

Practical yoga Series No. 8

**THE
TEN UPANISHADS**

with notes and commentary

By

SWAMI SIVANANDA



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*The
Ten Upanishads*

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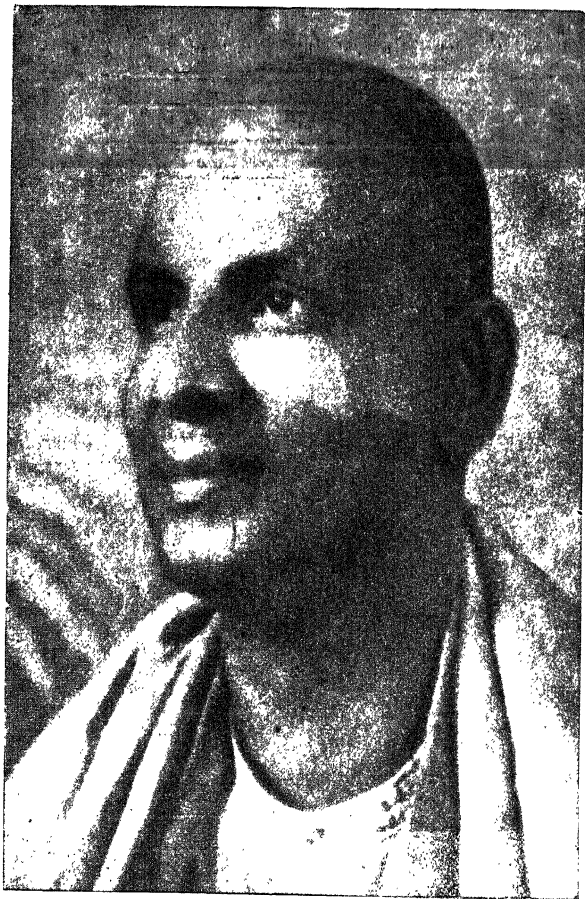
PUBLISHER'S NOTE

Sri Swami Sivananda's sublime teachings are too well-known now to need any introduction. The difficult problems of our Seers and Saints put in easy and every day language is the characteristic of his works.

The teachings coming out, as they do, from the heart of a realized soul like that of Sri Swamiji, cannot but go direct into the hearts of the readers. It is with great enthusiasm that the "Ten Upanishads" is now placed before the public in a complete form.

May the blessings of Swamiji Maharaj pour profusely on one and all.

CALCUTTA, }
1st November, 1941 } KAIVALYANANDA,
The Sivananda Publication
League.



Stand as a witness of this grand show kept up
by Maya and rejoice in the Self within.

-Sivananda

ANANDA KUTIR—MUNIKIRETI
(Via. RIKHIKESH)

30

7th August 1941

Dear Aspirants,

There is no book in this world which is so thrilling and illuminating as the Upanishads. Upanishads contain the spiritual experiences of the Seers and Rishis of India.

Constant study of Upanishads will elevate your mind and help you to reach the first stage of Gyana.

Meditation on OT7 with meaning and feeling will enable you to attain Self-realisation.

May you become a Jivan-mukta.

Sivananda

INTRODUCTION

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 Swarupa'—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. The lessons in these Upanishads show the different kinds of Sadhana for meditation.

Vedanta is not a mere system of philosophy. It is not 'day-dreaming' as some ignorant people imagine. It is capable of being realised in life. Vedanta in daily life is quite possible. Madalasa, Chudalai, Sankara, Mansoor and many others had lived the life of practical Vedantins. You can also do so if you will. 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. The angle of vision must be changed. All-embracing and all-inclusive love must be cultivated and developed. Then only one can feel the 'Self in all', the 'One in all'. Then only you can have cosmic consciousness or universal life.

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, woman, power, name, fame, position, etc. Sooner or later the experiences of the world, the knocks and blows of the mundane life, will force them to turn their minds inwards to realise the true, lasting happiness. The Jyotir-Bindu, Vichara-Bindu and Ananda-Bindu Upanishads will help the readers to turn their minds inwards and to realise the lasting happiness.

A knowledge of the ways and habits of the mind and its operations, the laws of the mind and the method of mental control and mental discipline, is very necessary if you want to enjoy real happiness and peace of an unruffled and abiding nature. You cannot expect everlasting happiness and perennial joy in the world of sense around us. The mischievous monkey-mind plays havoc in a variety of ways and causes, cares, worries and anxieties. Money, property, women and children do not give permanent satisfaction. This is the experience of all people.

If you really aspire to unfold the lurking Divinity within, if you really want to get rid of the miseries of this Samsara, you must know the principles and technique of thought-control which are embodied in the system of Raja Yoga. You must know the ways of right living, right thinking, right speaking and right acting. You must practise the five rules of Yama or right conduct or Sadachara. You must know how to withdraw the mind from external objects and fix it on one point. You must know the right method of concentration and meditation. Then alone you can be really happy. Then and then alone you will have

power, independence and suzerainty. Then and then alone you will attain immortality, freedom and perfection.

Yogasara Upanishad contains the essence or gist of Raja Yoga. If you want to have further elaborate details on the subject, go through the lessons given in Brahmanubhava Upanishad, Brahma Rahasya Upanishad and Adwaitamrita Upanishad. If you digest and assimilate the fundamental principles of mental control which are enunciated in Yogasara Upanishad, you will have a comprehensive understanding of Raja Yoga.

Many old doubts of the aspirants are cleared in Siva Gyanamrita Upanishad. This is of immense help for understanding the fundamental principles of Vedanta. This one Upanishad alone is quite sufficient to have a clear grasp of Vedanta and to attain Self-realisation. Gyanamrita means wisdom-immortality. He who studies this Upanishad and meditates on his Inner Self, gets knowledge of the Self, realises his identity or oneness with Brahman (Jiva-Brahma-Aikyam) and thereby attains Immortality.

Upanishad means that which destroys Avidya or ignorance and takes the Jiva to sit near Brahman, i.e., to get established in his own Swaropa (Brahma-sthithi, Brahma-nishta). To attain this goal, the teaching in these Upanishads will be of immense help to all aspirants. Practise. Feel. Realise, O Viveka, bold!

ANANDA KUTIR,
1st September, 1941.

Swami Sivaraman

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YOGASARA
- UPANISHAD* -

* Yogasara Upanishad contains the essence of Raja Yoga.



Sadguru Paramatmane Namah.

Prostrations to Para-Brahman, Sri Ganesha, Saraswati Devi, all Rishis and Yogis !

SANTI MANTRA

ॐ यो ब्रह्मणं विदधाति पूर्वं
यो वै वेदांश्च प्रहिणोति तस्मै ।
तः ह देवमात्मबुद्धि प्रकाशं
मुमुक्षुर्वै शरणमहं प्रपद्ये ॥
ॐ शान्तिः शान्तिः शान्तिः

*OM Yo Brahmanam vidadhati poorvam
Yo vai Vedamcha prahinoti tasmai ;
Tam ha devamatma buddhiprakasham ;
Mumukshurvai saranamaham prapadye.*

Om Santi ! Santi !! Santi !!!

He who creates this universe in the beginning and
He whom the Vedas gloriously praise and sing about,
in Him I take refuge, in the firm faith and belief that
my intellect may shine with knowledge of Brahman.

Om Peace ! Peace !! Peace !!!



MANTRA 1

Now Yoga is explained.

NOTES AND COMMENTARY

YOGA is the state wherein there is no Sankalpa—Vikalpa (thought or doubt). Yoga is the control of mind and its modifications. Yoga is the equal state between Jivatma and Paramatma. The word 'Yogi' signifies an aspirant or a student in the path of Yoga, as well as a full-blown developed adept in Yoga. He who is fully established in the highest Nirvikalpa Samadhi is a Yogi. He who practises Yoga is also a Yogi. A 'Raja Yogi' is otherwise known as 'Dhyana Yogi'. Dhyana means meditation. It is the continuous flow of one idea of God. Raja Yoga aims at controlling all thought-waves or mental modifications. It concerns with the mind, its purification and control. Hence it is called 'Raja Yoga—King of Yogas.' It is otherwise known as Ashtanga Yoga (Yoga with eight limbs).

A Sutra means a thread or aphorism or terse saying. Each Sutra is pregnant with high, sublime ideas. Without the help of commentary, it is difficult to understand the meanings of the aphorisms. Just as flowers or pearls are studded in a string or a thread, even so, philosophical or spiritual ideas are studded in a Sutra or thread.

Food (Ahara), sleep (Nidra), fear (Bhaya), and coition (Maithuna) are common to both animals and human beings. But man has got intelligence, power of discrimination (Viveka) and power of enquiry (Vichara Sakti); with the help of these special powers, he can realise his Self and can know his true nature. Even Devas are envious of human beings, because Deva-Yoni is mere Bhoga-Yoni. They can enjoy only with a Daivic body. Man has got both Karma-Yoni and Bhoga-Yoni. He can do Nishkama Karma Yoga and attain Gyana through Chitta-Suddhi. He can take recourse to various Yogic practices for spiritual unfoldment and can become a full-blown Yogi in this birth. Horses and dogs possess minds. But they have neither discrimination nor intelligence nor Vichara Sakti. Hence it is not possible for them to attain freedom.

You will find in Yajnavalkya Smriti that Hiranyagarbha was the original teacher of Yoga. Patanjali Maharishi is only a compiler or explainer of the Yogic principles and tenets taught and practised by Hiranyagarbha and others.

MANTRA 2

Yoga is the restraint of the thought-waves.

NOTES AND COMMENTARY

Now I proceed to explain the system of Yoga philosophy in brief and bring home to the readers the

salient and vital points in the Yogic system. Yoga teaches how to control the Vrittis of the mind and get freedom. Yoga teaches how to curb the outgoing mind and attain one's pure state of bliss by going beyond the mind. Yoga teaches how to transmute the unregenerate nature and attain the state of Divinity. Yoga is a complete suppression of the tendency of the mind to transform itself into objects, thoughts, etc. It demands continuous and steady practice. Then comes unlimited strength, peace and knowledge.

Raja Yoga is an exact science. One can ascend the Yogic ladder patiently through its different rungs. The highest summit of the ladder is Asamprajnata Samadhi, wherein all the Samskaras, which bring about successive births, are absolutely fried up. The eight limbs of Ashtanga Yoga are:—Yama (self-restraint), Niyama (religious observances or canons), Asana (posture), Pranayama (restraint of breath), Pratyahara (abstraction of Indriyas), Dharana (concentration), Dhyana (meditation) and Samadhi (super-conscious state).

This is one kind of classification of Yoga : Karma, Upasana, Raja Yoga and Gyana. Some omit Raja Yoga and say Karma, Upasana and Gyana. This is Yogatraya (three-fold Yoga): Upasana is Bhakti. Another classification is Mantra Yoga, Laya Yoga, Hatha Yoga and Raja Yoga. Mantra Yoga is recitation of Mantras as "*Om Namah Sivaya*" of Lord Siva, "*Om Namo Narayanaya*" of Lord Vishnu, Gayatri, etc. Laya Yoga is Kundalini Yoga. Nada Anusadhana (concentration on Anahata sounds of heart) is also Laya Yoga. Laya means dissolution.

The mind is dissolved in God, just as a lump of ice is dissolved in a tumbler of soda.

Hatha Yoga relates to the restraint of breath (Pranayama), Asanas, Bandhas, Mudras, etc. 'Ha' and 'Ta' mean the union of Sun and moon, union of Prana and Apana Vayus. Hatha means any obstinate practice till the object or end is achieved. We say generally in common parlance : " he does Hatha." That means " he is very obstinate." Hatha is sticking to some spiritual practices. Mowna (vow of silence), Tratak (steady gazing), crystal-gazing, standing on one leg (a kind of Tapas) etc., etc., are all Hatha practices. Hatha Yoga is not separate from Raja Yoga. It prepares the student to take up Raja Yoga. Hatha Yoga is concerned with the breath (Prana) and the physical body. Pranayama purifies the Pranamaya Kosha (vital sheath) and the Yoga Nadis (nerves). It helps the steadying of the mind (Chitta-Ekagrata).

MANTRA 3

Then there is communion with the Lord.

NOTES AND COMMENTARY

THE word 'Yoga' comes from the Sanskrit root 'Yuj' which means 'to join.' By the practice of Yoga, the individual soul (Jivatma) is united with the Supreme Soul (Paramatma). Yoga means union with God. Then all Samsara comes to an end.

Yoga kills all sorts of pain — miseries and tribulations. Yoga frees you from the Samsaric wheel of births and deaths. Yoga gives you various Siddhis, and Mukti through Gyana. Therefore drink the elixir or nectar of immortality and become a Yogi. “*Tasmat Yogi bhava Arjuna,*” Gita, Ch. VI—46. Union with God is the goal of human life. It is the be-all and end-all of our existence. It is the *summum bonum*.

The Lord or Ishwara of Raja Yoga is a special Purusha who is not affected by the five afflictions and the fruits of actions and desires. His name or symbol is ॐ. He is indicated by the mono-syllable ॐ. He is Omnipotent, Omniscient, Omnipresent, etc.

MANTRA 4

Learn the Yoga under a Guru.

NOTES AND COMMENTARY

LEARN the Yoga under a Guru. Then only you will be able to understand the subtle points. Get practical lessons also from him. Then alone you will grow rapidly. He will remove your doubts and show you the right path, because he has already trodden the path himself. He will point out the pitfalls, snares, etc., that tempt and deceive the aspirants on the path. He will inspire his disciples.

Just as water flows from a higher level to a lower level, so also the grace of the Guru flows towards the disciple if the latter has a true receptive attitude and

sincere faith in his Guru. Just as electricity flows from a positive-charged battery towards the negative pole, even so the power, energy, love, wisdom and spiritual current flow from the master-mind of a Yogi towards the lesser mind of the disciple.

Even in cooking and typewriting you want a Guru to guide. A junior lawyer needs a senior lawyer as a guide. A young graduate in medicine or surgery requires the help of a senior physician or senior surgeon. When such is the case with ordinary matters and secular sciences, what to speak of the science of Yoga which treats of sublime Adhyatmic matters and transcendental questions? There is always Guru-Parāmpara in spiritual knowledge or knowledge of Yoga. The mysteries of knowledge are handed down from Guru to disciple. Yogi Gyanadev learned Yoga from his Guru Nivrittinath, Nivrittinath from Gorakhnath, Gorakhnath from Matsyendra-nath and so on.

Books also can help you. They will inspire you. They can guide you only to a certain extent. You will have to practise for yourself Yama, Niyama or the rules of right conduct before you approach a Guru. You can start the minor practices—Asana, Pranayama, some concentration exercises, etc., with the help of books. Books written by realised persons can serve the purpose of a Guru till you come in personal contact with a realised Yogi or adept. You can also get help from senior aspirants in the path of Yoga.

Make a programme of your life. Draw up a spiritual routine. Stick to it systematically and regularly. Apply diligently. Never waste a single

minute. Life is short. Time is fleeting. That "tomorrow" will never come—Now or never.

Stand up with a firm resolve : "I will become a Yogi this very moment." Gird up your loins. Do rigid, constant Yoga Sadhana or Yoga Abhyasa. Walk in the path of Yoga, in the footsteps of Gyana-dev, Gorakhnath, Sadasiva Brahman, and Trilinga Swami of Benares. If you are very sincere in your practice and if your mind is filled with burning Vairagya (dispassion) and keen longing for liberation (Mumukshatwa), you can reach perfection within six months. Believe me, there is no doubt of this.

MANTRA 5

• A Vritti is a 'whirlpool' in the mind-lake.

NOTES AND COMMENTARY

VRITTI literally means a whirlpool. It is a thought-wave in the lake of Chitta. Chitta is the mind-stuff or mental substance. It takes various forms. These forms constitute Vrittis. It gets transformed or modified (Parinama). These transformations and modifications are the thought-waves, whirlpools or Vrittis. If the Chitta thinks of a mango, the Vritti of a mango is formed in the lake of Chitta. This will subside and another Vritti will be formed when it thinks of milk (milk-Vritti). Countless Vrittis are rising and subsiding in the ocean of Chitta. These Vrittis cause restlessness of mind. Why do

Vrittis arise from Chitta? Because of Samskaras and Vasanas (desires). If you annihilate all desires, all Vrittis will subside by themselves. When a Vritti subsides it leaves a definite impression in the sub-conscious mind. It is known as Samskara or latent impression. The sum-total of all Samskaras is known as "Karmasaya" or receptacle of works. This is Sanchita Karma or accumulated work. When a man leaves the physical body, he carries with him his astral body of Seventeen Tattwas and the Karmasaya as well to the mental plane. This Karmasaya is burnt by the highest knowledge obtained through Asamprajnata Samadhi.

Modification is a Vritti in the mind. When the Vritti subsides it assumes the subtle state of potency or Samskara in the Chitta or sub-conscious mind. This potency again becomes a Vritti under suitable conditions, when the mind comes in contact with sensual objects or through memory of objects from stimulus within. There are degrees in the Vrittis or modifications that arise from the mind. You can check or control the lower Vritti with the help of higher Vrittis or transformations. For instance, anger is a lower Vritti or a Vritti of a lower degree. Kshama (forgiveness) is a Vritti of a higher degree. With the help of Kshama you can control the lower Vritti, anger. You can become a Yogarudha (one who is established in Yoga) by controlling all the Vrittis of the mind. The Yogi does not annihilate himself by controlling all the Vrittis or modifications of the mind. By suppressing the transformations of the mind he acquires great powers. He becomes an adept or perfect Siddha. Although the mind is one, it passes

into many conditions or states, as it is made up of three qualities or Gunas—Sattwa, Rajas and Tamas. All these qualities enter into a variety of combinations. The modifications or Vrittis of the mind are also various. Peace of mind is a Sattwic Vritti. Lust is a Rajasic Vritti. Laziness is a Tamasic Vritti.

By destroying the Vrittis one by one, you gain more and more mental strength (Manasic Bal) and spiritual strength (Atma Bal). Do the practice and feel the strength yourself. The annihilation of even one Vritti will give you strength to destroy the second Vritti that is tormenting you. Patience, perseverance and persistent Sadhana are necessary. How difficult it is to get the M.A. degree? How much more difficult should it be, if you want to attain the state of immortality and absolute freedom? Just as you remove a small pebble that causes irritation to your feet, so also you should then and there remove every Vritti that torments the mind. Unless and until you are able to do so, you have not gained any real mental strength or spiritual power. Just as you extract a tooth and then chuck it away, so also you should extract a disturbing Vritti and cast it aside. Raja Yoga teaches how to extract or root out the disturbing thoughts. You will have to pay a heavy price for mastering this Yoga.

Ignorant people identify themselves with the body, mind and the Vrittis of the mind. The mind and the body are instruments only. The real man is behind the mind. If you become one with the mind, body and Vritti, you get various sorts of miseries and sufferings. The whole universe is created by the Vrittis of the mind only. If these mental waves or thought-

waves subside, you can attain the absolute state. Just as you can clearly see the bottom of a lake when the ripples and waves subside, so also you can cognise your real Self when the Vrittis that agitate your mind subside.

MANTRA 6

Thought is a thing. Thought is a dynamic force.

NOTES AND COMMENTARY

THOUGHT is as much a thing as the yonder piece of stone. It has weight, colour, shape, size and form. Thought is a dynamic force. It is caused by the vibrations of psychic Prana or Sukshma Prana on the mental substance. It is a force like gravitation, cohesion or repulsion. Thought travels or moves. Thought has got tremendous power. Thought can heal diseases. Thoughts can transform the mentality of persons. Thought can do anything. It can work wonders. The velocity of thought is unimaginable.

Thought is a finer force. This is supplied to us by food. If you read Chandogya Upanishad—the dialogue between Uddalaka and Swetaketu—you will understand this point well. If the food is pure, thought also becomes pure. He who has pure thoughts speaks very powerfully and produces deep impression on the minds of the hearers by his speech. He influences thousands of persons through his pure thoughts. A pure thought is sharper than the edge of a razor. Entertain always pure sublime thoughts. Thought-culture is an exact science.

Thinking is of four kinds, *viz.*, symbolic thinking, instinctive thinking, impulsive thinking and habitual thinking. Thinking through words is symbolic thinking. Instincts are more powerful than impulses. Thoughts of body, food, drink, bath, etc., are habitual thinking. You can stop easily symbolic thinking. It is difficult to stop instinctive and impulsive thinking.

Thought is a great force. Thought has tremendous power. It can be transmitted from one man to another man. You can move the world through thought-force. The powerful thoughts of great sages and Rishis of yore are still recorded in the Akasa (Akasic records). Yogis who have clairvoyant vision can perceive those thought-images. They can read them. You are surrounded by an ocean of thought. You are floating in the ocean of thought. You are absorbing certain thoughts and repelling some in the thought-world.

Every one has his own thought-world. Through practice of Yama, Niyama, Pranayama and meditation, you can change impure thoughts into suitable pure thoughts. Meditation fills the mind with cheerful, powerful, Sattwic thoughts.

MANTRA 7

Chitta is the mind-stuff from which the Vrittis arise.

NOTES AND COMMENTARY

THE thinking principle is a comprehensive expression equivalent to the Sanskrit term Antahkarana.

Antahkarana is a broad term used in Vedanta. It includes Manas (mind), Buddhi (intellect), Chitta and Ahamkara (egoism or self-asserting principle).

The one mind assumes the three other forms, Buddhi, Chitta and Ahamkara according to the different functions it performs (Vrittibheda), just as one man is a judge in courts, president in a Sabha, store-keeper in a store and general secretary of a managing committee. Manas is a Sankalpa-Vikalpatmak (willing and doubting). "It thinks whether to go to a place or not, whether to do this or not, and whether this is good or bad." The mind is of a doubting nature.

Buddhi (intellect) is Nischayatmak (certitude) or Adhyavasayatmak. It is the determining faculty. It is that light of Buddhi that determines one way or the other. "I must go to Dehra Dun by this evening train. I must do this work. This is good."

Chitta does the function of Anusandhana and Dharana. The function of memory also belongs to Chitta. According to Yoga philosophy, Chitta is the mind-stuff or the mental substance; and the mind, intellect, and egoism are various processes in the mind-stuff.

Ahamkara is the self-arrogating principle. It does the function of Abhimana. It creates Mamata (mineness). This is the root cause of all human sufferings. All Vrittis hang upon this one "Aham Vritti", "I" thought. It is the root cause of human ignorance.

It should be distinctly borne in mind that the thinking principle—mind—is not the Atman who is

the fountain-source of all consciousness or knowledge. Just as a piece of iron moves in the presence of a mighty magnet, so also the little mind moves in the presence of the majestic Atman. Just as a Dewan or a minister works with fear in the presence of a Maharajah or a King, so also the mind works in the same way in the presence of the King of kings, the Atman. Just as a mirror borrows its light from the Sun, so also the mind borrows its light from the Atman, the Supreme Being.

MANTRA 8

Perception comes only when the mind is connected with the centre and external instrument.

NOTES AND COMMENTARY

MODIFICATION of mind is known as Parinama. When milk is changed into curd, it is also Parinama. Even so the mind gets modified into a Vritti by assuming the form of the object it perceives. Knowledge of perception is a kind of transformation (Parinama) of the mind.

Some people sleep with their eyes open. The object is there. The centre of vision is there and yet they cannot see the object. Why? Because the mind is not there. Therefore three things are necessary for perception of an object, *viz.*, the physical instrument, the external fleshy eyes which acts as windows to the soul; the centre of the vision in the brain and the mind. It is the mind that really sees.

It is the commander of the five Indriyas. The Indriyas carry the vibrations from outside to the mind. They are avenues of sense-knowledge.

According to Sankhya philosophy, it is the Purusha or Soul that is the real perceiver of an object. The sense transmits the sense-vibrations to the mind, and the mind in its turn presents the vibrations to the prime minister of the Soul, the Buddhi or intellect, the discriminative faculty, which is very close to the Soul. Now, reaction comes in. With the reaction of the Buddhi egoism manifests side by side. Then the whole thing is presented to Purusha who really perceives all objects.

If the physical instrument, eye, is not in a good working order owing to cataract or any other disease, you cannot have perception of an object. The eye may be all right, but if the centre of vision that is situated in the occipital lobe of the brain at the back of the skull does not function properly owing to the diseases of this particular lobe of the brain, in that case also you can have hardly perception of any object. The eye and the centre of the vision may be in a sound condition, but if the mind is not linked with the centre and the external eye, you can hardly have perception of any object. Sometimes a man says : " I did not hear. I did not see. My mind was elsewhere." You will find such instances in your daily life.

When you are deeply engaged in solving a mathematical problem, you do not hear any sound though your friends shout loudly by your side. Tram-cars and motor-cars run about in the street. If you are deeply engaged in something, you do not hear them.

—Why? Because your mind was not linked with the organ of hearing. The Indriyas cannot do anything by themselves. They need the help of their master, the mind, at every moment. It is the mind that sees, hears, tastes, smells and feels. Indriyas simply transmit the sense-vibrations from outside to the mind.

The table that you see is a mental Kalpana (imagination). This table, though you see it externally, really exists in your mind. A mental picture or image plus external something is the table. That which exists outside is unknown and unknowable. Mind reacts to external vibrations and you see the external universe. If there is no mind there is no universe. Where is the world for you during deep sleep? Hence this world is termed as Manomatra. Jagat or Manahkalpita Jagat. This mind is the universe. There is no world apart from the mind.

How can a tiny lens produce a big image of a mountain? A small image is produced by the lens, the retina and the optic centre. It is the mind that develops and enlarges it. All the pictures do already exist in the mind. What you perceive as a big mountain outside is only the mental image plus some external unknowable something.

If you say: 'there is nothing outside' why do you run after food and water when you are hungry and thirsty? If everything is within, you should get satisfaction from hunger and thirst from within only. But it is not the case. There is something outside, call it a Vivarta (appearance) of Brahman, Vilas of Maya, Chamatkar of Avidya, Parinama of Vishnu, electrical waves of scientists, combination of Anoods of

Kanada or Tattwa Vilas. It does not matter much.

MANTRA 9

Pleasure also must be given up as pain.

NOTES AND COMMENTARY

PLEASURE that is derived from sensual object gives pain to one who discriminates. Worldly-minded persons who have lost the faculty of discrimination, rejoice in sensual objects on account of lack of discrimination. They weep in old age. You weep when you are born. You weep when you die. You weep in the interval also. Where then is pleasure in the world? Learn to discriminate. Become a Yogi. Yoga will put an end to all sorts of pain. Yoga will destroy all Kleshas (afflictions). Wake up. Open your eyes. Practise Yoga, my child!

Sensual pleasure is momentary, deceptive, illusory and imaginary. A mustard of pleasure is mixed with a mountain of pain. Enjoyment cannot bring about satisfaction of a desire. On the contrary it makes the mind more restless after enjoyment through intense craving (Trishnas and Vasanas). Sensual pleasure is the cause of birth and death. This body is nothing but a mass of flesh, bone, and all sorts of filth.

Place before the mind the fruits of Self-realisation or life in the Soul or Brahman or the Eternal such as Immortality, Eternal Bliss, Supreme Peace

and Infinite Knowledge. If you remember these points always, the mind will be weaned from the cravings for sensual pleasure. Vairagya Viveka and Mumukshatwa (dispassion, discrimination from the real and unreal and keen longing for liberation from birth and death) will dawn. You should seriously look into the defects of the sensual life (Dhoshā Drishti) and into the unreal nature of worldly life (Mithya Drishti).

Just as pure gold which has been treated in the crucible with borax, etc., and rendered pure, shines brilliantly, so also the Yogi, whose mind is rendered pure by the agents of Vairagya and Abhyasa, becomes a lustrous person.

MANTRA 10

Prakriti operates through three Gunas.

NOTES AND COMMENTARY

SATTWA, Rajas and Tamas are the three Gunas or qualities of the mind. Sattwa is purity or light or knowledge. Rajas is passion or activity. Tamas is inertia or darkness. By checking Rajas and Tamas you can increase the Sattwa. When the Sattwa is increased the mind becomes steady like the flame of a lamp in a windless place. He who is Sattwic can do real concentration and meditation and can enter into Samadhi easily. A Rajasic man loves power and objects of sense. A Tamasic man does vicious actions on account of ignorance. Sattwa cannot stand

by itself. It is mixed with disturbing Rajas and Tamas. When there is preponderance of Sattwa, Rajas and Tamas get controlled. They lurk themselves.

Where there is increase of Sattwa, there are brightness, lightness, joy, purity, strength, peace and illumination. Your important duty is to increase Sattwa and control the senses and the mind. Other duties are secondary (Gauna) only. A sensible man only can understand this point.

The mind is wandering (Kshipta) and unsteady through the disturbing energy Rajas (passion) which makes the mind run towards various sensual objects. The mind becomes (Mudha) forgetful when it is filled with Tamas (inertia). Deep sleep supervenes on account of excess of Tamas.

MANTRA 11

Dharana or concentration is fixing the mind on an idea or a point or object either internal or external.

NOTES AND COMMENTARY

It is very difficult to say where concentration ends and meditation begins. Meditation follows concentration. Purify the mind first through the practice of Yama and Niyama. Then take to the practice of Dharana. Concentration without purity is of no use. There are some occultists who are much advanced in concentration. But they have no good character. That is the reason why they do not

make any progress in the spiritual path. Some foolish, impatient Yogic students take to Dharana at once without undergoing the preliminary ethical training. They want to have a long jump. They break their legs and fall down. This is a serious blunder. Ethical perfection is of paramount importance.

Concentration is steadfastness of mind. If you remove all causes of distraction, your power of concentration will increase. A true Brahmachari who has preserved his Veerya will have wonderful concentration. Attention plays a prominent part in concentration. He who has developed his power of attention will have good concentration. You should be able to visualise very clearly the object of concentration even in its absence. You must call up the mental picture in a moment's notice. If you have good practice in concentration you can do this without difficulty. He who has gained success in Pratyahara (abstraction) by withdrawing the Indriyas from the various objects will have good concentration. You will have to march in the spiritual path step by step, stage by stage. Lay the foundation of Yama (right conduct), Niyama, Asana (posture), Pranayama and Pratyahara to start with. The super-structure of Dharana (concentration), Dhyana (meditation) and Samadhi will be successful then only.

Asana is Bahiranga Sadhana (external) ; Dhyana is Antaranga Sadhana (internal). When compared with Dhyana and Samadhi, even Dharana is Bahiranga Sadhana. He who has steady Asana and has purified the Yoga-Nadis and the Pranamaya Kosha (vital sheath) through Pranayama will be able to concentrate easily. You can concentrate internally on any

of the seven plexus or Chakras or centres of spiritual energy, viz., Muladhara, Swadhisthana, Manipura, Anahata, Visuddha, Ajna and Sahasrara, or at the tip of the nose, or tip of the tongue or externally on the picture of any Devata, Hari, Hara, Krishna or Devi. You can concentrate on the tick-tick sound of a watch or on the flame of a candle, or on a black point on a wall, or on a pencil or rose flower or any pleasing object. This is concrete concentration (Sthoola). There can be no concentration without something upon which the mind may rest. The mind can be fixed easily on a pleasing object such as Jasmine flower, mango, orange or a loving friend. It is difficult to fix the mind in the beginning on any object which it dislikes such as faecal matter, cobra, enemy, ugly face, etc. Practise concentration till the mind is well established on the object of concentration. When the mind runs away from the object of concentration, bring it back again and again to the object. Lord Krishna says: "*Yato Yato nischarati manaschan-chalam asthiram, Tatastato niyamaya etat atmanyeva vasam nayet*—As often as the wavering and unsteady mind goes forth, so often reining it in, let him bring it under the control of the Self". Gita Ch. VI—26.

If you want to increase your power of concentration you will have to reduce your wordly activities (Vyavahara Kshaya). You will have to observe Mowna also (vow of silence) for two hours daily. A man whose mind is filled with passion and all sorts of fantastic desires can hardly concentrate on any object even for a second. His mind will be oscillating like a baloon. Regulate and master the breath.

Subdue the senses and then fix the mind on any pleasing object. Associate the ideas of holiness and purity with the object.

You can concentrate on the space between the two eye-brows (Trikute). You can concentrate on the mystic sounds (Anahata Dhvani) that you hear from your right ear. You can concentrate on a picture. The picture of Lord Krishna with flute in hand and the picture of Lord Vishnu with conch, discus, mace and lotus are very good for concentration. You can concentrate on the picture of your Guru or any saint also. Vedantins try to fix the mind on Atma, the Inner Self. This is their Dharana.

Dharana is the sixth stage or limb of Ashtanga Yoga or Raja Yoga of Patanjali Maharishi. In Dharana you will have only one Vritti or wave in the mind-lake. The mind assumes the form of only one object. All other operations of the mind are suspended or stopped. He who can practise real concentration for half or one hour will have tremendous psychic powers. His 'will' also will be very powerful.

When Hatha Yogis concentrate their minds on Shad-Adhar or the six supports (the Shad-Chakras), they concentrate their minds on the respective presiding Devatas also, *viz.*, Ganesh, Brahma, Vishnu, Rudra, Ishwar and Sadasiva. Control the breath through Pranayama. Subdue the Indriyas through Pratyahara. And then fix the mind either on Saguna or Nirguna Brahman. According to Hatha Yogic school, a Yogi who can suspend his breath by Kumbhak for 20 minutes can have very good Dharana. He will have a very tranquil mind. Pranayama steadies the mind, removes Vikshepa (distraction) and increases

the power of concentration. Those who practise Kechari Mudra by cutting the *frenum lingue* and lengthening the tongue and fixing it in the hole in the palate by taking upwards will have good Dharana.

Those who practise concentration evolve quickly. They can do any work with scientific accuracy and great efficiency. What others do in six hours can be done by one who has concentration within half an hour. What others can read in six hours, can be read by one who does concentration within half an hour. Concentration purifies and calms the surging emotions, strengthens the current of thought and clarifies the ideas. Concentration helps a man in his material progress also. He will turn out a very good amount of work in his office or business house. What was cloudy and hazy before becomes clear and definite. What was difficult before becomes easy now and what was complex, bewildering and confusing before comes easily within the mental grasp. You can achieve anything through concentration. Nothing is impossible for a man who practises regular concentration. It is very difficult to practise concentration when one is hungry and when one is suffering from an acute disease. He who practises concentration will possess very good health and very clear mental vision.

Retire into a quiet room; sit on Padmasana. Close your eyes. See what happens when you concentrate on an apple. You may think of its colour, shape, size and its different parts such as skin, pulp, seeds, etc. You may think of the places (Australia or Kashmere) wherefrom it is imported. You may think of its acidic or sweet taste and its effects on the digestive system and blood. Through law of associa-

tion ideas of some other fruits also may try to enter. The mind may entertain some other extraneous ideas. It may begin to wander about. It may think of meeting a friend at the railway station at 4 p.m. It may think of purchasing a towel or a tin of tea and biscuit. It may ponder over some unpleasant happening that occurred the previous day. You must try to have a definite line of thought. There must not be any break in the line of thinking. You must not allow other thoughts which are not connected with the object on hand to enter. You will have to struggle hard to get success in this direction. The mind will try its level best to run in the old grooves and to take its old familiar road or old beaten path. The attempt is somewhat like going up-hill. You will rejoice when you get even some success in concentration. Just as law of gravitation, cohesion, etc., operate in the physical plane, so also definite laws of thought such as law of association, law of relativity, law of continuity, etc., operate in the mental plane or thought-world. Those who practise concentration should thoroughly understand these laws. When the mind thinks of an object, it may think of its qualities and its parts also. When it thinks of a cause, it may think of its effects also.

If you read with concentration the Bhagavad Gita, the Ramayana or the eleventh Skandha of Bhagavat several times, you will get new ideas each time. Through concentration you will get penetrative insight. Subtle, esoteric meanings will flash out in the field of mental consciousness. You will understand inner depths of philosophical significance. When you concentrate on any object do not wrestle with the mind.

Avoid tension anywhere in the body or mind. Think gently of the object in a continuous manner. Do not allow the mind to wander away.

If emotions disturb you during concentration, do not mind them. They will pass away soon. If you try to drive them, you will have to tax your will-force. Have an indifferent attitude. The Vedantin uses the formulæ: "I don't care. Get out. I am a Sakshi (witness of the mental modifications)" to drive the emotions. The Bhakta simply prays and help comes from God.

Train the mind in concentration on various subjects, gross and subtle, and of various sizes, small, medium and big. In course of time a firm habit of concentration will be formed. The moment you sit for concentration the mood will come at once quite easily. When you read a book, you must read it with concentration. There is no use of skipping over the pages in a hurried manner. Read one page in the Gita. Close the book. Concentrate on what you have read. Find out parallel lines in Mahabharata, Upanishads and Bhagavat. Compare and contrast.

For a neophyte, the practice of concentration is disgusting and tiring in the beginning. He has to cut new grooves in the mind and brain. After some months he will get great interest in concentration. He will enjoy a new kind of happiness, the concentration-Ananda. He will become restless if he fails to enjoy this new kind of happiness even on one day. Concentration is the only way to get rid of the worldly miseries and tribulations: Your only duty is to practise concentration. You have taken this physical body to practise concentration and through

concentration to realise the Self. Charity, Rajasuya Yajna are nothing when compared with concentration. They are playthings only.

Through Vairagya, Pratyahara and practice of concentration, the dissipated rays of wandering mind are slowly collected. Through steady practice it is rendered one-pointed. How happy and strong is that Yogi who has one-pointed mind! He can turn out voluminous work in the twinkling of an eye.

Those who practise concentration off and on will have only occasionally a steady mind. Sometimes the mind will begin to wander and will be quite unfit for application. You must have a mind that will obey you at all times sincerely and carry out all your commands in the best possible manner at any-time. Steady and systematic practice of Raja Yoga will make the mind very obedient and faithful.

There are five Yoga Bhumikas or stages or five stages of the mind, *viz.*, Kshipta, Mudha (forgetfulness), Vikshipta (gathering mind), Ekagra (one-pointed), Niruddha (controlled or well restrained). By gradual and well regulated practice of concentration daily, the rays of the wandering mind are collected. It becomes one-pointed. Eventually it is curbed properly. It comes under proper control.

If the aspirant pursues what is not fitting, his progress is painful and sluggish. He who pursues what is fitting gets easy progress and quick intuition. He who has no past conditions or spiritual Samskaras of previous birth makes painful progress. One who has such Samskaras makes easy progress. In one whose nature is actually corrupt and whose controlling facul-

ties are weak, progress is painful and intuition is sluggish. But to one of keen controlling faculties progress is rapid and intuition is quick. In one overcome by ignorance, intuition is sluggish; to one not so overcome, intuition is rapid.

MANTRA 12

Dhyana or meditation is the keeping up of flow of one idea like the flow of oil

NOTES AND COMMENTARY

MEDITATION is of two kinds, *viz.*, concrete and abstract. If you meditate on any picture of concrete object, it is concrete meditation. If you meditate on an abstract idea, on any quality (such as mercy, tolerance), it is abstract meditation. A beginner should practise concrete meditation. For some, abstract meditation is more easy than concrete.

The aspirant can take up the practice of meditation after he is well up in Pratyahara (abstraction of Indriyas) and concentration. If the Indriyas are turbulent, if the mind cannot be fixed on one point, no meditation is possible even within hundreds of years. One should go stage by stage, step by step. The mind should be withdrawn again and again to the point when it runs. One should reduce his wants and renounce all sorts of wild, vain desires of the mind. A desireless man only can sit quiet and practise meditation. Sattwic light diet and Brahmacharya are the pre-requisites for the practice of meditation.

Consciousness is of two kinds, *viz.*, focussing consciousness and marginal consciousness. When you concentrate on Trikute, the space midway between the two eye-brows, your focussing consciousness is on the Trikute. When some flies sit on your left hand during meditation, you drive them with your right hand. When you become conscious of the flies it is called marginal consciousness.

A seed which has remained in fire for a second will not undoubtedly sprout into leaves even though sown in a fertile soil. Even so a mind that does meditation for some time but runs towards sensual objects on account of unsteadiness will not bring in the full fruits of Yoga.

MANTRA 13

Samadhi is of two kinds, Samprajnata and Asamprajnata.

NOTES AND COMMENTARY

SAMADHI means super-conscious state, wherein the Yogi gets super-sensual experiences. Samadhi is of two kinds, *viz.*, Samprajnata or Sabija or Savikalpa and Asamprajnata or Nirbija or Nirvikalpa. In Savikalpa Samadhi there are Triputi or triad,—the knower, knowledge and knowable. There is Alambana or support for the mind to lean upon. The Samskaras are not fried. In Nirvikalpa, there is neither Triputi nor Alambana. The Samskaras are fried *in toto*. The Nirvikalpa Samadhi only can destroy birth

and death, and bring in highest knowledge and bliss. Savikalpa Samadhi is of various kinds,—Savitarka and Nirvitarka, Savichara and Nirvichara, Sa-ananda, and Asmita.

When you get full success or perfection (Siddhi) in Raja Yoga by entering into Asamprajnata Samadhi (Nirvikalpa state) all the Samskaras and Vasanas which bring on rebirths are totally fried up. All Vrittis or mental modifications that arise from the mind-lake come under restraint. The five afflictions, *viz.*, Avidya (ignorance), Asmita (egoism), Raga-Dweshha (love and hatred), and Abhinivesha (clinging to life) are destroyed and the bonds of Karma are annihilated. Control the mind and the senses, become desireless, develop the power of endurance, contemplate, see the Self in the Self. Samadhi brings on highest good (Nisreyas) and exaltation (Abhyudaya). It gives Moksha (deliverance from the wheel of births and deaths). The afflictions, egoism, etc., have their root in Avidya (ignorance). With the advent of the knowledge of the Self, the ignorance vanishes. With the disappearance of the root cause, *viz.*, ignorance, egoism, etc., also disappear.

In the Asamprajnata Samadhi, all the modifications of the mind are completely restrained. All the residual Samskaras also are totally burnt. This is the highest Samadhi of Raja Yoga. This is also known as Nirbija Samadhi (without seeds) and Nirvikalpa Samadhi.

Dharma Megha in Raja Yoga means "the cloud of virtue". Just as clouds shower rain, so also this Dharma-Megha Samadhi showers on the Yogis omniscience and all sorts of Siddhis or powers. Karma is

the seed for life state, life period and life experience. Nirbija Samadhi will burn all the seeds.

MANTRA 14

The Yogi separates himself from the three Gunas and attains Kaivalya.

NOTES AND COMMENTARY

By increasing the Sattwic modifications of the mind such as Kshama, love, mercy, magnanimity, generosity, truthfulness, celibacy, you can destroy the Rajasic and Tamasic mental Vrittis. Internal fight is ever going on between Gunas—Sattwa, Rajas and Tamas, between good Vrittis and evil Vrittis. This is the internal warfare between Suras and Asuras.

If Sattwa predominates in the mind, thoughts of God, Brahma-Vichara (enquiry into Truth) will manifest. The mind will be one-pointed. The meditative mood will come by itself without any exertion. In spiritual neophytes the Sattwic state of mind will not last for a long time. Rajas and Tamas will try to rush in. You will have to be very careful and vigilant. You will have to watch the mind through careful introspection. Your important duty is to increase the Sattwa in the mind. A Sattwic man will be ever virtuous, God-loving, dispassionate and powerful. A Rajasic man will be ever engaged in wordly activities. He wants to lord over people. He has a domineering attitude. He wants powers. He is much attached to wife, children and property. Rajahs, Pandits and rich

people are full of Rajas. Just as you squeeze out the tooth-paste from the collapsible tube, you will have to squeeze out all Rajas from this bodily tube and fill it with Sattwa. Then alone you will become a Dhyana Yogi. The dross or impurities of the mind—Rajas and Tamas should be removed by heating the mind in the fire of Vairagya and Abhyasa (dispassion and spiritual practices of Sadhana).

Eventually the Purusha realises His own native state of Divine Glory, isolation or absolute Independence (Kaivalya). He has completely disconnected himself from the Prakriti and its effects. He feels his absolute freedom and attains Kaivalya, the highest goal of a Raja Yogi. All Klesha-Karmas are destroyed now. The Gunas, having fulfilled their objects of Bhoga and Apavarga, now entirely cease to act. He has simultaneous knowledge now. The past and future are blended into present. Everything is "now." Everything is "here." He has transcended time and space. The sum-total of all knowledge of the three worlds, of all secular sciences is nothing, nothing; it is mere husk when compared to the infinite knowledge of a Yogi who has attained Kaivalya. Glory, glory to such exalted Yogis? May their blessings be upon us all?

OM OM OM

Hari Om Tat Sat

Om Santi ! Santi !! Santi !!!

PEACE BE UNTO ALL BEINGS!

VEDANTA-SARA
- UPANISHAD -

ॐ

SANTI MANTRA

ॐ वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म
एधि वेदस्थ म आणीस्थः श्रुतं मे माप्रहासीरनेनाधीतेनाहोरात्रान्खंदधामृतं
वदिष्यामि । सत्यं वदिष्यामि-तन्मामवतु । तद्वक्कारमवतु । अवतु माम् ।
अवतु वक्कारमवतु वक्कारम् । ॐ शान्तिः शान्तिः शान्तिः ।

*OM ! Vaang me manasi pratishthita mano me
vaachi pratishthitamaviraavirma edhi vedasya ma
aanishta. Srutam me maa prahaaseeranenaadhite
naahoraatransamdadhaamritam vadishyaami satyam
vadishyaami tanmaamavatu tadvaktaaramavatu avatu
maam avatu vaktaaramavatu vaktaaram.*

Om Santi ! Santi !! Santi !!!

Hari OM ! My speech is rooted in my mind
My mind is rooted in my speech ;
Brahman, reveal Thyself to me,
Ye mind and speech enable me
To grasp the Truth that the scriptures teach.
Let what I have heard slip not from me ;
I join day with night in study,
I think the Truth, I speak the Truth ;
May That protect me, may That protect
The teacher, protect me,
Protect the teacher, protect the teacher.

OM Peace !

Peace !!

Peace !!!

MANTRA 1

This world is unreal. It is mere appearance. The Jiva is identical with the Sat-Chit-Ananda Brahman. Equip yourself with the four means. Meditate on OM with Bhav and realise the Self in this very second—“Tat Twam Asi—Thou art that.”

NOTES AND COMMENTARY

WHEN Agyana is dispelled, one's Atma shines of Itself in Its true state. Whatever you see is like a mirage in a desert. The objects have a beginning and an end. This world is involved into its cause, the Mula-Prakriti or Avyaktam, during the cosmic Pralaya. When gold is purified in a crucible in the fire, it gets a remarkable yellow splendour. Whence is this lustre? Is it inherent in gold itself or has it been produced by fire? This yellow splendour is due to the natural lustre of gold. When the dross is removed by the fire, the gold shines in its own glory. The fire serves the purpose of an instrument only. The gold shines in its real state and no new brilliance is added to it. But if the brilliance is due to the fire, a block of stone that is put in the fire must exhibit brilliance. This is not the case.

This self-effulgent Atman which is distinct from the five sheaths, the silent witness of the three states, which is unchanging, pure, eternal, indivisible, all-tull, self-contained, an embodiment of peace, bliss and knowledge, is to be realised as one's own Self.

That, which is of the same nature and is not affected by anything during the three periods of time, is Sat. Sat only was prior to the evolution of this

universe. When darkness was rolling over darkness during the cosmic Pralaya, Sat alone was. Chit is that which knows itself and knows others. It shines by itself and illumines intellect, sun, moon, stars and other objects. It is absolute consciousness. Ananda is pure bliss.

MANTRA 2

This world is a fair for two days. This life is a play for two seconds. This body is a bubble for three seconds. Friends, lands, wealth, power, name, fame, house, wife and son, are like things in a dream or a juggler's show. They are evanescent and transitory like a mushroom.

NOTES AND COMMENTARY

NOTHING appears as a great thing. Non-eternal thing appears as an eternal thing. The impure body is mistaken for the pure Self. Pain is mistaken for pleasure. An insentient article is mistaken for the sentient Self. People die for shadowy toys of name and fame. They cling to the impure bodies of women. They walk self-deluded in this world. This is due to the power of Maya. Maya's charm is irresistible.

In Gita you will find: "Nor am I of all discovered, enveloped in My creative illusion. This deluded world knoweth Me not, the unborn, the imperishable. By the delusion of the pairs of opposites, sprung from attraction and repulsion, O Bharata,

all beings walk this universe wholly deluded. This divine illusion of Mine, caused by the qualities, is hard to pierce; they who come to Me cross over this illusion" Ch. VII—25, 27.

Mithya-drishti induces Vairagya and abstraction of the Indriyas and causes destruction of Vasana. It checks the out-going tendencies of the mind and turns the mind inwards (Antarmukh-Vritti). Whenever your mind is much troubled, give the suggestion to the mind: 'O mind! Why do you bother yourself much? This world is a long dream. Think of the immortal Atman, the source for everything.' You will feel great relief and joy immediately.

MANTRA 3

The Self is hidden in all beings like butter in milk. It is seen by subtle seers who are endowed with pure, sharp and subtle intellect and who practise constant deep meditation regularly.

NOTES AND COMMENTARY

THE mind of worldly persons is gross. It is unfit for concentration and introspection. Sattvic mind is calm, sharp and subtle. Rajasic mind is restless and turbulent. It agitates the body and the senses and makes them subject to foreign influences. As a lamp in a sheltered spot does not flicker, so also the mind of a subtle seer is quite steady and one-pointed. You will have to sharpen the mind by practice of daily meditation. You will have to discipline the

mind in a variety of ways. You must not be discouraged if you fail in your attempts. You will gain strength gradually. Control of one Vasana or one Vritti will give you strength to control another Vasana or another Vritti. You must have wonderful patience and perseverance.

Spiritual practice consists in constantly repeating the same idea or thought regarding some one object of thought. It must be steady and regular. Regularity in meditation is a *sine qua non*. You must sit for meditation in the same place, in the same room, in the same pose, at the particular time, with the particular Bhav. Then there will be no difficulty in concentration and meditation. The mind will at once enter into the meditative mood without any slightest effort. Meditation will become habitual. Meditation brings supreme joy after some time, although it seems to be disgusting in the beginning. One can cross the ocean of this Samsara by meditation alone. He who has tasted the bliss of meditation will never find any pleasure in sensual objects. Meditation elevates a man. Meditation brings Self-realisation. Meditation destroys the three Tapas, five Kleshas and three Karmas. Meditation gives tremendous inner strength, supreme joy and unruffled peace.

MANTRA 4

This Atman cannot be obtained by discussions, vast erudition, or intelligence or much hearing. He who has a calm mind, who has controlled the senses,

who does regular deep meditation daily, attains Self-realisation easily.

NOTES AND COMMENTARY

DISCUSSIONS result in hostility and mental disturbance. Much energy is wasted. Nothing is gained. Everybody wants to show his scholarly learning. In the end both the parties fight. A real aspirant will never enter into discussions or debates. He will plunge himself in incessant meditation. He will shun the places where controversies are held. Much study of Vedas and the Sastras is also not necessary for the attainment of Atman. Much intelligence or a retentive memory is also not needed for the achievement of Self-realisation.

One should have a calm, tranquil mind. This is a most important qualification. No meditation is possible unless one possesses serenity. Serenity is a rare virtue. It is acquired by eradication of Vasanas. Just as a Hata Yogi drinks the nectar by the practice of Khechari Mudra, so also the sage drinks the nectar by the practice of serenity. The aspirant who is endowed with serenity enjoys unruffled abiding peace of mind. He has immense inner spiritual strength. He is not agitated by any trying conditions or unfavourable circumstances. Just as the ocean is calm when there are no waves on its surface, so also the mind is perfectly calm when all Vasanas are eradicated. Control of the senses is an auxiliary for developing serenity. The meditative mood will come by itself when serenity prevails in the mind. Serenity is a Sattwic virtue. Meditation should be regular. Then alone Nishta or Samadhi will result quickly.

MANTRA 5

That noble aspirant, who has a serene mind, who thinks and acts rightly, who is endowed with right conduct, who has subdued all his senses, who is composed and tranquil, can obtain Brahman by constant and protracted meditation.

NOTES AND COMMENTARY

IN this Mantra the importance of right living and Sadachara is emphasized. No meditation is possible without control of Indriyas. If the senses are turbulent, the mind also will be in an agitated condition. It will be like a monkey that is intoxicated by drinking alcohol. It will be like a furious elephant. When the evil thoughts are eradicated by right living and right conduct, the mind becomes gradually serene. You must take vows : 'I will not hurt the feelings of others. I will speak the truth at all cost. I will practise forgiveness and celibacy from today. I will regard my wife as my mother from today. I will serve society with Atma-Bhav.'

You must not be lenient towards the mind. You must curb it daily by suitable powerful methods. You must watch its activities very carefully by vigilant introspection. You must practise self-analysis and review all the actions of the day at night just before you retire to bed. You must keep daily spiritual diary. This will have a powerful check over the mind. You must impose self-punishment upon yourself by giving up meals at night and doing fifty

Malas of Japa in addition to your usual routine. Unless you adopt rigorous methods there is no hope for quick progress and rapid spiritual evolution.

Lord Buddha did rigorous Tapas in the Uruvala forest. Lord Jesus practised severe austerities during the missing period. Samarta Ram Das did Japa of Ram Mantra—Om Sree Ram Jaya Ram Jaya Jaya Ram—by standing in water for several months. The monks of Tibet shut themselves up in a cell for several months and food is thrust inside through a small hole in the wall. It is through Tapas alone that the turbulent mind can be properly checked. But the Tapas must not be of a Tamasic type. Intelligent methods should be adopted. Tapas is concentration. Tapas is control of Indriyas. Tapas is meditation. Tapas is knowledge of the Self. The Tapasvin has a glow in his face like the fire. This glow is due to the spiritual fire or divine flame that is burning inside.

MANTRA 6

Meditation on the right significance of 'Tat Twam Asi' Mahavakhya is the direct Antaranga Sadhana for Self-realisation.

NOTES AND COMMENTARY

THE teaching that is imparted in the great sentence "Tat Twam Asi—Thou art That" has three aspects:—1. Samanadhikarana. 2. Viseshana-Viseshya Bhava, the definitive, and 3. Lakshya-Lakshana Bhava, the connotative.

∴ In the illustration "So Ayam Devadatta—He is this Devadatta"—we say so when we recognise in an individual before us a person whom we have seen or heard before. Here the words 'He' and 'This' denotes the body or the physical form of the same person Devadatta. Similarly in the Maha-vakhya 'Tat Twam Asi,' 'That' and 'Thou' signify each only that Absolute consciousness or Para Brahman which is common to both the conceptions of "That" and "Thou". This is Samanadhikarana.

'He' means a person who was seen before in some place at some time back. This is a conception of the past. "This" means a person who is actually seen now. This is a conception of the present. When these two conceptions are equated by the word 'is', the conception of 'He' has to be qualified by the word 'This' and the idea 'of This' has to be qualified by the word 'Thou' which denotes the finite Jiva or individual soul and *vice versa*. This is Viseshana-Viseshya Bhava.

∴ Devadatta was wearing trousers and hat when he was seen in 1920 at Delhi. He is now wearing a dhoti and a towel when he is seen at Brindawan in 1937. 'He' equipped with a particular dress, who was seen at a particular place (Delhi) cannot be entirely identical with 'this' equipped with a different dress, who is seen now at Brindawan. You must abandon the varying attributes, dress and the time and take out the identity of the individual who possesses those varying attributes. Even so, in 'That' the Omniscient Ishwara and 'Thou,' the little-knowing individual soul we must abandon the inconsistent attributes and behold the Absolute Consciousness which

is common to both. The Upadhi, the Upadhi Dharma and the Abhasa Chaitanya in Jiva and Ishwara are sublated; then the substratum for both, *i.e.*, Para Brahman that is common for both is taken. This is Lakshya-Lakshana Bhava or Jagadajahal-Lakshana or Bhaga-Tyaga Lakshana (abandoned partly and not abandoned partly).

MANTRA 7

Laya, Vikshepa, Kashaya, Rasaswada, are the four important obstacles that stand in the way of attaining Self-realisation.

NOTES AND COMMENTARY

LAYA is sleep. The mind that is withdrawn from the sensual objects enters into deep sleep through the force of old Samskaras of deep sleep. The aspirant should try to fix the mind on the Self by not allowing the mind to pass into the state of deep sleep. He must be ever vigilant. If the sleepy condition still persists despite your vigorous efforts, you must find out the causes that induce sleep and then you must remove those causes. Then you should again practise meditation. Indigestion, heavy food, too much walking, insufficient sleep at night, are the causes that produce sleep during meditation. If you have disturbed sleep at night you can take a little rest in the afternoon occasionally, the following day. But do not develop a habit of sleeping in the day. Do not take any food till you get a very keen appetite. Indiges-

tion can be removed by this method. Do not overload the stomach. Practise Mitahara. Get up when three quarters of your stomach is full, when there is slight inclination to take some more food. Train the stomach. Give up too much walking also. Practice of Pranayama also will remove Laya.

The mind that is withdrawn from sleep, does not enter into meditation. It again and again thinks of the sensual enjoyments through the force of Samskaras of waking state and struggles hard to attain the desired objects. This is Vikshepa or tossing of mind. You should withdraw the mind again and again from objects through discrimination and enquiry (Vichara). You should practise Bada-Drishti, Mithya-Drishti and Dosha-Drishti. You should feel again and again. 'This world' is unreal (Mithya-Drishti). This world never exists (Bada-Drishti). Sensual enjoyment is the root cause for human sufferings (Dosha-Drishti). You must eradicate Vikshepa by the above method and then practise meditation again and again. Just as a bird that is chased by a hawk goes inside a house and comes out immediately for want of a suitable resting place, so also the mind comes outside to wander about in the sensual objects as it finds it difficult to rest in the very very subtle Atman. This outgoing tendency of the mind or outgoing Vritti is called Vikshepa.

When the mind is turned inside after eradicating Laya and Vikshepa it refuses to enter into deep meditation. Through the force of strong hidden Vasanas, and strong Raga, it gets attached to objects. It is drowned in sorrow. There is one-pointedness of mind now. This state must not be mistaken for Samadhi.

This is Kashaya. This is Manorajya or building castles in the air. The mind thinks of the wife, son and wealth. This is Bahya-Raga (external attachment). It thinks of the past and plans for the future. This is internal attachment (Antar-Raga). You can remove Kashaya by adopting the same methods which you have used for eradicating Vikshepa.

Bahya-Vishayakara Vritti is Vikshepa. That Vritti which arises from the force of Samskaras of Raga from within is Kashaya. Kashaya simulates Samadhi. You must be very careful in differentiating one from the other.

As soon as Vikshepa is removed, the bliss of Savikalpa Samadhi manifests. This is Rasaswada. This is an obstacle for the attainment of the supreme bliss of Nirvikalpa Samadhi. The bliss of this Rasaswada tantamounts to the pleasure enjoyed by a cooly when he gets rid of the heavy load from his head, or the pleasure enjoyed by a man when he has killed a serpent which is guarding a vast, hidden treasure. When he takes the treasure only he enjoys the highest bliss. Even so, when the aspirant tastes the bliss of Nirvikalpa Samadhi, he has reached the highest zenith or culminating point. Killing of the serpent represents eradication of Vikshepa.

MANTRA 8

There is bondage when the mind wishes for anything, grieves at anything, feels unhappy at anything. There is release when the mind wishes not, grieves not, feels not happy or unhappy at anything.

NOTES AND COMMENTARY

MIND is the cause for bondage and release. A mind that is filled with Rajas or passion leads to bondage. A mind that is filled with Sattwa leads to emancipation. He alone who has identified himself with the body is greedy after sense-pleasures. How can one devoid of body-idea be greedy? Therefore the tendency to think on sense-objects is indeed the cause of bondage of transmigration.

When the sun rises, darkness and the numerous evils that accompany it vanish. Even so, when one realises his Self, there is neither bondage nor the least trace of misery. If one forgets his real nature, delusion manifests. From delusion egoism comes. This is followed by bondage and then comes miseries and troubles of all sorts. If the mind slightly wanders from the ideal and begins to run towards objects, it goes down and down, just as a tennis ball dropped on the stair-case comes down from one step to another and eventually falls into a deep pit on the ground.

The following is the chain of bondage. From ignorance comes indiscrimination; from indiscrimination, egoism or Abhimana; from egoism, love and hatred; from love and hatred, activities or Karma; from activities, embodiment or taking up of a physical body; from embodiment, miseries. If you want to free yourself from misery, you must get rid of embodiment; to get rid of embodiment, you must stop all selfish activities; to stop all selfish works, you must abandon Raga-Dweshha or love and hatred; to abandon love and hatred, you must renounce

egoism ; to renounce egoism, you must learn to discriminate between self and the non-self ; to develop discrimination, you must destroy ignorance ; to annihilate ignorance or Avidya, you must attain knowledge of the Self. There is no other way of escaping this chain.

MANTRA 9

Moksha means nothing but the destruction of the impurities of the mind. The mind becomes pure when all the desires and fears are annihilated.

NOTES AND COMMENTARY

MOKSHA is freedom, independence or perfection. Desire is an enemy of Moksha. It binds the man to the Samsaric wheel of birth and death. It is the root cause for human sufferings. You must annihilate all desires and reach that incomparable seat where all the illusions of pleasures and pains and other heterogeneities vanish. When you are illumined with true Gyana through Atmic enquiry, then Moksha is attained. Develop true lasting Vairagya by association with wise people. Study books on Gyana Yoga. Develop Sattwic qualities. Lead an inner life in Atman. Then all pains will cease. The sum-total of all pleasures that are derived from the three worlds is nothing when compared to the bliss of Moksha or Self-realisation.

A well-disciplined mind alone constitutes the means of reaching the highest state of Moksha. It

must be filled with soul-stirring sublime ideas of Brahman. Spiritual enquiry must be set afloat in it. That state of non-attraction of the mind, when neither 'I' nor any other Self exists for it and when it abandons totally the sensual pleasures of the world, should be recognised as the path that leads to Moksha. That which is called Moksha is neither in Mount Kailas nor in Swarga. When all desires are destroyed, the extinction of the mischievous mind alone constitutes Moksha. With the extinction of all the desires, Atma-Gyana will dawn.

As long as the mind is not destroyed, so long the desires are not destroyed ; as long as the desires are not destroyed, so long is the mind not destroyed. They are both in the position of seed and sprout. As long as the knowledge of Self is not attained, so long is the mind not destroyed ; as long as the mind is not destroyed, so long Atma-Gyana or Moksha is not reached. As long as the desires are not destroyed, so long is Atma-Gyana not attained ; as long as Gyana is not attained, so long the desires are not destroyed. Therefore all these three—the dawn of Atma-Gyana, the destruction of the mind and the annihilation of desires—are mutually inter-dependent.

MANTRA 10

The ether in the jar is not in any way affected by the smell of garlic merely through its connexion with the jar. Even so the pure Atman is not, through its connexion with the limiting adjuncts, affected by the properties thereof.

NOTES AND COMMENTARY

PLEASURE and pain, virtue and vice, Raga and Dwesha are Dharmas of the Antahkarana. They do not belong to the soul or Atman. Atman is ever pure. It is unattached (Nirlipta, Asakta, Asanga). In Mundukopanishad you will find : "The two inseparable companions of fine plumage perch on the self-same tree. One of the two feeds on the delicious fruits. The other does not taste it but simply looks as a silent witness". [Part III—I.] The body represents here the tree. One bird is the Jiva. The other bird is Brahman. The fruit is the fruit of Karmas, viz., pleasure and pain. As ether is very, very subtle, it cannot be affected by the smell of the garlic that is contained in the jar ; so also Atman which is very subtle (Atisukshma) cannot be affected by the pleasure and pain. Atman stands as a silent witness or spectator. You will find in Gita : " *Yathha sarvagatham saukshmyam yadakasam noupalipyate-Sarvatravasththo dehetathatma noupalipyate*—As the omnipresent ether is not affected, by reason of its subtlety, so seated everywhere in the body, the Self is not affected." " Being beginningless and without qualities, the imperishable Supreme Self, though seated in the body, O Kaunteya, worketh not nor is affected ".

—Ch. XIII-32, 31.

Pleasure and pain are two kinds of modifications of the mind. They are mental creations. They are relative terms. That which gives pleasure to one man gives pain to another man. Onion gives pleasure to some and pain to others. The very sight and smell of onion is very revolting to some. Some rejoice at the very sight of onion and eat voraciously

several dishes of its preparations with avidity. That sage, who identifies himself with the Silent Witness or the Supreme Imperishable Self and stands as a spectator of the mental modifications, enjoys supreme peace and infinite bliss.

MANTRA 11

Discriminate between the Self and Non-Self. Eliminate the five sheaths. Just as you separate a stalk of grass from its enveloping sheath, so also separate the Atman from the five sheaths. Identify yourself with this Self-effulgent Atman. Rest now in your own glory and peace.

NOTES AND COMMENTARY

How can the body, which is made up of flesh and bone, which is full of filth and highly impure, be the self-effulgent, pure Atman, the Knower and Witness which is ever distinct from it? This body is the product of food. It lives on food and dies without it. It is ever changing. It is inert. There is no body before birth and after death. It lasts only for a very short time. Even if certain parts of the body are amputated and removed, one continues to live. When the Prana departs, it remains on the ground like a log of wood. People are afraid to approach the corpse. They want to get rid of the body as early as possible. They cannot bear the abominable stink of the decomposing body. The intelligent Self is entirely distinct from the physical body. O foolish

man! Give up identification with the body. Do not worship this physical body. Do not become a follower of Virochana. You will be ruined. Identify yourself with the imperishable Atman, the Self of all, the Silent Witness of the activities of all minds and rejoice.

The body is superimposed upon the Self. This superimposition is the root cause for transmigration and all miseries. The bondage of super-imposition is created by yourself and none else. You have induced self-hypnotism. Now de-hypnotise yourself and become free. The vital sheath, the mental sheath, the intellectual sheath and the blissful sheath are all products of ignorance. They are all inert. They are ever changing. They have a beginning and an end. Throw away the sheaths, just as you throw away an old cloth and identify yourself with the pure Satchidananda Atman, the Indweller in all hearts. Then alone you are free and happy.

MANTRA 12

There is neither far nor near, neither inside nor outside, neither gross nor subtle for the sage who rests in his own Sat-Chit-Ananda Swarupa or his own glory.

NOTES AND COMMENTARY

DISTANCE, space, inside and outside, are mental creations only. How can there be inside and outside in that all-full, all-pervading, homogeneous, Atman?

Inside and outside are relative terms used in connexion with the body only. Atman is neither gross nor subtle. There are numberless Shaktis or potencies in Brahman. These Shaktis, through their sportive play, cause bondage and liberation. These Shaktis are Ichha Shakti, Moha Shakti, Kala Shakti, Nyati Shakti, Gyana Shakti, Kriya Shakti, Kartri Shakti, Akartri Shakti, etc.

You will find in Yoga Vashishta : "This word, though it really is not, appears to be. Know, O Vashishta of great Tapas, that it is no other than a reflection. Know also that Gyana is that principle which is known by the Vak (speech) of Brahma and others. This Chaitanya (consciousness), which is above all, manifests itself as the dual visibles. Undergoing different names, it will contract Ahamkara through the thoughts of the mind. This idea of 'I' will bring in its train, the idea of time, space and other potencies. With these environments, the name Jiva accrues to it. Contemporaneously with it, there arises Buddhi in ignorant souls. Associated with the potencies of sound, actions and Gyana, the collective entity will produce in one instant memory and in another instant will become Manas in order that it may be the seed of the tree of Sankalpa. This is what is called the Puriashtaka body. It is said that this is the seat of words. Through Atma, Manas assumes countless forms. This alone assuming the form of Akasa and others, generates Prakriti and other elements."

MANTRA 13

The Triputi vanishes for the Jivanmukta who has realised his own Self and who has identified himself with Para-Brahman. The sight and the seen have been merged in the seer.

NOTES AND COMMENTARY

THIS is the highest state of Nirvikalpa Samadhi wherein the sage sees his Atman everywhere. The world has vanished now. There is nothing but Atman. *Tri* means three. *Puti* means form. Knower, knowledge and known (Gnyatri, Gyana and Gnyeya); seer, sight, seen (Drishta, Drishti and Drishya) represent the Triputi. Knowledge of this world, experience of this physical plane, are attained through Triputi or the triad.

This Triputi is of two kinds, *viz.*, Suddha or pure, and Asuddha or impure. The body and mind are mistaken for the real Self. This impure self is the impure Gnyatri or knower. This impure knower connects himself with the senses of perception and the objects outside and experiences likes and dislikes or love and hatred and gains impure knowledge of this sense universe. The five elements mix together through the process of Panchikarana or quintuplication and manifest outside as variegated objects with different colours and shapes. This is impure Gnyeya. The experiences gained through impure Triputi is Vritti-Gyana only.

Suddha or pure Gnyatri is Brahman Himself. The Jiva identifies himself with the pure Brahman. He knows now that this world is a mere appearance.

and the knowledge gained through the five avenues of knowledge is illusory. This is Suddha-Gyana or pure knowledge. To feel that the sense universe is nothing but Swaroopā or Brahman is Suddha Gnyeya. You will have to melt the impure Triputi. You must dissolve or involve it into cause. You must fix the mind on the Adwitiya Brahman, the One without a second. The mind should attain Tadakara. You must make the mind assume Suddha-gnyeya-akara, by not allowing the Suddha Triputi to melt.

MANTRA 14

The Jivanmukta is neither elated by worship nor depressed by abuse. He is neither agitated at the thought of death nor welcomes the prospect of a long life. He is not perturbed under any condition. He is undistracted amidst distractions.

NOTES AND COMMENTARY

THE Jivanmukta has fully realised the glory and splendour of a life in Atman. Through Mithya-Drishti (illusory nature of this world) and Dosha-Drishti (defects in sensual life), he has ignored a life in matter. He is fully aware now that the wealth of this world is worthless and the enjoyments of this world are shallow and useless. He shuns respect, honour, name and fame. He treats them as pig's dung or poison or vomited matter or straw or dust. He bears abuses and disrespects and wears them as a necklace around his neck. He has a new angle of vision. He is

made of sterner stuff now. He stands adamant amidst a shower of abuses, dishonour and obloquy. He is as firm as that yonder rock. Nothing can shake him now. He has slowly gained this new spiritual strength through rigorous mental discipline and mental control. In the beginning he also failed several times to keep up the balance of mind; but he persisted in his practices. He kept up the ideal always before his mind. He ascended the summit through faltering steps. He gained a firm foot-hold after some rigorous practices. He was not moved by failures. He gained new lessons and new inner strength. Now he stands as a beacon-light to guide the struggling aspirants.

How can he be afraid of death when he is enjoying immortal bliss? The Lord of Death obeys his commands. He also trembles in his presence. The sage does not want also to live for ever in this world. He is quite willing to leave the physical sheath at any moment.

MANTRA 15

For the Jivanmukta who is free from 'I-ness' and 'Mine-ness' and desires, where is delusion? Where is sorrow? What to renounce, what to gain? He is always satisfied in the Self.

NOTES AND COMMENTARY

THE fetters of the heart, *viz.*, Avidya, Kama, Karma, have been rent asunder. The Rajas and

Tamas have been annihilated. All sorts of attachments have been eradicated. The Jivanmukta shines now in his own glory. He is absolutely free from cares, worries and anxieties. He does not depend for his happiness on external objects. He is satisfied in his own inner Self. He rejoices in the Self. He is quite independent. What is there to compare with one who has no attachment to anything, who has no desires in his heart, and whose mind is quite free and is absolutely peaceful? Be he a king or a beggar, he who is free from desires alone reigns supreme. A desireless man only is a mighty potentate on this earth.

The Jivanmukta whose sense of 'mine' has vanished, who is unmoved at the sight of fair damsels, gold, palatable dishes, gardens, palaces, etc., must be adored by all. He is Ishwara himself. He feels no dislike for the world. He is free from joy and sorrow. He does not care to protect himself. He is neither alive nor dead. Though dead in the sight of the spectators he lives in his own Self. His condition is ineffable. Let the body come or go, the Jivanmukta does not grieve for it. He has forgotten everything of the world, having found his rest in his own Self. For the liberated sage, who has realised the Self, where is the world, where is the body, where is 'I' and where is 'mine'?

Hari Om Tat Sat !

Om Santi ! Santi !! Santi !!!

SIVA-GYANAMRITA
- UPANISHAD -

ॐ

SANTI MANTRA

ॐ भद्रं कर्णेभिः शृण्वाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः

स्थिरैरङ्गैस्तुष्टुवाꣳ सस्तनूभिः ।

व्यशेम देवहितं यदायुः ॥

ॐ शान्तिः शान्तिः शान्तिः

*OM Bhadram karnebhi srinuyama devah
Bhadram pasyemaakshabhiryajatraah
Sthirairangaisthushtuwaagum sastanoobhi
Vyasemadevahitam yadaayuh*

OM Santi ! Santi !! Santi !!!

OM ! Oh Gods, may we with our ears hear what is auspicious ;

Oh ye fit to be worshipped, may we with our eyes see what is auspicious ;

May we enjoy the life allotted to us by the gods, offering our praise with our bodies strong of limb.

OM Peace ! Peace !! Peace !!!

MANTRA 1

This world of names and forms is a mere appearance. It has no independent existence apart from Brahman. Just as a snake is superimposed on the rope, this world and body are superimposed on Brahman.

NOTES AND COMMENTARY

NAMA-RUPA-KRIYA-GUNA (name, form, action and quality) are the four characteristics of objects of this world. Asti-Bhati-Priya (existence, knowledge and bliss) are characteristics of Brahman, the substratum for this world. This world is a relative plane. It is projected through the illusory power (Maya Sakti) of Brahman. It is mere superimposition (Adhyaropa or Adhyasa or Bhranti). It is mere imagination or mental creation (Kalpana).

In the twilight, in the dusk, a rope is mistaken for a snake owing to darkness. Even so, this world and body are superimposed on Brahman or Atman, on account of Avidya or darkness or ignorance. Snake is a Vivarta or superimposition of rope. World and body are Vivarta of Brahman. This is Vivarta-vada of Sri Sankaracharya. Names and forms bring pain and bondage. The other three parts of the object, *viz.*, Asti, Bhati, Priya, bring liberation, eternal bliss and immortality. Renounce the names and forms as they are unreal or illusory and take out the essence Sat-Chit-Ananda Brahman—the only reality—through constant meditation, just as you take out the essence of orange and throw out the skin, seeds, etc., of the orange. Give up Deha-adhyasa and realise the Self within.

MANTRA 2

Just as knowledge of a rope removes the illusion of snake in the rope and the consequent fear, so also

the knowledge of the Self (Brahman) removes Avidya or ignorance and the fear of birth and death.

NOTES AND COMMENTARY

ATMA-GYANA alone can give Mukti or salvation. Gyana (knowledge of the Self) is the only direct means to freedom. Srutis emphatically declare, *Rite Gyananna mukti*. Works or actions cannot liberate a man. Works cannot dispel ignorance, because they are not antagonistic to each other. Brahma-Gyana undoubtedly annihilates nescience or ignorance, just as light destroys the densest darkness. Works of a disinterested kind purify the mind and prepare it for the reception of the light of the Self. Works can do this much only. They are the cause for purification of mind (Chitta Shuddhi).

If you bring a light and see the snake, illusion will disappear. You will see a rope only. If you get the knowledge of the Self, this world will vanish. The body-idea and the body-consciousness will disappear. Deha-adhyasa or identification with the body is the chief cause for all pains and sorrows. To be born is greatest pain. Body is the temple for host of diseases. Deha-adhyasa, the idea 'I am body' is very deep-rooted. A drastic Sadhana is needed for its eradication. Start the fiery anti-current "I am Brahman, I am immortal Self." The one idea "I am body" has wrought so much havoc. The whole spiritual Sadhana consists in the eradication of the one idea "I am body." How powerful is this body idea! Mysterious is Avidya!

MANTRA 3

Brahman is Sat-Chit-Ananda Swaroop. He is self-luminous (Svayam-Jyoti). He is eternal (Nityam), beginningless (Anadi), endless (Ananta), changeless (Nirvikara), deathless (Amritam), fearless (Abhayam) and spotless (Niranjan).

NOTES AND COMMENTARY

HERE is a description of the nature of Brahman or the Highest Self. He is Existence-Absolute, Knowledge-Absolute, and Bliss-Absolute. So, He is called Swaroop or Essence. He is not in need of any other light to illumine Himself. He gives light to the sun, the moon, the stars, the lightning, the fire and the intellect.

*Na Tatra suryo bhati na chandratarakam nema
vidyuto bhanti kutoyam agni ;*

*Tameva bhantam anubhati sarvam, tasya bhasa
sarvamidam vibhati.*

—Kathopanishad—Valli V-15.

“The sun does not shine there, nor do the moon and the stars, nor do these lightnings shine and much less this fire. When He shines, everything shines after Him ; by His light, all these shine.”

He exists in the past, present and future. So He is eternal and unchanging. He is immortal and is beyond time, space and causation. Therefore He has neither beginning nor end. Fear comes when there is duality. Duality is ignorance. Fear is a negative mental modification. It has no existence in the presence of positive courage. Meditation on Atma

will infuse courage and destroy all fears. When there is only one all-pervading, all-full Self, when there is no other seer but He, no other hearer but He, no other knower but He, no other thinker but He, how can fear exist in Brahman? He is absolutely fearless. Fear is a wave or Vritti in the mind that is caused by attachment to body or possessions. If attachment and idea of 'mineness' and Moha are eradicated, how can fear exist in a Gyani who sees everywhere his own Self? Brahman is spotless, because Mala or impurities cannot touch Him. He is as pure as a transparent crystal or the water of the Ganges or the silvery snow of the Himalayas. He is an embodiment of purity.

MANTRA 4

Brahman is attributeless (Nirguna), formless, (Nirakara), without special characteristics (Nirvisesha), without parts (Akhanda), without any limiting adjunct (Nirupadhika), one without a second (Ekam Eva Adwitiyam), independent (Svatantra), ever free (Nitya-mukta) and all-full (Paripoorna).

NOTES AND COMMENTARY

BRAHMAN is attributeless and formless. By this, it does not mean that Brahman is a negative concept or void or a metaphysical abstraction. Ignorant man says, "I do not like to be in Samadhi in Brahman. It is a state like a block of stone." Great foolishness? A worldly-minded man does not like to get rid of his small personality. He has no idea of the

splendour and glory of a life in the spirit or Brahman. Brahman is the only solid Reality. He has not got the attributes and form of Mayaic objects. But He is the inexhaustible store-house for infinite Divine Gunas. Sat-Chit-Ananda, Infinity are His form.

He is Akhanda. He has no parts like hands, legs, ears, nose, etc. How can there be parts in Infinity or one homogeneous essence (Ekarasa)? Maya is the Upadhi of Ishwara. Ishwara has Maya under His control. Maya is Shuddha Sattwa. Avidya is the Upadhi of Jiva. Avidya is mixed with Rajas and Tamas. So it is called Malina Sattwa. Jiva is swayed by Avidya. Brahman is Nirupadhika. He transcends Maya. He is independent, because He rests in His own glory (Sva-mahima Pratishtitam). There is an inherent innate desire in all human beings for freedom, independence and eternal happiness. This is common in all, because in essence Jiva is identical with Brahman. Even though he is rotting in adverse circumstance, there is some inner voice that speaks to him, "O man! Thou art independent. Thou art ever free." He feels this despite his shortcomings, because his substratum or background is independent Brahman. He becomes Brahman when the veil of ignorance drops. Jiva-hood is only temporary.

MANTRA 5

Brahman is distinct from the three bodies and five sheaths (Koshas). He is the silent witness of the three states. He transcends the three Gunas and

the pairs of opposites. He is an embodiment of Sat-Chit-Ananda. He is the essence or Swaroopā. He is the source or womb for mind. Prana, Indriyas, body and this world.

NOTES AND COMMENTARY

THE three bodies are the physical, astral and causal. The five sheaths are Annamaya, Pranamaya, Manomaya, Vigyanamaya and Anandamaya. The three states are the Jagrat, Svapna, Sushupti Avasthas. Brahman is the fourth state or Turiya. Hence, He is the witness. He is Gunaatita (beyond the three Gunas—Sattwa, Rajas and Tamas). 'Dwandwas' mean pairs of opposites, such as virtue and vice, pleasure and pain, like and dislike. These are the attributes (Dharmas) of the mind only. Sat-Chit-Ananda is only provisional definition of Brahman. Sat is Chit and Chit is Sat. That which is the knowing subject, witness (Sakshi) or seer (Drishta) can be a Sat. As all kinds of pain melt when one gets Self-realisation, Brahman is an ocean of bliss. Hence Chit is Ananda. Sat-Chit-Ananda are one. 'Yoni' means womb. Brahman is both the material (Upadana Karana) and instrumental cause (Nimitta-Karana) for this world. Mind, Indriyas and Prana come out of Brahman and get involved in Brahman, when one gets Brahma-Gyana.

MANTRA 6

ॐ or the Pranava is the symbol (Pratik) of Brahman. It is the word of power. From OM this

world is projected ; in OM it exists and in OM it is involved during cosmic Pralaya. OM is the essence of the four Vedas.

NOTES AND COMMENTARY

OM consists of *AUM* and Ardha Matra. It has $3\frac{1}{2}$ Matras. This is the best of all Mantras. Panchakshara and Ashtakshara are contained in OM. Those who do Japa of OM daily will get tremendous power. They will have a lustre in the eyes and the face. All sounds and languages have emanated from Omkara. Viswa and Virat merge in A ; Taijas and Hiranyagarbha merge in U ; Prajna and Ishwara merge in M. [Study Mandukya Upanishad for further details].

MANTRA 7

That aspirant who is not endowed with the four means, who has removed impurities and tossing of the mind, who is equipped with Sattwic virtues is only fit for the path of Gyana-Yoga.

NOTES AND COMMENTARY

Sadhana Chatushtaya are the four means, *viz.*, discrimination between real and unreal (Viveka), dispassion (Vairagya), six-fold virtues (Shad Sampat) and keen longing for liberation (Mumukshatwa). Sama (tranquillity of mind). Dama (self-restraint), Uparati (renunciation), Titiksha (endurance), Sraddha (faith), Samadhana (one-pointed mind) are the six-fold virtues. The impurities are : lust, anger, greed,

delusion, pride and egoism. One should remove these impurities of the mind by protracted and constant selfless service, and tossing of mind by Upasana, Japa, Tratak, Pranayama. Then only he will be able to grasp the fundamental principles of Vedanta and practise reflection (Manana) and meditation (Nididhyasana). In these days people at once begin to study Upanishads and Brahma-Sutras without having a pure and steady mind. They make a long-jump or a high-jump and break their legs only. Their Vedanta is mere lip-Vedanta, *i.e.*, some dry talks and vain discussions. An aspirant should struggle hard to remove the impurities of the mind and tossing of mind. These are very great obstacles in the path. He should slowly acquire the four means. Sama (calmness of mind) is very necessary. Without Sama no one can practise any meditation. This is difficult of attainment. But you can have it if you will.

MANTRA 8

By careful, diligent, protracted and unceasing practice of meditation gradually ascend the steps (Bhumikas). Do not relax the efforts till you attain the Bhuma. Do not step the Sadhana when you get some false contentment from the Savikalpa Samadhi.

NOTES AND COMMENTARY

SAPTA BHUMIKAS are the seven stages or steps in the path of Gyana-Yoga. They are Subiccha (an earnest desire to attain Gyana), Suvichara (right

enquiry into the nature of Brahman), Tanumanasi (thread-like state of mind by Sadhana), Sattwa-patti (the mind is filled with Sattwa), Asam-sakti (non-attachment from objects), Padaarthabhavana (the world appears like a dream), Turiya (super-conscious state. 'Tushti' means contentment. One should not stop the Sadhana when he enters into Savikalpa Samadhi. Even Savikalpa Samadhi is an obstacle in the path of highest realisation. The bliss of Savikalpa Samadhi is called Rasaswad. Many Sadhakas take Rasaswad as the highest realisation and give up their Sadhana. This is a serious mistake. The seven stages are marked out in accordance with the degree of thinning out of the Sattwic ego. In the stage of Padaartha-bhavana, the Sattwic ego, is more thinned out than in Asam-sakti; in Asam-sakti it is more thinned out than in the Sattwa-patti. The highest state is complete feeling of all-fulness—the state of Aptakama (one in whom all desires are gratified). Prapti-prap-yam (everything is obtained), Kritakriya (all actions are done for the gratification of desires) will only come when one is established in the highest (Bhuma). Then only he will feel, "There is nothing more to learn for me. There is nothing more to be obtained by me." Perfect peace will manifest.

MANTRA 9

Repetition of OM with meaning and Bhav will remove all obstacles in the spiritual path. The Hrasva Pranava (short) destroys all sins. The Dirgha Pranava (long) gives Mukti, the Pluta gives all Siddhis.

NOTES AND COMMENTARY

WHEN you do Japa of OM, you should associate OM with the ideas of infinity, purity, perfection, Existence-Absolute, Knowledge-Absolute, and Bliss Absolute. Mere dictophonic or parrot-like repetition of OM will not bring the maximum benefits. You must negate the physical body (Neti-Neti) and must identify yourself with Brahman who is behind the body, mind and all names and forms.

The Dirgha Pranava is the long Pranava with two Matras. The Pluta is the Pranava with elongated accent and three Matras. Virat Pranava has sixteen Matras. You must repeat OM at least 21,600 times daily. This will take 3 or 4 hours. The more the better. Have a sitting in the morning from 4 to 6, and at night from 8 to 10. Keep up the Bhav even during work. Have OM as the background of thought with the feeling 'I am the immortal Self. I am all-pervading consciousness or intelligence.' This will eventually result in Self-realisation and Nirvikalpa Samadhi. You will realise unity of consciousness, unity of life, oneness everywhere. The dividing principle —mind—will be dissolved in Brahman. The dividing consciousness will vanish. You will experience one common consciousness. This is a grand, sublime, exalted, and ineffable state. One has to feel this through intense meditation.

MANTRA 10

Meditation on the Lakshyartha (indicative mean-

ing of Tat Twam Asi Mahavakya is the direct means for attaining Self-realisation.

NOTES AND COMMENTARY .

MEDITATION on OM or Soham or Sivoham with meaning and Bhav, meditation on the right significance of 'Tat Twam Asi' are one. Meditation on 'Tat Twam Asi' Mahavakya is the direct means (Sakshat Sadhana) and Upasana and self-less service for getting purity of heart (Chitta-Shuddhi) are indirect means (Parampara Sadhana); just as cooking of food is the direct means for satisfying the hunger, and agriculture, manuring, ploughing, sowing the seeds are the indirect means. You can show identity of Jiva and Brahman through the Lakshyarth of 'Tat Twam Asi' Mahavakya. The 'Vachyarth' of 'Tat Pada' is Ishwara. The Lakshyarth is Brahman. The Vachyarth of 'Twam Pada' is Jiva. The Lakshyarth is Kutastha. If you sublimate or eliminate the Upadhis of Ishwara and Jiva (Maya and Avidya) the substratum for Ishwara and Jiva is one and the same. When the veil of ignorance or Avarana is removed, the Jiva rests in his primitive, Divine glory. He regains his old status of Brahmanhood. Just as the cub of a lion which was in the company of the lambs, which was thinking all along that it was a lamb only, regains its lost glory when reminded by the lion, so also the little Jiva regains his lost Brahmic splendour and glory when reminded by the Brahmanishta Guru through the force of 'Tat Twam Asi' Mahavakya. 'Mahavakya' means a great sentence or a great saying of the Srutis. Because it inspires the aspirant and elevates him to the sublime heights of Brahmanhood, it is called a Mahavakya.

MANTRA 11

That aspirant who is endowed with the four means, should hear the Srutis from a Brahma-srotre—Brahma-nishta and enquire into the nature of Brahman through the help of Shad Lingas and then reflect and meditate.

NOTES AND COMMENTARY

BRAHMA SROTRE is one who has indirect knowledge of Brahman through study of books. Brahma-nishta is one who has direct perception of Brahman through Self-realisation. Sravana is hearing of Srutis. Manana is reflection on what one has heard. Nididhyasana is constant and profound meditation. This will result in Self-realisation or Atma-Sakshatkara. In the beginning of Sadhana there will be fight inside between the old thoughts of objects and new thoughts of Atma. You will have to shut out all worldly thoughts by substituting thoughts of Atma (Atma Chintana). You will have to increase the flow (Pravaha) of thoughts of Atma (Atmaakara Vritti). Slowly worldly thoughts will die by themselves if you constantly continue Atma-Chintana or Brahmabhyasa. Eventually you will rest in your own Sat-Chit-Ananda Swaroopa. The Shad Lingas are: 1. Upakrama-Upasanghara ek vakhyata, (unity of thought in the beginning as in the end). 2. Abhyasa (repetition). 3. Arthavada (glorificatory passage). 4. Apoorvatva, (uncommon nature of proof). 5. Yukti, (reasoning). 6. Phala, (fruit). These are the six marks of Vedanta for ascertaining the Nirguna Brahman.

MANTRA 12

The Brahmakara Vritti that arises from the Sattwic mind of the aspirant who is equipped with the four means destroys the veil of ignorance and dies by itself.

NOTES AND COMMENTARY

IF you acquire the four means and constantly think of Brahman with a pure mind, the Brahmakara Vritti is generated. This Brahmakara Vritti annihilates the veil (Avarana-sakti) and dies by itself, just as the clearing nut (Strychnos Potatorum) removes the sediments and dirt in the water and settles down by itself at the bottom of the vessel. As Brahman is self-luminous, He shines by Himself when the veil drops, whereas in perception of objects the intelligence that is associated with the Vritti (thought wave—Vritti Sahita Chaitanya) is necessary to make the objects visible, after the veil (Toola Avidya) that covers objects is removed by the Vritti or a ray of the mind. In the perception of objects there are Vrittivyapti and Phalavyapti whereas in direct perception of Brahman there is only Vrittivyapti. There is no Phalavyapti because Brahman is self-effulgent. The following illustration will make the point quite clear. Suppose there is a book inside a pot in a dark room. If the pot is broken you cannot see the book. You want a lamp to see it. Suppose there is a small light inside a covered pot in a dark room. If the pot is broken you can see the light, without the help of any extraneous lamp. The former applies to the perception of objects, with the help of Vritti-Sahita-Chaitanya, the latter to the direct

realisation of self-luminous Brahman without the help of Vritti-Sahita-Chaitanya through the Brahma-kara-Vritti alone.

MANTRA 13

Mind also is Jada. It is an effect (Karya) of Sattwa Guna. It borrows its light from its source Brahman. It has a beginning and an end.

NOTES AND COMMENTARY

MIND is formed out of the sum-total of Sattwic portion of non-quintuplicated (Apanchikrita) Tanmatras. It is not self-luminous. Because, it is very near Brahman on account of its subtlety, the light of Brahman is reflected on it. So it thinks, doubts, plans and speculates. Just as there is death for this physical body, there is death for this mind also (Manonas). When one gets knowledge of the Self, mind gets absorbed in Brahman, just as the drops of water get absorbed in a hot pan. Mind gropes in darkness. It cannot explain the 'Why?' 'How?' and the riddle of the universe. It is a finite, frail instrument that is conditioned in time, space and causation. Manonas only can bring liberation. Manolaya which is only temporary absorption for a short time in the object of meditation cannot give freedom. Vasanas are not destroyed in Manolaya. The mind will again begin to wander. Pranayama can check the velocity of the mind. It can calm and steady the mind. It cannot bring annihilation of mind (Manonas). The enquiry of 'Who am I?' or Brahma Vichara only can

completely annihilate the mind. In Manonasa all Vasanas are completely destroyed. Atman is entirely distinct from mind. Mind is your instrument. You say 'My mind'. This indicates that you are entirely different from the mind.

MANTRA 14

The three Bhavanas, sleep, tossing of mind, mind running towards objects, depression, building castles in the air, diseases, etc., are the chief obstacles in the attainment of Self-realisation.

NOTES AND COMMENTARY

THE three Bhavanas are Samsaya Bhavana, Asam-Bhavana and Vipareeta Bhavana. Samsaya Bhavana is Pramanagata, relating to Srutis. A doubt arises in the mind whether the Brahman of the Upanishads is Saguna or Nirguna. This is Samsaya Bhavana. This is removed by Sravana. Asam-Bhavana is Prameyagata. How can there be one non-dual principle when there are three more distinct principles, viz., Ishwara, Jiva and Universe? How can Brahman be Akarta and Abhokta when we actually see action and enjoyment in Jiva? This is removed by Manana. Vipareeta Bhavana is that the world is real and the body is the Self. This is perverted conception. This is removed by Nididhyasana. Sleep and laziness are removed by light Sattwic diet, and practice of Pranayama. Viskhepa is removed by Japa, Upasana, Tratak, Pranayama, chanting of OM, Manana, etc.

Mind running towards external objects (Vishayasakti) is removed by Viveka, Vairagya, Vichara, Satsanga, and meditation. Depression is removed by chanting OM, singing OM, Atma-chintana and Vichara. How can there be depression in All-blissful Atma? It is a mental deception. Depression belongs to mind, but not to the Self. Such sort of Vichara will obviate depression. Building castles in the air (Manorajya) is removed by keeping the mind fully occupied. Disease can be prevented and removed by adjustment of diet, regular exercise, careful observance of the laws of health and hygiene. Do not mistake brooding half-sleepy state and building castles in the air for meditation and Samadhi.

MANTRA 15

The Gyani who has full Self-realisation sees all beings in the Self and the Self in all beings. There is nothing other than Brahman for him. He moves about fearlessly in the world.

NOTES AND COMMENTARY

THIS is the experience of a realised soul who is resting in his own Swarupa. This is the vision of an Atma-Gyani. All water-tight compartments have disappeared. He has neither prejudice nor dislike for anything or any person. He is one who has transcended the order and stage of life (Ativarnashrami). He will take food from anybody's hands and sleep wherever he likes. He is not bound by the man-made rules of the

society. He is above public opinion. That does not mean he will deviate himself from the rules of conduct. Whatever he does will be in strict accordance with the injunctions of the Shastras. If you ask a man who talked in the dream. "Mr. Surajmal, did you talk anything last night in your dream?" He will say, "No, I did not know anything. I did not talk anything." Similar will be the experience of a Gyani who does actions in the world. It will be like a plaything of a boy. He has dual consciousness, slight consciousness of this world and the full consciousness of Brahman (like Chorani who does work in her house but whose mind is on her sweet paramour or like the crow which moves the one eye through the two eye-sockets and has vision of this side and that side). He sees the whole world within himself. There is nothing outside for him. On account of the remnant of ignorance (Leshavidya), he moves about, eats, drinks, sleeps, etc. Just as the pot in which asafoetida or onion is kept emits a certain amount of smell even when it is cleaned several times, so also a small trace of ignorance still remains in the mind (Antahkarana) of a Gyani even. That is the reason why he eats and drinks. This is called Leshavidya.

MANTRA 16

A Gyani gets anything he likes through the power of his Sat-Sankalpa. A Gyani wills and everything comes into being. A Gyani has tremendous powers.

NOTES AND COMMENTARY

IN the lower form it is Ichha or desire. In the higher form it is Will.

What Yogic Samyama is to a Raja Yogi, so is Sat-Sankalpa to a Gyani. A Gyani may or may not exhibit his Siddhis. That is a different question ; but he has immense powers. Knowledge and power are inseparable. Power co-exists with Knowledge. Brahman is the storehouse for knowledge and power. Some Vedantins of the orthodox school say, "A Gyani is an impotent man. He has no Siddhis. Siddhis are in Maya only but not in Brahman. Brahman is pure knowledge." This is a serious mistake. Now tell me what is the source for this Maya and Ishwara ? Will that source for Maya be destitute of powers ? All powers are hidden in Knowledge. Brahman is the reservoir for Knowledge, power, beauty, peace, etc.

MANTRA 17

When one gets Gyana, all Karmas are destroyed. There is no Prarabdha Karma for a Gyani.

NOTES AND COMMENTARY

WHERE is the body for a Gyani ? Gyana can only manifest when one transcends the three bodies. How can Prarabdha operate then when there is no body ? A Gyani has no identification with the physical body. It is for him like a cast-off slough. He always identifies himself with Para-Brahman. In the vision of a Gyani, there is no body for him. It is all Self only.

MANTRA 18

Videha Mukti comes when a Gyani is living. A Gyani gets disembodied salvation (**Videha-Mukti**) when he enters the state of **Turiyatita**.

NOTES AND COMMENTARY

SOME people believe that **Videha-Mukti** comes in when the Gyani throws off his physical body. This is a mistake. Raja Janaka was called, Janaka the **Videha** (bodiless). He enjoyed **Videha-Mukti** while he was living. A Gyani gets **Videha-Mukti** while he is still keeping his physical sheath. **Swaroopnasa** of the mind (annihilation of mind with form) comes in, in **Videha-Mukti**. There is destruction of mind without form (**Aroopanasa**) in **Jivan-Mukti**. There is greater annihilation of Sattwic ego in **Videha-Mukti** than in **Jivan-Mukti**. If a Gyani has completely lost his body-consciousness, he will leave the body within fourteen days.

MANTRA 19

The chief marks (**Lingas**) of a **Jivan Mukta** are Knowledge of the past, present and future, absolute fearlessness, absolute desirelessness, absolute painlessness, equal vision, balanced mind, freedom from exhilaration and depression, etc.

NOTES AND COMMENTARY

TRIKALA GYANA is knowledge of three periods of time. **Samadrishti** is equal vision. **Samata**

means balance of mind in heat and cold, pleasure and pain, etc. Harsha, Soka, means exhilaration and depression. He has perfect contentment, unruffled peace of mind, deep abiding joy and bliss, possession of super-sensual spiritual knowledge and ability to clear any kind of doubts of aspirants. Doubts vanish when one remains in his company. His heart is always full of bliss (Chit-Gad-Gad).

MANTRA 20

There is neither birth nor death, neither bondage nor freedom, neither Sadhana nor Samadhi, neither meditator nor meditated, neither seeker after liberation nor liberated—this is the ultimate truth.

NOTES AND COMMENTARY

THIS is transcendental view (Paramarthic Drishti). This is the experience of a full-blown Gyani who is resting in his own Sat-Chit-Ananda Swaroopa by melting his mind in Brahman. This is very high philosophy. Young aspirants or neophytes should not misunderstand this verse. They should do rigorous Sadhana and meditation. This is the Upanishad.

Hari OM Tat Sat

OM Santi ! Santi !! Santi !!!

ADWAITAMRITA
- UPANISHAD -



SANTI MANTRA

ॐ सह नावतु । सहनौ मुनक्तु ॥ सह वीर्यं
करवावहे । तेजस्विनावधीतमस्तु मा विद्विषावहे ।

ॐ शान्तिः शान्तिः शान्तिः

OM ! *Sahanaavavathu sahanow bhunakthu*
Saha veeryam karavaavahai
Tejasvinaavadhihamasthu
Maa vidvishaavahai
OM *Santi ! Santi !! Santi !!!*

May (Brāhman) protect us both.
May (Brahman) enjoy us both.
May we work together.
May the self-luminous Brahman be
studied by us.
May we not hate each other.
OM Peace ! Peace !! Peace !!!

MANTRA 1

Brahman is one without a second. He is the immortal essence. He is without the number two. He is one homogeneous mass of Knowledge and Bliss. He is Self-contained. He is All-full.

NOTES AND COMMENTARY

SRUTIS emphatically declare '*Ekam Eva Adwitiya Brahman, i.e., Brahman is one without a second. There was only Sat in the beginning (Chhandogya Upanishad). Mandukya Upanishad says, Santam,*

Sivam, Advaitam. This world is a mere appearance, (*Vivarta*). It cannot bring duality, just as the son of a barren woman cannot make her a nursing mother. Plurality is a mental creation (*Kalpana-matra*). This world is a mere imagination (*Sankalpa-maya, Vasanamaya*).

Just as the false snake in the rope vanishes when a light is brought, so also this world disappears when one gets knowledge of the non-dual Brahman. Where there is duality, there are fear, pain, ignorance, delusion, grief, etc. How can there be fear in the non-dual Brahman, when there is no other Seer but He, no other Hearer but He, no other Knower but He? Study the condition of sleep. The whole world disappears in sleep. There is experience of oneness. You rest peacefully in the non-dual Brahman. Even a devotee finds greatest happiness in Para-Bhakti when he sees oneness everywhere, when he beholds his *Ishtam* everywhere, when he becomes one with the Beloved. When you analyse the manifested universe you find only one substance *Akasa*, or electron or Atoms (*Anus*) or energy and one law, *viz.*, the law of cause and effect. There is unity amidst apparent diversity. There is only one real language, *viz.*, the language of heart. *Akhanda Ekarasa* means one homogeneous essence. *Nirapeksha* means self-contained. All desires are gratified when you attain Brahman (*Sarva Kāmapti*).

MANTRA 2

Brahman is within and without. He is above and below. He is in front and behind. He is in your

right side and left side. He is everywhere, like the all-pervading ether. He is Chidakasa.

NOTES AND COMMENTARY

IN Gita you will find '*Bahirantascha Bhutanam*—without and within all beings.' Everywhere That hath hands and feet, everywhere eyes, heads and mouths ; all hearing. He dwelleth in the world, enveloping all. Ch. XIII—13, 15. Why then Brahman is not seen ? Because He is very subtle (*Atisukshma*). The veil of ignorance in the Jiva acts as a barrier. When this veil is removed by hearing of the great sentences of the Sruti, reflection and meditation, then Brahman only is seen everywhere.

When you see any form say unto yourself : The form is illusory. There is a background or substratum for this form. That is only real. That basis is Brahman. That Brahman I am. That Brahman is the only Reality. That Brahman is the Absolute. He is the Eternal. He is the *Asti-Bhati-Priya*. In course of time, the names and forms will vanish by such practice. You will see Brahman only above and below, in front and behind. This is the whole drift of this Mantra.

MANTRA 3

Know that the five attributes *Sat-Chit-Ananda Nitya Paripoorna*, express Brahman in the best possible manner. Meditate on these in thy mind and realise.

NOTES AND COMMENTARY

'SAT' is that which exists in the three periods of time. 'Chit' is that which is self-luminous and illumines other things also. 'Ananda' is that which is the cause for being extremely dear (Parama Preeti). 'Nityam' is that which always exists and which is free from four kinds of Abhava, *viz.*, Prak-Abhava, Pradhvamsa-Abhava, Anyonya-Abhava and Atyanta-Abhava. For instance (in Sanskrit logic), Prak-Abhava has no beginning, but an end. Pradhvamsa-Abhava has a beginning, but no end. Anyonya-Abhava and Atyanta-Abhava have neither beginning nor end. In Sanskrit logic Abhava (negative predicament or non-existence) is considered as existent as Bhava (positive predicament or existence), just as it is contended that light and darkness are different entities, and not that darkness is merely the absence of light. All nameable things are divided into Bhava and Abhava. Abhava is of two principal kinds—Samsarga and Anyonya or mutual. The former is divided into three, called Prak (prior), Atyanta (incidental), and Pradhvamsa (subsequent). Suppose a pot is created now. Before its creation, the pot was in a state of Abhava or non-existence. This Abhava had no beginning, but has an end when the pot is created. This is Prak-Abhava. Similarly when a pot is destroyed, its Abhava or non-existence has a beginning from the time of the destruction of the pot, but has no end thereafter.

Ghata (pot) is not Pata (cloth). The difference of Pata is in Ghata. When the pot is destroyed, the difference of cloth is also destroyed. So this difference is not eternal. This is Anyonya-Abhava.

Coldness can never be found in the fire. So there is Atyanta-Abhava of coldness in the fire. When the fire is extinguished completely the Atyanta-Abhava of coldness that was in the fire is also destroyed. This is Atyanta-Abhava. So this is also not Nitya.

That which exists always, and that which is free from three kinds of Paricheda such as Desa Paricheda, Kala Paricheda, and Vastu Paricheda, is Paripoorna. Saffron is found in Kashmere but not in Delhi. This is Desa Paricheda. Mangoes can be had in the month of May but not in December. This is Kala Paricheda. Sugar is not found in salt and salt is not found in sugar. This is Vastu Paricheda. But Brahman exists in all places, at all times, and in all things. So it is Paripoorna.

MANTRA 4

This immortal, non-dual, indivisible, formless Atman, which is distinct from the three bodies and five sheaths, and which is the witness of the three states is to be realised as one's own Self by constant, protracted and deep meditation.

NOTES AND COMMENTARY

JUST as you know the nature of a man by understanding his qualities, conduct and other marks and not by other means, so also you can know the nature of Brahman through meditation but not by fasting, pilgrimage, charity, etc. Pilgrimage, fasting and charity, etc., induce purity of mind. Vichara and meditation only bring about direct Self-realisation.

Atman is your own Inner Self. He is quite close to you if you are sincere in your search, if you withdraw your senses from external objects and plunge deep in the innermost recesses of the heart. He is ever shining there whether you care to approach Him or not. The disciplined seer sees Him. The thirsty aspirant knows Him. The weary pilgrim of this world, who had knocks and blows, tries to make a search but not the rich man who is deluded by his false position in society.

Meditation gives inexpressible bliss. Meditation tears out all veils. Meditation opens the inner-eye of wisdom. Meditation should be practised daily in right earnest. Slothful intermittent practice will not do. The practice should be steady, rigorous and continuous. Then only Self-realisation is possible. When the outside sounds are not heard, when the ideas of the body and the surroundings disappear, when inner unruffled peace manifests, one is said to enter the first degree of deep meditation.

MANTRA 5

In deep sleep the Vrittis get Laya in Moolagyana. There is no super-intuitional knowledge. In Advaitavasthanarupa-Nirvikalpa-Samadhi, one gets knowledge of the non-dual Brahman. The Brahmakara Vritti gets Laya in Brahman.

NOTES AND COMMENTARY

IN deep sleep the body falls down because there is no Antahkarana. In Samadhi the Antahkarana

exists in a subtle state. So the body does not fall down. Brahmakara Vritti is generated. There is no Adhava (non-existence) of Antahkarana. The fruit of Savikalpa Samadhi is Nirvikalpa Samadhi. In deep sleep there is the bliss of Brahman that is enveloped or covered by Agyana (Agyanavrita-Ananda). In Samadhi there is direct enjoyment of the bliss of the Niravarana Brahman. There is no veil here. The sage actually rests in Brahman.

In lower Samadhis (Savikalpa) the Vrittis get Laya in the Suddha Sattva Guna, whereas in Adwaita—Avasthana Rupa Nirvikalpa Samadhi—the Vritti gets Laya in Brahman itself, just as the water gets absorbed in a hot iron. That Nirvikalpa Samadhi that is associated with the Brahmakara Vritti is Adwaitabhavanurupa-Nirvikalpa-Samadhi (Vritti Sahita). If this Vritti also dies, then Adwaita-Avasthanarupa-Nirvikalpa Samadhi dawns. The first kind is Sadhana. The second one is the fruit.

MANTRA 6

Withdraw the mind again and again from all sense-objects. Make it one-pointed. Fix the mind again and again on the Self. Become fearless. Be firm in the vow of Divine Life.

NOTES AND COMMENTARY

You should withdraw the mind from all sense-objects before concentrating it. You should repress

the modifications. Then only steadfastness of mind will come. No one can practise any concentration or meditation if the rays of the mind are scattered in various directions. Mental strength will increase even if a few rays are gathered and collected. The practice of non-attachment is necessary to collect the dissipated rays of the mind. When a man has subdued the senses, when his mind is serene and tranquil, then the Supreme Self actually becomes his own Self. When the mind is firmly fixed in the Self without longing for the sensual objects, then the aspirant becomes a Brahmanishta. He is a Gyani with a balanced mind. He enjoys supreme peace. Nishta means steady state or being centred in Brahman.

Determination and self-reliance are very necessary for success in Self-realisation. In Mundakopaniṣad you will find : "This Atman cannot be obtained by one who is destitute of strength or without earnestness or by penance without mark. But if a wise man strives after it by those means, then his self enters into Brahman." Fearlessness is an important qualification for an aspirant. One should be prepared to renounce his life at any moment. Without renunciation of this little sensual life, eternal spiritual life cannot be attained. 'Abhayam' comes first in the Daivi Sampat or divine qualities that are enumerated in Gita—Ch. XVI-2. A timid man or a coward dies several times before he actually dies. Every difficulty that comes in the spiritual path is an opportunity to grow stronger and stronger and develop your will. When you have once decided to take up the spiritual path stick to it at any cost, nay at the risk of your life. Come what may. Thou art immortal Self.

Be bold. Stand up. Gird up the loins. Realise the Truth. Proclaim it everywhere.

MANTRA 7

Just as mist disappears by the rays of the Sun, so also ignorance vanishes by the rays of Gyana.

NOTES AND COMMENTARY

GYANA dawns through ceaseless Atmic enquiry. You should engage yourself in the ceaseless enquiry of the questions 'Who am I? What is Brahman? Whence came the universe? How came birth and death?' The Atmic enquiry (Vichar) should become habitual. Just as the husk is removed from the rice through efforts, just as rust is removed from the copper plate by washing it with ash, earth, water, etc., so also the Agyana which clings to the mind must be made to disappear through constant Atmic enquiry. When you are illumined with true Gyana through Atmic enquiry then Moksha is attained.

You must equip yourself with the four means of salvation and then approach a Brahma Srotre-Brahmanishta Guru. You must clear your doubts. You should tread the spiritual path through the aid of the spiritual illumination imparted by your Guru. You should live with him till you are moulded properly. Personal contact with a realised soul is highly elevating. If you are sincere and earnest, if you have burning Vairagya and burning desire for liberation, if you strictly follow the instructions of

your preceptor, if you do constant and intense meditation, then there is no doubt that the highest goal can be reached within six months. Take my word for it. It will really happen.

Through a determined control of desires and thoughts, Atmic enquiry is induced. If there is no Vairagya, Atmic enquiry will not bring the desired results. Energy will leak out. There will be no improvement or progress. Keep up the unbroken current of the enquiry of 'Who am I?' All troubles will cease. All thoughts will die by themselves. You will rest in your own Sat-Chit-Ananda Swaroopa.

MANTRA 8

Love of sensual objects is bondage. Distaste for objects of sense is release. Destroy the craving-seed and attain the non-dual blissful Brahmic seat.

NOTES AND COMMENTARY

THE enemy of the whole world is the craving for sensual objects. From the craving comes all evil to living beings. It is only when urged by a craving that a man commits sin. Know that craving is man's foe here in Samsara. An ignorant passionate man regards craving as a friend at the time he thirsts for objects. He welcomes all sorts of cravings. He harbours them in his mind. He thinks constantly of sensual objects. He exerts to obtain them. He undergoes various sufferings when he exerts to possess them. In the end he does not get any lasting

satisfaction. He cries bitterly : "I have no peaceful mind. This Samsara is dreadful. These cravings have killed me. I do not know what to do. There is no limit to the consuming power of these Trishnas or cravings. They are never satisfied. They are growing day by day, just as the flame increases by the pouring of oil or ghee."

Viveka and Vairagya are the swords to kill this dire enemy of craving. Trishnas take to their heels whenever they hear the words 'Viveka' and 'Vairagya'. Just as darkness cannot exist in the presence of the Sun, so also cravings cannot show their faces before Viveka and Vairagya. You should cultivate Viveka and Vairagya to a maximum degree. If one is established in Viveka or discrimination between the real and the unreal, Vairagya will come by itself. Viveka is your real intimate friend. Whenever the craving hisses, hammer it with the rod of Viveka. Keep this short rod of Viveka in your pocket always. You are quite safe now. The blissful, non-dual Paramdhama is quite close to you now. Enter it silently.

MANTRA 9

With the growth of the Sankalpa, this world will arise. If this Sankalpa is destroyed, this universe will disappear. Extinction of the Sankalpas alone is Moksha.

NOTES AND COMMENTARY

WHAT is Sankalpa? How did it come into existence? How does it flourish? How does it perish?

How can one reduce the Sankalpa? Sankalpa is thought. It obscures the Atman just as the dense clouds hide the brilliant Sun. It is Sankalpa that manifests itself in Jivas, Ishwara and the universe. The mind is nothing but a bundle of Sankalpas. If the Sankalpas are destroyed, the mind is no mind. The central basis of all Sankalpas is this false illusory little "I". With the contemplation of 'I' all the train of the ideas of the universe manifest; otherwise all the universe will disappear as darkness before the Sun.

If the desires increase, Sankalpas also increase. Desire is the fuel; Sankalpa is the fire. If the fuel of desire is withdrawn, the fire of Sankalpa will get extinguished. Sankalpa alone is Samsara. The destruction of the Sankalpa constitutes Moksha. It is only the destruction of Sankalpa beyond resurrection that constitutes the imperishable blissful Brahmic seat. Nip the Sankalpas in the bud as soon as they emerge out of the mind-lake. Do not allow them to multiply or expand. So long as the Sankalpas are not thoroughly annihilated through constant practice, you should ever be concentrating your mind on one truth at a time. You will get one-pointedness of mind through such uninterrupted practice. All thoughts will perish. Mayest thou be, O child, in that state of final beatitude now!

MANTRA 10

There is neither meditation nor Samadhi when one realises the Self. Vikshepa and concentration being to

mind. The Self is beyond tossing and one-pointedness. It is the same unchanging pure Chaitanya at all times.

NOTES AND COMMENTARY

SAMADHI, the suppression of the functions of the mind, is practised by that man who has not yet realised his oneness as the Self of all, the silent witness of all modifications of the mind. When the Self is realised like Amalaka fruit in the palm of the hand, then Samadhi itself becomes a sort of bondage, involving as it does for the sage the suppression of what had in fact, no existence.

There is no 'in Samadhi' and 'out of Samadhi' for a Gyani. He is ever in Samadhi. He is in Samadhi, even while he is working. He is ever conscious that he is the pure, free, all-pervading Self. The world reasserts itself, on rising from Samadhi, to one who practises Yoga, but not to the Gyani or the knower of the Self in the last stage who sees nothing but the Atma everywhere.

Samadhi is practised for the eradication of the erroneous idea 'I am the body', 'I am the doer' and the distraction caused thereby. But when the Gyani has realised that he is neither the body nor the enjoyer what need is there for him to practise Samadhi?

Sat-Chit-Ananda also is a provisional definition of Brahman. It is an imperfect definition. Brahman cannot be defined (Alakshanam, Avyapadesyam). To define Brahman is to deny Brahman, because words and mind cannot reach there. Various attributes such as, Satyam, Nityam, Sat-Chit-Ananda, are given in order to enable the student to have a conception or an intellectual grasp of Brahman. These attributes

are supports (Alambana) for the mind to rest upon in the beginning. They give encouragement to the mind for attempting for Self-realisation. When one rests actually in the Self, when he is absorbed in the Self (Brahmaleena), meditation also drops, Triputi vanishes. These attributes also disappear. There is no 'Aham Brahma Asmi' now. This is the state of highest Mowna or Supreme Silence. This is the Avachya Pada that is not reached by speech. This is an indescribable state. One has to feel this himself. This is Keval Asti.

MANTRA 11

Antar Drishyanuvid Savikalpa, Antar Sabdanuvid Savikalpa, Antar Nirvikalpa, Bahya Drishyanuvid Savikalpa, Bahya Sabdhanuvid Savikalpa, Bahya Nirvikalpa, are the six kinds of Samadhis.

NOTES AND COMMENTARY

The visible objects, and the Vrittis of anger, lust, etc., are the manifestations of Brahman. The Drik or Brahman who silently witness all the visibles and the Vrittis, who is hidden in the Vrittis and visible like the thread of a flower-garland is the Sakshi or witness or the Knower of everything. All the Vrittis or mental modifications are clearly seen by the Silent Witness or Brahman. The visibles (Drishya) are not distinct from the Drik or seer (Sakshi or witness). Everything is the manifestation or embodiment of the Drik or seer. Visibles are nothing but the Drik or seer.

Investigation or enquiry like this (Swaroopa Anusandhana) is Antardrishyanuvid Savikalpa Samadhi.

The Samadhi that is associated with the mental repetition, reflection, Bhava and feeling and identification 'I am Asangha Brahman,' 'I am self luminous immortal Self,' 'I am Sat-Chit-Ananda Brahman' is Antar Sabdanuvid Savikalpa Samadhi. The visibles are melted or dissolved or involved in Brahman through the process of Laya-chintan. Laya-chintan is reflection in the following manner. "The earth is involved into its cause water, water into its cause fire, fire in air, air in ether, ether in Tamas, Tamas in Avyaktam or Mula-prakriti, and Avyaktam in Brahman." Nothing exists now. Everything is Brahman. This is a new kind of vision or Drishti created through a Vedantic Yukti.

If you give up the above two kinds of Samadhis along with all sorts of mental activities, if you remain in a thoughtless state (Nischinta) as an embodiment of Suddha Chinmatra Rupa Brahman, then this is called Antarnirvikalpa Samadhi. Just as you practise the three kinds of internal Samadhis, so also you will have to practise the three kinds of external Samadhis also in order to destroy all kinds of duality.

The world of names and forms is superimposed upon Brahman just as snake is superimposed on the rope. Just as the water that is mixed with foam, whiteness, etc., is called a wave in the ocean, so also the Swaroopa that is constituted of five things collectively, viz., Sat-Chit-Ananda Nama-Rupa is called Prapancha. You will have to delete the superimposed

names and forms and to view the world as the Sat-Chit-Ananda Brahman alone. This is Bahya Drishyanuvid Savikalpa Samadhi. You will have to melt or dissolve the names and forms in the Brahman with the firm determination that there really exists nothing save Sat-Chit-Ananda Brahman and then to identify yourself with the Brahman.

The Bhavana "I am the pure, Adwaita blissful Brahman" after eliminating or negating the superimposed names and forms is Bahya Sabdanuvid Savikalpa Samadhi. That steady thoughtless state, like the waveless ocean in which the sage has become one with the Brahman without any sort of mental or physical activity, just as the lump of salt when dissolved in water becomes one with the water, is Bahya Nirvikalpa Samadhi. The mind of a sage who has practised these six kinds of Samadhis enters into Samadhi wherever it moves about. That sage who is established in this Nirvikalpa Samadhi is a Gunatita, Baghawad Bhakta, Ativarnashrami or a Brahmana.

MANTRA 12

Forgetting of the nature of the Self, as soon as you sit for meditation, 'I will do meditation later on,' appearance of darkness during meditation, perspiration and flow of saliva in the mouth, 'I do not see any Brahman even though I have negated all names and forms,' appearance of light during meditation, are the six minor obstacles in meditation. .

NOTES AND COMMENTARY

THE clear understanding of the nature of the blissful, Non-dual Brahman that one gets without the least shadow of doubt through repeated hearing and reflection, of the great sentences of the Upanishads 'Tat Twam Asi', etc., the strong determination (Nischaya) that 'I am the Immortal, All-pervading Self', the very zeal and enthusiasm 'I will realise soon the indivisible, imperishable, self-luminous Brahman' will remove all the obstacles.

The Vritti that tells you 'Let me do meditation later on' should be destroyed at once. You can even give up your food but you should not give up your daily meditation even while you are seriously ailing. This meditation will remove all sorts of diseases. It will kill all sorts of germs, microbes, bacilli, etc. There is no better potent antiseptic and germicide in the world than meditation. Meditation is the king of all germicides. It is the divine germ-killer prepared in the laboratory of Yogins. Too much eating, too much talking, too much mixing with undesirable persons, too much walking and too much exertion interfere with meditation. You should avoid these five excesses. If lights of different kinds appear during meditation, ignore them. They are nothing. They are as unreal as the objects in a dream. Seek the source from which this light is emanating. If Vichara fails, five drops of Tr. Belladonna in two table-spoonfuls of water once daily for three days will stop excessive perspiration and salivation. Darkness in meditation will soon disappear if you persist in the practice daily. It is like a mist or fog. It has no reality.

MANTRA 13

That which is free from birth and death, that which is distinct from the universe, Maya, body and mind, that which is unmoved like the ocean without waves, that which is ever free and pure, that which exists in the three periods of time—that Supreme Brahman art thou—meditate on this and realise now.

NOTES AND COMMENTARY

IN reality there is no death. There is only change of form. When the physical body becomes unfit for further evolution, it is cast off, and the Jiva takes another new body. Birth and death are two scenes in the Mayaic drama. It is only Bhranti. In reality no one comes and goes. Where can the All-pervading All-full Atma go?

In Gita you will find "Weapons cleave him not, nor fire burneth him, nor waters wet him, nor wind drieth him away. Uncleavable He, incombustible He, and indeed neither to be wetted nor dried away; perpetual, all-pervasive, stable, immovable, ancient. Unmanifest, unthinkable, immutable, He is called; therefore knowing Him as such, thou shouldst not grieve. He is not born, nor doth He die; nor having been, ceaseth He any more to be; unborn, perpetual, eternal, ancient, He is not slain when the body is slaughtered." Ch. 11-23 to 25 & 20.

'Sat' is Truth. That which is unchanging, that which has no beginning, middle and end, that which is of one homogeneous essence at all times (Sada-Ekarasa, Sada-Ekarupa) is Sat. That is Brahman. 'That Thou art' there is no doubt in it. Know this

by meditation and become as steady as an ocean without waves. Transcend body and mind. Identify with the ever free pure Self. This is the whole drift of this Mantra.

MANTRA 14

That which is free from duality, which is infinite and imperishable, which is the substratum of this universe, which has no parts, which is birthless and deathless and which is free from differentiation—That Brahman art thou, O disciple ! Meditate on this non-dual immortal Brahman and realise Him this very second.

NOTES AND COMMENTARY

AKSHARA means Imperishable. Adhithana means Support. Nishkala means without parts. Aja means unborn. The secret of Brahma-Vidya is to reveal the real-nature of Brahman that is All-pervading, that is hidden like butter in the milk and to show that everything is, in essence, one. He who has directly realised his Self like Amalaka fruit in the palm of his hand is a real Brahmana or Atma-gyani or Tattwavit. He is a knower and a seer. This Atman is without a second. It is the substratum of this world. It exists penetrating all things. It pervades everywhere within and without like Akasa. It is free from the faults of six stains, *viz.*, hunger, thirst, grief, delusion, old age and death and the six changes, *viz.*, existence, birth, growth, modification, decay and death. It is of the nature of undivided bliss. In Brahman all this world is interwoven warp-wise and woof-wise.

From Brahman all originated and into which all are absorbed during the cosmic Pralaya.

He who takes moderate food, who has subdued the senses, who has controlled anger and passion, who is free from pride, egoism and jealousy, who has equal vision over all, can easily fix his mind in Brahman or the Eternal. Sound and other objects are the causes which induce mind-wandering. By daily practice the mind should be brought again and again to the point or Lakshya (the self in the heart). Develop Vairagya or dispassion. Make the mind understand about the unreal nature of objects and the defects of a sensual life. Talk to your mind. Coax this mind. It will hear your words. Gradually the mind-wandering will cease. Practise self-withdrawal also. Then the mind will abide firmly in the centre or source.

MANTRA 15

A wise man having understood that the body, senses, mind and intellect are entirely distinct from the imperishable Brahman or the Eternal, roams about happily.

NOTES AND COMMENTARY

THE body is composed of the products of five gross elements. It came out of dust and it is reduced into dust. The senses have a beginning and an end. They get absorbed in the mind. The organs of action (Karma Indriyas) are made out of the Rajasic portion of the Tanmatras or root elements. The organs of

Knowledge are made out of the Sattwic portion of the Tanmatras. The organs have no independence. They are the obedient servants of the mind. They will have to obey the orders of the mind.

Mind also has a beginning and an end. It is formed out of the Sattwic portion of the Tanmatras. It is galvanised or vitalised by the reflection of intelligence behind the Abhasa Chaitanya. Just as the iron moves in the presence of a magnet, so also the mind moves in the presence of Kutastha or Pratyagatman. It has neither independence nor Self-luminosity. It is like an engine only. The mover or driver is the Antaryamin or Inner Immortal Ruler, Atman. Mahat Tattwa is otherwise called intellect. It guides the mind through determination. It is also absorbed in the cosmic Mahat or universal mind. The sage who rests in the Self, eliminating all these illusory vehicles or appendages, is ever happy. He knows the illusory nature of these products of Avidya. He also knows that the Atma, which is pure and eternal, is entirely distinct from these false superimpositions.

MANTRA 16

For the Jivanmukta who is resting peacefully in the non-dual, immortal blissful Atman, where is the body, where is the world, where is gain or loss, where is pleasure or pain, and where is, (I) or (Mine) ?

NOTES AND COMMENTARY

IN Avadhoota Gita also you will find "The whole world beginning with Mahat Tattwa does not shine

even a little in Me. Everything is Brahman alone : where then is the foundation for Varnasrama?" This is the experience of a full-blown Gyani who is enjoying the bliss of the highest Nirvikalpa Samadhi. This diversified and wonderful world is verily nothing. Chid-Rupa Para-Brahman is the only reality. It exists during cosmic Pralaya when the whole world is absorbed in the Avyaktam.

Sit alone in any comfortable pose, close your eyes. Silence all bubbling thoughts. Sink down deep into the Chaitanya Swaropa that is shining in the chambers of your heart. Negate all illusory vehicles. Merge. Get yourself absorbed in the pure Chit or absolute consciousness. Become 'That.' This is your original abode, which is beyond the reach of Maya or Avidya. That is the invulnerable immortal Brahmic seat. Gain or loss, pleasure or pain, sin or virtue, cannot touch you now. You are pure and untainted. You are absolutely free from any kind of blemish or stain. The nature of this magnanimous experience is indescribable. It could only be felt. Speech and mind cannot reach here.

MANTRA 17

The Jivanmukta loses nothing while sleeping and gains nothing while working. He has renounced both good and evil, success and failure, victory and defeat, gain and loss.

NOTES AND COMMENTARY

THE sage or liberated soul has no idea of 'I-ness'

and 'Mine-ness.' As he is always enjoying the bliss of the Self, he is quite independent. He is not in the least affected by gain or loss. Although he works, he really does not work. Although he sees the world, he does not really see. His vision is entirely different. He views the whole world within himself. There is nothing outside him. He does not care even for the wants of the body. He is not afraid of death. He has no longing to live also. Maya or Prakriti is his obedient and sweet nurse. She attends upon him carefully. Bodily wants come by themselves. Prakriti arranges everything for him beforehand. This is her look-out.

Where is the actor? Where is the enjoyer of fruit of action? Where is the rising of thought of action in a Jivanmukta who has lost all ideas of agency, 'I-ness,' 'Mine-ness' fruit of actions, etc.? The force of Sabha Vasanas, the residue of Sattwa simply moves his body mechanically and the work is done in a playful manner by the liberated sage. While working he has not lost his Brahmīc consciousness even for a second. He is settled always in the Chaitanya Swaroopa or pure consciousness.

OM Santi ! Santi !! Santi !!!

SWAROOPABODHA
- UPANISHAD -

SANTI MANTRA

ॐ यश्चन्द्रसामृषभो विश्वरूपः ॥ च्छन्दोभ्योऽध्यमृतात्संबभूव ।
समेन्द्रो मेधया स्पृणोतु ॥ अमृतस्य देवधारणो भूयासम् ॥ शरीरं
मे विचर्षणम् ॥ जिह्वा मे मधुमत्तमा ॥ कर्णाभ्यां भूरि विश्रुवम् ॥
ब्रह्मणः कोशोऽसि मेधया पिहितः ॥ श्रुतं मे गोपाय ॥

ॐ शान्तिः शान्तिः शान्तिः

*OM Yaschhandasamrishabho viswarupah ; Chhandobhyo
adhyamritatsambabhuvva ; Samendromedhaya sprinotu ;
Amritasya devadharanobhuyasam ; Sareeram me
vicharshanam ; Jihwa me madhumattama ; Karnabhyam
bhoorivisruvam ; Brahmanah kososi medhaya
pihitaha ; Srutam me gopaya.*

OM Santi ! Santi !! Santi !!!

MAY He, the Lord of all, pre-eminent among the Vedas and superior to the nectar contained in them, bless me with wisdom ! May I be adorned with knowledge of Brahman that leads to Immortality ! May my body become strong and vigorous (for practising meditation on Brahman) ! May my tongue always utter delightful words ! May I hear a lot with my ears ! Thou art the scabbard of Brahman hidden by worldly taints (and not revealed by puny intellects). May I never forget that which I have learnt !

Om Peace ! Peace !! Peace !!!

MANTRA 1

Brahman is Sat-Chit-Ananda Swaroopa. He is Santi Swaroopa. He is Vishuddha-Vigyana Swaroopa. He is Nijabodha Swaroopa. He is Jyoti Swaroopa. He is Akhanda-Ekarasa-Chinmatra Swaroopa. He is Nirvisesha-Chinmatra Swaroopa. He is Kevala-Chinmatra Swaroopa. He is Bhumananda Swaroopa.

NOTES AND COMMENTARY

SWAROOPA means, embodiment or essence. Swaroopa, Atman, Brahman, Chaitanya are synonymous terms. Sat-Chit-Ananda Swaroopa means an embodiment of truth, wisdom and bliss. Santi Swaroopa means an embodiment of Peace. Vishuddha means pure. Vidyana is Vishesha Gyana, *i.e.*, direct knowledge of the Self through 'Self-realisation'. Vidyana is Aparoksha-Gyana, *i.e.*, direct cognition of Truth or Atma-Tatwa, through intense and constant Nididhyasan. In the worldly parlance Vidyana means physical science which deals with matter, energy and the laws which govern the physical universe. When the terms Gyana and Vidyana appear side by side in one place, Gyana is intellectual knowledge through study of Upanishads and Vedantic literature; Vidyana is direct knowledge of Brahman through Self-realisation. In Gita Ch. VI-8, you come across the terms "*Gyana-Vidyana Thripta Atma—*." Sri Dattatreya also uses these terms: "*Vedanta Sara Sarvasvam Gyana-Vidyana mevacha—*." When the Aspirant rests in his own Swaroopa he feels and enjoys infinite, positive bliss. This Swaroopa-Sthithi is not a negative state. It is not mere absence of restlessness

and pain. It is a positive state of absolute peace and bliss.

Nijabodha means Self-knowledge. Jyoti-Swaroopa means embodiment of light of mass of Self-radiance. Akhanda-Ekarasa means One indivisible homogeneous essence. Chinmatra means pure consciousness or consciousness alone. Nirvisesha means without special distinguishing characteristics. Kevala means alone. Bhumananda Swaroopa means Embodiment of infinite bliss. Meditate on the following.

Bhuananda Swaroopoham	OM OM OM
Satchidananda Swaroopoham	OM OM OM
Chinmayoham	OM OM OM
Akhandaikarasa Chinmatroham	OM OM OM
Kevala Chinmatroham	OM OM OM
Nirvisesha Chinmatroham	OM OM OM

Assert and feel. This will lead you to Nirvikalpa Samadhi or Adwaita Nishta.

MANTRA 2

In Swaroopa there is no Vasana. This world is nothing but Vasana. Renunciation of the Vasanas is really renunciation of the world. Destroy the Vasanas and rest in your own Swaroopa, O dear child !

NOTES AND COMMENTARY

How can there be Vasanas in the pure, Self-luminous Brahman? Vasana is the real impurity of

the mind. Mind is a bundle of Vasanas. Destruction of the Vasanas brings in destruction of the mind (Manonasa). Shut yourself up in a room for a week. Give up reading newspapers for a week. Do Anushatana. Practise intense Japa and deep meditation. Do not come out of the room. Make arrangements for your bath and food. Observe complete Mouna or vow of silence for a week. Let somebody keep your food in time in the adjoining room and water for bathing. Cut off all connections. There will be thinning of Vasanas. The worldly impressions in the mind will gradually fade away. If you continue the practice for a long time all the worldly impressions will be totally obliterated or fried.

Vasanas are of two kinds, *viz.*, Subha (pure) and Asubha (impure). Of these two, those alone which were generated by one in his many lives will cling to him in his future births. If the pure ones cling to him he will easily attain Self-realisation through them. Through the two paths of good and evil, the current of Vasanas swells considerably. You will have to destroy the impure ones through the help of pure Vasanas. Japa, study of religious books, charity and selfless service are pure Vasanas. Injuring others, lust, anger, greed, desire for sensual enjoyments are impure Vasanas. Just as you remove the thorns in your foot by another thorn and then throw away both the thorns, so also you will have to get rid of the impure Vasanas by the practice of pure Vasanas and then give up both. Pure Vasanas help in the attainment of Moksha. Impure Vasanas lead to bondage.

In the case of Jivanmukta, the pure Vasanas are like burnt seeds. They are not productive of rebirth.

These pure Vasanas, which are associated with Sattwa-Guna, which are saturated with pure meditation on the Self, will always be in Jivanmukta like Vasanas in deep sleep. The pure Vasanas will be latent in the heart and will melt away gradually. The liberated souls are awakened to cognition of external objects through these pure Vasanas.

MANTRA 3

The sage in whom the clinging to sensual life and thirst for sensual enjoyment have vanished through knowledge of Swaroopa is the mighty potentate of this whole world. His joy knows no bounds. He must be adored as visible Brahman on earth.

NOTES AND COMMENTARY

THE clinging to earth-life is called Abhinivesa in Raja Yoga philosophy of Patanjali Maharishi. This is due to Avidya or ignorance. Egoism is the product of Avidya. A worldly man lives for sensual objects or the sensual objects live for him ; in the absence of these objects, the 'I' does not exist or these objects do not exist in the absence of 'I' ; one should, through right enquiry, differentiate himself as separate from the objects, with the thought that the 'I' does not belong to the objects or the objects do not belong to the 'I' and his mind should give up all Vasanas and should perform all actions as if in sport.

Sri Vasishtaji says to Sri Rama : "O valiant Rama, the bull of Jiva sleeps its long sleep under the

large umbrageous shadows of Moha (delusion) in the dire forest of Samsara, weltering in the mire of sinful actions, goaded by the goad of Agyana and lashed by the whip of the stainful enjoyments, while it is bound by the strong cords of desires and is ever and anon started by the flea-bites of rare diseases. Power if it can be called real, lies in lifting, through unintermittent efforts, this bull which, growing under the heavy load of pains and being quiet lacerated through ceaseless motion backwards and forwards, has fallen into the deep pool of numberless births. With contraction of friendship with the wise, disciples should devise means for crossing the Samsara like passengers crossing on their vessels."

When the attraction towards external objects ceases, then there yet remains the internal craving or sensual hankering or thirsting for sensual enjoyment. This is called Trishna. When the attraction towards external objects, as well as the internal craving ceases, then it is termed Mukta-Trishna. The mere thought of longing that such and such object should come to oneself is Trishna. When all the Trishnas die, the sage enjoys immense peace and bliss. The mind becomes restless when Trishnas manifest, Knowledge of Atman only can completely eradicate all Trishnas.

MANTRA 4

The sage, who is resting in his own Swaroopa, sports in Atma, ever delights in Atma, looks upon

all with equal vision, plays like a child and roams about as nature made him.

NOTES AND COMMENTARY

THESE signs were found in the great sages Sweta-ketu, Ribbhu, Nidhaga, Jada Bharata, Sanatsujata, Suka, Vamdeva and Dattatreya. The sage is not affected by the pairs of opposites. He is firmly established in Brahman. He does not receive anything from others. He eats the food that is obtained without asking, in the palm as vessel, in order to protect the body. He keeps equanimity of mind whether the object is gained or not. He does not possess anything of his own. He is always centred in Atma-Nishtha. He has no settled place of residence. He sometimes stays either in a desolate house or at the foot of trees or in a temple or cave or in the banks of a river.

He has not got anything dear to him. He sleeps where the Sun sets. He conducts himself in such a manner as not to be known to others. He is not glad of anything. He sees Brahman in and out, everywhere. He preserves silence. He possesses the inexhaustible wealth of Vairagya. He feels within himself that there is none other than the Self. He sees Brahman everywhere. He regards equally without hate, a Brahmana, a cow, a dog, a horse and a Chandala. He does not look back with pleasure upon past enjoyments. He does not rejoice in the sensual objects in the present. The sage whether pushed, disregarded, slighted, beaten, hindered or burnt or having urine and fœcus thrown upon him by vicious persons or afflicted in various other ways, keeps balance of mind and always thinks well of them.

MANTRA 5

The Self-light alone is immaculate. Having given up all conceptions of duality, may you look equally upon all. That the quiescent Gyana is Brahman will now become an object of direct perception to you, O child !

NOTES AND COMMENTARY

THOSE who have destroyed the Vasanas and host of worldly thoughts will enjoy their final beatitude in the Brahmic seat, replete with truth, quiescence and equality. They will have equal vision over all. - This mischievous and powerful mind generates all pains and all fears, all sorts of diversities, heterogeneity, distinctions and dualities and destroys all noble, spiritual wealth. Slay this troublesome mind. May you become 'Tat' which you are.

When the seen and the sight merge into one another in the seer, then is the experience of Ananda (bliss). This is Turiya state. Then one sees the illimitable Gyana Atman only everywhere. All sorts of distinctions and dualities vanish now entirely. Raga-Dwesa are annihilated *in toto*. Then the sage will not be conscious of the existence of the body, though working in it. He will never lose his control even amidst the many illusions of the world, like a woman who performs her household duties whilst her mind is engrossed in her paramour at a distance. The sage will always centre his mind on Brahman.

May you always be performing only those virtuous actions that will help you in the attainment of Gyana, without any thought of worldly prosperity

in the future. May you live drowned in the ocean of Brahmic Bliss in a state of full illumination, having destroyed all dualities, distinctions and differences !

MANTRA 6

Give up the thoughts of not-self. Fix the purified mind in the Atman, the Indivisible and Infinite. Think always of the Self, the Bliss Absolute, which conduces to liberation and realise the Self.

NOTES AND COMMENTARY

ALL sorts of worldly thoughts must be gradually annihilated through Atma-Chintana. This is an uphill work. This demands patient, incessant practice and inner spiritual strength. Srutis emphatically declare : "This Atma cannot be obtained by weak persons." Sincere aspirants dedicate their whole being to contemplation of the Eternal, having withdrawn their affection from the world of sense-objects.

Tamasic Sankalpa breeds pains. Sattwic Sankalpa leads to good Dharmas, Gyana and salvation. The Rajasic Sankalpa leads persons into the mundane existence. You will reach the blissful Brahmic seat if you eradicate these three kinds of Sankalpas. Extinction of thought or Sankalpas is alone Moksha. Free yourself from all desires in the visible objects. Make your impure mind firm and steady through your pure mind and then annihilate the Sankalpas. You will never be able to reach the Supreme immortal abode of eternal peace except through the firm path

of the annihilation of Sankalpa. In the string of Sankalpa, countless thoughts are strung like so many beads. If the string be cut asunder, the illusory thoughts which are strung in it will be annihilated. Do not, even for a moment, contemplate on the worldly objects. With the checking of all the thoughts, one's mind will perish. Thought only is Samsara; its destruction is Moksha.

Thinking on the Self, conversing on Self, explanation and discourses on the Self, meditation on the Self, will constitute Gyana-Abhyasa. Be True to the Self. Be devoted to the Self. Merge in the Self. Get established in the Self.

MANTRA 7

When the mind, purified by constant meditation, is merged in Brahman, the truth of Brahman is clearly and definitely realised by the Nirvikalpa Samadhi. This leads directly to the realisation of the bliss of Brahman, the one without a second.

NOTES AND COMMENTARY

WHEN gold is purified by thorough heating on the fire, it gives up its impurities and becomes brilliant; so also the mind gives up its impurities of Rajas and Tamas through constant and intense meditation. The enemy of Atma is this impure mind only which is filled with Vasanas and cravings. Like thick clouds that are scattered through strong winds, the mind will get absorbed into absolute consciousness

through the extinction of Sankalpas, Vasanas and Trishnas.

Let not your heart give way under trials. Destroy the lower mind through the pure mind. Make friendship with the pure mind and rest in the blissful Atma. You will pass on from the Savikalpa Samadhi to Nirvikalpa state. You can attain Nirvikalpa Samadhi if you are extremely dispassionate. You can have steady realisation if you have Samadhi. You can be absolutely free if you have highest Self-realisation. The free soul only can experience the highest, perennial bliss of Brahman.

When the Atman, the one without a second, is reached by means of the Nirvikalpa Samadhi, then only the heart's knot, *viz.*, ignorance (Avidya, Kama and Karma) is rent asunder. With the mind restrained in Samadhi, behold in thy self the Atman of infinite glory and ineffable splendour. You will treat the body now as a cast of slough. Roam about happily looking everywhere with an eye of equality.

MANTRA 8

He Saumya ! Long hast thou been bound by the noose of : "I am the body." Feel : "I am Sat-Chit-Ananda Atman itself" and do thou cut the noose off by this sword of wisdom and roam about happily.

NOTES AND COMMENTARY

THERE should not exist the idea of separateness

in the heart. The moment the conceptions of "Mine," "I," "You, or "I did it" arise in one, there is sorrow engendered in him. Will persons be so foolish as to identify their Self with the body? It is only through the stain of identification of "I" with the body that the true Atma-Gyana does not arise. Destroy the idea of "Dehoham—I am body." Get yourself established in the idea of "Soham—I am He." You should be ashamed to call the filthy body as the real "I." Wake up now. Through the identification with the Atman, you will be able to land safely on the other beautiful shore of fearlessness and immortality.

Just as the sky has no connection with the clouds, so also you have no connection with the body. How can states of wakefulness, dream and deep sleep, which are the attributes of the body, affect you? Just as man is distinct from the shadow, so also Atma is distinct from the body. Composed of the net-works of the bones, muscles, etc., being the "I," where is the body which can be called as yours? Reflect well upon this point. The body that is composed of five elements is a mere appearance. It is a product of Avidya. There is no body in the beginning. There is no body in the end. That which you see only in the middle is nothing. It is a mental jugglery. Thou art Sat-Chit-Ananda Atma in reality. There is no body in the three periods of time. Brahman alone is. Thou art Brahman. Assert and realise this.

MANTRA 9

There is bondage when the mind is attached to

any person, object, place or condition whatsoever. There is release when the mind is unattached to any person, object, place or condition whatsoever. Attachment is death. Non-attachment is eternal life.

NOTES AND COMMENTARY

"Manam eva manushyanam karanam bandha mokshayoh—Mind is the cause for bondage and freedom in men." Attachment is Raga. Real Samsara is started through Raga. Raga is the cause for Karmas. It is only Raga that animates the Indriyas or organs to action. Fear and anger are old-standing associates of Raga. Wherever there is Raga, there are fear and anger side by side.

Patanajali Maharishi defines Raga : "*Sukshansayi Raga*—Attachment is the attraction to pleasure." Wherever there is pleasure, there is Raga. Lord Krishna says in Gita : "By dwelling in objects therewith, man develops attachment, from attachment is born desire, from thwarted desire comes anger ; from anger ariseth delusion, therefrom confusion of memory, from confusion of memory, loss of reason ; when reason is gone, the man is lost." Ch. II—62, 63. The whole Samsara is kept up by the six-spoked wheel Raga, Dwesha, virtue, vice, pleasure and pain.

Jada Bharata was attached to a deer. So he had to take the birth as a deer. Worldly-minded people are attached to their wives, sons and money. So they are brought again and again to this Mrityu-loka. Attachment is the first child of Maya. When Viveka and Vairagya dawn in the mind, Raga will take to its heels. In Gita Ch. II—56, you will find : "*Veeta raga bhaya krodha sthithadhir muniruchyate*—That

sage who is free from attachment, fear and anger is a Muni of stable mind or poised understanding."

MANTRA 10

When all the five sheaths have been eliminated by 'Neti-Neti' doctrine, through reasoning, what remains is the witness, the knowledge Absolute, the All-full, the Indivisible, Eternal Atma.

NOTES AND COMMENTARY

NETI-NETI means Not this-Not this. The five sheaths are Annamaya, Pranamaya, Manomaya, Vignanamaya and Anandamaya Koshas. These are all products of Prakriti. They have a beginning and an end. They are all insentient and changing. These five layers hide the pure Atman. They are like the layers of an onion. Annamaya Kosha forms the astral body or Linga-Sarira. Anandamaya Kosha makes up the seed body or Karana Sarira. Just as the onion dwindles into an airy nothing when all the layers are peeled off, so also the three bodies vanish when the sheaths are eliminated. Atman alone remains behind.

Annamaya Kosha is not Atman. It is the product of five elements. It is perishable. Pranamaya Kosha is not Atman. It is the product of Rajo-Guna. Manomaya Kosha is not the Atman. It is the product of Sattwa-Guna. There is the death for the mind also. Vigyanamaya Kosha is not the Atman. It has also a beginning and an end. It is subject to change. It is insentient. It has no self-luminosity. It borrows

its light from the substratum, *i.e.*, Atman. It is a limited thing. It is not constantly present. There is no functioning of the intellect during deep sleep. Nor is the blissful changeful sheath, Anandamaya Kosha, the Supreme Self, because it is endowed with changeful attributes, because it is a modification of Prakriti, is the effect of past good deeds. Whereas the Atma is changeless, illimitable, the eternal subject and the substratum for all things. Transcend the five sheaths and rest in your Satchidananda Swaropa.

MANTRA 11

Just as sedge, even if removed, covers the water of a tank again and again, so also Avidya enshrouds even a wise man if he is careless and if he stops his meditation.

NOTES AND COMMENTARY

IN Gita you will find: "The turbulent senses carry away impetuously the mind of even a sage even though he is attempting to control them." "Just as the boat is carried away by the gale, so also the understanding is carried away by the revolting Indriyas." Therefore the aspirant should be very careful. Carelessness is practical death itself. There is no greater danger for the aspirant than carelessness about his own real nature, and the man who has thus deviated, falls. The fallen man is ruined. He is never seen to rise up again. Therefore you should never be careless in your steadfastness to Brahman.

You should not stop your meditation even for a day. If the mind slightly strays away from the ideal and begins to be outgoing, then it goes down and down. Seclusion, company of sages, are very necessary for the aspirants in the beginning of their Sadhana. This world is full of temptations. Therefore neophytes should guard themselves very carefully. They should sit at the lotus feet of their Gurus till they are completely moulded, till they get established in deep meditation. Happy-go-lucky aspirants who are independent from the beginning, who do not pay attention to the words of their preceptors are hopeless specimens. They lead an aimless life and are drifted here and there like the plank in a river.

MANTRA 12

The realisation of one's identity with the Brahman is the cause of liberation from the rounds of births and deaths, by means of which the sage attains immortality, infinite bliss and eternal peace.

NOTES AND COMMENTARY

BY realising the true nature of the Self, one becomes free from sin, death and grief and becomes an embodiment of bliss. For an earnest seeker after emancipation, there is no other way for the breaking of the bonds of transmigration than the realisation of one's own Self or Atman. Through the realisation of the identity of Brahman and the Jivatma, resulting from the meditation of the right significance of the

Mahavakya or great sentence: "Thou art That," annihilate the superimposition with the Supreme Self or Atman. You will have to be vigilant and careful till the identification with the body is entirely rooted out. You should not allow even a trace of superimposition to manifest. Even a slight body-idea will create terrible mischief.

The knowledge of the identity of Brahman and Jiva consumes completely the dense forest of Avidya or ignorance. The seeds that bring a man again and again in the rounds of births and deaths are totally burnt up. The curtain of ignorance drops now. The illusory vehicle or sheaths are rent asunder. The liberated sage enjoys now everlasting bliss and perennial joy.

MANTRA 13

A liberated sage is ever cool and calm. He lives as if he were without a body. He never loses in the least his equanimity of temper even when he is persecuted. Complacently he sits and complacently he sleeps. He is happy at all times and in all conditions.

NOTES AND COMMENTARY

RAJA Janaka was called Janaka—the Videha (bodiless), as he was identifying himself with the all-pervading pure consciousness. Mansoor was rejoicing when he was skinned out, as he was above body-consciousness. What language can describe that, which he, who has found his satisfaction in his own

Self, who is free from all desires, whose trouble has disappeared, feels inside himself !

The liberated sage has become Brahman. He has attained supreme quiescence. Nothing can disturb him. He stands adamant like that yonder rock. He is of the nature of Brahmic bliss. He is ever happy. He is a great Mouni. He remains in Chinmatra alone (pure consciousness). He is ever silent. He is not afraid of anything in this world. He always remains at ease in the pleasure garden of his own Atman. He finds bliss in himself. His bliss is beyond the scope of speech and mind. He drinks the nectar of immortality. He tastes the juice of the nectar of Brahman. He is immersed in the ocean of Brahmic joy. He has mounted the car of Brahmic bliss. He is the monarch of the kingdom of the Self.

The sage feels : "Everything being consciousness alone, there is no fault in anything. Everything being the nature of Sat alone, is Satchidananda only. Brahman alone is everything and there is nothing else." So he keeps his balance of mind always. He is not affected by reproach, censure, scolding, ridicule and persecution. The glory of a liberated sage is ineffable. His joy is indescribable. His strength of will is inexpressible. His condition is inexplicable. His knowledge is inexorable. His Adwaita-Nishta is incomprehensible.

MANTRA 14

The Jivanmukta, though in sound sleep, does not sleep ; though dreaming, he does not dream ; though

awake, he is really not awake. He is always resting in his own Swaropa. His state is indescribable.

NOTES AND COMMENTARY

WHERE is dream, where is deep sleep, where is the waking condition and where is the fourth state which is beyond these for the sage who is abiding in his own glory? That which is Sankalpa—the three pains, passion-anger-bondage, all the miseries, all the faults and the various forms of time—know these to be the result of Manas. Manas alone is the whole world; sound, touch, form, taste, odour, the five sheaths, the waking, dreaming and the deep sleep states, are the products of Manas. Rest assured that there is no reality in all that is Sankalpa.

It is only that Chaitanya which is reflected in Antahkarana that attains the three states. When it assumes the three states of Jagrat, Swapna and Sushupti, it is like a water-lift as if grieved, born and dead. Jagrat Avastha is that state in which the Jivatma enjoys the gross objects of senses as sound etc., through the 14 organs, *viz.*, 5 organs of knowledge, 5 organs of action and mind, intellect, Chitta and egoism. Swapna is that state in which the Jivatma experiences sound, touch, form, etc., through the Samskaras and Vasanas with the help of the mind alone, the senses being at rest. The Sushupti Avastha is that in which the Anandamaya Kosha or Karana Sarira alone operates. The mind gets involved into its cause, the Moola Agyana. Just as a bird, tired of roaming, flees to its nest for resting, so also the Jiva being tired of the actions of the world in the waking and the dreaming states, rests in Moola-Agyana and enjoys bliss.

MANTRA 15

Where is far or near, inside or outside, gross or subtle, death or life, space or time, past, present or future, good or evil, pleasure or pain, great or small, high or low, for that liberated sage who eternally abides in his own glory ?

NOTES AND COMMENTARY

FAR and near, good and evil, pleasure and pain, are relative terms. They are all mental creations. The Jivanmukta does not dwell on the past. He takes no thought of the future and looks with an indifference upon the present. In a sage there is absence of all ideas of interior and exterior. When the knower and visible do unite as one, then all Atmas (egos) do become equal. In such a state of union what the Gyana-Yogins cognise is that which is in that state, there being nothing external to them then.

Through the play of the mind in objects, proximity appears to be a great distance and *vice-versa*. Through the force of the mind, a Kalpa is reckoned by it as a moment and *vice-versa*. Time is but a mode of mind. How can there be time in a sage who has extinction of the mind, who is resting in the Eternal Brahman? When the mind is merged in Brahman—the Absolute, none of this phenomenal world is seen. This apparent universe has its root in the mind, and never persists after the mind is annihilated. How can the talk of diversity apply to the Supreme Atman which is one and homogeneous? Who has ever noticed diversity in the pure unmixed bliss of the state of deep sleep?

The mind has the potency of creating or undoing the whole world in the twinkling of an eye. Therefore slay this mind through Atma Vichara and reach that imperishable Brahmic seat which is beyond time and space which is a homogeneous mass of bliss and knowledge without inside or outside.

OM Santi ! Santi ! Santi !!!
HARI OM TAT SAT.

BRAHMAHASYA
- UPANISHAD -



SANTI MANTRA

ॐ भद्रं नो अपिवातय मनः ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

*OM Bhadram no apivataya manah,
Om Santi ! Santi !! Santi !!!*

Salutations ! May my mind and all these (body, Indriyas, Pranas, etc.) be good and well !

Om Peace ! Peace !! Peace !!!

MANTRA 1

Brahman is Existence Absolute, Knowledge Absolute and Bliss Absolute (Satchidananda Swarupa). Brahman is eternal (Nitya), pure (Suddha), perfect (Siddha), all-pervading (Buddha), free (Mukta), independent (Swatantra). He is indivisible (Akhanda). He is unattached (Asanga), non-doer (Akarta), non-enjoyer (Abhokta) and witness (Sakshi). He is without parts (Niravayava) and without action (Nishkriya).

NOTES AND COMMENTARY

EVERYONE of us desires to live for ever, to know everything, to be happy at all times, to be independent and to rule over others. This one common desire for these five things is present in all human-beings. These are the five characteristics of the Soul or Brahman, viz., Sat, Chit, Ananda, Mukta and

Swatantra. Man makes a search in the wrong direction in worldly objects. He eventually turns his mind inwards towards the Self after getting severe knocks and blows in this world. The idea, "I will not exist after death" can never enter the mind of a man. This is the Sat aspect. If a man says to Mr. Mukherjee : 'You will die soon,' Mr. Mukherjee becomes very angry. He has an innate feeling that he is immortal. This is the Sat aspect. The curiosity to know is the Chit aspect. If you call a man "fool," he becomes angry. There is an inherent feeling even in a fool that he is very wise. This is the Chit aspect. Everyone wants eternal happiness. This is the Ananda aspect. Everyone wants to be quite free. This is Mukta aspect. He wants to rule others. He desires that all people should follow his wishes. This is the Swatantra aspect or suzerainty.

Real Swarajya can only come when one is established in Brahma and gets knowledge of the Self. Political Swarajya is nothing. It is temporary and evanescent. There is fear of invaders and enemies. There is always restlessness. There is fear of losing dominions. There is loss of countless lives. There are distrust, intrigue, diplomacy, selfishness, ambition for power and dominion. There cannot be peace of mind when these negative qualities exist.

The real "I" is Brahman. The real "I" is Existence Absolute. This is transferred on account of Moha and Avidya to the illusory Upadhis or limiting adjuncts—body, mind, Indriyas and Prana. When we speak of "our senses," "our mind," "our intellect" and so forth, it is quite clear that all these things are the belongings or the property of a

proprietor who is behind, beyond and above them all. This proprietor is the real big, Infinite "I," Satchitananda Brahman. He is unattached. He is the non-doer and non-enjoyer. He is the witnessing intelligence or consciousness, like a spectator in the bioscope.

"Akhanda" means indivisible. There are no parts in Brahman. That which has no Sajateeya, Vijateeya and Svagata Bheda, that which has no Desa, Kala, Vastu Paricheda can be called "Akhanda." An Englishman is different from an Indian. This is Sajateeya Bheda. Stone is different from a tree. This is Vijateeya Bheda. Flower is different from the fruit. Hand is different from leg. This is Swagata Bheda. Saffron is found in Kashmir. Pine-tree is found in Almora and Switzerland. This is Desa Paricheda. Mango is obtainable in a particular season only. This is Kala Paricheda. A jar is not found in a cloth. This is Vastu Paricheda. As Brahman has no limbs, He is actionless (Nishkriya). Prakriti does everything. Brahman is the silent Witness.

MANTRA 2

Brahman is Light of lights. He is Self-luminous. He is Supreme Light (Param Jyoti). He is infinite Light (Ananta Jyoti). He is an embodiment of Light (Jyoti Swaropa). By His Light all these shine.

NOTES AND COMMENTARY

BRAHMAN is the Self of all beings. He is the greatest of all. So he is called Brahman. "Brihat"

means large, great, big. The Eternal, the Absolute, the Infinite, the Supreme Being, the Highest Self are synonymous terms. In Guru Gita, you will find :— *Antar-Jyotih, Bahir-Jyotih, Pratyag-Jyotih, Paratparam Jyotir Jyotih, Swayam-Jyotih, Atma Jyotih Sivomaham.*

“Swayam Jyotih” means ‘Self-effulgence.’ Brahman does not require any extraneous light to make Him shine. So He is called, ‘Swayam Jyotih.’ If you want to see an object in a dark room, you want the help of a lamp. This is not the case with Brahman. He is a mass of Self-radiance. You do not require a light to see the Sun. So is the case with Brahman. In Gita also you will find : “*Jyotishamapita Jyotih*” (Chap. XIII). Jyotih Swaroopā means an embodiment of light. The body of a man is a mass of flesh. But the body of Brahman is a mass of effulgence. This is Swaroopā or essence. The light of crores of suns is nothing when compared to the light of Brahman. He is Tejomaya (full of light). Sun, moon, stars, lightning, fire and intellect borrow their light from Brahman.

MANTRA 3

The Swaroopā of Mokhsha is the entire removal of all kinds of pain and the attainment of Supreme Bliss. Mukti is the fruit of knowledge of the Self.

NOTES AND COMMENTARY

SARVA DUKHA ATYANTA NIVRITTIH means entire removal of all kinds of pain. All kinds of pain are

dwelling in the womb (Garbhanivasa) of mother, birth, death, grief, delusion, three kinds of Tapas, etc. "Paramananda Prapti" is attainment of Supreme Bliss. 'Mukti' means liberation from birth and death. Moksha is attained by Brahma Gyana. Brahma Gyana is of two kinds, *viz.*, Paroksha (indirect knowledge of Brahman through study of Vedantic literature) and Aparoksha (direct). Paroksha Gyana removes the Asat-Avarana. "Avarana" means veil. An ignorant man says: "There is no Brahman." This is due to Asat-Avarana. Aparoksha Brahma Gyana is of two kinds, *viz.*, Dridha-Aparoksha Brahma Gyana (established) and Adridha-Aparoksha Brahma Gyana (not established). The latter one is attended with the two kinds of doubts, *viz.*, Asambhavana or Vipareetabhavana. Asambhavana is of two kinds, *viz.*, Pramanagata Samsaya and Prameyagata Samsaya. The doubt: "Whether Jiva is different from or identical with Brahman is treated in Vedanta or not" is Pramanagata Samsaya, *i.e.*, doubt relating to the Srutis. 'Is the difference between Jiva and Brahman true? Or is the identity between them true?'—Such sort of doubt is Prameyagata Samsaya. The perverted determination that the difference between Jiva and Brahman is true and the body and the world are true is Vipareetabhavana. The certainty of the knowledge of the identity of Jiva and Brahman that is free from Asambhavana and Vipareetabhavana is Dridha-Aparoksha Brahma Gyana. The Abhana-Avarana is removed by the dawn of such knowledge. "The Brahman does not shine to me." This is Abhana-Avarana.

MANTRA 4

The Atman, subtler than the subtle, greater than the great, is seated in the heart of each living being. The sage, who realises this Inner Self by turning the gaze inwards, does never grieve.

NOTES AND COMMENTARY

ATMAN is present in the ant and in the elephant also. So it is subtle and greater than the great. It is extremely subtle (Ati-Sukshma). This whole world is pervaded by Atma (Universal Soul). The aspirant should withdraw his mind from external objects, turn it inwards (Antarmukhi Vritti) and then fix it on the Inner Self. He should watch the source wherefrom the Vrittis arise. Then all the thoughts will die. The Brahmakara Vritti will flow in uninterruptedly. He will be established now in Sat-Chit-Ananda Swaroopa. How can grief, sorrow and delusion affect this sage now? He always rejoices in his Self. He has joined the ocean of bliss or stream of Consciousness.

MANTRA 5

Think constantly of Brahman. Meditate on That. Converse on That. Give a discourse on That. Be merged in That. Be established on That. Be solely devoted to That. This is Brahma-Abhyasa.

NOTES AND COMMENTARY

HERE is a description of the Sadhana for Self-realisation. In Panchadasi also you will find :—

Tat chintanam Tat kathanam, anyonyam Tat prabodhanam; etat eka paratvamcha Gyana-abhyasam viduh budhah. (XIII—83)

“Thinking on That, talking on That, conversing with each other on That—all these—alone wise men know as Gyana-Abhyasa.”

In Gita Chap : X-9, also you will find :—

Machchitta madgataprana bodhayantah parasparam Kathayantascha mam nityam tushyanti cha ramanti cha.

“Mindful of Me, their life hidden in Me, illumining each other, ever conversing about Me, they are content and joyful.”

Atma-Chintana, Brahma-Abhyasa, Gyana-Abhyasa are synonymous terms. The mind is prone to run away to sensual objects on account of Vikshepa-Shakti or Vishaya-Shakti. You will have to bring it back again and again to the Lakshya (point). The struggle will be keen in the beginning. When the mind is thinned out by the mental discipline and control through the practices of Sama, Dama, Uparati, Titiksha, Sraddha and Samadana, it will rest calmly in the Source—Brahman—Japa of OM, study of Upanishads, Satsanga with sages are all helps in filling the mind with Sattwa and thoughts of Brahman. New grooves will be cut in the brain and mind by meditation on Atman. By these practices the mind is not allowed to externalise. It is kept in its source in the cave of the heart (Hridaya Guha). Nirvikalpa Samadhi is the fruit of such practices. The fruit of Nirvikalpa Samadhi is attainment of Brahma Gyana or knowledge of the Self. The fruit of Brahma Gyana is Mukti or liberation from the wheel of birth and

death. One should be intent on Brahman (Brahma-parayana). He should be centred in Brahman (Brahmanishta). He must seek the highest Brahman (Para Brahmanivesam).

MANTRA 6

The annihilation of Vasanas, destruction of mind and Tattwa Gyana should be practised together for a long time. Then only one can attain Self-realisation.

NOTES AND COMMENTARY

VASANA-KSHAYA is extinction of Vasanas. Manonasa is destruction of the mind. Tattwa-Gyana is knowledge of Truth. As long as these are not equally practised again and again, so long Knowledge of the Self can hardly be attained. Even if one of these three is practised for a long time, one cannot obtain of Vasanas causes annihilation of the mind. It is the Vasanas that cause bondage and attachment to sensual objects. Discrimination (Viveka), meditation on the Self (Atma Chintana), enquiry of Atma-Anatma (Vichara), practice of Sama, Dama, Vairagya and Thyaga (dispassion and renunciation) can bring about destruction of Vasanas.

MANTRA 7

The mastery of Brahman or Self-realisation can

be attained through the mind alone after abandoning its Sankalpas and Vikalpas.

NOTES AND COMMENTARY

MIND is nothing but a bundle of thoughts. If there is mind, there is the universe (Manomatra Jagat Mano-kalpita Jagat). There is no mind in sleep. So there is no world. The origin and dissolution of this world take place with the complete origination and destruction of Sankalpas of the mind. Extinction of the Sankalpas (thoughts) alone constitutes Moksha. He who has checked the impetuousity of the mind and kept it under full restraint can get knowledge of the Self. Discrimination, Vichara of Atma-Anatma and Sama (serenity of mind) are enemies of the mind. The mind is entangled itself in the fold of Vasanas. All thoughts are pivoted in one central 'I' thought. Destruction of 'I'—the seed for the mind and all thoughts—bring about destruction of all Sankalpas.

MANTRA 8

When the five organs of knowledge are subdued, when the mind is controlled and when incessant meditation is practised, Brahman is revealed. Then alone one becomes immortal.

NOTES AND COMMENTARY

THE aspirant must be very careful during his Sadhana. Reaction of the Indriyas may come any moment. Yoga may come and go. The spirit may

come and go. He should never mix with the worldly-minded people. He must be ever intent in his spiritual practices. He should not waste a single minute. He must never increase his wants. One luxury will bring in another luxury. Wants and desires will multiply. The mind will be simply waiting to take back the things renounced. The aspirant should practise self-withdrawal. He should resolutely turn his mind from desires for sensual enjoyment. He should stick to one place for meditation. One cannot do constant meditation during wanderings. Too much walking, too much exertion, too much talking, too much eating, must be strictly avoided.

MANTRA 9

Neither pleasure nor pain, nor good nor evil, ever touches this knower of Brahman who has no identification with the body, but who rests in Brahman. The Atman is his wealth, power and everything. He always lives without the body-idea. He is always satisfied in his own Self.

NOTES AND COMMENTARY

THIS is the state of a full-blown Gyani or Jivanmukta. Pleasure and pain are attributes or Dharmas of the mind. They are modifications of the mind only. When the mind is annihilated (Manonasa), how can pleasure and pain affect a Gyani? The mind is connected with the body. Then pain manifests. There is no pain when one is under chloroform-

anesthæsia, because the mind is detached from the body. A Gyani has fixed the mind in his own Self. He has calmed the mind through mental discipline and mental control. He rejoices in his own Self. He does not expect any pleasure from external objects. He is swimming now in the ocean of bliss. He feels no wants, because all his desires are perfectly satisfied. He has the inexhaustible, imperishable, supreme wealth of the Atman. He has the Siddhis, Sat-kama (pure mind) and Sat-Sankalpa (pure resolve) now. He can have anything he wishes. The glory of a Jivanmukta is ineffable. His splendour is indescribable. He is Brahman himself. Srutis emphatically declare "*Brahmavit Brahmaiva Bhavati ; Brahmavit Param. Aprnoti*—The knower of Brahman becomes Brahman. The knower of Brahman gets the Highest."

MANTRA 10

A Jivanmukta feels the sense of fulness. He says :
 'I am an Apta-Kama. All desires are satisfied now. I am a Krita-Kritya. I have done all actions. I have obtained everything (Prapti-Prapyam). I have nothing more to learn.'

NOTES AND COMMENTARY

WHEN the Avidya is rooted out by the attainment of knowledge of Brahman, all Vasanas are destroyed. All Vrittis or thoughts are also annihilated. The mind is withdrawn into its source now. Just as the

oil-less lamp is extinguished, so also the Vasana-less and thought-less mind is annihilated. The Jivanmukta feels that he is the Self in all beings. He feels that the whole world is his body. He feels that he works through all hands, sees through all eyes, hears through all ears and eats through all mouths. What a magnanimous vision and experience! Words can hardly describe his internal state. One has to feel this himself.

Just as ripples, foam, waves, bubbles, etc., are nothing but water (Jalamaya), just as ear-rings, necklaces are nothing but gold (Swarnamaya), so also this world of names and forms is nothing but Brahman (Brahmamayam, Chinmayam, Anandamayam). The Jivanmukta is fully established in this experience. This is the fruit of his Sarvatma-Bhava, *i.e.*, the direct experience that he is the Inner Self of all beings. "He attaineth Peace, unto whom all desires flow as rivers flow into the ocean, which is filled with water but remaineth unmoved—not he who desireth desires." Gita—Chap. II-70.

MANTRA 11

There are four types Gyanins, viz., Brahma Vit, -Varan, -Variyan, and -Varishtan, according to the degree of Sattwic ego present in the Jivanmukta.

NOTES AND COMMENTARY

BRAHMAVIT, Brahmavit-Varan, Brahmavit-Variyan and Brahmavit-Varishtan are the four types of Gyanins.

Brahmavit is one who is in the fourth Bhumika, (Sattwapatti). Brahmavit-Varan is in the fifth Bhumika (Asam Sakti), Brahmavit-Variyan is in the sixth Bhumika (Padartha Bhavana). Brahmavit-Varishtan is in the seventh Bhumika (Turiya). Brahmavit-Varishtan is always absorbed in Samadhi. He has to be fed forcibly. He is a Videhamukta. He will not be able to do any activity for Loka-Sangraha (well-being of the world). Jada Bharata, late Mouni Swami of Kumbakonam, late Akalkot Swami (Maharashtra) were all Brahma-Varishtas. They had no body-consciousness. A Vit or a Varan has very slight consciousness of the body in the form of a mental-retentum or Samskara. A Vit and a Varan can work in the world. Some people imitate the state of an Avadhoota and throw away the clothes. A real Avadhoota is absolutely nude. As he is always established in Brahman, he forgets the body and surroundings and the cloth drops by itself just as the cloth drops in the case of a drunkard. One must be careful in judging.

MANTRA 12

There is a Swaroopanasa of mind in Jivanmuktas. In Videhamuktas, there is Arupanasa of mind.

NOTES AND COMMENTARY

MANONASA or annihilation of mind is of two kinds, *viz.*, Swaroopanasa (destruction of mind with form) and Arupanasa (destruction of mind without

form). How can you know that one has got Manonasa? If one is free from desires for sensual objects, Raga, Dwesha, egoism, anger, lust, mineness, pride and attachment, you can clearly understand that he has got Manonasa. The Antahkarana will not assume the form of objects. It will be free from any kind of Vrittis. It will be in a state of Nirodha (restraint or control). In Swaroopanasa, the Rajas and Tamas are eradicated. Sattwa remains. On account of this Sattwa, a Jivanmukta possesses Sattwic virtues such as Maitra (friendship), Karuna (mercy), etc. In a Videhamukta, even Sattwa is annihilated. Therefore Arupanasa of mind comes in.

MANTRA 13

Maya is the illusory power of the Lord. It is neither Sat nor Asat. It is made up of three Gunas. It is indescribable (Anirvachaniya).

NOTES AND COMMENTARY

MAYA is called also the undifferentiated or unmanifested (Avyaktam) or Prakriti. It is to be inferred from the effects it produces. It is Maya that brings forth this whole universe. Maya is Shuddha Sattwa. Brahman is beginningless and endless (Anadi-Anantam) but Maya is Anadi-Santam. It is beginningless but it has an end for the Gyani only who has the knowledge of the Self. Matter and energy and sound exist in Maya in an undifferentiated state. The whole world exists in Maya is a seed state during cosmic Pralaya. Maya is the Upadhi or causal body

of Ishwar. It is under the control of the Lord. The three Gunas are Sattwa (purity), Rajas (passion) and Tamas (inertia).

The characteristics of pure Sattwa (Sattwa unmixed with Rajas and Tamas) are harmony, light (Prakash or knowledge), bliss, supreme peace, cheerfulness, balance of mind, purity of nature (Shuddha Bhava), contentment, constant devotion unto Atman, absence of pride, hatred, hypocrisy, lust and anger, desire for liberation, divine tendencies, faith, turning away from the unreal, discrimination, enquiry, meditative mood, etc. Pure Sattwa is clear like transparent crystal or the waters of the Ganges. Reflection of Atman can take place in Sattwa only just as reflection of an image of an object occurs in a clear mirror. When Sattwa is mixed with Rajas and Tamas that it becomes impure Sattwa. That is called Avidya or ignorance. This becomes the Upadhi or limiting adjunct for Jiva. Now transmigration starts. If you eradicate Rajas and Tamas by increasing Sattwa, Self-realisation comes in and transmigration comes to an end.

Rajas is endowed with Vikshepa Shakti or projecting power. The phenomenal world manifests through Vikshepa Shakti, Rajas causes attachment to object and various sorts of activities and brings grief and sorrow. Rajas causes bondage. It induces worldly tendencies. Lust, anger, greed, arrogance, hatred, pride, hypocrisy, jealousy, etc., are the attributes of Rajas.

The veiling power is the power of Tamas. Ignorance, stupidity, carelessness, sleep, laziness, lassitude and dullness are the dire attributes of Tamas.

Tamas causes perverted intellect. The intellect is rendered blind. It makes things appear other than what they are. It causes repeated transmigration. It starts the action of Vikshepa Shakti. Men of scholarly erudition (learned Pundits) are overpowered by this dire Tamas. They have lost the power of right judgment. Their minds are filled with various doubts. They lose their understanding when they are under the influence of Tamas. They become pleasure-deers or lap-dogs of women. Their boasted intellect fails. They take unreal things as real. They regard body, wife, son as Atman. They get themselves attached to these perishable objects. They weep when these pleasure-centres are withdrawn. They are not able to understand the Atman even though clear explanation is given in various ways. Alas! Mysterious is Tamas. How powerful is the veiling Shakti!

MANTRA 14

Maya has got two Shaktis or potencies, viz., Avarana Shakti or the veiling power and Vikshepa Shakti or the projecting power.

NOTES AND COMMENTARY

It is on account of the influence of Avarana Shakti (a Vritti), the Jiva or human being is not able to know his essential Sat-Chit-Ananda nature. This is the power of Tamas. This world is projected by the force of Vikshepa Shakti. During cosmic

Pralaya, the three Gunas exist in a state of equilibrium. This is called Guna-Samya-Avastha. By the will of the Lord, this equilibrium is disturbed to give fruits to the actions of Jivas. The three Gunas manifest. The world is projected. This is the Vaisamya-Avastha. From Mahat (intellect) down to the gross body everything is the effect of Maya. These and Maya itself are not-self (Anatma). Therefore they are unreal like mirage in a sandy desert or snake in the rope. This Maya can be destroyed by the knowledge of Brahman or Self-realisation.

MANTRA 15

Eradication of the Vrittis that manifest during dreaming and deep-sleep states will help one in the attachment of Nirvikalpa Samadhi and bliss of the Self.

NOTES AND COMMENTARY

ANGER, indignation, resentment, rage, fury, monstrous wrath are all Ghora-Vrittis of the mind. Tandra (half-sleepy state), Alasya (laziness), Pramada (carelessness) are the Moda-Vrittis of the Tamasic state. Priya, Moda, Pramoda are the three Vrittis of the causal body. The pleasure that comes when you meet your friends or dear relatives is Priya. Moda is the pleasure which one gets when he actually possesses a desired object. Pramoda is the pleasure derived from actual enjoyment of a desired object. Sleep and dream also are two kinds of Vrittis. Agyana-Vritti operates in the deep sleep state. All Vrittis must

be annihilated. Then only knowledge of the Self will dawn. Egoism, I-ness (Ahanta), mine-ness (Mamta), anger are all modifications (Parinama or Vritti) of the mind. Just as swarms of flies come out in a continuous stream, so also Vrittis or thought-waves gush out from the Antahkarana or mind in a continuous current. Just as a soldier kills his enemy one by one when he emerges from the fortress, so also you will have to kill the Vritti one by one as soon as it rises from the mind. The source for these thoughts is the bed of Samskaras or impressions which contain various Vasanas in a seed state.

(1) The enquiry 'Who am I?' can totally eradicate all kinds of Vrittis. Whenever a Vritti arises, put a question within yourself. 'Who am I?' It will die immediately. "Ahampada-Lakshya," the indicative significance of real 'I' is Brahman.

(2) Practice of Pranayama is a help in the annihilation of Vrittis.

(3) If you can root out the seed-body (Moola Agyana) or causal body, all Vrittis will perish by themselves. By destruction of the Vrittis, *i.e.*, the seed-body (Upadana-nasa), the destruction of the Vrittis (Vritti-nasa) will come by itself.

Meditation on the significance of the utterance of Srutis :—"Sarvam Khalavidam Brahma naiha nanasti kinchana—All indeed is Brahman. There is no such thing as diversity", "Aham Brahma. Asmi—I am the Self" will root out Agyana.

(4) Control of the five Gyana Indriyas, and the five Karma Indriyas, will also help one in the control of Vrittis. One can combine the four methods to the

best advantage. The technique of No. 1 and No. 3 is the same. Formulas are different. Do not try to fulfil the desires. The Vrittis will perish by themselves.

MANTRA 16

Bindu-Jagrat, Jagrat, Maha-Jagrat, Jagrat-Swapna, Swapna, Swapna-Jagrat and Sushupti are the seven Agyana Bhumikas or states.

NOTES AND COMMENTARY

BINDU-JAGRAT is Bija-Jagrat. These seven different states do interpenetrate one another. 'Bindu' means 'seed'. Chidabhasa-Chetana or Jiva who arises in the Swarga or creation out of Saguna Brahman is the Bindu or seed of all those which pass under the names and actions of Manas and Jiva. Hence the first state is called Bindu-Jagrat. The feeble conception of the differences of 'I' and 'he,' 'mine and 'thine,' 'Ahamta' and 'Mamta,' 'I-ness' and 'mine-ness' is the second or Jagrat state. The difference is very subtle like that of a seed. The 'Ahamta' and 'Mamta' become intensified and inveterate after repeated births. This is the third state, Maha-Jagrat. Building castles in the air or Manorajya of things known or unknown, seen or unseen is Jagrat-Swapna. This is the fourth state. Man sees dreams of innumerable events in a moment and remembers them as soon as he wakes up. This is the fifth state, Swapna. "The sixth state is Swapna-Jagrat in which one in the waking state, in trying to recollect things long past, has that Swapna consciousness, which makes the past

things to be clearly in recollection now, not as in Swapna but as in the Jagrat state." The seventh state is the deep-sleep state or Sushupti.

MANTRA 17

Subheccha, Vicharana, Tanumanasi, Sattwapatti, Asam-Shakti, Padartha-Bhavana and Turiya are the seven Gyana Bhumikas or States.

NOTES AND COMMENTARY

THE keen desire which rises in one to get Moksha or enjoy the Bliss of the Self through Vairagya or indifference to sensual enjoyments, study of Atma-Gyana Shastras and associations with the Knowers of Brahman is Subheccha or the first state. The aspirant who is endowed with the four means of salvation, hears the Srutis and the significance of "Tat Twam Asi" Mahavakya at the feet of a Guru, and then reflects deeply on what he has heard. This is Vicharana or the second stage. By practice of the two stages, the mind is concentrated on Brahman at his will. The mind is rendered them like a thread. Brahmakara Vritti is generated. This is the third stage called Tanumanasi. All desires are eradicated now by the practice of the above three processes. Tattwa Gyana is developed. The mind is filled with purity or Sattwa. This is the fourth Bhumika called Sattwapatti. The mind melts in Brahman gradually. In the fifth stage or Asam Shakti he has no connection with the objects and their Samskaras and Sankalpas.

Then comes the sixth stage, Padartha Bhavana. All perceptions of objects, external and internal are lost (Abhava Pratiti). The Gyani, if at all he has any perception of objects, has it only through sheer compulsion of others. The seventh stage is Turiya. The Gyani is drowned in the Atmic Bliss. He has completely got rid of all conceptions of heterogeneity. There is no Triputi now either external or internal.

MANTRA 18

When meditation is practised, obstacles such as absence of right enquiry, impatience, laziness, inclination to enjoyment, absorption in sensual and impure thoughts come. Remove them through right enquiry and discrimination.

NOTES AND COMMENTARY

THE Rajas and Tamas try their level best to re-enter the mental factory and take possession of their lost seats. They should be driven out by Viveka, Vichara and Vairagya (discrimination, enquiry of 'Who am I?' and dispassion). Impatience should be eradicated by practising patience. One should practise Sama, Dama and Uparati again and again. Thoughts of Atman will remove impure thoughts (substitution method). Asana, Pranayama and light Sattwic diet will remove laziness.

MANTRA 19

How can there be death for the soul (Atman), when he has no birth? When there is no birth for the Atman, how can there be the six modifications?

NOTES AND COMMENTARY

SRUTIS emphatically declare: "Atman is unborn (Aja), without old age (Ajara), immortal (Amara), and imperishable (Avinasi)." "Unborn" means beginningless. The six modifications belong to the perishable body that is made up of five elements but not to the Atman. They are the Sad-Bhava-Vikaras, viz., existence, birth, growth, modification, decay and death. Atman is ever pure. He is absolutely changeless. He is Existence-Absolute. He is the Kutastha. He is the Witness of the six changes that take place in the body on account of the influence of time. Atma is unattached (Asanga) like water on the lotus-leaf like the All-pervading ether. Even if the pot is broken, the pot-ether (Ghata-Akasa) is in no way affected. Even so the pure Atman is not affected in any way even if the body perishes. As Atman is birthless and unattached there is neither agency (Kartritva) nor enjoyment (Bhoktritva) in the Atman.

MANTRA 20

Brahma Gyana is the release from the trammels of one's own mind. Such a release alone leads to the attainment of Moksha or real Swarajya.

NOTES AND COMMENTARY

HE who practises the septenary Bhumikas described in the previous Mantra can surely attain Brahman. Mind will undoubtedly come under his control. If one regards this world as unreal, all Vasanas will vanish by themselves. Agyana will perish slowly. Mind is the thief who has robbed the Atmic pearl of all. If the mind-thief is punished severely, if he is perfectly subjugated, one can attain the noble Brahmic seat or Nirvana or Parama-Pada this very second. Self-realisation can be had within the twinkling of an eye, within the time taken to squeeze a flower, if you are very sincere, if you apply yourself diligently to meditation and if you equip yourself with the four means. Those holy personages who have knowledge of the Self do truly deserve the worship of all. Brahman is non-dual, eternal, pure, perfect, free and independent. This is that Brahman which you all attain through purity and meditation. Realise this Brahman as your very Self. Then and then alone you can have perfect independence and suzerainty. Then and then alone you can have real Swarajya, the Atma Swarajya—in the Soul. This is the Brahma Rahasya Upanishad.

OM TAT SAT

Om Santi! Santi!! Santi!!!

BRAHMA-ANUBHAVA
- UPANISHAD -



SANTI MANTRA

ॐ अहं वृक्षस्यगेरिव ॥ कीर्तिः पृष्ठं गिरिव ॥ ऊर्ध्वं पवित्रो वाजि-
नीव स्वमृतमस्मि ॥ द्रविणं सर्वर्षसम् ॥ सुमेधा अमृतोन्नितः ॥ इति
त्रिशंकोर्वेदानुवचनम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

*OM Aham vrikshasyareriwa ; Kirti prishtam gireriva ;
Oordhwapavitro vaajineeva swanritamasmī ; Dravinam
savarchasam ; Sumedha amritokshitaha ; iti trishankor-
vedanuvachanam.*

Om Santi ! Santi !! Santi !!!

I am the destroyer of the tree (of Samsara). My reputation is as high as the top of the hill. I am, in essence, as pure as the Sun. I am the highest treasure. I am All-wise, Immortal and Indestructible. This is Trisanku's realisation.

Om Peace ! Peace !! Peace !!!

MANTRA 1

I am the Sat-Chit-Ananda Brahman. I am Nir-
akara Para-Brahman. I am Advaita Para-Brahman.
I am Akhanda Paripoorna Brahman. I am Nitya,
Suddha, Siddha, Buddha and Mukta Brahman.

NOTES AND COMMENTARY

THIS is the Swanubhava or experience of the Gyani. The Vachyārtha or literal meaning of "Aham"-

pada or "I" is Ahamkara or egoism. The Lakshyarthā or indicative meaning of "Aham"-pada is Brahman. When a Gyani says: "I am Brahman," he really means that the essence or residue left after elimination of false vehicles such as physical body, mind, Prana, Buddhi and causal body is Brahman. He identifies himself with this very subtle All-pervading Consciousness. Untrained aspirants mistake the body for Brahman. This is a lamentable mistake.

Sat-Chit-Ananda means Existence-Absolute, Knowledge-Absolute and Bliss-Absolute. *Nirakara* means formless. How can the infinite Brahman have form? *Para* means the highest. Brahman is the highest of all. So He is called Para-Brahman. *Advaita* means non-dual. There cannot be two infinities. Then there will be fight between the two infinities. Infinite is One without a second. *Akhanda* means indivisible, or that which cannot be cut into parts. *Paripoorna* means All-full. There is neither inside nor outside in Brahman. Inside and outside are mental creations. *Nitya* means eternal. *Suddha* means pure. *Siddha* means perfect. *Buddha* means All-knowing. *Mukta* means ever-free.

Brahman comes from the root *Brih* meaning to grow, to increase, to expand. *Brihat* means large, great, big and bulky. *Purusha* comes from the root *Pri* meaning to fill, fill up, complete. That which fills completely or pervades the *Pur* (city or body) is Purusha. *Atma* comes from the root 'Ap' meaning to obtain, to pervade, to occupy. The knower of Atman obtains everything. He has All-pervading Consciousness.

This Upanishad contains the essence of all

Upanishads. This Upanishad is of immense use for practising Nirguna meditation (Vedantic Nididhyasana). Take any Mantra and meditate on its significance. Your mind will be at once elevated to sublime and magnanimous heights. Keep these Mantras in your pocket. Sit by the side of a river or in a solitary place in a garden or in a solitary room in your own house. Study a few Mantras. Close your eyes and meditate. Nishta will ensue. You will enter into Samadhi. Practise this and feel.

MANTRA 2

I am Sat-Chit-Ananda Swarootpa (Satchidananda Swarootpoham). I am Bhumananda Swarootpa (Bhunananda Swarootpoham). I am Jyotih Swarootpa (Jyotih Swarootpoham). I am Santi Swarootpa (Santi Swarootpoham).

NOTES AND COMMENTARY

SAT-CHIT-ANANDA Itself is the body of Brahman. *Swarootpa* means essence or embodiment. Brahman is made up of Bliss (Ananda Swarootpa), Knowledge (Chit Swarootpa), and Peace (Santi Swarootpa). He is a mass of Bliss, Wisdom and Peace. In the Taittiriya Upanishad, Bhrigu Valli Ch : VI, you will find :—

“From Bliss all these beings are produced ; by Bliss do these beings live. They go to Bliss and become one with it.”

Different from that knowledge is an (other) Inner Soul which consists of bliss. By this the former is

filled. It resembles the shape of man,—according to the shape of man borne by the former. His head is what is pleasant, joy his right arm, bliss his body, Brahma his tail, his foundation.”

(Brahmananda Valli—5th Anuvaka).

Bhuma means the Unconditioned or the Infinite or Brahman. In the Chandogya Upanishad you will find : “There is bliss in Bhuma alone. There is no happiness in small perishable objects. One should search and understand the Bhuma.” *Jyotih Swaroopā* means a mass of self-effulgence. If crores of suns shine at one time, the light emanating from these crores of suns is nothing, when compared to the full blaze of Brahman. You will find the effulgence of crores of suns in a single pore of the body of Brahman. Brahman is bodiless. Sat-Chit-Ananda Itself is His body. For the sake of description and making the aspirant understand the idea, this is assumed. This is provisional only. *Santi Swaroopā* means an embodiment of Peace. The Srutis declare : “*Ayam Atma Santo*—This Atman is Silence.” Silence (Mowna) is His name. Brahman is a Maha-Mowni. Silence of the mind is real silence. Resting in the silent Brahman is real Silence. Words cannot adequately describe this state. One has to feel this actually himself like eating sugar-candy by melting the mind in the Silence or Brahman.

MANTRA 3

I am Nitya-Suddha-Swaroopa (Nitya-Suddha-Swaroopoham). I am Nitya-Bodha-Swaroopa (Nitya-Bodha-Swaroopoham). I am Nitya-Mukta-Swaroopa (Nitya-Mukta-Swaroopoham.) I am Nitya-Triпти Swaroopa (Nitya-Triпти-Swaroopoham). I am Nitya-Vigyana-Swaroopa (Nitya-Vigyana Swaroopoham). I am Nitya-Chaitanya-Swaroopa (Nitya-Chaitanya-Swaroopoham).

NOTES AND COMMENTARY

SUDDHA means pure. Desire is the impurity. Brahman is absolutely desireless. There is no Vasana in Brahman. There is no lust in Brahman. Hence Brahman is Nitya-Suddha-Swaroopa. Brahman is an embodiment of Wisdom. So He is Nitya-Bodha-Swaroopa. He is ever-free. So He is Nitya-Mukta-Swaroopa. *Nitya-tripiti* means eternal satisfaction. If you taste or experience even once the Bliss of the Brahman, all desires will melt away. There will be no craving for sensual objects. *Vigyana* means Vissha-Gyana, *i.e.*, special knowledge, *i.e.*, direct knowledge of Brahman through Anubhava or Self-Realisation. Simple *Gyana* means indirect knowledge of Brahman through study of books, when it is used along with *Vigyana* as *Gyana-Vigyana*. In worldly parlance *Vigyana* means knowledge of any secular science. *Gyana*, *Vigyana*, *Chit*, *Chaitanya*, *Samvit*, *Pragyana* and *Bodha* are synonymous terms. These terms denote knowledge of Brahman, *Chaitanya* means pure consciousness. The opposite term is *Jada*. *Chaitanya* means Self-Knowledge. It knows

Itself. It knows others also. It is Self-luminous (Swa-Prakasha). It illuminates others also (Sarva-Prakasha). This is the nature of Chit or Chaitanya. That which neither knows itself nor knows others is Jada (inanimate). Stone is a *Jada* or insentient or inanimate article.

MANTRA 4

I am the Atman of all. I am the all. I am the support of all. I am the transcendent. I am the Brahman without caste, creed or colour. I am Nitya-Nishkala-Brahman. I am Nirmala and Nishkriya-Brahman.

NOTES AND COMMENTARY

A GYANI feels that he is the inner Self of all beings. He cries out in supreme joy : "I am the all—*Sarvosmi*." All barriers that divide man from man are broken now. Nirguna Brahman which is absolutely free from Maya is called transcendent. Caste, creed and colour belong to body, but not to the Atman. These are all temporary appendages of the Jiva. *Nishkala* means without parts. *Nirmala* means pure, without impurities like lust, anger, greed, pride, hypocrisy, and so forth. *Nishkriya* means actionless. Prakriti does everything. Brahman is the silent witnessing Consciousness. So He is Nishkriya.

MANTRA 5

I am Akhanda-Ekarasa-Chinmatra Brahman (Akhandaikarasa Chinmatroham). I am Nirvishesha-Chinmatra Brahman (Nirvishesha Chinmatroham). I am Kevala-Chinmatra Brahman (Kevala Chinmatroham). I am Kevala-Sat-Matra Brahman (Kevala Sanmatroham).

NOTES AND COMMENTARY

AKHANDA-EKARASA means indivisible, one homogeneous essence. Brahman is Sada-Ekarasa. There is no change or Vikara in Brahman. So He is eternal (Nitya) and without any modification (Nirvikara). *Chinmatra* means pure consciousness alone. *Nirvishesha* means devoid of special attributes such as the blue colour of a cloth. *Kevala* means unmixed or alone. He has no connection with the five sheaths or three bodies or five elements. He is quite unattached like the all-pervading ether. *Sat-matra* means existence alone. This world is mere superimposition like snake in the rope. There is one thing common in a chair, wall, tree, bird, beast and man. That is 'Sat—Existence. Existence Absolute is Brahman. When all the limiting adjuncts (Upadhis), such as physical body, mind, Prana, Indriyas, and causal body are sublated, what remains behind is Chitmatra Brahman or pure Consciousness alone. There cannot be any Viseshana or special attribute in the homogeneous Brahman.

MANTRA 6

I am Pragyana-ghana Brahman. I am Vigyana-ghana Brahman. I am Chit-ghana Brahman. I am Ananda-ghana Brahman.

NOTES AND COMMENTARY

GHANA means dense. Brahman is a solid mass of Wisdom or Knowledge. Srutis declare: *Abhayam Abhyantaram Sampoornam Ekarasa Pragyana-ghana*—Brahman has neither inside nor outside. He is All-full. He is one homogeneous essence. He is a mass of Knowledge.

MANTRA 7

I am Chinmaya Brahman. I am Anandamaya Brahman. I am Jyotirmaya Brahman. I am Tejomaya Brahman.

NOTES AND COMMENTARY

MAYA means full. Brahman is full of Knowledge (Chinmaya). He is full of Bliss (Anandamaya). He is full of Light (Jyotirmaya). He is full of Radiance (Tejomaya).

In the Gita you will find :—

“That, the Light of all lights, is said to be beyond darkness ; Wisdom, the object of Wisdom, by Wisdom to be reached, seated in the hearts of all.” (Ch:XIII-18).

MANTRA 8

I am Nirakara, Nirguna, Nirvisesha Brahman. I am Nirupadhika, Nishkala Brahman. I am Nirbhaya, Niravayava Brahman.

NOTES AND COMMENTARY

NIRAKARA means without any form. *Nirguna* means without Guna or attributes. *Nirupadhika* means without any Upadhi or vehicle or limiting-adjunct. Maya is the Upadhi of Ishwara. Avidya is the Upadhi of Jiva. But Brahman is absolutely free from the taint of Maya or Avidya and their effects. *Nishkala* means without parts. *Nirbhaya* means fearless. Fear is due to ignorance and attachment to body and possessions. Fear manifests when there is duality. Fear is a mental modification or Vikara. How can there be fear in Non-dual Brahman, when there is no other Seer but He, no other Hearer but He, no other Knower but He? *Niravayava* means without limbs. There are neither hands nor legs in Brahman. Therefore he is Nishkriya or actionless.

MANTRA 9

I am verily that Brahman, the One without a second, which is very, very subtle, which illumines all things and which is eternal, pure and immovable.

NOTES AND COMMENTARY

“EKAMEVA ADWITIYA BRAHMAN—One without a second. *Atisukshma* means very, very subtle.

Brahman is subtler than ether, mind and Prana. That is the reason why it is very difficult to comprehend and realise Brahman. That is the reason why the nature of Brahman is described in a variety of ways with a variety of illustrations and analogies. Brahman illumines mind, Buddhi, Indriyas, Devas, Sun, stars, lightning and fire. *Nitya* means eternal. *Suddha* means pure. Brahman is absolutely free from taints and is immovable. Where can Brahman go when He is All-full (Paripoorna) and All-pervading (Vyapaka, Vibhu, Sarvagata ?)

MANTRA 10

I am Satyam-Gyanam-Anantam Brahman. I am Anadi-Ananta Brahman. I am Amrita-Avinasi Brahman. I am Adhithana and Aparichhinna Brahman.

NOTES AND COMMENTARY

THAT which exists in the past, present and future, that which has no beginning, middle and end, that which has no change, that which is always Ekarasa and Ekarupa is Satyam or Truth. Body, mind, Prana, and Indriyas are all changing. They have a beginning and an end. They are Jada or insentient. They are the effects of Gunas. They are unreal or illusory. They are not Paramarthik Sattwa. They are Vyavaharic or Pratibhasic Sattwa (appearance). *Anadi-Ananta* means that which is beginningless and endless. *Avinasi* means imperishable. That which is beyond time, space and causation is always immortal and imperishable. *Adhithana* means

support. Adhara, Asreya and Adhithana are synonymous terms. *Aparichhinna* means Infinite.

MANTRA 11

I am Mayatita Brahman. I am Dwandwatita Brahman. I am Trigunatita Brahman. I am Bhavata Brahman. I am Nada, Bindu, Kalatita, Brahman.

NOTES AND COMMENTARY

ATITA means beyond. There is Maya in the Saguna Brahman only. Suddha—Para-Brahman is absolutely free from Maya. *Dwandwas* means pairs of opposites, such as heat and cold, pleasure and pain, virtue and vice, gain and loss, and so forth. These pairs of opposites cannot touch Brahman, as He is very subtle (Ati-Sukshma). These are mental creations. These are all attributes of Dharmas of the mind only. The three Gunas are Sattwa, Rajas and Tamas (purity, passion and darkness). They belong to Prakriti. *Bhava* means imagination or mental attitude. *Nada* means sound. *Bindu* is the seed. It means Avyaktam which contains the whole universe in a seed form. *Kala* means ray or part.

MANTRA 12

I am Avyakta, Anusuta Brahman. I am Akasavat, Sarvagata, Nitya Brahman. I am Desa-Kala-Vivarjita, Gagana Sadrisha, Niralamba Brahman.

NOTES AND COMMENTARY

AVYAKTA means hidden. Brahman has hidden Himself in all these names and forms like fire in wood and butter in milk. He is like the thread that passes through the flowers of a garland. So He is called *Anusuta*. *Akasavat* means like ether. Akasa is subtle, all-pervading, homogeneous, untainted and supportless. So is Brahman also. *Sarvagata* means all-pervading. *Desa-Kala-Vivarjita* means not limited by space and time. Time and space are mental creations. How can there be time and space in Eternity and Infinity? Even crores of years are a mere drop in the ocean of Eternity. Even crores of miles are nothing in Infinity. *Gagana Sadrisha* means like ether. *Niralamba* means without any support. Brahman rests in His own Glory (*Swamahima Pratishthitam*). He is not in need of any support.

MANTRA 13

I am Santa, Ajara, Amrita, Abhaya, Para-Brahman. I am Divya, Amurta, Aprana, Amana Brahman. I am Sasvata, Swatantra, Kutastha Brahman.

NOTES AND COMMENTARY

SANTA means peaceful. *Ajara* means deathless. When there is neither birth nor body for Brahman, how can there be death for HIM? *Divya* means divine or luminous. *Amurta* means formless. *Aprana* means without Prana. *Amana* means without mind.

Sasvata means eternal. *Swatantra* means independent. *Kutastha* means unchanging. The anvil does not change in any way though other instruments which are beaten on the anvil change. Even so *Kutastha*, i.e., Brahman who is Sakshi for the mind of the Jiva does not change even if the mind and the body change.

MANTRA 14

I am Asanga Brahman (Asangoham). I am Niranjana Brahman (Niranjanoham). I am Kutastha Brahman (Kutasthoham). I am Kevala Brahman (Kevaloham).

NOTES AND COMMENTARY

ASANGA means unattached. Brahman is always unattached. Pleasure and pain, virtue and vice, birth and death, cannot touch Him. He is like water in the lotus-leaf. He is distinct from the three bodies, five sheaths and the three Avasthas or states. *Niranjana* means spotless or taintless. Brahman is ever pure.

MANTRA 15

I am the Source. I am the Supreme. I am Siva. I am He. I am Chaitanya. I am Sakshi. I am Drishta and Upadrishta. I am the Vetta. I am without the number two.

NOTES AND COMMENTARY

BRAHMAN is the source for the mind, Prana and this world of names and forms. *Siva* means auspicious. *Soham* means 'I am He.' *Chaitanya* means pure consciousness. *Sakshi* means witness. *Upadrishta* means supervisor. In a sacrificial hall there are fifteen Ritwikas. The sixteenth is the Yajaman or the man who spends money for the sacrifice and performs the sacrifice. The seventeenth is the wife of the Yajaman. The eighteenth is the Upadrishta. The Upadrishta simply supervises the sacrifice. He sits by the side of the sacrificial fire. He does not do anything. Even so, in this sacrificial hall of this physical body, the five Gyana Indriyas, the five Karma Indriyas and the five Pranas represent the Ritwikas. Mind is the Yajaman. Buddhi is the wife of the Yajaman. All these seventeen perform their respective sacrificial works of grasping the Vishayas and enjoying them. Atma or Brahman is the supervisor or Upadrishta. He simply supervises the work of these seventeen faculties or Tattwas. *Drishta* means seer. *Vetta* means knower.

 MANTRA 16

I am Akhanda Chidakasa Brahman. I am Adhish-thana Brahman. I am Avyaya Akshara Brahman. I am Nirmala Brahman. I am Vigyana-Vigraha-Brahman. I am Atindriya Brahman (Atindriyoham).

NOTES AND COMMENTARY

CHIDAKASA means Gyana-Swaroopa. *Adhishthana* means support. Brahman is the support for everything. *Avyaya* means inexhaustible, unchangeable, or imperishable. *Akshara* means indestructible. *Nirmala* means without *Mala* or impurities such as lust, anger, etc. *Vigyana-Vigraha* means an embodiment of knowledge. *Atindriya* means beyond the reach of the senses.

MANTRA 17

I am Niramaya Brahman. I am Niravarana Brahman. I am Atisukhma Brahman. I am Nirdwandwa Brahman. I am Nitya, Nirupadhika, Niratisaya, Ananda Brahman.

NOTES AND COMMENTARY

NIRAMAYA means free from any kind of disease. How can there be any disease in the All-pervading pure Consciousness? *Niravarana* means without any veil. *Atisukhma* means very, very subtle. *Nirdwandwa* means without the pairs of opposites such as pleasure and pain, etc. In Brahman there is eternal Bliss. This bliss does not depend upon anything. It is ever independent. Further it is the highest Bliss. There is no bliss greater than this. So it is called *Niratisaya Ananda*.

MANTRA 18

I am Nirlipta Brahman. I am Asabda, Arupa and Agandha Brahman. I am Nischala Brahman. I am Avangmanogochara Brahman. I am Nirdosha Nirvikalpa Brahman.

NOTES AND COMMENTARY

NIRLIPTA means unattached. *Asabda*, *Arupa*, and *Agandha* mean without sound, without form and without smell. *Nischala* means immovable. *Avangmanogochara* means beyond the reach of speech and mind. But Brahman can be reached by the pure mind which is endowed with the four means. Pure mind is nothing but Brahman Itself. As soon as *Rajas* and *Tamas* are removed, the mind becomes like a pure crystal. Practice of *Sama* and *Dama* render the mind pure. *Nirdosha* means without defects such as sleep, fear, lust, etc. *Nirvikalpa* means without *Vikalpa*.

MANTRA 19

I am Anirdeshya, Adrishya Brahman. I am Kalatita, Desatita Brahman. I am Amala, Vimala, Nirmala Brahman. I am Achintya and Avyavahara Brahman.

NOTES AND COMMENTARY

ANIRDESHYA means indescribable. How can finite words describe Brahman who is beyond the reach of

speech and intellect? *Adrishya* means that which cannot be seen by the physical eyes. A thing that comes within the reach of physical vision becomes a finite object. How can the Infinite come within the grasp of the eyes? Brahman is the Eye of eyes. He gives power to the eyes to perceive. How can the Seer be seen? Impossible. It is a logical absurdity. *Kalatita* and *Desatita* mean beyond time and space. Time, space and causation are the three categories belonging to the mind. Mind functions through these three categories. How can there be time and space in Brahman who is the source and place of dissolution for the mind? *Amala*, *Vimala* and *Nirmala* are synonymous terms. 'A,' 'Vi,' and 'Nir,' are negative prefixes. They denote "without." They mean "without *Mala*---impurity." *Achintya* means unthinkable. *Avyavahara* means without any activity. Vyavahara is done when there are names and forms and when there are two or more persons. This is possible in the world. How can there be Vyavahara in Brahman who is devoid of names and forms, who is one homogeneous essence and who is One without a second?

MANTRA 20

I am equal in all (Saman). I am Purushottama. I am Isha. I am the Excellent. I am Siva. I am without language. I am without the "No". I have no place to travel. I am within the within.

NOTES AND COMMENTARY

IN the Gita : Ch. XIII-27 you will find :

“*Samam sarveshu bhuteshu thishtantam Parameshwaram.*”

“Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the Veda, I am proclaimed the Supreme Spirit or Purushottama” (Gita : Ch. XV-18).

Purushottama means Supreme Purusha. *Isha* means the Lord. When Brahman is All-full and All-pervading, whither can He go? As Brahman is very, very subtle, He is within the within. There can be language when there are body, mouth and the sounding apparatus, such as wind-box, palate, teeth, nose, lips, chest, etc. Brahman has no body, no mouth, etc. He is pure consciousness. How then can there be language in Brahman? He is Silence. His language is silence. He teaches through silence just as the young Dakshinamoorti taught the four Kumaras through silence underneath the tree. The language of silence is more forcible than that of speech. Speech is for the Manda-Adhikarins or the dull type of aspirants. Sages teach through silence.

 MANTRA 21

I am the manifested Brahman. I am the unmanifested Brahman. I am the immanent Brahman. I am the transcendental, Trigunatita, Ananta Brahman. I am Karana Brahman. I am Karya Brahman.

NOTES AND COMMENTARY

VIRAT is the manifested Brahman. *Immanent* means hidden. Nirguna Brahman is Mahakarana. Ishwara is Karana Brahman. Hiranyagarbha or the first-born is Karya Brahman. The sum-total of the minds or astral bodies is Hiranyagarbha. The sum-total of all Karana Sariras or casual bodies is Ishwara.

MANTRA 22

I am the All. I am the All in-All. I am the One in All. I am the All in One. I am the Many.

NOTES AND COMMENTARY

THESE formulæ are useful for positive Nirguna meditation. This is the equal vision of the Gyani. The same ideas are also found in the Gita : Ch. VI-29. "The self, harmonised by Yoga, seeth the self abiding in all beings, and all beings in the Self; everywhere he seeth the same."

MANTRA 23

I am ever walking when all living beings sleep at night. I shine even during the cosmic Pralaya. I am the Ancient One. I am Alone. I am Single.

NOTES AND COMMENTARY

SADA JAGRAT means ever waking. During the cosmic Pralaya, the whole manifested world is

involved into the *Avyaktam*. Darkness is rolling over darkness. But the Self-luminous Brahman is ever shining. Brahman is as old as anything. Whether you try to understand Him or not, whether you attempt to realise Him or not, He is ever present. He is the very very "Old Man of the Upanishads" (*Purusha Purana*). He ever lives in solitude. He enjoys single blessedness. He is an eternal Brahmachari. *Kevala* means alone. He does not want any company. He is self-contained.

MANTRA 24

I see now without eyes. I hear now without ears.
 I taste now without tongue. I feel now without skin.
 I smell now without nose. I walk now without feet.
 I grasp now without hands. I know now without
 mind. I am Pure Consciousness.

NOTES AND COMMENTARY

ALL the five senses are blended in the mind. The mind can do the functions of the five Gyana Indriyas independently. There was a blind man in Maharashtra. He could read books. He did this through the eye of his mind directly. A clairvoyant or clairaudient sees distant objects and hears distant sounds through the mind. But a Gyani sees and hears, through the eye of intuition of *Divya Chakshu* or *Gyana-Drishti*. In the Gita Ch. XIII-13, 14 you will find: "Everywhere That hath hands and feet, everywhere eyes, heads, and mouths! All-hearing, He dwelleth in the world, enveloping all. Shining with

all sense-faculties without any senses ; unattached, supporting everything and free from qualities, enjoying qualities."

MANTRA 25

I am the womb for everything. I am the root for this world. I am the support for everything. I am the supreme abode. I am the centre. I am the foundation. I am the origin. I am the place of dissolution.

NOTES AND COMMENTARY

YONI means womb. Brahman is the womb for everything. *Moola* or *Kanda* means root. *Adhara* or *Asreya* means support. *Param Dhama* means supreme abode. He who reaches this abode will not return to this *Mrityu-Loka*. He attains immortality by reaching this abode. Hence the name *Param Dhama* or *Supreme Abode*. *Kendra* means centre. *Sthanam* means foundation. *Prabhava* means origin. *Pralaya* means dissolution.

MANTRA 26

I am Agadha Brahman. I am Aprameya Brahman. I am Aparichhinna (illimitable) Brahman. I am Avyapadeshya (indescribable) Brahman.

NOTES AND COMMENTARY

AGOADHA means unfathomable. How can the unfathomable Brahman be sounded by a small, frail,

finite mind that is conditioned in time, space and causation? *Aprameya* means immeasurable. *Aparichhinna* means illimitable or infinite. *Avyapadeshya* means indescribable.

MANTRA 27

I am verily that Brahman which is indicated by the "Neti-Neti" doctrine and "Bhaga-Tyaga-Lakshana" of Vedanta. I am that Brahman that resides in the Daharakasa or Hridaya-Guha of beings. I am that Brahman which aspirants try to reach by Tapas, Brahmacharya, Satyam, Dama and study of Srutis.

NOTES AND COMMENTARY

"BODY is not Brahman. Mind is not Brahman. Prana is not Brahman. Intellect is not Brahman. The balance left is Brahman." This is the *Neti-Neti* doctrine. *Neti-Neti* means "not this, not this." This is Nisheda Paksha. This is the negative method of meditation. *Bhaga-Tyaga-Lakshana* is also called *Jagatajagat-Lakshana*. Through this Lakshana the identity of the Jiva and Brahman is taught to the aspirant by eliminating the illusory vehicles in Jiva and Ishwara, Abhasa or reflected intelligence and the Dharmas of the Upadhi. The real significance of the "Tat Twam Asi" Mahavakya is taught to the aspirant with the help of the illustration "*Soyam Devadatta—This is the same Devadatta.*" Similarly the Jiva is the same Brahman only in essence when the Avarana is removed, when the limiting-adjuncts

are eliminated. *Daharakasa* means ether of the heart. *Hridaya-Guha* is the cave of the heart. *Tapas* means austerity or the control of the Indriyas. *Dama* means self-restraint.

OM TAT SAT.

Om Santi ! Santi !! Santi !!!

* [For full and detailed knowledge of Bhaga-Tyaga-Lakshana see VEDANTA IN DAILY LIFE by the same author.]

VICHARA-BINDU
- UPANISHAD -

ॐ

SANTI MANTRA

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वर्थमा ।
शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्क्रमः ।
नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि ।
सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु ।
अवतु माम् । अवतु वक्तारम् ।

ॐ शान्तिः शान्तिः शान्तिः ॥

*Om Sam no mitrah sam Varunah. Sam no Bhavatsvaryaama.
Sam no Indro Brihaspatih. Sam no Vishnu ruruqramah.
Namo Brahmane. Namasthe Vayo. Thwameva prathyaksham
Brahmaasi. Thwameva prathyaksham Brahma vadishyaami.
Ritham vadishyaami. Satyam vadishyaami.*

Thanmaamavathu.

*Thadvakthaaramavathu. Avathu maam. Avathu
vakthaaram.*

Om Santi ! Santi !! Santi !!!

May the Sun (Mitra) be good to us !
May Varuna be good to us !
May the Sun (Aryama) be good to us !
May Indra and Brihaspati be good to us !
May Vishnu of great strides be good to us !
Prostrations to the Brahman !
Prostrations to thee, O Vayu !
Thou indeed art the visible Brahman.
I shall proclaim thee visible Brahman ;
I shall call thee the Just !
I shall call thee the True !
May It protect me !

May It protect the teacher !

May It protect me !

May It protect the teacher !

Om, Peace ! Peace !! Peace !!!

MANTRA 1

This Atman must verily be obtained by the constant practice of enquiry of 'Who am I?' and the practice of truth, penance, celibacy and self-restraint.

NOTES AND COMMENTARY

ENQUIRE always 'Who am I?' What is the real significance of the 'I' in : 'I speak,' 'I eat,' 'I drink' and 'I know'. This perishable physical body, mind, Prana, and the senses are not 'I.' They are the effect of Gunas. They have an origin and an end. They are inert and insentient. The real 'I' is the Sat-Chit-Ananda Atman. Through ignorance it is shifted to the physical body and other illusory appendages. This is the cause of transmigration and miseries of Samsara. Identify yourself with the big, infinite and imperishable 'I.' You will have Self-realisation this very second.

The practice of Truth, austerities, Brahmacharya and self-restraint are all auxiliaries in the attainment of the knowledge of the Eternal. All Indriyas must be controlled by daily discipline. Then only you can fix the mind in the enquiry of 'Who am I?' The turbulent Indriyas agitate the mind and run outside to enjoy the sensual objects in company with the

mind. The practice of Dama will keep the senses under restraint. The practice of Brahmacharya is of vital importance. This one virtue alone will bring in all other virtues. Not an iota of spiritual progress is possible without purity of thought. You must speak truth at all times, at any cost. Practise this daily and watch the mind. Keep a daily spiritual diary. This will put a check to the speaking of lies. Tapas of any kind destroys sin, controls the Indriyas and produces one-pointedness of mind. Tapas means penance.

MANTRA 2

Constant and profound meditation on the indicative meaning of the 'Tat Twam Asi' or 'Aham Brahma Asmi' Mahavakhya leads to Brahma-Sakshatkara.

NOTES AND COMMENTARY

TAT PADA Lakshyarthā is Brahman. Twam Pada Lakshyarthā is Kutastha. Aham Pada Lakshyarthā is Brahman. Aham Pada Vachyarthā is Ahamkar. Identity of Jiva and Brahman is only possible through the Lakshyarthā after eliminating the illusory vehicles that are superimposed on the Jiva, through Bhaga-Tyaga-Lakshmana or 'Neti-Neti' doctrine of Vedanta.

Meditation on the formulæ: 'I am not body. I am not mind. I am the Immortal Self. All is Brahman. I am unattached, non-doer, non-enjoyer, witness (Asanga, Akarta, Abhokta, Sakshi) will at

once elevate the mind to magnanimous heights. Meditation on the Mantra "Brahman Satyam," "World is unreal," "This world is a long dream," will induce dispassion and abstraction of senses and destroy Vasanas. It will turn the mind inward (Antarmukha Vritti). Meditation on the formula: "Nothing (neither names nor forms) exists" brings Vairagya and supreme peace. All Vasanas and thoughts die. Meditation on the formula: "Nothing belongs to me" removes 'Mamata' or mine-ness. As Atman is very subtle and as it is beyond the reach of speech and mind, it is better to start the meditation in the beginning on the All-pervading ether (Akasa) or the expansive blue sky. The All-pervading homogeneous Akasa is the only one thing in this world that can be compared to Brahman in a way. So Upanishads declare Brahman 'Gagana Sadrisham'—like ether.

Aspirants crave for spiritual experiences and Self-realisation but when the experiences actually manifest, they are terribly afraid to receive them. They give up the Sadhana. They are not able to bear the descent of the Divine Light, as their hearts are not yet thoroughly purified. They retrace their steps. The vessel should be pure and strong enough to hold on the descent of the pure Divine Light. Otherwise it will be broken asunder. How dazzling is the ordinary light of the lightning! Even this light produces shock. How fearful and terrible will be that magnanimous experience when one joins for the first time that ocean of Atmic effulgence by destroying his little 'I' wherein there is neither sound nor colour, neither East nor West, neither company nor talk, wherein he has no forms to see, no sounds to hear,

and wherein he is left alone unto himself! Can you imagine this vast sublime spiritual experience of ineffable splendour and glory? One gets dumb-founded. You should be bold and absolutely fearless. Then only you will have Self-realisation.

MANTRA 3

Brahman or the Eternal is the Mind of the mind, the Life of the life, the Ear of the ear, the Eye of the eye, and the Tongue of the tongue. He shines by his own brightness. By His light all these are illumined.

NOTES AND COMMENTARY

As the Absolute is the support (Adhithan) for everything, all the Indriyas and the respective Devatas do their respective functions in accordance with His command. They have no independent existence apart from Him. Just as a chaste lady cannot live, even for a second, without her husband, just as the lotus or sun-flower cannot exist without the Sun, so also the mind and these Indriyas cannot exist without Brahman. Therefore the Brahman is the Mind of the mind, the Life of the life, and the Ear of the ear.

Brahman is the inner intelligence of the mind. He pervades the very substance of the mind. The mind cannot think without Him. The mind has come out of Brahman and it dissolves in Brahman, just as the gross and herbs have come out of the earth and dissolve in the earth. Just as the iron rod, which is placed in the fire, assumes the qualities of

fire through Tadatmya Sambandha and just as the water that is mixed with milk assumes the properties of milk, so also, this mind, on account of its contact with Brahman, receives its intelligence and power from Brahman.

MANTRA 4

Brahman is hidden in all these forms, just as the child is hidden in the womb of the mother. The patient and bold aspirant perceives Him through the eye of intuition.

NOTES AND COMMENTARY

AVYAKTA means unmanifested. Worldly-minded people say : 'Show me your Brahman. Then only I can believe.' This is quite absurd. How can the subtle Infinite Brahman be seen by the physical fleshy eyes? You want a powerful microscope to see the tiny microbes and bacilli. You must be gifted with the eye of wisdom or Gyana-Chakshu. Then only you will be able to see Brahman. If I beat you now with this stick, can you show me your pain? If you eat some sweetmeat, can you show me the pleasure that you derive from eating the sweetmeat? Can you show me before my eyes, mercy, sincerity, love, patience and other abstract virtues?

Prema or love is in the heart. You can understand that Mr. Ramanathan has Prema for you from his actions and behaviour towards you. The abstract Prema is manifested outside in the form of kind words, loving presents, sweet loving looks with smile,

etc. Similarly you can conclude the existence of the subtle Brahman from the Divine Glory, Divine Splendour that are manifest in the visible world around you. You will have to open the third eye of wisdom. Then only you can realise the subtle hidden Brahman or the Eternal.

MANTRA 5

Just as sugar pervades the juice of the sugarcane, and sweetness pervades sugar, so also this subtle Atman pervades the whole world and this whole body.

NOTES AND COMMENTARY

BRAHMAN or the Absolute is the Inner Self of all beings. It must be of an All-pervading nature. It must be very subtle. That is the reason why all people are not capable of grasping it. The Gita says :

“As marvellous one regardeth Him ; as marvellous another speaketh thereof ; as marvellous another heareth thereof ; yet having heard, none indeed understandeth.” Ch. II-29.

Atman is ‘Amurta,’ without any form. He is ‘Atanu’ or bodiless. On account of His all-pervading nature, Atman is called ‘Purusha.’ That aspirant, who is endowed with a subtle, sharp intellect, is able to perceive the All-pervading Atman. That Sadhak, who has turned the mind inward by the practice of Sama and Dama and who has keen longing for liberation, sees the Self in his own self by constant and deep meditation.

MANTRA 6

Existence of Brahman is taught to the aspirants by 'Neti-Neti' doctrine or the method of negation. The Atman shines by Its own light when all superimpositions are negated.

NOTES AND COMMENTARY

THE Guru says: Body is not Atman. Indriyas are not Atman. Prana is not Atman. Mind is not Atman. Intellect is not Atman. Causal body is not Atman—Neti-Neti—not-this, not-this. This is the Nishedha Paksha. This signifies that the balance or residue left, *i.e.*, 'Chit-Matra—Pure Consciousness alone' is Atman.

The method of negation is the only right method. When the superimposition such as 'I am a man' etc., are all negated as in 'Not that—Not that' the Atman shines by Its own light and requires no further Pramana (proof). The scripture in its exposition of the Atman is concerned only with the removal of false ascriptions.

Then how, tell me, can the knowledge of the Atman, as enjoined in the Sruti—'He is my Atman,' arise? In what manner can I know 'He is my Atman?' If neither word nor thought can compass the Atman, then, the questioner says, 'it is impossible for the knowledge of the Atman to arise.' But such a position is indefensible since the evidence of the Sruti which declares that the Atman is to be known as one's own Self is unassailable. Hence the questioner seems to merely present his difficulty thus: 'I am not criticising the Sruti but asking its right explanation.'

In answering the query they (the Vedantins) relate an anecdote:—A certain foolish person, for having committed an offence, was rebuked by some one thus—‘You be cursed, you are no human being.’ As he was a dunce, he went to a third party to make sure if he was a man and said : ‘Please, your worship, tell me who am I?’ Perceiving his stupidity he said to himself—‘Let me teach him step by step’. Then having dispelled the idea of his being any one of the inanimate objects, he said—‘You are not non-human’ and assumed silence. That stupid man once again asked : ‘You, sir, having begun to instruct me, are now silent ; why don’t you instruct me?’ ‘Exactly alike is your utterance,’ (says the Siddhantin). He who cannot comprehend that he is a man when he is told : ‘You are not non-human,’ how can such a man comprehend that he is a human being even when he is told : ‘You are a human being.’

When the possibility of his being anything that is non-human is excluded by a detailed demonstration, the enlightenment of his own true nature must needs follow ; otherwise there is some defect in the man’s faculty of comprehension. When what is a subjective and immediate experience is shrouded by something, all that is required is to remove the object obscuring it and it is unnecessary to denote specifically what that experience is ; for with the removal of the veil it reveals itself. But if a person cannot be made to see the Truth by this negative method, it means that he is unfit to receive instruction because of his dense ignorance.

Hence the scriptural method of instruction alone is the right one and none other for the proper

understanding of the Brahman. It is indeed impossible to burn straw, etc., by anything except fire. Therefore it is that the scripture, having begun to expound the nature of Self, remained silent after making the statement: 'Not—that,' very like the denial of the non-human nature (of the questioner in the illustration). Such is also the scriptural injunction: 'Nothing intervenes (between the Atman and something else,)' 'Nothing exists outside (the Atman)', 'This Atman is Brahman who is the All-witness,' 'That thou art,' 'When, however, all becomes identified with the Atman, then what can be perceived and by whom?'

So long as a person fails to realise the true nature of the Self in the way inculcated, he goes on holding the superimposed notions of sight, etc., which are external and transient as identical with the Atman and holding too that such ascriptions really belong to the Atman. Hence, he again and again takes on births in the (different) orders of beings, ranging from Brahma (Hiranyagarbha) to a tiny insect and, surrendering himself to the desires and actions which Avidya engenders, remains unredeemed in Samsara.

Thus passing through life, he abandons the aggregate of the body and the sense-organs which he has assumed; having abandoned (one body), he takes another, and this process goes on repeatedly like the continuous current of a river; and being unable to escape from the bonds of births and deaths, he is held bound to one of the (three) orders of beings (Deva, Manushya and Tiryaka, *i.e.*, gods, men and beasts).

Brahman, as described in the Vedanta, does puzzle the ordinary mind, which cannot reconcile itself to statements like these: 'He is beyond the known as well as the unknown.' 'He is beyond speech and thought.' 'He is known to those who do not know Him and unknown to those who know Him,. 'He guides the senses and is yet above them.' But the philosopher knows this to be the only way of describing that which is left after negation of the finite.

MANTRA 7

If you identify yourself with the Absolute Consciousness, having dissociated thyself from the body, you will enjoy this very moment supreme peace, eternal bliss and highest knowledge. You will be absolutely free from bondage.

NOTES AND COMMENTARY

"I AM not this body, nor is this body mine. I am intelligence itself." One who knows this for certain, attains union with Atman. Body is your enemy. It is filled with germs that cause various sorts of diseases. It brings in a lot of troubles. There is always some kind of disease in the body. It is filled with impurities. All valuable clothes are soiled by contact with the body. During old age the body is subject to various incurable diseases. The body comes and goes but the Eternal Atman neither comes nor goes.

The Sanskrit word 'Deha' means body, as it comes from the root 'Dah' which means 'to burn.'

The gross body is generally burnt by the fire. The other two bodies, subtle and causal, are burnt by the three kinds of heart-burnings, *viz.*, Adhyatmic, Adhidaivic and Adhibhautic Tapas, which are far more destructive than fire. Then all the three bodies are really burnt. The term 'Sarira' is applied to the body as it comes from the word 'Siryate' which means 'perishes.' This gross body perishes without food. Even with food it dies of disease or old age. The subtle body grows and dies like a tender leaf. With the growth of desires and the actions of internal organs this body also grows; and with their contraction or lessening, this body also ceases to live. For the causal body, its growth is through the thought: "I am Jiva. I am Mr. so and so," but when the "I" is identified with the Brahman, then this body contracts and perishes. The three bodies are subject to dissolution: hence the word 'Sarira' is applied to them.

Through Moha or delusion man gets attached to the body. He says: "This body is mine." Then Deha-Adhyasa or identification with the body comes in. Moha creates the idea of 'mine-ness.' Identify yourself with the pure intelligence or the Eternal. Slowly the 'body-idea' will be thinned out. The 'body-idea' will be replaced by the 'idea of Brahman.' Eventually you will be centred in Brahman. An 'Uttama Adhikari' or first-class type of aspirant with perfect celibacy can destroy the body-idea in the twinkling of an eye. The moment he hears the "Tat Twam Asmi" Mahavakya, Knowledge of the Self will dawn.

MANTRA 8

Just as you think, so you become. Think 'I am body,' body you will become. Think 'I am Sat-Chit-Ananda Brahman,' Brahman you will become.

NOTES AND COMMENTARY

'As a man thinketh so he becometh.' This is a great truth or truism. Think 'I am strong,' strong you become. Think 'I am weak,' weak you become. Think 'I am a fool,' fool you become. Think 'I am a sage or God, sage or God you become. Thought alone shapes and moulds a man. Man lives always in a world of thoughts. Every man has his own thought-world. Imagination works wonders. Thought has tremendous force. Thought is a solid thing. Your present is the result of your past thoughts and your future will be according to your present thoughts. If you think rightly, you will speak rightly and act rightly. Speech and action simply follow the thoughts.

The Western psychologists and occultists lay great emphasis and stress on the purity of thoughts. Thought-culture is an exact science. One should cultivate right thinking and should drive out all sorts of vain and worthless worldly thoughts. He who entertains evil thoughts causes great harm unto himself and to the world at large. He pollutes the thought-world. His evil thoughts enter the minds of others who live at a long distance, because thought moves with a tremendous lightning speed. Evil thoughts are the direct cause for all sorts of diseases. All diseases take their origin at first from an impure thought. He who entertains good, sublime and divine

thoughts does immense good unto himself and to the world also. He can radiate joy, hope, solace and peace to his friends who live at a distance.

In the beginning of thought-culture, there is internal fight between pure and impure thoughts. The impure thought tries to enter the mental factory again and again. It asserts: 'O little man, you gave me shelter in the beginning. You welcomed me before. You gave me a cordial reception. I have every right to remain in the lowlands of your mind, in your instinctive, passionate mind. Why are you cruel towards me now? I only gave you a push or stimulus in taking you to restaurants and hotels, cinemas and theatres, ball-rooms and bars. You had a variety of enjoyments through me alone. Why are you ungrateful to me now? I will resist, persist and recur again and again. Do whatever you like. You are weak through old habits. You have no strength to resist.' Eventually pure thoughts only will gain victory. Sattwa is a greater power than Rajas and Tamas. Positive overcomes negative.

Substitute pure thoughts for impure thoughts. This method of substitution (Pratipaksha Bhavana) will destroy all evil thoughts. This is very easy. This is the method of Raja Yoga. The method of driving the thoughts at once by will-force or by using the formula: 'Get out, O evil thoughts' is very taxing. It is not suitable for ordinary people. It demands tremendous will-power and spiritual strength. You must rise above pure thoughts and attain the supreme state of thoughtlessness (Nirvikalpa-state). Then only you can rest in your own Swarupa. Then only Brahman will be revealed like Amalaka fruit in the palm of your hand.

Sit in a solitary place. Watch your thoughts carefully. Allow the monkey-mind to jump in its own way for some time. After some time it will climb down. It will become quiet. Be a Sakshi or witness of the menagerie of various thoughts in the internal circus of show. Become a spectator of the mental bioscopic film. Do not identify with the thoughts. Take an indifferent attitude. All thoughts will die by themselves one by one. You can kill the thoughts one by one, just as a soldier in the battle-field kills his enemy one by one. Repeat mentally 'OM I am Sakshi. Who am I? I am thoughtless Atman. I have nothing to do with these false mental pictures and thoughts. Let them roll on. I have no concern with them.' All thoughts will perish. The mind will perish like the gheeless lamp.

Fix the mind on the form of Lord Hari or Lord Siva, or Lord Krishna or your Guru or any saint like Lord Buddha or Lord Jesus. Again and again try to call this mental image of the picture. All thoughts will die. This is another method,—the method of Bhaktas.

MANTRA 9

Abandon thy identification with this lump of flesh—the gross body as well as the subtle and causal bodies. Merge the finite soul in the Supreme Soul. Enjoy Supreme Peace and Eternal Bliss. Become independent now, O sage ! This is the consummation of thy life.

NOTES AND COMMENTARY

THE gross, subtle and causal bodies are superimpositions upon the Atman like snake in the rope. The Atman is different from the gross, subtle and causal bodies. Atman is always the knowing subject. He is the Knower of all changes in things subject to change. Atman is eternal and changeless. So long as there is the least Deha-Adhyasa or identification with the body, there is not the least hope of attaining liberation. For a liberated sage, this gross body is like a piece of cast off slough.

Deha-Vasana is very deeply rooted in all worldly persons. It is a strong impression (Samskara) caused by the false Abhimana that the body is the Atman. The worldly man is very eager to collect various sorts of articles for the comfort of his body. He always tries to fatten his body and to look charming. Application of scent and scented oils to the body, wearing of flower-garlands, taking oil baths, taking tonics to fatten the body and wearing of rings and silk clothes, etc., tend to intensify the Deha-Vasana. He who takes this filthy body, which throws stinking pus and offal and urine through the various openings, as the pure Atman is regarded as a donkey in the assembly of Atma-Gyanins.

Identification with the Brahman or the Supreme Self will destroy the false egoism and the Deha-Vasana. The struggle to keep up the Brahma Bhava must be constant and keen. The force of thoughts and old Samskaras are very powerful.

MANTRA 10

Virtue and vice, pleasure and pain, are of the mind, not thine, Hey Saumya ! Neither doer nor enjoyer art thou. Indeed thou art ever free. Renounce the ideas : 'I am the doer. I am the enjoyer.' Be happy.

NOTES AND COMMENTARY

DHARMA means virtue. Adharma means vice. These are mental creations. These are all relative terms. What is Dharma in one country is Adharma in another country. Widow-remarriage is Dharma for an Arya-Samajist. It is Adharma for a Sanatantist. Poligamy is Dharma for a Chinaman or a Mahomedan, but it is Adharma for a Hindu. The ideas of 'doer' and 'enjoyer' are created by false Abhimana. In Gita you will find : "All actions are wrought by the qualities of nature only. The Self, deluded by egoism, thinketh : I am the doer. But he, O mighty-armed, who knoweth the essence of the divisions of the qualities and functions, holding that 'the qualities move amid the qualities,' is not attached."—Ch. III—27,28.

Vedanta holds that Dharma (virtue) is as much a mental state as any other emotion concerning life in the world or hereafter and that, for one who seeks emancipation, complete suppression of all emotions is the only course possible. The parting words of Narada to Suka, therefore, were : "Do thou relinquish Dharma (virtue) and Adharma (vice) as well as truth and untruth. Having renounced both truth and untruth, do thou renounce that by which thou hast renounced these. Renounce these. Renounce Dharma:

by suppression of the action of the mind, Adharma by having no vicious thoughts, truth and untruth by knowledge and knowledge by ascertainment of the Supreme." In the Absolute, virtue, vice, duty or the absence thereof finds no place. In the ordinary condition of life there are however two kinds of Dharma—Sakama and Nishkama (*i.e.*, done with or without motive or reward). The former leads to the Samsara, the latter prepares the way for Moksha. Desire and lust for wealth arise from the former. In the final stage of Gyana the latter has also to be renounced.

MANTRA 11

When the three knots of the heart are cut asunder, then the mortal attains eternal bliss, everlasting peace, highest knowledge of the Self and absolute immortality.

NOTES AND COMMENTARY

HRIDAYA GRANTHI means knots of the heart. The cause of desire is Avidya or ignorance. The three knots are Avidya, Kama and Karma. When one forgets the true nature of the Self and begins to identify with the body, desire slowly creeps in. He has to do actions to obtain the objects of his desire. In Mundakopanishad you will find : "The knot of the heart is broken, all doubts are solved, and all his Karmas perish when He who is both high and low is beheld." Ch. II—Sec : 2-8.

It is desire that creates various sorts of Sankalpas or thoughts, fancies and imagination. The man is

now entangled in Samsara, just as the silkworm is caught in the meshes of its cocoon. He develops the Bhava : 'I am the doer,' 'I am the enjoyer,' 'This is my wife,' 'This is my property,' 'I am a Brahmin' and so on. Various sorts of attachment and the idea of 'I-ness' and 'Mine-ness' develop. He is tied by the strong cord of Moha (infatuation or delusion). All sorts of desires must be annihilated by Brahma-Vichara or Atma-Chintana.

Atma is 'Asamsari.' He is free from all the characteristics of Samsara—such as hunger, thirst, grief, delusion, etc. He is of the nature of eternal purity, wisdom and freedom. He is birthless, ageless, fearless, secondless, timeless, spaceless, causeless, beginningless, endless and changeless. If you constantly raise the Brahmakara-Vritti by thinking on Atman or Brahman, the three knots will be cut asunder. You will attain freedom and perfection.

MANTRA 12

The Jivanmukta or the knower of the Self is ever peaceful in all conditions. He is absolutely desireless. He moves about like a child unattached to all conditions. For one who has lost all sense of 'I' in the body, where is attachment or non-attachment ?

NOTES AND COMMENTARY

THE sage or liberated soul always keeps a balanced mind. This is an important sign of a Jivanmukta. There is Swaroopanasa of mind in a Jivanmukta.

The Rajas and Tamas are destroyed *in toto*. It is the Rajas that causes attachment. How can there be attachment in a sage who has eradicated completely the Rajas? Further the little 'I' is completely annihilated in an emancipated person as he is resting in his own Swaroopā (Atman). He is abiding in his own true Self which is limitless and which is self-contained and All-full. How can desires arise now? He has conquered all objects of sense.

The sage who is enjoying the bliss and peace of the Self does neither run towards society nor towards the forest. Living in society or in solitude makes no difference. He lives happy anywhere under any condition. He does not depend on any external objects for his happiness. He is quite satisfied in his own Self. He is drinking the ambrosia of immortality. 'This is I.' 'This is not I.' 'This is mine.' 'This is not mine.' Such ideas do not trouble a sage. He has become silent now because he knows now that all is Self. There is neither distraction nor concentration, neither pleasure nor pain, neither like nor dislike, neither loss nor gain. Ruling a kingdom or moving about as a beggar in the streets makes no difference to him. He takes things as they come. There is nothing whatever to do. He has no longing for anything whatsoever.

MANTRA 13

The Jivanmukta passes his time in great happiness without attachment, without pride, without desire.

and hope, free from all bonds and dissociated from everything.

NOTES AND COMMENTARY

THE sage whose sense of 'I-ness' and 'mine-ness' has gone, who is not moved at the sight of gold or women, who treats gold, clay and stone all alike, who has cut asunder the knots of the heart, is always happy. For one who is possessed of wisdom, who is self-restrained, who is contented in the Self, who is without hope or desire and who beholds all things with the light of Self-Knowledge, there is neither trouble nor anxiety. What language can describe the exalted state of a Jivanmukta who has found his satisfaction in his own Self within, and who is free from all desires? What is there to compare with the sage who is free from attachment, who has destroyed all thoughts and who has an unruffled, tranquil mind?

He roams about fearlessly at his own sweet will and pleasure. He has neither friends nor enemies. He has neither relatives nor well-wishers. Acquisition of objects of the world does not elate him, nor does their loss depress him. His senses are always under his perfect control. He is above praise and censure. He is worshipped everywhere. He is the same in pleasure and pain.

The vision of the sage, though apparently directed towards the world, is not really so directed, as he has no egoism and attachment. He is neither pleased nor displeased. Though pleased he is not pleased, though displeased he is not displeased. His wonderful state is known only to one like himself.

MANTRA 14

The impressions of discipline and Sadhana are never lost. They bear fruits in due time. Therefore thou dost not grieve. Do vigorous Sadhana daily.

NOTES AND COMMENTARY

THE impressions of actions are impressed in the sub-conscious mind. Arjuna said : 'He who is un-subdued but who possesseth faith, with the mind wandering away from Yoga, failing to attain perfection in Yoga, what path doth he tread, O Krishna ? Fallen from both, is he destroyed like a rent cloud, unsteadfast, O mighty-armed, deluded in the path of the Eternal ? Deign, O Krishna, to completely dispel this doubt of mine : for there is none to be found save Thyself able to destroy this doubt.' The Blessed Lord said : "O son of Pritha, neither in this world nor in the life to come is there destruction for him ; never doth any who worketh righteousness, O beloved, tread the path of woe. Having attained to the worlds of the pure-doing, and having dwelt there for immemorial years, he who fell from Yoga is reborn in a pure and blessed house. Or he may even be born into a family of wise Yogis ; but such a birth as that is most difficult to obtain in this world. There he recovereth the characteristics belonging to his former body, and with these he again laboureth for perfection, O joy of the Kurus."

Rishi Vamadeva even when dwelling in the womb spoke thus : "Manifold have been the bodies which impenetrable iron houses held me safe lest I should escape. As a bird cuts underneath the net in which

it has been caught and escapes, so I got out quick with the strength of the knowledge of the Atman." Rishi Vamadeva did rigorous Tapas and meditation in his previous births. On account of some obstacles (Pratibandhas) he was not able to get Self-realisation. The process of purification had gone on in previous births, enlightenment was immanent and Vamadeva spoke words of wisdom while yet in the mother's womb. The discipline of past life came to fruition and the knowledge of the Self dawned on Vamadeva even before his actual birth.

HARI OM TAT SAT

Om Santi ! Santi !! Santi !!!

· JYOTIR-BINDU
- UPANISHAD -



SANTI MANTRA

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो
बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मोपनिषद् माहं
ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्व-
निराकरणं मे अस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते
मयि सन्तु ते मयि सन्तु ।

ॐ शान्तिः शान्तिः शान्तिः ॥

*OM Apyaayantu mamaangaani vaakpraanaschakshuh :
srotramathho balamindriyaani cha sarvaani sarvam
brahmopanishadam maaham brahma nirakuryaam maa
maa Brahma niraakaarodaniraakaranamastva niraakara-
nam meastu. Tadaatmani nirate ya upanishatsu dhar-
maaste mayi santu te mayi santu.*

Om Santi ! Santi !! Santi !!!

May my limbs, speech, Prana, eye, ear, strength and
all my senses grow vigorous.

All (everything) is the Brahman of the Upanishads.
May I never deny the Brahman. May the Brahman
never spurn me.

May there be no denial of the Brahman. May there
be no spurning by the Brahman.

Let all the virtues recited by the Upanishads repose
in me delighting in the Atman :

May they in me repose !

OM Peace ! Peace !! Peace !!!

MANTRA 1

The Self-shining Brahman is stainless, differenceless, timeless, spaceless and causeless. It is without destruction, name, form, highness or lowness. It is Chidakasa, All-pervading and above the reach of mind and speech.

NOTES AND COMMENTARY

SVAYAM-JYOTI means Self-shining. Niranjana means spotless. Brahman is free from any kind of impurities. It is ever pure. Difference, time and space are mental creations. Brahman is one homogeneous Essence (Ekarasa). How can there be time in Brahman when It is Eternal? It is Parama Karana, as It is the source for everything. An object which has a cause gets itself reduced or involved into the cause ; so it has destruction. Brahman is indestructible, because It has not come out of anything. It is Self-existent (Svayambhu). Brahman is nameless and formless. Matter only has name and form. Highness or lowness also is a mental creation. They are relative terms. A high man becomes a low man. A low man becomes a high man. Chidakasa means Gyana-Swaroopa or mass of wisdom. Brahman is Vibhu, Vyapaka—All-pervading, as It is the Inner-Self

(Antar-Atma) of everything. A finite mind cannot reach the infinite. Words are also finite. So It is beyond the reach of mind and speech (Avangmanogochara). But it can be grasped by pure, subtle, one-pointed mind that is equipped with the four means : Viveka, Vairagya, Shad-Sampat and Mumukshatwa and that is practising the hearing of Srutis, reflection and meditation on the great sentences of the Upanishads (*Tat Twam Asi*, and *Aham Brahma Asmi*).

MANTRA 2

One Self (Brahman) is hidden in all things. He pervades all things. He is the Inner Life of all things. He lives in all things. He is the Soul of all. There is nothing like Him.

NOTES AND COMMENTARY

VYAPAKA, Vibhu, and Sarvagata are all synonymous terms. They all mean 'All-pervading.' That which is the Antar-Atma or Inner Self of all beings must be very subtle, formless, Gunaless and All-pervading. Just as fire is hidden in the fuel, foetus in the womb, electricity in the insulated wires, scent in the buds, sound in the gramophone record, Sun behind the clouds, butter in milk and oil in the seed, so also this Self is hidden in the hearts of all beings. The heart is in the form of a closed lotus-flower with its head hanging down. It has a hole in the top. It is the Supreme Abode of all. The head turns upwards when one gets purity of heart (Chitta-Suddhi).

During Jagrat state (waking consciousness), the Jiva or mind dwells in the eye ; during Svapna, in the throat in the subtle *Hita Nadi* ; during Sushupti (deep sleep), he is in the heart ; and during Turiya in the crown of the head. Brahman is in a way compared to the all-pervading subtle ether. But it is not a real comparison. This is only to make the aspirant understand the subtle, All-pervading nature of Brahman. Brahman is one without a second—*Ekam Eva Advitiya Brahman*. You can compare Brahman with Brahman only. How can you find a second thing for comparison ?

MANTRA 3

There are seven crores of great Mantras. Of all the Mantras, the Mantra 'Aham Brahma Asmi' is the best. He who repeats and meditates on this Mantra at once obtains salvation. There is not even a particle of doubt about it.

NOTES AND COMMENTARY

AHAM BRAHMA ASMI—I am the Self or I am Brahman—is the most powerful Mantra. It is the Taraka Mantra. One can cross the ocean of Samsara quite easily with the help of this Mantra. Hence it is called Taraka Mantra. The aspirant in the path of Gyana-Yoga or Vedanta should recognise his own Atma alone. He should always practise this Mantra of his Atma. Meditation on the significance of this Maha-Mantra or Mahavakhya or great sentence of the Brihadaranyaka Upanishad of

the Yajur Veda regulates the Brahmakara-Vritti. This Brahmakara-Vritti removes the Moola Agyana or the veil of ignorance that has separated the Jiva from Brahman. When the veil is removed the self-luminous Brahman shines in Its native pristine glory. The Brahmakara-Vritti also dies by itself when the Avarana or veil is removed. Brahmakara-Vritti is also a mass of Knowledge. *Aham Brahma Asmi* Mantra is a powerful bullet to kill the mind—the enemy of Atma.

Tejobindu Upanishad says : “The Mantra *Aham Brahma Asmi* destroys all the sins of body and birth, the noose of Yama, the pains of duality, the thought of difference, the pain of thought, the disease of Buddhi, the bondage of Chitta, all diseases, all griefs and passions, instantaneously, and also the power of anger, the modifications of Chitta, Sankalpas, crores of sins, all actions and the Agyana. It bestows ineffable bliss and the state of Ajara (the undecaying). It kills the demon of non-Atma. The thunderbolt of ‘I am Brahman’ clears all the hill of not-Atma. The wheel ‘I am Brahman’ destroys the Asuras of not-Atma. The Mantra ‘I am Brahman’ will relieve all persons. The Mantra ‘I am Brahman’ gives spiritual wisdom and bliss.”

MANTRA 4

Vairagya is of three kinds, viz., dull, (Manda), intense (Teevra) and very intense (Teevra-tara). Dull Vairagya cannot help a man in the spiritual path.

NOTES AND COMMENTARY

VAIRAGYA is the opposite of Raga. It is dispassion or non-attachment. It is indifference to sensual enjoyments herein and hereafter. Vairagya thins out the fatty sensual mind. It turns the mind inward (Antarmukhi-Vritti). This is the most important qualification of the aspirant. It is the only means for entering into Nirvikalpa-Samadhi. Vairagya that is born of Viveka is lasting and steady. If any one seriously thinks on the various kinds of pains of the Samsara, such as birth, death, worries, sufferings, disease, loss, hostility, disappointment, fear, and if anyone understands the defects of the sensual life (Dosha-Drishti) and the transitory, perishable nature of all objects of the world, Vairagya will dawn immediately.

Study of Vairagya Shatakam and the company of dispassionate Sadhus and Sannyasins will also help one in developing Vairagya. The temporary Vairagya which one gets when he is attending the funeral of a dead person and the Vairagya which a woman gets during her confinement cannot help one in attaining spiritual progress. The mind will pounce upon the objects when it gets opportunities. Aspirants complain : "We are meditating for the last twelve years. There is no real spiritual progress." This is due to lack of intense Vairagya. The mind will be thinking of objects even during meditation. Intense Vairagya only can help the aspirant in attaining Self-realisation.

MANTRA 5

If the mind is filled with Sattwa, the other two Gunas will perish by themselves. The mind will become very subtle and steady like a lamp in a windless place.

NOTES AND COMMENTARY

If any one quality increases or predominates, it overpowers the other two qualities. If Sattwa prevails in the Antahkarana, Rajas and Tamas are suppressed ; if Rajas predominates, Sattwa and Tamas are overpowered ; if Tamas preponderates, Rajas and Sattwa are overpowered. If Sattwa increases all the Daivi-Sampat, divine qualities, such as mercy, fearlessness, truthfulness, peace, harmony, religious tendencies, yearning for liberation and cheerfulness manifest. If Rajas increases, the three Vasanas, *viz.*, Loka-Vasana (desire for name and fame), Deha-Vasana (of body), Shastra-Vasana (of book-lore), greed, outgoing energy, and restlessness will creep in. If Tamas increases, Asura-Sampat, *i.e.*, devilish qualities, such as arrogance, conceit, hypocrisy, harshness, carelessness, laziness, sleep and delusion will develop.

Vasanas are of two kinds, *viz.*, Subha Vasana and Asubha or Malina (impure) Vasana. Desire to do virtuous actions, Japa, meditation, study of religious books, etc., is Subha Vasana. A desire to go to cinema, to hurt others and to cohabit, is impure Vasana. Impure Vasanas should be destroyed by the increase of Subha Vasanas and Subha Vasanas also should be given up in the end. A Vasana is a subtle

desire. It gains strength by repetition of sensual enjoyments. It is in the form of a subtle Samskara in the Chitta. It is a subtle state of the Chitta. The real Swaropa of mind is Sattwa only. Rajas and Tamas join Sattwa accidentally in the middle. They can be removed by Sadhana or purificatory practices such as Tapas, selfless service, Dama, Sama, Japa, worship, etc. If you develop the Daivi Sampat or divine qualities, Rajas and Tamas will perish. Then the mind will be pure, subtle, steady and one-pointed. Then it will melt in the subtle invisible homogeneous Brahman (Akhandaikarasa Brahman). It will mix with Brahman now, just as milk mixes with milk, water with water, oil with oil. Nirvikalpa Samadhi will result.

MANTRA 6

Mind is the only cause that brings about man's bondage or liberation. Mind that is tainted with Rajas and Tamas leads to bondage ; mind that is filled with Sattwa is conducive to liberation.

NOTES AND COMMENTARY

THE expansion of the mind alone is Sankalpa. Sankalpa, through its power of differentiation, generates this universe. The expansion of the mind's thoughts towards sensual objects is bondage. The abandoning of the Sankalpas or thoughts constitutes liberation. The mind creates, at the outset, an attachment for the body and sense-objects and binds the man through this attachment. The attachment is

due to the force of Rajas. Sattwa brings non-attachment and infuses in the mind discrimination and renunciation. It is the Rajasic mind that causes the ideas 'I' and 'mine' and the differences of body, caste, creed, colour, order of life, etc. The poisonous tree of the Mayaic illusion grows more and more out of the seed of the mind's modifications or expanded Sankalpas in the soil of the multifarious enjoyments of the world.

When Sattwa increases the self-same mind creates in the man an utter disgust for these sensual objects and fills his mind with intense Vairagya or dispassion and frees him from the bondage. The lower mind must be destroyed by the higher mind. The lower mind is the impure mind (Asuddha Manas) that is filled with Rajas and Tamas. The higher mind is the pure mind (Suddha Manas) that is filled with Sattwa. Perennial happiness will flow when the impure mind is destroyed. Renunciation of attachment and sensual thoughts will bring in destruction of the lower mind. The enemy of Atma is only this impure mind which generates sensual thoughts. Slay this mind ruthlessly by the sword of Viveka-Vairagya and get hold of the supreme wealth of Moksha or everlasting bliss. When the mind is purified by destroying Rajas, when all sorts of attachments are eradicated and when all sensual thoughts are rooted out, liberation becomes quite easy.

MANTRA 7

Just as you take out the butter from the buttermilk by the process of churning, even so you will have

to take out the Atman from the Panchakoshas by the churning of constant meditation.

NOTES AND COMMENTARY

PANCHA-KOSHAS are the five sheaths or vehicles. Annamaya, Pranamaya, Manomaya, Vigyanamaya and Anandamaya Koshas are the five sheaths that conceal Atman. Nididhyasan means meditation. The Atman has hidden Himself within these sheaths. Just as the hidden butter comes to the surface by churning; so also the hidden Atman manifests Himself by meditation. The meditation must be constant and profound. It must be like the continuous flow of oil (Tailadharavat). It must be like the continuous current of the stream (Pravaha). In the beginning there will be breaks on account of the forcible entry of Rajas and Tamas formed of old habits of the mind.

The aspirant should carefully watch the mind. The beginner should try to fill up his mind with thoughts of Brahman, with different ideas connected with Brahman. This will shut out all worldly thoughts. Then he will have to fix the mind on one idea alone when the mind has been turned completely inwards. You may be thinking that you are meditating but the mind may suddenly slip into the causal body and sleep may come in the twinkling of an eye. You should be ever vigilant and keep a watch over the mind. A certain portion of the mind may be planning, scheming or speculating or building castles in the air while another portion is engaged in meditation. You should collect all the rays of the mind. The full mind should be absorbed in meditation. Then only Nishta or Samadhi will ensue.

MANTRA 8

If all desires of the heart are destroyed, then alone one attains Immortality, Supreme Peace and Highest Knowledge of Brahman.

NOTES AND COMMENTARY

In Gita you will find : "When a man abandoneth O Partha, all the desires of the heart and is satisfied in the Self by the self, then is he called stable in mind." Ch. II—55. "When his subdued thought is fixed on the Self, free from longing after all desirable things, then it is said, he is harmonised." Ch. VI—18. If a man is free from desires he will never be brought to this earth. It is desire that brings man down to this physical plane for gratification of that desire. Desire is the enemy of peace. It makes the mind restless. Even reduction of desire brings great peace of mind. The fewer the desires, the greater the happiness. Desire is the child of Agyana. When one forgets his real Swaroop he is swayed by the desires. Desire and pleasure co-exist. The material desires arise through non-discrimination (Aviveka). Desires will become extinct with the rise of discrimination. If desires are eradicated the Jiva-state becomes extinct. He attains the state of Brahman.

An object which is sweet and pleasant to us at one time causes the very reverse of that sensation at another time. Whoever has not experienced this in this world? This clearly indicates that all sensual objects are illusory and Mayaic products. If there is only hunger, the food gives pleasure. If there is only thirst, there is pleasure in a beverage. Things are

pleasant when there is longing. They are bitter if there is no longing. Therefore desires are the cause for pleasures. Slay ruthlessly the lower mind which is filled with desires. Destroy all desires. Your mind will attain supreme quiescence.

MANTRA 9

'I am Brahman,' 'I am the Immortal Self in All' and 'I am All-pervading pure Consciousness.' Do thou by this fire of wisdom burn the dense forest of ignorance and be free from grief and be happy this very second, Hey Saumya. !

NOTES AND COMMENTARY

THE aim of Vedanta is not the establishment of non-duality, but the removal of duality due to error or super-imposition or ignorance or illusion (Bhranti). Visuddha Vigyana means pure consciousness. Gyanagni means fire of wisdom. Avidya is compared to a dense forest. Attachment, passion, delusion, greed, anger, pride, etc, are all effects of Avidya. You have been bound from a long time by the noose of 'I am body.' Deha-Adhyasa or identification with the body is the root cause of human sufferings. Deha-Adhyasa is due to Avidya or Agyana. The impure body is mistaken for the pure Self or Atman. How can the inert body that is filled with all sorts of impurities be taken as the conscious, pure Self?

Start the anti-current : 'I am pure knowledge itself. I am eternal, pure, free Chaitanya.' This

Deha-Adhyasa will be rooted out. "As you think, so you become." This is the eternal psychological law. Shun objects of sense like poison or vomited matter, pig's dung or donkey's urine. Develop discrimination, dispassion and enquiry (Viveka, Vairagya, Vichara), mercy and contentment. Renounce all Vasanas (Vasana-Tyaga). Do not try to fulfil the desires. They will perish by themselves. Practise Sarva-Sanga-Parityaga (renunciation of all sorts of attachments). Renunciation of egoism will constitute the essence of all kinds of Tyaga. Then all sorts of grief will come to an end. You will be established or centred in Brahman or Satchidananda Swaroopa. 'Saumya' means 'dear child'. The merciful loving Guru always addresses his disciples : 'Hey Saumya !'

MANTRA 10

"I am the body ; I am the senses ; I am the mind ; I am the intellect ; I am happy ; I am unhappy ; I am a Brahmin ; I am lean ; I am black ; I am deaf ; I am poor. She is my wife ; he is my son ; this is my house." Learn to dissociate thyself from conditions like these and realise thy Self as being beyond all conditions whatsoever.

NOTES AND COMMENTARY

'I AM THE BODY,' etc—all these are due to false Abhimana. This false Abhimana is due to Aviveka. This Aviveka is due to Agyana. You are not these illusory vehicles. They are illusory super-impositions

like snake in the rope, silver in the mother of pearl, and mirage in the desert. You are the ever pure Atman, the immortal Self which is self-contained (Nirapeksha). These are all false accidental appendages. Throw them off. Take out the essence. Identify yourself with the essence. That essence is Sat-Chit-Ananda, Ever-full Brahman. Turn your thought always towards the All-pervading Pure Intelligence or Consciousness (Chit) and be ever happy. There is neither body nor mind in the three periods of time. Pure Chit alone exists. Man becomes what he constantly directs his thoughts to. Constantly think : 'I am the Blissful, Immortal Self.' You will become that. There is not the least doubt of this. Feel : 'I am all this or nothing is mine.'

Dissociate the Atma which has become mixed up with the body, mind and the senses. Do not delay even a second. Do not tarry a bit. Delay in Self-realisation is practical death to you. Now or never. Everything is favourable to you now. This Atma has no connexion with the body. With uplifted hands I am crying and I am shouting at the top of my voice for some years. You are all turning a deaf ear unto me. I pity you all. I sympathise with you all. I pray for you all. You should do also something from your side. You will have to pay a heavy penalty if you neglect the spiritual side. Remember this, friends ! You will weep in old age. It will be too late to gather honey in winter. Reap the harvest while the Sun shines. Winnow the corn when the wind blows. When your throat is choked at the time of death, your wife, your son, your wealth, and your friends, cannot do

anything for you. You carry the impressions of your own actions. They will shed false tears and repeat *Ram Nam Sat hai* when they carry your corpse. This will not help you. Practise. Practise. Practise. Sadhana when you are young. Now only you can do something, Realise. Be happy. Rejoice in the bliss of the Self. Become free.

MANTRA 11

Just as cloth and pot, when considered in their true nature, are nothing but thread and clay, so also is this phenomenal universe, duly considered, nothing but the Atman.

NOTES AND COMMENTARY

THE toys of elephants, horses, cats that are made up of sugar are nothing but sugar only when considered in their true nature. A wooden elephant has concealed the wood behind. The world is nothing but bliss itself. If you keep a steady vision (Drishti) on the threads alone (Tantu Matra) the cloth dwindles into an airy nothing. Ignorant people are carried away by the external show. They forget the essence behind. They see not the real substance within. They have eyes but see not. A Viveki or a Gyani who has subtle inner vision, ignores the unreal visible and sees the one reality that is hidden within these forms. He looks at the mango seed only but not at the leaves and branches of the tree. Just as waves, foam, and bubbles are no other than the water from which they have come out, so also this phenomenal universe

which has been projected from the Brahman is no other than the Brahman or the Eternal.

As soon as the aspirant is endowed with the four means—Viveka, Vairagya, Sama, Dama, etc., his angle of vision completely changes. The Mithya-Drishti that is an important feature of Vedanta destroys Vasanas, induces intense Vairagya and produces abstraction or withdrawal of the Indriyas.

When it is said: 'This world is nothing but Brahman' it always refers to the substratum behind, the Pure All-pervading Consciousness. This is the view-point (Drishti) of a Gyani, who is established in Brahman. For him who is resting in his own Sat-Chit-Ananda Swaroopa, the world does not exist, Brahman alone exists or the world is nothing but Brahman. The two do not appear separate but one. Though a Gyani appears to work, he does not really do anything as he has lost sight of all senses of 'I' or 'mine.' It is all mere children's play for him. The momentum of impressions of virtuous actions (Subha Samskaras) simply keeps his hands in action like the movement of the potter's wheel. The idea of agency—'I am the doer'—has entirely vanished from his mind.

MANTRA 12

There is world so long as there is mind. The world ceases to exist as a separate entity when the mind is annihilated.

NOTES AND COMMENTARY

MANONAS means annihilation of mind. Mind also is matter. It is a subtle matter. It is inert or insentient (Jada). It has no light of its own. It is not self-luminous. It borrows its light from the self-luminous Atman, just as the moon borrows its light from the Sun and just as the water in the cup that is exposed to the Sun borrows its heat from the Sun. It moves in the presence of Atman, just as an iron piece moves in the presence of a magnet. As it is very subtle and as it is in close contact with the Atman, it appears as if it is Chaitanya. (Chaitanyavat or like Chaitanya).

Just as there is death for the body, so also there is death for the mind. If Vasanas, egoism, Raga and Dwesha are destroyed, the mind will dwindle into an airy nothing. There is death for the mind. Then the world vanishes for that sage who has destroyed his mind. In sleep there is no world, because there is no mind. This clearly proves that if there is mind, there is world. This world is *Manomatra Jagat* or *Mano-Kalpita Jagat*. i.e., created by mental creation only. Just as the spider brings out the web from its own body from its saliva and withdraws the web into its own body, so also the mind projects the world and withdraws it into its own body.

The world is a mere reflection in the mind, like the image in the mirror. The mind is the mirror. When the mirror is removed, the image becomes merged in the object. So also when the mind is merged in the Self, the world ceases to exist as a separate entity. The whole world is nothing but

Brahman. *Sarvam Khalvidam Brahman.* It is the existence of this mind which is the cause for miseries, troubles and tribulations. This is the teaching of the Vedanta. This is the whole drift of this Mantra.

MANTRA 13

The sage or Jivanmukta does not hanker after gain. He is not moved a bit by loss. He has no hatred for any object or person in this world. He sleeps wherever he likes. He eats from anybody's hands. He moves about fearlessly in this world. He is ever free and happy.

NOTES AND COMMENTARY

THERE is a description of the liberated soul in this Mantra. It is very difficult to describe the exalted state of a Jivanmukta. This is a description in a way just to make the aspirants understand a bit. The condition of an emancipated sage can only be known to himself or to one like himself. A Jivanmukta only can understand another Jivanmukta. A Jesus can understand a Jesus. A Jivanmukta is Brahman Himself. How can finite words adequately describe the glory of a liberated sage?

When he has the supreme, inexhaustible, imperishable wealth of Atman, how can he now hanker after worldly gain? He is not upset also by loss of worldly possessions. The reply of Rajah Janaka is very thrilling : 'Even if the whole Mithila is burnt,

nothing is lost for me.' When he is feeling that the whole world is nothing but his own Self, how can aversion rise in his mind? Even if slight anger manifests, it is like a line drawn by a stick on the surface of water. It is Abhasamatra. It will pass away in a moment. He sleeps on the dunghill, in dilapidated houses and in burial grounds. These places are palatial buildings for him. As he has gone beyond caste-distinctions, he will eat from anybody's hands. There is no 'touchism' for him. He is an Ativarnashrami now. He is above the man-made fragile rules of society. He is not afraid of being turned out as an outcaste. He has a very large heart. His love is of an all-embracing all-inclusive nature.

MANTRA 14

Absence of anger, dispassion, mastery over Indriyas, tranquillity, forgiveness, cosmic love, non-covetousness, generosity, fearlessness, absence of pride, are the ten characteristics of a Jivanmukta.

NOTES AND COMMENTARY

AKRODHA means absence of anger. How can a Jivanmukta have anger when he feels: 'I am the all.' He gets now Para-Vairagya or supreme dispassion as he is enjoying the supreme bliss of the Self. Jitendriyatvam is mastery or perfect control over the senses. It is Paramavasyam of the Indriyas. There is not the least fear now of the hissing of the Indriyas. On account of Mithya-Drishti the Indriyas do not move towards objects. 'Sama' is perfect

serenity. All the Vrittis are subdued now. The mind has come now under perfect control. All the Vasanas of the mind are totally eradicated. The mind has become 'Akhandakara' owing to the generation of the Brahmakara-Vritti by constant and deep meditation on Brahman.

Kshama means perfect patience. The Jivanmukta feels : 'Everything is Swarupa or Brahman only.' So he is established in patience. He has cosmic Love now (Viswa Prema), as he feels that the whole world is his home or body or one family (Vasudaiva Kutumba). Alobha means absence of greed. He does not covet the possession of any worldly object, as he has the supreme, imperishable wealth of Atman. He also feels that everybody should enjoy the bliss of Brahman like himself. His heart is full of mercy. Dhatri-tvam is extreme generosity. He gives everything to everybody. He shares whatever he has, physical, mental, moral or spiritual with others. He elevates and guides the aspirants. Abhayam means fearlessness. How can he have fear when there is nothing but his own Self everywhere? Duality is destroyed. He protects those who surrender themselves at his feet. Nirmada means absence of pride. How can he have pride, when Rajas and Tamas are annihilated, when his mind is full of Sattwa?

MANTRA 15

Gyanaraksha, Tapas, Sarva-Samvardhana, Dukha-Kshayama, Sukha-Avirbhavam, are the five benefits that are derived by a Jivanmukta.

NOTES AND COMMENTARY

THE mind becomes very pure by the practice of Vasana-Kshaya (annihilation of the Vasanas) and restraint of mental activities (practice of Sama). Tattwa-Gyana dawns. This Tattwa-Gyana is well-protected. Nothing can hinder this Tattwa-Gyana now. This is *Gyana-Raksha*. Tapas is one-pointedness of mind induced by the restraint of the mind and the Indriyas. All people praise the glory of a Jivan-mukta. They respect and worship him with flower-garlands, sandals, etc. They do prostrations. This is *Sarva-Samvardhana*. As he is always centred in Brahman, as he is always established in his Brahma-Nishta, he is free from hot discussions and censures made by Pundits and other learned persons. *Dukha-Kshaya* is freedom from five afflictions, *viz.*, Avidya, egoism, Raga, Dwesha and Abhinivesa (clinging to life or intense desire to protect the body on account of fear of death).

That which dwindles into an airy nothing on enquiry is Avidya. Avidya is of two kinds, Moola-Avidya and Toola-Avidya. That which hides the Suddha Chaitanya or pure Brahman is Moola-Avidya. That which hides the Chaitanya that is concealed in object is Toola-Avidya. Moola-Avidya is of two kinds, *viz.*, Karana-Avidya and Karya-Avidya. Karana-Avidya is that which is associated with Avarana and Vikshepa Shaktis (veiling and projecting powers). It is Anadi-Bhavarupa. The Karya-Avidya is the appearance of one thing in another. It is of four kinds. 1. Atma-Buddhi in the body which is Anatma or not-Self. 2. Nitya-Buddhi in non-eternal objects. 3. Sukha-Buddhi (idea of pleasure) in Dukha-Rupa

wealth, etc., (painful objects). 4. Suchi-Buddhi (idea of purity) in impure body. Egoism is self-asserting principle. Raga is a Buddhi-Vritti that is caused by the knowledge of the objects that are favourable. Dwesha is a Buddhi-Vritti that is caused by the knowledge of the objects that are unfavourable. The Jivanmukta enjoys bliss of the Self. All obstacles or Pratibandhas are removed now through Gyana-Raksha, Tapas, Samvardhana and Dukhakshya. This is Sukhavirbhavam.

MANTRA 16

Thou art the witness of everything. Thou art the one seer in all. Thou art in truth ever free. Thou art the All-pervading Intelligence. Thou art ever unattached, self-illuminated and unblemished. Be thou happy.

NOTES AND COMMENTARY

SAKSHI means witness. Drishta means seer. The knowing subject is the Sakshi or Drishta. Atma cannot become an object of perception. If it comes within the reach of physical eyes, it becomes a finite perishable object. Atman is always the silent witness of the three states and the phenomena of the world. He is the one seer in all. He is the knower (Vetta). Who really enjoys in a foot-ball or a cricket match? It is only the spectator who stands as a witness that really derives pleasure. The players have a disturbed mind. They have a feeling whether they will succeed or fail in the game. This causes

restlessness of mind. Even so the worldly man, immersed in the Samsara, is suffering always. The Gyani who stands aloof, who witnesses the Samsara as a mere play or Lila is ever happy and free.

A life of perfect peace and absolute tranquillity cannot be found in the world of sense around us. If you want to rise above the cares and troubles of ordinary life, aspire for a life in the Atman or Immortal Soul. The one Seer sees through all the eyes. In Avadhoota Gita you will find ; "O man ! Birth and death, bondage and freedom, Dharma and Adharma, names and forms. are not in Thee. Why then do you weep, O child ? Thou art imperishable, infinite, pure consciousness," When you are ever free, how can the desire for liberation arise in you ? When you are an embodiment of bliss (Ananda Swaropa), how can there be desire in you for getting pleasure by enjoying these little, perishable sensual objects ? 'Chid Rupa' means 'an embodiment of intelligence.'

HARI OM TAT SAT

Om Santi ! Santi !! Santi !!!

ANANDA-BINDU
- UPANISHAD -



SANTI MANTRA

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

*OM. Poornamadah poornamidam
poornat poornamudachyate
Poornasya poornamadaya
Poornamevavashishyate.
Om Santi ! Santi !! Santi !!!*

That is full. This is full. From that full this full has come. Even if this full is taken from that full, it always remains full.

Om Peace ! Peace !! Peace !!!

MANTRA 1

Brahman is Ananda-Swaroopa. He is Anandamaya. He is Ananda-Ghana. He is Ananda-Murti. He is Ananda-Vigraha. He is Ananda-Sagara. He is Niratisayananda. He is Parama-Ananda. He is Ananda-Sukha. He is Nitya-Sukha. He is Akhanda Sukha.

NOTES AND COMMENTARY

ANANDA SWAROOPA means embodiment of bliss. The body of Brahman is made up of bliss itself. Anandamaya means full of bliss. The sum-total

MANTRA 3

The firm conviction that Brahman alone is the Self-shining one everywhere without beginning, middle or end is the stainless true Gyana.

NOTES AND COMMENTARY

DOUBT is an enemy of Gyana. It is the first child of Agyana. Kill all sorts of doubts mercilessly through Viveka and Vichara. True Gyana will never be found to be in company with an oscillating mind. Make the mind steady. Sever all connections with external objects. Render the mind stainless. The mind flits from one object to another and then back again. This mischievous mind is exactly like a restless monkey. Like monkeys jumping from one tree to another tree, it hops about from one object to another. Through dauntless efforts and severe struggle, make it one-pointed. Then you will have a very strong conviction of the existence of Brahman. The mind will not run towards objects. The desire for liberation will become very keen and acute.

The strong conviction will force you to do rigorous Sadhana without interruption. Knowledge of the Truth will dawn immediately. The strong Nischaya (determination) that Brahman alone exists and that the visibles are like the city of the clouds (Gandharvanagar) or mirage in the desert is itself Gyana. Like the flames, which, having consumed the fuel, are absorbed in themselves, the mind is gradually absorbed in Brahman. You have become a Jivanmukta now. Having become a liberated sage, may you reach the non-dual, absolute silence and enjoy the final beatitude

or Kaivalya ! Now your heart will not give way even under the most trying circumstances. Nothing can shake you now. You have attained Moksha.

MANTRA 4

Brahman cannot be grasped by the eye or by the other senses. He is more subtle than the mind and ether. That aspirant who has purity of heart and who is equipped with the four means beholds the indivisible Brahman by meditation

NOTES AND COMMENTARY

BRAHMAN is beyond the reach of eyes (Adrishya, Avishaya) and speech (Avachya), because He is formless. The practice of meditation must be constant. Occasional practice will not do. The mind is rendered turbid and impure by its contact with sensual objects. When it is made pure by eradication of lust, anger, greed and egoism, it can behold the pure Atman. The concentration of mind is the highest Tapas, because one can see the Atman with the help of one-pointed mind. The practice of Vratas, such as Chandrayana and Kricchra Vratas, is not the highest Tapas. It is the Tapas of dull and ignorant persons.

The attainment of the Brahman comes merely by the removal of ignorance. As soon as the veil is removed, the aspirant gets knowledge of the Eternal, by which, what is not heard becomes heard, what is not seen becomes seen, what is not thought of becomes thought of, and what is not known becomes known.

MANTRA 5

That man who has a wavering mind and turbulent senses, and who has no ethical training, can never obtain this Atman.

NOTES AND COMMENTARY

THERE is no salvation obtained through the mere holding of the staff or making the head bald or other disguises or through ostentatious observances. Sitting for six hours on one Asana at a stretch and reading Gita or Bhagawata for two hours, cannot give Mukti for a man. Though the man is seated with closed eyes, he may have day-dream and many evil thoughts. He may not possess right conduct and ethical culture. He tells lots of lies daily. He injures others. He does back-biting and tale-bearing. He has unchaste look. He has jealousy. Purification of the mind and cultivation of virtuous qualities are of vital importance. Then only the divine light will descend. Then only the vessel will be strong enough to hold on the divine light.

The mirror must be quite clean. Then only the reflection of the face in the mirror will be quite clear. The turbidity of the water in the lake must be removed. Then only you can see the bottom of the lake. Even so all the impurities of the mind should be removed. The senses should be subdued. The mind should be rendered quite steady. The mind-wandering should be eradicated by constant practice and by eradication of Vasanas. Then only the aspirant can realise the Self in this self. Then only he can get Atma-Sakshatkara. Aspirants do not move on right

lines. They do not practise the right kind of Sadhana and the right kind of Tapas. They do not attempt to control the Indriyas. That is the reason why they do not make any real progress in the spiritual path.

Just as there is a lot of pus in the sinus inside the apparently healed ulcer or wound, so also there are lots of impurities in the minds of aspirants, though they move about from Kashmir to Brindawan, from Gangotri to Badri-Narayan, under the pretext of realised souls. This is the real state of affairs. There is only Rupantara-Bheda or difference in colour and dress. No body wants to do any rigid Sadhana with patience. No body does introspection and careful self-analysis and correction of the mistakes, weaknesses and defects. They blow out empty powerless 'SIVOHAM, SIVOHAM' and 'AHAM BRAHMA ASMI'. They cram some Slokas here and there, something from Panchadasi, something from Upanishads and repeat them like parrots in the presence of some selfish householders, their so-called admirers and Bhaktas (Bhagaths) who are waiting with the false hopes of getting some wealth or a son or some Bhooti (herb from the Himalayas) from them. This is their Self-realisation. Great Pity! Life is wasted! No real improvement has come!

MANTRA 6

Where there is no "I," there is release; where there is "I," there is bondage. Man is bound by 'mine' but he is released by 'not mine.'

NOTES AND COMMENTARY

REAL renunciation consists in the renunciation of 'I-ness' and 'mine-ness' and desires. Moksha does not mean the physical separation from all worldly affairs but only a state of mind bereft of all impure Vasanas or clinging to worldly things, but yet working as usual amidst them.

Queen Chudalai in the form of Kumbha Muni said to Raja Sikhidhwaja, her husband, who was in the forest : 'The renunciation of yours is not the true one. Though you have given up your kingdom and the rest, that will not constitute true renunciation. You have yet desires in all objects. It is only by entire rejection of them that you can hope to attain the Brahmic Bliss of the wise. Alas ! You have not renounced anything. All your delusive renunciations are in vain.' On this the king reflected and said : 'There is left with me only this body composed of white bones and flesh, in which the serpents of the five sense-organs hiss. I shall instantly dispose of it without care. You shall soon see,' So saying, he ascended the summit of a high cliff, and was about to cast his body down, when the supreme Kumbha Muni arrested him with these words : 'What is this folly that you are about to do? How, O ignorant man, did this body of yours hinder your progress? How will death in any way help you? Though you should fall down and destroy this body, like a bull that is angry with a tender calf, yet you will not complete the true abnegation. But, if you, O king, will give up that which is the cause of motion in this body, and which yields the seed of all births

and Karmas, then true renunciation will be made. This is the unqualified Truth.'

MANTRA 7

Knowledge of the Self destroys greed, passion, anger, selfishness and hatred. Sattwa infuses the heart with contentment, purity, peace, selflessness and cosmic love.

NOTES AND COMMENTARY

. GREED, passion, selfishness and hatred are the products or effects of Avidya or nescience. They are the modifications of Rajas and Tamas. Sattwa is the enemy of Rajas and Tamas.

In this scientific era, or the age of so-called modern civilisation, greed, passion, selfishness and hatred are increasing day by day, nay hour by hour. One nation wants to devour another nation. The son drags his father to the courts for the division of property. The wife divorces her present husband and marries another if he happens to be more rich, more beautiful and more young. Chastity and Pativrata Dharma have gone. The younger brother poisons his elder brother to take possession of his estate. You see cruelty, dishonesty, injustice, and atrocity, everywhere. Man has lost his manliness on account of passion as he is under the firm grip of a woman, the 'soft-government.' No one keeps up his promises. The father has no faith in his son. The wife has no faith in her husband. What a horrible state of affairs !

The dawn of Atma-Gyana will dispel the clouds of ignorance. Contentment is the enemy of greed. Purity is the antidote of passion. Peace is the opposite of anger. Selflessness is the foe of selfishness. Cosmic love is the antagonist of hatred. Just as good medicinal properties and poisonous effects are found in one and the same drug—arsenic,—just as lotus and leeches come out of the same water, and just as nectar and poison emerged out of the ocean in days of yore, so also virtuous and vicious qualities are found in the same mind. Virtuous qualities are found in the higher mind ; vicious qualities are found in the lower mind. You will have to annihilate the lower mind through the higher mind.

MANTRA 8

The obstacles that stand in the way of Self-realisation are of three kinds, viz., past obstacles, present obstacles and future obstacles. Remove them through right methods.

NOTES AND COMMENTARY

Pratibandha means an obstacle or impediment. Bhoota-Pratibandha means past obstacles. Bhavishya-Pratibandha means future obstacles. Vartamana-Pratibandha means present obstacles. The Vishaya Vasanas of things previously enjoyed constitute past obstacles. These can be removed by Vichara and Vairagya. When the intellect has become gross and turbid on account of present sensual enjoyments, it is called present obstacle. It

is of five kinds, *viz.*, Vishayasakti, Pragyamandam, Kutarkam, Vipareeyayam, and Duragrahamkara.

Vishayasakti is intense attachment and false love to wife, son and wealth, which is preceded by false Abhimana. This is removed by the practice of Subheccha and Sadhana Chatushtaya. If the aspirant is not able to grasp the right significance of 'Tat Twam Asi' Mahavakya taught by the teacher, it is called Pragyamandam. If one does daily Sravana or hearing in right earnest with the help of Shad-Lingas, this obstacle will be removed. If the aspirant grasps quite a different or contrary meaning for the great sentences of the Sruti which speak of the non-dual Brahman and the identity of Jiva and Brahman and if he enters always into unnecessary hot discussions, it is said that he does Kutarkam. This can be removed by Manana or reflection that is practised in accordance with the instructions of the Guru and Shastras.

Vipareetha Bhavana is a perverted notion or belief. It is the entertainment of Atma-Buddhi in Anatma things like body. The impure body is mistaken for the pure Self. The ignorant man says: 'I am a Pundit. I am a Brahman. I am a householder. I am a doer. I am a doctor, etc.' This is removed by constant meditation (Nididhyasana). Duragrahamkara is intense egoism with Hata or obstinacy. It is a developed form of Vipareeta Bhavana. This is eradicated by constant meditation and Samadhi. The Bhavishya Pratibandha can be removed by taking birth and enjoyment only. Vamadeva had one birth and Jada Bharata had three births.

MANTRA 9

A Jivanmukta never thinks of the past. He has no thought of the morrow. He looks with indifference upon the present. He is beyond time and space now. He lives in Eternity now. He has conquered death.

NOTES AND COMMENTARY

A **WORLDLY** man ever thinks of the past. He plans, schemes and speculates for the future. He gets temporary exhilaration when he gains something, when he gets married, when a son is born to him, and when he gets a little increase in his salary. When he gets some loss, and when his wife or son dies he weeps bitterly. A liberated sage has no thought for the 'morrow.' Why should he plan when he is resting peacefully in the blissful Self? He has neither wants nor desires, and neither anxieties nor cares. He is ever happy. He is beyond time now.

O man of little faith ! Learn lessons from the happy birds of the air. They have no thought of the 'morrow,' Sufficient for the day is the evil thereof. There is one Omnipotent, Omniscient Ishwara or Governor of the universe, who looks after the wants of each and every being. He gives food daily to the frogs that live between the strata of rocks. Why do you bother then? Where then is room for lamentation and despair? Keep down the load on your head that you are unnecessarily carrying out of your ignorance and egoism and rest in peace. The All-merciful Ishwara knows fully well what you exactly want. He will minister or tend unto you in a better manner than you yourself will do, if you give up your egoistic,

selfish, and worthless activities. Be as free as a bird now. Rejoice in the bliss of the Self. Give up useless thoughts of body and 'morrow.' Live in the solid present. For a Jivanmukta the past and future are blended in the present. Everything is 'NOW.' Everything is 'HERE.' He has transcended time and space.

MANTRA 10

A Jivanmukta has no affinities for objects. He enjoys unconditioned bliss. He has no other thought than Brahman. He is free from egoism, passion and anger. He cognises, 'I am Brahman alone. I am Chit alone.'

NOTES AND COMMENTARY

THE affinity for objects is due to impure Vasanas in the mind. How can there be Vasanas in the mind of a sage, which has been annihilated by the destruction of Rajas and Tamas? You should destroy first the impure Vasanas which do cling to the mind associating with sound and other objects of the sense. You should eventually renounce even the pure Vasanas which tend to Moksha. You should stop to perform even those actions which tend to develop the stainless qualities of love, charity, amity, contentment, etc. In Gita you will find : 'For a sage who is seeking Yoga, action is called the means ; for the same sage, when he is enthroned in Yoga, serenity is called the means.' Ch. VI—3.

The Jivanmukta, who has reached the imperishable Turiya state, will never be affected by the Dwandwas or pairs of opposites. He will be ever in the enjoyment of Nirvanic Bliss. He firmly stays in his own Self. He is free from all conceptions of heterogeneity which arise through his experiences on earth. He realises: 'I am of the nature of bliss and pure consciousness. I have neither body nor any other thing save the certitude: 'I am Brahman only.' Later on, the statement 'I am Brahman' does not exist, nor does exist then the statement 'I am the Eternally Pure Atman',—'I am pure consciousness.' Whatever is uttered by the mouth, whatever is thought by the mind and whatever is determined by the intellect,—all these do not exist.

MANTRA 11

That Supreme, Immortal, Indivisible Brahman, who is beyond the reach of mind and speech, but accessible to the eye of wisdom or intuition, who is ever Pure, Perfect and Free—That Brahman art thou, O disciple. Meditate on this Brahman and realise right now in this very second.

NOTES AND COMMENTARY

BRAHMAN cannot be reached by the worldly-minded persons. If the mind is rendered pure by eradicating lust, anger, greed, egoism, desires, attachments, etc., then the approach of Brahman becomes quite easy. Having freed yourself from all desires

in the visible objects before you, and having made your impure mind firm and steady through your pure mind, sit for meditation. Practise meditation uninterruptedly. You may be able to travel at once through the three worlds. You may be able to ride over a lion and play with a cobra ; but never will you be able to reach the Stainless, Blissful Brahman, except through the purification and control of mind and the Indriyas.

You will have to kill out through your efforts all the hosts of Vasanas. As long as the Vasanas are not destroyed, so long the mind is not destroyed. Moksha means nothing but the destruction of the Vasanas in the mind. Atmic enquiry causes renunciation of Vasanas and through destruction of Vasanas, Atmic enquiry is induced. They are both mutually dependent upon one another, like the seed and the sprout. Free yourself from longing after sensual enjoyment. Get possession of the wealth of Vairagya. Cool your mind with the bliss of the Self. Rejoice yourself in the ambrosia of the serenity of the mind induced by the eradication of the Vasanas and dawn of Tattwa-Gyana.

MANTRA 12

Having discarded all the distinctions of the seer, the sight and the seen, with their affinities, meditate solely on Brahman which is Self-luminous and All-pervading.

NOTES AND COMMENTARY

TRIPUTI means the triad—Knower, knowledge and knowable or the seer, sight and the seen. In Nirvikalpa Samadhi this Thriputi vanishes entirely. The meditator and the meditated, the thinker and the thought, become one. The Thriputi is a mental creation. That man in whom there is no Thriputi is a real Jivanmukta. The distinctions of the universe, I, He, Thou, This, That, are destroyed.

He beholds Brahman everywhere. He has the new eye of wisdom. This is the fourth state or Thuriya. Whoever meditates even for one Muhurta (48 minutes), through the cognition of one's own real nature, is released from all bondage. From rising from sleep till going to bed, the one Brahman alone should be meditated upon. Those who do not cognise the Brahman are all deluded persons only. A man is said to attain indirect wisdom (Paroksha) when he knows theoretically that there is Brahman ; but he is said to attain direct cognition (Sakshatkara or Aparoksha Anubhuti) when he knows that he himself is Brahman.

MANTRA 13

Sever the idea of ' I ' with the sword of ' Not I . ' May you, O good-looking youth, contemplate upon Atman and attain Moksha.

NOTES AND COMMENTARY

It is very easy to remove this Ahamkara. Within the time taken in squeezing of a flower or the

twinkling of an eye, this Ahamkara can be easily annihilated. This Ahamkara is quite unreal. It will perish through Atmic enquiry and contemplation on the Supreme Self. The idea of 'I' that exists within all human beings is the stainful mind only. Abandon the idea of 'I', 'He' and 'Thou', etc., and rest in peace. If this idea of 'I' be destroyed through knowledge of the Self, then this very destruction constitutes the Jivanmukti state. This idea is the seed of all sins, Agyana, and birth and death. Ahamkara, which is the idea of 'I' is destroyed like a pot. There must not be the least tinge of Ahamkara. It must be annihilated *in toto* beyond resurrection.

Enquire into the origin of 'I'. While there exists Atma only to what do you apply the term 'I'? Whence is this delusion in the mind? To whom is it due? How and whence did it arise? How can you apply the term 'I' to the body visible to us? The body is inert and ignorant. It is composed of five elements. It is perishable. Therefore the term 'I' cannot be applied to it. Again, can the term 'I' be applied to the ten organs which give life to the body? No. They are also inert. They are moved by the mind. They are effects. They have a beginning and an end. Can the term 'I' be applied to the mind which moves the organs through the power of thought? No. The mind is also inert. It is goaded on to action by the determination of intellect. Can the term be applied to the intellect? No. The intellect is in turn galvanised by Ahamkara. Can the term 'I' be applied to Ahamkara? No. Ahamkara is the inert seat of the Jiva. Can 'I' be applied to the Jiva which moves Ahamkara? This Jiva, being of the nature of actions

and Prana, rests in the heart and there enjoys the eternal bliss of Pratyagatma or Kutastha or Brahman or the Supreme Self. The Jiva is not 'I'. The real 'I' is Sat-Chit-Ananda Atma or Brahman which is the support for all these illusory vehicles, *viz.*, body, senses, mind, intellect, etc. In reality thou art this very Brahman. Meditate on Brahman and realize the Supreme Self. The false illusory Ahamkara will be thoroughly eradicated.

MANTRA 14

Have implicit faith, my child, in the teachings of the Upanishads and the words of the Guru. Intellect is a hindrance. Do not delude thyself here. Thou art the pure consciousness. Thou art ever free. Thou art the Immortal Self. Now realise this and roam about happily.

NOTES AND COMMENTARY

Not an iota of spiritual progress is possible without perfect Sraddha in the teachings of Vedantic literature and the instructions of the Guru. The faith should, no doubt, be a rational faith. It should be based on reasonable arguments. But there should not be quibbling, cavilling and wrangling. Many are deluded by their impure intellects. Intellect is a help, so long as it takes the student to the door of intuition. It is a hindrance if it enters into unnecessary discussions and vain disputes and always misses to hit the target of Brahman.

Discussions and controversies must come to an

end and the student must become silent, after he has understood and grasped rightly the nature of Brahman. He must plunge himself in meditation in right earnest after equipping himself with the four means. An empty vessel always makes much sound. Some Pundits and students ignore the meditative side, roam about here and there and make much sound in the form of Shastrartha-discussions. They do not gain anything substantial in the end. Intellect is a hindrance in such persons. They have not made right use of the intellect.

MANTRA 15

Thou art Changeless, Decayless. Thou art the Supreme Monarch of the Kingdom of the Self. Thou art Ever-full, Perfect and Complete. Thou art everywhere. Thou art the Truth. Thou art the fearless Brahman. Now do thou roam about happily, O disciple bold !

NOTES AND COMMENTARY

THE worldly man is always in want, even if he is in possession of the wealth of the whole world. He is full of discontentment and dissatisfaction. He is full of worries and anxieties. He is petty-minded despite his wealth and riches. He is full of jealousy. His heart burns whenever he sees a man who is in better circumstances, whenever another moves about in a superior car, whenever another has built a better bungalow than his ; because he has no large heart. He has not yet annihilated the lower mind. A Jivan-

mukta, though he is clad in rags, has a large heart. His heart is ever full as he identifies himself with the All-pervading Brahman. It is the Sattwic mind that makes a man really rich. A Jivanmukta is without Vasana and attachment. So he is the Supreme Isha or the Lord of the three worlds. It is the Vasana and attachment that makes one a beggar of beggars even though he is very rich. The sage who has got the wealth of Atman is greater than the great. So he is the King of kings, Emperor of emperors. He has mastered all Siddhis. He has drunk the nectar of bliss of the Self.

It is contentment that makes a man really rich. The fire of greed is extinguished by the cool ambrosial nectar of contentment. When all desires have ceased to exist in the sage, where are riches, where are estates and property, and where are cattle and palaces for him? He kicks all these worthless things mercilessly, What did Raja Bhartrihari, Pattinattu Swami, Raja Gopichand and Lord Buddha do? Did they not renounce wealth, wife and children as mere straw? A Vairagi or a Tyagi, or a Jivanmukta is the richest man in the three worlds. Therefore acquire the supreme, inexhaustible, imperishable wealth of Atman that is hidden in the chambers of your heart, O Niranjana bold!

MANTRA 16

O Revered teacher! The dispeller of my Avidya, my adorations unto Thee! Through Thy grace, I am enjoying the Eternal Bliss of Brahman. I am absolutely fearless now. All my doubts and delusions have vanished.

NOTES AND COMMENTARY

THE disciple relates his own inner experiences to his Guru in this Mantra. The disciple prostrated at the Lotus Feet of his Guru, showered on him the choicest flowers and eulogised him. "O venerable, holy master ! I have realised my own Self. I have attained supreme bliss through thy grace. I have liberated myself from the wheel of births and deaths through the Brahmanishta. I am enjoying the unalloyed bliss of Nirvikalpa Samadhi. I shall roam freely in any part of the world. I have equal vision over all. I have abandoned the lower mind. I have destroyed all Sankalpas, likes and dislikes. I enjoy now unruffled peace. I am not able to describe my exalted state. O worshipful Acharya ! I am dumb-founded. Again and again I prostrate before thee. You have helped me in crossing this formidable ocean of Samsara."

"Up to this time I had full belief in my body only. I took countless births in various Yonis. I do not know what virtuous actions led me to the attainment of the supreme fearless state. This is a rare fortune indeed. This is a great Adrishta. I dance now in joy. I have obtained now Dukhabhava, Sarva-Kamapti, Krita-Kritatva and Prapta-Prayyatva (all pains have vanished; all my desires are gratified; I have fulfilled all actions; I have obtained all objects of desire).

"Thou art my real father and mother. How can I describe my present state to another man? I see everywhere endless ocean of bliss and knowledge. Thanks to the Mahavakya 'Tat Twam Asi' which opened my real eye of intuition. Thanks to the

Upanishads, Vedanta Sutras and Vedantic Shastras. Prostrations unto Sri Vyasa, Sri Sankara and the Brahma-Vidya Gurus and the Seers and Rishis of the Upanishads and Lord Siva and Lord Narayana who have assumed the form of Brahmanishta Guru and the forms of the Mahavakyas of the Upanishads. Even if a drop of the Charanamrita of the Guru is sprinkled over the head of a worldly man, all his miseries will come to an end. If one Brahmanishta is clothed and fed, the whole world is clothed and fed, because 'He is the All.' 'He is the All in all.' Om. Om. Om.

HARI OM TAT SAT.

Om Santi ! Santi !! Santi !!!

APPENDIX

APPENDIX 'A'



MOKSHA GITA

I

1. O merciful Master ! I bow to Thee. I have fallen into the dreadful ocean of births and deaths. I am afflicted with the three kinds of Tapas. Save me, O Lord. Teach me, how I should cross this ocean of Samsara.

2. Fear not ! My child ! In reality there is no death for thee. There is a means for crossing this ocean of relative existence and attaining immortality or the Supreme Bliss. I shall teach thee now Brahma-Vidya. Hear with rapt attention.

II

3. Salutations to Sat-Chit-Ananda Para-Brahman, that glorious first Preceptor, who is self-luminous, eternal, indivisible, pure, spotless, desireless, attributeless, timeless, spaceless, changeless, beginningless and endless.

4. That ultimate Reality, which is the support for this world, body, Prana, mind and senses, which is the womb for the Vedas, which is all-pervading and all-permeating, which is colourless, odourless, tasteless, nameless, and formless—that something shines eternally.

5. Some indescribable Supreme Principle which is imperishable, unborn, undecaying, fearless, motionless, one without a second, ancient and infinite,—that thing alone exists.

6. 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.

7. 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.

8. 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, and without motion.

9. 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 reason why the Upanishads declare : “Neti-Neti—not this, not this.”

III

10. Maya is the Upadhi (limiting adjunct) of Ishwara. She is an illusory power of Brahman. She keeps up the Lila of Ishwara through Her three Gunas, viz., Sattwa, Rajas, and Tamas (Purity, passion, and darkness).

11. Maya is not non-existent because it appears, neither is it existent because it is destroyed by the dawn of knowledge. Maya is not That. It is an indescribable appearance.

12. Maya is indescribable (Sat-Asat-Vilakshana Anadi-Bhava-Rupa Anirvachaniya-Maya). She is neither Sat nor Asat. Maya is Anadi Anantam. She is beginningless but has an end only for the sage who has realised the Self. Maya is Suddha Sattwa or pure Sattwa.

13. He who gets knowledge of the Self, having overcome Maya—the illusory power—will alone know what Maya is, how it arises and how it is destroyed.

14. The five elements, the five Tanmatras (subtle or root elements) and the various objects of the world, are all products or modifications of Maya.

15. Just as you can infer the existence of fire through smoke, so also you can infer the existence of Maya through Her various manifestations.

16. Maya is of the nature of mind. Maya generates different degrees of illusions. Maya pervades everywhere. If your mind is destroyed by discrimination and Vichara, then Maya will not afflict you.

17. This mind which hankers ever after sensual objects is the seed of Maya. If the mind is annihilated, Maya will vanish. You will attain the state of quiescence. Brahma-Gyana will dawn in you.

IV

18. Avidya is Malina-Sattwa. It is the Upadhi or limiting adjunct of Jiva. It is the Karana Sarira of the individual soul. Avidya is Anandamaya-Kosha.

19. Avidya is a false perception by which the ignorant Jiva takes the body and intellect as pure, permanent and as a source of pleasure.

20. Just as a king acts the part of a beggar, out of his own free will, on the stage in a drama, so also the Sat-Chit-Ananda Brahman acts the part of a Jiva in this drama of the world out of His own free-will for sport.

21. Just as men with a defective vision behold a white thing as yellow, so does one perceive the Self as the body on account of Avidya or ignorance.

22. When one gets knowledge of the Self, this Avidya vanishes. It is the destruction of Avidya that is the Brahmic-seat.

23. Just as the mirror is dimmed by dirt, so Brahman is veiled by Avidya. Therefore human beings are deluded by this Avidya.

24. Mind, senses, egoism, intellect and body are the effects of Avidya. If the cause is destroyed, the effects are destroyed by themselves.

V

25. This universe of names and forms has its origin in ignorance. It is dissolved by knowledge of the Self. This universe, being other than the Self, is unreal like a dream. It is like a mirage.

26. Just as a snake is superimposed on the rope, silver on the mother-of-pearl, a thief on the post, city in the clouds, mirage in the desert, blueness in the sky, so also this world is superimposed on Brahman.

27. Just as it is water alone that appears as waves, ripples, etc., gold alone as ear rings, bangles, etc., clay alone as pots, jars, etc., threads alone as

cloth, towels, etc., so does Brahman alone appear as many universes.

28. Children regard a wooden elephant as an elephant, but the grown-up persons treat it as wood. Even so the wise behold only Brahman everywhere but the ignorant perceive the non-self only.

29. The whole universe is within Brahman. It appears as external to you, just as your body appears external to you in the mirror on account of Maya.

30. Just as a man does not behold the object which he has seen in his dream when awake, so also the Jivanmukta does not perceive the universe after he attains knowledge of Brahman.

VI

31. The mind has the power of creating or undoing the whole universe in the twinkling of an eye. Slay this mind through Vichara (enquiry), destruction of Vasanas and control of its fluctuation.

32. Mind is a bundle of Vasanas, (subtle desires). Through Vasanas bondage is caused. Destruction of Vasanas will bring freedom. The mind will attain quiescence like a gheeless lamp if the Vasanas are destroyed.

33. Just as a silk-worm is caught in its own cocoon, so also man is caught in this vast net of Samsara by his own Sankalpas and Vasanas.

34. The enemy of Atma is the fluctuating mind only. The mind through its power of fluctuation generates countless Vasanas and Sankalpas. Destroy this fluctuating power of the mind through constant Brahma-Vichara.

35. Brahman will not shine when the dualities of the mind are not destroyed. Destroy the dualities. Brahman will shine in Its pristine glory.

36. Ahamkara which is the source of all troubles has its seat in the mind. Annihilation of egoism will bring about destruction of the mind and annihilation of the mind will cause destruction of egoism.

37. The ideas of 'mine' and 'thine' are only the creation of the mind. If the mind is destroyed through Vichara, these ideas will vanish. Destruction of the mind alone is Moksha.

38. Destruction of Sankalpas is really destruction of the mind. It is only Sankalpas destroyed beyond resurrection that constitute the ineffable, imperishable and effulgent Brahmic seat.

39. Just as gold is purified by heating it on the fire, so also mind is purified by the fire of meditation.

VII

40. As fire is concealed by ashes, sword by the scabbard, Sun by the clouds, foetus by the amnion, rubies by the earth, mattresses by the bed sheet, so also Brahman is concealed by flesh and bones.

41. If you remove the ash you can perceive the fire ; if the clouds are dispersed you can cognise the Sun ; if you remove the scabbard you can behold the sword ; if you remove the bed-sheet you can see the mattress. Even so if the veil of ignorance which conceals the Brahman is removed by knowledge of Brahman, you can directly cognise the Self-luminous Brahman.

42. You cannot see the all-pervading butter in

the milk but if you churn it you can get the butter. Even so you cannot see Brahman by these physical eyes ; but you can behold the All-pervading Brahman by the churning of meditation.

43. Purge your mind of all impurities. Sever mentally all your connection with visible objects. Destroy the weeds of desires. Abandon all Sankalpas. Eradicate the longings (Thrishnas). Meditate on Brahman. You will soon attain the non-dual Brahmic seat of ineffable splendour.

44. Understand the right significance of the "Tat Twam Asi" Mahavakya. The knowledge relating to the identity of the individual soul and the Supreme Soul that arises from the Mahavakyas like "Tat Twam Asi" (Thou art That) is the means to emancipation.

45. The immaculate and supreme seat can be attained very easily if you possess equal vision, balanced mind and discrimination, if you associate with wise persons and if you practise Vichara or enquiry constantly.

46. One soon becomes that on which he constantly meditates with great intensity in accordance with the illustration of the wasp and the worm.

47. Negate the five sheaths. Control the senses. Sit quietly. Meditate always "I am Sat-Chit-Ananda Swayamprakasha Brahman" which is the substratum for these five sheaths and the whole world. Keep up the Brahma-Bhava while walking, eating and bathing.

48. You should ever be engaged in enquiry of Brahman, till you get Brahma-Gyana. You should

practise right conduct also. You should have association with the sages.

49. Brahma-Gyana—the end of all Vedas—will dawn of itself in you, if you generate the Brahmakara-Vritti constantly from your Sattwic Antahkarana by meditating on the right significance of the Mahavakya “Aham Brahman Asmi.”

50. ‘Om’ is the symbol of Brahman. It is the word of power. It is the sacred mono-syllable. It is the essence of all the Vedas. It is the boat to take you to the other shore of fearlessness and Immortality. Meditate on Om with Bhava and meaning.

51. You should make Brahma-Vichara habitual in you by constant practice. Then only your mind will be under your perfect control. All the impurities of the mind will be washed away by Brahma-Vichara.

52. Enquire unceasingly : “Who am I? Whence came this universe? How did birth and death come? What is freedom? What is bondage?” You will be able to attain the imperishable abode of eternal bliss.

53. If you want to attain Brahman all longings for objects should perish. The more you are removed from objects, the more the effulgence of Brahman will radiate in you.

54. You will never be able to go into Samadhi although you can sit in the Padma or Siddha Asana for six hours at a stretch, if you are not free from attraction and repulsion, anger, egoism and pride.

55. Merge the speech in the mind; merge the mind in the intellect; merge the intellect in the

Witness of the intellect or Brahman and enjoy the Supreme Peace.

56. Restrain the senses. Silence the bubbling thoughts. Drown the mind in Brahman, who is within. Now you can realise your identity with Brahman.

57. Acquire the four means. Control your speech. Annihilate all hopes. Hear the Srutis. Reflect on what you have heard. Then meditate. You will attain Self-realisation.

58. Brahman can be clearly and definitely realised only through Nirvikalpa Samadhi. Samadhi ensues only when the purified mind is merged in Brahman.

59. When Brahman is realised by means of Nirvikalpa Samadhi, then the heart's knot, viz., Avidya (ignorance), Kama (desire) and Karma (action) is destroyed.

60. You cannot have Samadhi without perfect dispassion ; you cannot have Self-realisation without Samadhi ; you cannot have perfect freedom without Self-realisation.

VIII

61. He who thinks "I am the body—This body is mine—She is my wife—He is my son—I am a Brahman—I am fatty—I am black—I am a Pundit" is an ignorant man. He is bound.

62. He who thinks "I am not the body ; I am all-pervading, changeless, immortal, indivisible, self-contained self-existent. Sat-Chit-Ananda Brahman" is a wise sage. He is free.

63. He who thinks "I did this work. So I will go to heaven. I enjoyed such and such a thing" is an ignorant man.

64. He who thinks "Prakriti does everything—I am only witness—I am non-doer—I am non-enjoyer" is a wise sage.

IX

65. This Annamaya sheath or food sheath is made up of the five elements. It has a beginning and an end. It is inert and full of parts. It is an effect of the five elements. It is full of impurities. Therefore you are not this physical body or the Annamaya sheath. You are the witness of this body. Understand, therefore, "I am not the body. I am Brahman."

66. The Pranamaya Kosha or the vital sheath is a product of Rajoguna. It also has a beginning and an end. It is inert. It is an effect. Therefore you are not the Pranamaya Kosha. You are the witness of this sheath. Understand, therefore, "I am not the Pranamaya Kosha. I am Brahman."

67. The Manomaya Kosha or the mental sheath is a product of Sattwa Guna. It also has a beginning and an end. It is inert. It is an effect. Therefore you are not the Manomaya Kosha. You are the witness of this sheath. Understand, therefore, "I am not the Manomaya Kosha. I am Brahman."

68. The Vigyanamaya Kosha or this Buddhi sheath is a product of Sattwa Guna. It also has a beginning and an end. It is inert. It is an effect. Therefore you are not the Vigyanamaya Kosha. You are the witness of this sheath. Understand,

therefore, "I am not the Vigyanamaya Kosha. I am Brahman."

69. The Anandamaya Kosha or this bliss sheath is Avidya or ignorance, a modification of Prakriti. It is the effect of past deeds. It is endowed with changing attributes. It is Jada or insentient. Therefore you are not the Anandamaya Kosha. You are the witness of this sheath. Understand, therefore, "I am not the Anandamaya sheath. I am Brahman."

X

70. A Jivanmukta who has reached the imperishable Turiya state can never be affected by the pairs of opposites. He always tests in his own Sat-Chit-Ananda Swarupa. He roams about happily.

71. A Jivanmukta realises that he is beyond the three bodies and five Koshas, he is the witness of the three states, he is pure consciousness.

72. For a liberated sage who has realised that all beings are the Self, there is neither delusion nor grief, as there is no second for him.

73. The sage, who has destroyed all his desires and egoism, who is always calm and serene, equanimous, who does not see any distinction of form, and who has freed himself from delusion or ignorance, shines brilliantly.

74. The Jivanmukta rests with an unshaken mind in the All-blissful Brahman. He is free from all the modifications of the mind. His heart is pure like the Himalayan snow or the crystal. He is free from the distinctions—I, He, Thou.

75. The liberated sage, the prince of ascetics, who has conquered the enemy—ignorance, who has known the secret of true bliss, uses the palms of his hands as his bowl and sleeps blissfully under the foot of a tree.

76. The sage does not care for public criticism. He keeps a cool mind even when he is assaulted. He blesses those who persecute him. He beholds only his own Self everywhere.

77. He whose mind does neither sink nor float amidst the pains and pleasures is indeed a liberated sage. He has rendered his mind completely quiescent by identifying himself with Brahman.

78. The Jivanmukta has a consciousness of the body in the form of a Samskara; the Videhamukta has no consciousness of the body.

XI

79. Thou art not this perishable body. Thou art not the wavering mind. Thou art not the Indriyas. Thou art not the intellect. Thou art not the causal body. Thou art the All-pervading, Immortal Brahman. Realise this and be free.

80. Thou art the Pragyana-Ghana-Atma (embodiment of wisdom). Thou art Chidghana-Brahman (mass of consciousness). Thou art Vijyana-Ghana Purusha (mass of knowledge). Thou art Ananda-Ghana Soul (mass of bliss). Realise this and be free.

81. Thou art Akhandaikarasa Brahman (one homogeneous essence). Thou art Chinmatra Purusha (pure consciousness). Thou art spotless, passionless, sexless and bodiless soul. Realise this and be free.

82. Thou art timeless, spaceless, deathless, changeless, endless, beginningless, motionless, desireless, faultless and actionless Brahman. Realise this and be free.

83. Thou art indivisible, partless, and infinite. Thou art birthless and deathless. Thou art immutable and self-luminous. Thou art eternal, perpetual and self-contained. Realise this and be free.

84. Thou art Anandamaya-Purusha. Thou art Chinmaya-Brahman. Thou art Jyotirmaya-Atma. Realise this and be free.

85. Thou art distinct from the three bodies and five Koshas. Thou art the witness of the three states. Realise this and be free.

86. Thou art without blemish and without decay. Thou art without disease and without difference. Thou art without old age and without modification. Realise this and be free.

87. That supreme Brahman, 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—that Brahman art thou. Meditate on this. Realise this and be free.

XII

88. O my child! Hast thy delusion been destroyed? Have you become fearless now? Have your doubts been removed? Are you resting now in your own Sat-Chit-Ananda Swaroopa? I have declared to thee the profound secret of Vedanta, the essence of Vedas.

89. O Preceptor! I have realised the Self now.

I am verily that Brahman, which is self effulgent, one without a second, which is changeless, partless, formless, eternal, all-pervading, the Absolute and the homogeneous essence.

90. I am Sat-Chit-Ananda Brahman. I am pure, infinite, unattached, timeless, motionless, deathless, decayless and fearless. I have no connection with the body and mind. I am actionless and formless.

91. Salutations unto Thee, O Venerable Guru! Thou hast saved me from the wheel of births and deaths. Through Thy grace I have attained Immortality and Eternal Bliss. All my doubts, delusion and ignorance have vanished. Crores of prostrations unto Thee, O Merciful Lord.

92. He who studies this Moksha-Gita daily, with purity, devotion and one-pointed mind and practises the instructions contained therein, will soon attain Immortality, Eternal Bliss and Supreme Peace (Moksha).

Thus ends "Moksha Gita" which gives the essence of the Advaita Vedantic Philosophy.

HARI OM TAT SAT !!!
Om Santi ! Santi !! Santi !!!

APPENDIX 'B'

THOU ART SOUL

There is a Soul in thee, O Ram,
Atma or Brahman or Chaitanya,
The support for this body and mind,
A spirit of infinite bliss and knowledge.

There is a Purusha in thee, O Ram,
Which is Sat-Chit-Ananda,
The womb for this world and Vedas,
A Soul of eternal peace and purity.

There is the 'Light of lights' in thee, O Ram,
The Eternal, the Absolute, the Infinite,
The substratum for everything,
The 'Oversoul' of harmony and perfection.

There is an Immortal Essence in thee, O Ram,
A Being of life, light and love,
The background for these names and forms,
The Supreme Soul of beauty and self-effulgence.

There is the Inner Ruler in thee, O Ram,
Who is One, All-pervading and Indivisible,
The main-stay of this universe,
The Soul of souls of splendour and glory.

There is the hidden Governor in thee, O Ram,
Who is the silent witness of your thoughts,
The Supreme light of ineffable splendour,
An Immortal Soul of silence and stillness.

Srutis emphatically declare 'Neti, Neti,'
Thou art neither this body nor the mind,
Thou art actionless and changeless.
Thou art Atma, 'Tat Twam Asi' O Ram.

Meditate on OM, Soham, or Sivoham,
Negate body, mind, Prana and senses,
Feel 'I am Brahman' ever pure and resplendent,
Know Thou art this Soul and be free, O Ram.

APPENDIX 'C'

THOUGHTS ON VEDANTA

A fire is burning. You can see its light at a distance, but you cannot feel its warmth when you are away from the fire. Go near the fire. You will enjoy its warmth in winter. Even so you can understand your Sat-aspect through study of Vedantic literature, but you can feel actually the bliss aspect if you approach Brahman through constant meditation and if you realise your Self through direct intuitive perception.

You may suffer from acute pain during walking state if you develop a big carbuncle on your back. But during sleep there is no pain. When you are under chloroform there is no pain even if your leg is amputated. There are some people who can bear pain to a considerable degree. They can allow themselves to be operated without chloroform or local anaesthesia with cocaine injection. They can have their strong teeth extracted without the application of cocaine. Those householders who are endowed with dispassion and discrimination and who are practising daily meditation are not affected when they lose their children or property. From all these you can clearly understand that pain and pleasure are mental creations only. When the mind is attached to the body there is pain. When the mind is withdrawn from the body there is no pain. The basis for these sensations of pain and pleasure is pure Bliss. If you attain this pure Bliss of Atma even the pain will be changed into a pleasant sensation.

A poet has the whole vision of the drama in his

mind before he begins to put it in writing. Then he brings out in succession the various scenes of different acts in his note book. Before the drama is enacted on the stage he knows the full details of the whole play. It is only the audience who behold the scenes in succession. Even so the Lord knows the past, present and future. He has simultaneous knowledge at one stroke. It is all present for Him. He is Omniscient.

Space manifests first. Then comes time. When there is time, events come in succession. Space, time and causality are the three categories through which the mind thinks. Prana acts upon the ether. Then the five elements come into being. The elements combine and various objects are formed. Even if you imagine that nothing exists, there will be space. You will have to transcend space also. Then only you will have knowledge of the Self.

You can imagine, "A big war is going on. Lacs of soldiers stand arrayed on one side. On the other side also lacs of soldiers are ready to fight. War begins. Many are killed on both sides. Many are wounded. Both parties have come to a treaty. Peace reigns in the end." You can withdraw now your projection of thought. The whole world is nothing but a projection of thought from the cosmic mind or Ishwara or Hiranyagarbha. Brahman wills. This world comes into being. At the end of the cosmic Pralaya, He withdraws His projection of thought. The universe is withdrawn or dissolved in Him.

HARI OM TAT SAT !!!
Om Santi ! Santi !! Santi !!!

COMMENTS

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