

THE MOKSHA GITA

by

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***Commentary by
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**Dedicated
to
Lord Sri Krishna**

PREFACE

1st December, 1949.

Blessed aspirants,

‘Moksha’ is freedom from births and deaths and the attainment of supreme Immortal Bliss. Moksha is the goal of life.

Moksha Gita is the essence of Vedanta and all Upanishads. It is the “Song of Salvation”. It will throw much light on the spiritual path and help you all in the attainment of freedom and Immortality.

May Lord bless you.

Sivananda

INTRODUCTION

This is “Moksha Gita” or the “Song of Liberation.” By practising its teachings one gets liberated from all bondage and becomes Immortal. Moksha Gita is an exhaustive treatise of the highest wisdom of the Advaita Vedanta. One cannot but be transformed into a higher spiritual state, after reading this blessed Gita. A study of Moksha Gita alone is enough to guide a sincere aspirant in the path of Jnana-Yoga. It will clear all his doubts and raise him to the Truth of Self-Consciousness. Having studied, understood and realised this highly spiritual philosophy, one does not stand in need of any other performance for Liberation. It will lead him to the highest meditation on Brahman. The Knowledge of the method of attaining Moksha expounded here, shall bring suffering to an end and give a unique consolation to the heart. It is the essence of all that is best, noble and sublime. Every seeker after Brahma-Jnana should study this book. It will dispel his ignorance and raise him to the higher Consciousness of the Reality. This Gita is an exposition of the way to attain the State of the Supreme Satchidananda, the Existence-Knowledge-Bliss-Absolute! This is the highest Brahma-Vidya!

The First Chapter treats of the approach of the seeker after Liberation to the Brahmanishtha Guru. The aspirant feels the pains of Samsara, the imperfections of worldly life, the misery of individual existence and runs for help to the Spiritual Preceptor who has transcended the consciousness of phenomenal life, and is established in Brahman. The Teacher instructs him on the highest Jnana, whereby one reaches Immortality and Supreme Bliss. The birthless and the deathless state of the Self is asserted.

The nature of the Eternal Brahman is described in the Second Chapter. Brahman is the Reality that alone is. That is the object of quest of all religions and philosophies. Brahman is Light, Power, Wisdom and Bliss that is absolute. It is the Seat of Immortality. It is the Self of all. All thoughts and actions must be directed towards the realization of the One Brahman.

The nature of the Divine Illusion, Maya, is explained in the Third Chapter. Maya is the limiting Power or Shakti of Brahman, which hides the Truth of Brahman and projects the untruth of the world and the individual. Ishwara is a limitation through Maya. All passions, lusts and evil traits are due to the belief in the existence of the world, which is really non-existent. The removal of this Maya through the Knowledge of Brahman constitutes Liberation or Moksha.

The Fourth Chapter is the description of the nature of Avidya or Maya in relation to the Jiva. Avidya limits the real Self to Jivahood and shuts it within the egoism of separateness, doership and enjoyership. When Avidya is dispelled, the whole universe disappears from sight, and only the Supreme Brahman is beheld.

Avidya is miniature Maya. It is the cause of the appearance of the outer bodies of the individual.

The Fifth Chapter deals with the nature of the universe. The whole universe is an unreality, a dream of Consciousness. It is a mere superimposition on Brahman. Faith in the reality of the universe is the cause of birth and death, desire and worldly activity. The whole universe is an effect of the Vikshepa-Shakti of the Anadi-Maya. It brings delusion to all through its Avarana-Shakti.

The nature of the mind is explained in the Sixth Chapter. Mind is a materialisation of Consciousness, an expression or hardening of the all-pervading Self. Mind is the cause of egoism. Mind is Avidya itself. It has got the habit of always running outwards. The control of the mind and merging it in the Self is the purpose of all Sadhana. Mind is very fickle in its character and cannot exist without duality. It can be destroyed only through meditation.

The method of Vedantic Sadhana is expounded in the Seventh Chapter. *Adhyaropa* should be removed through *Apavada*. Sadhana cannot be practised without first purifying the mind. After one gets established in the practice of the preliminary qualifications of the Sadhana-Chatustaya, he is fit to start the actual Sadhana through Sravana, Manana and Nididhyasana. The Mahavakyas of the Upanishads indicate the identity of the Self with Brahman, and hence their meaning should be meditated upon. A complete renunciation of the three worlds together with their contents is necessary before starting Sadhana for Self-realization. Then only the Truth will be revealed to the seeker.

The forms of ignorance and wisdom are described in the Eighth Chapter. One who feels that he is the body and that the world is real is an ignorant man. One who realises that the world is an illusion and that the Eternal Self alone is true is a wise man.

The nature and working of the five sheaths of the self are described in the Ninth Chapter. The different sheaths are the expressions of the inner thought materialised in different degrees of density. The farther the sheath is from the self, the grosser and the more perishable is its nature. The sheaths become subtler and more enduring as they go inward. The destruction of these bodies rooted in Avidya through Atma-Jnana, is the Final Emancipation.

The state of Jivanmukti is described in the Tenth Chapter. The Jivanmukta is a liberated sage, who lives in the knowledge of Brahman. For him, the world has vanished for ever. The Self alone is everywhere. He does not perceive plurality or even duality. He rests in the Oneness of Consciousness. He exists with a body as

long as the present Prarabdha-Karma lasts. At its end, he attains Videha-Mukti and exists as the Absolute.

The Eleventh Chapter explains the final Brahma-Upadesha given by the *Guru* to the *Sishya*. The highest transcendental assertions are made. The whole universe and the body are denied and the One Brahman is affirmed. The disciple is made to grasp fully the nature of the Non-Dual Existence of Brahman.

The Twelfth Chapter deals with the concluding sentences of the Preceptor and the disciple. The disciple gives expressions to his ecstatic condition of Self-Knowledge and speaks of his unique spiritual experience.

This Moksha Gita is both a philosophical exposition as well as a practical teaching. It is a double-edged sword to slay the enemy of nescience. The Secondless Brahman alone exists. The universe and the individual do not exist in the three periods of time. Everything is One Mass of Infinite Consciousness. This is the essence of the Moksha Gita.

Swami Krishnananda.

8th September, 1949.

INVOCATION

By Sri M. Rama Krishna Bhat, M.A. Bangalore

1. यदुत्पाद्य जगल्लीलामनासक्तमवेक्षते ।
समाधिगोचरं तस्मै परस्मै महसे नमः ॥१ ॥
Salutation to that Supreme Effulgence, which looks on unconcerned at the sport viz. the universe, having created it, and which is to be realised only in the state of Samadhi.
2. नमो भगवते स्वामिशिवानन्दाय योगिने ।
जीवन्मुक्ताय लोकस्य गुरवे ज्ञानभास्वते ॥२ ॥
Salutation to Bhagavan Swami Sivananda, the Yogin, who is a World-Teacher and the Sun of Knowledge as well as one who is released from bondage while yet living.
3. महात्मनो यस्य च जन्मनेयं पवित्रतां भारतभूमिरद्धा ।
लोकातिगां याति विशालकीर्तिर्ज्ञानस्य लोके महिमा ह्यवर्ण्यः ॥३ ॥
This Land of Bharata whose fame is world-wide, indeed attains all-surprising sanctity by means of the birth of this Super-Soul. The glory of knowledge is indeed indescribable In this world!
4. लोकानुग्रहदक्षाय लोकसंपूजिताङ्घ्रये ।
करुणासिन्धवे श्रीमच्छिवानन्दाय ते नमः ॥४ ॥
Salutation to you, the glorious Sivananda, who is capable of blessing people, whose feet are worshiped by the entire world, and who is the veritable ocean of compassion.
5. यस्त्वं संगृह्य वेदानां सारं लोकहिते रतः ।
शिष्यप्रीत्याकरोर्मोक्षगीतां विज्ञानशेवधिम् ॥५ ॥
For you, who are engaged in doing good to the world, collected the essence of the Vedas and wrote the Moksha Gita, the mine of super-knowledge, out of affection for your disciples.

- कः शिवानन्दयोगीन्द्रमहिमानं समीक्ष्य नु ।
न स्मरेत्सर्वविद्वांसं भगवद्बादरायणम् ॥६ ॥
6. Whoever will not be reminded of the blessed Sage Badarayana, who knew everything, on realising the glory of the Master-Yogin viz. Sri Sivananda?
- गौः सर्वनिगमश्रेणिः शिवानन्दो हि दोहकृत् ।
शिष्यो वत्सः सुधीर्भोक्ता मोक्षगीतामृतं पयः ॥७ ॥
7. The whole range of the Vedas is the cow. Sivananda is the milk-man. The disciple is the calf. The nectar-like Moksha Gita is the milk. The spiritual aspirant is the person that drinks the milk.
- मुमुक्षवः पठन्त्वेनां मोक्षगीतां समाहिताः ।
यतः श्रुतेर्दुरूहोऽस्यां सारो ग्राह्यः सुखेन हि ॥८ ॥
8. Let those that long for liberation read this Moksha Gita with attention and devotion, for the abstruse essence of the Vedas can be understood easily through this.
- ऋषेरस्याखिलो लोकोऽनुग्रहेणामुना गतः ।
निस्तुलं चाधमर्णत्वमानृण्यार्थं पठेदिमाम् ॥९ ॥
9. Since the whole world is deeply indebted to this Sage for this favour, it should read this and try thereby to repay its debts.
- इह लोके जनाः सर्वे धर्म्यमार्गानुसारिणः ।
सन्मङ्गलानि संपाद्य प्राप्नुवन्तु परं पदम् ॥१० ॥
10. May all the people in the world tread the path of righteousness, enjoy all auspicious things and finally attain the Supreme Abode!

I take refuge in that One Immortal Purushottama, who is known as Om Tat Sat, who is the Guru of all, who is Peaceful and all-pervading like ether, who transcends Maya, who is the Ocean of the indivisible consciousness and the supreme bliss of the Self, who is the beginning, the middle and the end of the universe, who, the One Lord, appears as though He is threefold, who is Truth, Knowledge and Mass of Effulgence like endless crores of suns put together!

Chapter I

THE SEARCH FOR TRUTH

शिष्य उवाच ॥

भगवन् करुणासिन्धो नमामि त्वामहं गुरो ।
त्वमेवार्हसि मे दुःखं भेतुं ध्वान्तं यथा रविः ॥१ ॥
संसारसागरे घोरे पतनान्नष्टचेतनम् ।
तापत्रयेण निर्दग्धं संत्रायस्व च मां प्रभो ॥
यथा सन्तरणीयोऽयं भवाब्धिः शाधि मां तथा ॥२ ॥

1, 2. The disciple said: O Merciful Master! I bow to thee. I have fallen into the dreadful ocean of birth and death. I am afflicted with the three kinds of Taapas. Save me, O Lord. Teach me, how I should cross this ocean of Samsara.

The disciple approaches the Guru. This is the starting-point of Brahavidya. The aspirant after equipping himself with the Sadhana-Chatushtaya, *i.e.*, the ethical discipline necessary for the purification of the heart before entering into the field of Brahavidya proper or the Science of the Ultimate Reality, goes to the Spiritual Teacher for higher Knowledge.

The Mundaka Upanishad says that, after finding everything on earth is worthless, the seeker after the eternally good, should approach a Preceptor who is well versed in scriptures and established in the Consciousness of Brahman. The subtleties of the Essence of Life enter into the heart of the aspirant only when he is purged of the impurities that cloud his understanding. The conduct of an aspirant after the Supreme Truth is an ideal one. It is not erudite learning that is demanded of the aspirant but a crystalline heart and a childlike feeling. The pride of scholarship has to be set aside before the glorious Teacher of Brahavidya. Humbler than a blade of grass, filled with the fire of renunciation born of discriminative understanding, the seeker bows down to the Guru who glories in the majesty of Brahmic Splendour. Not as the present-day student of the school or the college, but as an earnest votary of Life's Grand Destination, roused up by the consciousness of suffering in pluralistic existence on earth, fully aware of the affliction of mortal living, cheated by chance, tormented by thought, defeated by the forces of nature, oppressed by the massive weight of worldly duty, shocked by the horror of death, dreaded by the consciousness of future lives where the tragedy of existence will be repeated, finding no way of escape from the prison of

terrestrialness, the aspirant opens his eyes and looks up towards his Great Duty, the duty of Self-realization.

The necessity of a Guru is demanded by the fact that one's own conscience is not always to be trusted. Virochana acted according to the voice of his conscience and realised that "body is the Self". People who are filled with *Mala*, *Vikshepa* and *Avarana*, who are drowned in worldliness, cannot be guided by their conscience. A spiritual Preceptor is absolutely necessary. He alone can foresee the pitfalls of the aspirant and direct him in the right path. The Chandogya Upanishad says that only he who is guided by a Guru can have the Knowledge of Brahman. Others will be misled and lost in spiritual blindness; for the road to Moksha is hard to tread. It is a razor-path. The Grace of God and Guru, Ishwara-Kripa and Guru-Kripa will raise up the aspirant to the heights of Spiritual Attainment.

गुरुवाच ॥

मा भैषीर्वत्स ते नास्ति तत्त्वतो मरणं ध्रुवम् ।
उपायश्चास्ति संसारसागरोत्तरणे तथा ॥३॥

अमृतत्वस्य संप्राप्तौ परमानन्दभोजने ।
अतस्त्वामुपदेक्ष्यामि ब्रह्मविद्यामिमां शृणु ॥४॥

3, 4. The Guru said: 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.

The Guru replies to the disciple. The compassion of the Guru for the disciple is a proverbial one. The aspirant who has tranquillity of mind, who has controlled his senses, who has developed serenity and power of endurance, who has faith in God, Guru and Scriptures, who has one-pointedness of mind and yearning for Liberation is answered by the Guru with the heart of a Brahmanishtha.

"There is no death." Death is an extinction of what previously existed. Death of Consciousness is an impossibility for Consciousness is presupposed by every mode of existence. What appears to be cast off is the layer of objectified consciousness or materialised thought, called the physical body. But even this removal of the physical sheath is only a state of the changing of individual consciousness. It is the shock felt by the individual at the loss of a sheath which was cherished with the belief that it is an eternal entity since long that makes it feel the apparent death of its existence. That aspect of the physical consciousness

which feels its inability to fulfil certain orders of diverse desires in a particular state of existence changes its mode of consciousness into that of a different category which is suited to the fulfilment of its desires. This process of change is termed "death." Hence death is only a stage in spiritual evolution and not to be considered a dread spectre which is hard to be exorcised.

The means of crossing the ocean of relative existence is the Knowledge of the Infinite Brahman or the Eternal Self. The various activities in daily life, the bustle of business and the cry of the soul are all a restless demand for a state of joy and satisfaction. The man of the world seeks it in wrong places, where it is not, he turns away from Truth and catches the shadow, he strays away from his Self and runs after the phantom, he tries to find eternal bliss in son, wife, wealth, property, name, fame and power! The blessed man turns his gaze inward and beholds the Light of the Immutable Substratum, the Changeless Noumenon.

The words of the Preceptor enter like arrows piercing the illusion of the aspirant's mind. His instructions dispel ignorance and tear open the veils that envelop the central being or the Essential Nature of the Self.

Chapter II

THE NATURE OF BRAHMAN

गुरुवाच ॥

अनाद्यन्ताय शान्ताय शुद्धायात्मप्रकाशिने ।
आद्याचार्याय निर्धूतकल्मषायाविकारिणे ॥१ ॥
अदेशकालकामाय सच्चिदानन्दरूपिणे ।
अखण्डशाश्वतश्रेष्ठनिर्गुणब्रह्मणे नमः ॥२ ॥

1, 2. The Guru said: Salutation 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.

The greatest and the First Preceptor is the Ocean of Satchidananda. It is the Inner Reality or the central Being of all. The promptings of the innermost Light of the Self alone are responsible for the spiritual progress of the individual. Even seeking a Preceptor will be impossible if the Permanent Self within does not throw the discriminative Consciousness upon the individual or the Jiva. The proper grasping of the truths of Vedanta and the rapt contemplation on the Reality are the effects of the spiritual consciousness already existing in the aspirant in a potential condition. If not, none could communicate knowledge to another individual. The transmission of knowledge from one person to another presupposes the background of a universal consciousness that keeps beings in unison. This permanent verity is Satchidananda or Existence-Knowledge-Bliss which is therefore the Guru of all gurus, the Source of Light, Wisdom, Power and Bliss.

Satchidananda is self-luminous, for it is the very existence of eternal Consciousness. It is undivided, Akhanda-Ekarasa, for it is homogeneous and is without internal or external differentiation. There is no Swagata, Swajatiya or Vijatiya Bheda in Brahman or Satchidananda. It is One Mass of Brilliance and unblemished Grandeur of Divine Existence. It is pure because it is untainted by thought or objectification. It is untouched by the diversifying Prakriti and is desireless, for it is the Height of all Perfection. It is Bhuma or the Fullness of Life. It is attributeless for the positive and the negative natures react one another and get fused in it. It is spaceless and timeless, for space is a special mode of particularisation in Being and time is closely connected with space and Brahman or Satchidananda is without any particularisation whatsoever. Space and Time are individualised objectifications which are born of the self-limitation of a centre of

consciousness. Hence the changeless Reality which is ever Self-satisfied is beginningless and endless, for Impartite Existence in the Wholeness of its character cannot have motion in Itself and is, therefore, an inexplicable Being which is hard even to imagine. That is the Truth of all truths, “Satyasya Satyam” or the Supreme Brahman of the Upanishads. That is the Goal of all quests. That is the object of Meditation. That is the Ideal to be attained by one and all. That is the Essence of Existence.

प्राणेन्द्रियमनोदेहजगतामाश्रयो हि यत् ।
वेदयोनिस्तथा सर्वव्यापकं सर्वहृद्गृहम् ॥३ ॥
अवर्णरसगन्धं च नामरूपविवर्जितम् ।
तत्तत्त्वं परमं किञ्चित्साधु शश्वत्प्रकाशते ॥४ ॥

3, 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.

The Ultimate Reality is the support for the world even as the Sun is the support for the mirage. The world is the dazzling of Eternal Consciousness. The nihilists are wrong in saying that nothing exists at all. The world-phenomenon cannot be based on Nothing-less or Emptiness. An appearance demands a Reality as its corollary. The world is an expression of Brahman through Maya even as the body is an expression of Atman through mind. The Prana, the mind and the senses are the operative organs of the active self which is agitated by the Vikshepa-Shakti or the distracting power of Maya. The Brihadaranyaka Upanishad says that the one Brahman alone puts on all names, forms and does all actions in its own Being. Thus the whole universe is to be understood as a sport of the one Absolute which seems to play in Itself by revealing Itself in multifarious forms.

It is the womb of the Vedas and the Source of the Shabda-Brahman, the eternal “Omkaara.” The principle of sound is the first evolute from the original Absoluteness. The Vedas are the intuitional revelations breathed out by the Highest Manifestation of the Infinite Essence. They are the words which express the glory of Brahman which pervades the entirety of manifestation, and which is imperceptible to the senses. The senses cannot reach It because they are objective forces which try to run away from the Centre of Existence. The more they begin to function in their realm, the farther they find themselves from the Reality. Hence the Reality is considered colourless, odourless etc, as these sensual characteristics are not of the essential nature of the Fullness of Brahman.

Brahman is formless for form belongs to a being which is defined by space. Absoluteness cannot have a form. Form always implies the existence of its possessor in a space time universe having something somewhere outside itself. This characteristic does not form the quality of the Eternal Being for individuality and eternity are contradictions. Hence, Brahman which is Infinite is formless, and It shines eternally.

अनश्वरमजं भीतिक्षयसंचारवर्जितम् ।
अनिर्वाच्यं परं तत्त्वमप्रमेयं च किञ्चन ॥
पुराणमद्वितीयं यत्तज्जागार्येव नापरम् ॥५ ॥

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

The Supreme Brahman is indescribable because description always catches parts and can never include the whole in its judgments. When Brahman is said to be like “this”, there is an automatic exclusion of the “not-this” aspect or the “that” aspect of Brahman. Words are too limited and the mind is too incapable to adequately picture the eternal nature of Brahman. Even “Sat-Chid-Ananda” is only a provisional description and is only an intellectual prop. The exact nature of the Reality can only be experienced as such and can never be given expression to.

The State of Infinity is imperishable, for change or death is possible only where heterogeneity or difference of nature prevails. The Mass of Being in itself cannot change for there is nothing which Being is not. Hence change is impossible in Eternity and therefore death is negated in such a state of homogeneity. Birth and decay are again the natures of spatial beings who find things and principles which are cut off from themselves. The infinite Brahman is inclusive of even space within Itself and hence we cannot attribute to it spatiality and consequently, birth and decay are denied in Brahman.

It is fearless and motionless, for fear exists only where there is dual existence, and motion is possible where space lies beyond the changing subject. One cannot be afraid of himself. Fear comes only from a second entity and Brahman is secondless and so fearless. It is an eternal Stasis, for motion and activity are not intelligible in the Infinite Being.

It is one without a second, for a second entity limits absoluteness and moreover a second existence is the effect of the interference of space. When space is denied, duality also is denied. That Ancient One, the infinite, alone exists.

Nothing else is. It is older than the oldest for “Being” never is not. It is infinite, because finitude is non-eternal. It alone exists, for Being presupposes all other existences.

यत्र ह्रस्वं न वा दीर्घं नापीयत्तावदेव नो ।
न कृष्णं नापि वा शुक्लं न स्थूलं नापि वा कृशम् ॥
न साधु वा चासाधु तद् ब्रह्मेति विबुध्यताम् ॥६ ॥

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.

Shortness and length, quality and colour, quantity and size are not attributable to Brahman which is Indivisible and Absolute. Such attributes are the conceptual limitations superimposed on the Reality by the imaginative individual consciousness. The conception of any sort of quality is possible when there is a cogniser and the cognised. Being itself cannot cognise qualities and relations, for such relations are connected with individualised centres which exist as independent entities. The Immortal Being which is relationless and is inclusive of the fullness of existence is itself the bosom of all possibilities and so cannot itself be involved in such self-limiting adjuncts.

It is neither good nor bad for Brahman is mere Experience which is perpetual. An experience is good or bad in relation to the condition of the mental being of the individual and it is therefore possible that the same thing may be both good and bad to different individuals, at different times and places and in different psychic conditions. The nature of the objectifying desire determines the quality of an object and hence Brahman which is Absolute Experience and which is untouched by individual likes and dislikes cannot be classed as either good or bad. Existence is qualityless and Brahman is Existence itself. It is the super-mental transcendental Living in the height of Freedom, where relative qualities are mere phantoms unworthy of notice. Brahman is Akhanda, Paripoorna, Adwitiya, Nitya, Achala and Amrita. Nothing can be compared to it. It is matchless, One without a second.

यत्र सूक्ष्मं न वा सान्द्रं यस्य जातिर्न नाम वा ।
विदेहममरं यच्चानवाङ्मनसगोचरम् ॥
यच्च नैति विपर्यासं तद् ब्रह्मेति विबुध्यताम् ॥७ ॥

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.

Brahman is neither subtle nor dense, for subtlety and density are qualities in relation to something else and not parts of Eternal Nature. That which alone exists cannot be said to have any distinguishable quality for quality is the object of the mental functions. Caste and name are employed to distinguish personalities by their characters and actions, but where one alone is such distinctions lose their validity.

Mutation marks out the transient nature of a thing and the Supreme Brahman must therefore be Immutable. Mutability is the tendency or effort to become something else in order to obtain an unattained state or object to fill the gap of imperfection in any relative individual. But Brahman wants nothing at all and is perfect in itself necessitating no addition or subtraction. It is immortal, for mortality again is the sign of relativity which limits the Self-existent nature of the Self. Birthless and deathless, changeless and fearless is Brahman, for It is the Eternal Home of all that changes and perishes. Everything comes from it, lives in it and re-enters into it like rivers into the Ocean. Therefore, the everlasting Being, the Reality that endures without altering itself at any time, is of the same essence throughout.

It is bodiless, because body belongs to individual entities and not to the Absolute. Anything that possesses a body must one day perish, but the Absolute is imperishable and so must be bodiless. Mind and speech are forces that run externally and the Absolute therefore cannot be reached by them. All externalising tendencies try to turn their backs to Truth and so they are lost in darkness. Speech is only mind expressed and so is less powerful than mind and mind again is an objectifying force and therefore cannot comprehend Absoluteness.

स्थूलसूक्ष्मशरीराभ्यां तथा कारणविग्रहात् ।
भिन्नं ब्रह्म सदा मुक्तं गतिकर्मविवर्जितम् ॥८॥

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.

The three bodies are the layers of unconsciousness that envelop the Light of the glorious Self. The causal body is the immediate and the subtlest and hence the most powerful of the layers of ignorance. It is the state of forgetfulness of the Self, where there is darkness and blindness of the soul, and the soul is left there in a

state of unconsciousness of the absolute nature of itself. The second sheath is the intensified form of the first, the subtle body, where there is distraction in addition to the ignorance of the causal sheath, a presentation of untruth over and above the forgetfulness of the Reality. The third is the grossest materialisation of the imaginative consciousness where it is thickened to flesh and bone and is completely cut off from the rest of existence. The individual hypnotises itself through intense imagination into the belief that this distinguished body is its essential nature and suffers the acute pangs of separation from Truth. Life on earth is only this drama of the misery of the individual egos.

But Brahman is untouched by imaginative separateness. It is the Substratum of all phenomenal play and the world-orbs roll in it like bubbles in the vast ocean. It is the Inner Controller of all changing individuals and rests in its eternal repose indifferent to the shadowy appearance of universes and individuals. It is eternally free and can be bound by none, not even by motion and action, for motion and action are directed towards an unattained goal, but Brahman has no goal to attain and so no purpose to move and act. It is the majesty of Self-sufficiency, Perfection and utter Truth, beyond which there is nothing. It is the Be-all and End-all of everything. When that is attained, everything is attained.

अनिर्वाच्यं खलु ब्रह्म यतो निर्वचनं विदुः ।
निराकरणमस्यैव निषेधालिर्न नेत्यतः ॥९ ॥
समर्थं केवलं तस्य ब्रह्मणो हि निरूपणम् ।
श्रुतिशीर्षमिमं मार्गं हेतोरस्मात्समश्नुते ॥१० ॥

9, 10. 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.”

To define Brahman is to deny the essentiality of its all-inclusiveness. For, definition cannot but be partial. When it is said that Brahman is “something,” it is simultaneously asserted thereby that something is “not” Brahman. But such a method of defining Brahman is incorrect, for there is not anything which is not Brahman. Brahman is everything that the mind can think of and which is even unthinkable. If Brahman is consciousness, the unconscious objects are excluded from it. If Brahman is Bliss, the individuals filled with grief are excluded from it. If Brahman is Being, it cannot be said what non-being is, though non-being is not. Hence all definitions centre themselves in aspects which are accepted as pleasant to the individuals and all unpleasant experiences are cast off as not belonging to

Brahman. Such a narrow conception of Truth may be valid with respect to individual happiness but not to Truth as it is. Truth or Brahman excludes none, none is dear to it, none is its enemy. There is nothing pleasant to it, nothing is unpleasant, nothing good to it, nothing bad. Such an inscrutable Being is Brahman. It cannot be defined by any positive characteristics. It can only be said what it is “not,” but we cannot say that Brahman is “like this.”

Hence, the only adequate description of the nature of Brahman that we have to resort to is a series of negatives, “not this, not this.” After denying everything that is relational, what remains is Brahman. This is one of the methods of Vedantic Meditation, the negative method which arrives at Truth by denying the appearance of untruth. The positive method of Meditation conceives of Brahman as Satchidananda and asserts its absoluteness and tries to dissolve plurality, duality and individuality in that Glory of Eternity.

Chapter III

THE NATURE OF MAYA

गुरुवाच ॥

मायां नामेश्वरस्याहुरुपाधिं ब्रह्मणस्तु सा ।
शक्तिः प्रलोभिका वत्स त्रैगुण्येनेश्वरस्य या ॥
स्वकीयेन विभर्त्यद्वा लीलामाश्चर्यकारिणी ॥१॥

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

Maya is the cosmic aspect of the power that hides Reality's essence. It is the limiting adjunct of Ishwara or the highest manifestation of the Absolute. The cosmic force of mentation limits the Infinitude of Brahman and makes it appear as the Cosmic person or Ishwara. Brahma, Vishnu and Siva are the three aspects of this Ishwara even as the same Mr. Jackson may be a Collector, a Magistrate and a Minister all at once. The differences in the Person are due to his different functions and powers, but the being is one. The power of veiling the Reality particularises its being by a special mode of objectification and makes it hail as the Ishwara or the God of the universe. The absolute nature of non-duality is split up into the quality of relativity the reason for which is not known. Even Ishwara, therefore, has an element of non-being in him, because he is limited to relative existence by Maya. But Ishwara is the Lord of Maya and not its slave as the Jiva is. He puts on the cloak of Maya, and yet is conscious of the Absolute Condition of Existence. This is the difference between the Omniscient Ishwara and the ignorant Jiva or the earthly individual.

The qualities of Sattwa, Rajas and Tamas, light, activity and darkness, form the essence of Maya and it is these qualities that play the havoc of the world-phenomenon. Sattwa illumines, Rajas distracts and Tamas clouds the understanding of the individual. The appearances of Ishwara and Maya correspond to all further miniatures of the same in the planes of greater ignorance where they get more and more separated until in the earthly plane they are totally cut off as the physical entities which constitute the diverse nature of the world. In logical language, Ishwara is a degeneration of Brahman caused by the self-limiting power of objectification or the force of Maya the reason for the appearance of which is an eternal enigma.

सेयं मायाऽसती नैव यतो नः प्रतिभासते ।
सतीयं नापि यज्ज्ञानोदये नश्यति सत्वरम् ॥२ ॥
एवं माया हि तच्छब्दवाच्या नैव प्रकीर्त्यते ।
सैषाऽनिर्वचनीयं हि भानं किञ्चन कथ्यते ॥३ ॥

2, 3. 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.

The root-meaning of the word “Maya” indicates its non-existent nature. But we cannot account for the existence of a non-existent appearance. Even appearance is after all not non-existent, for a non-existent thing never is, and an appearance is something which is. Otherwise one could not talk of and speculate over appearances. Maya is therefore not non-existent because it appears to us, and it is not even existent for it is non-enduring. This mystery eludes all reason and logic and cannot be determined its nature by any metaphysics. The greatest philosophers began to hide themselves within the conviction that the human mind is not all-knowing and therefore it cannot answer trans-empirical questions. Somehow Maya exists. Why it cannot be said. And somehow Maya disappears. Why it cannot again be said. It is an illusion that has deceived even the wisest of men and has led astray even the ablest of geniuses. Only Self-Knowledge or intuitive illumination can solve the why and how of Maya.

Maya is not that. It is not Brahman and yet, it is the Power of Brahman. It is a deceptive and indescribable appearance which not only makes the individual forget the Unity of Brahman but in addition to it presents an unreal distractive phenomenon of diversity. Intellect which is rooted in egoism is the distracting factor in the individual and the Anandamaya-Kosha or the sheath of ignorance is the veiling factor. Maya is, therefore, a beginningless play of cosmic imaginative force which apparently divests the Eternal Nature of its Indivisibility and makes it put on a variety of forms in its own being and further gives way to the descension into strong attachment of such egoistic centres of consciousness to their particular forms and experiences. Maya is termed in many ways, appearance, power, force, phenomenon, and the like, which all go to point to its unreal character and its untrustworthy behaviour. Every thought, therefore, is an activity in the realm of Maya, for all thoughts spring from individual consciousness which is itself the effect of the diversifying nature of Maya. All individuals, right from the supreme Ishwara, down to the insignificant creature of the netherlands are within the boundaries of Maya, differing only in the degree or the extent to which each is influenced by it.

सा माया वर्णनातीता सदसद्भ्यां विलक्षणा ।
अनिर्वाच्योच्यते नूनमनादिर्भावरूपयोः ॥४ ॥
अनादिरपि सान्तेयमृषेरेवात्मवेदिनः ।
शुद्ध सत्त्वस्वरूपां तां मायामाहुर्मनीषिणः ॥५ ॥

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

Maya is neither Sat nor Asat, neither real nor unreal, neither is, nor is not. It transcends human comprehension, it stands above all ratiocination, it controls even the reasoning capacity of the individual. The degree of intelligence of a person is proportional to what extent he is freed from the stupefying influence of Maya. It is hard to withdraw oneself from its clutches for it originates from and is based on the Eternal Brahman Itself. That which is based on the Infinite Reality must therefore be a hideous power difficult to win victory over. To extricate oneself from the hypnotic effect of this Divine Illusion the individual has to dehypnotise himself into the consciousness of Self-Illumination and absoluteness.

The nature of Maya is Anadi-Bhava or beginningless existence and is Anirvachaniya or inexpressible by speech. It is Sat-Asat-Vilakshana, distinct from existence and non-existence. It is Anadi-Santam, without beginning, but with an end. It is ended by Brahmajnana or Absolute Wisdom arrived at through intense meditation or Nididhyasana. Maya differs from Brahman in that Brahman is Anadi-Anantam, beginningless and endless, whereas Maya is Santam or removable. The origin of ignorance cannot be found out, but it is well known that sages who have realised the Eternal Brahman free themselves from the effects of Maya. One can only tell how to free oneself from Maya, but one cannot say why Maya creates a universe.

Maya is Shudda-Sattwa and is not preponderated by Rajas or Tamas. That is the reason why Ishwara or the Cosmic Lord is uncontrolled and unaffected by the hypnotising power of Maya. Ishwara who is the Infinite limited by Maya is midway between the Indivisible Brahman and the multiple universe. Hence Ishwara is conscious of the Eternal Reality as well as of the diverse world of nature. He is in a sense, the mediator between Jiva and Brahman. Here is the necessity of the Jivas for developing devotion to God, for a sudden jumping into the Infinite Brahman is hard for the ignorant Jivas, without the help of the

Universal Controller, Ishwara. Ishwara is the Personal God, the object of religious worship, and Brahman is the Absolute Truth, the object of philosophical quest.

मायां विजित्य यो मर्त्य आत्मज्ञानं तु विन्दते ।
स एव प्रभवेत्तस्या ज्ञातुमुत्थानसंलयौ ॥६ ॥

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

One who acquires Infinite Knowledge does not find any mystery in the appearance of Maya. The spiritual seeker overcomes Maya through meditation on Brahman and negation of worldly propensities. The Truth-centred Sage possesses the wealth of imperishable wisdom and is ever in unison with the One Whole Being of Brahman. The terrible sport of Maya appears as Satya or real to a worldly person, as Anirvachaniya or indescribable to an aspirant, and Tucchā or mean to a Jnani.

Knowledge of the Self is the resting in the awareness of the unlimitedness of Consciousness and Bliss in one unchangeable mass. When this stupendous state of Truth is experienced Maya flees away from that Light of Enlightenment. Where there is Light there cannot be darkness. When Avidya is destroyed, Vidya shines by itself. When the clouds are no more, the sun shines in his pristine greatness. When ignorance is removed, Knowledge at once reveals itself. When egoism is disintegrated, the Absolute alone hails supreme.

The why, what and how of Maya can be known only by one who has transcended Maya and has entered the Glory of the Self. Others can merely speculate over it, but cannot solve the riddle, for the instrument or the mechanism of human knowledge is centred in his psychological organ which is a modification of Maya itself. Darkness cannot destroy darkness. Ignorance cannot remove ignorance, for they both are not contradictory forces. Man's highest faculty of knowledge is the intellect which is itself a creature of self-limitation and hence it is impossible for the human being to determine the nature of the Power that supersedes him in extent and subtlety. It is only the intuitional light which comprehends in itself the totality of existence that can step above Maya and behold the majesty of the Self. Only then can the illusoriness of Maya and the eternity of Brahman be realised in completeness. Intellect should give way to the higher religious experience not based on the ego. Real religion begins when the intellect stops working. That is the religion of Self-realisation where the entire Brahman is experienced and Maya is totally negated.

विषया पञ्च भूतानि तन्मात्राण्यवधारय ।
उत्पादीनीति मायाया विकारा वेति तत्त्वतः ॥७ ॥

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

The five rudimentary principles of sound, touch, colour, taste and smell and the five gross elements of sky, air, fire, water and earth are born Of the Vikshepa-Shakti or the distracting power of Maya, which projects thereby the world of objective existence. Constant change within itself is the natural tendency of the force of Maya. Maya does not rest in itself. It is a vigorous active agent whose sole purpose is to transform itself into the phenomenon and Noumenon through evolution and involution of diverse bodies. Disintegration and integration are the two aspects of the destructive and constructive powers of Maya. Individuals are thrown into Being or Becoming by this gigantic Power according to the extent of the process of development undergone by each individual.

The fivefold functioning of breath, the five sense-organs and the five organs of action are again the further modifications of the subtle root-elements. Mind, intellect, sub-conscious and ego are the fourfold functions of the psychic mechanism which is the product of the Sattwa-portion of the subtle elements. The macrocosm and the microcosm are thus closely related as the original and the duplicate. The physical sheath or the body is the materialised effect of the psychic being and thus the entire universe with its individuals is a modification of Maya.

धूमेन मनुजैः सत्ता यथाग्नेरनुमीयते ।
तथा सत्ता च मायायास्तन्नानाव्यक्तिभिर्ननु ॥८ ॥

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

The existence of Maya is inferable through the universal workings of nature. The main action of Maya is diversification and Unification. The existence of Maya is felt by the perception of something which cannot belong to the Eternal Reality. Birth, growth, change, decay and death are the common phenomena which are seen in the daily life of every individual. These fivefold modifications are the essence of egoistic life. Creation, preservation, destruction, love, hatred, exhilaration, pain, are certain factors in the evolution of the universe. Such activities as these cannot belong to what is absolutely permanent. Activity is a struggle to overcome the existing defect. An untainted being which has no reason

to wish for anything else, which is in itself full and perfect, changes not and acts not, for there is no purpose whatsoever in modifying itself into something else. It is ever satisfied in itself and is eternally in joyous repose. Therefore, the bustle of universal life and the daily cry and strife of individuals must be Maya.

Moreover the existence of individuality itself proves the existence of Maya. Individuality is not permanent, for it is limited and finite. A finite being cannot be everlasting. Therefore, individuality is a negation of Absoluteness. Hence, individual existence must be Maya.

The people of the world struggle to obtain external objects, because their egoistic personalities are not allowed their existence independent of the other objects of the universe. They strive hard and feel the necessity to relate themselves to the manifold entities that exist apart from themselves, thus proving the unreality of their individual independence. Therefore life as different personalities in the world is Maya. Thought, speech and action are non-eternal and are mere expulsions of consciousness-rays, and therefore, the multitudinous appearance of degrees of reality also is a phase of Maya.

माया मनोमयी प्रोक्ता या सृजत्यसकृद्भ्रमान् ।
नानारूपांश्च सर्वत्र सर्वं व्याप्नोति निश्चितम् ॥९ ॥
यदा ते निहतं चित्तं सविचारविवेचनैः ।
तदाप्रभृति माया त्वां पीडयत्येव नो दृढम् ॥१० ॥

9, 10. 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.

Maya is centred in the individual consciousness in the form of mind. Whatever Maya does, that the mind also does. Mind is miniature-Maya. The veiling and distracting activity of Maya is undertaken by the mind in the form of nescience and egoism. Nescience is seated in the innermost sheath or the Anandamaya kosha of the soul and the ego is seated in the intellect. The mind projects the physical body even as Maya projects the cosmos. The activity of the universe is going on in the human body too. The Chandogya Upanishad says that the space within the heart contains the earth and the heaven, the sun, moon, stars, lightning, clouds, wind, fire, etc., in the same way as the outer space contains. Whatever is found in the external universe is found exactly in the miniature cosmos or the human body. Jiva is therefore a degraded copy of Ishwara. And Atman, therefore, is Brahman.

There are different degrees in the manifestation of Maya or illusion. The power of disfiguring Reality is not of the same degree everywhere. Maya is more manifest and works more powerfully in inanimate beings than animate, more in brute nature than in refined, more in Tamas and Rajas than in Sattwa, more in the uncivilised than in the civilised, more on earth than in heaven, more in man than in the celestial, more in an aspirant than in a saint, more in the sleeping and dreaming states than in the waking, more in gross forms than in subtle. Maya is manifest in a progressive evolutionary basis on one hand and as a steady concealing of Reality on the other hand. In other words the whole process of appearance is in the domain of Maya.

Maya pervades in every quarter and cranny. There is nothing on earth or in heaven which is not controlled by the play of Maya. The universal change drags together with it the entirety of the individuals also and each individual is compelled by the cosmic change to change itself in the same manner befitting the cosmic process of Maya. Nothing here, not even a piece of straw, can be excluded from the operation of the law of Mayaic evolution. Maya is the ruling power which borrows its strength from Brahman.

When the mind is destroyed, Maya also is swept away from the vision of the individual. When the eye-sight is corrected, the appearance of two moons vanishes. When sun sets, there is no more the dance of the mirage. The whole universe is the perception by the mind of the Absolute Brahman in varieties of forms due to the fluctuations caused by desire for objective gain. Hence, the destruction of the mind is the brushing aside of the entire phenomena and that ends in the experience of the light of the Self.

विषयान् भोक्तुकामं तन्मायाबीजं स्मृतं मनः ।
अतो मनो निहन्तव्यं तत्रणाशाय सुव्रतः ॥
अधिगत्य परां शान्तिं ब्रह्मज्ञानं तदैष्यसि ॥११ ॥

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

The seed of Maya is the mind which sends forth branches of its objectifying force through the channels of the organs of sensing. The mind hankers after the objects of the senses, including the intellect and the ego. The craving for objects is the effect of the desire of the individual consciousness to flow with the process of self-multiplication and self-preservation as laid in the scheme of the workings of Maya. The very meaning of phenomenal existence is preservation of the egoistic

individuality and reproducing oneself into manifold forms. The senses are projected by the mind of the individual in order to effect this process of Maya. The functions of the mind day and night are in accordance with Maya's law of diversification and preservation of the diversified forms through attachment to such forms and further through an additional external urge to reproduce oneself and strive to maintain individual life. This whole mad process of the mind constitutes the life of man on earth.

When these functions of the mind are inhibited through the force of conscious effort on the part of the discriminative consciousness, the play of phenomenal existence is stopped its further progress, and when the seed of the mind is burnt by spiritual knowledge, the tree of Samsara is cut off root and branch!

The restlessness of the individual is caused by the projecting forth of mental forces for purposes of acquiring objects of sense. So long as the objects are not obtained there is the reign of agitation and irritation everywhere. There is only a temporary peace when the objects required are acquired, but the next moment the mind darts upon some other source of objective gratification and keeps the restlessness in continuity. Perfect quiescence comes only when the functioning of the imaginative mind is restrained and put an end to through meditation and Self-Knowledge. Only Brahma-Jnana can dispel the mental ignorance completely.

When true wisdom dawns the mind realises its nature of Self-sufficiency and turns back to the Atma or the Source of Consciousness and rests as one with it in peace. This is the salvation of the individual, where the individual merges itself into the Infinite Consciousness and exists as the Absolute.

Chapter IV

THE NATURE OF AVIDYA

गुरुवाच ॥

अविद्या मलिनं सत्त्वं जीवात्मोपाधिरुच्यते ।

तस्य कारणमूर्तिः सा कोशश्चानन्दतुन्दिलः ॥१ ॥

1. The Guru said: 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.

Avidya is the same as Maya, but only in relation to the individual. Avidya is Malina-Sattwa or Sattwa polluted by Rajas and Tamas. There is a preponderance of distractive activity and stupor in Avidya. The individual is controlled by Avidya whereas Ishwara is not controlled by Maya. The force of Avidya limits the consciousness to such an extent that the individual is falsely made to believe that its body is the entire truth. Not only the body but even the objects and persons fictitiously connected with the interests of the body are also superimposed on the self and their loss or pain is considered as a real loss to the self itself. There is a terrible degeneration of consciousness in the case of the individual earthly being. It first forgets the Reality; secondly it centres its consciousness in a localised body; thirdly it drags other external bodies also to its self and regards such of the few as are beneficial to its egoistic pleasures as its own self and consequently begins to hate those entities or individuals which are not connected with its interests or which are set in opposition to it. The grosser the form of consciousness, the greater the extent of superimposition, the greater the bondage, the lesser the light and purity, the intenser the passions, the thicker the nescience and the denser the delusion.

The seat of Avidya is the Karana Sarira or the causal body of the soul. There is a dense clouding of Self-awareness due to the agitative vibrations of the intense desire for self-materialisation. The power of the longing to externalise the Self-existence is an unthinkable monstrous agent that at once disturbs the peace of the Self and thrusts out its poisonous fangs of sense-functioning. This is the story of self-imprisonment and acute suffering created by the self-manifestation of egocentric consciousness. The storehouse of the power of illusion and torment is the Anandamaya Kosha or the bliss-sheath of the soul which keeps in stock all the seeds of Samskaras and the psychic effects of all mental actions done by the individual. This stock of impressions maintains the future embodiments of ignorance and agony as an individual in terrestrial life. Avidya is therefore the

mother of misery and the cause of the prison-life of the egoistic personality as a distinct individual of the vast universe.

अविद्या स्यादसद्बोधो येन जीवोऽवगच्छति ।
अज्ञो बुद्धि तनुं शुद्धां सुखयोनि च शाश्वतीम् ॥२ ॥

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

“Avidya” is “that which does not exist.” In fact, it is a conceit based on the belief that the objects perceived through externalisation and the organs of such perception are all absolutely real in their forms. The creations through intensified thought by the Self which does not actually create anything other than itself because of the non-existence of an entity second to the One Self, are imagined to be actually existing by themselves. A shadow is taken to be the substance, a phantom is mistaken for the reality, the mirage is believed to be a tank. The mountains appear to dance and the trees move when the mind is affected by madness or intoxication. The dreadful fever of life is the agitation of the One Consciousness which dreams itself to be many. The universe is the dream of the subjective Self, the object of the reverie of Self-hypnotisation. The world exists in the cosmic acceptance of what is really an illusory presentation.

The body, the mind the intellect and all the modifications of imagination are taken for granted as pure and perfect and a source of permanent happiness for the self. The self is the blissful eternal being and it wishes to find bliss in what it has merely imagined and what really does not exist. This delusion is reinforced by continuous activity and struggle to maintain the state of the self-imposed individuality and the energy necessary for the keeping up of the illusion is supplied from the fund of the source of ignorance, the Anandamaya Kosha. Even in the death of the body, this centre of ignorance is not destroyed. It is carried to all bodies which are manifested by the self. This cycle of Samsara never comes to an end since the sheath of nescience adds to the old stock of Samskaras, the impressions of psychic actions performed in the daily life of the individual. Liberation from this cycle comes only through a snapping of the thread of thought through spiritual meditation.

स्वेच्छया च यथा राजा नाटके भिक्षभूमिकाम् ।
आधत्ते सच्चिदानन्दब्रह्मायं जीवभूमिकाम् ॥
जगन्नाटकखण्डेऽस्मिंस्तथा लीलाकुतूहलात् ॥३ ॥

3. 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-Chid-Ananda Brahman acts the part of a Jiva in this drama of the world out of his own free-will for sport.

The question why the drama of the world appears has not satisfactorily been answered. It can be understood as a self-imposition on absoluteness, a limitation of infinity, a disconnecting of the Unified Consciousness, a sport of manifoldness in undividedness. It is explained that even as a king in a drama puts on the garb of a beggar out of his own free will, so also the One appears as the many.

It is understandable that as long as the king is conscious of his kingship even in the state of his counterfeit beggarliness, he is in sport and enjoys the fun! But if the king is to forget his pristine nature in his pretended state of the beggar, then the sport is no more a sport but an imprisonment in the consciousness of what he is not. Protracted belief in and imagination of one's being something makes one as such, because the original imagining Self is all-powerful. The Satchidananda-Essence has put on the forms of the world as a play - we have to call it a play, for we cannot give any other reason for the appearance of the world - but the centres of subsequent imagination which were originally evolved out of the absolute mentation begin to play the part of the fool and due to continuous affirmation they become fools themselves, the individuals tied to earthliness.

The individual or the Jiva does not know that it is playing a sport, but thinks that it is actually what it appears to be in the imagined garb. Here lies the bondage of the individual in contradiction to the Essence of Satchidananda which consciously appears to itself as the manifold universe. The aspirants have to learn a lesson from this against feigning themselves to be something which is undesirable, even for the sake of mere fun. Fun later on turns into reality and the fun-maker is eventually bound by his own creation. Whatever one thinks, that he becomes, for the source of imagination is the omnipotent Self. One who believes that he is Brahman becomes Brahman Itself. There is a story that a thief had by force of circumstances to pretend to be a saint and he later on actually became a saint. Even a Sattwika type of person, well established in religion and virtue, would turn to be Tamasic and brutal in course of time if he begins to act constantly the part of a demon in a drama. The emotions that are roused when acting have got a lasting effect and they affect the individual permanently. This theory is applied in the Bhramara-Kita-Nyaya of Vedantic Meditation where the meditator affirms his being Brahman and thus becomes Brahman actually.

पाण्डुरं पुरुषो वस्तु कामलापीडितो यथा ।
पीतं पश्यत्यविद्यातस्तथाऽऽत्मानं स विग्रहम् ॥४ ॥

4. 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.

The man with a defective vision has got a perverted perception of things. The Consciousness with its vision infected by the urge for materialisation, objectification, diversification and self-multiplication conceives of the body as the Self and the Self as the body. The five sheaths are superimposed on the Atma and the Atma in turn is superimposed on the five sheaths which constitute the body. When the construction of the eyeballs is changed into that of another variety, the whole world will be seen of a different form. There are lenses which can make a square table appear oval and a round all full of corrugations. If one looks at his face in a broken mirror the face also will look broken. A straight rod appears bent like a bow when dipped in water. The born-blind man thinks that all are walking in darkness, and the disturbance on the surface of the water makes the sun in the sky appear shaky. The subjective defect makes the object also appear defective and thus the Eternal Brahman is seen to appear like the manifold cosmos sheerly on account of the clouding of consciousness and distraction of subjective awareness.

The ignorance of the Jiva is colossal. It has wrong notions about itself and its connection with the world and other individuals, because it disconnects itself from others and believes that its life as such is eternal. The faith pinned on untruth transforms untruth to appear like truth and Jiva is thus deceived by its own thought-constructions.

आत्मबोधोद्गमे तात सैवाऽविद्या विनश्यति ।
अतोऽविद्या विनाशो हि ब्रह्मास्पदमुदीर्यते ॥५ ॥

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

Avidya no more appears when one acquires the wisdom of the Truth. It exists only until the melting away of egoism. When love for life is broken, when the will to live, the Abhinivesha or the clinging to personal endurance is frustrated by Vicharana and contemplation, when the powers of the mind are turned inward and utilised in building the counter-construction of the imagination of the reverse order, the vexation of existence in limited bodies comes to an end.

The realization of the Self is the destruction of Avidya. The two acts are simultaneous. The act of realization is not a positive achieving but a negative destroying. It is not getting something but removing something. It is not an invention but a discovery. The Reality is flooding the very core of the being of all at all times without even a sense of breakage anywhere or in any condition. But

the free flow of the flood of Brahman is blocked by the Jiva's psychic apparatus and the destruction of this protrusion of the force of the inner psychological organ is the process of Self-realisation. The unceasing overflow of Brahman is termed in various ways as the different powers and efforts of nature. That is why the Upanishads take recourse to negative processes of world-denial and Brahman-realization.

The spiritual aspirant, therefore, should remove the negative propensities hidden in the recesses of his consciousness and lead a life cut off from the bustle and din of the world. He should not engage himself in the work of carrying out the scheme of Pravritti-Marga or the way of worldly life. A person who has understood properly the mystery of this world illusion cannot live in the negative plane of earthly consciousness even for a second. Desire, anger, greed are the harbingers of the prison-life of Samsara and the ferocious life of the mind is kept up by giving food to it through the negative qualities of sensuality. The aspirant should therefore restrain his mental functions. Then only the glorious Truth of the Self will be revealed. The Self is not to be caught from outside, it is the innermost being of man. Those who run away from their Self are led astray by the force of Avidya into the pit of births and deaths.

यथाऽऽदर्शो मलेनान्ध्यं याति तद्वदविद्यया ।
ब्रह्माऽऽवृतं ततो मर्त्या विमुह्यन्ति मुहुस्तया ॥६ ॥

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

Brahman is veiled by the force of Avidya just as a clean mirror is soiled by the blow of the air that man exhales. Avidya is the origin of selfish endeavour and narrow interests which try to make the ego live long. When the requirements of the ego are supplied life on earth is prolonged and the stream of Samsara never comes to an end. The Sadhaka therefore is required to root out selfishness by denying the individual interests through self-abnegation and refusal to abide by personal cravings. The lower appetites of the animal self drag the Jiva through the senses in all directions and it becomes hard for the afflicted soul to rest in peace. The covetous nature originated from the desire to live long on earth is strengthened by the activity directed towards the fulfilment of that end. A complete sacrifice of the self for the purpose of others' interests renders the Jiva fit to be alive to the higher knowledge. This is the method of Karma-Yoga which abstains from personal enjoyment of life and gives happiness to others.

Human beings are deluded by Avidya and they can be freed from its snares only through Sadhana for Perfection. Every way of spiritual effort is centred in the

breaking open of the ego which is the root of the passion for living. Avidya is the progenitress of the succeeding afflictions of Asmita, Raga, Dwesha and Abhinivesha. These afflictions can be eradicated through a turning to the Source of Eternal Life through regulation of conduct and meditation on the spiritual Ideal. Whatever be the conviction of the worldly man regarding the reality of his life in the descension to error and perpetration, he cannot help seeing discord everywhere in the life of even small creatures. Yet, man runs after the possession of material gains and exerts to acquire a high name and wide fame. He does not realise the defects of phenomenal life and persists to pull himself on somehow or other in his present wretched state. This wide-spread deluded business of life is the effect of Avidya and man is saved only when he takes refuge in the Permanent Self, which is his own being and stops from all further new under-takings in his life.

इन्द्रियाणि मनोऽहन्ता बुद्धिर्वर्षेत्यमूनि च ।
कार्याणि विद्ध्यविद्यायास्ततस्तत्कारणं जहि ॥
कार्याणि स्वयमृच्छन्ति प्रणाशं कारणात्यये ॥७ ॥

7. Mind, senses, egoism, intellect and body are the effects of Avidya. If the cause is destroyed, the effects are destroyed by themselves.

The Hathayogins start from the outside body to the inward truth by disciplining the physical sheath at first, but the Vedantins directly start from the innermost intelligence and break down the whole super-structure of the world-phenomenon. The cause of the disease of life is in the inner sheaths of the self and mere external applications without heeding to the root of the infection will not bring lasting benefit. Though the actual cause of Samsara is the Anandamaya Kosha, spiritual Sadhana cannot be practised merely by resting in this sheath. When the Jiva rests in this sheath of ignorance it falls asleep being completely unconscious of itself as well as the external universe. It knows neither the inward nor the outward nature. Such a state of total inertia is unsuited for the activity of spiritual exertion, for exertion requires consciousness. Hence, in deep sleep, even if the Jiva is nearest to the Reality being unaffected by distraction, it cannot progress in its spiritual evolution since the state of darkness is static and admits no entrance of conscious exertion.

The Vedantic Meditator, therefore, starts with the Vijnanamaya Kosha, though it is affected by Rajasic dynamics; because the Supreme intelligence is reflected in this Kosha, he is able to continue his work of self-transcendence with the help of the intellectual faculty. When with the power of Viveka or discrimination the Absolute Self is asserted by the Vedantin, the mind is held

standstill, the senses turn back to their psychic source, the ego is not allowed to make further arrogations and the Chitta or the store of Samskaras is held in check.

Thus the Vedantic Meditation which seeks to destroy the cause of Avidya, automatically overcomes the effects thereof, and burns the seeds of past impressions which are lodged in the heart. The knots of ignorance are rent asunder and the individual becomes the Supreme.

Chapter V

THE NATURE OF THE UNIVERSE

गुरुवाच ॥

नामरूपात्मकं चैतद्विश्वमज्ञानमूलकम् ।
विद्धि तद्विलयं याति स्वात्मबोधार्थमोदये ॥
आत्मभिन्नमसद्विश्वं मरीचिस्वप्नसंनिभम् ॥१॥

1. The Guru said: This universe of names and forms has its origin in ignorance. It is dissolved by knowledge of the Self. The universe, being other than the Self, is unreal like a dream. It is like a mirage.

The universe is a big house of disconnected family-members. Though it is in fact a “universe,” it appears as a “multiverse” due to the differences in the natures of its contents. Every living organism possesses such characters as to make it a body completely separated from the whole. Thus the universe is like a “house divided against itself.”

The universe is a negation of Brahman, or rather a disfiguring of Brahman. Existence and content are non-separate in the fundamental nature of the Reality. The universe is noted for such a distinction between every two conceivable, aspect or portion of itself. The universe is torn to pieces of scattered characteristics everywhere conflicting in their qualities and actions. The cosmic mind and the individual mind are complementary creators of the presentation of the universe.

The cosmic vibration of the universal psyche pulsates in every speck of space and projects the vast body of the physical world in the same way as the individual consciousness materialises itself. The universe exists as long as there is faith of the individual in its existence. But the Self-realization of the individual does not totally destroy the objective universe, because, though the world is the production of the thought of the individual in relation to its own life, the power that sustains the outer world is in the totality of the mentations of all the individuals constituting the universe. This totality of minds is the cosmic mind a part of which is the individual mind. The dissolution of the universe in Self-Knowledge is only in relation to the consciousness of the individual concerned and therefore does not hold good in relation to other conscious centres which are of a different stage of evolution.

Anything other than the Absolute cannot exist. Duality cannot be eternal. Therefore, the universe, being other than the Absolute or the Self in its basic nature, must be a dream-like perception and cannot be a reality. It must be so unreal as a mirage appearing in the desert, for it cannot be given any substantial value in the region of truth due to the inconsistency of its existence with the enduring Truth.

रज्ज्वामध्यास्यते सर्पः शुक्तौ च रजतं यथा ।
स्थाणौ चौरोऽभ्रवृन्दे पूर्मृगतृष्णासु चोदकम् ॥
गगने नीलिमा चैव ब्रह्मण्यारोप्यते जगत् ॥२ ॥

2. 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.

A rope is mistaken to be a snake. This is taken as an illustration to prove the similar superimposition of the world on Brahman. When a person mistakes a rope to be a snake, he remembers a snake which he has previously seen and the form of the snake and the rope being similar, there is an intelligible occasion for mistaking one thing for the other. The memory of a thing seen in the past becomes the cause of the mistaken notion. But the critic asks, what object that is similar to the world has the individual previously seen in order to commit the mistake of superimposing it on Brahman? There is no possibility of the Jiva's having seen any such thing before in its life in the course of evolution. Therefore the hasty thinker concludes that the universe is not a superimposition but must be a reality.

This wrong judgment is born of stretching the illustration beyond limits. The illustration is employed merely to suggest that the Eternal Brahman is the sole reality and that the universe is neither a limitation nor a manifestation nor a changed form of Brahman, even as the snake is not the effect of any change on the part of the rope. It is not meant to be pulled in any way beyond this meaning. According to Gaudapada, the perception of the snake and perception of the rope are both unreal. The appearance of the universe is due to no change of the Reality even as the mirage is not the effect of any change in the sun or the dream objects are not the productions of any change of the dreaming person. The whole question is centred round mere "thought", a form of Consciousness itself and nothing more. The universe is an appearance, nothing else!

Similarly the other illustrations cited are not meant to be taken in their literal sense but only in their spirit which is used to solve the mysterious relation between Brahman and the universe. They all go to prove that the world and the Reality are

not related as two objects but as an identical Oneness. Vidyaranya says that if there is any relation between Brahman and the Jiva, it is one of the Self, Identical Homogeneity of the One Undivided Essence and not anything else.

जलमेव यथा चोर्मिफेनबुद्बुदरूपतः ।
विवर्तते सुवर्णं च कर्णिकावलयात्मना ॥३॥
मृदेवमत्रकुम्भादिरूपतस्तन्तवो यथा ।
वस्त्रोत्तरीयकौपीनकञ्चुकाद्यात्मनानघ ॥
तथा ब्रह्मैकमेवात्र विश्वरूपं विभर्ति हि ॥४॥

3, 4. Just as it is water alone that appears as waves, ripples, etc., gold alone as earrings, bangles, etc., clay alone as pots, jars, etc., threads alone as cloth, towels, etc., so also does Brahman alone appear as many universes.

The idea that the universe is Brahman Itself absolutely is brought out by the illustrations of causes and their effects which bear the identity of nature. These illustrations are again not without the defects which generally appear before the critic's eye. For, these illustrations again involve modification of the cause. Waves and ripples are the formation of the blow of the wind on the surface of water, but what is the air that disturbs the surface of Brahman, so that it may project forth the waves of individuals and universes? This force which gives rise to universes in Brahman is Maya or the Shakti of Brahman. Seeing that it is impossible to consider Brahman to have created differences within Itself, Sri Sankara said that Brahman is the only reality and the whole universe is a mere phantasmagoria arisen in the mind.

We find again Uddalaka explaining to his son Svetaketu how the knowledge of Brahman involves the automatic knowledge of everything else, by giving examples of a lump of clay and its formations, a nugget of gold and its modifications, a pair of nail-scissors and the iron instruments. These illustrations make one feel that the One Brahman has modified itself as the multiple universe. But a subsequent sentence of the same Upanishad says that "all modifications are false, a mere name, a mere play of speech." Evolution is found to be an impossibility in Infinity and the Supreme majesty of Sankara's Advaita or Gaudapada's Ajativada or acosmism becomes the inevitable conclusion of philosophical speculations.

Sri Sankara has told in his commentary on the Upanishads that the stories of creation etc. in the Upanishads act as suitable preparations for the grasping of the transcendental Truth of pure Non-Dualism where change, progress, downfall,

evolution, involution and all such changes get cancelled due to the rigour of the Truth of Indivisible Absoluteness, we have therefore to look upon the universe as Brahman Itself illumining without changing itself even in the least.

भावयन्त्यर्भका दारुद्विपं सत्यं हि यूथपम् ।
प्रौढास्तु तदसत्यत्वं जानते बालिशास्तथा ॥५ ॥
अनात्ममात्रमीक्षन्ते किन्तु पश्यन्ति पण्डिताः ।
केवलं ब्रह्म सर्वत्र विवेकोऽस्यायमादृतः ॥६ ॥

5, 6. 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.

A wooden elephant is the imitation of the form of an elephant, though the essence of the form is only wood. Children in their credulity, with undeveloped consciousness see the form merely and not the essence or the substance which has taken a form. In fact, forms have no sane basis to be regarded as realities, for it is only the mode of the arrangement of the substance and the way of the individual's vision of it that certifies the existence of a particular form. A given number of straight lines which have no relation at all in truth with any object of the universe can be arranged in such a way as to present before us a picture of any desired object, by manipulation of their positions and forms. Mud has in itself no specified shape but the shaped forms derived from it are nothing more than mud. When the form is broken, the original clay only remains. When the wood is cut, the elephant vanishes. Therefore, those persons who are endowed with a broader vision of life perceive the wood in the elephant and do not run away from it in fear. The sages who see the Essence of Satchidananda in the manifold forms of the universe fear not from anything of the world, not even from the terror of death. It is only the individual with a constricted consciousness that is dreaded by the workings of the universal nature because of the absence of the knowledge of the substance of Brahman.

These examples are to show the omnipresence and the matchlessness and secondlessness of Brahman and not to prove that Brahman can be moulded into forms just as wood, clay etc. Illustrations cannot be carried too far. The reality is that Brahman alone exists and the universe is not, except as a mere jugglery or the trick of Maya. Only the vision of a sage or a Jivanmukta can perceive this Supreme Truth which hails as the Light of lights, Sun of suns, and the Common Goal of all religions, faiths, philosophies and every form of true endeavour to achieve Immortality and undying Bliss.

तत्त्वं जानीहि यत्कृत्स्नं विश्वं ब्रह्मण्यवस्थितम् ।
मायया तद्बहिर्भाति वपुस्ते मुकुरे यथा ॥७ ॥

7. 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.

The whole universe is included in Brahman. The Purusha Sukta says that one-fourth of the Supreme Reality appears as the universe and that three-fourth of it is exalted beyond the earth as the glorious Immortal. Lord Sri Krishna, the personified essence of the Absolute says that the whole universe is sustained by a part of Himself and that he pervades the whole universe without any remainder. This does not mean that Brahman can be divided into parts, for it is Indivisible. What is meant is that the universal manifestation is only an insignificant factor in the vast expanse of the Truth of Brahman. Brahman cannot create a universe. Why? If Brahman has created a universe, then, where is the material for Brahman to fashion the creation? We have then to say that it is Brahman only that has become the universe. If it has become the world, then, is it a part of Brahman or the whole of Brahman that is changed? If it is a part of Brahman, we thereby assert that Brahman can be cut into parts. If it is the whole of Brahman that has become the universe, we again assert that there is no Reality beyond the universe. Hence creation becomes impossible and absolute non-duality alone remains.

The universe appears external to the self due to the reflection of itself in the disturbed form of thinking, just as a second face is seen in a mirror. The power of thought stands for the mirror and the eternal Self for the face. The method of arrangement or the constitution of the objects of the universe is directly dependent on the way in which the One Self has split up the constitution of the mode of its thinking. Hence, when thought is corrected, the whole universe also is corrected. When the cause is perfected, the effect also is perfected. The world is dissolved in one's Self, the moment thought is withdrawn to its Source.

स्वप्नदृष्टं यथा वस्तु प्रबोधे नेक्षते नरः ।
जीवन्मुक्तस्तथा विश्वं ब्रह्मज्ञाने प्रतिष्ठिते ॥८ ॥

8. 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.

There are countless images seen in a dream. So long as the person is dreaming, the objects of the dream appear to be absolutely real. The consciousness

of the dreamer is confined within the four walls of the dreaming state, and it cannot remember anything that is outside that limited consciousness, neither the past nor the future. Nor does the dreaming person know when the dream will terminate. His whole thought is concentrated on the state of life dominated by the dream and that condition becomes the only reality for the dreamer. Ages after ages appear to pass in the dream consciousness and the waking into another state is realised only after the event actually takes place. Critically examining, it cannot be said whether one is really dreaming or waking, for both states have similar characteristics, similar space and similar timing.

The nature of the existence in the life of the universe cannot be realised to be otherwise so long as the person is within the range of the physical consciousness. The universe is absolutely real until another conscious state is reached. The test of reality is non-contradiction. The consciousness of life in the universe is further contradicted by a higher and wider experience where lower states are not only included but transcended. The individual leading the earthy life cannot understand when the dream of the universe will come to an end. Even just a minute before the waking into the superior state of consciousness the Jiva will be conscious of the preceding state merely and the blossoming into the greater experience is realised only after the actual transformation. The person who has woken up from the dream does not perceive any object of the past beheld in dream. Where they went and why he does not bother about. He is simply contented with the subsequent consciousness because he feels that the dream perception was false. The Jivanmukta who has woken up to the day of Self-Knowledge does not perceive the universe of his past dream and does not feel inquisitive about its disappearance from his vision. He rests contented in the Bliss of Brahman.

Chapter VI

THE NATURE OF THE MIND

गुरुवाच ॥

स्रष्टुं संहर्तुमप्येतन्निमेषेणाखिलं जगत् ।
मनः शक्नोत्यतो हीदं विचारेण जहि द्रुतम् ॥
वासनाहननेनैवं तच्चाञ्चल्यजयेन च ॥१॥

1. The Guru said: 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.

The power of the mind is indescribable and unimaginable. The greatest Siddhis and Riddhis are all the effects of the working of the highly purified mind. Terrific powers and psychic abilities are the expressions of the mind when it nears the All-powerful Consciousness which is the very existence of Power itself. There are beautiful stories in the Yogavasishtha which illustrate the existence of the dreadful powers of the mind. Mind is a crude form of the Chit aspect of the Reality. The Chit-Shakti of Brahman alone appears as the mind. The purified mind has all the powers of Iccha, Jnana and Kriya which are the three aspects of the Supreme Shakti. The mind is more powerful than all the weapons of the world put together; it can do and undo things in a moment, for it is consciousness in its essence. All Yogic powers are due to the expansion of the mind in the higher and subtler regions which are swayed over by it by being included within the domain of its activities. When the mind reaches the highest state of conscious expansion or the Brahmakara-Vritti, then the goal of thought is near the reach. That is the glory of the majesty of the Self!

This Supreme State is reached through Vichara or enquiry and control of the fluctuations of the mind. Vichara or investigation into the reality behind the universe is the second stage in the development of spiritual consciousness. Such a thorough research into the hidden mystery lying as the back-ground of the universe compels the mind to desist from its terrible expansion into the Vishayakara-Vritti which beholds the external world with its innumerable functions. The hydra-hooded dragon of the mind flaps its mighty wings of lust and hatred, emits the fire of craving to protect its ego, beats the tail of self-assertion and devours the knowledge of the Truth. It can be shot dead by the gun of penetrating discrimination loaded with the explodent of burning dispassion for the three worlds. Protracted Sadhana alone can slay the evil mind and make the Jiva regain its lost Independence.

मनो हि वासनापुञ्जं ब्रुवते तत्त्ववेदिनः ।
जनयन्ति च ता बन्धं वासनास्तद्वधस्ततः ॥२ ॥
विमुक्तिमिच्छतावश्यं कार्यः सर्वात्मना भुवि ।
वासनासु विनष्टासु प्रदीप इव विन्दते ॥
उपभुक्ताखिलस्नेहो मनः शान्तिमनुत्तमाम् ॥३ ॥

2, 3. 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.

The mind is not an impartite substance. Just as cloth is nothing but a bundle of threads, the mind is nothing but a cluster of Vasanas or past impressions and subtle desires that persistently lurk within the sub-conscience. When the threads are pulled out one by one, where is cloth at all? When the Vasanas are burnt with their seeds the mind vanishes into the Immortal Seat of Brahman. The Upanishad says, “when the senses do not work and stand together with the mind, and when the intellect is still, that, they say is the Highest State”. The daily selfish actions of the Jiva add to the stock of these Vasanas and thus the embodied existence becomes unbroken, and the wheel of birth and death rolls on ceaselessly. The emptying of these Vasanas demands a twofold counter-activity by the Jiva. The first one is to stop the adding of newer Vasanas and the second is the destruction of the existing ones.

The first purpose is served by beholding the Self in all beings, by rendering selfless service to other fellow beings, by devotion to the Deity and by severe concentration of the mind. The second one is effected when the mind is completely thinned out and when the Self is realised.

When the threads of Vasanas are destroyed the cloth of the mind also disappears from existence. The Ambrosia of Brahman is drunk deep. The soul is drowned in the ocean of joy. The Wisdom-sun rises and the Immortal Life is lived. The Divine Existence, the Almighty Satchidananda is attained.

In this state supreme silence alone is. The mind becomes quiescent due to the exhaustion of Prarabdhas even as a lamp unfed by oil gets naturally extinguished. The zenith of being is the cessation of thought, change and action. It is a getting of everything at once, the living of the infinite life, the highest freedom, the most supreme blessing, the greatest happiness and limitlessness of Knowledge which is not a possession but an existence, not a means of Knowing but the very being of Knowledge-Absolute.

यथात्मनः कृमिः कोशे बध्यतेऽन्तस्तथा नरः ।
संसाराख्यमहाजाले सङ्कल्पैर्वासनागणैः ॥४ ॥

4. 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.

The conception that the prison of life of the individual is self-built is brought out by the example of the self-imprisoning of the silkworm with its cocoon which it itself winds around its body. Further escape from the jail becomes difficult.

The Jiva winds round itself the cocoon of love for separation from the Eternal Truth through the positive act of being untrue to itself. It is a self-deception, a self-blasphemy, a self-slaughter that is done by allowing oneself to fall into lower Yonis or degraded conditions of existence. It is real suicide, because it is killing the consciousness of the true Self. Negation of Truth is the faithfulness towards something other than Truth, and that something is obviously untruth. He who catches the unreal by discarding the Real is involved in the horrifying wheel of Samsara and once the Jiva is caught within the clutches of this turning wheel there is no easy hope of its near freedom.

The net of Samsara is knit together with the strings of Sankalpas. He cannot become a Yogi who has not renounced Sankalpas or the act of imagining. Sankalpa is a creative determination to carry out a certain effect in the realm of relative life by relating the self to objective selves which are taken for granted to be independent and real by themselves. This creative affirmation deposits the psychic objective tendencies in the core of the being of the Jiva and these tendencies assert themselves whenever they find suitable conditions for that purpose. The moral sense of the intellect suppresses the lower appetites and the base cravings during the waking experience but the moment this ethical sense is overshadowed by the Tamas that manifests itself in the dreaming and the deep sleep states, the physical propensities which mar the consciousness of the Self express themselves and demand wish-fulfilment. At this time, the discriminative faculty is held in check and the dance of the senses to the tune of the Vasanas becomes the main feature of the Jiva's life. The material greed ejects its venom of earthly passion for the possession of and the rejoicing with spatial objects. This is how the Vasanas manage to maintain individuality and activity, and make the Jiva suffer the illness of life as a localised body. It is not merely the suppression but the complete frying of the Sankalpa-bhavana that can liberate the Jiva from the thralldom of the earth.

चञ्चलं मन एवेह बलवानात्मनो रिपुः ।
सृजत्यसंख्यसङ्कल्पवासनास्तत्स्ववृत्तिभिः ॥
अतो ब्रह्मविचारेण जहि तास्त्वं निरन्तरम् ॥५ ॥

5. The enemy of the 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.

The Atma or the immortal Self is enveloped by the veil of mentation. The vibration of the mind generates fresh Vasanas and Sankalpas by its forward urge to expand itself into the world of nature. Every thought sends forth such currents of creative influence of the strength proportionate to the intensity of the original affirmation, and these creative urges touch the mental being of the other bodies of the universe in various degrees in accordance with their power of receptivity based on their own categories in the stages of their spiritual evolution. When the mental activity is able to affect even bodies completely separated from its own, it goes without saying that its immediate body is tremendously influenced by it.

The condition of physical health, mental peace, nervous equilibrium, harmonised flow of blood in the body are all dependent on the tranquillity of the inner organ. Every harmful thought poisons the blood of the individual, disturbs the nerves and wrecks the general health. All the diseases of the body are mainly rooted in sin and passion which work the destruction of harmony and purity with enormous vigour. All thoughts of the individual are generally directed to external acquirements or positive injury to other beings or to inordinate affections for objects of love. Such thoughts are against the real good and the growth of the spiritual consciousness and hence they spoil the career of the Jiva by drowning it in the pains of the three kinds of evil influences originating from the self and fattened by the similar actions on it of the rest of the beings of the universe and also the reactions from the heavenly bodies.

Brahmavichara is the remedy for this affliction. It is also called Brahmabhyasa which consists in thinking of Brahman, talking about Brahman, reminding one another of Brahman and resting completely in Brahman throughout. Such kinds of Sadhana for Brahma-Sakshatkara alone can free the Jiva from all sorrow and death.

द्वैतवृत्तिष्वलुप्तासुब्रह्म भाति न चेतसः ।
अतो नाशय ताः सर्वा ब्रह्मतेजोऽभिवृद्ध्ये ॥६ ॥

6. Brahman will not shine when the dualities of the mind are not destroyed. Destroy the dualities. Brahman will shine in its pristine glory.

It is impossible to have the vision of Brahman as long as there is faith in dual existence. The Light of the Self cannot be seen by one who is fast bound to plural and dual life. Even intellectual life cannot make one behold the glorious Brahman, for the intellect functions only on a dual basis. The intellect cannot work with a feeling of total Unity, for thereby, it is trying to arrive at self-destruction. What is inclusive of the cogniser himself cannot be seen by the cognising subject. It would be just like attempting to climb on one's own shoulders. Every method of cognition requires a process of knowing besides the knower and the known. The intellect itself is one of the senses through which the internal psychic organ manifests itself. The fact that intellectuality is excluded from immortality does not refrain it from its being included among the organs of perception.

The highest power of knowing by the individual is in its intellect and that being a slave of the dual reality, it is implied, therefore, that the Jiva, as it is, cannot realise Brahman. It has to divest itself of the clogging psychic becomings and stand up bold and unaided by the senses. When the waves, ripples and bubbles, the rays and the ramifications are embraced as one being, the world becomes no world, the body is no body, relations are no relations and qualities are no qualities.

Since duality is not of the nature of Brahman, it will not shine where there is duality. Dual perception is a refusal to perceive Brahman which is Oneness and since two contradictions cannot exist in the same nature, the experience of Brahman becomes impossible in the pluralistic world. When the sense of two-ness in being is overcome the perceiver and the perceived fuse into a single Unit and that is the realization of Brahman. Even in deep sleep duality does not appear but since duality is in a potential state there and is not destroyed, Brahman cannot be realised in the deep sleep state. Unity attended with Consciousness is the Reality. Glimpses of this state are experienced in selfless contemplation and activity of pure and spiritual determination. The joy of self-abandonment cannot be compared with any joy derived from egoistic enjoyments.

सर्वोपद्रवयोनेश्चाऽहंकृतेरास्पदं मनः ।
अहङ्कारविनाशे तु मनोनाशः प्रसिद्धयति ॥
मनोनाशे ह्यहङ्कारनाशः संजायते ध्रुवम् ॥७ ॥

7. 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.

Ahamkara or egoism is the main sense of the Jiva. It is the master-manipulator of diverse life. The ego is the hardening or the concretising of the universal consciousness at a point in space. It is formed of the stuff of arrogating itself and excluding all else from being. Ahamkara need not necessarily be taken to mean pride merely, but it is essentially the feeling of "I am" or self-awareness. This self-consciousness is the pivot of the rotation of the incessant revelation and the withdrawal of self-asserting forces thrown out by the ego by its powerful spells of thought. The whole universe is in fact this magical incantation of the sense of the ego which has at its background the ocean of the mind.

The ego is a monad in absolute consciousness. It strongly desires to express itself and this power of expression creates the appearance of space, time, sound, touch, colour, taste and smell in limitless being. The origin of the world is the desire to egotise in opposition to the Self. The grosser the ego-manifestation, the more real appears the world and the farther is the Jiva from the reality.

The ego or the individuality does not consist in being a simple spiritual entity or a soul but in being a mind which is a peculiar mode of the Supreme Brahman determined by a special movement or will. This self-same ego is called by various names when it performs different functions. Buddhi, Ahamkara, Chitta, Manas, Karma, Vasana. Sankalpa, Kalpana, Bhavana, Prakriti, Shakti, are all the appearances of the different forces which manifest themselves from the root of individuality in order to fulfil certain particularised conditions of self-existence.

The ego and the mind are related to one another as the source and the root. They are in a sense the same power viewed from different points of view. This power is like a wave in the Ocean of the Absolute. It is the impulse to create that causes the appearance of the ego and this will to manifest forms is cast all over in all egos each of which in its own way takes part in the scheme of creation. This creative impulse should be checked and turned inward to effect Self-Illumination or Realization of Brahman.

सर्वोपद्रवयोनेश्चाऽहंकृतेरास्पदं मनः ।
अहङ्कारविनाशे तु मनोनाशः प्रसिद्धयति ॥
मनोनाशे ह्यहङ्कारनाशः संजायते ध्रुवम् ॥७॥

8. 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.

“I”, “Mine”, “Thine”, and such other ideas are based on the belief in a multiple universe. The intensity of these ideas differs in the various degrees of ignorance and knowledge that characterise the individuals. There are seven grades of ignorance and seven grades of knowledge. These fourteen stages of evolution are dominated by fourteen degrees of nescience which hide the Reality little by little increasing as the darkness becomes thicker and the intelligence more obscured. The Sadhana that is practised to remove this ignorance should consist in a gradual unveiling of the Self through systematic self-restraint and abstraction. The ideas which reign over the mind are its own offshoots which later on gain independence over its natural quiescent state, and act like irremovable obstructions on the path.

The destruction of the ego is the destruction of the mind, and it is done through the practice of Yoga. Yoga is a process running along two lines, namely, the denial of individuality and the affirmation of the Self. The ego or the individuality does not consist only of intellect but also of feeling and activity. The practice of Yoga, therefore, is done through three aspects: Intellectual assertion and conviction of one’s not being an ego but the Absolute Brahman, negation of desire, infatuation and attachment, etc., and practice in stopping the ceaseless functioning of the vital current or Prana which does the activity of life by its rising and setting. These methods bring moments of rest to the psychic activity which corresponds to the moment of rest in consciousness, however little it may be. This long practice brings permanent rest of mental activity and opens the door of intuition.

When Sadhana is practised - be it of any particular aspect of self-transformation - the one important point to be borne in mind is the negation of the ego. It is not formal practice of routines and traditional rules that can liberate the individual but methods to pacify the egoism through common-sense and understanding. Yoga is completely an inward process, for it is not the body that is the hindrance to Absolute Independence but the mind. Any physical practice done to achieve Spiritual Perfection should be coupled with inward detachment and love for the Eternal. The yearning to catch the Infinite Being directs all the emotions to the Fullness of Existence and thus undermines the flinty egoism.

सङ्कल्पनाशमेवाहुः सार्थं चित्तलयं बुधाः ।
अपुनर्भवमुत्सादं सङ्कल्पानां मनीषिणः ॥
अक्षरं भास्वरं चाहुरवर्ण्यं ब्रह्मणः पदम् ॥९ ॥

9. 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.

The Sankalpas should be destroyed beyond resurrection. The resuscitation of Vasanas allows the tree of Samsara to grow once again and therefore, the purpose of all methods of Yoga is the utter removal of all the possibilities of further appearance of the mind. Calm, sure and steady should be the way of approach to Self-realization. There is no other way to attain Liberation than the Knowledge of what really exists, for the bondage consists in the forgetfulness of the Absolute which is here and now. Liberation cannot be attained by mere living in a forest and practising self-mortification. It is not even the renunciation of Karma that is required for the purpose of Self-realization. It is Knowledge that is wanted and nothing short of it. Knowledge consists in the conviction that Brahman is the only reality, that everything is Brahman, that nothing other than Brahman can exist, that Brahman is the very Self of all.

Jnana is a means for Self-realization and not merely an intellectual conviction. Scriptural study may help further Knowledge but by itself it is only in the realm of Maya. Jnana is not a philosophical creed but an intuitional comprehension of the entire being. The individual should expand into the Absolute and should live as the Absolute. Actual living in the Experience of Brahman, the Divine Being, is what is indicated by true Jnana.

The eradication of the mental function is not done in a moment like a magical trick. The attachment of the Jiva to its finitude has come since aeons. A mere intellectual grasping may make one believe in the illusory nature of the world, yet, the illusion does not thereby stop tormenting the individual. The cessation of Samsara takes place only through the actualisation of the undying Knowledge and practice of Yoga. Yoga should be a discipline neglecting no aspect of life. The physical, mental and spiritual aspects must be touched by every true method of Yoga for Self-realization. A one-sided development leaves the other sides as they were and Truth-experience becomes impossible.

विशोध्यते यथा हेम पावकेन तथा मनः ।
ध्यानाग्निना हि निर्दग्धं निर्मलं तात जायते ॥१० ॥

10. Just as gold is purified by heating it on the fire, so also mind is purified by the fire of meditation.

Yoga is in its strictest sense Meditation on the Absolute Reality. The way to such a meditation lies through suffering and pain. The road to bliss always passes through self-sacrifice and self-purification. Gold becomes lustrous when it is purged of all dross and the self shines in its own Nature when it is disciplined through meditation. Spiritual meditation is practised through constant affirmation of one's being identical with Brahman. Thereby the mind returns to Peace. When the Self is asserted to be in tune with the Great Expanse of the Reality the mind which is a shadow of the Self turns back to its substance, the Self. The mind being annihilated, the vital currents or the Pranas stop their activity, because the Prana is only an appearance of the power of the mind. The practice of deep affirmation of the Supreme Tattwa subordinates all other spiritual endeavours to reach Brahman.

One must continuously meditate on the truth that he is non-different from Brahman and thus direct all his activities, thoughts and emotions towards this end, affirming without break that he is the One Brahman himself. This method is the most difficult one, because one has to feel here the whole universe as the one essence of Akhanda-Satchidananda. By constantly brooding over the absolute existence of Brahman, one becomes Brahman only due to the power of meditation. That person who affirms Brahman in this manner acquires all power and all knowledge, for, he affirms that which is everything. His Self becomes the Infinite Whole, Satyam, Jnanam and Anantam. The mind vanishes for want of objects of perception. When the One Brahman alone is seen everywhere, where is the occasion for the appearance of objects? The breath also stops thereby and the Absolute Experience shines alone.

The affirmation of Absoluteness is suited only for the highest class of aspirants whose minds are ready to receive the higher spiritual Light. When the Sadhaka practises such severe assertions the physical consciousness will try to revolt against all measures taken against its well-being. The general result of such affirmations by weak-minded aspirants is great fear and shock. The Divine Consciousness tries to manifest itself in the individual and shatters the ego like a mad elephant that has entered a small hut. This supreme meditation is called Brahmabhavana or Brahmabhyasa. The force of intense meditation lights up the entire materialised nature and at once liberates the soul like a sudden flash of lightning. At one stroke the universe dwindles into nothingness and the Majesty of Brahman is revealed. This is the Goal.

Chapter VII

THE PROCESS OF SADHANA

गुरुवाच ॥

आच्छाद्यते यथा वह्निर्भस्मना च कृपाणकः ।
कोशेन च रविर्मेधैर्गर्भश्चोल्बेन हीरकः ॥
मृदा तल्पश्छदेनैवं ब्रह्म मांसास्थिभिर्वृतम् ॥१॥

1. The Guru said: As fire is concealed by ashes, sword by the scabbard, sun by the clouds, foetus by the amnion, rubies by the earth, mattress by the bed sheet, so also, Brahman is concealed by flesh and bones.

The Eternal Brahman is concealed by flesh and bones. The appearance of the body hides away the Reality. Truth is covered by a golden vessel. The sun is very big in size, much bigger than the whole earth itself, but a finger over the eyes renders such a sun invisible. Brahman is Truth, Knowledge, Infinity, but a tiny force of Avidya which covers the self makes the entire Brahman imperceptible and even makes it to be felt as non-existing. The removal of the finger makes one behold the glorious sun. The eradication of thought allows one to experience the Infinite Reality.

The perception of the unreality of the visible universe and everything which cannot be Brahman is one of the methods to seek the oneness of the self with Brahman or the Absolute. Everything being Brahman, there is nothing real in itself anywhere. When what is unreal is removed from the mind, then, what remains must be the Real. If all that is multiple, physical and dual is false, the remainder should be the unity of the Ekarasa-Satchidananda. Matter is perceived to be Spirit appearing and the perception of the duality of Prakriti and Purusha is melted into the oneness of Kevala Asti alone where the One that is Santam, Sivam and Advaitam hails supreme. How can there be two entities, Prakriti and Purusha? Eternal duality of the Sankhyas is incorrect, for Prakriti is a shadow of the Substance of Brahman. What appears and what is are not two beings but only the One mistaken to be two. The Reality and its shadow are taken as one Chidghana, the aspirant after Brahman sees no shadow, he sees Brahman only.

Objects other than the Self are a non entity and the difference between the subject and the object is a falsity. The intellectual conviction is superseded by a tremendous touch of the supersensual light, and the dark corner of the earth is illumined by the splendour of the Divine Being. Denial of the creative force of the

surface consciousness is a dissolving power which disintegrates individuality at a stroke.

यदापनीयते भस्म तदाग्निः साधु दृश्यते ।
यदाभ्राणि निरस्यन्ते तदाऽऽदित्यः प्रकाशते ॥२ ॥
यदापनीयते कोशः कृपाणो दृश्यते तदा ।
यदास्तरणमुत्सृष्टं तदा तल्पो नु दृश्यते ॥३ ॥
तथैवाज्ञानसंवारे निरस्ते ब्रह्मरोधिनि ।
ब्रह्मबोधेन संभास्वद्ब्रह्मसाक्षात्कृतिर्भवेत् ॥४ ॥

2, 3, 4. 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.

The veil of ignorance is to be pierced through and through, and this act consists in disbelieving limitation and finitude and dissolving them in the menstroom of Brahman which is the Freedom of Infinitude. The Spirit or the Self should be abstracted and separated from the objective factors of empirical experience and thus experienced its nature where the identity of the Atman and Brahman is affirmed. The Absolute Brahman transcends both objectivity and subjectivity, for both conceptions are interdependent and therefore involve relations. The Self is hence affirmed to be free from both subjectivity and objectivity. All desires, likes and dislikes, drop down from the personality and the individual melts into the Ocean of Ananta, Paripoorna, Satchidananda.

In the light of the all-ness of Brahman the great denial of the world ensues. The mind in its static aspect is Brahman itself, but in its dynamic aspect appears as the world. The knowledge of this fact withdraws the faith in the external universe into the Bhuma, where nothing else is. The citadel of individuality is broken by the invasion of the Absolute. The life of misery and risk in the world is stepped over only through the sacrifice of the separate self. One who gives away the all, gets the All. The charity of the self brings the fruit of Absoluteness and Immortality. The complete possession of everything that exists is possible only by effacing oneself completely. The person who ties his thoughts to that which is beyond the ego loses his ego. The self must be lost if the Self is to be gained. The removing of the veil is the removing of one's own personality, and the higher Truth is realised in

proportion to the extent to which the lower individuality is suppressed. A veritable suicide of the ego is what is meant by the dissolution of personality in Eternity. It is like cutting the branch of a tree by sitting on that branch itself. The slow self-transcendence practised through Yoga and Wisdom leads the aspirant to the Heart of Bliss where his thirst is quenched for ever and the hunger of ages appeased!

दुग्धे न नवनीतं त्वं व्यापकं परिपश्यसि ।
तदेव लभसे किन्तु मथिते पयसि स्वयम् ॥५ ॥
तथा न ब्रह्म शक्नोषि संद्रष्टं चर्मचक्षुषा ।
ध्यानेन द्रक्ष्यसि ब्रह्म सर्वव्यापि त्वसंशयम् ॥६ ॥

5, 6. 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.

The churning of meditation brings the butter of Brahman. When the confused subjectivity is overcome, the nature of Brahman is revealed. The whole task of Sadhana is a very careful and vigilant process and it should not be undertaken at random. The physical eyes cannot see Brahman because Brahman which is Experience is different from perception. Perception which is a part cannot encompass Experience which is the Whole. The part is included within the Whole. Sense-activity is a method of the further sub-division of the act of psychic cognition and hence the senses by themselves are rendered impotent in trying to comprehend Brahman. The senses are automatically withdrawn into their dynamo of the mind which charges them with the power of action, when the moral restraints and ethical disciplines are rigidly observed.

The predecessor of the meditative condition is the steadiness of the psychic organ. The main factors which disturb right thinking are lust, greed and anger which give birth to infatuation, pride and jealousy. The generality of mankind fancies to think that lust is a passion for sex. But on careful investigation it will be found that it is an intense desire for self-expression in one way or the other. The aspirant should guard himself against falling a victim to this force by checking with fortitude the urge to materialise himself further, which urge manifests itself in countless ways, ununderstandable and unimaginable. The fire of clinging to life is the mother of all impulses for self-manifestation. When the will to live is pulled down by the root, the urge for expressing oneself is withheld. Anger is the outcome of unfulfilled desires and greed is the effect of love for life. These are the negative forces of the one strong desire to maintain the individuality and to

increase the sense of diversity by adding to the number of the individuals. The job of Nature is distracting things, creating things and killing things. One who involves himself in the family of the creative Prakriti cannot practise Yoga. Yoga is swimming against the current of Maya, acting against the nature of the mind, against the formal law of the earth, against Pravritti and against everything that is pleasant to the being of the earth. Meditation or Yoga is the Sreyo-Marga, life on earth is the Preyo-Marga.

स्वीयमाधेहि चित्तं च निरस्ताखिलकल्मषम् ।
अवसादय संबन्धान् मनसो बाह्यवस्तुभिः ॥७॥
समूलं जहि कामांश्च संकल्पांस्त्यज सर्वशः ।
विनाशयाखिलास्तृष्णा ब्रह्मध्यानैकमानसः ॥
अवर्ण्यप्रभमद्वैतं ब्रह्मपीठं तदैष्यसि ॥८॥

7,8. 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. Meditate on Brahman. You will attain soon the non-dual Brahmic seat of ineffable splendour.

The mind should be purged of the tendencies to materialisation. This can be done through the spiritual penances that prescribe the austere living of the individual. One of the potent methods of removing the impurities of the mind is acting against the habits and natural propensities of the mind. The mind has got certain main doors through which it throws out energy into the external world and attracts objects for the maintenance of the relations which it should keep with them for the sake of saving its skin. The moment the mind stops relating itself to things which are disconnected among themselves its life is at stake. The daily activity of man on the earth for acquiring food, drink, clothing and shelter from the oppression of nature is to guard his own ego from being presented with what is harmful to the endurance of personality for long. This activity is mainly for the purpose of Self-preservation. A fasting of the senses and the mind is very painful to the individual, because of its thereby nearing the danger of self-extinction through non-relation. The mind can either contemplate on outward objects, the egoistic pleasure-centres, or sleep by adjourning its activities. The beginner in spiritual Sadhana, therefore, observes fast and vigil in order to withhold the natural habits of the mind of taking pleasures in relational connections with the universe and falling into torpidity when it is unable to obtain sense-pleasure. This morbid state of the self is to be cured by severing oneself from all objects and asserting Self-independence. Mouna is another method which the aspirant adopts to check the habit of self-expression of the mind, for, speech is an extrovert-force which

maintains relational existence. The world cannot exist even for a moment if things stop inter-relations and assert Independence. The force of Nature compels the individual to abide by its plan of the sustentation of diversity. Hence Yoga can be practised only after boycotting the Pravritti-tendency of Prakriti or Maya through Tapas, Ahimsa, Satya-Vachana, Brahmacharya and Dhyana. Such a rare hero alone can meditate on Brahman which is the climax of the grand Truth where the cunning relativity is totally destroyed.

अपि तत्त्वमसीत्यस्य महावाक्यस्य तत्त्वतः ।
अर्थं बुध्यस्व जिज्ञासो स स्यान्निःश्रेयसाय ते ॥९ ॥
ब्रह्मात्मैक्यानुभूतिश्च महावाक्योद्भवा पुनः ।
संसारसागरोत्तारे तात नौकायते खलु ॥१० ॥

9, 10. 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 Mahavakyas like “Tat Twam Asi” (Thou art That) is the means to emancipation.

Tat-Twam-Asi is the Abheda-Bodha-Vakya of the Upanishad which is also the Upadesha-Vakya instructed on by the Brahma-Srottriya Brahmanishtha Guru to the Adhikari or the disciple. The consciousness of the nonseparateness of Jiva and Brahman is brought about by this great aphoristic precept which Sage Uddalaka repeated nine times to his son and disciple Svetaketu.

“Thou art That” is the meaning carried out by this declaration of the Sruti. It has got a superficial verbal meaning or Vachyārtha and an essential indicative meaning or Lakshyārtha.

The individual and the cosmic, Avidya and Maya, Jiva and Ishwara, Atman and Brahman are the aspects which correspond themselves to the meaning of the terms ‘Twam’ and ‘Tat’ or ‘Thou’ and ‘That’. The identity of the two is brought out by an illustration.

A person Devadatta is seen by me in January at Delhi. I recognise him and say, “This is Devadatta.” I go to Agra on another occasion and find the same Devadatta there in April and exclaim, “This is THAT Devadatta”, “Soyam Devadattah”, referring to the identity of the persons seen at two places at two different times. The superimpositions which appear in the ‘January-Delhi-Devadatta’ and the ‘April-Agra-Devadatta’ are ignored and only the real ‘Devadatta’ is taken into account. The references to Time and Space - January, April, Delhi, Agra - are only

temporary and relative, for the Devadatta who was in Delhi during the month of January cannot be different from the Devadatta who came to Agra during the month of April, because the person is the same, though the place and the time are different. Thus the identity of the two Devadattas is determined.

The individual and the cosmic persons respectively limited by Avidya and Maya, namely, the Jiva and the Ishwara, are two personalities differentiated by space and time. When the verbal meaning or the Vachyārtha of the Mahāvākya is taken, the Jiva is asserted to be Ishwara himself in the Pindanda. The Vishwa, Taijasa and Prajna of the microcosm or the Pindanda correspond closely to the Virat, Hiranyagarbha and Ishwara of the macrocosm or the Brahmanda. Thus the Jiva is an exact copy of or is identical with Ishwara.

But the Lakshyārtha or the indicative meaning of the sentence is brought out in the illustration by “Soyam Devadattah” or “This is that Devadatta”. The limitations are cast off and the essence only is taken. Atman limited by Avidya is Jiva and Brahman limited by Maya is Ishwara. When the Avidya of Jiva is cast off and the Maya of Ishwara is ignored, what remains is Atman instead of Jiva and Brahman instead of Ishwara. Just as the Devadatta of Delhi was the same as the Devadatta of Agra, the Reality of Ishwara and the Reality of the Jiva are one and the same. Hence Atman is identical with Brahman. ‘Thou’ stands for the Atman and ‘That’ for Brahman, and the word ‘Art’ or ‘Asi’ signifies the identity of the two as the One Akhanda-Ekarasa-Satchidananda-Ghana.

समदृष्ट्या विवेकेन सत्सङ्गेन स्थिरेण च ।
चित्तेन न तद्विचारेण सुलभं परमं पदम् ॥११ ॥

11. The immaculate and supreme seat can be attained very easily if you possess equal vision, balanced mind and discrimination, if you associate with the wise persons and if you practise Vichara or enquiry constantly.

Equal vision and balance of mind are the fore-runners of the dawn of Pure Consciousness. Equal vision is the attempt to perceive the same thing in all beings. The beings of the universe are by their very qualities and actions, Guna and Karma, dissociated from one another, because of the predominant factors of their surface-consciousness, which manifest forces which begin to move in different directions. When a person or a thing is perceived with the physical eye, the consciousness-force of the object, whirling in a particular direction according to the nature of its will or tendency to exist, and the perceiver’s consciousness which modifies itself into the form of the object are both influenced by the potentialities and the tendencies of the objectifying forces of each other, and this tendency being

different in different individuals, equal vision on the part of the perceiving subject does not become an easy matter.

The aspirant who tries to practise equal vision, therefore, has to raise the level of his consciousness to such a height through self-denial and protracted meditation as to be able to overcome the variegated influences exercised upon it by the born tendencies of the objects perceived and the powers that surround it in the universe. The subjective consciousness of the aspirant pierces through this embodied tendency by the power of the intelligent will and beholds the common essence lying as the background of all forms. This method of the perception of Unity in diversity makes the mind balanced because of the want of agitating factors in the universe and the internal world which is already cleansed of its rusted matter through Vichara and meditation.

Association with the wise transmits such vibrations of light and harmony that the crude mind gets influenced by those vibrations and feels ease in the spiritual march. Even as the sun sheds his light wherever he be, the wise men, the Jnanis, shed wisdom and peace wherever they go. All who come in contact with them quickly get transformed, because the force which they vibrate around them is generated from Pure Consciousness which is Brahman Itself.

यद्भावयति चित्तेन नरः सर्वात्मना सदा ।
तदेव जायते शीघ्रं यथा कीटो मृदालये ॥१२ ॥

12. One soon becomes that on which he constantly meditates with great intensity in accordance with the illustration of the wasp and the worm.

The illustration of the Bhramara and the Kita is taken to explain the method of Vedantic Meditation. Even as the worm due to its fear from the sting of the wasp constantly meditates on the form of the wasp knowing not when the dreaded creature will come, and thus through self-hypnotisation becomes possessed of the form of the wasp itself, the spiritual aspirant, through unbroken meditation on the Eternal Brahman, possessed of immeasurable love for It, and not knowing when that blessed experience will take place, transforms himself into the being of Brahman Itself by thereby expanding himself to Infinite Existence and transcending individual life.

The feeling cultivated in this method of meditation is “Aham Brahma Asmi” - “I am Brahman,” called the Anusandhana Mahavakya. The transformation of consciousness which takes place during this positive meditation is twofold. The first one is a feeling of “I am the Absolute Brahman” where the entire universe appears as the one mass of Supreme Intelligence and the meditator feels his being

the centre of universal consciousness. This is the subjective method of approach where the “Infinite I” remains as an absolute individual. This is the step to another greater experience.

The second method is the objective approach where the affirmation takes the form of “Sarvam Khalu Idam Brahma” - “All this, indeed, is Brahman.” The absolute transformation of consciousness which occurs here is of the highest type, where even the Brahmakara-Vritti generated by the meditation on “Aham Brahma Asmi” is transcended, and only “Asti-Bhati-Priya” remains. Mere “Be-ness” is the most exalted ultimate Truth of all truths. In this absolute meditation, even the consciousness of the “infinite I” is contradicted by the more expanded Experience of mere “Sat-Chit-Ananda” or “Existence-Knowledge-Bliss.” The subjective melts itself into the objective and they both unite to excel as the Great Reality.

This method of Meditation is the highest step taken by the individual to dissolve finitude in the Infinite Existence.

स्थिरासने समासीनो नियम्येन्द्रियजालकम् ।
पञ्चकोशानतिक्रम्य शान्तो ध्याय च सन्ततम् ॥१३ ।
स्वयंप्रकाशमेवाहं सच्चिदानन्दकोऽद्वयम् ।
ब्रह्मास्म्याधारभूतं च विश्वकोशसमूहयोः ॥१४ ॥
इत्येवं ब्रह्मास्म्याभावं त्वं तैलधारानिभं कुरु ।
स्नायत्रशनन् श्वसन् गच्छन् स्वपन् क्रीडंश्च संलपन् ॥१५ ॥

13, 14, 15. 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.

The method of meditation on Brahman always proceeds along two lines, the negative denial and the positive assertion. The not-self should be denied its reality and the true Self should be affirmed its existence.

The five sheaths of the body are the walls of the prison in which Consciousness is locked up. The “neti-neti” or the “not this, not this” method is employed in negating the sheaths one by one. The physical body is characterised by Tamas and is cut off by death. Hence, the body cannot be Brahman. The vital sheath is filled with Rajas and is Jada or insentient. It has no consciousness and therefore, it cannot be Brahman. The mental sheath is fickle and is constantly

changing. It is an organ of cognition and Brahman cannot be of that nature. The intellectual sheath is full of distraction and is reduced to insentiency in sleep. Brahman cannot be the intellect. The causal sheath is the bosom of ignorance and it knows nothing at all inside or outside. Brahman which is absolute consciousness cannot be the causal sheath.

When the five sheaths are understood to be not the Reality the senses which form members in these sheaths are also swept away from all consideration. The sheaths of the body are not the Truth; the senses are not the Truth; then what is man after all? The personality of the human being is denied completely and he feels that he is the all-pervading Atman.

Convinced thus, let the aspirant sit in a corner secluded from the distractions of life. He must meditate on the Bhava "I am the Satchidananda, the Self-luminous Absolute" which is the Reality of all the sheaths and the senses and this entire world.

The Brahma-Bhava should be kept up when doing work and carrying on the activity of life. The life of the individual is one of involuntary action. Thinking and breathing are real actions which is very hard to control and stop. Hence the aspirant should practise the feeling of the Oneness of Brahman in all names, forms and actions, for "verily, the one Brahman appears in as many names, forms and actions." Advaita Bhava should be a constant habit of the mind.

यावद्ब्रह्मावबोधं हि विन्दसे तावदाचर ।
विचारं ब्रह्मणोऽप्येवं सद्वृत्तमृषिसङ्गतिम् ॥१६ ॥

16. You should ever be engaged in enquiry of Brahman, till you get Brahma-Jnana. You should practise right conduct also. You should have association with the sages.

The enquiry of the One Brahman is the sole duty of the aspirant who wishes to become the Absolute. The practice of Sadhana is not "one" of the duties of man, but the "only" duty for which he is born. The finitude of the self is the common disease in all human beings, and so, the end which the individual should direct his activities to should be nothing short of Brahman-Realization.

The aspirant should adopt the method of saturating his consciousness with the feeling of the Presence of Brahman in all things. In the beginning he should practise only Bhava-Advaita and not Kriya-Advaita. The feeling of oneness flooding his heart affects the mental being of others also around him and hence the individuals that are chanced to relate themselves to him get transformed into a

state which is in tune with his consciousness, even in spite of their own idiosyncrasies. The aspirant after Brahman has no fear from any source. The beings of the universe are compelled by his integrating power to accede to the law of his movement towards the Absolute. The whole world supports him who walks on the path to Brahman. Brahman is the reality of everybody and hence everybody must act according to the necessities of the aspirant who expands his consciousness into Brahman.

The highest peak of meditative consciousness makes the aspirant take recourse to Kriyadvaita too, because he is no more of the world and, the fashions and the conventions of society do not attract his attention. He merges himself in a uniform consciousness which does not allow of distinction in thoughts and actions. Supreme Indifference and Silence take hold of the highest class of aspirants who glory in Self-Consciousness and do not feel the need for doing or undoing anything. For them there is nothing worth resorting to or worth avoiding.

This immaculate state is reached only after unbroken meditation which has to be practised until the dawn of Wisdom and perfect establishment in Brahman.

अहंब्रह्मास्मिवाक्यस्य ध्यायं ध्यायमनुत्तमम् ।
यदर्थं सततं ब्रह्माकारवृत्तिं च पुष्यसि ॥१७ ॥
आत्मान्तःकरणाच्छुद्धसत्त्वात्तर्हि प्रसिद्धयति ।
ब्रह्मज्ञानं स्वयं सर्वनिगमाखिलशीर्षकम् ॥१८ ॥

17, 18. Brahma-Jnana, the end of all Vedas, will dawn of itself in you, if you generate the Brahmankara-Vritti constantly from your Sattwic Antahkarana by meditating on the right significance of the Mahavakya “Aham Brahma Asmi”.

The assertion “Aham Brahma Asmi” is the counterpart of the instruction “Tat Twam Asi”. Both are sentences declaring the identity of the meditator and the meditated, the individual consciousness and the Absolute Consciousness. The Brahmakara-Vritti is generated through the Sattvik Antahkarana which slowly soars above the normal empirical consciousness by being impressed with the higher All-inclusive Consciousness which swallows up being and non-being in its existence.

The same meaning which was attributed to the Upadesha-Vakya is applicable to the Anusandhana-Vakya also. “Aham” and “Brahma” are the individual and the Absolute whose identity is brought out by the significance of the term “Asmi”.

“Asmi” and “Asti” are the two denotations of the subjective and the objective conceptions of the existence of the One Unity of the Absolute Whole. “Asmi” gives way to “Kevala Asti” or mere Being. Brahmakara-Vritti is the form taken by the mind when it is about to lose itself in Brahman. Even this Vritti is after all a psychosis, a mental transformation, though of the highest order of psychic modifications. All Vrittis should stop before the Glorious Satchidananda is realised, where the mind does not exist at all, not even the most supreme Vritti can exist there.

When the Brahmakara-Vritti is raised through meditation on Brahman, the Transcendental Knowledge will dawn of itself. The Antahkarana constituting the Manas, Buddhi, Ahamkara and Chitta should first be rendered Sattwik through training thoughts and feelings by internal Tapas which must be practised for long. Only the Sattwik mind can reflect the Brahmic Light and a struggle to experience the Absolute when the heart is clogged with desires, cravings and ambitions will not end in success. The state of Pure Sattwa is the condition of the mind where the highest expression of Brahman, namely, Ishwara, is on a level with the individual consciousness which is raised above the region of the earth. The Brahmakara Vritti is generated when the perception of the material universe as such is brought to a cessation and only the Divine Existence is beheld everywhere. This Vritti destroys all ignorance and finally destroys itself too when Brahma-Jnana reveals itself.

ओमित्येकाक्षरं प्राहुः प्रतीकं ब्रह्मणः परम् ।
तदेव व्याहृतिः शक्तेस्त्रयीसारश्च विश्रुतः ॥१९ ॥
निर्भयामरतातीरप्रापणे तरणिश्च तत् ।
ध्यायतो भक्तिभावेन प्रणवं वत्स सर्वदा ॥२० ॥

19, 20. ‘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.

OM is the highest symbolical expression of the absolute nature of Brahman. OM is the source of all power and knowledge. The pronunciation of the word “OM” includes all the processes of sound-production and word-formation. Hence this word-symbol is the highest and the subtlest expression of the Shabda-Tanmatra, and is the basis of all speech, even of the Vedas. All words and languages are, thus, produced from the eternal “OM.”

When the word OM is repeated with the proper Bhava in the Hrasva, Deerga and Pluta forms of sound, the whole system of the body and the mind is charged with powerful vibrations of light, purity, peace and harmony. Constant repetition of OM in the proper manner itself will cure all diseases, balance the mind and remove distraction. The subtlest and the most original manifestation in the realm of duality is the Shabda-Brahman, the form of Brahman as can be cognisable through the highly purified sense of the soul. 'A' kara, 'U' kara 'M' kara, "Ardhamatra," "Nada," "Bindu," and "Kala" are the different stages of the expression of the sound "OM". It should start from the 'Para' state of sound origination and then it should be gradually materialised through the "Pashyanti" and the "Madhyama" to the "Vaikhari" state where the sound is actually audible to the sense of hearing.

From the start in the "Para" to the finis in the "Vaikhari," the chanting of OM has got an equilibrating character and so powerfully spiritualises the being of the chanter. There is an occasion for the automatic Kumbhaka state of the Prana and the stability of thought during OM-chanting and hence the feeling of OM prepares the ground for the highest Nirguna Meditation where the absolute character of the object of meditation is conceived of and affirmed. OM is an absolute sound and is not of the distracting type of sound produced by speech. Chanting OM leads the mind to the common Ground of the Self where absolute harmony reigns supreme.

अभ्यासेनात्मनो ब्रह्मविचारं सहजं कुरु ।
तदैव ते मनस्तिष्ठेदात्मनो निपुणं वशे ॥
नश्यन्ति मनसो ब्रह्मविचारेण मलानि हि ॥२१ ॥

21. 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.

Brahma-Vichara should be the habit of every aspirant in his life. It is his identification with some particular aspect of the Infinite Whole that is his individuality. The life of circumscribed isolation and suffering is the fruit of affirming the Self to be something, for the moment one affirms something, the other aspects of the Absolute Whole are denied their unified existence and are neglected and treated as the not-self. The Whole can never be separated into parts and therefore there is a desire in every self to obtain the not-self. The number of these not-selves runs up to infinity and the self wants to have the entirety of things regarded as not-self. This possession of infinite things requites the self to pass through several births and deaths. Hence, the desire for the Infinite being uncontrollable, the state of Samsara will have to be continued till infinite objects

are obtained, i.e., till the realization of the Infinite Whole as one's own Self is achieved.

How, then, is to cease from self-affirmation? The constant Vichara on the nature of Brahman as constituting all, even the not-self which is ignored and the self which is asserted, the earth and the heaven, and body, mind and soul, will negate the belief in parts and make the aspirant look on all beings with an equal eye. If at any time the aspirant is unable to deny his individuality, and if the self asserts itself persistently, then he should also affirm simultaneously that he is also all those that are denied as not-self, and thus be true to the Absolute Nature.

This sort of Brahmavichara will wash away all sins and impurities and the aspirant will be liberated from bondage even in this very life. He becomes a Jivanmukta.

कोऽहं कुतो जगज्जातं कथं जन्ममृती पुनः ।
बन्धमोक्षौ च कावेवं मीमांसामनिशं कुरु ॥
तदा हि शाश्वतानन्दपदं यास्यसि चाक्षतम् ॥२२ ॥

22. Enquire unceasingly: "Who am I? Whence came this universe? How did birth and death come? What is bondage?" You will be able to attain the imperishable abode of eternal bliss.

Constant enquiries into the essential nature of the universe and Samsara, their origin, their unreality, the cause of birth and death, the nature of bondage and freedom from pain, will thin out the mind in due course.

Who is the Jiva? The Jiva cannot be truly an individual, for individuality is perishable. But the essence of the Jiva persists to exist. The sheaths of the body merge into their original elements. Earth merges in water, water in fire, fire in air, air in space, space in Mula-Prakriti, and Mula-Prakriti in Brahman. The elements of the body equally dissolve themselves. Hence all the effects are transient, only the eternal is true. The Jiva should cease from being too much occupied with a part of the whole and begin to cling to the Whole. The bodies are sustained only by the thoughts of them, and when the individual withdraws the thoughts, feelings and interests from the bodies, they can no longer be felt to be an item of Pure Consciousness.

Whence came this universe? The universe must either be a creation of the Absolute or of the Cosmic mind or of the individual mind. The Absolute does not create any universe, because the Absolute is secondless and unchangeable. The

Cosmic mind must have projected the universe out of the stuff of its consciousness. But, then, how is it that the change in subjective consciousness changes the appearance of the forms of the objects? When the imaginative mind changes its mode of thinking, the object of its perception appears to exist only in relation to the subjective consciousness. Moreover, when the Jnani's mind rises high into the transcendental region, the universe vanishes from his view. Hence, the universe may be a creation of the subjective individual.

But, then, again, when the individual becomes a Jnani and when it realises the Infinite Being, the world still exists for the other individuals who have not realised the Truth. Hence the world cannot be the creation of the subjective imagination. It must have an objective reality. Thus, we come to the dilemma that the subjective and the objective aspects of consciousness are both creators as well as not creators of the universe. But the truth seems to be that both are partly true and partly incorrect. The universe is the production of the collective totality of all the individual minds put together. This totality is termed the cosmic Mind. When the individual realises Brahman, the world vanishes to it, for the nature of Brahman is contrary to that of the world. But the world exists to other individuals even after the Self-realization of an individual, for the world is sustained by the mental forces of the remaining individuals.

Thus the loss of an individual through its Self-realization must effect a great change in the universal force of creativity. The universe is thus the construction of thoughts that are interrelated. Birth and death are of such cause, individuality is due to such reason, as is the nature of the creation of the universe.

यदि ते ब्रह्मसंलिप्सा लक्ष्यतृष्णां विनाशय ।
दूरीकरोषि चात्मानं विषयेभ्यो यथा यथा ॥
तथा तथा त्वयि ब्रह्मतेजो वत्स प्रदीप्यते ॥२३॥

23. 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.

When the desire for Brahman is generated, the consequential attitude of the one who desires for it should be a distaste for the objects of the senses. The desire for the part cannot be cherished together with a yearning to gain the whole. The mortal and the Immortal are utter contradictions. When the shadow is run after, the substance is left behind. When there is love for the world, the love for the Infinite is cast aside. The mind cannot think of diversity and Unity at one and the same time. In fact, it cannot even think of two objects at a time. It cleverly manages to

shift its centres of imagination from one object to another presenting a false appearance that it is centred on one idea. To rest on one idea is not in the scheme of mental activity. When it is forced to centre itself in the thought of Brahman, it must drop down all the clustering objective thoughts.

There are grades in reality. The more the mind is centred in Truth, the more is it detached from particularised thinking. The whole universe is a stage where different individuals in the different degrees of their consciousness are let to play their own parts. Each individual has its own thought-form or the imagined world based on its own degree of consciousness. From the highest Ishwara to the lowest straw things are arranged in the various orders of consciousness. This consciousness-order is due to the degrees of their connections with the plural universe. Thus the highest Ishwara is the least connected with the pluralistic reality of the universe. He is the nearest to the Absolute or Brahman. When even the dual consciousness which characterises the region of Ishwara is transcended, the individual is no more an individual, it is absolutely cut off from objective relation, it becomes Brahman, the Great!

रागद्वेषरुषाऽहतामानैर्यदि न मुच्यसे ।
पद्माद्यासन संविष्टोऽप्येकाहं नैव शक्नुयाः ॥
समाधिं तर्हि निर्वेष्टं कदापीह निबोध तत् ॥२४ ॥

24. 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.

Samadhi or the Balance of Consciousness is not the outcome of formalistic practices. Formality is concerned with externality and externality is not the cause of the misery of Samsara. Asanas and breath-regulations alone cannot steady the consciousness of the individual. It is the regulation of thought-functioning that gives rise to higher experiences in the spiritual realm. In Vedantic Sadhana the physical body and the vital are not taken much into account. They being the products of subtler powers that control the life of the individual, the control of those internal forces implies the stoppage of the activity of all their manifestations. Therefore the Vedantic aspirant controls his mind and the intellect, subdues anger, egoism and pride, and thus gets control over the whole nature.

Attraction and repulsion are the main twin-powers which keep in tact the existence of the world. Love for a certain object automatically indicates indifference or hatred towards other objects. Here is created a difference in the

undivided nature of Truth. Where there is difference, there is the seed of sorrow, pain, death, birth and all that is undesirable.

Pride is seated in the intellect. The sense of superiority which gives rise to pride creates a difference between things of the universe. Egoism and anger are very powerful agents which bring in sharp differentiation within the One Indivisible Brahman. Thus they are the creators of the appearance of untruth, and as long as these are not held in check, the state of Samadhi cannot be experienced, for Samadhi is an experience of utter Oneness of Consciousness.

The entire ideal of all Sadhanas for Self-realization is to root out differences in life. When this is done, it is immaterial whether one is sitting on Asana or not, practises Pranayama or not. When the sun rises, there is no need of lighting a candlestick. The stars shine only so long as it is not day-break.

विलापय वचश्चित्ते चित्तं बुद्धौ च शेमुषीम् ।
तत्साक्षिणि परां शान्तिमुपभुङ्क्ष्व ततः परम् ॥२५ ॥

25. 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.

Speech is loud thinking. It is the manifestation of thought only. When speech is hushed, the activity of the mind is accelerated. Talking is a method employed by the mind to keep itself in touch with the external universe. Speech is, therefore, a desire to materialise. Hence if self-expression is to be checked and the same power directed inward, speech is to be checked and the energy that is spent in talking should be stored up in the internal mind.

The mind, again, is a gross form of consciousness. It is itself a materialisation or a self-expression of the higher intelligence. To effect self-withdrawal, the mind should be merged in the higher intellect which is the reflection of Brahman or Atman within.

The intellect is only a shadow of Consciousness. It acts like a projection of the Self-existent and Self-luminous Self. It has got the nature of distracting Self-awareness because it is characterised by the quality of Rajas. Hence, the intellect should be merged in the eternal Self, Atma or Brahman.

This is the progressive involutory method of meditation. Those who cannot at once practise the deep affirmation of the One Reality may practise this gradual process of turning back objectivity into the inward Self.

The method of this withdrawing of external consciousness can be practised only when there is not much of disturbance from the outside world. The objective reality of the world is as much true as the subjective reality of the body, and hence it cannot be easily thought that because the world is an imagination of the individual, abstraction of senses can be practised amidst bustle, business and hurry. The influence of the external universe is terrible on the individual, because the individual is a part of the universe. The part cannot deny the whole of the world unless it has transcended worldly consciousness. Therefore, in the beginning, seclusion, silence, penance are all necessary for the disciplining of the brutal self.

संनियम्येन्द्रियग्रामं सदोद्यद्भावनां जहि ।
निमज्जय मनोऽन्तस्थे ब्रह्मण्येवमतन्द्रितः ॥
येनानुभवितुं स्वस्य ब्रह्मणैक्यं त्वमर्हसि ॥२६ ॥

26. Restrain the senses. Silence the bubbling thoughts. Drown the mind in Brahman, who is within. Now you can realise your identity with Brahman.

The restraining of the senses is not done through forced suppression. No natural desire or instinctive impulse can be suppressed with might without allowing it to torment the individual at a later date. It is not punishing but coaxing the senses through discriminative understanding that can make them rest at peace. The senses are not the enemies, the mind that orders them to work is the real enemy of peace. The mind can never be killed by plucking the eyes or cutting the ears. It is by cutting the ears and plucking the eyes of the mind that true peace can be gained. There is nothing bad with things as such. It is the perceiving mind that is bad, that has to be taught lessons.

The bubbling thoughts can be silenced by tasting the bliss of the Atma. The mind throbs because it wants pleasures. Let it taste the bliss of the Self. Then it will work no more. When the mind is drowned in Brahman, when it becomes melted in Brahman, when it sports in the heart of Brahman, when it drinks deep the nectar of Brahman, when it is identical with Brahman, then it will cease to function, then it will crave not for pleasures any more. The drowning of individuality in Brahman is the supreme purpose of life. All activity is for this purpose. All bustle and business of life is for this purpose. If this is not achieved, nothing is achieved. If this is lost, all is lost. He is an unfortunate creature who dies without realising Brahman in this birth. For what other use is human life here? Nothing is great, nothing is noble, nothing is sacred before the act of the dissolution of oneself in the Supreme Brahman.

All aspirants for the ultimate Good aim at this end, whatever be the paths they may take, Glory to those people who have dedicated their lives for losing themselves in the Ocean of Brahman. Are there more blessed men than these fortunate, people?

चतुःसाधनसंपत्त्या युक्तो वाचं नियम्य च ।
संहृत्य सकला आशाः शृणु वेदसरस्वतीम् ॥
विचिन्तय श्रुतं सम्यग्ध्यायंश्चैह्यात्मवेदनम् ॥२७॥

27. 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.

Viveka or discrimination between the Reality and the shadow is the first of the four means to self purification. All objects which are seen or heard are unreal. The whole universe is a dream. The world is a mere show. Brahman alone is the Truth. Anything that is sensed by the organs, thought by the mind or understood by the intellect is unreal. What remains is the Real. The knowledge of this fact is Viveka.

Such a Viveka leads to complete disgust for the shadow or the unreal phantasm. The mind wants the Real Brahman only and nothing else that appears. Being filled with an overwhelming love for Brahman, there arises in the mind a total dispassion for the separative and differentiated things. This dispassion for or renunciation of the three worlds, for the sake of attaining Brahman is Vairagya, the second of the four means. Vairagya should be the outcome of the intense desire for the Real, and other forms of false temporary disgust should not be mistaken for spiritual Vairagya.

Because of the appearance of Viveka and Vairagya, the Shatsampat constituting Sama (tranquillity of the mind), Dama (restraint of the senses), Uparati (cessation from activity), Titiksha (patience and endurance), Sraddha (faith in the scriptures, Guru and God), Samadhana (one-pointedness of mind), follows as a corollary. This treasure of the sixfold virtues is the third of the four means.

The fourth is Mumukshutwa or the fiery love for Moksha or Final Emancipation of the self. These qualities make a person fit for the practical courses of meditation - Sravana, Manana and Nididhyasana.

All hopes for acquiring name and fame should be buried under the love for the Eternal. Casting aside the earth and the heaven as worthless, the aspirant should get initiation from a Guru into the mysteries of meditation on Brahman. The grace of God and the blessings of the Preceptor will elevate the mind of the aspirant and make it successful in its meditation. The process of Self-realization will not become very difficult if the prescribed method of Sadhana is correctly followed with care and vigilance.

निर्विकल्पे समाधौ हि सुबोधं ब्रह्म निश्चितम् ।
ब्रह्मण्येव विलीने स्यात्समाधिः शुद्धमानसे ॥२८ ॥

28. Brahman can be clearly and definitely realised only through Nirvikalpa Samadhi. Samadhi ensues only when the purified mind is merged in Brahman.

Nirvikalpa Samadhi is the highest expansion of the mind into Brahman-Consciousness. It is existing as Pure Satchidananda. This state is reached through the integration of personality. The rays of consciousness which are scattered through objectification are withdrawn and centred in the Root-Noumenon. When the sun comes to the centre of the head, there is no perception of the shadow, for it becomes identified with its source, the substance. When the consciousness-rays centre themselves in their Substance, the Imperishable Self, the shadow of the universe vanishes, for it gets merged in the Source of Brahman.

Nirvikalpa Samadhi is not Infinite Perception as in the case of Savikalpa Samadhi, but Infinite Being. The Upanishad describes this State as the Fullness of Perfection where one sees nothing else, hears nothing else, understands nothing else. It is called the Bhuma, the Great Plenum. It is without duality and hence without sense-cognition. It is the getting of everything, the fulfilment of all desires, the most supreme blessing, the only Ideal worth coveting. Nothing on earth or in heaven can give that joy. The joys of the fourteen worlds put together are a drop in the Ocean of Brahman-Bliss. The world cannot give that bliss, nor can it take it away. It is what is real in the absolute sense immutable, eternally existent, exempt from all change, all satisfying, undivided, Self-luminous, with neither good nor evil, neither past nor present nor future, disembodied, the glory beyond all grasp of thought, the peace that is the very purpose of all striving, nearer than the nearest, dearer than the dearest, the Self-Identical Existence, here and now. This is Brahman-realization experienced through the passage of Nirvikalpa Samadhi.

Here the highly purified mind is dissolved in Brahman and individual reality and egoistic independence is lost in the splendid light of the Real.

परे ब्रह्मणि विज्ञाते निर्विकल्पसमाधिना ।
भिद्यते हृदयग्रन्थिः कामोऽविद्या च कर्म च ॥२९ ॥

29. When Brahman is realised by means of Nirvikalpa Samadhi, then the heart's knot viz., Avidya (ignorance), Kama (desire) and Karma (action), is destroyed.

Avidya, Kama and Karma are the three knots of the heart. Avidya breeds Kama and Kama begets Karma. Avidya is the ignorance which makes the individual perceive pluralistic reality and dualistic truth and thus gives rise to Kama or desire to acquire the objects which are other than the self. Kama or desire puts forth effort or Karma to obtain the desired objects. Avidya goads Kama and Kama goads Karma. Karma perpetrates self-indulgence! This sinful activity of worldly life is kept up by the operation of Avidya, Kama and Karma.

The Hridaya-Granthi or the knot of the heart is cut asunder when the majesty of Brahman is beheld. All doubts are cleared. All Karmas perish. The experience of Samadhi is the identification of the Self with the natural Essence of Existence Here, the seed of Avidya is burnt beyond further appearance, and the darkness of unconsciousness is lighted up by the brilliance of Absolute Consciousness. Hence, Avidya being no more, the urge for desiring objects is brought to cessation, whereby the impulse for action is sublimated into its source.

Birth is overcome, death is negated. The joy of the completeness of Being cannot be had in a semblance of it appearing to reflect in a point of space. The thought-force is entirely sucked in by the Sun of Consciousness and together with it all its modifications. When the root is pulled out, the trunk and the branches and the leaves are all levelled down. Hence the physical body has to drop off of itself being not fed by thought-relations. In such an exalted condition the physical body cannot be retained for more than two or three weeks. All bodies are possessed by the same Consciousness and, therefore, one who has realised his identity with Absoluteness cannot be attached to any particular body in speciality.

विना संपूर्णवैराग्यात्समाधिस्ते न सिद्ध्यति ।
समाधि चात्मनो बोधो विना ते नैव जायते ॥
अन्तरा चात्मसंवेदं सम्यङ् मोक्षो न सिद्ध्यति ॥३० ॥

30. You cannot have Samadhi without perfect dispassion; you cannot have Self-realization without Samadhi; you cannot have perfect freedom without Self-realization.

Samadhi is the equilibrium of Consciousness. Passion is the clinging to particularised consciousness. Hence Samadhi cannot be attained without dispassion.

Self-realization is the resting in the conscious equanimity of Existence-Knowledge-Bliss. It cannot be attained without reaching the equilibrium of Samadhi.

Perfect Freedom is the existence in the state of Absolute Independence or Kaivalya. Absolute Independence is Self-rootedness, Self-existence and eternal Self-sufficiency which is possible only after realising the non-related nature of the Self through its realization.

Kaivalya-Moksha is Absolute Liberation. The soul is drowned in the sea of Joy. Timeless and incorruptible, spaceless and absolute, a cessation of all life and a losing of everything, and yet, it is the real Divine Life, the being of All at once! It is the Zenith of Intelligence and Strength, of Knowledge and Power, of Wisdom and Bliss. The pride of individual greatness is superseded by a magical touch, a trembling shock, and the soul enters the Hall of Eternity. An intoxication of All-Unity overpowers the persisting multitudinousness, and there Pure Consciousness without ever losing its Self-Identity gives itself to the torrential flood of Limitless Bliss and Infinite Light. The Light is satisfied only in the supra-essential Essence. It is the simple ground, the still waste, wherein is nothing, but which is everything. It is the state where no man dwells, the immovable static being, and yet by this Immovability are all things moved. It is the vacuous plenitude, the dynamic stasis, the great fulfilment effected by great renunciation. It is the Goal of life!

Chapter VIII

IGNORANCE AND WISDOM

गुरुवाच ॥

अहं कायो मदीयोऽयं देहश्चेयं सती मम ।
पुत्रोऽसौ मे च विप्रोऽहं स्थूलोऽहं पण्डितोऽप्यहम् ॥
कृष्णोऽहमिति मन्येत यः स बद्धोऽज्ञ एव च ॥१ ॥

1. The Guru said: He who thinks “I am the body, This body is mine, She is my wife, He is my son, I am a Brahmin, I am fatty, I am black, I am a Pundit” is an ignorant man. He is bound.

The person who asserts the existence of separate beings is an ignorant man. His life is one of bondage merely. The length of time taken by an individual to possess a desired object is proportional to the intensity of the individual’s feeling of identification of itself with the Infinite and the Absolute. The individual which feels that three-fourth of the entire existence is its own self and that one-fourth is not its own being realises a desired end quicker than the one which feels that only half of the entire existence is its self. People who feel that their own individual bodies are their self and that everything else of the universe is different from them can never live a happy life. The happiest person, thus, is the one who has lost his personality in the realization of the truth that the entire existence is his own being and that there is nothing second to him. He becomes the Immortal Being.

All beings are deluded by Prakriti. The feeling that body is the self and that persons connected with that body are all dear is so hard to overcome that even advanced men, learned and clever, are unable to transcend this feeling, in spite of philosophical reflections. The problem of life is not an intellectual trouble but a sense ingrained in the Jiva’s being itself. Hence shallow thinking and arm-chair-philosophy cannot solve the riddle of the universe. It is a question of sacrificing one’s self, the price for Immortality is one’s own existence.

नाहं देहस्त्वहं सर्वव्याप्यमर्त्योऽविकार्यहम् ।
अखण्डश्च स्वतन्त्रोऽस्मि सच्चिदानन्द एव च ॥२ ॥
स्वयम्भूर्ब्रह्म चास्मीति यो भावयति तत्त्ववित् ।
स ज्ञानी च महर्षिश्च स मुक्तो भवबन्धनात् ॥३ ॥

2, 3. 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.

Wisdom is an integrating force. It is all-unifying and all-embracing. It discards nothing from its purview, it enters the core of every being. The man of wisdom feels the all-pervading and massive character of the Reality which constitutes the stuff of the beings that appear in the universe. He identifies himself with that stuff itself and hence the formations thereof become his own being.

The assertion of the changeless, immortal, indivisible, self-contained, self-existent, Satchidananda Brahman is wisdom. According to Lord Krishna, wisdom consists in humility, unpretentiousness, non-injuriousness, uprightness, service of the teacher, purity, steadiness, self-control, renunciation of sense-objects, absence of egoism, reflection on the evils of birth, death, old age, sickness and pain, non-attachment, non-identification of the self with son, wife, house, etc., constant even-mindedness in the occurrence of the desirable and the undesirable, unswerving devotion to the Real, feeling of identity of the self with the Truth, resort to sequestered places, distaste for the society of men, constant resort to spiritual knowledge, and understanding the goal of the Reality. Everything else is ignorance.

The wise man hates no creature, is friendly and compassionate towards all, is free from the feelings of “I” and “mine”, is even-minded in pain and pleasure, is forbearing, is ever content and steady in meditation, is self-controlled, is possessed of firm conviction, has his mind and intellect fixed on the Reality or Brahman. Such a person is illumined by the Highest Wisdom.

These are the signs of wisdom and not the being of wisdom itself. The Being of Wisdom is Absolute Oneness of Consciousness. Every virtue is the outcome of this supreme Attainment.

कर्माकार्षमिदं चाहं सोऽहं यामि सुरालयम् ।
उपाभुञ्जीदृशान् भोगान् इति यो वेत्ति सोऽबुधः ॥४॥

4. He who thinks “I did this work; so I will go to heaven; I enjoyed such and such a thing” is an ignorant man.

He who asserts his egoism is an ignorant person. Egoism is the real doer of all actions. It is egoism that creates space for action and deposits its impressions in the Chitta. The most potent method of eradicating this evil ego is the complete surrendering of it to a Person or persons or to the Absolute. Bhakti-Yoga, Karma-

Yoga, and Jnana-Yoga are respectively the methods which take recourse to these three aspects of ego-destruction.

The science of selflessness, thus, embodies in itself the processes of the entirety of the systems of all Yogas. A truly selfless act wants nothing at all in particular space or time. It is a natural outflow of the Truth in itself like an overflow of waters within themselves in a river that is in floods. Such a service or tending is not meant to enjoy the gratitude of the person served or usefulness of the animal tended, but for a transformation of the separative consciousness through an expansion of it into universality by disintegrating it into a thousand different fragments or annulling it by an all-embracing love expressing Infinity.

Such stored up feelings of selfless satisfaction effected through self-denial which would otherwise have been dispersed and spread out externally for the purpose of selfish enjoyment derivable through the contact with objects, act as a powerful spade to dig out the depths of the ego and throw it off into the abyss of Infinite Experience. Every act, in common parlance, is directed towards the achievement of an end particularised in time and limited by space. But a truly unselfish act done for no particular object in view is a challenge to the separative ego which cannot live without relating itself to something that is marked in space and time. Such an act which fails to feed the individual self-sense with its diverse requirements compels the relative self-interest to dissolve itself in the Absolute-Interest, which soars high above the limitations of Space and Time and engages itself in its establishment in the perfect satisfaction and the uncontradicted experience of Completeness and utter Reality. The disappearance of egoism is at onement with the Divine Presence.

नाहं कर्ता न भोक्तापि साक्षी केवलमस्मि तु ।
करोति प्रकृतिः कर्मेत्याह यः स ऋषिर्बुधः ॥५ ॥

5. He who thinks “Prakriti does everything, I am only witness, I am non-doer, I am non-enjoyer,” is a wise sage.

Prakriti or Nature is the real doer of all actions. Prakriti is understood as the concrete appearance of a universal power which is other than the essence of the Reality. This has got both a cosmical and an individualistic significance. As the cosmical energy Prakriti works the evolution of the mass of beings constituting the universe and as the individualistic energy it brings about the activity of the Jiva.

Action binds the Jiva when it considers itself as the doer of the action. The Intelligence of the Atman is reflected through the Vijnanamaya Kosha which is predominated by distraction and activity and which limits the Self to Jivahood.

The actions of the superficial sheaths are superimposed on the taintless Self. The creative push of Prakriti which is inherent in every individual causes the individual to be helplessly driven to act. No amount of protest on the part of the Jiva can stop Prakriti from functioning. The only course that the individual has to take is to be a silent witness of the actions of the superficial nature and be unconcerned with the effects of those involuntary actions.

The self is in fact neither a doer nor an enjoyer. It is Nature that acts as such. The feeling of Sakshittwa of the self should be cultivated as long as the neutral active tendencies cannot be checked. When the active impulses are withdrawn through the meditative force, Sakshi-bhava gives way to Samata-drishti or Aikya-bhava or the feeling of equanimity and oneness in life. This again gives rise to the still higher step, Brahmabhava, where the actions of Prakriti are interdicted through the generation of spiritual power, and the One Brahman alone is perceived in everything.

Chapter IX

THE FIVE SHEATHS

गुरुवाच ॥

असावन्नमयः कोशः पञ्चभूतात्मकः स्मृतः ।
आद्यन्तवान् जडश्चायं भूतोत्पाद्योऽथ खण्डवान् ॥१ ॥
मलसान्द्रोऽप्यतो न त्वं कोशोऽयं पार्थिवाङ्गभृत् ।
त्वमस्य वर्ष्मणः साक्षी तद्रहस्यमिदं शृणु ॥
नाहं शरीरमेवास्मि ब्रह्माहं केवलं त्विति ॥२ ॥

1, 2. The Guru said: This Annamaya sheath or good 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.”

The physical body is the grossest form of thought. The food consumed by the parents is converted into Sukla (semen) in men and Sonita in women and by the combination of these the physical body is formed. After birth, the body grows by suckling the milk which is only a transformation of the food consumed by the mother. The body is further developed by taking food. It gets dissolved in earth which is another form of food. The body is itself a food for other creatures. Hence it is called the food sheath, the material body or the earthly encagement of the soul. The food sheath is an object of perception. The Atman is the cogniser and the body is the cognised. Hence the Self is different from the body. In dream and deep sleep there is no consciousness of the body.

The five elements constitute the physical body. These modifications of Maya are not the Truth, the body and its Dharmas, size, form, birth and death are not actual modifications of the Self. Varnashrama, name and class differ in different births. They are mere accidental attributes of the body. There is no physical body either before birth or after death. Hence it is non-eternal.

Existence, birth, growth, modification, decay and death are the six Vikaras of the physical body. Just as the ether in a pot is not affected in any way by the destruction of the pot, so also the Atman is not at all affected by the destruction of the body or the Annamaya Kosha. Atman is unattached. Ether is subtle, but the Atman is still subtler. Atman is formless, changeless, birthless, deathless, free

from old age. It is neither born nor is killed. Hence one should meditate on this Atman or Brahman.

अथ प्राणमयः कोशो रजोगुणसमुद्भवः ।
आद्यन्तवान् जडः कार्यस्तत्त्वं न प्राणकोशकः ॥३ ॥
अस्य कोशस्य साक्षी त्वं तद्रहस्यमिदं शृणु ।
नाहं प्राणमयः कोशो ब्रह्माहं केवलं त्विति ॥४ ॥

3, 4. 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.”

The Pranamaya Kosha consists of the five Pranas and five Karma-Indriyas or organs of action. Though the Prana is waking when one is sleeping, it does not invite a friend and entertain him; it cannot stop a thief who tries to remove the articles in a house. Therefore it is insentient. The Self is a mass of Intelligence. It is Chaitanya-Swarupa. It is entirely different from the Prana. The Self is the knower, seer and witness of this sheath.

Prana is only the active working of the mind. A pure-hearted man breathes rhythmically. The breath of an evil-minded person is disturbed. When the mind is controlled the Prana is automatically controlled. The Vedantic aspirant does not practise Pranayama, because his breath is automatically regulated and Kumbhaka naturally follows when the mental Kumbhaka or concentration and meditation are practised. The Pranas are the Rajasic manifestations of the dynamic mental force which with their ups and downs maintain the balance of individual existence even as the bicycle is kept in balance when its wheels are vigorously turning. When there is a break of this movement, the bicycle falls down and when the Prana is inhibited the individualising mind together with the ego breaks down and dies.

Hence there should be no identification with the Pranamaya Kosha and the aspirant should assert the Self-existent Atman distinct from it.

योयं मनोमयः कोशः स च सत्त्वगुणोद्भवः ।
आद्यन्तवान् जडः कार्यस्तत्त्वं नैव मनोमयः ॥५ ॥
अस्य कोशस्य साक्षी त्वं तद्रहस्यमिदं शृणु ।
नाहं मनोमयः कोशो ब्रह्माहं केवलं त्विति ॥६ ॥

5, 6. 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 Manomaya Kosha. I am Brahman.”

The Manomaya Kosha consists of the mind and the five Jnana Indriyas. It is a means of enjoying pleasure and pain. The mind causes egoism in the body and “mine”-ness in house, sons, wife, wealth, etc., and passes outside through the avenues or channels of these five Indriyas. It is the internal instrument for gaining the experiences and knowledge of this world. Mind is associated with the Vrittis or waves of lust, anger, etc., and is a terrible objectifying agent. Mind is a Vikari, it constantly changes itself.

The Self is a witness of the Manomaya Kosha. The Self is Nirvikari. The mind is not the Self. The Self is the Atman or Brahman, unblemished, eternal and changeless, and one should meditate on it as such.

यो विज्ञानमयः कोशः सोऽपि सत्त्वगुणोद्भवः ।
आद्यन्तवान् जडः कार्यस्त्वं विज्ञानमयो न तत् ॥७ ॥
अस्य कोशस्य साक्षी त्वं तद्रहस्यमिदं शृणु ।
नाहं विज्ञानकोशो हि ब्रह्माहं केवलं त्विति ॥८ ॥

7, 8. The Vijnanamaya Kosha or this Buddhi sheath is a product of Sattwa Guna. It has also a beginning and an end. It is inert. It is an effect. Therefore you are not the Vijnanamaya Kosha. You are witness of this sheath. Understand, therefore, “I am not the Vijnanamaya Kosha. I am Brahman.”

The Vijnanamaya Kosha consists of the intellect in conjunction with the five organs of knowledge or the Jnana-Indriyas. During sleep it gets involution or Laya along with Chidabhasa or the reflection of Pure Consciousness. During waking state it is the doer. It is an effect like a jar and is inanimate. It shines in borrowed

feathers. It borrows its light temporarily from its source, just as the moon borrows its light from the sun. It is not the eternal Self.

The Pranamaya, Manomaya and the Vijnanamaya Koshas constitute the subtle body. The subtle body is composed of the five unquintuplicated elements. There is neither breathing nor talking, neither seeing nor hearing in the dead body. There is also no warmth. The self-cognitions such as “I speak; I hear; I am hungry; I am thirsty;” and the like appear distinctly in the subtle body. The subtle body operates in the waking and the dreaming states. Ghosts and apparitions are the manifestations of the subtle body only.

The ego is hidden in the intellect and the memory (Chitta) is hidden in the mind. The subtle body thus, contains nineteen principles or Tattwas. It is also called the “Puri-Ashtaka” or the eightfold city. The five organs of sense, the five organs of action, the five vital breaths, the five subtle primary elements, the fourfold Antahkarana, ignorance, desire and action are the eightfold city of the subtle body.

The physical body is only an instrument in the hands of the subtle body. When the subtle body is disciplined through Pranayama, abstraction and concentration, the physical body also becomes very healthy and strong. Whatever the subtle body is, that the physical body also becomes. The mind which is the ruler of the subtle body gets fattened by worldly affections, by avarice for wealth, by the acquirement of women and gold and by attachment to the external fleeting forms of beauties. The mind is thinned out by eradication of the Vasanas and egoism.

The subtle body is the distracted expression of the self through Avidya, the causal sheath. Therefore it is not the Truth. Truth is Brahman and all else is false. One should meditate that he is not the subtle body and that he is the self-effulgent Atman.

य आनन्दमयः कोशः स च प्रकृतिसंभवः ।
अविद्याकर्मजन्योऽपि व्यभिचारिगुणान्वितः ॥९ ॥
जडश्चायं त्वमानन्दकोशो नैव भवस्यतः ।
अस्य कोशस्य साक्षी त्वं तद्रहस्यमिदं शृणु ॥
नाहमानन्दकोशोऽपि ब्रह्माहं केवलं त्विति ॥१० ॥

9, 10. 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.”

The Anandamaya Kosha is made of Mula-Ajnana. It is the Karana Sarira or the causal body which is the substratum of all other sheaths which are external to it. Its three attributes or Dharmas are Priya, Moda and Pramoda, affection, delight and intense happiness. It is the indescribable beginningless Avidya, the nescience of the Atma, and is composed of Malina Sattwa. It is inanimate, beginningless, but has an end in Atma-Jnana.

The ignorance of the real nature of the Self constitutes this causal body or seed-body. It contains the potentialities or the seeds for the subtle and gross bodies. It projects the appearance of the whole universe through the subtle sheath. It is the food of ignorance for the hungry ego. The mind has come out of this ignorance and gets involved in it during deep sleep. In the sleeping state there is a vigorous functioning of this ignorance in which everything is lost as in pitch darkness. The Karana Sarira screens the Satchidananda Brahman.

He who knows the ignorance or the negation of the existence of the Atman and the denial of its appearance is the true Self, the Atman. He who knows the effects of ignorance, such as “I am a man, I am the doer and enjoyer, I am happy, I am miserable,” is the witness and the Atman. Hence in reality the Self is the seer, knower and the witness of the causal body or the ignorance. The Self is the Knowledge and the Light itself.

As the light that enlightens the jar is different from it, so is the Self different from the bodies witnessed by it. Therefore the Self is Consciousness itself and not the bodies.

The aspirant should endeavour to rise above the five Koshas to realise the identity with Pure Consciousness. Just as one draws out the thin stalk from the Munja grass by stripping off its upper layers one by one, so also one should take out the innermost essence of the Atman from all objects of perception, i.e. the five Koshas, by the “neti, neti” doctrine of negating unreality. Just as butter is removed from milk by churning the mixture of curd, so also the butter of the Atman should be taken from the mixture of the five Koshas by the churning of constant meditation on the Immortal Brahman which fictitiously appears as the sheaths, the world, etc. When the identification with the sheaths ceases, the self realises the Infinite Being and gets liberated beyond death.

Chapter X

THE STATE OF JIVANMUKTI

गुरुवाच ॥

पदेऽक्षरे तुरीये यो जीवन्मुक्तः प्रतिष्ठितः ।
सुखदुःखादिभिर्द्वन्द्वैर्न कदापि स पीडयते ॥१ ॥
आत्मीयसच्चिदानन्दस्वरूपेऽनारतं स हि ।
विश्राम्यातितरामेवं सुखेनात्मेच्छयाटति ॥२ ॥

1, 2. The Guru said: A Jivanmukta who has reached the Imperishable Turiya state can never be affected by the pairs of opposites. He always rests in his own Sat-Chit-Ananda Swaropa. He roams about happily.

A Jivanmukta is a sage who is liberated from bondage even while living with a body. The perception of the material universe as such vanishes and he beholds the One Brahman appearing as the universe. The egoism of the Jivanmukta is like a burnt cloth which has got the appearance of a cloth but is actually reduced to the state of ashes. The individual consciousness of the Jivanmukta is powerful enough to maintain the existence of his physical body, but it is not capable of bringing to him another birth as an embodied being. His Sanchita-Karmas get fried by the fire of Brahma-Jnana or Knowledge of the Absolute Reality. He has no Agami Karmas to bring future births because he has no feelings of Kartritva and Bhoktritva. His actions are cosmic movements and not the instincts of the sense of egoism. The Prarabdha Karma which has given rise to Brahma-Jnana lasts as long as the momentum of past desires which constitute the present Prarabdha lasts. An illustration will make this fact very clear.

A hunter sees an animal moving in the forest and thinking that it is a tiger he shoots an arrow at it. After the arrow has left the bow-string he realises that the animal is not a tiger but a cow. But this subsequent knowledge will not save the cow from being affected by the arrow. The arrow will hit the object which lies within the sphere of its momentum.

The Jnani realises that the whole universe is Brahman only. But the desires which he had given rise to during the time when he thought that the objective world is real will not cease from demanding materialisation into effects as long as the momentum of their craving lasts. Hence these desires keep up the physical body of the Jivanmukta for some time even after his Self-realization. When the

Prarabdha-Karma is exhausted the body drops off by itself and the sage becomes unified with the Infinite Brahman.

But, even while living with a body, the Jivanmukta identifies his consciousness with Brahman and is not affected by the pairs of opposites and the forces of nature. The whole universe is his body for he is in tune with all the forces of Nature due to his transcending all phenomenal relativities and resting in Brahman-Consciousness at all times.

शरीरत्रितयात्कोशपञ्चकादप्यहं परः ।
अवस्थात्रयसाक्षी च शुद्धचैतन्यकेवलः ॥
इत्येव साधुसंवित्ते जीवन्नपि विमुक्तिभाक् ॥३॥

3. 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.

The Jivanmukta is the witness of the three lower states of consciousness, namely, the waking, dreaming and deep sleep states. He realises the Turiya state which is peaceful, blissful and non-dual. He lives in the seventh Bhumika of Jnana where the mind becomes Brahman itself. The expanded consciousness soars above the five sheaths and hails beyond the region of thought and intellect. The Jivanmukta's thoughts and actions do not promise a future world-experience for him. He experiences the world and individuality only apparently and not in reality.

He does not get delighted by pleasures, nor do distresses pain him. He has nothing dear, nothing inimical. Even violent distractions cannot make him move away from the Reality. He does not trouble anybody, nor is he troubled by anybody even in the least. He talks sweetly and nobly. He comes out of the net of distinctions and desires like a lion from its cage. Fear is unknown to him, and he is never helpless or dejected. He does not care for life, honour or death. He behaves as the occasion of the environment requires, but is absolutely detached within. He is an Apta-Kama. He has got nothing to obtain or avoid. He is satisfied with his own Self. He is a Mahakarta, a Mahabhokta and a Mahatyagi.

The Jivanmukta feels the great Unity of himself and the whole universe in the Supreme Brahman. He has an abiding realization of the secret Oneness of Existence which is the basis of universal love. It is the love that does not expect any reward, return or recompense. Such people are the veritable Emperors of the universe.

The Jivanmukta is neither an idle man nor an active man. He is a transcendental actor. His behaviour is understandable even as Brahman is inscrutable, for he is Brahman itself. Whatever he does is righteous, moral and ideal, for his actions are the expressions of the Absolute itself. He leads the Divine Life and moves in the free flow of the Law of Eternal Existence. He has no war between the body and the spirit. His external actions are just like those of the ignorant worldly man. But the greatest difference lies between their minds, the desires and Vasanas. The one does not know what is desire and the other is immersed in desires. The mind of a liberated man is pure Sattwa itself, it is no mind at all. He is established in the state of the Self unimpeded by phenomenal laws. He rejoices in the Infinite Being and lives in the world like a happy bird, being fully illumined with Transcendental Wisdom.

आत्मैव सर्वभूतानीत्येवं यस्तु विजज्ञिवान् ।
जीवन्मुक्तस्य तस्यर्षेमोहः शोको न कोऽपि वा ॥
न विद्यते द्वितीयोऽपि यतस्तस्य महात्मनः ॥४ ॥

4. For a liberated sage who has realised that all being are the Self, there is neither delusion nor grief, as there is no second for him.

To him who sees Oneness only everywhere, where is delusion and where is grief? The experience of secondlessness is achieved through a finding of one's self in each and every being including even the wicked and the ungrateful. Such an expansion of the Self leads to the glory of the manifestation of the real Essence of the Being of all beings, where one finds himself in truth, where the lost Self is recovered with unbounded joy. Grief is only the temporary psychosis of the individual which has been deprived of a desired object or which is unable to fulfil a desire. The Jivanmukta who sees the One common Being spread everywhere grieves never. Beholding Existence as undivided he walks on the earth unknown and unidentified. No one can find out whether such a person is a learned one or is ignorant, whether he is virtuous or vicious. He lives in the great silence of the Self, and whether active or at rest does not link his ego with his act. He does not see duality even when he is awake to the world. He is a representative of the Supreme Brahman, appearing before the human eyes.

The freed soul assumes the form of what is existent in the absolute point of view. Hence the sage becomes a Gunatita. He is alike in pleasure and pain, Self-abiding, regarding a clod of earth, a stone or gold alike. He is the same to the agreeable and to the disagreeable, firm and alike in censure and praise. Honour and disgrace do not make to him differences. Friend and foe are no more valid conceptions.

The Upanishad says, “Him who knows this (Brahman) these two do not overcome - neither the thought ‘Therefore I did wrong,’ nor the thought ‘Therefore I did right.’ Surely he overcomes both. He is not affected by either what he has done or what he has not done. He sees the Atman in the Atman. He sees everything as the Self. Evil does not overcome him; on the other hand he overcomes all evil. Evil does not burn him; on the other hand he burns all evil. One who knows Brahman becomes Brahman. He is fearless. He, who, on all beings, looks as his very Self, and on the Self as all beings - he does not shrink away from anything. If one would know It here, then there is the True End of all aspirations. He who knows That set in the secret place of the heart, he, here on earth, rends asunder the knot of ignorance.

“Of him whose desire is satisfied, who is a perfected soul, all desires even here on earth vanish away! He who knows Brahman attains the Highest. One who knows that Brahman exists is really existent. If one who knows this (Self) should offer the leavings even to an outcast (pariah), it would be offered in his Universal Atman. The Seer does not see death, nor sickness, nor any distress. The seer sees only the All, and obtains the All entirely. He has delight in the Self, he sports in the Self, he has company with the Self, he has bliss in the Self. He is autonomous. He has unlimited freedom in all the worlds.

“Of whatever object he becomes desirous, whatever desire he desires, merely out of his will it arises. One who realises ‘I am Brahman’ becomes the All. Even the gods have not got the power to prevent his becoming thus, for he becomes their very Self. He who is without desire, who is freed from desire, whose desire is satisfied, whose desire is the Self - his Pranas do not depart. They are gathered together right here. He being Brahman Itself, becomes Brahman.

“When one realises (the Eternal), all has been done. Only by knowing Him does one pass beyond death. There is no other way for going over there.”

निर्दग्धसर्वकामो यो निहताहंकृतिर्यतिः ।
अरूपभेददृक् शान्तः सर्वभूतेषु यः समः ॥
मायाऽज्ञानतमोमुक्तः स परं भासते महान् ॥५ ॥

5. 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.

The state of the Jivanmukta is the consciousness of the consummation of spiritual attainments. The expanding nature of consciousness finds its Destination

reached and having expanded itself beyond space and limitation, rests in a state of undisturbed changelessness, where Fullness, Peace and Bliss become the centre of Experience.

When the universal generalisation of the being of consciousness is effected, the particularised form of consciousness as egoism is withdrawn into the background of the vast Sea of Consciousness. Together with this withdrawal of the ego, its further ramifications in the form of the sense forces are also drawn back to the source and the common distraction of the subtle body is made to return to the tranquillity and equanimity of harmonious awareness. Hence distinction of form is not perceived when ignorance is completely removed.

A Jivanmukta who is in the seventh Jnana-Bhumika cannot do any action in the plane of earthly consciousness. Those of the Jivanmuktas who wish to do Loka-sangraha have to come down to the fourth or the fifth state of Consciousness in order to be useful to humanity. A little of Rajas is necessary for doing all kinds of action. The pure Sattwa state of the highest kind of Jivanmuktas is completely devoid of Rajas and hence is unsuitable for working in the world. The very existence of such a blessed being will give solace to the whole world. His life itself is the most supreme teaching and help. Wherever he is, he spreads around him such a force of conscious equilibrium of being that those who are near him are easily transformed. The Satsankalpa of the Jnani is beyond all powers of Ashta-Siddhis and Nava-Riddhis and he works through his mere Self which is in all. He is the ocean of Knowledge and Power and there is nothing that is impossible for him.

जीवन्मुक्तः सदानन्दे परब्रह्मण्यवस्थितः ।
निरुद्धचित्तवृत्तिश्च स्फटिकस्वच्छमानसः ॥
सोऽहंत्वंभेदभावैश्च नोपलिप्तः कदाचन ॥६ ॥

6. 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.

The Jivanmukta rests in the All-Blissful Brahman and yet lives like man in order to be of help to him. The Jnani alone is the really good man, the really kind person, and the really selfless worker. Those who struggle to be good are only superficially good. They can only pretend to be good, humble, kind, merciful and compassionate. How can those, who do not know the nature of the Self, who do not know the exact character of things, who cannot understand the feelings of

others, be really good and compassionate? The great love of the Jnani for all creatures of the universe cannot be equalled by any other's love or compassion. The love of the Jnani is real love. It is only the Jnani that can serve and help the world in the best possible way, for he knows that all is the one Self, the Great Being of Brahman. Without knowing this, how can one be truly good and virtuous? A man who does service without the knowledge of the Self, cannot be really selfless. How can he drive away selfishness unless he knows the Absoluteness of Existence? How can he get rid of egoism who does not feel that he is one with Being itself? The ideas of doership and enjoyership cannot be overcome without Self-Knowledge.

The love of the Jnani is called universal love. The love of the worldly man is physical love. He does not love all equally; there is partiality in love. Man loves and serves only those whom he likes. He cannot love and serve those who hate him, who beat him and who abuse him always. This is because he has no knowledge of the Self. The Jnani loves all equally, for his is transcendental love. He loves others because he loves his own Self. He alone exists everywhere.

विमुक्तो यो यतीन्द्रश्च जिताज्ञानमहारिपुः ।
सदानन्दरहस्यज्ञः स करार्पितभैक्ष्यभुक् ॥
मूलेषु शाखिनां चापि स्वपित्यानन्दनिर्भरः ॥७ ॥

7. 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.

The Jivanmukta does not feel the necessity for abiding by what brings pleasure to the physical body. The palm of the hand is his bowl, the earth is his bed, the sky is his clothing. He does not exert to acquire any object that is limited in space and time. His absolute consciousness by its very nature of all-inclusiveness attracts that part of universal existence where lies the object necessitated by his personal existence. At once, like a flash of lightning, the things needed by him flow to him, like rivers into the ocean, for he is their very Self. The man of Wisdom does without acting, enjoys without desiring. He need not command anybody, for he is already the Self of the one whom he may wish to command. He does not instruct or order anybody, for he is the essential being of everything that he may have to deal with. Even the gods cannot obstruct him from doing anything, for he is the inner reality of even the gods. He is the glorious Swarat or Self-King, and is beyond all comparison. He has reached the climax of perfection and the whole universe is a part of his body.

स महर्षिर्न लोकस्य स्तुतिनिन्दे समीक्षते ।
यस्यापि ताड्यमानस्य शान्तमेव मनः स्थितम् ॥८ ॥
अनुगृह्णाति यः पापानात्मपीडाकरान्मुदा ।
सर्वत्र केवलं स्वीयमात्मानं चानुपश्यति ॥९ ॥

8, 9. 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.

The Jivanmukta unifies with himself the cosmic principles of evolution, namely, sound, touch, colour, taste, smell, form and name. Whatever that happens is the sport of his own Self. Criticism and insult, flogging and assault are the movement of the shadow of his Self. He blesses those who ill-treat him and injure him. The Consciousness is ever unaffected by virulence and change of any kind. The objects of the inner Consciousness are realised as being the forms of itself manifested due to past desires. The perfected condition where thought reaches the freedom of immunity from being misled by the external forms of the universe is liberation, even if the forms persist in coming within the sphere of the vision of the Jnani. He controls them; they do not control him. The forces of the universe are his friends, not his enemies. They act according to his wish, for his individual consciousness is in harmony with the universal consciousness. He does not feel or say “It should have been like this; it should not have been like that”, for he realises the absolute validity and perfection of all movements of nature in accordance with the eternal law.

यस्य दुःखेष्वनुद्विग्नं सुखेष्वप्रमदोज्ज्वलम् ।
मनश्च सोऽप्यसन्देहं जीवन्मुक्तः प्रकीर्त्यते ॥
मनस्तस्य प्रशान्तं च ब्रह्मात्मैक्यानुभावतः ॥१० ॥

10. He whose mind does neither sink nor float amidst pains and pleasures is indeed a liberated sage. He has rendered his mind completely quiescent by identifying himself with Brahman.

Delusion has vanished for the Jivanmukta. The sense of want is annihilated once for all by the ineffable experience of Self-realization. His only delight is in the Self, for he is truly conscious of living, moving and having his being in the Divine Existence. The transcendental intuition which has brought to him the realization of his oneness with Brahman gives him also the realization of the same

Brahman in all beings. His life, therefore, becomes one of service in the light of knowledge of the One Self in everything. He performs the Jnana-Yajna, the sacrifice of the self in the Knowledge of Brahman. Brahman is offered in Brahman by Brahman through the act of Brahman. It is a joyous suffusion of oneself in Brahman and the exact nature of this experience is one of immediate directness of being and cannot be understood, thought, felt or talked about.

जीवन्मुक्तो हि संस्काररूपं जानाति विग्रहम् ।
विदेहमुक्तिभागन्यो नेति भेदं निबोध तम् ॥११ ॥

11. The Jivanmukta has a consciousness of body in the form of a Samskara; the Videhamukta has no consciousness of the body.

The Jivanmukta melts himself in Brahman even as ice melts into the ocean of water. “Knowing It in every single being, the wise, on departing from this world, become Immortal. When all the desires that are lodged in the heart are cast off, then the mortal becomes Immortal! Herein he attains Brahman! Attaining Him, the seers who are satisfied with Knowledge, who are perfected souls, free from passion, tranquil - attaining Him who is the universally omnipresent, those wise devout souls into the All itself do enter. They who have realised the meaning of the Vedanta-Knowledge, the sages, with natures purified through Sanyasa and Yoga, they in the State of Brahman in the end of time are all liberated beyond death. Gone are the fifteen parts according to their station, even all the sense-organs are gone to their corresponding divinities! One’s actions and the self consisting of Intelligence, all become unified in the Supreme Imperishable! As the flowing rivers in the ocean disappear leaving name and form, so also the wise man being liberated from name and form, reaches the Divine Being, who is Higher than the high! He who knows that Supreme Brahman, verily, becomes Brahman. He crosses over sorrow. He crosses over sin. Liberated from the knots of the heart, he becomes Immortal” (Upanishads).

Sage Vasishtha says to Rama that a Videha-Mukta need not necessarily dissolve himself in the Absolute Brahman. If he so wishes he may merge in the Being of Satchidananda; but if he wishes to remain as an individual merely as a sport, he may shine as the Sun of a universe or rule like a Vishnu or become a Brahma or a Siva. He may become a universal individual like Krishna or Vasishtha who are identical with Brahman but still assume bodies for the sake of the world. If he at any time does not wish to be an individual, he may exist as the Absolute wherever he pleases to be so. The liberated state is not bound by or limited to Indivisibility and Changelessness alone, for the Absolute is unlimited and is free to assume any form. But that formative will is not like the unconscious

will of the Jiva which involuntarily binds it to individuality. The conscious formative play of the Absolute is completely free and voluntary act. The Videhamukta is Brahman himself and hence lives and acts as the Absolute.

The Jnani attains Sadyo-Mukti or immediate salvation. The Jivanmukta who has realised that there is nothing anywhere except Brahman merely, does not have the departing of the soul, as in the case of other individuals. Where can his Self depart to? There is no space where the Self is not and hence it does not depart to any place. It merges in Itself here only.

Mukti is not a thing to be attained. It is not far away to be obtained. It is the very being itself and hence the mere knowledge or realization of it is itself Mukti. Everything is Brahman only in the three periods of time. There is neither bondage nor suffering. The Consciousness of this Truth is called Liberation in empirical language.

The Brahmasutras discuss the question of the possibility of a return of the liberated one to earth in a new existence. Sages like Apantaratamas etc., though possessed of the highest Brahmajnana, returned to bodily existence. They do so in order to fulfil a mission for the good of the world. When their mission is completed, they again exist as the Absolute. Lord Krishna says that though he has no form, birth or death, he assumes forms in every age for the uplift of the world. Such incarnations are not the effect of Prarabdha Karmas but the conscious manifestations of the Supreme Absolute in the plane of relativeness. The Upanishads also indicate the free will of the liberated soul, when they say that it acquires full freedom in all the worlds. Logically, the highest state of Moksha is the merging of individual consciousness in Absolute Consciousness. Eternal Existence, Infinite Knowledge and Immortal Bliss is Moksha or Final Emancipation.

Chapter XI

BRAHMA-UPADESHA

गुरुवाच ॥

न त्वं क्षरमिदं गात्रं नापीदं चञ्चलं मनः ।
नापीन्द्रियाणि बुद्धिर्नो नापि कारणविग्रहः ॥
त्वं व्यापकाक्षरं ब्रह्मेतीदं बुद्धवैधि मुक्तिभाक् ॥१॥

1. The Guru said: 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.

You are the Infinite Brahman in essence. You are the supreme bliss. You are solely of the nature of divine wisdom. You are the sole supreme, the sole peace, the sole consciousness. Your real nature is indescribable. You are beyond speech and mind. Your nature is beyond form. You are the All in yourself. You are replete with consciousness. You are beyond the three periods of time. There is nothing which is not yourself. You are shining in your own Self. You are Brahman that is truth, bliss, ancient. You are the partless and the non-dual essence. Realise this and be free.

त्वं प्रज्ञानघनो ह्यात्मा ब्रह्म त्वं चिद्घनं तथा ।
त्वमानन्दघनश्चात्मा त्वं विज्ञानघनः पुमान् ॥
अनुबुध्य परं तत्त्वमेतच्च भव मुक्तिभाक् ॥२॥

2. Thou art the Prajnana Ghana Atma (embodiment of wisdom). Thou art Chidghana Brahman (mass of consciousness). Thou art Vijnana Ghana Purusha (mass of knowledge). Thou art Ananda-Ghana Soul (mass of Bliss). Realise this and be free.

You are the secondless bliss. You are the illuminator of all things. You are the ocean of knowledge and power. You are both being and non-being. You are this whole universe. You are the supreme, birthless, deathless, immortal consciousness. You are the mass of joy. You are the mass of light. You are the mass of power. You are the mass of knowledge. You have no hands, feet or eyes. You have no body. You are the One Satchidananda! You are all-pervading. Be happy! You are Anandaghana! You are merged in bliss. Move on happily! You are

the perfect, the everlasting, the Absolute! You are the mass of intelligence and delight. Move on gay and merry! You are Perfect. Realise this and be free.

अखण्डैकरसं ब्रह्म त्वं च चिन्मात्रपुरुषः ।
अलिङ्गस्त्वमनङ्गात्मा त्वमरागो निरञ्जनः ॥
अनुभूय परं तत्त्वमेतच्च भव मुक्तिभाक् ॥३ ॥

3. 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.

You are the one undivided essence. You are eternally homogeneous in nature. You are the taintless Self. You are the fully contented, the All. Nothing can harm you. Nothing can touch you. You are the source and the root of everything. You are neither man nor woman, neither father, nor mother, nor son, nor daughter. You exist for ever. You were never born. You will never die. You are the Infinite Whole. Realise this and be free.

देशकालातिगस्त्वं चानाद्यन्तोऽगश्च निःस्पृहः ।
अविकार्यमरोऽकर्मा त्वमेव ब्रह्म केवलम् ॥
संविज्ञाय परं तत्त्वमेतच्च भव मुक्तिभाक् ॥४ ॥

4. Thou art timeless, spaceless, deathless, changeless, endless, beginningless, motionless, desireless, faultless and actionless Brahman. Realise this and be free.

You are beyond the operation of time and space. Nothing of the relative world is your real nature. You are the Atman. You are the Brahman. You are without internal or external differences. You are the experiencer of everything. Realise this and be free.

अभेद्यस्त्वमनंशो च निर्जन्ममरणोऽव्ययः ।
स्वतन्त्रस्त्वं स्वयंज्योतिरमेयस्त्वं सनातनः ॥
एतद्बुद्ध्वा परं तत्त्वं विमुक्तिं निर्विशानघ ॥५ ॥

5. 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.

You are immutable and self-existent. You are fearless, for you are Brahman which is fearless. You have no desires, for you are full. You are without differences of body, for you are infinite consciousness. Time and space limit absoluteness and you are not these. You are divisionless and partless, for you are spaceless. You cannot change and perish, for you exist at all places and times. You cannot come to an end, for there is nothing beyond you. You have no source, for nothing existed before you. You have no faults and sins, for you exist as the secondless purity of oneness. You shine by your own light, and even the sun has no lustre before you. You are self-contained, for you are both the existence and the content. Realise this and be free.

त्वमानन्दमयः साक्षात्पुरुषो ब्रह्म चिन्मयम् ।
ज्योतिर्मयस्त्वमात्मा च बुद्धवेदं भव मुक्तिभाक् ॥६ ॥

6. Thou art Anandamaya-Purusha. Thou art Chin-maya-Brahman. Thou art Jyotirmaya-Atma. Realise this and be free.

You are Anandamaya, the mass of bliss, all other sources of happiness are your own reflections. You are a mass of Chit which is objectless and is free from thought. You are a mass of effulgence. Who can show a light to you? You are ever satisfied. Who can feed you and guide you? You are the Imperishable Purusha, exalted above Maya! Realise this and be free.

कायत्रयाच्च भिन्नस्त्वमन्यस्त्वं कोशपञ्चकात् ।
अवस्थात्रयसाक्षी त्वमेतद्बुद्धवैधि मुक्तिभाक् ॥७ ॥

7. Thou art distinct from the three bodies and five Koshas. Thou art the witness of the three states. Realise this and be free.

You are not the five Koshas, for they perish on the dawn of Knowledge. They are a mere product of imagination. You are the eternal witness of these bodies. They come and go. But you exist for ever. You are alone existent. Realise this and be free.

दोषक्षयविनिर्मुक्तो भेदरोगविवर्जितः ।
अजरापरिणामस्त्वं चैतद्बुद्धवैधि मुक्तिभाक् ॥८ ॥

8. 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.

You cannot have blemishes, for it is a convention of relative rules. You cannot decay like other objects, for you are unchangeable. You cannot be transformed into another state, for yours is the uncontradicted state of supreme perfection. No disease can afflict you, you are the origin of health and peace, of calmness and satisfaction. Disease is only a straying away of thought from the Self. You have no differences, for differences are mere thought-constructions. You can never become old, for you were never born. You exist since eternity. You have no modification, for you are Apta-Kama. Realise this and be free.

सर्वेषामन्तरात्मा यच्चानाद्यक्षरमव्ययम् ।
अमेयं परमं वस्तु ब्रह्मावाङ्मनसास्पदम् ॥
तद्ब्रह्मैव त्वमस्यङ्गध्यायंस्तन्मुक्तिभाग्भव ॥९ ॥

9. 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.

You are Brahman which is Satya, Jnana, Ananta, Akhanda, Saswata, Amrita, Abhaya, Avangmanogochara, Ekarasa, Nitya, Suddha, Siddha, Buddha, Mukta, Prajnana-Ghana, Swayam-Prakasha, Adwaya, Nirguna, Nirakara, Paripurna - that Brahman you are! You are That Ekam Sat; Fear not! You are the most blessed Supreme Being! Realise this and be free.

Chapter XII

REALISATION OF THE SELF

गुरुवाच ॥

कच्चिद्विनष्टो मोहस्ते कच्चित्ते गलितं भयम् ।
साम्प्रतं वत्स सन्देहो निरस्तः कच्चिदेव ते ॥१ ॥
कच्चित्त्वं सच्चिदानन्दस्वरूपे ह्यवतिष्ठसे ।
इदानीमात्मनो यस्माद्रहस्यं परमं मया ॥
वेदान्तस्य तवाख्यातं सारभूतं त्रयीनिधेः ॥२ ॥

1, 2. The Guru said: 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 Swaropa? I have declared to thee the profound secret of Vedanta, the essence of Vedas.

The Guru has instructed the disciple in full. The whole Vedanta-Jnana has been imparted. Nothing remains to be said. After knowing this, nothing remains to be known. This expounds the highest Jnana-Yoga method of attaining Self-realization. This is the most supreme secret. After meditating over this Wisdom, all passions shall die. The meditator will hail as the secondless Satchidananda Swaropa!

शिष्य उवाच ॥

भगवन्नधुनात्मानं गुरो जानामि निश्चितम् ।
अहमेव स्वयंज्योतिरद्वयं चाविकारि च ॥३ ॥
अरूपं शाश्वतं विश्वव्यापकं केवलं विभु ।
अखण्डैकरसं ब्रह्म तेजोरूपमहं परम् ॥४ ॥

3, 4. The disciple said: 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.

The Adhyaropa of the disciple is dispelled by the Apavada of the Guru. The disciple realises his eternal Self and gives expressions to the rapture and ecstasy of

Brahma-Anubhava. The force of the penetrating words of the Guru unveils the Self enveloped in ignorance. In the practice of Jnana-Yoga only the intellect and feeling are made use of. Bodily postures are not practised in Vedantic Sadhana. The mere “Knowledge” of the Fact of the Undividedness of Consciousness and Divisionlessness of Existence makes one rest in the State of the Absolute Brahman. When faith is turned from the universe into the inward Truth, and intense Meditation is practised, the goal of thought is reached. At once, the Great Reality will reveal itself. The Uttama-Adhikari, who is best suited for the practice of Vedantic Nididhyasana, does not require much time for Self-realization after receiving instructions from the Guru. For him, says the Chandogya Upanishad, there is delay only until the falling off of the body. Svetaketu realised the Self by hearing the declaration of Self-Identity merely nine times. Janaka realised the Self merely by hearing a song declaring the Nature of the Reality. The highest kind of aspirants realise Brahman with much ease, and without many obstacles.

ब्रह्माहं सच्चिदानन्दं शुद्धोऽहममरोऽव्ययः ।
 अमेयो निर्भयोऽकालो विरक्तो गतिवर्जितः ॥
 अदेहचित्तसंबन्धो निष्कर्माहमतीन्द्रियः ॥५ ॥

5. 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, formless.

The disciple declares the state of his highest Realization of the Self. I am the all-blissful, blessed Brahman. I am the Source of the great Omkara-Nada. I am without all modifications of mind and body. I am Immortal, for I am everything. I am the All! I cannot die, for I am timeless and spaceless. I am the Infinite Fullness, the Bhuma! I am the Absolute Existence, which is of the very nature of Supreme Unbroken Awareness or Consciousness, the Indivisible Mass of Bliss, the One Essence. I am without beginning, middle and end. I am Eternal, Pure, Perfect, Free and Unattached! I alone exist! All is Myself. There is nothing but Myself! There is neither identity nor relation; I alone am! I am Bliss-Absolute!

नमस्ते भगवत्पाद त्वयाहं परिरक्षितः ।
 संसार चक्रतो घोरात् त्वत्प्रसादेन शाश्वतः ॥६ ॥
 आनन्दश्चामृतत्वं च संसिद्धमधुना प्रभो ।
 सन्देहाज्ञानसंमोहाः सर्वे मे विलयं गताः ॥
 प्रणामाः कोटिशः सन्तु भगवस्ते दयानिधे ॥७ ॥

6, 7. Salutations unto Thee, O Venerable Guru! Thou hast saved me from the wheel of birth and death. 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.

O Guru! Without Thy infinite compassion, no Self-realization is possible. Thy grace comes in the form of self-effort and meditation and Thy grace alone removes my ignorance. Sadhana is possible only with Thy blessing. If thou turnest away from me, Truth will turn away from me. Thou hast illumined me, O Lord! Prostrations to Thy Lotus-Feet!

गुरुवाच ॥

य इमां मोक्षगीतां च नित्यमेकाग्रमानसः ।
प्रयतश्च युतो भक्त्या पठन्नेवानुतिष्ठति ॥८ ॥
उपदिष्टानि सर्वाणि सोऽमृतत्वं व्रजेल्लघु ।
आनन्दं शाश्वतं चापि परमां शान्तिमव्ययाम् ॥
यत्रास्ते ब्रह्मजिज्ञासा तत्र स्युः शान्तिसंपदः ॥९ ॥

8, 9. 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).

One who studies this Moksha-Gita daily, observing Ahimsa, Satya and Brahmacharya, with devotion to God and Guru, considering God and Guru as one, not making any difference between God and Guru, with concentration of mind, and who practises the precepts of wisdom contained herein, shall break the knots of his heart, clear all doubts, destroy all Karmas, acquire Knowledge and attain Immortality!

Thus ends “Moksha Gita” which gives the essence of the Advaita Vedanta Philosophy.

Hari OM Tat Sat!

OM Santi! Santi!! Santi!!!

GLOSSARY OF SANSKRIT TERMS

Abhaya: Fearlessness.

Abheda-Bodha-Vakya: Aphorism on the knowledge of the identity of the individual with the Absolute.

Abhinivesha: Clinging to earthly life.

Achala: Fixed.

Adhikari: Qualified person.

Adhyaropa: Superimposition.

Advaita: Non-duality.

Adwaya: Without a second.

Adwitiya: Without a second.

Agami (karma): Karma now produced to be enjoyed after.

Aham: I; the ego.

Ahamkara: Egoism or self-conceit; the self-arrogating principle 'I', 'I am'-ness; self-consciousness.

Aikya-bhava: Feeling of oneness.

Ajativada: The theory of non-evolution.

Ajnana: Ignorance.

Akhanda: Indivisible.

Akhandaikarasa: The one undivided Essence.

Anadi: Beginningless.

Ananda: Bliss.

Anandaghana: Mass of bliss.

Anandamaya: Full of bliss.

Anandamaya-Kosha: Blissful sheath or Karana Sarira; the seed body which contains Mula-Ajnana or the potentialities.

Ananta: Infinite.

Anirvachaniya: Indescribable; neither existence nor non-existence.

Annamaya (kosha): Food sheath; gross physical body.

Antahkarana: Internal instrument; founfold mind; mind, intellect, ego and subconscious mind.

Anubhava: Direct perception; personal spiritual experience.

Anusandhana: Enquiry or investigation.

Apavada: Negation.

Apta: Competent person; a sage or an adept.

Ardhamatra: Half a short syllable.

Asanas: Postures.

Asat: That which is not; non-existent; non-being as opposed to Sat or Being or existence or Reality; unreal.

Ashta: Eight.

Asmi: I am; I exist.

Asmita: Egoism; I-ness; “am”-ness.

Asti: Exists; is; Brahman.

Asti-Bhati-Priya: Sat-chid-ananda; the eternal qualities inherent in Brahman.

Atma: The Self.

Avangmanogochara: Beyond the reach of speech and mind; Brahman or the Self.

Avarana: Veil of ignorance.

Avidya: Ignorance; nescience; a Sakti or illusive power in Brahman which is sometimes regarded as one with Maya and sometimes as different from it. It forms the condition of the individual soul and is otherwise called Ajnana or Asuddhamaya. It forms the Karana Sarira of Jiva. It is Malina or impure Sattva.

Bhagavan: The Lord; Narayana or Hari.

Bhava: Attitude, mostly expressing a particular relationship with God.

Bhoktriva: The state of being an experiencer or enjoyer.

Bhramara-Kita-Nyaya: The analogy of the wasp and the caterpillar, which states how the caterpillar gets transformed into a wasp by intense thinking of the latter. Even so, the Jiva becomes Brahman itself by meditating intensely on the latter.

Bhuma: The unconditioned; infinite; Brahman.

Bhumika: Step or stage; state; degree.

Bindu: Point; dot; seed; source; the basis from which emanated the first principle, Mahat-tattva, according to the Tantra-Sastra.

Brahmabhava: Feeling of identity with Brahman, as well as of everything as Brahman.

Brahmabhyasa: Meditation on Brahman; Nididhyasana; reflection on Brahman; conversing on Brahman; discussing about Brahman; etc., that is calculated to the realisation of Brahman.

Brahmacharya: Celibate; one who belongs to the first of the four Asramas or orders of life; one who lives in purity and studies the Veda.

Brahmajnana: Direct knowledge of Brahman.

Brahmakara-Vritti: The sole ultimate thought of Brahman alone to the exclusion of all other thoughts that is arrived at through intense Vedantic meditation.

Brahmanda: Brahma's egg; the macrocosm.

Brahmanishtha: One who is established in the direct knowledge of Brahman.

Brahma-Srotriya: He who has knowledge of the Vedas and the Upanishads.

Brahmasutras: Text dealing with the Science of the Soul.

Brahmavichara: Enquiry into Brahman.

Brahmavidya: Science of Brahman; knowledge of Brahman; learning pertaining to Brahman or the Absolute Reality.

Buddhi: Intellect; understanding; reason.

Chaitanya-Swarupa: Pure consciousness.

Chidabhasa: Reflected consciousness; the reflection of intelligence. (Jiva).

Chidghana: Mass of Consciousness.

Chinmatra: Mere Consciousness; Consciousness alone.

Chitta: Mind-stuff; subconscious mind.

Dama: Control of the outer senses; one of the six-fold virtues of the Niyama of Raja Yoga.

Deergha: Long; prolonged.

Dharma: Duty.

Dhyana: Meditation; contemplation.

Dwesha: Repulsion; hatred; dislike.

Ekam: One.

Ekarasa: Homogeneous; uniform; one essence; Brahman.

Gita: Song; conventionally refers to the renowned sacred text “Bhagavad Gita”; a philosophical text.

Guna: Quality born of nature.

Gunatita: Beyond the Gunas; one who has transcended the three Gunas.

Hari: A being who destroys the evil deeds of those who take refuge in Him. A name of Lord Narayana or Krishna.

Hathayogins: Practitioners of a system of Yoga, for gaining control over the physical body and Prana.

Hiranyagarbha: Cosmic intelligence; the supreme lord of the universe lord of the universe; also called Brahma, cosmic Prana, Sutratma, Aparabrahman, Mahabrahman, or Karya-brahman; Samasti-sukshma-sarirabhimani (the sum-total of all the subtle bodies); the highest created being through whom the Supreme Being projects the physical universe; cosmic mind.

Hrasva: Short.

Hridaya-Granthi: The knot of the heart, viz., avidya, kama and karma.

Iccha: Desire.

Idam: This; here.

Indriyas: The sense of perception; sense-organ; this is either the physical external karma-indriya (organ of action) or the internal jnana-indriya (organ of knowledge, cognition or perception).

Ishwara: The Lord.

Jada: Insentient; non-intelligent.

Jiva: Individual soul with ego.

Jivanmukta: One who is liberated in this life.

Jivanmukti: Liberated in this life, while yet living.

Jnana: Knowledge; wisdom of the Reality or Brahman, the Absolute.

Jyotirmaya: Full (mass) of light.

Kala: Time.

Kalpana: Imagination of the mind; creation.

Kama: Desire; passion; lust.

Karana: Fire of passion.

Kartritva: Doership; agency of action.

Kevala: Alone; single; independent; the Absolute.

Koshas: Sheath; bag; scabbard; a sheath enclosing the soul; there are five such concentric sheaths or the chambers one above the other, namely, the sheaths of bliss, intellect, mind, life-force and the gross body.

Kripa: Mercy; grace; blessing.

Kriya: Physical action; particular exercises in Hatha Yoga, such as Basti, Neti, Nauli, etc.

Kriyadvaita: Oneness in action or practical living of Oneness.

Kumbhaka: Retention of breath; suspension of breath.

Lakshyartha: Indicative meaning (in the exposition of Tat-tvam-asi Mahavakya); the Lakshyartha of Tat is Brahman and that of Tvam is Kutastha.

Laya: Dissolution; merging.

Loka-sangraha: Solidarity of the world; uplift of the world.

Madhyama: A slightly gross form of sound.

Mahabhokta: A person whose enjoyments are universal.

Mahakarta: A person whose actions are universal.

Mahatyagi: A person whose renunciation is universal.

Mahavakya: Great sentence. Upanishadic declarations, four in number, expressing the highest Vedantic truths or the identity between the individual soul and the Supreme Soul.

Mala: Impurity of the mind; one of the three defects of the mind.

Malina Sattwa: Impure Sattwa; nescience; avidya in the individual.

Manana: Constant thinking; reflection; meditation on the eternal verities; the second of the three steps on the path of knowledge.

Manas: Mind; the thinking faculty.

Manomaya Kosha: One of the sheaths of the Self, consisting of the mind.

Matra: Unit; alone; element.

Maya: The illusive power of Brahman; the veiling and the projecting power of the universe.

Moda: Delight.

Moksha: Release; liberation; the term is particularly applied to the liberation from the bondage of karma and the wheel of birth and death; Absolute Experience.

Mouna: Silence.

Mukta: The liberated one.

Mukti: same as Moksha.

Mula: Origin; root; base; tuber.

Mumukshutwa: Intense longing for liberation.

Nava-Riddhis: The nine minor psychic powers.

Neti-Neti: “Not this: not this”; the analytical process of progressively negating all names and forms in order to arrive at the eternal underlying Truth.

Nididhyasana: Profound and deep meditation; third step in Vedantic sadhana, after ‘hearing’ and ‘reflection’.

Nirakara: Formless.

Nirguna: Without attribute.

Nirvikalpa: Without the modifications of the mind.

Nirvikari: Unchanging; without modifications.

Nitya: Eternal; daily; obligatory; permanent.

Om: The Pranava or the sacred syllable symbolising Brahman.

Omkara: Same as Om.

Padma Asana: The lotus pose; a meditative posture.

Paripoorna: All-full; self-contained.

Pashyanti: The subtle or the second state of sound which in its grossest form is manifest as the audible sound upon the physical plane.

Pindanda: The world of the body; microcosm; Kshudrabrahmanda as opposed to the macrocosm or cosmos (Brahmanda).

Pluta: Elongated accent with three matras.

Prajna: A name according to Vedanta philosophy of the individual in the causal state (as in sound sleep); the Supreme Reality appears as such through the veil of an individual causal body.

Prajnana Ghana: Mass of consciousness; Brahman.

Prakriti: Causal matter; Shakti.

Pramoda: The pleasure which one gets through the actual enjoyment of an object; the third state of enjoyment of an object, after Priya and Moda, the attributes of the causal body.

Prana: Vital energy; life-breath; life-force.

Pranamaya: One of the sheaths of the Self, consisting of the Pranas and the Karmendriyas.

Pranayama: Regulation and restraint of breath; the fourth limb of Ashtanga Yoga.

Prarabdha: The portion of Sanchita Karma that determines one's present life.

Pravritti-Marga: The path of action or life in worldly society or according to the nature of the world.

Preyo-Marga: "Preyas" means that which is pleasant to the senses and the mind. Hence "Preyo-Marga" means the path that leads in the direction of the pleasing sensations of body and mind.

Priya: Bliss; joy derived on seeing a beloved object.

Purusha: The Supreme Being; a being that lies in the city (of the heart of all beings). The term is applied to the Lord. The description applies to the Self which abides in the heart of all things. To distinguish Bhagavan or the Lord from the Jivatma He is known as Parama (Highest) Purusha or the Purushottama (the best of the Purushas).

Purushottama: The Supreme Person; the Lord of the Universe.

Rajasic: Passionate; active; restless.

Rajoguna: One of the three aspects of component traits of cosmic energy; the principle of dynamism in nature bringing about all changes; through this is projected the relative appearance of the Absolute as the universe; this quality generates passion and restlessness.

Riddhis: Highest sensual delight; wealth; nine varieties of extraordinary exaltation and grandeur that come to a Yogi as he advances and progresses in Yoga, like the supernatural powers or Siddhis; Riddhis are, like Siddhis, great obstacles in Yoga.

Rupa: Appearance; form; sight; vision.

Sadhaka: (Spiritual) aspirant; one who exerts to attain an object.

Sadhana-Chatustaya: The four kinds of spiritual effort: discrimination, dispassion, sixfold virtues and desire for liberation.

Sadyo-Mukti: Immediate liberation.

Sakshatkara: Direct realisation; experience of Absoluteness; Brahmajnana.

Sakshi: Witnessing principle; seer; Kutastha which passively observes the actions of the body and the senses; witness.

Sakshi-bhava: The attitude of remaining as a witness.

Samadhana: Equal fixing; proper concentration.

Samadhi: The state of superconsciousness where Absoluteness is experienced attended with all-knowledge and joy; Oneness; here the mind becomes identified with the object of meditation; the meditator and the meditated, thinker and thought become one in perfect absorption of the mind.

Samata-drishti: Equal vision.

Samsara: Life through repeated births and deaths; the process of worldly life.

Samskara: Impression; ceremonial purification; prenatal tendency.

Sanchita: The sum-total of all actions done by the Jiva during countless previous births, out of which a portion is allotted for every new birth.

Sankalpa: Thought; desire; imagination.

Sankhya: A system of philosophy propounded by Kapila.

Santam: Peaceful; calm; tranquil.

Santi: Same as Santam.

Sanyasa: Renunciation of social ties; the last stage of Hindu life, viz., the stage of spiritual meditation.

Sarira: Body.

Sarvam: All; everything.

Saswata: Everlasting.

Sat-Asat-Vilakshana: Different from what is existence and non-existence.

Satchidananda: Existence-Knowledge-Bliss Absolute.

Satsankalpa: True resolve; pure desire; perfect will.

Sattwa: Light; purity; reality.

Satya: Truth; Brahman or the Absolute.

Savikalpa Samadhi: Samadhi with the triad of knower, knowledge and known.

Shabda-Brahman: Word-Absolute; Omkara or the Veda.

Shabda-Tanmatra: Subtle principle of sound.

Shakti: Power; energy; force; the Divine Power of becoming; the apparent dynamic aspect of Eternal Being; the Absolute Power or cosmic energy.

Shatsampat: Sixfold wealth, viz., Sama (tranquility of mind), Dama (self-restraint), Uparati (cessation from distracting activity connected with the world), Titiksha (fortitude), Sraddha (faith in the scriptures, Guru and God) and Samadhana (one-pointedness of mind).

Shudda: Pure; clear; clean; untainted.

Siddha: Realised; perfected; a perfected Yogi.

Siddhi: Perfection; psychic power.

Sishya: Disciple.

Sivam: All-good.

Sonita: Female reproductive seeds.

Sraddha: Faith.

Sravana: Hearing of the Srutis or scripture; ear.

Sreyo-Marga: The way leading to one's ultimate good and not to an immediate pleasant condition of senses and the mind.

Sruti: The Vedas; the revealed scriptures of the Hindus; that which has been heard; ear.

Suddha: Same as Shudda.

Sukla: Semen; white.

Swagata Bheda: Intrinsic difference as the difference between waves, eddies, etc., in a mass of water; the difference between parts like hands, legs, head, feet, etc., in a person; difference between fruit, flower, twigs, leaves, etc., in a tree; that by which one part of a substance is discriminated from another.

Swajatiya Bheda: Difference by which one individual of a species is distinguished from another, e.g., the difference between one man and another man.

Swarat: Independent.

Swaroopa: Essence; essential nature; the essential nature of Brahman; Reality; Satchidananda; true nature of Being.

Swayam-Prakasha: Self-luminous.

Taapas: Sufferings or afflictions of three kinds, to which mortals are subject, viz., (1) those caused by one's own body (Adhyatmika), (2) those caused by beings around him (Adhibhautika), and (3) those caused by Devas (Adhidaivika).

Taijasa: A name used in Vedanta philosophy for an individual in the subtle state (as in dream) when the Supreme Reality is veiled and coloured by an individual's subtle body.

Tamas: Ignorance; inertia; darkness; perishability.

Tanmatra: Atom; rudimentary element in an undifferentiated state before Pancikarana or quintuplication.

Tapas: Purificatory action; ascetic self-denial; austerity; penance; mortification.

Tattwa: Reality; element; truth; essence; principle.

Titiksha: Bearing with equanimity the pairs of opposites, heat and cold, pleasure and pain, and respectful and disrespectful treatment; endurance.

Tuccha: Triffling; mean.

Turiya: Superconscious state; the noumenal Self of creatures which transcends all conditions and states; oneness.

Upadesha: Spiritual advice.

Upadhi: A superimposed thing or attribute that veils and gives a coloured view of the substance beneath it; limiting adjunct; instrument; vehicle; body; a technical term used in Vedanta philosophy for any superimposition that gives a limited view of the Absolute and makes It appear as the relative. Jiva's Upadhi is Avidya; Isvara's Upadhi is Maya.

Uparati: Satiety in the enjoyment of sense-objects; surfeit; discontinuance of religious ceremonies following upon renunciation; absolute calmness; tranquillity; renunciation.

Uttama: Best.

Vachana: Speech.

Vachyarthha: Literal meaning.

Vaikhari: Articulate form of sound.

Vairagya: Indifference towards and disgust for all worldly things and enjoyments; dispassion.

Vakya: Words; sentences.

Varnashrama: Related to the four primary groups and the four stages of Hindu life; the laws of the caste and stage of life.

Vasana: Subtle desire; a tendency created in a person by the doing of an action or by enjoyment; it induces the person to repeat the action or to seek a repetition of the enjoyment; the subtle impression in the mind capable of developing itself into action; it is the cause of birth and experience in general; the impression of actions that remains unconsciously in the mind.

Vedanta: (lit.) The end of the Vedas; the Upanishads; the school of Hindu thoughts (based primarily on the Upanishads) upholding the doctrine of either pure non-dualism or conditional non-dualism; (the original text of this school is Vedanta-darshana or Uttaramimamsa or the Brahma-sutras compiled by sage Vyasa.)

Vedantin: One who follows the path of Vedantic Sadhana.

Vichara: Enquiry into the nature of the Self, Brahman or Truth; ever-present reflection on the why and wherefore of things; enquiry into the real meaning of the Mahavakya-Tat-tvam-asi; discrimination between the Real and the unreal; enquiry of Self.

Videha-Mukti: Disembodied salvation; salvation attained by the realised soul after shaking off the physical sheath as opposed to Jivanmukti which is liberation even while living.

Vidya: Knowledge (of Brahman); there are two kinds of knowledge, Paravidya (higher knowledge) and Aparavidya (lower knowledge); a process of meditation or worship.

Vijatiya Bheda: Heterogeneous; distinction between units of different classes, e.g., the difference between a tree and a stone.

Vijnana: The principle of pure intelligence; secular knowledge; knowledge of the Self.

Vijnanamaya Kosha: One of the sheaths of the soul consisting of the principle, intellect or Buddhi.

Vikara: Modification or change, generally with reference to the modification of the mind, individually or cosmically.

Vikshepa: The tossing of the mind which obstructs concentration.

Virat: Macrocosm; the physical world that we see; the Lord in His form as the manifested universe.

Vishayakara-Vritti: Thought of sensual objects.

Vishwa: Cosmos; a name of the Jiva in the waking state.

Viveka: Discrimination between the Real and the unreal, between the Self and the non-Self, between the permanent and the impermanent; right intuitive discrimination; ever-present discrimination between the transient and the permanent.

Vritti: Thought-wave; mental modification; mental whirlpool.

Yajna: A sacrifice.

Yogavasishtha: A monumental work on Vedanta.

Yoni: Source; womb.