

LECTURES ON YOGA AND VEDANTA



SWAMI SIVANANDA

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Sri Swami Sivananda



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DEDICATED
TO
SRIMAT APPAYYA DIKSHITA
THE
GREATEST KEVALA ADVAITA
JNANI AND YOGI
OF
REVERED MEMORY

ॐ

SRI SWAMI SIVANANDA

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

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

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

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

PRAYER

SALUTATIONS TO BRAHMAN

अजमपि जनियोगं प्रापदैश्वर्ययोगा-
दगति च गतिमत्तां प्रापदेकं ह्यनेकम् ।
विविधविषयधर्मग्राहि मुग्धेक्षणानाम्
प्रणत भयविहंतु ब्राह्म यत्तन्नतोस्मि ॥

I bow down to that Brahman which, through Its divine powers, though unborn seems to be born, though only One appears to be many, which to the eye of the illusioned appears to be endowed with manifold objective attributes and dispels all the fears of the devotees.

(Sri Sankara: Mandukya Upanishad Bhashya)

30

15th November 1942.

Priya Atman.

Vedanta is no creed,
no ceremony, or form of
worship. It boldly proclaims
with emphasis that you are
the immortal, all-pervading
Soul or Brahman in essence.

Knowledge of Brahman
alone can free you from
the clutches of ignorance
and death. This knowledge
should come to you as a
direct realisation through
intuition.

Mere Scholarship will not
help you to attain the goal.
Meditate. Realise. Be free.

Sivananda

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LECTURES ON YOGA AND VEDANTA

Part I YOGA

Lecture I

LIGHT OF YOGA

YOGA is a perfect, practical system of self-culture. You can attain harmonious development of your mind, body and soul by the practice of Yoga. Yoga is an exact science. You can acquire absolute control over the whole nature by its practice. It helps the student to attain ethical perfection, perfect concentration of the mind and to unfold various psychic powers. It teaches applied psychology. It helps the practitioner to enter into conscious communion with the Lord through Samadhi, to separate himself from the three Gunas and to attain Kaivalya or independence eventually.

Yoga is the method by which the finite self or the individual soul is united with the Infinite Self or the Supreme Soul. Yajnavalkya defines Yoga, "*Samyoga yoga iti ukto jivatma-paramatmano iti*—the conjunction of the individual soul and the supreme soul is called Yoga."

Yoga is the discipline of the mind, senses and the physical body. Yoga helps in the co-ordination and control of the subtle forces within the body. Yoga brings in perfection, peace and everlasting happiness. Yoga can help you in your business and in your daily life. You can have calmness of mind at all times by the practice of Yoga. You can have restful sleep. You can have increased energy, vigour, vitality, longevity and a high standard of health. You can turn out efficient work within a short space of time. You can have success in every walk of life. Yoga will infuse in you new strength, confidence and self-reliance. Through Yoga you can have complete mastery over the mind, passions, emotions, impulses, temper and tongue. The body and mind will be ever at your beck and call.

The aim of Yoga is to free man from the thralldom of matter and the fetters of Prakriti and make him realise his absolute independent nature or Kaivalya. Yoga prepares him for the beatific vision.

Yoga deals in detail with the process of restraining the Vrittis or waves of the mind and attaining Nirvikalpa Samadhi or the state of super-consciousness in which the Samskaras or the seeds of rebirth are fried *in toto*. The Yogi attains perfection or Kaivalya (independence).

Yoga advocates complete detachment from secular interests for the sake of practising uninterrupted meditation. It recommends meditation on the inner Light of the heart or anything that is pleasing to you. It prescribes that one should withdraw oneself from the ordinary affairs of life for the purpose of practising constant meditation. Yoga can also be practised at home by having a well-regulated life.

Yoga is the turning away of the senses from the objective universe and the concentration of the mind within. Yoga is eternal life in the soul or spirit. Yoga transmutes a man into divinity. Yoga brings a message of hope to the forlorn, joy to the depressed, strength to the weak and knowledge to the

ignorant. Yoga is the secret master-key to open the realms of bliss and deep abiding peace.

Yoga aims at restraining the mind and its modifications. The practice of Yoga disentangles the Jiva from the phenomenal world of sense objects. The Jivatma becomes identical with Paramatma. This union with Paramatma is the goal of human existence. The western philosophers like Plato, Emerson, Schopenhauer, Spinoza, Max Muller, Paul Duessen and others have eulogised the study of the science of Yoga very highly.

The practice of Yoga will help you to control the emotions and passions and will give you power to resist temptations and to remove the disturbing elements from the mind. It will enable you to keep a balanced mind always and will remove fatigue. It will confer on you serenity, calmness, tranquillity and quietude and wonderful concentration. It will enable you to hold communion with the Lord and thus attain the *summum bonum* of existence.

You can develop many physical, mental and supernatural powers by means of Yogic discipline and restraint of mental modifications or waves in the Chitta. The physical body and the mind should be brought under control by Yogic exercises such as Yama, Niyama, Asana, Pranayama, Kriya Yoga, concentration and meditation. By these practices you will be free from restlessness of body and mind. You will secure high standard of vigour and vitality, prolonged youth and longevity and a steady and powerful mind.

The path of Yoga is an inner path whose gate is your heart. You must have courage, perseverance, patience, endurance and real burning aspiration if you want to tread this path. A timid man is absolutely unfit for this path.

An aspirant in the path of Yoga should be humble, simple, gentle, refined, tolerant, merciful and kind. He should seek Truth everywhere. He should show reverence to Sadhus,

Sannyasins, Bhaktas, Mahatmas, and Sages and to the Srutis and the Scriptures.

Moral excellence or ethical perfection is not, however, the final goal of the Yogi. It is only a means to the attainment of the end of life. Ethical development is more difficult than the attainment of intellectual eminence, because the truth can only be grasped by the Yogi who possesses a pure or untainted heart.

The essentials of moral life are straightforwardness, honesty, mercy, humility, respect for life or tender regard for every creature that breathes, absolute unselfishness, truthfulness, celibacy, non-covetousness, absence of vanity and hypocrisy, and cosmic love.

Lust for power, material greed, sensual excitement, selfishness, passion for wealth and lower appetites have drawn man from his true life in the Spirit into the materialistic life. He can again regain his lost divine glory if he practises in right earnest the principles of Yoga. Yoga transmutes animal nature into divine nature and raises him to the pinnacle of divine glory and splendour.

Sadhana means any spiritual or Yogic practice adopted by the aspirant to purify, steady and control the mind and attain the Sadhya or that which is attained by Sadhana *viz.*, Brahman or the Eternal, the goal of the Yogins.

There are various kinds of Yoga. It varies according to the temperament of the practitioner. Yoga in a generic sense refers to Karma-Yoga, Bhakti-Yoga, Raja-Yoga and Jnana-Yoga. In a restricted sense, it refers to the Raja-Yoga of Patanjali Maharshi. There is also another kind of Yoga called Hatha-Yoga. Hatha-Yoga is not separate from Raja-Yoga. Hatha-Yoga means the Yoga or union between 'Ha' and 'Tha'. 'Ha' means the sun. 'Tha' means the moon. Prana is known by the name of sun. Apana is known by the name of moon. Hence Hatha-Yoga is the union of the Prana and the Apana.

Hatha-Yoga prepares the student for the taking up of Raja-Yoga. It is only an auxiliary to Raja-Yoga.

Raja Yoga is an exact science. It concerns with the mind and the suppression of all its modifications. The mind being the cause for the existence of this phenomenal world, when annihilated, it will eventually lead the Yogic practitioner to the highest goal *viz.*, Asamprajnata Samadhi, wherein he rests in complete peace and union with the Supreme Soul. So it is called Raja-Yoga or the Royal Yoga or King of all Yogas.

Yogic students are classified under three degrees or classes *viz.*, the first, the second and the third. Yogarudha is one who has climbed the highest summit of the hill of Yoga. He is established in the highest Asamprajnata Samadhi. He belongs to the first class. Sadasiva Brahmendra of Nerur (South India), Jnana Dev of Alandi (near Poona) belong to this class of Yogins. (Yogarudha may have been a Yoga Bhrashta in his previous birth—one who had fallen from Yoga. He had finished all the preliminary practices *i.e.*, Yama, Niyama, Asana, Pranayama and Pratyahara in his previous births. He at once takes to meditation in this birth.) Yunjana is one who is deeply engaged in the practice of Yoga. He belongs to the second class. Arurukshu is one who is attempting to climb the various steps of Yoga. He belongs to the third class.

Yoga compares this mundane life to the rotation of a six-spoked wheel. The six spokes are Raga, Dvesha, virtue, vice, pleasure and pain. Man does various virtuous and vicious actions on account of the force of the two currents *i.e.*, likes and dislikes and he reaps the fruits of his actions *viz.*, pleasure and pain. Through memory of pleasure he gets attachment to sensual objects. From attachment he favours some persons and does harm to some others. From likes and dislikes, pleasure and pain crop up in the mind. Thus the wheel of Raga and Dvesha, virtue and vice, pleasure and pain revolves without any likelihood of its coming to a stop by

itself. But the Yogi stops this wheel from rotating by destroying the five afflictions through the practice of Asamprajnata Samadhi.

The arduous practice of Yoga demands an abundance of energy and nerve-power on the part of the Yogic student. If one conserves the seminal energy only, he can have abundance of energy and nerve-power. Therefore, the practice of Brahmacharya is of paramount importance, if one desires to practise Yoga and achieve the highest end of Yoga quickly. If there is slackness and irregularity in the practices, a fit of passion or worldliness may blow away the little good result which the Yogic student had achieved and then it would be very difficult for him to rise again to the original height to which he had ascended. That is the reason why one has to do arduous practice of Yoga, till he is established in the highest Samadhi. That Yogi who has controlled his mind through the arduous practice of Yoga for several years will be able to cognise the immutable Reality that is behind this empirical existence or the world of names and forms. That is the reason why Patanjali also says: "Practice becomes fixed and steady, when practised for a long time, without any break and with perfect devotion." (Ch. I-15).

Yoga does not consist in sitting cross-legged for six hours or stopping the pulse or beatings of the heart or getting oneself buried underneath the ground for a week or a month. These are physical feats only. Many people think that there is nothing beyond this in the path of Yoga. Real Yoga is something more and something higher. Real Yoga is the attainment of the highest divine knowledge through Nirvikalpa Samadhi or conscious communion with the Lord by controlling the Indriyas and the mind.

For the practice of Yoga, a Guru or a teacher is indispensable. But you will have to be careful in the selection of your teacher. In the field of Yoga or spirituality, there are

many self-imposed Gurus who do more harm than good. A Yogi or an adept who has already trodden the path will be able to take you safely to the goal. He will point out to you the snares and pitfalls on the way and remove obstacles in the path. If you are not to get a realised Guru, you can get the help from advanced senior students in the path of Yoga. If you can live with your teacher for some years, till you are perfectly moulded, it is all the more better. But it is necessary for you to live with your Guru or teacher for some time at least, get lessons from him and practise them. Later on you can have Yogic practices at home and can keep correspondence with your Master. Whenever you get holidays you can remain with him. If you are not able to get a teacher, follow the elementary instructions contained in books written by realised Yogis. They will certainly inspire you, remove your doubts and guide you. If the authors are living, keep correspondence with them and see them during your holidays.

If you have a curiosity to get psychic powers or strange mystic experiences you cannot have success in Yoga. You must have ardent love for the Eternal. You must have intense aspiration for the Truth. Then alone, you can ascend the rungs of the ladder of Yoga and reach the summit of Nirvikalpa Samadhi. You must have burning dispassion also. Without dispassion you cannot have Self-realisation and without Self-realisation you cannot have freedom, perfection or Eternal Bliss.

A right understanding of the nature of the Self, through enquiry of "Who am I?" and study of Upanishads, a strong conviction that this world is illusory and unreal—arrived at through discrimination and consequent birth of dispassion—a strong yearning for liberation or attainment of the goal and regular practice of meditation will undoubtedly produce an attitude of detachment to the world and sublimate not only the

desire for augmenting mental and physical powers but also all sorts of mundane desires.

Hatha Yoga, Raja Yoga, Karma Yoga, Bhakti Yoga—all these Yogas—prepare the aspirant for the attainment of knowledge of the Self and culminate in Jnana Yoga. Therefore he should have a comprehensive understanding of all the Yogas. He should march on to the goal steadily, practising one particular Yoga which suits his taste and temperament. He can take such points from the other Yogas which will help him to attain progress and reach the goal quickly. In other words, every aspirant can make a happy combination of the above Yogas taking care not to confuse one with the other at any stage of his practices. He should use his common sense at every stage. He must be able to find out for himself whether he is progressing or not by careful introspection and self-analysis.

Lectures II

OBSTACLES IN YOGA

REAL aspirants who thirst for Self-realisation should be absolutely honest in every dealing. Honesty should not be the policy for them but it should be their strict rule of daily conduct.

Steya or the pilfering habit is very dangerous. It may develop into a serious crime under suitable conditions and favourable circumstances. He who commits even small thefts will have neither moral strength nor peace of mind. If the aspirant is not established in perfect Asteya or non-stealing, he cannot hope to get an iota of progress in the spiritual path. He may retain his breath for five hours, he may do Trataka on the mid-day sun, he may get himself buried underneath the ground for three months or he may show many other dexterous Yogic feats. These are of no value if he has the pilfering habit. He may be respected and adored for a week or a month. People will treat him with contempt when he starts pilfering.

Do not be deceived by external appearances. Just hear this remarkable incident. A Pundit of vast erudition was a guest of a high personage. The Pundit could recite by heart the whole of the Vedas and the Upanishads and he had done great Tapasya. He was very abstemious in his diet and took only a very small quantity of food. He would never waste unnecessarily a single minute of the day and was always absorbed in the study of religious books, Puja, Japa and meditation. His host held him in very high esteem. This learned Pundit stole one day some articles from his host's house. They were not valuable at all. In the beginning he totally denied the theft. Later on he admitted it and

apologised. Would anybody take such a learned Pundit of severe austerities for a petty thief? The subtle Vritti of pilfering was hidden in the Pundit's mind; he had not destroyed it through self-analysis and drastic purificatory Sadhana. He had not developed the virtues of nobility and integrity. He had only controlled his tongue to a small extent and crammed some sacred books.

The habit of telling lies co-exists with the habit of pilfering. Some aspirants tell lies even for trifling things. We can excuse worldly-minded people but we cannot excuse aspirants. If the preceptor asks his disciple, "O Ram, have you taken quinine mixture this morning?" he replies, "Swamiji, yes, I have taken already." Ram tells a lie for this trifling thing and on further strict investigation he is found out to be a liar.

Many aspirants pose as great Yogis when they know only a few Asanas and Mudras and pose as great Vedantins when they have read only Vichara Sagar and Panchadasi. This is also another great obstacle in the path.

Religious hypocrisy of an aspirant is more dangerous than the hypocrisy of worldly-minded persons. This is an evil quality born of a mixture of Rajas and Tamas. Religious hypocrisy is a great bar to the descent of divine light and knowledge. It is very difficult to eradicate religious hypocrisy. What is this religious hypocrisy then? It is pretending to be what one is not. When the aspirant pretends to be a realised soul or a Jivanmukta when he is really otherwise, it is a pure type of religious hypocrisy. A religious hypocrite can never reach the goal of life and will soon be detected by the public though he may hide his face like an ostrich.

No Yoga or union with Atman or Samadhi is possible if one is a victim of hypocrisy. He who says, "I am a realised soul" when he is slave of the evil Vritis is a confirmed hypocrite. Let no such man be trusted.

Self-sufficiency is another evil Vritti in the mind-lake. This

is also born of mixture of Rajas and Tamas. It acts as a stumbling block in the spiritual path. The student who is a victim to this evil trait thinks foolishly that he knows everything. He is quite contented with his little knowledge and achievements. He stops his Sadhana. He never attempts for further acquisition of knowledge. He never endeavours to attain the highest knowledge of Bhuma (Highest Self). He does not know that there is a vast realm of knowledge beyond. He is like the toad in the well which has no knowledge of the ocean, which thinks that the well is the only illimitable expanse of water.

A self-sufficient man foolishly thinks and imagines, "I know everything. There is nothing more to be known by me." Maya spreads a thick veil in his mind. The self-sufficient man has a turbid mind, clouded understanding and a perverted intellect.

Self-sufficiency is a strong weapon of Maya with which she deludes people and puts a strong break on the Sadhana of an aspirant. She does not allow him to proceed further or look beyond the veil as he is carried away by false contentment through self-sufficiency.

The self-sufficient scientist who has knowledge of the electrons and laws of the physical aspect of nature thinks that there is nothing beyond this. The moralist who has developed some ethical virtues thinks that there is nothing beyond this. The self-sufficient Yogic student who experiences Anahata sounds and flashes of lights thinks that there is nothing beyond this. The self-sufficient Sannyasi who knows the Gita and the Upanishads by heart thinks that there is nothing beyond this. The self-sufficient Yogi or Vedantin who gets experiences of the lower Samadhi thinks that there is nothing beyond this. All are groping in the dark. They know not what perfection is.

Maya tests the student in every step, at every stage, and

appears before the student in various forms or colours like an Asura or a chameleon. It is very difficult to detect Her presence. But he who has obtained the grace of the Mother will experience no difficulty in his onward march. She herself lifts him up and carries him in Her hands to the destination to introduce him to Her Lord—Lord Siva—and to get him established in unshaken Nirvikalpa Samadhi.

The aspirant should always think, “What I know is very little. It is only a handful of knowledge. What is still to be learnt by me is oceanful.” Then alone he will have intense thirsting and intense aspiration or yearning for further knowledge.

Self-justification is a very dangerous habit. It is an abominable evil quality born of Rajas. The aspirant does wrong actions and tries to stick to his own ideas, his own course of action and his own position. He brings various sorts of foolish arguments and gives wrong interpretations of scriptures to support himself. He will never admit his mistakes or faults. He tries to keep up his self-esteem. His mind is rendered turbid and crooked. He cannot perceive things in their true light. No one can help this man. He cannot make any progress in the path of Yoga as he will not listen to the instructions of elders or sages. Self-sufficiency, arrogance, vanity, self-assertion and self-will are the constant companions of self-justification. When these companions join with self-justification, he will be as turbulent as a monkey which drank a glass of liquor and was bitten by a scorpion also. He is entirely shut out from the Divine Light. Mark how Maya influences the deluded people! Self-justification is one of Her subtle forms (of lower nature).

Self-assertive nature is a great obstacle in the spiritual path. This is an evil quality born of Rajas. This is accompanied by vanity and arrogance. The aspirant who is a slave of the self-assertive nature wants to cut an important figure. He

poses to be a great Yogi with many Siddhis. He says, "I am much advanced in Yoga. I can influence many people. No one is equal to me in the field of Yoga. I possess tremendous psychic powers." He expects others to pay respect to him and do prostrations. He gets easily annoyed with people if they do not honour him and do not make prostrations. He tries to keep up his position and prestige. The self-assertive aspirant does not pay any attention to the instructions of his Guru. He has his own ways. He pretends to be obedient to his Guru. At every step his little ego asserts. He is disobedient and breaks discipline. He creates party spirit, revolt, chaos and disorder. He forms parties. He criticises Mahatmas, Sannyasis, Yogins and Bhaktas. He has no faith in the scriptures and the words of sages. He insults his own Guru even. He conceals facts and tells deliberate lies to keep up his position or to cover up his wrong actions. He tells several lies to cover up one lie. He twists and tortures real facts.

Pig-headedness is Tamasic obstinacy or stubbornness. This is born of Tamo Guna or darkness. The pig-headed man sticks tenaciously to his own foolish ideas. I gave instructions to a young aspirant. "Do not climb the hill with a plate in each hand and with shoes on, you will slip and break your bones." I gave him an example of a European lady who died instantaneously near Badri hills from a fall from the summit of a mountain when she was making a vigorous attempt to get Himalayan herbs. I further cited to him another example of a Professor of Geology, an M.Sc., of the Lucknow University, who also died from a fall from the top of the mountain in Lakshman Jhula (Rishikesh), when he was attempting to find out the nature of the rock. The young aspirant did not listen to my words. He was very obstinate. Despite my clear instructions, he climbed the Tehri hills with his shoe on and plates in his hands. This is a clear case of pig-headedness. Pig-headed students cannot make any definite progress in the

spiritual path. You should eradicate this evil modification of the mind. You should be ever eager to get good instructions from any source, from any sage. You should be ever ready to grasp the truth, no matter from whatever corner it comes.

Desire for power acts like puffs of air which may blow out the lamp of Yoga that is being carefully tended. Any slackness in feeding it due to carelessness or selfishness for Siddhis will blow out the little spiritual light that the Yogi has kindled after so much struggle and will hurl him down into the deep abyss of ignorance. He cannot rise up again to the original height to which he had ascended in the Hill of Yoga. Temptations are simply waiting like vultures to overwhelm the unwary students. Temptations of the astral, mental and Gandharva worlds are more powerful than the earthly temptations.

Very often, various sorts of obstacles come in the way of the Yogi. Disappointment, despair, sickness, depression, doubt, indecision, lack of physical and mental energy, slothfulness, unsteadiness, craving for sensual objects, blunder, etc., act as stumbling blocks. He should not be discouraged. Patanjali Maharshi prescribes Eka-Tattvabhyasa *i.e.*, practice of concentration on one subject to overcome them. This will give him steadiness and strength. He further advocates the practice of friendship between equals, mercy towards inferiors, complacency towards superiors and indifference towards wicked people. This practice will generate peace of mind or composure and will destroy hatred, jealousy, etc. A new life will dawn in him when he practises these virtues. What is wanted is perseverance. Perseverance is the keynote of Yoga. The Yogi is amply rewarded when he gets full control over the mind. He enjoys the highest bliss of Asamprajnata Samadhi.

You will have to squeeze out all Rajas from your mind. Rajas is passion. All worldly ambitions are the products of Rajas. Ambition renders the mind restless. If the ambition is

not realised, the mind is filled with depression and anxieties. The ambitious man has no peace of mind. He worries himself, "Will I succeed in my attempt? Even if I succeed, will I be able to have the same influence and power which Mr. So and so possesses?" Ambition is a great obstacle in Yoga. You must try to get peace of mind first. Then only the super-structure of Yoga can be built up quickly. The Divine Light can only descend in a peaceful mind. If you have a peaceful mind, you will get flashes of higher vision.

Man is not only a citizen of this world but also of many worlds. He has to face dangers and temptations not only in this world but also in the other worlds. The plane of the Gandharvas is full of temptations. That is the reason why it is said in Yoga Shastras that the aspirant should purify himself first, should control his senses, should eradicate his desires and should be established in Yama before he attempts to awaken his Kundalini, the sleeping potential Shakti, that lies dormant in the basal Muladhara Chakra. If Kundalini is awakened before the attainment of purity by means of Asanas, Bandhas, Mudras and Pranayama, the Yogi will come across the temptations of the other planes, he will have no strength of will to resist these temptations and will have a hopeless downfall. It will be very difficult for him to climb again to the original height which he had climbed in the ladder of Yoga. Therefore, the aspirant should try to purify himself first. If perfect purity is attained through Japa, Kirtan and constant selfless service, Kundalini will awaken by itself and move towards Sahasrara at the crown of the head to meet Her Lord—Lord Siva, the trident-bearer of Mount Kailas, the storehouse of wisdom, bliss and peace.

Many aspirants climb a certain height in the ladder of Yoga. They are irresistibly swept away by the temptations of the higher planes (Svarga, Gandharva plane, etc). They lose their power of discrimination and right understanding and thereby

lose themselves in heavenly enjoyments. The citizens of the higher planes, the shining ones, tempt the aspirants in a variety of ways. They say unto the aspirants: "O Yogi! We are very much pleased with your Tapas, dispassion, spiritual practices and divine qualities. This is the plane for your final resting which you have earned through your merit and Tapas. We are all your servants to obey your orders and carry out your commands or behests. Here is the celestial car for you. You can move about anywhere you like. Here are the celestial damsels to attend on you. They will please you with their celestial music. Here is the Kalpa Vriksha which will give you whatever you want. Here is the celestial nectar (Soma Rasa) in the golden cup which will make you immortal. Here is the celestial lake of supreme joy. You can swim freely in this lake". The incautious Yogi is easily carried away by the invitations and sweet flowery speeches of the Devas. He gets false Tushti or contentment. He thinks that he has reached the highest goal of Yoga. He yields to the temptations and his energy is dissipated in various directions. As soon as his merits are exhausted, he comes down to this earth plane. He will have to start once more his upward climb in the spiritual ladder. But that dispassionate Yogi, who is endowed with strong discrimination, rejects ruthlessly these invitations from the Devas, marches boldly in the spiritual path and stops not till he attains the highest rung in the ladder of Yoga or the highest summit in the hill of knowledge or the Nirvikalpa Samadhi. He is fully conscious that the enjoyments of Svarga or heaven are as much illusory, transient, monotonous and hollow and therefore worthless as those of this illusory world. The pleasures of the heaven are very subtle, exceedingly intense and highly intoxicating. That is the reason why the incautious, non-vigilant, slightly dispassionate aspirant yields easily to the temptations of the higher planes. Even in this physical plane, in the West and in America—where there is

abundance of wealth, plenty of dollars and sovereigns—people enjoy subtle and intense sensual pleasures. Every day scientists bring out new inventions, new forms of sensual pleasures, for the gratification of the mischievous and revolting senses. Even an abstemious man of plain living and simple habits of India becomes a changed man when he lives in America or Europe for some time. He yields to the temptations. Such is the power of Maya. Such is the influence of temptation. Such is the strength of the impetuous senses. That man who is endowed with strong discrimination, sustained dispassion, good Vichara Shakti, and burning yearning for liberation can reach the highest goal of life, the final beatitude or the sublime vision of the Infinite. He alone can resist temptations and be really happy.

Lecture III

YOGIC INSTRUCTIONS

PRACTISE self-restraint. Develop the noble qualities of the heart. Arrest the vagaries of the mind. Collect the dissipated rays of the mind. Practise concentration regularly. All the latent powers will soon manifest. You can see without the physical eyes. You can hear without the ears. You can directly see and hear through the mind itself.

If you wish to attain success in Yoga, you will have to abandon all worldly enjoyments and practise Tapas and Brahmacharya. Tapas and Brahmacharya will confer on you great mental strength and mental purity and help you in the attainment of concentration and Samadhi.

The impurities of the mind are burnt by Tapas and the practice of Yama and Niyama. All modifications of the mind are annihilated by mental discipline, concentration and meditation. Eventually the individual soul is re-united with God in Samadhi.

You will have to control the mind skilfully and tactfully. You will have to use judicious or intelligent methods to curb it. There is no use of applying force in checking it. If you use force, it will jump and drift away more and more. Those who attempt to control the mind through brutal force or violent methods are like those who endeavour to bind a furious elephant with a thin silken thread.

Think rightly and clearly. Understand the laws of thought. Detach yourself from the mind. Separate yourself from the thoughts. Stand as a silent witness or a spectator of thoughts. Do not identify with them. Gradually all thoughts will perish by themselves. Just as fire gets itself extinguished when the fuel is withdrawn, just as a lamp gets itself extinguished when

the supply of ghee is cut off, so also the mind is absorbed into its source when the thoughts are annihilated. Now, you will rest in your own Divinity or Godhead.

Not to hurt others is not so difficult as not to be hurt by others. You will have to become mindless, you will have to kill your egoism *in toto*, you will have to develop patience to a maximum degree if you wish not to be hurt by others. You should stand firm as a rock.

Watch the mind. Watch the thoughts. Watch the speech during the course of the day. Never utter harsh or obscene words like 'fool', 'badmash', 'sala', 'idiot', 'stupid', 'nonsense', 'rascal', 'humbug', 'damn', etc. Never abuse your servants or subordinates. Discipline the organ of speech. Check the impulse of speech. Become a man of measured words. Speak sweetly, gently and truthfully. This is an important Sadhana. Then alone you can impress the people and can have peace of mind. Try to utter 'Narayana', 'Siva', 'Hari', 'Ram', and 'Hey Krishna' always during the course of your conversation with others.

Admit your faults, defects, sins and weaknesses with an open heart before your friends and other people. You will grow rapidly. You will develop mental strength. Thank the man who points out your defects. Be grateful to him.

Brahman is Truth. Truth can only be realised by speaking truth alone. As long as the aspirant is a slave of self-assertive nature and self-justification, he cannot attain an iota of progress in the path of Yoga. He should cultivate straightforwardness, humility, obedience and truthfulness. He must serve his Guru with devotion and sincerity. He must admit his mistakes and wrong actions then and there. He must implicitly obey to the very letter the orders of his Guru. Then only he can destroy the hostile forces that pull him down in the dark abyss and march towards the goal boldly. Then only

the Divine Light will easily descend and transform him into divinity.

Sit on a comfortable Asana. Close your eyes and introspect in the early morning at Brahmanuhurta. You can find out your defects. Your lower nature must be quite willing to undergo their regeneration and transformation. You must adopt the best suitable methods for their eradication. You must be patient and vigilant. You must have perseverance and tenacity. Then only you can remove your defects.

You cannot find out your own subtle defects unless you possess a very sharp intellect and purity of heart. You should obtain the grace of the Lord. Through the grace of the Lord you will be able to detect your mistakes quite easily.

The evil traits can be eradicated by cultivating the will through meditation, Atma-vichara, devotion, Satsanga, self-restraint, personal contact with your Guru and by developing the opposite virtues. The combined method is more potent. It is like attacking the enemy from within, from without, from above and from below. If you have no strong will, pray to the Lord with sincerity, faith and humility.

It is imperatively necessary for you to remain for some years under the strict guidance of your Guru. He will point out your defects and suggest to you suitable methods to eradicate the defects. The happy-go-lucky aspirants, who act according to their own sweet will, fancies and imagination, who wander from Badri to Cape Comorin, from Brindavan to Nasik aimlessly, do not make any spiritual progress.

That man who has totally eradicated the negative evil qualities is a dynamic Yogi. Samadhi will come by itself. The divine light will descend spontaneously. Just as water flows freely when the planks of the sluice are removed in a reservoir of water, so also when the evil traits—obstructions to gnosis or Brahma-Jnana—are removed, knowledge dawns by itself.

It takes a long time to purify the heart. Just as various kinds of dirt are hidden underneath the carpet, so also various kinds of impurities are hidden in the different corners of the mind. When you clean a closed room that was shut for some months, various kinds of dirt come out. Even so, various kinds of impurities come out under the pressure of Yoga when you practise spiritual Sadhana, vigilant introspection and self-analysis and when you keep daily a correct spiritual diary. You may falsely imagine that you are quite pure, that you are daily entering into Samadhi and that you have become a Jivanmukta. These are all delusions of the mind. When you are put to test, you will hopelessly fail.

A Raja Yogi starts his Sadhana with the control of the Vrittis. He begins with the mind. A Hatha Yogi begins with control of breath. Through control of mind the Raja Yogi controls the breath. Through control of breath the Hatha Yogi controls the mind. If you practise Raja Yoga you need not practise Pranayama.

You need not practise all the Asanas just as a Hatha Yogi does but you should be able to sit on Padma or Siddha or Sukha Asana—one of the meditative poses—at a stretch for 3 hours. Then only you can take to serious and constant meditation.

You cannot practise meditation without a firm seat. If the body is unsteady, the mind also will become unsteady. There is intimate connection between the body and the mind.

You need not practise Pranayama if you practise Raja Yoga. Pranayama or control of breath will come by itself when you stop the Vrittis or modifications of the mind. But a little practice of Pranayama is an auxiliary in Raja Yoga also. It will steady the mind. Pranayama is the fourth Anga or limb of Raja Yoga. It will bestow on you good health, vigour and a high standard of vitality and will remove laziness and drowsiness during meditation.

Surely the proper mental condition, temperament and outlook are pre-requisites for the practice of Yoga.

The task is a stupendous one. Yet you will have to do it. The important obstacle in the path is egoism. It can be crushed by enquiry, discrimination, devotion and humility. Reduction of desire and non-fulfilment of desires as they arise must be the first practice in control of desires.

The student of Yoga should not possess much wealth as it will drag him to the worldly temptations. He can keep a little money to meet the wants of the body. Economical independence will relieve the mind from anxieties and will enable him to continue his Sadhana uninterruptedly.

The student of Yoga should be abstemious in his diet. He should avoid laziness, ease, habitual languor and excess of sleep. He should observe silence and occasional mild fasts to ensure a good tone to his constitution. He should develop correct habits.

Keep your balance of mind always. This is a very important practice. This is, doubtless, a difficult practice, but you will have to do it at any cost. Then alone you can be really happy. Then and then alone you can enjoy real peace of mind. Keeping up the balance of mind in pleasure and pain, heat and cold, gain and loss, success and failure, praise and censure, respect and disrespect, is wisdom. This practice is a trying discipline indeed, but it gives inner spiritual strength. He who is able to keep a balance of mind at all times, in all conditions, even under extreme provocation, is a mighty potentate on earth. He must be adored. He is the most wealthy man, though he is clad in rags, though he has nothing to eat. He is the strongest man even if he has a dilapidated physical frame. Worldly people lose their balance of mind even for trifling things. They get irritated and lose their temper soon. Energy is wasted when one loses his temper. An irritable man is a very weak man, though he possesses immense physical strength

and a fine muscular, well-developed body. Those who want to practise balance of mind should develop discrimination and practise celibacy and meditation. Those who have wasted their semen get much irritated very frequently.

Irritability manifests itself as an outburst of temper when any opportunity offers itself. You will have to be very careful. You will have to nip the irritability in its bud. Do not allow it to assume the form of a big wave of anger. Every time you become a victim to a passion of any kind, you make it a little more difficult to resist its next attack; on the contrary, if you succeed in your attempt in subduing it, it will be very easy for you in getting a triumph over it next time. This is the immutable law of nature.

The fit of anger passes away but it leaves a definite impression in the astral body. The man is more and more susceptible to further attacks of irritability. Each outburst of temper augments the capacity for anger and the possibility of being irritated quickly. The astral body responds more readily than before to these unpleasant fits of rage. Man completely loses the power of self-control. In a moment, he may do any kind of atrocious crime. He may commit murder or any other cruelty. He is polluting the thought-world and is injuring all those around him by his vicious vibrations. It behoves, therefore, that every man should surely take great care to avoid these outbursts of anger. He must be careful when he moves and talks with others.

The senses are your enemies. They draw you out and disturb your peace of mind. Do not keep company with them. Subdue them. Restrain them. Curb them just as you curb the restive horse. Discipline of the senses gives spiritual strength and peace of mind. The discipline of the senses is not a day's work. It demands continuous and patient practice for a very long time. Control of the senses is really control of the mind. All the ten Indriyas must be controlled. Starve them to death.

Do not give them what they want. They will then be slowly thinned out. They will obey your orders implicitly. Worldly-minded persons are mere slaves of their Indriyas (senses) though they are educated, though they possess immense wealth and judicial or executive powers. If you are a slave to meat-eating, you should begin to exercise control over the tongue and give up meat-eating entirely for six months. You will then consciously feel that you have gained a little supremacy over this troublesome Indriya which was of a revolting nature sometime ago.

Be cautious, vigilant and circumspect. Watching the mind is introspection. One in a million does this beneficial, soul-elevating practice or discipline. People are immersed in worldliness. They run after money and women. They have no time to think of the soul or higher spiritual things. The sun dawns, the mind runs in its old, usual, sensual groves of eating, drinking, amusing and sleeping. The day has passed. In this way the whole life passes away. There is neither moral development nor spiritual progress. The so-called educated and cultured people also have no idea of introspection. They simply develop their intellects, earn some money, hold some rank and position, get some vain and empty titles and honours and pass away from the scene without attaining knowledge of the Self or the goal of life. Is this not really sad? Is this not highly lamentable? He who does introspection daily can find out his own defects and can remove them by suitable methods and have a perfect control over the mind. He cannot allow the intruders—lust, anger, greed, delusion and pride—to enter the mental factory. He can cultivate various divine virtues such as mercy, forbearance, purity, courage, etc.

Daily self-analysis and self-examination are indispensably requisite. Then only the Yogic student can obviate his defects and can grow rapidly in spirituality. What does a gardener do? He watches the young plants very carefully. He removes the

weeds daily. He puts a nice strong fence around them. He waters them daily at the proper time. Then alone they grow beautifully and yield fruits quickly. Even so, the Yogic student should find out his defects through suitable means. If one method fails, he must take to a combined method. If prayer fails, he should take to Satsanga, Pranayama, meditation, dietetic regulation, enquiry and so on. He should destroy not only the big waves of pride, hypocrisy, lust, anger, etc., that manifest on the surface of the conscious mind but also their subtle impressions that lurk in the corners of the subconscious mind. Then only he is perfectly safe. These subtle impressions are very dangerous. They lurk themselves like thieves and attack the aspirant when he is a bit careless when he slackens a bit his daily spiritual practices and when he is provoked. If these defects do not manifest even under extreme provocation on several occasions, even when you are not practising daily introspection and self-analysis, you can be rest assured that the subtle impressions also are obliterated. Now you are safe. The practice of introspection and self-analysis demands patience, perseverance, leech-like tenacity, application, iron will, strong determination, subtle intellect, courage, etc. But you will reap a fruit of incalculable value. That fruit is Immortality, Supreme Peace and Infinite Bliss. You will have to pay a heavy price for this. Therefore, do not grumble when you do daily practice. You should apply your full mind, heart, intellect and soul. Then only rapid success is possible.

Every aspirant in the path of Yoga should try to possess a serene mind. An aspirant with a restless mind cannot make an iota of progress in Yoga. The first pre-requisite for a Yogic student is serenity of mind. Silent meditation in the morning, renunciation of desires, Sattvic diet, discipline of the senses, observance of Mauna (silence) daily for one hour will pave a long way in the attainment of a settled peace of mind. All habitual vain thoughts, feelings, cares, anxieties, confused

ideas and imaginary fears must be eradicated. Then only you will have a peaceful mind. The foundations of Yoga can be well and truly laid only if the aspirant possesses serenity of mind to a maximum degree. A peaceful mind only can receive the Divine Light. A peaceful mind only will be a proper vessel to hold the Spiritual Light. The spiritual experiences will be permanent, if one possesses a quiet mind. Otherwise they will come and go.

As soon as you get up from the bed in the morning, do some prayer, Japa and meditation from 4 to 6. Then make a firm determination: "I will observe celibacy today. I will speak the truth today. I will not hurt others' feelings today. I will not lose my temper today." You will surely succeed that day. Then you can continue the vow for the full week. You will gain strength gradually. Your will-force will develop. Then continue the vow for one month. If you commit some mistakes in the beginning, you need not be unnecessarily alarmed. Mistakes are your best teachers. You will not commit the same mistakes again. If you are sincere and earnest, the Divine grace will descend on you. The Lord will give you strength to face all the difficulties and troubles.

He who has controlled his mind is really happy and free. Physical freedom is no freedom at all. If a man is easily carried away by his emotions and impulses, if he is under the grip of moods, cravings and passions, how can he be really happy? He is like a rudderless boat. He is tossed about hither and thither like a piece of straw on a river. He laughs for five minutes and weeps for five hours. What can wife, sons, friends, money, fame, title and power do for him when he is swayed by the impulses of the mind? A true hero is he who has controlled the mind. There is a proverb: "He who has controlled his mind has controlled the world." True victory is victory over the mind. Then alone can one enjoy real freedom. Through rigorous discipline and self-imposed restrictions, you

will have to eradicate all your desires, thoughts, impulses, cravings, etc. Then alone you can free yourself from the thralldom of the mind. You should not give leniency to the mind. The mind is a mischievous imp. You should curb it by drastic measures. Then alone you can become a perfect Yogi. Money cannot give you freedom. Freedom is not a commodity that can be purchased in the market. It is a rare hidden treasure guarded by a five-hooded serpent. Unless you kill the serpent, you cannot get the treasure. That treasure is the Spiritual Wealth. The serpent is the mind. The five hoods are the five senses through which the mind hisses.

In nature no two trees are alike; no two leaves are alike; no two persons are alike; no two voices are alike; no two faces are alike; no two brain-waves are alike; no two vibrations are alike; no two temperaments are alike; no two minds are alike. Therefore, there are various ways of controlling the mind to suit different people of different temperaments. Each man will have his own way of Sadhana. For yourself, if you are not able to chalk out the path, get it done by your Guru or spiritual preceptor. Learn Yoga under a Guru. Then only you will be able to understand the subtle points of Yoga. He will inspire you when you are depressed. He will remove your doubts when you come across any and show you the right path.

Two Yogic students approached Yogi Kaka Bhushanda for learning Yoga. The Yogi said: "O dear aspirants! Stay in my Ashram for twelve years. Practise Yama, Niyama, Asana and Pranayama. Later on I shall see you enter into Samadhi. I shall teach you the secrets of awakening the Kundalini and taking it to Sahasrara-Chakra." One of them was very impatient. He practised some Yogic Kriyas for a short time. He then worried the teacher daily to show him the way to enter into Samadhi. The teacher kept quiet for a long time. The student left the Ashram. But the other student was very patient and sensible. He strictly adhered to the valuable instructions of the Guru.

He never spoke a word to the Guru. Twelve years passed. The Guru thought: "The student is now ready. His Nadis are purified. He is Sattvic. He possesses all the divine virtues. He is now fit for higher initiation." He bade the student sit in front of him and through pure Sankalpa made the Kundalini Shakti pass into the Sushumna Nadi. The student enjoyed the bliss of Nirvikalpa Samadhi. The grace of the Guru alone is the pass-port for the Yogic student to enter into the realms of Divine Bliss. The grace of the Guru can only descend on that student who is doing Purushartha. The Guru showers his grace in exchange for the hard-earned merit achieved by the disciple. Considerable patience, faith in the Guru and rigid Sadhana are necessary if one desires to achieve the highest goal of Yoga. The other student missed the goal on account of impatience.

Even if you are a senior student in the spiritual path, think always that you are only a junior student recently initiated. Spiritual pride will not crop up then. Practise Yoga now with the same fervour, diligence and enthusiasm as you did when you first took to this path in those days. The degree of success is in direct proportion to the degree of Sadhana and purpose.

A selfish man is unrighteous. Attachment and sense of separateness are present in him to a remarkable degree. He cannot develop those qualities which Yoga needs. The desire to become a Yogi and to learn Yoga can only arise in a man who is free from selfishness, who is righteous and who has religious disposition and religious bend of mind. Selfishness constricts the heart and forces a man to do injury to others and to get hold of the property of others by foul means. It is selfishness that prompts man to do sinful deeds.

Rajasic mind always wants new things. It wants variety. It gets disgusted with monotony. It wants change of place, change of food and in short change of everything. But a Yogic student should train the mind to stick to one thing. He should

not be afraid of monotony. He should have asinine patience, adamant will and untiring perseverance. Then only he can succeed in Yoga. He who wants something new always is unfit for Yoga. You should stick to one place, one teacher, one method and one system of Yoga. Then only rapid progress is possible. You should have real thirst for God-realisation. Then all obstacles will be obviated. Then only you can stick to the path of Yoga. Mere emotional bubbling for the time being, born of sheer curiosity or for getting powers and Siddhis, cannot bring any tangible results.

When you have made some progress in meditation, you cannot be carried away by surging emotions. Occasional irritability and undesirable cravings of various sorts may manifest but you will have strength to control or repress them. You will not yield to them. Gradually these cravings will be completely burnt by the fire of meditation.

If you are careless, if you are irregular in your Yogic practices, if your dispassion wanes, if you give up your Sadhana for some days on account of laziness, the adverse forces will take you away from the true path of Yoga. You will be stranded. It will be very difficult for you to rise again to the original pinnacle. Therefore be very regular in your practices.

The restless mind must be rendered quiet by reducing your wants, by destroying useless earthly desires. Have one strong desire for liberation. Then you can open your mind to the higher spiritual influences. The Divine Light will slowly descend. You can actually feel the inner change and spiritual uplift. Gradually the personal consciousness, the individual will, will be merged into the Divine Will or Cosmic Will. This is the state of Samadhi or Superconscious state. Man has become transmuted into God now. After many ages he has gone back to his original home or abode of Immortality and Eternal Bliss.

A gloomy man radiates unpleasant and morbid vibrations

all round. There is nothing more infectious than depression. Never come out of your room, if you are depressed, because you will spread the contagion to your friends and neighbours. Depression eats the very core of your being. It does havoc like canker. It is a deadly plague. It may be due to some disappointment or failure, severe dyspepsia or heated debates, wrong thinking or wrong feeling, etc. Separate yourself from this negative feeling and identify yourself with the Supreme Purusha. Have an inner life. No external influence can affect you. You will be invulnerable. You will be proof against depression or any dark antagonistic force. Drive the feelings of depression at once by enquiry, singing the Name of the Lord, prayer, chanting of OM, Pranayama, a brisk walk in the open air, thinking of the opposite *viz.*, the feeling of joy. Try to be happy in all states and radiate joy to all around you.

This world is nothing but the materialisation of the thought-forms of Hiranyagarbha or God. You have got the waves of heat and light and electricity in the science. There are also thought-waves in Yoga. Thought has tremendous power. Everybody is exercising the power of thought unconsciously to some extent. If you have a comprehensive understanding of the working of the thought-vibrations, if you know the technique of controlling the thoughts, if you know the method of transmitting beneficial thoughts to others at a distance by forming clear-cut, well-defined, powerful thought-images, you can use this thought-power a thousandfold more effectively. Thought moves. Thought works wonders. Thought heals. Thought has weight, shape, size and colour. A wrong thought binds; a right thought liberates. Therefore think rightly and attain freedom.

It is not thought alone that determines an action. There are some intelligent people who think nicely on the pros and cons of a thing but when the time comes they are led astray by temptations. They do wrong deed and repent bitterly. It is the

feeling that really goads a man to do action. Some psychologists lay much stress on imagination and say that it is imagination that really determines an action.

Man is a complex social animal with a multiplicity of interests. He is a biological organism and so he is definitely characterised by the possession of certain physiological functions such as circulation of blood, digestion, respiration, excretion etc. He is also definitely characterised by the possession of certain psychological functions such as thinking, perception, memory, imagination, etc. He sees, thinks, tastes, smells and feels. Philosophically speaking, he is the image of God, nay, he is Brahman Himself. He lost his divine glory by tasting the fruit of the 'forbidden tree'. He can regain his lost divinity by mental discipline and the practice of Yoga.

Why do you weep, my child? Take away the bandage from your eyes and see. Lift up the veil of Maya. You are surrounded by Truth and Truth alone. Open your eyes and see clearly now. Wherever you see there is the All-Full Light and Bliss only. The cataract of ignorance has blurred your vision. Have the cataract immediately removed by developing the inner eye of wisdom through regular meditation.

May God give you a clear understanding and spiritual strength to remove all defects! May you all possess a clear, subtle understanding and purity to know your defects! May you all rest in that stupendous ocean of bliss after annihilating all negative qualities—enemies of knowledge and peace! May you attain the highest spiritual state of Nirvikalpa Samadhi or blissful union with the Supreme Soul!

Lecturer IV

THE MYSTERIOUS MIND

I

YOU have the whole menagerie within you—the lion, the tiger, the serpent, the elephant, the ape and the peacock. Bring them under your control. The beauty of the flesh is really due to the life-giving principle, Prana. The beauty is attributable to the light that emanates from the Atman. The nasty body with oozing discharges from nine gutters composed of the five elements is a Jada Vastu and Apavitra. Always entertain this idea. Have a clear-cut well-defined image or picture like this. You will conquer lust by such a mental drill. If you understand the doctrine of unity in diversity, if you know there is only one matter, one energy, one mind substance, one life, one existence, one Sat, one reality and if you entertain always such a thought, you can control Krodha. If you remember that you are only an instrument in the hands of God, that God is everything, that God does everything, that God is just, then you can get rid of Ahamkara. You can annihilate Dvesha by Pratipaksha Bhavana. Look to the brighter side of persons. Ignore the dark aspect.

Emotion is a motive power like the steam of an engine. It helps you in your evolution. Had it not been for the presence of emotion, you would have passed into a state of passivity or inertia. It gives a push for action or motion. It is a blessing. But you must not become a prey to emotions. You must not allow them to bubble out. You must purify and calm the surging emotions. You must allow it to rise slowly and subside quietly from the mind-ocean. You must keep the emotion under perfect control. Do not mistake physical sensations for higher sublime emotions. Do not be carried away by

emotions. There are certain people who like to hear some new sensational events just to arouse their emotions. They live on emotions; otherwise they feel quite dull. This is a great weakness. This must be eradicated if they like to lead a calm and quiet life.

All evil qualities proceed from anger. If you control anger all evil qualities will vanish by themselves.

Ahamkara, Sankalpa, Vasana, Prana have intimate connection with the mind. There cannot be any mind without these four. Prana is the life of the mind. Ahamkara is the root of the mind. Sankalpas are the branches of the mind-tree. Vasana is the seed of the mind. This deep-rooted tree of Samsara of dire Ajnana which ramifies in various directions with branches full of flowers, tendrils, fruits, etc., has the mind as its root. If this root-mind is destroyed, the tree of Samsara—this tree of birth and death—will also be destroyed. Cut this root-mind with the axe of Brahma-Jnana. Chop off the branches (Sankalpas) with the knife of Viveka, Vichara.

The ever-restless mind becomes quiescent when all desires vanish. Desire raises Sankalpas (thoughts). Man performs actions for acquiring the desired objects. Thus he is caught in the wheel of Samsara. The wheel stops when the Vasanas perish.

Just as there are doors in a bungalow between the outer and inner rooms so also there are doors between the lower and the higher mind. When the mind is purified by the practice of Karma Yoga, Tapas, right conduct or the practice of Yama, Niyama, Japa, meditation, etc., the doors between the lower and the higher mind are opened. Discrimination between the real and the unreal dawns. The eye of intuition is opened. The practitioner gets inspiration, revelation and higher Divine knowledge.

It is extremely difficult to have a calm and pure mind. But you must have such a mind, if you want to have progress in

meditation, if you desire to do Nishkama Karma Yoga. Then only you will have a perfect instrument—a well controlled mind—at your disposal. This is one of the most important qualifications for an aspirant. You will have to struggle hard for a long time with patience and perseverance. Nothing is impossible for a Sadhaka who has an iron will and a strong determination.

Just as soap cleanses the physical body so also Japa of a Mantra, Dhyana, Kirtan and practice of Yama cleanse the mind of its impurities.

II

The sub-conscious mind is termed “Chitta” in Vedanta. Much of your sub-consciousness consists of submerged experiences, memories thrown into the background but recoverable.

When you show symptoms of losing your memory, as you grow old, the first symptom is that you find it difficult to remember the names of persons. The reason is not far to seek. All the names are arbitrary. They are like labels. They have no association with the names. The mind generally remembers through associations, as the impressions become deep thereby. You can remember in old age some passages that you have read in schools and colleges. But you find it difficult to remember in the evening a passage you have read in the morning. The reason is that the mind has lost its Dharana Shakti (power of grasping ideas). The cells have been degenerated. Those who overwork mentally, who do not observe the rules of Brahmacharya and who are afflicted with much cares, worries and anxieties, lose their power of memory soon. Even in old age you can remember old events as there are associations with events.

The mental processes are limited to the field of consciousness alone. The field of sub-conscious mentation is

of a much greater extent than that of conscious mentation. Messages when ready, come out like a flash from the sub-conscious mind or Chitta of the Vedantins. Only ten per cent of mental activities come into the field of consciousness. We sit and try to solve a problem and fail. We look around, try again and again but fail. Suddenly an idea dawns that leads to the solution of the problem. The subconscious processes were at work.

Sometimes you go to sleep at night with the thought: "I must get up early in the morning to catch a train." This message is taken up by the sub-conscious mind and it is this sub-conscious mind that wakes you up unfailingly at the exact hour. The sub-conscious mind is your constant companion and sincere friend. You repeatedly fail at night to get a solution for a problem in arithmetic or geometry. In the morning when you wake up you get a clear answer. The answer comes like a flash from the sub-conscious mind. Even in sleep it works without any rest, incessantly. It arranges, classifies, compares, sorts all facts and works out a proper satisfactory solution. This is all due to the sub-conscious mind.

With the help of the sub-conscious mind you can change your vicious nature by cultivating healthy, virtuous qualities that are opposed to the undesirable ones. If you want to overcome fear, mentally deny that you have fear and concentrate your attention upon the opposite quality—courage. When courage is developed, fear vanishes away of itself. The positive always overpowers the negative. This is an infallible law of nature. This is Pratipaksha Bhavana of the Raja Yogins. You can acquire a liking for distasteful tasks and duties by cultivating a desire and taste for them. You can establish new habits, new ideals, new ideas, new tastes and new character in the subconscious mind by changing the old ones.

The functions of Chitta are Smriti or Smarana, Dharana

(attention) and Anusandhana (enquiry or investigation). When you repeat a Japa of a Mantra, it is Chitta that does the Smarana. It does a lot of work. It turns out better work than the mind or Buddhi.

All actions, enjoyments and experiences leave the impressions in the sub-conscious mind in the form of subtle impressions or residual potencies. The Samskaras are the roots for causing again Jati (caste), life and experiences of pleasure and pain. Revival of Samskaras induces memory. The Yogi dives deep inside and comes in direct contact with these Samskaras. He directly perceives them through the inner Yogic vision. By Samyama (concentration, meditation and Samadhi) on these Samskaras, he acquires knowledge of previous lives. By doing Samyama on the Samskaras of others, the Yogi gets the knowledge of their past lives also.

When you desire to remember a thing you will have to make a psychic exertion. You will have to go up and down in the depths of the different levels of the subconsciousness and then pick up the right thing from a curious mixture of multifarious irrelevant matter. Just as the mail sorter in the Railway Mail Service takes up the right letter by moving the hand up and down along the different pigeon-holes, so also the sorter—subconscious mind—goes up and down along the pigeon-holes in the subconscious mind and brings out the right thing to the level of normal consciousness. The subconscious mind can pick up the right thing from a heap of various matters.

A Samskara of an experience is formed or developed in the Chitta at the very moment when the mind is experiencing something. There is no gap between the present experience and the formation of a Samskara in the subconscious mind.

Smriti or memory is the function of Chitta (subconscious mind). Chitta is a separate faculty or category in Vedanta. Sometimes it is Antargata in mind and comes under the mind.

In Sankhya philosophy it is included in Buddhi or Mahat Tattva. The Chitta or Patanjali Maharshi's philosophy of Raja Yoga corresponds to the Antahkarana of Vedanta.

III

Just as a busy officer works alone in a room by closing all the doors, so also the busy mind works alone in dream, shutting out all the doors of senses.

Mind is a power born of the soul. It is through mind that the Lord manifests as the differentiated universe with the heterogeneous objects.

Mind is merely a bundle of thoughts. Of all thoughts the thought 'I' is the root. Therefore mind is only the thought 'I'. It is nothing but a bundle of habits. It is nothing but a collection of desire arising from contact with different objects. It is also a collection of feelings aroused by worldly botherations. It is a collection of ideas gathered from different objects. Now these desires, ideas and feelings constantly change. Some of the old desires are constantly departing from their storehouse of mind and new ones are replacing them.

In the waking state, the seat of the mind is in the brain; in the dreaming state, the seat of the mind is in the cerebellum; in deep sleep state, it rests in the heart.

Mind always attaches itself to something objective. It cannot stand by itself. It is only this mind that asserts itself as 'I' in this body.

The things that we perceive all around us are only mind in form or substance—*Mano Matram Jagat, Manah Kalpitam Jagat*—Mind creates. Mind destroys.

The occult phenomena that take place in the mental world are all based on scientific laws. Occultists and Raja Yogins should have a comprehensive and intelligent understanding of these laws. Then only they will be able to control the psychic forces easily.

Practice of telepathy, thought-reading, hypnotism, mesmerism, distant healing, psychic healing, etc., clearly prove that the mind exists and that a highly developed mind can influence and subjugate the lower minds. From the automatic writing and the experiences of a hypnotised person, we can clearly infer the existence of subconscious mind which operates throughout the twenty-four hours.

If an idea is planted in the mind, it grows at night through the operation of the subconscious mind. The subconscious mind never takes any rest. It works vigorously all throughout the twenty-four hours. Those who know how to manipulate this subconscious mind can turn out tremendous mental work. All geniuses have control over the subconscious mind. You must have control over the subconscious mind. You must understand the ways to extract work from the subconscious mind. Subconscious mind is a wonderful underground mental factory.

Mind is the greatest force in this earth. He who has controlled his mind is full of powers. He can bring all minds under his influence. All diseases can be cured by psychic healing. One is struck with awe and wonder at the marvels and mysterious powers of the mind of a man. The source or home or support for this mysterious mind is God or Atman.

Any action that is done by the physical body is the outcome of a preconceived idea. The mind thinks, plans and schemes at first. Then the action manifests. He who invented a watch at first had all idea in his mind about its construction of the lever, various wheels, dial, minute hand, second hand, hour hand etc. These ideas materialised later on into action.

A spark of light presents the appearance of a continuous circle of light if it is made to rotate quickly. Even so the mind though it can attend but to one thing at a time, either hearing or seeing or smelling, though it can admit of only one kind of sensation at a time, yet we are led to believe that it does

several actions at a time, because it moves from one object to another with tremendous velocity, so rapidly that its successive attention and perceiving appear as a simultaneous activity.

The best philosophers and seers (Rishis and sages) are unanimously agreed that the mind cannot actually attend to more than one thing at a time but it appears to be doing so, only when it is shifting with prodigious rapidity backward and forward from one end to the other.

Change of thought, relaxation of mind by dwelling on thoughts of pleasant objects, cheerfulness, Sattvic food, mental recreation of Sattvic nature are necessary for mental health.

The mind assumes the shape of any object it intensely thinks upon. If it thinks of an orange, it assumes the shape of an orange. If it thinks of Lord Jesus on the Cross, it assumes the shape of Lord Jesus on the Cross. You must train the mind properly and give it proper and pure food for assimilation. Have a Divine background of thought or mental image.

If all the thoughts are eliminated, then there remains nothing which can be called mind. So thoughts are the mind. Again there is no such thing as world, independent of and apart from thoughts. Two thoughts, however closely related to one another, cannot exist at the same time.

The mind becomes that which it thinks of. This is an immutable psychological law. If you begin to think about the Dosha or defects of a man, for the time being at least, your mind dwells on the bad qualities and becomes charged with these qualities, whether the man possesses those bad qualities or not. This may be your vain imagination only through wrong thinking, wrong Samskaras or wrong habits of the mind. He may not possess even a bit of the bad qualities which you have superimposed on him through ill-will, or some form of jealousy, or petty-mindedness, or habitual Dosha-Drishti, or

fault finding nature. Therefore give up the dangerous habit of censuring others and finding faults in others. Praise others. Develop the power or vision of finding only good in others. Do not bark like a wild dog about the bad qualities of others. Glorify others. You will grow spiritually. You will be liked, honoured and respected by others.

Sleep (Sushupti) is not merely a state of inactivity of passive repose. It has deep philosophical significance. Vedantins study this state very deeply and carefully. It gives the clue for non-dual philosophers to trace, search and find out the hidden, silent witness, Atman who is ever waking, although the mind and the senses are at rest. Mother of this world, Rajarajeshvari, takes the Jivas back to Her Lord during deep sleep, hugs them to Her bosom, bestows refreshing peace, new vigour, vitality and strength and makes them quite fit for the ensuing battle of life on the following day. Had it not been for this sleep, life is absolutely impossible in this physical plane when misery, diseases, cares, worries, fear and anxieties of various kinds trouble men every second. If a man does not get sound sleep even for one night, if he loses his sleep for 3 hours in one night by keeping watch over a sick patient or attending a cinema, how miserable, gloomy and depressed he feels the next day.

Mind is atomic according to the Indian school of Logic. It is all-pervading according to Raja Yoga School of Patanjali Maharshi; it is of the middling size (same size as that of the body) according to the Vedantic school.

Mind can be compared to water. Water exists in four states viz., causal state in the form of H₂O, subtle state in the form of water, gross state in the form of ice and gaseous state in the form of evaporating steam. Even so the mind is in a gross state during Jagrat state when it enjoys sensual objects, in a subtle state when it functions in the dreaming state, in a casual state when it gets involved into its cause, Mula-Avidya, during

deep sleep. It evaporates as gas when it melts or dissolves in Brahman during Nirvikalpa Samadhi.

Just as the physical body is composed of solid, liquid and gaseous matter, so also the mind is made up of subtle matter of various grades of density with different rates of vibrations. A Raja Yogi penetrates through different layers of mind by intense practice.

Just as you nourish the physical body with food, so also you will have to give food for the mind and spiritual food for the soul.

When your business fails, or when you are in heavy grief at the death of your only son, you get physically emaciated even though you may eat nourishing, substantial food. You feel tremendous internal weakness.

When a lady is engaged solely in the management of affairs of her daughter's marriage, she forgets even to take her food. She is happy. Her heart is full of joy. The joy and cheerfulness are powerful tonic for her mind. She feels inner mental strength, although she forgets her foods.

This clearly proves that mind exists and cheerfulness is a good mental food.

IV

A powerful occultist hypnotises the whole audience collectively through his power of concentration and will, and performs the rope trick. He throws a red rope in the air, gives suggestion to the onlookers that he will climb in the air through this rope and disappears from the platform in the twinkling of an eye. But nothing is recorded when a photograph is taken.

Yogis of olden times like Sri Jnana Dev, Bhatrihari, Patanjali Maharshi, used to send and receive messages to and from distant persons through mind-telepathy and thought-transference. Telepathy was the first wireless

telegraph service in the world. Even now there are Yogis who are versed in telepathy. Thought travels with tremendous velocity through space. Thought moves. Thought is as much a solid matter as a piece of stone. It can hit a man against whom it is directed.

Understand and realise the powers of the mind. Unfold the hidden powers or occult faculties. Close the eyes. Concentrate. Explore the higher regions of the mind. You can see distant objects, hear distant voices, send messages to distant parts, heal persons who are at a distance and move about to a distant place in the twinkling of an eye. Believe in the powers of the mind. If you have interest, attention, will-power and faith, you are bound to succeed. The source for the mind is Atman or the Highest Self. This mind is born of Atman through His Maya or illusory power.

Cosmic mind is universal mind. Cosmic mind is the sum-total of all individual minds. Cosmic mind is Hiranyagarbha or Ishvara or Karya Brahman. Man's mind is just as a fragment of the universal mind. A Raja Yogi becomes one with the cosmic mind and knows the workings of all minds. The Yogi gets omniscience through the cosmic mind. The Yogi experiences cosmic consciousness through the cosmic mind.

Tap the universal mind. You will get higher, super-sensuous knowledge. You will experience cosmic consciousness. You will get knowledge of the past, present and future. You will acquire knowledge of the Tanmatras (root elements) and mental plane. You will experience clairvoyance and clairaudience. You can know what is going on in the minds of others. You will get divine Aishvarya or Vibhuti of God. There are scientific means to tap this universal mind. Purity, concentration, dispassion, right living, right thinking, right conduct, right action, devotion, moderation in eating and sleeping, purity in food, truthfulness, continence, non-injuring

and austerities have to be regularly practised for a protracted time.

Look at the marvels of the mind! One is struck with awe and wonder when he witnesses a hypnotised person in trance and hears his narratives. The hypnotised person narrates very lucidly the life history and incidents of a person whom he has not seen in his life.

A maidservant who was attending on a Hebrew priest used to hear the Hebrew verses during her service. She suddenly developed a double-personality when she was sick in a hospital and repeated Hebrew verses. She did not know the Hebrew language. All the Samskaras (of hearing from the priest) were in the subconscious mind and she repeated the verses. No Samskaras are lost. They are indelibly recorded in the gramophonic record of Chitta.

Another priest used to forget his old personality for six months and assume a new personality, a new name, a new avocation for another six months. When he developed a double-personality, he could leave his old house, forget all about his old life entirely and he would again return to his native place after six months and entirely forget all about the second personality he had assumed for six months.

V

Life on this physical plane is a mere preparation for the eternal life of everlasting sunshine and joy which is to come when one gets the knowledge of the Self through intense and constant meditation, after purifying the mind. This immortal life of supreme joy is described as the 'Kingdom of Heaven' in the Bible, which is within you, in your heart. Realise this immortal life, O Sushil, by controlling the mind and enjoy the Supreme Bliss of the Self.

The secrets of Yoga Shastras can only be imparted to that student who is Jitendriya (one who has mastery over the

senses) and Abhyasa Sura (one who is dexterous in the practice of Yoga), who has devotion to the Guru, who has Vairagya, discrimination, who is fixed in his determination and who has firm conviction in the existence of God.

The mind is single, but it appears dual in the dreaming state as the perceiver and the perceived, through the power of Maya or illusion. The mind itself takes the forms of rose, mountain, elephant, river, ocean, enemy, etc. Just as heat is inseparable from fire, so also the fluctuation is inseparable from mind. It makes the mind restless. This fluctuation is caused by the power of Rajas. It is the fluctuation that causes Asanti (absence of peace of mind). The Bhaktas remove the tossing of the mind by Japa and worship of Ishtadevata (Upasana).

The power of fluctuation is the mind itself. This fluctuating mind alone is this world. The mind becomes no mind if fluctuation disappears. The mind ceases to exist, if it becomes destitute of this fluctuation. Mind plays havoc through the power of fluctuation. Fluctuation is Mara, or Satan, or Vasana or Ishana, or Trishna. It was this fluctuation that tempted Visvamitra. It is this fluctuation that brings downfall to a struggling aspirant. Destroy this fluctuation through strong Viveka (discrimination), constant meditation and ceaseless Brahma Vichara (Atmic enquiry).

As soon as fluctuation manifests various sorts of imaginations crop up. Imagination co-exists with fluctuation. Imagination is as much dangerous as fluctuation. Fluctuation moves the mind. Imagination fattens the mind. Mind minus fluctuation and imagination is but a zero. Fluctuation and imagination are the two wings of the mind-bird. Cut the right wing through Atmic enquiry and the left wing through the practice of thoughtlessness. The great mind-bird will fall dead on the spot immediately.

The one dividing wall between the soul and the body is mind. If this wall is broken by ceaseless Atmic enquiry, the

Jiva mixes with the Supreme Soul, just as the river mixes with the ocean.

Close your eyes and meditate. Open your heart to the inflow of the invisible power. You will find in the Bible: "Empty yourself, I will fill thee." Then you will have abundant super-intuitional knowledge which is beyond the reach of the intellect. Just as the water freely flows when the tap is turned, so also divine wisdom will flow freely when the obstacles of ignorance that stand in the way of knowledge are removed. You will get flashes, glimpses of the divine, inspiration, revelation and intuition. You will have to put yourself in a state of quietude by silencing all bubbling thoughts and emotions and connect the mind with the source by withdrawing the mind from sensual objects, just as you do in telephone by turning the switch off and connecting the two persons who want to speak.

All duality is of the mind. The whole world of duality is caused by the imagination of the mind. If all imaginations are withdrawn into the mind itself by constant practice of discrimination, Vairagya (dispassion), Sama (serenity), Dama (self-restraint) and Samadhana, you will not experience dual universe. The mind will be no mind. As it has nothing to cognise, it will rest in the source, the Atman.

Man sometimes says: "My mind was elsewhere, I did not see; my mind was elsewhere, I did not hear;" for a man sees with his mind and hears with his mind.

The attraction for objects and the ties of various sorts make the man bound to this world. Renunciation of all attraction for objects and breaking up of the ties constitute real Sannyasa. That Sannyasi or Yogi who is free from attraction and ties enjoys Infinite Bliss, Supreme Joy and Eternal Bliss.

The mind should be absorbed in the word OM (Pranava). That Yogi or Jnani whose mind is absorbed in OM has no fear whatsoever. He has reached the goal of life.

The fire of meditation rapidly consumes all evils and sins. Then follows that knowledge of Truth which confers perfection, everlasting peace and immortality.

Stop the Vrittis through constant and steady practice. The mind will be no mind. You will attain Yogarudha state or the absolute state. The seeds of Avidya in the form of potential tendencies, which are embedded in the mind, are all burnt when the mind rests in the truth during Samadhi. The fire that burns is the fire of knowledge of Atman (Jnana Agni, Yoga Agni).

When the Yogi has attained the last stage of meditation, when he has entered into Asamprajnata Samadhi (superconscious state), he becomes a Jivanmukta in this very birth. The fire of Yogic Samadhi burns all Samskaras *in toto*. There are no seeds now for rebirth.

May you all enjoy the bliss of Samadhi!

Lecture V

THE PURE AND THE IMPURE MIND

THE Sanskrit term for mind is Manas. Manas is said to be of two kinds, the pure and the impure. That which is associated with the thought of desire is the impure, while that which is without desire is the pure. The pure mind is otherwise known by the name higher mind. The impure mind is called lower mind. To men their mind alone is the cause of bondage or emancipation. That mind which is attracted by objects of sense tends to bondage, while that which is not attracted tends to emancipation. There is said to be salvation for a mind without a desire for sensual objects. An aspirant after emancipation should therefore render his mind ever free from all longing after material objects.

The impure mind or Asuddha Manas is filled with impure Vasanas, Rajas and Tamas and the pure mind or Suddha Manas is filled with pure Vasanas and Sattva. The impure Vasanas generate rebirths. The pure mind with pure Vasanas leads to Moksha or liberation from births and deaths. The worldly-minded persons work with the lower or the impure mind. They are bound by their Karmas. The liberated sages work with the pure or Sattvic mind (higher mind). They are not bound by their Karmas as they have no egoism and as they do not expect fruits for their actions.

The impure mind is unsteady. It ever fluctuates. It jumps from one object to another. It ever hankers after sensual objects. It is filled with various sorts of fears and pains. The pure mind is steady. It does Brahma Vichara. It rests in Supreme Self. It does not move towards sensual objects. It is free from all sorts of fears and pains.

The impure mind is no other than the Vasanas (subtle

desires) that generate countless births. The mind becomes a prey to various kinds of desires through its fluctuation. Fluctuation is caused by Rajas and Vikshepa Shakti. When the mind fluctuates, it wanders from one object to another object.

The Ajnani or worldly-minded man is swayed by the impure mind. He acts according to the dictates of the lower or impure mind. But a sage or Jnani keeps his mind under his perfect control. He acts in accordance with the voice of his intuition.

Just as a washerman removes dirt through dirt, just as a traveller removes the thorn in his foot through another thorn, so also the impure mind should be slain by the pure mind.

He who has annihilated the lower or the impure mind drives away rebirths to a great distance from him. The pure Vasanas with which the sage performs actions cannot produce rebirths for him.

All impure Vasanas are fried *in toto* when you get knowledge of the Self or Brahma Jnana. Meditation, Japa, Kirtan, practice of Pranayama, Brahma Vichara, study of religious books and Satsanga generate pure Vasanas.

When the mind is freed from the desires for objects and when it rests in the Self or Atman, you will enjoy Eternal Bliss. When the mind is freed from all cravings or longing for objects, when it is controlled in the heart, when it attains the reality of the Atman, you will attain Moksha or the final beatitude of life.

O beloved Ram! Do not allow your mind to fluctuate. Render your mind ever free from all longings after material objects. Annihilate the impure or lower mind with the help of the pure or the higher mind and transcend the higher mind also. May you be as firm as a rock! May you be endowed with the pure or Sattvic mind! May you ever rest peacefully in All-blissful Self!

Lecture VI

PRATYAHARA

THE Yogic student should practise Pratyahara after getting some success in the practice of Yama, Niyama, Asana and Pranayama. Pratyahara is abstraction or withdrawal of the senses from their objects. The senses are held in check by this practice. Real inner life begins when the aspirant is established in this practice. That Yogic student who jumps at once to the practice of meditation without practising abstraction is a deluded soul. He will have no success in contemplation. Pratyahara checks the outgoing tendencies of the senses. It puts a break, as it were, on the senses. Pratyahara follows automatically the practice of Pranayama. When the life-force is controlled by the regulation or restraint of breath, the senses become thinned out. They are starved to death. They get emaciated. They cannot hiss now when they come in contact with the objects. Pratyahara is a trying discipline. It is disgusting in the beginning but later on it becomes very interesting. You will feel immense inner strength. It demands considerable patience and perseverance. It will give you tremendous power. You will develop immense will-power. During the course of practice, the senses will run again and again like a wild bull towards objects. You will have to withdraw them again and again and fix the mind on the Lakshya or point. That Yogi who is well established in the practice of Pratyahara can meditate quite calmly even in the battlefield when countless machineguns are fired.

In the practice of Pratyahara you will have to drag the outgoing senses again and again from the sensual objects and fix the mind on your Lakshya or point, just as the cart-driver drags the impetuous bulls and fixes them to the yoke. You

must take particular care to drag the senses gently. Some aspirants draw them vehemently. That is the reason why they experience a little headache sometimes.

You should practise withdrawal of the senses one by one, dealing with the most turbulent senses in order. If you try to manipulate all the senses at one time, you will fail.

Mind is the commander-in-chief. The senses are the soldiers. The senses cannot do anything without the co-operation of the mind. If you can disconnect the mind from the senses, there will be abstraction of the senses automatically.

If one has intense Vairagya, practice of Pratyahara will be easy. Dispassion is the enemy of the senses. Some Yogic students practise Pratyahara for 2 or 3 years and yet do not attain success, the simple reason being that they have not yet fully annihilated the cravings and lurking desires. They get themselves attached to some sensual objects. Discrimination helps a great deal in attaining success in Pratyahara.

A Bhakta or a devotee does not practise Pratyahara. He tries to get himself drowned in the Prem of the Lord. He attempts to fix his mind either at His lotus feet or charming face. Consequently he gets established in Pratyahara. A Raja Yogi practises Pratyahara deliberately. A Jnana Yogi does not practise Pratyahara but tries to identify himself with the hidden Self in all objects by negating the names and forms.

Lectures VII

CONCENTRATION AND MEDITATION

I

CONCENTRATION is fixing the mind on any point external or internal. During meditation the mind becomes calm, serene and steady. The various rays of the mind are collected and focussed in the object of meditation. The mind is centred on the Lakshya. There will be no tossing of the mind. One idea occupies the mind. The whole energy of the mind is concentrated on that one idea. The senses become still. They do not function. When there is deep concentration, there is no consciousness of the body and surroundings. He who has good concentration can visualise the picture of the Lord very clearly within the twinkling of the eye.

Do not try to drive away the unimportant thoughts. The more you try, the more they will return, the more they will gain strength. You will tax your energy and will become indifferent. Fill the mind with divine thoughts. They will gradually vanish.

In the beginning the aspirant remains in a state of bliss for some time. He comes down. By constant practice or incessant meditation he continues to remain in that state forever. Later on the body idea completely vanishes.

All Vrittis or mental modifications such as anger, jealousy, hatred, etc., assume subtle forms when you practise meditation. They are thinned out. They should be eradicated *in toto* through Samadhi or blissful union with the Lord. Then only you are quite safe. Latent Vrittis will be waiting for opportunities to assume a grave and expanded form. You should be very careful and vigilant.

The feeling of rising up during meditation is a sign that you are going above body-consciousness. You will feel a peculiar Ananda or bliss when you experience this feeling. In the beginning this feeling or rising up will last for a minute only. After a minute you will feel that you have come back to normal consciousness again.

When your meditation becomes deep, you will lose consciousness of the body. You will feel that there is no body. You will experience immense joy. There will be mental consciousness. Some lose sensation in the legs, then in the spinal column, back, the trunk and the hands. When the sensation is lost in these parts, they feel that the head is suspended in the air. The mind may try to run back in the body.

Do not mistake a little concentration or one-pointedness of mind for Samadhi. Simply because you have risen a little above body sensation on account of little concentration, do not think that you have attained Samadhi.

Samadhi or super-conscious state is the highest goal which one can attain through meditation. It is not a thing that can be attained through a little practice. To attain Samadhi one should observe strict Brahmacharya, dietetic restrictions and must have purity of heart. If these are not attained, there is no possibility of attaining that state. These preliminary qualifications should be grasped well and then only one must try to enter the portals of Samadhi. None can enter Samadhi unless he is himself a great devotee of the Lord. Otherwise the so-called Samadhi becomes Jada to him.

The state of Samadhi is beyond description. There is no means or language to give expression to it. Even in worldly experience you cannot express the taste of an apple to one who has not tasted it, the nature of the colour to a blind man. The state is All-bliss, Joy and Peace. This much only can be said. One has to feel this himself.

When you practise meditation, worldly thoughts, cravings and Vasanas are suppressed. If you are irregular in meditation and if your dispassion wanes, they try to manifest again. They persist and resist. Therefore, be regular in meditation and do more vigorous Sadhana. Cultivate more dispassion. They will be gradually thinned out and eventually destroyed.

You can ford over the boisterous ocean of the world through meditation. Meditation will save you from all sorrows. Therefore be regular in your mediation.

II

The wise cut asunder the knot of egoism by the sharp sword of constant meditation. Then dawns supreme knowledge of the Self or full inner illumination or Self-realisation. The liberated sage has neither doubts nor delusion now. All the bonds of Karma are rent asunder. Therefore be ever engaged in meditation. This is the master-key to open the realms of Eternal Bliss. It may be tiring and disgusting in the beginning because the mind will be running away from the point or Lakshya now and then. But after some practice it will be focussed in the centre. You will be immersed in Divine Bliss.

If you practise regular meditation and concentration, you are bound to get some psychic powers. You should not use these powers for base and selfish purposes, for gaining some material end or other. You will then face a downfall. You will be punished by Mother Nature. Action and reaction are equal and opposite. Every wrong action is bound to cause reaction. I again and again seriously warn you. Beware! Power, women, money and erudition act as powerful intoxicants. The possessor does not know what he is exactly doing. His intellect becomes turbid. His understanding gets clouded. You will not be tempted by these powers if you are established in the practice of Yama or self-restraint.

Regular meditation opens up the avenues of intuitional

knowledge, makes the mind calm and steady, awakens an ecstatic feeling and brings the Yogic student in contact with the source or the Supreme Purusha. If there are doubts, they are all cleared by themselves when you march on the path of Dhyana Yoga steadily. You will yourself feel the way to place your footstep in the next rung of the spiritual ladder. A mysterious inner voice will guide you. Hear this very attentively, O dear Yogendra!

When you get a flash of illumination, do not be frightened. It will be a new experience of immense joy. Do not turn back. Do not give up meditation. Do not stop here. You will have to advance still further. This is only a glimpse of Truth. This is not a whole experience. This is not the highest experience or realisation. This is a new platform for you. Stand firmly now on this platform. Try to ascend further. Reach the Bhuma or the Infinite or the unconditioned. You will drink deep the nectar continuously. This is the acme or the final stage. You can take eternal rest now. You need not meditate any more.

Man has within himself tremendous powers and latent faculties of which he has really never had any conception. He must awaken these dormant powers and faculties by the practice of Yoga. He must develop his will and control the senses and mind. He must purify himself. He must practise regular concentration. Then he will become a Superman or God-man.

There is no such thing as miracle or Siddhi. An ordinary man is quite ignorant of higher spiritual things. He is sunk in oblivion. He is shut up from higher transcendental knowledge. So he calls some extraordinary occurrence or event a miracle. To a Yogi who understands things in the light of Yoga, miracle is nothing. Just as a man of the village is astonished when he sees an aeroplane or a talkie picture for the first time, so also a man of the world is stunned when he witnessed an 'extraordinary' spectacle for the first time.

Every human being has within himself various potentialities and capacities. He is a magazine of power and knowledge. As he evolves he unfolds new powers, new faculties, new qualities. Now he can change his environments. He can influence others. He can subdue other minds. He can heal others. He can get plenty of material things. He can conquer internal and external nature. He can enter into the super-conscious state.

If a pot with a lamp inside placed in a dark room is broken, the darkness of the room is dispelled and you see light everywhere in the room. Even so, if the body-pot is broken through the practice of constant meditation on the Self, *i.e.*, if you destroy Avidya and its effects (Deha-Adhyasa) and rise above body-consciousness, you will cognise the supreme light of the Atman everywhere.

Just as the water in a pot that is placed in the ocean becomes one with the waters of the ocean, when the pot is broken, so also when the body-pot is broken by meditation on the Atman, the individual soul becomes identical with the Supreme Self.

Just as the student creates interest in his study of Mathematics or Geometry, although it is disgusting in the beginning, by imagining the great advantage that he will gain by passing the examination, so also you will have to create interest in meditation by thinking of the incalculable benefits that will be derived by its constant practice, *viz.*, Immortality, Supreme Peace and Infinite Bliss.

A man who has not seen Swami Krishnashram (who lives in Gangotri), hears all about the personality and attributes of the Swami from a man who has actually seen him and who knows him fully well and then tries to visualise a mental picture of him. Even so, the aspirant should hear all about the invisible, hidden Brahman from the sages who have attained Self-realisation and then meditate on the Atman or the Self.

Just as the light is burning within the hurricane lamp, so also the divine flame is burning from time immemorial in the lamp of your heart. Close your eyes, merge yourself within in the Divine flame. Plunge deep into the chamber of your heart. Meditate on his Divine Flame and become a flame of God.

If the wick within the lamp is very small, the light also will be small. If the wick is very big, the light also will be very powerful. Similarly if the Jiva is pure, if he practises meditation, the manifestation or expression of the Self will be very powerful. He will radiate a big light. If he is unregenerate and impure he will be like a burnt up charcoal. The greater the wick, the greater the light. Likewise, the purer the soul, the greater the expression.

If the magnet is very powerful, it will influence the iron filings even when they are placed at a long distance. Even so if the Yogi is an advanced person, he will have great influence over the persons with whom he comes in contact. He can exert his influence on persons even if they live in a distant place.

When you study a book with profound interest, you do not hear when a man shouts and calls you by your name. Then you do not smell the sweet fragrance of flowers kept on the table in the flower-vase. This is concentration or one-pointedness of mind. The mind is fixed firmly on one thing. You must have such a deep concentration when you think of God or Atman. It is easy to concentrate the mind on a worldly object because the mind takes interest in it naturally through force of habit. The sensual grooves are already cut in the brain. You will have to train the mind gradually by daily practice of concentration, by fixing the mind again and again on the picture of God or the Self within. You will have to cut new spiritual grooves in the mind by practising daily meditation. The mind will not move now to external objects as it experiences immense joy from the practice of meditation.

Some Western psychologists say: "The mind that wanders

aimlessly can be made to move in a small circle only by the practice of meditation. It cannot be fixed on one point only. If it is fixed on a point, inhibition of the mind takes place. There is death of the mind. So there is no use in inhibiting the mind." This is not correct. Complete control of the mind can be attained when all the thought-waves are extirpated thoroughly. The Yogi works with the help of one-pointed mind. He knows the hidden treasures of the soul with the help of mighty searchlight generated by the one-pointed mind. After Ekagrata or one-pointedness is attained, one has to achieve full restraint or Nirodha. In this state all modifications subside completely. The mind becomes blank. Then the Yogi destroys this blank Vritti also and identifies himself with the Supreme Purusha from whom the mind borrows its light. Then he obtains Omniscience and Kaivalya or Independence. These matters are unknown to Western psychologists. Hence they are groping in the dark. They who witness the activities of the mind, have no idea of Purusha.

The practice of concentration and the practice of Pranayama are interdependent. If you practise Pranayama, you will get concentration. Natural Pranayama follows the practice of concentration. A Hatha Yogi practises Pranayama and then controls the mind. He rises upwards from below. A Raja Yogi practises concentration and thus controls his Prana. He comes downwards from above. They both meet on a common platform in the end. There are different practices according to the different capacities, tastes and temperaments. To some the practice of Pranayama will be easy to start with; to others the practice of concentration will be easier. The latter had already practised Pranayama in their previous births. Therefore they take up, in this birth, the next limb of Yoga, *i.e.*, concentration.

Lecture VIII

CONQUEST OF MIND

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

This world is a very big wheel. It is revolving unceasingly. The mind is the nave of this wheel. Those who are egoistic, proud, passionate and greedy are caught up in this wheel. If you can stop the mind from moving, the world-wheel will come to a standstill and you will be freed from the rounds of

births and deaths. If you wish to stop the mind from moving, you will have to annihilate egoism, pride, desire and greed.

It is the mind that is the root of the tree of Samsara with its thousands of shoots, branches, tender leaves and fruits. If you annihilate Sankalpas or thoughts, you can destroy the tree of Samsara at once. Destroy the Sankalpas as soon as they arise. The root will dry up through the annihilation of Sankalpas and the tree of Samsara will wither soon. This demands considerable patience and perseverance. No pains, no gains. You will be bathed in the ocean of bliss when all Sankalpas are extirpated. This state is indescribable. You will have to feel it yourself.

Mind and Prana are interdependent. Prana is the overcoat or vehicle of mind. Wherever there is Prana, there is mind and *vice versa*. If you think deeply on any subject, the breathing becomes slow. When one suffers from asphyxia, the functioning of the mind comes to a standstill. Mind is the rider, Prana is the horse and the body is the chariot. Prana vibrates and mind is set in motion. Mind thinks when Prana moves. If Prana departs from the body, all functions of the body will stop. The body will remain like a log of wood. Separation of Prana from the physical body is called death in common parlance. Control of Prana leads to control of mind and *vice versa*.

You should not try to control the mind through violence. You will not succeed if you do so. You will have to adopt the approved or prescribed means, such as association with the wise, Vichara, renunciation of Vasanas, Pranayama, etc. If you attempt the control of mind through force, it is like trying to bind a furious elephant with a thin twine or a plantain fibre. Just as the goad is the effective instrument to control the furious elephant, so also Vichara is the effective means to control the mind.

You should first conquer the mind through Vichara or

enquiry of "Who am I?". As long as the mind is not destroyed, the Vasanas will attack you again and again and you will have no peace of mind. When the mind does not think of any object, when the mind is completely destitute of all Vasanas, you will attain the state of mindlessness and you will enjoy indescribable peace. As long as you do not attain Self-realisation, as long as you have not controlled the mind, so long you should follow implicitly the teachings of your Guru and the scriptures.

You will have to coax the mind in the beginning just as you coax the children. Mind is also like an ignorant child. Speak to the mind, "O mind! Why do you run after false, worthless and perishable worldly objects? You will undergo countless sufferings. Look at Lord Krishna, the Beauty of beauties. You will get everlasting happiness. Why do you run to hear worldly love-songs? Hear the Bhajan of the Lord. Hear the soul-stirring Sankirtan. You will be elevated." The mind will gradually leave off its vicious habits and get itself fixed at the lotus feet of the Lord. When it is freed from Rajas and Tamas it will guide you; it will be your Guru.

O restless mind! O truant! O care-worn Chitta! Why do you wander about in vain after sensual objects. Are you not tired of them? Remember, this world, this body and this life are as evanescent and unsteady as a bubble. This world is full of miseries, untruth, deceit, hatred and diseases. You cannot enjoy an iota of happiness here. Be sure of this. Open your eyes now. Take refuge at the lotus feet of Hari and rest in peace. Enjoy the wealth of the three worlds. Drink the nectar of devotion and become immortal.

The surface of the lake is compared to the conscious mind. The bottom of the lake is compared to the sub-conscious mind. The objects that come from the bottom of the lake to its surface are compared to the images that come to the surface of the conscious mind from the sub-conscious mind. The

Vikshepa Shakti that disturbs the mind is compared to the wind that disturbs the water of the lake. During the waking state, the Vikshepa Shakti, the Sankalpas of the individual and the senses disturb the mind. In deep sleep the mind is at perfect rest.

Mind is the commander-in-chief. The senses are the soldiers. The senses cannot do anything without the co-operation of the mind. The senses cannot perform anything independently. They can operate only in company with the mind. If you can disconnect the mind from the senses, there will be abstraction of the senses automatically.

When the mind is Sattvic, you can get glimpses or flashes of intuition. You will compose poems. You will understand the significance of Upanishads clearly. But this state will not last long in neophytes. Tamas and Rajas will try to enter the mental factory. In the beginning your spiritual progress will not be steady and continuous. You may think that you have almost reached the goal and experience for the next 15 to 20 days nothing but disappointment. It will be like a frog's jump from one place to another but not a continuous development. Have sustained intense Vairagya and do intense protracted Sadhana. Be under the direct guidance and close contact of your Guru for some years. You will have steady and continuous progress.

When you feel extremely drowsy at night, when you wish to retire to bed, you will not be tempted to eat even if very delicious food is offered to you at that moment. You will not like to attend any musical performance also. What you want is peaceful resting. This clearly proves that the mind wants rest but not objects. Worldly people do not know where to find this rest and how to get it. They try to get this peace or rest from external objects. They hopelessly fail to get this peace from them at each step. Eternal rest or perennial peace can be had within one's self only through Self-realisation.

The mind whirls like an intoxicated bee. Separate the Indriyas from the objects. Get rid of all attractions. Control the Prana. Close the avenues of the body. Just as you can capture an elephant, so also you can capture the mind now. Just as the soldier kills his foes, who rise against him again and again, with his sword, so also kill all thoughts of objects as they arise again and again. When all Vrittis die, you will get the stage of mental darkness. Remove this darkness through discrimination. Then you will get radiant light. Get over this stage. You will have to pass a region of void. Then you will have to cross sleep and Moha. Finally you will enter into Nirvikalpa Samadhi.

Taste the immortal sweetness of the beautiful life in the self within by annihilating the mind. Live in Atman and attain the blessed Immortal State. Meditate and reach the deeper depths of eternal life, the higher heights of divine glory and eventually attain the full glory of union with the Supreme Self. Now your long wearisome journey terminates. You have reached your destination, your sweet original home of everlasting peace, the Param Dham!

Lecture IX

EXPERIENCES IN MEDITATION

BRAHMAN, Self, Purusha, Chaitanya, Consciousness, God, Atman, Immortality, Freedom, Perception, Peace, Bliss, Bhuma, or the Unconditioned, are synonymous terms. If you attain Self-realisation alone, you will be freed from the round of births and deaths and its concomitant evils. The goal of life is the attainment of final beatitude or Moksha. Moksha can be attained by constant meditation with a heart that is rendered pure and steady by selfless service, Japa, etc.

Meditation is the only real royal road to the attainment of salvation. Meditation kills all pains, sufferings and sorrows. Meditation destroys all causes of sorrow. Meditation gives vision of unity. Meditation induces sense of oneness. Meditation is a balloon or a parachute or an aeroplane that helps the aspirant to soar high into the realms of eternal bliss, everlasting peace, and undying joy.

Reality or Brahman can be realised by man. Many have attained Self-realisation. Many have enjoyed Nirvikalpa Samadhi. Sankara, Dattatreya, Mansor, Shams Tebriez, Jesus, Buddha were all realised souls who had direct perception of the Truth or Cosmic Vision or Aparoksha-anubhuti. But one who has known cannot communicate it to others for want of means. Even the knowledge acquired by the five senses which are common to all cannot be communicated to others. You cannot tell the taste of sugar-candy to a man who has never tasted it; you cannot communicate the idea of colour to one born blind. All that the teacher can do is to tell his disciple the method of knowing the truth or the path that leads to the unfoldment of intuitional faculty.

These are the signs that indicate that you are growing in

meditation and approaching God. You will have no attraction for the world. The sensual objects will no longer tempt you. You will become desireless, fearless, 'I'-less and 'mine'-less. Deha-adhyasa or attachment to the body will gradually dwindle. You will not entertain the ideas, "She is my wife; he is my son; this is my house." You will feel that all are manifestations of the Lord. You will behold God in every object.

The body and mind will become light. You will always be cheerful and happy. The name of the Lord will always be on your lips. The mind will be ever fixed at the lotus feet of the Lord. The mind will be ever producing the image of the Lord. It will be ever seeing the picture of the Lord. You will actually feel that Sattva or purity, light, bliss, knowledge and Prem are ever flowing from the Lord to you and filling up your heart.

You will have no body-consciousness. Even if there be body-consciousness, it will be in the form of a Samskara or a mental retention. A drunkard may not have full consciousness that he has a cloth round his body. He may feel that something is loosely hanging from his body. Even so, you will have a feeling of the body. You will feel that something is sticking to you like a loose cloth or loose shoes.

You will have no attraction for the sex. You will have no sex idea. Women will appear to you as manifestations of the Lord. Money and gold will appear to you as pieces of stone. You will have intense love for all creatures. You will be absolutely free from lust, greed, anger, jealousy, pride, delusion, etc. You will have peace of mind even when people insult you, beat you and persecute you. The reason why you are not perturbed is that you get immense spiritual strength from the Indweller or the Lord. Pain or pleasure, success or failure, honour or dishonour, respect or disrespect, gain or loss, are alike for you.

Even in dreams, you are in communion with the Lord. You will not behold any worldly pictures.

You will converse with the Lord in the beginning. You will see Him in physical form. When your consciousness becomes cosmic, conversation will stop. You will enjoy the language of the silence or the language of the heart. From Vaikhari (vocal speech), you will pass on to Madhyama, Pasyanti and Para (subtle forms of sounds) and eventually you will rest in soundless OMkara or soundless Brahman.

Dispassion and discrimination, serenity, self-restraint, one-pointedness of mind, Ahimsa, Satyam, purity, forbearance, fortitude, patience, forgiveness, absence of anger, spirit of service, sacrifice, love for all, will be your habitual qualities. You will be a cosmic friend and benefactor.

During meditation you will have no idea of time. You will not hear any sounds. You will have no idea of the environments. You will forget your name and all sorts of relationship with others. You will enjoy perfect peace and bliss. Gradually you will rest in Samadhi.

Samadhi is an indescribable state. It is beyond the reach of the mind and speech. In Samadhi or the superconscious state the meditator loses his individuality and becomes identical with the Supreme Self. He becomes an embodiment of bliss, peace and knowledge. So much only can be said. You have to experience this yourself through constant meditation.

Contentment, unruffled state of the mind, cheerfulness, patience, decrease in the excretions, sweet voice, eagerness and steadiness in the practice of meditation, disgust for worldly prosperity or success and company, desire to remain alone in a quiet room or in seclusion, desire for association with Sadhus and Sannyasins, Ekagrata or one-pointedness of mind are some of the signs which indicate that you are growing in purity, that you are prospering in the spiritual path.

You will hear various kinds of Anahata sounds—sound of a bell, a kettle-drum, thunder, conch, Vina or flute, the humming sound of a bee, etc., during meditation. The mind can be fixed in any of these sounds. This also will lead to Samadhi. You will behold various kinds of colours and lights during meditation. This is not the goal. You will have to merge the mind in that which is the source for these lights and colours.

A student in the path of Vedanta ignores these sounds and lights. He meditates on the significance of the Mantra of the Upanishad by negating all forms. “The sun does not shine there, nor do the moon and the stars, nor does this lightning shine and much less this fire. When He shines, everything shines after Him; by His light all these shine.” He meditates also like this: “The air does not blow there. The fire does not burn there. There is neither sound nor touch, neither smell nor colour, neither mind nor Prana in that homogeneous essence.” “Asabda, Asparsa, Arupa, Agandha, Aprana, Amana, Atindriya, Adrishya—Chidanandarupah Sivoham, Sivoham. I am blissful Siva, I am blissful Siva.”

Be a spiritual hero in the Adhyatmic battle field. Become a brave, undaunted, spiritual soldier. The inner war with the mind, senses, Vasanas and Samskaras is more terrible than the external war. Fight against the mind, senses, evil Vasanas, Trishnas, Vrittis and Samskaras boldly. Use the machine gun of Brahma-vichara to explode the mind efficiently. Dive deep and destroy the under-current of passion, greed, hatred, pride and jealousy, through the submarine or torpedo of Japa of OM or Soham. Soar high in the higher regions of bliss of the Self with the help of aeroplane of Brahmakara Vritti. Use the ‘mines’ of chanting of OM to explode the Vasanas that are hidden in the sea of subconscious mind. Sometimes move the ‘tanks’ of discrimination to crush your ten enemies, the ten turbulent senses. Start the divine league and make friendship

with your powerful allies, viz., dispassion, fortitude, endurance, serenity, self-restraint, to attack your enemy—mind. Throw the bomb of 'Sivoham Bhavana' to destroy the big mansion of body and the idea, 'I am the body', 'I am the doer', 'I am the enjoyer'. Spread profusely the gas of 'Sattva' to destroy your internal enemies viz., Rajas and Tamas quickly. 'Black-out' the mind by destroying the Vrittis or Sankalpas by putting out all the lights or bulbs of sensual objects so that the enemy 'mind' will not be able to attack you. Fight closely against your enemy 'mind' with the bayonet of one-pointedness (Samadhana) to get hold of the priceless treasure or Atmic pearl. The joy of Samadhi, the bliss of Moksha, the peace of Nirvana are now yours, whoever you may be, in whatever clime you are born. Whatever might be your past life or history, work out your salvation, O beloved Ram, with the help of these means and come out victorious right now this very second.

Lecture X

SAMADHI

SAMADHI or blissful divine experience arises when the ego and the mind are dissolved. It is a state to be attained by one's own effort. It is limitless, divisionless and infinite, an experience of being and of pure consciousness. When this experience is realised, the mind, desires, actions and feelings of joy and sorrow vanish into a void.

The ultimate Truth or Brahman or the Absolute can be experienced by all persons by regular practice of meditation with a pure heart. Mere abstract reasoning and study of books will not do. What is wanted is direct experience. The direct experience is the source for higher intuitional knowledge or divine wisdom. This experience is super-conscious or transcendental. There is neither the play of the senses nor the intellect here. This is not an emotional experience. The senses, mind and intellect are at perfect rest. They do not function a bit. This experience is not an imaginary experience of a visionary dreamer. It is not a reverie. It is not a hypnotic trance. It is a solid living Truth like the Amalaka fruit on the palm of your hand. The third eye or the eye of wisdom (Jnana Chakshus) is opened in the experiencer. The extraordinary experience comes from cognition through the spiritual eye or the eye of intuition. The eye of wisdom can be opened when the senses, mind and intellect cease functioning. This Jnana Chakshus can only be opened by eradicating completely all desires, wrath, greed, pride, egoism, and hatred.

There is neither darkness nor void in this experience. It is all light. There is neither sound nor touch nor form here. It is a magnanimous experience of unity or oneness. There is neither time nor causation here. You become omniscient and

omnipotent. You become a Sarvavit or all-knower. You know everything in detail. You know the whole mystery of creation. You get immortality, higher knowledge and eternal bliss.

The dualities vanish here. There is neither subject nor object. There is neither Sakara nor Nirakara. There is neither Saguna nor Nirguna. There is neither meditation nor Samadhi. There is neither Dvaita nor Advaita. There is neither Vikshepa nor one-pointedness. There is neither meditator nor the meditated. There is neither gain nor loss. There is neither pleasure nor pain. There is neither East nor West. There is neither day nor night.

Samadhi is of various kinds. The Samadhi that is induced by the practice of Khechari Mudra and Pranayama (Kumbhaka) is Jada Samadhi. There is no awareness here. The Yogi can be buried for six months in a box beneath the earth. It is like deep sleep. The Yogi does not return with super-intuitional knowledge. The Vasanas are not destroyed by this Samadhi. The Yogi will be born again. This Samadhi cannot give liberation.

Then there is the Chaitanya Samadhi. The Yogi has perfect awareness. He comes down with divine knowledge. He gives inspired talks and messages. The hearers are much elevated. The Vasanas are destroyed. The Yogi attains Kaivalya or perfect freedom.

The Samadhi experienced by a Bhakta is Bhava Samadhi. The devotee attains the state through Bhava and Maha Bhava. The Raja Yogi gets Nirodha Samadhi through destruction of Sankalpas (Chitta Vritti Nirodha). The Vedantin attains Bhadha Samadhi through negation of the illusory vehicles or Upadhis such as body, mind, senses, intellect, etc. For him the world and body are unreal (Mithya). He passes through the stages of darkness, light, sleep, Moha and infinite space and eventually attains infinite consciousness.

Again there are two other varieties of Samadhi, viz.,

Savikalpa or Sabija or Samprajnata and Nirvikalpa or Nirbija or Asamprajnata Samadhi. In the first variety there is Triputi or the triad, viz., knower, knowledge, knowable or seer, sight and seen. The Samskaras are not destroyed. In the latter the Samskaras are totally fried or destroyed. There is no Triputi. Nirvitarka, Savichara, Nirvichara, Sa-ananda are varieties of Savikalpa Samadhi.

When you are established in the highest Nirvikalpa Samadhi you have nothing to see, nothing to hear, nothing to smell, nothing to feel. You have no body-consciousness. You have full Brahmic consciousness only. There is nothing but the Self. It is a grand experience. You will be struck with awe and wonder.

A Bhakta who meditates on the form of Lord Krishna will see Krishna and Krishna only everywhere when he is established in Samadhi. All other forms will disappear. This is one kind of spiritual experience. He will see himself also as Krishna. Gopis of Vrindavan, Gauranga and Ekanath had this experience. Those who meditate on the all-pervading Krishna will have another kind of cosmic experience. Arjuna had this kind of experience. He had consciousness of the whole Virat. He had cosmic consciousness.

If you meditate on Hrinyagarbha, you will become identical with Hiranyagarbha. You will have knowledge of Brahmaloaka. You will also have cosmic consciousness. The experience of Savikalpa Samadhi of a devotee and Raja Yogi is the same.

The transcendental experience is also called by the name 'Turiya' or the fourth state. The first three states are 'waking', 'dreaming', and 'dreamless sleep' and the fourth state is 'Turiya'. The first three states are common to all. The fourth is latent in every human being. When you are established in the fourth state, when you experience the transcendental state of Brahmic consciousness, the Truth, which had been before but

as an intellectual abstraction, becomes a living reality definitely experienced by you.

Various names such as Samyag Darshan, Sahaja Avastha, Nirvana, Turiyatita, Aparoksha-anubhava, Brahma-Sakshatkara, Nirvikalpa Samadhi, Asamprajnata Samadhi, are given to this transcendental state but all of them unmistakably point to the same goal. Real spiritual life begins after one enters into this state of superconsciousness.

You will realise at all times and under all circumstances that you are identical with the individual existence, knowledge and bliss; that you pervade all persons and objects; and that you are beyond all limitations. If you have the knowledge of the Self or Brahman at all times without any break, then you are established in the Self. This is a state to be experienced within but cannot be expressed in words. This is the final state of Peace, the goal of life. This experience will give you freedom from all forms of bondage.

Some aspirants mistake 'deep sleep' and the state of 'Tandri' or 'half-sleep' state for Nirvikalpa Samadhi. This is a terrible mistake. If you experience Samadhi of any kind, you will have super-sensual knowledge. If you do not possess any intuitional knowledge, be sure that you are far from Samadhi. You can experience Samadhi only when you are established in Yama, Niyama or Sadachara and when you have a very pure heart. How can the Lord be enthroned in an impure heart? Samadhi comes only after constant and protracted practice of meditation. Samadhi is not a commodity that can be obtained easily. Those who can really enter into Samadhi are very, very rare.

In Samadhi or pure consciousness the Yogic practitioner gets himself merged in the Lord. The senses the mind and the intellect cease functioning. Just as the river joins the ocean, the individual soul mixes with the Supreme Soul. All limitations and differences disappear. The Yogi attains the

highest knowledge and eternal bliss. This state is beyond description. You will have to realise this yourself.

Taste the immortal sweetness of the beautiful life in the Self within. Live in Atman and attain the deeper depths of eternal life, the higher heights of divine glory and eventually attain the full glory of union with the Supreme Self. Now your long wearisome journey terminates. You have reached your destination, your sweet original home of everlasting peace, the Param Dhama.

Part II

VEDANTA

(1) VEDANTA

Lecture I

WHAT IS VEDANTA

VEDANTA is no creed, no ceremony or form of worship. It is the science of the Reality: It boldly proclaims with emphasis that you are the immortal, all-pervading Atman, the universal soul or supreme Brahman in essence, in reality.

The preliminary qualifications for a student of Vedanta is an earnest desire to search for the Truth. He must always keep alive this desire for Truth. Then alone he will be able to tread the path of Truth easily.

Man is in essence a soul. He is fundamentally a spirit. He has put on this body to find out the Atman who is hidden in the chambers of his heart, to attain eternal bliss and to serve humanity with Atmabhava.

This body is like a cart or motor car. It is without intelligence. Atman is the real driver of this body. The all-wise Atman dwells in this body. So this body has been made intelligent by this Atman.

This Atman or Brahman is pure, calm, self-luminous,

invisible, imperishable, eternal and independent. He is bodiless, birthless and endless. He stands in his own greatness. He is without support. He shines in his own glory.

The drift of the Srutis or Upanishads cannot be understood even in a hundred years by persons who are conceited and think themselves very learned. Therefore abandon conceit and become humble.

Knowledge of Brahman or Brahma Jnana alone can free us from the clutches of ignorance and death. This knowledge should come to us as a direct realisation through meditation. Mere scholarship or intelligence or study of religious books cannot help us to attain the *summum bonum*. It is a matter for direct experience, not for argument or reasoning.

The cave of the heart is to be sought after by every aspirant for Self-realisation. The Supreme Self which is full of bliss abides in the cave.

'I' and 'Mine' are the causes of this baneful worldly experience. But the pure Sattvic 'I' which is no other than the Atman is the goal of human life.

Friend, for a little while, concentrate thy attention and fix thy mind and hearing on thy inner soul. Abandon all worldly pleasures. Take to the path which is trodden by the righteous. Live on milk and fruits for a week. Endure cold and heat, hunger and thirst. Do not injure any creature even to the slightest degree. Live contentedly. Regard censure and applause equally. Derive happiness from thy soul.

Do not jeer at any one. Do not frown at anybody. Restrain all your senses. Be cheerful always. Do not look back. Divest yourself of desire and wrath. Cast off pride. Turn your gaze inwards. Contemplate. You will enjoy true happiness.

Break the bonds of desire. Preserve equanimity in success and failure. Do not manifest any liking for life or dislike for death. Do not wish evil to the man who beats you or good to

the man who smears your body with sandal paste. Take as much food and drink as will barely keep up life. Purify the mind. Free yourself from all attachments. Tear off mentally all bonds and ties and live as free as the wind. You will surely attain eternal happiness.

This wheel of life is continually turning like the wheel of a car. This worldly course of life is really a fleeting illusion although it looks real and eternal. It is afflicted by birth, death, decrepitude, disease, sorrow and pain. Live in God. Realise Him through worship and meditation. All miseries will come to an end. You will attain immortality.

Attain the permanent and unchanging place. Then alone you will be happy for ever. You will find such a place in Atman or Brahman only. Tread the fearless path of wisdom. Restrain the senses. Be frank and simple. Abandon the desire of bettering your position by acquisition of wealth. Seek the company of sages. Remove the faults or taints of the mind. Meditate regularly on the immortal resplendent Self. You will attain the everlasting place of happiness.

Brahman or the Supreme Self is beyond space, time and causation. He is limitless. He is tranquil and shines with effulgence in all bodies. He cannot be any particular thing. He is Chaitanya or pure consciousness. He is Vastu. Atman or Brahman or the Supreme Self is the hidden treasure. It is the Jewel of jewels. It is the Gem of gems. It is the imperishable, inexhaustible supreme wealth, which no dacoit can rob. It is Chintamani of Chintamanis that will give man whatever he wishes.

Adhyasa is the way of the mind to mistake one thing for another, the unreal for the real. It is not the cause of the appearance of this world. It is the cause of mistaking it as the real. It is born of ignorance. You mistake the body for the real Self. You identify yourself with the body. You are attached to it. You cling to it. This is Deha-adhyasa. Knowledge of the

Immortal Self will destroy the Adhyasa. Start the anti-current and always try to identify yourself with the pure all-pervading Atman or Brahman.

Identification with the body or attachment to the body is the cause for fear. Think constantly of the immortal, fearless Atman which is your innermost Self. This fear will take to its heels. Think of courage. Fear cannot stand. Positive always overcomes the negative. May you become fearless! May you attain that fearless Brahman!

It is only when Deha-adhyasa vanishes by knowledge of the Self that one becomes fearless. Abhayam (fearlessness) is the highest fruit of Self-realisation.

The state of illumination and realisation of that Infinite Bliss eludes your grasp by delusion set up by the vehicles and vestures in which the soul is encased and their activities with which it identifies itself through accumulated Vasanas of countless births. But constant meditation and enquiry will remove all obstacles and help you in attaining the *summum bonum*.

If the mirror is dirty, you cannot see your face clearly. If the mirror is shaking, you cannot behold your face in the mirror. If there is a veil over the mirror, then also you cannot perceive your face. Even so if the mind-mirror is dirty, if the mind is oscillating, if the veil of ignorance that screens you from Brahman or the Supreme Self is not removed, you cannot behold the Supreme Self. Purify your mind by destroying desires through selfless service and Japa. Remove the tossing of the mind by the practice of Trataka, Pranayama and worship. Destroy the Avarana or veil of ignorance by meditating on the Supreme Self. You will attain Self-realisation.

Thou art the Immortal Self. The Atman cannot be hurt by bombs or shells. It is invulnerable, invincible and

imperishable. Dwell on the Inner Self. Dwell on these ideas. There is no room for lamentation or fear. Be bold. Be cheerful.

There is internal peace which is not disturbed by external happenings. This is the supreme peace of the soul or the Atman. He who rests in this peace meets difficulties and troubles with fortitude. He is not upset by adversities, calamities and trying circumstances.

O Nectar's son! Enough of this mundane life. Enough of this life of passion in this earth plane. You have spent your whole life, energy and time in obtaining material wealth and power, name and fame. All your efforts have gone in vain. All your wealth is but a broken shell when compared with the inexhaustible wealth of the Atman. Obtain this priceless spiritual wealth. Give up this vain selfish struggle. You have walked too long with passionate eyes in this universe. Give up the lustful look. Meditate. Look within now. Behold the marvellous Self and be free.

By destroying Vasanas and Sankalpas you melt or annihilate the mind. By annihilating the mind you kill egoism. By killing egoism you know the Self. By knowing the Self you attain Self-realisation and become That.

Knowing the nature of Brahman or the Atman as such attain freedom. Think yourself as bodiless. Identify yourself with the Supreme Self and enjoy the supreme peace and eternal bliss of your all-pervading soul.

Lecture II

GIST OF VEDANTA

It is the nature of man to strive for happiness but all the happiness which he can gain by his actions is only of limited duration. The enjoyments of the senses are transient and the senses themselves are worn out by too much enjoyment; further, sin generally accompanies these enjoyments and makes man unhappy beyond comparison. Even if the pleasures of the world are enjoyed as much as their nature permits, if they are as intense, as various and as uninterrupted as possible, yet old age approaches and with it death. And the enjoyments of heaven are in reality not more enviable than these pleasures of senses; they are of the same nature although more unmixed and durable. Moreover they come to an end; for they are gained by actions and as these latter are finite, their effect must also be finite. In one word there is necessarily an end to all those enjoyments and what avails us to strive for pleasure which we know cannot sustain us beyond the moment of enjoyment. It is therefore in the nature of man to look out for an unchangeable, infinite happiness (Ananta Sukha) which must come from a 'being' in which there is no change—if such a 'being' can be found, it is only from Him that man attains an unalterable happiness and if this be so, this 'being' must become the sole object of all his aspirations and actions. This 'being' is not very far. He resides in your heart. He is the Sakshi Chaitanya who witnesses the activities of your Buddhi. He is the Nirguna Brahman of the Upanishads who is highly eulogised in a variety of ways by the Rishis and seers of the Upanishads.

Whatever it be, it is in reality one. There truly exists only one universal Being called Brahman or Paramatman, the

Highest Self. This Being is of an absolutely homogeneous nature (Ekarasa). It is a pure Being or pure intelligence (Chaitanya Jnana).

Intelligence is not to be predicated of Brahman as its attributes but it constitutes its substance. It is its Svarupa or essence. Brahman is not a thinking being, but thought itself. He is not all-knowing but knowledge itself (self-knowledge). He is not all-powerful but power itself. He is not all-beautiful but beauty itself. He is Bliss itself. Do you see the difference now? That is termed Svarupa or essence of everything. He is absolutely destitute of qualities; whatever qualities or attributes are conceivable, can only be denied of it. But if nothing exists but one absolutely simple Being, whence the appearance of the world by which we ourselves are surrounded and in which we ourselves exist as individual beings? Brahman is associated with certain power called Maya or Avidya to which the appearance of this world is due.

Oh how deep, unfathomable and marvellous is this Maya, the inscrutable (Anirvachaniya) power of Brahman! Every human being, though in essence he is really Brahman, does not—though instructed—grasp the truth “I am Brahman” but feels convinced, without any instruction, that he is such a person’s son mistaking for the Atman and is only perceived like a stone or pot. Indeed, these worldly-minded persons wander in this miserable Samsara repeatedly deluded by the Maya of Brahman alone.

The idea of Brahman, when judged from the viewpoint of intellect, is an abstraction, but it is concretely real for those who have the direct vision to see it (Aparoksha Anubhuti or Sakshatkara). Therefore, the consciousness of the reality of Brahman has boldly been described to be as real as the consciousness of an Amalaka fruit held in one’s palm.

Even intellect can grasp only a little of the Truth. Brahman has positive attributes such as Sat-Chit-Ananda, purity,

perfection, Satyam, Jnanam, Anantam, etc., They are not really attributes. They are all synonymous terms for Truth or Brahman. Sat-Chit-Ananda also is a mental Kalpana. These are the highest qualifications of Brahman which the human intellect can grasp. Generally Brahman is described by negation of qualities such as Nirakara, Nirguna, Nirvikalpa, etc. Are we not driven to take the same course ourselves when a blind man asks for a description of light? Have we not to say in such a case that light has neither sound, nor taste, nor form, nor weight, nor resistance, nor can it be known through the process of analysis? Of course it can be seen but what is the use of saying this to one who has no eyes? He may take the statement on trust without understanding in the least what it means, or may altogether disbelieve it, even suspecting in us some abnormality. Does the truth of the fact that a blind man has missed the perfect development of what should be normal about his eye-sight depend for its proof* upon the fact that a large number of men are not blind? The very first creature which suddenly groped into the possession of its eye-sight had the right to assert that the light was reality. In the human world there may be very few who have their spiritual eyes open, but in spite of the numerical preponderance of those who cannot see, their want of vision must not be cited as an evidence of the negation of the light. In the Upanishads we find the note of certainty about the spiritual meaning of existence. In the very paradoxical nature of the assertion that we can never know Brahman—but can realise Him—there lies the strength of conviction that comes from personal experience (Anubhava).

The variety of experience is not real, nay, even experience itself is nowhere from the point of view of the Absolute. To lead the life wherein the variety of experience does not affect, either our weal or woe, is the highest practical rule of conduct in accordance with the proper aim of existence. The variety of

experience creates distinction and sets up false limits where there exists none. Pain and pleasure, good and evil, virtue and vice, merit and sin, are all conventions based on this variety of experience. But in the Absolute (Brahman) no such distinctions are possible and the Highest Bliss, which cannot be described in words other than those employing negation of everything positive known to us, consists in forgetting this source of separateness and realising that unity which is the very being and the nature of the cosmos. When the sense of separateness is killed out by intense and incessant spiritual Sadhana, you will become one with Brahman.

There are seven links in the chain of bondage. Misery is the final link in the chain of cause and effect. Every link depends for its existence upon the previous link. The seven links are: (1) Misery, (2) Embodiment, (3) Karma, (4) Raga, (5) Dvesha, (6) Aviveka and (7) Ajnana.

If the root cause Ajnana (ignorance of the Self) is removed by Atma-jnana or knowledge of the Self, the other links will be broken by themselves. From ignorance, non-discrimination is born; from non-discrimination, Abhimana; from Abhimana, Raga-Dvesha; from Raga-Dvesha, Karma; from Karma, this physical body; from the physical body, misery. If you want to annihilate misery, you must get rid of embodiment. If you want to get rid of embodiment, you must not perform actions. If you wish to cease to act, you must abandon Raga-Dvesha. If you want to free yourself from Abhimana, you must destroy Aviveka and develop Viveka or discrimination between the Self and non-self. If you want to get rid of Aviveka, you must annihilate Ajnana. If you want to get rid of Ajnana, you must get knowledge of the Self. There is no other way of escaping this chain.

Brahman is otherwise known as 'Svarupa'. "Then by what should he see whom?" (Bri. Up: 11-4-13). This passage intimates that there is neither an agent nor an object of action,

nor an instrument. There is neither enjoyment, nor enjoyer, nor enjoyable, (Bhoga, Bhokta, Bhogya) in Brahman. There is neither seer, sight, seen (Drashta, Drik and Drishya) also in Brahman. There is neither knower, knowledge or knowable, (Jnata, Jnana, Jneya). Brahman is free from Triputi or these triads which pertain to sense-universe and sense-knowledge only. Svarupa is all pure consciousness, all knowledge, all-bliss itself. Brahman is Self-existent (Svayambhu), self-contained (Paripurna), self-luminous (Svayam Jyoti), self-knowledge (Chit Svarupa), self-delight and independent. That is Svarupa. There are neither Indriyas nor instruments in Svarupa. Sat-Chit-Ananda is not the quality of Braham. That is its essence or embodiment.

An infinite Vastu (Brahma Sarva Vastu) must be Nirakara (formless) and Vyapaka (all-pervading). It must be beyond time, space and causation also. It must be unchanging and beginningless. It must be causeless also. A thing that is beyond time, space and causation must be immortal. This infinite Vastu having no sound, etc., does not decay or suffer diminution. Therefore it is eternal, for what decays is ephemeral, but this Vastu does not decay. Being eternal, it is beginningless; that being an effect is not eternal and is absorbed into its cause as earth, etc. But this being the cause of all is not an effect and not being an effect it is eternal. It has no cause into which it could be absorbed. It is endless; therefore it is eternal.

Moksha or release from Samsara is not something to be achieved. If it is a thing to be achieved by Karma it cannot be eternal. It is already there. Every thing is one with the Absolute and in fact the Absolute itself. What is to be achieved is destruction of the sense of separateness, which being accomplished, Moksha is easily attained. All Sadhanas (spiritual practices) aim at Avidya Nivritti (removal of

ignorance) and the idea of separateness. When the veil is removed Brahman shines in His own glory (Niralamba state).

The acquisition of Truth (Brahma Jnana) is independent of caste or any other distinction. The highest knowledge (Para Vidya) cannot be imparted by the Vedas (Apara Vidya). But a knowledge of the Vedas is necessary to prepare the mind for the highest knowledge.

Just as oil is hidden in seeds, butter in curd, mind in the brain, pith in munja grass, fire in smoke, sun behind clouds, water underneath the moss in a stagnant pool of water, fire in fuel, music in gramophone record, scent in buds, gold in quartz, this Atman or Brahman or Supreme Self is hidden in this body. Just as you take the butter by churning process, so also you will have to realise the Truth by the process of meditation.

When you are established in the Svarupa, where are Ishvara, Jiva and Jagat? Where is body? Where are the Prarabdha, Sanchita and Agami? Where are the Muladhara and Kundalini? Where are the heaven and the hell? Where are virtue and vice? Where are the Dvandva, good and bad, pleasure and pain, heat and cold, gain and loss, victory and defeat? Where is Shakti? Where are Maya and Avidya? Where are Guru and disciple? Where are Dharana, Dhyana and Samadhi? Where are the Vedas, the Upanishads and the Brahma Sutras? Where are Sravana, Manana and Nididhyasana? Where are the three Guans and five Koshas? Where are the Mahavakyas 'Aham Brahma Asmi' and 'Tat Tvam Asi'? Where is Pranava? Where are Dharmas and Adharmas? Where are East and West, day and night, light and darkness?

Some close and open the nostrils 820 times daily to attain this state. Some stand upon the head for six hours. Some try to open the Gudachakra by Asvini Mudra by opening and shutting the anus. Some remain in water up to the neck for 12

hours in winter. Some expose themselves to the hot sun in summer amidst five fires (Panchagni Tapas). Some live on offal and Neem leaves. Some roam about from Badri to Cape Comorin on foot. Some roll the beads standing on one leg. Some take one meal every third day (Kricchra Vrata). These are egoistic practices of dull persons. These are the means to purify the mind and control the Indriyas. They are not the end itself. The end is the attainment of Brahma Jnana or the knowledge of the Self.

Jnana or knowledge of Brahman is purely a mental state. It is subjective. It is a state of spiritual illumination which dawns when the mind is absolutely calm, when it is free from all desires, passions, Vasanas and all sorts of thoughts. The Akhanda Brahmakara Vritti arises from the pure mind when it is perfectly Sattvic, when all the Sankalpas stop. Jnana is the fruit of pure Sattvic Vichara.

‘Chit’ is absolute consciousness. This is the substratum for the intellect. Intellect borrows its light and power from this pure Chit. In reality you are ‘Chit Svarupa’—an embodiment of intelligence. This has to be realised through constant meditation. This demands self-denial, self-renunciation, self-abnegation and self-forgetfulness. This little illusory ‘I’ must be thoroughly annihilated beyond resurrection. This is the teaching of Vedanta.

One should live in the spirit of Vedanta by destroying ‘I’-ness, ‘mine’-ness, selfishness and attachment. Then alone he can be really happy even while discharging the duties of his life by remaining in the world. Then the petty life of hurry, worry, excitement and competition will seem to you as nothing when compared to the everlasting life of eternal sunshine and bliss in the Atman within.

It is a great pity that almost all people have totally ignored the simpler happy inner life of introspection and have caught hold of false toys of Maya such as money, women, power,

fame, name, position, etc. Sooner or later the experiences of the world, the knocks and blows of the mundane existence will force them to turn their minds inwards to realise the true everlasting happiness. Even if you live in the true spirit of a single Mantra of the Upanishads, you will attain the *summum bonum* of existence, viz., Immortality and Eternal Bliss of the Self!

May you all enjoy the Bliss of the Eternal by realising the Supreme Tattva! May you lead the life of a practical Vedantin in the daily battle of life!!!

Lecture III

GOSPEL OF VEDANTA

TELL me, friend, who has filled the sky with the clouds, who holds the stars in the firmament? Who holds the canopy in the form of the sky? Who moves the mind, Prana and the Indriyas? Who has given the sweet fragrance to the flowers? Who pumps the blood from the heart to the arteries? Who converts the food into blood and blood into Veerya and milk? That supreme intelligence which is at the back of all these phenomena is Brahman or the Immortal Self. Realise this through profound and constant meditation and be free.

Mind is Maya. Mind is Avidya. Mind is at the root of all activities. It gives strength to desires, fosters fear and builds castles in the air. It confers force on egoism and stimulates aspirations. Every tendency takes its origin from the mind. It augments passion, gives strength and hope and awakens the sense of duality. It increases ignorance and plunges the senses in the ocean of sense objects. It creates distinctions and differences. It separates, divides and limits. It is a strong wall or an iron barrier that stands between Jiva and Brahman. It is this mind that has brought Brahman to the condition of a Jiva. It is the storehouse of error, cravings, passions, doubts, delusion and ignorance. It is ever-revolving wheel that generates Sankalpas or thoughts. It is a miraculous thought-producing machine. It creates at one moment; it destroys at the next moment.

The mind is the seed of all Maya. Mind is Jiva. If the mind is destroyed, you will not come under the influence of Maya. You should so destroy the mind that it will not afterwards raise its head at all. Having annihilated the associations of the

mind with objects, may you, O beloved Krishna, attain the Jivanmukti state of perfect freedom!

Mind is a bundle of Vasanas. Annihilate the hosts of Vasanas and enjoy the peace of the Eternal. So long as the Vasanas are not destroyed, the mind is also not destroyed. So long as the mind is not destroyed, the Vasanas are also not destroyed. The mind does not exist if the Vasanas are destroyed.

Render the mind steady by severing it from contact with external objects. Make the mind return back to the cave of the heart. During the practice, the mind may flit from one object to another and then back again. Just as the monkey jumps from one tree to another, so also it may hop from one object to another. Stand firm. Be regular in your meditation. Gradually it will come under your control. You can enter into Nirvikalpa Samadhi. A bold and patient man only can attain success in Samadhi. He who can never give way, even under the most trying circumstances and adverse conditions, can attain Moksha.

The body is the seed of the ever-growing creeper of Samsara. The pleasure and pains are the sprouts. The cause of this seed of body is the mind. There are two seeds for this tree of mind. Of them, one is the motion (or vibration) of Pranas and the other is Vasanas. Like the analogy of the seed and the tree, the vibration of Prana arises through Vasana and *vice versa*. Should either of them perish, both perish soon. Destroy the longing for sensual objects that arise through vibration of Pranas and Vasanas and enter the illimitable domain of Eternal peace.

Knowledge of the Self or Brahma Jnana is the release from the trammels of one's own mind. Such a release alone will lead to the attainment of final beatitude of life or Moksha, the state of eternal bliss wherein the objects, their knower or the knowledge, are not to be found.

Approach the sages, the doctors of divinity, with faith, devotion and humility. Take a dose of medicine called Jnana. Then the disease of Ajnana will be eradicated completely. Then you will not be drowned in the ocean of rebirths. You will attain everlasting Bliss and Immortality.

Spend a quarter of your mind in meditation on Brahman, another quarter in service of your preceptor, a third quarter in the study of Upanishads and other books on Vedanta and the fourth quarter in walking or exercise, bath and food. You will soon attain knowledge of the Self.

Who am I? Whence am I? What is my real nature? What is the nature of this 'I' which identifies itself with the body and cries and laughs? Whence came the Universe? How came birth and death? What is bondage? What is Moksha? Such an enquiry will help you in the attainment of the imperishable seat and will avert the pains and sorrows of the formidable Samsara.

Kill the desires. This will help you in your Atmic enquiry. The Atmic enquiry will itself induce renunciation of desires. They are mentally dependent upon one another. Desires bring in pains of rebirth. The fire of desires has burnt you to a considerable degree. Even a bath in the ambrosia will not cool you. This terrible wolf of mind follows its mate of desires and ever preys upon you.

A Jivanmukta or a seer is enlightened, kind-hearted, truthful, fearless, compassionate, serene, forbearing, gentle, pure, desireless, steady and unostentatious.

He does good to all. He regards all alike. He is balanced in pleasure and pain, censure and praise, honour and dishonour. He is free from attachment, egoism, anger and passion. He is free from hope, all evil thoughts and all evil desires. He is submerged in the ocean of the bliss of Brahman.

He has perfect equanimity of mind whether he drinks

virulent poison or sugarcane juice. Whether one cuts his hand or save his life, he will regard him neither as an enemy nor a friend.

A liberated sage or seer will never be affected by Maya. He will be as calm as the waveless ocean. He will be deep as the unfathomable ocean, patient as the earth, broad as the sky, pure as the crystal, stable as Maha Meru, cool as the moon and fearless as the lion.

May you rest in the state of quiescence itself! May you stand firm as Maha Meru in the Adhyatmic field! May you attain full illumination, highest knowledge and Supreme Peace! May you enjoy the ecstasy of Nirvikalpa Samadhi or union with the self-luminous Sat-Chit-Ananda Brahman!

Lecture IV

EASY STEPS TO VEDANTA

1. ADHYASA

THE Jiva falsely superimposes the body and other limiting adjuncts which are not Self upon himself and identifies himself with them. This identification constitutes bondage. The freedom from this identification is Moksha. That which causes this identification is Avidya or nescience. That which removes this identification is Vidya. Attainment of knowledge of the Self eradicates this Avidya and its effects. The Svarupa of Moksha is the attainment of Supreme Bliss and removal of all kinds of sufferings.

From illusion springs separation, difference, duality, manifoldness and variety. Illusion is born of ignorance. All sorrows, tribulations, miseries and troubles have their root in ignorance. Ignorance creates illusion and separateness. Therefore destroy the ignorance by the sword of knowledge of the Self and become free.

Adhyasa means superimposition. Snake is superimposed on the rope. Silver is superimposed on mother of pearl. This is Adhyasa. Adhyasa, Kalpana, Bhranti, Bhrama are synonymous terms. Adhyasa is mistaken ascription or imputation to something of an essential nature or attributes not belonging to it. This world and body are superimposed upon Brahman or the Atman.

Just as a stick burning at one end, when waved round, causes an illusion of a circle of fire (Alata Chakra), so also is the case with the multiplicity of this phenomenal universe. The circle of fire is an illusion. Similarly, this relative world is also an illusion. The only Reality is Brahman which is the

constant witnessing subject, which is the support on substratum for this world. This illusion is due to Avidya. When Avidya is destroyed by attaining knowledge of the Self, names and forms will vanish. You will behold the Self only everywhere.

2. NATURE OF BRAHMAN

What is neither short nor long, neither that nor this, neither that much nor this much—that should be understood as Brahman. By knowing Brahman everything else becomes known; there remains nothing else to be known.

The ultimate Reality is Brahman or the Supreme Self. Brahman is one Being without a second. Brahman is all-that-which-is. It is that from which the world originates, that in which the world exists and that in which the world is dissolved. It is infinite, eternal, changeless, self-luminous and Absolute. Time and space are within it. It is indivisible homogeneous essence.

Atman is always the witnessing subject. It can never be the object. The subject is the universal Self whose nature is intelligence (Chit). The object comprises whatever that is of a non-intelligent nature (Jada), viz., bodies with their senses and the objects of the senses.

3. SADHANA

When you attend a musical performance you also begin to shake your head and keep Tala with your hands or feet although you are a witness only. Even so the Jiva, though he is a witness in reality, plunges himself in worldly enjoyments when he begins to taste a bit of it.

Severe knocks and blows alone can induce Vairagya in man, turn him towards God and make him give up the clinging to wife, children, property, etc. Pain is a great blessing in disguise. Pain is an eye-opener.

Just as the witness of a chair is different from the chair and is not the chair, so is the witness of this body. The nature of the witness is reality, bliss and knowledge. The chair and the body are insentient. Know, O Ram! Therefore that you are not the body, you are the witnessing consciousness or intelligence.

O followers of the philosophy of flesh! Give up this clinging to this body, wife and children. Try to know the inner immortal Lord of life who dwells in this body, who is the inner Ruler, by whom you live, by whom the senses and intellect are illumined. Do not mistake the transient body for the immortal, changeless, self-luminous Atman.

Just as a mother, in order to pacify her child that is weeping, places before it a plantain fruit or biscuit or a sweetmeat, so also the spiritual preceptor pacifies those who are weeping in the Samsara on account of the three kinds of fever, by placing before them the most delicious and valuable spiritual food, viz., the great sentences of the Upanishads or Mahavakyas which proclaim about the identity of the individual soul with the Supreme Soul. They say: "My beloved children! Weep no more. You are in essence the Sat-Chit-Ananda Brahman. Give up identification with this perishable body." "Tat Tvam Asi—Thou art that. Realise the Self and rejoice."

Understand the right significance of the "Tat Tvam Asi" Mahavakya or the great sentence of the Upanishads. The knowledge relating to the identity of the individual soul and the supreme soul that arises from great sentences of the Upanishads like 'Tat Tvam Asi' (Thou art That) is the means to emancipation.

If you have a clear knowledge of the five sheaths, you will not be deluded. Therefore try to understand the nature of the five sheaths and their functions first. That which is distinct from the five sheaths and their functions is Sat-Chit-Ananda Atman, your own Self. This Atman is immanent in all beings.

It exists everywhere and at all times. Negate, sublimate or eliminate the sheaths or illusory Upadhis and identify yourself with the support of these sheaths, the one homogeneous essence, the Immortal Self.

You simply waste your energy and time by entering into hot discussion regarding the questions: "Why God created this world? Is this world real or unreal?" It would matter nothing to you whether the world be real or not. You will not gain anything substantial by entering into such controversies. You will have to forget the world if you want to realise the Self. You will have to dive deep into the chambers of your heart by withdrawing the mind and the outgoing senses to rest in the Supreme Self. Give up, therefore, these useless discussions and proceed straightaway in the quest of the Self and in its realisation. Instead of counting the number of leaves in a tree, try to eat the fruit directly. Try to enjoy the eternal bliss of the Self by direct realisation. This is wisdom.

The moss that is momentarily displaced in a tank resumes its original position in the twinkling of an eye. Similarly Maya envelops even the wise, if they are careless even for a minute. Therefore sleepless vigilance is necessary in the spiritual path. The proverb goes; "There is many a slip between the cup and the lip." Before you begin to eat the fruit of wisdom, the monkey Maya will snatch it away from your hand. Even if you swallow it, it may get stuck to your throat. Therefore you will have to be ever vigilant and careful till you attain the Bhuma or the highest realisation. You should not stop your Sadhana falsely thinking that you have reached the goal.

There are three main stages in the path of Jnana: (1) the Sadhana stage; (2) glimpses, Alpam; (3) Sahajavastha or native state in which one is firmly established in the Brahmic consciousness or his own Sat-Chit-Ananda Svarupa. Do not stop the Sadhana when you get the glimpses (Alpam). Continue till you are established in Sahajavastha (Bhuma).

4. NATURE OF A JIVANMUKTA

Just as you think when you look at the pictures of fruits, flame, knife, trees, rivers, etc., that they are false, so also the Jivanmukta or liberated sage feels when he looks at the world that all the forms are false.

When you behold a large mass of people in a great festival you simply see them, you have no attachment for anybody. Even so a Jivanmukta beholds the world. He has no attachment for anyone.

In the vast ocean of Brahman full of nectar of homogeneous bliss, the Jivanmukta neither sees nor hears. He remains in his own nature of Sat-Chit-Anandarupa. He sees his Atman as secondless through Nirvikalpa Samadhi. His vision or experience is beyond description. He has attained supreme quiescence. He is ever happy. He is of a pure nature. He has realised himself to be Chaitanya or pure consciousness alone. He is ever resting at perfect ease in the pleasure-garden of his own Atman.

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Lecture V

VEDANTA—THY BIRTHRIGHT

VEDANTA is the religion of the Upanishads. It is the property of all. It has no quarrel with any religion whatsoever. It preaches universal principles. It inculcates the idea of that universal religion which is the fountain-head of all the religions of the world. It is a great leveller. It unites all. It gives room to all.

Vedanta is the direct royal road to the domain of unalloyed felicity and the supreme abode of immortality and eternal bliss. It is the Sanjivini (Himalayan herb) that can bring immediate life to a dying man. It lifts a man at once to the status of an Emperor of emperors, King of kings, Shah of shahs, even though he has nothing to eat, even though he is clad in rags. It gives real inner strength. It inspires, renovates, vivifies, invigorates and energises. It gives hope to the hopeless, power to the powerless, vigour to the vigourless and joy to the joyless.

Vedanta includes all sects, all religions, all creeds, all cults and all nations. It proclaims the revelations of the sages of yore of India. It is the common property of all. It expands the heart and opens the eyes. It brings a new life. It gives supreme joy and eternal bliss. It removes all barriers which separate man from man and unites all people. It gives solace, strength and peace, and removes all fears, doubts and anxieties, delusion and illusion.

You think of your body, food, wife, son, friend, etc., but you do not turn your mind inward to find out what lies within yourself. You think that your body—this bundle of flesh and bones—is real and on this basis you build the whole citadel of life's ambition and activities. You have mistaken the shadow

for the substance. You are contended with superficial things. Though you are endowed with the power of thought, yet you do not wish to utilise this power in the quest of the immortal Self. You have abandoned the precious jewel of Atman and caught hold of a broken glass piece. Is this not a foolish act? You will weep in your old age.

Why do you bleat like a lamb? Assert. Recognise and realise your Brahmic nature. I will tell you a small story. Just hearken with rapt attention. There was once a lion-cub, left by its dying mother, among some sheep. The sheep took care of the lion-cub. The lion-cub soon grew into a big lion and bleated "Ba-a-a" when the sheep bleated "Ba-a-a".

One day another lion came and heard the sheep-lion bleating aloud with the other sheep. He was struck with amazement. He asked the sheep-lion: "Brother! What is the matter with you? Why are you here in such an abject state?" The sheep-lion replied: "I am a sheep. I am happy here amidst my brothers and sisters." "Nonsense", roared the other lion, "Come along with me. I will show you. You are under a false delusion". He took the sheep-lion to the side of a river and showed him his reflection in the water. He said to the sheep-lion: "Look at your reflection now. You are a lion. I am a lion." The sheep-lion looked at the reflection and then said in joy, "What a terrible mistake I have committed? I am certainly a lion indeed. I am not a sheep at all." He made a terrible roar and went along with the other lion.

Brother! You are also bleating like the sheep-lion. You have forgotten your real divine nature. You are hypnotised by Maya. Dehypnotise yourself and roar OM OM OM. Become a lion of Vedanta. Thou art the immortal Self. Do not identify yourself with the perishable body. Identify yourself with the undying, eternal Brahman and be free.

There is a permanent reality behind the universe. There is a living truth behind these names and forms and all phenomena.

That is Brahman. That is Atman. That is Self. The goal of human life is to realise the reality behind the changing phenomena. The *summum bonum* of human aspiration is to attain Self-realisation. Self-realisation alone can eradicate ignorance and miseries. Self-realisation alone can break the bonds of Karma. Self-realisation alone can make you absolutely free and independent.

There is only one reality—Brahman. This world and body are superimposed on Brahman, just as snake is superimposed on the rope. As long as the rope is not known and the idea of the snake persists, you are not free from fear. Similarly this world is a solid reality to you until Brahman is realised. When you see the rope with a light, the illusion vanished and the fear disappears. Even so, when you realise Brahman, this world vanishes and you are freed from the fear of births and deaths.

A Jiva-Koti Jivanmukta is one who has realised the Self through gradual evolution and by his own efforts. He has raised himself from Jivahood to Brahmanhood by meditation. He has taken many births. Anyhow he has managed to free himself from the round of births and deaths. He can help a few persons only. He cannot elevate many people. He can be compared to a bullock cart which can take 4 or 5 persons or a plank in a river. Whereas the eternally free Ishvara-koti-Jivanmukta is born in the world for establishing Dharma, for the protection of virtuous persons and for doing good to humanity. He does not practise any Sadhana or meditation in this birth. He is an Amsa of the Lord. He is a born Siddha. He is illumined from his very boyhood. He can elevate many people. He manifests and disappears when the Lokasangraha work is over. He can be compared to a train which takes a large number of persons or a big steamer in an ocean. Sankara was an Ishvara-Koti. Vamadeva was a Jiva-Koti Jivanmukta.

Still the waves of the mind. Hold the mind steady in

Nirvikalpa Samadhi. This needs constant and protracted practice of meditation. There may be breaks in the meditation in the beginning. But practice can make you perfect. Later on you can remain absorbed in meditation. You can merge yourself in Samadhi with a mind steady like a flame protected from wind. Before getting sanguine success in meditation get victory over the Asana (pose) first. Sit on your seat with the steadiness of a rock for 2 to 3 hours. If the body is steady, the mind also will be steady.

The student of Vedanta puts the 'Neti-neti' doctrine into daily practice. He says: "I am not this perishable body. I am not this mind. I am not this Prana. I am not the Indriyas." 'Neti-neti' means not this; not this. This is the path of negation. But he tries to identify himself with the all-pervading Atman or Self. This practice culminates in the attainment of Self-realisation. It leads to the immediate intuition of the all-filling Brahman.

Perform worship of the Atman at all times. Live a regulated life. Mould your character. Develop noble and virtuous behaviour. Be righteous and work for the good of others. Be devoted to your preceptor. Live under life-long vows. Develop compassion and power of concentration. Be generous. Be charitable. You will soon attain Self-realisation.

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 Atman (soul). Realise this and be free. OM! OM! OM!

Lecture VI

LIGHT OF VEDANTA

A STUDENT of Vedanta should study again and again the Upanishads which are but mystical experiences of the soul gushing forth in an unceasing stream of beauty. You will find in the Upanishads instances of a sincere quest after Brahman—the Supreme Soul. Nachiketas learn the science of the Reality from Yama. Kabandhi, Bhargava, Kausalya, Gargya, Satyakama, Sukesa—all these devoted to Brahman and centred in Brahman, seeking the Highest Brahman approached the revered sage Pippalada with fuel in their hands to know Brahma Vidya and realised Brahman.

A rich man keeps his valuable jewels in an iron safe hidden in the innermost chamber of his bungalow. One has to pass through five compartments before he reaches the compartment in which the iron safe is placed. Five walls screen the iron safe. Even so, this most valuable jewel of Atman is placed in the innermost recess of the heart. Five veils cover this Atman. In other words, you will have to pass through the five compartments formed by the five Koshas if you want to get at the jewel of Atman.

To look for God without, abandoning the God within, is like going in quest of conch-shell after giving up the precious diamond in the hand. If you cannot find Him in your heart, you will not find Him anywhere else. Search Him within the innermost recess of your heart. He is subtler than the subtlest. Make the lotus of your heart as pure as possible. Withdraws the fuel of desires and extinguish the fire of Sankalpas. Realise the Truth now through your higher mind. Enjoy the perennial joy or divine Bliss.

You cannot separate the particles of sugar that are mixed

with sand or dust; but an ant can separate them very easily. So also, if you want to taste nectar of Immortality or enjoy the Atmic Bliss, if you want to separate the Atman from the five sheath, you must become an ant, *i.e.*, you must kill your egoism, pride and vanity and develop humility.

If you are equipped with the four-fold discipline *viz.*, Viveka, Vairagya, Shad-sampat and Mumukshutva, you will be able to make an enquiry into Brahman. If you have proper ethical training only, you will be able to practise deep meditation. If you possess moral qualifications, you will be able to comprehend the deep truths of Vedanta. If you have moral stamina only, you will be eligible to approach Brahman or the Absolute. Ethical discipline is an indispensable pre-requisite to the study of Vedanta. You can be a wonderful scientist or a philosopher of great repute without any moral qualification but you cannot be a student of Vedanta without ethical perfection. An immoral man can never realise Brahman.

If you can maintain, when you are engaged deeply in some work, serenity of mind which cannot be ruffled, balance of mind which can never be disturbed, you have made considerable progress in the spiritual path. This indicates that you possess immense inner spiritual strength.

If you have a serene and composed mind only, you will be able to practise introspection and meditation. The four-fold discipline makes the mind steady, serene and one-pointed. It removes laziness, inattention, sleepiness and makes you ever vigilant. The senses are kept under perfect control by its practice. You will develop the power to discrimination between the real and the unreal. You will clearly perceive the extreme evanescence of all mundane objects. You will also develop a burning desire for liberation and a burning dispassion. If you now sit for meditation you will at once enter into Samadhi.

Self-control augments energy, vitality, vigour and mental strength. A man of self-control is always cheerful. He turns out much physical and mental work. He commands respect and influences people. He always keeps a balanced mind. He is always serene, collected and composed. He never wastes his energy. He sleeps happily. He attains quickly the highest beatitude.

If you are extremely virtuous, if you are very courageous, if you are ready to give up all possessions, even your very life for the sake of Truth, if you have equal vision, if you are solely engaged in the pursuit of divine knowledge, if you do sincere service to Mahatmas or your Guru, you can quickly attain Self-realisation.

Kill desires. Rise above desires. Abandon your beggarly attitude of mind. Feel the majesty of your Self. There is neither desire nor Vasana in the Self. It is very pure. It is all-full and self-contained. Identify yourself with the glorious Self. Then all desires will die. Then all desires will be fulfilled. This is the secret of the fulfilment of desires. Then nature will obey you. You can command the elements. All the eight Siddhis and the nine Riddhis will roll at your feet. They will stand with folded hands to carry out your behests. This is the sublime teaching of Vedanta.

Jesus commanded the waves to subside. They obeyed immediately. Shams Tabriez commanded the Sun to come down a bit. The sun obeyed. Nimbarka commanded the sun not to move beyond the line of a Neem tree that was in front of his house. The sun carried out his behest immediately. Jnana Dev commanded the wall and the Masjid to move. They obeyed him at once. Visvamitra said, "Let there be a third world for Trisanku." Then and there a world was created. Akalkot Swami commanded, "Let this dead man come back to life." At once the dead man rose up from the ground with new life. These sages were absolutely free from selfish desires.

They simply willed at times to do good to the humanity. Everything came to pass instantaneously.

Give up identification of your Self with the physical body. Identification of one's self with the body is the greatest crime. Give up planning and scheming. Abandon speculation. Relinquish cherished hopes, expectations and worldly ambitions. Give up completely thinking about yourself. Do not expect appreciations or approbation. Burn the desire for name and fame. Scorch the fears of disease and public criticism. Do not hoard wealth or anything. Do not care for the morrow. Do not pay any attention to insults or stinging remarks or abuses. Become impervious to ridicules and rebukes. Give up your rights and claims to worldly possessions. Burn all worldly attachments. You can enter now the vast domain of eternal bliss or the kingdom of Truth. You will be the emperor of the three worlds. All Devas will now pay homage to you.

Wake up from the dream of forms. Give up this clinging to false names and forms. Do not be deceived by these illusory names and forms. Cling to the solid, living reality only. Love your Atman only. Atman or Brahman is the living Truth. Atman only persists. Live in the Atman. Become Brahman. This is real life.

There is neither births nor death for you. Thou art the immortal undecaying Self. Maya deludes you and you identify yourself with the perishable body. You foolishly imagine that you are subject to birth and death. Free yourself from the clutches of Maya. Soar high in the realms of Supreme Peace and reach the abode of Immortality through purification and meditation.

The mind should be scientifically trained to soar into higher regions of awareness and joy. You should march slowly and steadily in the spiritual path. You can ultimately reach the goal if you have patience, perseverance and constant vigilance and

if you are very regular in your meditation. You should avoid over-zealous nature and spasmodic effort. Constant meditation on the Self will eventually lead to the ecstasy of beatific vision or Nirvikalpa Samadhi, wherein the individual soul has become one with the Supreme Soul.

Mind is compared to a wild wandering bull. Take up the rod and beat the bull severely. It will go back to its shed. You can tie it easily now to the post. So also thrash the mind-bull severely with the rod of Vairagya. It will go back to its original home or shed—Brahman. Now it will rest in Supreme Peace.

Mind is nothing but a bundle of Sankalpas. Even if you renounce the objects, even if you abandon sensual enjoyments, it will be thinking of objects, when you close the eyes and sit for meditation. This is very dangerous. You must stop this sort of thinking with the help of discrimination, dispassion and Vichara or enquiry of "Who am I?" Fewer the thoughts, greater the peace. Complete extinction of Sankalpas brings Moksha or absolute annihilation of the mind or Manonasa. Simple living will help you to control thoughts. If you lead a simple life, you have only very few wants and you will have to think a little only.

Do not think of the past. Give up memories. You will have no desire if you give up memories. Do not plan for the future. Do not allow the mind to build up images. Live in the present. Think of the Immortal Self. Now you will have a very quiescent state. You will be pulled up. You will become one with the Being. You cannot describe this state. Self-realisation is beyond the range of speech. You will have to experience it yourself.

Believe in the glory of your own Self. 'Thou art That'. Search. Hear. Understand. Reflect, meditate and realise the immortal Atman. This Atman was never born and will never die. Abandon all superstitions and doubts. Scorch out all

wrong Samskaras and wrong suggestions. Man or woman can realise the goal of Vedanta. Burn all false differences. There is neither low nor high, neither great nor small, neither superior nor inferior, neither animate nor inanimate. Behold your own Self everywhere. There is nothing but Self.

O Ye of little faith! Wake up from your long sleep of ignorance. Get knowledge of the Self. O wanderer in this quagmire of Samsara! Go back to your original abode of eternal peace, the fountain of infinite joy and power, the spring of boundless ecstasy, the source of life, the origin of light and love, the immortal blissful Brahmic seat of illimitable splendour and pristine glory. Fill the mind with thoughts of Self. Saturate your feelings with purity and divinity. Let the Light of lights shine in every hair of your body. Let the infinite Godhead vibrate in every cell of your body. Let every breath sing the song of Infinity and Eternity with 'Soham'.

Lecture VII

THOUGHTS OF VEDANTA

VEDANTA is that sublime philosophy which teaches that the individual soul is identical with the Supreme Soul and removes the illusion of the Jiva. Vedanta is the science of Atman that helps the aspirants to eradicate fear, sorrow, grief, delusion and to realise the Self. Vedanta is that magnanimous philosophy which raises the ignorant Jiva to the sublime heights of Brahmanhood. Vedanta is a panacea for all human ailments. Vedanta is a sovereign specific for the disease of birth and death. Mere theorising of Vedantic principles will not do. You should live in the spirit of Vedanta. You should become a practical Vedantin. You should realise this Atman which Vedanta treats of. Then only you will become a liberated sage.

Brahman or Atman or the Supreme Self is self-luminous. Brahman cannot be manifested by anything else. Brahman manifests everything. The doctrine of self-luminosity is one of the foundational tenets on which the entire edifice of Vedanta is constructed. Atman gives light to the sun, moon, stars, lightning, fire intellect and senses. By the light of the Atman all these shine but they cannot illumine the Atman.

The ultimate principle or Atman or Brahman which is formless, colourless, fearless, timeless, spaceless, limitless, attributeless, endless and beginningless shines eternally and everywhere behind the names and forms. Vedanta treats of this ultimate Truth or Supreme Principle.

This world of names and forms is constantly changing. Seas dry up and vast sandy deserts come into being in their place. Elevations become depressions and depressions become elevations. Sand becomes stone and stone becomes sand.

Blocks of stones become lime and lime becomes dust. Forests become model towns and cities become deserted places. Grass becomes blood; blood becomes milk; milk again becomes blood; blood becomes flesh. A young man becomes an old man and a beautiful girl becomes an ugly woman. A fat man becomes thin and a thin girl becomes a fat woman. A zamindar becomes a beggar and a beggar becomes a zamindar. At the back of these ever-changing objects there is the changeless, eternal, immortal Brahman or the Supreme Self. He who realises this Brahman attains Immortality, Freedom and Eternal Bliss.

Naturally the mind runs towards objects of the world. The usual flow of the mental current is towards worldly objects. You will have to turn the mind inwards towards the Self through Vairagya and Abhyasa (dispassion and practice). In the beginning the mind will run towards the worldly objects again and again even if it is turned towards the Atman. Constant practice is necessary to make the mind rest in the Self for ever.

Tear into pieces the veil of ignorance. Catch the fickle deer 'the mind' with the snare of enquiry and Brahma Chintan. Mount on the elephant of Self-knowledge and roam about freely in the hilly tracts on the highest peak of Supreme Wisdom of the Self.

Shake off the bonds of Karma through discrimination, dispassion and non-attachment. Know the secret of true bliss through concentration and meditation. Root out the passion. Embrace Peace. Enjoy the glory of Self-Bliss. Delight in the Self within.

Abandon thoughts of this little body. Rise above the worldly thoughts. Live always in the All-blissful Self. Thou art the sun, fire, sky, stars, mountains, oceans and rivers. The whole world is your body. The whole wealth of the world is yours. The whole world is your Lila. Maya is your illusory

power. Exercise your power of Sat-Sankalpa. She is ever ready to fulfil your wishes. Thou art immortal, beginningless and endless. Death, sickness, sorrow, sin, old age, cannot touch thee. Feel the majesty of thy real nature. Feel, feel that thou art the all-pervading, imperishable, diseaseless, fearless Atman. Rest in that stupendous ocean of peace. Be perfectly happy.

Learn to discriminate between the permanent and the impermanent. Behold the Self in all beings and in all objects. Names and forms are illusory. Therefore sublimate them. Feel that there is nothing but the Self. Share what you have—physical, mental, moral, or spiritual—with all. Serve the Self in all. Feel when you serve others that you are serving your own Self. 'Love thy neighbour as thyself.' Melt all illusory differences. Remove all barriers that separate man from man. Mix with all. Embrace all. Destroy the sex-idea and body-idea by constantly thinking on the Self or the sexless and bodiless Atman. Fix the mind on the Self when you work. This is practical Vedanta. This is the essence of the teachings of the Upanishads and sages of yore. This is real, eternal life in the Atman. Put these things in practice in the daily battle of life. You will shine as a dynamic Yogi or a Jivanmukta. There is no doubt about this. There is no doubt about this.

OM is a symbol of Brahman. OM or Pranava is a sparkling ferry-boat for men who have fallen into the never-ending ocean of mundane life. Many have crossed this ocean of Samsara with the help of this ferry-boat. You can also do so if you will. Meditate constantly on OM with Bhava and Meaning and realise the Self.

That illumined sage whose mind is merged in his true nature of Sat-Chit-Ananda, who has conquered the enemy 'ignorance', who is destitute of 'I'-ness and 'mine'-ness, who has rooted out pride, selfishness, love, envy and hatred, rejoices in the ocean of boundless bliss.

A cat made up of sugar is a real cat for a child. Sugar does not appear for the child as it is swallowed up by the cat. The cat has concealed the sugar. For an adult it is just sugar only. The sugar has swallowed up the cat. Even so for a Jivanmukta or liberated sage, Brahman swallows all illusory names and forms. He sees only Brahman everywhere. All names and forms vanish. For a worldly man, the names and forms have swallowed up or concealed Brahman. He beholds the illusory forms only.

The Jivanmukta has his upper shoulder as his pillow, the sky as his covering, the earth as his bed. He embraces renunciation as his wife and sleeps fearlessly anywhere without any anxiety and enjoys the supreme bliss of the Self or the unalloyed felicity of the Atman.

O Ram! In essence thou art the Light of lights. Thou art the source for everything. Thou art the infinite power-house. Thou art the Beauty of beauties. It is thy effulgent light that lends life and lustre to the Himalayan snow peaks, sun, moon, stars, flowers and trees, the great scientists, poets, orators, politicians, scholars, philosophers and doctors. Thou art that power which moves the steam-engine, aeroplanes, steamers, railway engines, motor-cars, etc. Thou art the beauty at sunset, brilliance in the diamond, the sweet charming smile in young maiden, strength in athletes, endurance in ascetics and intelligence in geniuses. Thou art above, below, to the right, to the left, in front, behind and everywhere. Thy sweet effulgent, majestic, magnanimous presence shines. Feel this. Realise this. Rejoice in the Self. Move about with perfect joy. Get yourself saturated with deep abiding peace.

Thou art the peasant and the king. Thou art the rogue and the saint. Thou art the maiden and the youth. Thou art the child and the father. Thou art the seed and the fruit. Thou art the five elements and their combinations. Thou art the ocean and the rivers. Thou art ugliness and beauty. Thou art merit

and demerit. The whole universe is within you. Feel this. Realise this through silent meditation.

Through thy light the sun shines, intellect functions and senses operate. Through thy power the fire burns. Through thy Shakti the wind blows, rivers flow towards the sea, magnet attracts the iron, flower blossoms and atoms move. Thou art electricity, magnetism and ultra-violet rays.

Feel your oneness with all. Feel your oneness with the sun, sky, wind, flowers, trees, buds, animals, stones, rivers and ocean. Realise the oneness of life, unity of consciousness. Behold the one homogeneous Self everywhere, in all beings, animals and plants.

Rise above the conventional distinctions of mundane life. Abandon the lower nature. Assume your true nature of Sat-Chit-Ananda. Meditate on the true principle of Brahman. Dispel the cloud of ignorance by the dawn of Jnana-Surya, the sun of knowledge. Extricate yourself from the three bodies and the five sheaths. Dwells in the abode of Supreme Peace. Revel in the ocean of boundless joy, O Ram!

Lecture VIII

PRACTICAL VEDANTA

YOU must be a practical Vedantin. Mere theorising and lecturing is only intellectual gymnastics and lingual warfare. This will not suffice. If Vedanta is not practicable, no theory is of any value. You must put Vedanta in daily practice in every action of yours. Vedanta teaches oneness or unity of Self. You must radiate love to one and all. The spirit of Vedanta must be ingrained in your cells or tissues, veins, nerves and bones. It must become part and parcel of your nature. You must think of unity, speak of unity and act in unity. If you deliver a thrilling lecture on the platform on Vedanta and say, "I am the all; I am the one Self in all; there is nothing but myself" and show in action the next moment a different attitude of selfishness and separateness, you will not produce any impression on the public. You will be called as a dry Vedantin only. Nobody will care for you.

See how Raja Janaka lived. He lived the life of a practical Vedantin while ruling his kingdom. You cannot conceive of any man busier than Raja Janaka. He was ruling over millions of people and yet he was a sage, a deep thinker, a profound philosopher and a practical Vedantin. He had no attachment to his property or body or his family people. He shared what he had with others. He moved with all. He had equal vision and a balanced mind. He led a very busy life amidst luxuries. He was not a bit affected by external influences. He always kept up a serene mind. He held discussions with various sages on transcendental matters. That is the reason why he still lives in our hearts.

Vedanta or knowledge of Self is not the sole property of Sannyasins or recluses who live in forests or caves of the

Himalayas. Study the Upanishads and you will find that many Kshatriya kings, who were very busy in their daily affairs of life, were in possession of Brahma-Jnana. They even gave instructions to Brahmin priests.

Svetaketu Aruneya (grandson of Aruna), repaired to the assembly of the Panchalas. Pravahana Jabali (the king of Panchala, a Kshatriya) asked him; Boy, has your father instructed you?" "Yes, Sir" he replied. "Do you know to what place men go from here?" "No, Sir," he replied. "Do you know how they return again?" "No, Sir" he replied. "Do you know where the path of the Devas and the path of the fathers diverge?" "No, Sir" he replied. "Do you know why that world (that of fathers) never becomes full?" "No, Sir" he replied. "Then why did you say that you had been instructed? How could anybody who did not know these things say that he had been taught?" Then the boy, troubled in mind, came to his father's place and said: "Sir, though you had not taught me, you said you had instructed me. That fellow of a Rajanya (king, Kshatriya clan) asked me five questions and I could not answer even one of them." The father said, "If I had known these, why should not I have told them to you?"

The Gautama (the father of Svetaketu) went to the king's place and when he reached the place, the king offered him proper respect. In the morning, he went to the king in his assembly. The king said to him: "O revered Gautama, ask a boon of such things as belong to the world of men." He replied, "Let such things as men possess remain with you. Repeat the same 'speech' which you addressed to my boy." The king was perplexed. He commanded: "Stay here for some time." Then he said, "As to what you have asked me, Gautama, this knowledge did not go to any Brahmana before this; and therefore, this teaching belonged, among all the people, to the Kshatriya alone."

Sukadeva had to go to Raja Janaka to get confirmation of

his knowledge and realisation. He was tested by Janaka in the Durbar.

Raja Janaka arranged for music and dancing, all around his palace, to distract the attention of Sukadeva. There were various kinds of shows and entertainments. Sukadeva was asked to carry in his hand a cup of milk, that was filled to the very brim, round the palace and to make three such rounds without allowing even a drop to overflow and fall on the ground. Sukadeva did it successfully as he had one-pointedness of mind (Ekagrata). Nothing could distract his mind.

An Englishman, a district collector, saw a sick patient on the roadside in a dying condition. He was a very sympathetic man. He carried the patient to the neighbouring hospital on his own shoulders. Look at his feeling of oneness. He is a practical Vedantin, whether he knows Upanishads or not.

The sun, the flowers, the Ganga, the sandal, the fruit-bearing trees, the cows—all teach practical Vedanta to the world. They live for serving humanity in a disinterested spirit. The sun radiates its light alike over a cottage of a peasant and a palace of a Maharaja. The flowers waft their sweet fragrance to all, without expecting any return. The cool refreshing water of the Ganga is drunk by all. The sandal tree wafts its aroma even to the man who cuts it with an axe. All fruit-bearing trees behave in the same manner. They please the gardener who nourishes them as well as the man who cuts them. The cows live to nourish babies, children, invalids and convalescents. Imagine for a moment that the world is devoid of cows for six months or the race of the cows has become extinct. How miserable and weak you will become! The world will abound with anaemic patients. O selfish ignorant man! Learn lessons from these practical Vedantins and become wise.

If a Yogi or a Sannyasi who is able to keep up serenity of

mind while living in a cave in the forest complains of disturbance of mind when he lives in the bustle of a city, he has no control of mind. He has no inner spiritual strength. He is not a practical Vedantin. He has no Self-realisation. He has not attained the goal of life. He is still within the domain of Maya. A real Yogi or a practical Vedantin is one who can keep perfect calmness of mind while performing intense activities amidst the bustle of a city. This is the central teaching of the Gita. Lord Krishna says, "Remember Me at all times and fight." Lord Krishna imparted his instructions to Arjuna in the battle-field. Though Arjuna was despondent in the beginning, he gained spiritual strength and fought in the battlefield with perfect tranquillity of mind. He became a practical Vedantin eventually.

O Nectar's sons! Behold the one homogenous Self in all. Mentally repeat the formula or Mantra 'OM Ek Sat-Chit-Ananda Atma' whenever you perceive any form. Negate the illusory name and form and try to be one with the underlying immortal essence. Serve all with Atma Bhava. Melt all illusory differences. Annihilate separateness. Destroy all unreasonable dislikes or prejudices. Mix with all. Include all. Embrace all. Share what you have—physical, mental, moral and spiritual—with all. Never remain idle even for a moment. Lead a life of intense activity, but in the midst of it, keep always a calm mind and thus become a practical Vedantin. Glory to such practical Vedantins. May they radiate joy, peace and love everywhere! May they move about as torch-bearers of Truth, Divine Light and Divine Splendour! May they demonstrate a life of practical Vedanta by their very exemplary living!

Lecture IX

VEDANTA IS LIVING EXPERIENCE

VEDANTA is today a much abused term. All sorts of vanity, hypocrisy and self-conceit have been masquerading in its name. It has become the fashion of the day to pass for a Vedantin as it is then convenient to give up all sorts of responsibilities, rituals and restrictions of the Varnashrama Dharma and enables one to lead a happy-go-lucky life of ease, lethargy and inertia. The Punjab is full of dry, lip-Vedantins. Punjabi women have also taken to Vedanta and they take great pride in calling themselves Vedantins, whether or not they understand the philosophy, whether or not they do any practice. All retired officers who have not done any selfless service or any Sadhana or worship or charity take to Vedanta as a sort of fancy.

Thus Vedanta has become a very comfortable philosophy, because one can do whatever he chooses and eat whatever he likes. Licentiousness is mistaken for a life of expansion. If a man can eat anything in any hotel in any part of the world, if he can move socially with any man or woman, that does not mean, he is a Vedantin. There is much tall talk of Vedanta nowadays. There is idle Vedantic gossiping. But there is no practical Vedanta. Nobody wants to do any real solid Vedantic Sadhana. Man feels ashamed to call himself a Bhakta, but he takes great pride in calling himself a Yogi or a Vedantin, because he foolishly imagines he will be respected by the public. Many ignorant Vedantins have mistaken the body for Brahman and hence there is corruption amongst the so-called loose Vedantins. This is not only lamentable but also highly deplorable.

Wholesale preaching of Vedanta to the Masses is not

advisable. It will result in chaos, bewilderment and stagnation. Grasping of Vedantic principles and a right understanding of the philosophy and Sadhana are very difficult. Vedanta is for a select few who are equipped with the four means of salvation or Sadhana Chatushtaya and who have removed the impurities of their minds and mental oscillation through constant practice of Nishkama Karma Yoga and Upasana. The path of Vedanta is not so easy as it is generally supposed to be. It is a sharp razor-edge path. Therefore, those who preach Vedanta to the masses do more harm than any good. They are misleading the people.

It is very, very easy to say, "Soham—I am He, Sivoham—I am Siva, Aham Brahma Asmi—I am Brahman" like a parrot, but to live in the very spirit of Vedanta, to feel the oneness or unity of consciousness, to become 'That' in reality and to radiate the Brahmic Bliss, Joy and Peace is an extremely difficult affair. While repeating 'Soham', if his mind is easily upset when another utters a single harsh word, and if he begins to fight with that man vehemently, there is no use at all in that repetition. It is mere hypocrisy. He will not be able to influence others. People will take him for a cheat.

Vedanta is not merely a concept or a dogma. It is neither a theory nor a dry philosophy for contention and argumentation. It is the actual life of perennial joy in Brahman or Truth. A single practical Vedantin like Sankara could move the whole world. A practical Vedantin will outweigh a thousand and one Sandows when weighed in a balance. A practical Vedantin possesses tremendous inner spiritual strength. The whole world rejoices at the sight of a real practical Vedantin. Practical Vedanta is a living experience, the melting of the individual self in the ocean of consciousness or the Supreme Self. The experiencer exclaims with inexpressible joy, "All indeed is Brahman. All differences, distinctions, qualities have vanished. I see Brahman and Oneness everywhere. I am Brahman."

Lecture X

VEDANTIC CULTURE

THE Being who is described in the Upanishads is Brahman or Atman or the Self or Absolute. He is the fountain-head of all scriptural knowledge. He is the source or womb for everything. He is existence absolute, knowledge absolute and bliss absolute. He is indivisible, all-pervading, self-contained, eternal and immortal. He is beyond time, space and causation. He is beginningless and endless. He is the indweller in all beings. He is the witness of the activities of all minds.

The Atman or the Self is all-pervading. He is beyond birth and death. He is undecaying, self-luminous, eternal, pure and self-existent. He is all-full, imperishable and infinite. He is the silent witness of the three states, *viz.*, waking, dreaming and deep sleep. He is beyond caste, creed or colour. Sin cannot touch Him because He is ever pure. Pain, sorrow and delusion cannot affect Him, because He is all-joy. Hunger, worries and tribulations cannot torment Him, because He is all-bliss. Lust cannot reach Him, because He is sexless. Wrath cannot approach Him, because He is mindless. Restlessness cannot agitate Him, because He is all-peace. Time cannot devour Him, because He is eternity.

What on earth can cause fear in you when you have realised your identity with such an Atman? What on earth can generate hatred, delusion, difference and sorrow in you when you behold the one in all and all in one? What on earth can cause agitation in you when you have transcended the mind and when you rest peacefully in your own Sat-Chit-Ananda Svarupa—that magnanimous ocean of bliss and stupendous silence?

The question: “Who am I? What is this Samsara? Whence

have I come? Whither will I go? What is the goal of life? What is Brahman or Atman? What is the relation between the individual soul and the supreme soul? How to attain the goal? Can I become immortal? Can I enjoy eternal bliss?" Will surely arise in the mind of every human being at one stage of his life or another.

He who seriously thinks over these questions and attempts in right earnest to reach the goal is a wise man but he who does not care to ponder over these vital questions, who leads a sensual life and who does not endeavour to attain the final beatitude of life, is a fool or a thoughtless person. He lives in vain. He is a burden on this earth. He is a slayer of his own Self. His life is indeed very pitiable.

He alone who is devoted to his parents, who has a calm mind, who has controlled all his senses, who has a one-pointed mind, who is equipped with four means, who is endowed with Sattvic qualities, who has purified his mind by constant selfless service, who has removed the tossing of the mind by Upasana or worship, Japa and Kirtan and, last but not least, who sits at the feet of a preceptor, who is enlightened and well-versed in scriptural knowledge, is able to grasp the Truth or the one Eternal Principle.

Worldly enjoyments are fleeting like the flashes of lightning. Human life is ephemeral like the bubble. The vigour of youth is short-lived. All these are illusory in this world. All worldly things are generative of pain only. There is not even an iota of bliss in this world. The wealth which you covet is only ephemeral. The longing for wife and wealth does but enchain you. One thing which is sweet and pleasant to you at one moment produces the very reverse of that sensation in another moment. Who has not experienced this in this world? Hence it behoves a wise man to concentrate his mind on the Atman or the Self and attain the supreme seat of Eternal Bliss and Supreme Quiescence.

Do not be afraid of difficulties and failures in the spiritual path. Failures are stepping stones to success. Difficulties will make you stronger and powerful. Difficulties will develop your will-power. Overcome the difficulties one by one. Use your intelligence, sagacity, discrimination and common-sense. Be bold. Stand adamant. Be cheerful. Dismiss fear and anxiety. March boldly in the spiritual path. Do not look backwards. Draw courage, strength and power from within. Tap the source. Go direct. Refresh yourself. Renovate yourself. Then march cautiously. Thou art invincible. Nothing in the three worlds can hurt you. Rest assured. Remain serene always. Smile and rejoice in the Atman.

Do not confine yourself to names and forms. Rise above them and realise the Truth. Just as bubbles, foam and waves come from the ocean, exist in the ocean and dissolve in the ocean itself eventually so also these illusory names and forms have come out of Brahman or the Absolute or the Ocean of Bliss and Knowledge, exist in Brahman and ultimately dissolve in Brahman. This world is nothing but Brahman. Behold the one Self in all forms. See the One in all and all in one.

You can dispel pain, sorrow, ignorance, fear, worry and anxiety only when you realise Brahman or the Self. This is the emphatic declaration of Vedanta. There is no other way to attain complete freedom from ignorance, fear, sorrow and pain. Verily it is true indeed! For how can you be subject to fear when you have realised the Self, when you have come to know that you are in essence identical with the non-dual Brahman and that there is no other seer but you, no other hearer but you, no other knower but you, no other thinker but you? Who is to be afraid of whom, when one feels oneness everywhere? Who is to hurt whom, when all dualities have totally vanished?

The music of the soul is within you. The kingdom of God is

within you. The domain of peace is within you. The Light of lights is within you. Knowledge is within you. The three worlds are within you. The source of power, joy, bliss and life is within you. Heaven and hell are within you. The magazine of wisdom is within you. The fountain-head of beauty is within you. The ocean of bliss and peace is within you. Turn the gaze from sensual objects and look within. Collect the dissipated rays of the mind and meditate on the Self seriously. Hold communion with that supreme principle devoid of mental fancies and modifications. Merge yourself in the Light of lights within. Plunge yourself in the ocean of bliss. The great bondage of the mind will cease now. All doubts will vanish and all Karmas will perish. You are a Jivanmukta or liberated sage now. Move about fearlessly now. Roam about happily, my child, wherever you like.

You experience disharmony and discord when Rajas and Tamas prevail in the mind. Annihilate Tamas by increasing Rajas and destroy Rajas by increasing Sattva. There will be harmony and concord when Sattva prevails in the mind. Go beyond Sattva and hear the celestial music of the soul—music that you never heard of before. It is the music of the meeting of soul with soul. It is the wonderful music that transcends all Ragas and Raginis. It is the unstruck music of the Infinite—that celestial melody which thrills the hearts of the meditator, that celestial melody which helps the aspirants to merge himself in Brahman. It is the music of OM or Pranava Dhvani. It is transcendental Anahata sound. It is the divine music of Krishna's flute. It is silence itself. Drown yourself in the bliss of the inner music of the soul. Its melody and sweetness are beyond description. You should experience it yourself.

You are the real master or governor of the whole world. You are bound to none. Feel the majesty of your Self. Whatever your circumstances and environment may be, keep peaceful

and happy. Abandon all anxiety, fear and worry. Rest in your centre. Be self-poised, self-pleased and self-contained. Sing OM, chant OM and meditate on OM. Realise the Self. Know the Self and be free. Now the whole world will be a heaven or a paradise to you. You are the Lord of lords, the God of all gods, the Emperor of emperors. You are in possession of inexhaustible spiritual wealth. Sum-total of the pleasures of the whole world is a mere drop when compared to the bliss you enjoy now. You are the ocean of bliss now. What a magnanimous state! Even the thousand-tongued Adishesha cannot describe it.

Lecture XI

GARLAND OF VEDANTA

A VEDANTIN says, 'Nothing is mine and everything is mine.' As the world is a mere appearance he is quite right in saying, 'nothing is mine.' As he has realised the Self, as the world has no independent existence apart from Brahman or the Self, he says, 'everything is mine.' He has controlled the organ of smell and Prithivi Tattva and so all objects of smell and sense belong to him. He has controlled the palate or tongue and the Apas Tattva and so all objects of taste, fruits and other dainties belong to him. He has controlled the organ of sight or eye and Agni-Tattva and so all objects of sight and beauties and gardens belong to him. He has controlled the organ of touch and Vayu Tattva and so all objects of touch belong to him. He has controlled the organ of hearing and the Akasa Tattva and so all the sounds and music belong to him.

Identification with the body (Deha Adhyasa) brings pain. When one attains knowledge of the Self, he will experience no pain although there is some disease in the body. He is above body consciousness. A highly developed Hatha Yogi only, who has control over the atoms and Kaya Siddhi, can keep his body without ailment. Rise above body and always identify yourself with the painless, diseaseless Atman. You will be free from pain. When you are in deep sleep there is no pain even if you are suffering from any disease. When you are under chloroform there is no pain even if the leg is amputated. It is the linking of the mind with the body that causes pain. If the mind is taken away from the body consciously and fixed on all-blissful Self through constant meditation, you will have no pain even if the body is subject to any kind of ailments. This is Jnana Yoga Sadhana. Prarabdha has to be worked out.

Therefore the body will be subject to diseases. The Jivanmukta will not experience any pain. The on-lookers may wrongly imagine that the sage is also suffering. It is a serious mistake. Ramakrishna Paramahansa had cancer in the throat. Buddha had chronic dysentery. Sankara had piles. But they experienced no pain. When doctors asked Ramakrishna Paramahansa: "Why do you suffer like this? Can you not undergo the operation?" He replied, "I have given my mind to Mother Kali. How can I think of my body? How can I bring my mind back to the cage of flesh? I am always in bliss."

If you are deluded by a mirage for some time, you will not be affected by it again when you come to know that it is a mirage only but not water. Even so the world will appear for a Jivanmukta but he knows that it is unreal. He will not be attracted a bit by the objects. It is no more the world of sorrow for him. He knows fully well that it is mere appearance owing to the play of Maya.

The will of a Jianmukta becomes one with the cosmic will. He experiences the bliss of cosmic consciousness. He feels that all ears are his ears, all eyes are his eyes, all mouths are his mouths, all tongues are his tongues, all hands are his hands, all legs are his legs, all minds are his minds. This will be a magnanimous experience indeed. Words will fail to describe adequately the grandeur of this experience. Realise this experience and be free.

O man! In essence thou art the blessed divinity. Thou art the immoral blissful Self. Why are you attracted towards the physical beauty, the beauty of landscapes and flowers when you are yourself the Beauty of beauties, the fountain-source of all beauties? Why do you admire the sun, moon, stars and lightning, when you are yourself the Sun of suns, the Light of lights? Why do you say 'I am 40 years of age', 'I am at death's door', 'Time has passed away', when you are yourself the Eternity? Why do you say 'I am fat', 'I am 5 feet and 6

inches', when you are the Infinite? Why do you say 'I have no money', 'I am very poor', 'I am penniless', when you are the Emperor of the three worlds, the source of all wealth? Why do you say 'I am helpless', 'I am your most obedient servant', when you are the Director and Governor of the whole world? Why do you say 'I am miserable', 'I am restless', when you are the embodiment of Bliss and peace? Why are you afraid of death or Lord Yama, when you are Existence Absolute? Why do you say 'I am unwell', 'I am suffering from a chronic disease', when you are all-health? Why do you say 'I am ignorant', 'I know nothing', when you are Knowledge Absolute? Realise the mysterious Sat-Chit-Ananda Atman through purification, concentration, meditation and identification. Rejoice in this wonderful Self and be free. Tat Tvam Asi—Thou art That, O dear Satyakama bold.

Lecture XII

ATMA-SVARAJYA

THE Infinite is Bliss. The infinite is Brahman or Atman or the Supreme Self. The Infinite is the Absolute. The Infinite is Bhuma or the unconditioned that is beyond time, space and causation. The Infinite is Immortality. Where one sees nothing else, hears nothing else, understands nothing else, there is Infinity. The Infinite abides in its own greatness. The Infinite is Supreme Peace. The Infinite is fearlessness. The Infinite is Existence Absolute, Knowledge Absolute and Bliss Absolute. The Infinite is all-full and indivisible. The Infinite is self-existent, self-contained and self-luminous. The Infinite alone is real. The Infinite alone exists in the three periods of time. You must search, understand and realise the Infinite.

The 'oversoul' of the Western philosophers is the Brahman of the Upanishads or Atman of the Vedantins. The Supreme Soul or Paramatman which is the support for the individual is the 'Oversoul'. The 'oversoul' is the 'Substance' of Spinoza or the 'Thing-in-Itself' of Kant. The essence of Vedanta has slowly infiltrated into the minds of Western philosophers and they have accepted now the existence of one eternal principle or the immortal soul which is distinct from the body and mind.

Brahman is the Soul or Atman of man. He is the Soul of the Universe. Brahman alone is Infinite. There cannot be two infinities. If there are two infinities, there will be fighting among the infinities themselves. One infinite will be creating something, another infinite will be destroying it. There can be only one infinite. This Atman is the one Infinite Brahman. Everything else is its manifestation or expression.

Vedanta holds the first place amongst all systems of

philosophies. It is a system of philosophy in which human speculation has reached its very pinnacle or acme. It is indeed a unique system of thought, which demands a subtle, sharp intellect to grasp its fundamental principles. It is unique in the boldness of its conclusions. It is absolutely free from all shades of dogmatism or pet doctrines.

Vedanta is very practical. It does not preach an impossible ideal. Vamadeva, Jada Bharata, Sankara and many others realised the Truth of Vedanta. You can also realise it if you will. What is wanted is regular and constant practice. You must have perfect faith in the utterance of the Srutis and in the words of the Guru. You must have perfect faith in yourself first.

Vedanta wants you to give up Moha for the physical body, wife, children and property. Vedanta wants you to abandon all worldly desires, cravings and longings. Vedanta wants you to eradicate the desire for power, name and fame. Vedanta wants you to break all ties and connections with the world mentally. Vedanta wants you to cut off ruthlessly all worldly attachments by the sword of discrimination.

Some ignorant people say that Vedanta preaches immorality, hatred and pessimism. This is a very sad mistake. Vedanta does not preach either immorality or even indifference to morality. The realisation of Brahman is not possible for the immoral. An aspirant who has ethical perfection and who is endowed with the four means can become a student of Vedanta. How can you expect an aspirant who possesses discrimination, dispassion, serenity, self-restraint, forbearance, endurance, faith, one-pointed mind and a burning desire for liberation to lead an immoral life? It is a quite absurd. Vedanta wants you to destroy Moha or selfish love and passion for the body and to develop pure, disinterested, cosmic love or the magnanimous divine Prem. It never preaches pessimism but it preaches the pinnacle of

optimism. It preaches: "Give up this little illusory pleasure. You will get eternal and infinite bliss. Kill this little 'I'. You will become one with the Infinite. You will become immortal. Give up this illusory world. You will get the vast domain of Supreme Peace or Kingdom of God." Is this pessimism? Certainly not. It is wonderful optimism.

In the whirlpool of fleeting sensual pleasures you have forgotten the purpose of life and its goal. You live more for the body than for the soul. In your pursuit after the phantom shows of worldly vanities you have annihilated the spiritual instincts and longings of the soul. What a sad state! Mysterious is Maya! Mysterious is Moha! Open your eyes now. Wake up from the long slumber of ignorance. Realise that ultimate Reality and enjoy Eternal Bliss.

You cannot die, because you were never born. You are immortal Atman. Birth and death are two false scenes in the unreal drama of Maya. They concern the physical sheath only, a false product formed by the combination of five elements. The ideas of birth and death are mere superstition.

You admire the sun, the moon and the stars, the snowy peaks of the Himalayas, the jessamine, the rose, the Niagara falls and the vast ocean. You admire the air-ship, the steamer, the railway, the telegraph and the wireless. But the mind that has its seat in the brain is still more wonderful. In the twinkling of an eye it moves from Colombo to London, from Himalayas to Alps. The greatest wonder is the Immortal Brahman or Atman that pervades the whole universe, that illumine the sun, the moon, the stars and the mind.

You see your dear brother Banerjee in front of you. What is it that you call and recognise as Banerjee? Certainly Banerjee is not his hands, feet, head, chest or belly. Even if his hands and legs are amputated, even if he gets leucoderma or white skin, even if his eye-balls are removed, you have the same love for him. You will call him by the name 'Banerjee'. This

proves that 'Banerjee' is not the physical body. Physical body is composed of five elements only. It has a beginning and an end. You may now say that 'Banerjee' consists of thoughts, ideas, emotions, feelings and sentiments and that the mind is 'Banerjee'. The thoughts change. Mind changes. Mind is made up of subtle matter. The non-quintuplicated Sattvic portion of Tanmatras or root elements or subtle elements goes to constitute the mind. Mind is an effect of Avidya or ignorance. It has a beginning and an end. Even if the thoughts and character of Banerjee change, you hold on to his personality. Therefore he is not even in the thoughts. He is somewhere behind the mind. It is He who moves the mind, the senses and the body. It is He who gives light to the mind and the senses. Real 'Banerjee' is the immortal Atman who is beyond mind, speech, time, space and causation. Body, mind and senses are his illusory appendages created by Avidya.

Do not depend upon anybody. Rely on your Self. Be centred in the Atman only. The wife deserts her husband when he becomes poor and marries another young man. The rich husband divorces his wife when she loses her beauty and marries another young woman. Even Jesus and Buddha were forsaken by all their friends, followers and disciples. This is a strange world. Mysterious is Maya.

Everybody wishes to be independent. Everybody wants to be a ruler. Everyone does not like to be guided by the wishes of others. Everyone desires others to be guided by his wishes. Everybody in his heart of hearts really desires to rule over all others if only he could. Everybody wishes to have no rival. The real cause is that there is in you the immortal, self-effulgent soul or Atman, which is one without a second, which has no rival, which is the inner ruler, which is the support for the whole universe. In reality you are this Atman. That is the reason why you have such a feeling and desire. Suzerainty is quite natural to you. Suzerainty is an attribute of

the Atman. On account of ignorance you have mistaken the body for the Atman and you try to have no rivals in the physical body, in business, in office, in college, in games, in dominions and in any field of activity. You can have absolute suzerainty only by realising the Atman. Atma-Svarajya only can make you absolutely independent. Atma-Svarajya only can make you the supreme ruler or absolute monarch of the whole universe. Therefore realise this wonderful Atman and become a veritable, mighty potentate of the three worlds.

Lecture XIII

EXPERIENCES OF THE FOUR STATES

JAGRAT is the waking state in which man enjoys the five gross objects of senses as sound, etc., through the five organs of knowledge, viz., ear, skin, eye, tongue and nose. He is conscious of the world. He has externalised consciousness (Bahih Prajna). Jiva is called Visva in this state.

Svapna is the dreaming state in which man enjoys the five objects of sense through Vasanas or impressions created in his waking state. The body and all senses are at rest and the mind alone works. Mind itself is the subject and the object. It creates all dream-pictures. Jiva is called Taijasa in this state. There is Antah-prajna (internal consciousness). The scriptures say "When he falls asleep there are no chariots in that state, no horse and roads, but he himself creates chariots, horses and roads." (Brihad. Up. IV-3-9-10.).

In deep sleep state or Sushupti all senses and the mind are at rest. The mind is involved into its cause, the Karana Sarira. The Jiva is called Prajna in this state. The Anandamaya Kosha is functioning. There is a veil between the Jiva and Brahman.

A king gets into his car and moves about in the city. This corresponds to Jiva's wandering in the world in the wakeful state. He returns back and enters his palace. This corresponds to the dreaming state. He enters his bed-room at night. This corresponds to the deep-sleep state.

Mind is not a heavy thing. It is like a light diffusible gas or vapour or fume. When a scented stick is burnt the fumes pervade the whole room in a minute. Even so, the mind pervades the whole brain as soon as it emerges out from the causal body from deep sleep.

If you put a grain of musk or potassium permanganate in a very large basin of water, it gets itself diffused in the whole water. Even so, the mind gets itself diffused in the brain.

Karana Sarira is like a small seed which contains the whole tree within itself. It is otherwise known by the name, 'seed-body'. The whole physical body, mind, Prana, senses, etc., have come out of this seed body.

During meditation the aspirant enters into a half sleepy state. This is called Tandri. He begins to doubt whether he was meditating or sleeping. If one is really meditating his body will be light and his mind will be cheerful. If he is sleeping the body will be heavy, the mind dull and the eyelids heavy.

In swoon there is half of deep-sleep as it is different from the other three states, viz., waking, dreaming and deep-sleep states. A man in a swoon does not perceive any object. The body of a swooning person falls down on the ground. Therefore a man in swoon is not awake. He is not dreaming as he is totally unconscious. Is he dead? No, he is alive as he has life and warmth. He continues to breathe. Swoon is not deep-sleep. The body of a man in swoon trembles and his face is dreadful. His eyes are staring and wide open. But a man who is sleeping looks calm and peaceful. His eyes are closed. His body does not tremble. A sleeping man may be awakened by a slight touch with the hand or by calling him by his name; whereas a man in swoon cannot be awakened even by a blow with a stick. Swoon is caused by a blow on the head with a stick or some such causes, while sleep is due to weariness or fatigue.

Swoon is only half sleep. You should not mean by this that man in swoon half enjoys Brahman or that the soul becomes half-united with Brahman.

The state of swoon partly resembles sleep. The senselessness belongs with one half to the side of deep-sleep and with the other half to the side of death. It is the door to

death. If there is a remnant of Karma he comes back to consciousness; if no work remains he dies. The mind in swoon neither rests in Karana Sarira nor in the Hita Nadi in the throat. It is in a state of stupefaction. It is in a state of being stunned. It takes its rest in a place midway between Hita Nadi and Karana Sarira.

When one is under chloroform anaesthesia the activity of the cells of the brain is inhibited by the effect of chloroform. The mind which has its seat in the brain during waking consciousness now rests in a place midway between the throat and the heart and so one has no feeling of pain even when his leg is amputated. Man feels pain only when the mind is connected with the body. When one is under chloroform the mind is disconnected from the physical body.

The slight interval or Sandhi between deep-sleep state and the waking state is called Tushnim Bhuta Avastha or state of quiescence of mind. Similarly there is an interval or Sandhi between the waking state and the deep-sleep state. In the former Sandhi the mind is coming out with the experience or Rasa of deep-sleep; in the later Sandhi it is going into the recesses of the heart with the experience or Rasa of the worldly objects. In these two Sandhis the mind is free from Sankalpas and attraction or repulsion. The Scriptures say:

*“Suptaprabodhayoh Sandhivatmano gatimatmadrik,
Pasyanbandhamcha moksham cha mayamatram na vastutah.”*

“The seeker after Atma Tattva should see it at the junction between the waking and sleep state. He should see that bondage and liberation is only due to delusion of Maya of the individual and not a reality.” (Bhagavatam, VII. 13, 5).

The Self is covered by Avarana during sleep and by Vikshepa during waking state. That which is above Avarana and Vikshepa is the Atman. The Yoga Shastra says:

*“Nidradau jagarasyante yo bhava upajayate,
Tam bhavam bhavayan nityam muchyate netaroyathih.”*

“A Yati (anchorite) should always meditate on the Bhava which is experienced just before sleep and at the termination of the waking state by which only he is freed and by none else.”

This is only a prop or Alambana to get at the real Nissankalpa or Nirdvandva state.

Sometimes during waking state also the mind passes into a state of quietude for a very short time and it is free from Sankalpa and the two currents of love and hate. In this state, the Prajna or consciousness is internal (Antah-prajna). It is not untied with the mental Vrittis.

A desire arises in the mind. It is gratified. Another desire arises. In the interval between two desires there is perfect stillness of mind. The mind is free from Sankalpa and love and hate during this interval. There is perfect peace during the interval or Sandhi between two Vrittis of the mind also.

The scientist draws his conclusions from his observations and experiences of the wakeful state only. Hence they are not correct. True experiences include the experiences of the three states, viz., waking, dreaming and deep-sleep states. The Vedantin studies the three states. He gains more real knowledge from the deep-sleep state. He gets a clue for the existence of the fourth state or the state of Turiya from a study of the deep-sleep state.

Turiya or the fourth state transcends the above three states. The sage who has controlled the mind and the senses, who is above body-consciousness and the three Guans, who is identifying himself with the Sat-Chit-Ananda Brahman is in the enjoyment of this blissful or super-conscious state. This is the transcendental state of Moksha or final beatitude.

As there is no language to describe Brahman or the Self to

aspirants, sages, generally compare the quietude of the various states previously described, to Brahman just as Akasa is compared to Brahman. They take examples from the worldly experiences to explain the nature of Brahman to the aspirants.

Marvellous is this universe! Most wonderful is this world! Each star brings a message from the Lord—the message of His self-luminous nature. Each flower brings a message from the Lord—the message that He is the Beauty of beauties. Each creature that moves and breathes in this earth brings a message from the Lord—the message that He is the source of life. He is existence absolute, in Him all beings live and move and have their very being. Ether brings the message that He is all-pervading, air brings the message that He is omnipotent, fire brings the message that He is the Light of lights, water brings the message that He is all-purity, earth brings the message that He supports everything. Have a vision of the Infinite in nature. Behold the Self everywhere!

Lecture XIV

TURIYA OR THE FOURTH STATE

TURIYA or the fourth state is that state in which the individual soul rests in his own Sat-Chit-Ananda Svarupa or the highest Brahmic consciousness during Nirvikalpa Samadhi. There are three states, Jagrat, Svapna and Sushupti, for a Jiva who is whirling in the mire of Samsara. Turiya is that state which transcends all these three states. Hence the Turiya or the fourth. Turiya is Atman or Brahman.

Brahman is Sat-Chit-Ananda Vighraha or the embodiment of knowledge and bliss. He has no beginning or end. He is the cause of all causes. He is the shelter, support and the Lord for all.

Languages are many but the language of heart and the mental pictures are one. Cows have many colours but the colour of the milk is one. Prophets are many but the essentials of their teachings are one and the same. Schools of philosophy are many but the goal is one. Opinions and methods of worship are many but the Brahman or God is one.

There are two paths in Yoga to realise the Self viz., the Pipeelika Marga and the Vihanga Marga. Just as the ant slowly marches, so also the aspirant slowly marches on in the spiritual path. He practises Karma Yoga to purify his heart and then takes up Upasana to steady his mind. Finally he treads the path of Jnana Yoga and eventually reaches the goal of life. This is Pipeelika Marga or the ant-path. Just as the bird flies in the sky at once, so also the aspirant of the first class type at once practises Jnana Yoga and attains knowledge of the Self. This is the Vihanga Marga or the bird-path.

Man can be compared to a plant. He grows and flourishes like a plant and dies at the end but not completely. The plant

also grows, flourishes and dies at the end. It leaves behind the seed which produces a new plant. Man leaves when dying his Karma behind, the good and bad actions of his life. The physical body may die and disintegrate but the impressions of his actions do not die. He has to take birth again to enjoy the fruits of these actions. No life can be the first for it is the fruit of previous actions, nor the last, for its actions must be expiated in the next following life. Therefore, Samsara or phenomenal existence is without beginning and end. But there is no Samsara for a Jivanmukta or liberated sage who is resting in his own Sat-Chit-Ananda Svarupa. Man destroys the Samskaras which bring him again and again in this earth to reap the fruits of his actions by acquiring knowledge of the Self and becomes free.

Have a deep study of the Upanishads. In the whole world there is no study so inspiring and so beneficial as that of the Upanishads. Every Mantra is pregnant with deep, original, sublime and soul-stirring thoughts. They are the products of the highest wisdom of the ancient Rishis of India. They bring solace, inner strength, peace and courage to the readers. They infuse hope to the hopeless, strength to the weak, joy to the joyless and serenity to the restless. The system of Vedanta takes its origin from the Upanishads which contain the ancient wisdom of the sages of yore. A deep study of these wonderful Upanishads will clearly indicate as to what magnanimous heights those Rishis of yore had climbed in the spiritual ladder. The Western scholars and philosophers pay their homage to the Rishis and appreciate the grandeur and originality of the Upanishads.

Do not argue. Give up lingual warfare, intellectual gymnastics and quibbling. You will be nowhere if you enter into disputations and discussions. Have living faith or unshakable conviction in the existence of the immortal, All-pervading Brahman or the Eternal, the words of your

preceptor and the Srutis. Learn from your preceptor the fundamental tenets of Advaita Vedanta. The Advaita Vedantin admits six Pramanas but the final court-of-appeal for him is the Srutis. Srutis contain the inspired revelations and experiences of realised sages. He always opens his Vedantic discourses in the following manner. Sruti Bhagavati says, "*Ekameva Advitiam Brahma, Ekam Sat Viprah Bahudha Vadanti, Sarvam Khalvidam Brahma, etc.*" To understand and know the Truth, much logic and argumentation is not necessary. Truth is very simple. It can be realised by simple meditation. Intellect is a finite instrument only. It is an automatic and routine faculty. It is not self-sustained and self-luminous. It will betray you. Intuition only is infallible or unerring.

Those aspirants who are well qualified and well equipped will be really benefited in the path of renunciation or Nivritti-marga. Many renounce the world and take to Sannyasa in their temporary zeal. They do not make progress in the spiritual path, because they lack the preparation and qualifications without which spiritual life is not possible.

The man who sits by calming the mind, who does nothing at all physically, is the most active man in the whole world; whereas that man who runs hither and thither and who is always very busy, does nothing in substance. This may be paradoxical to you. Very few can comprehend this.

Husk is natural to rice and rust to copper, yet they disappear through efforts! Even so Ajnana which clings to the Jiva or individual-soul can be made to disappear through the ceaseless Atmic enquiry. Destroy the Avidya. May you rest incomparably firm in your own Self!

Do not mistake Tandri for Savikalpa Samadhi and deep-sleep for Nirvikalpa. The glory of the state of Turiya or Bhuma is ineffable. Its splendour is indescribable. If the body is light, if the mind is clear if there is cheerfulness, know that

you are meditating. If the body is heavy, if the mind is dull, know that you were sleeping while meditating.

Through ignorance and lust comes death. Through knowledge the deathless state or the immortal Atman is reached. Both life eternal and death abide in the body. Life is a lightning flash or breath. Time is but a thunder-clap of death. Live in Atman. You will attain immortality. Go beyond time. You will attain eternity.

Withdraw the Indriyas. Meditate. Live in the Self. Your whole being will be uplifted into a kind of rapturous delight or mystic ecstasy. You will feel the divine thrill of joy. Wonderful peace will envelop you. You will be drowned in the ocean of bliss. All desires will melt into nothingness all names and forms will vanish. You will behold the Self only everywhere. This wonderful state is indescribable. You will have to feel it yourself. Just as the dumb man cannot express his feeling of joy when he tastes the sugar-candy, so also you cannot express the bliss of Samadhi or Union with the Supreme Self. Words are finite to describe this state. Language is imperfect to express this experience. It is the language of the supreme silence. It is the supreme stillness of the immortal soul. It is the peace that passeth all understanding. This is Turiya or the fourth state.

May Turiya be your centre, ideal and goal!!

Lecture XV

VEDANTA AND SANNYASINS

IT IS only the ignorant and faithless, who are followers of the philosophy of flesh, carp and say, "The Sannyasins who lead the path of renunciation or Nivrittimarga are idlers. They are of no use to the society. They are like drone bees. They simply waste their time in forests, caves and hills, there is nothing in Vedanta. It is the philosophy of dreamers only. There is no need for the order of Sannyasa. Where is Brahman? Can you show your Brahman? If there is really one Sat-Chit-Ananda Brahman, will He not shine now and here? There is no such thing as Brahman. Brahman is only an imaginary phantom of the so-called Vedantins. There is no use in renunciation, Tapas and control of the senses. Let us eat and drink and rejoice in this world. There is nothing beyond these senses. There is nothing beyond this world. There is nothing beyond sensual pleasures." This is a beautiful and soul-stirring philosophy indeed! This is the sublime philosophy of Charvakas, materialists, epicureans, gluttons, followers of Virochana and worshippers of flesh and body. The followers of this school are countless in this world.

Every religion has a band of anchorites who lead the life of seclusion and meditation. There are Bhikshus in Buddhism, Fakirs in Mohammedanism, Sufistic-Fakirs in Sufism, Fathers and Reverends in Christianity. The glory of a religion will be absolutely lost, if you remove these hermits or Sannyasins or those who lead a life of renunciation and divine contemplation. It is these people who maintain and preserve the religions of the world. It is these people who give solace to the householders when they are in trouble and distress. They are the harbingers of divine wisdom and peace. They are the

messengers of Atmic knowledge and heavenly messages. They are the disseminators of Adhyatmic science and Upanishadic revelations. They tend the sick, comfort the forlorn and nurse the bed-ridden. They bring hope to the hopeless, joy to the depressed, strength to the weak, and courage to the timid by imparting the knowledge of Vedanta and the significance of 'Tat Tvam Asi' Mahavakya.

Vedanta is that bold philosophy which teaches unity of life or oneness or consciousness. It is that supreme philosophy which boldly proclaims, with emphasis and force, that this little Jiva or human being is identical with the Eternal or the Absolute. It is that sublime philosophy which elevates the mind at once to magnanimous heights of Brahmanhood, divine splendour and glory, which makes a man absolutely fearless, which destroys all barriers that separate man from man and which brings concord, unruffled peace and harmony to the suffering humanity at large. It is the only philosophy that can really unite on the basis of one common Self in all, a Hindu and a Mohammedan, a Catholic and a Protestant, an Irishman and an Englishman, a Jain and a Parsi, on a common platform and in the core of their hearts also. It is the only philosophy that, when properly understood and practised, can put a definite stop to the world wars and all sorts of dissensions, splits and skirmishes that exist in different nations and communities. All philosophers should bow down their heads, with implicit obedience and perfect submissiveness, before this grand philosophy. Sankara, Dattatreya, Yajnavalkya and others preached and expounded this unique philosophy. Rama Tirtha and Vivekananda also preached this profound philosophy in America.

Brahman cannot be demonstrated. He is beyond the reach of mind and speech. He cannot be seen by these physical eyes but He can be reached through meditation, through the eye of intuition, by one who has purified himself and who is

endowed with the four means of salvation. Brahman is not an imaginary phantom. Brahman alone exists. He is the only solid Reality. He is Existence Absolute, Knowledge Absolute and Bliss Absolute. He is the living Truth. There is no world apart from Brahman. This world has no independent existence. Brahman is the support for this world.

When one is hopelessly sunk in the quagmire of Samsara, when he is burnt by the three fires of this terrible world of names and forms, when he is in a hopeless state of being drowned in the ocean of phenomena, when he is suffering from fearful tribulations, torments and dreadful diseases, when all his friends, relations and parents have deserted him on account of his chill penury and poverty, when death dances its formidable dance before him, then there comes forth the Vedanta philosophy with its all-loving, all-inclusive and all-embracing hands to lift the distressed soul from abject helplessness, bondage, ignorance and suffering to the magnanimous heights of freedom, perfection, independence and suzerainty. Then he drinks the nectar of immortality and tastes the delicious cup of experience of the inherent divinity and ineffable splendour of Brahman. Glory, glory to the Vedanta philosophy!

Thought moves. Thought is a great force. A Yogi or sage can purify the whole world with his powerful thoughts though he remains in a solitary cave in the Himalayas. It is not necessary that he should appear on the platform and deliver lectures and discourses to help the people. Sattva is intense activity. A wheel that revolves very rapidly appears to be at rest. So is Sattva. So is a Sattvic man.

Just as coloured water penetrates freely and nicely a piece of pure white cloth, so also the instructions of a sage can penetrate and settle down in the hearts of aspirants only when their minds are calm, when there are no desires for enjoyments and when the impurities of their minds are

destroyed. That is the reason why an aspirant is expected to possess the qualifications of Viveka, Vairagya, Sama, Dama, Uparati, Sraddha, Samadhana, Mumukshutva, before he practises hearing of Srutis, reflection and meditation. Discipline and purification of the mind and the Indriyas are the prerequisites of the aspirant in the path of Truth and God-realisation.

Even when God is explained, those who have not been purged of their faults and impurities, either disbelieve or misbelieve it, as was the case with Indra, Virochana, etc. Therefore, knowledge as inculcated, arises in him who has purified himself by Tapas, etc., performed either in this birth or in any previous births. The Sruti says, "To that high-souled man whose devotion to the Lord is great and whose devotion to his preceptor is as great as that to the Lord, these secrets explained become illumined."

Sannyasins live on a few pieces of bread, and in exchange move from door to door and spread the sublime teachings of Vedanta, Upanishads, Ramayana and Bhagavata throughout the length and breadth of India. The world is under a great debt of gratitude to them. Their writings still guide us. Study a few Slokas or verses of the Avadhuta-Gita. You will at once be raised to the magnanimous heights of divine splendour and glory. You will become a changed man. Depression, weakness anxieties and tribulations will vanish at once.

A real Sannyasin is the only mighty potentate of this earth. He never takes anything. He always gives. It was Sannyasins only who did glorious sublime work in the past. It is Sannyasins only who can work wonders in the present and in the future also. Sankara's name can never be obliterated so long as the world lasts. It was Ramakrishna Paramahansa, Rama Tirtha, Dayananda and Vivekananda who disseminated the sublime teachings of the scriptures and preserved Hindu religion. A Sannyasin alone can do any real Lokasangraha,

because he has divine knowledge; he is a whole-timed man. One real Sannyasin can change the destiny of the whole world. It is one mighty Sankara who established the doctrine of Kevla Advaita philosophy. He still lives in our hearts.

Just as there are research scholars or postgraduate students in science, psychology, biology, philosophy, so also there should be post-graduate Yogins and Sannyasins who will devote their time in study and meditation, in research of the Atman. These post-graduate Yogins will give to the world their experiences and realisations in the field of religion. They will train students and send them into the world for preaching. It is the duty of householders, Zamindars, Rajas and Maharajas to look after the wants of these Sannyasins. In turn these Sannyasins will take care of their souls. Thus the wheel of the world will revolve smoothly. There will be peace in the land.

May Sannyasins, the repositories of divine knowledge, to torch bearers of Truth, the beacon-lights of this world, the corner stones of spiritual edifice and the eternal pillars of the eternal Dharmas of religion, guide the different nations of the world!

Lecture XVI

WESTERN PHILOSOPHY AND VEDANTA

EASTERN philosophy begins where Western philosophy ends. Western philosophy is not perfect as there is no proper foundation, as there is no real ethical basis. The scientist draws his conclusions from his observations and experiences of the wakeful state only. Hence they are not correct. True experiences include the experiences of the three states viz., waking, dreaming, and deep-sleep states. The Vedantin studies the three states. He gains more real knowledge from the deep-sleep state. He gets a clue for the existence of the fourth state or the state of Turiya from the deep-sleep state.

Reason is the faculty of reasoning. Reason is also the process of reasoning of Kant. Reason (Buddhi) represents the intellect of Vedantins. Buddhi or intellect comes under the fourfold Antahkarana or inner instrument, Manas, Buddhi, Chitta and Ahamkara. Mind (Manas) is one. It assumes the form of Buddhi, Chitta and Ahamkara according to the function it performs viz., Sankalpa, Vikalpa, determination, memory and self-arrogation. Intuition is a spiritual faculty. It is the eye of wisdom. Super-intuition is knowledge itself or Brahman.

Kant has admitted that there is something beyond reason, something which the reason cannot grasp and a transcendental something which transcends reason. That something is Brahman of the Upanishads. That something is the Immortal Self or Atman of the Vedantins. That something is the Paramam Gati or the highest goal of Gita. He has also admitted that the intellect is frail, finite, weak and impotent, as it is conditioned in time, space and causation, that it has its own limits incapable of directly knowing or realising that

all-blissful “Thing-in-itself” which corresponds to Sat-Chit-Ananda Brahman of the Srutis.

Reason is a help and a hindrance. It is a help if it serves you in any way to attain the goal of life. It is a hindrance if it stands in your way of realising the Self. It is a help if it can make you understand the doctrine of Sankara that “*Brahma satyam jagat mithya Jivo Brahmaiva naparah*” i.e., “Brahman or Self alone is real, this world is unreal. Jiva or individual soul is identical with Brahman or the Supreme Soul.” It is hindrance if it makes you a worldly-minded, passionate and ignorant man. It is a help if it can make you constantly remember the Atman, if it can serve you to fix your mind on the imperishable soul, if it can help you to rise above the body-consciousness. It is a hindrance if it makes you forget your ideal and goal, if it makes you identify with the impure body and if it forces you to indulge in sensual pleasure. It is a help if it can goad you to do rigorous Tapas, vigorous meditation, practice of self-restraint and develop the sublime divine virtues that are enumerated in the 13th and 16th chapters of the Gita, “*Amanitvam* (humility), *Adambhitvam* (unpretentiousness), etc., and *Abhayam* (fearlessness), *Sattva Samshuddhi* (cleanliness of life) and to reach the goal eventually by developing intuition or the eye of wisdom.

Intuition does not contradict reason but transcends reason. Intuition is the way to Brahma Jnana or knowledge of the Self attained through purity of heart and Nirvikalpa Samadhi brought about by constant, protracted and intense meditation on the attributeless, timeless, spaceless, birthless and deathless Self. Reason helps you to march to the door of intuition. Reason takes you to the threshold of intuition. Reason gives you the information that the experiences of this phenomenal world are unreal when compared with the true, everlasting experiences of Self-realisation (Atma Sakshatkara or Brahma Anubhuti). Reason tells you that there is a fourth state or

Turiya which transcends the waking, dreaming and deep-sleep states, that one can attain immortality and eternal peace by attaining this state through meditation. You can clearly understand now that reason has its own definite utility. You should not ignore it altogether. You are in need of the help of reason in the beginning when you start the quest of Truth. You will have to discipline it properly and make it fit instrument for achieving your end. Then it will be your obedient and willing servant to carry out your behests.

Manas (mind) is said to be of two kinds, the pure and the impure. That which is associated with the thought of desire is the impure, while that which is without desire is the pure. To men, their mind alone is the cause of bondage or emancipation. That mind which is attracted by objects of senses tends to bondage while that which is not so attracted tends to emancipation. Now in as much as to a mind without a desire for sensual objects there is stated to be salvation, therefore an aspirant after emancipation should render his mind ever free from all longing after material objects. When a mind freed from the desires for objects and controlled in the heart attains the reality of Atman, then it is in the Supreme Seat. The mind should be controlled till that which arises in the heart perishes. This only is true wisdom.

According to the Upanishads, reason is of two kinds *viz.*, pure reason (Vishuddha Buddhi or Suddha Manas) and impure reason (Viparita Buddhi or Ashuddha Manas). Impure reason is perverted intellect. It is a strong weapon of Maya or Avidya. It is surcharged with egoism, lust, delusion and other impurities. It forces you to mistake the impermanent, impure, pain-giving insentient body for the permanent, pure, all-blissful sentient Atman. Impure reason is turbid. It is under intoxication. The function of the impure reason is to make you worldly-minded. The function of the pure reason is to take you to the goal. Vichara or enquiry of the Self 'Who am I?'

will arise in a man who is endowed with pure reason. The tendency of pure reason is to move towards the Atman. It has an upward pull. Impure reason has a downward pull. It hurls the man into the dark abyss of ignorance. Pure reason is a Daivi Sampath or divine wealth. Impure reason is Asuri Sampath or satanic wealth. Pure reason is filled with Sattva or purity. Impure reason is filled with Rajas and Tamas (passion and inertia or darkness). Pure reason is filled with pure tendencies or desires or Subha Vasanas; impure reason is filled with impure tendencies or desires (Asubha Vasanas.)

Theosophists also have classified 'reason' under two headings, viz., Suddha Manas or pure reason (the higher mind or intellect) and Kama Manas or instinctive mind (the lower mind or intellect). Kant also has made the same classification, pure reason and practical reason. He has given the name practical reason for the impure reason. Practical reason can help you to earn your bread and attain secular knowledge. Pure reason can help you to attain the inexhaustible spiritual wealth of Atman which no dacoits can rob and to drink the nectar of immortality, the ambrosia of the sages.

Bergson, the French philosopher, has gone a little further. He says, "There is something more powerful than reason." You can know that something which is beyond the reach of reason and senses by the faculty of intuition.

In worldly experience also if you want to behold at night objects which are at a distance and which are subtle, you want a very powerful electric bulb but you can manage with a less powerful bulb in seeing objects that are gross and very near us. Even so this reason is a less powerful bulb. How can you explain the unfathomable regions of illimitable Atman with this small bulb? You need a very powerful bulb of infinite candle power to behold the splendours of this marvellous and mysterious Atman or Self. Intuition only can supply you this

powerful bulb. With the powerful bulb of intuition you can behold the unseen, the unknown.

Vedanta is the highest philosophy. Vedanta is the most sublime philosophy. Vedanta is the Philosophy of philosophies. It throws scepticism, nihilism, agnosticism, pragmatism, realism, idealism, dynamism, positivism and all sorts of 'isms' to the back-ground. Vedanta is like the sun. The sum total of all these philosophies is like the light of a glow-worm. All these philosophies dwindle into an airy nothing before the magnificent Vedanta philosophy. All these 'isms' play with words and phrases. There is no essence. You will get the essence from Vedanta philosophy only. Vedanta philosophy only can give you entire satisfaction. Glory to Vedanta! Glory to the seers of the Upanishads! Glory to Vyasa and Sankara!

Vedanta is a bold philosophy indeed. One should possess a sharp, pure and subtle intellect to understand it and put it into practice. One should be equipped with the four means of salvation before he begins his study. He should sit under the feet of a realised sage, Brahma Srotri, Brahmanishtha. Then alone he can understand the depths of Vedanta.

How does Vedanta begin? It starts with the sublime enquiry of 'Who am I'? It rejects all these worthless empirical experiences ruthlessly, just as you reject the skin, seeds and fibres of fruits. It negates the five sheaths, three bodies and the three states and helps you to take the essence of Atman, to churn out the butter of Atman, just as you take the essence from the fruits or the pulp from the Munja grass. Mark how Vyasa begins his aphorisms or Sutras '*Athato Brahmajijnasa*' "Now, then, an enquiry into Brahman." '*Janmadyasya Yataha*'—"Brahman is that from which this world has come out, in which it lives and into which it is involved during Pralaya." What a bold starting! This is the result of his infinite spiritual experience and Self-realisation. The whole

knowledge is in the palm of his hand like an Amalaka fruit. There is no groping in the dark for him. There are no hypotheses, presuppositions, doubts, major and minor frenzies, unnecessary arguments, cavilling and wrangling for him.

May you all realise the import of Vedanta, the identity of the individual soul with the Supreme Soul! May you all realise the goal of Vedanta, the *summum bonum* of existence, the Self-realisation or attainment of knowledge of the Self and thus cross this terrible ocean of Samsara! May you all live in the Atman for ever!

Lecture XVII

WISDOM OF THE UPANISHADS

I

IGNORANT people identify themselves with the body, mind, Prana and the senses on account of nescience or Avidya. They mistake these false perishable limiting adjuncts or vehicles for the pure immortal Atman and so they are caught in the round of births and deaths. But some wise people abandon this false identification, separate themselves from these limiting adjuncts through enquiry, discrimination, Anvayavyatireka Yukti and practice of 'Neti-Neti' doctrine (I am not this body, I am not this Prana, I am not this mind, I am not the senses), identify themselves with the all-pervading, immortal, pure Brahman, obtain knowledge of Brahman and attain immortality.

One becomes immortal by renouncing all desires. In this world man always talks of 'my son', 'my wife', 'my house', etc. The wise abandon all such worldly talks and worldly desires and attain immortality by meditation on Brahman who is the ear of the ear, the mind of the mind, etc. The Sruti says, "Not by works, not by offspring, not by wealth, but by renunciation alone is immortality attained." "When all desires are abandoned here they attain the Brahman." "Having turned his senses inward for desire of immortality, the wise man attains Brahman."

Just as water in a cup borrows its heat from sun or fire, so also the mind, Prana and senses borrow their light and power from Atman. Atman is the source for all these organs. The ear hears through the light of the Atman, the tongue speaks through the power of Atman, the mind thinks through the

intelligence of Atman and Prana performs its function through the power of Atman only. Mind and these organs are inert and non-intelligent. They appear to be intelligent through the light and power of the Atman. Brahman or the Atman gives to the ear the power of hearing, the mind the power of thinking, the tongue the power of speaking, the eye the power of seeing and the power of life to the Prana. It is therefore said that it is the ear of the ear, the mind of the mind, etc.

There is a director for the ears, eyes, tongue, mind and life-force who is distinct from the ear, mind and Prana. The ears, eyes, mind and Prana exist for his use just as the house exists for the use of the owner. The director is Brahman or Atman.

The eye and the organs cannot go to the Brahman. They cannot approach Him for one cannot go to one's own Self. How can the eyes see the seer of sight? The eye is an object of perception for the mind and Atman. However clever an acrobat may be, he cannot jump on his own shoulders. So is the case with the senses. The eye can only see the external objects of the universe. That is its only function. How can it know or reach its source which is extremely subtle? It is not possible to go to one's own self. Similarly, speech cannot go there. When you utter the word cow, that word enlightens the object 'cow' denotes by it. Then it is said that the word goes to the object. The source or support or abode or resting place for the word and the organ that utters it is Brahman. Therefore the word or the speech or the mouth does not go there, *i.e.*, approach Brahman.

The mind also cannot go there. How can it know the knower? Just as fire that burns and enlightens other objects cannot either burn or enlighten itself, so the mind which knows the external objects through the avenues of the senses, cannot know the Atman or Brahman, because Brahman is the source for the mind also, and the mind is gross, inert and

finite. How can the finite know the Infinite? The gross impure mind cannot approach Brahman. But the subtle, pure mind only can go there, for pure mind is Brahman itself.

Speech cannot reveal or illumine Brahman. Brahman is beyond the organs of speech. The tongue speaks through the power or light of Brahman. Speech is infinite. How can the finite speech reveal the infinite Brahman. Brahman only illumines speech and its organ Vak which is presided over by fire (Agni); so Brahman is speech of speech, tongue of tongue. The Vajasaneyaka says, "Brahman is within speech and directs speech." This Atman is Brahman or Bhuma (infinite or the unconditioned). Brahman is unsurpassable, big, great, highest of all, all-pervading. So He is called Brahman.

The mind is connected with all organs. It is the commander or the chief. The Srutis say, "Desire, volition, deliberation, faith, negligence, courage, timidity, shame, intelligence, fear, etc., are mind."

Mind is the Drik or seer, the objects are the Drishya or visible objects. Atman or Brahman is the Drik, mind is the Drishya. The mind cannot approach Brahman. The mind is enlightened by the intelligence of Brahman shining within. The mind functions through the light and power of Brahman. The mind is pervaded by the Brahman. So say the knowers of Brahman. The interior intelligence of the mind is Brahman. The mind comprehends the world or objects through the power or light or intelligence of Brahman.

The senses carry the sense impressions or images of objects to the mind. The mind presents them to the Self or Atman or Purusha. The Purusha beholds them, gazes and fixes His seal and returns them back to the mind, just as the king puts his seal on papers and returns them back to the prime minister. Then only comprehension of objects becomes perfect.

Brahman directs the eye towards form. Brahman cannot be seen by the eye, as He is not an object of perception. Eye is a

finite instrument to carry the impressions of objects viz., colour, shape, form size, etc., to the mind. Eye derives its power of seeing from Brahman only who is its source. The eye is made to move towards its objects by the enlightening intelligence of Brahman. Brahman is the real unseen seer of sight. He is the silent witness of the activity of the eye. By the light of the Brahman, connected with the activities of the mind, man beholds the activity of the eye. The activity of the eye varies according to the activity of the mind. Brahman is the Lord or Proprietor of this mental factory. The eyes, ears, etc., are the ordinary clerks. Mind is the head clerk. Intellect (Buddhi) is the managing director.

Brahman directs the ear towards sound. Ear is a finite instrument. It carries the impressions of sound to the mind. The activity of the ear is connected with the activity of the mind. It derives its power of hearing from Brahman only—its source. The ear is made to move towards sound, music, etc., by the enlightening intelligence of Brahman. Brahman is the real unheard hearer. He is the silent witness of the activity of the ear.

Brahman cannot be an object of perception, because He is partless, attributeless, bodiless, extremely subtle. He is beyond the reach of senses, (Atindriya, Adrishya). He can only be intuitively realised through meditation. The senses and the mind can perceive only the external objects of the universe.

You can explain to others about objects that are cognised by the senses by giving a description of their attributes, class, modes of activity, etc. But Brahman is without attributes, class, etc. So it is not possible to teach about Brahman to the disciples. To define Brahman is to deny Brahman. Sat-Chit-Ananda is also a provisional definition. That is the reason why Srutis explain Brahman through 'Neti-Neti' doctrine. The preceptor should exert very much in giving

instruction. The disciple should possess a subtle, sharp, pure and one-pointed intellect.

It is not possible to make the pupil believe in the Atman by instruction, by the evidence of the senses and other proofs, but it is quite possible to make him believe and understand by the aid of Srutis or scriptures.

Brahman cannot be known like the objects of the world. It cannot be explained also by mere words just as you explain to others the nature of objects by words.

Brahman is the only reality. He is the basis or source for everything. Brahman is not an object. He is all-pervading, mysterious, incomprehensible, Chaitanya or pure consciousness. He must be known through intuition or self-cognition. It is very difficult to understand the nature of Brahman. It is very difficult to explain the nature of Brahman, because there is no means or language. The Rishis of yore tried their level best to make the disciples understand Brahman by various ways of expression. Those who are endowed with pure and subtle intellect can easily grasp the subtle ideas of the Upanishads. For the passionate and the worldly-minded who are endowed with an impure, outgoing mind, Upanishad is a sealed book. Everything is Greek and Latin for them.

As Brahman is beyond the reach of senses and the mind, the aspirant should at first have a comprehensive understanding of Brahman through the study of Upanishads and the instructions of an illumined preceptor. He should equip himself with the four means and practise constant meditation. Then he will attain knowledge of Brahman and realise Brahman. Then all doubts and delusions will vanish.

That which is distinct from both the known and the unknown is Brahman or Atman. The knowledge of Brahman has been traditionally handed down from preceptor to disciple. Gaudapada taught the Brahma-Vidya to Govindapada; Govindapada to Sankara; Sankara to Padmapada and so on.

Brahman can be known only by instruction from an illumined teacher or a realised sage and not by logical discussions nor by intelligence, vast learning, expositions, austerity or sacrificial rites, etc. May the light of supreme knowledge illumine your intellect!

II

The miseries of Samsara are beyond description. Ignorance is the root-cause for all human sufferings. It is very hard to suffer birth, old age, death and disease. If a man knows Brahman, there is immortality for him. If he does not know Brahman, he is caught in the round of births and deaths.

Therefore, real aspirants who thirst for liberation abandon the erroneous notion of 'I' and 'Mine' and turn away with disgust from this world as everything here is perishable, illusory and transitory. They practise meditation on the Self and behold the one essence of the Atman i.e., the Brahman in all objects of this world, movable and immovable. They realise the oneness of the Self or unity of the Atman in all and become immortal i.e., become Brahman Itself. The Mundaka Upanishad says, "He who knows that highest Brahman, becomes Brahman Itself".

He who lives in Brahman and he who has realised the Atman really leads a true life. Mundane life or sense life is untruth. It is illusory. Knower of Brahman attains liberation while living. As soon as ignorance which is the cause of bondage is dispelled, by attainment of knowledge of Brahman, one gets liberation at once.

Those who are endowed with the four means and who are pure and intelligent can understand the teachings of Upanishads. Many misunderstand and mistake the limiting adjuncts viz., body, mind, egoism, etc., for the Atman, even though they study Upanishads and hear the Srutis from sages, as they are not proper Adhikaris or qualified persons. Prajapati

instructed Virochana and Indra: "This Purusha who is seen in the eye is the immortal and fearless Brahman." Both misunderstood and misinterpreted this teaching and took the body for Brahman as the faults in them were not purged and their minds were impure and gross.

Indra stayed with Prajapati for 101 years, removed his faults and impurities through Tapas, faith and celibacy and comprehended the very Brahman at the fourth time only, even though it was taught to him previously thrice.

Even in the world if fifty students receive instructions from the same teacher, some understand rightly, some misinterpret the teaching, some interpret it contrary to the expressed view and some do not understand at all. If this is the case with the secular science, what more need we say of the knowledge of Brahman, which is subtle and beyond the reach of intellect?

Immortality (Amrita) is the very nature of Brahman, just as heat is the very nature of fire. Brahma Jnana or knowledge of the Self destroys ignorance just as light destroys darkness and thus reveals one's inherent immortal nature.

The aspirant separates himself from the thoughts and mental modifications, identifies himself with the witness of all cognitions, thoughts and all states of consciousness.

Srutis emphatically declare "Brahman is eternal, pure, self-luminous, undecaying, existence absolute, knowledge absolute, bliss absolute." This is possible only if Brahman be the witness of all states of consciousness. The knowledge that the Atman is the witness of all states of consciousness gives immortality.

Brahman is not an object of perception. Knowledge of Brahman is intuitive self-awareness. Of everything which may become an object of knowledge, a perfect or definite knowledge is possible; but not so of a thing which cannot become such an object. This is Brahman for he is the knower

and the knower may well know other things, but not make himself the object of his knowledge. The subject of knowledge 'I who know' can never become its object; for having become object, it ceases to have the nature of subject, in the same way as fire can burn other things, but not itself. Nor it be said that Brahman may be made the object of the knowledge of another; for beside him, none that knows exists.

If it is further said, the nature of everything is that, by which it is defined; Brahman is especially defined by consciousness, which does neither refer to the external senses, nor to the internal sense, but merely refers to Brahman; therefore, Brahman is consciousness. There is no knower other than that.

In reality Brahman has no forms. The attributes by which Brahman is defined may be said to be its form. Srutis says, "Brahman is knowledge and bliss" "Brahman is dense with knowledge—Prajnana Ghana, Vijnana Ghana, Chid Ghana, Brahman is existence, knowledge, infinity—Satyam, Jnanam, Anantam." The form of Brahman has thus been defined. Those attributes are the prop in the beginning. You will have to fix the mind on these attributes in the beginning of your spiritual practice. These attributes will drop by themselves gradually and you will merge yourself in Brahman eventually. The preceptor can make his disciples understand Brahman through these attributes only. Brahman is defined in these attributes not on account of its own essence but for the sake of the above two purposes. According to its essence it is unknown to those who know and known to those who do not know.

You cannot know Brahman just as you know an object. Brahman is known or realised not as an object but as pure self-consciousness through intuition or direct inner experience or illumination. In this spiritual experience there is no

objective consciousness. Subject and object are one in the spiritual experience.

Brahman is not the unknown and unknowable of the agnostics though it is said, "Brahman is incomprehensible." Brahman cannot be known or seen. Brahman is beyond the reach of mind, intellect and senses. It is more than known as it is realised by one's own Self. Brahman is always the silent, witnessing consciousness. He is the subject, knower and seer. Anything perceived by the senses and conceived by the mind cannot be Brahman. An object of the world only can be perceived by the senses and thought of by the mind. The seer can never be seen. The knower can never be known (by the intellect or the mind). Brahman is unknowable in the objective sense. Brahman is unknowable by the mind, intellect and senses. He is certainly knowable through direct intuitive perception in Samadhi as the Self or Atman by the pure mind which is Brahman itself.

Till you attain the highest Nirvikalpa state wherein you will find and feel, "All indeed is Brahman, there is nothing but the Self (*Sarvam Khalvidam Brahma*)" you will have to practise again and again, enquiry, reflection and meditation. You must feel His presence in all names and forms. This is a sublime, soul-stirring experience that cannot be either imagined or described in words. You will have to experience it yourself in Samadhi when the mind, intellect and the senses cease functioning.

The knower of Brahman only possesses tremendous spiritual strength. Real strength comes through knowledge of the Self. The knower of Brahman becomes absolutely fearless. He knows that his Self will not be affected in the least by external conditions. He is fully aware that the Self is invincible and invulnerable. The knower of Brahman can move the whole world. It is the well-defined meaning of all

writings on Vedanta, that the Self or soul of every one who knows is Brahman. Glory to such exalted personage!

May you ceaselessly meditate on the sublime truths contained in the sacred Upanishads of the seers of yore!

(2) VEDANTIC SADHANA

Lecture I

VEDANTIC SADHANA

O FRIEND! Why dost thou weep? Thou hast neither birth nor old age nor death. Thou hast neither passion nor craving. Thou hast neither gross nor subtle body. Thou hast neither mind nor Prana. Thou art the eternal, unchanging, all-pervading Self. Feel this and be free.

O Friend! Why dost thou grieve? Thou hast neither name nor form. Thou hast neither caste nor age. Thou hast neither sex nor Indriyas. Thou art neither strong nor weak. Thou hast neither father nor mother. Thou art ever free, pure, eternal and immortal. Realise this and be free.

Find out the real inner man. The real man is bodiless and formless. Do not identify the man with the outer food-sheath—Annamaya Kosha—or the physical body. The gross physical body is like the shell of a coconut. The real man is the Immortal Spirit, which cannot be annihilated. Man in essence is the Imperishable Atman. He is the silent witness of the three states, *viz.*, Jagrat, Svapna and Sushupti (waking, dreaming and deep-sleep states).

Just as a rope is mistaken for a snake in the darkness, a post for a man, so also this impure body is mistaken for the pure Self through Avidya or ignorance. If you bring a light, the illusory snake in the rope will disappear. Even so, if you attain knowledge of the Self, the illusory identification with the body will vanish. The essential qualities of the man are not actually transferred to the post, nor the essential qualities

of the post actually transferred to the man. Even so, consciousness does not belong to the body and the attributes of the body, such as decay and death, pleasure and pain, do not belong to the Self or Consciousness.

If you have direct knowledge of the Supreme Self or Brahman through meditation, you will attain Immortality. There is no other way to reach the goal. If you know the Self you have gained the true end of life. You will be afraid of nothing.

That Vastu or something which has neither beginning nor end is the Imperishable Brahman (Akshara). Akshara only is unchanging, infinite, eternal, self-luminous, indivisible, pure, perfect, ever free and independent. Akshara is your Immortal Soul.

The fields or bodies are different but the knower of the field is one. Jivatmas are different but Paramatman is one. Wherever there is mind, there are Prana, egoism and Jiva-Chaitanya or reflected intelligence or Abhasa Chaitanya side by side. He who has the sense of duality (Dvaita Bhava) will take births again and again. This delusion of duality (Bheda Bhranti) can only be removed by the knowledge of identity of Jiva and Brahman. 'Aham Sukhi—I am happy', 'Aham Duhkhi—I am miserable', 'Aham Karta—I am the doer', 'Aham Bhokta—I am the enjoyer' is the experience of all human beings. Therefore the Jivatma is a Samsarin and is subject to pleasure and pain. Jivatmas are different in different bodies, whereas Paramatman is free from pleasure and pain. He is Asamsarin. He is eternally free. He is one.

If there is only one Jivatma in all bodies, all should have similar experiences at the same time. If Rama suffers from abdominal colic, Krishna also should experience the pain at the same time. If John experiences joy, Jacob also should have a similar experience. If Choudhury is stung by a scorpion, Banerjee also should suffer from the sting. But this is not the

case. When Rama suffers, Krishna rejoices. When John is jubilant, Jacob is depressed. When Choudhury suffers from the sting of a scorpion, Banerjee is enjoying his breakfast. Jivatma in essence is identical with Para-Brahman. Fields are different, bodies are different, minds are different and Jivatmas or individual souls are different. But the knower of Paramatman in all these fields or bodies is one.

The Self is not affected by pleasure and pain, virtue and vice. He is the silent witness only. Pleasure and pain are the Dharmas of the mind only. They are ascribed to the Self through Avidya or ignorance. The ignorant man only regards the physical body as the Self. He is swayed by the two currents of Raga Dvesha and does virtuous and vicious actions, reaps the fruits of these actions, viz., pleasure and pain and takes births again and again. But the sage who knows that the Self is distinct from the body is not swayed by Raga Dvesha. He identifies himself with the pure eternal Brahman and is always happy and actionless, though he performs actions for the welfare of the humanity.

The disease *Timira* which causes perception of what is contrary to truth pertains to the eye but not to the man who perceives. If the *Timira* is removed by proper treatment, he perceives things in their true light. Even so, ignorance, doubt, pleasure and pain, virtue and vice, Raga and Dvesha, false perception, non-perception of truth as well as their cause belong to the instrument, viz., mind, but not to the silent witness.

The wheel of Samsara or the world's process rotates on account of Avidya. It exists only for the ignorant man who perceives the world as it appears to him. There is no Samsara for a liberated sage. Any disease of the eye cannot in any way affect the sun. The breaking of the pot will not in any way affect the pot-ether. The water in the mirage cannot render the earth moist. Even so, Avidya and its effects cannot in the least

affect the pure, subtle, attributeless, formless, limbless, partless and self-luminous Self. Avidya can do nothing to the Self.

Avidya or ignorance born of Tamas acts as a veil and prevents man from knowing his essential Sat-Chit-Ananda Brahmic nature. It causes perception of what is quite the contrary of truth, or causes doubt or non-perception of truth. As soon as knowledge of the Self dawns, the three forms of Avidya vanish *in toto*. Therefore the three forms of Avidya are not attributes of the Self. They belong to the mind, the organ or the instrument. Mind is only an effect or product of Avidya.

In the state of liberation wherein there is annihilation of mind (Manonasa) there is no Avidya, there is no play of the two currents, Raga Dvesha. If false perception, ignorance, pleasure, pain, doubt, bondage, delusion, sorrow, etc., were essential properties of the Self, just as heat is an essential property of fire, they cannot be got rid of at any time. But there had been liberated sages in the past like Sankara, Dattatreya, Jada Bharata, Yajnavalkya, who possessed extraordinary super-sensual or intuitional knowledge, who were free from false perception, doubt, fear, delusion, sorrow, etc. They were not conscious of Samsara but they had perfect awareness of their own Svaroopā or essential Sat-Chit-Ananda Brahmic nature.

Therefore we will have to conclude that the Self is free, pure, perfect, eternal and the Avidya inheres in the mind-instrument but not in the Self.

The liberated sage who is freed from selfishness, egoism, anger and fear roams about happily. He has shaken off everything. Avidya and its modifications cannot affect him. He is the Yati. He is the Sannyasin. He is the Yogi. He is the Paramahansa. He is the Avadhuta. He is Brahman himself.

He is the Lord of lords. He is the Emperor of emperors. He is fit to be worshipped.

May his blessings be upon you all! May you all attain liberation in this very birth!

Lecture II

FOURFOLD SADHANA

FOURFOLD Sadhana of the student in the path of Jnana Yoga consists of Viveka, Vairagya, Shadshampat or sixfold virtues and Mumukshutva or strong yearning for liberation.

Viveka dawns in a man, through the grace of God, who has done virtuous actions in his previous births as offerings unto the Lord without expectation of fruits and without egoism. Viveka is the discrimination between the real and the unreal, the permanent and the non-permanent, Atman and Anatma.

You must first develop Viveka or discrimination between the real and the unreal and Vairagya or dispassion for the enjoyment of objects herein and hereafter. Then only you will have success in the practice of Sama. Vairagya born of Viveka only will be of a lasting nature. Such a Vairagya only will be helpful to you in your spiritual practices. Karana Vairagya due to loss of property or death of wife or son will be temporary. It will be of no use to you. It is volatile like ammonia.

Sama is serenity of mind produced by the constant eradication of Vasanas or desires. Whenever desires crop up in your mind do not try to fulfil them. Reject them through discrimination, right enquiry and dispassion. You will get tranquillity of mind and mental strength by constant practice. The mind is thinned out. The mind is checked directly from wandering. Its out-going tendencies are curbed. If the desires are eradicated, the thoughts also will die by themselves. The mind is detached from the manifold sense objects by continually observing their defects and is fixed on Brahman. In the practice of Sama, the five Jnana-Indriyas or organs of knowledge, viz., ear, skin, eye, tongue and nose are also controlled.

Dama is the control of the external organs, *i.e.*, the organs of action or the five Karma-Indriyas, *viz.*, organ of speech, hands, feet, genitals and the anus and the external instruments. The organs are withdrawn and fixed in their respective centres.

The eyes run outside to see a beautiful object. If you at once withdraw the eyes from that object, it is called Dama. You should restrain the other Indriyas also by the practice of Dama.

Some say, "Practice of Dama is not necessary. It is included in Sama. The Indriyas cannot work independently. They can work only in conjunction with the mind. If the mind is checked, the Indriyas will come under control automatically."

The mind will come under control very easily if Dama also is practised. It is a double attack on the enemy from within and without. He is crushed or subdued soon. If the front and back doors are closed simultaneously, the enemy is caught quite readily. There is no escape for him on any side. By practice of Dama you do not allow either the Indriyas or the mind to come in contact with the objects. You do not allow the mind to come through the external instrument, *viz.*, the eye, to assume the form of the object. In neophytes the mind never remains self-centred despite rigorous practice of Sama. It tries to run outside towards external objects. If Dama is also practised, it will be of immense help to curb the mind efficiently. If you tie the hands of a mischievous boy, he tries to do mischief with the feet. If his feet, also are tied he keeps quiet. Sama corresponds to the tying of the hands and Dama to the tying of the feet. Therefore the practice of Dama is also necessary.

Dama is a practice of a student of Jnana Yoga. Pratyahara corresponds to the practice of Dama. Pratyahara is the practice of a Raja Yogi. In the former it follows the practice of Sama; in the latter it follows the practice of Pranayama. In the former

the Indriyas are withdrawn by calming or restraining the mind; in the latter the Indriyas are withdrawn by restraining the Prana. The Indriyas can be withdrawn more effectively by the process of double withdrawal, by withdrawing the mind and the Prana at the same time. It is the mind that moves the Indriyas. It is the Prana that vivifies or energises or galvanises the Indriyas. Sama and Dama are strictly speaking Raja Yogic practices.

Now we come to the practice of Uparati. Some define Uparati as renunciation of all works and taking up Sannyasa. Uparati follows the practice of Sama and Dama. Uparati is self-withdrawal. It consists in the mind-function ceasing to act by means of external objects. Uparati is extreme abstention. It is the turning of the mind from the objects of enjoyment.

The mind of the student who is established in Uparati will never be agitated even a bit when he sees a beautiful object. There will be no attraction. He will have the same feeling which he experiences when he sees a woman as when he looks at a tree or a log of wood. When he looks at delicious fruits or palatable dishes, he will not be tempted. He will have no craving for them. He will have no craving for any particular object or dish. He will never say, "I want such and such a preparation for my food." He will be satisfied with anything that is placed before him. This is due to the strength of mind he has developed by the practice of Viveka, Vairagya, Sama and Dama. Further the mind is experiencing a wonderful calmness and transcendental spiritual bliss by the above practices. It does not want these little, illusory pleasures. If you have got sugar-candy, your mind will never run after black sugar. You can wean the mind from the object to which it is attached by training it to taste a superior kind of bliss. If you give cotton-seed extract to a bull or a cow, it will not run towards dry grass or hay. Mind is like the bull.

Those who practise Brahmacharya must be fully conversant

with the technique of Sama, Dama and Uparati. Then only they will be established in the practice of celibacy.

Titiksha is the power of endurance. A Titikshu is able to bear pain, insult, heat and cold. He does not care to redress them. He is free from anxiety. He does not lament on this score.

Sraddha is unshakable faith in the existence of Brahman, in the teachings of Guru and scriptures, and faith in one's own Self. If any one possesses these qualifications he will get Samadhana or one-pointedness of mind and burning desire for liberation. The mind will move naturally towards the inner Self always. The student should now approach a Brahma-Srotri, Brahmanishtha Guru, hear the Srutis, reflect and meditate on the significance of the "Tat Twam Asi" Maha-Vakya constantly. He will attain Self-realisation or Atma-Sakshatkara.

If you have Viveka, Vairagya will come by itself. If you possess Viveka and Vairagya, Sama will dawn by itself. If you are endowed with Viveka, Vairagya and Sama, Dama will come by itself. If you have Sama and Dama, Uparati will come by itself. If you have all these qualifications, Titiksha, Sraddha and Samadhana or one-pointedness will come by themselves. If you possess Viveka, Vairagya, Sama, Dama, Uparati, Sraddha and Samadhana, Mumukshutva or burning desire for liberation will manifest by itself.

Even in a Jivanmukta or a liberated sage the eyes will move towards the objects through the force of habit. But he can withdraw them completely and make them mere empty sockets if he wills. When he sees a woman, he does not see her outside himself. He sees the whole world within himself. He feels that the woman is his own self. He has no sex idea. There are no evil thoughts in his mind. He has no sexual attraction for her. Whereas a worldly man sees the woman outside himself; he entertains lustful thoughts. He has no idea

of Self. He is attracted towards her. This is the difference between the vision of a Jnani and a worldly man. There is no harm in looking at women but you must not entertain evil thoughts. Feel that women are manifestations of Mother Kaali. Feel that the beauty of a woman is the beauty of the Lord. Feel that all forms are images of the Lord. Your mind will be elevated at once.

Some students ask, "Shall we practise Viveka, Vairagya, etc., in order, one by one, after mastering each Anga or shall we practise all the Angas simultaneously? If we practise one by one, perhaps we will not be able to get mastery over one or two Angas in this life. We may require several births for perfect mastery over all Angas. Life is very short. What shall we do?" It depends upon the temperament, taste and capacity of the students. Some like to get perfect mastery over each stage and then proceed to the next step. Some like to practise all the limbs at the same time. For six months concentrate your mind in cultivating Viveka, Vairagya and Sama. For the next six months try to acquire Sraddha, Samadhana and Mumukshutva. Devote more time in developing that virtue which you are seriously lacking. If you are earnest and sincere in your attempt, you can develop the four means and attain Self-realisation in this very birth.

Another Vedantic student says, "Swamiji, there is no necessity for acquiring these four means of salvation,—Viveka, Vairagya, etc. It is a long, tedious process. I will not be able to acquire them even in several births. The shortest way is to think of Brahman always. I will acquire all the virtues automatically. Then I will be able to practise deep meditation." He is right. A first class type of student can adopt this method because he had cultivated the four means in his previous births. A mediocre student will not be able to think of Brahman at the very outset. How can one think of Brahman when the mind is filled with impurities, when the mind is

turbulent and the Indriyas are jumping and revolting? Absolutely impossible. He may sit for thinking on the Self. He will be building castles in the air and will be thinking of other objects. He will foolishly imagine that he entered into Nirvikalpa Samadhi. He will mistake deep sleep for Samadhi. Many are deluded in this manner. They do not have any spiritual progress. They can have no idea of Brahman. It is only the mind that is rendered pure by the practice of Viveka, Vairagya, Sama, Dama, etc., that can have definite conception of Brahman. Ideas of Brahman cannot be lodged in a restless, impure mind.

May you all live drowned in the ocean of Brahmic Bliss in an illumined state through the practice of Viveka, Vairagya, Sama, Dama, Uparati, Titiksha, Sraddha and Samadhana!

Lecture III

WHAT IS TRUE VAIRAGYA?

UNNECESSARY torture of the body in the name of Tapas is highly depreciable. This is Asuric Tapas of ignorant persons. This is condemned by Lord Krishna in the Gita. Body is the moving temple of the Lord. It is an instrument for Self-realisation. You cannot do any Sadhana if the body is not kept strong and healthy. Attachment to Vairagya is as much an evil as attachment to sensual objects. Give up Vairagya-Abhimana. This Abhimana of Sadhus and Sannyasins is more dangerous and inveterate than the Abhimana of worldly person.

Vairagya-Abhimana is a deadly canker. It is difficult to get rid of the Vairagya-Abhimana as long as there is the body-idea. The feeling, 'I am a great Vairagi or Tyagi' is Vairagya-Abhimana. The body of a Sannyasin who has dedicated it unto the service of humanity, is a public property. He has no claim on it because he denies the existence of body and tries to feel always; 'I am Shiva (Sivoham).' The public will take care of his body.

Lord Buddha tortured the body, did severe austerities, gave up food and yet he was not able to attain the goal. He heard the song:—

“Fair goes the dancing when the Sitar’s tuned,
Tune us the Sitar neither low nor high,
And we will dance away the hearts of men.
The string o’erstretched breaks and the music flies,
The string o’erslack is dumb and music dies,
Tune us the Sitar neither low nor high.”

Then he ate food, adopted the middle path and succeeded in

achieving Nirvana. Extreme asceticism is not at all necessary for attaining perfection. What is wanted is strong mental Vairagya born of strong discrimination. All bodies are not fit for the practice of severe austerities. The body will drop down if you tax it too much by way of rigid Tapas. Do not spoil your health and body in the name of Tapas. Have a strong, healthy body, but have no attachment for the body. Be prepared to give it up at any time for a noble cause.

The care-taker of the horse feeds it with proper nutrition when it is over-worked, when it is ailing. Then only it is ready for further work. Even so, this body should be injected with proper nutrition. Then only it will turn out good work. Then only it will soon regain its lost vitality on account of over-work or ailment. Work will suffer if the body is not well attended to. When the body grows old it must be well protected against cold and well-looked after. If hard Titiksha is practised now it will give way soon. Consequently the other shore of immortality and fearlessness cannot be reached.

O Ram, neglect not this body. The society and Prakriti will extract and continue to extract as much work as possible from those selfless workers who have dedicated their lives to the service of humanity. They are yoked to service till the last breath leaves their bodies. Lord Vishnu instructs Prahlada, "My dear Prahlada! Enough of your Tapas. Take care of your body. Rise from your Samadhi. Serve people now. Disseminate Bhakti far and wide." Yoga Vasishtha speaks of one as a 'Maha Tyagi' and 'Maha Bhogi', who has renounced the idea of 'I am a Tyagi' and 'I am a Vairagi', who neither accepts nor rejects things that come by themselves by identifying himself with the silent witness, the Immortal Atman, who feel always 'I am Akarta (non-doer)', 'I am Abhokta (non-enjoyer)' even while moving amidst objects. The Gita says, "But the disciplined self, moving among

sense-objects, with senses free from attraction and repulsion mastered by the Self goeth to Peace.” (Chapter II-64.)

Some neophytes and raw aspirants pose themselves for ‘Maha Tyagis’ or ‘Maha Bhogis’ and quote scriptures also: ‘We eat without tongues; we see without eyes.’ The thief of the hypocrite will be found out soon. They are just like the people who catch fishes from the Ganga to satisfy their palates and quote Gita:—‘*Nainam Chindanti Sastrani Nainam Dahati Pavakah; Na chainam kledayantyapo na soshayati marutah*—Weapons cleave him not, nor fire burneth him, nor waters wet him, nor wind drieth him away.’ Sublime philosophy indeed of perverted people with perverted intellect! The gilted ornaments cannot shine for a long time. The crow that shines under borrowed feathers of the peacock will be found out soon. Their Trishnas and Vasanas will burst out and any lay bystander can detect the hypocrite without any difficulty.

A Maha Thyagi or Maha Bhogi will not refuse to accept some mangoes or a cup of milk when they come by themselves. But he will not crave for them. He will not say, ‘I have enjoyed today good mangoes or good milk.’ If an aspirant is seriously ailing, if he is not able to eat solid food-stuffs, if there is a feeling of want in him for milk, if he has no money with him to purchase milk, if any devotee causally offers of his own accord some milk, he should not refuse it. God works mysteriously. He takes care of His devotees by working through the minds of various persons.

The child sometimes eats food at night while he is sleeping. If the mother asks the child in the morning, ‘Baby, you took food last night,’ he replies, ‘I have not taken anything last night. You are playing and joking with me.’ Such is the condition of a Jivanmukta, or a Maha Tyagi or Maha Bhogi. He eats and yet he does not eat. He eats without a mouth and smells without a nose. Sometimes a man talks at night when he

dreams. If you ask him when he comes to waking consciousness, 'O Prem, do you know that you talked last night when you were dreaming?' He replies, 'I do not remember anything.' Such is the state of a Jivanmukta or a Maha Tyagi and a Maha Bhogi.

Durvasa ate a sumptuous meal and yet he said, 'I am a Nitya Upavasi. I do not eat anything. I take grass juice only' because he identified himself with the Atman who is always the witness and the non-enjoyer. Lord Krishna is regarded as a Nitya Brahmachari though he was with Radha, Rukmini and Satyabhama. Sage Tiruvalluvar said to his wife, 'My beloved! say unto the river that my husband, a Nitya Brahmachari, has commanded you to give path of way. She will at once yield and you can cross it without a boat.' She repeated the words of her husband and crossed the river immediately. She was quite amazed at the words of her husband and asked him, 'My Lord! you are living with me and yet you say that you are a Nitya Brahmachari. I am struck with wonder. I am puzzled. Kindly explain this philosophy'. Tiruvalluvar replied, 'I am immortal Atman. I have realised this through direct cognition (Anubhava). I do not do anything. I am the silent witness. The senses, body, mind and intellect are my instruments. I am entirely distinct from them.' Tiruvalluvar's wife understood the nature of the soul and then she became silent.

Ordinary aspirants with delicate health should not take recourse to the practice of drastic austerities. He who has attained Kaya Siddhi can do any kind of Tapas because his body is adamant. If an aspirant with delicate health gives up food and tries to live on Neem leaves alone, the obvious result is that he will get various sorts of gastro-intestinal diseases and pass away soon. This is the fruit obtained by persons who practise Tamasic Tapas.

If you have mastery over the pair of opposites, viz., heat and cold, if you can bear intense heat and intense cold, if you

can remain without clothing in the icy Gangotri, this is highly creditable indeed. But if your frame is delicate, if you attempt to stand before the sun in summer for some hours, if you throw off your clothing in the Gangotri all at once, you will die immediately of sunstroke or pneumonia. You should not attempt to take recourse to these hard practices. What little you will gain by Japa and meditation in this birth will be lost and you have lost one chance given by the Lord in this birth to reach Him, by your foolish practices or Tamasic Tapas.

An aspirant gave up his clothing all at once. He developed rheumatism, malaria, enlarged spleen and died within a short time. During the period of sickness all cravings that were temporarily suppressed asserted themselves with re-doubled force. He became a slave of the tongue. He craved for many varieties of food. He could not suppress them. He ate indiscriminately and died of acute diarrhoea.

An aspirant said, "I have not realised the Self though I did meditation for some years. I am going to commit suicide with the Bhava I am immortal Atman. I have got full Vairagya. No sin will cling to me, because my motive is pure. I will attain Self-realisation." He is actually committed the abominable act. Do you think that he realised his Self by this act? Do you find such a statement anywhere in the scriptures? Certainly not. This is extreme foolishness. Some aspirants who have no idea of the nature of true Vairagya, who have not lived under the guidance of their masters for some time, commit such ignoble acts. They can never get salvation by taking to wrong Tapas though their Bhava (motive) may be pure. They cannot entertain the Bhava 'I am Atman' just at the time of committing the act. Horrible thoughts will crowd at the critical juncture. They will have to share obviously the fate of Pretas (ghosts).

The mind should gradually be weaned off its old habits and cravings. If you cut off all at once its pleasure centres, it will

get puzzled. That is the reason why young aspirants who take to too much Vairagya commit the ignoble act of committing suicide. You should train the mind in meditation gradually and make it taste the inner bliss. Gradually it will leave off its old habits and old cravings and you can get yourself established in true Vairagya.

The more the Viveka, the more the true Vairagya. The flower of Vairagya gradually grows in the garden of Antahkarana, from the understanding that the world is a mere appearance and full of miseries and that Brahman alone is the only reality full of knowledge and bliss, and through continued practice of meditation and association with the realised souls for a protracted period. Eventually all objects of the world appear before the dispassionate soul as trifling or worthless things. He will not give up his new spiritual life even if the wealth of the whole world is offered to him.

Aspirants should give up those articles of food which they like best for some time. They should discipline all the Indriyas in a perfect manner. They should always lead a simple life. They should always eat simple food. But they should not become slaves of Vairagya Abhimana. Vairagya is a mental state. The Lord infuses this in his devotees in order to get rid of the clinging to sensual objects.

May you all become Maha Tyagis and Maha Bhogis! May you all be free from the canker of Vairagya Abhimana! May you all possess true lasting Para Vairagya! May you all attain Kaivalya or Perfection!

Lecture IV

THE PANCHA KOSHAS

I BOW to that Supreme Brahman from whom these five Koshas have sprung, by whom they are sustained and in whom they are dissolved, who is Existence, Consciousness and Infinity.

Man in essence is the all-pervading immortal soul. He identifies himself, on account of delusion and ignorance, with the five illusory Koshas or sheaths, the Annamaya, Pranamaya, Manomaya, Vijnanamaya, Anandamaya and thinks that he himself is subject to the various changes. He identifies himself with the Annamaya Kosha or the physical body and when the physical body is burnt, he thinks himself burnt. He regards himself black. He becomes attached to son, wife, cattle, wealth, house, etc., on account of ignorance (Avidya) and thinks himself to be the owner of them. He thinks that he is a student, a householder, an ascetic and so on. The body is a product of five elements. It is entirely distinct from the real Self. The ignorant man is bound to Samsara by mere delusion, by the false ideas of 'I' and 'mine'.

He identifies himself with the Pranamaya Kosha and thinks 'I am hungry, I am thirsty, I did this action.' The Pranamaya Kosha is quite foreign to the real Self. He identifies himself with the Manomaya Kosha and regards himself as the thinker and thinks 'I am angry, I am lustful, I am greedy.' The Manomaya Kosha is entirely distinct from the real Self of man. He identifies himself with the Vijnanamaya Kosha and regards himself as the cogniser and thinks 'I am intelligent, I know everything, I am the enjoyer.' He identifies himself with the Anandamaya Kosha and feels 'I am happy.' Both the

Vijnanamaya and the Anandamaya Koshas are quite foreign to the real Self of man.

Just as there is a set of five vessels, one within the other, just as there are the layers of an onion, so also are these Koshas lying one within the other. There is the singlet close to the body. Over this there is the shirt, over the shirt there is the waist-coat, over the waist-coat there is the coat, over the coat there is the over-coat. Even so the Atman is enveloped by these five sheaths.

The teacher first gives an exposition of the five Koshas to his disciple, gives him an insight into the nature of the Koshas and then points out that Brahman which is beyond the Koshas is identical with the man's innermost Atman within, just as one points out the star by pointing out first the end of the tree's branch. In Arundhati Nyaya one big star is shown first to the man, then a small star, then a smaller star and finally the smallest star. Even so, the instructions given takes the mind from the gross to the subtle, from the subtle to the subtler and eventually from the subtler to the subtlest of all—the Atman or the Self which is encased within the five sheaths.

The human mind which is tainted by various kinds of Vasanas and impurities that have accumulated in this beginningless Samsara can realise the subtle Atman within, only by some appropriate process or method, and it is this appropriate process which the teacher describes in his masterly discourses. The illumined teacher enables his disciples to rise above the level of effects by explaining the grand truth that the Self and Brahman are identical.

Man naturally identifies himself with the Koshas. His intellect becomes pure through meditation. He develops the faculty of true discrimination between the real and the unreal, between the permanent and the impermanent. When he acquires this faculty of discrimination, he abandons the first Kosha and recedes to the one next behind. He resolves by

meditation each Kosha into what is behind it, till he reaches the innermost Atman behind the Koshas and then holds on to that Atman alone. Step by step he abandons one Kosha after another and dissolves all of them and eventually attains knowledge of unity with Brahman and becomes liberated from the round of births and deaths. The main object of the Srutis also is to impart a knowledge of Brahman as the means of attaining the highest goal or the final emancipation (Moksha).

In order to transport man by the ship of Brahma-Vidya to the farthest shore of the great ocean (Koshas), the Sruti says, "This Atman is Brahman; Thou art That."

Just as a rope becomes a serpent, only on account of ignorance, so by Avidya or ignorance alone Atman becomes the man of five Koshas and appears to suffer along with the Koshas.

The Annamaya Kosha constitutes the gross physical body. The Pranamaya, the Manomaya and the Vijnanamaya Koshas constitute the Linga Sarira or subtle body (astral body). The Anandamaya Kosha constitutes the causal body (Karana Sarira).

The physical body is formed of the essence of food. The subtle body is formed of unquintuplicated, Apanchikrita or uncompound elements. The casual body is formed of Samskaras or Moola Ajnana (primitive ignorance). The Anandamaya Kosha is the cause for the subtle and gross bodies or the remaining four sheaths.

Birth and death are the Dharmas (attributes) of the Annamaya Kosha. Hunger and thirst are the Dharmas of the Pranamaya Kosha. Moha (delusion) and Soka (grief) are the attributes of the Manomaya Kosha. The Atman is ever pure and unattached. He is absolutely free from the Shad Urmis or six waves of the ocean of Samsara, viz., birth, death, hunger, thirst, delusion and grief.

The physical body operates during the waking state. The subtle body functions during the dreaming state; and the causal body operates during deep-sleep state. During deep-sleep it is the thin veil of Anandamaya Kosha that separates the individual soul from the supreme Soul or Brahman.

The Sruti shows with the help of knowledge that the individual soul is identical with the Brahman who is within and beyond the five sheaths from the Annamaya (food sheath) down to the Anandamaya (the blissful sheath) and goes on to extract the kernel within, by divesting it of the five sheaths formed of ignorance, just as by thrashing the many chaff-coverings of Kodrava one brings to view the grain within.

The Sruti represents, for the sake of contemplation, the five parts of the Annamaya Kosha in the form of a bird in the case of sacrificial fire. "The sacrificial fire, arranged in the form of a hawk, a heron, or some other bird, has a head, two wings, a trunk and a tail. So also here, every Kosha is represented to be made up of five parts." (*Sureshvaracharya*).

The Pranamaya Kosha or the vital sheath made of Prana, etc., ought to be figuratively understood as the molten copper poured into a crucible. The Pranamaya and the other three Koshas are not made up of a head, etc. It is better to imagine that these Koshas also are fashioned after the mould of the physical body, just as the molten metal poured into a mould takes the form of that mould. This will help the meditation and discrimination of the four Koshas.

The Annamaya Kosha is permeated by four Koshas, the Pranamaya and the rest. The Pranamaya Kosha is permeated by three Koshas, the Manomaya by two Koshas and the Vijnanamaya by one Kosha.

In order to lead the mind which has lost its longing and attraction for sensual objects to the inner being, which is

behind the Annamaya Kosha or food-sheath, the Sruti explains the nature of Prana and the Pranamaya Kosha or the vital sheath. Distinct from the food-sheath or the gross physical body which has been described above, there is the inner Self made of Prana, falsely imagined to be the Atman like the gross body. The Pranamaya Kosha is also falsely identified with the real Self or Atman. This self formed of Prana fills the self which is formed of food-essence, just as the air fills the bellows.

The Pranamaya Kosha is more subtle than the gross physical sheath. The vital forces of the Pranamaya Kosha perform the different functions of the body, viz., digestion, circulation of blood, deglutition, excretion, etc., and manipulate the physical body from within. The whole physical body is pervaded by the Pranamaya sheath. The Pranamaya sheath contains the five Karma Indriyas or organs of action, viz., organ of speech, hands, feet, organ of generation and anus. The different limbs of the physical body have their corresponding parts in the Pranamaya Kosha. Pranamaya Kosha, along with the mental and intellectual sheaths, forms the subtle body of Linga Sarira (astral body).

The Pranamaya Kosha is the self that abides in the Annamaya Kosha. This physical body is mistaken for the pure Atman by false identification on account of ignorance. The Sruti wants you now to give up the idea that the body is the Self and take up the idea that the Pranamaya Kosha is the Self. The mind is taken from the gross body to the subtle Pranamaya sheath. When the idea that the Pranamaya is the self is deeply ingrained, the illusion that the Annamaya is one's own self vanishes. Then you begin to feel that the Annamaya is the body and the Pranamaya is one's own self that abides in the physical body.

The Manomaya Kosha is made up of Vrittis (Sankalpas or thoughts). It is subtler than the Pranamaya Kosha. It controls

the Pranamaya Kosha. So it is the inner self of the Pranamaya Kosha.

Mind or Manas is that inner sense or internal organ or instrument consisting of Sankalpa and Vikalpa. It is the seat of volition. Just as the Annamaya Kosha is made of food-stuff, so also the Manomaya Kosha is formed of mind-stuff.

Manomaya self is the inner self of the Pranamaya. It permeates the Pranamaya Kosha. The Pranamaya Kosha is filled by the Manomaya Kosha. The Manomaya Kosha contains the organs of knowledge (Jnana Indriyas), viz., ear, skin, eye, tongue and nose. The real senses are within. What you see outside the physical eyes, etc., are mere instruments. The Manomaya Kosha is more subtle and expansive than the Pranamaya Kosha. The Pranamaya Kosha is more subtle and expansive than the Annamaya Kosha.

The Manomaya Kosha or the mental sheath abides within the Pranamaya Kosha like the bladder of a football. Through the functioning of the Manomaya Kosha only you say, "I think, I imagine." For the sake of contemplation, it is said to be of human form made up of five members, viz., head, right wing, left wing, trunk and tail. Just as the water assumes the shape of the vessel in which it is kept, just as the melted metal puts on the form of the mould into which it is poured, so also the human form of the Manomaya sheath follows that of the Pranamaya.

The Sruti leads the aspirant, who has withdrawn himself from the Pranayama and the Manomaya, still farther within, beyond even the Manomaya Kosha.

Vijnanamaya is the determinative knowledge (Nishchaya). This determinative knowledge (Adhyavasaya) is an attribute (Dharma) of the intellect (Buddhi). It is the determinative faculty which guides the mind and comes to right conclusion or determination. When the mind is in a doubting condition whether to do an action or not, Vijnanamaya renders help by

coming to a determination 'I must do this.' The sacrificial rites are performed by one, only after ascertaining their nature from right sources of knowledge. Vijnana is the source of all sacrificial rites.

Vijnana or knowledge performs sacrifices, because a man who has knowledge performs sacrifices with faith, etc. Therefore, knowledge is said to be the doer. The Buddhi which determines gives sanction and the mind and the senses work through the gross body. Therefore Vijnana is the real agent.

The Sruti says that the Anandamaya self is also an effect. The Sruti teaches of the Self in his aspect as the enjoyer by Avidya or ignorance as he identifies himself with the Upadhi or Antahkarana or inner sense which is of four-fold nature (mind, intellect, memory and egoism). The Anandamaya is made up of the latent impressions of love and other forms of happiness. The Anandamaya is the seed-body or causal body (Karana Sarira). This body functions during deep-sleep the sum total of all causal bodies of all individual souls constitutes the Upadhi or Maya of Ishvara.

Love (Priya) which springs up at the sight of a beloved son and the like is the head, as if it were Anandamaya self, because of its pre-eminence or prominence. It is the Anandamaya self who feels 'I am happy', 'I am the enjoyer'.

Moda is the joy of exultation produced by the acquisition and possession of a beloved object. Pramoda is the same joy intensified or raised to a high pitch. Love (Priya), joy (Moda) and delight (Pramoda) are reflections of bliss manifested in the Sattvic states of mind.

All living creatures are endowed with Manomaya, Vijnanamaya and Anandamaya selves, one abiding within another. The internal permeates the external self which lies outside. All of them are formed of Akasa and other elements of matter. All of them exist only by ignorance. They are set up

by Avidya or nescience. They are all possessed of supreme Soul or Brahman who is everywhere, who is All, who is the cause of Akasa and all the rest, who is eternal, changeless, self-existent, who is existence, knowledge and infinity and who is beyond the five sheaths. He is indeed the Self of all. He alone is verily the Atman.

The philosophers of the Lokayata or materialistic school and the common people take the physical body as the Atman. They are not aware of the distinction between the body and the Atman. A knowledge of the five Koshas and the study of the Srutis will open the eyes of these ignorant persons. The perceiver is distinct from the thing perceived. The sense of sight is distinct from colour and object of perception. The perceiving consciousness is the Self. The consciousness is distinct from the body which is made up of matter.

The supreme Brahman has been described as "Satyam, Jnanam, Anantam". A description of the five sheaths beginning with Annamaya has been given in order to realise the supreme Brahman which is beyond the five sheaths. The supreme Brahman which lies within the five sheaths is also the Self of them all. This non-dual Brahman forms the support or the ultimate basic reality that underlies all duality produced by Avidya or ignorance. As the Anandamaya leads ultimately to unity, there is the supporting Brahman, one without a second, who is the ultimate basis of duality caused by ignorance, who is the tail, the support of the Anandamaya.

The five Koshas of man are described in order to destroy the veil of ignorance. Resolve each Kosha into that which precedes it in evolution, each effect into its immediate cause, till the ultimate cause is reached. Eventually you will be led to the knowledge of Brahman, who is beyond cause and effect, who is neither the cause nor the effect. You will realise the oneness of the individual soul and the supreme Soul.

Maya is the illusory power of Brahman. This is the material

cause of the universe. It is made up of the Gunas, viz., Sattva (purity), Rajas (passion) and Tamas (darkness). Tamas is the cause of the Annamaya Kosha. So inertness predominates in this Kosha. It is not endowed with Kriya Shakti (power of action) or Jnana Shakti (power of cognition). Rajas is the cause of the Pranamaya Kosha. It is endowed with Kriya Shakti (power of action). The cause of the Manomaya Kosha is Sattva mixed with Tamas. Therefore the Tamasic qualities, hatred etc., are present in the mind. The cause of the Vijnanamaya is Sattva mixed with Rajas. Therefore we find in it the agency. Man as mind and intellect (Buddhi) is a product of Jnana-Shakti. Through Jnana-Shakti man gets knowledge as how to possess the desired objects. Through Kriya Shakti he exerts and possesses the objects.

May you all abandon the identification with these illusory sheaths which is set up by Avidya or ignorance through discrimination and enquiry! May you all attain the Supreme Brahman by transcending the five sheaths!

May you all be endowed with Brahma Jnana or knowledge of the Self! May you all attain liberation in this very birth!

Lecture V

SHAD LINGAS

THE UPANISHADS are the sole authority regarding Brahman. You will have to take the help of the six marks (Shad Lingas) in the investigation of Brahman. The Shad Lingas go to determine what the main theme of a section is and indicate clearly that the Vedantic texts treat mainly of Brahman.

The six marks are: Upakrama-Upasamhara (commencement, conclusion), Abhyasa (practice or reiteration), Apurvata (unprecedentedness), Phala (fruit), Arthavada (glorifying passage or explanatory statement) and Upapatti (illustration).

The Sruti begins, "In the beginning there was Brahman (Existence alone), one only without a second". (Chh. Up. 6-2-i) and concludes, "All this has its being in It; It is the True; It is the Self; and Thou art That—*Tat Satyam Sa Atma Tat Tvam Asi Svetaketo.*" (Chh. Up. 6-8-7). Both the beginning and the end of a section refer to Brahman alone. There should be agreement between the commencement and the conclusion of a section. This constitutes Upakrama-Upasamhara Ekavakyata, one Linga or mark.

Abhyasa is the frequent repetition of "That Thou art". The Sage Uddalaka repeats this nine times to his son Svetaketu in order to produce a deep impression in his mind.

Apurvata—Revelation is the sole authority regarding Brahman. Brahman is knowable only through the Upanishads or the Vedas. The Sruti expressly denies other sources of knowledge. Apurvata or unprecedentedness consists in Brahman being inaccessible to any other Pramana than the Srutis. Brahman has neither colour nor taste. So It does not come within the scope of sensuous perception (Pratyaksha

Pramana). It is not endowed with attributes invariably associated and so It cannot be known through inference (Anumana Pramana). It is not similar to anything known. Therefore, It cannot be known through comparison (Upamana Pramana). It can be known only through the Srutis.

Phala or fruit is Moksha or the final emancipation through the knowledge of Brahman.

Arthavada consists of explanatory statements. They explain that Brahman creates, sustains, destroys, enters into and governs the universe.

Upapatti consists of illustrations (Drishtantas) similes and analogies such as that of the clay and the pot, the thread and the cloth, the gold and the ornaments, the ocean and the waves, etc.

We have to conclude by these marks that Brahman is the main theme of the Srutis. One goes beyond grief and evil by attaining the knowledge of Brahman, just as one goes beyond fear and trouble by the knowledge, "This is not a serpent, this is only a rope.'

Have a comprehensive understanding of these six marks which will help you in your investigation or enquiry of Brahman (Atma Nirnaya). Equip yourself with the four means. Practise Sravana (hearing), Manana (reflection), Nididhyasana (meditation on the Self) and attain Eternal Bliss and Immortality!

(3) VEDANTA AND THE PHENOMENAL WORLD

Lecture I

THE THEORY OF CREATION

SOME hold that the universe was created out of nothing by a feat of God and that it will again lapse into nothing at the period of deluge. This dogma of creation *ex-nihilo* is not endorsed by the scientists. They say emphatically that what exists now should have existed always and will continue to exist always in some form or other. In Sankhya philosophy also you will find, "That which is, cannot come out of that which is not." (Sankhya Sutra 78). Gita also states: "There can be no existence out of non-existence nor can the existent cease to be. The truth about both has been perceived by seers." (Chap. II-16).

According to the Nebular theory, even solar system was in the beginning a huge mass of gaseous matter in its own axis. As ages rolled on, the gaseous matter attained the igneous stage. The central portion contracted. The mass rotated very rapidly and threw off rings on the outer side which gradually cooled down and formed into planets. These planets were in a molten or liquid condition for a protracted period. Gradually they cooled down and became solid.

You will find in the Brahmananda Valli of Taittiriya Upanishad: "From this Atman was born the Akasa; from Akasa, Vayu; from Vayu, fire; from fire, water; from water, earth; from earth, the herbs; from herbs, food; from food, man, and this man is made of the essence of food." (Chap. I-i).

In Brahman there was a Spandan or vibration before the

world was projected. This is the Sankalpa of Brahman. He thought or willed: "*Ekoham bahushyami*—I am One, may I become many." This vibration corresponds to the bulging of the seed within the ground when it is soaked in water. Then the whole world was projected.

Srishti or creation is of two kinds, viz., Yugapat Srishti and Krama Srishti. In Yugapat Srishti, the five elements, Mahat, Ahamkara, etc., and other objects of the universe come into being at one time or simultaneously. In Krama Srishti, the elements come out one by one. From Akasa, Vayu is born; from Vayu, fire, etc.; and from Avyakta, Mahat; from Mahat, Ahamkara, etc. There is creation in succession.

Vasishtha tells Rama in Yoga-Vasishtha: "At one period; Siva creates all the universe; at another period, Brahma; at another period, Vishnu; then Munis and so on. Sometimes Brahma is born in a lotus; sometimes in water; sometimes in the mundane egg; sometimes in Akasa. In one creation, the powerful trees will alone exist in this universe; in another, the earth alone; in another, stone alone; in another, fish alone; and in another, gold alone. Thus will it be in diverse ways. During the several creations, the foremost in sometimes Akasa, sometimes Vayu, sometimes Agni, sometimes Apas and sometimes Prithvi. Herein I have but briefly described to you the creation of one Brahma. The order of evolution will not be the same in all Yugas, but will vary with different Yugas. Krita and other Yugas will again and again recur. There is no object in this world which does not again and again cycle round many times."

Maya is Abhinna Shakti of Brahman. Abhinna means inseparable. Maya cannot be separated from Brahman. Just as heat is inseparable from fire, so also Maya is inseparable from Brahman.

Avyakta, Maya, Mulaprakriti, Pradhana (the chief or first), Gunasamyā, are synonymous terms. Avyakta is the

unmanifested state of Maya. Just as the tree exists in the seed in a subtle state, so also this world exists in a seed-state in Avyakta during Pralaya. Avyakta and Pradhana are terms of the Sankhya philosophy. Mulaprakriti is a compound of Sattva, Rajas and Tamas, like a three-stranded rope of white, red and black colours. In the Gunasamy Avastha or state, the three Gunas are in a state of equilibrium. This is the state of Pralaya or Maha-Sushupti. Just as men go everyday into the state of deep sleep, so also the world goes into the Sushupti state during Pralaya. In Pralaya, countless Jivas get absorbed in Mulaprakriti with their Samskaras, like particles of gold that adhere to a ball of wax. The Karmas of the Jivas ripen at the end of Pralaya. Ishvara has to give the fruits of their Karmas. So he again projects this universe by mere willing.

From Avyakta or the unmanifested (Maya), the Mahat Tattva comes out first, just as the sprout shoots out from the seed in the ground. From Mahat proceeds Ahamkara. Then come mind, senses, Prana, Tanmatras. From the quintuplication or mixing of the five Tanmatras, the five gross elements come into being. Then the whole external universe is created out of the five gross elements.

Aham is of two kinds, viz., Samashti Aham or collective egoism and Vyashti Aham or individual egoism. The collective egoism is Ishvara and the individual egoism is the Jiva or the human being. The Jiva develops egoism first and begins to feel 'Aham Jiva—I am Jiva,' and then only he begins to cognise the world and the Ishvara. But for the Vyashti Aham, there cannot be any Samashti Aham or Ishvara and the world.

No Guna can exist by itself. The three Gunas exist in a state of combination. Sattva, Rajas and Tamas cannot be separated like grains from one another. Sometimes, one Guna is in excess. If Sattva Guna is predominant, then it is called "Sattva Guna Pradhana." If Rajas is predominant, it is called

‘Rajoguna Pradhana.’ If Tamas is predominant, it is called ‘Tamoguna Pradhana.’

There is excess of pure Sattva in Maya. The reflection of Para Brahman in Maya is Ishvara. Maya is the Upadhi of Ishvara. It is the causal body of Ishvara. Ishvara has Maya under his control. Ishvara is also called by the names, Avyakrita and Antaryamin. Ishvara is the instrumental cause of the universe (Nimitta Karana). He becomes the material cause by commingling himself with the Tamas, just as the spider produces the web out of itself. Avidya is impure Sattva. More Rajas is mixed with Sattva. So it is impure Sattva. This is the casual body of the Jiva. It is the Anandamaya Kosha. Jiva and Ishvara experience the Sushupti or deep-sleep state through this Karana Sarira or causal body. This is the causal evolution.

Now I shall proceed to describe the evolution of the subtle world. Ishvara willed and the Tamoguna became divided into Avarana Shakti (veiling power) and Vikshepa Shakti (projecting power). On account of this veiling power, man is not able to realise his original Sat-Chit-Ananda nature. He is not able to know that he is distinct from the three bodies and five Koshas. The projecting power has projected this universe. From Vikshepa Shakti, the subtle Akasa was born; from Akasa, Vayu; from Vayu, fire; from fire, water; from water, earth. These five subtle elements which are unquintuplicated are called the Tanmatras or the root elements. These root elements contain the three Guans,—Sattva, Rajas and Tamas. From the Sattvic portion of Akasa, the ear, the organ of hearing is formed; from Vayu, the organ of touch—the skin; from fire, the eye; from water, the tongue; and from the earth, the nose. The Antahkarana is formed from the sum total of Sattva of these five Tanmatras. The Antahkarana is fourfold, viz., mind, intellect, Chitta and Ahamkara. Chitta can be classed under mind and Ahamkara under intellect.

From the Rajasic portion of the Tanmatras are formed the organs of action or Karma Indriyas; from the Rajasic portion of Akasa, organ of speech is formed; from Vayu, hands; from the fire, legs; from the water, genitals; from the earth, anus. From the sum-total of Rajas of these five Tanmatras are formed the five Pranas or vital airs, viz., Prana, Apana, Vyana, Udana and Samana. The subtle body or Linga Sarira is formed out of the seventeen principles, viz., the five organs of knowledge, the five organs of action, the five Pranas, Manas and Buddhi. This body is the instrument for enjoyment. It is the body that functions during dream. Pranamaya Kosha, Manomaya Kosha and Vijnanamaya Kosha belong to this subtle body.

Now I will describe the evolution of the gross world. The five Tanmatras are divided into equal parts. With a half of one element is mixed one-eighth of each of the outer elements. A fivefold combination takes place. The five gross elements are formed now. This is the progress of Panchikarana or quintuplication. When the Tanmatras are in the original state without being mixed with one another, they are called Apanchikrita or non-quintuplicated. The subtle body is formed out of the non-quintuplicated five elements. The whole world, the four kinds of gross bodies of four kinds of beings, viz., Udbija or seed-born. Svetaja or born of sweat, oviparous or born of egg, and viviparous or born of placenta and all objects of enjoyment are formed out of the five gross quintuplicated elements. The physical body of human beings is called Annamaya Kosha. The Jiva experiences the waking state with this body.

Microcosm is Pinda; Macrocosm is Brahmanda. Samashti means sum-total. Vyashti means individual. A tree is Vyashti, while a grove is Samashti. A single match is Vyashti; a match box is Samashti. He who identifies with the macrocosmic causal-body or the sum-total of all causal bodies of Jiva is

Ishvara. He who identifies with the microcosmic or individual causal body is Prajna. He who identifies with the macrocosmic subtle body is Hiranyagarbha or Sutratman and with the microcosmic or individual subtle body is Taijasa. He who identifies with the macrocosmic or collective gross body is Virat or Vaishvanara and with microcosmic or individual gross body is Visva. Ishvara himself assumes the forms of Brahma, Vishnu and Rudra through Sattva, Rajas and Tamas, and becomes the Creator, Preserver and Destroyer of the universe. Brahma is included in Virat, Vishnu in Hiranyagarbha and Rudra in Ishvara.

Avarana Shakti conceals the Atman and veils the Jiva. Through the force of this Shakti, man is not able to separate the Self from the five sheaths. This Avarana Shakti is divided into Asat Avarana and Abhana Avarana. The former is the cause for the notion that there is no Brahman. People say: 'If there is Brahman, will It not shine?' This idea is generated by Abhana Avarana. Asat Avarana is removed by indirect knowledge of Brahman (Paroksha Jnana) obtained through Sravana or hearing of Srutis. Abhana Avarana is destroyed by direct knowledge of Brahman through Meditation (Aparoksha Jnana).

This world is mere super-imposition on Brahman (Adhyaropa) like snake in the rope or silver in the mother-of-pearl. Through Apavada Yukti, this superimposed world must be eliminated. Apavada is the abandoning of the notion that this universe is not really in Brahman, like that of the wrong notion of silver in mother-of-pearl, or of water in the mirage, and then being firmly convinced of the reality of the cause and not of the effects. There is no effect which is distinct from the cause. The pot is not separate and distinct from clay, the cloth is not separate and distinct from thread, the golden ornaments are not separate and distinct from the

gold. Even so this universe is not distinct and separate from Brahman.

That sage who has realised that there is no other reality in the universe than Brahman, that he is Brahman himself and that everything is Brahman, is freed from the rounds of births and deaths. He has attained freedom perfection and immortality. He is a Jivanmukta, i.e., one who has attained liberation while living.

Lecture II

MAYA AND CREATION

MY SILENT adorations to my dearest Mother, Maha Maya, the illusory power of Brahman who keeps up this Lila! May She guide me in all my thoughts and actions! She is Sat-Asat—*Vilakshana-Anadi Bhavarupa Anirvachaniya Maya*. She is Sat because you see actually Her creations. But She is not as real as Brahman because She vanishes as soon as Brahma Jnana dawns in the aspirants. So She is Asat or unreal. But She is not as unreal as the horns of a hare or the louts of Gandharvanagar in the sky or a barren woman's son. Hence She is called 'Anirvachaniya' or the indescribable or the inscrutable power. Have you understood Her nature correctly now? I shall proceed to describe Her creations.

Before I begin to narrate Her activities, let me touch the point which troubles the minds of aspirants often, the moment a little discrimination dawns in them. They begin to rack their brains with the question: 'Why has God created this Universe? He is Purna. He is without desires.' This is an Atiprasna or a transcendental question. You cannot find a solution for this question even if you rack your brain for millennia of years. No Acharya or teacher or prophet has ever given an answer to this question. The finite mind that is conditioned in time, space and causation cannot find an answer. There can be a 'why' for matters concerning the physical plane. If a small boy asks his father: "Papa, why did you create me?" What answer will the father give? He will simply say, "My dear boy, wait a bit; grow for some years and marry, then you will understand this subtle point; do not unnecessarily rack your brain now." This is exactly the case with our young, inquisitive aspirants. Vasishtha also gave the same kind of

answer to Rama when he put the same question. He said: "Dear Rama, do not put the cart before the horse; get Atma-Jnana; then alone you will understand the nature of Maya and Her activities and the 'why' of Maya; you are caught up in the fire of Samsara; there are methods to get out of this Samsara; practise and realise Brahman; then only you will understand the 'why' of this universe." What will a man do who has acute appendicular colic? Will he ask the doctor: "What is this medicine? What are its ingredients? What is its price? Is it a German preparation or an English preparation?" No, he will not. He will simply take the medicine immediately to relieve the pain. Even so, do not bother yourself about this point. You will be wasting your whole life if you try to find out a solution. I know of a deputy collector who was very much worried with this question for a period of twelve years. Whenever he approached any Sannyasi or Mahatma, he put the same question: "Why has God created this universe?" Now only he has got Shanti. I meet him last year. Whenever you sit for meditation, this point will trouble you and your meditation will be disturbed. Tell the mind whenever this question arises: "Keep quiet, you dirty mind; I know the answer now. I have found out a solution. Get away. Do not mislead me." Immediately the mischievous mind will remain quiet.

Now I come to the point of creation. The one silent Brahman willed: "Why I become many. May I bring forth." This world was projected by His illusory power—Maya. You will find in the Chhandogya Upanishad: "*Sat eva saumya idam agra asit ekam eva advitiyam*—In the beginning this was Existence only, One only, without a second, O Saumya or good-looking youth!" This Maya and Brahman are inseparable. They are like fire and heat or ice and cold. Shakti and Shakta are one. Worship of Shakti really means worship of Brahman. Worship of Brahman includes worship of Shakti

as well. It is only the foolish or the sectarians who argue unnecessarily.

This wonderful Maya has got three Gunas, viz., Sattva, Rajas and Tamas which mean purity, passion and inertia respectively. Pure Brahman is without attributes. There is no Maya here. That portion of Brahman which is associated with Maya is called Ishvara or Saguna Brahman. Maya is Shuddha Sattva. Ishvara has control over Maya. Jiva or the individual soul is a slave of Avidya. Avidya is Malina Sattva. Sattva is mixed with Rajas and Tamas. Maya is the Karana Sarira or causal body of Ishvara. Avidya is the Karana Sarira of Jiva.

The Chaitanya that is associated with the Sattva Guna is Vishnu. The Chaitanya that is associated with Rajoguna is Brahma and the Chaitanya associated with Tamoguna is Siva. The one Ishvara has become three according to the functions of creation, preservation and destruction. The Chaitanya is the same.

Srishti is of two kinds, viz., Sthula and Sukshma. First the Sukshma Brahmanda is created by Hiranyagarbha. Here matter exists in a rudimentary state. There are the five Tanmatras or root elements. They are in a state of non-quintuplication. They are not mixed together. The sum total of all minds and Prana is Hiranyagarbha. His Loka is Brahmaloaka. Ishvara has no Loka. Here Maya is in an Avyakta or undifferentiated or unmanifested state. Here matter and energy are one. Sound also exists in an undifferentiated state. Just as the tree exists in a seed state, so also the whole world exists in a seed state in this Avyakta, Maya. The whole world merges in this Avyakta, Maya. The whole world merges in this Avyakta during the state of cosmic Pralaya.

From the Sattvic portion of each of these Tanmatras is born the five Jnana Indriyas or organs of knowledge. From the sum-total of Sattva of the five Tanmatras is born the mind. From the separate Rajasic portion of each of these five

Tanmatras is born the Prana. From the Tamasic portion of each of the Tanmatras are born the five gross elements. By the process of quintuplication of Panchikarana this gross Brahmanda is formed. The gross water that you see outside really contains, eight annas of water Tanmatra, two annas of Akasa Tanmatra, two annas of Vayu Tanmatra, two annas of Agni Tanmatra and two annas of earth Tanmatra. Each element divides into two halves and one half of each element is mixed with the quarter of the outer halves of the four elements. Then the gross element is formed. By a combination of the five elements this physical body and the whole gross Brahmanda is formed.

Whatever you see outside is called Virat. This is the cosmic physical body. The underlying Chaitanya is Vaishvanara. The sum total of all astral bodies is Hiranyagarbha. This is in the macrocosm. The associated Chaitanya is Sutratma or the thread-soul. The sum-total of Karana Sarira is Avyakritam. The underlying Chaitanya is Ishvara. In the microcosm, Visva is the associated Chaitanya of this physical body in the waking state. Taijasa is the associated Chaitanya of the astral body in the dreaming state. Prajna is the associated Chaitanya of the Karana Sarira in the deep-sleep state. Melt the Visva in Virat and the Virat in 'A' of Omkara. Melt the Taijasa in Hiranyagarbha and the Hiranyagarbha in 'U' of Omkara. Melt the Prajna in Ishvara and the Ishvara in 'M' of Omkara. There will remain the Ishvara Sakshi or Kutastha. That is your real Svarupa, O dear Surendranath, after doing Laya Chintana in the above manner.

Laya Chintana of the elements consists in involving the earth into its cause the water, water into its cause the fire, fire in Vayu, Vayu in Akasa, Akasa in Avyakta and Avyakta in Brahman. The Antahkarana Laya Chintana consists in melting the speech in mind, mind in Buddhi, Buddhi in cosmic Mahat, Mahat in Avyakta and Avyakta in Brahman.

In Adhyaropa you have creation, world, etc. In Apavada the whole super-imposition of the world is deleted. Brahman alone remains. This world is after all a mental creation. Where there is mind, there is world—*Manomatram Jagat, Manah Kalpitam Jagat*. Is there any world during sleep? As people with gross minds cannot grasp the theory of Ajati-Vada or non-creation, this world of Srishti Krama is given. If you study the doctrine of Ajati-Vada, propounded by Gaudapada in his Karika, you will find that this world does not exist in the past, present and future. This doctrine can only be understood by high class aspirants who lead a life of seclusion and meditation. If you remain in Allahabad for six months, you forget all about your native place which is Madras. There is no Madras for you while you live in Allahabad and there is no Allahabad for you while you live in Madras. This world is a mere collection of Samskaras created by the mind. If you can consciously destroy the mind by Sadhana and Samadhi, the world vanishes. It is all Brahman only. You shut yourself in a room for a fortnight. Give up reading newspapers. Engage yourself in deep meditation and see whether there is world or not.

A man with colour-blindness sees green as red and red as blue. A man with fever finds no taste in milk at all. The man who has a paralysed tongue cannot find taste in orange and salt. A microphone exaggerates the sound of a fall or a pin. He who has cataract sees a double moon. A frog, an elephant and an ant have got their different worlds. This world is a play of colours and sounds. A man with a perverted sense of touch feels the sensation of butter in stone. If you have quite a different pair of lenses you will have another world. A round table will appear as a square one. The senses are deceiving you at every moment. Time is created by Kaala Shakti, space by Dik Shakti and form by Rupa Shakti. All are the products of Maya. Sometimes one mile appears as one furlong and one

furlong appears as one mile. When you are in a state of concentration, one hour appears as ten minutes. When the mind is wandering half an hour in hanging on you as two hours. Time is mental creation. In winter the sun appears at eight in the morning and sets at five in the evening. In summer the sun rises at five in the morning and sets at seven in the evening. What is all this? Is this not a jugglery set up by Maya?

You find in the Gita that you can cross this illusion 'Mayaya duratyaya' by devotion unto the Lord. 'This divine illusion of Mine, caused by the qualities is hard to pierce; they who came to Me cross over this illusion.' Obtain the grace of the world's Mother, Maha Maya. Through Her grace you will be able to transcend the three Guans. She will introduce you to Her Lord, Brahman. Then and then alone you can rest in everlasting peace and attain the immortal abode. She helped Ramakrishna Paramahansa and Vemanna of Andhradesa. She is ready to help you all, to take all Her children back into Her sweet bosom of love. Do total self-surrender unto Her. Say unto Mother: 'Mother, I am thine. Save me. Have mercy on me. You have saved several souls. I too am Thy son.' You will feel Her warm embrace now.

It is very difficult to get human birth. Utilise it for higher purposes. Do not waste it in idle talking, eating and drinking. You will never get again a birth like this. Cross the ocean of Samsara through the grace of the Mother and rest in your own Sat-Chit-Ananda Svarupa. I bow with folded hands once more to my loving Mother of compassion and mercy, Mother Kali who is known as Parvati, Durga, Ambika, Ganga and Gauri and who assumes the forms of Sarasvati, Lakshmi, Sita, Radha, and Kundalini.

Lecture III

ADHYASA OR SUPERIMPOSITION

MAN'S transmigration is due to the evil of superimposition and the bondage of superimposition is created by himself and none else. It is this that causes the misery of birth and death for the man of non-discrimination who is tainted by Rajas and Tamas. Superimposition is the favourite theme of the Vedanta philosophy to explain how the ever-free Self came to be bound at all. The Jiva is under self-hypnotism. He must de-hypnotise himself by meditation on the significance of "Tat Twam Asi" Mahavakya. Then alone he will be free and the Jiva who was bleating like a lamb will roar like a lion.

Adhyasa literally means 'superimposition' in the sense of mistaken ascription or imputation to something of an essential nature or attribute not belonging to it. It is an apparent presentation of the attributes of one thing in another thing. It is the illusory attribution or superimposition of the universe in the Atman which has no universe in it, like the misconception of silver in mother-of-pearl, snake in the rope, man in the post, bluishness in the sky, water in the mirage. This wrong notion is caused through Avidya or ignorance. According to Sankara, Adhyasa is the apparent presentation in the form of remembrance to consciousness something previously observed in some other thing. This is illusory knowledge. Adhyasa, Bhranti, Adhyaropa, Kalpana are synonymous terms.

Sankaracharya writes in his Bhashya: "Some indeed define the term 'superimposition as the superimposition of the attributes of one thing on another thing. The so-called Anyatha-khyativadins maintain that in the act of Adhyasa the attributes of one thing, silver for instance, are superimposed

on a different thing existing in a different place, for instance, on mother-of-pearl (if we take for our example of Adhyasa the case of some man mistaking a piece of mother-of pearl before him for a piece of silver). The Atma-khyativadins maintain that in Adhyasa the modification in the form of silver of the internal organ is superimposed on the external thing, mother-of-pearl, and thus itself appears external. Both views fall under the above definition. In illusion an unspeakable silver is produced which is a reality for the time being. Silver is superimposed on the mother-of-pearl. The deluded soul actually bends down his body to the ground to possess the silver. The silver is not in the mind. It is not present somewhere else, because it could not have experienced as here and now. You cannot say that it is mere non-entity. It is also not inherent in the mother-of-pearl, because it could not have been removed later on. Therefore, we are compelled to admit that the silver has no real existence anywhere, but it has only a seeming reality for the time being which is indeed indescribable."

Others again define superimposition as the error founded on the non-apprehension of the difference of that which is superimposed from that on which it is superimposed. This is the definition of the Akhyativadins. Others, some Anyatha-khyativadins and the Madhyamikas, according to Ananda Giri, again define it as the fictitious assumption of attributes contrary to nature of that thing on which something else is superimposed. But all these definitions agree in so far as they represent superimpositions as the apparent presentation of the attributes of one thing in another thing. And therewith agrees also the popular view which is exemplified by expressions such as the following: "Mother-of-pearl appears like silver" "The moon although one only appears as if she were double." But how is it possible in the interior self which itself is not an object, there should be

superimposed objects and their attributes? For, everyone superimposes, and object only on such other objects as are placed before him (i.e., in contact with his sense organs), and you have said before that the interior self which is entirely disconnected from the idea of the Thou (the non-ego) is never an object. It is not, we reply, non-object in the absolute sense. For, it is the object of the notion of the ego. [The Pratyagatman is in reality non-object, for it is Svayam-Prakasha, self-luminous, i.e., the subjective factor in all cognition. But it becomes the object of the idea of the Ego in so far as it is limited or conditioned by its adjuncts which are the product of nescience, viz., the internal organ, the sense and the subtle and gross bodies, i.e., in so far as it is Jiva, individual or personal soul]. The interior Self is well known to exist on account of its immediate (intuitive) presentation. Nor is it an exceptionless rule that objects can be superimposed only on such other objects as are before us, i.e., in contact with our sense organs; for, non-discerning men superimpose on the ether, which is not the object of sensuous perception, the dark-blue colour. Hence it follows that, that assumption of the non-self being superimposed on the interior Self, is not unreasonable.

The subject and the object which have for the spheres the notion of 'I' and 'thou' respectively, and which are opposed to each other, as darkness and light, cannot be identified. Their attributes also cannot be identified. Superimposition is an established fact. It is not an imaginary hypothesis.

It is a serious mistake to superimpose on the subject, i.e., Atman whose nature is Intelligence, the object whose nature is insentiency and vice-versa to superimpose the subject and the attributes of the subject on the object. The subject is Atman or the Supreme Self whose nature is absolute consciousness. The object includes whatever of a non-intelligent nature, viz.,

body, sense, mind, Prana and the objects of the senses, i.e., the manifested phenomenal universe.

If the Atman or Brahman is really unconnected or unattached (Asanga), how can He be so related to the Koshas or the sheaths or the bodies as to be ordinarily regarded one with them? There are two kinds of relation in Indian logic. Samavaya Sambandha (inseparable relation as between an object and its parts, the quality and the thing that possesses the quality, the action and the actor, the type and the individual, etc.) and Samyoga Sambandha (relation by contact between two things as between a drum and a stick). Atman's relation to the Koshas can be of neither sort. It can be only Adhyasa like that of a snake in the rope. This Adhyasa is of two kinds, viz., one-sided, e.g., the snake is superimposed on the rope but not the rope on the snake and mutual (Annyonya Adhyasa) i.e., Atman and its attributes are superimposed on the Koshas and the Koshas and their attributes are superimposed on the Atman. So we say, "My body exists, shines and is blissful" and "I am a man, I am a Brahmin, I am a doctor, I am a celibate, I am a house-holder, I am hungry, I am thirsty, I am angry, etc."

Attributes of the body are superimposed on the Self, if a man thinks of himself (his self) as stout, lean, fair, as standing, walking or jumping; attributes of the sense organs if he thinks of himself as mute, deaf, one-eyed or blind; attributes of the internal organ when he considers himself subject to desire, intention, doubt, determination and so on. Thus the producer of the notion of the Ego i.e., the internal organ is superimposed in the interior self, which, in reality, is the witness of all the modifications of the internal organ and vice versa, the interior self which is the witness of everything is superimposed on the internal organ, the senses, and so on. In this way there goes on this natural beginningless and endless superimposition, which appears in the form of wrong

conception is the cause of individual souls appearing as agents and enjoyers (of the results of their actions) and is observed by everyone.

If nothing exists but one absolute simple being, if truth is one, whence arises this many which we experience through the Indriyas or organs, whence this appearance of this world by which we see ourselves surrounded and in which we exist as individual beings? Truth cannot certainly contradict experience. Brahman or Truth is associated with certain illusory power called Maya or Avidya to which this appearance of the phenomenal universe is due. This is the statement of Sankaracharya. This world is not real. This plurality is an illusion. It is mere appearance like snake in the rope. It vanishes when one gets the knowledge of the Self. Avidya is beginningless but it terminates in the aspirant when Brahma Jnana dawns. So Avidya is Anadi-santam. This illusory power cannot be called 'Being' (Sat) for 'Being' is only Brahman; nor can it be called 'Non-being' (Asat) in the strict sense, for it somehow produces the appearance of this world. Just as a magician produces many things, such as a mango tree from a seed, money and sweetmeats from sand, so also Brahman projects the appearance of the sense-universe by means of the illusory power, Maya. The individual soul blindly identifies himself with the adjuncts or vehicles (Upadhis), viz., the body, senses, Prana, mind, Buddhi, etc.,—the fictitious offering of Avidya. Instead of recognising himself to be pure Brahman, he calls himself a man or Jiva. The Avidya acts as a veil and hides his true nature. He is unable to look through and beyond the veil (Avidya). The body, senses, mind, etc., are superimposed on the pure self on account of the force of ignorance. Through the identification with the body, mind and senses, he imagines that he is the doer and enjoyer. The soul which in reality is pure, all-pervading intelligence, non-active and infinite, thus becomes

limited in extent as it were, limited in knowledge and power. Through his actions with selfish-motives, he burdens himself with merit and demerit. He has to reap the fruits of actions in future births. Thus he is bound down to this world. He is caught up in the round of births and deaths. He has to enjoy happiness and misery.

Sankara does not mean that the world is absolutely nothing like the horn of a hare, or a barren woman's son, or a lotus in the sky. He means that the world has a relative existence, i.e., it is not so real as Brahman who exists in the past, present and future, that it is not real at all times. When compared with Brahman, world is unreal. This is what he exactly means. Maya cannot be adequately described. It is a mystery beyond our understanding. It is inscrutable or indefinable (Anirvachaniya). Brahman is not affected a bit by the illusion, just as a juggler is not affected by the illusion he produces. Just as a writer of a drama projects his own thoughts when he writes down the scenes in various acts, so also Brahman has projected this universe by mere willing. This theory or doctrine of Sankara is known as Vivarta Vada or Maya Vada or Anirvachaniya Khyati Vada. A tree or dog or rose is a Vivarta of Brahman, just as earring or bracelet is a Vivarta or apparent modification of gold.

The generic character of a cow which was previously observed in a black cow, again presents itself to consciousness in a white cow, or when Jackson whom you first saw in Madras, again appears before you at Calcutta. These are cases of recognition where the objects previously observed again present themselves to your senses, whereas in mere remembrance the object previously perceived is not in renewed contact with the senses. Mere remembrance operates in the case of Adhyasa, as when you mistake mother-of-pearl for silver which is at the time not present in it but as a mere superimposition only.

The aim of Vedantic Sadhana is to destroy entirely the erroneous idea, 'I am the body' and to substitute the idea, 'I am Brahman.' When you get knowledge of the Self, this erroneous idea, 'I am the body' is annihilated and you get liberation or Mukti. This mistaken idea is removed automatically, just as the illusory snake which is superimposed on the rope is destroyed by bringing a light; so also the idea of reality of this world is removed, when you get knowledge of Brahman. The Srutis emphatically declare: '*Rite Jnananna Mukti*—there is no liberation without knowledge of the Self.' 'The heart's knot is broken; all doubts are cleared, all Karmas are burnt when one realises the Self.' By knowing the Self, one passes beyond death; there is no other way.'

Man does not differ from animals in the matter of cognition. Empirical knowledge is no knowledge at all from the stand-point of knowledge of Brahman. A cow runs away when she sees a man coming near her with a raised stick in his hand. She thinks that he wants to beat her and therefore she runs away, while she approaches a man who advances towards her with some fresh green grass in his hand. In a similar manner, persons who are endowed with a higher intelligence run away when they behold fierce-looking men drawing near them with shouts and drawn swords, while they approach with confidence and joy men of opposite nature. With regards to perception, man also behaves in the same manner as animals, though he possesses superior intelligence.

The superimposition is destroyed by knowledge of the Self. This knowledge of the Self is not mere theoretical or intellectual knowledge. It is actual realisation through constant meditation. It is direct intuitional knowledge gained by coming in direct contact with Brahman. Avidya is nescience or ignorance. Superimposition is Avidya. Avidya or false knowledge is destroyed when true knowledge of the Self dawns. Avidya does not mean want of knowledge. The

ascertainment of the true nature of the Self by means of discrimination of that which is superimposed on the Self is known as Vidya.

This relation of superimposition is not recognised in the higher teachings of the Vedanta, because superimposition connotes the existence of two distinct objects at the same time. But the rope is not perceived when the snake is cognised and the snake is not perceived when the rope is cognised. There is no existence of two objects at the same time to enable one object to be superimposed upon the other. The rope alone exists before, during and after its apparent appearance. Similarly the Koshas do not really exist. They are illusory. Brahman alone exists. Brahman alone is the solid reality. The Koshas are apparently related to Atman.

Atman is without any kind of limiting adjuncts. It is bodiless. The mutual superimposition is due to ignorance or lack of discrimination. This will vanish, if you comprehend the right significance of the Mahavakya and practise regular meditation. Just as the house is different from you, so also this body is different from you. An objector may argue: "The chair is outside us while the Koshas are within us." This does not make any difference at all. A very sharp intellect is necessary to understand that Atman is distinct from the Koshas. In Kathopanishad, you will find: "This Atman is hidden in all beings. It does not shine; but it is cognised by the seers who possess subtle sharp intellect."

In conclusion I have to say once more that superimposition is a statement of fact. Knowledge of the Self is the only way to liberation. An enquiry into Brahman through the study of Brahma-Sutras is absolutely necessary. Then only, you can free yourself from the wrong notion, 'I am the body' which is the cause of all evil and attain thereby the knowledge of the absolute unity of the Self.

Lecture IV

WORLD IS AN ILLUSION

I

THIS world is a play of colours and sounds. This sense-universe is a play of nerves. It is a false show kept up by the jugglery of Maya, mind and nerves. You enjoy the sensual pleasures for a period of twenty years when the senses are strong. What is this short evanescent period of twenty years in eternity? What is this despicable, jarring, monotonous sensual life, compared with the eternal and peaceful life in the immortal Self within? If the nerve of taste, the glosso-pharyngeal gets paralysed, you cannot enjoy different kinds of palatable dishes. If your retina or optic nerve is paralysed, you cannot enjoy diverse beautiful forms. If the auditory nerve is paralysed, you cannot hear melodious music. If the olfactory nerve is paralysed, you cannot enjoy various kinds of sweet fragrance. If your sensory nerve of the hands is paralysed, you cannot enjoy soft things. If the nerve origin is paralysed, you cannot enjoy conjugal bliss. Do you not now clearly see that this world is a mere play of nerves? Do you not understand that this universe of opposites is illusory? You will have to depend upon these nerves and senses for your happiness. If these nerves go out of order, you become miserable, even though you possess enormous wealth. Can you call these little illusory sensual pleasures, which depend upon the play of nerves, as real lasting happiness? It is mere itching of nerves only, which tickles those deluded souls who have lost their power of discrimination and understanding.

You are deluded or deceived by the senses. That which is changing and perishable cannot be real. There is neither mind

nor matter, neither world nor creation in reality. Brahman alone shines in His pristine glory. This is the absolute Truth.

The whole of experience consisting of perceiver and perceived is merely an imagination of the mind. That which exists only in imagination does not exist in absolute reality. Duality consisting of subject and object is a creation of the mind and the external senses.

As long as there is faith in causality, the world is eternally present. When this faith is destroyed the world is nowhere.

That which is nothing in the beginning and in the end does not necessarily exist in the present. Objects are all like ordinary illusions though regarded as real.

In deep sleep you have no experience of the world because there is no mind. This clearly shows that there will be world only if there is mind and that the mind alone creates this world. This is the reason why Srutis declare that this world is *Manomatram-jagat and Manahkalpitam-jagat*.

In Samadhi or super-conscious state, wherein there is annihilation of the mind, there is no world. Just as the snake in the rope vanishes when a lamp is brought, so also this world which is mere appearance or super-imposition disappears when one attains illumination, when the sun of knowledge dawns.

A liberated sage only has no world. This world is an illusion or unreal for a man of discrimination. For a passionate man who is ignorant this world is a solid reality. He is immersed in Samsara. This world is everything for him. There is nothing beyond this world. Because it is said that there is no world, young aspirants should not give up the practice of Karma Yoga. People in whom a little dispassion has dawned should not abandon the world. This world is the best teacher. You will have to learn many lessons from this world. Remain in the world but be not worldly-minded. View the world as Brahman

only. Change your angle of vision. You will be happy and wise. If you constantly keep before the mind the idea that the world is unreal, you will develop dispassion and a burning desire for liberation.

II

Time is a mode of the mind. Time is a mental creation. Time is a trick or jugglery of the mind. Time is an illusion. Brahman is beyond time. It is eternity. There is local time. If it is 12 at Madras, it is 12-23 at Calcutta. 1 at Rangoon, 1-30 at Singapore, 6-30 at London, 12-30 at Chicago and 1-30 at New York. What is all this? There is no uniformity. Does this not indicate that time is a creation of the mind? Go beyond time and rest in the timeless, eternal, imperishable Brahman.

'Up and down', 'within and without', 'high and low', 'big and small', 'thin and stout', 'virtue and vice', 'good and bad', 'pleasure and pain', 'beauty and ugliness', 'now and then', 'here and there' are relative terms. These are all mental creation only. 'Up' will come 'down' and 'down' will come 'up'. This stick is small when compared with that big stick. That big stick will become small when compared with another bigger stick. 'Within' will become 'without' and 'without' will become 'within'.

What is good at one time is bad at another time. What is good for one man is bad for another man. What is Dharma for one is Adharma for another. What is Dharma at one time is Adharma at another time. Brahman is neither thin nor stout, big nor small. In Brahman there is neither within nor without, virtue nor vice, pleasure nor pain, good nor bad. It is a homogeneous essence of bliss and knowledge, where there is no play of mind, neither time nor space, East nor West, past nor future, Thursday nor Friday.

Tomorrow becomes today and today becomes yesterday. Future becomes present and present becomes past. What is all

this? This is a creation or trick of the mind only. In Ishvara everything is present only, everything is here only. Brahman is beyond time.

There is neither day nor night, yesterday nor tomorrow in the sun. The mind has created time and space. When you are happy, time passes away quickly; when you are unhappy time hangs heavily. This is only a relative world. The theory of relativity by Einstein throws much light on the nature of Maya and this world.

How did space manifest in the spaceless Brahman? How did East, West, North and South come into existence? This is also a creation or trick of the mind. When you are tired, even a furlong appears to be a mile. When you are vigorous, a mile seems to be a furlong. For a Jivanmukta or seer there is neither time nor space. He beholds the one Brahman which is timeless and spaceless.

There is number two, because there is number one. If you start counting one from the little finger, the thumb will be number five and if you begin to count from the thumb, the little finger will be number five. One, two, three, etc., are only relative figures. There must be an unchanging, real, permanent substratum for this appearance. That substratum is Brahman or your own Self. In reality there is neither two nor three. There is only Existence or Truth or Brahman.

You see a waterfall. The water flows continuously. If you take a photograph, you see the waterfall in the picture, but there is no motion in the water in the picture. Motion is mental creation. It is a trick of the mind and the eye. Motion is a relative term. Only the object appears to move. Motion is an illusion. Behind the objects that move, there is the absolutely motionless Atman or Brahman. Where can this Brahman move, when He is all-pervading and infinite? "Sitting He goes far; lying He is everywhere; because He is all-pervading and infinite."

There is deep silence behind the noisy, tumultuous sounds of this world. This deep silence is Brahman or Supreme Self. If you withdraw your attention there is no sound. Sound also is a mental creation. When the mind is connected with the organ of hearing, there is sound. When the ear is withdrawn from its object or when the mind is disconnected from the ear, there is no sound. Sound is a trick of the mind and the ear. So is colour and form.

Everybody has got a world of his own. The monkey or the dog has got its own world. A deaf man, a blind man, a mad man, a savage, a fashionable man, a child, an aspirant, a rogue, a thief, a king and a peasant—all have their own respective worlds.

If you are in Allahabad for a month, you forget all about your native place, your friends and relatives. You create a new world of your own at Allahabad. When you return to your own place you forget all about Allahabad. It is only the mind that creates a world. If you slay this mind which creates the illusion, there will be no world for you.

III

The dreaming world is separate from the waking one. The man sleeping in his bed in Calcutta, quite healthy at the time of going to bed, wanders in Delhi as a sickly man in the dream world and vice versa. Deep sleep is separate from both the dreaming and the waking worlds. To the dreamer the dream-world and dream-objects are as much real as the objects and experiences of the waking world. A dreaming man is not aware of the unreality of the dream-world. He is not aware of the existence of the waking-world apart from the dream. Consciousness changes. This change in consciousness brings about either the waking or the dream experiences. The objects do not change in themselves. There is only change in

the mind. The mind itself plays the role of the waking and the dream.

The dreamer believes in the reality of the objects of the dream as well as the different experiences there. Only when he wakes up from the dream, he knows or realises that what he was experiencing in dream was a mere illusion. Similar is the case with the Jiva in the waking world. The ignorant Jiva imagines that the phenomenal world of sense-pleasures is real. But when he is awake to the reality of things, when his angle of vision is changed, when the screen of Avidya is removed, he realises that this waking world also is unreal like the dream world.

As in dream, so in the waking, the objects seen are unsubstantial, though the two conditions differ, the one being internal and subtle, the other external, gross and long. The wise consider the wakeful as well as the dreaming conditions as one, in consequence of the similarity of objective experience in either case. The Vedanta declares this cosmos to be, so say the wise, a dream and illusion or a castle in the air.

A magician throws a rope in the sky, climbs to the sky through it and disappears. After the five minutes he falls down to the ground dead with shattered limbs. In another five minutes the same magician stands before you. Now tell me whether the death of the magician is real or false. You have perceived the phenomenon with your own eyes. So is the tangibility of matter and the sense-contacts.

The Neem leaves are bitter when you are in normal health but if you taste them when you are bitten by a cobra they are sweet. Bitterness or sweetness does not lie in the leaves but they are in the subject. They are created by the mind. It is the mind that gives the qualities, shape, colour, etc., to the objects.

Maya Plays havoc through imagination of the mind. Woman is not beautiful but the imagination is beautiful. Sugar is not sweet but the imagination is sweet. Food is not palatable

but the imagination is palatable. Man is not weak but the imagination is weak. Understand the nature of Maya and mind and become wise. Curb this imagination of the mind by Vichara or right thinking and rest in Brahman wherein there is neither imagination nor Sankalpa or thought.

The vast sense-universe shines as Atma Sankalpa. If there is mind there will be this universe. There is no functioning of mind during deep-sleep. So there is no world. The more you think of the objects, the more this world will appear to you as real. The conception of the reality of the universe will increase if you think of sense-objects often and often.

Shut yourself up in a room for a month. Give up reading newspapers. Reading of newspapers revives the Samakaras or impressions of the universe, agitates the mind, makes you emotional and sentimental and augments the restlessness of the mind. It makes you forget God and shows you that this world—a mere appearance—is the only reality. Have two rooms, one for study and meditation and the other for bath and food. Never come out of the room. Spend the time in study and meditation. Do not correspond with anybody. Cut off all connections. Now see whether the world exists. At least it will not exert such a deep impression as it did before. If you continue your meditation and rest in the Self, this world will entirely disappear. It will be like a dream. It will have no allurements for you.

IV

Just hear this wonderful story:

Having bathed in the waters of the mirage, crowned with a garland of sky-flowers, this son of the barren woman is going, armed with a bow made of a hare's horn. How true it is! This world also is as real as this story.

Brahman or the Supreme Self is the only living reality. He is your own Innermost Self or Atman. He exists in the past,

present and future. He is self-luminous, self-existent. He is existence, knowledge and bliss absolute. He is the substratum or support for this world. He is immortal, all-pervading, indivisible, eternal, birthless, changeless, deathless, timeless and spaceless. Purify your heart. Realise this Brahman through meditation and attain freedom, immortality and eternal bliss.

Lecture V

WORLD IS UNREAL

THIS world is Asat or unreal. It is mere appearance. That which exists in the past, present and future, that which has no beginning, middle or end and that which is unchanging is Sat. Sat is Brahman or Atman. That which is real is Svayambhu (self-existent), Svatantra (independent) and Svayam Jyoti (self-luminous). What you see with your physical eye is ever-changing. It is Anitya or Avinasi. It is Asara, Kshanabhangura and Apadaramaniya.

This world is shadow or reflection of Brahman or God. The reflection of your face in the mirror or water is unreal. Even so, this world which is a mere reflection of Brahman is unreal. Through the force of Maya or Avidya it appears as real. If Vairagya and discrimination dawns in a man, the whole angle of vision becomes changed. There are various kinds of dirt in the mirror-mind and hence the reflection of Paramatman is not clearly seen in the mind. As soon as one gets Chitta-Suddhi or purification of mind, he becomes a changed being. Remove lust, egoism, anger, selfishness, pride, etc., and you will get Chitta-Suddhi. You will experience sublime divine feelings. When there is attraction and attachment in the mind for sensual objects, the mind is bound to this world.

Earth is the only solid reality. Pots, jars and other forms of that earth are made out of mud and are therefore mere appearances. They are in name only. The solid reality at the back of these names and forms is mere mud only. When these forms are broken they become mud again. Even so, these names and forms are all unreal. The solid reality is Brahman or God who is the basis for this world. The waves, ripples, foam, etc., belong to the ocean. They are mere water only.

They have come out of the ocean. They exist in the ocean and dissolve in the ocean. Ocean always exists. Even so all these names and forms have come out of Brahman. They exist in Brahman and dissolve in Brahman.

Just as a snake is superimposed on the rope, silver on the mother-of-pearl, water in the mirage, man in the post, so also this world and body are superimposed on the pure Atman. When you know the Adhishthana of snake which is only the rope, when you get knowledge of the rope, the Bhranti or illusion of snake and fear vanish. Even so, when you get knowledge of Brahman this body-idea and reality of the world will totally vanish. It is Avidya that has created these troubles. It is only a wrong notion of the mind that the body is the Self, that is the root cause for all human ills and sufferings.

When you attend a cinema, you actually think that the pictures are all real. They move, talk and sing. But you are fully aware that these pictures are false and the real persons are different from these unreal persons who appear on the screen. This world is exactly a cinema show. The names and forms that you see are all false and the operator behind this show, the real Antaryami and Director of this universe, is alone real.

Whatever you see is Maya-Jalam or jugglery of Maya. This jugglery is set up by Maya through the Indriyas and the mind. Just as the juggler is not affected by the tricks, so also a knower of Brahman is not in the least affected by the play of Maya.

The waking state is only a long dream. There is not much difference between the waking state and the dreaming state. The only difference is that the waking state is a long dream. Fire burns in the dream. Knife cuts in the dream. You are frightened when a tiger pounces upon you. You shriek and wake up immediately. Just as the dream proves false when you wake up, so also this world appears as a dream for a Jnani

who has knowledge of Brahman. He may work. He may eat. He may talk. But his mind is ever resting in his own Svarupa. The idea that this world is a dream is firmly rooted in his mind. He actually feels and experiences this phenomenon.

When you are in a running train, all the trees and the paddy fields appear to be moving. The train seems to be stationary. When you are in the train in a junction, the train in which you are seated seems to move when the adjacent train moves. The moving train appears to be stationary. Even so, Atman is ever silent and stationary. He is Nir-avayava (without any limbs) and so he is Nishkriya. But the action and enjoyments are superimposed on the Atman on account of Avidya. Just as the motion of the clouds is attributed to the sun or the moon, so also the motion of the body and the Indriyas is attributed to the sun or the moon—the immovable (Achala) Atman. The boat actually moves but the trees on the shore appear to move. Even so, the movement of the body and the Indriyas are attributed to the steady Brahman.

When the mesmerist hypnotises the whole audience, all people believe that the man is ascending the rope in the air. All people see that he mesmerist devours a big sword and cuts the body of a lad in the box. Even so, you are all hypnotised by Maya and Avidya and you take this unreal world as a solid reality. De-hypnotise yourself by getting knowledge of Brahman. Then alone you will understand the grand jugglery of Maya.

The man with jaundiced eyes sees everything yellow. A tiger sees in the darkness. This world is a play of the lens only. If you see through a telescope it appears as different. If you have Divya Drishti through Samadhi, you will see Atman only everywhere and you will experience *Sarvam Khalvidam Brahma* of the Upanishads. Arjuna and Sanjaya had the eyes of wisdom. They had different experiences.

There is no world in deep-sleep. From this we can draw the

conclusion that wherever there is mind, there is world. If there is no mind there is no world. This mind also is perishable. If the attractions and attachments of the mind are completely destroyed, there comes Manonasa or death of the mind. Mind is Jada, Vinashi. It is Karya (effect) of Sattva Guna. If you can consciously destroy the mind, through purification and concentration, this world vanishes. Everything becomes Brahman. You will see Atman only everywhere.

Electricity is one. It passes along the insulated wires through different coloured bulbs and you therefore see various coloured lights. Even so, Paramatman is one. The energy is one in all these bulbs or bodies of human beings. Owing to different temperaments and types of Antahkarana with various kinds of Vasanas, Samskaras and tastes, there appears apparent differences. The differences are all unreal. They are mental creations. When knowledge of the basis or Adhithana comes, all these illusory differences that are set up by this Maya and mind will totally vanish.

Brahman is the source or womb for all these names and forms. Renounce all the names and forms and realise the Sat-Chit-Ananda Atman who is the substratum for this world and body through purification, right conduct, constant meditation and enquiry into the nature of the Self. Then and then alone you will have Eternal Bliss, Immortality and Infinite Knowledge.

(4) RAMBLES IN VEDANTA

Lecture I

PRACTICAL RELIGION

THE idea of death has ever been the strongest motive-power of religion and religious life. Man is afraid of death. Man does not want to die. He wants to live forever. This is the starting point of philosophy. Philosophy enquires and investigates. It boldly proclaims, "O Man! do not be afraid of death. There is an immortal abode. That is Brahman. That is your own Atman, that dwells in the chambers of your heart. Purify your heart and meditate on this pure immortal, changeless Self. You will attain Immortality."

A clear understanding of man's relation to God is a matter of momentous importance to students of philosophy and all aspirants. Philosophers, prophets, saints, sages, thinkers, Acharyas, and great religious leaders of the world have tried to explain the relation of man to God and the universe. Various schools of philosophy and different kinds of religious beliefs have come into existence on account of various explanations given by different philosophers.

The three schools of metaphysical thoughts are dualism (Dvaita), qualified monism (Visishtadvaita) and monism (Advaita). They all are stages on the way to the ultimate Truth and Para Brahman. They are rungs in the ladder of Yoga. They are not at all contradictory. On the contrary they are complementary to one another. These stages are harmoniously arranged in a graded series of spiritual experiences. Dualism, qualified monism, pure monism—all these culminate

eventually in the Advaita-Vedantic realisation of the Absolute or the transcendental Trigunatita Ananta Brahman.

Madhva said, "Man is the servant of God" and established his 'Dvaita' philosophy. Ramanuja said, "Man is a ray or spark of God" and established his 'Visishtadvaita' philosophy. Sankara said, "Man is identical with Brahman or the eternal soul" and established his 'Kevala Advaita' philosophy. People have different temperaments and different capacities. So different schools of philosophy are also necessary. The highest rung is 'Advaita' philosophy. A dualist or qualified monist eventually becomes a Kevala Advaitin.

The essence of all religions is the same. Only non-essentials differ. Real religion is above mind and senses. Real religion is above ceremonials and rituals. Real religion is eternal life in the immortal soul or Brahman. Philosophy is the rational aspect of religion and religion is the practical aspect of philosophy.

What is that by knowing which everything else will be known, what is that by attaining which there will be no hankering for any other thing and what is that realising which one becomes immortal, fearless, desireless and rests in everlasting peace and happiness? It is Brahman or Atman or the ultimate Truth which is the *summum bonum* of life. It is the Bhuma or the unconditioned. You can get real happiness only by attaining this Bhuma or the highest Self.

The Being who is described in the Upanishads is Brahman or Atman or the Self or the Absolute. He is the fountain-head of all scriptural knowledge. He is the source or womb for everything. He is Existence Absolute, Knowledge Absolute and Bliss Absolute. He is indivisible, all-pervading, self-contained, eternal and immortal. He is beyond time, space and causation. He is beginningless and endless. He is the indweller in all beings. He is the witness of the activities of all minds.

What on earth can cause fear in you when you have realised your identity with such an Atman? What on earth can generate hatred, delusion, difference and sorrow in you when you behold the one in all and all in one? What on earth can cause agitation in you when you have transcended the mind and rest peacefully in your own Sat-Chit-Ananda Svarupa—that magnanimous ocean of bliss and stupendous silence?

The questions: “Who am I? What is this Samsara? Whence have I come? Whither will I go? What is the goal of life? What is Brahman or Atman? What is the relation between the individual soul and the Supreme Soul? How to attain the Goal? Can I become Immortal? Can I enjoy Eternal Bliss?” will surely arise in the mind of every human being at one stage of his life or another.

He who thinks seriously over these questions and attempts in right earnest to reach the goal is a wise man but he who does not care to ponder over these vital questions, who leads a sensual life and who does not endeavour to attain the final beatitude of life, is a thoughtless man. He lives in vain. He is a burden on this earth. He is a slayer of his own Self. His life is indeed very pitiable.

You experience disharmony and discord when Rajas and Tamas prevail in the mind. Annihilate Tamas by increasing Rajas and destroy Rajas by increasing Sattva. There will be harmony and concord when Sattva prevails in the mind. Go beyond Sattva and hear the celestial music of the soul—music that you never heard of before. It is the music of the meeting of the soul with soul. It is the wonderful music that transcends all Ragas and Raginis. It is the unstruck music of the Infinite—that celestial melody which thrills the hearts of the meditator, that celestial melody which helps the aspirant to merge himself in Brahman. It is the music of ‘OM’ or Pranava Dhvani. It is the transcendental Anahata sound. It is the divine music of Krishna’s flute. It is silence itself. Its melody and

sweetness are beyond description. Drown yourself in the bliss of this inner music. You should experience it yourself.

Live without the feeling of 'I-ness', 'mine-ness' and attachment. Restrain the senses. Observe the rules of right conduct. Cultivate purity of heart. Hear the Truth. Abide in the Self. Be happy.

Meditate always, "I am pure consciousness. I am Sat-Chit-Ananda Brahman. I am immutable, self-effulgent, Immortal Self. I am the silent witness of the three states, viz., waking, dreaming and deep-sleep states. I am distinct from the five sheaths." You will attain Self-realisation soon. You will attain knowledge of the Self.

You are the real master or governor of the whole world. You are bound to none. Feel the majesty of your self. Whatever your circumstances and environments may be, keep peaceful and happy. Abandon all anxiety, fear and worry. Rest in your centre. Be self-poised, self-pleased and self-contained. Sing OM, chant OM and meditate on OM. Realise the Self. Know the Self and be free. Now the whole world will be a heaven or paradise to you. You are the Lord of lords, the God of all gods, the Emperor of emperors. You are in possession of the inexhaustible spiritual wealth. The sum-total of the pleasures of the whole world is a mere drop when compared to the bliss you enjoy now. You are the ocean of bliss now. What a magnanimous state! Even the thousand-tongued Adishesha cannot describe it.

Mere philosophical discussions and hearing of lectures will not produce much tangible results, soul awakening and inner spiritual illumination. Besides reading of papers on philosophy, in a philosophical congress or gathering, there should be practical Sadhana by way of common meditation at the end of every function or meeting. There should be discourses daily on meditation and its different aspects, control of mind, practical divine life, essentials of divine life,

etc. This will certainly contribute to the happiness and peace of man and moulding of life. There should be common prayers for world peace. Common prayers and common meditation go on a long way in bringing about world peace. The delegates of a Conference should assemble at 4 a.m. (Brahmamuhurta) for common prayer and meditation. This time is best suited for meditation. When several people join together and practise common meditation, a huge spiritual current of Maha Sakti is generated. This purifies the hearts of the practitioners and elevates them to the sublime heights of spiritual ecstasy and Samadhi. Common Sadhana has this particular advantage. These magnanimous powerful vibrations are carried away to distant places and they bring elevation of mind, solace, and strength to all people and work as invisible harbingers of peace, harmony and concord. The powerful, soothing, beneficial vibrations will annihilate hostile forces and quickly bring peace and bliss to the whole world.

May you all live immersed in the ocean of bliss in an illumined state! May you all live in the spirit of Vedanta philosophy, recognising the divinity in man, seeing Brahman everywhere, sharing what you have—material and spiritual—with others and merging the mind in the supreme Tattva and attain Nirvikalpa Samadhi with Brahmakara Vritti as the main support and guide!

Lecture II

REAL EDUCATION

EDUCATION should teach the pupils to love God and man. Education should instruct the students to be truthful, moral, fearless, humble and merciful. Education should teach the students to practise right conduct, right thinking, right living, right action, self-sacrifice and attain knowledge of the Self.

The Devas, the Asuras and the men received education under Prajapati. They learnt the triad of self-restraint, liberality and mercy. This is real education.

Indra remained as a student under Prajapati and learnt that the soul is immortal, self-luminous distinct from the waking dreaming and deep-sleep states and that the individual soul is identical with the Supreme Soul. This is real education.

Saunaka approached his teacher, Rishi Angirasa, and learnt that this Atman or the Self is to be verily obtained by the continual practice of truth, penance, perfect knowledge and abstinence. This is real education.

Maitreyi sat at the lotus-like feet of Sage Yajnavalkya and learnt that the Self is imperishable, unattached, free, and not subject to pain or destruction. This is real education.

Narada was a student under Sanatkumara and learnt that the Infinite is Bliss, that there is no bliss in anything finite, and that one should wish to understand the Infinite. This is real education.

Uddalaka taught Svetaketu: "That, which is the subtle essence, is the root of all; in That, all that exists has its Self; That is the Self; That is the True; That thou art, O Svetaketu." This is real education.

In the Taittiriya Upanishad, the teacher, after having taught

the Vedas, instructs the pupil thus: 'Speak the truth. Do your duty. Do not neglect the study of the Vedas. Do not cut off the thread of offspring after giving the preceptor his proper reward. Do not swerve from Truth. Do not swerve from duty. Do not neglect your welfare. Do not neglect your prosperity. Do not neglect the learning and the teaching of the Vedas.

Do not neglect the duties towards the Gods and the forefathers. May the mother be thy God (*Matri Devo Bhava*). May the father be thy God (*Pitri Devo Bhava*). May the preceptor be thy God (*Acharya Devo Bhava*). May the guest be thy God (*Atithi Devo Bhava*). Do such actions as are blameless, not others. Those that are good works to us should be performed by thee, none else.

Those Brahmins who are superior to us should be comforted by thee with seats, etc. Give with faith. Do not give without faith. Give with joy, modesty, fear and kindness. Then, if there be any doubts as to any action or conduct,

'In that case, conduct thyself as Brahmins who possess good judgement conduct themselves therein, whether they be appointed or not, as long as they are not cruel but devoted to duty. Then in respect of persons accused to sin, conduct thyself as Brahmins who possess good judgement and conduct themselves therein, whether they be appointed or not, as long as they are not cruel but devoted to duty. This is the rule. This is the teaching. This is the purport of the Vedas. This is the command. This should be followed—this verily should be followed.' This is real education.

Educate your eyes to see God in all faces, to behold unity of Self in all beings. Educate your ears to hear the Upanishadic teachings and the Sweet melodious Kirtans of Lord Hari. Educate your tongue to sing the praise of the Lord and the utter pleasant, loving and truthful words. Educate your hands to do charity and serve the poor. Educate your mind to be

always cheerful and calm and to think of the Immortal Atman. This is real education.

Our present-day schools and colleges give secular education. There is neither ethical discipline nor spiritual instruction. The students have no spiritual high ideals of life. They learn something in order to eke out their livelihood. They study only to get emoluments. This is very sad indeed. That is the reason why they turn out to be spiritual bankrupts in the end.

Education must be best calculated to promote plain living and high thinking. Each student must be taught that his first and foremost duty is to attain Self-realisation and to cultivate universal brotherhood.

The real work of all universities must be to unite man with man. The main purpose of education must be to make man a real man with all divine attributes.

Gita, Upanishads, Ramayana, Bhagavata, Mahabharata, Patanjali Yoga Sutras, Brahma Sutras, Comparative Religion and Philosophy must be taught in Schools and Colleges. Their study must be made compulsory. Practical instructions on ethics, Yoga and meditation and control of mind should be imparted to the students. Study of Sanskrit must be made compulsory. Without the knowledge of Sanskrit, the depths of philosophy cannot be comprehended.

The principals and professors of Colleges, the head masters of High Schools must be guided by learned and realised Sannyasins and Yogins. Then only real education can be imparted to students. If students who are equipped with real education come out of the Universities every year, we will have a glorious new India and a new era of peace, plenty and prosperity.

World needs men rich in intuition. Awakened souls who have attained illumination are a blessing to the world. They

will guide people in the path of righteousness and help them to cross the ocean of ignorance and attain Immortality and Eternal Bliss. They will guide the heads of the educational institutions.

May you all be endowed with true knowledge and real education! May the world be filled with real educated persons! May the Universities, Schools, and Colleges become dynamic centres of real education and culture! May you all understand the real purpose of education and the goal of life! May the heads of educational institutions possess right understanding and divine knowledge to guide the students in the right path! May you all enjoy the supreme peace of the Eternal!

Lecture III

AHAMKARA

AHAMKARA or egoism is the self-arrogating principle in man. It is a Vritti or modification that arises in the mind. Patanjali Maharshi calls this by the name 'Asmita'. The same mind assumes the form of egoism when man self-arrogates himself. Ahamkara manifests first and then comes 'Mamata'.

This baneful egoism generates actions, desires and pains. It is the source for all evils. It is illusory. It deludes people. Though it is nothing, it is everything for the worldly people. It is associated with mineness. It is born of Avidya or ignorance. It springs from false conceit. Vanity fosters it. It is the greatest enemy. If one renounces this dire Ahamkara he will be happy. The secret of renunciation is renunciation of egoism. Ahamkara has its seat in the mind. It is under the influence of egoism man commits evils and wrong actions. It is deep-rooted. Anxieties and troubles proceed from egoism. Ahamkara is a veritable disease. Pride, lust, anger, delusion, greed, jealousy, love and hatred are the attendants of Ahamkara. Ahamkara destroys our virtues and peace of mind. It spreads the snare of affection to entrap us. He who is free from egoism is very happy and peaceful. Desires multiply and expand on account of egoism. Our inveterate enemy, egoism, has spread about us the enchantments of our wives, friends, children, etc., whose spells it is hard to break. There is no enemy greater than egoism.

He who neither desires nor dislikes anything and who preserves the serenity of mind at all times is not affected by the feeling of egoism. There are three kinds of egoism in the three worlds. Of these, two kinds of egoism are beneficial and of superior nature but the third is of a vile kind and is to be

abandoned by all. The first is the supreme and undivided ego which is eternal and which pervades through the world. It is the supreme soul (Paramatman), besides which there is nothing in nature. Meditate on the formula '*Aham Brahma Asmi*—I am Brahman.' Identify yourself with Brahman. It is Sattvic Ahamkara. The knowledge which makes us perceive our own self to be more subtle than the tail-end of paddy or to be as minute as the hundredth part of a hair and to be ever existent is the second kind of Ahamkara. The two kinds of egoism are found in Jivanmuktas or liberated sages. They lead to the liberation of men. They will not cause bondage. Hence they are of beneficial and superior nature. The third kind of Ahamkara is the knowledge which identifies the 'I' with the body composed of the hands, feet, etc., which takes the body for the soul or the Self. This is the worst or basest form of egoism. This is found in all worldly persons. This is the cause for the growth of the poisonous tree of rebirths. Those who possess this kind of egoism can never come to their right senses. Countless persons have been deluded by this form of Ahamkara. They have lost their intelligence, power of discrimination and power of enquiry. This kind of egoism produces baneful results. People come under the influence of all evils of life. Those who are slaves of this form of Ahamkara are troubled by various desires which induce them to do wrong actions. It debases them to the state of beasts. This kind of Ahamkara should be destroyed by the other two kinds of Ahamkara. The more you thin out this egoism, the more you will get knowledge of Brahman or the light of the soul.

Again there are three kinds of Ahamkara *viz.*, Sattvic egoism, Rajasic egoism and Tamasic egoism. Sattvic egoism will not bind a man to Samsara. It will help the aspirant to attain the final emancipation. If you try to assert '*Aham Brahma Asmi*' 'I am Brahman'—this is Sattvic egoism. Even

in a Jivanmukta there is slight trace of Sattvic egoism. He does actions through this Sattvic egoism. 'I am a king, I know everything. I am very intelligent'—this is Rajasic egoism. 'I am a fool. I do not know anything'—this is Tamasic egoism.

The literal meaning or Vachyārtha of 'Aham' Pada is Aham Vritti that arises in the mind, the little 'I' which identifies itself with the physical body. The indicative meaning or Lakshyārtha of 'Aham' Pada is Atman or Brahman, the big or infinite 'I'. Mere illusion (Maya) is the cause of egoism. Knowledge is the cause of egoism. Knowledge is produced through the illusory objects such as the body, tree, river, mountains, cow, horse, etc. If there are no objects, we will have no knowledge of objects at all. Then egoism, the seed of Manas, will be absorbed.

The idea of 'I' which is the nest containing all frailties is the seed of the tree of mind. The sprout which at first germinates from the seed of Ahamkara is Buddhi or intellect. From this sprout, the ramifying branches called Samkalpas take their origin. Through such a differentiation, the mind, Chitta and Buddhi are but the different names or qualities of the same Ahamkara. The branches of Vasanas will naturally produce innumerable crops of Karmas, but if with the sword of Jnana you sever them from the heart's core, they will be destroyed. Cut the branches of the dire tree of mind and eventually destroy the tree at its root completely. Cutting the branches is only a secondary thing, the primary one being the eradication of the tree at its root. If you, through virtuous actions, destroy the idea of 'I' at the root of the (mind), then it will not grow up. Atma Jnana or knowledge of the Self is the fire which destroys the conception of Ahamkara, the seed of the tree (mind).

There is another classification of egoism, viz., gross (Sthula) and subtle (Sukshma). When you identify yourself with the gross physical body, it is gross egoism. When you

identify yourself with the mind and Karana Sarira (seed body), it is subtle egoism. If you destroy pride, selfishness, desires and identification with the body, the gross egoism will perish but the subtle egoism will remain. You must annihilate the subtle egoism also. Subtle egoism is more dangerous and more difficult of eradication. 'I am a rich man, I am a King, I am a Brahmin,'—this is gross egoism. 'I am a great Yogi, I am a Jnani, I am a good Karma Yogi, I am a moral man, I am a good Sadhaka or Sadhu'—this is subtle egoism. There is another classification of Ahamkara *viz.*, Samanya Ahamkara (ordinary egoism) and Vissha Ahamkara (special egoism). Ordinary egoism is present in animals. Vishsha Ahamkara is present in human beings.

You say, 'This body is mine.' The vultures, jackals and fishes also say, 'this body is mine.' If you peel off the layers of the onion one by one, the onion dwindles into an airy nothing. So is the 'I'. This body, mind, Prana, senses, etc., are all combinations of the five elements and Tanmatras. They are all modifications of the Prakriti only. Where is the 'I' then? This physical body belongs to Virat, astral body to Hiranyagarbha and causal body to Ishvara. Where is the 'I' then? 'I' is an illusory nothing fabricated by the juggler—mind. Nothing can be said to exist, which is not produced by some cause. This body which is produced through Karmas is not itself the cause. The knowledge or consciousness that we have of it is itself illusory. Therefore, Ahamkara and other effects which are produced through the delusion of knowledge are also non-existent. The real 'I' is the Sat-Chiti-Ananda Brahman only.

Just as the motion of the train or the boat is apparently transferred to the trees, so also 'I' is transferred, through the jugglery of Maya, to the body, mind, Prana, and senses. When you say, 'I am stout, I am lean', the 'I' is transferred to the body and you identify with the body; when you say, 'I am

hungry, I am thirsty,' the 'I' is transferred to the Prana, you identify yourself with the Prana; when you say, 'I an angry, I am lustful', 'I' is transferred to the mind. If you identify with the Supreme Self, all false identifications will vanish.

If you kill the commander of an army, you can very easily subdue the soldiers. Even so, if you kill the commander—egoism—in the Adhyatmic battlefield, you can very easily subdue the soldiers, viz., lust, anger, pride, jealousy, greed, delusion, hypocrisy, who fight for their master—egoism.

Try to attain Brahman by means of the first two kinds of superior egoism. If you are firmly established in that supreme immaculate state wherein even these two kinds of superior egoism are abandoned one by one, then such a state is the imperishable abode of Brahman. Do not identify the 'I' with the physical body. Identify yourself with the Supreme Self or Para Brahman.

You might have reduced or thinned out your egoism to a very great extent but if you are still susceptible to censure and praise, know that the subtle egoism is still lurking in you.

An aspirant who treads the path of devotion destroys his egoism through self-surrender or Atma-Nivedana to the Lord. He says "I am Thine my Lord. All is Thine. Thy will be done." He feels he is an instrument in the hands of the Lord. He dedicates all his actions and the fruits of his actions to the Lord. He feels that there is nothing but the Lord, that everything is done by the Lord, that even an atom cannot move without Him and that all live, move and have their very being in Him alone.

A Karma Yogin destroys his egoism through self-sacrifice. A Jnana Yogin kills his egoism through self-denial or self-abnegation, through Vichara and the practice of "Neti-Neti—I am not this body, I am not the mind, I am not Prana, I am not the senses," and through identification with

the Supreme Self by meditating on the formula, 'I am all-pervading Self or Brahman.'

May you rest in the big Infinite 'I', the pure Sat-Chit-Ananda Brahman and enjoy Eternal Bliss by annihilating this little illusory 'I', the product of Maya, through self-denial or self-sacrifice or self-surrender!

Lecture IV

WHO IS A JIVANMUKTA

I

A JIVANMUKTA is a liberated sage. He is released even while living. He lives in the world but he is not of the world. He always revels in the eternal bliss of the Supreme Self. He has no identification with the body and senses. Hence he has no idea of enjoyment or enjoyer when he exhausts the residue of his Prarabdha. He has no idea of action or agent. He roams about happily without attachment and egoism, with a balanced mind and equal vision. His state is indescribable. He is Brahman Himself.

The sage, who has realised that there is no other reality in the universe than Brahman, that he is Brahman Himself and that everything is Brahman, is freed from the round of births and deaths. He has attained freedom, perfection and immortality. He is a Jivanmukta (one who has attained liberation while living).

Not through matted locks, not through fiery lectures and erudition, not through the exhibition of miracles, does one attain perfection or knowledge of the Self. He in whom the two currents, Raga-Dvesha and egoism, lust, anger are destroyed *in toto* is ever happy and he is Brahman or a liberated sage or Jivanmukta. A Jivanmukta or liberated sage is absolutely free from egoism, doubt, fear and grief. These are the four important signs that indicate that one has attained perfection.

For a Jivanmukta there is no distinction between a rogue and a saint, gold and stone, high and low, man and woman, man and animal, censure and praise, honour and dishonour.

He beholds the one Self everywhere. He sees divinity in everyone. As he is mindless, all differences and barriers have vanished for him.

For a Jivanmukta who beholds the all-pervading, immortal, indivisible, self-luminous Atman everywhere, there remains nothing to be attained or known. He has attained perfection, highest bliss and highest knowledge. The sage becomes aware that he is free. He realises that rebirth is exhausted. He realises also that he has fulfilled all his duties and that there is no further return to this world. He further realises that he has obtained everything, that all his desires are gratified, that he has nothing more to learn and that he has obtained the highest knowledge.

Raja Janaka asked a sage, "O venerable sage! How is it that you do not perform Sandhya at daybreak, midday and sunset?" The sage replied, "Rajan! The sun of knowledge—Jnana Surya—Is ever shining in Chidakasa of my heart. There is neither sunrise nor sunset for me. How can I perform Sandhya when there is neither sunrise nor sunset? Further my old grand-mother Maya is dead." Janaka bowed his head before the sage and silently left the place. He came to understand that the sage is a real Jivanmukta who is established in Brahmic consciousness.

What a great wonder! What meritorious actions did these Jivanmukta do! They have become liberated sages while living. Through their Sat-Sankalpas they work wonders. They are visible Gods on earth. How peaceful they are! They always possess unruffled mind. Wherever they go they influence people. They do not speak and yet teach the aspirants through their silence. Adorations to such exalted beings!

A Jivanmukta is a great spiritual hero. He is an enlightened sage who has knowledge of the Self. He is pre-eminent amongst men. He is the conqueror of mind. He is absolutely

free from desires, craving, fear, delusion, pride, egoism, etc. He is a powerhouse of spiritual energy. He radiates his spiritual currents to the different corners of the world. Sit before him. Your doubts will be cleared by themselves. You will feel a peculiar thrill of joy and peace in his presence.

A Jivanmukta is an ocean of mercy. He tries his level best to rescue the worldly-minded who are deeply immersed in the mire of misery. He guides the aspirants in the attainment of Brahma Jnana which leads to perfect freedom. His very presence is thrilling and inspiring. He guides the students by his mere silence, as the silent Dakshinamurthy guided the four Naishtika Brahmacharis, Sanaka, Sanandana, Sanatsujata and Sanat Kumara, in days of yore.

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

If the Vasanas and attachment to the object of the world vanish entirely and if one is in that immovable state, he has become a Jivanmukta. He abides in his own Self. He rests in the non-dual supreme seat. The Jnana vision arises in him. The light of wisdom will shine unobscured like the sun in the absence of clouds. He is never attracted to any worldly objects. He is absolutely free from delusion and sorrow. He actually feels that the Self alone pervades and permeates everywhere in this world. He shines with Brahmic effulgence.

He possesses equal vision and a balanced mind. He is free from longing for sensual objects because the mind will always be made cool with Brahmic Bliss. He is bathed in the cool ambrosial nectar that dribbles from a contented and quiescent mind.

There at the summit of the hill of eternal bliss you can see now the Jivanmukta or a full-blown Yogi. He has climbed the stupendous heights through intense and constant struggle. He did severe, rigorous spiritual Sadhana. He did profound Nididhyasana (mediation). He spent sleepless nights. He kept long vigils on several days. He gradually ascended the heights, step by step. He took rest in several halting stages. He persevered with patience and diligence. He surmounted many obstacles. He conquered despair, gloom and depression. He is a beacon light to the world now. Remember that he was also rotting in those days in the quagmire of Samsara like yourself. You can also ascend to that summit, if only you will.

II

The experiences of Samadhi cannot be described in words. Words are finite. One will have to feel the experiences through direct spiritual Anubhava. Samadhi is blissful union with the Supreme Self devoid of individuality. Just as the river becomes one with the ocean, the individual soul becomes one with the Supreme Self. All doubts, fears, sorrows, delusions, dualities and differences disappear.

The Samadhist is a liberated sage or Jivanmukta. No difficulties or troubles can affect one who is enjoying the bliss of Nirvikalpa Samadhi. He is ever joyful and happy. He is free from Harsha-Shoka (exhilaration and sorrow). He beholds the one Self everywhere. He has no identification with the physical body.

He has cosmic vision and experience. He is one with the flower, tree, air, ether, sun, ocean, mountain and sky. He is all

in all. He works for all. The whole world is his body. The whole world is his home. All hands are his hands. All eyes are his eyes. All mouths are his mouths. He says that when he is beaten by another, he is beaten by himself. He actually feels that the cobras, scorpions, tigers, bears and lions are as much parts of himself as his own eyes, nose, ears, hands and feet.

He is free from anger, lust, greed, egoism, attachment and selfish motives. He has equal vision and a balanced mind.

His eyes are steady. His actions are perfect. His speeches are sweet, short, inspiring, forcible and impressive. His gait is magnanimous. His look is merciful. His gestures are illuminating. He explains spiritual subjects in a lucid manner with deep philosophical significance. He has clear insight and intuitive transcendental knowledge.

Lecture V

MESSAGE OF AMRITA

HEY AMRITA PUTRA! Are you always peaceful? Are you noble? Do you possess self-restraint? Are you endowed with divine virtues? Are you free from ignorance? Do you possess knowledge of the Self? Have you got illumination? Have you realised the immortal, pure Self? How do you stand before these questions? If you have not got these things, then come, sit down and listen? Here is the message of Amrita for you all! Even if you practise a little of this, you will go beyond death, sorrow and pain.

Meditate always "I am pure consciousness. I am Sat-Chit-Ananda Brahman. I am the immutable, self-effulgent, immortal Self. I am the silent witness of the three states, viz., waking, dreaming and deep-sleep state. I am distinct from the body, mind, Prana and senses. I am distinct from the five sheaths." You will attain Self-realisation soon. You will attain knowledge of the Self (Brahma Jnana).

It is bondage when you are attached to your wife, property or body, when you take the body as the pure Self. It is liberation when you are not attached to any object of this world, when you identify yourself with the pure, immortal Atman.

Wherever there is Kama (desire), there is no Rama; wherever there is Rama there is no Kama. Wherever there is desire, there is the world. Therefore, go beyond desire by cultivating discrimination (Viveka), dispassion (Vairagya) and by meditating on Brahman or the Supreme Self and be happy.

Live without the feeling of 'I-ness', 'mine-ness' and

attachment. Restrain the senses. Observe the rules of right conduct. Get purity of heart. Hear the Truth. Abide in the Self. Be happy.

As soon as you realise that you are not this body, you become free from matter and death, you are free from the bondage of Karma, from the fetters of desires, from the mirage of this mundane life and its concomitant evils and miseries.

Soul, Supreme Self, Atman or Brahman is that abiding, constantly existing and imperishable entity which is the basis for the world, indivisible, self-luminous, unchanging, all-pervading and the silent witness or Sakshi of the three states. The knower of this attains immortality and enters the abode of bliss and nectar.

Brahman is real and eternal. This body is unreal and perishable. From the knowledge of Self (Atman) and not-self (Anatma) springs the stream of immortality or the ancient wisdom of the seers of the Upanishads.

Atman is the immortal substance or essence in man. Atman is the origin of thoughts, desires and reasonings. Atman is spiritual because it is beyond matter and mind. It must be immortal because it is spiritual; it is beyond time, space and causation; it is beginningless and endless, causeless and infinite.

If you realise this immortal soul which is hidden in your heart and all these forms, if the knots of Avidya (ignorance), Kama (desire), and Karma (action) are rent asunder, if the chain of ignorance, viz., ignorance, non-discrimination, egoism, likes and dislikes, Karma, body, etc., is broken, you will be freed from the round of births and deaths, you will enter the city of deathlessness.

The ignorant man only runs after sensual objects and falls into the moral coils spread around him. He lives in the midst

of darkness. He falls again and again under the sway of the Lord of Death. The way to Moksha is not apparent to him. He is deluded by the sensual pleasures of this world. But the patient, thoughtful man of discrimination and dispassion does not desire the illusory pleasures of this world. He meditates on the Supreme Self and attains Eternal Bliss and Immortality.

Moksha is the *summum bonum* of life. Moksha is the fulfilment of the life's purpose. Life ends in the earth plane when you attain Moksha, or liberation from births and deaths. The realisation of your real object in life is freedom or Moksha. Moksha bestows on you eternal life of undecaying bliss and perennial joy. Moksha is not annihilation. Moksha is the annihilation of the little self-arrogating ego only. Moksha is realisation of the identity of the individual soul with the Supreme Soul. By annihilating this little self, you possess the whole of true universality, you attain life eternal and a fuller life.

If you have purity of mind and concentration, you can make the mind assume any Bhava you like. If you think of mercy, your whole being will be saturated with mercy. If you think of peace, the whole being will be filled with peace.

The spiritual path is doubtless beset with various difficulties. It is the razor path. The walk in this path is like the walking on the edge of a sharp razor. You will fall down several times but you will have to rise up quickly and walk again with more zeal, boldness and cheerfulness. Every stumbling block will become a stepping stone to success or ascent in the hill of spiritual knowledge. Every fall will give you additional strength to rise up to a great height in the ladder of Yoga. Do not lose sight of the goal. Do not miss the ideal. Do not be discouraged. The Indweller will guide you and push you up. All saints and sages, all prophets and seers had to pass through tremendous struggles and severe ordeals

before they reached the goal. March boldly, O fair youth! and reach the goal.

It is not true that only one attained Moksha or liberation. History bears evidence of many a Sankara having come into this world. If the past could produce Sankaras, why not the future also? What one has achieved can be achieved by others also. This is the immutable law of nature. Whosoever would attain the knowledge of the Self, like Yajnavalkya of the Brihadaranyaka Upanishad, like Uddalaka of Chhandogya Upanishad, will also attain Moksha or Immortality.

The way to the enlightened sages is sinless. The way to liberation, freedom, perfect happiness and peace is through perfect purity of mind and heart of every act, character and life, through self-restraint, control of mind and regular meditation on the pure self-luminous, indivisible, all-pervading Self or Atman.

If you attain Self-realisation, all doubts will be rent asunder. Supreme contentment will ever dwell in your heart. You will be purged of Rajas and Tamas. You will be ever peaceful and happy. Therefore struggle hard to attain this rare state of Supreme blessedness in this very birth.

The flame of a lamp destroys immense darkness. Even so, knowledge of Self destroys ignorance or Avidya. The root cause for human sufferings and tribulations. Therefore attain the knowledge of the Self, get illumination and roam about happily.

What is that by knowing which everything else will be known, what is that by attaining which there will be no hankering for any other thing, what is that by realising which one becomes immortal, fearless and desireless and rests in everlasting peace and happiness? It is Brahman or Atman or the Ultimate Truth which is the *summum bonum* of life. It is Bhuma or the Highest or the Unconditioned. You can get real happiness only by attaining this Bhuma or the Highest Self.

May you all live in the spirit of this message of Amrita!
May you all be equipped with the four means of salvation
through the grace of the Lord! May you all rejoice in the Self
within! May you all attain Self-realisation in this very birth!

Lecture VI

PHILOSOPHY OF THE TWO BIRDS

TWO birds, inseparable companions, dwell in one and the same tree. One of them eats the fruits and the other looks on without eating. The first bird which eats the fruits is the Jiva or the individual soul. The other bird is the Kutastha or the silent Sakshi or witness or the Pratyagatman. The tree is the mysterious tree of Maya or Samsara. The fruits are the fruits of Karmas done by the Jiva, viz., pleasure or pain.

The first bird, Jiva or man, laughs when he eats sweet almonds and drinks tea sweetened with sugar to his taste; but when he eats the bitter almonds that are mixed with the sweet ones and when he drinks tea without sugar, he shows a different face altogether. When he gets a lucrative post, when he gets married or when he begets a son, he laughs; but when his son or wife dies, when he is dismissed from his post, he weeps. When he joy-rides in a motor car, he laughs; when he suffers from rheumatism or acute dysentery, he weeps.

He stoops to pick up enjoyments. He is lured by the temptations of the world; he chooses what is pleasure (Preya) for the sake of the body and loses the true end. He lives in the midst of darkness but fancies himself as wise and learned. He goes round and round deluded in many crooked ways. The way of the hereafter is not apparent to him. He is foolish. He is deluded by the delusion of wealth. He thinks, "This is the world", "There is no other"—thus he falls again and again under the sway of death.

Today he eats dainty dishes, sweetmeats and fruits. Tomorrow he starves. Today he travels in a motorcar. Tomorrow he walks bare-footed in thick jungles. Toady he

speculates and earns several lakhs of rupees. Tomorrow he becomes a bankrupt and walks in the streets as a beggar.

He is selfish, ignoble, hard-hearted, impatient, discontented and passionate. He speaks ill of others. He earns money by unlawful means and leads an unrighteous life.

He feels he is in want of something, the nature of which he does not exactly comprehend. He strives for the accomplishment of rest, which he feels, he is in need of. But he finds that worldly greatness, when secured, is a delusion and a snare; he doubtless does not find any happiness or peace in it. He gets degrees, diplomas, titles, honours, power, name and fame; he marries, he begets children; in short, he gets all that he imagines would give him happiness. But he finds no rest.

He (Jiva) is entangled in Samsara by the five Kleshas: Avidya (ignorance), Asmita (egoism), Raga-dvesha (like and dislikes) and Abhinivesa (clinging to life). He is tied to his earthly life, by the three knots, Avidya (ignorance), Kama (desire) and Karma (action).

He is endowed with the three bodies, viz., physical, subtle and causal. He is enveloped by the five sheaths viz., Annamaya Kosha (food sheath), Pranamaya Kosha (vital sheath), Manomaya Kosha (mind sheath), Vijñanamaya Kosha (Buddhi sheath) and Anandamaya Kosha (bliss sheath). He does actions with the five Karma Indriyas or organs of action, viz., Vak (speech), Pani (hands), Pada (feet), Upastha (reproductive organ) and Guda (anus). He gets knowledge of the world through the five Jñana Indriyas as organs of knowledge, viz., Srotra (ears), Tvak (skin), Chakshus (eyes), Jihva (tongue) and Nasika (nose).

He does actions and expects fruits on account of his ignorance. The Samskaras (impressions) are imbedded in the Karana Sarira and subconscious mind. His accumulated Karmas are called Sanchita Karmas; his current actions are

called Agami or Kriyamana; this will be added to his Sanchita; he enjoys in this life the fruits of his Prarabdha Karmas, the Karmas which have given birth to this body. Sanchita Karmas are destroyed by knowledge of the Self. Current actions will not affect when one does actions with Sakshi Bhava or Nishkama Bhava. One will have to reap the fruits of Prarabdha.

He is bound by the chain of six links. The first link is Avidya (ignorance). The second is Aviveka (non-discrimination) that is born of Avidya. The third link is Abhimana or egoism born of non-discrimination. The fourth link of the chain is Raga-Dvesha (attraction, repulsion) born of egoism. The fifth link is Karma (action). He does actions owing to Raga Dvesha. The sixth link is body. He takes bodies to reap the fruits of his Karmas. If he attains knowledge of the Self, the whole chain is destroyed at once.

He will be free from the taking of the physical body if he does not perform actions with expectation of fruits. He can free himself from Karmas, if he destroys Raga Dvesha. He can destroy Raga Dvesha, if he annihilates egoism. He can annihilate egoism, if he destroys non-discrimination. He can destroy non-discrimination, if he annihilates ignorance or Avidya. Avidya is the root cause for his sufferings.

This bird, Jiva, leaves the physical body here, goes to heaven to enjoy the fruits of his virtuous actions with the help of his astral body and comes back to this Mrityuloka when the Karmas are exhausted. He carries the Samskaras and Vasanas along with the astral body. This process called Avagaman (going and coming) lasts till he gets Brahma Jnana.

The other bird Sakshi is self-existent. He is not affected by the pleasure and pain, virtue and vice, likes and dislikes. Pleasure and pain, virtue and vice, likes and dislikes are the Dharmas or the attributes of the Antahkarana or the internal instrument only. They cannot touch the pure, self-luminous,

immortal, subtle, all-pervading, attributeless and formless Sakshi. In a football or cricket match the spectator is not affected by the success or failure in the game. It is the players only who are affected by the success or failure.

He, the Brahman, is self-existent and self-luminous. He is the ear of the ear, eye of the eye, tongue of the tongue, mind of the mind, life of the life. All the senses, mind and Prana derive their power from Brahman, the source for everything. You cannot hear without Him. You cannot see without Him. You cannot breath without Him. You cannot think without Him. He is the Inner Ruler (Antaryamin).

By the command of the Brahman, the ocean does not exceed its limits. By His command, the sun shines and rises at the appointed time in the East. By His command, Indra, Vayu, Yama and other Devatas perform their appointed duties. By His command, fire burns. By His command, mind, Prana and senses function.

Brahman cannot be defined. To define Brahman is to deny Brahman. The only adequate description of Brahman is a series of negatives. That is the only reason why the Upanishads declare 'Neti-Neti—not this, not this.'

What is neither short nor long, neither that much nor this much, neither black nor white, neither stout nor thin, neither good nor bad—that should be understood as Brahman.

That which is neither subtle nor dense, which has neither caste nor name, which is immutable, immortal and bodiless, which is beyond the reach of mind and speech—that should be understood as Brahman.

Brahman is distinct from the gross, subtle and causal bodies. He is the soul of all. He is the Inner Ruler of all. He is eternally free. He is without action, without motion.

That Supreme Being which is the Immortal Self of all, which is the beginningless entity, which is immutable and

infinite, which is beyond the reach of mind and speech—is Brahman or Sakshi.

When the three knots are cut asunder, when the Kleshas are destroyed by the attainment of the knowledge of the Self, the individual soul becomes identical with the Sakshi and attains Immortality and Eternal Bliss.

Jiva purifies his heart through selfless service, charity and virtuous actions. He practises self-restraint, controls the senses and the mind. He cultivates sublime virtuous qualities, develops the four means of salvation—Viveka, Vairagya, Shad Sampat and Mumukshutva—hears the Srutis, reflects and meditates on the significance of the Mahavakyas or great sentences of the Upanishads such as 'Aham Brahma Asmi—I am Brahman', 'Tat Tvam Asi—Thou art That' and eventually attains knowledge of the Self.

Thus he also does not eat the fruits of Karmas. He is freed from the bonds of Karmas. He also looks on like the other bird Sakshi without eating.

Lecture VII

ANUBANDHA CHATUSHTAYA

THE INDISPENSABLE requisites of a work worth studying are four in number and are collectively called Anubandha Chatushtaya. They are—

1. *Vishaya*—a subject to be dealt with. In Vedanta it is Brahman.

2. *Sambandha*—a connection between the work as a whole and the subject dealt with. Here it is exposition. The four important Sambandhas are: Pratibhataka-Pratibhadhya Bhava Sambandha, Janak-janniya Bhava Sambandha, Kartru-kartavya Bhava Sambandha and Prabhaga-prapya Bhava Sambandha.

- (a) The relation between the work and the subject is Pratibhataka-pratibhadhya Bhava Sambandha. Narration is Pratibhatakam. That which is told is Pratibhadhyam. The Grantha is Prati-bhatakam. The subject that is treated is Pratibhadhyam.
- (b) The relation between the Grantha and Jnana is Janaka-janniya Bhava Sambandha. That which generates is janniyam; the Grantha is Janakam as it generates Jnana through Vichara (enquiry); Jnana is Janniyam, as it generated through Vichara.
- (c) The relation between the Adhikari or qualified person and the subject is Kartru-kartavya Bhava Sambandha. He who does an act is the Kartru (actor). That which is done is Kartavya. That Adhikari who does Vichara is Karta. Vichara is Kartavya.
- (d) The relation between the Adhikari and the fruit is

Prabhaga-prapya Bhava Sambandha. He who obtains the fruit is Prabhaga. That which is obtained is Prapyam.

3. *Prayojana*—a benefit to be obtained by studying it. Here it is Moksha. This is of two kinds, viz., Parama-Prayojana and Avantara-Prayojana. The Parama-Prayojana is Moksha whose Svarupa is the complete eradication of all kinds of miseries (Sarva Duhkha Nivritti) and the attainment of Supreme Bliss (Paramananda Prapti). Complete eradication of misery is Atyanta-Nivritti. Anartha means an evil. Avidya and its effect, the gross and the subtle worlds and the three bodies, viz., causal, subtle and gross and other Dharmas or characteristics, viz., birth and death are the causes for the misery. Hence they are Anartha. Avantara-Prayojana is the direct means (Sakshat Sadhana) for the attainment of the Parama-Prayojana. It is the Dridha-aparoksha Brahma Jnana (steady direct knowledge of Brahman or realisation of the identity of Jiva and Brahman). The Parama-Prayojana or the highest benefit that is obtained from the plantain is its fruit. That which is obtained in the middle, before the fruit is obtained, is the plantain leaf. This is Avatara-Prayojana.

4. *Adhikari*—a qualified student. Here it is one who is endowed with the four means of salvation. i.e., Sadhana Chatushtaya, viz., Viveka, Vairagya, Shad-sampat and Mumukshutva, who has removed Mala (impurities of the mind) by Nishkama Karma Yoga and Vikshepa (tossing of mind) by Upasana, who has Chitta Suddhi and one-pointed mind and who is endowed with Yukti (reason), Samarthy (ability) and Buddhi (sharp intellect). Adhikaris are of two kinds, viz., Kritopasaka and Akritopasaka. He who has done full Saguna Upasana and who is endowed with perfect one-pointed mind is a Kritopasaka. He will be equipped with all the Sadhanas mentioned in the scriptures. He who has done imperfect Upasana of Saguna Brahman is an

Akritopasaka. He has only partial concentration of mind. He is equipped with only a few Sadhanas. He has Viparita-Bhavana though he possesses knowledge of Brahman by study of Vedantic literature. He must practise constant and intense meditation.





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