

ABOUT MAHA YOGI PARAMAHAMSA DR.RUPNATHJI & HIS IMPORTANT WORK'S

Shastrishree Rupnathji(Dr.Rupak Nath) is a Tantra Siddha Maha Yogi since his birth. He is the master of ashta siddhis, radiant light of Yoga knowledge, salvator for mortal beings on earth and capable of giving them the divine experiences, master of masters, immortal. His birth was predicted thousands of years ago in Nadi Grantha."A Yogi is greater than an Ascetic, greater than an Empiricist and greater than the fruitive worker. Therefore, in all circumstances be a Yogi and to be a Yogi search for a Real Satguru by mercy of whom a soul engaging itself with sincere endeavor in making further progress being washed of all contaminations in due course of time, ultimately attains the supreme goal i.e. SALVATION."Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath)'s life is surrounded with numerous stories about miraculous deeds he has performed. There no any doubt that Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is highly realized yogi who has acquired many Siddhis and have the

miraculous powers on his disposal, which he used discriminately only for the propagation of Dharma. Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) commanded respect for yogis at every place he has visited, and his ways to make this happen is very unconventional, Unpredictable and incredibly powerful, Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is as alive God amongst people, who knows the past and future and who able to bless and punish, both things which he frequently used to do. Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is highly spiritual person, and for him there is no any difference between mighty Kings and simple people, as well as between gold and stones. Since young age Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) has been famous for performance of different miracles and there exist lot of stories connected with his childhood, which is impossible to mention in this short space. The life of Tantra Siddha Maha Yogi Shastrishree Rupnathji(Dr.Rupak Nath) is full of so many different miracles he has performed, that it

is impossible to mention all of them in this short article, for a separate book would be required to mention all of them.

Siddha Yogi Rupnathji has Vak siddhi meaning whatever he says has the power of turning into reality. Vak means speech or voice, so Vak Siddhi literally means accomplishing a pure ability to use words. Attaining mastery of it, Siddha Yogi Rupnathji gains the ability to make changes to the physical material universe. Vak siddhi depends upon pure intentions. Vak siddhi means whatever one speaks turn to be true. Yes, God only gives power to those who have pure intentions and the feelings of harmlessness to everyone. Practicing Satya will bring one naturally to Vak Siddhi. "The word is a force; it is the intent. That is why our intention manifests through the word no matter what language we speak." The vak siddhi gave Rupnathji the power to make whatever he say or think turn out to be true. In other words, Siddha Yogi Rupnathji got the power to accomplish things by mere thought. This is also known as psychic speech. Using 'Saraswathi siddhi' (the siddhi by which the essence of great scriptures becomes known to

him) along with 'Vak siddhi' (the siddhi of superlative communication) Siddha Yogi Rupnathji can cast a strong impression in the minds of people as regards imparting knowledge and virtue to them. People who hear the words or read material written by the Siddha Yogi Rupnathji proficient in this siddhi become mesmerized and willfully compelled to follow his instructions or directions. Siddha Yogi Rupnathji is so impelled and charmed by the vivacity and clarity of the words that they immediately consent from within to abide by his advice. Knowledge and truth flow seamlessly and effortlessly from the mouth of Siddha Yogi Rupnathji like the clear waters of a free flowing river. There is great impact on people when he uses this siddhi. Using this siddhi, Siddha Yogi Rupnathji can turn a non-believer of God into a believer, a worldly man into one spiritually minded (if possible in the recipient's karma). With his words, he can turn an evil and dishonorable person into one who adopts the principles and tenets of 'Dharma' (righteousness). It is not possible for people to find fault or go against the teachings of such a Yogi, for his words are a reflection of 'Saraswathi' (The goddess of knowledge) and

backed by the absolute truth of Brahman (Almighty). Siddha Yogi Rupnathji possesses the ability to bestow the eight siddhis and the [[nava nidhi]] (nine types of wealth).

Avadhuta Maha Yogi Paramahansa Dr.Rupnathji of India is a most divine Guru, possessing unique spiritual powers. He was, and still is, famous throughout India as an extraordinary saint. He always revelled in His own joy, identifying Himself with the entire universe. He is completely detached from all his actions and lived frugally. He is a divinely intoxicated yogi and is a born Siddha ('Perfect Master'). After wandering across the length and breadth of India on foot.

A Siddha Guru is a spiritual teacher, a master, whose identification with the supreme Self is uninterrupted. The unique and rare quality of a Siddha Guru is his or her capacity to awaken the spiritual energy, kundalini, in seekers through shaktipat.

Maha Yogi Paramahansa Dr.Rupnathji is a Siddha Guru who walked the path of yoga under the guidance of his

Guru. Maha Yogi Paramahansa Dr.Rupnathji received the power and authority of the Siddha Yoga lineage from his guru before he passed away in 1985. He teaches the Siddhas' message that the experience of divine consciousness is attainable in this human body. Maha Yogi Paramahansa Dr.Rupnathji constantly points us back inside ourselves, where this state is both possible and accessible.

As a Siddha Guru, he carries out his mission of awakening seekers to their own potential for enlightenment by bestowing shaktipat. Through his teachings and his writings and through Siddha Yoga teaching and learning events and study tools, he guides students on this mystical journey toward God, helping them move beyond their own limitations and reach the goal. Maha Yogi Paramahansa Dr.Rupnathji expresses a great love and reverence for children as the holders of our future and has written books and songs expressly for them.

His teachings are made available for seekers of all ages, around the world, through the work of the Rupnathji Foundation. In his Siddha Yoga Message for the year 1995,

Maha Yogi Paramahansa Dr.Rupnathji describes the essence of her vision for all human beings:

Maha Yogi Paramahansa Dr.Rupnathji, one of the most revered Siddha Gurus of the modern era, is a janma siddha—one born with the full realization of his own divine nature. From an early age, Maha Yogi Paramahansa Dr.Rupnathji spontaneously manifested his mastery of atma jnana—knowledge of the Self.

Born in the North-East Indian state of Assam, Maha Yogi Paramahansa Dr.Rupnathji, as a young man, traveled on foot throughout India. As his reputation as an enlightened master and miraculous healer spread, crowds of seekers were drawn to his wisdom and blessings. Eventually, by the mid-1990s, he settled in the village of Cachar in the state of Assam. Out of honor and respect his devotees began to call him Siddha Rupnathji, a title that means 'the Magical Guru; the venerable one; the great one.' He always directed people to turn within and meditate.

Maha Yogi Paramahansa Dr.Rupnathji also undertook many philanthropic works. Over the next decade, he transformed the village by educating the villagers; feeding, clothing, and schooling the children; and providing for the building of roads and local facilities.

In 1996, Maha Yogi Paramahansa Dr.Rupnathji asked Swami Juktananda, one of his main disciples, who was later to become his successor, to settle nearby in Bikrampur Village. Maha Yogi Paramahansa Dr.Rupnathji is known as Baba, so the devotees began to affectionately refer to Maha Yogi Paramahansa Dr.Rupnathji as Yogi Baba, which is Hindi for 'Sadhu Baba.'

Maha Yogi Paramahansa Dr.Rupnathji's core teaching is:

The Heart is the hub of all sacred places. Go there and roam.

This foundational Siddhi Yoga teaching has guided generations of students on the Siddhi Yoga path.

In truth, the gift of life must always be recognized and never be taken for granted. Why is life so precious? In Siddha Yoga philosophy, we recognize that in this human life we have a rare opportunity. We can transform an ordinary perception of this universe into an extraordinary vision. To be on this planet and to behold the universe from the divine perspective is a sign of an illumined heart. To put this vision to best use in the best way possible is a human being's highest duty.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji's divine play of miracles is without end. Though he is a physical body, he is also formless. Materializing in more than one place at the same time, he accomplished his work. Kind-hearted and generous, he miraculously saved the lives of many disciples and drew true seekers to him like a sweet and fragrant flower bewitches bees.

The biographies of saint Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji give a breathtaking record of mystical incidences, miracles witnessed and experienced by numerous people.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji displayed his divinity since his childhood days. Rupnathji used to enter a state of Bhavateet, Gunateet and Turyavastha samadhi while narrating Rupnathji's life's story. Rupnathji's mother saw him as Lord Shiva during his birth. He took this body form to reestablish the lost knowledge of Yoga in the present age.

The miracles of Saviour*/Avatar Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji are of a universal character, and are performed when universally necessary.

Some of the common siddhis of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji witnessed include levitation, predicting the future, reading past lives, entering a state of Samadhi at will, giving mystical experiences to disciples, appearing to disciples in their dreams-visions and even in bodily form often giving them advice, curing the incurably sick, helping disciples in need in a miraculous way, reading the minds of others, healing disabilities like blindness etc, taming wild beasts, spontaneous emanation of perfumes, walking on water, traversing distances in a very short time

span, appearing in many places at the same time, changing weather, producing food and rain in seasons of drought, healing the sick, protecting helping barren women become pregnant, materializing objects, removing his own limbs and sticking them back to the body or doing the same with their intestines (khanda yoga) etc.

An answer to the scepticism around these powers may be provided by the science of yoga that details the siddhis - which allow Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji to transcend physical limitations and laws of nature. Many such siddhis are also mentioned in traditional religious texts like the 'Yoga Sutras' of Sage Patanjali. The yoga sutra says "Janma-ausadhi-mantra-tapah-samadhiyah siddhayah" meaning "yogic powers (siddhis) are inherent (from birth), due to specific herbs, from the power of mantra, through penance or by meditations." The 'Vibhuti pada' section of the yoga sutras detail quite a few siddhis and how to obtain them. They contain practices to attain powers ranging from invisibility to walking on water. This suggests

that these supernatural powers can be acquired through self effort, discipline and fulfilling certain prerequisites.

It is interesting to note that Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji strongly advise aspirants against succumbing to the lure of siddhis. However miracles do challenge our notion of a material world and emphasise that a miracle can be a first taste of the impermanence and transitory nature of the universe.

“Yogic powers may come to a ‘man of realisation’ as a result of his spiritual practices or by the grace of the Lord. Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji uses them neither for fame nor for power over others. For him they are dreamlike and enjoy the same degree of reality as the rest of the world. Such powers are seen in 'Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji' to enhance the beauty of the crest jewel of Self-realisation.”

Rupnathji is also known as Yogi Rupnathji. He is the greatest Yogin the world has ever produced. When he was a boy he simply touched a Dog. It repeated the Vedas. He has

full control over the elements. When there was no vessel to prepare food, his mother prepared bread on his back. He entered Samadhi while alive at the age of 15. He drew up all the Prana to the Brahmastrandhra and gave up the physical body. When he was a boy of 9 years, he began to write commentary on Gita. His commentary on Gita is considered one of the best.

Tantra Siddha Maha Yogi Shastri Dr. Rupnathji is so captivated by the vision of immaculate purity, by the chaste beauty in the description of the state of perfect freedom and omniscience associated with the attainment of Nirvana, that he cared not even though he might lose his very life in the search on which he had set out, endowed as he is with full faith, keen intellect and a heart overflowing with all-pervading love and sympathy to all.

Having obtained transcendental knowledge in the control of the ethereal and spiritual nature of the mind, he is enabled to furnish demonstration thereof by flying through the sky, by walking, resting and sleeping on the air. Likewise he is able to produce flames of fire and springs of

water from his body and to transform his body at will into any object desired, thereby convincing unbelievers and turning them towards religious pursuits.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji performs miracles. These are based on yoga siddhi and the shastras. These miracles were performed only to show the greatness of God and the wonderful powers that one can attain with His grace.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji is capable of having multiple bodies at the same time and exists since time immemorial. He never dies even when the universe comes to an end. Such is the power of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji. He still exists in his second body form in Himalayas and few people have seen him even now.

This is an indication his state of complete unison with the Brahman or supreme. Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji is the treasure of peace and happiness and no wonder our gurudev Tantra Siddha Maha

Yogi Shastrishree Dr.Rupnathji is a master of an infinite storehouse of Yoga knowledge and divine powers.

There is electricity in the air, and it has seven layers, one inside the other. The power that the yogi Rupnathji make use of comes from this unlimited source of cosmic energy in the air, from the third layer inside. They combine the limited source of energy in their own body with this unlimited cosmic source by means of breath. The combination of these two powers enables the yogis to bring about whatever result they desire. The yogis have only to think after combining these two forces, limited and unlimited, and by certain yogic practices they achieve results such as raising the dead, reading other's minds, seeing things at a vast distance, and so forth.

For example, if Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji wishes to raise a dead body, or see certain places in America while sitting here in India, by yogic practises he has only to combine the sources of energy within himself with that cosmic energy which is in the air. That done, Tantra Siddha Maha Yogi Shastrishree

Dr.Rupnathji has only to think of the particular desire he wishes to fulfill.

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji's Works

Here is a list of Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji's Works as known to me.

Books / Granthas

By

Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji-

*The Christ of India

*Unknown Life of Jesus Christ

*Robe of Light

*Speaking God

***The Yoga of the Sacraments**

***May a Christian Believe in Reincarnation?**

***The Aquarian Gospel for Yogis**

***The Four Soul Killers**

***The Gospel of Thomas for Yogis**

***Esoteric Christian Beliefs**

***Pranava Yoga**

***How to Be a Yogi**

***Foundations of Yoga**

***A Yogi and a Philosopher**

***Vegetarianism**

***Twelve Pointers For Maintaining Brahmacharya**

***Dharma for Awakening**

***Bhagavad Gita for Awakening**

- *Upanishads for Awakening**
- *Dhammapada for Awakening**
- *Tao Teh King for Awakening**
- *Light on the Path for Awakening**
- *A Brief Sanskrit Glossary**
- *The Catechism of Enlightenment**
- *The Six Systems of Hindu Philosophy**
- *Sacred Texts**
- *The Cosmic Mother**
- *A Yogi's Recommended Reading List**
- *Reinventing the Indian (Hindu) Calendar**
- *Dashas - A Primer 4**
- *Dashas - A Primer - 3**
- *Dashas - A Primer 2**

***For Beginners in Jyotish 2**

***Micro Astrology: The Mysteries of Time and Event**

***Visual Astrology – Introduction**

***Palmistry in Action**

***Y- Chromosome's and 'Gothra'**

***Who will Pursue Medical Profession?**

***Varga Chakras (Kundalis) in Jyotish Classics?**

***Tropical & Sidereal Zodiac Systems**

***Traps in Jyotish**

***Tithi**

***The Jyotish Journey Continues...**

***The Horoscope of Mahatma Gandhi**

***The Cosmological Insights of the Vedic Seers**

***The Astrological Signature of Alternative Energy-Healers**

***The 12th House in a Horoscope**

***Taming the Malefic Saturn**

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***Science and Astrology**

***Saturn Blessings**

***Sade-Sati of Saturn**

***Retrograde Planets: Another Perspective**

***Research in Astrology: Pondering Upon Some Issues**

***Remedies in Vedic Astrology**

***Pisces: The sign of Mystics**

***Personal Planets in Vedic Astrology**

***Nangol Houses of Travancore**

***A Sum of our Parts**

***Adhik Mas and the Blue Moon**

***Astro-Treasures that have Survived through Time**

***Astrology for the Feeble Mind!**

***Astronomical Identity of Saptha Rishi's, Dhurva & Arundhathi**

***Beginnings of Journey On a Never-ending Path**

***Belief in God Vs Astrology**

***Can Signatures Affect your Destiny?**

***Consciousness in a Horoscope**

***Cycle of Anniversaries**

***Dashas - A Primer**

***Dashas - A Primer 2**

***Dashas - A Primer - 3**

***Dashas - A Primer 4**

***Dating Mahabharata - Two Eclipses in Thirteen Days**

***Enigma or Confusion?**

***Fate or Free-Will The Ever Continuing Puzzle of Our Being!**

***For Beginners in Jyotish**

***For Beginners in Jyotish 2**

***How Astrology Works**

***How to make Your Signature Lucky?**

***Impact of Mars**

***Is Jyotish incapable of reaching beyond events?**

***Jyotish and Scientific Method**

***Jyotish: A Recipe for Easier Living Or a Wake-up Nudge for the Prepared Soul?**

***Jyotish: A Vedic Approach to Astrology**

***Kalapurusha and Human Karma**

***Maya in the Horoscope: The Glue That Keeps Us Earth Bound**

- *Methodology and Effects of Mercury in Various Houses**
- *Micro Astrology: The Mysteries of Time and Event**
- *Moon and its Nodes: Points of Confluence or Separation?**
- *My two cents on Eastern & Western Astrology...**
- *Myths in Jyotish: Injected and Sustained by Jyotishis**
- *Nangol Houses of Travancore**
- *Palmistry in Action**
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***Violence and Gita**

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***Return of the Platoon - Sundara Kānda**

***Similes and Metaphors on Mind**

***Pandava Birth-Mystery Reconsidered**

***Pep Talk to Peers - Sundara Kānda**

***Odyssey in a Nutshell - Sundara Kānda**

***What of Seetha? - Sundara Kānda**

***The Tragic Trio: Amba**

***Advice to Deliver - Sundara Kānda**

***It takes Indrajit - Sundara Kānda**

***Krishna, Last Days: Why Vyasa 'kills' him at the 16th Parvan?**

- *Unearthing and Defining the Identity of Parvati**
- *Marshals in the Mire - Sundara Kānda**
- *Fate and Free Will in the Mahabharata**
- *Rampage in the Park - Sundara Kānda**
- *More of the Same - Sundara Kānda**
- *Why We Cannot See God?**
- *Krishna and Arjuna on One Chariot - Rotating Night and Day**
- *Rama's Ballad - Sundara Kānda**
- *Dream of a Nightmare - Sundara Kānda**
- *Indra-Vishnu on One Chariot!**
- *Steadfast in Love - Sundara Kānda**
- *Withered Flower - Sundara Kānda**
- *Qualms of Celibate - Sundara Kānda**
- *Life in Lanka - Sundara Kānda**

***City in Clouds - Sundara Kānda**

***Balarama is Abhimanyu's Father-In-Law: A Study In Folk
Mahabharata**

***Sundara Kānda: Hanuman's Odyssey**

***Thy Looking-glass Bhagavad-Gita Chapter 18**

***A King's Lust and the Birth of Vyasa's Mother**

***A Question about Practice of Hinduism**

***A Woman's Fury, Soft Skills and a Hero**

***Aarti - Om Jaye Jagdish Hare**

***About Hinduism**

***Acharya Ramanuja and his Qualified Monism**

***Acharya Shankara**

***Acharya Vallabha and his Pushti Sampradaya**

***Advice to Deliver - Sundara Kānda**

***After The War**

***All about Life: Bhagavad-Gita Chapter 2**

***Amrita - The Apple of Eris**

***An Overview of Hinduism**

***Annapoorna Devi**

***Another Perception of Reality**

***Apropos Epic Women: East & West**

***Arjuna - The Princes Grow**

***Arjuna Becomes a Woman: A Transgender Tale from Padma Purana**

***Arjuna's Dilemma: Bhagavad-Gita Chapter 1**

***Art of Liberation: Bhagavad-Gita Chapter 15**

***Art of Renunciation: Bhagavad-Gita Chapter 5**

***Aum – The Sphota**

***Balarama is Abhimanyu's Father-In-Law: A Study In Folk Mahabharata**

***Bhagavad Gita and Management**

***Bhagavad-Gita: Treatise of Self-help**

***Bhakti Yoga: Will it Spoil my Career?**

***Bharata**

***Bharata Persuades Rama to Return**

***Bheel Mahabharata: A Demon Called Abhimanyu, Son of Subhadra**

***Bheel Mahabharata: Ganga Weds a Frog Prince**

***Bheel Mahabharata: Kunti and the Birth of the Sun God's Child**

***Bheel Mahabharata: The Rape of Draupadi**

***Bheeshma the Terrible**

***Bhima**

***Bhishma**

***Brahma Hurls, Vishnu Plays, Shiva Terminates**

***Brahma: The God with Only Three Temples**

***Brahman, Atman, Karma and Gunas**

***Caste and Karma**

***Caste System in Hinduism**

***Chanchala Lakshmi - The Restless One!**

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***Definition and Relevance of Advaita Vedanta**

***Desire Under the Kalpataru**

***Desire: The Root of All Misery**

***Devi Purana: Krishna's Death and Sati**

***Dharma and its Influence over Hindu Law**

***Dharma: The Most Ambiguous of All Words**

***Dilemma In Advaita Vedanta**

***Discern the Divine: Bhagavad-Gita Chapter 10**

***Do Hindus Believe in More Gods than One?**

***Do They Speak to These Statues?**

***Doctrine of Faith: Bhagavad-Gita Chapter 12**

***Does Hinduism Teach That All Religions are The Same?**

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***Does Hinduism Teach That All Religions are The Same?**

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***Draupadi - Satyabhama Samvada**

***Draupadi and Pandava Purusha Upanishidic Significance**

***Draupadi Svayamvara**

***Draupadi the Goddess and Bhishma's Reminiscences**

***Draupadi: An Incarnation of Bhumi Devi**

***Dream of a Nightmare - Sundara Kanda**

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***Enigmas in the Mahabharata**

***Essence of the Gita**

***Ethics of Hinduism**

***European Conspiracy Against Vedic Culture**

***Fall of Arjuna and Pandavas Upanishidic Significance**

***Fall of Draupadi and the Pandavas: Upanishadic Significance**

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***Guru-Shishya, Vyasa and Jaimini A Comparison - 2**

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***Hanuman Finds Sita**

***Hanuman Jumps Across The Sea**

***Havoc in Lanka**

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***Hidimba: The unacknowledged Heroine of the Mahabharata**

***Hindu Gods, Deities and Spirits**

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***Indrajeet is Killed**

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***Introduction to Isha Upanishad**

***Introduction to Katha Upanishad**

***Introduction to Ramayana**

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***Isha Upanishad - Shloka 10**

***Isha Upanishad - Shloka 11**

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***Kaikeyi's Resolve**

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- *Kali Mantra : The Ultimate Remedy**
- *Karma Yoga or Yoga of Selfless Action in Gita**
- *Karma: Electable, Immutable, Inexorable**
- *Karna**
- *Karna and Arjuna**
- *Karna's Father Found**
- *Karna's Curse by Mother Earth**
- *Khaatu Shyam**
- *Khandava in Flames and Mandapala-Jarita-Lapita**
- *Khandavadahana**
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ILLUSIONARY NATURE

By Maha Yogi Paramahansa Dr.Rupnathji

Nature presents a panoramic view through the boundless sky, vast oceans, ranges of mountains and hills, stretching forests and deserts, the flowing rivers and streams. The gift of eyesight from nature enables one to witness with awe and wonder some of the most bewitching scenes like snow-clad mountain peaks floating in clouds against the blue firmament, green belts of forests with multifarious hues and colors of vegetation, spotted here and there covering the planet, the starlit and moonlit nights, the splendor of the rising and the setting sun. The roaring waves of the ocean incessantly trying to submerge the land, lightning and thunder, storms and gale, reveal the mighty force inherent in nature. The living beings endowed with the sense organs of hearing,

sight, smell, taste and procreation seem to be created to live happily and harmoniously as if to witness the glorious working of nature while themselves being an integral part of it.

What meets the eye is the solid earth with its flora and fauna, the cycle of night and day, and the changing seasons. The air which sustains life is not even visible to the eyes. Also what is not experienced is the tremendous speed at which the earth hurtles around the sun and the rapid movement of the whole solar system in the galaxy. All the oceans and the lands with their vegetation and everything that exists there, maintain their respective positions even when the planet rotates around itself at unimaginably high speed, clinging on to the mother earth on whose fate their existence depends. It also is not evident that there could be countless stars like the sun, with planets and moons similar to the solar system, that might possibly exist within the numerous galaxies which are moving away from us at speeds close to the speed of light. What a gigantic system!! What tremendous speeds for such enormously large heavenly bodies!! What in reality is the cause of motion? What is the origin of cosmic matter? And what is the basic source of consciousness that the living beings possess? And finally what is that that is named God?

कोऽहं कथमिदं जातं को वै कर्ताऽस्य विद्यते ।
उपादानं किमस्तीह विचारः सोऽयीन्द्राः ॥

Koham kathamidham jatam ko wa kartaasya vidhyate.
Upadaanam kimastheeh vicharyathe.

Upadaanam kimastheeh vicharah
soyedhwashah.

"Who am I? How is this created? Who is the creator? Of what material is this made? This is the way of that enquiry", - *Aparokshanubhuti*, Shri Shankaracharya.

The science of space, matter and energy, till the 19th century, held as a general consensus that the medium of space was not empty, as it appears to the senses. The hypothesis was that space was filled with a substance, ether, through which the waves of light were transmitted somewhat like the waves on the surface of water when it is disturbed. Though the details of the properties of the ether and also that of light were still being debated, the existence of an ether-filled space was firmly believed. The concept of ether as a subtle substance provided the medium of space with ever-existent reality. It was meaningful to incorporate the concept of God as an Omnipresent Conscious Entity because space, then, was not considered to be an extension of void or nothingness. The realizations of the seers of the Upanishads that aakaash is the first element from which in certain proportions air, fire, water and earth had been produced, had some scientific basis too because ether was somewhat akin to aakaash. There were even scientific ideas that atoms, that are material particles, are dynamic structures of the ether itself. Thus it was possible to build a scientific theory based on a single reality: That matter could be created from the energy and dynamic substance of space. Indeed, these are the basic concepts of unity on which the Upanishads lay their foundation of not only the universal theory of space (aakaash), matter and energy, but also of Brahman - the Creator, Vishnu - the Sustainer, and Shiva- the Destroyer.

The trend in physical theories of physics that started with the advent of the 20th century has, however, been to consider space to be an extension of nothingness in which some real conditions or states of energy, that emanate from matter and are termed as fields, exist. The hypothesis of modern science starts from matter as the basic reality, considering space to be an extension of void. The phenomenon of creation of stable cosmic matter, therefore, goes beyond the scope of the present science. The theory also can neither pinpoint the source of cosmic energy that resides in the structure of matter, nor can it explain the cause of material properties that are experienced with the behavior of matter. These are, in brief, the limitations of the modern scientific theories at the most basic level of the physical phenomena of nature. When a scientific theory cannot cope with the question of the very origin of the universal matter and energy, how could it ever grasp and explain the phenomenon of consciousness which is evident in living beings?

The spatial reality achieved by the hypothesis of ether (aakaash) in the past has now fresh and solid experimental evidence through scientific experiments performed in recent years. These experiments demolish the dominant view today of the emptiness of space. There is no point in space, in an almost limitless universe, that is not pregnant with energy in the absolute sense. The space or aakaash itself is the reservoir of cosmic energy though, apparently, it appears to be void—a state of nothingness. Though the ether now being conceived is partly different from the ether of the past, it retains the dynamic and fluid character assigned to it earlier, but it has no properties similar to those possessed by matter. It is the nonmaterial but real ether that can be concluded to be the aakaash of the Upanishads.

The limited anatomical systems of the living beings permeated with the physical consciousness of distinctive separateness and segregation from the rest of the nature, added with a strong sense of "I-ness" (rather than "we-ness") in each of them and apparently independent of the others, generates a false experience opposed to the underlying unity of the universe. The zones of interconnections, inter-dependence and interrelationships with nature are hidden from the cognition of man in his waking consciousness and thus his actions are normally governed by the motivation "I", and "the rest of nature".

If the molecules of air that are the life-breath of the living creatures were visible vibrating at enormously high frequency, flowing into the lungs and being forced out incessantly colliding and interacting with the ocean of the molecules of the atmospheric air; if the pumping of blood by the heart into the numerous blood vessels and the arteries could be visible, thus revealing the precarious balance of life-force with each cycle of the heart beat; and if the movements of the earth, the moon and the stars could be felt in the same proportions as these do exist in reality; then life would be a horrid experience full of fear and anxiety, indeed a nightmare. Only an Ultra-Intelligent and Super Ingenuous System can harmonize such diverse functions at micro as well as macro levels and provide shields to these intricate operations from the human sight. But, on the very basis of these invisible phenomena, nature operates to fulfill her tasks and, therefore, the basic relationships of man with the medium of space and matter, whether visible or invisible, has to be clearly understood to decipher the real truth and purpose of nature and God.

2. DYNAMIC AAKAASH IS THE PRIMORDIAL REALITY

"All this universe of motion moves in the prana and from the prana it proceeded", says Yama, the God of death in Kathopanishad, to Nachiketa, who was a young boy with intense desire to learn the mystery of the universe and the principles of life and death.

The *aakaash* in motion is like flowing streams of water similar to the whirls and vortices in ocean. Just as the flow of any liquid creates force and energy, the flowing *aakaash* is itself the most basic state of cosmic energy. When *aakaash* circulates around a center at the highest possible speed, it creates fundamental particles of stable matter, like the production of bubbles and foam from water when the same is set in motion. The universal matter is created out of prana since prana is *aakaash* in motion and *aakaash* is the primordial superfluid substratum of the universe.

"All the beings arise from *aakaash* alone and are finally dissolved in *aakaash* because *aakaash* alone is greater than all this and *aakaash* is the support of all times". (Chhandogya Upanishad)

The *aakaash* is the most basic, eternally existent substratum with unique absolute properties, and is the real substance of the universal matter and all the beings. It is, therefore, that the Chhandogya Upanishad declares *aakaash* to be the support of all cosmic matter and beings for all time.

आकाशशरीरं ब्रह्म

Aakaashashareeram Brahm.

says Taitreya Upanishad, the body of Brahman is *aakaash* like the flesh and bones to the human body. The fluid substance of *aakaash* is the basic conscious medium and also the only reality in which cosmic matter is created due to the inherent energy of the dynamic *aakaash*.

सृष्टिर्नाम ब्रह्मरूपे सच्चिदानन्दवस्तुनि ।
अन्धौ फेनादिवत् सर्वं नामरूपप्रसारणम् ॥

Srishtirnaama Brahmaroope sachchidhaanandhavasthuni.

Abdhaou fenaadiwath sarva namroop prasaranam.

proclaimed Shri Shankaracharya in Drig-Drishya-Viveka. The world of matter as seen in nature is the manifestation of Brahman, that has sat-chid-ananda as its basic absolute attributes and the substance of *aakaash* as the body. Similar to the creation of foam from the formless water, the cosmic worlds and nature, with names and forms, are created from the formless satchidananda.

इदं तदक्षरे परमे व्योमन्

Idham thadhakshare parame vyoman.

is the pronouncement of the Mahanarayanopanishad. "The aakaash is not destructible, it is the primordial absolute substratum that creates cosmic matter and hence it is:

परमे व्योमन्

Parame vyoman

The Vedic dictum, Neti-Neti, signifies that the properties of *aakaash* (that forms the very body of *Brahman*) are absolute, and not to be found in the material properties that are in a sense relative. For example, the *aakaash* is the eternally existent, superfluid reality, for which creation and destruction are inapplicable. A portion of *aakaash* cannot be annihilated like the phenomenon of annihilation discovered in this century between two basic particles of matter. The properties of mass possessed by these particles is not possessed by the *aakaash*, which is

सूक्ष्मातिसूक्ष्मं

Sookshaathisooksham

that is, "subtler than the subtlety" as said in the Shwetashvatara Upanishad.

"The supreme *Brahman*, eternally free and immutable existed alone." (Shri Shankaracharya in Panchikaranam) The *aakaash*, different from any material substratum like air or water that are discrete substances (atomic/molecular in nature) and change their state, is unchangeable, and indeed beyond conception when analyzed with material experience. For instance any material substance can be compressed to a smaller volume, but the question of compression of *aakaash* does not arise, just as bubbles and foam cannot compress a volume of ocean's water so also matter which is a product of fluid *aakaash* cannot compress it. The *aakaash* is therefore eternally free.

A material fluid during motion loses energy due to internal friction and comes to rest. The superfluid *aakaash*, while spinning, is itself the basic state of cosmic energy for creating matter. For instance, the electron is the *aakaash* spinning at its limiting speed and since there is no loss of energy due to motion of *aakaash*, the electron is eternally existent till it meets its opposite particle when it is annihilated producing a tiny flash of light .

All the properties of *aakaash* are nonmaterial and absolute. To summarize the *aakaash* is a superfluid with the absolute non-material properties. Therefore, Neti-Neti, which means Not-this, Not-this, is the vedic dictum to describe the properties of Brahman who has the body of *aakaash*.

ओमिति ब्रह्म प्रसौति

Omithi Brahma prasaothi

Taittiriyanopanishad. With Om Brahman begins motion and creation. The circulating movement of *aakaash* at an unimaginably high speed of light, creates cosmic matter. The *aakaash* itself

becomes the basic matter that further assembles terrestrial matter like air, water, and elements of earth. The oscillatory movements of finer matter and annihilation of material particles create heat and light (fire).

एकोऽहम् बहुस्याम

Akoham bahusyam

"I am one, should become many". Brahman, the One, with the body of *aakaash*, churned himself to create the cosmic worlds so as to become many, or to assume many forms. "He became knowledge, and He became ignorance. He became truth, and He became falsehood" : Taittiriyaopanishad. The Nirvikar Brahman developed vikar and this happened due to the creation of cosmic matter within Brahman from the energy of Brahman and from the Will of Brahman.

Fundamental matter, as said before, is the vortex of *aakaash* spinning at light speed such that the center of the vortex within a sub-micro region breaks down creating a zone of void or non-existence of *aakaash* there. Thus the Sat that is *aakaash* of Brahman becomes Asat, that is, non-existence at the center of the vortex of basic material particles. Matter therefore, is a combination of Sat - Asat, truth - falsity, *aakaash* - void, continuity - discontinuity, reality - non-reality, permanence - impermanence. The forms of cosmic matter are non-realities superimposed on the basic substratum (*aakaash*) of reality, and this illusory aspect of nature is Maya.

"In the beginning all this universe was non-existent and un-manifest from which this manifest existence was born. Itself created itself. None other created it". - Taittiriyaopanishad.

"Ishavasyamidam Sarvam", says Ishopanishad. The one reality of *aakaash*, the body of Brahman is all that exists. Hence all this visible and invisible nature is pervaded by God, or is itself God with regard to its substantial reality.

3. ORIGIN OF CONSCIOUSNESS

The absolute and basic attributes of Brahman with *aakaash* as its substance is Sat-Chit-Anand. The Sat, the cosmic energy, which is a dynamic state of *aakaash*, generates the cosmic matter and is the universal truth of all visible and invisible existence. The Sat also produce the principles of truth as the main code of morality.

Since the behavior of matter and its properties have been experimentally determined, it is possible to infer the absolute properties of *aakaash* scientifically as far as the role played by it in the constitution of matter is concerned. If *aakaash* as a single substance can construct all the diverse kinds of inert matter, some aspect of this non-material entity should explain the origin of consciousness too. A mobile medium can be either static or in motion like circulation or linear motion at varying speeds. The limiting motion as spinning action explains the creation of fundamental matter. It is the static *aakaash* that should account for the purest state of consciousness, and possibly the varying speed of motion of *aakaash* could cause different degrees of consciousness in the living species of nature. Since *aakaash* in motion is identified with prana, consciousness and prana are either the same effect or are intimately connected.

The *Chit* could therefore be "that state of *aakaash* which is less dynamic than that in the constitution of matter" and possess the absolute attribute of consciousness in varying degrees depending upon the motion of *aakaash*. The four states of consciousness that one experiences during waking, dream, sleep and samadhi are derived from the most basic state of consciousness which is named *Chidakaash*. In vastness, the *Chidakaash* is larger than the largest, and is almost limitless subsuming within it the countless galaxies of the universe.

The *Chidakaash* is the purest state of consciousness that in its lowest degree or potential resides in apparently inert matter. In conscious beings, for instance man, the lowest rung of consciousness is during the waking state where physical interactions are dominant. The consciousness ascends in its quality and purity from waking to the higher states that are dream, deep sleep and samadhi. There are three *aakaashas*: The *Chidakaash* is seen as *Chittaakaash* in man (and other living beings) as individual consciousness and *Bhutaakaash* as cosmic matter. As explained by Shri Sathya Sai Baba:

चिदात्माऽहं नित्यशुद्धबुद्धमुक्तसदद्वयः

Chidhaathmaaham nithya shuddhabuddhamukthasadadhwayah.

"I am the Atman, the pure consciousness, eternally pure and Intelligence Absolute, ever free and one without a second" – Shri Shankaracharya in Panchikaranam.

Also, "The attributes of Existence, consciousness and Bliss are common features in *aakaash*, air, fire, water and earth as well as in Gods, animals and men, etc. Names and forms differ". Drig Drishya Vivek.

– Shri Shankaracharya.

On the nature of Sat-Chid-Anand, Shri Sathya Sai Baba clarifies that in reality "Sat alone exists; the Chith is its effulgence; Anand or Bliss is the consequence". The physical pleasure derived through the senses is also drawn from the basic source of Bliss in the substratum of Brahman, but since the means of pleasure is through the physical senses and mind, that have imperfect matter (vikar) as their constituent, the sensation is not unalloyed bliss, but a poor reflection of it. With restraints on the senses and concentration on the basic source of the universe, the Brahman, a Yogi, unites his individual consciousness with the *Chidakaash* and goes into raptures of samadhi, deriving immense peace and bliss.

सत्यं ज्ञानमनंतं ब्रह्म विशुद्धं परं स्वतः सिद्धम् ।
नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥

Sathyam jnanamanantham Brahman vishuddham paramam swathah siddham.

Nithyaanandhakararam prathyagabhinnam nirantharam jayathi.

"Brahman is existence, knowledge, endless, pure, supreme, self existent, eternal and indivisible Bliss, not different (qualitatively) from the individual soul, non differentiated and always triumphant". Viveka Chudamani - Shri Shankaracharya.

The consciousness of Brahman has supreme knowledge too. The knowledge of nature discovered by man, and also the instinctive abilities possessed by the living beings, are derived from the basic source of knowledge, that is, Brahman alone. It is the primeval substratum of the most basic aakaash that possesses capability of creation of cosmic matter, and is itself consciousness and supreme knowledge, thereby making possible the proclamation of Shri Shankaracharya:

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापर :

Brahma sathyam jaganmithyaa jivo Brahmev naaparah

"Brahman is the truth, the worlds are illusionary, and the individual soul is qualitatively not different from Brahman". The illusion lies in the fact that matter, in its constitution, possesses reality as well as non-reality, and though created out of the subtle substance of *aakaash*, yet appears different from it.

4. ORIGIN OF LIGHT

The terrestrial environment has light in the day and darkness at night, the source of light being the sun. The question is whether light can still exist in the absence of all the universal matter when the medium of *aakaash* is the only reality left. It is known scientifically that the process of combustion of matter produces light and oscillation of material particles at atomic levels too produce heat and light of different qualities. However, to determine the basic source of light the deepest phenomenon of creation of fundamental matter from *aakaash* has to be studied and analyzed.

The *aakaash* of the universe after creation of fundamental matter is, as said before, gravitationally energized. Gravity is the attraction between matter, and is identified as *tamasik* state in space (*aakaash*). Gravity also produces darkness in *aakaash* as far as its interaction with the human eye is concerned. When matter is annihilated, as it happens when an electron and its opposite particle positron come together, it is the destruction of the gravity effects (fields) associated with these particles that is seen as a flash of light detected through experiments.

Light is *satvik* in nature and is the effect produced when gravity which has a *tamasik* effect, is reduced in magnitude at any point or region in *aakaash*. The *aakaash* of the universe, prior to creation of the cosmic matter, is a self-effulgent entity that dims in brightness in and around that region where cosmic matter is created, and when the gravity fields associated with the cosmic bodies reduce at that point or in that region of *aakaash* for any reason, there is a proportionate restoration of the self-effulgence of *aakaash* there.

चिदानन्दकारुपत्वाद् धीयसौ स्वयमेव हि ।

Chidhanandhakarupathwaadh dheepyathe swayameva hi.

"The supreme self (Chidakaash) because of its nature of consciousness and Bliss shines by itself", - Atma Bodh, Shri Shankaracharya. Also,

न तत्र सूर्यो भाति, न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

Na thathra suryo bhathi, na chandratharakam nema viddhutho
bhanthi kuthoyamagnih.

Thameva bhanthamanubhaathi sarvam, thasya bhasa sarvamidham
vibhathi.

"There the sun cannot shine and the moon has no luster: all the stars are blind: there the lightning's flash not, neither any earthly fire. For all that is bright is but the shadow of His brightness and by His shining all this shines". - Katha Upanishad, "The Upanishads", Shri Aurobindo.

"When the stars and moons are not created in the universe, there can be no matter and hence no lightning, etc. In that stage of *aakaash*, there are no gravity fields of cosmic bodies to reduce the self-effulgent luster of the primordial substratum." Tham Devaa Jyothishaam Jyothih - The Gods acclaim It as the light of lights.

5. RAJASIK AND SATVIK FORCES

The spinning action of *aakaash* creates electrical force of attraction and repulsion between particles of matter or assembly of material particles. These forces exist in *aakaash* in and around the particles and are identified to be *rajasik* in nature. The spinning action or circulating motion of *aakaash* signifies intense activity, and, therefore, wherever (including human nature) *rajasik* forces are predominant, there can be no inertness which is the quality of *tamasik* forces. The cosmos is pervaded with electric (*rajasik*) and gravitational (*tamasik*) forces due to the tremendous movement and enormous mass of the heavenly bodies.

The static *aakaash*, with no activity whatsoever, is the highest state of the *satvik* condition, and as described before is the *Chidakaash*. Depending upon the degree of the "lack of movement" of this basic substratum (*aakaash*), *satvik* conditions develop. A yogi, stills his mind by removing all extraneous thoughts, and by concentrating only on one Deity, passes over from *rajasik* to the *satvik* state of *samadhi*. The human body, an aggregation of inert matter (with the least consciousness) is superimposed on the real medium of *Chittakaash* which, if not over activated with consumption of inappropriate food and the associated aggressive thoughts, remains close to the *satvik* state. All *sadhanas* meant to gain knowledge on the spiritual phenomena in an attempt to come face-to-face with Divinity are the process of transition from the *tamasik* and *rajasik* states to the *satvik* state.

6. MAHAVAKYAS

The vedic dictum *aham Brahman asmi*, that is, I am Brahman, signifies that the individual being (*jivi*) is qualitatively the same as Brahman because his consciousness and intelligence, though of limited potential, are derived from Chidakaash, the consciousness of Brahman. The material substance of his body are produced from the *aakaash*, which is the body of Brahman; and his soul being a state of *aakaash* is as eternal as Brahman. *Thaththwam-asi*. That thou Art is the second vedic aphorism, that means that the individual being is Brahman, for the reasons given above.

आर्द्रज्वलितज्योतिरहमस्मि ।
ज्योतिर्ज्वलति ब्रह्माहमस्मि ॥

Ardhrajwalithajyothirahamasmi.

Jyothirjwalathi brahmaahamasmi.

"I am the light of the fluid (substratum). I am the effulgent Brahman". The identity of the *jiva* with Brahman and self effulgent nature of Brahman is revealed above.

"Prajnanam Brahman" follows from the very definition of Chid in *Sat-Chit-Ananda*, which means Vijnana or supreme knowledge. Satya Sai Baba says, "*Chith in Sath-Chith-Ananda* means *Vijnana*, the super knowledge that confers perfect equality and purity; in fact, the *Atmajnana*, which can be experienced by one and all. In common parlance, *Vijnana* is used to indicate the science, but really it means the higher wisdom".

"This Atma is Brahman", is the fourth Vedic dictum that reveals that the soul of the *jivi*, which is a characteristic state of *aakaash*, is Brahman qualitatively for the reasons given in the first Vedic Dictum, "I am Brahman".

7. MEANING OF ETERNITY

The decay and disintegration of matter with time and the changes in state with applied pressure and temperature, provide proof that matter is impermanent in nature. However, until scientific experiments were performed in this century, it was held in science that atoms are permanent entities. With the discovery of the phenomenon of annihilation between an electron and its opposite particle a positron, which results in a pulse of light, the theory of the permanence of matter is no more valid. Lately, the vortex structure of the electron in which *aakaash* spins and creates a central void within the vortex, where there is a non-existence of *aakaash* within a sub-micro region, is seen as a basic material particle possessing all the properties of matter due to its structure. Thus, matter can be termed transient (compared to cosmic time) and *aakaash* to be an eternal substance, since it does not decay or disintegrate with time, as it has no atomic or molecular structure like a material medium. If water of the ocean is supposed to be a non-viscous and continuous superfluid, then it shall remain so forever, whereas, its foam and waves will be the impermanent features. It is precisely the same way with *aakaash*, which, as a non-material and yet a real substance because of its subtleties (non-viscous, zero mass, incompressible), does not change its quality till eternity, and stays as an ever existent primeval substratum of reality.

The start of time coincides with the Will of Brahman. "*Ekoham Bahusyam*; Alone I am, should become many; with which cosmic creation starts with the movement of *aakaash*." Thus, time too is created by Brahman. As the cycle of creation proceeds with the emergence of matter, galaxies, stars, planets, and moons, and the formation of highly organized matter that subsequently shapes and develops into the vegetative world with mobile living beings in water, air, and on earth, the metagalaxies move out to the farthest reach of the universe only to reverse back towards the center for the annihilation of cosmic matter, thus completing one cycle. There may not be even a speck of matter then and yet the universe will be as full of energy as before since it will lose only its bubbles (cosmic matter), the void entities and not its dynamic substance, *aakaash*.

ओं पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Om poornamadhah poornamidham, poornath
poornamudhachyathe.

Poornasya poornamadhay, poornamevaa vshishyathe.

"This world (of cosmic matter) is full and substantial. That (from which cosmic matter came out) is also full and substantial. Though this full (and substantial material world) came out of that (Brahman), it still remains full." The above invocation for peace is literally true with superfluid nature of *aakaash* and cosmic matter as its froth and foam.

The creation and annihilation of cosmic matter repeats in cycles, and at the end of each cycle, Brahman wills to create. The eternity is applicable not only to the continuation of the cyclic universal time, but also to the permanence of the substance of *aakaash*.

8. STATES HIGHER THAN AAKAASH

Taittiriyaopanishad declares:

तस्माद्वा एतस्मादात्मन आकाशः

Thasmaadhwa aethasmaadhaathman aakaashah sambhuthah.

"From that Brahman, from this *Atman*, *aakaash* came to be."

Shri Satya Sai Baba explaining this verse in Upanishad Vahini, describes the five universal elements thus: "Let us take the Five Elements, one by one. The living being has the first one, the Earth, as its base. Water, the second, is the basis for the earth. Water is produced from Fire, the third element. Fire itself emanates from Wind, the fourth. Wind or Vayu arises from Ether, or *Aakaash*. *Aakaash* emerges from the Primal Nature and the Primal Nature is but the manifestation of one aspect of the majesty of God, or the Supreme Sovereign Atma, the *Paramatma*".

The absolute properties assigned to *aakaash* can explain the basic material properties shown by matter. While fundamental matter can be considered to be a void entity in *aakaash*, the vast sphere of *aakaash* itself can be either endless, or larger than the largest. If it is larger than the largest, it can have a boundary which could be between *aakaash* and a void, an endless extension beyond. The sphere of substantial *aakaash* (Brahman) shall float in an endless zone of nothingness, and there could be numerous such vast spheres of *aakaash* interspaced with void. The other possibility is that *aakaash* is endless and ever existent. For both the above alternatives, creation of *aakaash* from Primal nature is a necessity. While the definition of Sat-Chid-Ananda given by Shri Satya Sai Baba explaining the three qualities in a single entity "Sat" can be comprehended, the creation of *aakaash* in its highest state (Chidakaash) seems to be beyond human understanding. That is why, perhaps, Brahman is *anirvachaniya*, or beyond comprehension and description.

9. A MYSTIC VISION

An awe-inspiring vision of dynamic *aakaash*, or *samsara*, or whatever else it might mean, presented itself to me while I was sleeping, during the period when for months I contemplated the nature of the space medium while formulating a theory that could build matter out of its own substance. An ocean that shone like molten silver with undulating waves showing its fluid nature, homogeneous in character, and with a central dome (part of a hemisphere) with unmatched brilliance spontaneously came into my vision. I had a feeling that I existed somewhere near the central dome, as I could see it from its side, and could also see more than half of the circular cross-section of the spherical ocean on which the waves existed. While the dynamics of the ocean was evident due to the waves, the scene as such was static. I felt happy as I witnessed the majestic beauty of this lustrous vast span of ocean with a clear horizon beyond which there existed nothing. There could not be a source of light above the ocean's surface due to which it shone, and the fact that the central dome shone much brighter than the rest of the ocean gave me the impression that the fluid itself was self-effulgent. I wished, during this dream, to know if the ocean was symmetrical, that is, if it was a section of a spherical ocean. And right at that instant when I so wished, the horizon started shifting slowly and positively revealing its circular symmetry through one full rotation and thereafter it stopped rotating. There was only one shining substance with waves everywhere and some smaller ripples and perhaps foam around the thin circular line which divided the dome with the horizontal plane of the ocean.

My happiness due to the majestic sight suddenly changed to an anxiety and fear as to how I would cross over the ocean since, I thought, I stayed around its central dome and the horizon where presumably the shore could be far off. And right at that moment, I heard a clear voice that suggested that I should utter the name of a Deity. I could utter that name just once, and was about to repeat when almost instantly I was moved to the far horizon where in place of nothingness as it existed before, there stood tall green trees on solid land to which I climbed with little effort and felt safe and relieved. The ocean disappeared and so did the vision.

The waves in the vision had a slight darkish shade at the trough while the crest was brighter. Was it the ocean of *samsara* with pleasure and pain shown by the light and dark shades on the waves? Indeed, it was the utterance of the name of my chosen Deity that took me across the ocean of *samsara* most effortlessly!! But, then, where was the need of the magnificent central dome?

Where does its unique design fit in? These questions have come to my mind time and again, reviving the vision of which I have clear memory even after the lapse of more than one and a half decade. The essence of the vision that there exists a mobile, homogeneous, one and only one entity, that is, the basic substratum of the universe, provided a mystical proof to the postulate on the nature of space (*aakaash*) that I had already made in my scientific works much earlier to the vision. The attribute of the "self-luminosity" of the *aakaash*, however, was the additional feature that the vision provided.

10. PROJECTION OF FUTURE EVENTS INTO PRESENT

It is possible to predict some of the results of scientific experiments even with a newly postulated theory. Such future events can be described in advance because the framework of the theory leads to specific conclusions and experimental set-ups are suitably devised to detect the future event, like detection of particles, quality of light, etc. In spiritual phenomena, where future events are seen vividly or faintly during dreams and visions prior to their actual occurrence, the experimental set-up is the human being himself. (The dreams referred to here exclude those that are caused due to over anxiety and worries. It requires little effort to identify such dreams after some experience as the individual is well aware of his day to day mental condition, stress, etc.) Each person, irrespective of formal education, is a divine entity formed out of the same substance as Brahman and, therefore, possesses, possibly to a varying degree depending upon his evolution, human qualities of love, compassion, and truthfulness. When the mind is tranquil during sleep, some mysterious Entity, perhaps out of compassion or mere adherence to His duty, brings forth the future into the present both happy and sad events with artistry unknown to man, through natural scenes, bewitching beauty of figures and forms, creating most pleasant sensations and also horrible and repulsive experiences so very terrifying sometimes that the sleep itself is disrupted. In the immediate future subsequent to the dream, the individual undergoes his dream experiences now in a waking state when he actually encounters pleasure and pain due to his social living conditions, success, failure and calamities, etc. With positive efforts and discrimination, it is possible to draw close connections between the dreams that one had and the actual happenings that occurred later.

For scientific proof of this phenomenon of premonition, a fervent prayer by a *sadhak* to the Omniscient Source to enlighten him on the future happenings even for the sake of experiment will certainly be answered. The Divine seems to suggest to the *sadhak* to explore Him scientifically or spiritually through concrete experience of his own. And finally the *sadhak* having experienced the Divine shall exclaim with amazement: "Behold! here is the all knowing Power that goes beyond time and space, and knows not only the past and present but the future too". This is another inexplicable aspect of Brahman.

The occurrence of dreams cannot be considered a trivial phenomenon. Just as a painter applies real paint on a canvas with brush and produces a painting, so also in dreams very real and subtle substance of "material mind" acts as a canvas on which the living consciousness throws its own light, conceives and organizes the scenes in deterministic way with a purpose to convey a message. One learns in advance sometimes of very crucial matters related to profession, family and social aspects depending upon the anxiety and concern during waking state of consciousness. With faith in the Deity, who could be a prophet, an Incarnation, or a God or Goddess, clear

voices are heard that assuage, encourage, suggest and also admonish the sadhaka depending upon his actions. Many devotees of Shri Sathya Sai Baba have had numerous visions of this Incarnation while asleep, and receive guidance from Baba on their *sadhana* and on all matters of relevance in their lives. Visions are real in sleep consciousness to the extent the material world is real during the waking consciousness.

11. BRAHMAN, VISHNU, MAHESHWARA

The "force of creation" of cosmic matter is Brahman, who consciously moves his body of *aakaash* to create cosmic matter. The constant circulation of *aakaash* as "spinning motion" sustains the basic particles of matter, and also it is the dynamic *aakaash* that maintains the instability of the heavenly bodies. The "force of stability" or sustenance is Vishnu. The force of electrical attraction that causes annihilation of matter and produces light is the force Shiva, or Maheshwara. Shri Sathya Sai Baba explains: "The universe which is based on the triple nature of time and which is sustained by the Trinity - *Brahma*, *Vishnu* and *Maheshwara*, is permeated by the Divine in the form of the three *Gunas* - *Satva*, *Rajas*, and *Tamas*". The creative force of *Brahma* would therefore pertain to *tamas* whereas *rajas* and *satva* will be the aspects of *Vishnu* and *Shiva*. Just as a living and conscious being performs acts willfully, so also the cosmic powers, the Trinity, consciously execute their functions for the gigantic universe to sustain and operate its systems eternally.

Right from the structure of the basic matter the *aakaash* ceaselessly works to sustain cosmic bodies and their movement. So also in the animal kingdom and the vegetative world each entity of the organism performs involuntarily its role to enable functioning of the whole. Accordingly, the highest of the living being - man - has to identify with discrimination his duty towards work and has to perform his karma for the social structure of mankind to sustain.

12. IMMORTALITY OF JIVA-ATMA

"The *Atma* in the individual, the *Jiva-atma* is Eternal, Immortal, Full. There is no Death; what appears so is the shifting of Its center". – Shri Sathya Sai Baba.

The *aakaash* is eternal as it is a non-material fluid. A circulating state of *aakaash* can exist forever. The soul (*Jiva-atma*) of a living being, in order to be immortal, will have to be some unique form of motion of *aakaash*, somewhat like a whirl or an assembly of more than one whirl. The subtle-body of a living being is a condition of *aakaash* which has within its configuration a specific geometry of forces due to *aakaash* being in a dynamic state and thus forming the subtle body. The subtle body should have matter superimposed on it in accordance with the pattern of the forces of *aakaash* so as to form the physical body and also maintain its functioning through prana (motion of *aakaash*). In the event of death, the subtle body will separate itself from the physical matter, leaving it to disintegrate, and also similar to the motion of whirls in water, will migrate to some other position in the medium of *aakaash* so as to take a rebirth.

The Principle of *Karma* requires that the experiences of the individual being, based on his actions during the lifetime, are imprinted in the subtle body, which will therefore have to possess

some organized structure of fine matter as mental state within it, and will accordingly be impelled to move to specific locations for rebirth. The record for punishment and reward for the lifetime

actions of the individual are thus carried by him in his subtle body. If the Divine can be conscious of future happenings, which in fact is the miracle of all miracles, then to organize a system which determines the future depending upon the inputs of the present is comparatively a much easier task, for Him. And the principle of *Karma* is fundamentally based on this very concept that the deeds of today shape the future events for man - the most intelligent of beings is gifted with the discriminating ability in addition to the instinctive habits that all other creatures possess.

For animals, there is no sin when they satisfy their sensual demands as dictated by their instincts. Man, however, has to reason and discriminate so as to achieve moderation in these strong desires, lest his actions affect adversely the society from which he draws sustenance. It is for this reason that the morality and an ethical code is essential for man. His inner conscience invariably informs him whether the action he intends to undertake is righteous or not, even if he is totally ignorant of the religious scriptures or the moral ethics. Since, with the free will gifted to him by nature, he indulges either in accordance with his conscience or against it, he gets merits and demerits in the future accordingly. Having made the Law of *Karma*, the Divine seems to stand unattached and aloof unless a devotee implores upon Him to protect and save him.

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13. REALITY OF THOUGHTS

The universe has no entity other than *aakaash*, its movements and resultant fields and forces. Just as in a pond of water, even a slight disturbance on the surface creates ripples that spread throughout the surface, so also even the least movement of the brain's material constituents, that takes place due to conception of any thought in the mind, spread like waves throughout the universe and affects the conscious minds of all other living beings. Thus, one is interacted with other's thoughts through the real ripples in the medium of *aakaash*, in the same way as his own thoughts affect others. It is the quality of the thoughts that determine the quality of the waves? For peace to dawn in the world, there have to be peaceful thoughts. It is here where the relevance is seen of the religious prayers for the benefit of the individual offering the prayer, and also the humanity at large. Each thought in the mind, and every word uttered has physical reality and, therefore, creates an impact on the character of the individual and also on human society. It is the extreme subtlety of *aakaash* and the limitations on the perception of the sense organs imposed by nature that make invisible to the human sight the ripples and the waves of thoughts. The teacher and the disciple pray to the Lord:

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहे ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहे ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Om saha naavavathu; sah nao bhunukthi; sah veerya karvaavahai.

Tejaswi naavdheethmasthu; ma vidhwishaavahai. Om shanthih, shanthih, shanthih.

May He protect us both together. May He protect us both. May we attain vigor together. Let what we study be invigorating. May we not envy each other. Om ! Peace ! Peace ! Peace !

Also when the Peace Invocation is made, the Divine, which is Omnipresent, due to His being Omniscient hears or is conscious of the prayer:

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टवाँ सस्तनूभिर् व्यशेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः । शान्तिः । शान्तिः ॥

Om bhadhram karnemih shrinuyaam devaah bhadhram
pasheyemaakshabhiryajathraah;

Sthirairangaisthushtwan sasthanubhir vyashem devahitham yadhaayuh.

Swasthi na Indhro vriddhashrawaah swasthi nah poosha vishwavedhaah;

Swasthi nasthaakshyon arishtanemih swasthi no brihaspathirthadhaathu.

Om shanthih.shanthih.shanthih.

The experience of many sadhaks shows that chanting the name of God creates a protective shield against the onslaught of jealous forces that one invariably faces in society. Also utterance of *Gayatri Mantra*,

ॐ भूर्भुवः स्वः
तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात् ।

Om bhoorbhuvah svah,

Thath savithurvarenyam, Bhargo devasya
dheemahi,

dhiyo yo nah prachodhayaath.

is effective in ensuring one's physical protection and also enlightenment of the intellect. A *sadhak* engaged in the arduous task of scientific, literary or social nature must reap the benefit by chanting this powerful *mantra*. When the physical reality of words, thoughts, and consciousness of *aakaash* are recognized, chanting of God's name or *mantras* will no longer be considered

superstitious. Noble thoughts produce words saturated with love, and result in noble actions. The unity of thoughts, words, and deeds are emphasized in religions so as to follow the dictates of the inner Conscience, the *Atman*, whose nature is truth - knowledge - bliss.

14. INCARNATION OF GOD

If the planet earth, its environment and nature so very conducive to the evolution of life are taken for granted, the intricacies of the various phenomena and the highest degree of *Intelligence* behind their systematic functioning do not get revealed. Only deeper thoughts, constant efforts, and the most basic analysis of the cosmic forces and functions reveal the limitations of the human mind compared to the universal source of knowledge despite the fact that man, in reality, is a portion of *Brahman*. It has been possible to grasp scientifically to some extent the laws that operate in material phenomena. And yet, the mystery of matter's creation and its interrelation with space (*aakaash*) continues to be unresolved in science for centuries. At the spiritual plane, where more fundamental issues like soul, life after death, consciousness, and attributes of love, compassion, and truthfulness are attempted to be understood, science as well as intellect become dumb. It is here when the deeper inquiries are made, the concept of God comes to the scene. Where atheism is blocked, theism begins to provide answers to the inquiries made.

Higher than the science of matter is the science of *aakaash*, and higher than science of *aakaash* are the spiritual laws. But higher than both the scientific and spiritual principles is the Phenomenon of God, *who* incarnates time and again in human society as a human being to restore peace and love on the planet, and also to show the supremacy of God over the laws of science and spirituality and the demonstration of His omnipotence. Though not impelled by a sense of pride, but to reveal the basic universal truth and to impart knowledge to the seekers of the truth is the reason that He incarnates. The One Who is the creator of the countless beings, who is the Architect of this gigantic cosmos, who is the Cogniser of each entity in this universe, can certainly comprehend the ailment of society, and arming Himself with appropriate Powers He incarnates on earth at a time and place that He alone chooses.

The Incarnation of God in human form is an Experiment by Divine to demonstrate to mankind the ideal character and behavior that one should endeavor to possess. *Rama Avatar* with twelve Kalas was that of *maryada purushottama*, that combined in Him the ideals of son, husband, brother and a just-ruler. (Kalas is the plural of Kala; meaning "Godly aspects" associated with power.) *Krishna Avatar* with sixteen *kalas* was a *Purna Avatar*. The *Avatars* though born in different eras and having different Divine Powers, possess highly pronounced state of the absolute attributes of *Brahman* in being truthful, omniscient, and ever blissful. The Prophets too exhibit similar Divine qualities, and their life and teachings provide clear-cut guidance and directions at crucial stages of the progress of human society.

The religions arise from the *upadesh* of the Prophets like Buddhism, Christianity and Islam. The similarity in different religious preaching occurs due to the common substratum of *Brahman*, wherein alone lies the seed for all material and spiritual phenomena. While the outer forms of religions like rituals, mode of prayers and other subsidiary details may vary depending upon the specialty of regions, climatic conditions, time of the advent of the Prophets and Avatars, the

basic principles are rigidly the same. There is only one eternal Brahman, only one eternal *aakaash*, and indeed, only one universal religion, which is eternal (sanatana) religion.

It is amazing the way nature performs her functions so smoothly and apparently automatically. The germination of seeds sprouting into different kinds of plants each drawing its respective elements for nourishments from the same soil; the male and female principles multiplying plant and animal life; the sustenance of vegetation on soil, and in turn, plants providing food to the living creatures; the phenomena of night and day, the changing climates, the cycle of the evaporation of water from the seas forming clouds and rains, the water then flowing back into rivers and to the seas; the blanket of life supporting atmospheric air around the planet, the sunlight and its heat sustaining the living beings; the harmonious and uninterrupted working of all these organized systems and phenomena are the real pointers towards a living Intelligence of the highest order far far beyond the conception of the limited human faculty. The Incarnations of God do not come in the way of functioning of nature, and yet they convincingly demonstrate abilities they possess to control nature. *Brahman* wills to create and the *aakaash* starts moving and churning; *Avatar* wills to give to a devotee some token of His love, and nature produces it spontaneously for Him; man wills to do a noble task and with perseverant efforts and God's Grace achieves his goal. That is the difference between man and God. Unless God wills, man cannot reach his desired goal. An Incarnation is born to reveal this mystery and thereby educate humanity that man is subservient to God.

15. INFATUATION, LOVE AND COMPASSION

The fundamental particle and its opposite are physically attracted due to conditions in *aakaash* arising from the very structure of the particles. Both these smallest particles of stable matter have the least degree of consciousness and are directed by the strongest and blind force of attraction that leads to the very extinction of the particles. Because nature has in its basic design this system of physical attraction, it is the same phenomenon, governed by the form and figure, that is the primary cause of infatuation inherent in the male and female principles.

Infatuation controlled and moderated by the *buddhi* (discrimination) becomes a socially permissible physical attraction between men and women. When the impermanence of this attraction is experienced with time, assimilated in thoughts and put into restraining action, it is sublimated and becomes affection. Affection, when permeated deeply with a sense of gratitude, is expressed as a noble emotion towards community, nation and humanity at large. The love between the mother and the child, however, is of unique kind; it is derived from the universal bond between cosmic energy (*shakti*) and the manifested worlds. The mother is the creator and the sustainer of her child who instinctively clings to her bosom and blissfully sleeps on her lap. The mother nourishes the child and cares for its needs and protection out of sheer selfless love. The child itself is a bundle of innocence and love. The love towards the mother is closest to the love of God. It is God's love for His creation that is seen as the mother's love for her children.

The underlying unity of the inanimate and the animate beings, through the substance, power and consciousness of *aakaash*, is the primary cause for the generation of compassionate feelings when any disorderly act is done against nature's living creations. Compassion is a force to fight cruelty. Cruelty is compassion covered by ignorance and *ahamkar* due to apparent and deceptive

separateness of individual beings. When the knowledge of one-ness of the universal reality dawns, the shield of ignorance covering compassion is destroyed.

The I-ness in an individual with the associated feeling that he is independent of others and all the rest of the universe arises due to the fact that matter that constitutes his body in its fundamental form has developed *shoonya* (void) at its center and thus, in the sense of continuity, is different from *aakaash*. *Aakaash* is transparent to sight but matter, due to the above structure, obstructs vision through it. Thus the individual experiences through sight and other sensual interactions his separateness from the rest of nature. Apart from the above illusionary aspect of matter, the individual *jiva* possesses certain centers within his physical body around which the movement of *aakaash* takes place to create *prana* and physical consciousness. The individualized center, like the center of a single whirl in an ocean, distinguished by its independent rotational motion, further intensifies the belief that he is not an integral part of others and nature as a whole. The illusion lies mainly in the fact that *aakaash* is invisible to the eyes and its connection with matter is not perceived due to the limitations of the sense perceptions. But, though the eyes cannot see the underlying unity, the heart feels it through the surging emotions of love and compassion towards all entities of the universal God.

16. NASADIYA SUKTA

The *Nasadiya Sukta* consisting of seven verses (*Rg-Veda*) is the realization of a vedic seer. It describes the state of the primordial reality at the time of creation of the material universe, that is, the visible and the invisible matter of nature. With the ever existent, non-material, super-fluid, and dynamic reality of *aakaash* as the most basic substratum of the universe, the significance of the spiritual experience of the *Rishi*, who would have composed these verses, becomes clearer.

नासदासीन्नो सदासीत्तदानीं
समीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्
अंभः किमासीद्गहनं गभीरम् ॥

Naasadhaaseenno
sadhaseeththadhaneem,

Naseedhrajo no vyomaa paro yath.

Kimaavareevah kuh kasya sharman,

Ambhah kimaaseedhagahanam
gabhiram.

"Non-truth (non-reality) was not there. Then truth (reality alone) existed. No grains of dust (even fine matter) was (anywhere). The *aakaash* beyond was inactive. What and where was (any) cover (on the basic reality)? Whose protection (was then)? What was that deep and immense celestial waters (*chidakaash*)?"

There was an instant when time began for one of the endless cycles of creation and annihilation of the cosmic worlds. Before this happened, the universe had only one reality, that is, the primordial substratum of the conscious *aakaash* which was then static. The cosmic matter (combination of reality and non reality) was not yet created and a vast stretch of seemingly endless celestial waters (*aakaash* with superfluidity) existed. The "time" for the cycle began when *chidakaash* started its churning motion.

न मृत्युरासीदमृतं न तर्हि
न रात्र्या अह्न आसीत्प्रकेतः !
आनीदवातं स्वधया तदेकं
तस्माद्धान्यत्र परः किं चनास ॥

Na mrithyuraaseedhamritham na tharhi,

Na rathrya ahan aaseethprakethah.

Aaneedhawatham swadhayaa thadhekam,

thasmaadhhaanyathra parah kim chanasa.

"The question of death and deathlessness, night and day did not arise. The highest (state of) *aakaash* existed. That only one entity "breathed in" without air with self-will, and other than that, indeed, nothing else was".

The Seer of the Nasdiya Suktha (in the most ancient Rg-Veda, whose name is unknown) describes his realization. He saw in a state of transcendental consciousness: a vision of the primordial Entity prior to the creation of universal matter, when there were no galaxies, stars, planets; and due to their rotations, no night and day. The primordial Entity is ever existent, Chidhakaash (conscious substratum of *aakaash*), it is eternal and deathless. Its absolute property is unlike matter, in fact, it produces energy through its self-willed dynamics (OM is the symbolic representation of the start of material creation), which converts into matter. The properties of matter are: discontinuity, disintegration, even annihilation (death). Being unlike matter the Chidhakaash is deathless. Prior to the material creation, the One (Chidhakaash) only "breathed in" (was alive, existed). There was no air, and unlike living beings, It required no air to breathe (to exist).

As then the cosmic worlds were not formed, there were no stars and planets, and hence no night and day phenomenon. The living beings were yet to be produced, and therefore the very question of life and death did not arise. The *Nirvikar Brahman* willed to create and moved Itself to produce the cosmic matter from Its own substance and dynamically stable submicroscopic entities that became basic particles of matter.

तमआसीत्तमसा गूहळ्हमग्रेऽ
प्रकेतं सलिलं सर्वमा इदम् ।
तुच्छयेनाभवपिहितं यदासीत्
तपसस्तन्महिनाजायतैकम् ॥

Thama aaseeththamasa
guhalhamagre,

Praketham salilam sarvama idam.

Thuchchhayenaabhwapihitham
yadhaseeth,

Thapasasthanmahinaajayathaikam.

"The forefront (of the dynamic *aakaash*) was enveloped with *amas* (darkness produced due to creation of matter). All this celestial water is the highest state of *aakaash* (*chidakaash*, unmanifested *aakaash*). The "water" with emptiness (bubbles formed due to circulating *aakaash*) covered that. With self destruction (breakdown of *aakaash*) that one gave birth".

The movement of *aakaash* at the phenomenal speed of light produced bubbles of *aakaash* that, in fact is matter. The creation of matter, with voids (non-truth) contained within each bubble, covered the *aakaash* in whatever region it was created. It is this matter that eventually formed into stars and galaxies.

कामस्तदग्रे समवर्तताधि
मनसो रेतः प्रथमं यदासीत् ।
सतो बंधुमसति निरविन्दन्
हृदि प्रतीष्या कवयो मनीषा ॥

Kaamasthadhagre samavarthathaadhi,
manaso rethah prathamam yadhaseeth.

Satho bandhumasathi nirvindhan, hridi
pratheeshya kavayo maneeshaa.

"In the beginning, with the streams of consciousness (cosmic matter) was produced. The non-truth was bonded and contained within truth. After deep scrutiny it was so realized in the hearts of the seers".

That non-truth is contained within the truth and bonded together is the deepest insight of the seer on the structure of matter that was produced due to the tremendous motion of *aakaash*. The relationship of matter with *aakaash* thus becomes like that of the froth and foam produced in turbulent water. As regards the substance, the *Nirvikar Brahman* and the cosmic matter are the

same; but as regards the form and the permanence in time, the *aakaash* (the body of *Brahman*) is formless and eternal, whereas, matter is transient (undergoes annihilation) and has diverse forms.

The truth of the relationship of *Brahman* and cosmic matter was realized by the seers after deep scrutiny and meditation. They realized that matter is a *partial* truth; material form is an appearance of the most primary Entity (formless *Brahman*) which, basically, has no form, but as the only universal reality assumes form; thus the material world is partially real, in the sense that it has real energy, but temporary appearance that vanishes with annihilation.

तिरश्चीनो विततो रश्मिरेषा -
मधः स्विदासीदुपरि स्विदासीत् ।
रेतोधा आसन्महिमान आसन्
त्स्वधा अवस्तात्प्रयतिः परस्तात् ॥

Thirashcheeno vithatho rashmiresha,
madhah swidhaaseedhupari swidhaseeth.

Rethodhaa aasanmahiman aasan, thswadhaa
avasthaathprayathih parasthath.

"The beam of light (streams of *aakaash*) spread horizontally (in circulating motion). What ! below; Hey ! above. The created (matter) seeds (seed) status of great importance. With ease it goes down; with endeavor (it goes) up".

The movement of *aakaash* spread in circulating motion like that of a vortex, the motion spreading everywhere in the cosmic space (*aakaash*) . The motion created due to this churning action of *aakaash* produced matter from which and around which further cosmic matter grew in a similar way. The force of gravitational attraction came into being due to mutual attraction between cosmic matter.

को अद्धा वेद क इह प्रवोचत्
कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथा
को वेद यत आबभूव ॥

Ko addhaa vedha ka iah pravochath,

kutha aajaathaa kuth iyam visrishtih.

arvaagdhevaa asya visarjanenathaa,

ko vedh yath aawabhoowa.

"Who truly knows and positively states that wherefrom this material universe was born. After material creation Gods came into being. Hence, who knows the source from which this creation took birth".

The creation of the cosmic matter and nature was prior to the birth of the seers. Even the Gods, the celestial beings, are subsequent to the start of the first movement of the *chidakaash*. Therefore, none can be a witness to the cosmic creation. But since the states of consciousness in a seer are derived from the fundamental consciousness of the *Nirvikar Brahman*, he can have experience through spiritual visions and thus have glimpses of reality that existed even prior to the start of the cosmic creation.

इयं विसृष्टिर्यत आबभूव
यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्
त्सो अंग वेद वा न वेद ॥

Iyam visrishtriyath aabbhoowa,

yadhi vaa dhadhe yadhi vaa na.

Yo asyaadhyakchhah parame
vyoman,

thso ang vedha vaa na vedh.

"The source of this creation possibly may or may not be resting on something else. However, the unmanifested *aakaash* - the Presiding Entity of this creation, indeed, knows, or may not know".

The unmanifested *aakaash*, which is the most fundamental Entity, would indeed be aware of the fact that It Itself is the source of cosmic creation. The seer wonders whether there is some Principle more basic than the *Chidakaash*, and also whether the very source of consciousness, the *Chidakaash*, is aware of the basic role that it plays in the creation of the cosmos and the nature.

(These new translations of the verses of the Naasadhiya Suktha (chapter 16), and some of the Upanishads are a result of P. Tewari's scientific insights on the nature of space and the formation of matter, supported by his experiments and scientific theory. – ed)

17. SAI AVATAR

We are today witnessing the miracle of all miracles, the wonder of all wonders of nature, that the Incarnation of Shri Satya Sai was born in the mid twenties of this century for speedy evolution of humanity. It is the greatest fortune of mankind that God, in human form and with inexplicable power over nature, has incarnated on this planet to teach, guide, console and assuage us, since the society presently is in distress, and needs to be nourished with peace, love, truthfulness,

righteousness and non-violence, perhaps, more than ever before. Satya Sai Baba demonstrates, time and again to the *sadhaks* and devotees of God, irrespective of their religious faith, His power of omniscience and omnipotence through dreams, visions, personal interviews and public discourses. He expounds on the Vedic truth, explains the very meaning and deeper aspects of basic religions and the associated historical facts of the Prophets and Incarnations that are now buried deep in history, in order to establish ideal conduct, ethic and morality that will save humanity from the impending dangers of the prevailing hypocrisy, deceit, untruth, selfishness and arrogance, and will protect the noble ones from the onslaughts of the wicked.

I once dreamt of Shirdi Baba who in few seconds changed into the form of Satya Sai Baba. "Baba, are you and Shirdi Baba the same"? I asked in the dream. "Yes, yes, yes", was the reply by Satya Sai Baba. Satya Sai Baba has told to many devotees and also declared in His public discourses, that His next incarnation will be in Karnataka as Prem Sai. On another occasion, I dreamt of Shirdi Sai's image that conveyed to me in advance very clearly through words on an important official position with specific designation that I would hold, and it did happen almost three years later. "You will go to Karnataka" was another message in my dream presumably from Satya Sai Baba, and it came to be true a couple of years later. (The author took the position as Project Manager for the construction of the Kaiga Nuclear project – ed.) "Future place of your *Sadhana*" was the sentence I heard very clearly in dream again, while I witnessed a vast region of green valleys and ranges of hillocks and mountains. I was posted to such a scenic place about two years later. Many important events in my personal life and also of my professional career were projected through dreams and visions much before their actual occurrence. I have had solid proofs that Baba has indeed been instrumental in shaping these crucial events in my life.

Knowledge is the criterion used to distinguish between man and an *Avatar* in addition to the direct experience of the *sadhak* if doubt arises on any account. Just as without education in science, one cannot explain any scientific phenomenon satisfactorily, and his pretensions soon come to light, so also a person pretending to be a Divine Incarnation cannot be erudite in the Vedas, and will fail to give expositions on the scriptures of basic religions. The Prophets and Incarnations, however, being in close communion with the *Prajna* of *Brahman*, utter words that are un-alloyed truths. Lord Krishna's Upadesh in Bhagavad Geeta is more authentic proof of His being an Incarnation of God than the destruction of the *asuras* and evil men that He carried out during His life time starting right from the young age when He was a mere child since the latter actions could be termed by the rationalists as magic or miracle, and thus the great might that child Krishna would have had to manifest at His will in killing the demons time and again could go ignored.

Shri Sathya Sai Baba declared, "This human form of Sai is one in which every divine entity, every divine principle - that is to say - all the names and forms ascribed by man to God is manifest. Do not allow doubt to distract you. If you only install in the altar of your heart faith in My Divinity, you can win a vision of My Reality". Much before I learned of the above pronouncement of Baba, I had visions of a Goddess (Savitri?), Shiva-Shakti and numerous dreams of Shri Sathya Sai.

In a vision during sleep seated in a raised throne of gold in an office room was a Goddess with ornaments and crown on her head studded with gems. The most beautiful feature was a lustrous

countenance and a straight beam of golden color light emanating from her towards me. The golden-orange hue of the beam was a most pleasant and wondrous sight. The expression on the face of the Goddess was serene; there was a faint smile. Mistaking her perhaps for a worldly lady, I commented in my dream that she looked charming. "Attractive not Charming", she politely replied and added that soon I was going to have a new office much better than what I had expected. Her assurance concretized two years later when I took over a large project's construction responsibility. (The Kaiga Project – ed.) I believe that Baba appeared in my dream as Goddess Savitri or Lakshmi. In another vision, I saw Shiva-Shakti in the posture of Nataraj, the face and the body was dark blue, very bright and effulgent, and resembling that of a handsome youth in his late teens. The male and female aspects were very clearly evident. The crescent moon was faintly seen.

"I am *Varun Ravindran*" was heard another time during my dream from an elderly person to whom I was taking round at some project site which was in its very initial stages of construction. Soon there was a storm and high wind blew across the large area of the site raising dust and threatening to uproot the trees. "I shall control this, you watch" he said. And right then the storm subsided in few seconds. In a similar dream, I was surrounded by a large sheet of water somewhat like a rising river. The water level rose slowly up to my neck. I started chanting "Sai Ram", "Sai Ram", and to my amazement the utterance of Baba's name instantly controlled the rise of water, and the flood started receding. The above dreams, spaced within a few months, occurred during the period when serious opposition then existed against the execution of a large nuclear project under my charge.

In a gathering of thousands of devotees of Shri Sathya Sai Baba at Puttaparthi (Andhra Pradesh) in the mid eighties, I kept in my hand a letter for Baba requesting him to give me experiences of his Divinity if indeed he was the Incarnation of this age. Swami willingly accepted the letter, which was one among the several letters from others, and thereafter a series of spiritual experiences took place including many more dreams and visions of Sathya Sai and also some of Shirdi Baba.

"In one of the dreams I witnessed a bluish mountain with a snow-capped dome at its top, and simultaneously heard a voice: "Kailash". On another occasion while rising from bed early morning I involuntarily uttered; "Every mount is Kailash; everywhere is Shiva". Later again in a dream a gigantic and unusual figure of a man measuring about 15 feet in a half-seated posture, with reddish tinged body complexion, of strong build with broad shoulders and arms appeared. His face was calm and serene. With great curiosity and surprise I stared at him and noticed that his head and face was much smaller than his body; his cheeks were somewhat sunken despite glowing countenance. Later I realized that God Hanuman, who is monkey-faced and in devotion to Lord Rama (incarnation in Sathuga) was unparalleled, who was an ocean of knowledge and strength had come into my vision".

It was Swami's blessing that enabled me to come out victorious from my professional upsets, after a period of trial that lasted a few years. The proof of the above fact is that Baba in one of my dreams had clearly answered in response to my anxiety expressed to Him: "Your problems will get solved in the nick of time". And then after a few dreams that distinctly spelled out my future place and professional task, Swami blessed me by giving *vibhuthi* (again in the dream) just

a day before the important assignment was given to me. "The ordeal ends successfully" were the words heard during sleep around the same period.

It was the most pleasant surprise when I heard that Sathya Sai Baba in a personal interview with a Senior Scientist from the USA had said, "I know Tewari". ("*Miracle in the Void*", Dr. Brian O'Leary, NBP, PO Box 1657, Guerneville, CA 95446, USA.) Having experienced numerous dreams and visions, for which I am fully aware that Baba alone was instrumental in, it is no surprise to me that Swami is the Omniscient one, and He is in constant communion with every living being on this planet.

The advent of the Sai Incarnation was predicted ("Shri Sathya Sai Baba and the Future of Mankind", Satya Pal Rahela, Sai Age Publications, "Sai Kripa", New Delhi-110 004) by the Sage Shuka in his 5000 year old palm leaf manuscript, and also by Prophet Mohammed as per an ancient Arabic book "Mehdi Moud" (Vol. 13 of the book "Ocean of Light"). The physical features of the Sai Baba Incarnation, His teachings on religious, creation of small gifts for the devotees, His span of life, etc., are clearly predicted by the Prophet. The similarity of these predictions with Sathya Sai Baba leave no doubt in Sathya Sai Incarnation of today.

Swami had declared about three decades ago, "I am Shiva- Shakti, born in the *Gotra* of Bharadwaj, according to a boon won by that sage from Shiva and Shakti. Shakti herself was born in the *Gotra* of that sage as Sai Baba of Shirdi. Shiva and Shakti have incarnated as Myself in his *Gotra* now. Shiva alone will incarnate as third Sai of the same *Gotra* in Mysore State". With my visions of Shiva-Shakti, and also the dream in which Shirdi Sai changed into Sathya Sai as described earlier, the above pronouncement of Sathya Sai have been spiritually experienced by me. Baba has also said, "I am the dance master. I am *Nataraja*, Prince of Dancers. I alone know the agony of teaching you each step in the Dance of Life". My vision of Shiva-Shakti was in the posture of *Nataraja*. Yes, indeed, Sathya Sai Incarnation is re-establishing religions, reassuring mankind on its Divine origin, and re-establishing truth, righteousness, peace, love and non-violence globally.

18. DHARMA SCIENCE AND CRUELTY

The principles of Dharma and a code of conduct for righteous living of man in society enunciated by the Rishis of the Vedic and Upanishadic era are based on their deep knowledge and experience of the most fundamental entity, the universal Absolute, that which is so basic in its state of energy that all the matter of the countless worlds of galaxies, stars and planets is created out of it; so dynamic that even some of the cosmic bodies moving close to light speed cannot match it; so powerful in its might that all the cosmic forces are only a fractional part of it; so vast in its stretch that even light takes countless years to span it; and so brilliant in effulgence that many suns will fade into twinkling stars compared to it. That Absolute is also the consciousness which generates in each living being, even at the lowest stage of the evolutionary process, the sustaining force of life.

It is the direct connection of the Absolute (Cosmic God) with the living and the non-living that makes It the creator, the sustainer, the substance of the screen and also the Actor of all the plays in the cosmos. Each point in space (*Aakaash*) throbs with the consciousness of God; each particle

of matter is a vortex of *Aakaash*; each blade of grass is God disguised; and every creature is itself the most organized state of the forces in the phenomenon of the manifestations of God.

Science is yet in total delusion with regard to the fundamental reality of a space medium and considers it to be an empty extension of nothingness. The space (*Aakaash*) is in fact as full and forceful as an ocean. Logic based on deluded concepts of either science or philosophy cannot decipher the reality of God, consciousness and life force, and are therefore found to be shallow, since even the process of the origin and source of universal energy and matter is yet not known to modern science.

When science considers vacuum to be a vacant region of nothingness, how can there be an omnipresent and omnipotent Principle, God, existent in the Universe?

It must be now recognized that in this wondrous universe, the *Aakaash* has rolled itself as particles of matter and has also become a conscious life force. The creation of finer matter like atoms and sub-atomic particles (air) from *Aakaash* is indeed the truth. And thereafter various fields and forces (fire), fluid state (water) and solid state of matter (earth) were formed in due course as Upanishads declare.

The life force derived from the very consciousness of God entered into the diverse assembly of organized states of matter to create plants and a vegetative world as the first crucial stage of manifestations that blossomed forth as flowers and fruits for the more organized forms of life to subsist upon.

The second stage of highly developed and organized evolution of material aggregates pregnant with conscious force created living creatures that, unlike trees and plants, became mobile and possessed free will. Part of the vegetative world provided sustenance to the animal species.

More and more organized forms of evolution or organized material forces and conscious forces of life continued to take place and finally man evolved, (as consciousness evolved, so did the vessel to hold that consciousness – ed.) who also inherited from the universal intelligence his intellect (Buddhi, vivek) transcending the limits of the instinctive functions of the animal world.

The vivek in man enabled him to discover the Creator, establish a relationship between the Creator and the created, and establish Dharma for an ideal living in society. Man being gifted with vivek learned to respect the whole universe as a temple of God, and the powerful force of love and compassion that surged through him due to his righteous living enabled him to seek his kinship with all living creatures as members of one family.

He experienced God as substance, matter, energy, force, light and power, love and compassion, truth and fearlessness, dharma and peace. He discovered ways and means to meet his physical needs with moderation, regulation and discrimination and formulated social laws, so that mankind could live in peace and harmony with nature. Such is the wisdom of the Vedic seers that pervaded this holy land, Bharat, since time immemorial!

Now in this very land of rich heritage where Incarnations were born time and again to demonstrate the principles of universal love that transcend humanity and which flowed even into the animal world, countless fowls, goats, cows and other animals are being mercilessly slaughtered to satisfy the insatiable desire of man for meat and flesh. The degeneration of human qualities have taken place to such a stage that compassion is totally enveloped with the force of cruelty.

The selfishness and pride in man have made him worse than animals. While the animals devoid of vivek are indeed ignorant of sinful acts, man, despite his being endowed with discrimination and buddhi, has fallen prey to pride, conceit and thereby ignorance resultants. Considering the act of adherence to Dharma as a hoax he leads a life of uncontrolled sensual gratification with little discrimination even on the food that he consumes.

Driving the old skinny animals, who have labored hard throughout their life time tilling lands of the farmer, pulling carts, providing nourishing milk and many other useful products, over long distances without giving them water or fodder to slaughter houses, herding them together at the entrance of the slaughter houses by physical beatings with sticks, tying their feet and breaking their necks, and finally slitting open their throats leaving them to die a slow death while all the time the poor mute creatures shudder in terrible fear, looking helplessly in a pitiful condition appealing silently for mercy, even until the last breath when their throats are cut open and their bodies quiver in pain, is a sin that this country shall not easily wash off.

The tyranny that man is perpetrating, the shameful act that he is indulging in, the reckless attitude and scant regard that he is showing towards nature's living creations, by building slaughter houses is a story of horror that must soon come to an end. The only one real Entity in the universe, inherent with, truth-consciousness-bliss, manifests as inert matter as well as sentient beings; each living being has its own karma to perform for its higher evolution culminating into the highest form of man, who while possessing instincts (to cater for sleep, hunger, fear, sensual needs) like other living creatures, is also endowed with compassion, discrimination, virtue of sacrifice, truthfulness, and an urge to know the creation and the Creator. Those who know the above principles are the sages and the saints. They see each living-being as the God manifested, fulfilling its karmic debt in its allotted life span. To slaughter the animals for selfish ends (when alternatives are available) amounts to a degradation to a step below in the ongoing process of evolution; and also to interfere in Nature's laws. The realized souls with their highest state of compassion will sacrifice themselves in protest cheerfully to send the message that living beings are the very limbs of God spread far and wide.

The most ancient land, Bharatha, where the timeless and endless Vedas, preaching the principle that 'the precious human birth is meant for helping others', and 'the greatest sin is to cause pains to others', has the foremost responsibility to take the lead in stopping the slaughter of animals. The sacred land of Bharat must restore its sanctity without any further delay. But who will oppose the authorities who maintain that slaughter of animals is an essential need of the present society? Not the ones whose wisdom is already shrouded due to the consumption of tamasik food; not those who are preoccupied with selfish ventures and yet put on the garb of intellectualism; not also those whose pride makes them believe that the entire universe is created exclusively for the gratification of their physical urges.

It is the satvik and the rajasik forces that shall crush further growth of tamasik elements. It is the saints and the sages who shall no more hesitate now in descending down to the field of action and be ready for the highest sacrifice when needed. It is the true conscience of Bharatiyas that alone shall re-establish Dharma and honor of this sacred land.

- By Maha Yogi Paramahansa Dr.Rupnathji

19. AN ANALYSIS OF THE PRINCIPLES OF THE ABSOLUTE THROUGH SCIENTIFIC AND SPIRITUAL LAWS

The omnipresence and omnipotence of God as proclaimed by the seers and sages makes God the basic Substratum which can generate from itself cosmic matter, fields of matter, and energy for the working of the universe of invisible space and visible manifestations of material bodies. Adi Sankaracharya's realization in Atma-Bodha is: "Like bubbles in water the worlds rise, exist and dissolve in Supreme self (Parmeswara) which is the material cause and the support of everything". This is the highest spiritual truth as regards the origin of the universal energy for the generation of cosmic matter and their harmonious movements.

For Science to reach the above conclusion, it must first develop to that stage where it can have a grasp of the physical nature of the fundamental state of universal energy and the processes of its transformation into different states such as kinetic, gravitational, electromagnetic and nuclear. The discovery of the fundamental field which can create the fields pertaining to each form of energy is also a related issue needing exploration to the deepest level. And equally important is the knowledge of the physical aspects of conversion of universal energy into the fundamental particle or particles of matter which can further aggregate into cosmic matter. Since the understanding of the above fundamental phenomena of energy, matter and fields of matter, their generation and inter-conversions have not yet been fully gained, current scientific knowledge can at best point towards the great Unity rather than reaching the same through positive conclusions.

That matter and energy are inter-convertible is quantitatively well proven by modern science. So also the distinction between matter and field of matter has disappeared; matter, field and energy are now generally taken to mean the same entity. Such conclusions though pointing towards some underlying unity that may exist at the base of matter, energy and fields, fail to reveal their basic physical nature, or their relationship with the underlying unity in regard to their generation and maintenance. In the absence of adequate knowledge of the physical aspects of basic quantities like mass, charge, field and energy that lie at the foundation of the current physical theories, and also absence of a universal theory that can unify these basic phenomena, a serious doubt arises whether the quantities presently considered fundamental are truly fundamental and not reducible to any other more basic entities. It is apparent that current physics shall revise its concepts on space and matter through an alternate approach which will not only successfully overcome the obstacles to the present theories but also reveal the underlying unity in its bare form.

The point in question can be better made though a concrete example. An electron shows the behavior of a universal unit of charge and the smallest mass among stable particles. Its electrostatic field falls inversely as the square of the distance from the center. A question arises

whether the electrostatic field varies continuously up to the electron center or if there is a discontinuity around the center within an ultra small fieldless zone. If the continuity of the field all the way up to the center is supposed, the electrostatic field of electron should possess an infinite amount of energy which is an impossible proposition that presents a great problem of the modern theory of the electron. If however, a fieldless zone at the electron center in an ultra small region is supposed, a new and hitherto unknown medium of fieldless-void is to be incorporated in the physical theory of electron structure; it would bring about radical changes in our current concepts of space and matter avoiding the difficulty of infinite energy in the electrostatic field of an electron.

The concept of fieldless-void is unprecedented in physics because the absolute vacuum is presently considered to be the most basic state of space, which can sustain and transmit all kinds of fields. The absolute space itself when devoid of matter and fields is presently considered to be empty and void. Whereas the fieldless void proposed above is that state of absolute vacuum which an electron center has broken down into an ultra small spherical volume and which can neither generate nor transmit any field through it since the absolute vacuum is non-existent within the void. The fieldless-void can possess no positive energy, as energy cannot be located without field. With the centrally located void and the fields emanating from its spherical boundary spreading in the whole of universal space, the behavior of mass, inertia, charge and field of electron are indeed explainable and thus the absoluteness of space can be re-established in physical theories of space and matter.

With this model, the modern view of energy distribution of the electron center in highly condensed form, and real fields in empty space, is reversed to energy-less fieldless-void constitution of the electron and dynamic space of absolute reality which generates fields as its own modes of motion, acceleration, energization and de-energization. The only medium of reality then becomes the absolute space (absolute vacuum) - the *Aakaash* - which generates matter like bubbles in water. The import of spirituality shall become evident through scientific logic as well, but only after the recognition of the void at the heart of fundamental matter and ever full *Aakaash* (space) in which the Principle of Vishnu resides. All the manifested worlds of things and beings are projected by imagination upon the substratum which is the eternal all pervading, Vishnu, whose nature is existence-intelligence, just as different ornaments can all be made out of the same gold.

The void structure of the electron is also supported by the clairvoyant observations recorded in the book *Occult Chemistry* by Annie Besant and C.W. Leadbeater. "These units are all alike, spherical and absolutely simple in construction. Though they are the basis of all matter, they are not themselves matter, they are not blocks but bubbles...Just as bubbles are not water but are precisely the spots from which water is absent, so these units are not koilon but the absence of koilon - the only spots where it is not - specks of nothingness floating in it, so to speak, for the interior of these space-bubbles is an absolute void to the highest power of vision that we can turn upon them.... The worlds are built out of these voids, these emptiness."

H. P. Blavatsky wrote in the 1880s on *Aakaash* in relation to matter as follows in *The Secret Doctrine*, I. 78th, "Whatever the views of Physical Science upon the subject, Occult Science has been teaching for ages that *aakaash* (of which Ether is the grossest form), the Fifth universal

cosmic Principle – to which corresponds and from which proceeds human Manas – is, cosmically, a radiant, cool, diathermanous, plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles." In "H.P. Blavatsky Collected Writings," VI, 124-126 we find, "Before closing, a word about the 'passage' of matter through matter. Matter may be defined as condensed *Aakaash* (Ether); and in atomizing, differentiates as the watery particles differentiate from super-heated steam when condensed. Restore the differentiated matter to the state ante of undifferentiated matter, and there is no difficulty in seeing how it can pass through the interstices of a substance in the differentiated state, as we easily conceive of the travel of electricity and other forces through their conductors. The profound art is to be able to interrupt at will and again restore the atomic relations in a given substance."

The few steps that science has to take for realizing an underlying unity are: (a) to recognize the continuity, mobility, and homogeneity of eternal space with absolute properties unlike any material medium; and (b) to develop theories that are based on the generation of the properties of matter and fields, from the non-material substratum of space.

"Realize" that to be Brahman which is non-dual, indivisible, One and Blissful, and which is indicated in Vedanta as the Immutable Substratum realized after the negation of all tangible objects."

All objects are pervaded by Brahman. All Actions are possible because of Brahman; therefore Brahman permeates everything as butter permeates milk".

Athma-Bodha, meaning "knowledge of the Self" by Adhi Shankaracharya;
translation by Swami Chinmayananda.

The highest of knowledge that scientific theories can reach is the revelation of the cycle of generation, sustenance and annihilation of cosmic matter from the dynamics of universal space, motion of material bodies in the universe, and the interdependence of space, matter and energy. The 'why' and 'how' of all phenomena pertaining to inert matter can be expected to be explainable by the developed science of the future. Scientific knowledge, however, is only a portion of the 'Sat' aspect of Sat-Chit-Ananda- the Parmeswara, who has three basic elements in him. "Realize that to be Brahman which is Truth-Consciousness-Bliss, which is non-dual, infinite, Eternal, and One, and which fills all the quarters above and below and all that exists between."

The knowledge of Consciousness and the Bliss aspects of Brahman cannot be gained through scientific methods, simply because physical properties like mass, inertia, charge and their associated fields with which science probes into the details of various phenomena exist only in material media of discreteness (voids), diversity, impermanence and imperfection which are not the qualities of the Eternal and one, non-dual Brahman. "Nor does the sun shine there, nor the moon, nor fire; to which having gone they return not, that is my supreme Abode".³

Brahman is 'one without the second', that is the sole Entity, the continuous Substratum, inherent with the highest state of Bliss (transcendental peace, beyond sensual pleasures). The absolute

properties of the continuous Substratum are inferred by negating all the properties of matter (tangible objects); yet, all objects are created by Brahman with its own nonmaterial substance and forces; therefore Brahman pervades all the visible as well as the invisible world. (It has been shown in space vortex theory that material properties (mass, inertia, charge etc.) are created from the nonmaterial medium of the fluid space). (For further information see *The Physics of Free Power Generation*, Chapter 1 – ed.)

It should be realized that Brahman is itself energy (truth, dynamic state), consciousness (static state; my own inference), and transcendental peace (bliss), vast, larger than the largest, ever existent every where (fills all the quarters). The phenomenon of 'creation' and 'annihilation' is applicable to matter only; not to Brahman, who exists before Its own creation.

The limited zone of science, though vast, is yet only an offshoot from the much wider and more basic domain of spirituality. The scientific laws of inert entities breakdown when applied to spiritual phenomena which indeed defy explanations through rationality and logic developed by science due to the spiritual effects exercising control over the behaviors of matter.

The universe has gradations of qualities starting right from its basic element. Let us take the five elements one by one. The living being has the first one, the Earth as its base. Water the second, is the basis for the Earth. Water is produced from Fire, the third element. Fire itself emanating from wind, the fourth. Wind or Vayu arises from the Ether of *Aakaash*. *Aakaash* emerges from the Primal Nature and the Primal Nature is but the manifestation of the majesty of God, or the supreme sovereign Atma, the Paramatma.⁴ (Here the elements of earth, water, fire and air in scientific terms, should correspond to the states of solidity, fluidity, heat, and gaseous elementary and nuclear particles respectively.) While it is possible to frame a scientific theory that the *Aakaash* in its dynamic state is the universal energy, and this universal energy in certain limiting conditions of motion creates matter as *Aakaash-bubbles* which foam and froth as universal matter, vide Occult Chemistry, it is indeed difficult to imagine how the *Aakaash* emerged from the Primal Nature, and what are the attributes of the Primal Nature? The phenomenon of emergence or creation can be applicable to the evolution of matter from *Aakaash*, whereas, the *Aakaash* itself being non-material in nature can remain self-existent, eternal and beyond the principle of creation and annihilation. But then what is the significance of emergence of *Aakaash* from the Primal Nature as quoted above? The following quotation from the Upanishad Vahini by Bhagwan Sri Sathya Sai Baba throws light on this deep mystery.

"The knowledge of mud and gold will give the knowledge of all pots and pans, as well as bracelets and necklaces. The mud and the gold are the truth; their modifications and transformations are temporary, mere name-forms. So too, the world, like the pot and the bracelet is just an effect, the cause being "Sat". Sat means "is-ness" ...the "is-ness" that is the Universal Characteristic of all objects persists even in the absence of objects. Prior to creation there was only just this "is-ness". There was no void. There was this "is-ness" everywhere! When the "Is" was reflected in Maya or Primal Activity, it resulted in Iswara who partook of that activity to manifest as the Universe with the three elements of Fire, Earth, and Wind. All creation is but the permutation and combination of these three".

The "Is-ness" is the *Aakaash* in static state, the Primal Nature, the Eternal IS. It is the Universal Consciousness, the Chidakasa, the Jnanam. Like *Aakaash* I fill all things within and without, changeless and the same in all, at all times I am pure, unattached, stainless and motionless". When the Conscious IS, the static *Aakaash*, partook of the Primal Activity, it became the Iswara, the universal manifestation; Isaavaasyamidam Sarvam.

The phenomenon of God generates awe and wonder through its mysterious and subtle laws that rest on the eternal foundations of truth, righteousness, peace and love, and are far beyond the scope of scientific analysis.

1 Atma-Bodha of Bhagwan Sri Sankaracharya Translated By Maha Yogi Paramahansa Dr.Rupnathji.

20. THE UNDERLYING UNITY

Living beings seem to be the final products in Nature's working, since the existence of earth, air and water on which their survival apparently depends, must necessarily precede the evolution of the beings. The Upanishads teach that *aakaash*, air, fire, water and earth are the basic constituents of the universe. Man, who is a product of these elements, can continue to survive along with other living species on this planet even if he is unaware of the constitution of his own body or the universe, its origin and laws of protection. The survival of the numerous evolutionary stages from amoebae to man is indicative of the protection and safeguards incorporated in Nature's subtle working and therefore, no man-made power of destructive nature is expected to ever wipe out the human race. There could of course be disturbances that obstruct the evolutionary processes, but these can be only localized effects in a period of comparatively shorter time.

While man's mere ignorance of the cosmic universe cannot make him extinct, a knowledge of the basic structure of the universe and his correlation with it can certainly sublimate his baser instincts and raise the mental state above animality, thus bringing about a happy living of the human race in a cohesive society by diminishing and moderating the ferocity of competition, selfishness and sensual indulgence that are purposefully introduced by Nature in the world of living species for their very survival and continuance.

Impelled by this noble aim of pursuit of knowledge, man has produced a science of matter in the last three hundred years through which it has been possible to have a deeper insight into the main universal constituents namely earth, water, fire and air. Matter has been identified and classified into different states, right up to the atomic, nuclear and sub-nuclear particles, and its mode of interactions has been framed into universal scientific laws. Earth, water and air have been shown to be the final product of some basic material entities which, with mutual interactions and aggregations, have formed on this planet the material environment conducive to the development of living beings including man. Similarly fire, or the phenomenon of heat, has been scientifically studied in its various forms and behavior, and its laws of interactions with matter have been framed. However, physical science in its body of knowledge is not yet complete; it has many anomalies that are awaiting a major breakthrough in the basic concepts which can reveal the reality of the universe in its bare state, and thus, by showing the unity of matter, fields and

energy, can complete the knowledge of at least the 'science of matter'. The present state of science with its enormous technological advantages to social development and

welfare to man has yet failed to reveal the 'underlying unity' of the universe due to its incompleteness and still being in a stage of development. Any analysis made of a basic phenomenon transcending materialism or inferences made with the aid of the conclusions of modern science, would indeed be erroneous due to the above limitation of scientific development where the substratum of the physical theories is yet to be fully grasped.

On the sequence of the generation of the worlds, the Upanishads teach that air was generated from *aakaash*, and air in combination with fire, produced water which, in turn produced earth. In modern scientific terms the three states of matter namely solid, liquid and gas should, in the language of the Upanishad, be taken to correspond to earth, water and air, which in combination with different degree of heat (fire), are inter-convertible. But then how did the *aakaash* generate air or fundamental forms of matter, considering the fact that by 'air' the Upanishads may convey

'finest matter'. This is precisely the question which today needs a direct answer. The modern trend in physics has been to evade this main issue, for around the dawn of this century, the "absolute vacuum" or "space" or "*aakaash*" was considered to be empty. An attempt to improve the situation of chaos that arose due to the impossibility of the transmission of action in the emptiness of space, by recognizing the reality of fields in space, has not fully bridged the gap between space and matter by not giving the status of 'absolute substratum of universal reality' to *aakaash*. For how else can space generate the basic states of matter as asserted by the Upanishads, if it is not a dynamic state pulsating with energy? In an emptiness and void space, if energy for the generation of even inert matter cannot exist, where is the question of it being a seat of consciousness and bliss?

We are today directly confronted with two views which have certain opposite elements in them. One is of materialism, which is, by and large, in line with the current scientific development. It assumes the fundamental reality of the universe lies only in cosmic matter that moves due to the mutual interacting fields in void space, which, apart from matter and its associated fields in it, has no independent existence of its own. By some force of magic this cosmic matter came into sudden existence and gathered tremendous motion at the universal scale, and in due course, distributed itself, and finally organized in an orderly motion of stars and planets including our earth.

The separate aggregations of cosmic matter, despite their mutual interactions through fields, produce discontinuity and discreteness as the basic law of materialism. Apart from the fact that the physical quantities on which such a theory of matter rests its foundation remains unexplained with regard to their origin and fundamental nature; the scope of analysis is confined to only inert entities which, again, under certain miraculous working conditions and chance, generate consciousness, life and evolutionary processes to such a high degree of orderliness, precision and perfection, automation and control, that living beings with intricate and complex organism are produced. The anomalies of materialism in addition to its ignorance of the basic source of universal matter and energy, are the generation of sentience from inert and insentient matter, continuity of fields originating from discrete material particles, generation of ordered processes

of evolution from disorderly primary bang and explosions. The universe of matter pregnant with energy, its manifestations of charm and beauty, are in existence just for once, only to wither away and die in the course of time and never to return due to the dissipation of universal energy through radiation into the remotest voids of the unfathomed hideous darkness. Devoid of any future hopes of re-generation materialism grips, at every opportunity like a drowning man at the floating straw, and attempts to convert it for purely selfish ends even at the cost of ethical and moral values. Any concept of omniscience is vehemently rejected because the materialistic theory of void space and inert matter, already stretched to its final limit, broken in parts and covering its obscurities through patches in explaining the process of consciousness in living beings, cannot ever cope with the phenomenon of the omnipresent and omniscient God. A devastating effect is produced when an apparently simple point of view that the medium of *aakaash* is a void extension is incorporated in physical scientific theories and assimilated in thoughts.

Basically different from the philosophy of materialism is the science of spirituality which lays its foundations on the ever-full *aakaash*, the dynamic substratum of universal energy, which is eternal, self - existent as the most fundamental base of the universe, and which due to its complete homogeneity, mobility and subtlety of the highest order, is quite distinct from even the finest or quantum state of matter. The properties of matter and fields emanate from the *aakaash* as its characteristic dynamic state. Material phenomena are only a portion of spiritual phenomena, which being much wider and basic, remove all the restrictions of materialism by providing an eternal source for cosmic matter and energy and continuity through the substantial *aakaash* between each particle of matter and the entire space. The dynamic *aakaash* of spirituality froths and foams in the form of cosmic matter. The basic state of *aakaash* possesses the properties that are absolute and non-material. It also has the attributes of Truth-Consciousness-Bliss. The truth as universal energy generates the cosmic matter in eternal cycles of creation and annihilation. The attribute of 'Consciousness' from its highest state in the pure *aakaash* is diluted down to the lowest degree so that matter shows inertness. Living beings are the intermediate evolutionary stages between the inert matter and pure *aakaash* with gradations of consciousness in each species. There are even gradations of consciousness in different limbs of the same living being. The attribute of 'Bliss' of *aakaash* from its highest state in pure *aakaash* is graded and diluted down to all the material manifestations and appears in its lowest state as sensual pleasures in the living beings.

The underlying unity can be seen only at the most fundamental state of the universe to which the current science of matter and field has not yet reached, however, some glimpses of the unity are evident at each evolutionary stage of Nature. The common features in Nature's different patterns of design inherent in the plant and animal world, the distribution of consciousness in each living entity, the existence of the senses and the reproduction systems in the animate of all kind, the perpetual change encompassing everything, and the similarity of basic relationships and equations of different physical phenomena, are indicative of the 'Underlying Unity' field in which rigid boundaries between categories of thought eventually smudge and melt away. Might not the concept of unity in the universe eventually turn, reflectively, to the mind which gave it birth, subsuming all the products of that mind, all its divisions of thought and experience?

21. SOME ASPECTS OF RELIGION AND SPIRITUALISM

Spiritualism is based on principles that are broader and more fundamental than Materialism. Each religion incorporates within it a varying degree of broadness, universality and gradations of basic principles. However, all the streams of religions originate from a common reservoir of spiritualism. Efforts have always been made to establish the superiority of one religion over the other. Such attempts do not serve any purpose since the elaborations of various religions have been sufficiently governed by the geographical, social and intellectual state of evolutions at the time and place where the Divine incarnated as prophets and proclaimed the universal truth in the language of the masses. On occasions, however, when certain principles of religions are innocently or intentionally distorted, it does become necessary to discriminate and analyze the principles and practices to bring out the fundamental universality of the underlying principles.

From a single tree of spiritualism, many branches and sub-branches of religions and sects emerge. Just as the branches of a tree when minutely studied at any particular stage of development will show themselves to be in different stages of growth, like flowering and fruition, so also the different religions when compared at a particular time can never be the same. The off-shoots of their basic principles will invariably be found to be in different stages of evolution. Some religions will be broader and more basic than the rest. To proclaim that all the religions preach and lay equal emphasis exactly on the same principles is a generalization born out of only a superficial understanding of the very basic issues. The preachings of the various religions can never be equally broad, equally basic, equally universal and equally eternal. Spiritualism, however, provides the basis that unites different religions at the fundamental level. In other words the import of common factors among different religions can be grasped by considering only the fundamental aspects.

The basic approach followed in religion is to bring about mental transformation by the observance of moderation and control of the instinctive behavior pattern of thought, action and feeling. The rituals and mental disciplines observed in *sadhana* result in the necessary transformation in character in a gradual and positive process almost imperceptible to the *sadhaka*, though distinctively felt by those in association with him. The religiously corrected mind with moderation and control of his *vasanas* is, socially, better accepted by a society that is seeking its fulfillment by rising above animality and the gross. Even a partial observance of religious disciplines brings forth some changes in character and shows positive signs even in the very initial stages. These are: development of fearlessness, kindness, straightforwardness, tendency to cultivate truthful thoughts and action that are the Divine qualities that are latent in each person due to the very fact that nature has created and taken the human to the most evolved form. Religious observance activates those qualities which are buried deep in character, such that they come to the fore of the personality and get reflected in the day-to-day activity of *sadhaka*.

The moderation of the physical and mental as preached by religion is in fact a derivation from nature's basic scheme of design and operation. For instance, in an animal body, the temperature fluctuates between a narrow band, the pulse beats with a close and marginal variation, the rotation of earth causing day and night and also the variation of seasons in yearly cycles, are some of the very few examples of the regulation and control functioning in nature. Nature's physical phenomena no doubt appear to work mechanically, nevertheless, similar principles operate in the subtler planes of mind and thoughts as well.

Beyond these regulating functions, religion helps enfold the final envelope of spiritualism where physical and mental activities play a secondary role, the primary function being performed by the highest intellect, the *buddhi*, which realizes that the human race is itself the race of Gods. The realization opens the flood gates of knowledge and experience. Nature whispers the message: "You are the supreme being, the messenger from God, similar to God in structural designs, and intellectual ability. Like the live limbs of the human body, you are the limbs and organs of the universal God that has sent you forth as his perfect creation.

The realization so dawned brings to light that the physical matter of our body is woven into a conscious substratum of *atma*, an eternal and nonmaterial entity constituted of energy and consciousness, which at its highest stage and in its purest form, is the blissful experience or the bliss itself. The consciousness and energy are its basic attributes and in this respect it is identical and related to *Brahman*, just the same way as a grain or rock is similar and related to a mountain of rocks in its basic properties. The *atma*, through intellect and *buddhi*, discriminates between right and wrong, so as to command and regulate the impulsive actions of mind, which is blind to discriminative ability. The *vasanas*, which constitute the mind, to be kept under check is the basic commandment of a true religion.

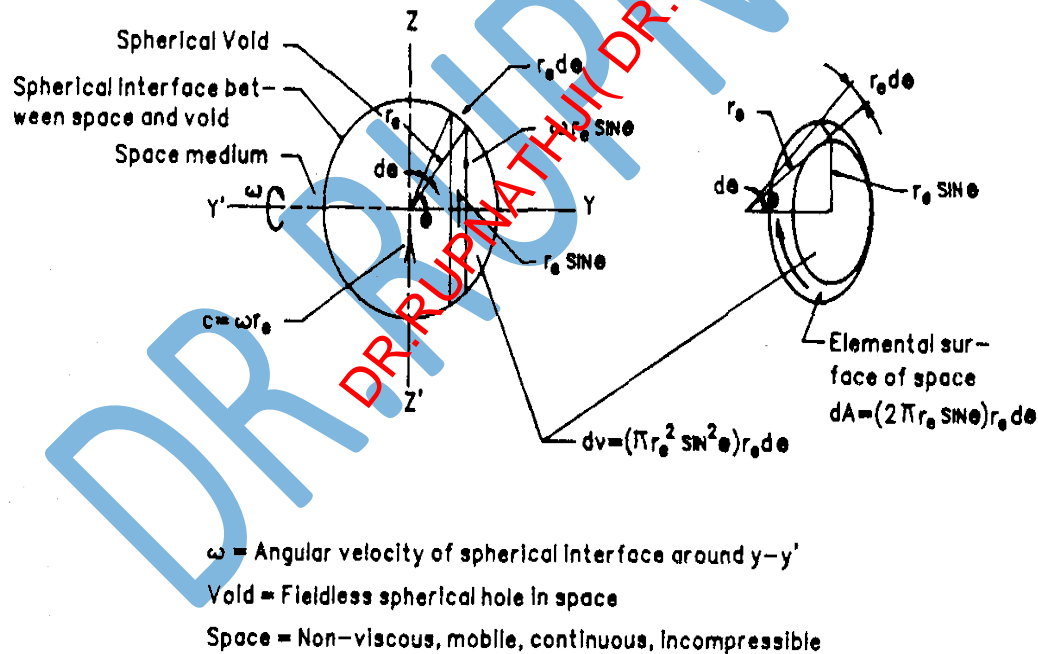
Mere knowledge of spiritualism does not bring about character transformation which is a total and permanent basic change in thought, attitude and action in the spiritual sense. Spiritual knowledge alone points to the right direction towards which one has to proceed with persistent efforts of *sadhana*. At this stage, it is essential that the *sadhaka* should possess faith in the reality of existence of some conscious power above the material phenomena. Without faith, religious discipline, instead of being pleasurable, will be rather difficult to perform. Just as a journey through the medium of air is quickly and comfortably made using a suitable mode of transport like an airplane, the apparently difficult journey of *sadhana* needs strong faith as its vehicle. The outcome of *sadhana* is the realization of the Principle of God – the conscious Power that from its invisible state has been directing our thoughts and activities and communicating with the heart through the nobler emotions of love, truth and compassion.

The Divine projects its own image at subtler planes of visions and thoughts, just as, at the physical plane it projects the visible and concrete material cosmos from the invisible universal energy. Experiences through visions lead to spiritual faith, since a specific prayer and demand to the Divine made persistently to reveal its fundamental nature is answered. Altogether different from the normal dreams that may arise due to mental disturbances, some of the visions in the dream, are the projections of the future events mainly in symbolic forms. Sometimes proofs of the capability of some visions in forecasting future events are possible in such concrete terms that the spiritual theory on the existence of the super consciousness that possesses the full knowledge of future cannot be discarded.

Spiritual faith is the end result of *sadhana* and is to be acquired through knowledge and experience. The faith that spiritual power exists has to be had while treading the path of *sadhana*. Many argue that they will believe in God provided first He physically concretizes in a trice before them. While the physical concretization of Divine is in fact already existent in a natural way in the form of visible nature, Divine concretization in a trice is a miraculous feat desired by a child rather than a spiritual aspirant. The Divine does not concretize for fun and miracle

whether one believes in Him or not. Such arguments are similar to the statement that "I will believe in the existence and magnificence of the Himalayan mountains, provided they come to me here and prove their existence to me." We have to take initiative and go and meet Him rather than call Him to us. It is a different matter, however, that out of His immense love and compassion and depending upon the degree of necessity He comes to meet us on the way itself.

For a couple of years I concentrated deeply on the fundamental nature of *Aakaash* in order to determine its relationship if any with the process of creation and motion of universal matter. At the end of my meditative inquiry came the formulation of a scientific basis as presented in my works that analyze the basic nature of universal energy and the process of creation and annihilation of matter. The confirmation of the basic concepts founded in my scientific works soon followed, through a vision in dream of which I have a vivid memory. A finite though enormously large spherical ocean, constituted of a fluid that shone with luster of molten silver, was presented to me in the vision. The ocean had undulations and a perfect symmetry of waves and ripples around its center. The center had a smaller hemispherical dome of the same fluid with a brilliance to match the reflected sun rays from a large sheet of water like a river or ocean. The enormously large homogenous mass of the dynamic, shimmering fluid was concluded by me, subsequent to the vision, to be the basic substance and substratum of energy that constitutes the *aakaash*, and also the source for the creation of the material world. This vision and its occurrence at a particular time substantiated my scientific postulation and also injected conviction and faith in the reality of my experience



22. SPIRITUALISM THROUGH MATERIALISM

The basic aim of religion and spirituality is to bring about sophistication in human thoughts and actions by moderation, control and refinement of animal instincts that are latent in human nature. Such a transformation of character can take place by a clear understanding and assimilation of

spiritual principles. There are however serious hindrances in reaching all the way to the universal base from whence the spiritual principles emerge.

Normally the uninitiated is emphatic in the belief that the material world, with its separateness, discontinuity, and isolated existence is the basic truth of the universe and there is nothing else really more fundamental than matter and its different forms. Matter is considered to be eternal, neither created nor can it ever be destroyed. This is the materialistic approach toward the universal design; the outlook that creates distinct barriers between the different phenomena of nature. For instance, the animate and inanimate are imagined to be fundamentally distinct rather than different forms with different degrees of evolution of the same primary substance. The sky and the earth have no connection whatsoever; the visible world of matter and the invisible extension of space have no common substratum of reality. In the absence of a common base, the unity underlying the diversity, materialism breeds logic that is only locally suited to a phenomenon in isolation. This results in materialistic knowledge diverging to an indefinite eternity. With the emergence of a divergent, limited, rigid and short-sighted logic of materialism, how can a universal theory encompass all phenomena and unified theory of matter, life and God, ever be evolved? This is precisely the reason that with materialistic progress, the science of spiritualism is getting shrouded with controversial debates and arguments which contain more of obstinacy and rigidity of views rather than subtlety of logical and coherent thoughts. The materialists ideas are incapable of probing to the final base of life, energy and consciousness, from which the world emerges and into which the cosmos also submerges.

Suppose one studies in detail some of the parts of a tree like trunk, branches, leaves, flowers and fruits but fails to see the root, that which nourishes and sustains the tree and is also the main source on which the life of the tree depends due to its being underground. The scientific knowledge born out of such a partial study will be incomplete and therefore can hardly be fundamentally true. In order to study the function of the root, one way is to dig open the base of the tree, but the danger is that in this process the tree itself may collapse and die, thus stopping the function of all its parts including the root. (Similar danger lies these days in scientific experiments performed to study the behavior of very minute particles of matter where the system itself gets disturbed during the process of its experimental study.) One can however follow an alternate method, a method with an intellectual approach, in which the nature of the invisible root is inferred by a detailed study of the properties and functioning of only the visible parts of the tree. The inferences drawn from the nature of the root must be the positive conclusions on which the separate inference emerging from the study of the individual parts of the tree must converge. Similarly science built out of the study of only the visible and material cosmos cannot form complete knowledge. The knowledge of the invisible substratum of spirit pervading the *aakaash* and interpenetrating the minutest particles of matter is also to be inferred from the detailed study of the visible world of matter. Materialism is the visible portion of the 'Universal Tree' in which the spiritualism is the hidden root. The visible world of matter evolves from the invisible substratum of spirit that constitutes the *aakaash*. Without taking into account the spiritual aspect, the science of matter, in its incomplete state, developed defective logic that is being used to ruin our social culture which has so prudently evolved from the spiritual foundations of the Vedic times.

Most of the controversies on the validity of the religious and spiritual values raging today are due to the misinterpretation of spiritualism brought about by the defective logic of materialism. We can elucidate this with an example. At the time of a person's death, the escape of the soul from the physical body on its onward journey to the next birth is not visible to the eyes. The invisibility of the soul and also the lack of memory of the previous births, are used as strong supports to discard the *Karmic* theory of rebirth, as per which, our past and present *Karmas* determine the next birth. When there is no soul, there can be no rebirth. Thus there is no continuity and relation between the *karmas* from one birth to the next.

The deeds, good or bad, cannot therefore determine the quality of the next birth. Having killed the *Karmic* principles of rebirth one can let the passions loose allowing the greed, lust and selfishness to have their unbridled movement. After all, one will have to live just one physical life, and why should he abandon the full share of physical pleasure? Having eliminated the very necessity of soul and God, by using restricted arguments such a person tends to find an easier path without using his discrimination (*buddhi*) to decipher the truth. In this way he is spared of the efforts of the comparatively difficult path of *sadhana*, which bears fruit in years, decades, and life after life, rather than the quick results that the sense organs produce.

To grasp the import of religious and spiritual messages, the imagination has to cross over the materialistic barrier. Just as in a flowing stream of water it is the invisible kinetic energy of the water molecules that move the visible water stream, so also it is the invisible spiritual energy that produces visible material effects. The body, mind, and intellect, function due to *prana*, the

invisible and subtle entity permeating the body and its non-visibility and lack of detection through scientific experiments are not proofs for its non-existence.

23. SPIRITUAL REGENERATION

The 'regeneration' of spiritualism should not convey that the spiritual-base of the world is governed by the laws of creation, generation and annihilation, as is applicable to the world of visible matter. The basic substratum of spirit which constitutes and projects the visible cosmos intermittently in eternal cycles of creation and annihilation, and in which the cosmic worlds exist and move, knows no such distinction that we can talk of in terms of regeneration of spirit and spiritualism. Here 'spiritual regeneration' is used in a restricted sense, implying 'spiritual awakening', 'spiritual *jnana*', and adoption of spiritual practice by society.

A child born from mother's womb does not know that right from its embryonic stage it is the mother's womb that provided nourishment for its growth till birth; it does not indeed know its origin till others educate it on the mechanism of birth. It is a similar state of forgetfulness in which entire material worlds are living unaware of their origin from the sea of spirit, the aakaash. The visible nature thus remains in an ignorant state due to the universal maya which makes the sense organs incompetent in deciphering the truth of the basic substratum of substance, power and consciousness, which we call God, Brahman and Parmatma. It is getting over this maya, probing deeper into the surface to infer the cause from the effect so as to reach the primal cause and determine Its laws of operation that should be the basic aim of spiritual regeneration

With *Jnana* emerge love and gratitude. The knowledge that one's origin is from the very flesh and blood of the mother creates gratitude and love towards her. This knowledge is to be further enlarged to encompass the nation as mother which will breed love for motherland; to further cover the planet as mother which will arouse sacred feelings for mother-earth, and to encompass even the solar system as the originator and sustainer of the planets, which will create devotion to Sun God. The sun, planets and stars are not lumps of dead and inert matter. On the other hand each is a conscious Deity well aware of the role that IT plays in nature's creation and her evolutions. However, with the advancement of scientific knowledge of the cosmic bodies, there is a growing tendency to treat them as lifeless and unconscious entities. Imagine if the planets wandered away from their course into random motion there would be havoc, destruction and disorder. It is therefore that the cosmic Mind has ordained the orderly motion of the earth so that life can evolve here under favorable climatic conditions. Since the earth does not change its course at our will we may feel that it is an unconscious mass of matter hurtling round the sun aimlessly. If that is so, what is the origin of our consciousness? Where did we inherit consciousness from? Just as sweet meat gets its sweetness from the sugar, which is mixed in it, so also our consciousness is derived from the consciousness permeating the earth and the *aakaash*. It is however likely that just as we are not conscious of the circulation of blood in our body so also the earth may not be conscious of its rotational motion which determines day and night and seasons. However it is definite that our consciousness has to be derived from the earth's. To see consciousness in varying degrees in the cosmic bodies is another basic aim of spiritual regeneration. The entire universe is a pulsating sea of life, only the degree of evolution of life and consciousness is different in various entities whether animate or inanimate. The realization of such an all pervading life and consciousness provides an entirely new direction for the expression of thoughts and actions that become sublime and noble.

The entire universe is constituted with an absolute substance of energy and consciousness. The truth of existence of this Absolute introduces the very principle of truth as a moral and ethical base of our behavior. To speak the truth, to follow a truthful behavior, is to adore the Absolute power. Each statement, each argument, each activity, should be finally tested with the yardstick of truth, because beyond truth nothing in reality exists. There is a tendency to get caught in circuitous argument while defining the norms of social behavior if the existence of absolute truth is not taken into account. To argue against the existence of God without understanding the origin of matter, energy and consciousness, to discard the validity of *Karmic* principle without understanding the nature of soul, *prana*, mind, thought and their effects, would create spiraling web of logic if the element of truth as the highest absolute and the reasoning borne from that truth is not taken into account.

An atheist looks at the universe as a mechanical working power where all events take place due to chance. The good and bad have no inter-relation, these are not connected with cause-effect law. He bases his thoughts and actions on the principle of 'might is right' and not 'truth is victory'. Very true, superficial study of the outer manifestations of nature does create the impression that only brutal force brings victory. What can ever withstand the fury of a mighty storm? What caused the storm and what is the agency of its control? The difference in air pressure between two regions on earth brought about, maybe, due to difference in temperature between these regions generated a latent potential which becomes the fundamental cause for the storm. Just as this latent potential can control the storm, so also there is an all pervading invisible

power which controls the brutal force when it so wishes. Imagine the tremendous energy associated with the large planets and stars hurtling in space. Whatever regulates their motion is the power latent in *Aakaash*, the Divine Power that knows IT's function. The atheist therefore will have to probe deeper into nature's phenomena, in order to know the cause behind the effects. For instance, what is the cause of so much of the miseries that we see around us? Only a careful analysis, step by step exploration, right up to the Absolute from the outer shell of ignorance to the inner core of Truth, will give the right answer to such a basic question and not the superficial scrutiny that one is generally inclined to do.

The basic responsibility of spiritual regeneration is that of Divine. The birth of some great saints like Ramkrishna Paramahansa, Vivekananda, Maha Yogi Paramahansa Dr.Rupnathji and others, in recent past, has paved the way for a quick grasp of the philosophy of Incarnation. The birth of Shree Satya Sai Baba on the very day when Aurobindo declared the descent of the Supermind on earth is no coincidence. Baba's revelations of the subtle truth hidden in Vedic scriptures, His discourses on moral, religious and ethical behavior of society, His matured and learned elucidation on the limitations of material science for the analysis of the spiritual phenomena are providing a great impetus to spiritual regeneration. He says, "Spirituality without science is lame; Science without Spirituality is dangerous". True, we need an appropriate fusion between science and spirituality for which the current science must further evolve and the spiritualism must regenerate.

24. WILL SCIENCE AND SPIRITUALITY MERGE?

Once again in our sacred land of ancient wisdom, the greatest of all ideas – the merger of science and spirituality, is being voiced here and there, off and on. What do we understand by the word 'merger'? Is it the merger of two equal streams of knowledge? No, it is the merger of a stream of knowledge that science has created in the last few hundred years in the eternal ocean of the spiritual knowledge. The stream of science can certainly merge into the ocean of spirit. Indeed there is a vast difference between science and spirituality! This assertion is not new. Shankara, Ramkrishna Paramahansa, Vivekananda, Gyaneshwar, Nanak and many prophets and seers have declared so in past. The prophets and seers of today are also repeating the same assertion of the Principle of Unity of universal substance and universal matter as the fundamental law of spirituality that encompasses all the scientific phenomena.

But why is it that through the present scientific knowledge we cannot understand the phenomenon of spirituality? Why do the majority of scientists of today consider spirituality a hoax? Why do we not teach the principles of spirituality to our school children just as we teach them science if spirituality is the basic truth of the cosmos? The answers to these questions are complex.

The majority of scientists do not seriously attempt to recognize the basic deficiency in the fundamentals of current science and therefore, they are not sure of the nature of the final evolution of science. For them, present scientific conventions represent the final truth, and it does not occur to them that despite the scientific and technological developments of the last few

hundred years our present knowledge of the basic laws of science may be only partial and superficial. Thus they interpret the spiritual phenomena through the logic borne out of the current science and fail to have even a glimpse of the spiritual phenomena. This is not to say that all the knowledge of science is false. Knowledge based on the experimental evidence is right as long as the interpretation of the experiment is right. It can be said with conviction that current science has yet to attain a higher stage of development because its fundamentals are only descriptive today and not explanatory.

Similarly most of the so called spiritualists have only spiritual knowledge with no realization. Spiritual knowledge should be followed by spiritual experience, and then alone faith in the reality of spiritual phenomena develops. Spiritual experiences have to be sought in our day-to-day life. We do not need to go to a laboratory for spiritual experience. Science deals with the phenomena of matter and its effects in space. Current science is materialistic; it always deals with matter and its associated fields and, therefore, it is materialism that dictates science. Spiritualism on the other hand deals with the phenomena associated with the medium from which matter originates, the science of space (*Aakaash*), and its reality. For a scientist if there is no matter, there is no science. For a spiritualist, all the scientific phenomena emerge from the mass-less *Aakaash*, the eternal medium with nonmaterial properties – the *Sat-Chit- Ananda*. A spiritualist has not to pick up a piece of matter and go to a laboratory to experiment. He experiments with the conscious *Akaash* which is omnipresent. He therefore selects a secluded spot to meditate upon the Principle of Consciousness that is inherent in *Aakaash*. He desires to know how he got the consciousness in his material body due to which he is able to witness the magnificent play of nature. He directs his questions to the Conscious Universe (*Brahman* of the Vedas) and gets the answers through his experiences, during and after meditation. He experiences the Unity behind the diverse manifestations, the vast span of time and space, and the Consciousness pervading the universe. Without this experience he certainly does not fully realize spiritualism. Such a spiritualist has little conviction while discoursing on the Spiritual Truth just as a scientist basing his knowledge blindly on the experiments of others, falters while asserting that the current science reveals the final truth of the universe.

A scientist knowing the limitations of science, and with an eagerness to improve upon it, can certainly look for help from spirituality. It is not the spirituality that has to compromise its laws; it is the science that has to revise its current notion. Science today cannot stand at par with spirituality. A scientist should be permitted to have the better of both science and spiritualism. Spiritual ideas have apparently suffered due to some invalid ideas of science. Science has to accept its limitations before it can claim its fitness to merge with spirituality. Science has to evolve further till it crosses the barrier of the material mind. It has to look into the Base, that created the material mind. It has to grasp the Principles of life and consciousness. It has to understand the Phenomenon of God. Where is the merger till then? How can the eternal fluid of spirituality merge into an inert and discrete materialism? Let us be patient and evolve science first before we challenge spiritual ideas.

We are no doubt marching towards the merging point as already proclaimed by our *Rishis*. The *Advaita* philosophy of Shankara is scientifically true, and the world will very soon realize the Truth behind the assertions of the Vedas, the declarations of the prophets and seers who preached universal brotherhood, motherhood of the universe and fatherhood of God. For the further

evolution of science, ideas that will be useful will be the mysticism peculiar to our land. The western ideas on materialism have already played their role by providing enough useful experimental evidence and accumulated facts and figures.

The creation and annihilation of matter has been scientifically demonstrated by the current science thus proving the transient nature of the visible worlds. We now need to know the agencies behind the fundamental phenomena – the 'whys' of physics. The nature of energy is to be understood. The properties of space have to be intuitively derived from the available scientific data. We have to pick out a single elementary material particle to construct the material universe and to establish the unity of the material worlds. We need to know the attributes of the single Substance, the nonmaterial *Akasha* to establish the Unity behind the diverse scientific and spiritual phenomena. We need to realize the agency of Consciousness, the principle of life and death, and the intelligence of the Universe. We can certainly know these phenomena through a scientific approach but the science that shall answer the above questions shall not be the current science. It shall be a new science inclusive of a spiritual base. And that shall set the stage for a merger of science and spirituality.

25. SOME PRINCIPLES OF BHAGAVAD GITA

The very basic of the existence of the Universe is governed by the principle of action due to which each point in *Aakaash* is in motion, and each fundamental particle in the assembly of matter has motion inherent in its structure. The macrocosm and microcosm are closely knit with the web of motion. Motion of *aakaash* is the basic form of energy, the mother of matter, life and consciousness. The reality of the universe is motion.

Man is one of the evolved forms of life out of the numerous living species on this planet as well as on the countless planets hidden into the unfathomable depth of the cosmos. The existence and life span of earth and our solar system is predetermined by the laws of the cosmic space and time. The fate of our planet is wedded with the fate of our galaxy that is ceaselessly working for its evolution and onward march to reach its goal. The universal laws governing the microcosm are truthfully reflected in macrocosm as well, without any discontinuity. Human society has accordingly to frame its social laws and function within the overall laws of nature. When each cell of a human organism has to function continuously for its very existence, how can the composite human body escape from the actions of thoughts and deeds? It is thought that leads to action. It is the realization of the Reality of the universe that constructs noble thoughts. We must therefore first attempt to realize the cosmic law of the principle of action which shall accordingly shape our thoughts and, in turn, deeds.

The universe, during the stage of its creation, is evolutionary by nature. The growth of the cosmic worlds therefore appears automatic. Similarly a tree blossoms and bears fruits by its very nature. It does not hoard the fruits of its evolution nor does it hanker after its fruits. The tree does not accelerate the growth of its fruit before its maturity and enjoys each instant of its growth during the various stages of flowering and fruit bearing. In fact it discards the fruits of its evolution and is content with the selfless action of the evolution itself. So also man, who is a higher stage of creation compared to a tree, being gifted with intellect, logic and intuition, must act for evolution as his very nature. The gain of the fruits of his actions are certainly not his aim.

His aim is to evolve and enjoy each instant in the process of his evolution. Nature is constantly whispering the message of selfless action which is the secret of evolution. Lord Krishna revealed to Arjuna:

"Set thy heart upon the work, but never on its reward. Work not for reward, but never cease to do thy work."

Lord Krishna to Arjuna, in the *Bhagavatha Geetha*

Brahman (the unfathomable universe) continues the cycle of creation and annihilation eternally and for this continuous phenomena, an eternal reservoir of energy is needed. Energy cannot be destroyed like disintegration and annihilation of matter though it can be transferred from one system to the other. It is the indestructible energy that creates a characteristic state – the "soul" in the living bodies. It is the soul that evolves the body, keeps it conscious, and gives it energy for each motivation of thoughts and action. The material body is superposed on the conscious substratum of the Divine Soul to make the composite body of man and all living beings. Being transferable from one point to the other, the conscious and immortal soul at the time of death moves from one body only to take the next with the imprint of the life-time *Karma* on it. When the *Karmas* are full, there is no rebirth.

Current science knows only the material portion of the body. It is ignorant of the real substratum of energy which characterizes the indestructible soul, and hence discards the existence of soul and the phenomenon of rebirth. Believing that the present life is the only life that man has to live, a materialist indulges in raging social competition to acquire the materialistic wealth while his own consciousness is recording each of his good and bad deeds, the sum total of which shall determine his future not only in this life but also the next.

The ignorance of the principle of soul eventually breeds atheism, and strikes at the *karmic* theory of the Bhagavad Gita. Man has in his body an indestructible and conscious energy – the soul that always reminds him of his Godly nature, that communicates with the universal God due to being His own portion, and that motivates man for higher evolution. The soul also reminds man of his continuity and nearness to God, thus providing the source of strength needed to achieve successful results in all noble ventures. Without soul the universe would be dead, and also there shall be no God. Lord Krishna says to Arjuna on the nature of soul:

"He is never born and he never dies. He is Eternity: He is for evermore. Never-born and eternal, beyond times gone or to come, he does not die when the body dies."

"Weapons cannot hurt the spirit and fire can never burn him. Untouched is he by drenching water, untouched is He by parching winds."

Lord Krishna to Arjuna, in the *Bhagavatha Geetha*

How did our saints realize the cosmic law? How did the seers and prophets in this holy land declare so boldly that the Bhagavad Gita reveals the Universal Truth? Because they realized the

Truth themselves through their own *sadhana* and then having known that the realizations similar to theirs was had by others also, and that it was revealed by the Lord Himself, they developed faith in the Universal Truth of the Bhagavad Gita. God points to us the proper direction. He expects us to evolve ourselves through the immortal *Karmic* Principles.

From our experience of materialistic phenomena we have gotten used to the words "creation" and "destruction". We see events appearing and disappearing even in the short span of day-to-day life. Therefore we are prone to ask questions on the creation and destruction of any entity that we come to know. The very question of creation or destruction of universal energy however does not arise because the energy of the invisible Universe is self existent and eternal and also all the material phenomena are within its bounds both in space and time. It is our ignorance of the energy substratum of the universe (*Brahman*) that raises many unwarranted questions.

"Brahman is the Supreme, the Eternal. *Atman* is his Spirit in man. *Karma* is the force of creation, where from all things have their life."

Lord Krishna to Arjuna, in the *Bhagavatha Geetha*

The Bhagavad Gita is the most scientific analysis of the universal cosmic phenomena. Current science requires further evolution so that the Principles of cosmic glory as revealed by Lord Krishna can be realized.

26. THE PHENOMENON OF GOD

The visible universe that comprises galaxies, stars, planets and all universal matter is an insignificantly small fraction of the invisible Universe of *Aakaash* (Spirit) which is eternal, self-existent, the real ocean with Consciousness, the source of the visible and material worlds, and the self-motive substance, revealing its omnipotent glory by propelling enormous material worlds contained within it, and by its omnipresent vigilance by surrounding each of the countless fundamental material particles like water surrounding a tiny bubble formed in it. The only Substance that is real in this ~~here~~, spherical physically unfathomable and yet finite Universe is the *Aakaash* with attributes different from apparently inert matter. The *Aakaash* with *Prana* (motion) is the Consciousness, energy itself, that evolves material worlds and is also the seat of Consciousness in countless living beings. The Universal Being declares His marvelous principle of Superconsciousness by keeping living beings conscious, by growing their bodies, and by injecting His own quality of love and compassion into the hearts of all the creatures. The invisible Universe of energy, consciousness, love, and compassion, the omnipresent, omnipotent, self existent and self motive Entity is the Phenomenon of God – the Brahman of the vedas, longer than the largest material worlds but finite, that floats blissfully in the infinite and non-existent extension where there is no *Aakaash*, no matter, no motion, and not even the concepts of light, darkness and time. God is invisible but He reveals that He exists by creating matter and dissolving it at the end of the creation cycle. God is eternal and this He reveals by continuing the endless cycles of creation and dissolution. God is love and compassion and our hearts therefore inherit these emotions since we are small portions of the Universe. All living beings inherit all the attributes of God in different degrees. Man is God, was God, and shall ever be nothing but God. To the Universal Consciousness, man being his own portion is always a God. We can be

led to the knowledge of God even scientifically through the knowledge of fields and forces associated with matter. But knowledge is only the first step to realization, since God is not to be known but realized. Scientific *sadhana* leads to knowledge and not necessarily to realization. Knowledge is in the domain of logic and intellect – the attributes of mind, whereas realization is the domain of emotions of the heart which is the seat of consciousness.

To a materialist who believes in the reality of matter and nothing beyond matter, God realization is difficult unless he seriously attempts to know the source of matter and persistently questions on the 'whys' of natural phenomena. Satisfied with the limited materialistic knowledge which is only a portion of full knowledge, a materialist lives blissfully ignorant. Since all matter possesses the property of mass and deterioration with time, for a materialist to imagine the Universal Spirit which is changeless, mass-less, certainly appears to be an absurdity. However, if after shaking off his illusion he deeply ponders over the 'whys' of even the fundamental scientific phenomena like gravity, inertia, light, etc., and the possible source for the universal matter, he shall discover the simplicity and uniformity underlying the multifarious and apparently complex natural phenomena. The limitations of current knowledge shall then be evident and he shall be from then onwards on the road to spiritual knowledge never to return again at least to the limited thinking that he earlier possessed. The realization that our consciousness is derived from the Universal Consciousness makes us very truly personify the Universal God. We then pray either to His formless Body, the *Aakaash* (Spirit), or any material form of conscious and ideal man, the Incarnations, who can draw Universal Power at their will, or even the apparently unconscious stone idol. If some prophet or saint did indeed deprecate idolatry, he certainly did not have complete universal knowledge, and this can be said with conviction. If the Spirit can evolve galaxies, it can evolve all the forms, and therefore all the names and forms of his being are to be loved and worshipped. Such realization, however, does not occur due to the defects in our own minds.

The vital part that mind plays in the human body is its interaction with the external material world through the sense organs and thus it undergoes various 'conditions' or 'states' when light pulses interact with the mind through the respective organs. The function of the mind is to truthfully reproduce the external world including the human body and place the messages before the Consciousness. Consciousness is a nonmaterial Principle with non-material attributes, that keeps the material body including the mind in a rhythm of life, possesses creative force due to which our bodies grow, has the attributes of love and compassion, is itself Sat-Chit-Ananda, and flashes forth intuition which is above and far different from logic and reason that are the products of material mind. Since the very design of mind is to keep our material body intact, selfishness is the main property of the mind due to which, if uncontrolled, it adds on to further impurities like greed, lust, jealousy, hatred and anger, mainly because man is living in a competitive society. The impurities apparently create an indelible impression on a major portion of the mind leaving a very limited portion which is clear and pure and therefore the faculty for creative thinking and clear vision is drastically reduced.

The process of thinking is a phenomenon due to both the mind and consciousness. What we call 'thought' is, in fact, a picture temporarily composed out of the material constituents of mind by the fields and actions of consciousness which we may also understand as 'will or self'. The forces of consciousness are independent of the forces associated with the matter of mind and

therefore we can think and picture at will. It is only the consciousness that has self motive power. Matter is not self motive.

In this Universe, I find the different religions, languages, nations and in fact all the planets, solar systems and galaxies are unified by a common theme which is the phenomenon of God. Vedic religion and science recognized the eternal Truth behind the material manifestations of cosmos and declared it repeatedly and boldly to the world. However to realize the Truth we need an open mind to ask questions of Nature herself. One has to fall in love with nature and be persistent in his questions and demand for her to reveal her bosom with secrets and beauty. After all Nature is conscious, because if She were not, where from do we derive our consciousness? Are we not composed apparently of inert matter and also consciousness? And therefore, one has to treat conscious Nature, the mother and also the beloved, with love and sacred emotions in order to know Her secrets. She knows the language of heart where the seat of emotions is located. How can one converse with the beloved under-intellectual arrogance? The poets, the writers and the lovers know where to find God.

Man wants to see miracles to believe in God. The principles of life and death, the origin, evolution and annihilation of the cosmos, the principle of consciousness, love and emotion, the beauty of nature, the perpetual cycle of creation and destruction, the very design of the bodies of living beings, trees and plants are the miracles of God. Scientific laws already discovered and many more to be discovered in future are also part of the above miracles.

Intellect plays little part in God realizations. What we deprecate today as 'sentimentalism', the "emotions" are the qualities also needed to realize God. Every heart has emotions as its very basic quality. Society by unbalanced division of natural resources which in fact are the sustenance of all living creatures, has created an unnatural condition and therefore harmful qualities in the minds of men like unhealthy competition, deceit, greed and jealousy have cropped up. The mind so polluted and restricted does not let the nobler emotions flow out for the help of the poor, helpless and needy. One must therefore endeavor to purify the mind by diverting attention from selfish deeds to a nobler cause. Serious effort is needed to erase the pollution of the mind though there is lesser effort required to develop the sacred emotions of love and compassion. Through purified mind, sacred feelings flow automatically due to their natural existence in the heart. If one cannot materially help the poor, one must pray to Him thinking of the needs of the poor. By thought alone can one start the act of help.

This great ancient land where Vedic religion and science originated, where men and women debated on the mystery of the Universe, where sages and kings discarded materialistic pleasure, and having realized the Supreme Reality, blessed all the friends and foes, is rising once again to describe the Vedas in a language that can be understood by the world of today.

27. SUBLIMATION OF INSTINCTS

The unity-aspect is predominantly inherent in the basic design of the universe. At fundamental levels there is no place for any sharp distinction between the stages of evolutions that are projected by nature as the visible cosmos and its associated effects. The worlds of matter are firmly united with the invisible substratum of the cosmic energy threads. Basically, matter

cannot be differentiated from energy. All that can be positively stated is that energy is more basic and subtler than matter which is gross. The two phenomena are inter-linked like a tree and its invisible roots that support it from below the ground. The universe is woven with a fundamental principle, which is of continuous gradation and variation rather than distinction. The night and day are united with the in-between of dusk and dawn. Spring lies between summer and winter. Similarly, in the subtler domain of nature's manifestations, humanity finds itself sandwiched between animality and Divinity. The Divine principle, with its continuously varying potential down to humanity, when further downgraded, becomes animality. Conversely, the animality ascends to humanity, humanity to Divinity, and at no stage, basically, are there sharp borders of distinction. The three evolutionary stages of animal, human and Divine are interlinked with intermediary stages, overlapping zones, which enable ascent and descent as dictated by the all powerful and dominant free-will common to all living beings.

It is left to the free-will of man to ascend to higher stages through sublimation of instincts inherent in him. However, since descent is invariably easier than an ascent, the normal tendency of the instincts is to drag down, and to resist any effort of sublimation at least in the initial stages of *sadhana*.

The interconnection between the evolutionary stages, and the intermixing of their qualities, is a basic necessity covered within the ingenious scheme of nature. The hands that offer flowers for worship, and provide help to the destitute, must also forcefully resist the aggressor. The tongue that speaks softly producing soothing words must also be, at times, stern before the wicked. The physical body must be capable of accepting bitter medicines on occasions. Intelligent nature makes the same organ perform more than one function with the use of discretion and free-will. At times these very functions, oscillating in the bordering zones of animality and humanity, though mostly human, may yet appear to be animal-like. (An eyewitness to the war of Mahabharata, if ignorant of the righteous stand of the Pandavas, will charge Arjuna with the most heinous crimes.) The multipurpose functions of each entity of nature requires that in living beings the instincts of hunger, sleep, sex and fear, despite being predominantly animal-like, have their rightful share and place in animals as well as in humans. There is, however, a definite provision that these instincts can be sublimated through discretion, moderation and restraint, so that their ferocity can be curbed to right proportions, making it possible for man to ascend to Divinity.

Nature has filled the same pot with both nectar and wine. It is the different proportions of these basic ingredients that determine animal or human behavior. The *satvik*, *rajasik* and *tamasik* elements that exist in man by necessity are inter-convertible. It is within the power of man to willfully regulate the content of these elements.

Out of the countless living beings, the power of restraint and regulation, the ability of sublimating the instinct, the capacity of discrimination, rationalization, and discernment of subtle working of nature, is most pronounced in man. Indeed, man has rightfully acquired this stage of distinction having passed through a series of undeveloped and partially developed stages. A lump of clay, dead and inert, lies motionless, and weathered by wind, water, heat and cold, it disintegrates. The provision of consciousness into this lump, such that it can move about with the energy built in its own systems, and of its own accord, takes it to higher stages of evolution,

where it occupies a place of honor, though only an infinitesimal amount of universal matter is given, this small amount of consciousness makes it self-motive with built-in energy. In the still higher stage, this conscious lump of clay develops organs of sight, hearing, smelling, eating, and reproduction, such that its living becomes pleasurable and practicable within a self-sustaining cyclic system. This stage of living beings was further bestowed with the power of the intellect, discriminatory control, truthfulness, compassion and selfless love, which thus reached the highest form of nature's evolution on the planet – man, the master, the guardian and the owner of the vast natural resources.

Though man does acquire higher qualities in addition to those that other living species possess, having passed through the lower stages, he has the partial animalism also in him for the sheer necessity of survival of the human race and has therefore to cater to instinctive demands. However, the pride of place in nature's evolution that he occupies is for possessing those abilities that are higher and more sublime than instinct. Through the advanced intellect in him he has capabilities that can control the powerful cravings of the senses, and the ability to discriminate applications of his talents.

Man has to play many roles. In his heart he has to possess affection for his daughter and sister, physical love for his wife and also selfless love of extreme gratitude towards his mother. Only a discriminating intellect can safeguard such a diverse kind of love and affection residing in the same heart without any mixture and dilution. Animals do not possess such an advanced stage of discriminating power, and it is therefore that they are ignorant of the higher blissful stages that are beyond the sensual pleasures.

When the discriminating intellect is not used by man he falls to the lower stage of animalism, and allows his instinctive sensual pleasures to drag him down to excessive indulgence, brutality, selfishness, falsity, and other hideous acts that, in fact, would degrade even the animal world. This is mainly because the intellect possessed by man is used not for discrimination and sublimation of the animality in him, but rather to evolve ways and means to promote excessive indulgence in sensual pleasures, indiscrete consumption of resources, uncalled for competition on the materialistic plane that brings about rivalry, war and disasters. Such a degeneration of the human race takes place when the animality, humanity, and Divinity inherent in man assume disproportionate ratio with a preponderance of lower nature. Instead of offering the latent animality as sacrifice to the Deity, there are rituals to sacrifice animals at many temples of the Goddess Durga. It is a heart wrenching experience to witness the sacrifice of the helpless animals that tremble with fear and struggle to escape impending death. The convulsion of the beheaded bodies, the streaming blood from the severed throats, the lifeless heads scattered all over the sacrificial place makes one wonder whether there can ever be any lower stage of degeneration of man. The ignorance of the true understanding of the basic meaning of sacrifice has led to such crimes by man in the name of the Goddess Durga. This is a specific instance where ignorance, the very basic element of animality, has been allowed to develop disproportionately.

The sublimation of the animal instincts through *sadhana* is the primary duty of man, as without that, Shri Sathya Sai Baba says "I would like you first to learn the art of so living in the midst of people that you do not grieve nor make others grieve. Learn to make the best of life, this chance offered to you to sublimate your instincts, impulses and vashanas rise higher and higher in the

moral and spiritual plane. Make the best out of opportunities like this and derive Ananda from every hour, garnering all the profit you can."

"Man did not come here to sleep and eat; he has come to manifest, by disciplined process, the divine in him. That is why he is called *vyakti*, he who makes *vyakta* (clear) the *sakti* that is in him, the divine energy that motivates him. For this purpose he has come endowed with this body and the intelligence needed to control it and divert it to useful channels of activity. You must achieve this by *dharma-nishta* and *karma-nishta*, a steady pursuit of *dharma* and karma-morality, and good work."

28. DIVINITY LATENT IN MAN

The universal evolutionary processes converge to the fact that Nature has molded man out of her own substance, energy and consciousness into the best of the creations that she could possibly evolve. The physical organs are no accidental aggregations of inert matter but rather fulfillment of a well thought out plan, preconceived and predetermined. Life and consciousness penetrate through physical matter in a living body which thus develops feelings and emotions in different proportions varying among the different species of animals. The instinctive feelings possessed by animals, though at the lowest rung of the ladder in the process of evolution of consciousness, are yet the product of a highly advanced process unknown even in the most intricate and sophisticated man-made machines.

Scientific and technological methods cannot impart to a mechanical machine the instinct of hunger, sleep, fear and other physical desires, let alone the forces of life operating at the lowest stages of evolution, in for instance, a worm. Nature uses instinctive principles that are subtler, more basic and reliable than the scientific laws derived from the behavior of inert matter. Man, who is in possession of the capability of control and moderation of even the most powerful instinctive impulses, can certainly proclaim with pride that he, being in possession of the highest of the Divine principles, stands much above the animal world as a Divine entity. God is no other than the amalgamation of the principles of Love, Truth and Compassion that penetrate through the human core.

Man need not wonder at the fact that nature is Divine. In fact the whole universe is indeed a great wonder. The outer physical stage of material manifestations as visible to the eyes has, for its field of play, the invisible Force of cosmic 'prana' that pervades the entirety of space and constituents matter. It is through the real, though invisible, medium of 'prana' that the Divine consciously performs the functions of omnipresence and omnipotence. Like the fine threads controlling the puppets, 'prana' controls the orderly movement of the macrocosm and also the microcosm including living entities. The material world getting activated with the force of 'prana' is the wondrous phenomenon of nature. The evolution of man from the fetus is a wonder, death is a wonder, the cycle of birth and death is a wonder. All that comes to the eyes, and also that which does not, is wonder.

There can be no wave without that imparts reality to the ocean; no bubble without water. It is the reality of water in the ocean the wave and the bubble. There is no permanence either in the wave or the bubble, though there is permanence of the existence of water in which these phenomena

occur. Similarly the natural phenomena of the material universe arise out of the Divine Water which alone is permanent. Man, who is an integral part of nature, is a ripple in the Divine Ocean of Sat-Chit-Ananda.

"Upaadaane-akhiladhare

Jaganthi Parameswara Sarga-sthithi-layannyaanthi Budbudaaneeva Vaarini"

is the realization of Adi Sankaracharya. The evolution, sustenance and dissolution of the worlds, like bubbles in water, take place in Parameshwara which is the basic source and Substratum. Like a fruit with the tree, child with the mother, flower with the plant and light with the sun, man is bound with the Divine under the cause-effect law. The growth of skepticism about the Divine nature of man is due to mere superficial analysis of the issues involved. The mundane behavior of man like other animals is dictated by the instinctive needs. In order to keep the continuity of the creations going, the intelligent Nature has associated the instinctive acts with physical sensual pleasures. A mechanical machine does not enjoy the pouring of oil in its tank, whereas an animal relishes food while eating it. The senses and their associated acts have no doubt an important place in the physical evolution of nature and are also the offshoots of the Divine. For the animal world, there is justification to say that they are Divine forms and have full right to fulfill the demands of their instincts for their very survival and sustenance. For man, however, apart from the fulfillment of the instinctive desires, something higher, sublime and universal is expected as per the Divine plan. It is only man who is endowed with intellect which is the potential ability that enables him to inquire deeper into the mysterious working of nature.

It is this 'buddhi' that after a detailed analysis of nature's phenomenon concludes that abstinence is nobler than gratification in sensual pleasures. The discard and dispersal of fruits by a tree is a process nearer to the evolutionary Divine plan for universal application rather than acts governed by selfish fulfillment. Such a conclusion, which is contrary to the excessive instinctive demands, is drawn by the 'buddhi' and from this universal view arise the basic pillars for the superstructure of human society: Satya, Dharma, Shanti and Prema. Man is the discoverer of the Divine principles and the author of the Dharmic Laws. The divine incarnates as the human race which is the noblest and the highest form in nature's creation.

Bhagavan Baba says, "You must first have a clear understanding of the nature of good—God or Goodness or the universal Absolute whatever the name—its grandeur, its beneficence, its magnificence, then the understanding itself will prompt and urge you towards it. The universe of which you are a unit is pure, true, egoless, unlimited and everlasting. Contemplate on it and your innate egolessness, truth, purity and eternity will manifest itself more and more every day."

29. TO THE YOUNG AND NOBLE

There are countless creatures on this planet that pass through the cycle of birth and death, live their lives for a brief span of time attempting to fulfill their needs, as instinctively dictated by their senses. "Man", it can be logically proved, possesses (or more correctly, is bestowed by nature) the level of logic and intelligence which exceeds that of all other living beings. This has been since time immemorial, and this superiority of man in the intellectual plane will so remain

as long as life evolves on this planet. The question arises as to why does nature endow man with such a super sense of logic and intellect relative to the other animals? With his intelligence, man has learned to transport natural resources and energy from one place to another, and convert natural energy from one form to the other per his desire. Everything being integral with nature, he cannot however create even an elementary particle of matter without using natural energy. The scientific knowledge of nature's laws (to the extent we know today) and consequent technological achievements in tapping natural energy through micro as well as macro phenomena has injected in man a deep sense of ego. Man now believes that he is the unchallenged ruler of this planet which in fact is the resting place of not only man but all that exists on this planet, flora and fauna, animate and inanimate. The river can be dammed and channeled to flow across barren deserts, the mountains can be blasted and tunneled, the green lush forests can be destroyed, the deserts converted into green belts of vegetation, and species of animals can be made extinct if so desired by man. Landing on other planets of solar system, the launching of satellites, quick air-travel around the globe, controlled atomic explosions for peaceful as well as destructive purposes, and transmission of messages to distant planets have been achievements of man during the past century. Man, therefore, believes himself to be the master of this planet and his swelled up ego makes him feel that he rules over nature. He now plans to manufacture living beings in laboratories like machined components in workshops.

There have been tremendous gains due to science and technology; there have been disasters too. Imagine this planet without man. Go into the interior of the Himalayas and witness its virgin natural beauty, watch the sunset and sunrise from the shore of the vast ocean, where a glowing ball of fire disappears and reappears on the horizon time and again. Listen to the whispers of nature in moonlit night, and hear the songs of birds in bushes and trees near a flowing mountain stream. The trees laden with flowers and fruits, the fearless wild animals, the chattering birds, the natural course of rivers and streams, the pure and fragrant air enveloping the planet, and the very atmosphere of calm and peace pervading everywhere would have been the natural state of this planet without the existence of man. There would have been no social disease of envy and jealousy, no competition among nations, no misery and torture to the poor and destitute, and no hoarding of natural resources. The words like rich and poor, high and low, literate and illiterate, touchable and untouchable, dark and fair, beautiful and ugly, would have been unknown. Yes, the mother earth would have been free of all the man-made social evils.

On such a beautiful planet, the bosom of the mother nature, man too was created by nature herself along with other creatures. The cosmic energy that evolves fundamental matter and the smallest of the living worms, is also responsible for the evolution of man. Why then, has this super-intelligence, that can be directed to interfere with nature's scheme and design, been granted to man and man alone? We cannot answer this question at this stage. We have to first understand the design of the cosmos and its invisible and visible power and glory; we have to realize the eternal base for the material manifestations, and also the very purpose of the universe. We must grasp the principles of life and death, the difference between the attributes of heart and mind, and the Principle of Consciousness. Yes, the very Principle of God has to be first realized before one can define man. What is good and what is bad? What is right and what is wrong? These are mere relative terms. How can we define these words till we know the eternal base, the absolute? We must realize the attributes of the eternal Substratum so that we have a datum line of reference compared to which good and evil can be defined.

Mental pollution has enveloped society. There is a steep decline in morals. The greed for material wealth, the competition to earn name and fame even through evil means, the selfish motives to rule over and govern fellow beings, the unconcern for other's miseries, the deceit, the falsehood and hypocrisy of modern living have become means for competitive development in society. But is this development at the cost of mental peace and happiness? Are we marching ahead or going backward? What is the purpose of society? What is the aim? Where is the goal? Are we going to heaven or somewhere else? Where is heaven? Where is hell? We just do not know. But we have got to know the answer to all these questions if progress and only progress is our aim.

We have a rich heritage of spiritual knowledge. Time and again prophets and incarnations have led us to the destination, the "final goal". The souls of the Rishis are not dead. We are their children. Man has all that God has. We have to realize our origin. We may have to redefine Dharma in the language of science – the offspring of the intellect of man. We have to prove that current science is yet to evolve and its yardstick presently is too tiny to measure the depth of spirituality. We have to point out the limitations of current science for its further development. When science further evolves and merges with spiritual knowledge the world will once again know the truth behind the revelations of the Rishis, the Truth of the Vedas, the teachings of Krishna to Arjuna, the realizations and the message of Christ, the preachings of Ramakrishna Paramahansa, the Advaita philosophy of Shankara and the significance of the miracles of Sathya Sai – the practical experimenter who plays with the cosmic energy and cosmic power at His will to demonstrate the power of God. We will see the truth behind the preachings of the prophets and the seers of this land and of other lands as well who realized the ocean of cosmic energy, the invisible and the Conscious Medium, the eternal base for all the material manifestations.

How does one accomplish the lofty aim of realization of spirituality? By preaching the principles of Dharmas, by glorifying the principle of God, by studying the holy scriptures, and by prayer and meditation one can certainly realize spiritualism. But today in certain quarters, the scientific arrogance has gripped the minds of the intellectuals and has permeated through the social structure of the so called civilized community - the community that to some extent, governs human living and thinking. The founders of science glimpsed nature's harmony through intuition developed after years of meditation with strong will and determination to reveal her glory. But some of the followers of the founders of science have ignorantly taken a wrong direction today. Instead of furthering the cause of science, the limited vision prevalent in some of the scientific ideas and fanciful imaginations, is creating doubt in the minds of common man that there is no such power as God and the words, "Almighty", "Omnipresent" and "Omnipotent", are mere fabrications of false religions. Materialism is becoming the order of the day. Spiritualism is considered a ghastly notion. The falsity and wrong notions that have entered into modern scientific conventions have got to be shattered – not by mere slogans but by evolving philosophies and theories that answer the unexplained phenomena of science. By boldly revealing the limitations of science, and developing it further, we can take material science to a stage where it will merge with the ocean of spirituality. Science will then be a portion of the universal spiritual knowledge. Scientific arrogance will disappear, and with minds then purified, we can march onward to realize that love, compassion and truth are the main attributes of the spirit – the Conscious Medium that pervades the invisible universe – the Brahman of the Vedas.

Bharat, the land from where the formulation of the Dharmas, the universal laws of Spirituality emerged, where the very theory of the Phenomenon of God was realized and proclaimed to the world, the land where pleasures and pains were considered of transient nature, had its social structure well knit with fabrics of spirituality, the potent power of the cosmos. Religions erected on the foundations of spirit cannot be annihilated by destroying the temples and idols of Gods. Annihilation is not a phenomenon applicable to spiritualism; it applies only to materialism. Spiritual religion is different from all other religions. There is only one religion that will be a universal religion. The prophets and the seers born in other countries too have realized the same Truth on which the universal religion is based. It is not from blind faith in the religion of this land that I make this assertion. It is not the patriotism that makes me glorify Sanatana Dharma. It is also not the knowledge of the Hindu scriptures that makes me believe. It is the conclusion that science itself takes to; it is the science of today, though incomplete, that directs us to the apex from where we can see the invisible cosmic spirit as a conscious ocean of Energy from which the material worlds emerge and into which the visible world submerge. Every word that Krishna said in the Gita is true. Christ's revelations are true. Shankara's realization of Advaita Philosophy is true. We can realize the Truth in each and every word that Sathya Sai Baba preaches. Science has yet to develop to the point where it can reach the truth of the cosmos, to reach the boundary of knowledge that nature uses to construct fundamental particles of matter and also the universal laws of spirituality, that are reflected in the materialistic phenomena, of which, only a part is known to modern science today.

Spirituality is the phenomenon of the dynamic activities in the invisible Akasha (Spirit) which moves, pressurizes and depressurizes, circulates (circular motion), pulsates, thus creating fundamental matter with its associated fields (conditions in Akasha), that in turn construct the visible cosmos, which is the secondary phenomena of the primary substratum of Spirit (Akasha). Modern scientific theories do not recognize the real existence of Spirit, the ever existent and Primary Substratum with non-material attributes, and therefore science has limitations with no knowledge of the "why" of fundamental phenomena. Spirit is the mother while matter is the child born out of her womb and nourished by Her throughout its existence. Matter finally dissolves (vanishes) when it is annihilated in the medium of the spirit. The energy of the universe is hidden in the Akasha (Spirit) - the dynamic medium of Reality and not in the inert matter that moves due to the interaction of the fields and forces residing in Akasha due to the creation of matter. Our eyes are blind to the reality of spirit (eyes are designed to see only matter): scientific experiments cannot detect it directly, since our experiments can detect only the material properties which are not the attributes of Akasha.

Materialism is only a sector in the full circle of knowledge of spiritualism, the fundamental and also the final knowledge, that only which can satisfy man's eternal quest for knowledge. The time has come when all the fundamental scientific phenomena can be explained by the powerful and fundamental laws of spirituality. The rishis, the sages, the seers and the prophets realized the real existence of the spirit. The Incarnations practically demonstrated the spiritual phenomena. We must scientifically support the realizations of the rishis so as to diffuse the scientific arrogance that prevails in this century of materialism.

Ours is the land of saints and sages, rishis Incarnations, the sacred Ganges, Krishna and Cauvery, the majestic Himalayas, temples, gurus and shishyas. Ours, is the country where the waves of

spiritual knowledge submerged the entire land from the Himalayas to Kanyakumari. We are the proud sons of proud ancestors who believed in the eternal ocean of spirituality and not in the transient pleasures of materialism. We recognize the motherhood of the invisible Akasha as the source of energy for material manifestations, the motherhood of galaxies for the evolution of the star systems, the creation of our own planet from the sun, and finally the birth of all creatures from the womb of the mother earth. Ours is therefore the faith in the universal brotherhood of mankind and motherhood of the conscious universe.

The rishis and sages of Bharata discarded pleasure, and material and social comforts to gain spiritual knowledge. They propounded the law of Karma. They recognized all the prophets and incarnations as evolved states of Soul; each a portion of God. The Aryans of Aryawarta lived like Gods on this planet. Alas! The veil of ignorance has descended now on our own minds. Jealousy, competition, greed, hatred, and anger have saturated human minds to a limiting stage, threatening to dissolve the inheritance from a noble race. Man is restlessly oscillating today between a materialistic and spiritualistic philosophy with little control of his movements. Religion is considered a taboo. God is projected as some animal in a zoo. What a degeneration! Maybe it was to happen. It was a stage in the course of gaining higher universal knowledge that truth had to rise and fall. Material knowledge is almost at the peak now. Spirituality is not at its crest. Materialism however is a weak child of spiritualism and cannot overpower the latter. Matter is borne by the conscious spirit. The Himalayas are giving us a call to rise once again and reveal to the world the ancient wisdom and glory of this great land Brahma. The young men and women of India must accept the challenge thrown by the evils of society, should be inspired by their spiritual heritage, and march ahead with determination and conviction.

Beyond Matter

By

By Mahayogi Paramahansa Dr. Rupnathji

CHAPTER-ONE

BASIC CONCEPTS

1.1 The Mechanistic view in Newtonian Mechanics:

In classical mechanics of Newton, the physical reality of the universe centered on material points (mass-points) and the force acting on them in absolute space which was considered to be three dimensional, Euclidean and at rest. Matter consisted of hard, solid particles that attracted each other through the intervening emptiness of space due to some mysterious gravitational force, the agency of which remained unknown. Newton also formulated the laws of motion with the principle of inertia, and with these laws and gravitational force, he explained the orderly motion of the cosmic bodies. Despite this, the fundamental nature of mass, inertia and gravitation, remained obscure, and the reason for "action at a distance" could not be understood. Newtonian

mechanics did have a great success in explaining more and more the phenomena of astronomy, and in extension of its application was able to explain the motion of liquids, the nature of heat, etc. The mechanistic view of nature, in which only material points and the forces acting on them seemed to constitute the entire physical reality of the universe, was strengthened with the success of the classical mechanics of Newton.

1.2. The "Field" as the basic element of force:

In the 19th century, while studying electric and magnetic phenomena, Faraday and Maxwell introduced a revolutionary concept of "field" which proved to be a more basic entity than the Newtonian force. (The concept of "force field" is generally applied to electrostatic, magnetic, electromagnetic and also gravitational phenomena. Though the nature of electric and magnetic forces of electrodynamics, with regard to their origin, is different from the gravitational force of Newton, the concept of the "force field" of Faraday is taken here as common to the gravitational as well as electromagnetic force). The force could be split-up into two physical quantities, one of them being invariably a field. It thus was revealed that field is more elementary in nature representing a physical reality, more basic than force, and with this distinctiveness of field, a deeper insight into the fundamental nature of force could be realized.

1.3. The "Force Field" concept transferred the physical reality from "force on a material-point" to "field distribution in space medium"

While the Newtonian force acted on a material (mass) point, the fields arising from a point-source of matter like a mass, or a source of charge, were distributed at each point in the whole of space, with continuous variation, such that, by placing another material source of field at any point in space, a corresponding force at that point could be produced. In qualitative terms, physical reality was spread out through the field in the whole of space rather than remaining confined to an ultra small limited zone of a material-point with a force or a set of forces acting on it. The following inquiries that center on the physical reality of space would, consequently, assume paramount importance.

(i) Just as a "field" is seen to be a more basic state of reality than "force", is there a fundamental state of reality which is more basic than the "field" itself ?

(ii) Since the fields are of different kinds, can the space medium not fulfill the requirement of a common unifying substratum of physical reality which, in its different characteristic energized states of motion, de-energization etc., are able to create, sustain and transmit all kinds of fields?

(iii) If (ii) above is true, then, what are the basic properties of the space medium either in terms of the known properties of matter, or even radically different properties? It would cause a severe restriction in the development of a basic theory of space, energy and matter, to presuppose that space must necessarily possess properties akin to matter.

(iv) Since "field" is a basic element common to both the forces (that it can produce) as well as the field-sources of matter (that produce the field), a deeper study of the fundamental nature of

the field that constitutes the material point of Newton is basically essential for the development of a universal theory of matter.

(v) The elementary field in the constitution of the material-point, as in (iv) above, should be so distributed, that the basic nature and agency of mass, inertia and gravitation, as introduced by Newton in classical mechanics, are fundamentally understood. Similarly, the nature and agency of the charge (of the electron, discovered by the close of 19th century), the "positive" and "negative aspects of charge, as introduced in electrostatics and 'electrodynamics, also require explanations which support the basic structure of a material point. A theory on the physical structure of matter must necessarily incorporate, side by side, the above two main and fundamental aspects of the behavior of matter, which provide the foundations for classical mechanics and electrodynamics.

1.4. 19th century efforts to show that aether is the basic physical reality of the universe.

By the close of the 19th century, the above issues would have been the main considerations to determine the nature of aether that was earlier introduced by Descartes in order to explain the gravitational force involving "action at a distance" and to provide a theory of matter. (It is the unifying aspect of aether that can produce forces as well as the very basic substance for matter that merits critical examination.) The physical reality of the space medium was required not only for the propagation of light, but to account for a very wide range of fundamental phenomena. In the year 1899, Michelson had, in one of his lectures, stated the following; "*suppose that an aether strain corresponds to an electric charge, aether displacement to the electric current, aether vortices to the atoms; if we continue these suppositions, we arrive at what may be one of the grandest generalizations of modern science, namely that all the phenomena of the physical universe are only different manifestations of the various modes of motion of one all pervading substance, the aether. The day seems not too far distant when the converging lines from many apparently remote regions of thought will meet on some common ground. Then the nature of the atom and the forces called into play in their chemical union, the interactions between these atoms and the non-differentiated aether as manifested in the phenomena of light and electricity, the structure of the molecule, the explanation of cohesion, elasticity and gravitation, all these will be marshaled into a single compact and consistent body of scientific knowledge.*"

1.5. The Special Theory of Relativity, at the start of this century, discarded aether but recognized fields

The aether by the close of the 19th century could not be assigned with definite basic properties, and sometimes, the explanations to certain phenomena required aether properties that contradicted each other. In Einstein's own words against aether hypothesis (though expressed in his paper published as late as 1950). "*Since the field exists even in vacuum, should one conceive of the field as a state of a carrier or should it rather be endowed with an independent existence not reducible to anything else. In other words, is there an aether which carries the fields, the aether being considered in the undulatory state for example; when it carries light waves? The question has a natural answer. Because one cannot dispense with the field concept, it is preferable not to introduce in addition a carrier with hypothetical properties. However, the path finders who first recognized the indispensability of the field concept were still too strongly*

imbued with the mechanistic tradition of thought to accept unhesitatingly this simple point of view. But in the course of following decades this view imperceptibly took hold."

There is a lurking danger in rejection of the very existence of an entity if it happens to be even more basic than the basis on which the entity is rejected. For instance, in classical mechanics, to recognize the physical reality of momentum which is obtained as a product of mass and velocity and to reject the very existence of mass, would be a folly, since, comparatively mass is a more basic property of matter, in the sense, that there can be a body of a definite mass and zero velocity, which will, therefore, have zero momentum. Einstein, through the Special Theory of Relativity, was himself not proposing a physical theory of matter, and was also aware of the limitations of electrodynamics in providing a comprehensive and basic theory of the material point. His concern, through his Relativity Theory, appears to be to analyze some universal phenomena through a novel approach. Under such a view of nature, which gets restricted by not incorporating a basic theory of matter, a proposal for the rejection of aether, the existence of which had been debated for centuries, and which was considered, as a basic and universal entity of the substratum or the universal space itself, can indeed be considered rather hasty.

The many unresolved and fundamental issues, which had arisen by the end of the 19th century, and which the aether theories were expected to answer, covered much wider phenomena than the above view of Einstein which seems to limit aether's function to act only as a "carrier" to the field. If, however, a universal elementary field is indeed discovered and shown to construct the material-point of Newton and the point-charge of electrodynamics, and also be able to produce the fields in space and the associated effects of mass and charge as experimentally observed, the aether can be replaced by this basic universal field. There were larger issues at stake in rejecting altogether the existence of aether, specially because, by the end of the 19th century, little knowledge had been gained of material structure (atomic and nuclear). At the start of this century the two physical realities of Newton, namely, the material point and force, force had been developed to a more basic concept of field while the material point was yet to be fully explored. In addition the Special Theory of Relativity branded the aether of space as a superfluous entity.

Einstein's effort to find a unified base for mechanics as well as electrodynamics through the Special Theory of Relativity brought about a major change by demolishing the basic foundations of absolute space and time on which Newtonian mechanics was erected. It will be shown below that without demolishing the basic structure of traditional concepts of space, time, and simultaneity, the unification of classical mechanics and electrodynamics and fields and forces can be done in the very structure of fundamental matter.

1.6. The Limitations of Maxwell's Electrodynamics

In the absence of a theory of matter, Einstein points out further in the paper referred to above, that "Maxwell's theory, although adequately describing the behavior of the electrically charged particles in their interaction with one another, does not explain the behavior of electrical densities i.e. it does not provide a theory of particles themselves. They must therefore be treated as mass points on the basis of the old theory." There is, however, a very serious difficulty in the "point" concept of matter. If an electron is treated as a point charge, it would possess in its spatial fields an infinite amount of energy which indeed is an absurd result. In addition, there is further

inconsistency with the mass-point model of particles as argued in the same paper by Einstein. "The combination of the idea of continuous field with that of a material point discontinuous in space appears inconsistent. A consistent field theory requires continuity of all elements of the theory, not only in time but also in space and in all points of space. Hence the material particle has no place as a fundamental concept in field theory. Thus even from the fact that gravitation is not included, Maxwell's electrodynamics cannot be considered a complete theory." The new physical theory of matter must remove the above inconsistency, bringing about the unification of the spatial fields with the particle structure while overcoming the difficulty associated with the point concept of matter. The challenge can be met by adopting an entirely new approach as discussed below.

1.7. A new approach to a material point

The inconsistency between the "continuous field" and "discontinuous material-point", as pointed out by Einstein in the middle of this century, is real to this date and the most fundamental issue to be considered in the development of basic theory of matter. A clue towards a new hypothesis can be had by arguing with the following basic considerations

(i) The concept of a variation of a field continuously in space being more elementary than the force acting on a material point, as in classical mechanics, the physical reality of the ideal "zero radius point" concept of matter can be sacrificed in favor of the physical reality of spatial fields. In other words, the reality (energy content) of a material-point should be considered to be inherent in its spatial fields which need not start from zero radius, that is, from the geometrical center of the material point.

(ii) Resolution of the difficulty of the infinite field energy associated with a point-charge (electron) can be achieved by breaking down the fields within a definite ultra small fieldless spherical zone concentric with the geometrical center of electron, while yet retaining the continuity of the fields in the rest of the space and also around the fieldless zone (fig.1.1).

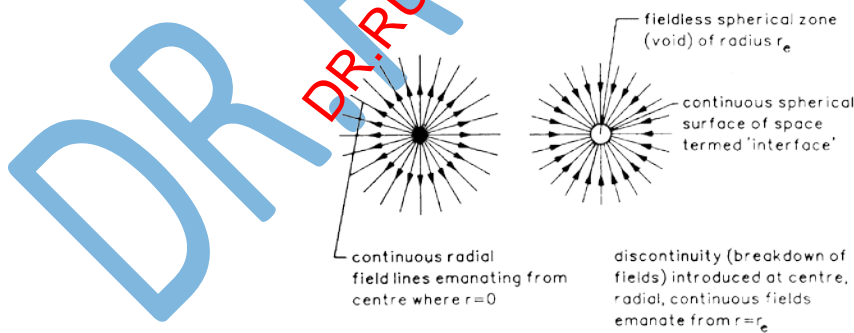


Fig. 1-1.

(iii) The fieldless spherical zone concentric with the center of electron should account for the basic properties exhibited by matter, like mass, inertia, creation of charge and associated fields and their effects as outlined earlier. The ultra smallness of the fieldless spherical zone would behave like a 'point' in its interaction with external fields and material particles.

(iv) The discontinuity introduced by the fieldless zone should however be so ingeniously accounted for that the continuity of all the starting point of the fields around the fieldless sphere remains maintained through the medium of space forming the spherical surface. (fig.1.1).

(v) With the introduction of the fieldless zone, the process of the creation of matter would be to describe the conditions that create the fieldless zone and consequently the fields. Similarly the collapse of the fieldless zone and the associated fields will account for the process of the annihilation of matter.

1.8. Introducing a fieldless void at the center of the Electron

The introduction of an ultra small fieldless zone at the center of the electron will necessitate the following new definitions of space and matter that make sharper and precise distinctions among the terms like, 'empty-space', 'absolute vacuum', 'matter' and 'void'. (Refer to Fig.1.2.)

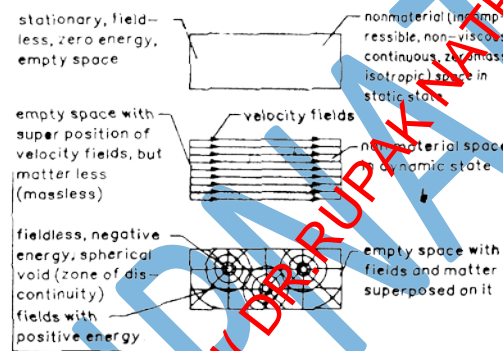


Fig. 1-2.

Matter

The medium composed of an assembly of entities, each with its own specific geometrical center, and possessing rest mass, inertia, electric-charge (in certain conditions), and their associated fields.

Space (Absolute vacuum and empty space)

The continuous medium which has no matter (as defined above) within the volume considered, but may have fields produced by matter located outside the considered volume, or fields produced due to the dynamic state of the absolute vacuum itself. The absolute vacuum free of matter shall also be referred to as space. The term 'empty space' will however signify '*that state of absolute vacuum or space which has neither matter nor fields produced either due to its own dynamic state, or due to matter located outside the considered volume*'.

Void

An ultra small spherical zone of a fixed radius concentric with the electron center, which does not possess space medium and therefore cannot generate or sustain any kind of field within its sphere. Since the points in space (absolute vacuum and empty space) can sustain fields, they are physically real points. However due to the impossibility of the creation of the fields within the void, the points there have only imaginary geometrical positions with no physical reality. A void is a fieldless 'hole' or a 'cavity' in the real medium of space where the 'real medium' signifies the medium that can sustain fields and can, consequently, possess. energy.

With the above definitions, a sharper distinction between the terms 'empty space' and 'void' have been made. The definite volume of the fieldless void at the electron's center has also replaced the material-point with a highly condensed distribution of energy as conventionally supposed. A material medium consists of empty space (of which the basic properties are discussed further) on which matter with a fixed void content in each of its entities, and the fields arising there from, are superimposed. There is, thus, no empty space (as defined above) left in a material medium, though, there is a fieldless void in each particle that in multiple assemblies constitutes matter. Due to the presence of an enormous amount of matter extending into the farthest depths of space, there can be no empty space anywhere in the universe. However, each electron will contain a definite size of a fieldless void at its center under the proposed new theory which distinguishes between the media of space, matter, 'fieldless empty space' and void.

The above new definitions of the basic terms related to space, energy and matter are essential for further analysis in this work in view of the lack of sharp distinction among these basic phenomena. This is evident from Erwin Schrodinger's Observation. Today a physicist no longer can distinguish significantly between matter and something else. We can no longer contrast matter with forces or fields of force as different entities. We know now that these concepts must be merged. It is true that we speak of 'empty' space, (i.e. space free of matter), but space is never really empty, because even in the remotest voids of the universe there is always starlight and that is matter. Besides, space is filled with gravitational fields and according to Einstein gravity and inertia cannot very well be separated."

The "empty space" referred to in the above quotation signifies "space free of matter", whereas, as per the definitions provided earlier, "empty space" is defined as a "matterless and also fieldless volume of space". Also in the above quotation, no distinction between 'void' and 'empty space' has been made in addition to the prevalent lack of distinction between 'field' and 'matter' and 'inertia'. To establish clarity of concepts, with sharp distinctions among the fundamental phenomena, and suggesting their merger only at an appropriate stage, is the central feature of this physical theory on space, energy and matter.

1.9. A new approach to the properties of space

The insertion of the fieldless void at the electron's center leaves the spatial fields as the only physical reality in the universe (Fig.1.1). The basic properties of space can now be inferred keeping an overall view of the fact that the phenomena of the spatial fields are left out as the sole agents to produce energy, matter and all of their effects. The fields in electron structure, as also shown in author's earlier works, are produced in space due to the insertion of the central void,

and the conditions required for the dynamic stability of the void. Some basic derivation in the above works are that:

(a) the rest mass of electron (m_e) is directly proportional to the product of the volume of its spherical void and the speed of light speed, c , in absolute vacuum.

(b) the charge of electron (q_e) is directly proportional to the product of the surface of its spherical void and the speed of light speed, c , in absolute vacuum.

(c) the energy from within the spherical void during its creation is, $m_e c^2$, and, in a static electron, distributed as spatially as electrostatic and gravitational fields, thus leaving the void fieldless and with a definite negative potential. It is these spatial gravity and electrostatics fields that, during oscillation or motion of the electron, appear as electromagnetic fields produced by electron.

(d) the dielectric constant ϵ_0 of the absolute vacuum is inversely proportional to the light speed c in absolute vacuum.

(e) Planck's constant, h , is directly proportional to the product of the rest mass of electron, void radius r_e , and the speed of light.

The important inference from (a), (b) and (c) above is that since the void, associated with its gravitational and electrostatic fields in space, accounts for the mass, inertia, and electromagnetic properties of the electron, the medium of space, or the spatial field of electron, is not required to possess either mass or density (mass per unit volume). The basic concept of "massless" and 'densityless' space of primary reality is the distinguishing feature of the Space Vortex Theory (hereafter, abbreviated as SVT).

Universal space in its basic state is three dimensional, Euclidean, massless and densityless.

As defined before, the fieldless-void does not contain within it any real point. The continuity of the space-points and the fields on them will, therefore, have to be continued only up to the spherical interface (Fig.1.1). A continuous spherical boundary (referred above as 'interface') of the physically real space points enclosing the void is needed. This necessitates that the neighboring space points on the interface are in complete continuity. The fields will have maximum strength at the interface, the magnitude falling off continuously away from the void. Since the fields are recognized as the elementary state of physical reality, their continuous variation in space, as observed, leads to the positive inference that space itself should be continuous. We can thus conclude that:

Space is a continuous substratum.

The inconsistency between the continuous field and the discontinuous material point, as pointed out by Einstein, will stand resolved with the continuous space and the 'fieldless' sphere of void' in the electron's structure, since, as stated before, at the interface there is a complete continuity of the space points. In an empty space volume, the absence of void signifies the absence of mass proportionate to the volume of the void. Since mass is directly proportional to density, the very

concept of 'density' will not be applicable to space (empty space, absolute vacuum). The concept of "density" will however be applicable only to an assembly of voids, which as discussed later are shown to be present in each material media. These discrete voids may be either closely or loosely packed, thus imparting the property of 'density' to the material media. Since the property of compressibility is dependent on the density of the particles of matter, the absence of mass and density in space removes the compressibility concept from the basic space properties. *Therefore, space is an incompressible medium.*

A material entity like an electron, with a void in its structure, can move freely in space medium. It would be, therefore, necessary that the physical reality of space should possess mobility as its basic property. A normal fluid is constituted of atoms and molecules (that as shown later possess voids) which, during motion, develop internal frictions and shear forces. In a moving liquid, the shear stresses are described by viscosity, and are proportional to the velocity gradient v/d , as shown in Fig.1.3. Since space is continuous and does not possess mass and density, in its basic state (when the atoms and molecules are not yet created), it cannot develop viscosity. However in the limiting state of its flow, when the velocity gradient reaches the limiting value (light velocity / the electron's void radius), as discussed further in Chapter-2 of this book, the flow of space breaks' down into independent voids, leading to the formation of matter, thus giving rise to the property of viscosity. Hence, in its basic state, *space is a nonviscous fluid.*

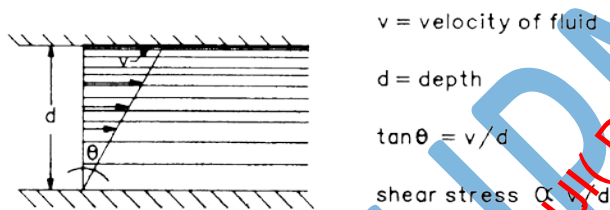


Fig. 1-3.

From the foregoing arguments, space is hypothesized to be a continuous, incompressible, non-viscous, zero mass, and zero density fluid. Since all these basic properties are unlike the properties of any material medium, the above non-material properties, assigned to space, do appear rather hypothetical. The evolution of material properties from the substratum of space with non-material properties is an apparent contradiction, however, the very basic philosophy of SVT is to lay a foundation on the most fundamental base, so that the inquiries on the basic properties of matter like mass, inertia, density, viscosity, compressibility, discontinuity, and charges with their effects, are pursued to the final depth, till the origin of these properties is traced and shown to emerge from the fundamental substratum of reality. With this approach, it will stand proved that the analysis has been carried right up to the truly basic state from where the material properties originate. Also, the unification of space and matter can be achieved by proving that space, in its various modes of motion and energisation, generates matter and its associated properties, which otherwise do not exist in static space. The generation of matter from non-matter (space), evolution of apparently concrete material particles from the empty voids, unifying space and matter into a single universal physical reality of a primary spatial field (dynamic state of space), form the distinctiveness of the approach that has been followed in the formulation of the SVT. This is mainly because the results of some crucial experiments of the 20th century have enabled probing into the structure of electron, which made possible the

application of the alternative reasoning that could not have been otherwise applied before. For instance, one very important basis for introducing void in the electron structure is the discovery of the positron in the thirties of this century, and the annihilation process which takes place while interacting with the electron. The discovery of the annihilation phenomenon should, in author's view, take us back to the pre-relativity and pre-quantum era which could not keep pace with the mathematical treatment of quantum theory developments. Since the physical structure of the electron can vanish by the emission, of light while interacting with the positron, the possibility for the electron and positron to possess a 'hole' (void) structure which can collapse during annihilation is also an alternative and probable approach such that the electromagnetic energy (light) released during annihilation is recovered by the decay of spatial fields of the electron and positron. If the above is the reasoning pursued to describe the physical structure of the electron, the 'hole' shall necessarily be embedded in a physically real medium of space, which would strengthen the case for some special kind of aether, that is, the 'aether' signifying the physical reality latent in the space medium in it's most basic state.

With the possibility of a dynamically stable physical model of the electron more on classical lines (Fig.1.1) than on the modern quantum theory concepts, the true significance of the fundamental quantum quantity (Planck's constant) and the reasons for it to have physical relations with the classical concepts like angular momentum and magnetic moment of electron as discussed further would also be possible to grasp.

The discovery of the annihilation phenomenon should, thus, take the arguments on the nature of charge, mechanical mass, electromagnetic mass of the electron, back in history to the aether era, and the dawn of the Special Theory of Relativity and the quantum theory. Specifically, because the fieldless void (at the electron center) embedded in space, shows enormous possibilities for the re-establishment of the physical aspects of quantum phenomena, and gives directions for building an alternate theory of existence-nonexistence of energy, continuity-discontinuity of space medium, positive-negative potentials, as already foreseen by philosophers in the past, while also providing the basic link between classical physics and quantum theory through the classical treatment of h , m_e , q_e , and c which are the keystones of the basic structure of 20th century theories, and of which the real significance of is still in obscurity.

1.10. Introducing new terms for a sharper distinction between spatial and material effects

The space properties of continuity, zero-viscosity, zero-mass (zero-density) and incompressibility shall henceforth be grouped together and termed as 'non-material' properties. Also, in order to remember that non-material space is the basic substratum of reality (which will generate fields, energy and matter), a new term '*substantial space*' (abbreviated as *ss*) shall be used for the medium of space wherever such an emphasis is required. The term 'substantial' applied to space will qualify basic non material reality, and in this respect, will differ, hereafter, from the term 'physical' which will qualify the reality related only to the material particles and material media. In this sense the term 'substantial' is considered to be more primary than physical since in SVT, matter is generated form the non-material dynamic space. The term 'reality' shall, henceforth, signify the most basic state of universal energy latent in *ss* which manifests as spatial fields and matter as discussed in the ensuing chapters.

1.11. The Limiting flow velocity of substantial space

One of the postulates in SVT is that the non-material ss can have a steady flow at different speeds varying from zero to light-speed in absolute vacuum. Light-speed is also postulated to be the limiting speed of flow of the ss. The main idea of imposing this limit on the flow of ss is for the creation of voids when the limiting conditions of flow are reached. The transmission of electromagnetic fields (light) at a constant velocity c relative to ss substratum, irrespective of the motion of the source of light with respect to ss, is the basic concept adopted in this work. The effect of field transmission includes the speed of transmission of gravitational fields also, thus leading to a general postulate as given in the following section that all fields are transmitted in the ss at constant speed c (relative to ss) and irrespective of the motion of the material sources (producing the field) relative to the ss.

1.12. Some comments on Einstein's postulates of a special theory of relatively (STR)

In his paper "On the electrodynamics of moving bodies", Einstein wrote....."light is always propagated in empty space with definite velocity c which is independent of the state of motion of the emitting body.... " The introduction of a "luminiferous ether" will prove to be superfluous in as much as the view here to be developed will not require an "absolutely stationary space" provided with special properties, nor assign a velocity vector to a point of empty space in which electromagnetic processes take place". Out of the two broad divisions of basic universal entities, namely, space, matter and fields, Einstein's above postulate recognizes the dynamics of only matter and fields, while space is assumed to be empty. The 'empty space' of Einstein, defined before, precisely as "Space without matter or fields", is a "zero energy state" of space substratum with zero velocity-vector at each of its point. Thus the 'empty space' of Einstein's Special Relativity, with the definitions of SVT, becomes the basic state of zero energy or a "specific condition" of space out of the many possible conditions in a generalized theory on dynamics of space (ss) presented here, in which space points are assigned with a velocity vector, and which as discussed below, can reveal the process of generation of universal fields and matter, whose fundamental nature and agency of creation have so far remained fully obscure in current physical theories including Special Relativity. Therefore, the necessity to assign velocity vectors to space points, and speculation on the fundamental properties of space in contrast to Einstein's approach, arises for the primary necessity of development of a basic theory of matter.

Einstein did not assume the existence of a "luminiferous ether" in his postulate of Special Relativity referred above and even after a lapse of almost half a century from the formulation of this theory, he maintained the view (expressed earlier) of aether being superfluous. While in modern physics field is taken to be the fundamental concept which cannot be reduced to anything simpler, quite opposed to this view, it will be conclusively shown in this work that fields are indeed only the "characteristic states" of a carrier and do not have an independent existence apart from the 'carrier' and that all fields are reducible to a more basic fundamental entity, which is the empty space substratum. Presently it is argued, that because of the mechanistic point of view dominating physicist's thinking (late 19th Century and early 20th Century), it was not readily accepted that an electromagnetic disturbance could be propagated in empty space, where 'empty space' signifies void). Such an argument can be considered provided the origin and the basic nature of the electromagnetic disturbance, with regard to its relation with

space, is revealed to be such that it is independent of the fundamental existence of the empty space. If, however, the electromagnetic disturbance happens to be a product of the empty space itself, where is the question of its creation and transmission in the absence of the empty space? Therefore, the recognition of the basic properties of continuity and mobility of empty space, as argued before, is not only for the purpose of introducing a 'carrier' for the transmission of fields, but also for a much more fundamental and broader issue, which is, the very generation of fields required for the creation of energy and matter as characteristic "dynamic states" of empty space.

The other fundamental property of empty space, that has been vigorously debated especially since Einstein's Relativity, is the velocity of light, c , in an absolute vacuum. (The absolute vacuum is defined here as empty space with zero matter and zero field and absolutely stationary in the sense that it is in a zero energy state due to zero velocity vector on each of its points). Maxwell's equation used c as a fundamental constant, and its physical significance was the velocity of the transmission of electromagnetic energy (including light) in a matter-free universal substratum and relative to it, at a speed of 3×10^{10} cm/sec, (the speed of light is exactly $c = 1/(\epsilon_0 \mu_0)^{1/2}$ cm/sec, where ϵ_0 is the dielectric constant of the absolute vacuum, and μ_0 is the permeability constant of the vacuum). By the end of the nineteenth century, while the properties assigned to aether in many aether theories could not be confirmed experimentally, the property of the aether as a substratum for electromagnetic transmission did indeed remain unaltered.

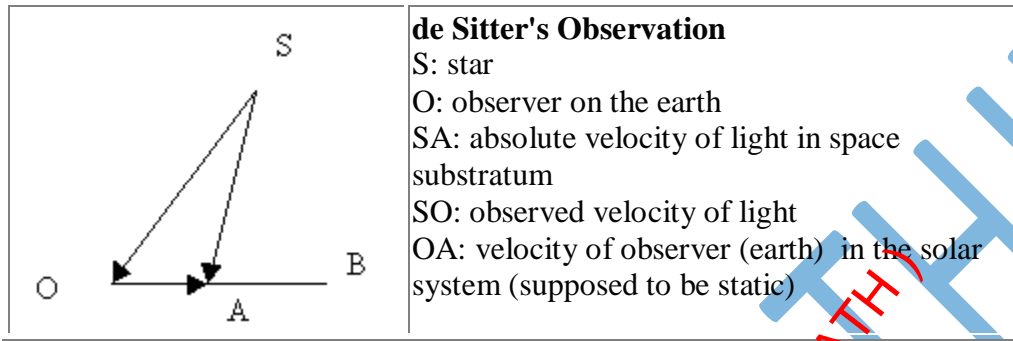
One of the main reasons for the failure of the detection of aether would certainly be, if it did possess a non-material nature as postulated above. The other reason for the substratum to remain elusive in various experiments (Michelson-Morley and others) would be the non-recognition of the dynamics of space, since the complex motion of space points around the earth, sun and the stars, and also in the interspaces of the cosmos (discussed later), would interact with the electromagnetic field (light) deviating the course of a light-ray as per the principle of Galilean Relativity. Therefore, for correct interpretation of the results of the experiments, performed to detect the aether, dynamics of space would need to be taken into account. Postponing the discussion on the distribution of motion of universal space to a later stage in this work, Einstein's second postulate' of Special Relativity is first examined below.

The second postulate of Einstein states that light is always propagated in empty space with a definite velocity c , which is independent of the state of motion of the emitting body. In view of the earlier definition

of empty space in which the space points, in contrast with void, possess substantial reality, and also in the light of the properties assigned to empty space, the second postulate of Special Relativity will now convey the following significance.

- (1) The velocity of light c is relative to the empty space substratum similar to the constant c used in Maxwell's equation, and
- (2) The basic nature of light is unique that in contrast with the Newtonian law of momentum conservation, it does not inherit the velocity of a moving source from which it is emitted in addition to its own natural transmission at c relative to empty space.

In further discussions on the fundamental nature of electromagnetic fields (light), it will be shown that light is produced at a point in space when there is "decay" or reduction in the magnitude of fields (gravitational and electrostatic fields) at that point, and that the effect of this decay is transmitted at constant speed irrespective of the motion of the light source. That light velocity is independent of the velocity of its source is also proved by de Sitter's observation of double stars.



SOA: angle of the apparent position of the distant star S;

SAB: angle of the true position of the star S.

OSA: angle of aberration; this angle changes at different positions of the observer during the earth's orbit around the sun.

Thus the *true path* of the light along SA is independent of the velocity of the observer's motion. It is only the apparent path SO that changes with different velocities (backward or forward) of the observer moving with the orbiting earth. The apparent direction of the position of a star is displaced from its true direction due to the motion of an observer in the earth's orbit. In my own work, starting from the field structure of the electron and analyzing the electron-positron annihilation process, it is shown that the velocity of light with respect to the medium of space is independent of the motion of the source.

(The Logic of Special Relativity, S. J. Prokhovnik, Melbourne University Press, Carlton, N. 3 Victoria. . On page 3:..."it had been known since Bradley's observation in 1728 that the apparent direction of the 'fixed stars' changes with the direction of the earth's orbit around the sun. This phenomenon, known as an astronomical aberration, follows immediately from the assumption that the path of starlight is independent of the velocity of the observer's motion and that its apparent direction is then the vector difference of its velocity and the observer's velocity relative to a substratum. That light-propagation is also independent of the velocity of its source was further suggested by de Sitter's more recent (1913) observation on double stars, thus complementing the previous support for a substratum property of space"; de Sitter, W. (1913). Phys. Zeitschr. 14, 429.- 'binary star ghosts if light velocity depends upon the velocity of the source'.)

Thus, Einstein's postulate on the constancy of c confirms only the absolute property of the substratum of empty space in that it transmits light at a constant speed c due to its fundamental characteristic property, and the true nature of light as to why it does not partake of the

momentum of the source of light) will to be clearly understood when demonstrated later in this text.

Also it is the lack of the precise definition of "empty space" "void" and "Absolute vacuum" that has shrouded the clarity of concepts of the fundamental nature of space and matter. For example, Einstein derives in Special Relativity the transformation of coordinates and time from a stationary system to another system in a uniform motion of translation relative to the former. Now, since the empty space of Einstein, for important reasons given before, is now postulated as mobile, non-viscous and continuous, the relative motion of space points in a system of coordinates of one inertial frame will also set in motion the space of the preceding system of coordinates of the inertial frame assuming that there is no 'rigid' barrier of some kind between the two systems. In other words, uniform motion of space points of empty space of one inertial frame relative to the empty space of the other inertial frame is impossible, and consequently there remains only one universal inertial frame of 'dynamic empty space' in the Special Theory of Relativity when the

mobility of empty space is postulated. Where is the question then of the transformation of coordinates and time in a single universal inertial frame of empty space? Whereas, if empty space is not distinguished from void (as in Special Relativity), and assuming that if matter still did somehow exist in void space, following Newton's first law of motion, a hypothetical material inertial frame of reference can indeed have uniform relative motion relative to another material frame of reference. However, in such a system, the void as defined above cannot have real points and can sustain no field (the electromagnetic field) which is to be measured in two frames of references as proposed in Einstein's Special Relativity. Also, since a hypothetical universal space, as an extension of void, would not produce a fundamental theory of the agency and origin of fields, energy, mass, inertia and charge, the 'void' can- not in reality replace the 'empty space' of the universe.

There is another basic difficulty with regard to the "Inertial" nature of the frame of reference. An inertial system is a frame of reference in which the law of inertia, Newton's first law- holds. From the structure of the fundamental mass discussed later in this book, it will be seen that inertia is a phenomenon exhibited due to the combined affect of void in the fundamental particle of matter and the mobility, zero-viscosity and continuity of the empty space. A void extension of universal space cannot make matter exhibit inertial property and hence there can be no inertial frame of reference in the universe of void space. The theory of matter discussed here will show that universal energy generated from dynamic space creates universal matter, and hence there can be no existence of matter if the universal space itself is a void region.

1.13. Postulates

The basic aim of this theory being to generate electric charge, rest-mass, fields and other properties exhibited by matter, either due to the properties of mass (inertia, density), or discontinuous nature (compressibility, viscosity) from the dynamics of space itself, in the postulates below, the most fundamental state of space is hypothesized as a 'non-material' medium, where 'non- material', as defined before, signifies an incompressible, nonviscous, zero-mass, continuous and mobile substratum.

(A) The space of the universe is a non-material substratum of continuity, isotropy and mobility.

(B) The space of the universe has a maximum limiting linear velocity of flow equal to the light-velocity in absolute vacuum c , and a maximum limiting 'angular velocity, when in a state of circulating motion.

Panchikaranam Translated By Maha Yogi Paramahansa Dr.Rupnathji

In Panchikaranam work Adi Shankara talks about manifestation through the five elements, various bodies and the process leading to the realization of Atman, the Self

1. AUM. . The VIRAT is said to be the sum total of all the quintuplicated^[1] five elements and their effects. This is called the gross body of the Atman (soul).

Waking is that state, where the senses give rise to the knowledge of objects. The Atman, which identifies Itself with both the waking state and the gross body, is known as the VISHVA

These three (the gross body, the waking state and the VISHVA) together are represented by the first letter 'A' in the syllable 'AUM'.

2. The five unquintuplicated rudimentary elements and their effect, the subtle body, both together constitute what is called the HIRANYAGARBHA. The material subtle body has seventeen parts, viz. the five vital forces, the ten organs of perception and action, the mind and the intellect. This is said to be the subtle body of the Atman (soul).

3. When the sense-organs are quiescent or withdrawn, the knowledge arising out of impressions of the waking state and the imaginary objects there perceived, are together called the dream state. The TAIJASA is the Atman which identifies Itself with both the dream state and the subtle body. These three, i.e. &endash; the subtle body, the dream state and the TAIJASA &endash; are represented by the second letter 'U' in 'AUM'.

4. Bound up with reflection of Pure-consciousness, the Nescience, which hides the Atman and is the cause of both the gross and the subtle bodies, is called the 'AVYAAKRTA' or undifferentiated. This is the causal body of the Atman. This is neither existent nor non-existent,

nor even both existent and non-existent; neither different from, nor identical with, nor both different from and identical with, the Atman. This Nescience is neither composite, nor non-composite, nor both composite and non-composite, but removable by the knowledge of the identity of Brahman and the Atman alone.

When all thoughts cease and the determinative intellect, too, lapses into its causal condition, the state of deep-sleep appears. The personality appropriating these two, i.e., the causal-body and the deep-sleep state is described as 'PRAJNA'.

These three (the causal-body Nescience, the deep-sleep state and the PRAJNA) are symbolised by the last letter 'M' in 'AUM'.

Now, 'A' the waking-personality, should be resolved into 'U', the dream-personality, and the 'U' into 'M' i.e., the deep-sleep personality. Again, the 'M' should be reduced into 'AUM' and the 'AUM' into 'I'. I am, the Atman, the Witness of all, the absolute of the nature of Pure Consciousness; I am neither Nescience nor even its effect but I am Brahman alone, Eternally Pure, Ever Enlightened, Eternally Free and Existence Absolute. I am the Bliss Absolute, One without a second and the Innermost Consciousness.

Remaining in this state of absolute identification is what is called 'SAMADHI' or the Super-conscious state.

'Thou art That', 'I am Brahman', 'Consciousness-Bliss is Brahman', 'This Self is Brahman', etc. – all these Srutis, i.e., the Upanisadic sayings (known as Mahavakyas or the great dictum) are direct evidences to the identity of the Atman, the individual soul, and Brahman. This is what is called 'PANCHKARANAM' or quintuplication.

Here ends the small treatise named 'PANCHIKARANAM' by Bhagavan Sri Sankaracharya.

[1][Note: 'Quintuplicated': A particular process by which the five elementary constituents of the universe are said to be compounded with one another to form grosser entities that serve as units in the composition of the physical universe.]

Upadesa Sahasri of Adi Shankara

Upadesa Sahasri is a philosophical treatise Translated By Maha Yogi Paramahansa Dr.Rupnathji in which the great master discuss means to liberation and realize the Brahman

CHAPTER I - A METHOD OF ENLIGHTENING (Teaching) THE DISCIPLE

1. We shall now explain a method of teaching the means to liberation for the benefit of those aspirants who deeply desire liberation, who have asked for this teaching and are possessed of faith (in it).

2. That means to liberation, Knowledge, should be explained again and again until it is firmly grasped, to a pure Brahmana disciple, (Alston notes: this should not be interpreted in a purely caste sense. At BS comm. 3.4.38 Sankara quotes Manu SmR^iti 2.87 'Whoever practices universal benevolence and friendliness is a brahmana), who is indifferent to everything that is transitory and achievable through certain means, who has given up the desire for a son, for wealth, and for this world' and the next, (Br.U. 1.5.16) who has adopted the life of a wandering monk and is endowed with control over the mind and senses, with compassion etc., as well as with the qualities of a disciple well-known in the scriptures, and who has approached the teacher in the prescribed manner, and has been examined in respect of his caste, profession, conduct, learning and parentage.

3. The Shruti (Mu.U 1.2.12,13) also says, "A Brahmana after examining those worlds which are the result of Vedic actions should be indifferent to them seeing that nothing eternal can be achieved by means of those actions. Then, with fuel in his hands he should approach a teacher versed in the Vedas and established in Brahman in order to know the Eternal. The learned teacher should correctly explain to that disciple who has self-control and a tranquil mind, and has approached him in the prescribed manner, the knowledge of Brahman revealing the imperishable and the eternal Being." For only when knowledge is firmly grasped, it conduces to one's own good and is capable of transmission. This transmission of knowledge is helpful to people, like a boat to one who wants to cross a river. The scriptures too say, "Although one may give to the teacher this world surrounded by oceans and full of riches, this knowledge is even greater than

that." Otherwise (if it were not taught by a teacher) there would be no attainment of knowledge. For the srutis say, "A man (Chh.U. 6.14.2) having a teacher can know Brahman," "Knowledge (ChhU.4.9.3) received from a teacher alone (becomes perfect)," "The teacher is the pilot," "Right Knowledge is called in this world a raft," (Mahabharata 12.313.23)etc. The smR^iti (Bh.G. 4.34) also says, "Know this through long prostration, through enquiry and through service, those men of wisdom who have realized the truth," will be impart it to you.

4. When the teacher finds from signs that knowledge has not been grasped (or has been wrongly grasped) by the disciple he should remove the causes of non-comprehension which are: failure to observe the spiritual law, (dharma), carelessness with regard to worldly activities, want of previous firm knowledge of what constitutes the subjects of discrimination between the eternal and the non-eternal, courting popular esteem, vanity of caste etc., and so on, through means contrary to those causes, enjoined by the Shruti and smR^iti, viz., avoidance of anger etc., and the vows (yama: harmlessness, truthfulness, non-stealing, continence and non-acceptance of gifts) also the rules of conduct that are not inconsistent with knowledge.

5. He should also thoroughly impress upon the disciple qualities like humility, which are the means to knowledge.

6. What is the nature of the teacher. The teacher is one who is endowed with the power of furnishing arguments pro and con, of understanding questions and remembering them, who possesses tranquillity, self-control, compassion and a desire to help others, who is versed (through the tradition handed down) in the scriptures and unattached to enjoyments both seen and unseen, who has renounced the means to all kinds of actions (ritualistic etc.), who is a knower of Brahman (brahmavid) and is established in it, who is never a transgressor of the rules of conduct, and who is devoid of shortcomings such as ostentation, pride, deceit, cunning, jugglery, jealousy, falsehood, egotism and attachment. He has the sole aim of helping others and a desire to impart the knowledge of Brahman only. He should first of all teach the Shruti texts establishing the oneness of the self with Brahman such as, "My child, in the beginning it (the universe) was Existence only, one alone without a second," ChhU 6.2.1) "Where one sees nothing else" ChhU 7.24.1. " All this is but the Self," (ChhU 7.25.2) " In the beginning all this was but the one Self"(ChhU Ai.U.1.1.1) and "All this is verily Brahman." (ChhU. 3.14.1)

7, 8. After teaching these he should teach the definition of Brahman through such Shruti texts as "The self, devoid of sins," (ChhU 8.7.1) "The Brahman that is immediate and direct,"(BrU 3.4.1) "That which is beyond hunger and thirst," (BrU3.5.1) "Not-this, not-this," BrU 2.3.6) " Neither gross nor subtle," (BrU 3.8.8) " This Self is not- this," (BrU3.9.26) " It is the Seer Itself unseen,"(BrU 3.8.11) " Knowledge-Bliss,"(BrU 3.9.27ff) "Existence-Knowledge-Infinite,"

(Tai.U. 2.1) "Imperceptible, bodiless,"(Tai.U. 2.7) "That great unborn Self," (BrU 4.4.22) " Without the vital force and the mind," (Mu.U 2.1.2) "Unborn, comprising the interior and exterior," ((MuU2.1.2) " Consisting of knowledge only," (BrU 2.4.12) " Without interior or exterior,"(BrU2.5.19) "It is verily beyond what is known as also what is unknown" (Ke.U. 1.3) and "Called AkASha (the self-effulgent One) " (ChhU 8.14.1) and also through such smR^iti texts. as the following: "It is neither born nor dies," (BhG 2.20) " It is not affected by anybody's sins,," (BhG 5.15) "Just as air is always in. the ether," (BhG. 9.6) "The individual Self should be regarded as the universal one," (BhG 13.2) "It is called neither existent nor nonexistent," (BhG BhG 13.12) "As the Self is beginningless and devoid of qualities,"(BhG 13.31) "The same in all beings" (BhG 13.27) and "The Supreme Being is different" (BhG 15.17)-all these support the definition given by the Shruti and prove that the innermost Self is beyond transmigratory existence and that it is not different from Brahman, the all-comprehensive principle.

9. The disciple who has thus learnt the definition of the inner Self from the Shruti and the smR^iti and is eager to cross the ocean of transmigratory existence is asked, "Who are you, my child?"

10, 11. If he says, "I am the son of a Brahmana belonging to such and such a lineage; I was a student or a householder, and am now a wandering monk anxious to cross the ocean of transmigratory existence infested with the terrible sharks of birth and death," the teacher should say, "My child, how do you desire to go beyond transmigratory existence as your body will be eaten up by birds or will turn into earth even here when you die? For, burnt to ashes on this side of the river, you cannot cross to the other side."

12, 13. If he says, "I am different from the body. The body is born and it dies; it is eaten up by birds, is destroyed by weapon, fire etc., and suffers from diseases and the like. I have entered it, like a bird its nest, on account of merit and demerit accruing from acts done by myself, and like a bird going to another nest when the previous one is destroyed I shall enter into different bodies again and again as a result of merits and demerits when the present body is gone. Thus in this beginningless world on account of my own actions I have been giving up successive bodies assumed among gods, men, animals and the denizens of hell and assuming ever new ones. I have in this way been made to go round and round in the cycle of endless births and deaths, as in a Persian wheel by my past actions, and having in the course of time obtained the present body I have got tired of this going round and round in the wheel of transmigration, I have come to you, Sir, to put an end to this rotation. I am, therefore, always different from the body. It is bodies that come and go, like clothes on a person." The teacher would reply, "You have spoken well, you see aright. Why then did you wrongly say, 'I am the son of a Brahmana belonging to such and such a lineage; I was a student or a householder, and am now a wandering monk'?"

14, 15. If the disciple says, "How did I speak wrongly, Sir?," the teacher would reply, "Because by your statement, 'I am the son of a Brahmana belonging to such and such a lineage etc.' you identified with the Self devoid of birth, lineage and purificatory ceremonies, the body possessed of them that are different' (from the Self)."

16, 17. If he asks, "How is the body possessed of the diversities of birth, lineage and purificatory ceremonies. (different from the Self) and how am I devoid of them?" The teacher would say, "Listen, my child, how this body is. different from you and is possessed of birth, lineage and sanctifying ceremonies and how you are free from these." Speaking thus he will remind the disciple saying, "You. should remember, my child, you have been told about the innermost Self which is the Self of all, with its characteristics. as described by the Shruti such as 'This was existence, my child' (ChhU. 6.2.1) etc., as also the smR^iti, and you should remember these characteristics also."

18. The teacher should say to the disciple who has remembered the definition of the Self, "That which is called akaSha (the self-effulgent one) which is distinct from name and form, bodiless, and defined as not gross etc., and as free from sins and so on, which is untouched by all transmigratory conditions, 'The Brahman that is immediate and direct,' (Br.U. 3.4.1) 'The innermost Self,' (Br.U.3.4.1) 'The unseen seer, the unheard listener, the unthought thinker, the unknown knower, which is of the nature of eternal knowledge, without interior or exterior, consisting only of knowledge, all-pervading like the ether and of infinite power-that Self of all, devoid. of hunger etc., as also of appearance and disappearance, is, by virtue of Its inscrutable power, the cause of the manifestation of unmanifested name and form which abide in the Self through Its very presence, but are different from It, which are the seed of the universe, are describable neither as identical with It nor different from It, and are cognized by It alone.

19. "That name and form though originally, unmanifested, took the name and form of ether as they were manifested from that Self. This element called the ether thus arose out of the supreme Self, like the dirt called foam coming out of transparent water. Foam is neither water nor absolutely 'different from it. For it is never seen apart from water. But water is clear, and different from the foam which is of the nature of dirt. Similarly, the Supreme Self, which is pure and transparent, is different from name and form, which stand for foam. These-corresponding to the foam-having originally been unmanifest, took the name and form of the ether as they were manifested.

20. "Name and form, as they became still grosser in the course of manifestation, assumed the form of air. From that again they became fire, from that water, and thence earth. In this order the preceding elements penetrated the succeeding ones, and the five gross elements ending 'with

earth came into existence. Earth, therefore, possesses the qualities of all the five gross elements. From earth, compounded of all five great elements, herbs such as paddy and barley are produced. From these, after they are eaten, are formed blood and the seed of women and men respectively. These two ingredients drawn out, as by a churning rod, by lust springing from ignorance, and sanctified by mantras are placed in the womb at the proper time. Through the infiltration of the sustaining fluids of the mother's body, it develops into an embryo and is delivered at the ninth or tenth month.

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21. "It is born, or is possessed of a form and a name' and is purified by means of mantras relating to natal and other ceremonies. Sanctified again by the ceremony of investiture with the holy thread, it gets the appellation of a student. The same body is designated a house-holder when it undergoes the sacrament of being joined to a wife. That again is called a recluse when it undergoes the ceremonies pertaining to retirement into the forest. And it becomes known as a wandering monk when it performs the ceremonies leading to the renunciation of all activities. Thus the body which has birth, lineage and purificatory ceremonies different (from the Self) is different from you.

22. "That the mind and the senses are also of the nature of name and form is known from the Shruti, 'The mind, my child, consists of food' (Chh.U.6.5.4,6)

23. "You said, 'How am I devoid of birth, lineage and sanctifying ceremonies which are different (from the Self)?' Listen. The same one who is the cause of the manifestation of name and form, whose nature is different from that of name and form, and who is devoid of all connection with sanctifying ceremonies, evolved name and form, created this body and entered into it (which is but name and form)- who is Himself the unseen Seer, the unheard Listener, the unthought Thinker, the unknown Knower as stated in the Shruti text, '(I know) who creates names and forms and remains speaking.' (T.A. 3.12.7) There are thousands of Shruti texts conveying the same meaning; for instance, 'He created and entered into it,' (Tai.U.2.6) 'Entering into them He rules all creatures.' (T.A. 3.11.1,2) 'He, the Self, has entered into these bodies,' (Br.U.1.4.7) 'This is your Self.' (Br.U. 3.4.1) 'Opening this very suture of the skull He got in by that door,' (Ai.U.1.3.12) 'This Self is concealed in all beings,' (Kath.U.3.12) 'That Divinity thought-let Me enter into these three deities.' (Chh.U.6.3.2)

24. "SR^iti texts too elucidate the same truth; for example, 'All gods verily are the Self.' (Manu.XII.119) 'The Self in the city of nine gates,' (B.G.5.13) 'Know the individual Self to be Myself,' (B.G.13.2) 'The same in all beings,' (B.G.13.27) 'The witness and approver,' (B.G.13.22) 'The Supreme Being is different,' B.G.13.27) ' Residing in all bodies but Itself devoid of any,'

(Kath.U. 2.22 smR^iti source untraced) and so on. Therefore it is established that you are without any connection with birth, lineage and sanctifying ceremonies."

25. If he says, "I am in bondage, liable to transmigration, ignorant, (sometimes) happy, (sometimes) mm happy, and am entirely different from Him; He, the shining One, who is dissimilar in nature to me, and is beyond transmigratory existence, is also different from me; I want to worship Him through the actions pertaining to my caste and order of life by making presents and offerings to Him and also by making salutations and the like. I am eager to cross the ocean of the world in this way. So how am I He Himself?

26. The teacher should say, "You ought not, my child, regard it so; because a doctrine of difference is forbidden." In reply to the question, " Why is it forbidden," the following other Shruti texts may be cited: "He who knows 'that Brahman is one and I am another ' does not know (Brahman)," (1.4.10) "He who regards the Brahmanical caste as different from himself is rejected by that caste." (Br.U. 2.4.6) "He who perceives diversity in Brahman goes from death to death," (Br.U. 4.4.19) and so on.

27. These Shruti show that transmigratory existence is the sure result of the acceptance of (the reality of) difference.

28. "That, on the other hand, liberation results from the acceptance of (the reality of) non-difference is borne out by thousands of Shruti; for example, after teaching that the individual Self is not different from the Supreme One, in the text, "That' is the Self, thou art That," (Chh.U. 6.13.3) and after saying, "A man who has a teacher knows Brahman," (Chh.U.6.14.2) the Shruti prove liberation to be the result of the knowledge of (the reality of) non-difference only, by saying, 'A knower of Brahman has to wait only so long as he is not merged in Brahman,' (Chh.U. 6.14.2) That transmigratory existence comes to an absolute cessation, (in the case of one who speaks the truth that difference has no real existence), is illustrated by the example of one who was not a thief and did not get burnt (by grasping a heated hatchet); and that one, speaking what is not true (i.e. the reality of difference,) continues to be in the mundane condition, is illustrated by the example of a thief who got burnt.(Chh.U.6.16.1-3)

29. "The Shruti text commencing with 'Whatever these creatures are here, whether a tiger or..'(Chh.U.6.9.3) etc. and similar other texts, after asserting that 'One becomes one's own master (i.e. Brahman)'(Chh.U.6.25.2) by the knowledge of (the reality of) non-difference, show that one continues to remain in, the transmigratory condition in the opposite case as the result of the

acceptance of (the reality of) difference, saying, 'Knowing differently from this they get other beings for their masters and reside in perishable regions.' (Chh.7.25.2) Such statements are found in every branch of the Veda. It was, therefore, certainly wrong on your part to say that you were the son of a Brahmana, that you belonged to such and such a lineage, that you were subject to transmigration, and that you were different from the Supreme Self."

30. Therefore, on account of the rebuttal of the perception of duality, it should be understood that, on the knowledge of one's identity with the Supreme Self, the undertaking of religious rites which have the notion of duality for their province, and the assumption of yajnopavita etc., which are the means to their performance, are forbidden. For these rites and yajnopavita etc., which are their means, are inconsistent with the knowledge of one's identity with the Supreme Self. It is only on those people that refer classes and orders of life etc., to the Self that vedic actions and yajnopavita etc., which are their means, are enjoined, and not on those who have acquired the knowledge of their identity with the Supreme Self. That one is other than Brahman due only on account of the perception of difference.

31. "If Vedic rites were to be performed and not meant to be renounced, the Shruti would neither have declared the identity of oneself with the Supreme Self unrelated to those rites, their means, castes, orders of life, etc., which are the conditions of Vedic actions, in unambiguous sentences like 'That is the Self, thou art That,' (Chh.U.6.8.7) nor would it have condemned the acceptance of (the reality of) difference in clauses such as 'It is the eternal glory of the knower of Brahman,' (BrU. 4.4.23) 'Untouched by virtue, untouched by sin,' (BrU.4.3.22) and 'Here a thief is no thief' etc (BrU 4.3.22)

32. "The Shruti would not have stated that the essential nature of the Self was in no way connected with Vedic rites and conditions required by them such as a particular class, and the rest, if they did not intend that those rites and yajnopavita etc., their means, should be given up. Therefore, Vedic actions which are incompatible with the knowledge of the identity of oneself with the Supreme Self, should be renounced together with their means by one who aspires after liberation; and it should be known that the Self is no other than Brahman as defined in the Shruti."

33. If he says, "The pain on account of burns or cuts in the body and the misery caused by hunger and the like, Sir, are 'distinctly perceived to be in me. The Supreme Self is known in all the Shruti and the smR^iti to be 'free' from sin, old age, death, grief, hunger, thirst, etc., and devoid of smell and taste.' (Chh.U. 8.7.1) How can I who am different from Him and possess so many phenomenal attributes, possibly accept the Supreme Self as myself, and myself, a transmigratory being, as the Supreme Self? I may then very well admit that fire is cool! Why

should I, a man of the world entitled to accomplish all prosperity in this world and in the next, and realize the supreme end of life, i.e., liberation, give up the actions producing those results. and yajnopavita etc., their accessories?

34. The teacher should say to him, 'It was not right for you to say, 'I directly perceive the pain in me when my body gets cuts or burns.' Why? Because the pain due to cuts or burns, perceived in the body, the object of the perception of the perceiver like a tree burnt or cut, must have the same location as the burns etc. People point out pain caused by burns and the like to be in that place where they occur but not in the perceiver. How? For, on being asked where one's pain lies, one says, 'I have pain in the head, in the chest or in the stomach.' Thus one points out pain in that place where burns or cuts occur, but never in the perceiver. If pain or its causes viz, burns or cuts, were in the perceiver, then one would have pointed out the perceiver to be the seat of the pain, like the parts of the body, the seats of the burns or cuts.

35. "Moreover, (if it were in the Self) the pain could not be perceived by the Self like the colour of the eye by the same eye. Therefore, as it is perceived to have the same seat as burns, cuts and the like, pain must be an object of perception like them. Since it is an effect, it must have a receptacle like that in which rice is cooked. The impressions of pain must have the same seat as pain. As they are perceived during the time when memory is possible (i.e., in waking and dream, and not in deep sleep), these impressions must have the same location as pain. The aversion to cuts, burns and the like, the causes of pain, must also have the same seat (non-Self) as the impressions (of pain). It is therefore said, 'Desire, aversion and fear have a seat common with that of the impressions of colours. As they have for their seat the intellect, the knower, the Self, is always pure and devoid of fear.'

36. 'What is then the locus of the impressions of colours and the rest?' 'The same as that of lust etc.' 'Where again are lust etc.?' They are in the intellect (and nowhere else) according to the Shruti, 'lust, deliberation, doubt.'(Br.U.1.5.3) The impressions of colours and so forth are also there (and nowhere else) according to the Sruti, 'what is the seat of colours? The intellect.' Br.U. 3.9.20) That desire, aversion and the like are the attributes of the embodiment, the object and not of the Self is known from the Shruti, 'Desires that are in the intellect,' (BrU.4.4.7) ' For he is then beyond all the woes of his heart (intellect),' (BrU.4.3.22) 'Because It is unattached,' (BrU. 4.3.16) and 'Its' form is untouched by desires' (BrU. 4.3.21) and also from smR^iti such as ' It is said to be changeless,' B.G. 2.25) 'Because It is beginning-less and without attributes' (B.G. 13.31) and so on. Therefore, (it is concluded that) impurity pertains to the object and not to the Self.

37, 38. "Therefore you are not different from the Supreme Self inasmuch as you are devoid of impurities such as the connection with the impressions of colours and the like. As there is no

contradiction to perceptual evidence etc., the Supreme Self should be accepted as oneself according to the Shruti, 'It knew the pure Self to be Brahman' (Br.U.1.4.10) 'It should be regarded as homogeneous,'(Br.U.4.4.20) 'It is I that am below.' (Chh.U.7.25.1) 'It is the Self that is below,' (Chh.U.7.25.2) 'He knows everything to be the Self,' (Br.U.4.4.23) 'When everything becomes the Self,' (Br.U.2.4.14) 'All this verily is the Self,' (Br.U.2.4.6) 'He is without parts,' (Pra.U. (6.5) ' Without interior and exterior.' (Br.U.2.5.19) 'Unborn, comprising the interior and exterior,' (Mu.U.2.1.2) 'All this is verily Brahman,' (Mu.U.2.2.11) 'It entered though this door,'(Ai.U. 1.3.12) 'The names of pure knowledge,' (Ai.U..3.1.2) ' Existence, Knowledge, infinite Brahman,'(Tai.U.2.1.1) 'From It,' (Tai.U.2.1.1) 'It created and entered it,' (Tai.U.2.1.6) 'The shining One without a second, concealed in all beings and all-pervading,'(Sw.U.6.11) 'In all bodies Itself bodiless,' (Kath.U.2.22) ' It is not born and does not die,' (Kath.U.2.18) ' (Knowing,) dream and waking,' (Kath.U.2.14) 'He is my Self, thus one should know,' (Kaushitak.U. III.8) 'Who (knows) all beings.' (Ish.U.6) 'It moves and moves not,' (Ish.U.5) 'knowin It, one becomes worthy of being worshipped,' (M.N.U. 2.3) 'It and nothing but It is fire,' (T.A.10.1) 'I became Manu and the sun,' ((Br.U.1.4.10) 'Entering into them, He rules all creatures,' (T.A.3.11.1.2) 'Existence only, my child' ((Chh.U.6.2.1)) and 'That is real, That is the Self, thou art That.' (Chh.U.6.8.7))

"It is established that you, the Self, are the Supreme Brahman, the One only and devoid of every phenomenal attribute from the smR^iti also such as, 'All beings are the body of One who resides in the hearts of all,'(Apastamba Dharma Sutra 1.8.22) 'Gods are verily the Self,' (Manu.XII. 119) ' In the city of nine gates.'(B.G.13) 'The same in all beings.' (B.G.13.27) 'In a Brahmana wise and courteous,' (B.G.5.18)'Undivided in things divided' (B.G.13.16) and 'All this verily is Vasudeva (the self)' (B.G.7.19)

39. If he says "If, Sir, the Self is 'Without interior or exterior,' (Br.U.2.5.19) 'Comprising the interior and exterior, unborn'(Mu.U.2.1.2) 'Whole,' 'Pure consciousness only' like a lump of salt., devoid of all the various forms, and of a homogeneous nature like ether, what is it that is observed in ordinary usage and revealed in Shruti and smR^iti as what is to be accomplished, its (appropriate) means and its accomplisners, and is made the subject-matter of contention among hundreds of rival disputants holding different views?"

40. The teacher should say, "Whatever is observed (in this world) or learnt from the Shruti (regarding the next world) are products of ignorance. But in reality there is only One, the Self who appears to be many to deluded vision, like the moon appearing to be more than one to eyes affected by amaurosis. That duality is the product of ignorance follows from the reasonableness of the condemnation by Shruti of the acceptance of (the reality of) difference such as 'When there is something else as it were,' (Br.U.4.3.31) 'When there is duality as it were, one sees another,' 'He goes from death to death,' (Br.U.4.4.19) 'And where one sees something else, hears something else, cognizes something else, that is finite, and that which is finite is mortal,' (Chh.U.7.24.1) ' Modifications (i.e., effects. e.g., earthen jars) being only names, have for their support words only, it is earth alone (i.e. the cause) that is real' (Chh.U.6.1.4) and 'He is one, I

am another.' (Br.U.1.4.10) The same thing follows from the Shruti teaching unity, for example, 'One, only without a second,' (Chh.U.6.2.1) 'When to the knower of Brahman' (Br.U.4.5.15) and 'What delusion or grief is there?' 41. "If it be so, Sir, why do the Shruti speak of diverse ends to be attained, their means, and so forth, as also the evolution and the dissolution of the universe?"

42. "The answer to your question is this: Having acquired (i.e., having identified himself with) the various things such as the body etc. and considering the Self to be connected with what is desirable and what is undesirable and so on, though eager to attain the desirable and avoid the undesirable by appropriate means-for without certain means nothing can be accomplished-an ignorant man cannot discriminate between the means to the realization of what is (really) desirable for him and the means to the avoidance of what is undesirable. It is the gradual removal of this ignorance that is the aim of the scriptures; but not the enunciation of (the reality of) the difference of the end, means and so on. For it is this very difference that constitutes this undesirable transmigratory existence. The scriptures, therefore, root out the ignorance constituting this (like) conception of difference which is the cause of phenomenal existence by giving reasons for the oneness of the evolution, dissolution, etc. of the universe.'

43. "When ignorance is uprooted with the aid of the Shruti, smR^iti and reasoning, the one-pointed (B.G.2.41) intellect of the seer of the supreme Truth becomes established (B.G.2.55) in the one Self consisting of pure Consciousness like a (homogeneous) lump of salt and all-pervading like the ether, which is within and without, without the interior or exterior, and unborn. Even the slightest taint of impurity due to the diversity of ends, means, evolution, dissolution and the rest is, therefore not reasonable.

44. "One, eager to realize this right Knowledge spoken of in the Shruti, should rise above the desire for a son, wealth and this world and the next which are described in a five-fold (Br.U.1.4.17) manner and are the outcome of a false reference to the Self of castes, orders of life and so on. As this reference is contradictory to right Knowledge it is intelligible why reasons are given by the Shruti regarding the prohibition of the acceptance of (the reality of) difference. For, when the Knowledge that the one-dual Self is beyond phenomenal existence is generated by the scriptures and reasoning, there cannot exist (side by side with it) a knowledge contrary to it. None can think of chillness in fire or immortality and freedom from old age in regard to the (perishable) body. One therefore, who is eager to be established in the Knowledge of the Reality should give up all actions with yajnopavita and the rest, their accessories, which are the effects of ignorance."

Here ends the enlightening (teaching) of the pupil.

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CHAPTER II - THE KNOWLEDGE OF THE CHANGELESS AND NON-DUAL SELF

45. A certain Brahmacharin, tired of the transmigratory existence consisting of birth and death, and aspiring after liberation, approached (Bh. Gita 4.34) in the prescribed manner a Knower of Brahman established in It and sitting at ease and said, "How can I, Sir, be liberated from this transmigratory existence? Conscious of the body, the senses and their objects I feel pain in the state of waking and also in dream again and again after intervals of rest in deep sleep experienced by me. Is this my own nature or is it causal, I being of a different nature? If it be my own nature I can have no hope of liberation as one's own nature cannot be got rid of. But if it be causal, liberation from it may be possible by removing the cause."

46. The teacher said to him, "Listen, my child, this is not your true nature, but causal."

47. Told thus the disciple said, "What is the cause, what will bring it to an end and what is my true nature? When the cause is brought to an end, there will be the absence of the effect, and I shall attain my own true nature, just like a patient who gets back to normal condition (of his health) when the cause of his disease is removed."

48. The teacher said, "The cause is Ignorance. Knowledge brings it to an end. When Ignorance, the cause, is removed, you will be liberated from the transmigratory existence consisting of birth and death, and you will never again feel pain in the states of waking and dream."

49. The disciple said, "What is that Ignorance ? (What is its seat) and what is its object? What is Knowledge by means of which I can realise my own nature?"

50. The teacher said, "You are the non-transmigratory Supreme Self, but you wrongly think that you are one liable to transmigration. (Similarly), not being an agent or an experiencer you

wrongly consider yourself to be so. Again, you are eternal but mistake yourself to be non-eternal. This is Ignorance."

51. The disciple said, "Though eternal I am not the Supreme Self. My nature is one of transmigratory existence consisting of agency and experiencing of its results as it is known by evidence such as sense-perception etc. It is not due to Ignorance. For it cannot have the innermost Self for its object. Ignorance consists of the superimposition of the qualities of one thing on another, e.g., well-known silver on well-known mother of pearl or a well-known human being on a (well-known) trunk of a tree and vice versa. An unknown thing cannot be superimposed on a known one and vice versa. The non-Self cannot be superimposed on the Self which is not known. Similarly, the Self cannot be superimposed on the non-Self for the very same reason.

52. The teacher said to him, "It is not so. There are exceptions. For, my child, there cannot be a rule that it is only well-known things' that are superimposed on other well-known things, for we meet with the super-imposition of certain things on the Self. Fairness and blackness, the properties of the body, are superimposed on the Self which is the object of the consciousness 'I,' and the same Self is superimposed on the body."

53. The disciple said, "In that case the Self must be well-known owing to Its being the object of the consciousness 'I.' The body also must be well-known, for it is spoken of as 'this' (body). When this is so, it is a case of mutual superimposition of the well-known body and the well-known Self, like that of a human being and the trunk of a tree or that of silver and mother of pearl. (There is, therefore, no exception here.) So what is the peculiarity with reference to which you said that there could not be a rule that mutual superimposition was possible of two well-known things only?"

54. The teacher said, "Listen. It is true that the Self and the body are well-known, but, they are not well-known to all people to be objects of different knowledges, like a human being and a trunk of a tree. (Question). How are they known then? (Reply). (They are always known) to be the objects of an undifferentiated knowledge. For, no one knows them to be the objects of different knowledges saying, 'This is the body' and 'This is the Self.' It is for this reason that people are deluded about the nature of the Self and of the non-Self, and say, 'The Self is of this nature' and 'It is not of this nature.' It was this peculiarity with reference to which I said that there was no such rule (viz. only well-known things could be superimposed on each other)."

55. Disciple.-" Whatever is superimposed through Ignorance on anything else is found to be non-existent in that thing, e.g., silver in a mother of pearl, a human being in the trunk of a tree, a snake in a rope, and the form of a frying pan and blueness in the sky. Similarly, both the body and the Self, always the objects of an undifferentiated knowledge, would be non-existent in each other if they were mutually superimposed, just as silver etc., superimposed on mother of pearl and other things and vice versa are always absolutely non-existent. Likewise, the Self and the non-Self would both be non-existent if they were similarly superimposed on each other through Ignorance. But that is not desirable as it is the position of the Nihilists. If, instead of a mutual superimposition, the body (atone) is superimposed through Ignorance on the Self the body will be non-existent in the existing Self. That is also not desirable. For it contradicts sense-perception etc. Therefore the body and the Self are not mutually superimposed due to Ignorance. (If they are not superimposed) what then? They are always in the relation of conjunction with each other like pillars and bamboos."

56. Teacher-" It is not so. For in that case there arises the possibility of the Self existing for the benefit of another and being non-eternal. The Self, if in contact with the body, would be existing for the benefit of another and be non-eternal like the combination of pillars and bamboos. Moreover, the Self, supposed by other philosophers to be conjoined with the body must have an existence for the sake of another. It is, therefore, concluded that devoid of contact with the body the Self is eternal and characteristically different from it."

57. Disciple-" The objections that the Self as the body only is non-existent, non-eternal and so on, hold good if the Self which is not conjoined with the body were superimposed on it. The body would then be without a Self and so the Nihilist position comes in."

58 Teacher.-" No. (You are not right) - For, we admit that, like the ether, the Self is by nature free from contact with anything. Just as things are not bereft of the ether though it is not in contact with them, so the body etc., are not devoid of the Self though It is not in contact with them. Therefore the objection of the Nihilist position coming in does not arise.

59. "It is not a fact' that the absolute non-existence of the body contradicts sense-perception etc, inasmuch as the existence of the body in the Self is not known by these evidences. The body is not known to exist in the Self by perception etc., like a plum in a hole, ghee in milk, oil in sesame or a picture painted on a wall. There is, therefore, no contradiction to sense-perception etc."

60. Disciple.- " How can then there be the superimposition of the body etc., on the Self which is not known by sense-perception etc., and that of the Self on the body?"

61. Teacher.-" It is not a (valid) objection. For the Self is naturally well-known. As we see the form of a frying pan and blueness superimposed on the sky there cannot be a rule that it is things known occasionally only on which superimposition is possible and not on things always known."

62. Disciple.-"Sir, is the mutual superimposition of the body and the Self made by the combination of the body etc., or by the Self?"

63. The teacher said, "Does it matter if it be made the one or the other?"

64. Questioned thus, the disciple said, "If I were only a combination of the body etc., I would be non-conscious and would exist for the sake of another only. Therefore the mutual superimposition of the body and the Self could not be made by me. If, on the other hand, I were the Self I would be characteristically different from the combination of the body etc., would be conscious and, therefore, would exist entirely for myself. So it is I, a conscious being, who makes that superimposition, the root of all evils, on the Self."

65. Thus told, the teacher said, "Do not make any superimposition if you know it to be the root of all evils."

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66. Disciple.-" Sir, I cannot but make it, I am not independent. I am made to act by someone else."

67. Teacher.-" Then you do not exist for yourself as you are non-conscious. That by which you are made to act like one dependent on another is conscious and exists for itself. You are only a combination (of the body and other things)."

68. Disciple.- "If I be non-conscious then how do I cognise pain and pleasure and also of what you say?"

69. The teacher replied: "Are you different from the cognition of pain and pleasure and from what I say, or not?"

70. The disciple said, "It is not a fact that I am not different from them. For, I know them to be objects of my knowledge like jars and other things. If I were not different I could not cognise them. But I know them; so I am different. If I were not different the modifications of the mind called pain and pleasure and the words spoken by you would exist for themselves. But that is not reasonable. For pleasure and pain produced by sandal paste and a thorn respectively, and also the use of a jar are not for their own sake. Therefore the purposes served by sandal paste etc., are for the sake of me who am their cogniser. I am different from them as I know all things pervaded by the intellect."

71. The teacher said to him. "As you are possessed of consciousness, you exist for yourself and are not made to act by anyone else. For an independent conscious being is not made to act by another as it is not reasonable that one possessed of consciousness exists for the sake of another possessing consciousness, both being of the same nature like the lights of two lamps. Nor does one possessed of consciousness exist for the sake of another having no consciousness; for it is not possible that a thing exists for itself for the very fact that it is non-conscious. Nor again is it seen that two non-conscious things exist for each other's purpose."

72. Disciple: "But it may be said that the servant. and the master are seen to serve each other's purpose though they are equally possessed of consciousness."

73. Teacher.- "It is not so. For I speak of consciousness belonging to you like heat and light to fire. It is for this reason that I cited the example of the lights of the two lamps. Therefore, as changeless and eternal consciousness, like the heat and light of fire, you know everything presented to your intellect. Thus when you always know the Self to be without any attribute why did you say, "I experience pain and pleasure again and again during the states of waking and dream after intervals of rest in deep sleep?" And why did you say, "It is my own nature or causal?" Has this delusion vanished or not?"

74. To this the disciple replied, "The delusion, Sir, is gone by your grace; but I have doubts about the changeless nature which, you say pertains to me." Teacher, "What doubts?"

75. Disciple, "Sound etc., do not exist independently as they are non-conscious. But they come into existence when there arise in the mind modifications resembling sound and so on. It is impossible that these modifications should have an independent existence as they are exclusive of one another as regards their special characteristics (of resembling sound etc.,) and appear to be blue, yellow etc. (So sound etc. are not the same as mental modifications. (It is therefore inferred that these modifications are caused by external objects. So, it is proved that modifications of the mind also are combinations and therefore non-conscious. So, not existing for their own sake, they, like sound etc., exist only when known by one different from them. Though the Self is not a combination, it consists of consciousness and though it exists for Its own sake, It is the knower of the mental modifications appearing to be blue, yellow and so on. It must therefore be of a changeful nature. Hence is the doubt about the changeless nature of the Self."

The teacher said to him, "Your doubt is not justifiable, for you, the Self, are proved to be free from change, and therefore perpetually the same on the ground that all the modifications of the mind without a single exception are (simultaneously) known by you. You regard this knowledge of all the modifications which is the reason for the above inference as that for your doubt. If you were changeful like the mind or the senses (which pervade their objects one after another), you would not simultaneously know all the mental modifications, the objects of your knowledge. Nor are you aware of a portion only of the objects of your knowledge (at a time). You are, therefore, absolutely changeless."

76. The disciple said, "Knowledge is the meaning of a root and therefore surely consists of change, and that knower (as you say) is of a changeless character. This is a contradiction."

77. Teacher: "It is not so. For the word knowledge is used only in a secondary sense to mean a change called an action, the meaning of a root. A modification of the intellect called an action ends in a result in itself, which is the reflection of Knowledge, the Self. It is for this reason that this modification is called knowledge in a secondary sense, just as cutting (a thing) in two parts is secondarily called the meaning of the root (to cut).

78. Told thus, the disciple said, "Sir, the example cited by you cannot prove that I am changeless." Teacher, "How?"

Disciple, "For, just as the action of cutting, producing and including the ultimate change in to be cut, is secondarily called the meaning of the root (to cut), so the word knowledge is used secondarily for the mental modification which is the meaning of the root (to know) and which ends in the result that is a change in knowledge, the Self. The example cited by you cannot, therefore, establish the changeless nature of the Self."

79. The teacher said, "What you say would be true if there were a distinction existing between the Knower and Knowledge. For, the Knower is eternal Knowledge only. The Knower and Knowledge are not different as they are in the argumentative philosophy."

80. Disciple.-" How is it then that an action ends in a result which is Knowledge?"

81. The teacher said, "Listen. It was said (that the mental modification, called an action) ended in a result which was the reflection of Knowledge. Did you not hear it? I did not say that a change was produced in the Self as a result (of the modification of the mind)."

82. The disciple said, "How then am I, who am changeless, the knower, as you say, of all the mental modifications of endless objects of my knowledge?"

83. The teacher said to him, "I told you the right thing. The very fact (that you know simultaneously all the mental modifications) was adduced by me as the reason why you are eternally immutable."

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84. Disciple.-" If this is so, Sir, what is my fault when the mental changes resembling sound etc. and resulting in reflection of knowledge of My own nature, are produced in Me who am of the nature of changeless and eternal Consciousness?"

85. Teacher.-" It is true that you are not to be blamed. Ignorance, as I told you before, is the only fault."

86. Disciple.-" Sir, why are there the states of dream and waking (in me) if I am absolutely changeless like one in deep sleep?"

87. The teacher said to him, "But you always experience them (whenever they arise)."

88. Disciple.-" Yes, I experience them at intervals but not continuously."

89. The teacher said, "They are then adventitious only and are not your own nature. They would surely be continuous' if they were self-existent like Pure consciousness which is your own nature. Moreover, they are not your own nature inasmuch as they are non-persistent like clothes and other things. For what is one's own nature is never seen to cease to persist while one is persisting. But waking and dream cease to persist while Pure Consciousness continues to do so. Pure Consciousness, the Self, persists in deep sleep; and whatever is non-persistent (at that time) is either destroyed or negated inasmuch as adventitious things, never the properties of one's own nature, are found to possess these characteristics; for example, the destruction of money, clothes, etc. and the negation of things acquired in dream or delusion, are seen.

90. Disciple.-" But, Sir, when this is so, Pure Consciousness Itself has to be admitted to be adventitious like waking and dream. For it is not known in deep sleep. Or, (it may be that I have adventitious consciousness or) am non-conscious by nature."

91. Teacher.----" No. (What you say is not right). Think over it. It is not reasonable (to say so). You may look upon Pure Consciousness as adventitious (if you are wise enough); but we cannot prove It to be so by reasoning even in a hundred years, nor (can It be proved to be so) even by a dull man. As the consciousness (that has for its adjuncts mental modifications) is a combination, no one can disprove its existence for the sake of another, its manyness, and its destructibility by any reasoning whatever; for we have already said that whatsoever does not exist for itself is not self-existent. As Pure Consciousness, the Self is self-existent; no one can disprove Its independence of other things inasmuch as It never ceases to exist."

92. Disciple.-" But I have shown an exception, namely I have no consciousness in deep sleep."

93. Teacher.-" No, you contradict yourself" Disciple.-" How is it a contradiction?" Teacher-" You contradict yourself by saying that you are not conscious when, as a matter of fact, you are so."

Disciple.-" But, Sir, I was never conscious of consciousness or of anything else in deep sleep."

Teacher.-" You are then conscious in deep sleep. For you deny the existence of the objects of knowledge (in that state), but not that of Knowledge. I have told you that what is your consciousness is nothing but absolute Knowledge. The Consciousness owing to whose presence you deny (the existence of things in deep sleep) by saying, 'I was conscious of nothing' is the Knowledge, the Consciousness which is your Self. As it never ceases to exist, Its eternal immutability is self-evident and does not depend on any evidence, for an object of Knowledge different from the self-evident Knower depends on an evidence in order to be known. Other than the object, the eternal Knowledge that is indispensable in proving non-conscious things different from Itself, is immutable; for It is always of a self-evident nature. Just as iron, water, etc., which are not of the nature of light and heat, depend for them on the sun, fire, and other things other than themselves, but the sun and fire, themselves always of the nature of light and heat, do not depend for them on anything else; so being of the nature of pure Knowledge, It does not depend on any evidence to prove that It exists or that it is the Knower."

94. Disciple.-" But it is transitory knowledge only that is the result of a proof and not eternal Knowledge."

95. Teacher.-" No, These cannot reasonably be a distinction of perpetuity or otherwise in knowledge. For it is not known that transitory knowledge is the result of a proof and not, eternal Knowledge, as Knowledge itself is such a result,"

96. Disciple.-"But eternal Knowledge does not depend on a knower while transitory knowledge does so as it is produced by an intervening effort. This is the difference,"

97. Teacher.-" The Knower which is the Self is then self-evident as It does not depend on any evidence (in order to be proved)."

98. Disciple.- " (If the knowledge of the Self be independent of an evidence on the ground that It is eternal) why should the absence of the result of an evidence with regard to the Self be not so on the same ground?"

Teacher.-" No, it has been refuted on the ground that it is pure Knowledge that is it the Self."

99. "To whom will the desire (to know a thing) belong if the Knower depends on an evidence in order to be known? It is admitted that one who is desirous of knowing a thing is the Knower. His desire of knowing a thing has for its object the thing to be known and not the Knower. For in the latter case, there arises a regressus ad infinitum with regard to the Knower and also with regard to the desire to know the Knower inasmuch as the knower of the knower and so on (are to be known); and such is the case with regard to the desires of knowing the knower. Moreover, there being nothing intervening, the Knower, the Self, cannot fall into the category of the known. For a thing to be known becomes known when it is distanced from the knower by the birth of an intervening desire, memory, effort or an evidence on the part of the knower. There cannot be the knowledge of an object in any other way. Again it cannot be imagined that the knower himself is distanced from himself by anyone of his own desires etc. For memory has for its object the thing to be remembered and not one who remembers it; so has desire for its object the thing to be desired and not one who desires it. There arises, as before, an inevitable regressus ad infinitum if memory and desire have their own agents for their objects.

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100. Disciple.-. "But the Knower remains unknown if there is no knowledge which has for its object the Knower."

101. Teacher.- "No. The knowledge of the knower has for its object the thing to be known. If it has for its object the knower, there arises a regressus ad infinitum as before. It has already been shown that like the heat and light of the sun, fire, and other things, the Knowledge which is changeless, eternal and self-effulgent has an existence in the Self entirely independent of everything else. I have already said that if the self-effulgent Knowledge which is there in the Self were transitory it would become unreasonable that the Self existed for Itself, and, being a combination, It would get impurities and have an existence for the sake of another like the combination of the body and the senses. How? (Reply). If the self-effulgent Knowledge in the Self were transitory, It would have a distance by the intervention of memory etc. It would then be nonexistent in the Self before being produced and after being destroyed, and the Self, then a combination, would have an existence for the sake of another like that of the eye etc. produced by the combination of certain things. The Self would have no independent existence if this Knowledge were produced before it was in It. For it is only on account of the absence or presence of the state of being combined that the Self is known to exist for Itself and the non-Self

for another. It is, therefore, established that the Self is of the nature of eternal and self-effulgent Knowledge not dependent on anything else."

102. Disciple.-" How can the Knower be a Knower if he is not the seat of the knowledge produced by evidences?"

103. The teacher said, "The knowledge produced by an evidence does not differ in its essential nature whether one calls it eternal or transitory. Knowledge (though) produced by an evidence is nothing but knowledge. The knowledge preceded by memory, desire, etc. and supposed to be transitory, and those which are eternal and immutable do not differ in their essential nature. Just as the result of the transitory actions of standing etc., the meanings of roots, preceded by motion etc., and that of the permanent ones not so preceded do not differ in their essential nature, and there are, therefore, the identical predicates in the statements, 'People stand,' 'Mountains stand,' etc., so the Knower, though of the nature of eternal Knowledge, is called a Knower without contradiction inasmuch as eternal Knowledge is the same as one produced by an evidence (as regards Its essential nature)."

104. Here the disciple raises an objection: "It is not reasonable that the Self which is changeless and is of the nature of eternal Knowledge and not in contact with the body and the senses should be the agent of an action like a carpenter in contact with an adze and other instruments. A regressus ad infinitum arises if the Self, unconnected with the body, the senses, etc. were to use them as Its instruments. As carpenters and others are always connected with bodies and senses there is no regressus ad infinitum when they use adzes and other instruments."

105. Teacher.-(Reply) "Agency is not possible without the use of instruments. Instruments, therefore, have to be assumed. The assumption of instruments is, of course, an action. In order to be the agent of this action, other instruments have to be assumed. In assuming these instruments still others have to be assumed. A regressus ad infinitum is, therefore, inevitable if the self which is not joined with anything, were to be the agent."

"Nor can it be said that it is an action that makes the Self act. For an action, not performed, has no existence. It is also not possible that something (previously existing) makes the Self act as nothing (except the Self) can have an independent existence and be a non-object. For things other than the Self must be non-conscious and, therefore, are not seen to be self-existent. All things including sound etc. come to exist when they are proved by mental functions resulting in the reflection of the Self.

"One, (apparently) different from the Self, and possessed of consciousness, must be no other than the Self that is free from combination with other things and existing for Itself only.

"Nor can we admit that the body, the senses and their objects exist for themselves inasmuch as they are seen to depend for their existence on mental modifications resulting in the reflection of the Self."

106. Disciple.-" But no one depends on any other evidence such as sense-perception etc. in knowing the body."

107. Teacher.-" Yet it is so in the waking state. But at death and in deep sleep the body also depends on evidences such as sense-perception etc. in order to be known. Similar is the case with the senses. It is the external sound and other objects that are transformed into the body and the senses; the latter, therefore, also depend on evidences like sense-perception etc. in order to be known. I have said that knowledge, the result produced by evidences, is the same as the self-evident, self-effulgent, and the changeless Self. That is what I mean by knowledge."

108. The objector (the disciple) says, " It is contradictory to state that Knowledge is the result of evidences and (at the same time) it is the self-effulgent Self which is changeless and eternal." The reply given to him is this: " It is not a contradiction."

"How then is knowledge a result?"

"(It is a result in a secondary sense) though changeless and eternal, It is noticed in the presence of mental modifications called sense-perception etc. as they are instrumental in making It manifest. It appears to be transitory as the mental modifications called sense-perception etc. are transitory. It is for this reason that It is called the result of proofs in a secondary sense."

109. Disciple.-" Sir, if this is so, the Consciousness et the Self which is independent of evidences regarding Itself, eternal, and changeless Knowledge, is surely self-evident and, all things different from It and therefore are non-conscious, have an existence for only the sake of the Self as they combine to act for one another (in order that the events of the universe may continue uninterruptedly). It is only as the Knowledge of the mental modifications giving rise to pleasure, pain and delusion that the non-self serves the purpose of another. And it is as the same Knowledge and nothing else that it has an existence? So it does not really exist at all. Just as a rope-snake, the water in a mirage and such other things are found to be non-existent except only as the Knowledge by which they are known; so the duality --experienced during waking and dream has reasonably no existence except as the Knowledge by which it is known. So, having a

continuous existence, the Self; which is pure Consciousness, is eternal, and immutable and, never ceasing to exist in any mental modification, It is one without -a second. The modifications themselves cease to exist, the Self continuing to do so. Just as in dream the mental modifications appearing to be blue, yellow, etc. are said to be really non-existent as they cease to exist while the Knowledge by which they are known has an uninterrupted continuous existence; so, in the waking state also they are really non-existent as they cease to exist while the very same Knowledge continues to do so. As that Knowledge has no other knower it cannot be accepted or rejected by Itself. For, there is nothing else (except Myself)."

110. Teacher.-" It is exactly so. It is Ignorance due to which transmigratory existence consisting of waking and dream is experienced. It is Knowledge that brings this ignorance to an end. You have thus attained Fearlessness. You will never again feel pain in waking or in dream. You are liberated from the misery of this transmigratory existence)"

111. Disciple.-"Yes, Sir."

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CHAPTER III - REITERATION AND REFLECTION

112. This method of repetition is described for those who aspire after supreme tranquillity of the mind by destroying accumulated sins and virtues and refraining from accumulating new ones. Ignorance causes defects. Defects produce efforts of the body, mind and speech. And through these efforts are accumulated actions having desirable, undesirable, and mixed results. (This method is described here) so that there may be a cessation of all these.

113. As they are perceived by the ear and the other senses the objects called sound, touch, sight, taste and smell have no knowledge of themselves or of other things. Transformed (into the body and other things) they, like brick-bats, are (known to lack in the said knowledge). Moreover, they are known through the ear etc. Being the knower, that by which they are known is of a quite different nature. For, connected with one another those sound and other objects are possessed of various properties such as birth, growth, change of condition, decline, death, contact, separation, appearance, disappearance, cause, effect and sex. All of them produce various effects like pleasure, pain and so on. The knower of sound and the like is of a nature different from theirs as It is the knower.

114, 115. Distressed by sound and other things experienced, the knower of Brahman will thus practise repetition:

"I who am of the nature of Consciousness, not attached to anything, changeless, immovable, imperishable, free from fear, extremely subtle and not an object, cannot, for the very fact of my being not attached, be made an object and touched by sound in general or by its special forms such as the notes of the gamut, praise, etc. which are pleasant and desirable, and also false, terrible, insulting and abusive words which are undesirable. So there is no loss or gain due to sound. Therefore what can sound, pleasant or unpleasant, consisting of praise or blame do to me?"

Pleasant or unpleasant sound regarded as belonging to the Self glorifies or injures the ignorant man of account of indiscrimination. But it cannot do even the slightest good or evil to me who am a man of knowledge. (These ideas should thus be repeated.) Similarly, no change consisting of gain or loss can be produced in me by touch in general or by its special forms such as fever, colic, pain etc, coldness, hotness, softness or roughness which are unpleasant. Again, pleasant touches connected with the body or brought into existence by external and adventitious causes can likewise produce no change in me inasmuch as I am beyond touch like the ether which when struck with one's fist, does not meet with any change whatever.

Likewise, as I am entirely unconnected with sight no good or harm is done to me by it either in its general form or in its special forms pleasant or unpleasant, such as ugly sights.

Similarly, independent of taste I am not harmed or benefited by it either in its general form or in its special forms such as sweetness, sourness, saltiness, pungency, bitterness and astringency, though accepted as pleasant or unpleasant by the ignorant. Thus I who do not consist of smell cannot be harmed or benefited by it either in its general form or in its special forms such as flowers, fragrant pastes etc. considered to be pleasant or unpleasant. For the shruti says (Kath. Up. 3.15) that I am one who am 'eternally devoid of sound, touch, sight, taste and smell.'

116. "Moreover, sound and the other external objects transformed into the forms of the body, the ear and the other senses through which they are perceived, are transformed into the forms of the two internal organs (the intellect and the mind), and also into those of their objects. For they are connected and combined with one another in all actions. When this is so, I who am a man of Knowledge have no one belonging to me as a friend or a foe nor have I any one indifferent belonging to me. Anybody, therefore, who wishes to connect me with pleasure and pain, the results of his action, through a false egoism, makes a vain effort. For I am not within the reach of

pain or pleasure as the smriti says, 'It is unmanifested and inscrutable'. (Bh.Gita 2.25) Similarly, I am not changeable by the action of any of the five elements as I am not of an objective nature. Therefore the smriti says, 'It cannot be cut or burnt.' (Bh. Gita 2.24) The merit or demerit arising out of good or evil done to this combination of the body and the senses on the part of those devotional or adverse to me will be theirs, but will not touch me who am devoid of old age, fear and death as the smritis and the shrutis say, 'It is not pained by omission or commission', (Br.Up. 4.4.22) 'It is not harmed or benefited by any action', (Br.Up. 4.4.23) 'Unborn, comprising the interior and the exterior,' (Mu.Up. 2.1.2) 'It is beyond the pain felt by people and unattached.' (Kath. Up. 5.11) The supreme reason (why I am unattached) is that nothing really exists except the Self."

As duality does not exist, the portions of the Upanishads regarding the oneness of the Self should be studied to a great extent.

Here ends the prose portion of A Thousand Teachings written by the all-knowing Shankara.

Viveka Chudamani Translated By Maha Yogi Paramahansa Dr.Rupnathji

The Viveka Chudamani is one of the most famous work of Adi Shankara. Literal meaning of Viveka Chudamani is "The Crest-Jewel of Wisdom" and it expounds advaita vedanta philosophy. Viveka Chudamani consists of 580 verses in Sanskrit, It has the form of dialogue between the master and the disciple on the nature of the Atman and the ways to realize the self. It begins with Adi Shankara's prayer to his guru Sri Govinda Bhagavatpada and concludes with the description of state of Self Realisation.

Prologue

1. I prostrate myself before Govinda, the true Guru and ultimate Bliss, who is the unattainable resort of all scriptures and Vedanta.

2. Human nature is the hardest of creaturely states to obtain, even more so that of manhood. Brahminhood is rarer still, and beyond that dedication to the path of Vedic religion. Beyond even that there is discrimination between self and non-self, but liberation by persistence in the state of the unity of God and self is not to be achieved except by the meritorious deeds of hundreds of thousands of lives.

3. These three things are hard to achieve, and are attained only by the grace of God - human nature, the desire for liberation, and finding refuge with a great sage.

4. He is a suicide who has somehow achieved human birth and even manhood and full knowledge of the scriptures but does not strive for self-liberation, for he destroys himself by clinging to the unreal.

5. Who could be more foolish than the man who has achieved the difficult attainment of a human body and even manhood but still neglects his true good?

6. People may quote the scriptures, make sacrifices to the gods, perform actions and pay homage to the deities, but there is no liberation without recognising the oneness of one's own true being - not even in the lifetime of a hundred Brahmas (countless millions of years).

7. Scripture declares that there is no hope of immortality by means of wealth, so it is evident that liberation cannot be brought about by actions.

8. So let the man of understanding strive for liberation, abandoning desire for the enjoyment of external aims and pleasures, and after becoming the pupil of a good and great teacher, let him fix his mind on the goal he indicates.

9. Sunk in the sea of samsara, one should oneself rouse oneself by holding onto right understanding until one reaches the state of the attainment of union.

10. Abandoning all actions and breaking free from the bonds of achievements, the wise and intelligent should apply themselves to self-knowledge.

11. Action is for the purification of the mind, not for the understanding of reality. The recognition of reality is through discrimination, and not by even tens of millions of actions.

12. Proper analysis leads to the realisation of the reality of the rope, and this is the end of the pain of the fear of the great snake caused by delusion.

13. The realisation of the truth is seen to depend on meditation on statements about what is good, not on bathing or donations or by hundreds of yogic breathing exercises.

14. Achievement of the goal depends primarily on a fit seeker. Things like locality and time are merely secondary in this matter.

15. So he who would know his own nature should practise meditation on the subject after taking refuge with a guru who is a true knower of God and an ocean of compassion.

The Four Perfections

16. It is the wise and learned man, skilled in sorting out the pros and cons of an argument who is really endowed with the qualities necessary for self-realisation.

17. Discriminating and dispassionate, endowed with peace and similar qualities, and longing for liberation - such is the man who is considered fit to practise seeking for God.

18. The wise talk here of four qualities, possessed of which one will succeed, but without which one will fail.

19. First is listed discrimination between unchanging and changing realities, and after that dispassion for the enjoyment of the fruits of action both here and hereafter, and then the group of six qualities including peace and of course the desire for liberation.

20. "God is the Truth and the world is unreal." It is this realisation that is considered discrimination between the permanent and the impermanent.

21. Dispassion is the turning away from what can be seen and heard and so on in everything which is impermanent, from the body up to the highest heavenly states.

22. The settling of the mind in its goal, by turning away from the mass of objects through observing their defects again and again, is known as peace.

23. The establishment of the senses each in its own source by means of turning away from their objects is known as control. The supreme restraint is in the mind function not being involved in anything external.

24. Bearing all afflictions without retaliation and without mental disturbance is what is known as patience.

25. The holding on to the knowledge of the truth of the Scriptures and the guru's teaching is called faith. It is by means of this that reality is grasped.

26. The continual holding onto the awareness of God alone - continually, is known as concentration - not just mental self-gratification.

27. The wish to be freed by the knowledge of one's true nature from such bonds as seeing oneself as the agent, which are contingent on the body and created by ignorance - this is desire for liberation.

28. This desire for liberation can bear fruit through dispassion, peacefulness etc. by the grace of the guru, even when only weak or mediocre.

29. It is in a man who has strong dispassion and desire for liberation though that peacefulness and so on are really fruitful.

30. But where there is a weakness in these qualities of renunciation and desire for liberation, apparent peacefulness and such like have as much substance as water in the desert.

31. Among the contributory factors of liberation, devotion stands supreme, and it is the search for one's own true nature that is meant by devotion.

32. Others say that devotion is inquiry into the reality of one's own nature. He who possesses the above qualities and would know the truth about his own nature should take refuge with a wise guru who can free him from his bonds.

33. The guru should be one who knows the scriptures, is blameless and a supreme knower of God. He should be at peace in God, tranquil as a fire that has run out of fuel. He should be a boundless ocean of compassion and the friend of those who seek his protection.

34. After prostrating oneself with devotion before the guru and satisfying him with prostrations, humble devotion and service, one should ask him what one needs to know.

The Appeal to the Higher Self

35. Hail, lord, friend of those who bow before you, and ocean of compassion. I have fallen into this sea of samsara. Save me with a direct glance from your eye which bestows grace like nectar.

36. I am stricken by the unquenchable forest fire of samsara and blown about by unforeseeable winds of circumstances. Save me from death, for I am afraid and take refuge in you, for I know of no one else to help me.

37. Good and peaceful, great men living for the good of all, and having themselves crossed the fearful torrent of becoming, with no ulterior motive help others to cross too.

38. It is the nature of great souls to act spontaneously for the relief of the distress of others, just as the moon here of itself protects the earth parched by the heat of the fierce rays of the sun.

39. Pour upon me your sweet words, imbued with the taste of God's bliss. They spring from your lips as if poured out of a jug, and are pleasing to the ear. For I am tormented by samsara's afflictions, like the flames of a forest fire, Lord. Blessed are those who receive even a passing glance from your eyes.

40. How can I cross this sea of changing circumstances? What should I do, what means employ? In your mercy, Lord, show me how to end the pain of samsara, for I understand nothing.

The Beginning of the Teaching

41. As he said this, tormented by the forest fire of samsara, the great Sage looked at him with a gaze full of compassion, urging him to abandon fear, now that he had taken refuge in him.

42. Out of compassion the Sage undertakes his instruction since he has come to him for help in his search for liberation, is willing to do as he is told, is pacified of mind and calm.

43. Don't be afraid, master. Destruction is not for you. There is indeed a means of crossing the sea of samsara, the way taken by which those who have crossed over before, and I will now instruct you in it.

44. There is a certain great means which puts an end to the fear of samsara. Crossing the sea of change by means of it, you will achieve the ultimate joy.

45. Supreme understanding springs from meditating on the meaning of Vedanta, and that is followed immediately by the elimination of the pain of samsara.

46. The practice of faith, devotion and meditation are declared by scripture to be the means to liberation for a seeker after liberation. He who perseveres in these will achieve freedom from the bondage to the body, created by ignorance.

47. Linked with ignorance, your supreme self has become involved in the bonds of non self, and from that in samsara. The fire of the knowledge born from discriminating between these two will burn out the consequences of ignorance along with its very root.

48. The disciple said: Out of compassion hear this question I put to you, so that when I have heard the reply from your lips I will be able to put it into practice.

49. What exactly is bondage? How does it come about and remain? How is one freed from it? What exactly is non self? What is the Supreme Self? And how does one discriminate between them? Explain this to me.

50. The guru replied: You are indeed blessed, for you have achieved the true purpose of life and sanctified your family, in that you seek deification by liberation from the bonds of ignorance.

51. Sons and suchlike are able free their father from debts, but no-one can free some-one else from bondage.

52. The pain of something like a weight on the head can be removed by others, but the pain of things like hunger can be put an end to by no-one but oneself.

53. A sick man is seen to get better by taking the appropriate medicine - not through treatment undertaken by others.

54. Reality can be experienced only with the eye of understanding, not just by a scholar. What the moon is like must be seen with one's own eyes. How can others do it for you?

55. Who but yourself can free you from the bonds of the fetters of things like ignorance, lust and the consequences of your actions - even in hundreds of thousands of years?

56. Liberation is achieved not by observances or by analysis, nor by deeds or learning, but only by the realisation of one's oneness with God, and by no other means.

57. The beauty of a lute and skill in playing its cords can bring some pleasure to people but can hardly make you a king.

58. In the same way, speech alone, even a deluge of words, with scholarship and skill in commenting on the scriptures, may achieve some personal satisfaction but not liberation.

59. When the supreme reality is not understood, the study of the scriptures is useless, and study of the scriptures is useless when the supreme reality has been understood.

60. The tangle of words is a great forest which leads the mind off wandering about, so wise men should strive to get to know the truth about their own nature.

61. Except for the medicine of the knowledge of God, what use are Vedas, scriptures, mantras and such medicines when you have been bitten by the snake of ignorance?

62. An illness is not cured just by pronouncing the name of the medicine without drinking it, and you will not be liberated by just pronouncing the word God without direct experience.

63. How can one reach liberation by just pronouncing the word God without achieving the elimination of the visible universe and realising the truth about one's own nature? It will just be a waste of speech.

64. One cannot become a king just by saying, "I am the king," without defeating one's enemies and taking possession of the country.

65. A buried treasure will not come out just by calling it, but needs a good map, digging, removal of obstructing stones and so on to get at it. In the same way the pure reality, hidden by the effects of Maya, cannot be achieved by just abusing it, but by instruction from a knower of God, reflection, meditation and so on.

66. So the wise should strive with all their ability for liberation from the bonds of change, as they would in the case of sickness and things like that.

67. The question you have asked today is a good one in the opinion of those learned in the scriptures, to the point and full of meaning. It needs to be understood by those seeking liberation.

68. Listen careful to what I say, master. By hearing this you will be freed from the bonds of change.

69. The primary basis of liberation is held to be total dispassion for everything impermanent, and after that peacefulness, restraint, patience, and the complete renunciation of scriptural observances.

70. After that the practitant finds there comes listening, reflection on what one has heard, and long meditation on the truth. Then the wise man will experience the supreme non-dual state and come here and now to the bliss of Nirvana.

71. When you have heard me fully explain what you need to know about the discrimination between self and non-self, then bear it in mind.

The Koshas

72-73. The body, constituted of marrow, bone, fat, flesh, ligament and skin, and composed of feet, legs, chest, arms, back and head, is the seat of the "I" and "mine" delusion, and is known as the physical body by the wise, while space, air, fire, water and earth are the subtle elements.

74. When these various elements are combined, they form the physical body, while in themselves they constitute the objects of the senses, the five types of sound and so on, for the enjoyment of the individual.

75. The ignorant who are bound to the senses by the strong, hardly breakable bonds of desire, are borne here and there, up and down, in the control of their own karmic impulses.

76. Deer, elephant, moth, fish and wasp, these five have all died from attachment by their own volition to one of the five senses, sound etc., so what about the man who is attached to all five!

77. The effect of the senses is more deadly than even that of a cobra. Their poison kills a man who only just looks at them with his eyes.

78. Only he who is free from the terrible hankering after the senses which is so hard to overcome is fit for liberation, and no-one else, not even if he is an expert in the six branches of scripture.

79. The shark of longing grasps those whose desire for liberation is only superficial by the throat as they try to cross the sea of samsara and drowns them halfway.

80. He who has killed the shark of the senses with the sword of firm dispassion can cross the sea of samsara without impediment.

81. Realise that death quickly waylays the senseless man who follows the uneven way of the senses, but that man achieves his purpose who follows the guidance of a true, compassionate guru. Know this as the truth.

82. If you really have a desire for liberation, avoid the senses from a great distance, as you would poison, and continually practice the nectar-like qualities of contentment, compassion, forbearance, honesty, calm and restraint.

83. He who neglects that which should be undertaken at all times, the liberation from the bonds created by beginningless ignorance, and gets stuck in pandering to the alien good of this body, is committing suicide by doing so.

84. He who seeks to know himself while pampering of the body is crossing a river holding onto a crocodile in mistake for a log.

85. This infatuation with the body and such things is a great death for the seeker after liberation. He who has overcome this infatuation is worthy of liberation.

86. Overcome this great death of infatuation with such things as the body, wives and children. Sages who have overcome it go to the supreme realm of God.

87. This body is material and offensive, consisting of skin, flesh, blood, sinews, veins, fat, marrow and bones, and full of urine and excrement.

88. This material body, which arises from past action out of material elements formed by the combination of subtle elements, is the vehicle of sensation for the individual. This is the state of a waking person perceiving material objects.

89. The life force creates for itself, out of itself, material object of enjoyment by means of the external senses - such colourful things as flowers, perfumes, women, etc. That is why this has its fullest enjoyment in the waking state.

90. See this material body, all that the external existence of a man depends on, as just like the house of a house-dweller.

91. Birth, old age and death are inherent in the physical body, as are such conditions as a heavy build and childhood, while there are different circumstances like caste and occupation, all sorts of diseases, and various different types of treatment, like respect and contempt to bear with.

92. Ears, skin, eyes, nose and tongue are organs of sense, since they enable the experience of objects, while voice, hands, feet and bowels are organs of action through their inclination to activity.

93-94. The inner sense is known variously as mind, understanding, the sense of agency, or volition, depending on its particular function - mind as imagining and analysing, understanding as establishing the truth of a matter, the sense of responsibility from relating everything to oneself, and volition as seeking its own good.

95. The one vital breath (prana) takes the form of all the various breathings, exhalations and psychic currents and fields according to the various functions and characteristics, as do gold and water and such things.

96. The eight citadels of groups of five categories, starting respectively with speech, hearing, vital breath, ether, intelligence, ignorance desire and action, constitute what is known as the subtle body.

97. Hear that this higher body, also known as the subtle body, with its desires and its tendency to follow the course of causal conditioning, is derived from the undifferentiated elements, and is a beginningless superimposition, due to its ignorance, on the true self.

98-99. Sleep is a distinct state of the self in which it shines by itself alone, whereas in dreaming the mind itself assumes the sense of agency due to the various desires of the waking state, while the supreme self shines on, on its own, as pure consciousness, the witness of everything from anger and such things on, without being itself affected by any of the actions performed by the mind. Since it is unattached to action, it is not affected by anything done by its superimpositions.

100. The subtle body is the vehicle of all operations for the self, like an axe and so on for the carpenter. The self itself is pure consciousness, and, as such, remains unattached.

101. Blindness, short-sightedness and sharp eyesight are simply due to the healthiness or defectiveness of the eye, just as such states as deafness and dumbness are conditions of the ear etc., not of the self, the knower.

102. Breathing in and out, yawning, sneezing and bodily secretions are described by experts as functions depending on the Inner Energy, while hunger and thirst for truth are functions of the Inner Energy direct.

103. The mind, as a reflection of Light, resides in the body with its senses, the eyes etc., through identifying itself with them.

104. The sense of responsibility is what feels itself as the doer and bearer of the consequences, and in together with the three Attributes, purity etc., undergoes the three states (of sleeping, dreaming and waking).

105. When the senses are favourable it is happy, and when they are not it is unhappy. So happiness and suffering are its attributes, and not those of the ever blissful self.

106. The senses are enjoyable only for the sake of oneself, not for themselves. The self is the most dear of everything, and consequently the self is ever blissful, and never experiences suffering.

107. That we experience the bliss of the self free from the senses in deep sleep is verified by the scriptures, by direct experience, by tradition and by deduction.

The Three Gunas

108. The so-called Inexpressible, the Lord's power, is the ultimate, beginningless ignorance made up of the three qualities (gunas). The pure Maya knowable through its effects, out of which this whole world is produced.

109. It cannot be said to either exist or not exist, to be divisible or indivisible, composite or unitary or both. It is amazing and indescribable.

110. It can be overcome by the realisation of the pure non-dual God, like the false idea of a snake through the recognition of the rope. It is composed of the three qualities (gunas) of passion, dullness and purity, recognised by their effects.

111. The distracting power of passion is by nature active, and from it the primeval emanation of activity has taken place. The mental states like desire and pain continually arise from it as well.

112. Lust, anger, greed, pride, envy, self-importance and jealousy - these are the awful effects produced by passion. Consequently this passion quality is the cause of bondage.

113. The veiling effect of the dullness quality is the power that distorts the appearance of things. It is the cause of samsara in man, and what leads to the activation of the distracting power (of passion).

114. Even a wise and learned man and an adept in the knowledge of the extremely subtle self can be overcome by dullness, and fail to realise it, even when demonstrated it in many different ways. What is presented by delusion he looks on as good, and grasps at its qualities. Such, alas, is the strength of the great veiling power of this awful dullness quality!

115. Lack of sense or distorted understanding, lack of judgement, and bewilderment - these never leave him who is caught in this delusion, and the distracting power torments him continually.

116. Ignorance, laziness, drowsiness, sleep, carelessness, stupidity and so on are the effects of the dullness quality. One stuck in these does not understand anything, but remains as if asleep, like a wooden post.

117. Clear purity is like water, but combined with these other qualities it leads to samsara, though in this purity the nature of the self is reflected, like the disk of the sun illuminating the whole world.

118. In purity mixed with the other qualities virtues such as humility, restraint, truthfulness, faith, devotion, desire for liberation, spiritual tendencies and freedom from entanglement occur.

119. In real purity however the qualities which occur are contentment, self-understanding, supreme peace, fulfilment, joy and abiding in one's supreme self, through which one experiences real bliss.

120. This Inexpressible, described as made up of the three qualities (gunas), is the active body of the self. Deep sleep is a special condition of it, in which the activity of all functions of awareness cease.

121. Deep sleep is the cessation of all forms of awareness, and the reversion of consciousness to a latent form of the self. "I knew nothing" is the universal experience.

122. The body, its functions, vital energies, the thinking mind, etc., and all forms, objects, enjoyment, etc. the physical elements such as the ether, in fact everything up to this Inexpressible are not one's true nature.

123. Everything is the creation of Maya from space itself down to the individual body. Look on it all as a desert mirage, unreal and not yourself.

124. Now I will instruct you in the true nature of your supreme self, by understanding which a man is freed from his bonds and achieves final fulfillment.

125. There is something your own, unchanging, the "I", the substratum, the basis, which is the triple observer, distinct from the five sheaths.

126. The awareness that knows everything whether waking, dreaming or in deed sleep, and whether or not there is movement in the mind, that is the "I".

127. It is that which experiences everything, but which nothing else can experience, which thinks through the intelligence etc., but which nothing else can think.

128. It is that by which all this is filled, but which nothing else can fill, and which, in shining, makes all this shines as well.

129. It is that whose mere presence makes the body, bodily senses, and mind etc. keep to their appropriate functions like servants.

130. It is that by which everything from the ego function down to the body is known like an earthen vessel, for its very nature is everlasting consciousness.

131. This is one's inmost nature, the eternal Person, whose very essence is unbroken awareness of happiness, who is ever unchanging and pure consciousness, and in obedience to whom the various bodily function continue.

132. In one of pure nature, the morning light of the Unmanifest shines even here in the cave of the mind, illuminating all this with its glory, like the sun up there in space.

133. That which knows the thinking mind and ego functions takes its form from the body with its senses and other functions, like fire does in a ball of iron, but it neither acts nor changes in any way.

134. It is never born, never dies, grows, decays, or changes. Even when the body is destroyed it does not cease to be, like the space in an earthen vessel.

135. The true self, of the nature of pure consciousness, and separate from the productions of nature, illuminates all this, real and unreal, without itself changing. It plays in the states of waking and so on, as the foundation sense of 'I exist', as the awareness, witness of all experience.

Bondage and Freedom

136. By means of a trained mind, and thanks to your faculty of understanding, experience in practice the true self of this 'I exist' in yourself, cross the ocean of Samsara's waves of birth and death, and established in the nature of God, and achieve the goal (of life).

137. Seeing 'This is me' in what is not really oneself, this is man's bondage, the result of ignorance and the cause of the descent into the pain of birth and death. It is because of this that one sees this unreal body as real, and identifying oneself with it, feeds it and cares for it with the senses, like a grub in its cocoon.

138. One who is confused by lack of clarity sees something which is not there, like a man mistaking a rope for a snake through lack of understanding, and experiencing great pain etc. from mistakenly taking hold of it. So, my friend, hear this - Bondage is thinking that something non-existent exists.

139. This obscuring power conceals the infinite glory of one's true self which radiates with its indivisible, eternal and unified power of understanding, like an eclipse obscures the sun's disk, and creates darkness.

140. When he has lost sight of his true self, immaculate and resplendent, a man identifies himself with his body out of ignorance. Then the great so-called dispersive power torments him with its fetters of continuous desire, hatred etc.

141. When a man has fallen to the state of being swallowed up by the great shark of ignorance, he assumes to himself the various states superimposed upon him, and in a pitiful state wanders rising and sinking in the great ocean of Samsara.

142. Just as cloud formations, arising from the sun's rays, obscure the sun and fill the sky, so the sense of self-identity, arising from one's true nature, obscures the existence of the true self and itself fills experience.

143. Just as the thick clouds covering the sun on a bad day are buffeted by cold, howling blasts of wind, so, when one's true nature is obscured by deep ignorance, the strong dispersive power torments the confused understanding with many afflictions.

144. It is from these powers that man's bondage has arisen. Confused by them, he mistakes the body for himself and wanders in error.

145. The seed of the Samsara tree is ignorance, identification with the body is its shoot, desire is its first leaves, activity its water, the bodily frame its trunk, the vital forces its branches, the faculties its twigs, the senses its flowers, the manifold pains arising from various actions its fruit, and the bird on it is the individual experiencing them.

146. Ignorance is the root of this bondage to what is not one's true nature, a bondage which is called beginningless and endless. It gives rise to the long course of suffering - birth, death, sickness, old age, etc.

147. It cannot be destroyed by weapons, wind or fire, nor even by countless actions - by nothing, in fact, except by the wonderful sword of wisdom, sharpened by God's grace.

The Freeing of the Self

148. He who is devoted to the authority of the scriptures achieves steadiness in his religious life, and that brings inner purity. The man of pure understanding comes to the experience of his true nature, and by this Samsara is destroyed, root and all.

149. One's true nature does not shine out when covered by the five sheaths, material and otherwise, although they are the product of its own power, like the water in a pool, covered with algae.

150. On removing the algae, the clean, thirst-quenching and joy-inducing water is revealed to a man.

151. When the five sheaths have been removed, the supreme light shines forth, pure, eternally blissful, single in essence, and within.

152. To be free from bondage the wise man must practise discrimination between self and non-self. By that alone he will become full of joy, recognising himself as Being, Consciousness and Bliss.

153. Just as one separates a blade of grass from its sheaths, so by discriminating one's true nature as internal, unattached and free from action, and abandoning all else, one is free and identified only with one's true self.

The Food Kosha

154. This body is the product of food, and constitutes the material sheath. It depends on food and dies without it. It is a mass of skin, flesh, blood, bones and uncleanness. It is not fit to see as oneself, who is ever pure.

155. The body did not exist before birth, nor will it exist after death. It is born for a moment, its qualities are momentary, and it is inherently changing. It is not a single thing, but inert, and should be viewed like an earthen pot. How could it be one's true self, which is the observer of changing phenomena?

156. Made up of arms and legs and so on, the body cannot be one's true self as it can live on without various limbs, and other faculties persist without them. What is controlled cannot be the controller.

157. While the body of the observer is of a specific nature, behaviour and situation, it is clear that the nature of one's true self is devoid of characteristics.

158. How could the body, which is a heap of bones, covered with flesh, full of filth and highly impure, be oneself, the featureless observer?

159. The deluded man makes the assumption that he is the mass of skin, flesh, fat bones and filth, while the man who is strong in discrimination knows himself as devoid of characteristics, the innate supreme Reality.

160. 'I am the body' is the opinion of the fool. 'I am body and soul' is the view of the scholar, while for the great-souled, discriminating man, his inner knowledge is 'I am God'.

161. Get rid of the opinion of yourself as this mass of skin, flesh, fat, bones and filth, foolish one, and make yourself instead the self of everything, the God beyond all thought, and enjoy supreme peace.

162. While the scholar does not overcome his sense of 'I am this' in the body and its faculties, there is no liberation for him, however much he may be learned in religion and philosophy.

163. Just as you have no self identification with your shadow-body, reflection-body, dream-body or imagination-body, so you should not have with the living body either.

164. Identification of oneself with the body is the seed of the pain of birth etc. in people attached to the unreal, so get rid of it with care. When this thought is eliminated, there is no more desire for rebirth.

The Vital-Breath Kosha

165. The vital energy joined to the five activities forms the vitality sheath, by which the material sheath is filled, and engages in all these activities.

166. The Breath, being a product of the vital energy, is not one's true nature either. Like the air, it enters and leaves the body, and knows neither its own or other people's good or bad, dependent as it is on something else.

The Mind Kosha

167. The faculty of knowledge and the mind itself constitute the mind-made sheath, the cause of such distinctions as 'me' and 'mine'. It is strong and has the faculty of creating distinctions of perception etc., and works itself through the vitality sheath.

168. The mind-made fire burns the multiplicity of experience in the fuel of numerous desires of the senses presented as oblations in the form of sense objects by the five senses like five priests.

169. There is no such thing as ignorance beyond the thinking mind. Thought is itself ignorance, the cause of the bondage of becoming. When thought is eliminated, everything else is eliminated. When thought increases everything else increases.

170. In sleep which is devoid of actual experience, it is the mind alone which produces everything, the experiencer and everything else, by its own power, and in the waking state there is no difference. All this is the product of the mind.

171. In deep sleep when the thinking mind has gone into abeyance there is nothing, by every one's experience, so man's Samsara is a mind creation, and has no real existence.

172. Cloud is gathered by the wind, and is driven away by it too. Bondage is imagined by the mind, and liberation is imagined by it too.

173. By dwelling with desire on the body and other senses the mind binds a man like an animal with a rope, and the same mind liberates him from the bond by creating simple distaste for the senses as if they were poison.

174. Thus the mind is the cause of a man's finding both bondage and liberation. When soiled with the attribute of desire it is the cause of bondage, and when clear of desire and ignorance it is the cause of liberation.

175. By achieving the purity of an habitual discrimination and dispassion, the mind is inclined to liberation, so the wise seeker after liberation should first develop these.

176. A great tiger known as the mind lives in the forest of the senses, so pious seekers after liberation should not go there.

177. The mind continually presents endless coarse or subtle sense experiences for a person -- all the differences of physique, caste, state and birth, and the fruits resulting from attributes and actions.

178. The mind continually confuses that which is by nature unattached, binding it with the fetters of body, senses and faculties so that it thinks in terms of 'me' and 'mine' in the experiences he is achieving.

179. Man's Samsara is due to the error of additions (to his true nature), and it is from the mind's imagination that the bondage of these additions comes. This is the cause of the pain of birth and so on for the man without discrimination who is filled with desire and ignorance.

180. That is why the wise who have experienced reality call the mind ignorance, for it is by that that everything is driven, like a mass of clouds by the wind.

181. So the mind must be earnestly purified by the seeker after liberation. Once it is purified, the fruit of liberation comes easily to hand.

182. Completely rooting out desire for the senses and abandoning all activity by one-pointed devotion to liberation, he who is established with true faith in study etc., purges away the passion from his understanding.

183. What is mind-made cannot be one's true nature, because it is changeable, having a beginning and an end, because it is subject to pain, and because it is itself an object. The knower cannot be seen as an object of consciousness.

The Intellect Kosha

184. The intellect along with its faculties, its activities and its characteristic of seeing itself as the agent, constitutes the knowledge sheath which is the cause of man's samsara.

185. Intellectual knowledge which as a function is a distant reflection of pure consciousness, is a natural faculty. It continually creates the awareness 'I exist', and strongly identifies itself with the body, its faculties and so on.

186. This sense of self is from beginningless time. As the person it is the agent of all relative occupations. Through its proclivities from the past it performs good and bad actions, and bears their fruit.

187. After experiencing them it is born in all sorts of different wombs, and progresses up and down in life, the experiencer of the knowledge-created states of waking, sleeping etc., and of pleasure and pain.

188. It always sees as its own such things as the body, and its circumstances, states, duties, actions and functions. The knowledge sheath is very impressive owing to its inherent affinity to the supreme self, which, identifying itself with the superimposition, experiences samsara because of this illusion.

189. This knowledge-created light shines among the faculties of the heart, and the true self, although itself motionless, becomes the actor and the experiencer while identified with this superimposition.

190. Allied to the intellect, just a part of itself, although the true self of everything, and beyond the limitations of such an existence, it identifies itself with this illusory self - as if clay were to identify itself with earthen jars.

191. In conjunction with such additional qualities, the supreme self seems to manifest the same characteristics, just as the undifferentiated fire seems to take on the qualities of the iron it heats.

192. The disciple questioned: Whether it is by mistake or for some other reason that the supreme self has become a living being, the identification is beginningless, and there can be no end to what has no beginning.

193. So the state of a living being is going to be a continual samsara, and there can be no liberation for it. Can you explain this to me?

194. The teacher replied: You have asked the right question, wise one, so now listen. The mistaken imagination of illusion is not a reality.

195. Outside of illusion no attachment can come about for what is by nature unattached, actionless and formless, as in the case of blueness and space (the sky).

196. Existence as a living being, due to the mistaken intellect identifying itself with its own light, the inner joy of understanding, beyond qualities and beyond activity does not really exist, so when the illusion ceases, it does too, having no real existence of its own.

197. So long as the illusion exists, it too has existence, created by the confusion of misunderstanding, in the same way that a rope seems to be a snake so long as the illusion persists. When the illusion comes to an end, so does the snake.

The Manifest and Hidden Self

198-199. Ignorance and its effects are seen as beginningless until with the arising of insight, ignorance and its effects are destroyed along with its root, even if beginningless, like dreams on awaking from sleep. Even if beginningless this world of appearances is not eternal - like something originally non-existent.

200-201. Even if beginningless, something originally non-existent is seen to come to an end. In the same way the living organism which is thought to belong to oneself through its identification with the intellect, does not really exist. On the other hand, the true self is quite distinct from it, and the identification of oneself with the intellect is due to misunderstanding.

202. The cessation of that wrong identification is achieved by right understanding, and by no other means. Right understanding is held by scripture to be the recognition of the oneness of God and oneself.

203. This recognition is achieved by right discrimination between what is truly oneself and what is not, so one must develop this discrimination between the conventional self and one's true self.

204. Like very muddy water, which is clearly water again when the mud is removed, one's true self shines forth again when the contamination is removed.

205. When the non-existent is removed the individual is disclosed as the supreme self, so one must see to the removal of thoughts about "me" and suchlike from oneself.

206. The level of sense awareness cannot be one's true self since it is changeable, physical, restricted, a sense-object and intermittent. What is transient should not be mistaken what is eternal.

207. The level of pleasure is the aspect of ignorance which is a sort of reflection the blissfulness of the true self. Its attributes are the qualities of enjoyment and so on, which are experienced when an enjoyable object is present. It presents itself spontaneously to those fortunate enough to experience the fruits of good deeds, something from which everyone experiences great pleasure without trying to.

208. The pleasure level is manifest at its fullest extent in deep sleep, whereas in dreams and the waking state it is only partially manifest, stimulated by such things as the sight of enjoyable objects.

209. The pleasure level cannot be the true self either, since it is changeable, a conditioned phenomenon, the result of good deeds, and involved in the other levels of consciousness as well.

210. When all these five levels have been disposed of by meditating on scripture, when everything has been eliminated there remains the witness, pure consciousness itself.

211. This self, the light itself, beyond the five levels, the witness of the three states, changeless, unsullied, eternal joy - this should be recognised by the wise as one's real self.

212. The disciple questioned: After transcending these five levels as unreal, master, I find nothing but a nothingness, the absence of everything. What object remains for a wise person to identify with?

213-214. The teacher answered: You have spoken the truth, learned one. You are skilled in discrimination. That by which all other phenomena, starting with the thought of "me", are experienced, but which is itself experienced by none, know that, by the subtlest of understanding, as your true self.

215. Whatever is experienced by something else has that as its witness. When there is nothing else to experience something, one cannot talk of it being witnessed.

216. This has the nature of self-awareness, since it is conscious of itself. Thus the individual self is by its self-awareness none other than the Supreme itself.

217. That which is fully manifest in the waking state, dream and deep sleep, which is perceived within in the form of the various experiences and impressions like self-consciousness, and which is experienced as the eternal Bliss, and Consciousness of one's true self, see this within your own heart.

218. The ignorant see the reflection of the sun in the water of a jar and think it is the sun itself. In the same way the fool sees the reflection of consciousness in its associated qualities and mistakenly identifies himself with it.

219. The wise man ignores jar, water and the sun's reflection in it, and sees the self-illuminating sun itself which gives light to all three but is independent of them.

220-222. When a man abandons the body and the intellect which is just a derivative of consciousness, and recognising one's true self, the experiencer, pure awareness, the source of everything existent and non-existent, itself devoid of attributes, eternal, all-pervading, omnipresent, subtle, empty of inside and outside, and itself none other than one's true self (for this is truly inborn), he becomes free from evil, sinless and immortal, free from pain, and the incarnation of joy. Master of himself he is afraid of no-one. There is no other way to the breaking of the bonds of temporal existence for the seeker after liberation than the realisation of his own true nature.

223. The recognition of one's inseparable oneness with God is the means of liberation from temporal existence, by which the wise person achieves the non-dual, blissful nature of God.

224. Having attained the nature of God, the knower returns no more to the temporal state, so it is essential to recognise one's own true inseparable oneness with God.

225. God is the truth, knowledge and eternal. He is pure, transcendent and self-sufficient - the everlasting, undiluted bliss which is enthroned undivided and inseparable within.

226. This supreme Reality is non-dual in the absence of any other reality beside itself. In the state of knowledge of ultimate truth there is nothing else.

227. This great variety of things which we experience through our failure to understand is all really God himself, once the distortion of thought is removed.

228. A pot made of clay is nothing other than clay, and its true reality is always simply clay. The pot is no more than the shape of a pot, and is just a mistake of imagination based on the name.

229. No one can show that the reality of the pot is different from the clay, so the pot is just an imagination based on misunderstanding, and the clay is the only final reality.

230. Similarly everything which is made of God is just God and has no separate existence. Whoever says it exists is not yet free from delusion and is like someone talking in his sleep.

231. The supreme scripture of the Arthava Veda declares that "All this is God", so all this is simply God, and anything in addition to that has no reality.

232. If it has any reality, that is the end of any eternal reality for oneself, the scriptures are false, and the Lord himself a liar, three things which are quite unacceptable to great souls.

233. The Lord, who knows the reality of things, has stated "I do not depend on them" (Bhagavad Gita 9.4) and "Things do not exist in me" (Bhagavad Gita 9.5).

234. If everything really existed, it ought to exist in deep sleep too. Since nothing does, then it follows that it is unreal and an illusion like a dream.

235. So the world is not distinct from the Supreme Self, and its perception is an illusion like all attributes. What we add to That has no reality, but merely appears to exist in addition to That through misunderstanding.

236. Whatever a deluded person experiences in his delusion is still always God. The silver is only mother-of-pearl. It is always God that is mistaken for something else, and whatever is added to God is just a name.

237. So there exists only the supreme God, the One Reality without a second, consisting of pure consciousness, without any bluish, peace itself and without beginning or end, actionless and having the nature of pure bliss.

238. Beyond all delusion-created distinctions, this Whatever shines by its own light, eternal, fulfilled, indivisible, infinite, formless, inexpressible, nameless and indestructible.

239. Seers know this supreme Reality, free from the distinctions of knower, known and knowledge, infinite, complete in itself and consisting of pure Awareness.

240. What cannot be got rid of or taken hold of, beyond the sphere of mind and speech, measureless and beginning-and-endless is God, one's true self and supreme glory.

That Art Thou

241. The words "God" and "yourself", referred to by the terms "That" and "Thou" are conscientiously purified by repetition of the scriptural phrase "Thou art That", and are clearly seen to be identical.

242. Their identity can be indicated but not described, since they have mutually exclusive meanings like a firefly and the sun, a king and a slave, a well and the ocean, or an atom and mount Meru.

243. The distinction between them is due to the imagined additional associations, but in reality there are no such additions. The primary mental activity is due to the Lord's Maya, and in the case of the individual it is the result of the five sheaths.

244. These are additions to the Lord and the individual, and when they are removed, there is neither Supreme nor individual. A ruler is known by his kingdom, and a warrior by his arms. Take these away, and there is neither warrior nor king.

245. Scripture itself, with the words "Here is the teaching" (Brihadaranyaka Upanishad 2.3.6), denies the imagined duality in God. One must get rid of these additions by means of understanding backed up by the authority of the scriptures.

246. "Not this, not this" (Brihadaranyaka Upanishad 2.3.6) means that nothing one can think of is real, like a rope mistaken for a snake, or like a dream. Carefully getting rid of the apparent in this way, one should then come to understand the oneness of the Lord and the individual.

247. So the meaning of these two expressions, Lord and individual, must be carefully considered until their essential oneness is understood. It is not enough just to reject or accept either of them. One must come to the recognition of the identity of the meaning of them both.

248-249. In the phrase "this person is Devadatta" the identity is indicated by removing the distinction, and in the same way, in the expression "Thou art That" the wise must get rid of the apparent contradiction and recognise the complete identity of God and self by carefully identifying the shared attribute of pure consciousness. Hundreds of scriptural sayings declare the identity of oneself and God in this way.

250. In accordance with "It is nothing material" (Brihadaranyaka Upanishad 3.8.8) eliminate the unreal and find that which like the sky is pure and solitary, and is beyond thought. Eliminate too this purely illusory body which you have hitherto identified with yourself. Then recognising, "I am God" with purified understanding, see your true self as undifferentiated consciousness.

251. Everything made of clay, such as pot, is always to be seen as purely clay. In the same way, everything deriving from this supreme Self must be simply recognised as pure Reality. Since there is no reality beyond that, it is truly one's very self, and you are that still, unblemished, non-dual, supreme Reality of God.

252. Just as the things like places, time, objects and observer imagined in a dream are unreal, so the world experienced in the waking state too is created by one's own ignorance. Since the body-creating forces, self-identification, and so on, are also unreal, you are that still, unblemished, non-dual, supreme Reality of God.

253. That which is mistakenly imagined to exist is recognised by wisdom to be That alone, and is thus undifferentiated. The colourful world of a dream disappears. What remains other than oneself on waking?

254. Beyond birth, creed, family and tribe, free from the distortion of attributes of name and appearance, transcending locality, time and objects, you are That, God himself. Meditate on the fact within yourself.

255. That supreme Reality beyond the realm of anything that can be said, but the resort of the pure eye of understanding, the pure reality of Consciousness-Awareness-Mind, etc. - you are That, God himself. Meditate on the fact within yourself.

256. That which is unaffected by the six afflictions (of aging, death, hunger, thirst, desire and ignorance), which is meditated on in the heart of the devotee, unrecognised by the senses, unknown by the intellect - you are That, God himself. Meditate on the fact within yourself.

257. That basis on which the mistakenly imagined world exists, itself dependent on nothing else, devoid of true and false, without parts, and without mental image - you are That, God himself. Meditate on the fact within yourself.

258. That which is indestructible, free from birth, growth, development, decay, illness and death; which is the cause of the creation, maintenance and destruction of everything - you are That, God himself. Meditate on the fact within yourself.

259. Free of parts, of an unchanging quality, undisturbed like a waveless sea, declared to be of an eternally indivisible nature - you are That, God himself. Meditate on the fact within yourself.

260. Itself One but the cause of the many, the supreme Cause which does away with all other causes, itself devoid of distinctions of "cause" and "effect" - you are That, God himself. Meditate on the fact within yourself.

261. Without modification, great and unending, the supreme Reality beyond destruction and indestructibility, the eternal unending, unblemished, fulfilment - you are That, God himself. Meditate on the fact within yourself.

262. That Reality which manifests itself as the many through the illusions of names, shapes, attributes and changes, but which, like gold is always itself unchanged (in different objects) - you are That, God himself. Meditate on the fact within yourself.

263. That, beyond which there is nothing, but which shines beyond everything else, the inner, uniform self-nature of being-consciousness-joy, infinite and eternal - you are That, God himself. Meditate on the fact within yourself.

264. One should meditate within oneself with the mind well controlled on the truth declared here. Then the truth will be disclosed free from doubt, like water in the palm of one's hand.

265. Realising one's true nature as pure consciousness, one should remain always established in oneself, like a king surrounded by his army, and should redirect all that is back into God.

266. In the cave of the mind, free from attributes of being and not-being, there exists God, the Truth, supreme and without a second. He who by himself dwells in that cave returns no more to a mother's womb.

267. Even when one knows the truth, there still remains the strong, beginningless tendency to think "I am the doer and the reaper of the consequences" which is the cause of samsara. It must be carefully removed by living in the state of observing the truth within oneself. The wise call that removal of this tendency liberation.

268. The tendency to see "me" and "mine" in the body and the senses, which are not oneself must be done away with by the wise by remaining identified with one's true self.

269. Recognising one's true inner self, the witness of the mind and its operations, and reflecting on the truth of "I am That", get rid of this wrong opinion about oneself.

270. Abandoning the concerns of the world, abandoning concern about the body, and abandoning even concern about scriptures, see to the removal of wrong assumptions about yourself.

271. It is owing to people's worldly desires, their desires for scriptures, and their desires concerning their bodies that they do not achieve realisation.

272. Those who know about these things call these three desires the iron fetter that binds the feet of those who are seeking escape from the prison-house of samsara. He who is free from them reaches liberation.

The Way to Liberation

273. The beautiful smell of aloe wood which is masked by a bad smell through contamination by water and such things becomes evident again when it is rubbed clean.

274. Desire for one's true self which is veiled by endless internal other desires becomes pure and evident again like the smell of sandalwood through application with wisdom.

275. When the mass of desires for things other than oneself obscuring the contrary desire for one's real self are eliminated by constant self-remembrance, then it discloses itself of its own accord.

276. As the mind becomes more and more inward-turned, it becomes gradually freed from external desires, and when all such desires are fully eliminated self-realisation is completely freed from obstruction.

277. When he is always poised in self-awareness the yogi's thinking mind stops, and the cessation of desires takes place as a result, so see to the removal of all ideas of additions to your true self.

278. Dullness (tamas) is removed by passion (rajas) and purity (sattva), desire is removed by purity, and purity when itself purified, so establishing yourself in purity, see to the removal of all ideas of additions to your true self.

279. Recognising that the effects of past conditioning will sustain the body, remain undisturbed and work away hard at seeing to the removal of all ideas of additions to your true self.

280. "I am not the individual life. I am God." Getting rid of all previous misidentifications like this, see to the removal of all ideas of additions to your true self created by the power of desires.

281. Recognising yourself as the self of everything by the authority of scripture, by reasoning and by personal experience, see to the removal of all ideas of additions to your true self whenever they manifest themselves.

282. The wise man has no business concerning himself with the acquisition or disposal of things, so by adherence to the one reality, see to the removal of all ideas of additions to your true self.

283. Realising the identity of yourself and God by the help of sayings like "You are That", see to the removal of all ideas of additions to your true self so as to strengthen the adherence of yourself in God.

284. Eliminate completely your self-identification with this body, and with determination see that your mind is devoted to the removal of all ideas of additions to your true self.

285. So long as even a dream-like awareness of yourself as an individual in the world remains, as a wise person persistently see to the removal of all ideas of additions to your true self.

286. Without giving way to the least descent into forgetfulness through sleep, worldly affairs or the various senses, meditate on yourself within.

287. Shunning the body which is derived from the impurities of your mother and father and itself made up of impurities and flesh as you would an outcaste from a good distance, become Godlike and achieve the goal of life.

288. Restoring the self in you to the supreme Self like the space in a jar back to Space itself by meditation on their indivisibility, always remain silent, wise one.

289. Taking up through your true self the condition of your real glory, reject thoughts of a divine universe as much as of yourself as a reality, as you would a dish of filth.

290. Transferring your present self-identification with the body to yourself as consciousness, being and bliss, abandon the body and be complete forever.

291. When you know "I am that very God" in which the reflection of the world appears, like a city in a mirror, then you will be one who has achieved the goal of life.

292. Attaining that Reality which is self-existent and primal, non-dual consciousness, and bliss, formless and actionless, one should abandon the unreal body taken on by oneself, like an actor doffing his costume.

293. All this experienced by oneself is false, and so is the sense of I-hood in view of its ephemeral nature. How can "I know everything" be true of something which is itself ephemeral.

294. That which warrants the term "I" on the other hand is that which is the observer of the thought "I" etc. in view of its permanent existence even in the state of deep sleep. Scripture itself declares that it is "unborn and eternal" (Katha Upanishad 1.2.18). That true inner self is distinct from both being and not-being.

295. The knower of all the changes in changing things must itself be permanent and unchanging. The unreality in the extremes of being and not-being is repeatedly seen in the experience of thought, dreaming and deep sleep.

296. So give up identification with this mass of flesh as well as with what thinks it a mass. Both are intellectual imaginations. Recognise your true self as undifferentiated awareness, unaffected by time, past, present or future, and enter Peace.

297. Give up identification with family, tribe, name, shape and status which depend on the putrid body. Give up physical properties too such as the sense of being the doer and be the very nature of undifferentiated joy.

298. There are other obstacles seen to be the cause of samsara for men. Of these the root and first manifestation is the sense of doership.

299. So long as one has any association with this awful sense of being the doer there cannot be the least achievement of liberation which is something very different.

300. Free from the grasp of feeling oneself the doer, one achieves one's true nature which is, like the moon, pure, consummate, self-illuminating being and bliss.

301. Even he who, with a mind under the influence of strong dullness, has thought of himself as the body, will attain to full identification with God when that delusion is completely removed.

302. The treasure of the bliss of God is coiled round by the very powerful, terrible snake of doership which guards it with its three fierce heads consisting of the three qualities (dullness, passion and purity) but the wise man can enjoy this bliss-imparting treasure by cutting off the snake's three heads with the great sword of understanding of the scriptures.

303. How can one be free from pain so long as there is any trace of poison in the body? The same applies to the pain of self-consciousness in an aspirant's liberation.

304. In the total cessation of self-identification and the ending of the multifarious mental misrepresentations it causes, the truth of "This is what I am" is achieved through inner discernment.

305. Get rid forthwith of doership, your self-identification, that is, with the agent, a distorted vision of yourself which stops you from resting in your true nature, and by identification with

which you, who are really pure consciousness and a manifestation of joy itself, experience samsara with all its birth, decay, death and suffering.

306. You are really unchanging, the eternally unvarying Lord, consciousness, bliss and indestructible glory. If it were not for the wrong identification with a false self you would not be subject to samsara.

307. So cut down your enemy, this sense of being the doer, with the great sword of knowledge, caught like a splinter in the throat of some-one having a meal, and enjoy to your heart's content the joy of the possession of your true nature.

308. Stop the activity of the false self-identification and so on, get rid of desire by the attainment of the supreme Reality, and practice silence in the experience of the joy of your true self, free from fantasies, with your true nature fulfilled in God.

309. Even when thoroughly eradicated, a great sense of doership can revive again and create a hundred different distractions, if it is once dwelt on again for a moment in the mind, like monsoon rain-clouds driven on by the wind.

310. Overcoming the enemy of the false self, one should give it no opportunity by dwelling on the senses again, because that is the way it comes back to life, like water for a withered citrus tree.

311. He who is attached to the idea of himself as the body is desirous of physical pleasure, but how could some-one devoid of such an idea seek physical pleasure? Hence separation from one's true good is the cause of bondage to samsara since one is stuck in seeing things as separate from oneself.

312. A seed is seen to grow with the development of the necessary conditions, while the failure of the conditions leads to the failure of the seed. So one must remove these conditions.

313. The increase of desires leads to activity, and from the increase of activity there is more desire. Thus a man prospers in every way, and samsara never comes to an end.

314. To break the bonds of samsara, the ascetic should burn away both of these (desire and activity), since thinking about these and external activity lead to the increase of desires.

315-316. The increase of these two is the cause of one's samsara, and the means to the destruction of these three is to see everything as simply God everywhere, always and in all circumstances. By the increase of desire for becoming the Truth, these three come to an end.

317. Through the stopping of activity there comes the stopping of thinking, and then the cessation of desires. The cessation of desires is liberation, and is what is known as here-and-now liberation.

318. When the force of the desire for the Truth blossoms, selfish desires wither away, just like darkness vanishes before the radiance of the light of dawn.

319. Darkness and the mass of evils produced by darkness no longer exist when the sun has risen. Similarly, when one has tasted undifferentiated bliss, no bondage or trace of suffering remains.

320. Transcending everything to do with the senses, cultivating the blissful and only Truth, and at peace within and without - this is how one should pass one's time so long as any bonds of karma remain.

321. One should never permit carelessness in one's adherence to God. "Carelessness is death" (Mahabharata 5.42.43) says the Master (Sanatkumara) who was of Brahma's son.

322. There is no greater evil than carelessness about his own true nature for a wise man. From this comes delusion, from this comes misconceptions about oneself, from this comes bondage, from this comes suffering.

323. Forgetfulness afflicts even a wise man with harmful mental states when it finds him well-disposed to the senses, like a woman does her infatuated lover.

324. Just as the algae cleared off water does not stay off even for a moment, so illusion obscures the sight of even a wise man whose mind is outward-directed.

325. When the mind loses its direction towards its goal and becomes outward-turned it runs from one thing to another, like a play-ball carelessly dropped on the steps of some stairs.

326. A mind directed towards the senses dwells with imagination on their qualities. From imagining finally comes desire, and from desire comes the way a man directs his activity.

327. As a result, there is no death like carelessness in meditation to the wise knower of God. The meditator achieves perfect fulfilment, so carefully practice peace of mind.

328. From carelessness one turns aside from one's true nature, and he who turns aside from it slips downwards. He who has thus fallen invariably comes to disaster, but is not seen to rise again.

329. So one should abandon the imagination which is the cause of all ills. He has reached fulfilment who is completely dead while still alive. The Yajur Veda (Taittiriya Upanishad 2.7) declares there is still something to fear for anyone who still sees distinctions in things.

330. Whenever a wise man sees the least distinction in the infinite God, whatever he has carelessly perceived as a distinction then becomes a source of fear for him.

331. When, in spite of hundreds of testimonies to the contrary in the Vedas and other scriptures, one identifies oneself with anything to do with the senses, one experiences countless sorrows, doing something prohibited like a thief.

332. He who is devoted to meditating on the Truth attains the eternal glory of his true nature, while he who delights in dwelling on the unreal perishes. This can be seen even in the case of whether someone is a thief or not.

333. An ascetic should abandon dwelling on the unreal which is the cause of bondage, and should fix his attention on himself in his knowledge that "This is what I am". Establishment in God through self-awareness leads to joy and finally removes the suffering caused by ignorance.

334. Dwelling on externals increases the fruit of superfluous evil desires for all sorts of things, so wisely recognising this fact, one should abandon externals and cultivate attention to one's true nature within.

335. When externals are abandoned there comes peace of mind. When the mind is at peace there comes awareness of one's supreme self. When that is fully experienced there comes the destruction of the bonds of samsara, so abandonment of externals is the road to liberation.

336. What man, being learned, and aware of the distinction between real and unreal, relying on the scriptures and seeking the supreme goal of life, would knowingly, like a child, hanker after resting in the unreal, the cause of his own downfall.

337. There is no liberation for him who is deliberately attached to the body and such things, while there is no self-identification with such things as the body for a liberated man. There is no being awake for some-one asleep, nor sleep for some-one awake, for these two states are by their very nature distinct.

338. He who knows himself within and without, and recognises himself as the underlying support in all things moving and unmoving, remaining indivisible, fulfilled in himself by abandoning all that is not himself - he is liberated.

339. The means of liberation from bondage is through the one self in everything, and there is nothing higher than this one self in everything. When one does not cling to anything to do with the senses, one achieves these things, and being the one self in everything depends on resting in one's true self.

340. How is not clinging to the senses possible when one's basis is self-identification with the body, and one's mind is attached to enjoying external pleasures, and on doing whatever is necessary to do so? But it can be achieved within themselves by those who have abandoned all objects of rules and observances, who are always resting in self-awareness, who know the Truth and energetically seek the bliss of Reality.

341. Scripture prescribes meditation for realisation of the self in everything to the ascetic who has fulfilled the requirement of listening to scripture, saying "At peace and self-controlled" and so on (Brihadaranyaka Upanishad 4.4.23).

342. Even wise men cannot get rid of the sense of doership all of a sudden when it has grown strong, but those who are unwavering in so-called imageless samadhi can, whose desire for this has been developed over countless lives.

343. The outward-turning power of the mind binds a man to the sense of doership by its veiling effect, and confuses him by the attributes of that power.

344. To overcome the outward-turning power of the mind is hard to accomplish without completely eliminating the veiling effect, but the covering over one's inner self can be removed by discriminating between seer and objects, like between milk and water. Absence of an barrier is finally unquestionable when there is no longer any distraction caused by illusory objects.

345. Perfect discrimination, born of direct experience establishing the truth of the distinction between seer and objects, severs the bonds of delusion produced by Maya (the creative power, which makes things appear to exist), and as a result the liberated person is no longer subject to samsara.

346. The fire of the knowledge of the oneness of above and below burns up completely the tangled forest of ignorance. What seed of samsara could there still be for such a person who has achieved non-duality?

347. The veiling effect only disappears with full experience of Reality, and the elimination of false knowledge leads to the end of the suffering caused by that distraction.

348. These three (the removal of veiling effect, false knowledge and suffering) are clearly apparent in the case of recognising the true nature of the rope, so a wise man should get to know the truth about the underlying reality if he wants to be liberated from his bonds.

349-350. Like fire in conjunction with iron, the mind manifests itself as knower and objects by dependence on something real, but as the duality that causes is seen to be unreal in the case of delusions, dreams and fantasies, so the products of natural causation, from the idea of doership down to the body itself and all its senses, are also unreal in view of the way they are changing every moment, while one's true nature itself never changes.

351. The supreme self is the internal reality of Truth and Bliss, eternally indivisible and pure consciousness, the witness of the intellect and the other faculties, distinct from being or not-being, the reality implied by the word "I".

352. Distinguishing the real from the unreal in this way by means of his inborn capacity of understanding, and liberated from these bonds, a wise man attains peace by recognising his own true nature as undifferentiated awareness.

353. The knot of ignorance in the heart is finally removed when one comes to see one's own true non-dual nature by means of imageless samadhi.

354. Assumptions of "you", "me", "it" occur in the non-dual, undifferentiated supreme self because of a failure in the understanding, but all a man's false assumptions disappear in samadhi and are completely destroyed by the realisation of the truth of the underlying reality.

355. An ascetic who is peaceful, disciplined, fully withdrawn, long-suffering and meditative always cultivates the presence of the self of everything in himself. Eradicating in this way the false assumptions created by the distorting vision of ignorance, he lives happily in God free from action and free from imaginations.

356. Only those who have achieved samadhi and who have withdrawn the external senses, the mind and their sense of doership into their true nature as consciousness are free from being trapped in the snare of samsara, not those who just repeat the statements of others.

357. Because of the diversity of the things he identifies himself with, a man tends to see himself as complex, but with the removal of the identification, he is himself again and perfect as he is. For this reason a wise man should get rid of self-identifications and always cultivate imageless samadhi.

358. Adhering to the Real a man comes to share in the nature of that Reality by his one-pointed concentration on it, in the same way that a grub is able to become a wasp by concentration on a wasp.

359. A grub achieves wasphood by abandoning attachment to other activities and concentrating on the nature of being a wasp. In the same way an ascetic meditates on the reality of the supreme self and achieves it through his one-pointed concentration on it.

360. The reality of the supreme self is extremely subtle and is not capable of being experienced by those of coarse vision, but it can be known by those worthy of it by reason of their very pure understanding by means of a mind made extremely subtle by meditation.

361. As gold purified in a furnace loses its impurities and achieves its own true nature, the mind gets rid of the impurities of the attributes of delusion, passion and purity through meditation and attains Reality.

362. When by the effect of constant meditation the purified mind becomes one with God, then samadhi, now freed from images, experiences in itself the state of non-dual bliss.

363. The destruction of the bonds of all desires through this samadhi is the destruction of all karma, and there follows the manifestation of one's true nature without effort, inside, outside, everywhere and always.

364. Thought should be considered a hundred times better than hearing, and meditation is thousands of times better than thought, while imageless samadhi is infinite in its effect.

365. The experience of the reality of God becomes permanent through imageless samadhi, but not otherwise as it is mixed with other things by the restlessness of the mind.

366. So, established in meditation, with the senses controlled, the mind calmed and continually turned inwards, destroy the darkness of beginningless ignorance by recognising the oneness of Reality.

367. The primary door to union with God is cutting off talking, not accepting possessions, freedom from expectation, dispassion and a secluded manner of life.

368. Living in seclusion is the cause of control of the senses, restraint of the mind leads to inner stillness and tranquillity leads to mastery of self-centred desire. From that comes the ascetic's continual experience of the unbroken bliss of God. So the wise man should always strive for the cessation of thought.

369. Restrain speech within. Restrain the mind in the understanding and restrain the understanding in the consciousness that observes the understanding. Restrain that in the perfect and imageless self, and enjoy supreme peace.

370. Body, functions, senses, mind, understanding and so on - whichever of these adjuncts the mind's activity is connected with, that becomes the ascetic's identity for the time.

371. When this process is stopped, the wise man knows the perfect joy of the letting go of everything, and experiences the attainment of the overwhelming bliss of Reality.

372. Internal renunciation and external renunciation - it is the dispassionate man who is capable of these. The dispassionate man abandons fetters internal and external because of his yearning for liberation.

373. The dispassionate man, established in God, is indeed capable of abandoning the external bond of the senses and the internal one of selfishness and so on.

374. As a discriminating person realise that dispassion and understanding are like a bird's wings for a man. Without them both he cannot reach the nectar of liberation growing on top of a creeper.

375. The extremely dispassionate man achieves samadhi. A person in samadhi experiences steady enlightenment. He who is enlightened to the Truth achieves liberation from bondage, and he who is truly liberated experiences eternal joy.

376. I know of no higher source of happiness for a self-controlled man than dispassion, and when allied to thoroughly pure self-knowledge it leads to the sovereign state of self-mastery. Since this is the gate to the unfading maiden of liberation, always and with all eagerness develop this supreme wisdom within yourself in happiness.

Further Instructions

377. Cut off desire for the poison-like senses, for these are death-dealing. Get rid of pride in birth, family and state of life, and throw achievements far away. Drop such unreal things as the body into the sacrificial bowl of your true self, and develop wisdom within. You are the Witness. You are beyond the thinking mind. You are truly God, non-dual and supreme.

378. Direct the mind resolutely towards God, restraining the senses in their various seats, and looking on the state of the body as a matter of indifference. Realise your oneness with God, remaining continually intent on identifying with its nature, and joyfully drink the bliss of God within, for what use is there in other, empty things?

379. Stop thinking about anything which is not your true self, for that is degrading and productive of pain, and instead think about your true nature, which is bliss itself and productive of liberation.

380. This treasure of consciousness shines unfading with its own light as the witness of everything. Meditate continually on it, making this your aim, distinct as it is from the unreal.

381. This one should be aware of with unbroken application, continually turning to it with a mind empty of everything else, knowing it to be one's own true nature.

382. This one should identify with firmly, abandoning the sense of doership and so on, remaining indifferent to them, as one is to things like a cracked jar.

383. Turning one's purified awareness within on the witness as pure consciousness, one should gradually bring it to stillness and then become aware of the perfection of one's true nature.

384. One should become aware of oneself, indivisible and perfect like Space itself, when free from identification with such things as one's body, senses, functions, mind and sense of doership, which are all the products of one's own ignorance.

385. Space when freed from the hundreds of additional objects like pots and pans, receptacles and needles is one, and in the same way the supreme Reality becomes no longer multiple but one and pure when freed from the sense of doership and so on.

386. All additional objects from Brahma to the last clump of grass are simply unreal, so one should be aware of one's own perfect true nature abiding alone and by itself.

387. When rightly seen, what had been mistaken in error for something else is only what it always was and not something different. When the mistaken perception is removed the reality of the rope is seen for what it is, and the same is true for the way everything is really oneself.

388. One is oneself Brahma, one is Vishnu, one is Indra, one is Shiva, and one is oneself all this. Nothing else exists except oneself.

389. Oneself is what is within, oneself is without, oneself is in front and oneself is behind. Oneself is to the south, oneself is to the north, and oneself is also above and below.

390. Just as waves, foam, whirlpool and bubbles are all in reality just water, so consciousness is all this from the body to the sense of doership. Everything is just the one pure consciousness.

391. This whole world known to speech and mind is really the supreme Reality. Nothing else exists but the Reality situated beyond the limits of the natural world. Are pots, jars, tubs and so on different from clay? It is the man confused by the wine of Maya that talks of "you" and "me".

392. The scripture talks of the absence of duality in the expression "where there is nothing else" (Chandogya Upanishad 7.24.1) with several verbs to remove any idea of false attribution.

393. What else is there to know but one's true supreme nature, God himself, like space pure, imageless, unmoving, unchanging, free of within or without, without a second and non-dual.

394. What more is to be said here? The individual is himself God. Scripture declares that this whole extended world is the indivisible God. Those who have been illuminated by the thought "I am God", themselves live steadfastly as God, abandoning external objects, as the eternal consciousness and bliss.

395. Destroy the desires arising from opinions about yourself in this impure body, and even more so those of the subtle mental level, and remain as yourself, the God within, the eternal body of bliss, celebrated by the scriptures.

396. So long as a man is concerned about the corpse-like body, he is impure and suffers from his enemies in the shape of birth, death and sickness. When however he thinks of himself as pure godlike and immovable, then he is freed from those enemies, as the scriptures proclaim.

397. Getting rid of all apparent realities within oneself, one is oneself the supreme God, perfect, non-dual and actionless.

398. When the mind waves are put to rest in one's true nature, the imageless God, then this false assumption exists no longer, but is recognised as just empty talk.

399. What we call "All this" is a false idea and mistaken assumption of in the one Reality. How can there be distinctions in something which is changeless, formless and without characteristics?

400. Seer, seeing and seen and so on have no existence in the one Reality. How can there be distinctions in something which is changeless, formless and without characteristics?

401. In the one Reality which is completely perfect like the primal ocean, how can there be distinctions in something which is changeless, formless and without characteristics?

402. When the cause of error has been annihilated like darkness in light, how can there be distinctions in something which is changeless, formless and without characteristics?

403. How can there be distinctions in a supreme reality which is by nature one? Who has noticed any distinctions in the pure joy of deep sleep?

404. After realisation of the supreme Truth, all this no longer exists in one's true nature of the imageless God. The snake is not to be found in time past, present or future, and not a drop of water is to be found in a mirage.

405. Scripture declares that this dualism is Maya-created and actually non-dual in the final analysis. It is experienced for oneself in deep sleep.

406. The identity of a projection with its underlying reality is recognised by the wise in the case of the rope and the snake, etc. The false assumption arises from a mistake.

407. This falsely imagined reality depends on thought, and in the absence of thought it no longer exists, so put thought to rest in samadhi in the inner reality of one's higher nature.

408. The wise man experiences the perfection of God in his heart in samadhi as something which is eternal consciousness, complete bliss, incomparable, transcendent, ever free, free from effort, and like infinite space indivisible and unimaginable.

409. The wise man experiences the perfection of God in his heart in samadhi as something which is free from natural causation, a reality beyond thought, uniform, unequalled, far from the associations of pride, vouched for by the pronouncements of scripture, eternal, and familiar to us as ourselves.

410. The wise man experiences the perfection of God in his heart in samadhi as something which is unaging, undying, the abiding reality among changing objects, formless, like a calm sea free from questions and answers, where the effects of natural attributes are at rest, eternal, peaceful and one.

411. With the mind pacified by samadhi within, recognise the infinite glory of yourself, sever the sweet-smelling bonds of samsara, and energetically become one who has achieved the goal of human existence.

412. Free from all false self-identification, meditate on yourself as the non-dual being-consciousness-bliss within yourself, and you will no longer be subject to samsara.

413. Seeing it as no more than a man's shadow, a mere reflection brought about by causality, the sage looks on his body as from a distance like a corpse, with no intention of taking it up again.

414. Come to the eternally pure reality of consciousness and bliss and reject afar identification with this dull and unclean body. Don't remember it any more, like something once vomited is fit only for contempt.

415. Burning this down along with its roots in the fire of his true nature, the imageless God, the wise man remains alone in his nature as eternally pure consciousness and bliss.

416. Let the body, spun on the thread of previous causation, fall or stay put, like a cows garland. The knower of the Truth takes no more notice of it, as his mental functions are merged in his true nature of God.

417. To satisfy what desire, or for what purpose should the knower of the Truth care for his body, when he knows himself in his own true nature of indivisible bliss.

418. The fruit gained by the successful man, liberated here and now, is the enjoyment in himself of the experience of being and bliss within and without.

419. The fruit of dispassion is understanding, the fruit of understanding is imperturbability, and the fruit of the experience of bliss within is peace. This is the fruit of imperturbability.

420. If the successive stages do not occur it means that the previous ones were ineffective. Tranquillity is the supreme satisfaction, leading to incomparable bliss.

421. The fruit of insight referred to is feeling no disquiet at the experience of suffering. How could a man who has done various disgusting actions in a time of aberration do the same again when he is in his right mind?

422. The fruit of knowledge should be the turning away from the unreal, while turning towards the unreal is seen to be the fruit of ignorance. This can be seen in the case of some-one who recognises or does not recognise things like a mirage. Otherwise what fruit would there be for seers?

423. When the knot of the heart, ignorance, has been thoroughly removed, how could the senses be the cause of the mind being directed outwards for some-one who does not want them?

424. When there is no upsurge of desire for goods, that is the summit of dispassion. When there is no longer any occurrence of the self-identification with the doer, that is the summit of understanding, and when there is no more arising of latent mental activity, that is the summit of equanimity.

The Sage

425. He is the enjoyer of the fruit of infinite past good deeds, blessed and to be revered on earth, who free from external things by always been established in his awareness of God, regards

objects which others look on as desirable like some-one half asleep, or like a child, and who looks at the world like a world seen in a dream, or like some mere chance encounter.

426. That ascetic is of established wisdom who enjoys the experience of being and bliss with his mind merged in God, beyond change and beyond action.

427. That function of the mind which is imageless pure awareness, and which is immersed in the essential oneness of oneself and God is known as wisdom, and he in whom this state is well established is called one of established wisdom.

428. He whose wisdom is well established, whose bliss is uninterrupted, and whose awareness of multiplicity is virtually forgotten, he is regarded as liberated here and now.

429. When a man's mind is at rest in God even when he is awake he does not share the usual condition of being awake. He whose awareness is free of desires is regarded as liberated here and now.

430. He whose worries in samsara have been put to rest, who though made up of parts does not identify himself with them, and whose mind is free from thoughts, he is regarded as liberated here and now.

431. The sign of a man liberated here and now is the absence of thoughts of "me" and "mine" in the body while it still exists, going along with him like his shadow.

432. The sign of a man liberated here and now is not running back to the past, not dwelling on the future, and being unconcerned about the present.

433. The sign of a man liberated here and now is to look with an equal eye on everything in this manifold existence with all its natural faults, knowing that in itself it is without characteristics.

434. The sign of a man liberated here and now is to remain unmoved in either direction, looking on things with an equal eye within, whether encountering the pleasant or the painful.

435. The sign of a man liberated here and now is to be unaware of internal or external, since the ascetic's mind is occupied with enjoying the experience of the bliss of God.

436. The sign of a man liberated here and now is that he remains unconcerned and free from the sense of "me" and "mine" in the things needing to be done by the body and the senses and so on.

437. The sign of a man liberated here and now is that he is free from the bonds of samsara, knowing his own identity with God with the help of the scriptures.

438. He is regarded as liberated here and now who has no sense of "this is me" in the body and senses, nor of "it exists" in anything else.

439. The sign of a man liberated here and now is that he knows by wisdom that there is never any distinction between God and what proceeds from God.

440. The sign of a man liberated here and now is that he remains the same whether he is revered by the good or tortured by the bad.

441. That ascetic is liberated into whom, because of his being pure reality, the sense object can flow and merge without leaving any alteration, like the water of a river's flow.

442. There is no more samsara for him who knows the Truth of God as there was before. If there is, then it is not the knowledge of God, since it is still outward turned.

443. If it is suggested that he still experiences samsara because of the strength of his previous desires, the answer is, No, desires become powerless through the knowledge of

one's oneness with Reality.

444. The impulses of even an extremely passionate man are arrested in face of his mother, and in the same way those of the wise cease in face of the perfect bliss of the knowledge of God.

445. Some-one practising meditation is seen to have external functions still. Scripture declares that this is the effect of the fruits of previous conditioning.

446. So long as pleasure and the like occur, one acknowledges the effect of previous conditioning. A result occurs because of a previous cause. Nothing happens without a cause.

447. With the realisation that "I am God", all the actions accumulated over ages are wiped out, like actions in a dream on waking up.

448. How could the good or even dreadfully bad deeds done in the dreaming state lead a man to heaven or hell when he arises from sleep?

449. Recognising himself as unattached and impartial space, he never hold on to anything with the thought of actions yet to be done.

450. Space is not affected with the smell of wine by contact with the jar, and in the same way one's true nature is not affected by their qualities through contact with the things one identified oneself with.

451. The karma created before the arising of knowledge does not come to an end with knowledge without producing its effect, like an arrow shot at a target after being loosed.

452. An arrow released in the understanding that it was at a tiger does not stop when it is seen to be a cow, but pierces the target with the full force of its speed.

453. The effects of previous conditioning are too strong for even a wise man, and it is eliminated only by enduring it, but the effects of present and future conditioning are all destroyed by the fire of true understanding. Those who are always established in the knowledge of their oneness with God, as a result of that are not affected by these three aspects of conditioning since they share the unconditioned nature of God.

454. The question of the existence of past conditioning does not apply for the ascetic who, by getting rid of self-identification with anything else, is established within in the knowledge of the perfection of God as his true nature, just as questions concerned with things in a dream have no meaning when one has woken up.

455. He who has woken up makes no distinctions about his dream body and the multiplicity of things connected with it as being "me", "mine" or anything else, but simply remains himself by staying awake.

456. He has no desire to assert the reality of those illusions, and he has no need to hold on to the things he has woken up from. If he still chases these false realities he is certainly considered not awake yet.

457. In the same way he who lives in God remains in his own nature and seeks nothing else. Like the memory of things seen in a dream is the way the seer experiences eating, going to the toilet and so on.

458. The body has been formed by causation so past causality appropriately applies to it, but it does not apply to the beginningless self, since one's true nature has not been causally formed.

459. Scriptures which do not err affirm that one's true nature is "Unborn, eternal and abiding" (Katha Upanishad 1.2.18), so how could causality apply to someone established in such a self?

460. Causality applies only so long as one identifies oneself with the body, so he who does not consider himself the body has abolished causality for himself.

461. Even the opinion that causality applies to the body is a mistake. How can a false assumption be true, and how can something which does not exist have a beginning? How can something with no beginning have an end, and how can causality apply to something that does not exist?

462-463. The ignorant have the problem that if ignorance has been completely eliminated by knowledge, how does the body persist? To settle this doubt scripture talks about causality in accordance with conventional views, but not to teach the reality of the body and such things to the wise.

464. Complete in himself, without beginning or end, infinite and unchanging, God is one and without a second. There is nothing other than He.

465. The essence of Truth, the essence of Consciousness, the eternal essence of Bliss and unchanging, God is one and without a second. There is nothing other than He.

466. The one reality within everything, complete, infinite, and limitless, God is one and without a second. There is nothing other than He.

467. He cannot be removed or grasped; he cannot be received from someone else, or held onto. God is one and without a second. There is nothing other than He.

468. Without attributes, indivisible, subtle, inconceivable, and without blemish, God is one and without a second. There is nothing other than He.

469. His appearance is formless, beyond the realm of mind and speech. God is one and without a second. There is nothing other than He.

470. Exuberant Reality, self-reliant, complete, pure, conscious and unique, God is one and without a second. There is nothing other than He.

471. Great ascetics who have abandoned desires and given up possessions, calm and disciplined, come to know this supreme Truth, and in the end attain the supreme peace by their self-realisation.

472. You too should recognise this supreme Truth about yourself, your true nature and the essence of bliss, and shaking off the illusion created by your own imagination, become liberated, fulfilled and enlightened.

473. See the Truth of yourself with the clear eye of understanding, after the mind has been made thoroughly unwavering by meditation. If the words of scripture you have heard are really received without doubting, you will experience no more mistaken perception.

474. When one has freed oneself from association with the bonds of ignorance by the realisation of the reality of Truth, Wisdom and Bliss, then scripture, traditional practices and the sayings of the wise remain proofs, but the inner experience of truth is proof too.

475. Bondage, freedom, contentment, worry, health, hunger and so on are matters of personal experience, and other people's knowledge of them can only be by inference.

476. Impartial gurus teach, as do the scriptures, that the wise man crosses over by means of wisdom alone through the grace of God.

477. Knowing his true indivisible nature by his own realisation the perfected man should remain in full possession of himself free from imaginations within.

478. The conclusion of all the scriptures and of experience is that God is the individual and the whole world too, and that liberation is to remain in the one indivisible Reality. The scriptures are also the authority for the non-duality of God.

479. Having thus attained the supreme reality by self discipline through the words of his guru and the testimony of the scriptures, his faculties at peace and his mind at peace, he becomes something self-poised and immovable.

Song of Liberation

480. Having established his mind for some time in the supreme God, he arose from supreme bliss and uttered these words.

481. My intellect has vanished and my mental activities have been swallowed up in the realisation of the oneness of myself and God. I no longer know this from that, nor what or how great this unsurpassed joy is.

482. Words cannot express nor the mind conceive the greatness of the ocean of the supreme God, full of the nectar of bliss. Like the state of a hail-stone fallen into the ocean, my mind has now melted away in the tiniest fraction of it, fulfilled by its essential nature of Bliss.

483. Where has the world gone? Who has removed it, or where has it disappeared to? I saw it only just now, and now it is not there. This a great wonder.

484. In the great ocean filled with the nectar of the indivisible bliss of God, what is to be got rid of, what is to be held onto, what is there apart from oneself and what has any characteristics of its own?

485. I can neither see, hear or experience anything else there, as it is I who exist there by myself with the characteristics of Being and Bliss.

486. Salutation upon salutation to you, great guru, free from attachment, the embodiment of absolute Truth, with the nature of ever non-dual bliss, the sea of eternal compassion on earth.

487. Your very glance has soothed like gentle moonlight the weariness produced by the great heat of samsara, and I have immediately attained my own true everlasting home, the abode of imperishable glory and bliss.

488. Through your grace I am blessed, I have achieved the goal, I am freed from the bonds of samsara, I am eternal bliss by nature, and fulfilled.

489. I am free, I am bodiless, I am without sex and indestructible. I am at peace, I am infinite, without blemish and eternal.

490. I am not the doer and I am not the reaper of the consequences. I am unchanging and without activity. I am pure awareness by nature, I am perfect and forever blessed.

491. I am distinct from the seer, hearer, speaker, doer and experiencer. I am eternal, undivided, actionless, limitless, unattached - perfect awareness by nature.

492. I am neither this nor that, but the pure supreme reality which illuminates them both. I am God, the indivisible, devoid of inside and outside, complete.

493. I am incomparable, beginningless Reality. I am far from such thoughts as "you", "me", and "this". I am eternal bliss, the Truth, the non-dual God himself.

494. I am Narayana, I am the slayer of Naraka and of Pura. I am the supreme Person and the Lord. I am indivisible awareness, the witness of everything. I have no master and I am without any sense of "me" and "mine".

495. I abide in all creatures, being the very knowledge which is their inner and outer support. I myself am the enjoyer and all enjoyment, in fact whatever I experienced before now.

496. In me who am the ocean of infinite joy the manifold waves of the universe arise and come to an end, impelled by the winds of Maya.

497. Ideas like "material" are mistakenly imagined about me by people under the influence of their presuppositions, as are divisions of time like kalpas, years, half-years and seasons, dividing the indivisible and inconceivable.

498. The presuppositions of the severely deluded can never affect the underlying reality, just as the great torrent of a mirage flood cannot wet a desert land.

499. Like space, I am beyond contamination. Like the sun, I am distinct from the things illuminated. Like a mountain, I am always immovable. Like the ocean, I am boundless.

500. I am no more bound to the body than the sky is to a cloud, so how can I be affected by its states of waking, dreaming and deep sleep?

501. Imagined attributes added to one's true nature come and go. They create karma and experience its effects. They grow old and die, but I always remain immovable like mount Kudrali.

502. There is no outward turning nor turning back for me, who am always the same and indivisible. How can that perform actions which is single, of one nature, without parts and complete, like space?

503. How can there be good and bad deeds for me who am organless, mindless, changeless and formless, and experience only indivisible joy? The scriptures themselves

declare "he is not affected" (Brihadaranyaka Upanishad 4.3.22).

504. Heat or cold, the pleasant or the unpleasant coming into contact with a man's shadow in no way affect the man himself who is quite distinct from his shadow.

505. The qualities of things seen do not touch the seer, who is quite distinct from them, changeless and unaffected, just as household objects do not touch the lamp there.

506. Like the sun's mere witnessing of actions, like fire's non-involvement with the things it is burning, and like the relationship of a rope to the idea superimposed on it, so is the unchanging consciousness within me.

507. I neither do nor make things happen. I neither experience nor cause to experience. I neither see nor make others see. I am that supreme light without attributes.

508. When intervening factors (the water) move, the ignorant ascribe the movement of the reflection to the object itself like the sun which is actually immovable. They think "I am the doer", "I am the reaper of the consequences", and "Alas, I am being killed."

509. Whether my physical body falls into water or onto dry land, I am not dirtied by their qualities, just as space is not affected by the qualities of a jar it is in.

510. Such states as thinking oneself the doer or the reaper of the consequences, being wicked, drunk, stupid, bound or free are false assumptions of the understanding, and do not apply in reality to one's true self, the supreme, perfect and non-dual God.

511. Let there be tens of changes on the natural level, hundreds of changes, thousands of changes. What is that to me, who am unattached consciousness? The clouds never touch the sky.

512. I am that non-dual God, who like space is subtle and without beginning or end, and in whom all this from the unmanifest down to the material is displayed as no more than an appearance.

513. I am that non-dual God who is eternal, pure, unmoving and imageless, the support of everything, the illuminator of all objects, manifest in all forms and all-pervading, and yet empty of everything.

514. I am that non-dual God who is infinite Truth, Knowledge and Bliss, who transcends the endless modifications of Maya, who is one's own reality and to be experienced within.

515. I am actionless, changeless, partless, formless, imageless, endless and supportless - one without a second.

516. I am the reality in everything. I am everything and I am the non-dual beyond everything. I am perfect indivisible awareness and I am infinite bliss.

517. I have received this glory of the sovereignty over myself and over the world by the compassion of your grace, noble and great-souled guru. Salutation upon salutation to you, and again salutation.

518. You, my teacher, have my supreme saviour, waking me up from sleep through your infinite compassion, lost in a vast dream as I was and afflicted every day by countless troubles in the Maya-created forest of birth, old age and death, and tormented by the tiger of this feeling myself the doer.

519. Salutation to you, King of gurus, who remain always the same in your greatness. Salutation to you who are manifest as all this that we see.

Further Teachings on the Sage

520. Seeing his noble disciple, who had achieved the joy of his true nature in samadhi, who had awoken to the Truth, and experienced deep inner contentment, kneeling thus before him, the best of teachers and supreme great soul spoke again and said these words.

521. The world is a sequence of experiences of God, so it is God that is everything, and one should see this in all circumstances with inner insight and a peaceful mind. What has ever been seen by sighted people but forms, and in the same way what other resort is there for a man of understanding but to know God?

522. What man of wisdom would abandon the experience of supreme bliss to take pleasure in things with no substance? When the beautiful moon itself is shining, who would want to look at just a painted moon?

523. There is no satisfaction or elimination of suffering through the experience of unreal things, so experience that non-dual bliss and remain happily content established in to your own true nature.

524. Pass your time, noble one, in being aware of your true nature everywhere, thinking of yourself as non-dual, and enjoying the bliss inherent in yourself.

525. Imagining things about the unimaginable and indivisible nature of awareness is building castles in the sky, so transcending this, experience the supreme peace of silence through your true nature composed of that non-dual bliss.

526. The ultimate tranquillity is the return to silence of the intellect, since the intellect is the cause of false assumptions, and in this peace the great souled man who knows God and who has become God experiences the infinite joy of non-dual bliss.

527. For the man who has recognised his own nature and who is enjoying the experience of inner bliss, there is nothing that gives him greater satisfaction than the peace that comes from having no desires.

528. A wise and silent ascetic lives as he pleases finding his joy in himself at all times whether walking, standing, sitting, lying down or whatever.

529. The great soul who has come to know the Truth and whose mental functions are not constrained has no concerns about such things as his aims in matters of locality, time, posture, direction and discipline etc. There can be no dependence on things like discipline when one knows oneself.

530. What discipline is required to recognise that "This is a jar"? All that is necessary is for the means of perception to be in good condition, and if they are, one recognises the object.

531. In the same way this true nature of ours is obvious if the means of perception are present. It does not require a special place or time or purification.

532. There are no qualifications necessary to know one's own name, and the same is true for the knower of God's knowledge that "I am God.

533. How can something else, without substance, unreal and trivial, illuminate that by whose great radiance the whole world is illuminated?

534. What can illuminate that Knower by whom the Vedas, and other scriptures as well as all creatures themselves are given meaning?

535. This light is within us, infinite in power, our true nature, immeasurable and the common experience of all. When a man free from bonds comes to know it, this knower of God stands out supreme among the supreme.

536. He is neither upset nor pleased by the senses, nor is he attached to or averse to them, but his sport is always within and his enjoyment is in himself, satisfied with the enjoyment of infinite bliss.

537. A child plays with a toy ignoring hunger and physical discomfort, and in the same way a man of realisation is happy and contented free from "me" and "mine".

538. Men of realisation live free from preoccupation, eating food begged without humiliation, drinking the water of streams, living freely and without constraint, sleeping in cemetery or forest, their clothing space itself, which needs no care such as washing and drying, the earth as their bed, following the paths of the scriptures, and their sport in the supreme nature of God.

539. He who knows himself, wears no distinguishing mark and is unattached to the senses, and treats his body as a vehicle, experiencing the various objects as they present themselves like a child dependent on the wishes of others.

540. He who is clothed in knowledge roams the earth freely, whether dressed in space itself, properly dressed, or perhaps dressed in skins, and whether in appearance a madman, a child or a ghost.

541. The wise man lives as the embodiment of dispassion even amid passions, he travels alone even in company, he is always satisfied with his own true nature and established in himself as the self of all.

542. The wise man who is always enjoying supreme bliss lives like this - sometimes appearing a fool, sometimes a clever man, sometimes regal, sometimes mad, sometimes gentle, sometimes venomous, sometimes respected, sometimes despised, and sometimes simply unnoticed.

543. Even when poor always contented, even without assistance always strong, always satisfied even without eating, without equal, but looking on everything with an equal eye.

544. This man is not acting even when acting, experiences the fruits of past actions but is not the reaper of the consequences, with a body and yet without a body, prescribed and yet present everywhere.

545. Thoughts of pleasant and unpleasant as well as thoughts of good and bad do not touch this knower of God who has no body and who is always at peace.

546. Pleasure and pain and good and bad exist for him who identifies himself with ideas of a physical body and so on. How can there be good or bad consequences for the wise man who has broken his bonds and is one with Reality?

547. The sun appears to be swallowed up by the darkness in an eclipse and is mistakenly called swallowed up by people through misunderstanding of the nature of things.

548. In the same way the ignorant, see even the greatest knower of God, though free from the bonds of the body and so on, as having a body since they can see what is obviously still a body.

549. Such a man remains free of the body, and moves here and there as impelled by the winds of energy, like a snake that has cast its skin.

550. Just as a piece of wood is carried high and low by a stream, so the body is carried along by causality as the appropriate fruits of past actions present themselves.

551. The man free from identification with the body lives experiencing the causal effects of previously entertained desires, just like the man subject to samsara, but, being realised, he remains silently within himself as the witness there, empty of further mental imaginations - like the axle of a wheel.

552. He whose mind is intoxicated with the drink of the pure bliss of self-knowledge does not turn the senses towards their objects, nor does he turn them away from them, but remains as a simple spectator, and regards the results of actions without the least concern.

553. He who has given up choosing one goal from another, and who remains perfect in himself as the spectator of his own good fortune - he is the supreme knower of God.

554. Liberated forever here and now, having achieved his purpose, the perfect knower of God, being God himself by the destruction of all false identifications, goes to the non-dual God.

555. Just as an actor, whatever his costume may or may not be, is still a man, so the best of men, the knower of God, is always God and nothing else.

556. Wherever the body may wither and fall like a tree leaf, that of the ascetic who has become God has already been cremated by the fire of the knowledge of Reality.

557. There are no considerations of place and time laid down with regard to relinquishing this mass of skin, flesh and filth for the wise man who is already forever established in God within himself as the perfect non-dual bliss of his own nature.

558. Liberation is not just getting rid of the body, nor of one's staff or bowl. Liberation is getting rid of all the knots of ignorance in the heart.

559. Whether a leaf falls into a gutter or a river, into a shrine or onto a crossroad, in what way is that good or bad for the tree?

560. The destruction of body, organs, vitality and intellect is like the destruction of a leaf, a flower or a fruit. It is not the destruction of oneself, but of something which is not the cause of happiness for one's true self. That remains like the tree.

561. The scriptures that teach the truth declare that the property of one's true nature is "a mass of intelligence" (Brihadaranyaka Upanishad 4.5.13), and they talk of the destruction of secondary additional attributes only.

562. The scripture declares of the true self that "This Self is truly imperishable" (Brihadaranyaka Upanishad 4.5.14), the indestructible reality in the midst of changing things subject to destruction.

563. In the same way that burnt stones, trees, grass, rice, straw, cloth and so on turn to earth, so what we see here in the form of body, organs, vitality, mind and so on when burned by the fire of knowledge take on the nature of God.

564. Just as darkness, though distinct from it, disappears in the light of the sun, so all that we can see disappears in God.

565. Just as when a jar is broken the space in it becomes manifest as space again, so the knower of God becomes the God in himself with the elimination of false identifications.

566. Like milk poured into milk, oil into oil and water into water, so the ascetic who knows himself becomes united with the One in himself.

567. The ascetic who has thus achieved the nature of God, perfectly free of the body and with the indivisible nature of Reality, does not come back again.

568. How could the brahmin come back again after becoming God when his external features of ignorance and so on have been burned by the recognition of his oneness with the Truth?

569. The Maya-produced alternatives of bondage and liberation do not really exist in one's true nature, just as the alternatives of there being a snake or not do not exist in the rope which is not affected by them.

570. Bondage and liberation can be referred to only in connection with the existence or absence of something covering what is really there, but there can be no covering of God as there is nothing else and no covering, since this would destroy the non-duality of God, and the scriptures do not admit duality.

571. Bondage and liberation are unreal. They are an effect of the intellect which the stupid identify with reality just like the covering of the sight caused by a cloud is applied to the sun. For this imperishable Reality is non-dual, unattached and consciousness.

572. The opinion that this covering exists or does not exist in the underlying reality is an attribute of the intellect and not of the eternal reality underneath.

573. So these alternatives of bondage and liberation are produced by Maya and not in one's true nature. How can there be the idea of them in the non-dual supreme Truth which is without parts, actionless, peaceful, indestructible, and without blemish, like space?

574. There is neither end nor beginning, no one in bondage and no aspirant, no one seeking liberation and no one free. (Amritabindu Upanishad 10). This is the supreme truth.

575. I have shown you today repeatedly, as my own son, this ultimate secret, the supreme crest of the scriptures and of the complete Vedanta, considering you one seeking liberation, free from the stains of this dark time, and with a mind free from sensuality.

576. On hearing these words of his guru the disciple prostrated himself before him and with his permission went away free from bondage.

577. The guru too with his mind immersed in the ocean of Truth and Bliss, and with his mind free of discriminations went on his way purifying the whole world.

578. In this way, in the form of a dialogue between teacher and pupil, the nature of one's true self has been taught for easy attainment of the joy of Realisation by those seeking liberation.

579. May those ascetics who have removed all defilements of mind by the designated methods, whose minds are at peace and free from the pleasures of the world, and who delight in the scriptures, reverence this teaching.

580. For those who are suffering in samsara from the heat of the threefold forms of pain, and wandering in delusion in a desert thirsting for water, may these words of Shankara which secure nirvana and excel all others, procure for them the ocean of nectar close by in the form of the non-dual God.

Nirguna manasa puja verses of Adi Shankaracharya Translated By Maha Yogi Paramahansa Dr.Rupnathji

Nirguna means with out attributes, Manasa means Spirit and Puja means Worship. The literal translation of words "Nirguna manasa puja" means Worship of the Attributeless Spirit. The Nirguna manasa puja verses are as follows:

The disciple said:

1. In the indivisible Satchidananda whose nature is only unconditioned, and which is also the non-dual state, how is worship prescribed?

2. Where is the invocation (avahana) of the Fullness, and the seat (asana) of the All-supporting? How is there washing of the feet (padya), offering of water (arghya) and sipping (achamana) for the limpid and Pure One?

3. How is there bathing (snana) for the Immaculate, and clothing (vasa) for the womb of the universe? How is there a sacred thread (upavita) for Him who is without lineage and caste?

4. How is there sandal paste (gandha) for the Unattached, and flowers (pushpa) for the Odorless? What is the jewel (bhusha) of the Undifferentiated? What ornament (alamkara) for the Formless?

5. What use of incense (dhupa) for the Spotless, or of lamps (dipa) for the Witness of everything? What is here the food-offering (naivedyam) for Him who is satiated only with His own bliss?

6-7. How does one prepare betel (tambula) for the Rejoicer of the universe? He whose nature is self-luminous consciousness, that Illuminator of the sun and other stars, who is sung by 'shrutis', how is there for Him the light-waving ceremony (nirajana) What circumambulation (pradakshina) for the Infinite? What prostration (pranama) for the non-dual Reality?

8. For Him who is unknowable by the words of the Vedas, what praise (stotra) is prescribed? How is there the ceremony of dismissal (udavasana) for Him who is established inside and outside?

The Guru said:

9. I worship the symbol of the Self (atmalinga) shining like a jewel and situated in the heart-lotus within the city of illusion, with the ablutions (abhisheka) of the unsullied mind from the river of faith, always, with the flowers of samadhi, for the sake of non-rebirth.

10. 'I am the One, the Ultimate'. Thus one should invoke (avahayet) Lord Siva. Then one should prepare the seat (asana) , that is thinking of the self-established Self.

11. 'I have no contact with the dust of virtue and sin.' Thus should the wise one offer washing of the feet (padya), that is such knowledge destroying all sins.

12. One should pour forth a handful of water which is the root- ignorance held from time without beginning. This is verily the water- offering (arghya) of the symbol of the Self.

13. 'Indra and other beings drink only the tiny fraction of a drop from the waves of the bliss ocean of Brahman.' That meditation is considered as the sipping (achamana)

14. 'All the worlds are bathed verily by the water of Brahma's bliss which is indivisible.' That meditation is the ablution (abhishechana) of the Self.

15. 'I am the light of Consciousness without any veil'. This thinking is the holy cloth (sadvastram) of the symbol of the Self. Thus should think the wise one.

16. 'I am the thread of the garland of all the worlds which are in the nature of the three gunas'. This conviction is verily considered here as the highest sacred thread (upavita).

17. 'This manifold world mingled with numerous impressions is supported by me, and by no other'. This meditation is the sandal paste (chandana) of the Self.

18. With the sesamum-flowers in the form of renunciation of the activity of sattva, rajas, and tamas, one should always worship (yajet) the symbol of the Self, for attaining liberation while living.

19. With the non-dual Bel leaves devoid of the triple distinction between the Lord, the guru, and the Self, one should worship (yajet) Lord Siva that is symbol of the Self.

20. One should think of His incense (dhupa) as the giving up of all impressions. The wise one should show the lamp (dipa) that is the realization of the luminous Self.

21. The food-offering (naivedyam) of the symbol of the Self is the big rice pudding known as the egg-universe of Brahma. Do drink the sweet nectar of bliss that is the delightful beverage (upasechana) of Mrityu or Lord Siva.

22. One should remember that cleansing the remnants of ignorance with the water of knowledge, is the washing of hands (hasta prakshalana) of the pure symbol of the Self.

23. Giving up the use of the objects of passion, this is the chewing of betel (tambula) of Lord Siva, the supreme Self who is devoid of the attributes beginning with passion.

24. Knowledge on one's own nature of Brahman, most shining, and burning to destruction the darkness of ignorance, that is here the waving of lights (nirajana) of the Self.

25. The vision of the manifold Brahman is the ornament (alamkritam) with garlands. Then one should remember the vision of the all-blissful nature of the Self, as the handful of flowers. (pushpanjali).

26. 'Thousands of Brahma's mundane eggs revolve in me, the Lord, whose nature is immovable and steady like a heap.' This meditation is the circumambulation (pradakshina).

27. 'I am verily worthy of a universal salutation. Apart from my true Self, none is so worthy of salutation.' This reflection is verily here the salutation (vandana) of the symbol of one's own Self.

28. The idea of the unreality of duties is termed as the saintly act (sat kriya) of the Self. Thinking of the Self as being beyond names and forms, this is the praise of his name (nama kirtana).

29. The hearing (shravana) of that God is the thought of the unreality of things to be heard of. The reflection (manana) of the symbol of the Self is the thought of the unreality of things to be reflected on.

30-31. Knowledge of the unreality of things to be contemplated upon, is the deep meditation (nididhyasana) of the Self. Devotedness to the Self by the absence of all delusion and distraction, is named the perfect steadiness (samadhi) of the Self; and not delusion of one whose mind rests on something else. This is called the eternal repose of the mind (chitta vishranti) in Brahman itself.

32-33. Thus performing till death or even for a moment this worship of the symbols of one's own Self, which is expounded according to Vedanta, one who is well concentrated should give up the illusion of all bad impressions, as dust from the feet. Having shaken off the mass of ignorance and pain, one attains the bliss of liberation.

Adi Shankaracharya Bhaja Govindam Translated By Maha Yogi Paramahansa Dr.Rupnathji

Seek Govinda! Seek Govinda! Seek Govinda! Oh ignoramus, at the time of death the rules of grammar, which you are trying to cram and master, will not be able to rescue you at all.

Oh, Fool! give up your insatiable desire for earthly possessions; be sensible and develop serenity and contentment. Be satisfied and happy with whatever you may earn by the sweat of your brow and whatever has destiny marked for your lot.

Enticed by the physical glamour of a woman, do not lose your senses; the body is nothing but a conglomeration of flesh, do not forget this any time.

The water droplet on the lotus leaf is tremulous and unsteady. So too is life which is as uncertain. Know the body to be in the claws of disease, which may swallow it at any moment. Life is ultimately nothing but worry, misery and grief.

As long as you are fit to make an earning, so long will your kith and kin be solicitous about you, but no sooner your limbs become infirm and your earnings cease, none will care for you, not even your own home-folk.

As long as there is life in your body, your people may have concern for you, but once the life-breath ebbs out of your body, even your own wife will run away from you.

Childhood skips off on sport and play. Youth flies off in pursuits of love-making. As one grows older he is drowned in worry about the security and future of his wife and children. One's whole life gets spent in some kind of worry or other. And at no stage does man find time to lift his thoughts to God.

Who indeed is your beloved and who indeed is your son? Strange indeed are these family bonds; who belongs to you and to whom you belong? whence did you come, Oh brother! Reflect on the truth of it all.

The company of the good weans one away from false attachments; when attachment is lost, delusion ends; when delusion ends, the mind becomes unwavering and steady. An unwavering and steady mind is merited for Jeevan Mukti (liberation even in this life).

When youth is gone, where is lust and its play? Where is the lake when its waters have dried up? Where are the kinsfolk when riches are gone ? When Truth is realised, where is the snare of Samsara?

Adi Shankara Vakya Vritti verses

I bow down to that Pure Consciousness Divine – a shoreless ocean of happiness, which is All-pervading (Vishnu), the Beloved of Shri, the all-knowing Lord of the Universe, assuming endless forms and yet ever-free, having an inscrutable power to become (apparently) the Cause of creation, maintenance, and dissolution of the universe.

Again and again I Prostrate at the feet of my Guru, by whose grace I have come to realise, “I alone am the All-pervading Essence (Vishnu)”, and that “the world of multiplicity is all a superimposition upon myself.”

Scorched by the blazing sun of the three miseries, a student – dejected with the world and restless for release, having cultivated all the means of liberation especially such virtues as self-control etc. – enquires of a noble teacher:

“Merely out of your grace and mercy, holy Teacher, please explain to me briefly the means by which I may easily get liberated from the sorrows of this bondage-to-change”.

The teacher said: “Your question is valid, and so very clearly expressed, I shall answer it exhaustively to make it as vivid to you as though you are seeing it near”.

Direct knowledge of that total identity between the individual-Self and the Universal-Self, stemming forth from the Vedic statements such as “Thou art that”, etc., is the immediate means to liberation.

The disciple said: “What is the individualised Self ? What, then, is the Universal Self ? How can they both be identical ? And, how can statements like “That thou art” discuss and prove this identity ?”

The teacher said: “I shall answer your question. Who else can be the individual Self (Jiva) other than yourself, that asks me this question, “Who am I ?” There is no doubt about it. You alone are the Brahman.

The disciple said: Not even the word meaning do I fully grasp clearly; how can I then comprehend the significance of the sentence, “I am Brahman” ?

The teacher said: “You have said the truth when you complained that the knowledge and understanding of the meaning of the words employed in a sentence are indeed the cause of the understanding of the full significance of the sentence. And there are no two opinions about it.”

Adi Shankaracharya Siddhanta Tattva Vindu Translated By Maha Yogi Paramahansa Dr.Rupnathji

Nor earth nor water, fire nor liquid air, nor ether, nor the powers, nor these in one; undifferentiated, in dreamless perfect rest, that, the One, final, blest, alone, am I.

Nor castes nor their divisions, rite nor rule, are mine, nor fixing mind and thought and mood; no longer dreaming things not Self art 'I' and 'mine,' that, the One, final, blest, alone, am I.

Nor mother, father, nor the gods and worlds, nor Scriptures, offerings, shrines are there, they say, in dreamlessness abandoned by the lonely Self; that, the One, final, blest, alone, am I.

Nor sectary of Cause or Lord or Life knows That, nor follower of Saint or Rite, in perfect union, pure of all but Self, that, the One, final, blest, alone, am I.

Nor upward, downward, nor within, without; nor midward, backward, That, nor east nor west; all-present everywhere in partless unity, that, the One, final, blest, alone, am I.

Nor white nor black nor yellow, That, nor red; nor small nor very great nor short nor long; formless, yet like a light, a star; that, the One, final, blest, alone, am I.

Nor teacher, teaching, learner, what is learned; nor thou nor I nor this expanded world; conscious of its own form, from error free, that, the One, final, blest, alone, am I.

Nor waking, mine, nor dream, nor dreamless sleep; nor fire of life or heart or seeing soul; these three are of unwisdom; but the fourth, that, the One, final, blest, alone, am I.

Even expanded for the sake of Self -- Self, that, still perfect, on no other rests -- all the wide world besides is little worth. that, the One, final, blest, alone, am I.

Nor is this first with any second to it; nor lonely this, nor yet has it compeers; nor is this secondless One void or filled with aught; how shall I tell this perfect wisdom's crowd?

Adi Shankara Atma Bodha verses Translated By Maha Yogi Paramahansa Dr.Rupnathji

I am composing the Atma-Bodha, this treatise of the Knowledge of the Self, for those who have purified themselves by austerities and are peaceful in heart and calm, who are free from cravings and are desirous of liberation.

Just as the fire is the direct cause for cooking, so without Knowledge no emancipation can be had. Compared with all other forms of discipline Knowledge of the Self is the one direct means for liberation.

Action cannot destroy ignorance, for it is not in conflict with or opposed to ignorance. Knowledge does verily destroy ignorance as light destroys deep darkness.

The Soul appears to be finite because of ignorance. When ignorance is destroyed the Self which does not admit of any multiplicity truly reveals itself by itself: like the Sun when the clouds pass away.

Constant practice of knowledge purifies the Self ('Jivatman'), stained by ignorance and then disappears itself – as the powder of the 'Kataka-nut' settles down after it has cleansed the muddy water.

The world which is full of attachments, aversions, etc., is like a dream. It appears to be real, as long as it continues but appears to be unreal when one is awake (i.e., when true wisdom dawns).

The Jagat appears to be true (Satyam) so long as Brahman, the substratum, the basis of all this creation, is not realised. It is like the illusion of silver in the mother-of pearl.

Like bubbles in the water, the worlds rise, exist and dissolve in the Supreme Self, which is the material cause and the prop of everything.

All the manifested world of things and beings are projected by imagination upon the substratum which is the Eternal All-pervading Vishnu, whose nature is Existence-Intelligence; just as the different ornaments are all made out of the same gold.

The All-pervading Akasa appears to be diverse on account of its association with various conditionings (Upadhis) which are different from each other. Space becomes one on the

destruction of these limiting adjuncts: So also the Omnipresent Truth appears to be diverse on account of Its association with the various Upadhis and becomes one on the destruction of these Upadhis.

Because of Its association with different conditionings (Upadhis) such ideas as caste, colour and position are super-imposed upon the Atman, as flavour, colour, etc., are super-imposed on water.

Adi Shankara Atma Bodha verses Translated By Maha Yogi Paramahansa Dr.Rupnathji

Determined for each individual by his own past actions and made up of the Five elements – that have gone through the process of “five-fold self-division and mutual combination” (Pancheekarana) – are born the gross-body, the medium through which pleasure and pain are experienced, the tent-of-experiences.

The five Pranas, the ten organs and the Manas and the Buddhi, formed from the rudimentary elements (Tanmatras) before their “five-fold division and mutual combination with one another” (Pancheekarana) and this is the subtle body, the instruments-of-experience (of the individual).

Avidya which is indescribable and beginningless is the Causal Body. Know for certain that the Atman is other than these three conditioning bodies (Upadhis).

In its identification with the five-sheaths the Immaculate Atman appears to have borrowed their qualities upon Itself; as in the case of a crystal which appears to gather unto itself colour of its vicinity (blue cloth, etc.,).

Through discriminative self-analysis and logical thinking one should separate the Pure self within from the sheaths as one separates the rice from the husk, bran, etc., that are covering it.

The Atman does not shine in everything although He is All-pervading. He is manifest only in the inner equipment, the intellect (Buddhi): just as the reflection in a clean mirror.

One should understand that the Atman is always like the King, distinct from the body, senses, mind and intellect, all of which constitute the matter (Prakriti); and is the witness of their functions.

The moon appears to be running when the clouds move in the sky. Likewise to the non-discriminating person the Atman appears to be active when It is observed through the functions of the sense-organs.

Depending upon the energy of vitality of Consciousness (Atma Chaitanya) the body, senses, mind and intellect engage themselves in their respective activities, just as men work depending upon the light of the Sun.

Fools, because they lack in their powers of discrimination superimpose on the Atman, the Absolute-Existence-Knowledge (Sat-Chit), all the varied functions of the body and the senses, just as they attribute blue colour and the like to the sky.

The tremblings that belong to the waters are attributed through ignorance to the reflected moon dancing on it: likewise agency of action, of enjoyment and of other limitations (which really belong to the mind) are delusively understood as the nature of the Self (Atman).

Adi Shankara Atma Bodha verses Translated By Maha Yogi Paramahansa Dr.Rupnathji

Attachment, desire, pleasure, pain, etc., are perceived to exist so long as Buddhi or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not to the Atman.

Just as luminosity is the nature of the Sun, coolness of water and heat of fire, so too the nature of the Atman is Eternity, Purity, Reality, Consciousness and Bliss.

By the indiscriminate blending of the two – the Existence-Knowledge-aspect of the Self and the thought-wave of the intellect – there arises the notion of “I know”.

Atman never does anything and the intellect of its own accord has no capacity to experience 'I know'. But the individuality in us delusorily thinks he is himself the seer and the knower.

Just as the person who regards a rope as a snake is overcome by fear, so also one considering oneself as the ego (Jiva) is overcome by fear. The ego-centric individuality in us regains fearlessness by realising that It is not a Jiva but is Itself the Supreme Soul.

Just as a lamp illumines a jar or a pot, so also the Atman illumines the mind and the sense organs, etc. These material-objects by themselves cannot illumine themselves because they are inert.

A lighted-lamp does not need another lamp to illumine its light. So too, Atman which is Knowledge itself needs no other knowledge to know it.

By a process of negation of the conditionings (Upadhis) through the help of the scriptural statement 'It is not this, It is not this', the oneness of the individual soul and the Supreme Soul, as indicated by the great Mahavakyas, has to be realised.

The body, etc., up to the "Causal Body" – Ignorance – which are objects perceived, are as perishable as bubbles. Realise through discrimination that I am the 'Pure Brahman' ever completely separate from all these.

I am other than the body and so I am free from changes such as birth, wrinkling, senility, death, etc. I have nothing to do with the sense objects such as sound and taste, for I am without the sense-organs.

I am other than the mind and hence, I am free from sorrow, attachment, malice and fear, for "HE is without breath and without mind, Pure, etc.", is the Commandment of the great scripture, the Upanishads.

Adi Shankara Atma Bodha verses Translated By Maha Yogi Paramahansa Dr.Rupnathji

I am without attributes and actions; Eternal (Nitya) without any desire and thought (Nirvikalpa), without any dirt (Niranjana), without any change (Nirvikara), without form (Nirakara), ever-liberated (Nitya Mukta) ever-pure (Nirmala).

Like the space I fill all things within and without. Changeless and the same in all, at all times I am pure, unattached, stainless and motionless.

I am verily that Supreme Brahman alone which is Eternal, Pure and Free, One, indivisible and non-dual and of the nature of Changeless-Knowledge-Infinite.

The impression “I am Brahman” thus created by constant practice destroys ignorance and the agitation caused by it, just as medicine or Rasayana destroys disease.

Sitting in a solitary place, freeing the mind from desires and controlling the senses, meditate with unswerving attention on the Atman which is One without-a-second.

The wise one should intelligently merge the entire world-of-objects in the Atman alone and constantly think of the Self ever as contaminated by anything as the sky.

He who has realised the Supreme, discards all his identification with the objects of names and forms. (Thereafter) he dwells as an embodiment of the Infinite Consciousness and Bliss. He becomes the Self.

There are no distinctions such as “Knower”, the “Knowledge” and the “Object of Knowledge” in the Supreme Self. On account of Its being of the nature of endless Bliss, It does not admit of such distinctions within Itself. It alone shines by Itself.

When this the lower and the higher aspects of the Self are well churned together, the fire of knowledge is born from it, which in its mighty conflagration shall burn down all the fuel of ignorance in us.

The Lord of the early dawn (Aruna) himself has already looted away the thick darkness, when soon the sun rises. The Divine Consciousness of the Self rises when the right knowledge has already killed the darkness in the bosom.

Atman is an ever-present Reality. Yet, because of ignorance it is not realised. On the destruction of ignorance Atman is realised. It is like the missing ornament of one's neck.

Adi Shankara Atma Bodha verses Translated By Maha Yogi Paramahansa Dr.Rupnathji

Brahman appears to be a 'Jiva' because of ignorance, just as a post appears to be a ghost. The ego-centric-individuality is destroyed when the real nature of the 'Jiva' is realised as the Self.

The ignorance characterised by the notions 'I' and 'Mine' is destroyed by the knowledge produced by the realisation of the true nature of the Self, just as right information removes the wrong notion about the directions.

The Yogi of perfect realisation and enlightenment sees through his "eye of wisdom" (Gyana Chakshush) the entire universe in his own Self and regards everything else as his own Self and nothing else.

Nothing whatever exists other than the Atman: the tangible universe is verily Atman. As pots and jars are verily made of clay and cannot be said to be anything but clay, so too, to the enlightened soul and that is perceived is the Self.

A liberated one, endowed with Self-knowledge, gives up the traits of his previously explained equipments (Upadhis) and because of his nature of Sat-chit-ananda, he verily becomes Brahman like (the worm that grows to be) a wasp.

After crossing the ocean of delusion and killing the monsters of likes and dislikes, the Yogi who is united with peace dwells in the glory of his own realised Self – as an Atmaram.

The self-abiding Jivan Mukta, relinquishing all his attachments to the illusory external happiness and satisfied with the bliss derived from the Atman, shines inwardly like a lamp placed inside a jar.

Though he lives in the conditionings (Upadhis), he, the contemplative one, remains ever unconcerned with anything or he may move about like the wind, perfectly unattached.

On the destruction of the Upadhis, the contemplative one is totally absorbed in 'Vishnu', the All-pervading Spirit, like water into water, space into space and light into light.

Realise That to be Brahman, the attainment of which leaves nothing more to be attained, the blessedness of which leaves no other blessing to be desired and the knowledge of which leaves nothing more to be known.

Realise that to be Brahman which, when seen, leaves nothing more to be seen, which having become one is not born again in this world and which, when knowing leaves nothing else to be known.

Realise that to be Brahman which is Existence-Knowledge-Bliss-Absolute, which is Non-dual, Infinite, Eternal and One and which fills all the quarters – above and below and all that exists between

Adi Shankara Atma Bodha verses Translated By Maha Yogi Paramahansa Dr.Rupnathji

Realise that to be Brahman which is Non-dual, Indivisible, One and Blissful and which is indicated in Vedanta as the Immutable Substratum, realised after the negation of all tangible objects.

Deities like Brahma and others taste only a particle, of the unlimited Bliss of Brahman and enjoy in proportion their share of that particle.

All objects are pervaded by Brahman. All actions are possible because of Brahman: therefore Brahman permeates everything as butter permeates milk.

Realise that to be Brahman which is neither subtle nor gross: neither short nor long: without birth or change: without form, qualities, colour and name.

That by the light of which the luminous, orbs like the Sun and the Moon are illuminated, but which is not illumined by their light, realise that to be Brahman.

Pervading the entire universe outwardly and inwardly the Supreme Brahman shines of Itself like the fire that permeates a red-hot iron-ball and glows by itself.

Brahman is other than this, the universe. There exists nothing that is not Brahman. If any object other than Brahman appears to exist, it is unreal like the mirage.

All that is perceived, or heard, is Brahman and nothing else. Attaining the knowledge of the Reality, one sees the Universe as the non-dual Brahman, Existence-Knowledge-Bliss-Absolute.

Though Atman is Pure Consciousness and ever present everywhere, yet It is perceived by the eye-of-wisdom alone: but one whose vision is obscured by ignorance he does not see It; as the blind do not see the resplendent Sun.

The 'Jiva' free from impurities, being heated in the fire of knowledge kindled by hearing and so on, shines of itself like gold.

The Atman, the Sun of Knowledge that rises in the sky of the heart, destroys the darkness of the ignorance, pervades and sustains all and shines and makes everything to shine.

He who renouncing all activities, who is free of all the limitations of time, space and direction, worships his own Atman which is present everywhere, which is the destroyer of heat and cold, which is Bliss-Eternal and stainless, becomes All-knowing and All-pervading and attains thereafter Immortality.

Thus concludes Atma-Bodha.

Adi Shankara Vakya Sudha verses Translated By Maha Yogi Paramahansa Dr.Rupnathji

Seer and Seen

The form is seen, the eye is seer; the mind is both seen and seer. The changing moods of mind are seen, but the witnessing Self, the seer, is never seen.

The eye, remaining one, beholds varying forms; as, blue and yellow, coarse and fine, short and long; and differences such as these.

The mind, remaining one, forms definite intentions, even while the character of the eye varies, as in blindness, dullness, or keen-sightedness; and this holds also of hearing and touch.

The conscious Self, remaining one, shines on all the moods of mind: on desire, determination, doubt, faith, unfaith, firmness and the lack of it, shame, insight, fear, and such as these.

This conscious Self rises not, nor has its setting, nor does it come to wax or wane; unhelped, it shines itself, and illumines others also.

The Personal Idea

This illumining comes when the ray of consciousness enters the thinking mind; and the thinking mind itself is of twofold nature. The one part of it is the personal idea; the other part is mental action.

The ray of consciousness and the personal idea are blended together, like the heat and the hot iron ball. As the personal idea identifies itself with the body, it brings that also a sense of consciousness.

The personal idea is blended with the ray of consciousness, the body, and the witnessing Self, respectively -- through the action of innate necessity, of works, and of delusion.

Since the two are bound up together, the innate blending of the personal idea with the ray of consciousness never ceases; but its blending with the body ceases, when the works wear out; and with the witnessing Self, through illumination.

When the personal idea melts away in deep sleep, the body also loses its sense of consciousness. The personal idea is only half expanded in dream, while in waking it is complete.

The power of mental action, when the ray of consciousness has entered into union with it, builds up mind-images in the dream-state, and external objects, in the waking state.

The personal form, thus brought into being by the personal idea and mental action, is of itself quite lifeless. It appears in the three modes of consciousness; it is born, and so also dies.

Adi Shankara Bala Bodhani verses - The Power of Glamor Translated By Maha Yogi Paramahansa Dr.Rupnathji

For the world-glamor has two powers -- extension and limitation, or enveloping. The power of extension brings into manifestation the whole world, from the personal form to the universal cosmos.

This manifesting is an attributing of name and form to the Reality -- which is Being, Consciousness, Bliss, the Eternal; it is like foam on the water.

The inner division between the seer and the seen, and the outer division between the Eternal and the world, are concealed by the other power, limitation; and this also is the cause of the cycle of birth and death.

The light of the witnessing Self is united with the personal form; from this entering in of the ray of consciousness arises the habitual life -- the ordinary self.

The isolated existence of the ordinary self is attributed to the witnessing Self, and appears to belong to it; but when the power of limitation is destroyed, and the difference appears, the sense of isolation in the Self vanishes away.

It is the same power which conceals the difference between the Eternal and the visible world; and, by its power, the Eternal appears subject to change.

But when this power of limitation is destroyed, the difference between the Eternal and the visible world becomes clear; change belongs to the visible world, and by no means to the Eternal.

The five elements of existence are these: being, shining, enjoying, form and name; the three first belong to the nature of the Eternal; the last two, to the nature of the visible world.

In the elements -- ether, air, fire, water, earth; in creatures -- gods, animals, and men, Being, Consciousness, Bliss are undivided; the division is only of name and form.

Adi Shankara Vakya Sudha verses - Six Steps of Soul Vision Translated By Maha Yogi Paramahansa Dr.Rupnathji

Therefore setting aside this division through name and form, and concentrating himself on Being, Consciousness, Bliss, which are undivided, let him follow after soul-vision perpetually, first inwardly in the heart, and then in outward things also.

Soul-vision is either fluctuating or unwavering; this is its two-fold division in the heart. Fluctuating soul-vision is again two-fold; it may consist either in things seen or heard.

This is the fluctuating soul-vision which consists in things seen: a meditating on consciousness as being merely the witness of the desires and passions that fill the mind.

This is the fluctuating soul-vision which consists in things heard: the constant thought that "I am the self, which is unattached, Being, Consciousness, Bliss, self-shining, secondless."

The forgetting of all images and words, through entering into the bliss of direct experience -- this is unwavering soul-vision, like a lamp set in a windless place.

Then, corresponding to the first, there is the soul-vision which strips off name and form from the element of pure Being, in everything whatever, now accomplished outwardly, as it was before, in the heart.

And, corresponding to the second is the soul-vision which consists in the unbroken thought, that the Real is a single undivided Essence, whose character is Being, Consciousness, Bliss.

Corresponding to the former third, is that steady being, is the tasting of this Essence for oneself. Let him fill the time by following out these, the six stages of soul-vision.

When the false conceit, that the body is the Self, falls away; when the Self supreme is known; then, whithersoever the mind is directed, there will the powers of soul-vision arise.

The knot of the heart is loosed; all doubts are cut; all bondage to works wither away -- when That is known, which is the first and the last.

Adi Shankara Vakya Sudha verses Translated By Maha Yogi Paramahansa Dr.Rupnathji

The Three Selves

The individual self appears in three degrees: as a limitation of the Self; as a ray of the conscious Self; and, thirdly, as the self imagined in dreams. The first alone is real.

For the limitation in the individual self is a mere imagination; and that which is supposed to be limited is the Reality. The idea of isolation in the individual self is only an error; but its identity with the Eternal is its real nature.

And that song they sang of "That thou art" is for the first of these three selves alone; it only is one with the perfect Eternal, not the other selves.

The power of world-glamor, existing in the Eternal, has two potencies: extension and limitation. Through the power of limitation, Glamor hides the undivided nature of the Eternal, and so builds up the images of the individual self and the world.

The individual self which comes into being when the ray of consciousness enters the thinking mind, is the self that gains experience and performs works. The whole world, with all its elements and beings, is the object of its experience.

These two, the individual self and its world, were before time began; they last till Freedom comes, making up our habitual life. Hence they are called the habitual self and world.

In this ray of consciousness, the dream-power exists, with its two potencies of extension and limitation. Through the power of limitation, it hides the former self and world, and so builds up a new self and a new world.

As this new self and world are real only so long as their appearance lasts, they are called the imaginary self and the imaginary world. For, when one has awakened from the dream, the dream existence never comes back again.

The imaginary self believes its imaginary world to be real; but the habitual self knows that world to be only mythical, as also is the imaginary self.

The habitual self looks on its habitual world as real; but the real Self knows that the habitual world is only mythical, as also is the habitual self.

The real Self knows its real oneness with the Eternal; it sees nothing but the Eternal, yet sees that what seemed the unreal is also the Self.

Freedom and Final Peace Translated By Maha Yogi Paramahansa Dr.Rupnathji

As the sweetness, the flowing, and the coldness, that are the characteristics of the water, reappear in the wave, and so in the foam that crests the wave;

So, verily, the Being, Consciousness, and Bliss of the witnessing Self enter into the habitual self that is bound up with it; and, by the door of the habitual self, enter into the imaginary self also.

But when the foam melts away, its flowing, sweetness, coldness, all sink back into the wave; and when the wave itself comes to rest, they sink back to the sea.

When the imaginary self melts away, its Being, Consciousness, Bliss sink back into the habitual self; and, when the habitual self comes to rest, they return to the Self supreme, the witness of all.

SIGNIFICANCE OF 'TAT TVAM ASI'

By Maha Yogi Paramahansa Dr.Rupnathji

A Mahavakya in an Upanishad is a transcendental phrase or a great saying which establishes identity or oneness of the individual soul with Brahman. There are altogether four Mahavakyas in the Upanishads. Each Veda contains one Mahavakya. The four Mahavakyas are:

Prajnanam Brahma (Consciousness is Brahman): This is contained in the Aitareya Upanishad of the Rigveda. This is the Svarupa-Bodha-Vakya that explains the nature of Brahman or the Self.

Aham Brahmasmi (I am Brahman): This is contained in the Brihadaranyaka Upanishad of the Yajur Veda. This is the Anusandhana-Vakya or sentence for enquiry.

Tat Tvam Asi (That Thou Art): This is contained in the Chhandogya Upanishad of Sama Veda. This is Upadesha Vakya uttered by the Guru to disciple.

Ayam Atma Brahma (This Atman is Brahman): This is contained in the Mandukya Upanishad of the Atharva Veda. This is the Anubhava-Bodha-Vakya that gives expression to the inner intuitive experience of the innermost Self by the aspirant through meditation or Nididhyasana.

Out of the four Mahavakyas we are concerned here with the Upadesha Vakya Tat Tvam Asi for Pada-Artha-Sodhana or an examination into the real meaning of it.

In the Chhandogya Upanishad it is stated that the sage Uddalaka sends his son Svetaketu to Gurukula for learning the Vedas. Svetaketu accordingly spends twelve full years in learning the scriptures and thus returns home with the vanity of being learned. His father asks him: My dear, why are you so conceited? Have you learnt that, by learning which the unheard becomes heard, the unknown becomes known, the unperceived becomes perceived.

How is it? asks Svetaketu, and the father gives the reply: It is just as by knowing one clod of clay all that is made of clay is known: for whatever the modifications of the effects are, they are only names, and have their origin in speech. One who knows the cause knows all its effects, since the cause and its effects are non-different. Then Uddalaka gives various examples for ascertaining the cause of the universe. His instructions may be summed up as follows:

The effect is nothing but the cause. Hence the body is nothing but food, food is nothing but water, water is nothing but fire, fire is nothing but Sat. Sat alone is true, and That thou art.

When a man sleeps he becomes one with Sat and hence in his case it is said Svapiti, which means he attains his own Self in sleep. This Sat is the real cause of the universe.

When a man dies his speech is dissolved in the mind, the mind is dissolved in the Prana, the Prana is dissolved in fire, fire is dissolved in Sat. This Sat is thy Self - That thou art.

Sage Uddalaka gives nine examples and repeats the Mahavakya Tat Tvam Asi, with each of them, to bring home to Svetaketu the real significance of the great sentence. Evidently the qualifying pronoun That refers to Sat or God, the creator, and Thou refers to the individual soul. Art or Asi connects them both, indicating thus an identity between the two, which is the subject matter of consideration in this present essay.

Objection 1: But in what way can Godhood be attributed to an individual? They both have antagonistic qualities. They can never be identical. But as Vishnu is read in an image, or as Aditya, Agni, etc., are worshipped as Brahman, in the same way Godhood can be attributed to the Jiva.

Reply: No, it cannot be. 'Tat Tvam Asi' has a totally different signification. The word 'etc' in the above objection signifies that Aditya, Agni, and the like are not themselves Brahman. Similarly an image itself is not Brahman. But this is not the case with the Mahavakya.

Objection 2: This may be used in the case of Stuti or glorification, just as it is said: thou art Indra, Varuna etc.

Reply: No, Svetaketu cannot be glorified by his father, who is superior to him in position and knowledge.

Objection 3: It may be used in a secondary sense, just as someone may say: 'Thou art a lion,' meaning thereby 'thou art as brave as a lion.'

Reply: Secondary sense has no place here since the instruction of Uddalaka is on the knowledge of the cause, vide for example, as by knowing a clod of earth one can know all its effects.

Objection 4: If Svetaketu is Sat, there is no necessity of knowing himself, and the instruction is of no avail.

Reply: No; due to illusory identification with the body, mind, etc., the Self which is Sat is not known. When the illusion vanishes, Sat shines by its own light. The instruction that the unheard becomes heard etc. signifies that Sat is not known by the senses and the intellect. On the other hand it is known by direct perception or intuition. Thus we proceed with our enquiry into the real meaning of 'Tat Tvam Asi' which establishes non-duality, cutting off the tree of Samsara.

Samanadhikaranya

This is the relation of abiding in a common substratum, as for instance, the ether in a pot (Ghata) and the ether in a temple (Matha) have a common substratum. Being limited by pot and temple they differ apparently; yet by negating the limiting adjuncts, viz., the pot and the temple, we find the same ether undifferentiated.

Pot-ether (Ghatakasa) is not equal to Temple-ether (Mathakasa). But, Pot-ether minus Pot is equal to Temple-ether minus Temple. Ether is equal to Ether.

This is the case of Samanadhikaranya. The same holds good in the case of 'Tat' and 'Tvam,' which we will prove by considering their indicative meaning.

In order to know the meaning of a sentence one must know the meaning of each 'Pada' or word. Every word is related to its meaning. This relationship is called exposition or Vritti.

There are two Vrittis:

Sakti-Vritti (Force)

Lakshana-Vritti (indication)

Sakti Vritti: It is the potency inherent in the word by which one is able to know its meaning. When the word Jar is uttered, one is able to know the roundness, its neck, etc., only by its Sakti-Vritti. But one word may have different interpretations according as they are used in different circumstances. This further specification of Sakti-Vritti by which we ascertain a possible meaning is called 'Sakya' or 'Possible.' The meaning thus ascertained is called 'Sakyartha' or 'Vachyartha.' As, for example, in the Mahavakya 'Tat tvam asi' we are not concerned with all the individual cases of 'Tat' and 'Tvam.' Here these are adjectival pronouns qualifying God and Jiva. We mean by them God and Jiva respectively. Hence Vachyartha or Sakyartha of Tat is God and that of Tvam is 'Jiva.'

Without the knowledge of Vachyartha (possible meaning of a term) no knowledge of indication is produced.

Lakshana Vritti: That which indicates or distinguishes a word is called indication. It is of three varieties:

Jahat-Lakshana

Ajahat-Lakshana

Bhagatyaga-Lakshana

(1) Jahat-Lakshana (non-inclusive indication): In the sentence, There is a village in the Ganga, if we take the Vachyartha of Ganga, we cannot make out the sense of the sentence, since a village

can never be situated in the Ganga. But if we abandon the literal meaning of the word Ganga and make it to signify its bank, then the sentence has a correct meaning. Hence the Jahat-Lakshana of the Pada Ganga is its bank. Thus in Jahat-Lakshana the whole of the Vachyartha is abandoned and it (Vachyartha) is made to indicate a totally different thing.

(2) Ajahat-Lakshana (inclusive indication): In the sentence, The white is galloping, we can make out the meaning of the sentence by introducing a word 'horse' into it and thus meaning 'The white horse is galloping.' The word 'white' indicates a larger sense. Here the Ajahat-Lakshana of the word 'white' is horse. Thus in Ajahat-Lakshana the whole of the Vachyartha is retained and something more is included into it.

(3) Bhaga-Tyaga-Lakshana or Jahadajahat-Lakshana (indication abiding in the one part of the meaning while the other part of it is abandoned):

This is the combination of Jahat and Ajahat, which mean, literally, leave and take, respectively. A portion of the Vachyartha is left out, and a portion of it is taken.

As, for instance, when a thing seen in a prior period is found subsequently in another place, a person is apt to say That is This. A person named Devadatta, for example, seen a few years back in Calcutta may be seen today in Rishikesh, and thus we may recognise him by saying: That is this Devadatta. Here That refers to a thing seen in the past time, and in another place, and This conveys the sense of the present time at the present moment. Hence two adjectival pronouns referring to the past and the present apply contradictions. Therefore, by abandoning the indications of 'That' and 'This' the apparent inconsistency is removed, and as both of them refer to the same substance, their equality is identity.

To put it algebraically we have to equate:

That is not equal to This.

Considering Vachyartha of both the words, we find:

Dedavatta plus Past time is not equal to Devadatta plus Present time. Applying Bhagatyaga in both the terms:

Devadatta is equal to Devadatta. Thus Bhagatyaga-Lakshana of That Pada is Devadatta, and that of This Pada also is Devadatta. The equality is that of identity.

Now let us proceed to consider as to which of the Lakshanas is applicable in the case of Tat tvam Pada.

1. JAHAT-LAKSHANA IS INAPPLICABLE:

The conclusion of Vedanta with reference to the signification of 'That' and 'Thou' is to establish the non-duality or identity of the witnessing intelligence of the individual with the Universal or Brahman-intelligence. Hence both the Padas, 'Tat' and 'Tvam' contain within themselves, 'Brahman' and 'Atman,' respectively.

If Jahat-Lakshana is applied in construing the sentence, their Vachyartha will be completely abandoned and another object will be introduced as what is to be known. This another object must be devoid of intelligence and hence the purpose of the Mahavakya remains unserved.

2. AJAHAT-LAKSHANA IS INAPPLICABLE:

In Ajahat-Lakshana, the literal meaning is wholly retained and something more is introduced into it. If the Vachyartha of 'Tat' and 'Tvam,' i.e., 'God' and 'Jiva' is retained, both being totally different, such signification is contradictory. Thus Ajahat-Lakshana, too, is inapplicable in the case of the Mahavakya.

3. BHAGA-TYAGA-LAKSHANA IS APPLICABLE:

According to Abhasavada, Maya, the reflected shadow of intelligence in Maya, and the abiding intelligence of Maya, is Isvara, with the attributes of Omnipotence, Omniscience and the rest, and that is indicated by the word Tat. The reflected shadow of intelligence in the distributive

aggregates of ignorance as well as its abiding intelligence, is Jiva, with the attributes of finiteness, little-knowingness, etc., and this is indicated by the word Tvam. by applying Bhagatyaga-Lakshana, we will have to abandon a part from each of the Padas, Tat and Tvam. Thus the Lakshyartha of Tat is Brahman or intelligence which is found by removing the Upadhi (Maya), Upadhi Dharma and Abhasa Chaitanya from its Vachyartha, Isvara. Similarly the Lakshyartha of Tvam is Kutastha or witnessing intelligence which is found by removing Upadhi (Avidya), Upadhi-Dharma, and Abhasa-chaitanya from its Vachyartha, Jiva.

We have to equate:

TAT = TVAM

Applying Bhagatyaga

(God - Upadhi & Upadhi Dharma & Abhasa Chaitanya) = (Jiva - Upadhi & Upadhi Dharma & Abhasa Chaitanya)

Therefore Lakshyartha:

Chidakasa = Kutastha or Pervading intelligence = Witnessing intelligence or Intelligence = Intelligence.

In the same way we can apply Bhagatyaga-Lakshana from the standpoint of Bimba-Pratibimba-Vada, Karya-Karana-Upadhi-Vada, Avachhinna-Anvachhinnavada and Avachhedavada.

In each case the non-duality of the supreme Self and the individual self is proved. Thus we have seen that Bhagatyaga-Lakshana alone is applicable. To make it clear we may take recourse to either of the following ways:

Vachyartha of Tat and Vachyartha of Tvam.

Lakshyartha of Tat and Vachyartha of Tvam.

Vachyartha of Tat and Lakshyartha of Tvam.

Lakshyartha of Tat and Lakshyartha of Tvam.

All the former three cases are clearly absurd. Only the last case is applicable in serving the purpose.

The Method of Connection

It has been already proved that 'Tat' Pada indicates the witnessing intelligence. In their Vachyarthas, 'Tat' Pada is marked by the mistaken conception of indirectness (Parokshata-Bhranti) and 'Tvam' Pada is marked by finitude or (Parichhinnata-Bhranti). To remove these two misconceptions in their Lakshyarthas we should say: 'Tat-Tvam' marking the significance of 'Tat,' subject and 'Tvam' predicate. This removes the first Bhranti, i.e., the misconception of indirectness pertaining to the significance of the Pada 'Tat.' That is to say 'Chidakasa or Brahman is Kutastha.' This gives direct perception, removing the misconception of the indirectness of Chidakasa.

In the same way if we say 'Tvam Tat' we remove the misconception of finitude pertaining to Tvam Pada. Here the significance of 'Tvam' is subject and significance of 'Tat' is predicate. That is to say, 'Kutastha' is 'Chidakasa.' Thus the misconception of finitude pertaining to Kutastha is removed. This, in short, is the examination in the real significance of 'Tat Tvam Asi.' One who meditates upon it, comes to know that he is not the body, not the mind, is neither doer nor enjoyer, but he is Existence, Knowledge and Bliss Absolute. He becomes full of Bliss by sacrificing the miseries of the world and attains the real nature, i.e. Brahman.

The initiation into the mysteries of 'Tat Tvam Asi' by a Brahmanishtha Guru alone can enable one to know the correct significance of the Mahavakya which destroys Samsara in the same way as the sun dispels darkness.

1. MEANS TO REALISATION

THE GOAL OF LIFE is Self-realisation. It is not the attainment of anything external to us, but it consists in our simply knowing or becoming aware of our eternally Free nature. If it were an impossibility to get convinced that we are Existence-Absolute and eternally Free, why should the Srutis repeatedly teach us that doctrine like an affectionate mother? On the other hand that doctrine contradicts not but asserts our own inner urge, 'Let me ever live in a blissful state free from all pain and misery.'

How the idea of a snake is negated from a rope-snake, so too, the non-Self is negated from the Self that is eternally existing. That is done through reasoning on the evidence of Sruti passages

like, 'Tat Tvam Asi' etc. With the dawn of true knowledge, the Self-luminous Self alone shines and the non-self totally disappears into an airy nothing like the disappearance of the snake when the rope is known as such with the aid of a lamp.

Is there a means that can be handled by the aspirant to attain realisation? Are injunctions and prohibitions on Vedic lines applicable to the seeker after Truth?

To put it in a nut-shell, the seeker after Truth cannot be subjected to Vedic injunctions and prohibitions.

The injunctive side of the Scriptures merely restates popular conceptions and beliefs when it says 'do this,' 'Thou art the doer and enjoyer' etc. It points out to a certain object for our attainment. The injunctions and prohibitions are made with sole reference to the object that has got to be attained. Hence, in that case, injunctions and prohibitions are justified.

In all Vedanta (i.e., the Upanishads), nowhere do we find a clear mention of the Self as the object to be attained. The only way by which the Upanishads point the Truth is through the words, 'Neti, Neti.' The Self is never an object for our attainment. Sruti passages like 'Tat Tvam Asi' proclaim the Truth or give us the right Knowledge from the transcendent level, Paramarthic standpoint. They do not, however, point out an object for our attainment. Further, the knowledge arising out of injunctive scriptures gets contradicted by the knowledge arising out of Sruti passages like, 'Tat Tvam Asi.'

Of the two ideas, 'I am Existence-Absolute,' and 'I am the experiencer,' both of which have the Immortal Self as the Witness, the latter which owes its origin to ignorance and which springs up from apparent evidences like sense-perception gets negated from the implied meaning (Lakshyartha) of the word 'I' (the implied meaning of 'I' is represented by the former) on the authority of the Sruti passages like, 'Tat Tvam Asi.'

Reasoning and Reiteration as Means

Some hold that one does not attain Absolute Liberation on hearing the words 'Tat Tvam Asi' or by knowing the literal meaning of the Maha Vakya without reiteration and reasoning. Hence they wish to enjoin these two things as essential means to the seeker after truth. They contend that on

the absence of scriptural injunctions, our conduct should be deemed as non-scriptural which position is not desirable. According to them, the result 'Thou Art That' being stated as the end to be achieved, austerities, self-control, renunciation of things incompatible with that end, reiteration and reasoning should necessarily be accepted as the means enjoined for the attainment of that result.

It has been already stated that injunctions can be accepted provided the Upanishads particularise and define the end to be achieved. But, the Upanishads end with 'Neti, Neti.' The sentence 'Tat Tvam Asi' is not stated as a result to be attained through certain actions; the sentence proclaims the Truth. Therefore, even reiteration and reasoning cannot be enjoined as means to an end to the seeker of Truth.

The Actual Position

The superimposition of the ego on the eternally Free Self and transferring the ego's actions and experiences to the actionless Self is akin to the father's superimposing of the son's distress upon himself (upon the father) whereas, in truth, he (the father) has none. While stating 'Neti, Neti,' the scriptures do negate the superimposition as if that superimposition were a reality. Injunctions, reiteration, etc., are all due to that superimposition. While the superimposition which has no real existence by itself is negated, how can injunctions, reiteration, etc., be sustained? Are they not negated along with the superimposition? So, talking of injunctions when they are negated is not reasonable.

The negation of the ego from the Self is like the de-superimposition of the superimposed (in ignorance) colour from the sky by the ignorant people. This negation is not of a real thing. If real things were to be negated, then, surely, liberation would become transitory.

A certain amount of reiteration and reasoning is necessary to grasp the truth contained in the Sruti passage like 'Tat Tvam Asi' and to get firmly convinced of the same to the point of experience. But they cannot be construed to be injunctions on the lines of the Vedic ones. They help us to deny perceptual knowledge that is more powerful than inferential knowledge, and to strengthen our faith in the inferential knowledge. They help us to negate ignorance, but, they do not directly and positively present us with Self-knowledge as a result of their being put to use as a means.

Self is Svayam-Prabha. It shines by Its own Light. It is known by Its Own Self. In the strict sense, there exists no means to realise the Self.

To a coward who doubts whether he exists or not what means can one suggest so that his (the coward's) existence can be 'attained' by him (the coward?).

2. EGO AND THE SELF

On account of its proximity to the Self, the ego appears to be conscious. Hence the two ideas or words 'I' and 'Mine' originate. As the ego is possessed of genus, action, etc., words are applicable to it. But words cannot be applied to the Self that is actionless and that is not an object for any word to point it out or signify it. A word or idea can only be applied to objects of knowledge and not to non-objects. So, Brahman or Self is not within the scope of any word or an idea.

Words that denote the ego and all the other things that reflect the Self only indirectly express the Self and by no means describe it directly. Similar to the application of words that denote the action of fire (e.g., burning) in an indirect way (never directly) to the torch etc. (e.g., the torch burns), words implying the Self (the word 'I' implying Existence, etc.) are applied to the ego which has the reflection of the Self in it, and further, appears to be like the Self.

Example of the Reflection of a face in a Mirror

The reflection of a face in a mirror is different from the face; the reflection imitates the mirror in as much as it possesses the property of being in the mirror and the quality of the mirror. The reflection depends on the mirror for its existence. But the real face does not. So, the real face is different from the reflection. Similarly, the reflection of the Self in the ego is different from the Pure Self.

In the case of the face, the face is real but not its reflection in the mirror. The reflection is not always there. But, at the same time, the reflection is not totally unreal since it is seen at times. Hence, the reflection is indescribable and the face is different from it. In the case of the Pure Self and Its reflection, in fact, however, both of them are devoid of any real distinction. In the case of

the face and the mirror, the mirror has an existence independent of the face. But, in the case of the Pure Self, the intellect which is the reflecting medium is not having an independent existence all by itself, apart from the existence of the Pure Self. Therefore, the distinction between the Pure Self and Its reflection is only apparent and not real. Owing to a non-discrimination due to ignorance between the Pure Self and Its reflection, the Self is regarded as an individual suffering transmigratory existence.

It may be said that the reflection of the Self in the ego, as distinct from the Pure Self, is the individual soul experiencing and acting in this universe, on the authority that the individual soul is a real entity having its own properties like the shadow of a tree having the property of refreshing any one coming under it on a hot midday. That cannot be so. The refreshing property cannot be attributed to the shadow, for it is the effect of refraining from the warm things, say, the hot sun. Further, because of that, it cannot be said that the refreshing property that is seen in the shadow is ample proof for accepting the reality of the shadow. One is not refreshed by sitting close to a burning hearth under its shadow.

The reflection of the face in the mirror is neither the property of the face nor the property of the mirror. If it were the property of either of the two, then it should continue to exist when one of the two is not there. If it can be said that the reflection is the property of both the real face and the mirror, it can be equally refuted by saying that even when both the mirror and the face are there but improperly placed, the reflection is not seen.

The example of Rahu (Node), a real thing, is quoted to prove that a real thing may be seen at certain times and may not be seen at certain other times. In that case we learn about the reality of Rahu from Scriptures before we actually see it. Secondly, according to those who hold that Rahu is but the shadow of the Earth, it cannot be a real thing, as the unreality of the shadow has already been established.

The Experiencer of Transmigratory Existence

Transmigratory existence cannot be predicated of the Pure Self by virtue of Its being actionless; nor can it be predicated of the ego which is, devoid of a real existence, not a conscious entity. The only plausible explanation is that transmigratory existence is due to lack of proper discrimination between the Pure Self and the non-Self. Nevertheless, transmigratory existence has always an apparent existence solely due to the real existence of the Self, and further, appears to belong to the Self owing to indiscrimination. That is like the apparent existence had by the rope-snake on the basis of the reality of the rope, of course, prior to the discrimination between the rope and the snake.

It is only the people who cannot discriminate between the real and the unreal, between the Pure Self, Its reflection and the Intellect, who hold that the eternal Self is changeful on account of the modifications in the mind pertaining to It and is the experiencer of the transmigratory existence. They have no real understanding of the scriptures. They hold or mistake the ego to be the Self.

Words Implying the Self

The Vedas do imply the Self by the use of words like Knowledge, Existence, etc. There the implication becomes reasonable because the Self is of the nature of Pure Consciousness and Intellect has got the reflection of the Self in it. These words are directly applied to the Intellect carrying the reflection of the Pure Self in it and indirectly to the Pure Self.

It can be said that in words like 'Karoti' (He does), 'Gacchati' (He goes) etc., the Prakriti Artha of the Dhatu (meaning of the verb, it denotes an action) and the Pratyaya Artha (meaning of the verbal suffix, it denotes agency) belong to one and the same subject according to grammarians and laymen, whereas in words like 'Jaanaati' (He knows), the verb meaning and the meaning of the suffix denote two different subjects. The latter, exceptional case as it is, needs explanation.

In words like 'Jaanaati,' the meaning of the verbal suffix that involves an agent has reference to the reflection of the Self in the intellect and the meaning of the verb that involves an action has reference to a particular modification of the intellect. Due to indiscrimination between the reflection of the Self and the intellect, the word 'Knows' is wrongly applied to the Self. In reality, the intellect by itself, is devoid of consciousness and the Self is devoid of action; the word 'Knows' cannot be predicated of either of them on any reasonable ground whatsoever.

Knowledge construed to mean the action of knowing cannot be attributed to the eternal Self that is actionless. Knowledge in the sense of an instrument of the action of knowing can be applied only to the intellect and not to the Self. Possession of instrument implies agency and agency cannot be attributed to Self that is actionless. Neither can the word be applied to the Self in the senses of that which is the object of the action of knowing.

The Self is never knowable as an object, and is not denoted by any word directly by those who hold It to be Changeless, Actionless, Eternal and One only.

If the ego were the Self, then a word can be applied to it in its (the word's) primary meaning, Vachyartha. But, that position can never be had on account of scriptural passages that state that the Self is free from hunger, thirst, etc. That reduces us to the position that the primary meaning of words are not applicable. That means that words having no primary meaning cannot have secondary (Lakshya) ones, too. In that case, the Vedas, too, will lose their authority, inasmuch as they will be using meaningless words; and that position is not desirable. Solving this problem will land us in a dilemma.

To accept the popular usage of words is to accept the doctrine of the Charvakas and take the body to be the Self. To accept the view of the learned is to arrive at the dilemma that a word cannot be applied to the intellect which is devoid of consciousness, and likewise, to the Self which is devoid of action. Neither can it be said that the authoritative Vedas use meaningless words.

People use words like 'Knows' etc. without proper discrimination between the reflecting medium (intellect) and that which is reflected (the Self). Agency is attributed to the Self in using words like 'Knows' etc. on account of the superimposition of the agency of the intellect upon the Self. Likewise, the intellect is called the Knower owing to the Superimposition of the Conscious Self upon it (the intellect). In short, there exists Paraspara-Adhyasa. Consciousness belongs to the Pure Self, of which action cannot be predicated. Knowledge is eternal and is identical with the Self; the intellect cannot create it. Persons who hold that knowledge is produced (and thereby predicate agency in the act of knowing etc. of the intellect) are merely deluded by the modifications of a non-conscious intellect that appears to be conscious.

To sum up, though, strictly speaking, words like 'Knows' etc. cannot be applied either to the intellect or the Self, their application is rendered possible owing to indiscrimination between the Self, the intellect and the reflection of the Self in the intellect.

Need to Assume a Reflection of the Self

Certain schools of Buddhism hold that there exists no witness other than the modifications of the intellect, which modifications are, by themselves, both the perceivers and the perceived. Even if we are to accept the need for a Knower to these modifications who will be constant (Knower should be the same in respect to all modifications, as based on the evidence of recognition, on the evidence of the inherent capacity to synthesise all modifications and relate it to one individual) and who will know or witness the presence or otherwise of these modifications, some schools of Vedantins hold that there is no need to assume a reflection of the Self.

Accepting this knower cannot solve the problem, for, when once agency is predicated of it in the act of knowing, it comes under the non-conscious group. Similarly, dispensing with the reflection of the Self, it cannot be argued that these modifications are known by themselves due to their proximity to the eternal Knower, the Self. The Changeless, Actionless Knower - Self is of no utility. If proximity to the eternal Self be the sole factor in mental modifications being known by themselves, then, we should grant mental modifications to all insentient beings since the eternal Knower-Self is all-pervading.

To Whom is the Teaching Thou Art That?

Who is the aspirant to whom the words 'Thou Art That' are addressed? Who suffers pain and misery in ignorance and stands in need of the teaching 'Thou Art That?' The aspirant cannot be the eternal Witness Itself since It is untouched by ignorance and its effects. The aspirant cannot be either an agent. In that case, he cannot accept the idea, 'I am Brahman, the Witness.' As a result, the teaching 'Thou Art That' becomes a falsity and that position is not acceptable. The teaching can nevertheless be accepted, provided we grant indiscrimination due to ignorance between ego and the Self to the Sruti when it declares 'Tat Tvam Asi.'

Should the Sruti discriminate between the ego and the Self, the foregoing defect arises, namely, that an agent to an action cannot be admitted to be the Witness. If it be said, like the Samkhyas, that the word 'Thou' finally refers to the Witness, the relation between the ego and the Self, in the absence of a reflection of the Self, should be established so that the word 'Thou' can have the implied meaning referring to the Witness.

The relation cannot be one of the Seer and the Seen, for it cannot be admitted in the case of the Witness which is devoid of activity. Neither can it be said that there exists an identity between the ego and the Witness though the latter is devoid of activity; there being no opportunity for the knowledge pertaining to that identity to exist in the absence of the knowledge of the relation that

my Self, the Witness exists. The relationship cannot also be known through the scriptures on the following three grounds, viz., (a) The ego cannot know the relation as it is unconscious, (b) similarly in the case of the Witness-Self because It is changeless and actionless, and (c) the non-conscious ego cannot be taught by the Sruti. Granting that there still exists a relation between the ego and the Self, the knowledge of such relation can only be one of 'mine' and in no case one of identity.

To accept that the non-conscious intellect appears to be conscious, is to accept that the modifications of the intellect also appear to be so like sparks of red-hot iron. It should be noted that the act of pervading the intellect on the part of the Self-Witness, like fire pervading a mass of iron, is not a change on the part of the Self; the same has been refuted in the example of the mirror and the face. Further, it should be understood that an illustration and its subject can nowhere bear absolute similarity in all respects.

Conclusion

The knowledge on the part of the people of the appearance of the mental modifications and the disappearance of the same is possible on reasonable grounds only on account of (a) the existence of the Witness-Consciousness-Self and (b) the Limit (after a certain limit, the Self alone exists when everything else is negated). And on the acceptance of the reflection of the Self, it can be admitted that the intellect may know itself to be Brahman, for words that denote directly the reflection of the Self or the ego and other things which reflect the Self, indirectly imply the eternal Self. It has already been stated that the reflection is not real.

Nowhere in the Scriptures has it been stated that intellect is conscious; in that case, if it be conscious, we should attribute consciousness to the physical body and the senses too. Then the position of Charvakas comes in and that is neither desirable nor acceptable.

If the intellect be insentient, as it is, then in the absence of a reflection, the knowledge 'I am Brahman' is not possible. The teaching 'Tat Tvam Asi' will become useless as a result, i.e., in the absence of the possibility for the existence of the knowledge 'I Am Brahman.'

Therefore, the teaching 'Tat Tvam Asi' is only for those who can discriminate between the Self and the non-Self and who can understand the word 'thou' to directly mean the reflection of the Self in the intellect and indirectly to imply the eternal Self.

DR. RUPAK NATHUJ (DR. RUPAK NATH)