

TRUTH ETERNAL

The original writings of

Samarth Guru Shri Ram Chandraji Maharaj

of Fatehgarh, U.P.

Translated from Urdu into English by

S. A. SARNAD

WITH

a short biography of

Samarth Guru Shri Ram Chandraji Maharaj

of Fatehgarh, U.P.

BY

MAHATMA SHRI RAM CHANDRAJI MAHARAJ

of Shahjahanpur, President, Shri Ram Chandra Mission

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PUBLISHER'S NOTE

The Publication department of Shri Ram Chandra Mission Shahjahanpur U.P. India with its base at Shahjahanpur Ashram head-quarter feels happy to publish the second edition of this Book (Truth Eternal). The Book was first brought out at the Birth centenary of the Adi Guru of Sahaj Marga system of yogic Sadhana (Samartha Sadguru Shri Ramchandra Ji of Fatehgarh affectionately known as Lalaji) in 1973 and released on his birthday-Basant Panchami.

The main content of this book (Chapter IInd onwards) was presented in the Form of an-Urdu manuscript by the founder of Sahaj Marga System of yogic sadhana and SHRI RAM CHANDRA MISSION (Samartha Sadguru Shri Ram Chandraji of Shahjahanpur affectionately known as Babuji). This manuscript had been published serially in the Sahaj Marga journal of Shri Ram Chandra Mission from IIIrd issue of second year of its Publication in (Sept.-Oct. 1958) onwards in Hindi Language. Chapter Ist was added as introduction of the author of the manuscript, by His successor, representative, Shri Babuji, when it was brought out in the form of a Book (in English translation by Sri S. A. Sarnad of Gulbarga).

Samartha Sadguru Lalaji opened a new era in the History of yogic Sadhana. He had mastery over both Arabic-Persian and Sanskrit-Hindi traditions of Yogic Science and Brahma Vidya, and produced a large amount of very valuable literature, most of which was unfortunately lost after his physical veiling on August 14/15 1931, end also of his only son Sri Jag Mohan Lal on August 28th, 1944. Sri Babuji started work, as successor representative of Revered Lalaji from May 1944 onwards and stablished Sri Ram Chandra Mission, Shahjahanpur-U.P. India to commemorate His Revered Master, Lalaji Saheb in August 1944 (10th) and institutionalized the system of yogic sadhana propounded by the Revered Master designated 'Sahaj Marga'. The second part of Revered Sri Babuji's autobiography (being published in 3 volumes) brings out elaborately the process of these developments which are important in the history of the system of yogic Sadhana as a whole in general and as the one of prime value at the present lines founded by Revered Shri Babuji, in particular.

The book is being presented as re-print without modification of or, alteration in its first edition. It is expected to be practical of the system of Sahaj Marga sadhana and to all those interested in spirituality, as hitherto. May the blessings of Revered Master remain ever available to all seekers of Divine Grace.

Date : 10-2-89

Basant Panchami.

Superintendent,
Publication Department,
Shri Ram Chandra Mission, Shahjahanpur U.P. 242001

Biradaram Sallamahu Dua,

Khat mila. Mai aur Aziz Raghuber Dayalji Orai Gayethe—Kal vapas aaye hain—jo haalaat biche hain voh sab ke sab kaabil shukr ke hain. Yeh Neamat Phanaaye Phana ki hai, jiske baad insha Allahul aziz neamat baka ki usi dargaah se bakshi jaayegi. Jis darza aur haal ki Phana hoti hai usi mikdaar ke maaphik baka bakshi jaati hai. khwaabaat ki taabiren kya likhi jaayen—garaz to maksad se hai—nishaanaat ko samajhkar iktiphaa kar liya gaya hai—taphseelaat me padhkar vakt ko bacha liya gayabaaki sab khairiyat hai—15 lagaayat 17 Farvari meri moujoodgi basharthe aabo daana Mainpuri me hogi—vahan se phir 20 lagaayat 22 Farvary Sann 31 Etah men jalsaa bai vahan—jaana hoga. Sab ko salaam va dua.

RAM CHANDRA, FATEHGARH.

12 Farvary, 1931 A.D

My Brother,

Greetings and prayer

Your letter received Dear Raghuber Dayalji and I had gone to Oral. We have returned yesterday. The conditions that you have written about all merit thanksgiving. This is the blessing of the condition of Fana in Fana; after which God willing, the Blessing of the condition of Baka will be granted to you from the same Source. As is the stage and condition of Fana, in the same proportion will condition of Baka be granted. What can be written about the interpretation of the dreams ? Our aim is to get the result. Understanding the symbols has been considered to be enough. Time has been saved by reading the details. Rest is all well will be in Mainpuri from the 15th to the 17-th February. From there, I have to go to Etah where there will be a Meeting from 20th to 22nd February.

Greetings and Prayers to all.

RAM CHANDRA, FATEHGARH.

12th February, 1931 A.D

CHAPTER I

LALAJI

LIVES OF GREAT MEN ALL REMIND US, WE CAN MAKE OUR LIVES SUBLIME

Pre-dawn Era :

The medieval and modern periods in the contemporary history of India are regarded as "dark" periods, which produced intellectual giants but spiritual pygmies. The latent but silent revolt of individual souls against the self-imposed bondage, and the inner craving to reach the destination, materialized from time to time in different modes and manners, shapes and hues, according to the dispositions of the different individuals; but, the struggle went on, ceaselessly, though perceived only by a few, and the real nature of it could be disclosed to still

fewer. Others found Peace in social and cultural reforms, armed mutiny or in the religious rejuvenation of society, The mushroom growth of rites and rituals, forms and formalities dominated the religious sphere of India: According to Swami Ram Tirtha, "an abject slavery, to fantastic superstitions prevailed, and spiritual suicide glazed under the plausible name of obedience to the authority." New Samasthas founded on new schools of thought remained an Utopia while dispassionate but hopeful observers like Paul Brunton continued "to wait for the next fresh surprise each morning." Saints like Swami Ram Tirtha were convinced that "within the first half of the twentieth century, India would be restored to its original glory," but the men of intellect were busy finding out the real way to Reality. Dr. Ram Krishan, recording his views, says "the prophet souls and not the priest minds, the original men of understanding and not the mechanical imitations of the inherited habits, are needed to help our wandering generation to fashion a goal for itself." And saints of the caliber of Swami Vivekananda, who had progressed considerably on the path of spirituality were convinced that a day would come when mighty minds would arise and gigantic spiritual minds, would be ready to go from India to the end of the world to teach spirituality

Advent of Dawn :

It was during this era of hopes and fears, scepticism, misguided beliefs, uncertainties and suspense that the Divine Light descended on, earth on the auspicious day of Basant Panchami, February the 2nd, 1873. Samarth Guru Mahatma Shri Ram Chandra Ji was born at Fatehgarh in the State of- Uttar Pradesh in India. A silent promise made by Nature a disguised band was extended for help and, though unknowingly, humanity set about throwing off its load and freeing itself from the iron bonds it had itself put on.

Antecedents :

Lalaji, as he was popularly called, belonged to a very distinguished family of Jagirdars. Akbar, the great Moghul Emperor, being a great statesman, befriended Hindus, made rapprochement with many and rewarded the brave. Sri Brindaban Babu, the great-grand father of Sri Lalaji Saheb, was a person of rare

genius and his fine qualities and noble attainments won for him from Akbar, unstinted praise and friendship, the title of "Chaudhary" and a Jagir comprising of 555 villages. He took up his permanent residence in the town of Bhoomigram, which later came to be called Bhogaon, in the present district of Mainpuri.

His family lived there till after the mutiny of 1857 when the general arson, anarchy and foot prevailing in the name of freedom in the district rendered Bhoomigram un-inhabitable. Sri Harbux Rai, the worthy father of the Adi-Guru, migrated to Fatehgarh in the district of Farrukhabad. Here, he joined his assignment as Tax Superintendent and began to live with his family. Unfortunately, he had no son at the time and had adopted his nephew. Though his state had been subjected to considerable damage as a result of the

post-mutiny disturbances and his property had been plundered, he had enough assets to live by in the manner of an old and rich aristocrat, But the transitional period could not suit, him and his status continued to deteriorate. Yet, there were servants and maid servants, a respectable house equipped with necessary paraphernalia, conveyances, etc.

Maternal Influences :

Lalaji's mother was a saintly lady. Her heart was full of devotion and she was strongly attracted to God. She had great regard for saints and, served them ever she had an opportunity. She had a melodious voice and her recitation of the Ram Charit Manas set up ecstatic thrills in the hearts of her audience. Charity was her noblest virtue and no needy person was ever refused, if possible.

Once a Saint came to Farrukhabad and she went to his satsangh along with her husband's younger brother, When she reached there the saint was singing certain Sakhis (Stanzas) of Saint Kabir, They touched her tender and loving heart so much that tears began to well up in her eyes and gradually she got so absorbed in them that she completely lost herself. Perceiving her state the saint was moved, and showered benedictions upon her. That day was memorable in her life. From

that day onwards, love for God began to rise in her like a river in spate and, singing His praises, she often soared up into Samadhi.

In spite of saintliness, she was woman at heart, and wanted to be a mother. Lack of a son pricked her heart. A day studded in the chain of events to come came at last, and an Avadhoot called at her door. He sat down and asked for food which was served to him. After partaking of the asked for a dish of fish. The lady was a Vaishnav and there was no fish in her house. Finding herself unable to furnish the desired food she felt a pang and asked her maid if she could make some arrangements. Fortunately, the maid was an intelligent and observant servant. She informed the lady that her Master's friend, the Nawab Saheb, had sent two fishes which could be readily available. Thereupon, the mistress felt elated and ordered her to bring them and serve the saint. This done, the Saint appeared to be much pleased. He smiled at both of them and stood up. It appeared that he would depart but he turned about, as if instinctively, and said "Whatalls you?" The lady kept silent but the maid came up with a ready reply— "My noble mistress has everything except a son...." "Oh!" exclaimed the saint and looked beyond the deep blues of the sky. After a few moments he beamed and raising his fingers towards heaven said "One.... Two one Two " and muttering this he departed never to be seen back again.

The first son born on 2-2-1873 to that lady of grace was Lalaji the Adi-Guru, and the second one born on 17-10-1875 was Sri Raghubar Dayal, popularly known as Chachcha Ji.

Early Life and Education :

Nearly all the events of the Great Master's life are shrouded in obscurity. He has left no autobiography—and no more than only one of his photo is available. In due course, he became so popular and was so much loved by the Hindus as well as the Muslims that, like Kabir, everybody tried to put his own stamps to his teachings, and to reserve to himself the enormous number of letters written and the vast literature produced by him. Fortunately, there are some persons still alive who have had close association with him and received his grace. Some literature is also

available with the Adi-Guru's grandsons residing at Fatehgarh who propose to print it at their convenience.

Lalaji Saheb used to recite Ram Charit Manas for his mother in uncommonly sweet and melodious tones, inherited by him, from her. While a child, he inculcated himself a deep love for, music, and had an amazing aptitude for producing an 'exact imitation of the intonation etc. of any song which he had heard only once, His mother's spiritual life had a great effect on him and he had, at that Young age, developed a strong love for Reality. His mother breathed her last when he was only 7 years of age and he was brought by another lady who loved him very dearly and whose affections were repaid by him in full, he had deep regard for her all her life. Once she wanted to give him all her property but he firmly refused to accept it and, on his own part, gave her presents and help throughout her life.

He was exhaustively educated in Urdu, Persian and Arabic by a private tutor, and learnt Hindi from his mother. He was also trained in Urdu verse. Later on he received his education at the Mission School at Farrukhabad, and passed the English Middle Examination which was called University Examination at that time.

While at School he lived in a very small room. There lived a Muslim teacher also who coached children privately. He took a strong liking to Lalaji Saheb and sometimes used to help him in his studies. During his school life his love for realisation of God had greatly developed.

Marriage and Family Life :

He was married to a noble lady of a respectable, there was sufficient property left, but not live like a rich man as God had willed, that he should become a Saint and show the real path to suffering humanity. His father expired sometime after his marriage. The Raja of Mainpuri had brought action against his ancestral property which was lost by Lalaji and the entire property was sold out. Lalaji had to abandon his home for a much smaller house. His elder brother, who had been adopted by his father expired at that time. These tragic, occurrences would have upset the bravest of the brave, but Lalaji faced them like a stalwart, caring nothing for the losses and trying to adjust himself to the new condition. Incidentally the Collector of Farrukabad was an associate of Lalaji's father. When he learnt these tragic facts, he

invited Lalaji to Fatehgarh and appointed him as a Paid Apprentice in his office at Rupees Ten per month.

Youth :

Of perfect build and average height, Lalaji grew up into a perfect specimen of graceful manhood. His gracefulness was an outward expression of his inward harmony of soul. There cannot be a more glorious object in creation than a human being replete with benevolence, meditating in what manner he may render himself most acceptable to the Creator by doing good to His creatures. He had a wheaten complexion and attractive features. His broad and high forehead was indicative of the vast store of intellect lying within him which he used not as one who uses a lamp for his own seeing but like a light house to guide those on the sea. Most remarkable were his eyes which were like two bright stars which appeared to see through everyone and everything. They were like serene lake of immeasurable depth. Sleep and wakefulness seemed to be intermingled and repose in those eyes which caused an awakening in a human being with a single movement of their lids. They were homes of silent prayer, or sweet, silent, rhetoric of persuading eyes. As he was under the influence of amiable feeling, his countenance had acquired a beauty of the highest order. His hair was silken to the touch. One front tooth was comparatively larger. a small but beautiful beard and moustache adorned his face. His ears were a medium size. His hands and feet were quite tender.

Costly clothes did not find favour with him, and he seldom used silk. But the clothes that he used were always clean. Kurtas, shirt, pyjamas and dhoties were his usual wear. Sometimes he wore a waistcoat over his kurta and a buttoned-up coat reaching down to his knees. He wore a coloured cap and wrapped a shawl around his shoulders in the winter season. He wore no ornaments.

Frugal food was very much liked by him. In the morning he took bread, pulses and chatni, while the evening meal generally comprised of bread, vegetables and pickles: He did not take meat, ice or tea. Kachauri and Arvi were his favourites.

He always had a tight programme. He never slept after sunrise. After attending to natural needs, he put on clean clothes and devoted himself to spiritual

sadhana and imparted training to others. After that he went to his office. On return from the office, he again imparted training. He took his meals between 7 and 8pm every day, and then went for a short walk after which he again busied himself with training the aspirants and went to bed by 10 pm but did not fall asleep. Instead, he transmitted to his followers etc... up to 2am in the morning. He slept in a separate room, but if there were satsanghis he shared the same room with them. Sometimes he went for a walk by the river Ganga and often took his guests along with him. Sometimes he also took them to fairs for a change.

Disposition and Temperament :

"Sow an act, you reap a habit; sow a habit, you reap a character, sow a character, you reap destiny. A good character is, in all cases, the fruit of personal exertion. It is not inherited from parents; it is not created by external advantages; it is the result of one's own endeavours—the fruit and reward of good principles manifested in the course of virtuous and honorable action"—as observed by J. Hawes. A good heart, benevolent feelings and a balanced mind he as the foundation of character. It must be capable of standing firm in the world of daily work, temptation and trial and be able to bear the wear and tear of actual life. Lalaji was an illustrious example of this.

By nature he was always calm but was easily moved by the pains and pleasures of others. Possessed of a melodious voice, he was an adept at employing sweet language for communicating his thoughts and captivating the hearts of his audience. Rarely could he be angered. Not given to superfluous talk, he spoke as little as possible; but in answering questions put to him he dealt with them exhaustively, and seldom was the questioner left in doubt. In case there happened to be someone who could not understand him, he brought about the desired state in that person who acquired an experience and knowledge of the subject under discussion. Chesterfield observes that silence and reserve, suggest latent power. Carlyle also says "Speech is great but silence is greater". Mostly Lalaji Saheb kept his eyes down; He did not laugh aloud but simply smiled. His smile announced goodness and sweetness, and brightened others by its spiritual vivacity. A great lover of humanity, he often used things given to him with love in spite of his own dislike for those things. He hated flattery and though he loved his followers with all their

faults, he was, at the same time, a strong disciplinarian. The discipline corrects the baseness of worldly passion, fortifies the heart with virtuous principles, enlightens the mind with useful knowledge and furnishes enjoyment from within' itself. Hence Lalaji never failed to enforce stern discipline with love.

With a view to train his fellow Brothers and disciples he performed the duties of a house-holder exceedingly well. He respected his elders and saluted them, exercised humility with those of his own age without resorting to humiliation, and loved those who were younger than himself.

Taking breakfast was not his habit not did he smoke. He did not like playing cards or Chauser. Sometimes he sang and played on harmonium. Lalaji was very much against rituals and favoured widow marriage as well as female education. One of his wishes was that the children of Satsanghis marry amongst themselves; but early or late marriages did not find favour with him. His servants were like members of his own family, and were always paid on due dates. According to him, servants were helpers and should be engaged to do the work which their Masters could not generally do themselves. Breaking of promises, spending more, money on ceremonial occasions than one could afford to, were strongly disliked by him. Back-biters got no sympathy from him. On the contrary, they were strongly reprimanded—"You have not been appointed spies," he would say, and bring them to the, right path at once.

From Kaimganj to Fatehgarh :

Lalaji was transferred from Kaimganj to Fatehgarh in the year 1908. He began, for most of the time, to live in seclusion and to remain lost in God. There was an old servant who did all the house work, Lalaji's personality, mode of living and general behaviour impressed his neighbours greatly and they loved him dearly and respected greatly. In the beginning, some teachers came to him and were transformed in no time. Finding a great change in themselves, those teachers told some students about the change wrought in their personalities without their own effort and this brought some students to Lalaji, and they also got transformed likewise. Learning of this amazing and novel method other people began to come, but Lalaji did not start mass or regular satsangh at the time. He used to transmit,

cleansed and transform them saying that his work was that of a sweeper or washerman. Whoever came to him would be cleansed through and through. After his Manas was cleaned he would get a guide according to his Samskaras. His motto was: No un-desirable should be initiated but if one had come, he must not go back. He greatly hated to be called a Guru. About imparting training, he used to say that he was only a peon to his officer. He had simply to carry out the orders of Divinity without thinking about the success or failure of his efforts.

Not enjoyment, and not sorrow
Is our destined end or way;
But to act that each tomorrow
May fend us farther than today.

Lalaji established regular Satsangh from the year 1914 and started training his followers. He did not put off this work even during his illness. After his retirement in 1929 he began to give all his time to his noble work. He spent two to three hours every day on dictating books, articles and letters to satsangis. He was great scholar of Urdu, Persian and Arabic, and had sound knowledge of Hindi and Sanskrit. He had disclosed the hitherto unknown secrets of the Vedas, interpreting important 'richas' and bringing Reality to light. Controversial phrases and words commonly used scripture, but generally misunderstood, were explained in such a simple way and in such easily understandable words coined by him that real knowledge became common property. Unfortunately, most of his writings are not available, having fallen into wrong hands and passed on into obscurity. Only ten of his articles could be found and published in the "Sahaj Marg" Journal from Shahjahanpur, U.P.

Alas ! the Divine Light, the Ultimate Reality ceased to grace the earth with his material presence on August 14, 1931. When his illness got serious he began to remain immersed in thought to God and felt heart rending pangs of love. He would say :

"Vadae vasl choon shavad nazdeek

Aatashe shauq Tez-tar gardad"

"As the coveted, hour of merger with the beloved
gets nearer, so increases the fire of desire of him."

A few days before His Mahasamadhi he said "Many liberated souls are present around my bed. This is sure proof that the hour to be with my beloved is come."

In the end he was attacked by diarrhea and consequently became so very weak that he could not walk by himself. „On the day of leaving his mortal remains he came to the Puja room unaided, and all by himself lay on his bed with his eyes closed, never to be opened again. At 1 a.m. in the night the light, which had illumined and enlightened the hearts of groaning humanity with unparalleled love and changed the face of the earth, allowed itself to be extinguished. This great house of mad men, which we call the world, was left to be by the small and big sparks he had lit.

Music, when soft voices
Vibrates in the memory—
Odours, when sweet violets sicken,
Live within the sense they quicken—
Rose leaves when the rose is dead
Are heaped for the beloved's bed
And so thy thoughts when thou art gone,
Love itself shall slumber
Thus ye live on high, and then
On the earth ye live again,
And the souls ye left behind you
Teach us, here, the way to find you,
Where your other, souls are joying
Never slumbered, never cloying.

Teachings :

He taught, "Never offer advice unless invited, otherwise it is likely to yield bad results. If you find any fault with anybody pray for his freedom from it." He himself never directly asked anyone to give up any bad habit. All such bad habits and afflictions left that person in no time after he had been with him. Commenting on this method he used to say "If you sit by a fire, you feel warm; if you sit by ice, you feel cold. Why then will you not get transformed if you sit with a person who is perfect in discipline and etiquette ?"

He always advised reduction of wants. He would say "Do not purchase a new thing if you can manage to carry on with your old belongings." He was not against earning money by honest means, but insisted upon spending it on others. Use of intoxicants and being given to adultery were strictly prohibited by him. He would often direct his followers not to believe their Manas in this regard. According to him, the slave of women and a greedy person could never perform acts of Paramartha.

To him, show was disqualification. Stating a bare truth was always good in his opinion. He was very firm in his conviction that the real discipline and etiquette were simply that the tongue should utter only that which was in one's heart. The inner and outer condition of an abhyasi had to be the same. He never talked about anyone's faults. In case it became necessary to discuss such a subject, he went mum.

Display of miracles was extremely disgusting to him. If someone attained Siddhies in his Sadhana, he at once removed that state. Ego was likewise never allowed to grow. He advocated that the aspirants—practicants—should always remain away from Siddhies until they reach their goal and the discipline is perfected. When the Sadhak reaches his goal, all his actions automatically become miracles: He held the opinion that the greatest miracle of a saint was to transform an animal into a perfect man. There is no denying his full command over Siddhis, but he never used those powers.

Lalaji considered spiritual perfection to be based on three things: (1) Love for the Master, (2) Satsangh with the Master, and (3) Obedience to the Master.

Good and Supaatra disciples were not given any theoretical education but were asked only to attend the Satsangh. Training was imparted according to the capacity

of the disciples. Some of them were directed to pursue Surat—Shabda Yoga; others were asked to meditate on their heart; while Mantra Japa was prescribed to some; and the rest were simply asked to perform certain Karmas. Stress was, however, laid on receiving the grace of the Master; participating in Satsanghs and meditation on the heart. Sometimes Japa of OM on the heart was also prescribed. By all or any of these practices, vibrations started and sound, Shabda, was set in motion. When this condition was created, Lalaji asked the practicants to constantly remain hearing them.

People of any caste or creed, followers of any religion what-so-ever, who had a thirst for Reality could get training from him. He employed different methods for training different persons. Sometimes he asked them to meditate on any person or object which they liked most. He believed in religious books of all the Dharmas and respected all the saints. His motto was to follow the same Dhrama in which one was born (Swa Dharmo Nidhanam Shreyah, Para Dharmo Bhayavaha—Gita).

He was against idol worship. Though he allowed his photo to be kept by his followers, he never allowed them to worship it. Self-praise was so much disliked by him that he did not allow people to touch his feet in order to pay respect to him, but this condition was relaxed in the case of Hindus who practiced it as a custom.

Excess of Japa and Tapa was not liked by him. He preferred the middle way and regarded the meditation on the heart as the real Sadhana. He attached great importance to prayer, but it was not to be for material gain. He Himself constantly prayed for the soul of this world.

In his opinion, every aspirant must have a Guru, but in selecting one all precautions should be exercised. But after one has found a Guru what an aspirant has to do is only to surrender to the Guru as if he was a dead body in the bands of a dresser.

For removing various complexities of the heart, Lalaji Saheb asked the Satsanghis to make friends of their enemies and the persons whom they dreaded, and directed them not to do to others which they themselves did not wish to be done by. He considered love to be the greatest Tapas.

He often directed his audience to thank God for the various amenities given to them by Him, and advised them to put them to right use and resort to good actions

so that they may be made permanent. It is easy to agree with Isaak Walton when he says—"God has two dwellings; one in heaven and the other in a meek and thankful heart."

Lalaji was very particular regarding conduct. He announced in unambiguous terms that realisation of self was not possible without adhering to the standard moral code of conduct. He even forbade association and satsangh with immoral persons. In unequivocal terms he directed that company should be kept only with those persons whose hearts are brimming with love for God, and with those who could influence others with it.

He considered three things necessary for a saint: (1) permanent bodily ailment; (2) financial stringency, and (3) Nindak—Fault-finder.

The real Sadhana is to balance the mind.

Eat less and earn an honest living. Without taking honestly earned food, spiritual experiences often go wrong.

Once he wrote—"It is good to be put to worries. The home is the training center for submission and endurance, etc. It is the greatest form of penance and sacrifice." At another place he writes—"As for afflictions and worries, I too had mine which might perhaps be shocking to another. Often I had nothing for my meals. I had a number of children and dependents to support. Besides, at times I had to help others too, which I could not avoid. The entire responsibility was upon me atone and I had to manage all that and provide for all requirements. I may also tell you that sometimes there was only one quilt, and that too with badly mutilated padding, to cover the whole family. But I took it as a display of misfortune only which passed away with time. I felt that all this was absolutely of no importance to me as compared to Reality which was predominant in all my being. So I ever smiled on them thinking them to be the very way of liberation."

Some Principles :

Whatever searches God is Atma and whichever is searched is Parmatma.

The soul of a human being will be clean in proportion to the power of discrimination he possesses.

We, the lovers, are knowledge and God is perfect knowledge—rather the form of knowledge.

God realisation is impossible without becoming a perfect man. Also Bailey puts it as under :

Let each man think himself an act of God,
his mind a thought, his life a breath of God.

Hall says : An evil man is clay to God and wax to the Devil, a good man is a God's wax and Satan's clay.

Cleanse your Manas (mind) with practice of Sadhana and then go through literature, otherwise Reality will be lost upon you.

Avoid becoming a master and serve as a servant should.

Avoid the company of the rich, women and children.

Never promise anybody that he would realise God within a given time.

You have only to remove the doubt whether God and Atma exist or not. If you have freed yourself of this, you need not have a Guru.

The search for God and Soul is natural and this is imbecility. This fantasy can be cured by another fantasy who is Guru.

Atheist is not a person who does not believe in God. Those who harm the physical, mental, intellectual and spiritual existence are atheists.

God has hidden himself inside your hearts and exposed you. Hide y ourselves and expose God ! This is the real Sadhana. As observed by a great thinker :

Performance of customs and adherence to rituals is no religion at all. Open-mindedness, good temperament, sympathy, courtesy, one-pointedness of thought, to know one-self, and love and equality with human beings constitute religion. Truly speaking, religion should not possess any one, but he should be

possessed by it, because no man's religion survives his morals. In fact doing God's will is religion.

Real craving for God will be found only in one person out of thousands. What is real love for God ? It is a state when the trinity of the lover, the beloved and love itself disappear.

Afflictions are the boons from God. There are many secrets in them and many inner experiences can be had by undergoing sufferings. Jeremy Taylor is also of the view that many secrets of religion are not perceived till they be felt, and are not felt but on the day of a great calamity. Mallet regards affliction as the wholesome soil of virtue, when patience, honour, sweet humility and calm fortitude take root and strongly flourish.

Special Personality :

Thou seemeth human and divine,
The highest, holiest, manlord thou,
Our wills are ours, we know not how,
Our wills are ours, to make them thine.
The heights of great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

—Longfellow.

Giving the qualities of great men W.E. Channing observes : "The great man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms, and most fearless under menace and frowns, and whose reliance on truth, on virtue, and on God, is most, unflinching." While Bismark says: "A really great man is known by three things- generosity in the design, humanity in the execution and moderation in success."

Lalaji had all the qualities of a truly great and perfect man being, as he is, next to God. According to Swami Vivekananda : "Man is man so long as he is struggling to rise above nature, and the nature is both internal and external. It is good and very grand to conquer internal nature, but grander still it is to conquer internal nature. It is good and grand to know the laws that govern stars and planets, but it is infinitely grander and better to know the laws that govern the passions, the feelings, the will of mankind."

"Man is higher than all animals, than angels, none is greater than man. Even the Devas will have to come down again and attain salvation through a human body. Man alone attains the perfection, not even the Devas."

Is it not amazing that Lalaji attained perfection within a brief span of seven months? While only a student his entire system was transformed into a celestial inner light, and his consciousness ascended and transcended all the known stages and reaches, to reach the state of statelessness.

This special personality who was a prodigy of Nature the Ultimate Reality, brought back to humanity the long forgotten art of transmission of the Upanishadic Pranasya Pranah and worked out a novel method of spiritual training which completely relieved the practitioner of almost all of his responsibilities. Both his philosophy and the method, though based on Vedic foundation, are entirely new and are rightly termed by Dr. K. C. Varadachari as a New Darshana or the Seventh Darshana.

The location of center or God; the discovery of a region beyond the supracosmic sphere called Central Region and the Ultimate state termed by him as Tam were like a closed book to knowledge. These discoveries have provided food for thought both to the intellectuals and the spiritualists alike. A Research Institute has been started at Tirupati (South India) to verify the efficacy of the system and carry on further work. This system named Sahaj Marg has been taken up as a subject for research by the Agra University and Doctorate Diploma has been awarded to Dr. Prem Sagar of District Lakhimpur-Kheri (U.P.).

I am giving an instance of Lalaji's capacity for abiding by the will of God. In His last days He was suffering from abscess in the liver and was undergoing

Naturopathy treatment. Pandit Rameshwar Prasad Misra, one of his disciples, was applying the mud poultice externally. on His began to weep to see Lalaji in severest agony on account of the pain. Seeing him weeping, Master said "It can be removed within minutes if I exercise myself, but I am not touching it because it is all His will and we must abide by it."

He was an embodiment of moderation, toleration and devotion, devoid of egoism altogether. With him dawned the new era of Yogic Training through Trans: mission of which he was the Master. He could bring a man to perfection simply at a glance. It was he who made it possible that a man could attain perfection in one life—rather a part of it—leading just a normal family life. He simplified the method of spiritual training to a great extent and adjusted it to suit the requirements of time.

O' Thou immortal Deity

Whose throne is in the depth of human thought,

I do adjure thy power and thee

By all that man may be, by all that he is not,

By all that he has been and yet must be.

—Shelley.

Ram Bhan

EDITOR'S POSTSCRIPT

The Adi Guru left no representative when he departed from us and his disciples, instead of putting joint efforts at furtherance of his unfinished work, separated, and his system, which was bath a science and an art apart from being a result of highly philosophical endeavour, became static.

When he fell seriously ill, some of his disciples including Sri Jagdambika Prasad inquired of him about his representative. He calmly replied "when the candle shall be lighted, the moths would themselves fly to it." On another occasion,

Sri Madan Mohan Lai of Shahjahanpur (U.P.) asked the same question, Lalaji smiled and said "Ram Chandra will be the light of the Family (Ram Chandra Chirag-e-khandan hoga)." On another occasion, Pandit Ganga Sewak put the same question, and Lalaji said to him "I am leaving my representative and he will himself appear."

Shri Ram Chandra Ji Maharaj (Babu Ji) the Founder-President of Shri Ram Chandra Mission, the ablest disciple of the Adi-Guru, adhered to the discipline enforced by his Master and used to send his diary narrating his spiritual experiences and his state to his Master. One night Babuji saw his Master in a dream. He saw that his Master merged himself with his worthy disciple and said "Man too shudam, too main shudi, Man tan shudam, too jan shudi, Ta kas na goyed baad azeen, man deegaram too deegari-I became you and you became me, I became body and you became soul, so that after this none could say that I and you were different." Babuji wrote this down in his autobiography.

The greatest miracle of Lalaji is perfection of Shri Babuji's grand personality which is unparalleled in the history of spiritual development. His researches and discoveries in the field will be regarded as wonderful and superb and shall remain a subject of further researches for centuries. Only posterity will be able to assess and evaluate the boons bestowed upon humanity through Sahaj Marg and the Shri Ram Chandra Mission so named by Babuji after his beloved Master.

CHAPTER II

THE VEDAS

The Sanskrit root Vid from which the word Veda is derived, means only knowledge—to know. Know-ledge means knowing. This word knowing has a wide sense, wide form and wide connotation. It has innumerable forms, innumerable States and innumerable conditions. But only three forms should be fixed before our view: Tam, Raj and Sat. Tam is the base; Raj is the middle state and Sat is the top. The base and the top are the farthest ends. The middle state alone is such that

something can be thought about it and considered. Therefore that which is generally termed as knowledge is only the middle state; and through this alone can one try to know and explain all the three states.

The Veda is said to be the subject master of three attributes—Trigunathmaka vishaya. But it lays more stress on the Raj aspect, i.e., the middle discriminating power. Tam, Raj and Sat are the three attributes. Tam is said to be the base, the root (origin) and the foundation. This word has many meanings in-Sanskrit, but generally Tam is regarded as ignorance, laziness, idleness, grossness, confusion and so on. All these convey the sense of the base or the support. Raj is said to be the middle or the central state. Its nature is struggle, fickleness, thinking and so on. It always denotes the middle plane. Sat means joy, agreeableness Pasandeedagi, height, subtleness, sanctity and greatness. This is the top. It is this connotation that is always accepted.

It is due to the combination of these three attributes that the creation is known as consisting of three worlds and three divisions. The principle that lies hidden in these and that surrounds these, forming the real substratum, is called Veda. The Veda from this point of view is of three divisions, of three attributes. No place, no creation, no time nor any matter is outside of it. Space, time and matter (substance) all the three are made up of these three attributes. All these have the three states viz., the beginning, the middle and the end. Every tree has root, trunk and branches: The trunk is the middle portion. Generally it is the middle portion that catches our eye. And all the struggle of our life finds its expression in this middle state only. In every being there is this triple combination. But that which is kept inside it remains in the middle only. Thus it is the middle portion that becomes the center of attention and thought. The beginning and the end of all activity are generally lost sight of. It is always the field and, period of action that attracts our attention.

Every being has head, body and legs. It is the body of the individual which is the middle portion, and forms the medium of attraction. But in what way are these examples related to the Veda ?

The combined state of these very links, knowledge of these links and the result of that knowledge is called the Veda. The essence of that element which surrounds

all is knowledge. But it should not be confused with the state of feeling or experience. It would be a mistake in that case.

Knowledge is the principle, element and essence or spirit. Although the power of sight, audition, thinking and all beings, creatures, molecules etc., embody knowledge which forms the basis of all, it should not be taken in a restricted sense. Otherwise the veda or knowledge loses its importance. The Veda is not restricted to a particular book, country, religion or nationality but it is the knowledge of the three worlds including all creation, the nether and the higher worlds. Whether the Veda is understood or caught by the Rishis or saints, it is the fountain of all wisdom (grace). It is the thread of that material in which all the worlds, planets, the Vasus, the Adityas and the Rudras are studded in seed form.

In order to know their real significance let us forget for some time the words Veda and knowledge and think, instead, of a spirit or Power which is all pervading and all surrounding reality; which keeps up the identity of creation and which is called as Wisdom, the First Mind, the Mahat-Principle or the Lower, nature Apara Prakruthi. One part of this Mind is turned upwards, which is the all—pervading and all—surrounding essence of element, and which determines the forms of all the individuals. For example, the preliminary form of the insect Gnat or Wasp which has not developed any organ of distinction. After that the Power which applies systematic force in each and every particle—Murd—and creates, or is capable of creating, different organs such as mouth etc., to distinguish it from other individual forms is known as knowledge or the First Intellect which is all—pervading. No creation or race or religion or creed is free from it. Indians called this power as knowledge or Veda. It cannot be denied that the people of other countries perhaps give it some other name. If the Hindus set aside the Traditional meaning of the words. Veda and Jnana (know-ledge) and try to go ahead, then, most probably, they may have access to the original Reality. Otherwise they are at liberty to argue on the word-meaning and carry on their disputations leading to lifelong quarrel. As this knowledge is revealed through the Rishis it is necessary to consider the real meaning of the word Rishi.

Rishi means: (1) Seer of Mantra, (2) an individual having full power over Nature, (3) moving existence—whether it revolves with its own axis as its center or on any other center forming its axis. No space is free from this. Some are Vasus in

whom the creation rests. Some are Adityas who give light to others with their own. Some are Rudras who make others weep in worldly matters, thus putting them on the right path.

(1) Mantra Drishta—Seer of Mantra; Mantra means mystery of Nature, a remedy, a plan or scheme. Whoever is alert in grasping this is a Rishi. Innumerable are such persons—but seven are of distinction; Eharadwaja, Agastya, Jamadagni, Atri, Goutama, Viswamitra and Brahaspati. These are seven principles of Nature that are found in the ethereal atmosphere, Akasha Mandala, in the form of Veda or Knowledge. Apart from these are all those personalities (individuals) who are related to the special attributes of these Rishis and are subordinate to them.

(2) Yantra Drishta—the seer of the instrument which runs according to certain laws. The word Niyantaru in Sanskrit means one who controls time, space and matter, and keeps them in order. Such a Rishi is called Aditya, which is the name of a deity that shines like the sun.

(3) Tantra Drishta—the seer of the current of the movement of nature or vitality, and one who spreads this current. Such a Rishi is called Rudra. He shows the way through practical experience.

(4) In addition to these there are Vasus and Dhruvas. Among men those who are conversant with the secrets of these, and participate in the activities of knowledge, meditation and higher knowledge or science—Vigyana—are called Rishis. Such men are found in every country and every race, their names and language being different i.e. Abdal, Kutub, Avatar, Vali, Nabi, Savabit, Sayyare, Sadhu, Sant etc.

These Rishis of India have given such a special name to Veda, by hearing, comprehending and accepting which the essence of the Veda can be easily realised. That name is Sruti. That which has been heard, is being heard and will be heard is also called Sruti. It is also known as Sruta which means that which is heard. A special meaning of Sruti is divine law, divine principle and divine secret which, again, is the Veda itself Now-a-days it is also called Surat. The Rishis heard it before, and heard it within themselves; and we can hear the same thing for ourselves according to the laws laid down by the Rishis. Sruti is that which is only

heard—the original independent and unmixed sound. Smriti is a remembered law or code of conduct—Dharma Sastra—which is mixed sound. Sruti being an independent original sound is an authority in itself, and Smriti being a remembered thing depends on another authority.

Sruti is the name of that sound which can be heard but which is not bound by word, letter and lip pronunciation. Smriti can, to a certain extent, be called the imitation of that original sound which is bound by the tongue, lips, teeth and intonation etc.

Sruti is independent, Smriti is dependent. Nobody can contradict the Sruti whereas Smriti can be contradicted or denied. As Sruti is authority in itself it needs nobody's certification. Smriti is less self-authoritative and as such it needs certification or another authority, Sruti never alters, Smriti always alters. Sruti is the absolute vibration because it consists of vibration only, whereas Smriti is the imitation of the original sound, hence artificial, dependent on alphabets, words, language and pronunciation. It is therefore syllabilic—Varnatmak. A syllable consists of a letter or letters of the alphabet. Sruti can produce original influence which means the order of God. Sruti has the effect of negation which pronounces itself at the time of total dissolution. This sound pervades the body of all beings and sustains, nourishes or preserves them. This is the suggestive meaning of the word Sruti. It is a mystery, a secret known by the Seers only. People of this manifested world and the world of effects cannot understand this although they can express this sound reflected in their thought through various expressions such as 'God is great', 'Garlic, and Carrot', 'Shut up, you idiot'.

There is yet another meaning of the Sruti sound, which is called Udgeet—Ud meaning higher, other worldly, original, collection of attributes, (becoming) and geet meaning song. Thus the word means 'The song of the original and the manifestation', 'the song of Being and becoming', 'the song of heaven and earth', or human voice.

Om is the imitation of the Udgeet, and is a combination of three letters pronounced with the help of lips, tongue and intonation. Om is the real Veda when its natural tone is heard. This Om is converted from its sound-form to letter-form with the help of a special thought (force). That special thought is existence and return or death. But uttering Om merely with the tongue is mere imitation or idol

worship, because giving our heart to a matter of thought is idol-worship; whereas connecting ourselves with Reality is knowledge, Such a kind, of idol-worship is not to be deprecated for it is only a means to reach the original Reality.

(1) A—Creation; U—Maintenance, preservation, sustenance; M—Dissolution.

(2) A—Brahma, the Creator, U—Vishnu, the Preserver, M—Siva, the Destroyer.

Aum—OM, has all the three attributes of God viz.

A is movement

U is the maintenance of that stability

M is the End of the movement.

Om has the three specialities of disturbance, Om is Sruti, Udgeet. If it is heard systematically, Reality will be attained and the goal of life will be reached. All these following three states can be easily had by remembrance of meditation on and absorption on Om.

(i) Sat —Existence; the beauty and charm of life.

(ii) Chit —Knowledge; right knowing and right understanding of life.

(iii) Anand —the joy or pleasure of life.

Om is sound and sound only. It is a vibration, a melody, and the melody is related to singing and hearing only. If it is sung and heard properly, systematically, both the singer and the hearer will enjoy bliss, and within a very short time they will be able to see Reality. Every individual is Sachchidananda. No one is devoid of Sat—existence, Chit—Knowledge and Anand—Bliss. It is due to ignorance that man has thought himself to be something other than what he really is. Here, in the Satsangh, it will be tried to remove his ignorance side by side with the practice of meditation which will enable him to experience Sat-chit-anand.

As Om is mere sound, Udgeet, and Sruti, it will not be wrong to pronounce it as 'yoam' 'swam' 'Twam' and so on which will still be an imitation of Om. It will be

quite in tune, and no other sound is more in tune than this. That is why it is called 'Beejmann' (real remedy, real plan, real scheme). This is the origin, and all else in the three worlds are its imitation.

Vedas are not four but three only, because there are only three kinds of sound in Om. Four Vedas are admitted on the basis of system, content and order. Only three things in this world are fit to be practiced, liked or chosen and to be thought of : Sat—existence, Chit—knowledge and Anand—bliss.

There are only three types of existence, knowledge and bliss.

1. Existence is of three types :

- (a) of existence—Sat
- (b) of knowledge—Chit
- (c) of bliss—Anand.

2. Knowledge is of three types :

- (a) of existence—Sat
- (b) of knowledge—Chit
- (c) of bliss—Anand.

3. Bliss is of three types :

- (a) of existence or life.
- (b) of knowledge and

- (c) of bliss.

Vedas are liable to be questioned because the real mantra, Sruti or Udgeet is Om. In them are found 'becoming-ness', the quality of being counted and the hearty sentiments of the hearts of human beings. That is why there appears some difference whenever they are caught in words. For example, one and the same integer or unit assumes different forms of sums under the principle of addition, subtraction, multiplication and division. The whole sum inspite of inversions and

seeming contradiction is integer or Unit only, and has the form of integers alone in just the same way as water assumes various forms on passing through various channels as a fountain, well, tank, river or canal. Nevertheless it remains the same water. Or to take another example, a seed contains in itself the root, tree, branches, leaves, blossoms, fruits and flower and, having undergone all these forms, becomes a seed which was its original form. Even so Om remains Om only, though it is bound in the form of the word. Owing to its different combinations the Vedas were constituted in different Chand metres and Mantras. As it contains human feelings, the effect of love and harshness, force and mildness, friendship and enmity etc. are seen in it. They give power to the Will of man; and they also transform themselves in to different attainments, powers, miracles and habits. This is the method of chanting the mantra. It is necessary that the mantra should be pronounced in a special manner according to the special purpose. Then only will a special effect be produced. This principle is the soul of the science of music. If you pronounce a word, or sing it with a particular thought in your heart, a particular effect will be produced,

The water of the cloud also is water only. Stones assume particular shapes by water falling drop by drop on them, It strengthens the soil on which it flows and enables the seed to manifest itself to the fullest possible extent.

Air is the same all over. It aggravates the disease of the diseased; develops the strength of the strong; increases the joy of the jubilant and the fickleness of the fickle-minded. The same theory holds good in all cases and matters governed by it. The same is the case with Om in producing different effects. Take the ex-ample of singing (music). The secret of man's inner thought lies hidden in Om. By the combination and permutation of a word the songs or poems or lengthened or shortened. 'Ding' is the sound obtained from a bell, If it is rung once only is heard. If twice, 'Ding, Ding' is heard, and if rung thrice what we hear is 'Ding Ding Ding'. Om is the mother of all sounds. It exists even in your belching, sneezing and yawning. Whatever sound you hear—the sound of the bell, conch, flute, tabla and tobor—the same Om is heard if you apply your mind to it. The Rishis have sufficiently thought over this and published it.

When the Mantra period came people lost the reality (originality). People lost the reality during the Mantra period. But as they had faith and devotion in what the

sages had said, they believed the mantras themselves to be the Sruti and developed this thought with due faith.

Existence—the world of Manifestation

Sruti is complete word. The flow of creation starts from it only. This flow assumed three forms: (i) Creation or manifestation; (ii) State of preservation or Middle, (iii) Dissolution or end. All these three states are present in Om in the seed-form; and the order of these states always follows one after the other, working in the form of creation, preservation and dissolution Knowledge is present in it because it is all-containing Nay, it is knowledge itself ! It is necessary that there should be knowledge along with the word. Word and its meaning go together and both are one. From this view point Sruti is called 'the knowledge of the three worlds'.

How Om gave birth to the three attributes, three mantras, the principles and nature is the subject of Sankhya philosophical thought, It has been dealt with elaborately in the second volume separately. How human life manifests itself with its peculiarities is a subject related to human life which is action or Vyavahar.

Om has three peculiarities :

- (i) A, U and M. The 'A' of Om is the beginning, 'U' the middle; and 'M' the end. Om is all—containing.
- (ii) The 'A' of Om is Sat—existence; 'U' is Chit—knowledge, and 'M' is Anand—Bliss. Om is Sachchidan and.
- (iii) 'A' is the foundation or base; 'U' is the wall and 'M' is the roof, Om is in all the three.
- (iv) 'A' is action—Karma, 'U' is Knowledge—Jnan and 'M' is Upaasana
- (v) 'A' is the body, 'U' is the heart, and 'M' is the soul or atma. Om is all the three.
- (vi) 'A' is Sattva, 'U' is Raj and 'M' is Tam.

Om is thus the constitution of three attributes.

Besides these, the words Vyavhar—business of the world Pathibhas—appearance and Paramarth—Reality are substituted in order to express the intention of the heart, and make others understand (a) that the worldly affair—Vyavahar—is Sat (b) appearance—Prathibhas— is chit and (c) Reality—Paramarth—is Anand or bliss.

Sat is existence which is expressed through the activity of the world, struggle, occupation and profession, craft and industry and duty etc. All these find expression through Sat, because nobody would have done these, nor was any possibility of doing these, if there were no existence.

The performance of almost all actions and duties is connected with the body. So this body itself is the obvious and open form of manifestation. Viewed from this point the body is Sat and, therefore, this body and all the actions of this body—Karma—are considered to be the beginning or basis of the Veda. Action—Karma—is the first and foremost necessary condition of life. How can the existence be inferred without body ?

There are three types of bodies :

- (i) Outer or gross body which is called Sthoolshareer. This is made of sense-organs, flesh, skin, bones, blood, fat etc. This is the sheath of food or the Annamaya—kosha.
- (ii) The subtle body is called 'Sookshma—shareer'. It is made of mind—Manas, intellect — Buddhi, psyche — Chit and egoism — Ahankar. This is the sheath of mind — or Manomaya-kosha. That which is made of knowledge, thoughts, intelligence etc. is known as the sheath of knowledge or the Vignanamaya-kosha.
- (iii) Third is the soul or the causal body which is called Karana Shareer. It is made of happiness, joy and bliss. This is the sheath of bliss or Anandarnaya Kosha, the food of which is joy. If you think over these names deeply, then you will know that these bodies really exist.

The knowledge of the outer body i.e. the Sthoola Shareer comes in the waking state or Jagratha Avastha. The knowledge of the subtle body or sukskma shareer comes in the dream state or Swapna avastha which is connected with the mind. The

knowledge of the causal body or Karana Shareer comes in the deep sleep state or sushupti. This is the soul itself.

The knowledge of these comes in three ways:

(1) The knowledge of the gross body comes through the five senses which are capable of knowing the form or Roopa, the sound or Sabda, the smell or Gandha, the taste or Rasa and the touch or Sparsa.

(2) The knowledge of the subtle body comes through inference which involves thinking, reasoning and arriving at conclusion. The intellect (Chitta), mind (manas), the reason (buddhi) and egoism (ahankara) are involved unit.

(3) The knowledge of the causal body or soul body comes through authority or Sabda Pramanya.

Probably the learned pandits consider the meaning of "Oneness of Manifestation" to comprehend the external world through the external senses and quarrel over it. But the real meaning of it is as mentioned above. It is experienced internally, and the external senses and worldly knowledge cannot function there. Therefore all this is body only, and the body alone is existence. Among the bodies there is only the gross body which is considered to be the instrument of solid action, worldly activities etc.

The gross body is the instrument of action. Nay it is action itself, and cannot exist without any activity.

The subtle body is the instrument of knowledge or thought. Nay ! it is knowledge itself, and it cannot exist without thinking and understanding.

The causal body or the soul is the instrument of joy. Nay ! it is joy itself, and it cannot exist without bliss and happiness.

Viewed from this point, action is the beginning, knowledge the middle and bliss the final state. That is why the action is considered to be the beginning of the Vedas.

CHAPTER III

KARMA

Why is action (Karma) necessary ? Action is the law of manifestation of life, without action, it is not possible to infer the existence of a being. That is why every being having a body is required to perform action. It was so required before, and will be required in future. Life cannot exist without manifestation; for this is the speciality of the nature of all existence and beings. No life can be without manifestation. Its natural activity is according to the natural law. But Karma or action does not always exist. After movement comes the state of rest, Action is not eternal. But that which is called peace or bliss, is that not action too ? All the three types of body join together in performing action. There is physical movement in the gross body, mental (ideatic) movement in the subtle body, and resting movement which is called bliss in the causal body.

The body, the heart or mind, the soul—all these three are bodies. Movement of the organs of sense and of perception is the characteristic of the gross physical body. The heart or mind has the characteristics of mental or (ideatic) movement, in which are involved the subtle organs. There is both movement and rest in it.

Peace or rest is the action of the soul which contains all the three kinds of movement in the seed-form. The soul, too, like the body and the heart, is not free from action. But in this article action means the manifest movement of the gross body with flesh and skin, which is called the beginning state of the Veda. This alone is generally called action (Karma). The word Deha in Sanskrit is derived from the root 'Dih' which means 'to collect' or 'to gather' or to 'withdraw'. As this body is formed by the collection or combination of those elements which are responsible for its organisation and systematisation, the sages called it Deha. In the system of Nature the principle of expansion, the principle of subtraction, and the principle of division work respectively with the principle of contraction, addition and multiplication, because this world is a place of dualities. It is a collection of mutually contradictory principles. This body, too, performs two contradictory functions namely, taking in and expelling out, which kind of natural law.

Sthoola Deha or Gross body is formed by the combination of gross elements.

Sookshma Deha or subtle body is formed by the combination of subtle elements.

Karana Deha or causal body OR soul is formed by the combination of causal elements.

The following are gross elements:

Ether—Aakasha; air—Vayu; fire—Agni; water—Jal; Earth—Prithvi. This body is organised and systematised by the atoms of these gross elements.

The following are the subtle elements:

Sound or Sabda; touch or Sparsha; form or Roopa; taste or Rasa; Smell or Gandha. The subtle body is formed by the atoms of these subtle elements.

The causal elements viz., the causal atoms of the above elements in the seed form are responsible for the formation of the causal body. All the three bodies are organised and systematised by the combination of atoms only. Therefore, the attributes, actions and habits or Swabhava are formed according to those atoms.

What does it matter if none has accepted the soul-Atma—as a compound or divisible substance ? Even then reality remains as it is. All have understood it according to the level of their understanding. The Vedantins, the Sankhyas, the Yogins—nay, even the sages and seers have been deceived in understanding it.

Even the Shastra accepts the existence of the three bodies but could not be known that the causal body is the soul itself. Now we shall have to think over the etymology of the word Atman.

The Sanskrit word Atman is formed of 'Ath' and 'Ma (na) n'. 'Ath' means movement and 'Ma (na) n' means thinking. That in which there is movement and thinking is Atman. The soul itself is the causal body which is in seed form, and which is a compound substance. The same thing expresses itself at the physical or gross body and mental or subtle body levels. When it wakes and enters the conscious level, movement sets in, in the sense organs of perception by the movement of its flow; when it comes to the mental level (dream state) it remains thoughtful; and when it withdraws its flow (current) to the state of deep sleep it remains in its original form and enjoys bliss. So, how can a thing in which there is movement,

thinking and absorption be simple and indivisible ? It must necessarily be a compound.

Action or Karma is the nature or Dharma of the gross body. Just as the formation of body is natural its movement also is natural; and so also the law of good and evil fruit is natural. Every embodied being is called Jeeva, the characteristic of which is movement. In this movement works the principle of development or, growth, and contemplation.

Jiva is soul, because that in which there is movement (Aath) and thinking (Man) is soul. This soul is Brahman, Brahman is developing and thinking creation. In Sanskrit Brahman is derived from 'bruha' to grow or to expand, and 'man' to think. That which moves and thinks is Atman; and that which grows and thinks Brahman. From this view point, wherever there is Jiva it is all Brahman. Movement and growth are almost synonyms. Agreed that there is growth and diminution in movement; but both of these are said to be the laws of development or evolution. Growth is progressive and diminution is regressive. Both imply development. The one jets upward and pushes forward. The other pulls downward and drags backwards. But in both these falling or diminishing, i.e. creeping or contracting, the sense of development alone is implied without even the slightest sense of diminishing. Just as the wheels of a vehicle move forward only, inspite of their apparent backward and forward movement, even so is the condition of Jiva, Atman or Brahman. Movement and growth are the characteristics of the gross body; and thinking and understanding (knowing.) are the characteristics of the subtle body or Sookshma Deha. Both these, combine and function together. So if their direction is in accordance with natural combination and quality, they function properly. But if the thought of personal individuality occurs in the mind or subtle, body, the concept of right and wrong intention takes root in the form of thought. The thought of good and evil itself is implied in right and wrong intention The man with intention knows that right (Virtue) is good and wrong (Vice) is bad. And wherever there is this thought the law of good and evil, fruit operates and, accordingly, the Jiva automatically gets the good and evil fruit of action. This is good and evil fruit, It is as natural as development and thinking, That individual existence which has no. conception of right and wrong, i.e. which has neither good nor bad intention does not also have either good or bad result thereof. It only grows, thinks and moves just as an infant does.

All the three bodies are found in each and every individual manifestation. But according as their characteristics vary in degree in different beings, certain stages have been clearly marked off.

(i) In minerals the causal body itself is gross. The other bodies are included in it. Though it is outwardly insensible it draws, combines and absorbs the atoms in the same way as a man in deep sleep is fed milk. In minerals the causal body and the state of deep-sleep or Sushupthi are in a gross condition.

(ii) Plants have gross body, along with the causal body which also includes the subtle body. They draw and combine the atoms—both mobile and static—and absorb them in a way similar to the condition of a new born baby. Both the dream state and deep sleep state or Svapna and Sushupthi are found in them.

(iii) In animals all the three bodies the gross, the subtle and the causal exist. They eat, drink, sleep and wake, and experience joy and sorrow in all these three bodies. The conscious, dream and deep sleep states— all these are found in them.

(iv) In men also there are the three bodies—the gross, the subtle and causal. Their nourishment, growth, progress, thought and happiness get strength in connection with these bodies. Some among them have a kind of fourth state which will be discussed at the end of this series. Those in whom this condition is started are also to be counted among men. Otherwise they are as good as animals. They belong to the category of beasts. If you observe the movements and actions of such men you will find that they do all those things that animals do.

Narapashu, Gurupashu, Striyapashu, Vedapashu

Samsara I

Manusha Soyi Janiye jahie Viveka Vichar II

"Those who worship or follow man, Guru, woman and the Vedas are all beasts. He alone is man who is capable of thinking and discriminating."

Those who do not know the status of god and their own status, and worship God, not with their own but with God's view point, to them Vishnu becomes Rudra and makes them weep. Those who do not know the status of deities and their own

status, and worship the deities not with their own but with the view point of deities, then the deities make beasts of burden. Those who do not know the status of Guru and their own status, and worship the Guru not with their own but with Guru's view point, to them Guru becomes Satan in the form of Kal. Casting of the form of a Dayalu, (kind person) he swallows whatever earning the worshipper has, making him a beast. Such men have no salvation. They always remain beasts among the beasts until they experience suffering and claim their rights of humanity by means of heartfelt sentiment: They attain this condition after a very long time. The Sage Yajnavalkya, in the Brahadarnyaka Upanishad, explains to his wife Maitreyi thus :

"Oh ! Maitreyi, those who know Brahman,
Ishvara, Veda, sons and the Atman
not with their own viewpoint but with the
viewpoint of Brahman, Ishvara etc.,
are destroyed by them,"

The aim of Yoga is concentration of mind and changing its states from point to point. One would gain experience automatically and know the truth by making the mind stay on spiritual centers in the brain. As these Jivas are bound by action or Karma, and religious and ethical codes, their approach is limited upto this only.

We shall now proceed to consider the kinds of action and their rewards and punishments.

According to the law of Nature there are two kinds of action for which the Jivas are neither rewarded nor punished. Their aim is movement, contemplation, and happiness, which are all related to the three bodies.

Jiva is really Atman and Brahman, and its characteristics are (i) thinking along with movement, and movement along with thinking, and (ii) thinking along with growing and growing along with thinking. The first is the characteristic or definition of Atman and the second is that of Brahman. The difference is that Atman is limited and Brahman is unlimited. That is why Brahman is called Param-Atma. There is no question of reward or punishment for Brahman, because He is whole. The question arises only with regard to the Part. That which has limited

Knowledge is called Part, and that which has omniscience is Brahman. The omniscient being is a complete law in itself, and this is a mark of perfection, In the part there is the shortcoming or defect by way of having limited knowledge; and questions, and answers arise only in the state of imperfection. Imperfection means short-coming which can be made up or filled. Perfection itself is always full. Nobody can fill it anymore. Therefore there is neither reward nor punishment in the state of perfection.

Atman is called Jiva when there is the desire for life in it. Jiva is that which has a desire for life. The attention of this Jiva is always towards short-coming or imperfection. It always feels want and dependence which is the cause of sorrow and suffering. That is the reason why the Jiva finds its life full of sorrow, and due to the impression of this sorrow it creates many defects in itself such as wishing its own good and harming others, and soon. This view of duality, its thought and action creates otherness in it. That is, the Jiva begins to think of itself as useless, poor, inferior and low, and of others' position as superior to its own. It condemns its own position and praises that of others. That is, seeing itself as other than the others (or otherness).

Inferiority throws the Jiva in a state of multiplicity which it begins to like, It sees all others as different, many and innumerable. This is called love of multiplicity.

The Jiva does not see itself but it sees others. This defect throws it in illusion. It remains extrovert and not introvert. Due to extroversion its position becomes like that of a person who has stepped out of his home in the rainy season. Then it begins to perform actions arising from and maintaining, the living organism, which contain wonder, greed, envy, hatred competition, enmity, selfishness and desire. Wounding others feelings is the worst among these. In short, punishment is ordained for all these action. The Jiva begins to think of the right path and right action after undergoing punishment, and experiencing sorrow and suffering. It then desires amelioration and the good of all. In other words good comes out of the womb of evil as it were; and then the Jiva kindles the desire of benefaction, forgiveness, humility, good of others, etc., and experience brings it to the right path. There is reward for all these actions, and then the Jiva knows that virtue is good and vice is bad. It compares both and gives superiority to, right action over

wrong action. From here are created the mutually opposite states of right and wrong. For some time it, remains in a tug between these; and when it completely relinquishes (gives up) the wrong and becomes totally good, it begins to perform actions arising from, and maintaining, the creative Nature. But even has the faculty of Knowledge and experience of right and wrong, which is not free from defect. It always concludes that non-violence is the greatest virtue and violence is the biggest sin.

Two Kinds of Action :

There are two kinds of action: Legitimate Action and Illegitimate Action. That action which gives happiness is legitimate or right action, and that which does not give happiness is illegitimate action.

Now the question arises whether actions like robbery and dacoity really give happiness or not. A man can do anything he likes if he gets happiness without the least sorrow thereby. Nobody can forbid anyone from doing so. But the real thing is, that that which a man thinks as happiness due to his ignorance ultimately results in sorrow. The environment in which we all reside is replete with the ideas of virtue and vice. Firstly, its influence itself is becoming universal. Secondly, everyone engaged in committing theft and murder is influenced by the idea of virtue and sin. That is why his action is not done with courage. The thief hides himself and commits theft. When such is the condition, a man doing the wrong thing takes the bad effect in his heart first, and then does bad things to others.

Wickedness spoils the heart and makes it heavy and unholy, which result in sorrow. Besides this, the person, on whom it is inflicted no doubt experiences sorrow. But a current of sorrow flows from his heart and makes the person inflicting sorrow sorrowful. To take an example, if your neighbour is sorrow-stricken and unhappy, you cannot in any way escape from the influence of his sorrow. This sorrow is just like the smoke of poisonous fuel, so to say. Burn it in any home and its bitterness spreads in the neighbouring homes. The same is the case with goodness or virtue. If you are virtuous, persons around you are bound to be benefitted by happiness. This world can be compared to our body. If any organ (part) is diseased the whole body is affected. Therefore good people always keep

themselves away from sin, and engage themselves in right action. This is a simple truth.

Characteristics of Virtue and Sin:

That act is sinful in performing which there is fear, hesitation and shame, and that action is virtuous in performing which there is fearlessness, courage and valour. But there is also the influence of education, personal ethics, group-etiquette and individual experience. This influence of education, principles and ethics etc. is generally directed towards virtue. So one should not do anything against these. All those things on which religion, the Guru, the Shastras and one's own conscience agree are legitimate, and those on which they differ are illegitimate.

Religion, the Shastras, the Guru and one's conscience unanimously never agree on bad things, This is the test of right and wrong action, If this is not accepted one should neither do a thing of his own liking nor of others liking. There are many such acts (things) by doing which there is neither merit nor sin. For ex-ample taking the daily bath, washing hands and face etc. But there is the fear of our health being spoiled by not doing these. If we do not respect eiders we do not acquire any merit, but on the other hand we will be committing sin by violating social etiquettes. The same thing holds good with regard to the Vedic and worldly customs. All these are legitimate acts, Performing Sacrifices (Yajna) does not, really speaking, lead to bandage. Bondage lies in the mind, in-ideas and in convictions. Yajna—Sacrifice—in fact is worship. One should keep the eiders, youngers and sub-ordinates happy by one's actions and manners. One should keep the environment and surroundings beautiful. Fire, air, water, earth and ether should not be polluted as far as possible. All this is Yajna. Following of these rules is quite essential in the primary stages of life. These do not lead to evil, Of course, other kinds of sacrifices which are performed with a particular motive to harm an individual or class should be objected to. The purpose of action is only to express life. If life expresses itself in a natural way without harming anyone it is allowed. There is neither merit nor sin in it. Where right and wrong are involved in a relative state, there merit and sin exist. Thus merit and sin create the fetters of bondage, freedom which becomes quite essential. Otherwise, even the idea of freedom and bandage docs not probably occur in the mind the remedy to save oneself from this

is to convert evil intention into good intention and then act. Serving the fellow-beings of the world in the light of this experience without any selfish motive is the best kind of sacrifice and worship. One who acts in such a way will be free from the bondage of Karma (action). Such action is the nature—dharma—of this gross body.

It is the ignorant who reap the fruit of reward and punishment. Those who know and understand something are called ignorant, and those who do not are not called so. The word Moodha is used for them. Those who are outwardly bereft of the faculty of understanding are called Moodha. They have not yet risen higher than the animal level. All the rest—scholars, kings, laymen, the rich, ministers, intelligent men and logicians are ignorant. They are called ignorant and are fit to be called so.

They have their abode over the gross body and carry on the ordinary affairs of life. They restrict themselves to physical and mental activities. They strengthen the impressions of the body and mind, ideas and feelings rules and regulations. The term 'ignorant' is quite apt for them.

Devotees, saints, pious men etc. all these people are ignorant. They are called body-minded, desire-minded, and multiplicity-minded. The world of the bodies is the plane of multiplicity. Their attention is always fixed on this. Even the religions persons do not think of any other thing except the world, bodies and desires. Their heaven is nothing but sense-enjoyment, and enjoyment of pleasure with the fairies and slaves, those who aim at attaining heaven think that it is subtle form of this world, and they are engaged in strengthening this aspiration. Likewise, those who aspire for Vaikunth think it to be a place of enjoyment. Such persons too are unable to see higher than body and senses. That is why persons having some knowledge and understanding are called ignorant. They alone are called ignorant in whom the conviction regarding this world and the other world is strengthened. This world and the other world are one and the same. Both are the worlds of multi-feelings.

Firstly, religions men, saints and devotees of God—none of them have any knowledge of God. Secondly, their God enjoys no better position than that of a great man. Observe the words of prayer of these men. Some have called Him Master, Tyrant, Judge and some others have called Him as Merciful, kind and Gracious. All these are the qualities of men only. Thirdly, these persons have not

seen God with His eyes, but Ha has remained for them an object of flattery and an instrument of getting their sensual desire fulfilled. This very flattery is called 'prayer' and 'devotion' by some. It is a matter to be thought over. Here is the prayer of the devotees :

“Oh ! Creator ! You are the bestower of mercy to the world,
Give me work. Give me abode of wealth.
Give me pleasure and happiness. Give me honour.
Oh! Lord of Vaikunth ! I shall chant your name,
Give me Dharma and Wealth (Dharma-Artha).
Give me prosperity in life.”

Here is the prayer of Moulvi Roomi :

"The worldly ones are absolute infidels.
They are involved in the prattle and babble day and night.
If one is caught up in the ideas of selfishness,
another is ensnared in Abu Baker and Ali"

These and persons like these, are ignorant and are immersed in multiplicity. They alone get reward and punishment. For them alone is the law of duty and action (Dharma-Karma).

CHAPTER IV

SPIRITUALITY

Man is made of three bodies and the influences of all the three bodies are found in him. As has been already stated, they are the Gross, Subtle and Causal bodies.

They are called Trigunatmak being composed of the, three attributes Sat, Raj and Tam. Generally, all the three attributes are always found in all the three bodies. But their speciality, nature and influence are determined by the predominance of a certain attribute. Hence their names also become different.

Tam is gross, Raj is subtle and Sat is causal. The property of Sat is being at the top; that of Raj being in the middle; and the property of Tam is remaining at the bottom. This gross body is of the attribute of Tam on account of its being gross and dense.

The causal body is of the attribute of Sat on account of its material being refined. Both density and fineness are found in the subtle body and, as such, it is of the attribute of Raj. For the same reason individuals are of three kinds of disposition or temperament :

(i) Silly, idiotic, (Moodha). (ii) Fickle—(chanchal), and (iii) ignorant (Ajnani).

(1) The body-minded worshippers of body, careless, or indolent persons etc. are called Silly—Moodha. The worshippers of body, though having a body, do not know anything, about it. One who is body-minded has his attention always fixed on the body. He performs the activities of the conscious plane only. The attention in the conscious state is on the body only. He does not understand the purpose of body. This, is the individuality (separate existence) due to which he is silly—Moodha.

(2) Worshippers of mind along with body—hard-working, irritable, retaliative, sane, thoughtful and selfish persons are called fickle—Chanchal. The worshippers of mind, though having mind, are devoid of the knowledge about it. One who worships the mind along with body has his attention fixed on mind as well as body. He performs the activities of the waking state and the dream state. The attention is on the body and mind in the waking and dream states respectively, even though he does not understand the purpose of the mind in the real sense. This is his condition (or position). As he does not understand feelings and has no control over them, he is fickle, restless and disturbed.

(3) Worshippers of soul along with body and mind—just, selfless and far from being violent such persons are called 'ignorant'—Ajnani. The worshippers of soul, though having some knowledge about the requirements of body and mind, do not know the truth about the soul, even though they crave for pence and happiness. Such men feel inclined towards spirituality when they read, think and hear others talking about it, and yet they are negligent, as is the nature of each and every individual full of desires. It is such an individual who is called ignorant.

One who worships the soul along with body and mind has his attention fixed on the body, mind and the soul as well, even though he does not know the purpose of the soul. He performs the activities of the waking, dream and the deep-sleep states, and in spite of performing the activities of these three states he is unaware of the truth about the soul. As such, he is ignorant. Such is his condition.

The words body-minded, mind-minded and soul-minded are abstract terms. The words 'having body' 'having mind' and 'having soul' can be used instead. From the point of view of grossness, subtleness and Causal form, all the three coverings are found in all, and on all Jivas. The subtle mind occupies the middle place which brings; and can bring, the tidings from above and below. But as the mental and intellectual practice of meditation of ordinary man is on the body and mind alone, he is confined to these planes only. So although the mind rises high it finds itself lost there, and returns in an unconscious state because it does not know how to remain up there and have control over that state. Therefore such a man hardly knows any-thing about the deep-sleep state of Sushupthi, nor can he know about the soul. Every man indulging in desires experiences all these three states day and night during all the twenty-four hours. But he does not know about the third covering, the soul.

First there is the seed and then the tree. As the causal body is the seed it comes first. The soul is not concerned with knowledge or Jnana. There is steadiness, composure, comfort and peace in the, soul. Many People think it to be steady and yet call it knowledge. This is nothing but an, error in expressing the thought.

There is no movement in both Tam and Sat. Movement is only in the middle state Raj. If so, why is it said, that action is the, nature of the body which is gross and is constituted of Tam ? Action is in movement, and there should be no movement in stupefied condition.

Action and knowledge, Karma and Jnana, both are in the mind. They are the characteristics of the subtle body. Truly speaking action, knowledge, and their purpose which is happiness, all these three are the characteristics of the mind which is constituted of Raj.

Action, Knowledge and bliss—all these three are intermediary states, and they are the characteristics of the mind. The only difference is that action is lower, bliss is higher and knowledge is the middle state. The gross body is lower, the causal body is higher and the subtle body is the intermediate condition. Action is expressive, and is outer movement. Bliss, comfort and peace are stationary; while thinking and understanding are intermediary.

When two things combine a third state is produced in which there is mixture and combination. This admixture and combination is the state of mind and is in the mind. Discrimination, knowledge and Judgment of result are governed by it.

Where there is only one thing there is no motivation of idea. Nor is there any opportunity for discrimination, addition or subtraction, multiplication or division. Where is action and where is bliss when there is only one ? When there are two, then only is a third state produced by their combination, as also discrimination between this and that, you and me. The knot is in the middle, and at one end there is one head and at the other end there is another. Mind is the middle knot at one end of which there is the higher state of consciousness and at the other end there is the lower state of inertness (unconsciousness). The mind, taking the shadow and influence of both, becomes a knot of consciousness and inertness, and is compelled to think and understand. This is its characteristic. Sometimes it goes up and sometimes it goes down, and sometimes it remains static in the middle. These three are its natural characteristics.

The head is at the top, the legs are at the bottom. In the middle there is mind imparting movement to both. There is Sat at the top while Tam is at the bottom. In the middle there is mind which imparts-movement to both and carries on its work.

The first state is action, the second is understanding and the third is bliss. It moves in all these three states and so result movement, understanding and steadiness. Movement is action, understanding is knowledge, and steadiness is bliss. Knowledge is a mixed middle state. Therefore that person is ignorant who

dwells with multiplicity in the field of mind, gross body and multiplicity, and carries on the affairs with discrimination, and' is intelligent. That man who is immersed in multiplicity is ignorant, whereas he who is merged in unity is wise and possessed of spiritual wisdom. He who dwells in the field of Opposite pairs of the gross body and mind, and thus carries on his affairs and is merged in it, or has a leaning towards it, is ignorant. Whereas he who, leaving the field of the gross body and mind, conjoins his heart in the causal body or the soul is merged in its bliss, peace happiness and steadiness or has a leaning towards them is wise and is possessed of spiritual knowledge.

Neither the ignorant nor the wise has risen higher than the field of the body or the physical plane. Both of them are in the physical plane. The only difference between them is that one is possessed of multiplicity and the other is possessed of unity. One finds peace and steadiness in the soul whereas the other finds peace in the body, physical organs and their activities. Neither of the two has the knowledge of real peace and steadiness, because the ignorant man loves multiplicity through action and knowledge and enters the field of unity every day. The wise man loves unity and is compelled to return to the plane of multiplicity. Neither can the wise cast off the body, nor can the ignorant be denied the happiness of the spirit. Both are similar. But, of course, the condition of the wise man in comparison with that of the ignorant man is relatively superior because the gross body is the field of unity. Multiplicity whereas the soul is the field of unity. Multiplicity is the conscious and waking state, and one-ness is the state of deep-sleep. Both are bodies. There is no ignorant man who, carrying on the affairs of the waking state, does not enter the state of deep sleep; and there is no wise man who, dwelling always in the state of deep-sleep, sushupti, does not return to the waking state. In other words contraction and expansion are found in both. The only difference is that when there is multiplicity there is no unity and vice versa. But both have to return. The diver controls his breath and remains under the water for some time. The water pushes him up or throws him out after some time. Both dive. Of course, one is cautious whereas the other is not. The difference is that of multiplicity and unity only. This difference is such that multiplicity is found only in the physical field. The body of one individual is not similar to that of another individual. Nor is the waking condition, or physical condition, of one the same as that of another all appear to be different and dissimilar. But in the state of deep-sleep i.e., in the state of the spirit,

there is the condition of one—ness. All become similar there whether one be a king or a commoner, rich or poor, emperor or beggar—all become one (alike) there. In the body the attention of the body-minded person is on the body, the organs of the body and so, on. In the soul the attention of the spiritual man is on the spirit only. But there is not the threefold condition of the seer, the seen and the sight. Whatever is there, it is one and only one, the knowledge of which also is not there. Otherwise the defect of duality creeps in. There is everything in the body—the root, trunk, branches, leaves, flowers, fruit etc. and inside the fruit, seed she hidden beneath many coverings. There is only the seed in the soul and outside this seed are the root, trunk, branches, leaves and flowers which lie in a covered and contracted state at the top. The body always finds its expression and growth from the soul, and vice versa, in the same way as the process of production of seed from the tree, and vice versa, goes on continuously.

The ignorant an counts the leaves, lowers etc., and eats, or may not even eat, the fruit, whereas the wise man is interested in eating the fruit only without paying any attention to these details. The ignorant man is literate and learned and if, by chance, he comes across the Gita (Bhagavad-Gita), he begins to examine it and find out its author and so on.

Really speaking there are three conditions of the mind: Stupefied condition, Fickle condition and Ignorant condition. These are due to three coverings, which are the three bodies. First, there is the gross body with its senses and organs which is outwardly motionless and dark. Second, the soul is another body which called the causal body. This is full of light but there is no movement in this also. This is the root cause of ignorance. The third body is the subtle body or the mind which lies in between these two. There is movement in this which, by its own movement, gives movement to stupefied state (stupor) and ignorance.

There are three rings. The first is the ring of ignorance, or of the soul which is full of light. The condition of grossness is also there. The second ring is very dark and this is called stupor. The third is both luminous and dark. There is light above and darkness below. It carries the shadow, influence and impressions of both of them i.e. light and darkness, because they are necessarily reflected in the intermediate condition.

The first portion is light; the second is darkness; and the middle has the combination of both light and darkness. This creation or universe of the three attributes is exactly of the same form, and all the creatures; men, animals, angels, the sky and the earth—all are made of unequal proportion. This will be known on seeing even an ant or white-ant. All the three rings are distinctly found in it.

Although the word 'creation' is wrong, yet it adequately expresses our, idea. The word Brahmanda or Macrocosm is used for it. These three states are found in it and whatever beings or creatures are in it are its miniature copies. Their bodies, or the sum total of their bodies, are called Pind or microcosm. This microcosm is the copy of the macrocosm, all the qualities of which are found in it in miniature, as is shown in the example of the ant and white-ant. The first luminous ring is the North Pole or the Arctic region. The second dark ring is the South Pole or the Antarctic region. The Hindus never sleep stretching their legs towards the South Pole except at death.

The luminous ring belongs to the ignorant and the spiritual; the dark ring belongs to the stupid and the materialistic; and, the ring of the combined states, which is in the middle, belongs to the fickle minded and the intermediary. At the top is the spirit, at the bottom is matter. In the middle is the state of combination of matter and spirit.

The mind embodies the mixed state and receives impressions from above and below, due to which it gets movement. It is called fickle on account of this movement.

As it is a mixed state, being in the middle, it has the natural qualities of effecting similarity, equality and harmony. So, when it turns its face downwards it becomes likewise and, being fickle, it absorbs the influence for doing stupid things along with stupidity. Then it is called 'one engaged in action, and assumes a body.

In the same way when it turns its face towards the spirit which is called the causal body, it absorbs spirituality and becomes spiritual. There is ignorance in the spirit or soul, and as such it becomes similar and equal to it, (i.e. ignorance) and is called ignorant.

Now remains the third and its own condition. We must remember in this connection that as it is the sum total of the mixed condition of light and darkness, it gets motion when it remains in its own position due to the effect of both the rings. So it becomes fickle in this peculiar circumstance and is called as such.

Why have the people of this world been afraid to say that the soul is ignorant ? There have been many wise men, saints, sages, prophets and devotees in this world so far. But none of them have ever said that the soul is ignorant, because :

- (i) to deviate from the old and trodden path would take their breath away I
- (ii) those who wanted to say something new feared infamy. They were more mindful of the punishment inflicted by the society. They dared not come out of the social or religions circle. Going against the decisions of community, religion or society was considered to be a sin !
- (iii) All of them have said so, no doubt, but none has said it openly. None removed the veil. A curtain of mystery and secrecy was dropped on the face of Reality, Even if they hinted at this they did so in their inner circle, and to a limited society. A man who understood it was eulogised, and one who did not understand it was also praised.
- (iv) They introduced such practice and meditation by which Man's mind would rise high and his heart would become magnanimous. Contact with the pure and the holy was considered essential. It may be just possible that with such practices a man would know the reality of his own accord. No clarification or elucidation of reality was made except these practices. They restricted their mind only to such proverbs and stories, but reality cannot be known if there is fear or scepticism.

Not knowing a thing is ignorance. Knowing is the function of the mind, which is in the middle, and is a combined state. Where there is, mixture and combination there arise differential categories. How can there be any necessity and possibility of contemplation and thinking where there is only one thing ? Spirit and matter—both are devoid of the attribute of knowing. Or even if there is this attribute it is in the

seed form. The mind above can pierce through it and is capable of knowing them. There is oneness and steadiness in the spirit, which is called Causal Body here. When the mind leans towards it it absorbs its impressions and becomes like it.

You go into the state of deep sleep every day. What do you know there ? Nothing ! This is the daily experience, but on waking up from deep sleep the mind is reminded of its existence. The reason is that the mind takes with it the particular mixed influences in the form of impressions. There is no doubt that it merges in the soul, but it conveys its impression on its return. And what is that impression ? Awareness of unconsciousness, a case of senselessness, and knowledge of ignorance ! What does it say excepting this ? Ask and it would explain to you of its own accord. One's own personal experience, though it is empty knowledge, is a thousand times better than book-knowledge or hearsay knowledge.

When two things combine a third condition is produced, and that thing gets its work done through both with the help of discrimination. These three things are clearly found in the mind in working condition. But all these three things are suppressed in the soul in the state of ignorance in seed form all these things appear like one only. Mix the dung of a buffalo and the urine of an Ass and keep it in the sun; Scorpions are born and they will begin to eat the dung and drink the urine, The mind too does the same thing. The peculiarity of being Jeeva is, in reality, related to the mind only. If there is no mind how can it be a Jeeva ? This mind is the mixed condition of three kinds of bodies. As long as this mind exists Jeeva also exists. But the mind is not called Jeeva. The combination of the Soul, mind and body is called Jeeva. If there were no soul and body there would not have been the mind at all. It has no independent existence. Its existence comes into manifestation only on their combination.

CHAPTER V

JIVA AND BRAHMAN

The blind man sees a wonderful sight to which there is no end. The dumb man speaks wonderful speech, and the man having speech becomes dumb.

I have not seen anything, still I have seen everything ! I have not heard anything, still I have heard everything !

Such is the phenomenon of Nature. This structure or creation is of three attributes : Sat, Raj and Tam.

In Tam there is Be-ing, manifestation and existence (is-ness).

In Sat there is withdrawal, latency, waning and dissolution. But one should never mistake this latency and waning (decline) as non-existence. Otherwise it would be misleading. It is only a condition, a state of withdrawal of existence. Withdrawal or waning (decline) is not none—existence.

The witness to this manifestation and withdrawal, Be—ing and non—Be—ing, existence and non—existence (is—ness) is the mixed state of Raj, which is the knot of Sat and Tam, matter and spirit (conscient and inconscient).

Tam is matter, Sat is spirit and Raj is the mind (heart). This condition is in both microcosm or Pind and macrocosm or Brahmanda.

In both there is the same picture. Just as we get up in our body in the waking state, withdraw ourselves in deep—sleep, and dream in the dream state, so also there is a greater existence, Virat Astitva, which does the same acts and is engaged in doing so. The sages call this, Virat Astitva, greater existence, Brahman, The Sufis have called it Khuda—i—Azeem. The difference between the two is that of body, size and expanse. The word Jeeva should not be used for it. Jeeva is miniature creation only. That greater existence also is mind, a knot of matter and spirit. People fear to say it clearly.

That greater existence, Brahman is (i) a knot of matter and spirit, (ii) a mixed condition of Sat, Tam and Raj, (iii) wakes, sleeps, and merges like us, (iv) If acts as we do, (v) Of course it is big while we are small, (vi) It is unlimited, omniscient, omnipresent and all pervading, whereas we have these qualities in a very limited degree. This is the difference. Our name is individual soul, Jeeva, whereas His name is Cosmic spirit, Brahman. The sages gave Him this name because they

understood its meaning thoroughly well. Just think of the meaning of the word Brahman for a moment. Bruhat + man i.e. Big mind — one having a big mind is Brahman. The Sufis did not know Him by this name. As they did not find other better words they called Him as 'Khuda—i—Azam' But they too had brains to understand hints or signs. It is the mind alone that can think. But the word Brahman means big or one that grows big. The passage of time brought about this change in the meaning. So the cosmic mind is Brahman and individual mind is Jeeva. It is heavenly mind, and this is earthly mind, It is one and these are many. It is the sum total of all, these are separate pieces. The Jiva is stupid and ignorant. The Jiva can remain fickle in spite of its becoming gnostic (wise—Jnani). Brahman is stupid and ignorant. He is gnostic and fickle. If these qualities were not found in Him, they would not have been found in Jiva also.

The Brahman, too has body. When He is called Cosmic Mind, the mind itself becomes a body, How can it be devoid of the qualities of the body? This material body of yours is gross body. All this creation or universe is the gross body of the Brahman, from the point of view of matter (substance). This mind is your subtle body. The knot formed by the sum total of all the ideas of this creation is the subtle body of the Brahman, This soul, the true place of repose, the seed, is your causal body. The base on which the entire universe rests, or the seed of the state of merger in the Brahman, is the causal body of the Brahman. These are the forms of both. They must also be having names.

The Jiva which is related to the gross body is termed Vishwa, in the Scriptures; the suggestive meaning of which is earthly. The Jiva which is related to the subtle body or mind is called Taijasa in the scriptures, the suggestive meaning of which is fickle. The Jiva related to the soul or causal body is called Prajna in the scriptures, which can be roughly translated as peace. The meaning of Prajna in this context is not 'wise' (gnostic). The soul or the causal body has no knowledge in it. These are the, names of the Jiva related to the three kinds of bodies. Now the names of the Brahman are as follows.

- (1) The Brahman related to the gross body is called Virat in the scriptures, the meaning, of which can be suggested by the word 'voice of a high pitch'.

- (2) The Brahman related to the subtle body is called Avyakrita or 'pervading' (Antaryami) in the scriptures. The meaning of Antaryami is conveyed by the word 'internal journey'. The meaning of Avyakrita is suggested by the idea 'the Invisible Doer'.
- (3) The Brahman related to the causal body is called Hiranya Garbha in the Shastras, the meaning of which is suggested by the words 'lying peacefully or steadily in the form of golden egg'. Here also wisdom or knowledge is not concerned.

These are the names of the Brahman in relation to the three bodies from the point of view of Jivas. The Cosmic mind or the heart of creation the Universe, is called Brahman, and the terminology in respect of your mind, too, is the same.

CHAPTER VI

IGNORANCE AND KNOWLEDGE

(Thoughts on the Vedanta, the end portion of the Veda)

One who wants to know the purpose or meaning of knowledge is ignorant. Had he not so much of understanding we would have called him stupid, Moodha, instead of calling him ignorant. 'Ignorant' does not mean 'devoid of knowledge or understanding' but means 'devoid of the purpose or meaning of knowledge'. Such a person alone is fit for obtaining knowledge. Just as the hungry have a right to bread, the thirsty to water and the sick to medicine, even so the ignorant have a right to knowledge, which, in fact, is for such persons only. The hungry man is devoid of bread, and not of the knowledge of bread. He certainly has the knowledge. So also the ignorant man has the element of knowledge but there is no knowledge in it.

Knowledge is contemplation, thinking, pure discrimination and nothing else, Differentiating things, demarcating the line of difference, establishing the points of difference or distinction — this alone is knowledge which is the characteristic of the mind. Viveka is discrimination. When the mind rests between two different

conditions, thoughts are vibrated in it. The place of thoughts is within the border of the condition of mixture and difference. Of course the mind thinks, resting on it and in it.

The purpose of the wise man or Jnani is not contemplation, thinking or differentiating alone, but something more. Every work has necessarily some effect or the other. There cannot be any work with-out result or effect. If a thoughtful man is caught in the meshes of mere words, and does not take any advantage of the result, he is an ignorant man, though, no doubt, he does occupy a higher position among the ignorant. But nevertheless he is away from Knowledge and is devoid of it. We call such knowledge as bookish (or barren) which is tall talk. Reading books, hearing lectures, borrowing others opinions, he limits himself in quoting them. He repeats them like a parrot and does not make them as his own. Such knowledge we term as oral. knowledge, But the knowledge of that person who understands the purpose of knowledge and makes it his own by experiencing, staying on it for some time and leading a practical life is called knowledge in the real sense. The ideal, the perfection or the ultimate neither is nor can be knowledge. The gnostic always lingers in between—sometimes leaning this way and some times that way. One who has a lingering position has no peace of mind. Comparatively speaking it can be said that the stupid who are engaged in action and those who are devoid of the real nature of knowledge are far better than such people.

This world, the other world and all its events and happenings are quite surprising. This world is a place of wonder and also a place of learning moral lessons.

The charm, advantage and purpose of Satsang is to make the mind broad, so as to reach the goal and purpose by showing the importance of everything in its own place, and then giving a relative view point. The purport of all this is to emphasize that becoming wise (Jnani) is not the final point of attaining the aim. Knowledge is only the final stage in attaining bliss and happiness.

Now a question arises: If knowledge is not the final point in attaining the goal, but the final point of securing bliss and happiness is only freedom or liberation, then What is the ideal or the highest point of attainment ? If happiness is obtained from knowledge then it is the result of knowledge. In that case knowledge is as good as action. The Shastras declare that action has reward and punishment, and if

knowledge gives happiness, then it is the reward of knowledge. Knowledge, too, like action became a means of earning a wage, and has no More value than action or karma. But action has been described, as pitch darkness and Knowledge has been praised like anything. The reply is that, really speaking, action and: knowledge both are acts of a certain type. Action is physical whereas knowledge is mental. Action means doing; knowledge means knowing.

Another thing is that although happiness is the result of action or knowledge, there is no doubt that there is some misunderstanding about it. This misunderstanding is due to the fact that the secret of the heart could not be grasped thoroughly. Happiness in itself is real existence. Really speaking, happiness alone exists and all else, namely sorrow etc; is nothing but illusion. Some accepted this as an ideal and kept quiet, while some others accepted liberation, as the goal.

Now we should know the difference between knowledge and liberation :

(1) Knowledge is that which is known, And that too in such a way that one becomes equal to the known thing and only knowing remains, It can be called as a form of similarity—Tadakar.

(2) Liberation means becoming free. Freedom from bondage is called liberation. These two conditions are related to the mind. Mind alone experiences. Mind alone accepts and feels bondage and freedom. This knowing and feeling is knowledge. No doubt when the mind thinks itself ignorant, and is keen about knowing and is interested in it and knows it, it is called knowledge, Likewise, when the mind becomes perturbed on taking a certain condition to be unpleasant, it is called bondage, And when it tries to free itself from that condition and attains that condition, it is liberation or Mukti, Just as knowledge and ignorance are the skates of mind, so also are freedom and bondage. Both are illusory and mental acceptations. Thus, when :

- (i) it establishes strong mental connection with the body, it becomes stupid.
- (ii) it acts in the body in a particular relationship, it becomes ignorant and fickle.

- (iii) it acts with discrimination and intelligence in connection with physical and worldly affairs, it is called 'intelligent'. Though it has knowledge of all things it is bereft of its own particular knowledge; and for the same reason it is called 'ignorant'.
- (iv) And when due to the width of experience it loosens the ties of this world begins to establish relationship with the spirit, and begins to toy with the ideas of this world and the other, of earth and heaven, it is called wise. It then acts in the same manner regard-ing both, and does not take any deep impression, keeping equal the pans of the balance, as it were. One who has understood the mind has understood the spirit and everything else.

Whenever there is an ideal, it is purely mental and is connected with mind only. The capacity to think and understand, accept and believe, is related to mind only. There is no place in which the mind does not wander. There are innumerable resting gates and spots of action of the mind. Only three of them will be mentioned here particularly. These places can also be called the three chapters of book of mind.

Doors are also called by this name. There are three different doors of the mind : the lower, the middle and the higher, or the physical, the mental and the spiritual.

The first door is the gross body, which is the beginning of the book of mind. The second door is the mind which is in the middle. The third door is the spirit which is higher.

The gross body is that state of matter in which quick transformations occur. Mind or the subtle body is that state of matter wherein there is stability along with transformation. Spirit or the subtle body is that state of matter in which there is relatively more stability, peace and rest. These are the chapters of the mind.

When the mind settles on the very subtle body, it gains relatively more experience because it experience only misery having come across better and superior things in the world of multiplicity. It gets material for the aggravation or development of the feeling of envy, hatred, enmity, of attaining better condition and progress. When the mind settles in its own region, or on its own place, it gets opportunity to think, meditate, decide and adhere to a particular decision.

Sages have given it four forms :

Chitta — Thinking faculty,

Manas — Contemplating instrument,

Buddhi — Deciding instrument (intellect),

Ahankar — Dwelling upon the decision;

'I'—ness or ego.

The mind has the middle position where there is the mixed condition of happiness and sorrow. And when the mind rises above these two stages and reaches the spirit or the subtle body, it gets peace, stability and carefree happiness. These are the three parts of the mind.

This mind has five conditions namely Stupidity, Fickleness, Ignorance, having Wisdom, and having Peace or Happiness.

In this body of yours the lower part pertains to the stupid condition, and it starts from the throat and encircles the region both above and below. The region of the fickle mind is especially found in the heart. The region of the ignorant is the heart, throat and upto the eyes or the subtle organs, The region of the wise is not only the heart, neck, eyes and the forehead but it is also from top to bottom. The region of the peaceful or the blissful is above the eyes upto further higher regions. He never looks downward, and only settles safely in the higher planes. The only difference is that he; being at the top, Adhishtana, gives strength to lower states or regions which are dependent on him, He, however, remains quite independent of these.

In the lower regions the mind remains in a stupid condition. In the middle plane it remains fickle. On developing this fickleness the characteristics of ignorance and wisdom are produced in it. Reaching higher planes, it becomes steady and peaceful. Nobody then calls it either stupid or fickle, either ignorant or wise. These conditions are experienced on its resting in these planes. It absorbs their effect and becomes likewise.

Stupid does not mean motionless. But it means lazy, having no intelligence or discrimination. Such a person performs action but does not know it, nor its results. Nor can he say or express anything about it. The area and sphere of action of the stupid world is very vast.

Fickle means moving—he who is restless and hesitant, looks hither and thither, this side and that side, use if's and but's. He has stupidity, no doubt, but a novel condition has so set in it that he becomes hesitant. He has no firmness to take a quick decision. Whereas the stupid acts without any hesitation, a fickle minded person always hesitates. This is the difference between these two. The fickle man, due to his habit of excessive hesitation, becomes ignorant. He has sufficient experience of the working of lower regions, and has developed better discrimination due to which he knows that such and such an action yields such and such a result. This very thought qualifies it for reward and punishment. And when it goes on enriching its experience by receiving rewards and punishments, wisdom begins to dawn upon it. With the help of this knowledge or wisdom it journeys into the lower, middle and higher regions and gets mastery over the knowledge of cause and effect of their action. It takes care of itself by accepting the way of equanimity. Its sphere is comparatively limited.

That which is stable and at rest is called peaceful. It (peaceful) is the name of the subtlest originality. Its Sanskrit root is Sam which means peace and stability. This is the higher state of the mind.

For example, you take your food. If you are stupid you pounce upon the food like an animal without caring for the consequence, just as a dog and a cat do. But this will not be the condition in case of a human being. You will have the knowledge of the state of eating with tastes, which knowledge is limited particularly to the tongue, teeth and upto the neck. As soon as the food goes down the throat, again you will not have any knowledge of it. This knowledge is the characteristic of the middle state of the mind, which state is a combined knot of knowledge and ignorance. The same is called the knot of matter and spirit—consciousness. Now, lend your attention to the region of stupidity. The food has been eaten. It has entered the stomach which digests it under the influence of the phenomenon of ignorance. It turns it into fat, blood, semen, seed, glow of the personality and takes it from heel to top. But nobody can show, nor does anybody

know how all this is done although it is your lower mind and yourself and none else that do all these things. But there is ignorance and unawareness. The same is termed as stupid action or stupid movement. This occupies a vast region. Something has already been pointed out regarding the middle or mental region. There is knowledge of the taste of eating, of pleasure, and of more or less, which is limited. This is its first condition (stage). Developing this, it becomes ignorant, in which state it is conscious of the conditions and events of the gross body but it does not know its own self. When due to its wide experiences it goes on progressing, becomes wise, gnostic, and its knowledge is increased. Even then knowledge is not so vast. When this mind becomes wise and attains peace it acquires bliss, And, it kindled in this state of peace and stability a sort of super-conscious state comes in when it can report even unknown things. These three forms of the mind are, due to the influence of its manifold stages which are called resting places.

Higher consciousness or, perception—Prajna—chakshusha—is a characteristic of the gnostic or wise. None except the wise can be said to possess super—consciousness. But he alone is wise who dwells (settles) on the soul or causal body which is blissful. The subitist Scriptures call this Turiya. Very few people know the real meaning of Turiya. This is derived from the famous sanskrit word Chatur which means 'four' (the fourth). All know the word but not its meaning. This Turiya is the fourth state which is higher than existence Sat, knowledge, Chit and bliss, Anand. Only three stages of the mind have been discussed so far. The fourth one will be discussed later.

The existence, knowledge and bliss (Sat, Chit, Anand) are also physical. This gross body which is seen and the existence of which can be known is Sat. Its existence can be known through the sense organs of sight, audition, smell, touch and taste. No other proof is necessary to know its existence. Now you can think whether all this is about your gross body or not. If yes, it means you are accepting its existence, and to deny about it will be obstinacy, because it is quite evident from immediate perception through the senses.

Consciousness or knowledge—Chit—is the subtle body and bliss or Anand is the inner or causal body. That which is thought and comes to be thought of; which can be known and understood by means of thought; that which expresses its state of knowledge through understanding, contemplation and discrimination; whose

method of contemplation, invention selection and elimination, intellectual effort and mental understanding creates very good impression on the minds of thinking and, intelligent persons, and on those who experience, who have inventive brain, quick grasp and sharp intellect which can express with discrimination—what else can it be other than mental ability? It is mere obstinacy to deny the existence of this mind. It is proof by inference.

Bliss (Anand) is the innermost body, the causal body or the soul. This word is derived from the Sanskrit root Nad meaning 'to rejoice' or 'to give joy'. That by combination of which results happiness, which there is not even an iota, of sorrow, which is free from the defects of dependence, poverty, deficiency and demerits, is bliss. What else can this be called except 'causal body' ? It is proved by the very word that it is of the nature of happiness, which can be experienced by one. Now the question is—whose evidence should be taken? The answer is, from the, word itself. Whose evidence other than its own be collected? You have this gross body which is itself an expression, and acceptance of your existence. You also know this. If you had not this body you could not have known yourself ! nor could others know of your existence !

CHAPTER VII

EXISTENCE, CONSCIOUSNESS AND BLISS

Satchitananda

It is true that in the conscious state existence, knowledge and bliss—all the three are there; and a feeling of their being interwoven is also there. The reason is that; (a) There is no being, or creature, which is not a combination of the three bodies. The heart, being at, the centre, functions absorbing the effects of the higher and lower regions, which is its characteristic. (b) It is observed that breath comes out, goes in and stops. These are Rechak, exhalation, Poorak, inhalation and Kumbhak, suspension, which are going on every moment under all conditions. It is due to the knot of the three bodies being inter-linked. It should not be thought that there is no waking state in the dream state and that there is no deep-sleep state in the waking state. Nor should it be thought that there is no waking or dream state in

the deep-sleep state. But every one cannot know this. Only those who are spiritually advanced can know this.

Mind is more often characterised by its thought function and the soul by its peace and happiness. Otherwise the effect of the three is found in all these three. That is why action, knowledge and bliss (Karma Jnana; Ananda) go hand in hand in all the spheres. Of course they seem to be different and separate from the point of view of their peculiarity and intensity.

The characteristic of the gross body is that there is action with stupidity. The characteristic of the subtle body is action, ignorance and knowledge (Jnana), and only knowledge in higher conditions. The characteristic of the causal body is calmness, stability and peace. Calmness and peace are nothing but happiness. When the mind settles or dwells on that stage it assumes the same form, and becomes peaceful and happy. This settling of it is called Upasana, The heart acts (behaves) with the spirit also. That which thinks an attained (obtained) thing as unattained, and is worried about obtaining it, must pass through the stages of practice and action. He who thinks a thing as already obtained does not feel the necessity of obtaining it. As an example: The golden bangles on the wrist slipping upward, add the wearer having the illusion of their being stolen. Such a search is called action and practice which are quite essential for the deluded mind. That which sits near, and sits in a particular posture, is the mind only. The mind quickly assumes the same form of the thing on which it settles.

Mind, hands, legs, eyes, nose, ears—all these are the dwelling places of the mind, not to speak of gross and subtle bodies. It settles on all these and performs Upasana. It is mind only that sits through its modifications, Vritti, on all external things and scenes and enjoys the three types of happiness. For example, there is a table before the eyes. The current of mind flows through the eyes and surrounds the table in the same way as the water of a canal surrounds the base of a tree and assumes the same form.

Action, knowledge and bliss are the three forms of happiness. The current flowing from the eyes sees a thing and strikes it continuously. This is action. The eye, by virtue of its action, Vritti, surrounds it and, assuming its form, gets the

knowledge regarding it. This is knowledge. The same eye settles on external scenes and enjoys them. This is bliss. Thus action, knowledge and bliss, which are the attributes of Sachchidananda, are all found together in some form or the other. They are all similar (have similar form) in action or Vyavahar, thought and spirituality so much so that this very principle of triplet (Trigunatmak—Siddhanta) is present in the union of man and woman (male and female).

In performing an action there is the primary and stupid movement. The mind cannot rest on it for a long time. The upasana of knowledge is the movement of thought above and below. Here, also, the mind cannot settle for long. This is the middle posture, but it settles firmly in the last stage and hence there is happiness in it. That is why much importance is given to this state of happiness.

Hearing the words of others is action. Thinking on those words and raising objections and doubts is knowledge. If the mind settles on the reality or the essence of those words, it is upasana which gives happiness. These are called Sravana or hearing, Manana or contemplation, and Nididhyasana or deep meditation in the scriptures. The dictionary meaning of Nididhyasana is 'to sit in meditation' (Ni—before, first; Dhi—meditate; Asana—sitting).

Knowledge is no doubt light, but it is not an end in itself, but is merely a means to an end. We do not light a lamp at night for the sake of the lamp but to do some work by its light, which is the end or aim. So our knowledge also has some goal but it is not a goal in itself.

There are only these words in the term 'Sachchidananda'—Sat, Chit and Ananda. Sat is action, Chit is knowledge and Ananda is the final state. But if Upasana is not considered as Ananda, then some other word has to be included in the terminology of Sachchidananda, so that the final purpose or goal is made clear. But if it is done so, the ancient terminology proves to be wrong and useless, and some purpose has to be thought of for the fourth word. In this way it will lead to the fallacy of Reductio ad Infinitum or Anavastha, in which case it becomes impossible to arrive at Reality. Hence, Upasana or Satsang is union. This union is the goal, and this bliss or pleasantness is the condition of intoxication. Nay I it is bliss or pleasantness or intoxication itself I It is now quite essential to know the meaning of the Vedanta.

The end of the Veda (knowledge) is pleasantness and bliss. The scriptures say that the goal of human life is to end misery totally, and to attain the highest (greatest) happiness. From this, it is proved that the Veda or knowledge is not an end in itself, its end being happiness and bliss.

In action, too, there is happiness. But there is difference even in happiness. One kind of bliss differs from another kind. The word 'greatest happiness' or 'highest bliss' is used, keeping this subtle difference in mind. That 'highest bliss' is union, embrace, or Satsang which I have been calling Upasana all along. This word can doubtless be used to connote union. But the secondary and technical meaning of Upasana has been worship, and meditation or contemplation. Hence, instead of the word 'union' (Milap), it was thought sufficient to use the word upasana.

This bliss, or the highest bliss, is upasana provided that its reality or its true purpose is achieved. And for the same reason upasana is considered to be superior to knowledge.

Uptil now it seems that spirit (Atma) was the substratum or base; but now it is proved that it is the individual mind or the heart of the body. It has two characteristics: Ath—having movement, and Man—thinking or contemplating. The mind exists because of these characteristics. Attraction, repulsion, desire, happiness, knowledge and effort are all its peculiarities (peculiar qualities). Brahman means Bruh—to grow, to expand, and Man—to think or to contemplate. Hence it is cosmic mind. It, too, has body (individuality) which is a mere veil. Body is called Deha in Sanskrit which is derived from 'Dih' meaning united' (brought together). All the three bodies viz., gross, subtle and causal, are like this only. Gross body is the union or combination of atoms which are manifest. Subtle body is the union or combination of atoms which are in between the outer and the inner, and it is called heart or mind. Likewise the causal body which is inner or unmanifest is the combination of causal atoms. It is called spirit. Spirit is the name for the reality or essence. As men's conception is limited to these three alone, as they cannot understand them as they are, and as their illusion cannot be removed, therefore these terms are being elucidated again and again. The sages say Neti, Neti meaning "Neither this, nor that," This is the translation of 'nothingness'—Nasthi. Whatever is said after this is mere suggestion or Ishara: But very few can understand suggestion. That which people aspire for, are that which the mind

searches after, is neither God (Ishwara), nor Brahman, nor Para-Brahman (Parabrahma). 'Neti, Neti, Neti'—not this ! not this ! not this How can the tongue utter it when even the mind and intellect cannot express it ? This is the fourth state of the saints and is designated as Turiya. Generally people do not know about the causal body, the subtleties of upasana or Upasana Bheda, and the mystery of happiness. As such, the series of questions has to be maintained regarding this matter only.

The eyes see everything, but do not see themselves. The nose smells everything, but does not smell itself the ears hear everything but do not hear themselves. You see everything but you do not see yourself. This is ignorance. To ward off this ignorance you will have to take the help of an artificial mirror which you are already using. The help has started. And gradually when you look at your image in the mirror, you will yourself be satisfied and keep quiet. Then the chain of questions will automatically stop.

One cannot experience it without following the opposite path: It is mere substratum; so much so that as long as you and I are seen in manifested form, we are all body-minded. That is why the soul, Brahman etc., are explained in terms of having body. All these, in fact, are bodies—whether they are gross or subtle or causal. All these three are respectively the names or definition of body. Name and form themselves are bodies. Formless, attribute less and having attribute also are bodies. Neti, Neti, Neti !

CHAPTER VIII

KNOWLEDGE – UPASANA – HAPPINESS

So long as a Man does not know the real nature of a subject, its effect and benefit, he will not be convinced of it nor does he settle on it. And unless he settles on it he does not get peace and happiness. The mystery of all happiness lies in the steadying and settling down of the activity of the mind (Chitta Vritti). Happiness is the heir or result of peace and Test. Such is the arrangement in the order of Nature. All this game is according to that arrangement only. But knowledge or spirituality, on the importance of which, so much stress is laid, concerns itself with the problem

of bondage and otherwise, what has happened is happening, or will happen, and will continue to happen, and this goes on in its own sequence.

Now the question is: where is the greatness of knowledge if everything happens automatically ? Where is the need to know, and for the desire and effort to know ? The answer is that that which is called knowing, and the struggle to know; also exist in the same order of Nature. How can we escape, from it ? What is destined to happen would definitely continue to happen. Then the question would be : 'why should we bother, when a certain thing happens without our bothering about it ?' In that case our effort would be useless, and the thing remains unattainable. The answer to this is 'better do not worry'. If there is no worry it is well and good. But what we call "worry" is minds' itch (Kured), which is the result of inner desires. And so long as the desire is not fulfilled, it will be there working for fulfilment. This desire is called Vasana in Sanskrit. Due to this alone the human world comes into being, and unless this desire is transformed into desireless-ness one cannot get peace.

The transformation of desire into desireless-ness means stability, upasana and settling. This is secured either by knowledge, or by contentment due to fulfilment of desire. A sort of stability comes after obtaining a desired thing. Hence the wise have sung in praise of knowledge, and it is true to the word. The deficiency in discrimination, judgement and firmness of mind is bound to be there so long as one does not gain knowledge. It is a known fact that a man who cannot take a quick decision and hesitates is always restless or is always perturbed. Another thing is that every condition does not always remain the same in Nature. It has a rise and fall. For example, the waking state withdraws into the dream state, and the dream state naturally withdraws into the state of deep sleep. Again the state of deep sleep rises either in dream state or in the waking consciousness. This is the daily routine called by the name Kalchakra or wheel of time.

Contentment and desireless-ness are almost one and the same condition. The fulfilment of desire can be called Bhog and desireless-ness (of desire) can be called Yoga. Yoga is Bhog as well. Tasting is Bhog; and Yoga is the name for the union of the essence. Knowledge and action both become one towards the end. Thousands of works (Karma) are produced from one work (Karma), and innumerable desires take birth from the womb of one desire in the beginning. Not

knowing about these things is to dwell in darkness. When experience is gained in performing action (Karma) and removing desires, and when the mind is purified, the condition of knowledge opens. Then discrimination is awakened, One steps into the region of light, and the mind remains firm in desirelessness. Work (Karma) is the first stage and knowledge (Jnana), the last. Engaging in conversation without thinking and understanding is the first stage. It is called Mimamsa. Mimamsa are two: (a) The Purva Mimamsa or search for the first knowledge and (b) the Uttara Mimamsa or search for subsequent knowledge. The first is action or work (Karma), which is only related to the knowledge of the utilitarian status of the Vedas. If this is the idea, then it is the first stage. And Uttara Mimamsa is knowledge; but only that knowledge which is related to the essential status of the Vedas. This is the subsequent (superior) stage. Those who understand them as such are not deluded. But those who perform ordinary action keeping in view the fulfilment of some desire, raise action after action and desire after desire; and being caught in the web of this -cycle are thrown far away from the destination. Likewise those who, knowing the purpose of knowledge, restrict them-selves to mere argumentation, proof and discussion are lost mid-way. They become verbal pedants and will be nowhere.

Action (Karma) is the practical or utilitarian side of the manifestation of existence, whereas knowledge is its essential aspects. These two aspects are conjoined with middle link which is the human heart. This very heart sends its current in the grosser regions of existence; causes the action to be performed and practiced; and thus arranges for the expression of its existence. The same heart sends its currents (vibrations) in the subtler regions and, assuming the heirship of its knowledge, settles in the middle. So long as it lies in knowledge and action (Karma), it enjoys the bliss of both. But if it leans completely towards either of the two, it becomes either this or that, because it has the reflection and influence of both the subtle and gross regions.

If this heart is weaned away from both action and knowledge, and is taught to settle stay only on the subtler region, in that case the teaching is called Upasana. The result of this upasana is designated as bliss and peace, which is kept as the final goal. But there is the pleasure (happiness) of duality (Dvidha), in this upasana, which is not to be relied upon it is a defect. The gross region of the body is the place of multiple transformations (Change) of matter. The Vritti or active current of

mind is disturbed again and again from this place; and since happiness is the state of concentration and settling down of the disposition of the mind, misery or sorrow is experienced on its being disturbed. Its happiness is (a) temporary, (b) transient and (c) dependent, (d) increases consciousness, (e) thrown in hesitation, (Dvidha), and one can attain neither enjoyment (pleasure-Bhoga) nor union with the Ultimate (Yoga),

In the same way, with regard to the spirit, since it takes with it the influence and shadow of materiality, it cannot have a firm footing there also; and it goes there without any consciousness, and returns from there in the same condition. Desirelessness and contentment will not come. It remains imperfect and full of defects. The qualities of perfection are not developed in it, nor does it attain perfection.

The scriptures describe three forms of happiness and misery, (a) Adhibhautika—caused by the creatures made of elements of Nature; (b) Aadhidaivika—caused by fate or gods; (d) Adhyatmika—caused by ones own heart in the heart. Thus misery and happiness is caused according to the combination and influence of these.

Happiness is the name of a certain disposition of mind, of Upasana, of the condition of firmness, settling and withdrawal of mind; and misery is the name of that disposition in which there is wicked desire, evil propensity, jerk, removal and weakness. Except this, happiness and misery are nothing. The disposition of mind (active current of mind) flows all over the body, from head to foot in the form of currents through the veins and arteries. Happiness is experienced where it settles or dwells, and misery is experienced when it moves or is removed from there by force. It, the mind, always plies between the physical, mental and spiritual planes, and experiences happiness and misery. If it travels of its own accord in a natural way, then it will not feel happiness and misery. On its settling, happiness is experienced, while misery is experienced on its being removed by force. Thus happiness and sorrow is the play of settling and moving or removal of the current of the mind.

For example, two persons are playing chess. The minds of both are concentrated on the game. They are deeply interested in it, and they get pleasure, freshness and happiness. If a third man comes and annoys them, or disturbs the

game; and overthrows the chess-board, their settled mind is perforce removed. Or, in other words, it was compelled to move. The result is, the relation is cut off. There is disinterestedness and unhappiness (sorrow). This is the first instance.

Take another example. A person goes for a stroll in the garden. He is seeing flowers, creepers, avenue trees, and beautiful scenery, the area emitting fragrance. His disposition of mind is settled on it and he is happy. If his attention is made to divert perforce through the influence of any individual, event, or opposition, his happiness is converted into sorrow.

Take one more example. Sitar and Tabala are being played; the songster is singing. The mental disposition of the hearer is immersed in the song or music, and he is happy. If someone removes him (the hearer) from that place his disposition will be removed from there, and he becomes unhappy.

This disposition gets happiness when it makes the edible articles and the organ of taste as its center and settles there. Remove the articles or bite the tongue. The disposition suddenly withdraws itself, and the result will be unhappiness. Provoke a dog chewing a bone and see the result ! When a man is hale and healthy the current of mind flows through the veins and arteries and settles on the physical plane, which results in happiness. If there is an injury, or the vein is cut, or there is bleeding, the flow of the current will not settle. It has to move away again and again on account of the injury, and the result cannot be anything other than unhappiness.

In the state of perfect health the disposition settles, resulting in happiness. In ill-health it becomes unsettled and the result is unhappiness. If the abdomen functions well on account of the settling of the disposition; there is happiness. If there is heaviness or indigestion and the disposition is unsettled there is pain and unhappiness. Likewise this is applicable to all conditions of ill-health. There will be two conditions on rubbing ointment over the wounded part of the body. Either the continuity of the veins will be re-established without any hindrance to the current to flow; or that part will be benumbed and the disposition will cease to unsettle, with the result that there will be no unhappiness.

When a sympathetic friend, a physician, a guru or an affectionate relative comes and sits beside a patient, the flow of the patient's mental disposition leaves

the lower part of the body by the effect of medicine and reaches the brain, which unconsciously becomes its center as per natural law. So, there will be no feeling of pain when a person breaks his head by falling from a high mansion. The flow of his mind, due to the effect of the blow, leaves the lower part (region) of the body and settles in the brain. There, too, the same difference is found. Happiness is not anywhere outside. It is in our fixing the attention, in the steadiness of disposition, and in the withdrawal of our mind. (Surat). Those who know this secret need not search for happiness outside.

A person is engaged in a particular thought making his heart as its centre. He is merged in joy on knowing the result. This thought may pertain either to a mathematical problem, or to an enigma in astronomy, or to a question in philosophy, or it may be any other thought—there, too, he gets happiness and is in a state of merger. If anyone disturbs him the disposition is unsettled and he will feel unhappy.

No other theory is tenable in the spiritual field except that of the flow of disposition and steadiness of attention. Spiritual happiness is nothing but steadiness, settling and peace.

CHAPTER IX

THREE KINDS OF HAPPINESS AND SORROW

A. *Bhuta* means an element. The creation which is made of these elements—whether creation is earthly or etherial—is called *Adhibhautika*—of the elements of Nature. The happiness that is caused by the combination of these elements, or by the disposition of mind settling on them, is called 'Adhi-bhautika happiness'—material happiness—whether it is subtle or gross. And the sorrow which is caused by the disposition being removed or unsettled from them is known as *Adhibhautika* sorrow—material sorrow.

Sound, Touch, Form, Taste and Smell—these are subtle elements. Ether, Air, Fire Water and Earth—these are gross elements. The creation which is made of these elements is all *Adhibhautika* or material.

B. *Deva* is a term for causal element or Karana Tattva, which is in between the gross and the subtle. There are many meanings of this word in Sanskrit, e.g. deity, kind, brother-in-law, fool, boy, man of occupation, spear and javelin, competition, title of Brahman and Kayastha castes, organ, goddess, Durga, Queen, title of high born lady, worship, reverence etc. All these are etymological (wordy) meanings. The real meaning is play and shining (Div to play, to shine). Here the causal meaning or etymological meaning is given which means shining—that which plays and shines in all things. This is the condition of peace and rest which expresses the soul. The happiness that is experienced on settling of the soul in this causal condition, and the sorrow that is felt on its (soul's) unsettling—are described as Adhidaivika. Generally people call the sorrow caused by the sun, the moon, thunder, lightning etc. as Adhidaivika which is wrong, it being really elemental or Adhibhautika.

C. The soul is that in which there is movement and thinking (Ath — movement, Man — thinking). These two states occur in mind and as such it alone becomes the soul. Its characteristics are happiness, sorrow, knowledge, ignorance, attachment, hatred, desire and effort. It is related to three kinds of movement and thinking, and its movement and stability are at work in all the three states. The first is the gross body; the second the causal body or the soul; and the third its own internal condition (inverted reflection) namely, the heart region. In these alone are experienced either happiness or sorrow due to the settling or unsettling of the current of disposition. This kind of happiness and sorrow is called Adhyatmik, that is "partaking of movement and contemplation." Adhyatmik is the name of the condition of the mind only.

The waking state is the map of the disposition settling on, and unsettling from, the body. The dream region is the map of the disposition settling on, and un-settling from, the mind. The deep sleep (Sushupthi region is the play of the disposition settling on, and unsettling from the soul, It is known that no person can always remain in the state of deep sleep. He has to return to the dream and waking states. If such is the case how can permanent eternal happiness be attained? All the three states are within the cycle of time.

Wherever the idea of happiness is found there will necessarily be the impressions of sorrow, because both sorrow and happiness are relative terms. But it is possible, to certain extent, to create a wonderful state quite different from happiness and sorrow if only one practices to remain conscious in the state of

Sushupti, tries to maintain his disposition there dispassionately, and produces the state of merger and negation. And such a wonderful state can be retained even after coming back to the dream and conscious states. This alone is called bliss or supreme happiness. It is not difficult to attain but also difficult to understand it, But a deficiency remains even at this stage. If even the slightest discrimination of the experience of bliss still remains in the individual then there will be some sorrow, however small. Real life will begin to express itself only when the mind becomes pure through renunciation and practice—Vairagya and Abhyas—and merges itself in that state.

This world is the world of possibilities. There is, of course, every possibility of a possible event, but the most wonderful thing is that there is also the possibility of an impossible event becoming possible.

It is a known thing that after coming back from the deep—sleep state of Sushupti, there is freshness and vigour in the body. It comes to an end when it is spent in routine works of the conscious state, contemplation and practice. But if one gets control on oneself by means of practice and renunciation, one can retain the happiness of Sushupti throughout. Restlessness disappears. There are many creatures in this world which sleep while awake e.g., horses running on the battlefield, or God—intoxicated persons. The conscious and the dream states of such persons is one and the same.

*Khvabo Bedariyam Shudah Yaksaan
Az Inayat Sohabate Piraan*

My waking state and the state of deep sleep became one and the same, by the grace of the company of saints.

But this happiness also is not lasting. To remove this defect one should practise to merge one's disposition of mind in the Brahman for some days. When the disposition begins to attain the form of Brahman, the first condition will be revealed. It (the disposition) can understand the form of Brahman. It then merges in that form too. Another state of bliss will be revealed in this state of merger. And when the difference between the Brahman and the individual soul is wiped off, sorrows will come to an end. Then there will be no fear of the disposition being removed. The drop and the ocean become one !

CHAPTER X

SUPREME BLISS OR BRAHMANAND

Attainment of supreme Bliss is the ideal and aspiration of human life. Only the bliss of the Brahman is supreme.

Action is the means of expression of existence, and real existence is that which expresses itself in connection with desireless action. Knowledge is the means of knowing the reality of existence. The real knowledge of existence is that which is not verbal but factual or real (as it is). Upasana is the means of achieving happiness of existence, and it (upasana) should be such that one should be merged in it and should not experience sorrow at all.

God and the soul are no doubt one in principle. That which is Brahman (God) is also the soul. Brahman and Jiva, the two are the same. Remove the greatness from God and the smallness from the soul, then the reality of both, which is movement and contemplation, will remain one and the same. Atma means movement, Ath, and contemplation, Manan. Brahman means brute, expansion and Manan—contemplation. This is their characteristic. Movement and expansion mean the same thing with a difference of degree or measure. Just as the Brahman has its own world, the soul too has its own world. The difference is in omniscience and limited knowledge, in being great and small. Both of them create their own worlds and destroy them. Brahman also wakes and sleeps just as the soul does, and goes into the state of deep sleep as is evident from the names Vishwa, Taijasa, Prajna which are the characteristics of Jiva; and Virat, Antaryamin or Avyakrita and Hiranyagarbha which are the characteristics of the Brahman.

When the disposition is fixed on the Brahman, the Jiva will have the knowledge of Brahman too; because knowledge is obtained by the oneness, identity and unification of the disposition (Vritti), relation and equality, and this very knowledge is converted into the Supreme Bliss or Brahmanand. When such knowledge dawns, even the idea of the settling and unsettling of the disposition fades away and the Jiva enjoys happiness, and happiness alone. Being one with the Brahman it floats as a drop on the ocean. Misery will then not remain even in name because Brahman has no misery. Misery is in the part and not in the whole.

CHAPTER XI
QUEST OF THE HIGHEST TRUTH—HINT
AT THE FOURTH STAGE

O, Sadhu ! The one form pervades all
there is no difference between one drop and another :
The sea and the drop are one
Sea in the drop and the sea as the drop,
This is the truth and none:
Behind the drop the sea extends,
The sea supports the drop.
To make the drop realize the ocean
Is all the Reality.
Conception crept up in the sea
That it is but a drop
Knowledge removed the misconception;
Difference never again will crop.
False is the delusion, false is the concept,
False are the affairs of the world.
When we know that all is false,
All the opposites end.

Brahman is free from opposite states, whereas the Jiva or individual soul lives in the contradictory states, This has the dualities of pulling and becoming tight, whereas the Brahman is free from unrest as there is no feeling of happiness in Him. The individual soul, in its desire for life, craves for happiness and escapes sorrow.

Sorrow is the result of the individual soul being a part, and because it is desirous of happiness, it experiences sorrow. There is wholeness, perfection and fullness in Brahman. He wants neither living (life) nor happiness. Therefore, there is no sorrow for him.

Knowledge is the state of imperfection. Wherever there is knowledge; there is the triad or triune state of knowledge, Knower and the known, resulting in limitation. But when there is no limitation in the Brahman, how would you establish the triad ? As the Brahman is perfect, how can there be any supposition and illusion in him ? Supposition and illusion can only be found in the Jiva which is imperfect. The Brahman has no idea of His completeness and perfection. Whatever attributes are found in him, they are only from the point of view of Jiva. The Brahman does not call Himself Sachchidananda. He neither believes in Karma nor does He call Himself perfect. It is the Jiva only that thinks Him to be so, and keeps Him as its final goal. If the Brahman says that he is complete, then it means that He has the idea of part and whole and, when the knowledge or idea of part creeps in, He ceases to remain complete or perfect. The part and the whole are two classes which cannot be called one (and the same) under any circumstances.

Desire in the individual soul or Jiva is due to the impression, or the illusion, of its being part, because to the view that sees unity in all, a drop appears to have lost its existence in the ocean. To such a view the ocean is but a vast and limitless drop in which there are no parts (divisions). This is one aspect. Another thing is that if, due to some reason, the drop has the knowledge of its being separate, it should also think that there is the ocean at the background of each and every drop, and that it is itself one with the ocean, having mingled in it. Then when one-ness sets in, where does the illusion of separate-ness of the ocean and the drop remain ? The Jiva does not even think like this. If it thinks as such, then also the idea of separateness, deficiency and of being part would not worry it. Such belief (faith) is the first step towards the attainment of the final goal. This is called 'the knowledge of the word' or Vachik jnan which is existence—Sathpana along with which there is the body—

Shaareeriktha. The middle knowledge is called the true knowledge or Yathartha Jnan which is the result of this thought and contemplation and is called knowledge or Chit pana. The final (end) knowledge is called the 'real knowledge' or knowledge of the same form—Tadroopa jnan, which is supreme bliss, and which is such an intoxicated condition that it knows no sorrow, at all. It has also no feeling of bliss in it. It is perfect, complete, and It alone is Brahman.

CHAPTER XII

BRAHMAN

Brahman is described as expanding with contemplation (Bruha—expanding, and Manan—contemplating). This name has been given to It, because it is the jiva that gives It such a name. Moreover, the Jiva has given this name from its own view point (stand point). Otherwise It has not disclosed Its name to anybody till today, nor would it ever disclose it. Since the Jiva itself has movement, development and thinking in it, it has given It a name according to its own nature imagining It to be greater. In fact, It is neither greater nor smaller; neither limited nor limitless. It is as It is. And this name is good from the point of view of giving it a name. All the characteristics or attributes of Brahman are subject to the mind of the individual soul, the Jiva. He is with or without attributes, Saguna or Nirguna, according to the nature of the Jiva. The Jiva fixed Brahman as the highest idea, and the supreme goal to be attained according to its own understanding. Having done so, the Jiva has desired to mould itself like-wise and achieve progress towards the Brahman. This is the result of its intelligence. And when it evolves sufficiently in knowledge and intellect, It will come to know that all these mental attributes of the Brahman were determined by its own understanding or knowledge. It will then accept the Brahman as without attributes, discarding the idea of Saguna Brahman.

The Jiva finds peace in the fullness, the perfection of the Brahman, because it thinks itself as imperfect and incomplete, and loves flawlessness and perfection. This is the first point. Secondly, according to the Jiva the whole universe and existence, that is the whole of the Brahmanda, is in rotation. The earth, the sun, the

moon, the stars—all are in rotation and, as such, the Jiva also finds itself in rotation. And, since the cyclic rotation has some special purpose, it superimposes this purpose on all, and thinks all to, be possessing intellect and discrimination. It thinks even the most unwise to be wise in their work and hence there is no wonder if the Jiva thinks the Brahman also to be wise. And, when after attaining knowledge and understanding it attains peace and steadiness, it supposes Brahman also to be in the form of peace from head to heels, and becomes quiet.

The existence of the Brahman is dependent on the existence of the Jiva. You exist and therefore believe in His existence, just as the drops, which keep the ocean in view believes and accepts the existence of the ocean. If you were not in existence, who would believe, understand and question about the existence of Brahman?

The totality of the Jivas is Brahman also. This universe, Brahmanu, also is the gross body of the Brahman. From the point of view of gross body this is considered as Virat, the sum total of all existence. The intellect of the Brahman is dependent on that of man, because when man has intellect and understanding, he thinks the Brahman to be the sum total of all intellect, and calls Him omniscient and perfectly wise. Since we consider knowledge and intellect as the basic factor in us human beings, we consider Brahman also to be the sum total of all the basic factors of knowledge and intellect, and call him the 'Internal check' or Antaryamin, 'all pervading', 'Prime mover', 'Heart of the Heart' and so on. We know happiness and joy, and become happy. We also see joy in others. From this we conclude that just as the aggregate to body-hood is seen in the form of the whole universe, even so there must be the aggregate of joy, which we call Supreme bliss, All-joy, All-happiness, Hiranyagarbha and so on. It is said that one should see the whole universe in one's own, self and oneself in the universe. This is merely verbal and theoretical. Now listen to the practical thing.

We see around us millions of living beings, the sun, the moon, the stars, kings, the public and innumerable other things. All these great and small scenes are caught in the pupils of our eyes within the fraction of a second. Open your eyes, and lo ! thousands of stars in the sky enter into them, this is the external condition. Now, close your eyes and the same things appear inside also. The external and the internal seem to be one and the same.

We think that we are the subjects of some King, subordinates of some Officer and the creatures of circumstances. So, we have taken the mean idea of subordination, but we never thought even for a moment that the reality of all these is dependent on us. If we were not there who would call the King a King, and the people as 'people' ? When we ourselves accept a king as a king, he is a king! When we accept father as father he becomes a father! When we accept a wife, she becomes a wife! All these are accepted things. There is a proverb which says, 'if you believe in God, there is God, otherwise it is stone'. It is we, the centre, round which all these scenes of plurality revolve in such a way that we have no idea of this at all due to some reason seeing this spinning had revolution, our intellect also began to revolve, and the result was that the joy of the polar or central conditions was taken away. It is the circumference that rotates and revolves; but seeing the circumference, the center too believed itself as revolving, just as houses and gardens appear to be revolving to the boys who rotate in a game, and the trees and lakes appear to move to those travelling in a train. This is called illusion and, once we are under such illusion, we have to necessarily experience it revolving round and round.

Let us now understand the secret of seeing ourselves in all, and all in ourselves.

Imagine that we are Brahman, the centre, the original element, and the essence of existence. Let this idea be internal first. Then, looking to the external manifestation, think that all these are the symbols of our own mental feeling. All these have emerged from us and are our form. What else can there be excepting ourselves ?

When the internal and the external become one, the veil of plurality will first drop off One-ness comes in, and that too will vanish gradually. What will remain then ? You yourselves will remain. The triad of knower, knowable and the known will disappear. It will be a strange condition which can be neither expressed, nor heard, nor thought of. Merger in oneness; merger in plurality and merger in Reality—all these are the interim states.

(1) An ignorant boy has cast his reflection in a mirror and says that there is a boy inside the mirror. He also says that the boy should be taken out so that he may

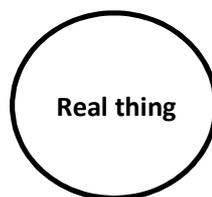
play with him. A mad dog of the mansion roams barking at his own reflection. This is the condition of wise persons who are immersed in plurality.

(2) An intelligent person looking at his reflection in a mirror says that he is one and the same person inside and outside the mirror. This is the condition of merger in oneness.

(3) A lover of the condition of merger in Reality thinks the internal and external idea as one and the same and, keeping the reality of originality behind the veil of bliss; remains always blissful. This is the condition of merger in reality.

These three are not in an unchanging condition. Hence the beginning of the signs of the fourth condition.

The Self, which is the source of all things, seldom comes to view. In one sense It has neither name nor form, and in another sense all names and forms belong to it only. It is the support of all, and has itself no support. All are dependent on It, but It is not dependent on anybody. It is the Self and its being so (from our point of view) is Its glory. It is the absolute, and the absoluteness (from our view point) is Its attribute. We ourselves call It as Self and Perfect, these words being coined for our own understanding. They give some sort of experience about it, and we obtain peace, for It is the real peace. For example, suppose that there is a thing, underneath which Its existence in the form of ideas and subtlety surrounds It and has its play.



Existence or Maya

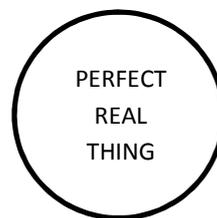
This existence is called illusion or Maya. With the support of that Thing, this illusion spins there and plays in the form of very subtle particles developing many forms with its reflection. This existence has no separate entity of its own. It appears to be existent and non-existent by the existence of that original thing, just as

strength depends on strong. Strength is not separate by itself, but gives the experience of its existence in connection with activities.

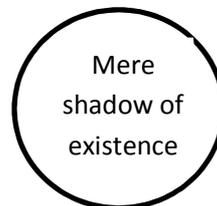
The reflection of the Absolute or Real Self which fell in this existence, was caught up by that existence; and making a sphere, circle 'or region became steady and stable, absorbing all the strength in the form of reflection. Another region or circle, which was a mere reflection of this existence, was formed. Since it was below That, there was all darkness in it.

When a lamp burns, smoke is emitted out, which makes a place for itself after depositing there. That place also becomes black. Thus, two regions or circles are formed: one of light flows to the region of darkness and black-ness again.

Light



Reflection or Shadow



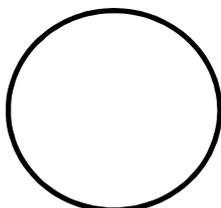
Darkness

In this process of the current flowing to and for another region is formed in the middle which resembles the middle portion of a malt drum, shaped like an hour-glass. It may be called as the middle region

(1)

Heavenly region

(world)



Full of light
(SAT)

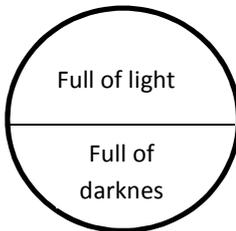
These three are the lower circles of Maya,
and are with attributes.

(2)

Intermediary

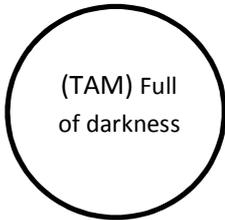
Region (world)

(RAJ)



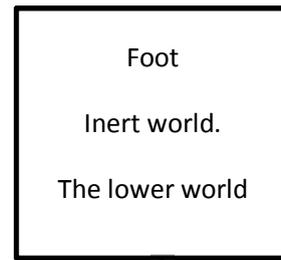
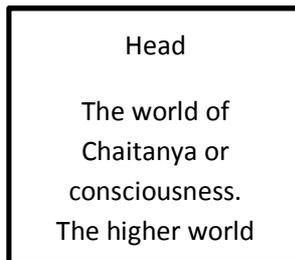
Antariksha is the middle region which
shines like a star. Antar-middle and iksha-star.

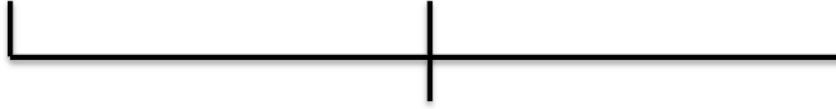
(3)



The heaven is the head or the topmost part
of the structure, and the nether-world is the
foot. The middle can be understood as the
heart.

The reflected current of the Real thing comes in all these three. It plays there,
creating the three worlds.





The Three Worlds

Now, the creation starts from the mixture of consciousness or Chaitanya, and inert matter or Jada. The heart is like a book to understand this formation. It is a mixture of consciousness and inertness and, as such, it is capable of knowing both.

There is consciousness in Sat; inert-ness or Jadatha in Tam, and effort, activity, thought and contemplation in the Raj. There is spirituality or Adhyatmiktha in Sat; body-consciousness or Shaareeriktha in Tam, and the mixture of both spirituality and body—consciousness in Raj. There is the spirit, Atma, at the top. The shadow of the spirit is at the foot, which is body consciousness or Shaareeriktha. And in the heart (or mind) there is the condition of mixture of the spirit and its shadow.

The causal body is in the Sat or the top (head); the gross body is in the Tam or the foot (lower region); and there is the subtle body in the middle or Raj. These three, having mingled with one another, work in a peculiar way, There is bliss or Anand in Sat, existence or Sat in Tam, and knowledge or chit Jnan in Raj, the middle portion (or condition), knowledge, or consciousness; is only the name of the middle condition.

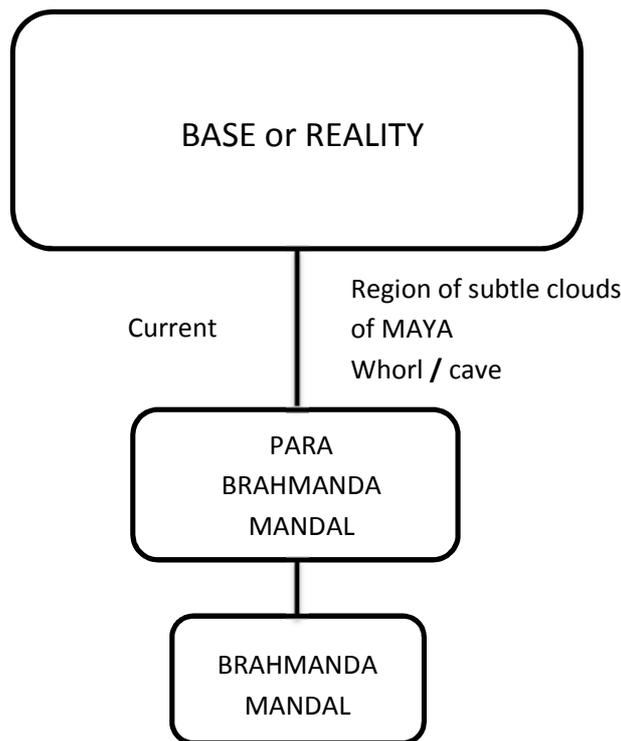
The nature of Tam is action. It is the first stage of manifestation of existence, and is also awakening. The nature of Sat is mere bliss and happiness; peace and stability, which are the final condition of physical activities. It is also Sushupti. The nature of Raj is consciousness, which is the intermediate stage. It is also dream state called Swapna avastha.

In *dyau* the heavens, there is consciousness (Chaitanya), that is grossness of power, of light, or manifestation which is a crystallized condition. That is why there is no knowledge in Sushupti. Knowledge is the characteristic of the heart, which is always desirous of controlling both alertness and inertness. When knowledge reaches the state of Sushupti it loses its position, and is drowned as soon as it comes under its (sushupti's) influence. But if it ascends there retaining its consciousness by means of Sadhana, and is alert, it is possible to have knowledge,

otherwise not. The heart is generally drowned or absorbed in the activities of the gross body, losing the knowledge of its own reality.

Practice or Sadhana is that remedy which does not allow unawareness in Sushupti. Just as, the mind thinks and acts in connection with the affairs of the gross body, and retains its knowledge, so also, if it can think and act tasting at the same time the bliss of sushupti or the soul (Atma), it is possible to achieve the state of awareness even there. The practice of this is the first step of upasana.

What is this 'we' of ours ? It is our heart. But when we have called this heart as the subtle body, the inner structure or inner body, how can the gross body know things and have experiences ? The fact is that the region of subtle clouds of Maya is spinning below the self or Reality. Assuming the form of a whorl, it absorbs the reflection of Reality in itself.



This peculiar state of grossness or frozen-ness is the state of peace, which is the beginning, middle and the final stage of consciousness or spirituality. It is perfect and is in the seed form.

The currents that start and flow from this form a region (circle) after some distance. They settle in the form of a bulb, and are designated as the Brahmanda and Parabrahmanda regions. A drop of the reflection of the original condition is found, forming three bodies of Brahman namely the causals the subtle and the gross.

That reflected part which is Reality dwells in the three bodies, which are then called Hiranyagarbha, Antaryami or Avyakrit, and Virat.

- (i) That part which dwells in the whorl is Hiranyagarbha.
- (ii) That which dwells in the Para Brahmanda Mandal is the Antaryami or Avyakrit,
- (iii) That which resides in the Brahmanda Mandal is the Virat Purushs.

Among these the Hiranyagarbha is the causal body, the causal condition, the state of nothingness or Shoonyabhava, the condition of peace and the higher state of spiritual bliss, Antaryami or Avyakrit is the subtle body, subtleness, the condition of knowledge, intellect and discrimination, and the mental faculty, the inverted movement of the mind. Virat is the gross body, gross body-ness, the movement of action and of body, and the true state of body-ness.

The gross body of the Brahman is Virat; the causal body is Hiranyagarbha; and the subtle body is Antar-yami or Avyakrit.

Virat is the body, Antaryami is the mind, and Hiranyagarbha is the soul of the Brahman. These three the Physical or Sthoola, the astral or Sookshma, and the Causal or Karana are the bodies of the heavenly God. There is a fourth condition, transcending these three, which can be expressed or indicated as non-existence, existence and super existence. This Brahman is an ocean, formed out of a drop of that fourth state. It, the ocean always undulates, supporting the structure of Maya (Mayavee Rachna) or the universe of attributes. It plays this game in itself. This triad (triple) condition of Brahman is called the Trinity. In the terminology of saints it is Trikut or Trikuti. This is the sum total of the gross, subtle and causal conditions. It has the material, the conscient, and the mingled condition of the knot of matter and consciousness, which can be termed as the body-ness, as well as the

Knot of spirituality—the mixed knot of Sat, Raj and Tam. These three mingle together and are called Brahman.

What is that fourth state called ? It is called Srut—attention—in the physical plane; Sabda—sound—in the higher plane; and Asabda—non sound—in the Real plane. But all these are names and names only.

Srut can be recognised as attention, steadiness, withdrawal, peace and stability. As, the reflected form of the fourth condition or state is found in it, it has the characteristic of being steady and motionless. Being associated with it, this heart also is enlivened, and acts taking pride in it. And when its current is drawn or pulled upwards it becomes action less, lazy and dead.

The word Srut is derived from Sruti which means 'herd'. As there was no other word which could express the sense in a better way, this word was used as a measure of economy. By a common misunderstanding the hymns of the Vedas, the Vedamantra, are called Sruti. Had they called the sound of the mantras as Sruti, they would not have erred, because it is incapable of being refted. It is a matter of experience that everything originates from sound, and merges in the round only.

CHAPTER XIII

THE GREATNESS OF SOUND — SHABDAMAHAATMYA

Sound is the manifestation of consciousness. It is the life of lives, the soul of the souls and the existence of existences. The whole world rests on it, It is the Absolute Base and the Perpetual Foundation of all creation. This alone is the fourth state. Everywhere the vibrant currents of the movement of sound are found present in the form of Divine light. Wherever there is movement there is the current of sound.

This very sound is spinning in the whorl—cave of the region of the First Maya or Adimaya which is also rotating. It is also Mahakal. The same sound descends

below the oval place and becomes supreme Brahman or Parabrahman, Brahman, Pure Brahman (Suddha Brahman), Potent Brahman (Sabal Brahman), Creator (Ishwara), Supreme creator (Parameshwar), Sesa, Mahesh, Brahma, Vishnu and so on. This is the god and goddess, and In the region of Maya or Mayadesha it is the worms and creatures, earthly animals and birds etc.

Primarily there are three regions or Mandals :

- (a) Dayal Region: Where there is this Base, motionless condition, Supreme or the top most support.
- (b) Mahakal Region: In which there is subtleness. Under this only there are causal, subtle and gross regions which are called the world of Brahman (Brahmaloka), higher world of Brahman (Parabrahma loka) and so on.
- (c) Maya Region or Mayadesha: This is the region of grossness, and sound also works in gross form along with Maya.

The ratio and proportional purport of these three can be found to a certain extent in the terminology of Dyau Antariksha and Patal, but these need elucidation. It is difficult to know them without the Divine Word, truth and Upasana.

CHAPTER XIV

CREATION AND DESTRUCTION BY SOUND

What was there in the beginning? There was indescribable and undefinable darkness surrounded by darkness. There was a wave. There was a stir. The veil of darkness fell down and it took the shadow of wonder in its womb. Time was born out of it, which (Mahakal) was an embodiment of shadow and darkness in a circular form. It looked hither and thither and said, am. The word T was created from that time onwards. It feared, and fear existed from that time on. Fear is created from the illusion of estrangement, along with 'I'—ness. It then thought: "There is none else except myself. Why do I fear unnecessarily?" Fear disappeared.

Fear vanishes by thinking as it does even now. It was the original, and desired that it should also expand like the original. It is the beginning of desire which originated from that Being. It began to grow in it, from then on it was called Brahman.

It united itself with darkness, the name of which is Maya and which is its true form. Two forms of the size of a pea came into being. One—was called Purusha, who had the first body—form; the second was called Prakriti which was already in the form of veil, and the same manifested now. It is also called Pradhan. It had covered the reality at first and on this account it got this name.

When there were Purusha and Prakriti both united; and from that time onwards offsprings were born to them in body-form. He had enjoyed happiness while uniting with Prakriti and so there is the arrangement of union of male and female in each and every species of creation. It thus started from that time.

When the veil of darkness had descended, five tints (kalaen) in the form of currents came down one after the other. There was difference in their colour. The first was black; the second yellow; the third red; the fourth white with a reddish tinge; and the fifth pure white. These tints belong to the Mahakal region or Mahakal Mandal. That Time-God (Kalapurusha) then assumed three forms of Brahman, the Hiranyagarbha, the Antar-yami or Avyakrit and Virat. These three are causal, subtle and gross: The first, Hiranyagarbha, is causal state in which five causal phases are found in 'nothingness' and 'para-nothingness' (Shoonya and Mahashoonya) states, The second, Antaryami or Avyakrit, is subtle existence in which the five phases assumed the form of sound, touch, form, taste and smell. This is the region of Trikuti. The third is the Virat or gross state, in which the causal phases (Karankalayeh) assumed the form of five gross elements : ether, fire, air, water and earth. This is the region of thousand petalled lotus (Sahasra dal kamal). Just as all the three bodies are in Brahman they are in the individual soul too.

When the living creatures and animals were born out of the union of Brahman and Maya, they too were of the form of this same veil. In the gross human body, the ether-element settled in the throat; the air-element in the heart, the fire-element in the navel, the water-element in the genital organ; and the earth-element in the anus. This body too is formed from the mixture of these elements in a certain proportion (Pancheekaran). Just as sound, touch, form, taste and smell are found to

dwell in the subtle body (heart) of man so also they are found in Antaryami or Avyakrit. And just as these five phases lie in a withdrawn state in the casual body, of man, they are found in Hiranyagarbha also.

Time creates, and Time alone kills. This is the inevitable law of Time. Let us first understand about the dissolution of the individual soul or Jiva.

When death comes, first of all the element of earth is withdrawn from the Basic plexus or Mooladhar chakra and it comes to the Hypogastric plexus or Swadhistan chakra—the place of water element. The earth element is then converted into water. Hands and feet become cold. This is the dissolution of earth. Then; water is withdrawn from the Hypogastric plexus or Swadhistan chakra and is accumulated in the solar plexus, in the region of the navel called Nabhi chakra. It then becomes fire. The region above the navel becomes warm. This is the dissolution of water. Then, fire is gradually withdrawn from the Solar plexus to the Cardiac plexus or Anahat or Hruday chakra, and it becomes air, mixing with the breath (air) of the heart region. Then the whole body begins to tremble. This is the dissolution of the fire-element. After that, the air of the Cardiac plexus is withdrawn to the ether element of the Pharyngeal plexus or Vishuddhi chakra, assuming the form of ether. A sound is produced in the throat and this is the dissolution of the ether element. The lower portion of the body is dead (and dissolved) and now only the part above the eyes alive. Now, the element of Brahman, which is found in the individual soul, is withdrawn. Eyes are turned back and are merged in the Virat element. This Virat principle merges itself in the Antaryami principle which, in turn merges itself in the Hiranyagarbha. This is the dissolution of the Brahman (Brahman pralaya), the specimen of which is sushupti.

Then all the three bodies of the Brahman merge in the element of Time or Kalatattva. This is the dissolution of the Time element. Time, again in its turn, merges in the whirl cave of the First Maya (Adimaya), the giver of momentum. There is no withdrawal beyond. It lies there alone, withdrawn and shrunk. This is called the dissolution of Mahakal or Great Time. The Supreme Base which is the substratum and which has a wonderful form is never dissolved it remains as It is.

CHAPTER XV

SADHANA — SELF REALIZATION THROUGH PRACTICE

Oh ! Sadhu, adopt natural practice.
Nothing can be gained without practice,
Know this as the secret;
Even the worldly affairs need practice,
Let alone attaining the spirit.
Impressions and the law of action,
Also believe in its fruit;
As you sow, so you reap,
Accept this as truth.
Speaking and talking are of no use,
Make up your mind to act;
You have myriad forms of illusion
Why labour under that ?
Without practice, this illusion won't vanish,
Practice removes it all;
The Yoga of the Sound is natural practice,
Learn its manner well.
When the dirt of the mind is washed away
Your true form you'll behold,
Thus, you gain in a natural way

And cross the sea of the mortal world.
When the dirt of the mind is washed away
Your true form you'll behold,
Thus, thro' the grace of the Satsang, Oh Sadhu,
Get your purpose fulfilled.

The meaning of Para Brahman is 'Before Brahman' or 'Beyond Brahman'. That condition which was, or is, prior to the triple-bodied Brahman with three attributes is called Para Brahman. It is that condition in which there was no manifest desire to grow and think as yet. It had manifested itself by mere reflection of Reality the cave of Maya. He is called so because we have made him the Ideal Goal, or conceptual Ideal, different from the places of the body, and have made His form the goal. His name is pure Brahman (Suddha Brahman). That which is free from the defect of body-ness is pure. And that in which there is bodyness is potent Brahman (Sabal Brahman). This is the state of Hiranyagarbha it is akin to the condition of deepsleep or sushupti. Pure Brahman is beyond, this. Saints have termed it as Kal Purusha and Mahakal Purusha; and He is the substratum of this whorl-cave. The wise know it as, all in all. The condition of the Base or the perpetual Foundation—Adhistana, Kootastha—is higher than this. The saints have called this as Satpurush who is the Presiding God over the Satyaloka. The fourth condition is called Turiya and it is found at the top of every triple world (triad world). Nothing is free from this the fourth condition.

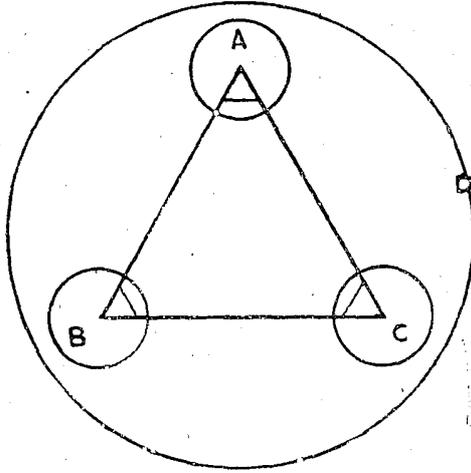


Fig. 1

There is a big circle in which there is a big triangle at the three ends of which there are small triangles which are formed in their respective. The big circle is the substratum or the Base, It is the big fourth state. The circles of the remaining triangles are the respective fourth conditions of those triangles. The circle of the triangle A is Brahman: the circle of the triangle B is Jiva, and the circle of the triangle C is Prakriti (Nature). These triangles are drawn only for the purpose of explanation. In fact, the triangle of the Brahman surrounds all including its circle. The triangles of Jiva and Prakriti are also in it in the middle. Brahman is high above; and the inert matter (Prakriti—Nature) is below. The idea can be pictured (sketched) thus;

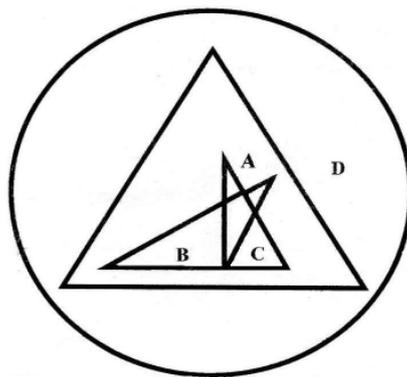


Fig. 2

A is Brahman, B is Jiva and C is Nature (Prakriti),

These three triangles are ordinary. D is a big triangle in which all the three triangles exist. This is Para Brahman. The circle H is the Base Adhara, or the Substratum, Adhistana.

Jiva—hood—Jeevatva—is a fact (reality) and Brahma—hood—Brahmatva—is the goal. The wise (Jnani) transcend the attributes of both Jiva and Brahman and, keeping the reality of the Brahman as their ideal goal, practice to merge in it. They think that goal as all in all (the be—all and end—all) and rest in contentment. Even this cannot be realized without practice.

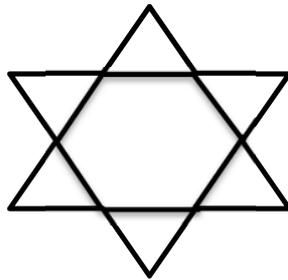


Fig. 3

1. The triad world of the Brahman contains the causal, subtle and gross which can be called as the spirit, heart and body.
2. The inert or material triad world contains causal materiality, subtle materiality and gross materiality.
3. The triad world of the Jiva (Jiva triloki) also has the causal, subtle and gross, that is, the soul or Atma, heart and body.

Beyond these is the fourth state which is called Turiya. But the Turiya which is at the top of the Para Brahman has been given special importance.

1. Parabrama Turiya
2. Brahma Turiya
3. Jiva Turiya
4. Prakriti Turiya
5. Adhistana Turiya

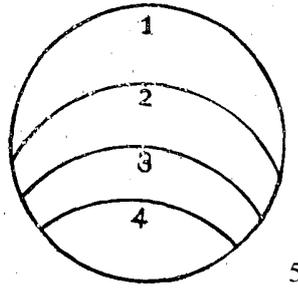


Fig. 4

1. The fourth state of Supreme Brahman (Parabrahma).
2. The fourth state of Brahman.
3. The fourth state of Jiva.
4. The fourth state of Matter, Nature or Prakriti.
5. The fourth state of Substratum.

When there will be the knowledge of the Turiya or Fourth State, the knowledge of the triad will necessarily come. This is the defect and not a perfect condition.

When the state of merger in the Turiya, or the state surpassing the Turiya, comes there will be no defect whatsoever. Then there is the state of merger even in this Turiyateeta in which there is no imperfection at all. Such a condition is called 'Sat' or pure existence. One who merges in this does not have any experience at all; for, having experience is the beginning of it; or else he becomes experience himself in that state of merger.

Turiya or the Fourth State is an endless condition in which experience is awakened. The waking state is limited. The dream state and deep-sleep state are limitless. So is Turiya limitless. Just as the Jiva of the waking state the Jiva are the dream state and the Jiva of the deep-sleep state of limited, so also the Jiva of the Turiya state shall have to be limited from the point of view of Jiva. But why do people think Sushupti to be ignorance ? As there is nothing to be known in it, what should one know, if at all he wants to know? On entering that condition both the

elements of waking and dream state are withdrawn, and become merged in one seed form. From this point of view there is no awareness. So people call it ignorance and darkness without understanding the reality. Although the seed and root of knowledge are in it, and sprout from it only, freshness comes in everything from the deep-sleep state only.

If, somehow; a device is available through which one can know the condition of sushupti, having entered into that state, then something can be said regarding it. This is Possible only when the heart that thinks is wide awake, and this is the practice for it. When we can think of the dream and deep sleep states in the waking condition with the help of our heart, it is also possible to a certain extent to know regarding the waking and dream state, which being in the deep sleep state, provided the heart retains its tendencies of contemplation, and some power asks it about that condition. It is generally, observed that a person falls asleep and is in deep asleep while another person goes on asking him questions. The man who is asleep answers them but on waking does not know that he was asked questions.

Turiya is the condition of divine vision or Divya drishti. The Turiya of the Jiva (Jiva Turiya) is al-ways with the Jiva and is never separated. It is connected with Srut. For instance there is a villager, somehow the Turiya of his Jiva condition gets awakened. People would say that some evil spirit of the dead has caught hold of him, and they suppress that condition by beating and teasing him. The Jiva-Turiya is however, with the Jiva only; but it has not returned with full knowledge. So, there he did not enter with full knowledge, There remained some defect in the condition of his Merger and as such it proved harmful. Had he entered with full understanding or knowledge. The condition would have been altogether different. Every condition is found in every individual. In some it is suppressed and in some others it is awakened. All men live by it only. Children understand certain things so well that even the grown-ups cannot understand after much effort. Likewise, the divine vision is found to exist even in the unsophisticated village folk, men or women. In some it gets awakened with a little attention towards it, and in some others much effort and practice has to be done, even after which it is not easily attainable. The awakening of this Jiva-Turiya is like Sushupti. Few people believe it. As the Brahma-Turiya also is within the cycle of time (Kal-chakra), there will be fall after attaining it; and even after attaining it, it will not remain permanently. But the Turiya of the fourth state is continuous in its flow. By gradual practice when the

mind attains its form, there will be permanency in it without any possibility of return.

CHAPTER XVI

MEANS : 1. SATSANG

2. PRACTICE

Worship of the Worthy Master should be done. Association with Reality is called Satsang. Practice is the name of the practice of the means of union. The definition of a Sat—Guru is that:

- (1) he should attach himself to Reality; i.e. he should dwell in the fourth state and in the Jivanmukta condition;
- (2) he should have practiced yoga (Sabda-Abhyasi) and by means of this practice he should have control over :the inner regions of the human brain;
- (3) he should have glittering eyes and a broad forehead;
- (4) he should have knowledge of devotion, knowledge and work (Bhakti. Jnana, Karma), and should be able to answer questions but should not bind the tongue of the questioner;
- (5) he should concern himself with spiritual things, i.e. he should pay attention towards them. These are all ordinary characteristics. But the real inner qualification is that he should be able to satisfy his disciples by imparting the Divine grace (transmitting grace) through the awakened inner vision.

Control the mind in the third plane,

Supreme knowledge springs from this yoga;
When this condition is seen in the head
Thousand—petalled lotus will open.
This multiplicity is the (dwelling) place of Virat;
The Brahmanda agoing was seen thus;
Attention was caught in the bower of the Lord
Light was seen and Divine sound heard,
Sound of the bell and conch pleasant,
Talks sweet and the sign of light.
Sound was heard and light Divine was seen
Attention was arrested, descended bliss divine,
Mind is engrossed in love supreme
Thrilling delight in holy name.
Dwelt in the Sahasra Lotus for some days
A desire arose for the second stage
Ascended the curved way, ran to Trikuti
And saw the light of Om.
The sacred Om and grace of Master,
Ripples of the mind, these two will conquer;
This is the golden place of Master
A jubilee of words of Satsang inner.
Red sun and the flag of red colour
Sound of Om and tabor to hear.

Fix the glance at one spot
Hear the sound with attention rapt
Keep the body in a steady position
Then alone comes the further vision.
One who perfects meditation at Trikuti
Is called a saint, master of the body;
This is the inner practice, brother,
Here begins the path of Master.
Heading towards the region of Zero
Inborn duality suits the mind;
Drink the nectar of cool moonlight
One who gets this, is the most fortunate.
Pleasant sound of violin and Sarang
Heard inside and began to swing.
See the form of fixed mind
Dance in the mansion of nothingness.
See and examine your own condition
Have permanent repose in bliss.
Where pitch darkness pervades
Fixed attention can't be recognised;
Trance of nothingness undisturbed
How can its vastness be described ?
Top of the Brahmarandhra pleasant

Was attained by the name patent.
Shines there the sun of seven colours,
Hear the sweet violin and rejoice.
Bathe in the Manas-lake divine
Know the flight and The way of the Swan.
Washing the dirt and vice of this age
Become pure as the sage.
Separating the milk from water
Become the Swan of the highest order.

CHAPTER XVII

BONDAGE AND FREEDOM

Artificial feeling and the idea of firmness of artificial relationship was all a form of mental conception just like religion. It was a play of man's willpower being unidirectional. Now, the question is: How is this life a bondage ? The answer is that thought alone has made this play a cause of bondage,

Desire gave birth to greed in mind
It held the mind steadfast
Gradually the greed became strong
And that was the root-cause to bind.
In that firmness the mind was bound
With the thread of 'I'-ness
It acted as the warp and woof
and the web was knit all-around.

Thus increased the desire for bondage
It became a mine of worry and vice
Just as the gait of snake and mouse
It remained quite unwise.
It does not give up greed nor its association
And wants to be by its side
Where there is greed, there it resides,
A strange and wonderful juxtaposition !
This is the bondage of the rope of Time,
Hardly one can see,
When the Lord bestow His grace Supreme
Then disappears mental worry.

For example, in a drama, a certain individual assumes the role of the King Indra and comes on the stage. Due to the strong thought, he considers himself Indra during the play and even after the drama is over; this thought took firm root in his heart. People laughed at him and explained to him. But he could not be convinced, with the result that he experienced sorrow and became a butt of ridicule.

Take another example; A person thought in the dream that he was ill, and the thought became so firm that it persisted even after his waking. Now he labored under the same illusion in the waking state and during sleep. Though he appears to be quite healthy, he never admits it; and he remains unhappy without any reason. This is another example of bondage. Take one more example. A person is under the illusion of ghost. He saw a bare branch of a tree in dark night and thought it to be a ghost. His thought power told him that the branch is a long-toothed ghost. He became afraid and ran away, fell down and became unconscious. When he regained consciousness and opened his eyes, the illusion of the ghost caught hold of him. He begins to talk at random and to roam here and there like a mad man. He is thus

unhappy. When a thought born out of illusion torments a man in this way, he is caught in its bondage and becomes unhappy. This world is a place of illusory thoughts, where thousands of affairs of illusion happen. What else can a man be except being unhappy when caught in the meshes of illusory thoughts ? Brahma a, Kshatriya, Vaishya, Shudra, is a thought born of illusion. Grihastha, Vanaprastha, Sanyas—is an illusory thought. Hindu, Muslim, Christian, Jew—is an illusory thought. Religion, tradition, customs, sect (or Path)—all these are illusory thoughts. Men who have been caught in the chains of this bondage are so much worried that they are unable to understand reality. All these bondages are not real all of them are artificial, illusory, pertaining to thought, and fictitious. This chain goes far beyond, so much so that it exists in the other world even after death.

If one can understand this bondage, and after enjoying pleasures and suffering miseries one feels aversion towards them, or mentally refrains from them. You will find many a man free in this world in the same way as they are bound. Such men begin to persuade and pacify as soon as desires are born. They are called wise men of high approach. They free the persons in bondage by proper means and instructions. Their existence is a matter of fortune. They are called Mumukshu or desirous of emancipation and, are highly qualified and the most fit. But those devotees of God who love bondage are very obstinate and stubborn. They do not want to break the bondage, but only want to save themselves from misery. Such is their fitness. The doctors of their diseases are generally propagators of religion, who treat one illusion with another and have gradually freed many. The third category of men are even worse than these. They know full well that customs and manners, particular religions and traditions are the worst bondage. But they are enemies of all reform. Those who free them are somewhat harsh by nature. They take work with, strictness and topple down the faith and, beliefs of their disciples. They dig out the roots of illusory ideas with cruelty and oppression. They are good at heart, but when they see no other means, they are compelled to take work with strictness and force.

There is a fourth type of freeing men, who are called saints, who are found in almost all religions and sects. They are the most sympathetic, most kind and very good at heart. They become a friend, philosopher and guide and awaken the disciples. They do not adopt the method of threatening, refuting or beating. They reveal the Reality by safe and peaceful means. They strengthen the chain of their

Satsang and give the bene-fit of their Satsang to those who are caught in illusion. Without aversion towards religion or tradition, they explain to the aspirants according to their bent of mind, but give them their own colour and make the aspirants like themselves. These are different kinds of liberators. The patient, however, is certainly fit for some kind of treatment or the other. Now the fact remains that some patients act according to the advice of the doctor and take medicine remaining on strict die, and they regain health in a short time. Some invite disease due to their ignorance; some do not adhere to diet; some do not care for the doctor's advice. That is why the remedies of doctor differ. Among patients they are the best who have faith in the doctor; who delight in taking medicine, and who are willing to remain on strict diet. Such patients recover their health easily and in a short time. The second type of patients hear the advice of the doctor but seldom keep up the diet. Their doctor explains to them, coaxes them and gradually brings them to normal health by slow and average treatment. The third type of patients want to get better but are very bad at regimen; they dislike bitter medicine and at times they look upon their doctor with contempt. For them Nature sends a hard-hearted physician, who sits on the chest of the patients and makes them swallow medicine by force. He never listens to the words of his patients and treats them with utmost cruelty, strictness and compulsion. He never cares for the sentiments of his patient. The fourth type of physicians are the saints who become a friend and sympathiser of their patient, and treat the disease according to convenience. They bring the patients under their control through love, however stubborn they may be, and restore their health. The qualification for treatment is the condition of the patient at each and every stage.

CHAPTER XVIII

THE NATURE OF FREEDOM OR LIBERATION

Attaining freedom from miseries is liberation. Liberation is both permanent and temporary. When the liberation such that the bondage of sorrow is never felt it is permanent liberation. Is bondage also permanent, if we are to speak of liberation as permanent ? No ! Bondages are not permanent, they are temporary. If bondages

were permanent there would not have been any possibility of liberation from them. Now the question that if bondages are temporary and not permanent, liberation would also be temporary. Bondages however are temporary, but liberation is permanent.

Some say that being bereft of feeling and movement, like a stone, is liberation. Some think that being one with the ocean as the drop, is liberation. Others say, that flame uniting with flame is liberation. Some believe that one who ascends high is liberated. But none of these is true. Mental attachment is bondage, and detachment is liberation. It is also called sacrifice or renunciation. Renunciation and detachment can also be called liberation. The following is the difference between, these two which is also found in a saint, and in one who has renounced everything. Those who see attachment in detachment and detachment in attachment are called saints. Such is their liberation. Their system goes beyond the levels of non-attachment and attachment i.e. the levels of attachment and detachment, and reaches pure existence. This is the positive way. He who renounces everything is a detached person. He goes beyond the levels of total detachment towards attachment and this is the way of 'Not this, Not this'—Neti, Neti. The desired goal and ideal of both is one and the same. One is quite clear about it whereas the other is devoid of clear vision. But even that is not total negation. How can there be the negation of negation ? It appears to be mere jugglery of meaningless words. Internally he also aims at attachment, and there is no other go but to accept this attachment. Negation or Renunciation is the way of pure knowledge, and attachment is the way of love and devotion, which is purely positive.

CHAPTER XIX

THE SUBJECT OF LIBERATION

The means of attaining liberation is this:

Guru—bhakti in one life,

And chanting the Divine name in the second;

Liberation in the third life,

And in the fourth, the Goal is gained

That is :

Continence in the first life,

Householder in the second,

Go to the forest in the third,

In the fourth, the goal is reached.

Guru-bhakti means only worship. Spend some time in the company of the Master and get your doubts cleared. Then internal practice, i.e. chanting the Divine name and silent muttering of it for some time. If this practice is continued for some time one will gain liberation. This is called the condition of 'Liberation during one's life time', or Jivan—Mukta condition (Jivanmukta Dasha). Enjoy this condition for some clays (period) and you will automatically reach the real destination, from which there is no return. Liberation is not the goal or the ideal of the way of saints called Santhmath, it is achieved in the normal course of the process of worship: and in the process of the law of habit the Satsangi attains liberation during his own life time easily. The superiority lies in the knowledge of ohr own real form which we already have from the very beginning. Due to illusion, we are unable to gain real knowledge. Worship and devotion make it clear. This is the original thing. That which is the cause of bondage, when reversed, helps in, attaining liberation. There are three causes of bondage:

(1) Remembrance, (2) Meditation, (3) Bhajan. When the practice of these three is associated with external things, the result would be birth and bondage. And when they are practiced at heart internally keeping the goal constantly view, it will result in freedom from external and surface bondage.

(1) Remembrance means remembering again and again, (2) Meditation means having the idea, (3) Bhajan means contemplation or continuous meditation. Reverse these according to the instructions of the Master. There should be

resistance to outside impressions, and the inner veil should be removed. Then gradually the meaning of liberation will become clear and liberation will be attained.