and the Source of all Light, all Consciousness ! It is Self-contained, Full Perfect and Blissful. It is the embodiment of Perfection and Joy without decay. Brahman is Full, the 'Bhooma' (Chh. Up. VII-23), the unconditioned. "That is Full, this is full. From the Full, the full does proceed. Withdrawing the full from the Full, even Full then Itself remains" (Brih. Up. V-1. 1)

Time, Space and Causation are only appearances of Brahman in the Being of Brahman, and hence have no separate existence by themselves. Brahman is both Transcendent and Immanent. Brahman includes everything, and yet is beyond everything. Brahman is Indescribable Greatness and Glory ! It is birthless, deathless and decayless, for all changes are fused into Its Supreme Being and there is nothing which It

is not. Changes like birth and death are only relative terms and have no meaning in the Absolute point of view. Time, Space and Causation also are only relative terms expressing unreal things to the ignorant people, and when the Light of Wisdom dawns, there is no world there is no duality and change, there is the Non-Dual Brahman alone in Its own Glory ! "All this world is the dazzling of Consciousness" (Yoga vasishtha VI b 213. 18) Hence Brahman cannot be attributed with any quality, change or action. "Verily, that great, unborn, Soul, undecaying, undying, immortal, fearless, is Brahman" (Brih Up. IV-4 25).

Khanda II

Contradictions Reconciled

"Tadejati, Tannaijati" (Isa Up V). "It moves and moves not " Brahman is all Full, Absolute and Spaceless and hence does not move. Movement is possible only when there is space for purpose of change and action. But the Spaceless and the Timeless Completeness of Brahman cannot move, for motion is only Brahman appearing. But in the manifested aspect, where there is individuation, there is the possibility of motion and action, appearance of power and separateness. In this aspect Brahman appears as the Lord of the universe and apparently separates Himself from the State of Absoluteness of Being and moves. But in the State of Truth, He is Santam, Sivam, Adwaitam, and moves not.

"Anoraneeyan Mahato Maheeyan" (Katha Up II. 20). "He is smaller than the smallest and greater

than the greatest". Even the smallest thing occupies a portion of space and every speck of space is aglow with the presence of the Imperishable Brahman, for there is no space in all the three periods of time where Brahman is not. Even the smallest thing cannot but exist, and Existence is Brahman. Brahman is extremely subtle, for It pervades and is immanent in everything for everything is Brahman. The Sruti says - "He is Brahma, He is Indra, He is Prajapati, He is all gods, (He is) all these five elements all this is guided by Consciousness, is based on Consciousness. The world is guided by Consciousness. Consciousness is its basis Consciousness is Brahman."

Brahman is Infinite, for It pervades all and is the being of all. It is greater than the greatest because the greatest is only a part-manifestation of it. A thing is greatest only in the relative phenomenal sense and it is not greatest from the point of view of Brahman which transcends everything. The Rigveda says, "Having covered up all the world, It stretches ten cubits above". This is only to show that Brahman pervades and covers up all that is here and is beyond everything. Brahman is the Great Expansion and is the Entirety of Being. Hence there cannot be anything greater than Brahman which is the greatest, the All.

Brahman is nearer than the nearest and farther than the farthest of things. "Taddoore Tadvantike" (Isa Up. V). The thirsty aspirant feels the presence of Brahman alone in his own being and hence to

him Brahman is not only the nearest but is his very existence itself. "Ayamatma Brahma" (Ait. Up. III-3) "This Self is Brahman". Brahman is the Self of everything. Hence it is the nearest

Brahman is farther to those who are worldly-minded. Worldly persons perceive only physical bodies and cannot cognise the presence of the All-pervading Essence. They doubt the existence of the super-physical being and search for that Great Being in the external world. This leads to atheism in them, and so it is equal to Its being far, far from their reach. They get births after births and roll in the meshes of Samsara due to gross ignorance of the Nature of the Absolute Brahman. They remain in that state of misery until the dawn of Wisdom of the Self. The farness of Brahman is indicated by Its Infiniteness. Brahman is Illimitable, Indivisible, and hence, to express in relative word, is farther than the farthest. "Brahman is Truth, Intelligence, Infinity" (Taitt. Up. II-1).

Brahman cannot be comprehended through the mind and the senses. The mind and the senses have a tendency to objectification and losing consciousness of the subjective existence. Existence is an absolute identity of the subjective and the objective states of Consciousness in one, an indivisible oneness of the cogniser and the cognised, together with cognition. The One Existence, in a mysterious way, divides Itself apparently as the cogniser, cognition and the cognised, but so long as there is this apparent difference of perception, etc, there is no hope of

Liberation from bondage. Unconscious identity (as in deep sleep) is of no use for the purpose of Salvation. There should be a conscious Unity or Absoluteness of Existence, and this consciousness is that of Moksha or Liberation, though, in the case of certain special beings, there may be the sense of "being" or "Self-consciousness" This is the case with the great beings, Brahma, Vishnu and Siva, with perfect Avatars like Krishna and sages like Vasishtha, who do not lose consciousness of their identity with Brahman in any condition. They are, therefore, not bound beings like men and other creatures who do not possess consciousness of such an identity. The minds and the senses of the bound ones run outward being extrovert in nature, and hence are incapable of experiencing Brahman, the Subjective Infinity. Brahman cannot be perceived by the outgoing gross mind. When there is cessation from objectification, there is Realisation of Brahman-Consciousness and Bliss! Brahman cannot be "perceived" but can only be "experienced" It is not an object of cognition. That is why the mind and the senses which are the instruments of perception do not hold good in the Realisation of Brahman. "Not by speech, not by mind, not by sight can He be apprehended" (Katha Up. VI. 12).

But a pure heart with a subtle intellect can understand Brahman. "By the mind, indeed, is this to be attained." (Katha Up IV 11). The faculty of reasoning through the subtle intellect has got very close affinities with the Essential Inner Nature "Vijnanam

Brahmeti Vyajanat" (Taitt. Up. III. 5). "The intellect was known to be Brahman." The intellect is a form of the power of mentation itself, only with a different name, having a different function to perform, but it must not be forgotten that the intellect is the subtle aspect of the otherwise gross power of cogitation. It is subtler than the gross mind, subtler than emotions and movements in the physical plane of life. That is why 'Jnana' paves the way for a very quick process of realising the Truth, better than the other aspects of the mind namely, action and emotion. But this is not a common rule, and on the other hand, Jnana is a special gift to a being acquired through strenuous efforts since births innumerable. But subtler and truer as it is than all phenomenal experiences, 'Jnana' is the direct Intuition of the Absolute, where reasoning has no worth whatever, which is the opening out of the Soul to its real Nature from its Jivahood. 'Jnana' thus, is the bold and independent method of realising the Absolute through ratiocination and discrimination! Yoga that wants nothing whatsoever, that wants not even to move in the slightest manner, having realised the futility of all that seems to exist, is attained through the practice of the four means; Discrimination, Renunciation, Tranquillity, Self-restraint, Cessation from activity, Fortitude, Faith, Concentration and intense longing for Liberation from bondage. The Jnani does not act, does not pray, but affirms his own Absolute Being, Intelligence and Bliss, having found no meaning in anything that happens here. This

Strength to affirm the Reality comes only to one who is purified in heart and will, and not to one who is passionate and greedy, egoistic and proud! Without proper preparation for this kind of practice, one should feel he is walking along the edge of a sharp sword or a razor, if he dares to affirm the Reality! Only chivalrous aspirants with a purified heart, with universal vision of equanimity towards all beings, with perfect dispassion for things of this and the other world, with a strong will, can dare to step into the Path of Wisdom-Meditation (Jnana Yoga) Others have to weep afterwards if they ignorantly try to practise Jnana-Yoga without first getting established in Viveka, Vairagya, Shadsampat and Mumukshutwa.

The grace and instructions of a Brahma-Srotriya and Brahma-Nishtha Guru is important for starting the Practice of Wisdom Meditations. The Guru should initiate the aspirant into the highest mystery of Existence, namely, the identity of the subjective consciousness with the Objective or the Absolute, through instruction of the great sentence of Identity enunciated in the Chhandogya Upanishad, "Tat Twam Asi," "That thou art," declaring that Brahman and Atman are One in Essence. "For the sake of this Knowledge let him go, fuel in hand, to a Spiritual Teacher who is learned in the scriptures and established on Brahman" (Mund Up I 2-12) "Acharyavan Purusho Veda" (Chha. Up VI 14 2) "One with a Preceptor knows" the Truth of Brahman. "Such a knowing Teacher, to one who has approached properly, whose thought is tranquillised, who has

reached peace, teaches in its very truth that Knowledge of Brahman whereby one knows the Imperishable, the Purusha, the Reality. ("Mund. Up. I 2-13) "Know that (Knowledge) by long prostration, by question and service; the wise who have realised the Truth will instruct thee in that Knowledge" (Bhag. Gita IV-34). Thus do the Srutis and the Smritis declare the importance of getting initiated by an able Guru or Spiritual Preceptor into the Truth of Brahma Jnana. Without it, the aspirant is likely to be misled in the advanced stages of Sadhana, and he is therefore prone to downfall. This fact is well illustrated in the fourteenth Khanda of the Sixth chapter of the Chhandogya Upanishad. The instructions of an experienced Person guide the aspirant along the precipitous path to Final Liberation.

Khanda III

The Vision of a Sage and Worldly Man.

Brahman alone is the Reality. "Sarvam Brahma," "All this (that appears) is Brahman" (Chh. Up. III. 14. 1). Also, "Brahman, the Immortal is before, Brahman behind, to right and to left, stretched forth below and above, Brahman, indeed, is this whole world, this widest extent" (Mund Up II. 2 11). The Liberated Sage sees Brahman only everywhere, for "everything is Brahman" (Mand Up II). He does not perceive the manifold world in all the three periods of time. Even Time and space vanish from his experience. He experiences only the Infinite Bliss of Brahman. Partiteness or divisibility of the One

Existence is realised to be unreal by the wise knower, "Ekam Sad Vipraa Bahudhaa Vadanti" (Rigveda), "The One Truth, the wise diversely speak of" "All is Brahman alone, the Single," says Dattatreya in his Avadhoota-Gita, "I do not perceive anything else! I am the Impersonal Formless Absolute. I am all-pervading in my very essential Nature!" All this is mere "Satchidananda" or Existence-Knowledge-Bliss-Absolute That is the Only Reality. All else is false, is a mere phantasmagoria arisen in the mind! This is the truth The Liberated Sage, the Jivanmukta experiences this Infinite Joy and is no more bound by Karma or Maya

But the worldly man, the Jiva attached to intense objectification, stuck up to gross sensuality and activity, perceives only the physical world and the physical body bereft of Spiritual Consciousness. Thereby he gets himself bound to world-cycles and suffers from the bondage of Samsara He does not know how to get permanent Bliss The names and forms which are only false appearances are taken to be absolutely real, and thus the man of Pravritti or external objective vision rolls in the miserable mire of delusion and attachment He is caught by the force of attraction repulsion and he becomes a slave to the passions of the world! These worldly forces bind man to deluded indulgences in sensual objects which give momentary delusive pleasure to his nervous attachments, and act as a great bar to Absolute Independence He is compelled by forces of objectivity to deny the existence of Brahman altogether and thus fall deeper

and deeper into the abyss of Ignorance and suffering. Knowledge of Brahman, therefore, is the only potent medicine for the disease of ignorance.

Khanda IV

Superimposition (Adhyasa)

Adhyasa or superimposition is mistaking one thing for another through delusion. The mirage in the desert is a common phenomenon experienced by many a traveller in deserts. The mirage presents not only the false presence of water but also buildings, meadows and mansions with cattle grazing in it. This kind of appearance has deceived not a few, who through ignorance of the unreality of the mirage-water, run after it, taking it for a reality and get disappointed in their pursuit. They then realise that what appeared to be a big reservoir of water and an oasis is only a dazzling of sun's rays on the bed of hot sand, and not real water or place of recreation. In a similar manner, the ignorant and the childish do not realise that this multifarious world with countless creatures, mobile and immobile, living therein (consciously and unconsciously), innumerable objects of attraction and manifold sceneries, is only an appearance, a dazzling as it were, of the Light of Absolute Consciousness reflected through Maya or the Great Divine Illusion! Man searches after pleasure, runs after the variegated objects that he perceives in this world, runs after son, gold, women, land, name, fame, learning and beauty! He fattens his ego through anger generated by extreme longing

for objects of the senses, infatuated love or deluded attachment for objects of indulgence ; This is because man takes this world and its contents to be real just as the traveller in the deserts takes the mirage to be real. Wise men with deep Spiritual Experience realise the utter falsity of this great universe of diverse appearances, know it as a mere appearance of the Supreme Brahman in Its Infinite Glory and do not run after the objects of the world, just as the experienced traveller who had enough experience of the mirage in the desert, fully knows later on that what appears is only the dazzling of the Sun's rays on the bed of sand, and does not once more run after the mirage thinking it is a real meadow with a tank full of good water. The names and forms which this world is made up of are only as real as the mirage in the desert ; there is only Asti, Bhati, Priya or Satchidananda in reality ! Ignorance of the true nature of this existence leads to great misery, but a knowledge of the fact that all this world and its contents form only the Being of Brahman, the Sat Chid-Ananda, liberates one from the bondage of birth and death, grief and delusion !

This phenomenon is also analogized by the misery and suffering caused by mistaking a rope for a snake in twilight. The man treads upon a rope lying on the way at twilight and immediately jumps in fear thinking it is a poisonous snake. His heart throbs rapidly and he cries out in fear. But when a friend of his brings a light it is found to be not a snake but only a rope. Then all his fears vanish,

he becomes once again happy. In the same manner, this entire existence, which is only Brahman in reality, is wrongly perceived to be diverse and divided. The objects of this world are not really true by themselves, their truth lies in the fact that they are only Brahman in essence. Man suffers in this world because he mistakes the unreal manifold phenomena projected out by Illusion to be real existence. The light shown by the Guru or the Spiritual Teacher helps the aspirant to know that what he perceives is not really a diverse world, but the Indivisible Brahman in Its Infinite Glory appearing! The Guru initiates the spiritual aspirant into the mystery of the Absolute Reality, namely, the "Abheda Bodha-Vakya" of "Tat-Tvam-Āsi," "That thou art," and thus the aspirant is enabled to meditate on the Great Truth! Then all his fears terminate, he is immersed once for all in Eternal Joy! He practises Manana and Nididhyasana and experiences the Blissful Nature of Brahman which is the One Undivided Essence of Consciousness! The world of names and forms does not exist.

Khanda V

Happiness is in Atma only

The feeling of pleasure experienced by the senses and the ego does not lie in the objects of perception. It is a reflection of the Bliss of the Atma inside. The Jiva projects the power of objectification called the mind and perceives the diverse world outside. It searches for its prey in the external world and

Fullness. There is Perfection, There is Joy. There is Bliss ! Brahman or Atma is the Fullness of Intelligence-Bliss, the very being and embodiment of it !

Khanda VI

Brahman is both Material and Efficient Cause

Brahman is the only Reality. There is no substance out of which Brahman can create the world, because there is nothing which is not Brahman. If Brahman should create a world, he cannot but project Himself out as a differentiated entity. So Brahman becomes the material cause of the world. But the agent who shapes and works out the world is Brahman Himself. So Brahma is the Efficient Cause of the world. But Brahman alone is appearing as the world and there is no separate existence called world. So Brahman becomes the fictitious cause of the world. The problem of creation is a very complicated one and the Upanishads speak of it variously. At a place the Upanishad says that the world comes out of Brahman as thread comes out from the mouth of a spider, as trees emerge out from the earth as hair grows on the human body ! (Mund. Up I. 1. 7). This would perhaps suggest that the world is a real creation of Brahman, that there is a real change in the Body of Brahman, and that at least in form the world is distinct from Brahman. But at another place the Upanishad says that there is nothing diverse here (Brh. Up. IV. 4. 19), that all this is Brahman (Mand. Up. II) Here it is clear that there is no real creation, but it is only

an appearance, a Vivarta. The creation of the world by Brahman is compared to the creation, of a mirage by the sun, which is not a real creation but only a false appearance. The Yoga-vasishtha says that the world is not a creation like a thread from the spider's mouth or a tree from the earth, by only like a dream created by the mind, and the mirage created by the sun. The world is only a dazzling of Consciousness and not an actual projection out of Brahman. Projection necessitates change, but Brahman is changeless. Brahman is actionless, and Hence He cannot be the Efficient Cause also. Brahman is Indivisible and hence He cannot be the Material Cause. Brahman is only the apparent Cause or the Vivarta Karana just as the sun is the cause of the mirage in the desert. Divine Sages like Dattatreya and undaunted knowers like Goudapada contend that there is no world at all, that there is no such thing as creation, that all is Brahman only appearing in Its own Glory! This seems to be the most perfect view of all, since it solves all problems of life and puts an end to all logic and argumentation. There is no more doubt. It is the highest Truth and the most difficult to understand for the worldly man. Such a noble declaration of the Reality can be grasped only by advanced and well-purified aspirants and not by a novice in the spiritual path.

Brahman is not affected by the appearance of the world, just as the sun is not affected by the appearance of the mirage or the defect of the eye.

The question of efficient and material causes is only in the preliminary stages of spiritual Sadhana and in the advanced stages the curiosity to know the problem of creation vanishes, for one realises that Brahman alone is all, that there is nothing actually created. Everything is only an appearance, and not a matter for the purpose of cause and effect. The relative plane presents a great and unsolvable problem of creation, preservation and destruction of the world, of Karma, Effort, Grace, Destiny, and the like, but the wise knower does not find any meaning in such a theory at all. To him there is no such thing as creation, there is only the Glory of Brahman, the Great, the Infinite the Eternal, the Bliss of Consciousness ! Such a Knowledge is not easy to obtain, it comes through the passage of time — "Kalenatmani Vindati" (Gita, IV 38). Everybody should strive his utmost to obtain that Great Knowledge, it is the only thing dear to all. the Goal of all faiths and all religions !

Khanda VII

Brahman is Unattached

This Nature of Brahman is already explained in the previous Khanda. Brahman is not attached to creating, preserving and destroying the world just as a man is attached to sustaining and beautifying his body. It is argued to certain philosophers that creation is due to the remnant of Jivas left even after dissolution of the world, whose Karmas have not yet fructified into experience, and that the

collective force of their Karmas tends to creating a world for another time, for purpose of their objective experiences. This is true only with respect to the grosser Jivas. Brahman is not dependent on Karma, He is unattached! Karma is only a creation of the mind and carries no meaning by itself. A person who meditates on the Indivisible Brahman perceives no such thing as the law of Karma. The Law of cause and effect, Karma and bondage is only a network of delusion in the realm of Maya. If the sun is attached to and suffers from the existence of the mirage in the desert, then, Brahman also would be affected by and attached to the existence of the world! The world is Brahman only shining. Hence there is no question of Brahman's being attached to anything. There is nothing existent, other than Brahman, hence there is no meaning in Brahman's being attached. Brahman is not an egoistic entity and therefore there is not even the possibility of its being attached to an ego. Man, if not attached to the objects of the external world, may be attached to his own body; and even if he has renounced the attachment for his physical body, he may very likely be attached to his ego, the Ahamkara Tattwa which keeps up his individuality in tact. The working of the ego cannot be cognised or understood easily, for it is the very being of the individual personality. But Brahman is Existence itself and not an ego. It therefore, cannot be attached. Brahman is the Absolute.

It is also possible to content that creation is due to the remnant of the Karmas in the remaining Jivas

for, after all, it is not impossible to think that Brahman is the collective homogeneous being and consciousness of innumerable appearances of egos. It is also questioned whether the Entirety of Being is not thus affected by Illusion! For, Salvation is only individual, to which particular liberated ego, the Infinite Existence is revealed as it really is, and not a whole-sale Emancipation for all the countless Jivas living. For, then, creation would have an end, which is not the case, really. Creation is beginningless and endless. This is clear proof to show that coming, being and vanishing are simultaneous and all these can happen at one and the same point in space. This mystery can be grasped only by subtle and pure intellects, through the knowledge of which, there is an instantaneous cessation from activity, and there is Illimitable Joy which the mind and the senses know not. Such as those who are able to comprehend the meaning of this secret of existence are really fit to practise Vedantic Meditations. Others have only to grope in darkness in spite of erudition and vast scriptural study. It is not all among philosophic students that can understand the subtle truth of existence, and progress in Wisdom-Meditations without obstruction. To realise the Plenum or fullness of Existence one has to struggle very earnestly too.

The Atma in the individual body is identical with Brahman or the Supreme Soul projecting the universe at large. The identity of the individual and the cosmos and the identity of the Atma with

Brahman is very well illustrated in the Yogavasistha. Each individual is a cosmos to further smaller individuals living in it and each Atma is Brahman only immanent in everything. The idea of individual and the cosmos is only due to difference in the power of cognition latent in every living being. A big tree which stretches above man's head up to hundreds of feet appears to be a tiny piece of grass when looked at from a far off high mountain or hill. So what is the real nature of the tree? When you look at a mountain from hundreds of miles away you think you can easily scale across the mountain with one step above it. But it is some miles high truth. The eye is always deceptive. Similar is the mind. It deceives the individual continuously until the dawn of Knowledge. To man the world is a very large body and real existence. But to smaller organisms living in his body he is himself a very big cosmos. In this manner, the Yogavasishtha says there are worlds, within worlds adinfinitum. Hence it is clear that the individual and cosmos are only in conception that being is really indivisible and homogeneous, and that in truth they are one and the same only bearing two names empirically. It is proved therefore as corollary that Atma is identical with Brahman and so Atma is also unattached and is existent every where, though mysterious phenomenon in Brahman itself appears as many.

Khanda VIII. - Qualifications of an Aspirant

The necessity for the four means of Sadhana was

explained in Khanda II The aspirant should realise the ultimate unity of the paths of selfless service, devotion, Yoga and Jnana. A person who hates any method is not really wise. All paths are different of real Knowledge. When there is real understanding all paths are found to be one. The wise man does not find any meaning in the difference among names and actions. The whole world of names, forms and actions is an intimate Unity for the wise Knower. "Brahmaitadhi Sarvani Namani Roopani Karmani Bibharti" (Brh Up 1-6, 1-3), "Brahman alone puts on various names, forms and actions."

The following sentences of the Upanishads extol Karma Yoga "Even doing deeds here, one should desire to live a hundred years, thus on thee, not otherwise than this, the deed does not adhere on man." (Isa Up. II) One should give (in charity) with faith", etc. (Taitt. Up I. ii 2)

Thus Bhakti is extolled in the Upanishads: "He whom the Self chooses, by him the Self can be gained" (Katha Up. II.23) "Through the grace of the Lord one beholds the glory of the Self" (Katha Up II 20). "With a golden vessel the Real's face is covered over. That Thou, O Pushan, uncover for one whose law is the Real to see" (Isa Up. XV). "For the sake of Knowledge. let him go to a Spiritual Teacher" (Mund. Up. 1.2 28) "Let him obtain Immortality through singing.....Stotra" etc. (Coh. Up II.22.2).

Yoga also is extolled in the Upanishads "The firm control of the senses they regard as Yoga"

(Katha Up. VI. 11). "Speak the Truth.....practise Virtue...neglect not the study of the Vedas (Yama, Niyama)", etc. (Taitt. Up. I iii). "There are a hundred and one channels of the heart, One of these passes up to the crown of the head. Going up by it, one goes to Immortality" (Cch. Up VIII.6.6).

Then the highest Jnana is declared in the Upanishads: "By the Lord is all this enveloped" (Isa Up. I). "Brahman is this All" (Mand. Up II, Mund. Up. II 2.11) "Brahman is Truth, Knowledge, Infinity" (Taitt. Up II i). "Whoever knows 'I am Brahman' becomes this All" (Brih Up. I 4.10). 'Verily, all this is Brahman"(Cch.Up. III.14 1). "Thou art That" (Cch Up. VI.16 3), etc.

Hence it is clear that selfless service for the removal of impurity and purification of the heart, service of Guru' Japa, Kirtana, Upasana for removal of distraction in the mind and making it tranquil, dispassion, reflection, enquiry, etc., for purpose of attaining Knowledge have to be practised. The eternal words of the Srutis are not lop-sided because they speak of the Supreme Truth which is Ideal Perfection. The Upanishads are intuitional revelations and hence, do not fall short of the all-round approach that may be tried by various kinds of temperaments towards the realisation of the Ultimate Goal of life, which is an embodiment of all things here, an aggregate of all selves, the All-inclusive Brahman! The various virtues enumerated in the thirteenth chapter of the Bhagavadgita as real Wisdom have to be very carefully cultivated if

one would wish to have purification of the heart and dawn of Wisdom thereby, for the sake of Self-Realisation.

All virtues pave the way to realisation but are not ends by themselves. One should not, therefore, attach himself too much to certain kinds of habits like the so called Vairagya and hating of the world. Lop sided development tends to downfall and misery. Virtues like love, compassion, mercy, kindness, dispassion are all preliminary requisites and not the ultimate ends of life. A man attached to renunciation has no time to think of the sublime truths of existence and hence wastes his life in false meditation on renunciation. Attachment to unreal things leads to spiritual downfall in the long run. Just as a thorn stuck in the leg is removed by another thorn and then both the thorns are thrown out, evil qualities have to be removed by virtuous qualities like love, dispassion, and renunciation, but both have to be renounced in course of time. Sri Dattatreya says in his Avadhoota Gita that at first the world should be renounced, and then the subtle desire has to be renounced and finally the idea of renunciation itself has to be renounced. "Renounce renunciation" says the Yogavasishtha too. Even forces like mercy, love, compassion and Vairagya are only forces of objectivity in the realm of Maya and will bind one to rebirth when not utilised with discrimination. One should not get attached to such objective forces, though apparently they seem to be superior

virtuous qualities. Virtue and vice are creations of the mind and are not real entities. Goodness differs from man to man, from place to place, from time to time, and from one condition to another condition. Eternal Bliss is not a fruit of one-sided development, it is attained through a Unification of everything here through balance and equanimity, through all-inclusiveness and positive affirmation of Absoluteness. After all every quality is an objective force and has to be finally renounced. All the qualities should get fused in the realm of the Absolute and the wise man stands tranquil, without any change whatsoever. Goodness, renunciation and indifference to external modifications are only an outward sign of inward Wisdom and do not constitute wisdom by themselves. Renunciation and other virtues should be involuntary and unconscious qualities and not qualities forced upon the self against its modifications. The desire or the taste for objects should be unknown to man. Then he is said to be established in the Great! A brahmin does not care to think about meat and wine, and it is not the effect of forced renunciation. It is the very nature of the brahmin to pay indifference to meat and wine. Similar should be the attitude of the wise man towards the world. He has not to brush aside the world from his vision, he has simply to forget that there is any such thing as the world. This is true wisdom.

To know the the real meaning of Spiritual Sadhana is not possible for the majority of the aspirants. Only

a few blessed persons grasp the true meaning and purpose of renunciation, virtue, penance, goodness, intelligence, etc. Marvellous is the Spiritual Path! Mysterious are its ways! Only fortunate souls can understand what real Spirituality is! Only highly advanced souls know the meaning of it.

Khanda IX.

Kaivalyam.

Kaivalyam or Moksha is the Goal of life. It is Absolute Independence, full of Bliss without decay. In Kaivalya-Mukti or Final Emancipation there is only the Glory of Existence-knowledge-Bliss, there is Absoluteness of Being. There is not even such thing Power really, for Power implies separateness and objectivity which is a limitation. Perfection is attained only in Absolute Independence, which is attainable through the knowledge of the Supreme Brahman, the only Real Existence. This is attained either through 'Sadyo Mukti' or 'KramaMukti'. sadyo-mukti is Immediate Salvation whereas Kramamukti is progressive Salvation. Sadyomukti is attained only by Jnanis but Upasakas and Bhaktas attain the same through KramaMukti. A Jnani realises that there is nothing here except Brahman everywhere and hence his Pranas do not depart to any place, for place does not exist for the Jnani. All is Indivisible Satchidananda and hence where is space to move? Therefore, there is no departure anywhere. The Brihadaranyaka Upanishad says: "He who is without desire, who is freed from desire whose desire is

satisfied, whose desire is the Self,—his Pranas (breaths) do not depart. He being Brahman Itself, becomes Brahman" (Brih Up IV. 4 6) "They (Pranas) are gathered together right there - the breaths do not go out from the dead man (Jnani)" (Brih Up III. 2. 11) This is the glorious way of Sadyomukti or Immediate Emancipation. The jnani does not perceive any object and hence becomes Brahman instantaneously.

But in the case of the qipasaka performing worships and meditations and the Bhakta performing austerities for the purpose of purification and trying to get higher worlds, the Srutis declare: "They who practise austerity and faith in the forest, the peaceful knowers who live on alms, depart passionless through the door of the sun to where is that Immortal Person, the Imperishable Spirit" (Mund. Up 1 2 11) They go to Brahmaloaka and then attain Faivalya Mukti The Bhakta loves an objective Being, the blissful region of his Ishta, the immortal region of his favourite God, or something which is highly superphysical But a Jnani does not desire for any such thing, for, to him, the seat of Immortality is here and now, which is the All

Mukti is not a thing to be attained somewhere outside It is not far away to be obtained after much search and enquiry It is the very being of everything and everything is That only "Thou art That" (Cch up vi 16 3) is the eternal Truth All this is Brahman in the three periods of time There is no such thing as bondage

and suffering. This is the Truth. But one has to be conscious of this fact. This, empirically, is called Liberation. All are Brahman only in reality. But none knows that he is Brahman. To know that is Final Emancipation. Liberation is not getting something which is not here at hand, it is only a "Self-Realisation", i.e., knowing the Self fully as it really is. This is done through the removal of unconsciousness or Ajnana which event takes place through the passage of time in the form of personal exertion, external aid, or automatic illumination through exhaustion of past Karmas.

Khanda X

Method of Meditation

There are, according to the Yogavasishtha, three kinds of Wisdom Meditations. The first thing is called 'Brahmabhavana' or feeling that everything is Brahman, that there is no such thing as 'other than Brahman', that Brahman alone exists, and so, that one is the Immortal Brahman, the Infinite Existence. The second method is 'Padartha-bhavana-tyaga' or renunciation of the idea that things which we see are mere material objects, i.e., affirmation of the fact that what seem to be physical worlds and bodies are really the Supreme Soul, the Brahman alone appearing and hence that one is Brahman itself. The third is 'Kevala-bhava' or feeling that the subject is identical with the object, that there is no such thing as subject and object, that the individual is identical with the Supreme, and hence that one is the Abso-

lute Independent Brahman. Here is explained the method of meditation through Brahmabhavana which is the most advanced sort of meditation, superior to all others.

"I am the all-blissful blessed Siva or Brahman. I am the source of the graat Omkaranada. I am Immortal, for I am everything, this All! I cannot die for I am Timeless and Spaceless. I am Brahman, the Infinite. I am the Absolute Existence, which is of the very Nature of Supreme Awareness (Consciousness), the Indivisible Mass of Bliss, the One Essence, without beginning, middle or end. I am Eternal, pure perfect, Free and Unattached! I alone exist everywhere at all times. All is myself, I am the All. There is nothing except myself. I am Brahman which is Absolute Intelligence. There is only one Being which is neither individual nor cosmic. But is Absolute. There is only one Infinity of Bliss and Knowledge without objectification, consciousness without thought. I am perfect Bliss-Absolute.

This Meditation will lead to Absolute Realisation of the Supreme Brahman. This is the quintessence of the Kevala-Adwaita-Vedanta or Brahma-Vidya. This is the Absolute Truth. This is all. This is everything. Everyone should try to attain this. Peace be to All!

Thus ends the glorious Siva-Vidya or the science of the Supreme Brahman! OM!

CHAPTER FOUR
THE WAY OF MEDITATION

Section I

WITHDRAWAL FROM MULTIPLICITY

Self-restraint is the opposite of self-expression. The latter tends towards Pravritti or life in the variegated Samsara, and the former leads to the Highest Integration through Nivritti or stepping back to Truth. The creative diversifying power is turned in and sublimated into the spiritual splendour. The withdrawal from multiplicity and centring oneself in Unity is effected through self-restraint which is the austere transformation of the creative objective force into the conscious Power that causes the blossoming of the sense of individual finitude into the expanse of objectless consciousness. Variety is the meaning of manifestation. Every individual force is a copy of the limitless creative force and the natural tendency of this energy is to move towards the creation of multiplicity. This is the reason why the control of the action of creativity is found to be difficult in the case of those who are tied to individual physicality. An individual finds it hard to properly direct the cosmic habit unless he takes recourse to process of Spiritual Realization. A spiritual Sadhaka goes to the source of this objectified energy and compels the force to diffuse itself in the serene Ground-Noumenon. A person who has let loose the flow of the creative force gets entangled in the process of multiple-creation and ever remains away from the knowledge of the Non-Dual Truth of his

Eternal Self This is the root background of the universal ethics that self-control is imperative to a seeker after the Absolute Reality

Those who have discriminatively grasped the spiritual character of human life refrain from the instinctive practice of self-multiplication and devote themselves to the glorious task of directing the potential energy to conscious contemplation on the Spiritual Ideal through the triple transformation of the active emotional and intellectual aspects of the general human nature. Such integrated persons possess a mighty power of understanding, analysis and meditation. The Cchandogya Upanishad says that when purity and Sattwa are increased, there is a generation of immense memory which paves the way to the shattering open of the knot of self. The most intricate technic of the art of Self realization is mastered by the genius of an austere who has learnt to expand his formative power into the plenitude of limitless life. Such austere spiritual beings glow with the lustrous spiritual strength which handles with ease even the most formidable of the diversifying forces of nature. Fear is unknown to them and their divinised energy is centred in the Self to be utilised in transcending the realm of the ego-sense. They establish themselves in the unbroken vow of leaping over phenomenon into the Heart of Existence. Such is the glory of self-restraint!

The control of the objective instincts is the preparation for world-renunciation in the quest of

the Ultimate Essence. An abandonment of earthly nature effected by a distaste for particularities is what marks the character of a true austere Sadhaka. He should not enter the household, for, his path leads to Unity and not to the creative social activity. Alone and unfriended should he carry on the duty of Self-integration through unceasing selflessness and remembrance of the Divine Ideal. Selfless service polishes the self and rubs the ego and thus renders the person fit for the higher life of Dhyana and Brahma-Chintana. A cutting off from acquaintance with relatives is necessary, for, Nivritti-Marga does not allow of any transient connections.

FITNESS FOR WISDOM

One who is fit for receiving Wisdom of the Self shall receive it 'in due time'. Self effort and passage of time work simultaneously and one cannot be distinguished from the other, for Providence and Personal exertion cannot be separated as they both work simultaneously and are interdependent. Rather, these are only two names for one and the same force of action.

Sri Sankaracharya had already exhorted that one has to undergo the disciplinary stages of Viveka, Vairagya, Sama, Dama, Uparati, Titiksha, Sraddha, Samadhana, and Mumukshutva before getting initiated into the mystery of Existence. One should not be initiated into the Truth of the Absolute unless he is found well developed in all

these qualities. Nowadays, generally we find that aspirants do not have a strong desire for Liberation. They may have a ray of Viveka and Vairagya of a mild variety. But it is very difficult to find an aspirant who cares for nothing but final Emancipation, who treats the whole world and its contents as mere straw, who meditates incessantly upon how to attain Salvation from embodied existence. It is not easy to understand the meaning of Liberation. How can it be possible for raw men of the world to realise the nullity of earthly existence and of worldly activities? Even advanced aspirants sometimes have got a strong desire for doing something wonderful in this world, something which none has done before. Such people cannot have a real desire for liberation. And such people are unfit for receiving Brahma Vidya. It is only the Uttama-Adhikari, the best qualified, who cares for nothing, who is totally indifferent to the ways of the world, who is ever silent and serene due to the dawn of proper knowledge, who is ever the same among the diverse men of the world, who is undisturbed by the distracted activity of the world, who is calm and peaceful, who has withdrawn himself from the bustle of life, who cares not for either death or life, who is unmindful of what is happening in the world, who is careless towards either this or that, that is really fit to receive the Ultimate wisdom of the Absolute! Even if there is the slightest desire lurking inside other than for the Realization of the Absolute, that man will

not be able to comprehend the true import of the Vedantic instruction by the Spiritual Teacher (Preceptor) He will have thousand doubts and distractions in the mind which will entirely pull him down from Vedantic Meditation. A person should desire for nothing else, than the Realisation of Brahman There should be no other thought throughout the day than of the way of attaining Self-realisation. Every thought, every speech, every action, nay, every breath of the person should illustrate the method of Realising the Absolute. Such a person is fit to receive Vedantic Wisdom.

GUIDE TO MEDITATION

Meditation is the centring of the force of thought on the highest conception of the ideal to be attained. Hence meditation starts with a belief in the reality of a dual existence, for, without such a faith in duality, meditation lapses into a stasis of the faculty of thinking and contemplation becomes impossible. Meditation starts with duality and ends in the Glorious Consciousness of the Unity of Life

A belief in the degrees of truth and reality in being is necessitated by the fact that the whole universe is a gradual materialisation of the Highest Brahman Itself. A completely transcendent being unconnected with the meditator is impossible to be reached. Truth is immanent too. The object of meditation is very closely connected with the meditator and exists as his very essence and hence the possibility of the realisation of the Infinite The

world is to be made use of as a step in the ladder of ascent to the Glory of Transcendental Spiritual Perfection

The aspirant is, thus, lead to the obvious fact that the existing forces of nature are to be made friends with and utilised as helps in spiritual Meditation One cannot easily deny the differences existing among the hard earth, the liquid water, the hot fire, the blowing wind and the empty space, so long as one is conscious of his relational individuality The changes of weather, the degrees of intelligence in men, the respective demands of the various sheaths of embodied consciousness, exertion, feeling, will, the passions, the joys, the sorrows and ills of life point to the difference that exists in the process of Truth-Manifestation The Brahman does not manifest itself equally in all things It manifests greatly in Divine Beings, in Incarnations and in Sages, less in ordinary human beings, lesser still in inanimate beings. A complete knowledge of the scheme and the methods of the working of Nature will accelerate the process of the Realisation of the Brahman-Consciousness through intensified Meditation

Tops of mountains, sombre cloudy weather and places near vast expanses of water generate and attract atmospheric electricity and, hence, are best suited for Meditation as they add to the energy produced during powerful Meditation Vast expanse of space also helps Meditation Cramped places

obstruct the consciousness of expanded existence and are not helpful to conscious expansion.

The Uttarakhanda is the region where sages and divinites lived and meditated and is, therefore, the best place suited for Meditation. The sacred Ganga and the Himalayas diffuse the most exalted spiritual currents helpful for Spiritual Meditation. The land above Haridwara (the Gateway to the Land of Hari) extending upto the high Himalayan Peaks is the most blessed land meant for Meditation. Sages meditated in this region and have left undying spiritual vibrations.

Facing the North or the East is best suited for Meditation. There is a powerful magnetic force in Northern direction. All blessedness is in the Northern direction.

From 12 Midnight to 4 a.m., the time is best suited for Meditation. There is absolute calmness, coolness, peace and an integrating vibration at that time. Darkness makes existence appear as a One Whole Being, whereas light compels one to perceive the multiplicity of the world. Sunlight, or very bright artificial lights like patromax light (gas light) etc, are not good for Meditation, for they distract the mind very much. Dark places are most useful for Meditation. Moonlight also is useful for Meditation.

During Meditation powerful electric current is produced in the body. If, while meditating, the hands and legs are stretched out, the current generated is lost into the air through the tips of fingers and toes.

One should lock the fingers or be touching the knees and sit in Padma, Siddha Sukha or Swastika Asana, so that the current may be circulating in the body itself

The earth has got the power of absorbing and draining away electric energy. Hence, during Meditation, one should sit on tiger skin or deer-skin to avoid this mishap and to generate more energy.

No concentration is possible when the spinal column is bent because, thereby the flow of the current of Prana is obstructed. Hence one should sit erect for Meditation.

One should have either enlightened intelligence or tenacious faith. If both of these are lacking in a person, he cannot gain concentration on the Reality.

Except in very rare cases, no Meditation on the Reality is possible without first deriving help from the direct company of an advanced spiritual personage. The exact technique of attuning the self with the Infinite cannot be known except through the company of an experienced saint or sage. Study of books may stimulate activity but the strength to fight with evil comes only through association with men of wisdom.

The most dreadful enemies of Meditation are Lust and Anger. These two shall destroy at one fit even very vast energy accumulated through long practice. Hence one should be extremely circumspect about these two negative forces

When the eyes and the ears are shut, the whole world is shut out from one's experience. Sound and Colour constitute the whole universe. When they are not, nothing is.

Indifference to external happenings is the greatest treasure of the Meditator. He should not worry whether the world goes on happily or is otherwise.

The Meditator should consider his individual personality as a mere insignificant nothing. He should be ever contemplating on the Infinite Fullness.

Desire for nothing but the Infinite alone. This is the greatest of all instructions.

Section II

UNITY

"Ekam Sad Viprah Bahudha Vadanthi". Truth is One: Sages call it variously. As this Truth is Anirvachaniya as it is beyond the reach of the senses and mind, it is capable of direct realisation through Aparoksha-anubhuti only. When this transcendental experience is attempted to be described in words: when the Infinite is attempted to be brought within the comprehension of the finite mind or intellect; when the Indescribable is attempted to be described in words, only a ray or rather a shadow of the Real is conveyed. Various have been the methods of approach of the Seers, and, therefore, though the Perception of Reality has been the same in all cases, the nearest approach to Reality (which alone they have been able to) encompassed in words has been different.

Yet, the Vedic Seers have, one and all declared in the most unambiguous terms the Universality of Truth. "Sarvam Hyetat Brahma" "All this is Brahman" (Mandukya Upanishads) "Sarvam khalu Idam Brahma" "All this is indeed Brahman". (Cchandogya Upanishads). Throughout the Upanishads the one distinct note that rings is that of unity. The entire Universe from Brahma down to a blade of grass, as also the apparently lifeless immobile inanimate objects is pervaded, guided, and supported by Consciousness: Consciousness is their basis. This Consciousness is Brahman. (Aitareyopanishad).

Sage Uddalaka, while instructing his son Svetaketu on That 'knowing which all else becomes

known", also points out the same Truth " "That which is the subtle essence of everything, That is the Reality the Atman : Thou art That (Cchandogya Upanishad). The Mandukya Upanishad rejoins : "Ayam Atma Brahma' This Atman is Brahman.

Using a different terminology, the first Mantra of Isavasya Upanishad, asserts Isavasyam Idam Sarvam "All this is enveloped by the Lord". Again, Eko Devah Sarva Bhuteshu Gudhak; Sarvavyapi Sarva Bhuthantharatma." God is One; He is hidden in all beings. He Pervades all. He is the Inner Atman of all beings (Sweteswatara Upanishad).

Wherever we turn in the Sacred Books of India, we are confronted with this one Truth. "All this is strung in Me as the thread-beads on a thread and the same thread tied into knots acting as the beads, and the same thread holding the knots together, and appearing at first sight to be different from the beads. (Chapter VII. 7. Gita) says Lord Krishna to Arjuna in the course of His Immortal song. Again, after describing His Divine Vibhutis, the Lord sums up the idea in a few words, ' But, of what avail is a knowledge of all these details to thee? I support (pervade as essence) the whole Universe with one part of my real being " (Chapter X—42) "That which is the seed (inner essence) of all beings is Myself" (Chapter X. 39) When Arjuna has the beautiful Vision of the Lord, he, too, describes Him as pervading everything (XI, 20) The Lord characterises a Yogayukta as one who sees all beings in the Self, and the Self in all beings. (VI. 29) I do not

persih (Cease to exist) for One who sees Me everywhere, and sees everything in Me; not does he perish for Me." (VI. 30). Similarly, he is a Mahatma who sees everything in as Vasudeva. (VII. 19).

Truth is One. Unity is life. Diversity or the perception of many diversified beings here is falsehood. It leads to disharmony, dissension and ruin.

If this Unity or Truth is the reality of our being, why then do we not realise It? It is, says the Lord in the Gita, on account of the Supreme One being veiled by His own Yogamaya (VII. 25) The deluded, whose wisdom has been taken away by this Maya, who have thus embraced the demoniac nature of ignorance, do not, therefore, adore Him. (VII.15) This Maya is characterised by Satwa, Rajas and Tamas, which are the forces that sustain the world. Like Brahman Maya, too, is Anirvachaniya—indescribable. Suffice it to say that She (Maya) has Avarana Shakti (veiling power) which prevents a perception of Truth and Vikshepa Shakti (projecting power) which is the cause of this universe, and the individual ego. It is this little ego, the 'I' which identifies the Jiva with the five Koshas: identifying his Self with the body, man thinks that he is distinct personality, and gets attached to his son, wife wealth, property, etc.; identifying with the Pranamaya Kosha, he thinks "I am hungry etc; identifying with the Manomaya Kosha he regards himself as a thinker and thinks "I am angry", etc identifying with the Vijananmaya Kosha, he thinks: "I am

happy". These distinctions are foreign to the Atman which is All-pervading Pure Sat-Chit-Ananda. The Jiva is deluded into the perception of the multiple on account of this separatist tendency of the ego which builds its own prison-house and distinguishes itself from its own reflections in other species of creation, which divine, particularise and multiply the One into the Many. This is the cause of all the misery bondage and endless suffering. One who transcends this Maya enjoys the Bliss of the realisation of the Sat-Chit-Ananda Atman, that Bhuma which is the only Happiness (Cchandogya Upanishad)

How is this state to be attained? By crossing over this Maya through resorting to him. (Gita VII 14) Constant meditation on the one Reality destroys ignorance, with the destruction of ignorance; the individualistic ego vanishes and a direct perception or realisation of the One is obtained. That is the end, aim and goal of every human being; towards that goal is the entire universe (all the objects both animate and inanimate) moving. Eventually this multiplicity will evolve again into that Unity. "Kalena Atmani Vindati" (Gita) All that we can do, and ought to do is to hasten that evolution in our individual cases by Yogabhyasa by constant meditation on that Unity, by realising that Unity and putting that Unity into our every-day life.

SUBTLE AND MOST SUBTLE

Water is more subtle than earth. Earth is only a modification of water. Earth is born of water. Earth

gets dissolved in water during Pralaya or dissolution. As water is more subtle than earth, it pervades the earth. If you pour a tumbler of water on the earth it is absorbed by the earth at once.

Fire is more subtle than water. Water is born of fire. When the weather is hot you get perspiration. Water gets dissolved in the fire during Pralaya. Put some water in a copper vessel over the fire. It becomes very hot in a short time. It boils. If you put your finger in the boiling water, it is burnt. It is not the nature of water to burn your finger. But the fire pervaded the water on account of its subtlety and rendered it hot. It pervaded the earth also. The copper vessel is only a modification of earth. It rendered the vessel also hot.

Air is more subtle than fire. Fire is born of air. Fire gets dissolved in air during Pralaya. Whenever there is movement or motion of air, there is heat. When you start the fire you fan it. The subtle air pervades the fire and causes a big conflagration.

More subtle than air is Akasa. The other four elements are rooted in Akasa. Akasa pervades air, fire water and earth.

More subtle than Akasa are Time and Mind. More subtle than mind is Parama Atma or the supreme Soul. "Greater (subtler) than the senses is the mind, greater or subtler than the mind is intellect, but what is greater or subtler than the intellect is He or the Supreme

This Atma or Brahman is the source for all the elements, mind, etc. It is Ati Sukshma (most

subtle) It is all pervading, interpenetrating and Indwelling

Without and within all beings, immovable and also movable, by reason of His subtlety imperceptible : at hand and far away is That.

This Atman is hidden in all beings, but does not shine forth but the subtle seers of Truth realise the Atman through their subtle and sharp pointed pure intellect.

Atanu Sukshman Prachodayat—May that bodiless, subtle enlighten.

REMOVE THE COLOURING OF THE MIND

In days of yore there were very able dyers in Marwar or Rajaputana They would give seven colours to the saree or clothes of ladies. After washing the cloth one colour will fade away. Another colour will shine. After some washing a third colour will manifest in the cloth, then a fourth colour and so on. Even so the mind is coloured when it associates with the different objects of the world. When the mind is Sattvic, it has white colour when it is Rajasic, it is tinged with red colour, when it is Tamasic it has a black colour.

The mind plays with the five senses of perception and gets experiences in the waking state. The impressions are lodged in the causal body or Karana Sarira Ajanana or causal body is like a black sheet of cloth. In it are contained the Samskaras of all your previous births.

The mind is ever rotating like a wheel. It receives the different sense impressions through the avenues of the senses

In the dream state the doors or windows of the senses are shut. The mind remains alone and plays. It is the subject and it is the object. It projects various sorts of objects, like mountains, rivers, gardens, chariots, cars etc, from its own body from the material collected during the waking state. It manufactures curious mixtures and marvellous combinations. Sometimes the experiences of the previous births which are lodged in the causal body flash out during the dreaming state.

Remove the colouring of the mind through meditation on Atman. Do not allow the mind to run into the sensual groove. Fortify yourself by developing the Vijnanamaya Kosha or intellect through Vichara or enquiry of Brahman, reflection and contemplation. The Vijnana Maya Kosha will serve the purpose of a strong fortress. It will not allow the sense impressions to be lodged in the causal body. It will not allow the impressions of the causal body to come out. It will serve a double purpose.

You will be free from dreams through meditation on the Supreme Being or Brahman when the colouring of the mind has been removed.

Brahma Jnanis or Sages have no dreams.

May you all attain the Turiya or the fourth state of eternal bliss which transcends the three states of waking, dream and deep sleep!

SAMGRAHA VEDANTA PRAKARANAM

(*Sri Sadasivendra Saraswati Avadhoota*)

I bow down to the Divine Guru, Ramakrishna Yogindra, who is of the nature of Satchidananda, all-intelligence and an eye-witness to all the attributes or Vrittis of the mind.

I salute him who is the essence of Vedanta and is Himself of the nature of Brahman and who has drunk the nectar of the Brahma Sutra.

I prostrate to him again who is one with Brahman and whose whole body is merged in the ocean of Eternal Bliss

A Satguru who was great and righteous, addressed a disciple who was yearning for the knowledge of the Self, on the subject of Tattwa Jnana

In this universe which is of the nature of Brahmanda there are seven veils (Avaranas). Therein is the city of nine gates and in the indestructible sky thereof, there are the two beings, the Supreme and the indestructible. One is the Uttama Purusha and the other is the Akshara Purusha. Of these two the Supreme being is of the nature of Eternal, pure, all-wise, free Eternal Bliss. He is all-full, and non-dual and of the nature of a Matra. The indestructible or Akshara Purusha being deluded of his own Swarupa and because of the veil of Viksepa (tossing of the mind) is always accompanied by Maya. Giving birth to three sons, Pramatra, Pramana and Prameya and with Ahamkar (the idea of 'I'ness as minister and

with all the twenty four Tattvas as the members of the family, he is enthroned in the nine-gated city and during all the three states of Jagrat, Swapna and Sushupti reigning supreme in the right eye, the throat and the heart respectively, enjoys the inner subtle world through its 14 sense organs (5 Gyana Indriyas, 5 Karma Indriyas, Manas, Chitta, Buddhi and Ahamkar) The three obstacles in the form of Viteshana, Dareshana and Putreshana and the six enemies, lust anger, greed etc, give rise to the idea of mineness and thinness in women, son and wealth and with Vikshep as the better half take away the wealth of Sadhana Chatusthaya. He is then a prey to all attachments of 'I am the doer, I am the enjoyer' and becomes poor and empty and being burnt by the three fires of Adhibhootha, Adhidaiva and Adhyatma and being led astray by the wind of hopefulness and being enveloped by the snow of attachment to the body, being attacked by the fevers of Panchakosha (5 sheaths) and being fallen in state of deep sleep of sensual enjoyments and being deluded by the idea of "This is to be given up and this is to be taken up," with such confusion in the mind, having thought of the past virtuous deeds, and by doing acts of righteousness he thinks of attaining the goal.

Now therefore, I give you some hints to get rid of these afflictions. Hearken attentively. Having finished the necessary Anushtan of Mantra Japa and by taking recourse to disinterested and selfless work and by giving up the idea of doership and by consecrating all your work to the Lord, if you are

successful in your attempt, then taking recourse to this path, and by doing work disinterestedly without the idea of fruit and by sacrificing everything to the Lord and taking recourse to Bhakti, if you take shelter at the lotus-feet of Satguru Ramakrishnandra in the form of Dakshinamurthi, the great and the kind, who is of the nature of Supreme Soul, ever in the pose of Nirvikalpa Samadhi under the banian tree of Nididhyasan in the Siddhasan of Sravan and Manan, at the bank of the great river—the grace of the Lord, and having given him all the twelve prostrations, you should approach him thus. "Oh Sir, in pity lost by doubtings tossed, thoughts distracted, turned to these, the guide I reverence most that I may counsel learn. Therefore, protect me, protect me," in a very humble manner

Then the All-knowing Satguru Swami asks "Who are you? What has brought you here? What are you here for? Then the Akshara Purusha (the Japa) having approached him prays. "God Sir, take away all my pains of poverty and crown me with the kingdom of Atmasamrajya and make me free."

Then having looked at the Akshara Purusha (the Japa) the Gura says: "O dear child, you have forgotten your real Swaroop. Thou art the nature of Eternal pure, wise, free, Uttamapurusha. But because you are unaware of your own Swaroop and your own name "Akshara Purusha" this poverty and pain exist. These are imaginary and not real.

If it is not so, where do they come from? Why they do appear at all.