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PREFACE
(In bringing out this book)

Things just happen in nature. Why we cannot know. Wars take place, floods, earthquakes happen. So also Ratnakara turned Valmiki, Srinivasa nayaka turned purandara dasa, and Pingala a prostitute realized and attained solvation. Even in our daily life small things happen. Suddenly there will be short circuit and damage heavily.

Two months before printing this book I never even thought of writing a book like this. Suddenly a thought came, that is all, everything just happened. Of course I had studied and there is search for the ultimate truth throughout my life. All that came to my help very easily. Collected all required facts. There was no typing person available, purchased a computer and typed myself, applied for permission from concerned publishers to add some matter and immediately and graciously I was granted.

Here some persons may question my qualification about writing a book like this, and my knowledge is merely verbal. I appreciate and accept humbly their expression. Because In me also there is such a question. There is split in my mind. One part of my mind asked how dare to make an attempt. There is answer from the other part of my mind by intuition. From dirty water lotus comes, from manure tree grows and gives fruits, even knowledge also born out of ignorance. Why not a book like this from me. My personality is not important, but the content is very rich.

Still some others may question that I am not perfect. That is also true. But one thing is certain the knowledge that "everything evolved from one single entity" is certain in me and it is not easy to erase it off from my mind. I am certain that all manifestation has evolved from one single universal cosmic consciousness and we all partake in it. I have made sufficient search for this. Even Bhagavad geetha also says "Yada prithakbhavam ekasthamanupasyathi thathah eva vistaram brahma sampadyate tada".

I used to go to different places of spiritual importance ,like Himalayas—Rishikesh, Haridwar, Utharakasi, gangotri, gomukh, kedar badrinath, yamunotri, dharmasala etc . I used to stay there for weeks, feel the vibration , meditate, discuss with swamijis attending spiritual camps. There was very good encouragement with swamijis. Used to take books and study there. I also started going to places like Madhura, brindavan, kalady, kanyakumari. I started to donate as much I could for ashrams, orphans, temples, distributed spiritual books like

geetha, of spiritual giants like Ramana maharshi, to schools ,technical institutions, temples etc to pay back my debt to spirituality. All activities of this kind helped me to bring out this book.

I have read Biographies of almost all important Saints which have enriched and influenced me very much. The Biographies of Swami Sivananda, Chinmayananda, Bhakti Vedanta Prabhu and Gandhiji are highly Adventurous.

I do not really claim that I know, but I can say that I am a seeker and remain seeker till my death.

The content of this book contains some deep conversations with great spiritual giants. I can assure they will definitely helpful for a sincere seeker. I am just small instrument in the hands of a power that is unknown and the knowledge is also not mine. Throw me as a peel and take the content as fruit. I am firm in my understanding that all actions are GOD's actions. A sincere seeker can definitely find sufficient matter in this book that sows the seed to seek further the knowledge required to realize.

I thank the spiritual organizations like Ramakrishna mission, chinmaya mission, Ramanaasramam, RMCL Bangalore, Divine life society, ISKCON Bangalore ,Narayanasramam tapovan ,Prasanna trust, Art of living, Isha foundation, brahmakumaris, Basava Samithi, which are sources of number of spiritual books of different swamijis and other spiritual giants, for I have made use of them .

My gratefull thanks and my prostrations to the number of great great spiritual spiritual giants like Ramakrishna parama hansa, Swamy Vivekananda, Ramana maharshi, Swamy tapovanam, swamy Shivananda, Swamy Krishnananda, swamy Vidyaprakashananda giriji etc. I have read number of books of them. The vachanas of basavanna and akkamahadevi have also inspired me much.

My humble prostration to the Swamijis, Swamy chinmayananda, swamy dayananda, swamy sukhobodhananda(Who taught me Geetha for three and half years systematically and given a certificate to that effect),swamy Brahmananda, swamy sundara chaitanyananda, Swamy paripoornananda, , Who directly taught me Whom I always adore. They taught me in addition to Bhagavad geetha, and upanisads, some other scriptures like Bhagavatham, Atma bodha, Viveka chudamani, Bhajagovindam, dakshina murthy stotram, Drk drsya viveka etc. and how to meditate. Swamy chinmayananda himself taught me the msditation .I also thank Vipassana meditation Hyderabad centre for I have learnt much and

benefitted.

I also thank the swamy bhoomananda teerthaji, , Swamy Nirvisheshanandaji, Maa Gurupriya, swamy chidatmananda ,sadguru Jaggi Vasudev, Guruji Ravishankar, B K Shivani ,swamy Japanandaji, Madhupandit dasji (ISKCON) ,who have inspired and taught me through their talks on various spiritual texts, I always adore them.

No words are effective to convey my heartfelt and grateful thanks to above spiritual lions, who with tremendous mercy graced me with spiritual knowledge.

I also thank and prostrate to great legendary spiritual giants like the great Buddha, Basavanna, Dr Radhakrishnan, Gandhiji, DVG, Ambedkar, etc.

The entire above mentioned are manifested spiritual powers who have blessed and blessing the world at large, by their teachings.

OFCOURSE WORDS ARE NOT ENOUGH TO CONVEY THE REAL GRATITUDE THAT I HAVE TO ALL GALAXY OF SPIRITUAL MASTERS, STILL WORDS ONLY.

The swamijs, used to teach, quote anecdotes, humorous, filling confidence in us. Much of my life I spent with Swamijis. Every swamiji inspired me and I have many beautiful experiences with each Swamiji .

- Ramakrishna



General Introduction

General Introduction

GOD, YOU, PROBLEMS AND WORLD

Consciousness is primary reality

From my young age I used to wonder how and from where this entire gigantic manifold universe came-humans, animals, plants, mountains planets etc.

When I started studying upanisads, I used to wonder that they more like modern physics and I started comparing with upanisads. I started studying books of J Krishna murthy, Bertrand Russell, attend important meetings like "international conference on yoga and psychic research" by Swami Vishnudevananda, for which Edgar Allan Poe, Apollo 12 captain who walked on moon also came. I had little discussion with him. Used to subscribe magazines like Bhavan's journal etc. This way I used to enquire into the ultimate truth.

Parallel to my family upbringing and maintenance I started reading spiritual books, attending spiritual lectures, discussions, enquiries, pilgrimages, and my sufferings etc. I started thinking intensely. All these have landed me now to conclude that ultimate parent reality for all that is **existence, consciousness and bliss**. These three are one entity only that is, **consciousness**, for existence is inherent in it and bliss because there is no mind to feel. This is primary source, and from which we are all evolved as conscious beings. Anything that is everywhere and present all the times must be greatest. Consciousness is that which is that and primarily the eternal entity. All others change or perish-be it human, animal, plant or even up to galaxies all perish. Even an incarnation will have to give up form finally.

God, deities, humans, animals, plants etc all are conscious beings. Otherwise there can be no illumination, light, life, movement and even perception and there will be no existence at all. So, consciousness is the eternal existent reality from which all is projected. Without consciousness even feelings like devotion and knowledge, good and bad, sin and virtue, pleasure and pain etc cannot be felt.

GOD is pure consciousness

Consciousness is common for all living beings. The persons of **any religion** for that matter must be conscious and they know that they exist. Therefore the person of any religion basically existence consciousness.

Even an **atheist** must accept that he exists and he is conscious indirectly he has to accept existence consciousness. So he also indirectly accepts GOD.

So, existence consciousness or simply consciousness is the common factor of all existence and of all life. So, consciousness is the only common factor of all and also eternal reality of all. So, there is no any common factor like consciousness anywhere, of anything and at any time. Even incarnations like Krishna, Jesus, Buddha etc were all first conscious beings. When consciousness takes a form it is incarnation. Even the only GOD of all must be omnipresent, omniscient and omnipotent and also HE must be conscious. What we call GOD; it must be more as a concept, pure being and all knowledge. So, consciousness is the very suitable indication of calling or knowing GOD. Consciousness is GOD.

Two kinds of creations

Consciousness precedes energy. Science says that whole universe is the manifestation of energy. Energy can neither be created nor destroyed. It can only change in form. Energy and matter are interconvertible ($E=mc^2$). Physics tells us that all stars, galaxies, planets, all heavenly bodies disintegrate slowly or condense indefinitely and become black holes. Again manifest slowly, evolve, develop gravitation, etc born all kinds of natural forces. Then all, kinds of laws like Newton's laws etc. Cycle repeats eternally

Manifestations are of two kinds. (1)--Conscious beings like humans, animals, and plants. These conscious beings have feelings like love, affections, etc. (2)-inert objects like stones planets etc. They have forces and energies like kinetic and potential energy, forces like gravitation etc. Similar to objective creations, there are animated creations.

Our philosophical scriptures say that all animated and inert manifestations evolve from consciousness as creation and again disintegrate and die as dissolution. We have our body which is nothing but matter and energy only and subtle entities like mind and intelligence, which are supra material and supra energial.

Creation is more an appearance, not real

We all consciously exist without which we do not recognize things and people. Those who feel pure consciousness constantly always with less objectification are called super humans. Those who do not have the knowledge of only pure consciousness and externalize always in world are called ordinary human beings. Creation is more an appearance, because in sleep world disappears, we are conscious of sleep as experience as memory. The human beings in objective

world feel limitations of all kinds, consequently experience suffering and insecurities etc. There is forgetfulness of their pure, eternal essential nature, and feel fragmented, limited by space and time. It is for this kind of forgetfulness of their nature, there started, all kinds of religions, philosophies, developments, researches and all kinds of austerities to get back their real nature.

General feeling of pure consciousness splits into fragmented particularized conscious entities. Any number of particulars cannot make one general. Our body also is subjected to all kinds of limitations, and mind with ignorance. Finally we suffer diseases and death.

Self effort is another name for divine will. Persons with self effort are nothing but blessed ones. Such blessed persons with wisdom, knowing that their real nature is consciousness feel the death as body that dies and not them. There will be no fear of death, which is the greatest fear of all fears. They feel that they are eternally free, that is Godlike. But on the other hand ordinary people, with the ignorance of their real nature, suffer endlessly. They take birth after birth and caught up in what is known as bondage (samsara). To escape from bondage, there is the birth of so many religions, science discoveries, different beliefs, Governments social organizations etc. But none can help in this regard, except enquiry into reality. No doubt, purpose aim, objectives are good, but it will be misdirected attempts. So, all the religions are correct in their own way, for their aim is same that is overcoming their limitations and sufferings as particularized entities.

As long as you keep God at a distance and worship etc you can never attain reality and freedom. If you want God ,be as Godlike. That is the only final meaningful attainment. To give an example , If a mother sees her child in danger she rushes there and protect it. Here she forgets herself and be one with the child.

Enquiry is the real path

Austerities, sadhanas,all kinds of such attempts are followed but they are of little help, only purifies the mind. But real way is not working and doing but only KNOWING. Intellect becomes the supreme instrument in knowing. Only intellect has the power to grasp reality remotely.(Budhigrahyam, atheendiyam).All acharas only help but VICHARA only the real and direct path. That only shows the path to freedom and eternity. Here intellect discriminates what is real and what is perishable.

The whole universe is scattered as , fragmented as manifold objects in the

form of particulars as stars, galaxies, rivers, forces, sound, light, beggar, emperor, colors, trees, etc. All these are perishable in time. Here comes the mind as intellect which works like an ambassador between fragmented particulars and general eternal. When mind is directed on a particular (object, person etc) it is called as desire. When same mind is directed on general consciousness it is enlightenment. Innumerable particulars are nothing but innumerable desires. All desires can never be fulfilled and consequently he suffers from dissatisfaction. Everybody suffers from this kind of non fulfillment, whether he is a beggar or emperor. **The royal secret lies only in knowing and not in doing. Doing and achieving are never ending activities. At present we are in this condition of the world of unsatisfied human beings in spite of innumerable discoveries and achievements etc.** They never help unless the correct knowledge of ourselves. Even the enlightened persons work. But not with desires but as play or what is known as maintenance of world (lokasangraha). Their work becomes the help and blessing to the world. It is dharma reviving.

Creation is problematic

The external behavior of realized souls will almost be same as any other ordinary person, but inside they will be peaceful like ocean. The work of an ordinary person is desireful and never ending caught up in repetitive cycles and suffer with delusion. Many times I feel that we are not at all there as individuals but HE is there as consciousness in many names and forms, for if anybody is there as individual he must suffer limitations of separation. With true enquiry he can feel HIM deeply.

One significant statement I want to make whether you accept it or not. Every human being is subjected to tremendous pull by his natural state inside which is eternal entity consciousness and outwardly pulls by manifold objects outside out of delusion. Both are tremendous. As a result man is subjected to all kinds of confusions and conflicts. Man is normally subject himself more for the outward pull; with their attractions and suffer all kinds of problems. The very creation itself is problematic. **Solving problems means; looking to creator source. Forgetting this and trying to solve problems by him create more problems, thereby getting into network of delusion of what is known as Maya.**

Marriage between changeless and changing entities

It is my firm belief that unless one knows who he is (**who am I?**), and what is **mind?** It is impossible to realize and have lasting peace. Our personality is combination of two opposite entities. Changeless consciousness and changing

mind; and body, a kind of unnatural combination or marriage. Changeless consciousness cannot change with changing body and mind. So there is split personality. Secret lies in identifying his true nature eternal consciousness and be a witness to changing entities.

Normally we think we are the body. It is not correct. Because we do not know how body was born, how all the different parts are made and combined to work. Blood, bones, muscles hair, nails etc no details of all of them we know. But we are conscious of our changing body, and that everybody knows. The body like all other objects of the world undergoes six types of changes, they are, **existence, birth, growth, change, decay and death**. Helplessly we have to be witnessing them and suffer. The body is ever changing instrument. But our **changeless real nature does not match with this. Detachment and being with him SELF is the solution.**

We as body are under constant threat of four important entities-AGE, DEATH, DISEASES AND SORROW. They are always following and waiting to attack you. Nobody can escape. So far no one has found any solution to escape and protect from them. They are irreversibly making you suffer. It is nature's law. In Bhagavad geetha it is mentioned as Jara, marana, vyadhi and dukha doshanu darsanam.

People want an explanation of how this universe has been created and what is the secret. How is it taking place? How this manifold, variety entities like, stars, planets, mountains, rivers, animals, trees and humans were created. But we are seeing how a tiniest sperm in uterus grows gradually grows into head, muscles, bones, hair, blood, limbs, lungs with pumping machine and heart and its machinery activities. Where are the switches for lungs and heart? THIS IS THE GREATEST WONDER.AND THAT IS TAKING PLACE UNDER OUR CLEAR OBSERVATION. Then where is the doubt to understand about the entire creation of in its variety taking place gradually and similarly like baby? Similarly animals, trees and so many in creation. So, also there is god's universal creation (Iswara sristi) and our individual creation (jiva sristi). They are just taking place. It is not given for us to know with our body minded individual to know the secret of creation. Only cosmic, universal BEING (ISWARA) knows. Our creating capacity is subject to Iswara or cosmic BEING.YOGA of total meditation will definitely help you in this regard.

In general it is general knowledge and universal truth, that any change can only be noticed only against a changeless background. Scientifically it is

known truth. Consciousness you (I) is the changeless background and witness of the continuous changes in the body that goes on from birth to death. Whole universe of variety manifestations continuously change against changeless background which Albert Einstein calls it **ABSOLUTE**. A movie goes on changing life like situations against changeless background screen. **Knowing all these to recognize that we are changeless background eternal conscious existence is ultimate solution. All other solutions are changing solutions only never help.**

If you can have the knowledge that your self is same as SELF that is everywhere, as changeless background of whole universe which is made of matter and energy, and then you are in border land of GOD HIMSELF. Such a person is called liberated, and fear and desires of all kinds go. You will attain all attainable there.

One philosopher has stated that whole universe is a spiritual sphere in which centre is everywhere and circumference is nowhere. These centers are referral points only. They are myself, yourself, himself and itself etc. All self, self, self etc put together becomes the REAL SELF, which is nothing but consciousness, God or Iswara whatever you call. THAT IS YOU.

Normally many doubt what actually the self is. There is no need of any doubt about it. You need not try to know SELF. It is enough to know what you are not, like I am not son , wife, I am not house, earth, stars and I am not even god(objectified). You will finally reach a point where you cannot negate one, that is you. the self. You cannot say 'I' am not 'I'. That is "SELF".

You are the witnessing consciousness

Recent discoveries in science reveal that every cell of your brain is connected to every atom of the world. In that way also, your body and world are same. Both are formed by matter and energy. Both your body and world are in your conscious awareness. Both your body and world are made of five fundamental entities-**space, air, heat, water and earth**. As an observer of the world you are different from the world and your own body. When such a person dies he never dies but only his body dies. In reality the body is born of earth only. A person with this knowledge, that he is eternal witnessing consciousness has nothing to do, nothing to achieve and nothing to know, for he is everywhere as everything. He is fulfilled totally. Such a person goes on bearing all kinds of troubles and tortures from people around. Realized have shown this. He will be calm inside and acting like all outside. You cannot recognize him realized. He is a witnessing observer of not only world but even his own body also. Is not such a life meaningful?

Normally you can feel that you are in your house. At the same time you can also feel that you are in whole universe which is truer. You feel great in yourself in total expanded form. TRULY YOU ARE THAT ONLY. As universal or cosmic feeling which is everywhere, imagine that you observe earth, from some place in universe it looks like a dot, then what is your body, possessions etc? [This kind of viewing is mentioned in Pathanjali yoga sutras as “Bahirakalpita vrithih”]

I will introduce into the cosmic way of thinking, let us see how the kind of feeling will be. Normally we think in terms of our relations like wife, sons , daughters, house and possessions etc. and we also feel the society as our neighbors, garden our village etc .And we are bound to them . Anything happened to them we are affected.

Let us think in another way, which is the real way of thinking. That is we are on the surface of the earth and we are stuck to it by gravitation, we cannot fly off but can only move. Earth is rotating so we are also rotating along with it. It revolves around sun so also we. And we are now in solar system. That is also true. And now we are in galaxy, so, being in house we are in exactly in galaxy. All galaxies are in great movement in the BIG BANG explosion. Now we are in great motion every minute in space, but we feel as if resting in house. Compare both feeling now. cosmic feeling blows your mind out.

Again see our body all parts are in movement. Heart, lungs, digestive organs, liver kidney, blood circulation etc every part is in motion. Now can you now see anything in universe is at rest? Whole universe is in motion, our inside and outside body. So now you are not in the house but in the cosmos, so, you are cosmic being in gigantic universe feeling oneness with the whole creation, that is oneness with the Lord and partaking Him. From that feeling if you observe your body possessions etc they sink into nothing. With that feeling you feel the death as if something falls off from you, the whole universe acts through you.

Now a question arises with that feeling can we lead a family life, my feeling is that in such a feeling things will run according to you for you are partaking of Lord. In that condition remember the Geetha slokas,

1-“ananyahchintayantomam, ye janah paryupasathe, tesham nityabhi yuktanam, yogakshemam vahamyaham”

2-“Yavanartha udapaane savatah samplutodake, tavan sarveshu vedeshu brahmanasya vijanathah”

3-“Sarva dharman parityajya mamekam saranam vraja, Aham twa srva papebhyah mokshayisyami ma sichah”

4-“ kaunteya prathijaneehi name bhaktah pranasyathi”

5-“manmana bhava ,madbhaktah, madyaji mam nas maskuru, mamevysyasi, satyam te pratijane priyosi me”

THEY NEVER GO WRONG. With sufficiently long meditation on this, slowly feelings like “I am that I AM”, “I am THAT” start taking birth and you will feel the liberation. From micro to macro, from death to immortality, nature opens its secrets to you.

With this kind of wholeness of universe including your body, if you meditate, according to some philosophers, it is not you that are meditating but” HE MEDITATES”. The person of such knowledge will never be led down by HIM. If he works either it will be a play or blessing to the world. Nobody can judge such a person for outside all his behaviors are very much like others.

Self knowledge is supreme

Such a person with a body will have full sense control, for he knows the defect of the objects of the world. But the clear and doubtless knowledge of the self will surpass even the sense control, for it is the intelligence that is used up in creation not the morality which is useful in society only not all over cosmos. In society it is there because of “I” and “MINE” and all attachments. But sufferings will not end for he has to suffer fructifications of inherited tendencies (prarabda in Sanskrit). Bodily defects will not affect him for they are dead to him. A poison in snake is not poison to it.

With regard to the food habits in sadhana in spiritual practice it is left to the person himself. What food keeps him comfortable physically and mentally that is the correct food. Buddha went on fasting, fasting, and thinking that fasting will help in attainment of realization, finally futile. He advocated mid path. In reality gross material is the food for body, devotion and feelings for mind, knowledge is the food for intellect and consciousness itself is the food for consciousness.

You are more a cosmic being

In reality all actions are god's actions. He is the real doer, we are only his instruments. One has to feel every movement as not of him but a movement in cosmic consciousness. It is the reality; he should expand his mind with true knowledge. Death is only a change in form in consciousness. But the only truth is

fragmented into different religions, and god has become distant and hidden god. Ultimate truth is "PURE BEING" with infinite potentials.

When Jesus was crucified people thought that they killed him. But Jesus knew that he could never be killed as he is representative of all pervading reality and only his body dismantled. That is why he called out "O; God; please forgive them for they know not what they are doing".

In this relative world of matter and energy, birth, sustenance and death [srusti, stithi, and laya-in sanskrit] are continuous activities. Helplessly we have to go on witnessing and undergoing this law of nature. Nobody can escape [**Gen**eration, **Org**anisation and **Des**truction (**GOD**)]. This goes in micro (individual) and macro (universal) level independently.

Just as manifold manifestation from consciousness, so also the world from energy. Science originates the birth of the universe to BIG BANG theory (explosion). It says in the beginning there was one entity called QUANTUM VACUUM (Brhman in sanskrit). When it exploded, the gigantic manifold universe of matter and energy evolved. In the beginning there was only one entity, and it must have been neutral. So, one has become many. One became two, two became four etc. As evolution continued male and female were evolved. It is said that female was born first. Positive and negative, male and female, proton and electron etc with combination were formed. **Ardhanareeswara principle is there even in atom and as well as in the universe. Even now there is an element of female in male, and an element of male in female.**

Three kinds of natural troubles

We are as nature of consciousness feel that our body as an instrument. The feeding of our body and the feeding of a puppy in our house are same. If you do not give food both will die. We are attached more to that which is nearer to our self. The difference is that the puppy is at a little distance and body nearer to the self which is our nature.

Everybody irrespective of kind of person has to encounter three kinds of destructive obstacles (Tapatraya).

- (1) Bodily-as disease, agony, depression, all bodily ailments etc.(Ramana maharishi, Ramakrishna parama hansa etc).
- (2) Environment and surroundings - as noise, disturbances, quarrels, pollution, killing etc (Jesus, Gandhi, Socrates etc).
- (3) Fate or celestial etc.. - (floods, earth quake, outbreak of fatal diseases, etc).

One or more of these will act on any person, no escape. One has to undergo.

Delusion rules the world

Discoveries and inventions of science are only in matter and energy only. Science can never help for acquiring peace (it is not its field) but only pleasure. Their achievements are pertaining to matter and energy only. From matter only matter comes. The greatest mistake scientists are doing is they are excluding them as conscious entities in their pursuit, so discoveries are not meaningful. More the achievements of science, more are the production of objects of senses, so sense activity increases. They dilute and make the man forget his real nature which is the real source of bliss. Pleasure will make man more externalize, and there is no end to it and peace becomes mirage water. They treat the consciousness almost as a non entity which is blunder. Delusion rules the world, reality hidden.

In our day to day life all manifold objects in the world produce on the body five kinds of sensations, seeing, hearing etc. when they go little inside, they produce in the mind level only two kinds of feelings - likes and dislikes. Further go little inside produce only experience. Further on they go and merge in consciousness. So all our sensations and feelings can be merged in consciousness in this way, that is known as yoga, which is real yoga. In reverse order is the manifestation of world of objects.

World is collection of thoughts

Consciousness in name and form is called thought. Mountain is a thought, without thought there is no mountain. Similarly tree, stone, animal, human, river, sun, planet etc all are nothing but thoughts. In this way all fragmented objects of whole world are nothing but thoughts. Whole universe is a single thought. May be it is first thought, from which all thoughts have come. **The content of thought is consciousness. Thoughts are nothing but mind only. So, whole world are full of thoughts in your mind only. You are having whole world in your mind only.**

In deep sleep no mind no thoughts. So, every day world merges in you (consciousness) and comes out next day. This is true experience. That is why mind and world are not real. If you, by effort called yoga, can synthesize all thoughts in mind and mind in consciousness, then you are liberated. That is really true knowledge. Upanishads proclaim this with drum beats.

Without this spiritual knowledge of self, even an emperor feels insecure, and with this knowledge even an ordinary person, even sitting in an ordinary, torn mat feels like an emperor. That is the power of spiritual knowledge, non dual knowledge, blissful, and which is cosmic consciousness. This only gives birth to even incarnations

Frequent remembering of this goes a long way in reducing their sufferings that they encounter in their life much. Our puranic heroes like, Rama, Krishna, sages etc witnessed the suffering than feeling it. Krishna in Bhagavad Geetha always say though acting in the world I am unattached.

Scientists, like Arthur Eddington comes nearer the Vedanta knowledge when he said **“All through the physical world runs that unknown content which must surely be the stuff of our consciousness”**.

Agitation of mind is sin. It exists as memory. The wholesome meditation including you, the inner, and the outer, as cosmic reality clears the memory if done sufficiently for long time. Sages have proved this.(In geetha it is said that (Api chedasi paapebhyah, sarvam gnanaplvenaiva vrginam santarishyasi)

In the creation, the world, all actions are done by what are known as gunas in Sanskrit. They are purity (satwa), passion (rajas) and inertia (tamas). The whole existing world is constituted of five fundamental elements, three fundamental forces, and mind, intelligence and ego. This much is the entire visible and perceptible world. That is nature and it's functioning. You are not at all the doer, you imagine as if doer by ego.

If you have this spiritual knowledge without doubt and **feeling and firm will**, then you can live freely even with all kinds of possessions-like car, objects, house, and all, the only thing is that they should not possess you. Realized ones see the defect in objects so no problem. They in fact are just extension of **self** only.

Pure Being with infinite potentialities is the final truth which is YOU. All the above is presented much in a secular way avoiding the name of god. Because god means people start telling my god, your god etc making the fragmentation of god himself.

“If you feel oneness with the whole creation and continue to meditate , then all kinds of worship, chanting, pranayama, austerities, rituals become redundant , just as for a swimmer weightless wood are not necessary after learning”—Satya sai baba

——— Ramakrishna



MIND **(What it is and all about)**

Mind is an instrument through which we experience everything. It is through the mind that we feel happy, sorrow, achieve, behave, wonder, we kill and we worship etc. Body is inert. So it is the mind that is responsible for all our activities.

But what is mind? Have we at any time thought what actually is mind? We have not understood it. Let us understand what it is. A wave is in the sea, it is sea itself, but it feels separated by a name and form. It forgets that it is sea, feels smallness. Similarly mind is nothing but a bit of universal consciousness, having attachment with the body it feels separated and it also feels smallness. Forgetfulness makes it insecure and it tries to get back in round about methods. Forgetfulness, a twist or a movement in consciousness makes it feel alienated. It feels limitedness. Just as a person lost in a forest tries to find a way to go back so also mind. Mind takes a body and it creates also the world of objects. Single first mind (Iswara) creates other minds. Individual minds are created. In Sanskrit they are called as jivas. All people are now are nothing but jivas or individual minds. So all are in search of their original source called universal consciousness. What individual mind requires now is the knowledge of its original source, just as a wave is to know that it is sea itself.

Mind separates us from real nature. Just as universal mind (Iswara) created universe, individual mind (Jiva) creates its own individual world of objects and tries to enjoy its lost bliss. But it cannot. The only solution is the knowledge of its real nature. A prodigal son has to return. **In Bhagavad geetha it is said “An eternal portion of myself having become a living soul in the world of life, draws to (itself) the (five) senses with the mind for the sixth, abiding in nature”.**

It is also said, in geetha” earth, water, fire, ether, mind intellect and egotism. Thus is my nature divided eight fold”.

Assertion of individuality of mind is ego. Mind is subtler than body. Mind can be said subtler form of matter. From child hood the formation of mind is from subtlest principle of in food.

Mind is four fold according to its functions—**Mind, intellect, ego and memory (chitha).**

As mind grows by food, without giving food to body mind cannot function properly. Mind is material, supra material. It cannot know everything. All individual minds put together become universal mind (that is iswara). Iswara knows everything.

Mind is volitional form of universal consciousness. The essence of senses is mind. Mind's essence is intellect, essence of intellect is ego, the essence of ego is individual soul and essence of individual soul is universal consciousness.

The body is outward manifestation of the mind itself. There is interaction between body and mind, each influences the other. Prana is more subtler than body and mind is more subtler than prana and intellect is more subtler than mind. Furthermore subtler is soul itself.

Chandogya upanishad says "**the food that we take is transformed in three ways. The gross part of it goes out of body as excretion, medium part of food goes to form flesh and finest part of food goes to form mind.**"

The mind has three qualities or gunas (Sanskrit). Purity (satva), passion (rajas) and inertia (tamas), which are activating agents. All activities in the world are by these three qualities. In geetha it is said "all actions are wrought in all cases by the qualities of nature only. He whose mind is deluded by egoism thinks, 'I am doer'.

Mind has got the following powers—will power, action power, knowledge power, perception power, memory power, imagination and judgment power. A satvic mind likes to be silent; study of spiritual books, philosophical, likes good company etc and a satvic mind is nothing but pure self. A rajasic mind leads rich life, eats hot and pungent foods, very active and selfish and a divisive mind. And tamasic mind will be dull inactive eats stale food etc.

A concentrated mind is pure mind. It is because of that it is prescribed to chant mantras etc to concentrate. Normal mind is variety liking mind so impure.

The stuff of mind is memory; thoughts arise from memory just as waves from ocean, and rays from sun.

Memory or chitta is sub conscious mind from which thoughts come up or arise, just as waves from calm tank rises up. The sub conscious mind is greater and stronger than conscious mind which acts in waking state. Memory is like a

store house of all previous acquired tendencies, remnants of all good and bad experiences that are stored here. If we think to go to a place or plan a work to do on some day memory stores it and reminds us at that time. Similarly if we want to get up at some time in the morning and sleep it reminds us to get up at the time. All recollections are from memory only. In old age you can recollect even of your childhood experiences. The sub conscious is also unconscious mind.

The memory part of mind is a store house of past impressions of many past lives and your next life depends on these impressions. The past impressions of any number of past lives can be evacuated by japa, swadhyaya and by the knowledge of self. Sravana , manana and nidhidyasana are the very effective and time tested processes of spiritual giants and Upanishads.

In Bhagavad geetha is said **“Even if you are the most sinful of all sinners, yet you shall verily cross all sins by the raft of knowledge. As the blazing fire reduces fuel to ashes, so also does the fire of knowledge reduce all actions to nil.**

Normally when we see an object it is the mind that takes that form and it is called as vrithi vyapthi. Mind assumes the shape of an object, all the objects that the mind sees are in the form of thoughts. Mind is nothing but segment of consciousness. **Consciousness in name and form is thought. So thoughts form objects and objects are world. Sometimes mind is defined as flow of thoughts.** Vyapthi is shape and form of object and envelops it. Mind is elastic It can expand endlessly also. Mind can see small and bigger objects also. Without thoughts mind becomes pure and that is pure satvic and itself is self.

All thoughts whether good or bad comes from mind only. So there is choice to produce good or bad thoughts in the mind itself. We can write god or dog by chalk on a board, in which both are chalk material only. Similarly whether god or dog thoughts, they are formed of mental substance only. Thoughts are not in objects but in mind only. Mind produces only one thought at a time. Mind cannot perceive Brahman as it is not an object of perception. Brahman can only be understood or felt only by itself and not by mind. Brahman is self evident and it gives power to mind to perceive. The world is nothing but full of thoughts. By Ignorance or by twist of forgetting or by whatever the reason may be that there was a bit of consciousness felt separated and there was a thought. **May be first thought.** This first thought as Ramana maharshi said and also in Upanishads that it gave birth to many thoughts which have formed a world as we are seeing now.

Even the body is also a thought. The attachment to the body is

responsible for so many wrong actions or sins that man commit. It is not the first sin that adam and eve committed in Christianity, according to Ramana maharshi, it is the attachment to the body that is responsible. The first thought in universal mind is out of illusion so also all individual thoughts are also illusory which created this dream like world.

When you enquire about the source of thoughts, which are formed by illusion or maya, they all disappear like clouds or smoke then the truth revealed. This is realization. The first thought may be Iswara and individual thoughts are jivas.

Iswara created whole universe by volition and jivas by their ignorance. Ramana maharshi says " where is the world other than the mind?"In sleep no mind so no world.

The whole world is a confusion even as the blueness of the sky is an optical illusion.It is better not to let the mind dwell on the world too much but to ignore it—**Valmiki(yogavasista)**.

Bliss is possible only by self knowledge, not by any other means. Hence one should apply oneself constantly to self knowledge—this alone is one's duty--**-Vasista**

It is mind that is responsible for every pleasure and pain. In sleep no mind and only blissful experience.

The mind should be transcendental not narrow. Transcendental mind is whole mind, and that is godlike, otherwise it is ego.

We heard that some saints spent their life time in contemplation and meditation in Himalayas . They had merged their mind in universal mind. They were just witness to the changing illusory world. They knew that the whole world is mental imagination, appearing and disappearing continuously.

The whole world is full of action. Action precedes desire. Desire arises out of ignorance. Desire less action is no action, it is only a play or graceful for world. Many people will have many desires, so more actions and that is how world is full of actions. So finding truth by action is not possible, but by understanding, by knowledge.

If mind accepts both good and bad, and equal minded in success and

failure, and happiness and sorrow and likes and dislikes, the god becomes redundant and no need. It is mind which wants only pleasure, only success etc then god is necessary who according to them help that way. In reality both pleasure and pain are pertaining to mind and are unreal. No pain is continuous and no pleasure also is continuous. In Bhagavad geetha is said that “**agamapayinah anityah tam titikshaswa bhatartha**” and again “**adyantha vanthah kauntheya na teshu ramathe**”.

The mind which contemplates real eternal is healthy mind and that which contemplates unreal changing is un healthy mind.

The supreme gives existence to the mind and mind gives existence to the body. And when the mind is still and absolutely silent the waking state is no more (Nisarga dutta).

Many times is said that 'control of mind'. But that can be done by mind only, more you control more it revolts. Meditating on wholeness of existence is the best method for mind to disappear. So, feeding the mind with eternity is necessary to control the mind.

Accepting everything that comes in life is best method, you can take everything as the prasada of the lord and that is highly devotional and knowledge full.

Everybody one way or the other has to undergo maladies of life for it is the nature that has all these are inherent in it. The very creation is problematic. Tapatraya that is problems in the body, surroundings and by fate nobody can escape even realized ones. Jara marana vyadi dukha are also affecting us all through life. It is these that made Buddha made to go and realize.

Even modern science accepts illusoriness of creation, in terms of space time complex. Scientists have confusion on defining space without the observer.

Scriptures and spiritual elders advise chanting of OM is very effective method to solve evils of life. It is a time tested method from ancient times.

Meditate on space also is a very good method. See everything as god's manifestation, it is very good devotion also. The world in its totality never does wrong. It is god in movement.

By identifying with objects of world and mind we invite all problems. It is

suicide of our real changeless nature, consciousness. The world is dream like. By understanding this one has to develop dispassion towards objects of the world. As the numerous waves produced solely from the single water of the sea, so, also, are all the objects of the world evolved out of single mind. The self first projects itself as the mind and the mind with its power creates the objects of the world. **The mind when directs towards a small object it is desire and the same mind when it directs towards universal consciousness it is ENLIGHTENMENT. So choice is there is there in us only whether to suffer or be blissful.**



Some Concepts Before Reading B.Geetha

We and our position in existence

The human way of thinking is not the solution for human problems. There is a necessity for lifting yourself up from human outlook of life. Visualize whole of life from a standpoint which is way superior to what you call the human way of thinking. This art, this science, this system of living is not known to many people in the world.

Thus life is a question mark before you, Who are you?, what are you?. You are sitting in the house; it is also true you are sitting on earth. The earth is space ship which is moving, with so much of rapidity in space. It does make no difference, if you like this, if you are sitting on moon or any other planet. You are also in solar system, large electromagnetic field which runs vitally from one planet to the centre of the sun. We are in a powerful magnetic field that is operating between sun and earth. We are also in Milky Way which constitute many, many, solar systems. By sitting in your house you can as well think like this magnificent way. **Then who are we? What are we?, what is the meaning of life?. A total answer is given in a total way in Bhagavad geetha.**

Life is a battle inwardly and outwardly because, there is a conflict. Birth and death are coming and going in drama of existence. We also can feel that there is a unity of structure in whole drama.

How we are evolved in creation?

Yoga in Bhagavad geetha is a complete prescription for maladies of life. The nature of universal cosmic being is pure conscious awareness. Creation is imagined to have taken place by coming in contact in novel way of this universal cosmic consciousness with cosmic matter (nature) called in Sanskrit prakrithi. These are two realities, consciousness and matter, in other way called subject and object, that when subject comes in contact with object, then there is knowledge. The finest condition of matter is called prakrithi. When there is a contact of cosmic consciousness with prakrithi, there arises, "I am". "This I am", manifested before manifestation of object world. It is a step down in universal consciousness in the process of creation. This cosmic "I AM" is in its general form called MAHATH, and in a more particularized emphasized form is called "AHAMKARA". Cosmic consciousness, prakrithi, mahath, ahmkara, I am, all are in cosmic levels. The real creation starts now onwards.

The universal concretized self, consciousness known as ahamkara has been split into the objective side and subjective side by some miracle of creative will. Then we started feeling as if outside, as if it is totally external, space and time introduce themselves. **So the first conceivable form of the world may be said to be what is said to be space and time and you can say in modern language space time complex.** It is a condition of further condition. There cannot be creation unless there is space time. It is an antecedent to every concept of evolution in any manner whatsoever. When space time manifest or evolved by the cosmic will you may say of this as cosmic concept of ahamkara.

There is a further condensation into greater grossness, into more concrete vibrations which you call sensations. These principles of sensations which are five called "TANMATRAS", in Sanskrit language. These tanmatras are the fundamental characteristics of all things in the world. **Basically they are only sensations, which are what modern science is telling us that finally, the whole world is nothing but huge bundle of sensations.** The solidity is not of things. Now there is further condensation by mixing of these cosmical principles called tanmatras in certain proportions. In a specific manner these tanmatras got combined and become gross elements which you call ether, air, fire, water and earth. These five gross elements constitute the whole world. In this whole world, you will see nothing except these five elements including the physical body of ours. As subjects we are individuals looking at the world.

Similarly human individuals also are constituted in some way like this; the physical body of organic as well as inorganic body is made up of same five elements. But inside the body in subtle way, there are other things or entities called layers, which are internal and more pervasive, more ethereal, like electric energy you may say, then the physical body outside. . We have the prana inside. **A prana is a vibratory motion of an energy which sustains us and one to which we feel strength in our system.** Internal to prana is mind, which thinks. The senses are intermediary operations between prana and mind. They are connecting link between prana and mind. Internally in the mind there is intellect. This is a deep layer called casual condition. It is more than unconscious condition, is the repository of all conditions necessary for further reincarnations into which it descends in deep sleep. Beyond that is pure spirit which illuminates everything whose reflection is enabling intellect to understand. So this is subjective side. The operation of this subjective world through the instrument called mind, intellect and senses in contact with objective world described above is what is called human experiences as far as we are concerned.

ENVIRONMENT IS EXPANSIVE UNIVERSE NOT ONLY OUR SOCIETY

Though by environment we restrict to human society, but not necessarily. **The world we use is large expanded form of its meaning, is not exhausted by humanity only. Science has tried to lift the conceptualization of mankind beyond, shows that there are laws and powers and systems of operation, cannot be exhausted by politics and sociology.** The life on earth is not completely divided by what all other people think. But sub human and super human beings are there. We are not bothered what happens elsewhere in vast environment, like jungles. So this is not charitable way of thinking. The world is guided by forces of cosmos. The cosmic self consciousness is ego not ahamkara of man., but a universal metaphysical reality, which asserts 'I AM WHAT I AM' of mysticism and religion. That has manifested itself as it were as the objective universe of perception and the subjective individuality which we call individual self(jiva in Sanskrit). It beholds the world outside.

Bhgavad geetha has laid emphasis on equality (samatwa) and right understanding. Calm poised mind and basic prakriti is constituted of three fundamental forces called ,calmness (satva),Passion(Rajas),and inertia (tamas), just as we hear in modern sciences the words like static kinetic forces etc. The composition of true being is called satva or equanimity. When senses contact the world these principles called gunas move towards gunas, that is prakriti moves towards prakriti. It is like right hand touching left hand of somebody. .Everything desires for uniform and also for external, opposites insisting on duality or isolation. There is a conflict. That is why great questions cannot be answered by intellect

LOWER SELF LONG S FOR HIGHER SELF

There is a majesty that rules the cosmos, impartially and dispenses justice. **That one who is united with the purpose of the whole creation he shall be taken care of by the very law of universe. The final solution is to surrender to the one from which we come. That transcends even reason of man.**

The fact to feel other than what we are is malady of life. Modern science says the inward subjective subatomic philosophy of quantum theory is identical with the space temporal theory of relativity (almost similar to mahavakya—TATVAMASI).“That is this, this is that”. The inward depth is also

the outward plumbing and abyss of space and time.

The lower self is that state of consciousness which is conditioned by the urge in the direction of the objects. The higher self is that which cannot be externalized, cannot be objectified and cannot become other than what it is. It cannot know of itself as another. It is just what it is. The whole universe is self conscious. 'Tath' is what we call god. Self control means the restraining of the lower experience of the self by uniting it with a higher experience of its own self. Your connectedness with things ascends in a series of larger pervasiveness until it reaches the apex of this pervasiveness in god consciousness

The movement of rivers with, either good waters or bad waters, to sea is analogous to the flow of lower self to the higher self to regain in its original source. The real contacts with objects are not possible due to the operation of a differentiating factor which cuts off the subject from objects in space and time. This screen of space and time which is hanging in front of our eye prevents the real communion of subject with object. All contacts are finally a desire for such a communion which is never attained.

The desire for an object as I mentioned is the desire for union with the object, possession of the object for enjoyment or an object lay an entry into it. If it were possible and bringing the object so close to oneself that the distinction between oneself and object is abolished in a space transcending experience. But this is not possible in this world of space and time. We cannot really come in contact with anything in this world. We cannot possess anything in the world, because of this difficulty of externalizing principle which is space and time. It is so vehemently active that it will not permit the coming in contact of one thing with another in the manner of communion or an entry of one thing into another. A can never become B. Subject is subject and object is object. Thus everyone gets defeated in this world. This is one of the reasons why the desire for contact with objects of senses is futile finally. Even if possessed there is an anxiety to lose. The grooves (memory impressions-vasanas) formed in the mind by the erroneous notion that joy is in the object. These grooves will become the conditioning factor on the future destiny of the individual. They harass even in dreams and persist even after shedding of this body. Rebirth will be caused by unfulfilled desire.

There is a philosophical or metaphysical reason behind the impossibility to come in contact with the real happiness in the world. That is perpetual rotation of the very constituents of the nature (prakriti)- constituted of three fundamental characteristics—Satva, rajas and tamas. It is the bliss of its own essentiality finds

itself in a state of ecstasy, because the more you are in union with your Self, the more intense is the satisfaction you feel

SELF:-self is a name that we give for pure subjectivity of awareness. We were in this condition at any time in this world. We do not enjoy an experience of pure subjectivity at any time except in a perforce way in the state of deep sleep, when we are said to be purely subjective. The joy that you feel in the state of deep sleep is due to your union with your own self though unconsciously. However the point is that this union with the pure subject has to be effected in a conscious way and a conscious endeavor. On the part of the oneself, to commune with this true self, in various levels of its ascent may be said to be the function of yoga practice. **All yoga is the art of communing oneself with oneself.**

The art of spiritual living which culminates itself in meditation is the highest possibility of approach to reality by a human being who is fully integrated for this purpose in a most healthy manner.

WORLD IS NOT OUTSIDE BUT IMMANENT CONTROLLED BY SUPREME PRINCIPLE

Without the knowledge of cosmological process it will be difficult for us to know where we are standing today. The world persists in being recognized as an external object due to the forces by which the senses work. That which is totally outside, you bears no connection with you. It is not true that the world is really outside us. The five fundamental elements are not objects in such a way as to be totally dissociated from even our sense organs. The very characteristic of the sense as an impulsion towards contact with objects is indicative of there being a common feature between themselves and objects outside. So, the perception of colliding of gunas prakriti with the gunas of prakriti. The satva ,rajas and tamas combination of which is the constituent assembly of the individual comes In contact with its own expanse in the form of so called world presented outside'. In Bhagavad geetha, it is said that nothing in the world, nothing in the individual ,nothing in the heaven can be outside the purview and operation of these gunas of prakriti, the heaven of Indra and all planes of existence up to satyaloka. Everywhere things of the are permutations and combinations of these three building blocks of cosmos.

The matter in the world is not a solid substance but a constituent of forces, and energies-there is no matter outside energy. This is what science and Bhagavad geetha says. The solidity of a substance is not the characteristic of the

substance itself but it is a reaction set up by the contact of senses. Here we have corresponding philosophy of German philosopher Leibnitz that the universe is made of forces and even the idea of modern physics. We have been told that all great men think alike either east or west. Great men like Plato reached the apex with regard to perception to things.

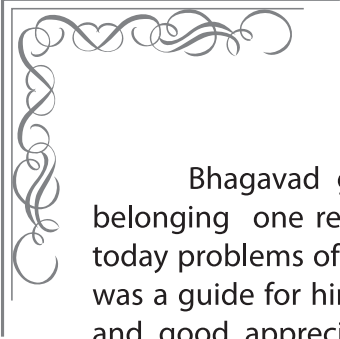
Our body is dirtiest and awful thing, but we decorate it in different ways outside etc. Without bath and cleaning it deteriorates. The body made up of five fundamental elements as outside world. The world is not really outside there but immanently controlled by the supreme principle, the all knower. Above these gunas of prakriti transcended to the visible structure of all the creation is the supreme purushothama. The whole universe is controlled, illuminated and ruled by this supreme purushothama, while individuals are called jivas or purushas.





BHAGAVAD GEETHA

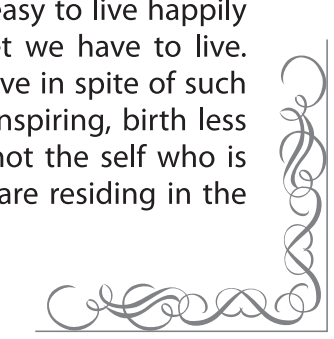
Bhagavad Geetha



Introduction

Bhagavad geetha leaving aside whether it is a scripture belonging one religion or not , in general it is best guide in day today problems of people belonging to any religion. Gandhi said it was a guide for him in many distressed situations. It has got along and good appreciation even in west by great people including scientists. It is not a religious scripture. When understood in its essence, problems, conflicts, sorrows, fears will not affect you. You can feel liberated. More you read the more you enrich yourself. It is a best guide for people of all religions. It has a message of eternity that outgrows space time complex. In the world everything is relative. Geetha makes you feel absolute beyond relativity. It is essence of Upanishads which is great spiritual science stood tests of all times. Not only it shows the causes of all imperfections in life, it offers perfect solutions which everybody in reality wants. .It goes to the extent of relieving even most sinful man to perfection by the self knowledge. It advocates equality of all. By this knowledge we will be unaffected by any kind of evil forces.It teaches eternal I knowledge, to person who in essence in one with the absolute or god. It connects us to god, who is universal supreme, call it god, or by any name. Its real wisdom treats even a sinner and saint alike. In reality, everybody of any kind wants ultimately total freedom, even freedom from birth and death. It gives ultimate solution. You need not weep before god, you can rejoice with him. It makes you to understand truth as simple, as it is untruth that is not simple to understand. It does not advocate punishment but removal of ignorance, by knowledge of the self.

Whole world is fragmented into continents, countries, religions, beliefs and, behaviors etc. It is not so easy to live happily in such a manifold and multitudinal society. Yet we have to live. Bhagavad geetha, helps and shows the way to live in spite of such variety of conditions. It makes you feel happy, inspiring, birth less and deathless, for it is the body that dies and not the self who is eternal and that you really are. That you really are residing in the body.



BHAGAVAD GEETHA

Only GOD

Every religion, every incarnation, every philosopher and everybody, whether man or woman say that God is one. If God is **one** he must be god for all religions. The general view of such a God is that He must be omnipresent, omniscient and omnipotent. He must be everywhere, all knowing and all powerful. There should not be a place where is not there. Then such God cannot have a form, for form limits him inside space. So He must be beyond space and time. The explanation in Vedanta of God is, He is Existence, Consciousness, and Bliss. Or Satyam , Jnanam and Anantham. That God is infinite in another way.

Though it is very difficult to explain everything about what is said in Bhagavd geetha about God, I can quote some details, which satisfy to a great extent.

Nature of god

God is within and without all beings. He is unmoving and moving. Because of subtlety His unknowable, near and far away (**CH, 13-verse-15**). Undivided and yet he exists as if divided in all beings. He is to be known as supporter of all beings. He devours and generates.(**ch,13-vs 16**). Light of all, goal of knowledge, seated in the hearts of all(**ch13-vs 17**). Source of all gods (**ch, 10-Vs 2**). Unborn and beginning less (**ch, 10-vs,3**). From Him everything evolves (**ch, 10-vs, 8**). Governing by My own nature I am born by my yoga Maya, [you can Call incarnation](**ch,4-vs,6**). I am born in every age (**ch,4-vs,8**). All worlds are pervaded by Me. In unmanifest aspect all beings exist in Me (**ch, 9-vs,4**). I am the father, mother, dispenser of fruits of actions, the thing to be known. (**Ch, 9-vs.17**). The lord, the witness, the abode or shelter, friend, origin, dissolution and foundation (**ch, 9-vs, 18**). Eternal, all pervading stable (ch, 11-vs, 24). My lower nature is earth, water, air, ether, fire, mind, intellect and egoism; this is my nature divided eight fold (**ch, 7-vs, 4**). I am immortality, death existence and non existence (**ch, 9-vs, 19**).

Creation

All beings go to my nature at the end of a cycle, I send them forth again at the beginning of a cycle (**ch,9-vs,7**). Animating by nature, I again and again send forth, all this multitude of beings who will be helpless by nature (**vh, 9-vs,8**). My womb is the great Brahman [creator], in that I place the germ, and

then is the birth of all beings (**ch, 14-vs, 3**). Whatever forms are produced, in any womb whatsoever, the great Brahma is the womb and I am seed giving father (**ch, 14-vs, 4**). An eternal portion of myself, having become a living soul in the world of life, draws to itself the five senses, with the mind as the sixth, abiding in nature (**ch, 15-vs,7**). Permeating the earth I support all beings by (my) energy and I nourish all herbs (**ch, 15-vs,13**). I am the source of all; from me everything evolves (**ch, 10-vs, 8**). Under my supervision the nature produces the moving and unmoving, because of this the world revolves. (**ch, 9-vs, 10**).

Whether He is the direct creator or indirect without commitment whatever may be, He is definitely the original creator.

Purity(satva), passion(rajaa) and inertia(tamas), the qualities born of nature bind the embodied(GOD), the indestructible. (**Ch, 14-vs,5**)

Action, work or duty

Throughout bhagavad geetha it is said that neither the Supreme Being (god) does act nor we are doing actions, but by nature everything moves, every activity takes place. The nature constitutes of five fundamental aspects (space, air, fire, water and earth) and three natures qualities, purity (satva), passion (rajaa) and inertia (tamas), mind intellect and ego. All the above in combination cause movement and actions. Ego makes one to feel that 'I am doing' though nature is doing according to its quality. All the above aspects are supposed to be borne by the inscrutable power of God called Maya. Maya is that which makes us believe what is not there, as there (exist). So; we are neither doers, nor agents of any work

All actions are wrought in all cases by the qualities of nature only (purity, passion and inertia). He whose mind is deluded by egotism, thinks "I am doing"(**ch,3-vs,27**). But he who knows the truth about the qualities of nature and their functions, knows clearly that qualities move towards qualities and he becomes unaffected of his doership (**ch,3-vs,28**). Neither the agency nor the actions does the lord create for the world (people), nor the union with the fruits of actions. But it is the nature that acts (**ch,5-Vs,14**). Deluded by the natures of three qualities of nature all this world (people) does not know Me as distinct from them and immutable (**ch, 7-vs,13**). Know that the nature (matter) and spirit are both beginningless and also know that all manifestation and qualities are born of nature (**ch, 14-vs, 19**). Even a wise man acts in accordance with his own nature; beings will follow nature (**ch, 13-vs, 33**). 'I do nothing at all' thus the wise feels –seeing, hearing, touching, smelling, and eating. Going, Sleeping

breathing, speaking etc convinced that senses move among sense objects (**ch,5-vs,8/9**).

There is no being on earth, or again in heaven, among the gods that is there without these qualities (purity, passion and inertia) born of nature. (**ch,18-vs-40**)

When the seer beholds no agent other than the gunas (qualities of nature) and knows that which is higher than them, he attains to My Being (come to me). The embodied one having crossed these three qualities out of which the body is evolved, is free from birth and death, decay and pain and attain to immortality (**ch,14-vs19/20**). He who seated like an unconcerned is not moved by the qualities (gunas) and who knowing that the qualities are active is self concerned (He who knows that he is self) and moves not.

As we have seen above nature goes on working independently with the power of Maya. This nature also is beginning less, because if nature is not there, then where is this entire world and god etc? This power of Maya is inherent in Him, as if hidden. Seasons, rain, day and night, movement of planets, flow of rivers, sun shine, trees grow gives flowers fruits, germ in uterus growing into a man or woman with all organs with mind by its own way. So, it is nature that works.

Like waves in sea, sparks in fire, ornaments in gold etc bits of himself(Mamaivamso, jeevaloke) feels separated and assert themselves independent(ego). There by forgetting the all pervading, powerful source he becomes orphan like, then that separated being is called mind. It creates its own world of things, relatives and try to be free, but cannot. Such separated beings with nature's qualities form world as we are seeing today, that is what we are now. In reality these bits are nothing but the ultimate reality. It is forgetfulness that is causing this world. A prodigal son has to return. When by scriptures, or by guru, he knows, then he realizes that he is nothing but ultimate reality. That is called god realization. It is for this only that, religions, philosophies etc started taking birth. Now we are in that way at present. The situation continues birth after birth, until he realizes and delusion gone. Sometimes incarnations take birth when required.

When a mother sees her child in imminent danger, she rushes and rescues. At that time she totally forgets herself and becomes one with the child. That is the way that worship must make us to be one with the god, all other

worships help little. Sankara said “ **swaswa rupanusandanam bhkthirabhi deeyathe** ” Knowing oneself as one's own is the real devotion. Dualities like, profit and loss, good and bad, happiness and sorrow, violence and non violence etc are crushing the humanity, science cannot help in this.

Religion, spiritual knowledge, different kinds of yogas are there to help us. Offering all our actions you do, to god makes our mind pure. A purified mind is godlike. Treat every result of action as grace of Lord and accepts duals like pleasure and pain etc as alike. Then you do not require even god much. All actions are god's actions.

“He from whom all things are evolved and by whom all this is pervaded- worshipping him with his duty man attains freedom”—**(ch, 18-vs, 46)**.

“He who does duty ordained by his own nature incurs no sin”—**(ch, 18—vs,47)**.

“Your right is to work only, but never with fruits. Let not the fruits of action be thy motive, nor let your attachment be to non action”—**(ch,2-vs,47)**. (Here do not depend upon fruits means accept the result whatever as given by god for your eligibility is the meaning)

“Perform abandoning attachment and balanced in success and failure. Evenness of mind is yoga”—**(ch,2-vs48/49)**

“Without attachment you always perform actions.by doing so man reaches supreme”—**(ch, 3-vs, 19)**.

“He whose undertakings are all devoid of desire and purpose and whose actions are burnt by fire of knowledge-him the wise call a sage”—**(ch,4-vs,19)**.

Content with whatever comes to him, free from pairs of opposites and envy, even minded in success and failure though working is not bound”—**(ch,4-vs,22)**.

He who does actions ,offering to god and abandoning attachments is not tainted by sin, just as lotus leaf though in dirty water is not wetted by water.**(ch,5-vs,10)**.

In one sentence, till the actions are child like, actions bind. Actions

offered and done are nothing but karmayoga, and then mind becomes pure giving way to real knowledge of SELF that he is.

As for as knowledge, one should acquire knowledge that make him realize his self. **A self realized is the one partaking of lord himself and part and parcel of the Lord. He knows that he is the very self of the lord.**

“The firm man whom world dualities affect not, to whom pleasure and pain are same, is fit for immortality **(ch,2-vs.15.)**

Devotion

God wants us to be free from ego, the individuality, so that he will be part and parcel of the lord himself.

“Fix your mind in me, be devoted to me, sacrifice to me, you shall come to me, truly I promise you that you are dear to me” **(ch,18-vs,65)**

“For those who worship me alone, thinking no other, for those ever united, I secure all what they want and protect further them” **(ch,9-vs,26).**

The path of devotion leads to knowledge. So, both of devotion and path of knowledge are one and the same.

“Of all devotees the wise is dear to me, for he is my very self and established in me alone” **(ch, 7-vs, 19).**

Some important verses

“What all he gets as reward by Vedas, sacrifices, by austerities, and charities, A yogi (who is steady fast in yoga) will excel all those” **(ch,8-vs,28).**

The path of knowledge is ultimate, for all paths culminate in this path.[Sarva Karmakhilam Partha Gnane Parisamapyathe]” **(ch,4-vs,33)**

“To the Brahmana who has known the self, for him all Vedas are not useful as the use of a well where floods are everywhere. **(ch,2-vs,46).**

“But for that man, who rejoices only in the self, who is satisfied with the self and who is content in the self alone, for him there is nothing to do [he is one the lord]” **(ch,3-vs,13).**

“Even if you are most sinful of all sinners, yet you shall verily cross all sins by the raft of knowledge” **(ch, 4-vs, 36).**

“As all the blazing fire reduces fuel to ashes, the fire of knowledge reduces all actions (memories) to ashes **(ch,4-vs,33).**

“Even if the most sinful worships me, with devotion to none else, he too should be regarded as righteous for he has rightly resolved. **(ch,9-vs,30).**

“Arjuna, you may proclaim that my devotee never perishes **(9-31).**

“Having come to this impermanent and unhappy world, do worship me”**(9-33)**

“I am gambling of fraudulent, splendor of splendid”**(10-36).**

“He who does the duty ordained by his own nature incurs no sin”**(18-47)**

“God created mankind along with sacrifice, all pervading principle ever rests in sacrifice, from imperishable come Brahma, from Brahma come action, from action come sacrifice, from sacrifice arises rain, from rain food is produced, from food come forth all beings. So action should be converted into offering (yajna) sacrifice. So, he who does not follow this cycle of life lives in vain. **(3-10 to 16).**

Above are some important aspects taken from Bhagavad geetha, knowing which one can comfortably lead a meaning full and fulfilling way of life.

KNOWLEDGE OF SELF AND REALIZATION

Part--1

Our Higher self always pull our lower self

Nature compels us to act, because it has a purpose. It takes us to the self realization itself. It is a movement towards God .Nature loves God as it were it is rushing towards it. So, self, trying to realize itself in the process that, higher self pulls lower self into itself.

The sense organs are not the real culprits; they are only vehicles through which consciousness emerges out in terms of objects outside. You cannot easily think of God unless senses are restrained. Soul of an individual is the replica of universal soul or supreme soul. **In union with supreme soul whatever you want will be given, why should we follow sense organs?** But your meditation should be honest to core. Your being wells up to heightened performance.

Consciousness is not a part or a fraction. Consciousness which is conscious of limitation of consciousness implies that consciousness is everywhere. The repetitive thinking of union of soul with god is sometimes known as japasadhana. You cannot visualize god in meditation; it is not possible. You cannot paint Him. Still you can imagine an extensive dimension of being, including that is in creation. It does not mean biggest form of Him with many hands etc.

There is nothing that god doesn't give. The saying of great master Jesus,"Ask, that will be given". The whole being of you should rise in asking. If you intensely think what you want, it will come to you. Faith is the miracle maker. The whole being swells in faith. The centre of the universe is said to be everywhere and has no circumference. So, also, if everywhere soul is, then all is soul. Do not bring God to a form or image, but raise the image to the form of god. God is a whole being that He demands whole of you, in order that He may respond fully. Intensive and exclusive yearning will yield fruit of god. Nothing can work except faith. Actually in faith you are digging deep into the very structure of existence. Faith arises from the soul itself. There are three types of meditation, internal, external and universal. In waking the mind is said to operate at a point between eyelids, in dream in throat, and in sleep the mind inters heart itself.

Ego is the principle of self affirmation

There is no solid substance ultimately in the universe. There is hard heavy

granite substance in front of you. That is formed by tremendous cohesion of molecules which form the object called stone. There is gravity inside every object which makes it appear what it is, else the molecules will disappear in different direction and there will be no object at all. If the molecules are dissected into their components, they become atoms. If the atoms are dissected into their core, they become electromagnetic force. The nucleus of the atom is what controls the form of the atom even as the nucleus of the solar system which is the sun keeps the balance of the structure of the universe. Solar system is formed of the nucleus of the sun and the cosmical electrons, you may call, which are the planets, moving along their own orbits around the sun. In our body, in the objects of the world; every where this activity goes on.

The cohesion mentioned above is the principle of gravitation. We feel that we are a body an independent individual person just as we say an atom independent by itself differentiated by other atoms. The reason why we feel we are the body, this independence of our personality, is because of a nucleus in us which pulls the periphery of the structure of this body constituted of several cells, and molecular substances attracting each one of them into itself as magnet pulls iron filings. **The central nucleus of our personality is what is called the principle of self affirmation. In ordinary language we call it ego.** The ego is not a solid object, though sometimes we may think it is something like that. It is a centralization of concentrated energy.

The universe is a huge centralization of energy

We cannot know what sun is made of, whether it is a solid object or it is atomic force; concealed into a form whatever it is. In a similar manner, there is a concealed centre in our own self. What we call ourselves "me". So forceful it is, so vehement it is, in pulling things into itself, that it sometimes considered to be as hard as a flint, the ego of a person. The ego of a person is hard like a flint. The nucleus of an atom is also equally powerful, that is why, and the electrons are kept in a position, else fly helter shelter. The so called hard quantity called the atom, the centralization of force at a particular pint. The whole world is a force finally.

The chanting of "OM" to which we accustom is actually is an acustomizing yourself and the great vibration that originated so called "cosmos". The beginning of universe is a huge centralization of energy. Energy is the word for everything. There are no things. Even we do not exist, truly as we appear to our own selves. Mistakenly we considered ourselves as physical bodies. Because of the solidity illusorily we injected into the formation of centralized

energy called egoism. Physicists and scientists are accustomed to tell us that the solid object you touch with your hand is not actually is solid object. It is a sensation created by the molecular action of the so called thing we call object and the molecular object in your tips of fingers, the reaction between two types of molecular action gives the impression that there is an object solidly in front.

If you analyze the structure of the universe in this manner, you will find that everything is everywhere. Whole universe is a large unthinkable electromagnetic field. There will be no such thing as desire. It will be an illusory phantom; it is like a pressure point in undivided expanse of power. This is what we may call God power. The vast space in which we live is not empty really speaking. We regard nonexistent that which cannot be perceived by senses. Radio waves, TV waves are everywhere in space even now, we cannot see them, but they exist in space. The concept of existence to us is solidity in terms of visual perception. So, idea of god should be understood clearly before we say anything. Invisible forces cannot be content of mind. So, we may say we are living irrelevant world. That is why thoughtful philosophers say that the world does not exist. God does not exist as you think in your mind. You also do not exist in the manner you think. **Distance is an illusion. Jesus said "The kingdom of god is within you". Do you believe that god created world? It is alright. Then did god exist before creation? Where was he then? You will be stunned by such thoughts.**

Ego which is assertion of independence is to be subdued and surrendered. Then, universal forces rush into you. The vyragya(dispassion) will naturally happen. When everything goes from you, if you feel you are everything that is the real greatness. If you do not find good company favorable in this aspect, be alone to yourself. **As you are replica of god, god wants more than you want him.**

You are the mind

When you know the mind, you have known almost everything. Many people think mind is inside, as if possessing. There is no such thing as my mind. You yourself are the mind. Mind synthesizes the action of senses into a whole. Your mind has such a capacity that it can expand itself an unending limitless vision of total power being there above this vast extending cosmos. It requires will and power to assert this. You do not carry the body and its associations to god when you die.

Mind is also a special object; space and time are prior to the attempt of thinking. Memory is the remembrance of what happened earlier. It speaks to you

in a language of existence of precedence of true consciousness. Deep sleep becomes the content of memory. Experience is awareness of something. You are pulled by sides, the world of senses and the eternity that you are.

Individual mind and cosmic mind

It is the mind not the body that meditates. Imagine you are far away in stellar space and from there observe your body meditating here. There is a double consciousness involved in this. This is the method called in Patanjali yogasutra "Bahirakalpita vrithih". This is not the aspect or thought of mind, metaphysical. It is difficult to think. What this metaphysical mind is. What is it that connects thinking mind and that observes this thinking mind. There is mediation between you and thinking body. You cannot know its existence, because of the fact that it is not mind that is working inside the body but metaphysical. You may call this cosmic mind. It cannot be objectified. How consciousness can know and sees the object unless there is something of thinking consciousness in object? Consciousness is different from materiality. Unless you explain this, you cannot explain the perception of the object. Matter is total objectivity, consciousness is total subjectivity. How subjectivity becomes objectivity. That which is in object akin to the thinking or perception is called transcendental consciousness, cosmic or metaphysical consciousness, and cosmic metaphysical mind. **The space is subject for cosmic mind and object for individual mind. The world is object for us and subject for cosmic mind.**

A wonderful situation is created during evolution that the universal being gets concretized as it were in the evolutionary process. Until it becomes hardened materiality universe; this consciousness which is aware of this universal materiality; universal objectivity, spread out everywhere. That consciousness is called cosmic consciousness. This splits itself into individuals like rays of light from sun projecting themselves as multiples or ray of light when passes through a film.

In a similar manner a peculiar contextual perceptual process takes place, when this ideational universal consciousness becomes a multiple individual centers of thinking. Taking this analogy, the body assuming that it has a consciousness of itself knows at one stroke the multiplicity of the limbs of itself. It does not take time to think, right hand and left hand and other parts of the body. It is a simultaneous awareness of all the multiplicity of creation. That kind of simultaneity is analogues to cosmic mind thinking whole universe at one stroke is the cosmic mind or virat purusha thinking you may say.

Individual sparks of consciousness are shot off from universal consciousness by some kind of mysterious isolation in space time process.

What happens is that there is an upside down thinking, the split individual consciousness does not see the world or cosmos as cosmic consciousness but sees in a toxyturvy fashion. For cosmic mind the universe is identical with itself, as we feel that this body is identical with our soul or our individual consciousness. We do not feel the body is outside us, it is one with us. In a similar manner the cosmic consciousness experiences that the whole cosmos as its body. That is why some philosophers say that the world is the body of god.

The cosmic consciousness feels the universe as its own body that we feel this body is identical with our soul. But there is difference that in the individual thinking, the object looks like subject and the subject looks like object. What happens when there is agony, when the severance takes place? The very birth of individuality is the original agony of individuality. This agony that there is a feeling that one's own self is cut off from the real soul to which it belongs. You are caught up by the anguish of self supporting effort, as you have lost the contact with that which is supporting you which was your very soul. The individual soul severs itself from the cosmic soul in an agonizing assertion of itself and sows the seed of its own in this act of the creation of the individual and experiences the life of sorrow. Hunger and thirst, feeling of insecurity takes place suddenly at the birth of the individuality.

Every individual is conscious of the insecure type of life that it leads.

Always in secure in every way, fear and dread from all sides, attack opening the jaws as death is yearning. Hunger and thirst in individual rises immediately, because the original cosmic soul which was sustenance of this individual has been severed in its contact during the coming down of the process of evolution. As the central government is not going to support this alienating individual, it feels difficulty in finding resources to maintain itself. There is a feeling of cold and heat, hunger and thirst to maintain the least. But it cannot go on in this condition, as it is like hell. It wants to create heaven in hell itself.

Cosmic meditation is final solution(IMP)

Out of insecurity, hunger and thirst for this alienated soul, it wants to create heaven in hell of life. But this is not possible and you cannot survive, it perishes instantaneously. So artificial kingdom is created by that which fallen into this hell of experience. The kingdom of joy that is imagined to be there by coming in contact with that which regards as an object, which it was a subject for cosmic consciousness. Individual thinks that the world is an object which cosmic

mind knows it as subject.

If you can think that the whole world is you, that is cosmic thinking. But if you think that you are sitting somewhere and the world is outside you, you are thinking like a severed individual. Because of this cut off from cosmic consciousness, it wants several media and light and many others to guard it from external sources. When it artificially creates a kingdom of objective sustenance and for the moment it got what it wants wrongly, immediately there is a satisfaction. This is what is called sensory satisfaction. It is imaginary satisfaction. So, perpetual hunger, thirst goes on. From birth to death by coming in contact with objects outside you, but they are not really outside.

Tremendous mistake has taken place. Meditation with knowledge is the solution to attain that pre condition. That is the medicine for the illness of man before fall. We should get out of body consciousness to cosmic consciousness by cosmic meditation again and again with practice. We should retrace back from to cause. When succeeded in cosmic thinking the taste of joy knows no bounds afterwards. It is border land of god. This is recalling of cosmic mind by devotion

Renunciation is mental not physical

The Idea of renunciation is very subtle and intriguing. People say they have renounced and have no contact with it. **When you feel yourself as consciousness, there is nothing to renounce.** External consciousness is to be obliterated to feel that there is nothing to renounce. The memory of an object also is actual contact of consciousness with reality. Meditation is nothing but identification of consciousness to the situation. You should not exclude anything so that mind runs here and there. Total thinking is to be understood. Subjectivity and objectivity is to be synthesized. The element of male is also there in female and an element of female is also there in male. The attraction between male and female exists because an element of each is present in other. No fraction is allowed in spiritual practices, only whole. There may be lower whole and higher whole. You cannot think of an object unless you are involved in it. The subjectivity is to be included in objectivity and objectivity is to be included in subjectivity. There is completeness at every stage of spiritual practice.

Fate of soul after liberation

You can know anything in this world, but not yourself, because, neither you are in object of perception nor an object of mental cognition nor there is no one to know yourself. Who is the knower and who is the known? Time has to go and space has to go. Unless the mind is purified, mind cannot grasp it.

In meditation normally we consider an object of meditation outside us and located in one place. The supreme reality is not in one place, it is everywhere including you. To think like this great purification is necessary. Unless this is understood, that it cannot be known. What happens to the soul after liberation? (Not after death)

If you say that soul exists somewhere after liberation then it is located in one place and in time. If it is nowhere and destroyed, then the fact of liberation has no meaning. It exists as an enhanced form of consciousness. How to enhance? that is by adding consciousness to it. It is a conscious existence that you want and that must be for all time to come. It implies that you are defying time. Anything which is in one place can be destroyed. So, liberation means existence, eternal freedom for all time, which means defying space and time. The mind cannot grasp all these things, unless the mind is purified. Then only you can attain truth. What is truth? Truth is infinite. **What is infinite? Where you do not see, hear, and think, something outside that is infinite. That is bliss, which is everywhere. Alone it is. One who knows this has the freedom in all the worlds. Such a person's existence is a blessing to the world even unaware of others.**

Universe is the operation of consciousness

The world taken in its totality never does wrong. It has its comprehensive vision directed towards its own goal. **You will not have peace unless you know the source of peace. The mind that thinks in terms of objects outside disturbs itself.** That which you call peace and harmony of existence, is the adjustment of yourself and that you belong which is universal whole.

Meditation is the attention of the total mind in the direction of that total above oneself. The lower total adjusts itself to the higher total. This applies to a society or government. So meditation is the tuning of you with that everywhere. Knowledge of the self is the knowledge of the world. Know thyself and be free is the great saying. Tune your existence to the total existence that is the peace. That is consciousness that is the harmony of existence and that is the blessedness and bliss. The roads, mountains, trees, stones, rivers and people are not bundle of things, but an ideology. That is consciousness. Nothing exists outside consciousness. Universe is the operation of consciousness. Where consciousness is not there, you are not there, where you are there, there is consciousness. Who feels peace? It is consciousness that feels peace. There is no such thing as individual; you are integrally connected to the whole of existence. Peace is total consciousness of total existence.

The world does not contain unwanted things. The things that you want are inside you, in the sense that is connected with you your body, your personality and your consciousness. The moment you think like this, the universe acts, provided that your mind is connected with cosmic mind. The feeling is the transcendental meditation. It is a scientific fact operating in astronomical universe. The cosmic mind concreted itself into this world which is looking solidly. The cosmic mind externalize in space time complex. It appears to have descended as cognizable form. To think the world is outside you is nothing but the demoralization of yourself.

We are caught up in the world problems by a false imagination

A peculiar state of affair compelled consciousness to imagine in itself to be matter. It has not become matter. One thing cannot become another thing. A cannot become B. But the intensified affirmation of consciousness as an isolated individual brought about the effect in the form of what we call body is very unnatural, untrue and irrational. Then there is a struggle of consciousness to regain its independence. When there is an entry of toxin, normally there will be a war in the body to throw it out in the system as cold fever etc. The lost condition of consciousness into this body is hell that is the fall. So also there is the miserable and troublesome process of life. **Even a little effort to get out of this body, you are touching the border land of universal consciousness. It is terrible blunder to go towards it using senses.**

Intense is the want of freedom, Quicker is the result

The consciousness which is the nature of man diverges through sense organs. The sense is not a physical lobe of the ear or the retina. It is a sensation taking place perpetually in us. The manner in which the mind operates will indicate the extent the sensations are active. Only soul can feel god. The soul of the individual is a replica of universal soul. It is not that we have soul but we are the soul. Soul is consciousness. It does not have limitation. The consciousness if knows the limitation of the consciousness implies it is everywhere. There are some intense desires which cannot be fulfilled. In such cases, the direct meditation on god, the whole of it will help. If you intensely think that you want a thing, it will come to you. Spiritual giants have shown the way

Urge for perfection

Diversities imply a kind of unity. Two minds cannot communicate with each other, unless there is a corresponding medium between two. Otherwise there would be a cut off of minds and no communication between them. There will be no such thing as concept of two unless there is a concept of one already behind. You cannot imagine that there are two things in front of you unless you are able to synthesize them in your consciousness. Taking this to a large dimension we seem to be on single mind, the mind of mankind. The total mind of humanity of which individual minds are drops; this total mind urging us forward for the realization of a purpose. There are records of thoughts of super human by the power of meditation raised above the ordinary level of human thinking. They could sink into the depths of total mind. Everybody thinks through their own mind. The men of super human nature were able to think through the total mind. They could know the cause of all causes of effects manifesting themselves as this world.

Philosophy is a study of causes rather ultimate causes and explanation of anything in terms of causes, sometimes they call meta physical thinking. Ultimate cause implies there should not be causes behind these causes. Whole universe is the effect of final cause. Everything is moving, changing, including every atom. Stars, world, sub atomic all said to be immensely engaging in some purpose. Change or effect not yet fulfilled urge for evolution. Whole universe is moving for realization of its purpose. **The lowest is material and its evolution, next biological, psychological mental and intellectual growth.** From total cause came total effect. How it came? Inscrutable is the name for it; inscrutable connection of man and god. There is an entry of cosmic substance into the world; absolute to relative; from bliss to misery. We are now in misery by one which is hidden. It has maintained many with its one entry at back ground.

Upanisadic concept of creation

Deities started evolving first. Adidaiva is nothing but the Supreme Being himself appearing in part or essence as the controlling principle behind all functions in the universe. Then subjective world(Adhibhuta), the individual may be called adyatma. All these came gradually. Deities started asserting individuality, like every drop is independent like ocean. There is no qualitative difference between individual being and universal being. The moment there was isolation of these particulars in consciousness like dream where there is split between knowing subject and the world of experiences. Then hunger and thirst of divinity started as constitutional mortality, then disease at once. Hunger and

thirst could be satisfied only through a medium of experience. Then there was a human body manifested to satisfy the urges. The human functions correspond to the universal functions in same way, compared to the original human functions, look as reflected from original but not as original. There was a partial reversion. To say in terms of Sanskrit, jiva (individual) is a reflection of original, which is Iswara, but in essence there was no difference.

Objective universe was created as food to grasp by senses of human body. Important aspect in this should not be forgotten that this hunger for food is something to reunite with the original in an irrational way. This irrational hunger to reach and unite with original; from which it is supposed to be isolated. It was not real food but a process of reunion. This process is because they have forgotten and to go back to source. This forgetting is avidya or ignorance. Ignorance precedes every kind of action in the direction of possessing requirement of senses. Divinity was present inside the real hunger. So, desires manifested as to see, hear, etc. when reality was forgotten, so available sources are objects of senses. They deceive us with regard to real want. So, there was and there is miserable failure in this. Tired mind bring about three states for hunger and sink into psychological activity taking place on account our weddedness to the activity of senses.

Waking state is misery and there is a battle of life to get out of transmigratory existence which comes for man, a cause of non satisfaction. So, this extended, chain of activity arise, birth and death cycle etc. This is not an historical event, but just there is a twist in consciousness. Illness of consciousness is to be removed and to regain its original state. Just like dream consciousness projects itself externally in an imaginary space and time complex. This called creation. Therefore there is a way and to change to return to original state. It is like untwisting of knots of rope. These knots are name and form. Idea of time to be removed; timelessness is to be experienced as space less being. Five fundamental elements are nothing but desires of self. There was grossity of these five elements. From earth came all varieties of vegetables, fruits etc to form diet of individuals. Individuals started growing by food. So all kinds of activities in this direction started manifesting; as of now in present world.

Here it is to be quoted that Adi sankara was against karma (desireful action) whose implication is to be clearly understood. Action is movement of ignorance in the direction of objects outside which is not real. So, action is criticized which binds. Yoga of action (karma yoga) is recommended. Impulse driven activity with sweat and toil is not yoga. Mind can reflect consciousness but prana cannot as it is contaminated by passion (rajas in Sanskrit). All our activities

are prana working. Even in intellect there will be little passion.

Love of anything is not possessing but Being it (IMP)

Five layers (body, vital, mental, intellectual and causal) pull consciousness outward in terms of space and time. They are urges of consciousness to move outward. Our happiness amounts to this much, that in order to contact anything outside we have to forget ourselves. The more we cling to the objects of senses outside, more is the forgetfulness of our nature consciousness. Every love and attachment is transference of oneself to another. If the mother loves the child the mother has gone. Consciousness is identified with the child so much she does not exist anymore. So, this way consciousness limits itself by focusing its attention upon limited groups or objects of senses. This is what is called as samsara or earthly existence or life of bondage. **Bondage because it is clinging to what is not there.** It is the movement of consciousness under the impression that self is there, which phenomena is like a phantom.

One of characteristics of self is non externality. You are in reality pure consciousness, just as you exist in sleep as pure centre of awareness without these five layers.

How are we happy? What is real happiness?

How is it that there is love for a particular object? Here it is happiness manifesting itself from within. Perception, possession and enjoyment (in Sanskrit- Priya, moda and pramoda respectively) are the processes in being really happy. It is said that in one way "ignorance is bliss". Actually happiness is not there in object as part of it. How can happiness comes?.

In the beginning only self existed, which was non externalizable consciousness. **Anything that cannot be externalized is the Self, which is universal Self.** How happiness is caused? What we call happiness is the externality characterizing the mind at the time of its movement toward the object ceases when you possess the object. Love ceases when it is possessed. When object is possessed externality of mind ceases to think of object. So, happiness is non externalized self. It is you only, pure you. Happiness takes place in a fraction of time. But continuous happiness cannot be there as it is not given in mortal world

Universal self is the consciousness. In Sanskrit it is called as Brahman.

No object can be possessed for long, it is not possible. We feel happiness only when we identify with and in bliss sheath.(anandamaya in Sanskrit), which is subtle most layer, where there is very least externalization. That becomes grosser as intellect, mind, senses, prana, and physical body then its relation with other physical objects. Then that is called world of bondage, relationships, externality contact etc and then separateness, sorrows and so on. Then universal Absolute is like a non existence for us. What exists for us is only this present sorrow full world.

Self is seeing consciousness

You cannot see the seer, because it is the seer of seer. Felt only by realization by yoga etc, at which stage god realizes Himself, then are really and meaning fully happy. Even in ordinary life any happiness you feel, then you should understand that god (self) reveals. Moments of happiness will keep you on and on for these, for external happiness, which takes many lives.

Space time complex is inscrutable illusion or Maya.

More is the identification with the self; the subtler is your happiness. **Real happiness for you is going nearer and nearer the Absolute. When everything is self or absolute or Brahman or Consciousness, then from what you refrain from? All is Self.**

The significance here is if you see a wall, you consider it as an object with name and form which seems different from existence. Form cannot be identified with existence. What you call form is a peculiar, indeterminable something which is not identical with Self general and yet not different from it. The peculiar shape or form is the space time factor involved in that particular substance. So, all the problems are due to the space time. It is not due to the substance as such. It is the interference of so called space time in the substance of the Absolute in the cause of the manifestation you call which as vast universe. Self control or control of the senses, mind control, yoga practice whatever it is , it is not the withdrawal of the mind from the substance of the object, which is the self hood of things, but from the name and form, which is external character of the object. The self hood of the object is same as the self hood of yours. That is not the problem. The problem is the externality, which is out there who sees the space out. Even this space is difficult enough. It is indefinably something. We cannot say what space is. The space time is nothing but a force of externality that is all we can say about. We cannot say anything more than that, because is involved in our experience. Space and time are part and parcel of your experience. So, we cannot say anything about them. Yet this much can be understood out of them, that they are

expressionable habits of mind. They are the factors pull consciousness in a particular direction called externality and yoga practice is nothing but the subdual of the character of the mind from movement in space and time. So, control or withdrawal of mind from senses is a very difficult task. It involves herculean task of effort indeed because it involves subtler understanding of what is expected to be done.

Real renunciation is not object but the aspect of name and form

People have wrong notion of things. They think to become a yogi or a seeker of truth, one has to renounce things. We have been told always in religion that we have to renounce things in order to reach god. So, they renounce the substance itself together with name and form. So, you reject the world. This is a mistake. Aversion is on account of the incapacity of the mind; to distinguish between name and form and existence as such. Here actually what has to be taken of is worldness of objects of senses, the externality of the object, the non self hood in the things have to be removed only not the very object, which is also lower self hood of the Real self. Here is the crux of the whole matter.

Here it is we always become a miserable failure. When you come to this point, you have to cross this actually means. Going to forest etc is not real realization. The idea that the world is there outside is to be abrogated. Eating, sleeping, talking, or controlling them etc all those steps cannot touch even a bit of the problem. They help no doubt as auxiliary things. Yoga is not external but internal psychological technique.

Very difficult it is to conceive the mind and thoughts of object even in rejecting them. **The objectiveness does not leave you. With this idea even renunciation may be bondage. The world should be absorbed and not rejected.** To think everything is object in the world is materialistic way of thinking and it is bondage or samsara. You are object for me. I am object for you is alright. On the other hand it is truer in saying that I am subject and you are also subject in your point of you and in this way, everything is subject only. That is self everywhere. That is freedom. If you can assert the self hood of things, it does not matter whether world exist or not. It exists as you.

Here one incident from the life of Buddha is very apt. Once Buddha was walking and saw a lady hesitating with fear to cross a small river. So, seeing this Buddha lifted her and travelled to the other side of the river and let her go. This annoyed his disciple Ananda who always worrying and thinking whether what Buddha did was correct as a sanyasi or not. One day he gathered his courage and

enquired Buddha about this. Buddha told that he has forgotten this incidence at that time itself, but the disciple could still think. Buddha told that this is attachment; this samsara. Ananda was cleared of his doubt and felt relieved and happy.

There is no creation but only concept of creation in the mind

The exile of Adam and Eve from the garden of even, is nothing but the externalization of individuality from cosmos. Our body and world are formed of five elements. Physically nothing has happened ultimately. There is no creation that has taken place. All the story of creation is only the way of instruction to the mind which imagines that things are isolated separately. God has not created the world. He only exists as He is as consciousness, pure awareness. Sun does not move, only earth that moves, but in daily life it is sun that is very much appear to move. The creation of the world is an experience that has been introduced in our minds by the projection of the so called externality. You can call it inscrutability or Maya or whatever name. If the world is really created, really externalized, projected, then we are really thrown out and there is no hope of going back.

We should aware that we are bliss, it is our nature

Yoga helps us in this task. The God consciousness we have today shows that there is no such catastrophe that has taken place, but we are made to imagine. Continuous perception of objects of world is making the world real and our real nature which is blissful consciousness is forgotten. It is psychological, mental creation by our own selves. It is not the things we ask for, it is bliss that we really ask for. Happiness is the self which is Absolute. So, you want the Absolute only. The body is assumed and taken to realize this.

Take a room, Sit at least some time. See nobody and reflect upon this. Read good books. Daily sit alone in a room and practice contemplating this' that is meditation. God is what actually before you. Divest from name and form complex. Then what is there before you is God himself. He is placing on him a mask of space and time. With name and form and look like world. It is as if he is playing a drama before us; Identity with the self hood of all things. Everything is vital in reality and even, health, trees, animals, will speak to us. Feel the presence of all of them, in yourself and yourself in all things. Each wave of ocean is different in name and form, but the content of each wave is water only. Go on thinking that you are not the body, prana, mind etc but pure consciousness in essence like water in all waves. Go on practicing this until your intellect feels as if cosmic intellect so that self of all is yourself.

Be as whatever you are in the world be that only, you cannot be others like, for you have to be as your nature of habits. A working servant maid treats the children of the house, but her real love must have been on her child. See the divinity in all things. If you touch a wall, feel that you are touching your own self. That is the state of mind you should cultivate, so that you are everywhere as pure nature consciousness.

Realize and be free

Realization is movement of alone to alone, whole to whole, which is Absolute. Compartmental, specialized in branches of learning is going on; we are not taught to think in terms of whole.

Homoeopathy is the method of treating constitutionally whole which is not for parts. In the whole there is no cry for god. Little, little happiness that we have in the world is due to a kind of reflection of the universal god only. It is very difficult to think and understand these things because; we never go deeper into aspects of reality in our perceptual world. We see things and believe that they are there, like in a movie film. If we have little love for god and little love for world, neither of them will help fully. All sadhakas are tested; Prahlada, Druva, etc were all tested before attainment of realization. The love that you have for people, things, in the world body etc; all to be blended together for aspiration for god. It is not by action outside, but by clear doubtless, firm feeling and willing; a channelization of all energies towards one that is yourself, the pure consciousness. That is real YOGA



When one is united with the beloved, all physical and mental boundaries disappear. Likewise, in self realization, we forget separateness and merge with the supreme self.—(Brihadaranyaka upanisad).

Unknowingly every night we enter the heavenly world of Brahman and sleep like children in his embrace. But while awake, the mind leads us to miserable deeds and a sinful life.—(chandogya upanisad).

He who knows what is enough will always have enough.—(Tao the ching).

Only those who know the secret of the visible world, get a glimpse of the invisible that created all worlds.— (Atharva veda).

Science is organized knowledge, wisdom is organized life. -(Immanuel kant).

All I know is that I know nothing. -(Socrates).

There is no time or space, no life or death, for the one who realized the self and dissolved all ignorance. The enlightened mind knows no distinctions, conflicts and desires. It encompasses all polarities and existence. -(Astavakra geetha).

Only the wisest and stupidest of men never change. -(conficius).

The world truly exists only in consciousness Everything is illusion.(yogasutras)

When one's intellect gets merged with Sri Badrinath, one comes to see the world as an extension of oneself, whose mind is dissolved in the self, to him the sacred waters of the Ganges have no greater divinity than the waters of the way side gutters; what difference is there for him between the chambers of the prostitute and the summits of Badriashram-No where can he recognize any such differences. To that Sri Badrinath, my prostrations. (Sloka—19)[Swamy tapovanam-hymns to badrish]

Who is your wife? Who is your son? Supremely wonderful indeed is this samsar. Of whom are you? From where have you come? Oh. Brother, think of that truth here. -(Bhaja govindam).

KNOWLEDGE OF SELF AND REALIZATION

(Part-2)

Mystery of nature and probing into it

There are many phenomena in our life of social, political and economical etc. Philosophy is said to be an investigation into causes of the phenomena around us in which we are also involved.

Daily we experience in life so many problems, difficulties, conflicts pains suffering. We also see so many activities like rainfall, moving wind, the hotness of sun etc. a question arises for a thinker, why are all these as they are? We see no proper answer and feel helpless. After analyzing all these we can classify all our doubts and problems are of three types. (1)-Within our body like –diseases, heart attack, pains etc.(2)-from people and living beings outside us like quarrels, intolerances, violence and exploitation etc. (3)-other sources celestial-earthquake, floods and droughts etc. all these make us helpless, fearful and insecure. We feel we are limited in society. Feel very tiny in manifold universe of sky, space and stars stretched out by millions of light years. The smallness of ours makes us feel we are cornered from all sides.

All these are felt by what is known as our lower nature. But there is hope. There is higher nature in us which tells us that we can conquer lower nature. You can uplift yourself. You can probe into mystery of all the problems; you can control nature, master it, use it, and harvest it. You can be emperor of whole world. You can out grow the world (in feeling-Bhava).

Yoga– real solution

So we seem to be of double personalities, small and big, finite and infinite at the same time. The structure and cause of human problems have to be studied. This investigation of human nature and his problem is called philosophical study. Our ancient masters have studied deeply on these and took one step forward in this direction. The method they have adopted is called yoga. That is union with the fact of life in every degree of its manifestation.

Some people say world exists; others say it does not exist. Some say very bad, others say appear bad. But something is there. Even Newton is considered not having, even touch with the fact of life. As science advances facts change. Transitory fact is not a fact moving with the process of evolution.

Still we can say very clearly without any doubt that existence you exist is

there without any doubt. Buddha says I doubt about I exist. We carry this skepticism to breaking point. The question arises. Do you doubt that you have a doubt about your existence? This question closes his mouth for the doubt gets cancelled. So he exists.

You are pure existence in sleep

I exist. What kind of I that exist? Normally we say I means associated qualification like man, husband, rich etc. But minus all these associations you exist. Even limbless person also exists as whole. I, he says. He can be a great thinker.

In waking condition we have externality consciousness, but he is not awake always. We are capable of existing without being conscious of body. In dream, more as mind only we exist. In sleep even without mind we exist. We know we exist in waking, dream and sleep. How do you say that you exist in sleep? By analytical process which is psychological and physical. You can say that you know that you exist in the state of deep sleep by a memory that you have. Memory is a consequence that follows as an aftermath of a conscious experience. If no experience then no memory also. So, you must have some awareness of experience. Experience minus consciousness is unthinkable; only existence free from associations of any kind. You were very happy in sleep. Even an unhappy person feels the joy of sleep, incomparable happiness; unrelated experience and greatest happiness; the existence which is conscious of itself. In sanskrit it is called sat, chith and anand, which is scintillating. That is 'ME'; pure non external.

You are the problem to yourself

Though empirically you are bound, transcendently you are free. In contemplating that you are not, imply the loss of yourself. More you think of the world bigger and bigger, you feel the smaller and smaller. Smallness of your personality is related to bigness of the world. The most difficult to understand is yourself. The ordinary people cannot understand what is self. The involvement of mind in the world is so profound that we become incapable of thinking in any other at all. Even when we feel existence consciousness, when we start thinking of it, we may be located wrongly somewhere. We cannot get out of this clutch of psychological involvements. However much you may try doubt persist simultaneously. A mind with full of desires, suppressed, non aligned, impure mind cannot study this subject. You cannot locate consciousness in space and time. Consciousness is conscious of space and time. Space and time are objects of consciousness. A person who has transcended the consciousness of

personality is super human being.

Creation of world

A seer will not be a person. The material in a dream is mind stuff. Psychic perceiving psyche by externalizing himself is a mode of alienation of its own psychic individuality. This is what we call dream. We have been told that a similar cosmic operation has taken place. An individual psyche segregates itself into objective substratum in dream. The universal consciousness segregates itself as it were in the process of creation as this huge cosmos. Creation has taken place; the world has come into being in the same way cosmically as individual operation in dream takes place. The process of evolution of universe is described in a series of categories in a descending order so that we may be recognized our placement, our relationship of the world of perception. In this world of vast dimension where are we located actually?

In the dream world, we also observe a dream world in front of you, where are we located there? It looks as if you are in the same place because the perceiving psyche, the dreamer naturally is in the dream world located in the same fashion, as waking individual is while perceiving the world outside. Yet truth is different. The perceiving individual dreamer is involved in psyche operation of split of itself into seer and seen, so that the idea of location of dreamer in one place is another miscalculation of psyche

In a similar manner a miscalculation has taken place, when you observe a world wholly outside as it were while it cannot be outside under circumstances said above. Scriptures tell us for understanding the process of evolution that the manifestation of universe is centralization of universal consciousness as a potential for manifestation just as dream world is a manifestation of a psyche to so manifest itself. The potential for manifestation of this vast universe is a pressure point of a universal character manifesting itself everywhere as a vibration. It is a tremendous occurrence which we cannot conceive without our mind like what scientists tell that something like a big bang. Prior to big bang there was not a hard substance but a vibration. Potentiality suddenly manifests itself as a condition prior to creation which is called space in the same way as it happens in dream. To be able to perceive a dream object there must be a dream space also. Dreamer divides himself to condition of dreaming substance and dreaming object. The universal consciousness alienates itself as it were by ceasing itself to be for the time being in an apparently created vacuum for space for the manifestation of a futurity which is the physical

universe just like dream.

The difference is one is individual and another cosmic. The solidity of the object that we perceive by sense organs is the consequence of there being located in an outside atmosphere. Anything that is external to consciousness looks like a solid. The universal alienates itself, god creates the world says the scriptures. What was the material to create the world? This question raises various answers in religion. How universal consciousness could creates material world outside itself? Universal consciousness spatially and temporally in a cosmic fashion materialized itself as it were and appeared as cosmos, as our own mind manifests itself as the body .

Though after creation the pure self is not lost sight off, you maintain self identity always.' I am what I am ". Even an atom is an individual by itself. It has nucleus. It has space time in itself. It has a planet system of its own. Our personality is whole by itself and full but conditioned. Manyness in oneness, Physical world of many, in each subtle potential in it. Tanmatras (potentials of supreme self) which are vibrations solidify in physical form. Our body individually is compact whole. The reason why this wholeness is felt even in the conditional existence is the pervasion of the universe. So, the transcendent is also immanent. The whole universe is an enactment of this universal consciousness. If you see as a director, you enjoy it, if involved in it is a piece meal.

CREATION(continued)

The basic content of the existence of the world is consciousness It is aware of itself, that is why it is called in spiritual language SAT(existence), Chith(consciousness).

In the process of creation what is supposed to have taken place is a sudden split as it takes place in dream world. There you have become a seer as well as seen in dream. In waking state our mind is integrated, we may say, because total psyche operates. That is why we are sane, logical, sensible and intelligible. Who is the seer of dream? The very same mind becomes object; also manufacture process of perception like space and time. There must be third thing which connects me and world so that there may be awareness of objects outside.

How do we perceive the objects of the world or dream? This waking

mind so called our true mind has manufactured a peculiar dramatic substance in the dream world, where itself is director of drama, audience and connecting process. It is also the light in the stage. Without that light no intelligent performance is possible. But people do not notice that light though without which no perception possible. We are totally absorbed and look at enactment. So, we are conceived more objects outside than light.

Similarly cosmic mind acts. Cosmically something has taken place. There will be an impulse to divide organic totality into subject and object whatever the cause may be. The cosmic is the will of god, so, the world as the will of god like dream. In mirror you will see yourself an image of yourself. You have not become image, only otherness of you. Remove the mirror it disappears. You have objectivised yourself as mirror. Cosmically the mirror of perception is space and time complex, without space no world is possible.

In dream whole thing is mind. Rivers, mountains, people etc your entire mind only. After dream, all objects disappear into integrated mind, from which they came.

All religions say world is created by god, somehow. This somehow is difficult to explain. All the objects in dream are psyche in nature. Similarly in the objective world of perception, all astronomical worlds are a modification of universal mind that is consciousness. You may say this as centralization or condensation.

Dream world also is real like waking world as long as it lasts. It is a mystery of psychic phenomena. Here I want to quote an incidence in janaka's life. He once had a dream of a beggar, while dreaming he encountered an emotional scene and immediately woke up. Then having seen the dream real like till now, he immediately got a doubt, which is dream and which is real. He went to his guru and said. The sage told both is dreams, one is short and one is long.

GOD, gods, world and you

The mind in dream that sees the dream world is not set in tune with the objects of the dream. That is why in dream also you have joys and sorrows. But the dream mind was to know that it appears as objects outside and there is neither joy nor sorrow for both products are of same dreaming mind. That is why sages and saints have neither joy nor sorrow. They are fully aware of all things. Their awareness is tuned up to natural things that they do not affect them. In

Vedanta language there are what is known as jeeva sristi and Iswar sristi. **Sages and saints see creation as natural, non affecting where as individual humans see them as if they connected to them.**

There is an intermediary space in the world of objects and people. We cannot see that as it is so subtle and it is the reality. **Sometimes it is said that" ignorance is bliss" otherwise we lose interest in the objects of the world.** If we identify with that which is reality, the perception of the name and form vanishes but only divine creation. Then He alone will be as total reality. That is in feeling only (Bhava). The world does not disappear. Universal god we call.

Intermediary between subject and objects is GOD, at different lower stages, different gods. So adyathma is the perceiver in any realm in any stage of ascent or descent. Adibhutha is the object in any stage of ascent or descent and adidaiva is god in this ascent or descent. So there are three things very clear like you and me, very clear object like wall, tree etc and imperceptible divinity which is superintending subject and object. If we can transfer our consciousness perceiving into the intermediary transcendent element between seer and seen you would become a super man in one instant.

Individuality is reflection of GOD

Transcendental seer is real seer. For him everything is known to him. There are no secret lies to him. Our mind is conditioned and rejects any change. Transcendence includes seer and seen and lies above both. It is immanent. The more invisible, the more real it is and the more tangible, the more unreal it is. The solidity is not reality of an object-the invisible force as constitution of anything is the reality. When you see a thing continuously for a long time, we are likely to mistake it for real process of perception. Repetition of any falsity makes it appear real. If you accustom seeing erroneous perception for whole life you cannot imagine that there is any other way of perception. Individual is often called reflection of god. The largest generality of the universe is present in the little atom. The whole universal force is vibrating through each individual. If it could be made a part of your living experience everything will manifest automatically. What you do, what I do have no meaning finally. Then if you see a table you see only wood, if you see a pot you see only mud etc. You see only substance not name and form.

World and you

If we confine ourselves entirely and wholly to the study of objective world only we become physical scientists, chemists etc. If we confine ourselves only to the study of operation of the perceptive process we become psychologists. If we confine to the element of transcendence we become devotees, who search for God and religious people.

Each religion thinks of reality in different ways. Why are the differences? Because they view sectionally ignoring other aspects whose existence we do not take into consideration. Pure being cannot be segregated in localities of people.

All things in the world which you love intensely and consider as part of your very life are secondary self. You should handle these also properly. The secondary self which is psychologically you have to be free from by the application of some techniques, they can harass you.

First God who came into existence that we observed was absolute. The pure universal infinity which became the cause of the manifestation of the precondition of externality called space and time which vibrates into forces called tanmatras. They are cosmic vibration which condense themselves into the objects of ,hearing, touching, smelling etc. solidify themselves into the physical world afterwards. They constitute entire realm of being in all degrees of reality. They became three partite segregation, subject, object and transcendent link. Then our concern starts. Then there is all world activity of world outside, commitments etc external. The world behaves in the same way you behave, because you are basically connected with the world. You can handle anything in a harmonious way but not easy because they are day to day techniques.

Three important desires of man(human)

The world is called secondary self that is something foisted upon our personality by an involvement our consciousness in a very specific manner. The contentment of consciousness is important or rather the very existence of a thing, that is conditioned by the extent of involvement of consciousness in it. Is consciousness is withdrawn from it, it does not exist. **If there is anything felt other than consciousness, then there arises fear. (Dwytheeyat bhayam bhavathi). If there is anything belonging to you then you can renounce. Belongingness is a psychological association.**

Individuality longs not only food for body, but a more recognition. In fact this is more preferable requirement than food. It is not object. The greatest thing in the world is name, fame, power, and authority, for which people can die. It is not visible. That shows we have personality in us, which is not necessarily a visible phenomena like the body. It is more important than physical one.

The first thing is that you should exist in the body and also for infinitely longer (eternity), a desire for continuity. The desire for perpetual continuity of existence even in this body is a reflection of timeless eternity that is there in you. You are living in two worlds at the same time, empirical and transcendental, time and timelessness. The highest world to which you belong which is timelessness tells you always that it is no good dying; because you will not die as eternity. But the involvement of you in this body which is perishable and it has to go, tells you that the hope has no meaning. There is perpetual fear of losing this body, though the body can go at any time together with the desire that it should not happen. All desires of a man condense into three fundamental desires. (1)-the desire for physical possession and security, (2)-the desire for perpetual living and (3)-the desire for name and fame. All desires are included in these. But we cannot cut these desires or suppress but outgrow by education, by knowledge like yoga.

Dissociate from false self

Yoga is finally defined as study of self which is defined as consciousness and it is union with consciousness itself. You are very likely that you have to stand alone, with dissociation of everything. Nobody is your friend, nobody is your relative. So, the secondary self drops off one day like an old shirt. You will never be comfortable with anything. Every situation will be a difficult one.

You have to be careful, dissociate and lead a life of externality false hood of self. Your body is false self. By dissociation you eliminate disharmony of you with society. External self is a psychological self. Friendship, love, hatred etc are ideas outside, but they harass very often much. Though body as nature is made up of five basic elements, we consider it independent of world. That is because of intense affirmation of consciousness in a particular location. This affirmation is the deceiving of self.

Dissociation of the body is very difficult. You can dissociate everything easily. The body is a shape taken by particles of matter due to the attraction of the gravitational pull, desireful affirmation of a centre of consciousness which is called EGO. (jiva). Natural life operates outside in nature, but we live unnatural

life. You modify your life by yogasanas, pranayama for the solution. First you have to understand that you are psychological mind and body, idea and form etc. we feel uncomfortable bodily and with mind as they are interdependent as complementary. One will influence the other. Prana flows through the nerves of the body keeping you feel alive for whole person. Mind, prana, and body are very significant. It is prana that makes you feel that there is life in the body. Prana pervades entire body up to the minute cell of the system. Our work should be effortless performance.

Desires influence over flow of prana. When you think of a pain in any part of the body, prana moves there. Yoga exercises eliminate some knots in any part of the body, mind and prana. Senses also have influence on personality. All this is to tell about our false self of the body.

Yoga is attainment of pure infinite subjectivity

There are three realms of being—External self, personal self and universal self. You seem to be isolated before large society of people and big world and also you feel impossible to face it. Yet you have to face it. Every moment is a struggle for every person. There is a dual factor before us in life. Finitude of your individual personality is on one hand, in comparison with the largeness of the world of humanity and nature. You feel as a prisoner and you want to overcome the barrier

Still you can feel the infinitude of yourself. It is a concept in mind and not external reality. The Endeavour of yoga is a step towards achieving infinity. Sense of fullness which is the characteristic of infinity is neither a quantity nor quality. It is yourself and an added adjunct. If it is so, it becomes external to you. Bhagavad geetha says you can achieve that by the action based on understanding (bhudhiyukthah). The feeling of infinitude is the experience of self. The integrated feeling of the above can be by yoga of meditation with the position of yoga postures. What has happened to the individual is a cutting of the centre of the awareness from its universality. The isolation of him from whole is a fall of man. Our consciousness should be aware of itself, just as we are aware of our image in a mirror. Pure subjectivity is infinite.

There is an objectified feeling of our own existence. It is a false subjectivity through an object created by consciousness of itself. That is through the aperture created by itself through the holes of darkness and the principle of aperture in intellect. It objectified. Intellect is externalized medium of consciousness and truth cannot be externalized. So by reason alone you cannot find the truth.

Consciousness projects a world of apparent reality called vyavaharika satha- an interactional truth, pragmatic reality, an empirical reality, workable reality, tentative reality, in the form of visualizing the universal existence as an external to itself, a world before us. **Intellect tells us it is outside. But the feeling differs and excels the reasoning and intellection.**

All this description is given to tell us how personality is created in the process of creation. First of all there was a universal existence. There was isolation from it somehow. It lost of its sense of identity with the universe. Then there was darkness, there was no knowledge of anything. So there was intellection and mind and other faculties. Gradually condition became grosser and grosser. Then the objects became different, more and more distant from you. Not only that, they became more and more solid in appearances. They became solid so much, that they could not be associated with perceptive consciousness in any manner whatsoever. Became like I am one thing you are another. Difference between seer and seen took place. And indeed that was great loss of self. Individual selves have been manufactured, a world of its own individuality and implementation of sensation to contact the apparent world projected outside for its own satisfaction. So, it is the hell of world and the prodigal son has to return one day to its own reality.

Yoga practice, spiritual life and religion proper should be the attempt of the wretched soul to go back to its originality.

Realized merges in higher self and ignorant reborn again

The function of mind is the synthesis of what senses perceive. Mind can integrate an inferential presence of a higher reality due to the fact that it is less distracted than senses, which have isolated activities.

We have fallen from ancient pristine existence by a tortuous process of descent. Consciousness has got twisted itself and came to this present condition of earth consciousness, body consciousness, objective consciousness and total absence of universal consciousness.

Every one lost way, blind folded by robbers called senses. A proper guidance is required by a master to go back to original source of reality. He should not waste his life in activities in the world. Bondage will be there as long as impressions of acquired tendencies are there. Spiritual knowledge will destroy the cumulative effects of action which have given rise the physical body, the individuality of ours, through which we have to pass our lifetime. After eliminating these tendencies, there is freedom and fall of the body and further

action will not bind. Then you attained the great being. This being is the truth of all beings.

While dyeing if the senses are active he will recognize all around him. If the senses are withdrawn into the mind, then he can think still, cannot speak cannot see, can have only memory and then slowly withdrawals of functions of system. Senses are withdrawn into the mind, mind is withdrawn into the prana, and then only breathing will stop. He moves from externality to generality of consciousness, from individual soul to supreme soul, at the time of death. He enters into the being of all beings.

These withdrawals are same to ordinary and liberated man. For all practical purposes the liberated and bound man look alike. You cannot say who jivanmuktha, who is bound one is. They speak, eat, live in same way but the distinction is within. One knows what one is where as in the other one does not know what one is.

The desires will not be destroyed in sleep, even in death the desires are not destroyed for ordinary man, so he is reborn to complete his desire fulfillment. The desires of self realized are destroyed So, no rebirth.

Meditation breaks psychic knot, to release cosmic force

The whole cosmos scintillates in everything even on a particle of sand, for that stands as a replica representing the operation of all cosmic forces. You can strike the centre of cosmos by striking anything in the world. That is why some great men explained the statements like, 'you cannot touch a petal of a lotus flower in your garden without disturbing a star in heaven'. There is no distance between things finally. Space is an illusion that creates artificial distance between things. It is this principle that works even in idol worship, when worshipping a suitable selected idol worshipped with concentration helps to open up the cosmic reality.

When you close your eyes and think, you will visualize that what is outside. A mental externality is projected in a space that is mentally construed. Senses will not allow you to think other than external. Externality finally can also be considered as an internality of structure of universe. Externality can also be internal as everything in the universe is connected to everything. The universality of a thing when properly conceived will put a check upon all irregular activities of sense organs. It is because sense organs will not ask for that which is everywhere. They want only that which is in some place. **The best method of sublimation of the sense powers is to introduce universality into the concept of object of**

meditation. Let it not be outside or inside. Any object in the universe can be taken as an object of meditation. Meditating on the spot of the object, the knot opens up. A knot has a peculiar characteristic, what you call egoism is also a psychic knot. It is a centralization of an idea, consciousness or thought whatever you may call it. At a particular chosen spot conditioned by space and time, so that this knot prevents, the entry into itself of the larger force that pervades in whole creation. Psychologically you may call it consciousness of finitude, ego sense, and physically it is any object including an atom.

Even an atom is governed by principle of egoism. It will not permit other than what it is, physically and chemically. The electronic forces that determine that structure of an atom make it what it is and differentiating it from every other atom. If this atom can be broken by bombardment of meditation, the knot can be untied, and as the littleness of energy that is there becomes larger that that is at the back of it and looks like whole sea of consciousness. This is what actually happens in meditation. The release of the energy which is in us, as well as the object outside is the principle motive of the meditational practice. That is the aim of realization of cosmic purpose, universal realization. God realization, self realization or deathlessness

You are there where the heart is and not where intellect is. The heart has its own reason. All these will not come to us during our daily activities. So, at least some time should be spared to know higher truth of life.

The best of all methods is recitation of "OM" which is super religious symbol of vibration. The knot which is a surface appearance of infinitely larger force inside is to be broken by meditation. Feel a kind of acupuncture by chanting "OM" releasing the locked up energy in that centre, just as we open windows for sunlight.

Feelings rule the world, everything comes afterwards. Where love is god is. The final meditator is soul itself, not intellect or ego. The whole world is not solid but ideational, the centre of consciousness only. **The substantiality is nothing but electrical vibration produced by the action of sense organs. If five sense organs do not operate the world of solidity is not there. Is solidity not there in dream? Every solid is only conceptual.**

Senses rule the world. Pranas are servants of mind. Desires are pranic energy movement in body. Exercises like pranayama are there to create harmony in the movement of prana.

Universal creation and individual creation(IMP) iswar sristi and Jiva sristi

The first thing in creation was space time complex arrangement, a precondition for the existence of the world itself. Space time is a potential for vibration which generates in a particular fashion as required for a specific formation of the universe. The kind of operation around us was determined by the kind of vibration that is generated by the specific order of space and time in the beginning which has a latency of production or a further effect comparable today what we call electrical vibration, perhaps subtler than this. These perceptual potentials are known as “tanmatras” in Sanskrit.(Tat=that, matra=potential). These are forces behind energy for physical formation of the world. These forces are not objects of sensory perception but without them no perception is possible. Just as you cannot see your own eyes, though everything is seen by the eyes. These potentials are not objects of sensory perception. These are difficult to explain in ordinary language. They are vast sea of energy released by the vibration of space time complex or space time continuum. The potentials so called, will arrange themselves in a particular fashion mixing themselves in a specific proportion called panchcheekarana in Sanskrit. Then we begin to perceive things placed external as it were and begin to be conscious of our own selves and also the physical bodies.

We are also like objects in the world as much as we can see ourselves as objects. But we regard ourselves as objects for another reason altogether namely that our consciousness is able to peep through the apertures of the sense organs and become conscious of what is external to us. The physical world is manufactured in this order including the bodies of individuals of all the species. Creation in cosmic sense is this much. That is to say right from origination of space time up to the manifestation of five elements. Everything in existence came by what are known as 'tanmatras' and physical elements. Tanmatras are also known as, sound, form, smell touch etc. This way we have complete cosmic creation almost.

There is another type of creation called individual creation, which we manufacture by ourselves due to ignorance that is incipient in our personality. No individual, none could be conscious of that has happened prior to the manufacturing of this body. **We may think that we came from mother's womb that is all we know. But something is there behind it, which we cannot know on account of pressure of the physical existence of the body and the velocity of sense organs.** On account of this ignorance our prior relation to cosmic set up of things, we assume a kind of independence totally unbecoming in the light of

our relation to the cosmic set up. **This independence becomes a source of new type of a psychological world that we create before ourselves by the work of the mind and all its operation.** Our relationship with things we may call them social relations, psychological relations, whatever they may be do not form part and parcel of cosmic creation. For instance our likes and dislikes.

The cosmic creation does not manufacture likes and dislikes under the impression that they are for all good. But for us they are our bondage. There is no you in cosmic creation. But we presume individual creation. The existence of world as a physical form cannot harm anybody. But so called relationship or particular or group of individuals can create circumstances that makes us suffer ourselves. **In Vedanta cosmic or universal creation is called iswar sristi and individual or personal creation is called jiva sristi.** If a human being is walking on a road or a tree in open, create only a general view or impression. But when it comes to us in the form of relation like my brother, my father etc and tree in our garden etc there will be bondage. Cosmic creation does not manufacture relations but for us they exist. So, we only create distinctions before us cocoons of relations etc. But cosmically they are really there by themselves by nature. Knowing this we should know and place ourselves in proper position. By meditation you have to move by reverse way of creation. Now at present we are in bundle of psychological relationships.

Let there be trees, mountains, sun, rivers etc. What if? Who are bothers, they are just there. But there are 'I' and 'mine'. Who fitted these into human being? There are no such things as belongings, only nature in variety manifestation. Yoga teaches us the fact of conscious detachment and freedom from attachments. Pleasant and non pleasant do not exist in the world, that is, in cosmic existence.

A meditation called cosmic contemplation marks the beginning of yoga. Feel yourself as if every atom is vibrating through your body also. Sun, moon, stars are touching as it were. Then consciousness is set in tune with nature so that physical nature is not outside to conquer or face, but used by you friendly. Even nature is not like friendly but that is you. **That condition is called cosmic consciousness.** Realize this and be happy at everything in nature. How wonderful? But that can be by detachment and practice. Then everything is beautiful and wonderful. Then you feel as if you woke up from long dream. You see things as they are located in their places. He becomes supreme or super man in creation. They are called realized souls. **Then, only satyam, sivam and sundaram .**

Meditation be all end all for final perfection

The proof of pudding is eating. Whatever meditational process you do, finally all differences will melt down to a single point that is target of attention. Till that time we follow religions of different kinds, many gods to worship, many multifarious aims. All these are to be continued for point of perfect meditation. There may be many roads to reach top of mountain. But the reaching point is the apex or top of the mountain. So, the aim of humanity is to reach a point of perfection (meditation). Meditation becomes be all and end all of psychological Endeavour. Meditation seizes to become, work or a function of mind, rather becomes living Endeavour of body, mind, everything to feel all as single existence. It is Communion with that from which our personality is constituted, where our body and world is made up of some substances. Here everybody thinks that they are in the world but not part of the world. Action ceases, for all actions are confrontation in the world. Though looks difficult it is simplest thing to understand.

Truth is simple to understand, it is untruth that is difficult to understand. In firm conviction matter is closed. What is truth? It is the inseparability from the world outside. World, mountain, rivers, sun and moon etc all are your body. You are as you are and not as you think you are. You are that which finally stand, even if everything of you is gone. That is the reality and that is real you. You locate nature in space and time. That is Newton's concept of physical universe. Space and time are part and parcel of the structure. The universe is condensation of space and time in which your body is there.

In creation effects follow causes. In meditation it is to be reversed. Finally who is mediator? Nature itself contemplates of its existence. Thoughts cease to function. No friends, no relatives. Divine hand starts operating at this moment and that can be felt by consciousness. Consciousness moves into consciousness.

Everything acts for the sake of the self

Psychologically, metaphysically, there seems to be an error in our notion that anything can be loved at all. The word love becomes a misnomer when its essence is investigated into. If by love you mean affectionately clinging to something that is other than your own self then love does not exist in the world. If love means asking for something other than one's own self, clinging to something other than one self, feeling happy with that which is not oneself, then love is a hypocrisy. It does not exist. On the other hand, if love does not mean for that other than oneself, it should be love for one's own self.

According to an ancient philosopher, everything is dear for the sake of the self is the precise definition. This also does not give clearing meaning. Then what is love in its true nature?

Object as also as subject

Everything in the world has purer subjectivity in itself. It is not true that they are objects of perception. They are subjects from their own point of view. If you are as a perceiver or a cognizer of a thing which you consider as an object; reminds us as a subject for that particular thing which you regard as object. Then other thing may consider you as an object from its own point of view when it beholds you as something outside itself. When I see you I am a subject perceiving you as an object of my perception. So, you are an object and I am a subject. But when you perceive me you are a subject and I am an object. Now tell who is subject and who is an object? Is there is anything which can be permanently called an object?

The analysis of consciousness shows us that the nature of the subjectivity of anything is essentially consciousness. There cannot be perceiving anything unless there is consciousness of perceiving. This consciousness we notice by its analysis of its nature is incapable of its limitation for a finitude of existence. Consciousness cannot be finite. This is to say it cannot be located in any particular place. It cannot be said to be inside somebody. Because consciousness is the knower of the fact of its being inside someone. If someone says, consciousness is inside; it is consciousness itself making this statement possible. So called consciousness which appears to be inside seemed to be asserting that it is inside. Minus consciousness no assertion is possible.

So it is consciousness that is apparently holding the opinion that it is inside. That is to say that it is not outside. How does consciousness know that it is not outside? The process of perception is the commingling of consciousness with that which it considers it as its object. The consciousness has to contact the object in order that it may become aware of that the object exists at all. The contacting of consciousness in this manner in respect of the object would preclude the old opinion that it is only inside. If it is locked up inside, the personality of an individual, no one can know that there is anything outside one's own skin. You will not know that there is a tree outside. Consciousness has to be capable of outstripping of limitations which it appears to be imagining around itself. So, all perception is an obvious demonstration of the non finite character of consciousness. It is infinite is the point. So, when you love somebody or something; some object, what pulls you in the direction of that object so called is

not the object by itself. Because, this object is a subject, in its own status; Its essence is not objectivity, its essence is as much centre of consciousness as your own subjectivity is the centre of consciousness.

Self pulls self

In all loves, in all affections the self pulls self. The universal that is hidden in the so called object outside; pulls as it were in its own direction, itself present in the subject and vice versa, is the action that is taking place. It is as if one part of consciousness collides with another part of consciousness in perception. In Bhagavad geetha in one context it is said, in all perception which is sensory actually the gunas of prakriti coming in contact with the same gunas of prakriti. The gunas which are the constituents of sense organs come in contact with the very same gunas of prakriti, which also constitute the objects of senses. So, the object and subject coming in contact with each other, because of the fact that both are constituted of the same substance of prakriti. More deeply we can say that consciousness is the subject and it is also the object. Perceptual process of subject by object is perceptual consciousness. The conclusion is that the object is also consciousness. Though we say gunas collide, in reality consciousness collides with consciousness.

The sea of consciousness is everywhere in the universe. Then why are you so much attracted with these, when you are pulled by lovable? You seem to be losing yourself itself.

Everything is dear for the sake of the self

The whole consciousness is at the back. A little wave is having the back of ocean. All love is the love of the self in pure spiritual sense. Supreme pulls supreme. It is the self hood in the object that is meaning full in the world. When the consciousness departs from the bodily personality and when we say that there is no consciousness, it means that there is no particularized consciousness. When you say I am conscious, it will be psychological or sensory consciousness. Consciousness itself does not perceive anything. It itself is the universal perceiver. All world put together is a bit of universal consciousness. Even a little joy is unknowingly the bliss of infinite consciousness.

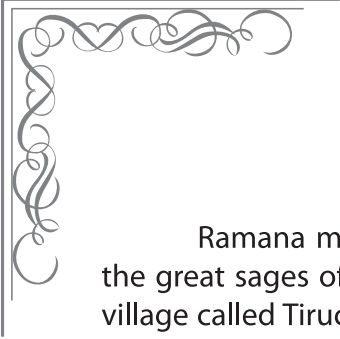
Modern science today tells that everything is connected to everything. Every cell of your brain is virtually, organically connected to every atom in the whole world. In the head you are carrying universe. Ignorance blocks this





❧ **RAMANA MAHARSHI** ❧

Ramana Maharshi



INTRODUCTION

Ramana maharshi is said to be the last of the long line of the great sages of ancient India. He was born in south India in a village called Tiruchuzhi, with the name Venkata raman. His father died when he was twelve years old. He studied in Dindigal, then Madhura. This was his early education. But he was indifferent to studies. He hardly gained any knowledge in school. Inherently he was already a saint of high degree of excellence and had high spiritual potential

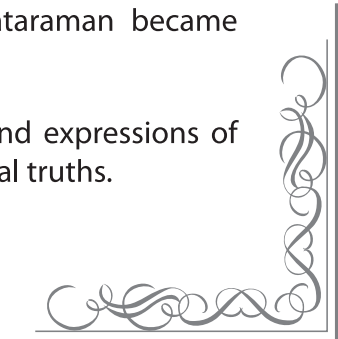
As a little boy he was aware of name Arunachala. He used to feel ecstasy when he heard that name. He has brought over from last birth, the full ripe of spirituality.

As a boy he was peculiarly curious to understand what death is. He used to think it is the body that dies. "I" will not die. He conducted death like experimental experience. After this a course of events occurred. He had never read any scriptures.

The name Arunachala had made him to go to Thiruvannamalai, the place he knew it. He travelled to Thiruvannamalai with great troubles and purpose. In initial stages he passed through many kinds of trials there. In temple he felt ecstasy as if he came to his own real place. He reduced his dress to kaupina. He used to sit in places silently, for long periods and he used to be unconscious of the body.

People started coming to see him. He slowly recognized his great spiritual powers. Finally it is this Venkataraman became bhagavan RAMANA MAHARSHI.

Here are some selected conversations and expressions of him that help us to enlighten ourselves in spiritual truths.



RAMANA MAHARSHI

RAMANA

1 The experience of deep sleep clearly teaches that happiness consists in being without the body.

A sage waits for casting of the body just as a laborer carries a load for the sake of wages bears the burden, then relief after throwing out.

2 RAMANA:- The insensibility to pain is not jnana.

3 DEVOTEE:- Is there no dehatma buddhi (I am the body idea) for the jnani. If for instance Sri Bhagvan be bitten by an insect. Is there no sensation?

RAMANA: There is the sensation and there is also dehatma buddhi. The latter is common to both jnani and ajnani with the difference that ajnani thinks dehaivatma (only I am the body) where jnani knows all is of the self (Atmamayam Sarvam). All this is Brahman. If there be pain let it be. It is also part of the self. The self is poorna. (Perfect).

4. An Andhra visitor asked what sleep is.

RAMANA: How can you know the sleep when you are awake? The answer is go to sleep and find out. The question must be raised in sleep.

5. Regarding creation all the scientific and logical explanation do not harmonize. The diversities in such theories clearly show the uselessness of seeking such explanations. Such explanations are purely mental or intellectual and nothing more. Still all of them are there according to the stand point of the individual.

There is no creation in the state of realization. When one sees the world, one does not see the self. So, see the self and realize that there has been no creation.

6. DEVOTEE: What is mind?

RAMANA: Mind is consciousness, which has put on limitations. You are originally unlimited. Later you take on limitations and become mind.

7. DEVOTEE:- I want to be awakened from all defects, like pleasures and pains etc.

RAMANA: Is this your awakened state? It is not. It is only a dream in your long sleep. All are in sleep dreaming of the world, things and actions. The worlds and people are your thoughts.

8. RAMANA: To know anything illumination is necessary. Such illuminating agency can only be in the form of light which is however lighting the physical light that we see normally and darkness. It is infinite and remains as consciousness. Consciousness is the self of which everyone is aware. No one is away from self. So, everyone is self realized. Yet what a mystery that no one knows this fundamental fact and desires to realize self.

9. RAMANA: The existence of the world in your waking and dream is admitted because they are the products of mind. The mind is withdrawn in sleep and the world is in the condition of seed. It becomes manifest one again when you wake up. The ego springs forth, identifies itself with the body and sees the world. So the world is a mental condition.

10. DEVOTEE: How do we know that we existed in sleep?

RAMANA: You say I feel refreshed after a sound sleep. So sleep was your experience. The experiences now identify himself with the 'I' in speaker. So, this 'I' must have been in sleep also.

11. DEVOTEE: If you say that the world does not exist independently, suppose I knock against a stone and hurt my foot. The injury proves the existence of stones and so of this world.

RAMANA: quite so, the stone hurts the foot. Does the foot say that there is stone? To know that the self remains happy in its perfection is self realization.

12. DEVOTEE: Can it be complete happiness to remain self realized. If one does not contribute to the happiness of the world. How can one be so happy, when there is unrest in the world? Is it not selfishness to remain self realized without helping the world?

RAMANA: The self was pointed to you to cover the universe and also transcend it. The world cannot live apart from self.

13. DEVOTEE: Does not realized now continue to live just like a non realized being?

RAMANA: Yes, with the difference that the realized being does not see the world as being apart from the self. He possesses true knowledge and the internal happiness of being perfect. Whereas the other person sees the world apart, feels imperfections and miserable. Otherwise their physical actions are similar.

The idea that I am the body or the mind is so deep, that one cannot get over it even if convinced otherwise.

Each state contradicts the other state of waking, dream, and sleep. They are therefore mere changes taking place in the seer or phenomena appearing in the self which is unbroken and remains unaffected by them. Even birth and death are also phenomena, in the self which continues to be unbroken and unaffected. Birth and death pertains to the body and mind.

14. DEVOTEE: If one lives fifty years and finds continuity in the waking experience which is absent in dreams.

RAMANA: You go to sleep and dream a dream in which the experience of fifty years is condensed within a short duration of dream say five minutes.

Science tells that largest dream lasts for a minute and a half. We experience life times in that short period of time. The spirit is differentiated from matter and is full of life. The body is animated by it.

15. DEVOTEE: The realized being is then the spirit and unaware of the world.

RAMANA: He sees the world but not as separate from the self.

16. DEVOTEE: If the world is full of pain why should he continue the world idea?

RAMANA: Does the realized being tell you that the world is full of pain? The realized mind is the Holy Spirit and the other mind is not Holy Spirit, for the realized being this is the kingdom of heaven. That kingdom is here and now.

17. DEVOTEE: (Asked about sanyas) should not a man renounce everything in order that he might get liberation?

RAMANA: Even a sanyasi who thinks "I am a sanyasi" cannot be true sanyasi, where as a house holder who does not think "I am a house holder", is a true sanyasi.

18. RAMANA: The person soaked in the "I am the body" Idea is the greatest sinner, he is a suicide. The experience of "I am the self" is the highest virtue. Even a moment's dhyana, to that effect is enough to destroy all the sanchita karma. It works like the sun before which darkness is dispelled.

19. DEVOTEE: What is the purpose of life?

RAMANA: To seek to know the significance of life is itself the result of good karma in past lives. Those who do not seek such knowledge are simply wasting their lives.

20. RAMANA: Reality must always be real. It has no names and forms but is what underlies them.

Consciousness is the self which everyone is aware. No one is ever away from the self and therefore everyone is in fact self realized. That this is a mystery people do not know this.

21. RAMANA: The essence of mind is only awareness of consciousness. However when the ego over clouds, it functions as reasoning, thinking and perceiving. The universal mind not being limited by the ego has nothing outside itself and therefore only aware. This is what bible says "I am that I AM".

22. RAMANA: Rebirth etc. are all described in scriptures. But in fact there is neither birth nor death; one simply remains what one really is. That is only the truth. Individuality is only illusory existence.

23. RAMANA: The mind is necessarily depend for its existence on something gross. It never subsets by itself. It is the mind that is otherwise called subtle body, ego, jiva or soul.

24. RAMANA: Concentrating the mind solely on the self will lead to happiness or bliss.

25. RAMANA: Sensation of pleasure and pains is common both to the realized man and unrealized man. The difference is that the unrealized man identifies himself with the body and feels it. Whereas the realized man knows, let it be it is also part of the self and the self is perfect.

The mind of the realized person is sometimes compared to the moon in day time.

26. RAMANA: Maya is not real; it can be a mixture of two opposites, real and unreal. Therefore the wise say it is undesirable. It is the power latent in

Brahman produces the illusion of jagath. The substratum of this power is Brahman and jagath is its effect. The power cannot be either of them but must be different from both. It cannot be defined. It consists in presenting the illusion of the jiva, Iswara, and jagath on the non dual substratum the Brahman, by virtue of its veiling and projecting powers. As soon as the power lying dormant shows forth as mind, the latencies of the mind sprout forth and grow up like trees which form universe. They rise up as thoughts and materialize as the universe which is thus only a dream vision. The jivas and Iswara being its contents are illusory as the day dream.

When the latencies are rooted out by knowledge, the jiva, iswara, and jagath disappear.

In the process of enquiry, Maya becomes more and more transparent and turns into knowledge. Knowledge is thus born of Maya. Immediately daughter knowledge burns down her mother Maya to ashes. Example: Bamboo rubs and create fire which burn bamboos and itself dies later.

Mind whose nature is always to be thinking of this and that, functions in two modes - the 'I' mode, and "this" mode. Of these two 'I' mode has always single concept 'I' where as "this" mode varies according to the quality operating at the time, satva, rajas and tamas.

27. RAMANA ----- REAL ENQUIRY:

Though spontaneously and directly the Vedanta teaches the suspense truth "that thou art" (Thathvamasi), yet enquiry is the only sole means of self realization. Sastra knowledge is not enough for it can only be indirect. Only the experience resulting from enquiry of the self can be direct knowledge.

28. DEVOTEE: If the self has three forms as Being, knowledge bliss, Are there three selves?

RAMANA : No, it is only one, just as the fire, showing forth as heat, light, redness, are three, water appearing, coldness fluidity, taste, are one, so also the self shining forth as Being, knowledge, and bliss is only one.

Transcending all, the self has nothing in common with worldly things or activities. It transcends void also, hence, the experience is unique and unearthly.

29. RAMANA: The world filled with Brahman, is real, and in the same way

the body is filled with life.

30. RAMANA: Help yourself, you will help the world. You are the world, and the world is in you, you do not help the world at all by wishing or trying to do so, but only by helping yourself, that is, by realizing your perfection.

31. RAMANA: "The original sin" affirmed to be the cause of the death for men by Christians, the Master says, that it is not an act done by the first man, but only the sense "I am the body"

32. RAMANA: The sin is said to pertain to man, but men are not men in deep sleep. The sense of being a man is due to identification of oneself with the body. Hence the original sin is only identification of oneself with the body.

33. RAMANA: The real self becomes 'I' in one body. 'YOU' in another body, and 'HE' in third body. It follows that these distinctions arise from primary ignorance.

34. RAMANA: Reality is always one kind; there are no degrees or varieties of reality. Hence what is seen in dream and what is seen in waking are both equally unreal.

35. RAMANA: There is no better karma (work) or bhakti than enquiry into one self.

36. RAMANA: Regarding yugas mentioned by puranas, Ramana said I don't consider the time as real, so I take no interest in such matters.

37. RAMANA: The one difficulty that the intellect finds in accepting this teaching we are essentially the self is, this. The intellect demands a rational link between the worlds it knows and the self or reality it is told about. It wants a bridge over which it can pass and re pass between the two. Such a bridge does not exist and cannot possibly be built by any one even by a sage. The reason is extremely simple, namely, the fact that the world and reality are negations of each other. Rope negates snake and snake negates rope.

38. RAMANA: Vedanta says the cosmos springs into view simultaneously with him, who sees it and there is no detailed process of creation. It is similar to a dream where he experiences when in dream. Simultaneously with the dream he experiences. However some people cling so fast to objective knowledge that they are not satisfied when told this. They want to know how sudden creation

can be possible, and argue that an effect must be preceded by a cause. In fact they desire an explanation of the world that they see about them. Therefore the scriptures, try to satisfy their curiosity by such theories. This method of dealing with the subject is called the theory of gradual creation, but the true spiritual seeker can be satisfied with instantaneous creation.

39. RAMANA: Consciousness is the pure knowledge. The mind arises out of it and is made up of thoughts.

40. RAMANA: The whole Vedanta is contained in the two Biblical statements "I am that I AM" and "Be still and know that I AM GOD".

41. DEVOTEE: Is there any efficacy in bathing in the Ganges?

RAMANA: The Ganges is within you. Bathe in that Ganges; it will not make you shiver with cold.

42. DEVOTEE: Should we read sometimes Bhagavad Geetha?

RAMANA: Always

43. DEVOTEE: May we read the Bible?

RAMANA: The Bible and Geetha are same

44. DEVOTEE: The Bible teaches that man is born in sin.

RAMANA: Man is sin. There is no feeling if being man in deep sleep. The body thought brings out the idea of sin. The birth of thought itself is sin

45. DEVOTEE: Can we not see God in concrete form?

RAMANA: Yes, God is seen in mind. A Concrete form may be seen but still it is only on the devotees mind. But there is a sense of duality. It is like a dream or vision.

46. RAMANA: Krishna understanding Arjuna's stand points and "Yes", there has been many incarnations of me and you. I know them all, but you do not". Christ also declared "Before Abraham was I am".

47. DEVOTEE: What is purpose of such descriptions in religion?

RAMANA: Only to establish the reality of the self. People will not

understand the bare and simple truth - the truth of their every day, ever present, and eternal experience. That is the truths of the self. Is there any one not aware of the self? Yet they do not even like to hear of it. Where as they eager to know what lies beyond - heaven, hell and reincarnation, because they love mystery and not the plain truth.

48. DEVOTEE: "J. Krishnamurthy, teaches the method of effortless and choice less awareness as distinct from that of deliberate concentration. Would Bhagavan be pleased to explain how best to practice meditation what form the object of meditation should take.

RAMANA: Effortless and choice less awareness is our real nature. If we can attain that state and abide in that is alright. But one cannot reach it without effort, the effort of deliberate meditation. All the age old vasanas(inherent tendencies) turn the mind outward, to external objects. All such thoughts have to be given up and the mind turned inwards and for most people requires efforts. Of course, every teacher and every book tells the aspirant to keep quiet but it is not easy to do so. That is why all this efforts is necessary. Even if we find somebody who has achieved this supreme state of stillness, you may take it that necessary effort has already been made in a previous life. So effortless and choice less awareness attained only after deliberate meditation. The meditation can take whatever form most appeals to you. So, what helps you to keep out all other thoughts, adopt that for your meditation?

In this Ramana quoted tamil poet Thayamanvar "Bliss will ensure if you keep still, but however much you tell your mind this truth, it will not keep still. It is the mind that tells the mind to be still in order for it to attain bliss, but will not do it. Though all the scriptures have said it and though we hear daily from the great ones and even from your guru. We are never quiet but stray into the world of Maya (illusion) and sense objects. That is why conscious, deliberate effort is needed to attain that effortless state of stillness.

49. DEVOTEE: It is said that our working life is also a dream, similar to our dream during sleep. But in our dreams we make no conscious effort to get rid of the dream and to wake up, the dream itself comes to an end without any effort and we become awake. Similarly why should the waking state which in reality is only another, sort of dream comes to end of its own accord without any effort on our part and lend us in real awakening.

RAMANA: Your thinking that you have to make an effort to get rid of the dream of a waking state and your making efforts to attain realization or reach

awakening are all parts of the dream. When you attain realization you will see there were neither the dreams during sleep nor the waking state but only yourself and your real state.

50. RAMANA: Hinduism does not necessarily enjoin physical renunciation for active spiritual seekers as did for instance, the original teaching of Christ or Buddha. On the contrary the state of house holder is honored and the path of right action is a legitimate path. In fact the classical system in ancient India was that a man should retire into the homeless state only after he had fulfilled his duties as a house holder, and had an adult son or sons to replace him

SAMADHI WHILE WORKING

51. DEVOTEE: Is it possible to enjoy Samadhi while busy with worldly work?

RAMANA: It is the feeling 'I work' that is the hindrance. Ask yourself 'who works'? Remember who you are, then the work will not bind you. It will go on automatically. Make no effort either to work or to renounce. Your effort is the bondage. What is destined to happen will happen. If you are destined to work, you will not be able to avoid it. You will be forced to engage in it. So, leave it to the higher power. It is not really your choice, whether you renounce or retain.

When women carrying jars of water on their heads talk they are very cheerful, keeping their mind on water jars. Similarity when a sage engages in activity his mind remains fixed in the self and his activity does not distract him.

52. RAMANA: What I say is that the self is here and now and that it alone is, sanyasa means renouncing individuality.

53. DEVOTEE: Why did you leave your home in your youth?

RAMANA: That was my prarabda (destiny). One's course of conduct in this life is determined by one's prarabda. My prarabda lies this way. Yours lies that way.

54. DEVOTEE: Why is the world enveloped in ignorance.

RAMANA: Look after yourself and let the world look after itself. If you are the body there is physical world also, but if you are spirit; there is only spirit.

55. DEVOTEE: Should I try to help the suffering world?

RAMANA: The power that created you, created the world as well. If god created the world it is his business to look after it. Not yours. Till you attain self realization

and thus wake out of this illusory phenomenal world, you must do social work by relieving suffering whenever you see it. But even so you must do it without ahamkara, but with feeling "I am the lord's instrument". "You must help him as a means of worshipping God in him".

SELF ENQUIRY

56.RAMANA: For the subsidence of mind there is no other means more effective than self enquiry. Even though the mind subsides by other means that is only apparently so, it will rise again. Self enquiry is the direct method. All the other methods are practiced while retaining the ego, and therefore many doubts arise and the ultimate question still remains to be tackled in the end. But in this method the final question is the only one and is raised from the very beginning. Self enquiry leads directly to self realization by removing the obstacles which makes you think that the self is not realized.

Meditation requires an object to meditate on. Where as in self enquiry there is only the subject and no object. That is the difference between them.

57.DEVOTEE: Why should self enquiry alone to be considered the direct path to realization?

RAMANA: Because every kind of path except self enquiry pre-supposes the retention of mind as the instrument for following it, and cannot be followed without the mind. The ego may take different and more subtle forms and different stages of our practice, but it is never destroyed. The attempt to destroy the ego or the mind by methods other than self enquiry is like a thief turning police man to catch the thief that is himself. Self enquiry alone can reveal the truth that neither ego nor the mind really exists and enable one to realize the pure or differentiated Being of the self or the Absolute.

58. RAMANA: It can be said that the mind ceases to exist or that it becomes transformed into the self, the meaning is really the same.

It does not mean that a person becomes mindless like a stone that the pure consciousness of the self is no longer confined within the narrow limits of an individual mind that he no longer sees through a glass darkly, but clarity and radiant vision.

The mind necessarily depends for existence on something gross. It never subsists by itself. It is the mind that is otherwise called the subtle body, ego, jiva or soul.

59.RAMANA: That which rises in the physical body as 'I' is the mind. If one enquires where the 'I' thought arises in the body in the first instance, It will be found that it is from the Hridayam, or the heart. That is the source and stay of the mind or again even if one merely continuously repeats to one self inwardly I, I, I, with the entire mind fixed there upon that also leads to the same source.

The first and foremost of all thoughts that arise in the mind is the primal thought 'I' thought. It is only after the rise or origin of 'I' thought that innumerable thoughts arise, that is after the first personal pronoun, the second, third etc occur to the mind and they cannot subsist with it.

Then the mind is nothing but bundle of thoughts. The integral 'I' thought implicit in such enquiry, having destroyed all other thoughts, itself finally gets destroyed or consumed.

60.DEVOTEE: How to find out source of 'I'?

RAMANA: The 'I' is always there, whether in deep sleep, in dream or in the walking state. The one who sleeps is the same as the one who is now speaking. This is always the feeling of 'I'. If it were not so you could have to deny your existence.

The feeling 'I have not realized' is the obstruction to realization. In fact, it is already realized. There is nothing more to be realized. If there were, realization would be something new which did not exist but was to come about in future, but whatever born will also die.

Whatever form your enquiry may take, you must finally come to the one 'I', the self. All the distinctions made between I and you, master and disciple are merely a sign of ignorance. The supreme 'I' alone is. To think otherwise is to delude one self.

61. DEVOTEE: Tell me what time is?

RAMANA: Time is only an idea. There is only reality. If you call it time it is time. If you call it existence, it is existence and so on. After calling it time, you divide it into days, nights, months etc. Time is immaterial for path of knowledge.

62. RAMANA: Maya has no antecedent cause because it is not the product of anything. Preceding it but remains in Brahman, Self evident and without Beginning. Before creation there could be no cause for its manifestation, yet it manifests and it must be by itself.

63. RAMANA: In dissolution there remains only non dual Brahman and no Iswara. Clearly there can't be his will. When it is said that in dissolution all are withdrawn from manifestation and remain unmanifest, it means that the jivas, all the universe and iswara have all become unmanifest. The unmanifest iswara cannot exercise his will. What happen is this, just as dormant power of sleep displays itself as dream, so also the dormant power of maya displays itself as the plurality consisting of iswara, his will the universe and jivas. Iswara is thus the product of Maya and he cannot be the origin of his origin. Maya therefore has no antecedent cause. In dissolution there remains only pure being devoid of will and admitting of no change. In creation Maya hither to remaining unmanifest in this pure being shines forth as the mind. By the play of mind, plurality appears as Iswara, the worlds and the jivas like magic. Maya manifest is creation and Maya unmanifest is dissolution. Thus of its own accord Maya appears or withdraws itself and has thus no beginning. Therefore he says that there was an antecedent and cause for it.

64. RAMANA: The universe itself is a product of mind and Iswara and the jivas form parts of the same product. Therefore they must be only mental projections and nothing more. This is clear from the shruthi which says that Maya gives rise to the illusions of Iswara and the jivas and from the vasista shruthi, where vasista says that as if by magic the latencies dance about in the mind as he-I-you-their-that-my son-property etc.

65. DEVOTEE: How do reasoning and experience support this view?
RAMANA: With the rise of the mind in waking and dream, the latencies come into play and the jiva, Iswara, and jagath appear. With the subsidence of the latencies in deep sleep, swoon they all disappear. This is within the experience of everyone. Again when all the latencies are rooted out by knowledge by knowledge, the jivas, Iswara, and jagath disappear once for all. This is within the experience of perfectly clear-sighted great sages established in the non-dual reality, beyond the jivas, Iswara and jagath. Therefore we say that these are all projections of the mind. Thus is explained as the effect of Maya.

66. DEVOTEE: What is the limit of Maya?
RAMANA: It is the knowledge resulting from an enquiry into the sense of Mahavakya. Because Maya is ignorance and ignorance subsists on non-enquiry. When non-enquiry gives place to enquiry right knowledge results and put an end to ignorance.

67.DEVOTEE: What is the fruit of Maya?

RAMANA:-That it fruitlessly vanishes into nothing is the fruit. Realized sages have found it so.

68. DEVOTEE: Then why do not all agree on this point?

RAMANA: 1--The ignorance believes it to be real. 2--Those who are thoughtful will say it indescribable.3-- Realized sages say that it is nonexistent. It thus appears in these three ways. People will speak of it from their own points of view.

In the process of enquiry, Maya becomes more and more transparent and turns into knowledge. Knowledge is thus born of Maya and is therefore said to be daughter of Maya.

Maya so long flourishing on non enquiry comes to its last days on enquiry. Immediately the daughter knowledge burns mother Maya down to ashes.

69. DEVOTEE: How can the progeny kill the parent?

RAMANA: In a bamboo forest, the bamboo moves in the wind, rub the parent trees fire comes and burns bamboo forest. So, also knowledge had borne of Maya burns Maya to ashes. Maya remains only in name like a hare's horn. Therefore the sages declare it nonexistent.

70.DEVOTEE: Master, Maya turns into knowledge. Therefore it cannot be said to vanish fruitlessly as nothing.

RAMANA: Only if the knowledge, the modified Maya be real, Maya can be said to be real. But this knowledge is itself false.

Therefore Maya is false. The knowledge destroys ignorance and itself perishes.

71. DEVOTEE: Should the knowledge also vanished in the end, how can samsara, the effect of ignorance be eradicated.

RAMANA: Samsara, the effect of ignorance is unreal like knowledge. The one unreality can be undone by another unreality.

72. DEVOTEE: How can it be done?

RAMANA: A dream subjects hunger is satisfied by dream food similarly;

though knowledge is unreal it serves the purpose. Bondage and release are only false ideas of ignorance. As the appearance and disappearance of rope, snake is equally false. So, also bondage and release, in Brahman.

73. DEVOTEE: In the reality, which is non dual? Who is there to bring alone this super imposition?

RAMANA: It is Maya, that powers of Brahman are infinite. Among them that power becomes manifest through which it shines forth.

74. DEVOTEE: What are those powers?

RAMANA: Sentience in sentient beings, movement in air, solidity in earth, fluidity in water, heat in fire, void in ether, decaying tendency in the perishable and many more well known. These qualities remained unmanifest and later manifest themselves.

75. DEVOTEE: If all powers lay latent in the single Brahman. Why did they not manifest simultaneously.

RAMANA: Look how the seeds of tree, plants, and herbs, all contained in the earth. But only some of them sprout forth, according to the soil climate and season. So, also, the nature and extent of powers for manifestations are determined by conditions. At the time Brahman (the substratum of all powers of Maya) gains the power of thinking, the power manifests as mind. Thus Maya so long dormant suddenly starts forth as mind from the supreme Brahman the common source of all. Then this mind fashions the entire universe. So, says vasista in Yoga vasista.

76. DEVOTEE: What is the nature of this mind, which forms the power of projection of Maya?

RAMANA:- To recollect ideas or tendencies is its nature. It has latencies as its content and appears in the witnessing consciousness in two modes "I" and: this".

Just as the ignorance factor in rope cannot project itself as snakes but must make the rope look like a snake, that in the water unable to manifest itself makes the water manifest as foam, bubbles, and waves, that in the fire itself unable make the fire makes the fire display itself as sparks, that in the clay cannot present itself but presents the clay as pot. So, also the power in the witness cannot manifest itself but presents the witness as the ego.

77. DEVOTEE: Master how can it be said that through the Maya the self is fragmented into individual egos?

RAMANA: Maya is called Maya, because it can make the impossible possible. It is the power which brings into view what was not always there, like a magician making his audience see as a celestial city in mid air. If a man can do this, can Maya not do that? There is nothing absurd in it.

78. DEVOTEE: Please make it clear to me.

RAMANA: Now consider the power of sleep, to call forth dream visions. A man lying on a cot in a closed room falls asleep and in his dream wanders about taking the shapes of birds and beasts.

If a single sleep can make the impossible possible what wonder can there be in the almighty, Maya creating this indescribable universe? It is its very nature.

See how the sky which is impartial and uncounted looks blue. The supreme self too through always pure has been infested by it with the ego and is made to parade as jiva.

79. DEVOTEE: If the supreme self had by joining the I mode of the mind became the illusory jiva, he should appear as a single jiva. But there are many jivas. How can the single Reality manifest as innumerable jivas.

RAMANA: As soon as the illusion of a single jiva becomes operative in the pure supreme self, it naturally gets other illusory jivas in the pure ether of knowledge -- The illusion of one jiva is perforce associated with illusion of several jivas.

Just as the supreme self is presented as 'I' by the 'I' mode of Maya. So also it is presented by this mode as the universe with all its contents.

80. DEVOTEE: How?

RAMANA: The power of multiplicity is this mode, whose nature is to be imagining this or that. In the ether of consciousness it recollects the millions of latencies as this or that. Being stirred up by these latencies, the jiva through itself the ether of consciousness, now manifests as the individual body etc. the external worlds and the diversities.

81. DEVOTEE: How?

RAMANA: First the mind appears in the impartial ether of consciousness. The movements from the aforesaid latencies which shows forth in various illusory forms such as,- here is the body with organs and limbs – I am the body – here is my father – I am his son – these are relatives and friendly good and bad – pleasure and pain – bondage and release – castes, creeds, duties – Gods – man – other creatures – enjoyer and enjoyments – many millions of spheres and so on.

82. DEVOTEE: How can the latencies themselves appears as the vast universe?

RAMANA: A man remaining unmoving and happy in deep sleep when stirred up by the rising latencies sees illusory dream visions of creation and worlds; they are nothing but the latencies in him. So, in the waking state also he is deluded by the latencies manifesting as these creatures and world.

83. DEVOTEE: What is the difference between the dream and waking states?

RAMANA: Both are only mental and illusory. There can be no doubt of this. Only the waking world is a long dream of illusion and the dream is a short one. This is the only difference and nothing more.

84. DEVOTEE: Should the waking be only a dream, who is the dreamer here?

RAMANA: This entire universe is the dream product of the non dual untainted, knowledge bliss only.

85. DEVOTEE: The scriptures say that Iswara is the product of Maya and how can we say that it is of ignorance?

RAMANA: The ignorance of self may function simply or totally as we speak of single tree or whole forest. The total ignorance of the entire universe is called Maya. Its product Iswara functions as virat in the universal waking state as Hiranya garbha, in the universal dream state and as the indweller in the in the universal deep sleep. He is omniscient or omnipotent. Beginning with will to create and ending with entry into all creatures, this is His Samsara. The individual ignorance is said to be simply ignorance. The product jiva functions respectively as Viswa, Taijasa and pragna in the individual waking, dream and deep sleep states respectively. His knowledge and capacity are limited. He is said to be the doer and enjoyer. His samsara consists of all that lies between the present

wakeful activities and final liberation.

86. DEVOTEE: Why should there be suffering?

RAMANA: If there were no suffering, how could the desire to be happy arise? If that desire did not arise how the quest of the self could arise?

87. DEVOTEE: Then is all the suffering good?

RAMANA: Yes, what is happiness? Is it a healthy and handsome body, regular meals and so on? Even an emperor has endless troubles although he may be in good health. So, all suffering is due to the false notion 'I am the body'. Getting rid of this is knowledge.

Ramana Paravidyopanishad

1. Deep sleep and the supreme state are similar. In both the mind and the world are absent. But in both, there is the eternal reality, the Real Self and therefore it follows that he is the cause of the happiness of both the states.

2. Everyone sees both His own body and the world by the eye, which is a part of the very body. How can this seeing be admissible as evidence in this enquiry about the reality of the world?

3. Our master confirms the teaching first by showing that the world is mental (inseparable from the mind), then by proving the unreality of the mind and the ego; and finally by teaching that even the primary ignorance is nonexistent.

4. The world is a totality of the five kinds of sensations, namely sounds and the rest and nothing else. All these are only mental impressions and hence the world is nothing but the mind.

5. Just as the dream world is not other than the mind of the dreamer so, the world of things, seen in waking, is not other than the mind of the seer.

6. No one is able to know the unreality of the dream world during the dream itself. In the same way no one is able to know the unreality of the waking world while he is in the waking state.

7. The argument "The mind is small and the world is vast, how can it be within the mind? Is also mistaken. It has been taught by the sages that it is the

mind that is vast (not the world).

8. The mind is vaster than even the sky, and in it are the five materials of creation, the outer space (sky) and the rest. Consciousness in its motionless state is Brahman, the same when moving is mind, and thus it has been made clear (by RAMANA) that the mind is of the nature of Brahman.

9. If you doubt whether or not the world existed during your sleep, then all those that did not sleep (during the time you slept) and know from their world that the world existed continuously.

10. Even those that remained awake (while we slept) know the world only by the mind and never otherwise. Hence for all alike the world is only mental, in walking as a dream.

11. The mind creates the world subject to a superior power (Avidya - Maya) and therefore is unable to create to its own liking. The mind believing the world to be real is deluded and suffer the woes of Samsara.

12. Whatever shines intermittently is insentient and therefore shines by the light of another. That by which all insentient things shine, is self shining, being conscious by nature.

13. In the heart of every living creature, the self, shining real self, shines by his own light (of consciousness) as 'I' and hence everyone knows himself as real. Who is there in the world of men who says "I do not exist".

14. Surely there exists a reality – consciousness which lends (an appearance of) existence and shining to the universe (including to the mind). Else how can worldly people have the notion that this unreal universe exists and shines?

15. The sages, becoming aware of him, who is Brahman, shining in the supreme state as the real self, are ever contented as if they had all their desires fulfilled simultaneously.

16. It is OBJECTED: worldly objects serve some useful proposes; but the water of the mirage is not so; to this REPLY is 'Things seen in a dream as useful (in the dream) but all the same they are unreal.

17. This whole world appears divided into an endless variety of parts. Our

holy guru makes it clear that all these parts are also unreal (when taken separately).

18. Maya is the body (or attribute) of God. Ignorance is that of the soul, Maya is subject to that supreme one. But the soul is subject to the ignorance.

19. Only two paths are laid down for the aspirant to Deliverance, namely for the valiant the quest of one's own self and for the fearful self surrender to God and in these two all the paths are included.

20. The foolish man who considering himself as an advaiti but not vigilant enough (to take to the quest as taught by Ramana) and looking up on devotion to God is a man with a tainted mind.

21. The man, who meditates with devotion on God with a form being endowed with the divine temperament, will attain that same state which one attains meditating on him as formless.

22. The man who, by the practice of devotion sees god as one other than himself, sees only a mental form – such is the utterance of the most holy (on this point).

23. The self surrender is truly made by him who always has the feeling “let all things happen according to thy will. In all respects I am bound to you”.

24. The ripe devotee must pass his time patiently enduring whatever happened to him, whether pleasant or otherwise, without yielding to sorrow or joy, with his heart absorbed in him.

25. In the sacred lore two forms of Brahman are mentioned, one the seedless and the other with seed. The seedless one is transcendental Supreme Being; the one with seed is God having the might of Maya.

26. By the quest the Aspirant obtains the direct experience of the real self in the transcendental state (beyond the three states of ignorance). For him that has thus succeeded in this quest there is no need for continuous meditation nor the prolonged reflection (mentioned before).

27. The quest of the truth of the self is alone the direct path to the right awareness of the self. The meditation spoken of is preliminary aid to the quest, for breaking up the idea of the body as the self. (Which is hindrance to the quest).

28. The diving (of the mind) into the heart in this quest of the self does not occur for him with a weak mind. The mind's strength, being subdivided among the innumerable thoughts is insignificant.

29. The best of all possible objects for meditation is the consciousness, having the form 'I' which is the essence of real self for the seeker of deliverance. By this meditation alone, the mind will naturally dive into the heart such is the teaching of our Great Guru.

30. In that transcendental state, the power of God, named Maya, whose expanded form is the whole world, is wholly lost in that supreme one, along with the whole of her creation.

31. Just as a woman, suffering intolerably in her father-in-law's house obtains peace in her mother's house, so the mind, haired by 'samsara' suffering wins peace by returning to its source, the (Real Self)

32. In all persons the sage sees only the real self who is eternally aware of the truth, not someone other than himself. Hence he does not look upon any one as ignorant. In his sight all are sages.

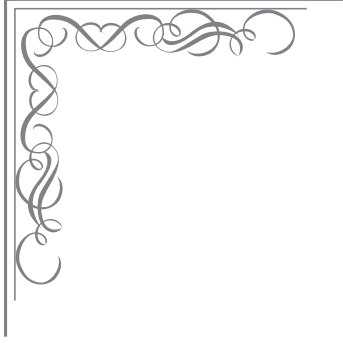
33. The popular notion that there are many sages is also not true. All differences belong to the world. In the wordless state they do not exist.

34. He that practices the meditation 'I am that' is not a sage, but only a sadhaka. If the sage meditates 'I am that'. He would be like a man meditating 'I am a man'.

35. In the course of life, the sage, who has transcended all the yogas, being established in the supreme state, may live like a 'yogi' or even like a 'bhogi', but that yoga and that bhoga are not real.

36. Being himself that very Supreme Being, but regarding him as another than the self through ignorance, he strives through devotion to obtain a vision of Him; is there anything more surprising than this?





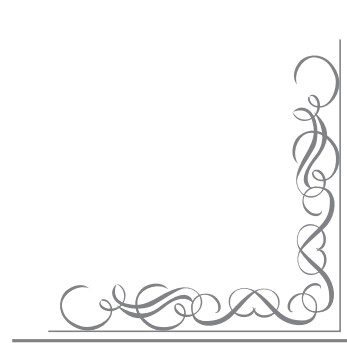
INTRODUCTION

Panchadasi is a simple yet comprehensive Manuel of advaitha Vedanta written in fourteenth century AD by Vidyaranya previously known as Madhavacharya. He was also the spiritual head of Sringeri mutt in 1377 to 1386. He died in 1391 AD.

Panchadasi means fifteen chapters divided into quintets, the aspects of Brahma, sat, chit and anand, that is, existence, knowledge and bliss, which are the three aspects of Reality. It elaborates advaitha view of Brahman and its derivatives. It is a basic text which introduces into central doctrine of advaitha vedantha philosophy. Deeper concepts are dealt in more advanced treatise, the Upanishads, brahma sutras and Bhagavad geetha.

Vidyaranya has succeeded in eminent way in setting forth the essentials of advaitha which holds that the direct means to realize is the path of knowledge (jnana) and as Moksha(realization) is the very nature of the self. It is not an experience which is to be brought about through work (karma).

Here are some important selected verses that help readers to acquire the spiritual knowledge that help them realize the truth of themselves



VEDANTA PANCHADASI

[Spiritual Knowledge]

1. Through the many months, years, ages and world cycles, past and future, consciousness is the same. It neither rises nor sets. It is self-revealing.
2. Prakrithi (Premodial substance) is that in which there is the reflection of Brahman, that is pure consciousness and bliss and is composed of Satva, Rajas, and tamas, (in a state of homogeneity). It is of two kinds.
3. When the element of satva is pure, prakrithi is known as Maya, when impure (being mixed up with rajas and tamas.), it is called Avidya (ignorance). Brahman reflected in Maya is known as the omniscient Eswara, who controls Maya.
4. But the other (i.e. Jiva which is Brahman reflected in Avidya) is subjected to Avidya (impure Satva). The Jiva is of different grades due to (degrees of) admixture of (of rajas and tamas with Satva). The Avidya (nescience) is the casual body.
5. The five sensory organs the five organs of action, the five vital airs, mind and intellect all the seventeen together forms the subtle body.
6. Iswara, is called totality because of his identification with all the subtle bodies, (of the universe). The other is called 'individual' because it lacks this knowledge (and is conscious only of his self. being identified with his own subtle body).
7. When the intellect disregards the notions of duality, it becomes firmly established in the conception of non duality. The man who is firmly rooted in the conviction of nonduality is called jeevan muktha (liberated in life).
8. The knowledge of Veda acquired (during waking conditions) is daily forgotten during dream and deep sleep states. But it returns on morning (next day). Similar is the case with the Knowledge (of brahman). - It is never lost.
9. The body which is produced from the seed and blood of the parents, which are in turn formed out of the food eaten by them, grows by food only (It is not the self).
10. The intellect which has the reflection of pure consciousness and which pervades the whole body up to the tips of the fingers, in the waking state but disappears in the deep sleep is known as the intellect sheath, it also is not the self because it is changeable.
11. The intellect sheath and mind sheath, have fields of operation, the inner and the outer world respectively.

12. The shruthi declares 'The Atman' is self revealing. Before the evolution of universe the self alone was shining. By its shine, the Universe shines.
13. The self knows all that is knowable. There is no one to know it. It is consciousness.
14. The Swetaswara upanishad says "know Maya as prakriti and Brahman associated with Maya as the great Eswara (who imparts existence and consciousness to it and guides it). It is He who creates the world.
15. Acharya Sankara, Sureshwara and others acknowledge the fact that the mind assumes the form of the external object with which it comes into contact and modifies that form to suit its purpose.
16. That by which a man sees, hears smells, speaks, and distinguishes is called consciousness.
17. The one consciousness which is in Brahma, Indra and other gods as well as in human beings, horses, cows etc. is Brahman. So, the consciousness in me also is Brahman.
18. The knowledge that "Brahman is" is indirect, the knowledge that "I am Brahman" is direct.
19. The internal organ has two kinds of vrithis "I-consciousness" and "This consciousness". The first constitutes the intellect the subject consciousness and the second the mind, the object consciousness.
20. The intellect sheath is the self. The whole world is cognized by it and birth and death. Pleasure and pain, affect it.
21. All people admit in their experience, existence of Maya. From logical point of views Maya is inexplicable. Shruthi too declares it to be neither existence nor non-existence.
22. Without in any way affecting the real nature of Atman, Maya creates the world. It makes the impossible look possible, how astonishingly powerful is Maya.
23. As fluidity is the nature of water, heat of fire and hardness of stone, so, the making of the impossible as possible is the nature of Maya. It is unique in this respect.
24. By raising objection, to the wonderfulness of Maya, we do not solve the mystery. Besides we also can raise serious counter objections. What is essential is that we should eradicate Maya by systematic enquiry. Further arguments are useless, so do not indulge in them.
25. The world is clearly seen but its nature defies definition. Be impartial and regard to world as nothing but a delusion, the product of Maya.
26. What can be more magical than the fact that the seed in the Uterus became

conscious individual, that it develops, head, hands, feet, and other organs, that it passes through the states of child hood, youth and old age and that it perceives eats, smells, hears, comes and goes.

27. Like the human body carefully consider also a tiny fig seed. How different the tree is from the seed, from which it grows. Therefore, know all this to be Maya.
28. One Shruti passage says that the suns and planets move at the command of the Lord. Another Shruti passage says that the Lord entering the human body controls it from within.
29. The world remains potential as impressions in the Lord, and He causes its manifestation in accordance with the past deeds of beings. Creation is like the unrolling of painted canvass.
30. The creation and destruction of the world are comparable to day and night, to the waking and sleeping states, to the opening and closing of the eyes, and the activity and quiescence of the mind.
31. The liberation, however, can be obtained through the knowledge of reality and not otherwise. The dreaming does not end until the dreamer awakes.
32. In the second less principle, Brahman, the whole Universe, in the form of Iswara and jiva and all animate and inanimate objects appear like dream.
33. Maya has created Iswara and jiva represented by Sheath of bliss and Sheath of intellect respectively. The whole perceptible world is a creation of Iswara and jiva.
34. Consciousness is eternal, for its non existence can never be experienced. But the non-existence of duality is experienced by consciousness before the duality assumes manifestation.
35. **When a man can misidentify the self from egoism and realize that the self is no way connected with egoism, then though he may have crores of desires they will not bind him, because he has cut the 'knot' of the consciousness with the unconsciousness.**
36. From the philosophical stand point, the wise mean by their 'I' as the pure 'Kutastha'(substratum). In this sense they say 'I am unattached', I am the spirit itself.
37. In speaking of himself the common man seems to be convinced of his identity with the body. A similar conviction about this self as Brahman is necessary for liberation. This is the meaning of 'this' in 'I am this'.
38. **When a man is firmly convinced of his identity with Brahman as an ordinary man is convinced of his identity with the body, he is liberated even if he does not wish for it.**
39. There are the seven stags of jiva. Ignorance, obscuraton, super imposition,

indirect knowledge, direct knowledge, free from grief and unrestricted bliss.

40. **The practice of meditation on Brahman, the wise considers means of reflection on it, talking about it, mutually producing logical arguments about it. Thus to be fully occupied with it alone.**
41. The Shruti says 'know that one alone and give up all vain talk', and again. 'Arguments and talks only fatigue the faculty of speech.'
42. **It is common experience that the states of waking, dreaming, and deep sleep are distinct from one another, but the experiencing consciousness is same.**
43. The satisfaction of external objects is limited, but the satisfaction of liberation in life is unlimited. The satisfaction of direct knowledge engenders the feeling that all that was to be achieved has been achieved and all that was to be enjoyed has been enjoyed.
44. As the seed in the field or fetus in the womb matures in time, so, in the course of time the practice of self enquiry gradually ripens and bears fruit.
45. **By the practice of enquiry, the knowledge of Brahman arises; then it cannot be prevented whether one likes it or not. Such knowledge, by mere fact of its arising, destroys all ideas of the reality of the world.**
46. **On acquiring, the knowledge, the aspirant experiences unbroken satisfaction and a feeling of having accomplished all that was to be accomplished. He becomes liberated in life and awaits the wearing-out of his fructifying Karma.**
47. Before the projection of the world the supreme self, the second less, all bliss and ever complete alone existed. Through his Maya he became the world and entered into it as the jiva the individual self.
48. **Entering the superior body like that of Vishnu, he became the deities, and remaining in the inferior bodies like that of men, he worships deities.**
49. Due to practice of devotions in many lives the jiva desires to reflect upon his nature, when by enquiry and reflection Maya is negated, the Self alone remains.
50. Even wind, sun, fire, Indra and many having performed the religious practice in earlier lives, but failing to realize their identity with Him, carry out their tasks in fear of Him.
51. One who has attained the bliss of Brahman experience fear from nothing. Anxiety regarding his good and bad actions which consumes other like fire, no longer scorches him.
52. **When the knower experiences sufferings, he is not disturbed by them as**

he would have been before just as a man half immersed on the cool water of Ganges feels both the heat of the sun and coolness of the water. So, he feels the misery of the world and the bliss of Brahma at the same time.

53. When a man says "I shall be free" he then acquires the knowledge (of the self) from the teacher and the scriptures and desires nothing else. Here the word 'I' should be regarded as the witness self.
54. The various objects of enjoyment, from life down to wealth, are objects of varying degrees of love according to their proximity to the self.
55. A son is dearer than wealth, body dearer than son, the sense organs dearer than body, life and mind are dearer than the sense organs and the self is supremely dearer than life and mind.
56. **He who contemplates the witness self as the dearest of all objects will find that this dearest self never suffer destruction.**
57. As described in the taithiriya Upanishad, the whole world from Akasa (Space) to the physical body, is not different from bliss. Therefore the bliss of the self is of the nature of the non dual Brahman.
58. **Thinking of Him, speaking of Him and making one another understand him, this is what the wise call "practice of Brahman realization".**
59. **Just like in the sleeping state a power inherent in the jiva gives rise to impossible dreams, the power of Maya inherent in Brahman projects, maintains and destroys the Universe.**
60. Akasa, air, fire, water, and earth, the Universe, the different lokas (worlds) and animate and inanimate objects are appearances produced by Maya. Pure consciousness appears as reflection in the intellect of living beings, just as many objects are seen in a picture, so, the various names and forms exist in Brahman. By negating both names and forms one can understand that, what remains is existence consciousness and bliss.
61. The Supreme self, who is by nature existence, consciousness and bliss, identifying itself with names and forms becomes the objects of enjoyment. When by discrimination it is de-identified from the three bodies and names and forms, there is neither the enjoyer nor anything to be enjoyed.
62. **The Shruti says that he who knows the truth achieves all the desired objects. (Or) he enjoys everything because he becomes all, as that famous passage which expresses his all pervading self hood sings. "I am the food as well as the eater of the food".**
63. From the king to Brahma each desires the joy of the one higher than himself, but the bliss of the self which is beyond the grasp of the mind and the senses is superior to that of all.

HOW THE REALISED BEHAVE

1. Even if all the learned people of the world try to determine the nature of the world, they will find themselves confronted at some state or the other by ignorance.
2. **(Doubt)** = Even the knowers who attribute the world to Maya, are seen to be engaged in worldly pursuits. So, what is the use of realization? **(REPLY)**: No, he is not deluded as before.
3. **Doubt**: The non dual reality is not directly perceptible.
Reply: This is not so, for reality is self evident in the form of consciousness.
Doubt: It is not fully known **Reply**: Is the world fully known to you?
4. Both duality and non duality are partially known. If from this partial experience you infer the truth of duality, why should you not from same premises infer the truth of non-duality?
5. **(Doubt)**: But even after realization, I suffer from hunger and thirst. **(REPLY)**: Who denise it? This suffering is in your egoity expressed in your use of 'I'.
6. **A man who has ovrcome egoity and realized identity with the changeless consciousness is not distressed by desires or diseases, and other changing conditions of body and fortune. Just as the growth and death of trees in a forest do not affect him.**
7. **From the point of view of the body, senses, mind and intellect there is no difference between the ignorant and the illumined, when they engage themselves in action or abstain from them.**
8. **Doubt**: Why the puranas speak about jadabharata and others who were completely withdrawn and performed no action. **(REPLY)**: Jadabharatha and others, never gave up food and sleep, nor were like sticks and stones, it was because they were afraid of forming attachments and they behaved as if they were completely disinterested.
9. **Without the knowledge of Reality, even perfect detachment and complete withdrawal from worldly actions cannot lead to liberation. A man endowed with detachment and withdrawal but failing to obtain illumination is reborn in the superior worlds because of great merit.**
10. **On the other hand by the complete knowledge of Reality a man is sure to have liberation even though his detachment and withdrawal are wanting. But then his visible sufferings will not come to an end owing to his fructifying Karma.**
11. **Let the enlightened behave in any way according to their fructifying**

Karma, but their knowledge is the same and their liberation is the same.

12. When a man is as firmly convinced of his identity with Brahman, as an ordinary man is convinced of his identity with the body, he is liberated even if he does not wish for it.
13. **(Doubt)** : If the idea of "I" is given up how is the knowledge 'I am Brahman' possible ? **(REPLY)**: It is the false parts of "I" which are to be given up and the true part retained, following the logical rule of partial elimination.
15. **(Doubt): How then the ancient knowers like Janaka administered Kingdoms? (REPLY): They were able because of their firm conviction about the truth. If you have that, then by all means engages yourself in logic or agriculture or do whatever you like.**
16. Once he is convinced of the unreality of the world, a knower with mind undisturbed allows his fructifying Karma to wear out and engage himself in worldly affairs accordingly.
17. Do not fear irregularity when the wise engage themselves in actions according to their Karma. Even if it happens, let it be who can prevent the Karma.
18. **In the experience of their fructifying Karma, the enlightened and the unenlightened alike have no choices, but the knower is patient and undisturbed, where as an ignorant man is impatient and suffers pain and grief.**
19. **A wise man does not seek enjoyment in the pleasing objects. He is convinced of their defects, their impermanent and illusoriness and gives them up.**
20. **The wise, having spiritual faith, if forced by their fructifying Karma to live a family life, maintaining many relations always sorrowfully think. "Ah, these bonds of Karma are not yet die off".**
21. Thus sorrow is not due to the afflictions of the world but a dislike for it, for the worldly afflictions are caused by erroneous convictions about its reality.
22. **If it were possible to avert the consequences of fructifying Karma, Nala, Rama and Yudistira etc. would not have suffered the miseries to which they were subjected.**
23. **(Doubt): Does it not contradict the text mentioned earlier which describes the enlightened man as desire less. (Reply): The text does not mean that desires are absent in the enlightened man, but that desires arising in him spontaneously without his will produce no pleasure or pain in him, just as the roasted grown has no potency.**
24. Both the illumined and deluded suffer from their fructifying Karma; the

deluded are subject to misery, the wise are not, as the deluded are full of desires of impracticable unreal things, their sorrow is also great.

25. The wise man is convinced that worldly desires are like dream objects or magical creations. He knows further that the nature of the world is incomprehensible and that its objects are momentary. How can he then be attached to them? **The mere enjoyment does not mean that the enjoyed thing is real**
26. When a man realizes his identity with that Brahman which illumines the worlds of waking, dreaming, and sleeping states, he is released from all bonds.
27. That self which is not subject to experience in any of the three states which can be called pure consciousness, the witness. the ever blissful, and which is neither the enjoyer nor the enjoyment nor the objects of enjoyment", but that "I AM".
28. **To the one who is not separated from this all powerful knowledge neither engagement in action nor actionlessness does any injury. They relate only to the body.**
29. **Once the nature of the self has been conclusively determined the knower can speak of it. Think of it, or meditate on it at will.**
30. **Meditation is left to his will, for his release has been achieved through knowledge. From Knowledge alone comes release. Thus the scriptures announce with drum beats.**
31. **(Doubt):** If a known does not meditate, he would be drawn to external affairs. **REPLY:** Let him happily engage himself in them. What is the objection for a known to be so engaged?
32. The knowledge of truth does not affect the means such as the mind and so forth. A man of realization is able to do worldly activities such as ruling a country.
33. **(Doubt):** Knower may not have any desire for worldly affairs since he is convinced of the unreality of the empirical world. **(Reply)** Let it be, let him be engaged in meditation or work according to his fructifying Karma.
34. **The feeling of identity, which is the effect of meditation, ceases practice is given up, but the Brahman hood does not vanish even in the absence of knowledge.**
35. The man of steady wisdom having known the effulgent self leaves behind even in this life, all joys and sorrows. He is not scorched by the thoughts of good or bad deeds which he may have done or omitted to do.
36. The bliss arising from absorption in the contemplation of the self, when all sins and taints are washed of through the practice of Samadhi, cannot be

described in words. One must feel it in one's own heart.

37. **If by the force of fructifying Karma a Wiseman is compelled to enjoy the fruits of desires, he does so with indifference and great reluctance like a man who is impressed for labor.**
38. **Ishwara himself ordains that the fructifying Karma should be inexorable. So, the fact that He is unable to prevent such Karma from fructifying is not inconsistent with his omnipotence.**
39. Listen to the questions and answers between Arjuna and Sri Krishna from which we know that a man has to experience his fructifying Karma though he may have no desire to experience it.
40. O, Arjuna, your own Karma produced by your own nature compels you to do things even though you may not want to do them.
41. When a man is neither willing nor unwilling to do a thing but does it for the feelings of others and experiences pleasure and pain, it is the result of 'fructifying karma' through the desire of others.
42. **That which is not destined to happen as a result of our pasts Karma will not happen, that which is to happen must happen. Such knowledge is a sure antidote to the poison of anxiety. It removes the delusion of grief.**
43. The function of knowledge is to show the illusory nature of the world and the function of fructifying karma is to yield pleasure and pain to the jiva.
44. There is no doubt that while experiencing the results of his fructifying karma a man because of his strong impression is able to meditate without intermission, just as a man attached to worldly objects always thinks of them.



KNOWLEDGE OF SELF AND REALIZATION

(PART-3)

Life –Its problems

Any effort, any activity, enterprise, presupposes incompleteness and the intension to do so is to fill up something that is not well, is the seed of philosophy that you want to pursue. Nobody feels perfectly alright anywhere, at any time, any circumstance. We cannot see such a person. Every one blames others; sometimes look up sky helplessly for some kind of help. He feels insecure, restless inwardly. This has been there from the early beginning of existence of human beings. So, he started organizations, governments with laws to provide safety and security. But with all he is not feeling complete. The honest truth is that he wants freedom. The laws are bondage. But in reality the problem of man is inside man. We cannot answer for this strange feature of man.

Philosophy is the study of causes behind events or effects. Science can tell only how of things, not why of things. It is not its field. There is a mystery behind why things are as they are. The world seems does not have capacity to deliver the real goods.

Anything that you do in anyway whatsoever is an expression of an urge from within to break the boundaries of lie? We never succeed by any activity or effort. This in fact is a good sign, for it is an indication, for your eyes are opening in that direction which is the mother of philosophy.

Everything is not as it is appearing outside. People are carried away so much in their busy life that thinking of anything which is truth full is a rarity in life.

Always we have been feeling as if some backward pressure to go on doing mechanically in life. Always there are problems from three identified sources. (1)-within ourselves (bodily), (2)-outside (environment), and (3)-above (celestial). These are respectively called in Sanskrit (1)-adyatma, (2)-adibhutha, and (3)-adidaiva. Even ethics morality, values, culture, civilization arts, etc do not satisfy man (of soul). Man is more a problem to himself than outside world, for being alone also he is not alright with worries and problems. No institution stand for eternity, empires ever succeeded for eternity, family also. All grow and fall, like our body which moves from baby, to adolescent, to old. **All evolve to fall finally.**

Experiences are of two kinds, real and unreal. That which really is and

that which appears, that which does not partake of characteristics of reality is appearance. Reality is that which persists in three periods of time (past, present and future) without any change whatsoever. But there is nothing of that kind which we can see. Material world is normally the reality before all of us.

Newton and Laplace say that whole universe is like a clock which works, though lifeless, so also the body. There is a problem of relation between matter and consciousness. People find it difficult to identify consciousness with matter. So, consciousness and body are different. If different they cannot exist independently and separately. So, they clash with each other. So, they have been joined as if little of matter (nature) and consciousness to form an imaginary goblin as it were, an individual called human (jiva) by an imaginary relation. There is no relation between matter and consciousness. They are utterly two different entities. If so who says they are different. **Matter cannot say because it is unconscious. Consciousness cannot say because it cannot know that matter exists.** Then what is the cementing factor between the two. How could you think of these two things different unless a third thinker? There must be some judge. Gravitation implies one pulls the other. Who said this? Gravitation is mutual action and reaction among bodies in physical field. Some facts like that there are in social field which are likes and dislikes. Here there must be a third thing connecting two. The problem of philosophy is the problem of relation. If this cannot be explained nothing can be explained.

Probing into mystery of world

Matter is the constituent of perception. The dimensions of matter which we identify with the substance of the world are due to the extension of space. The principle of distance is due to the existence of space. Normally we take space as emptiness which contains every blessed thing. The pull between bodies is gravitation that implies invisible organic relation between one body and another. We learn that stars are of very unimaginable distances of millions of light years. **Space seems like emptiness does not mean an absolute nothing. Such nothingness cannot create gravitation and there must be connecting link so that gravitation becomes possible.** It is difficult to believe that celestials are scattered as if there is no connection between them. **Just as there is gravitation between bodies, human beings also have some affinity called affection.** There must be something contributing for both affection and gravitation. It seems more influenced by invisible things than visible things.

Often it is said chemical combination can produce life. This shows

that principle of life is already present in the chemical bodies. Matter, life, mind, intellect and spirit are levels in our individual personality. The system that operates in us must be the system that operates outside also. Indian philosophers directed their attention from objective universe to subjective individuality in order that whole cosmos can be envisaged at one stroke. Often we use one example that one bit of rice is tested to know whole rice boiled. Know thyself is a famous statement for we are microcosmic specimen. So, by studying our self we can as well study whole universe. I can see my body as I can see outside a tree. Human body is an object for seeing by any other subject. Know yourself doesn't mean to study the sense organs, for it is difficult to study the structure of sense organs. Many different kinds of rays cannot be seen by eyes, which are non sensory. The world seems to be of forces rather than substances. Everybody is influenced by another body, like every part of body influences the other part. **The whole universe seems to be one organism that contains everything within itself.**

The study of philosophy began in India by the study of man. We have mind, space and time. Mind works under the condition of space and time. It cannot go to study unconditioned knowledge in this world. **Mind is not required to know that we exist. The knowledge that we exist is unique that all other knowledge is subject to modification. We can out grow the physical body being in the body itself. Example-sleep and dream where there is no sensation of body. This is the master key that our ancient philosophers precede. The knowledge that we exist without knowing anything is an inexplicable phenomena.**

Unity in the universe

The study of universe is from particulars to general from available information. More than the physical universe, the society is our trouble. We are not concerned more on things outside like five elements, sun moon etc. We are more concerned with people only. So, from social condition we move to the astronomical universe.

Gravitation is very important in the study of universe. It is a visible condition, that matter is not located in one place. Planets which are distant from others are subject to this force of gravitation. The pull between bodies cannot be there if there is no organic relation between bodies. We cannot study the universe as we are inside itself. In the universe nothing is outside. One great physicist (iron berg?) discovered that he was involved in the very thing in which he was engaged. **The space time gravitation is one complex, is one which**

Einstein could not come to a conclusion before his passing, where he was working on unified field theory. This is identified with that in, mechanics of quantum –THIS, with space time complex-THAT. This is almost nearer to our upanishadic statement mahavakya-'THATHVAMASI'. Einstein's general and special theory of relativity put together present before us tremendous upheaval in the discovery of science. The knowledge of the self and knowledge of the universe come to the same point. "KNOW THYSELF" is the oracle of Delphi. "TATVAMASI" is the oracle of upanisad. The knowledge of the self is the knowledge of the cosmos is the universally accepted doctrine of all philosophies and religions.

What is the self? It is the very being of that thing. Complete organism is a total self hood. Study of the self is the study of the self of universe. Whole cosmos is an organism. It is not divisible for self is awareness. Self cannot be an object, but subject. It has to be consciousness. So knowledge of the universe therefore is the knowledge of the perceiver of the universe. Here the name of the GOD can be associated with the self of the universe. In sleep the mind does not operate and there will be no sense of the body also. But we exist as I AM, as experience. Later in waking state there will be memory of experience of sleep, consciousness of experience. So, it is the study of deep sleep that makes us unravel mystery of man. So, we were not dead in sleep. We exist, as consciousness.

Unity of individual self and universal self

That consciousness in sleep is covered or blocked by some desires; unfulfilled like sun covered by thick clouds. That existence in sleep was impersonal. Better call it existence – consciousness. Man is a wonder; his deep essence is existence –consciousness. Philosophy is taken in both subjective and objective and also a thing which tells us the nature of relation of subject and object. **So, there are only three things in the universe. They are knower, known and the process of knowing. They are subject, the object and the knowledge that connects the subject with object.** So if we know the nature of the self then we can know everything in the universe. So whole, universe is a cosmic existence and cosmic consciousness. Individual soul and universal soul (micro and macro) are one. The universal soul may be called or absolute or supreme father whatever you call. Upanisads assert that by the statement 'jeevo brhmaiva na parah'. It is a rudimentary view that man is compelled to take an account of his helplessness and his involvement in the body to such an extent that he cannot for a moment extricate himself from the body. We cannot get out of this idea easily. As father, brother, son etc we are forced to take an idea that we

are created beings with no vital relationship with the creator of the cosmos. Bhagavad geetha tells us that this is lowest kind of knowledge. So, the idea of god is conditioned by the idea that you are a body. But there is higher knowledge. **The great thinkers of modern science have regarded the universe as a process, not conglomeration of isolated bits of things. All things or parts of universe flow into another just as waves in ocean. You are citizen of cosmos. Bhagavad geetha tells us that we are not two related but one indivisible whole organism.**

In this universal structure everything is everywhere. God exists as every bit of matter. God is not a person. It is Being-pure existence-consciousness bliss. When you feel this way as infinite then you can feel as if all desires get fulfilled in reality. For every urge of desires is the aspiration for infinite in deep feeling.

The structure of our personality

It appears that the great British thinker John Locke could not come to a conclusion on philosophical matters after his talks with many of his friends. Later after deep reflection he found that he could not analyze the apparatus of knowledge that is the medium of receiving knowledge. Perhaps the greatest western thinker who spent all his life in this subject of philosophy was Immanuel Kant. He did nothing except studying this subject. The foundation of philosophy was laid here, in India. The analysis of study of components of our personality is a primary requisite in philosophical studies.

There are three states of our personality, waking (conscious), dream (Sub conscious) and sleep (unconscious). Our personality is a movement, a continuous transaction and not a fixed substance. It is a well organized movement of complex forces, a system and logic of its own. We have memory of past and anticipation of future. Memory relates past with presence. We have been told that we have layers of personality. The Sanskrit names for these are- jagrath(waking).swapna(dream) and sushupti(deep sleep). The three states are states of consciousness. They are constituted again by material layers called sheaths. The outermost is physical layer called food sheath annamaya in Sanskrit, grows by food.

Food sheath:--Our body comes from our parents. A small minute sperm grows into a body with all bones, muscles, heart and working lungs etc. it grows by food as food sheath called annamaya in Sanskrit. It is inert. But consciousness cannot be exudence of this body, because it is from the consciousness we aware of the body. Consciousness can exist without the knowledge of the body as in

sleep.

Vital sheath:--Breath is not prana. Where is the pressure for prana? The energy for breathing comes from air that we breathe. The total strength in our body is prana. **The energy does not come only from food, though it adds. The strength is impersonal capacity within us. Prana is not breath, just as air is not pressure. There is another force vitality, which helps digestion of food etc. The energy comes from cosmos, sun, oxygen etc. from the alignment we are with it. Food energy works as an auxiliary energy, it is not primary. We are not aligned with cosmos, because of irregular breath due to desires.** If the desires are wholesome harmonious with the environment with which we live, they are alright. The problem is intense and unhealthy desires. At that time distribution of prana becomes irregular in the body.

Subtle body:--Inside physical body we have a body called subtle body, whatever the subtle body is, that you are. It is there inside body just as electricity is there in a wire. It is a force. The subtle body consists of (1)—prana,(2)—senses, mind, and intellect. Prana is a link that connects a body and mind. There are five pranas according to functions they perform in the body.

We are more mental than physical

Our life is more mental than physical. Our subtle body is a force. Subtle body externalizes us by a push or force. It is super physical body. It is inexhaustible source of energy. It is pump house never gets tired of working. It is filled with craving for desires of which it is constituted. It continues even after death if its desires are not fulfilled. Here we agree with western psychologists who said that the whole personality is an urge of a desire. There are two folds affirmation in body and psyche for self preservation. Always feel anxious and fearful and insecure conditioned by space and time. When we want to feel timeless, time limits us. Here individuality is a falsified form of existence, where he will not be allowed to assert separation by creation which tries to be whole always. Even a drop of water asserts its separation. Life continues in continuously fulfilling small desires to end unfulfilled finally. **Our body and mind are in reality are attributes of third thing altogether called the supreme substance. Not even substance but substantiality. We exist in sleep without these. Then who exists in sleep? In reality sleep is not unconscious one but conscious sleep. So, we are not all the there as persons in reality. There is fourth one called thuriya, which is impersonal not bound by time.** It is characterized by infinitude and eternity. This is our reality; the yoga helps to contact it.

It is calling you as if you are its prodigal son. That is god calls. That call comes from every direction and so we run in every direction to people things, possessions, relatives etc. What a pitiable state of affair is life?

Human body is miniature cosmos

Eastern philosophers, vedantins say man is not made to know what reality is; the reason being that he is partial abstraction from total reality. He is supposed to have taken a body for the exhaustion of residue impressions in him which was the result of actions performed in his previous life.

Human body is a miniature cosmos. We are not permitted to behave in a way that we are doing every day in life in cosmos. It is contrary to the law of nature. Your existence as an isolated individual is against law of nature. Therefore nature kicks you back. This kick is the law of karma that it operates in the universe. Karma has a cosmic connotation. It is a metaphysical concept and not merely movement of body. Individuality is a myth, ultimately in universe which is total whole. The universe is a name that we give to the totality of being. When the reaction ceases for any person in life individuality evaporates. The individual percipient belongs to the world in one way and maintained isolation from the world in another way. We are both subject and object.

Perception is relative

Mind can see only relatively, that is, we can see white color only when non white is there. It cannot see one without any other thing. Everything exists in a relative condition. To say god exists is only assumption. Visibility is the act of senses and mind. Senses and mind are conditioned. But God is unconditioned, so cannot be seen. Thinking God is impossible. So, man cannot know what reality is. Differently and in addition to mind and senses there are other factors, they are **WILL** and **FEELING**. **We cannot abrogate their existence totally. The urge towards righteousness is will which is not conditioned by space and time. This impulse defies argument and reason which is different from mind. Feeling is that which we live by it, whether logic or no logic. Feeling is deepest faculty than reason or understanding. Feeling begins to operate even when logic fails.**

World is flood of consciousness

The objects may not exist as they are perceived by senses. What we call objects are heap of characteristics.

Appearance is an external phenomenon. The reason for externality is space and time. Buddhists say that the world does not exist but only ideas. If it is so, the idea that nothing exists cannot arise. Something exists and that must be outside. It cannot be material object because it must be a conscious principle. Matter cannot know matter. Matter the name we give for a circumstance bereft of consciousness. Awareness is there where consciousness is there and we call it subject not object. If the world of object is there constituted of matter bereft of consciousness, it cannot become content of anybodies consciousness. Because likes joins likes and that something totally dissimilar in characteristics cannot be a content of the perceiving mind which is endowed with consciousness. Here one more difficulty arises. How do we know the material world? If the material world is there we cannot know it because consciousness cannot enter into matter and become one with it. They are opposites and opposites cannot meet. If **A** knows **B** there must be under current to connect both, otherwise knowledge is not possible. If the world is only matter nobody can know that it exists.

There must be knowing process to connect knower and known. Knowing process is the illuminating link connecting both. Because knowledge is always illuminative .It is light not like sunlight. It is a movement of self consciousness. Nobody can explain what consciousness is. You are aware that you are. No explanation is needed. You close your eyes and feel that you are that is consciousness. If consciousness can aware of it, then it has the urge to know other things also. We cannot say it moves, but looks as if it moves. It cannot move because it has all pervading nature. To say it moves, it is a redundant statement. We have got mind charged with consciousness like electric wire charged with electricity. We say mind knows objects, we cannot separate both. So, we can say mind is consciousness. It is as if life is induced to inanimate object. Mind is a faculty pushes us outside beyond limitations of body. We are more objects than subjects in the practical field of world. That is why we are so much concerned with things outside rather than ourselves.

When consciousness operates in mind, it looks as if consciousness is drawn towards external something. The movement of mind attended with consciousness is knowing process. So it is said that mind assumes the shape of the object. The form that mind assumes is vrithi, its pervasion is called vrithi vyapthi.

“The awareness that the object is there is due to the presence of consciousness in moving process is called the mind”. The point is that the object is not material. If it is material, consciousness cannot illumine it. The principle of consciousness must be there in object also. So, Vedanta calls it

object consciousness. It does not mean the consciousness of the object but the object itself is the phase of consciousness.

Consciousness is infinite. The very idea of infinity tells external to it nothing can exist. No object can exist outside consciousness. It is a formation of consciousness. Self collides with self. That is why you are seeing yourself in things. Blending object and subject is the knowing process. **The world is flood of consciousness. All this is Brahman. The whole universe is absolute, appearing as if it is external thing.** The things before us are phases of consciousness. So, it is this fact that all religions agree that god is one, infinitude of presence. Modern science has tended to come to similar conclusion. So we can say extremes meet at one point. **The outermost probe of science has coincided with the inner most probes of ancient thinkers.** The deepest within us is identical with outermost reality. This is what all seek as basic urge in cosmos.

Religion requires whole of man

Life is defined as the reaction of an individual to condition of atmosphere, society etc. We should work hard for our food and clothing, the creature comforts. This urge of yours towards acquisition of material requirement is also to be. It should be transformed into religion. Religion is whole of life. It is not a secular activity as people foolishly imagining. There is no such thing as secular in a universe animated by universal consciousness. Man is composed of layers. All needs are to be supplied like beauty, emotion etc. The original incentive behind all desires is divine. **Every desire is a call of god.** Transform them into spiritual purpose. Fulfillment of desires is to done by a condition called dharma. Principle of righteousness regulated by dharma is not an obstacle.

Individuals in cosmos are not scattered particulars. They are integral parts of whole. **Ultimately, the supreme aim of life is not the fulfillment of any desire, but the attainment of liberation. The evolutionary process of cosmos is the movement of all phenomena towards self realization.**

Final journey ,(into your own self)

Study of principle of living is philosophy. At that time we leave this world, whatever has been gathered will be a kind of presenting of ourselves before the supreme judge of the universe. We stand alone at that moment stripped of every association.

Meditation can be done anywhere at any time even in office. You can

put down your pen for five minutes and do. It is not quantity but quality. In a second you can qualitatively rise up in an immense strength of union with God. It will take one second for you to do this. It depends upon your intensity to feel god, the love that you have for the union-Mumukshutva in Sanskrit. Patanjali says in his sutras "teevra samveganam asannam". - Achievement is quick, if feeling is intense. Thoughts have to become reality. Consciousness has to become being, chith has to become Thath. We are placed in present circumstances justifiably by mystery. We have to bear with fortitude.

Meditation is transcending world

The religious spirit culminates in the meditation of consciousness. Fixing of oneself in the essence of reality is meditation. What we call meditation is in fact not a psychological or physical movement or even social movement but a Tran's empirical attitude. It is whole of our adoption in the nature of height of what reality is. You are midway between yourself and object, and no more are you what you were up to this time. **You would consider all you experiences in the world as meaningless, when you have entered into a meditative outlook.** Total consciousness affirming itself is meditation. It is God becoming aware of himself in one sense. Then it is the freedom which is overcoming limitations. We lack freedom in this world because of the presence of things outside us. We cannot say subject and object are there unless there is something transcending both exists. Meditation must be superior and transcending than externalizing. You can imagine our hands that right hand is subject and left hand is object. You cease to be only right hand but the body to which both hands belong. Religion is the relation between god and man, between soul and absolute. And the affirmation of it is religious life. God becomes aware of himself.

The world is nothing but spacio- temporal complex of subject and object. We become truly religious only in meditation. Other activities of life sink into bodily individualities. Meditation is higher form of relaxation. You become a benefactor, a well wisher, friend, philosopher and guide of all.

Everything in nature is insufficient, moves towards self sufficient. God is defined as existence. We cannot define him in any other way. To define him is to limit him to visible characteristics of world.

True meditation is the meditation which God practices himself

In the astronomical universe we have law of gravitation. In the social world we

have the law affection and love. In the mental world we have the sanity of thoughts, which brings together the various isolated parts of mind into completeness. The principle of affection or love that psychologically demonstrates in your life is again an indication of impossibility to exist without mutual relationships. How can there be relationship of anything unless there is a pre supposition of that which transcends the distinction obtaining the parts or relationships. I am aware that you are in front of me proves that god exists. **The awareness of object by subject is possible by function of principle which operates beyond the limitations of subject and object.**

You cease to be when God is

There is no one who is content in the world and he asks for the unlimited truly. That is the impulse in asking. You cannot meditate upon god for God includes you. Your true meditation will absorb you in total meditation. When god is you cease to be. **We cannot distinguish between God and universe in ultimate sense. The mind assumes larger of itself. It is about to burst. It gets withdrawn into the consciousness.**

The very existence of the mind is the existence of an object. In fact the mind –the name we give to consciousness contemplating something outside itself. **When consciousness is aware of an object it is called mind.** All operations are externalized in space and time. There is only being which is same as awareness. It is consciousness assuming a cosmic form and assuming its status as if no object outside. In being aware of itself, it is aware of all things. The god descended and became individuals like 'you' and 'I'. But it has descended in such a way that it cannot recognize its own presence in other bodies, subconsciously or unconsciously it is pulled towards other bodies, because after all it is present there. Its presence is there as it is immortal. This conscious pull exerted by its own presence in other things is the reason behind, attractions, affections love it is extended to galactical limits.

All faculties in you are gathered up into a single faculty of the operation of supreme reason in you and only reason works, and all other faculties get merged into it, so that you become embodiment of gnana yoga meditation.

Each is different in creation constituted by segmented objects. Segmentation is caused by a notion in the mind of observing principle. The difference that isolates from other objects is complex of formation (roopa in Sanskrit), the mistake we commit that form itself is an object. A form is given to the object of concentration. The mistake committed is the form of an object. The

form of an object is a temporary abstraction from a larger possibility of which it is also is capable.

Many centuries ago we find the very same philosophy is now being propounded in the realms of scientists. The pioneers of physics who have come to the conclusion that the particular object in the world so called is not an existing something but it is an abstraction whose meaning is to be cleared to us. An abstraction is a philosophical term by which what is intended is the segregation of a particular group of characteristics from the infinite possibilities of the universe. It is by shutting out all these possibilities for the sake of a tentative convenience in necessity arising out of a type of affirmation of individuality which is what you call object. While these are infinitude of resources at background there is a vast sea as it were at our back. I do not want to present myself as a sea. But project myself as a percentage or possibility of the vast ocean and become for all practical purposes of experience and contact with other one among many and not the one at my back.

We have been accustomed with analogy or waves of ocean, though analogy differs from the self affirmation or the central or nuclear individuality, which is in every object which isolates itself from the other centers of affirmation. It is because one ego differs from the other ego in the intensity of affirmation as well as form of it. An object is a center of affirmation, which is an urge to maintain itself as different from others (asmitha). Name is required only in a society not in forest. Do not call a tree as a tree. To establish a social relationship other names are there. Actually objects have no name. Everything is related to everything internally. De naming and deforming is very difficult for we live in names and forms.

The preliminary stage of meditation is contemplation on the object associated in name and form, the description and characteristics of it present to our senses and mind. Even if we take universe as total object, our meditation will be conditioned by three characteristics, knower, known and knowing. We cannot imagine the universe without describing it in our mind and this description is naming of universe. The difficulty is we cannot concentrate on any object for a long time. Mind always changes. It asks for varieties for feeding it with single concept is hard job. So continue to practice. Concentration is satva guna in us.

Finally you see substance of the world and not name and form

The human individual is a microcosmic specimen of the entire creative process of cosmos. There are layers of degrees of reality which constitute the

composition of universe of creation. Such layers are also found in the human individual in the form of what are known as sheaths. They are physical, vital, mental, intellectual, and causal. In Sanskrit they are known as annamaya, pranamaya, manomaya, vignanamaya, and anadamaya. They are the layers of objectivity in graduated form of externalized consciousness. Grosser the sheath, greater is the force of externality. When the consciousness enters the gross physical body, we are totally material in outlook. Physical, in our understanding. Then assessment of value will be intensely body conscious and know nothing about our real selves, except the body. It is only when you go interior, that we have access to the subtle layers of our personality and not otherwise. Important Upanishads deal with the sheaths by way of elucidation of the involvement of consciousness in the sheaths. The five sheaths have been grouped as three kinds, physical, subtle and causal.

In the waking state in which we are now for instance, the physical body is intensely operative and we always think in terms of physical body, physical objects and physical sensations. These physical sensations are absent in the state of dream. In the waking condition all the five layers are operative concentrating their action on the physical body mostly. In the dream state the physical body is not operative. But the vital, mental, and intellectual sheaths are active. The prana (vitality) is there, the mind is there, the intellect is also there in a diminished intensity. You breathe, think, and understand in the state of dream. That means, vitality, mind and intellect are all active in the state of dream minus the physical element namely body conscious. In the state of deep sleep none of these are active, neither the body is operative nor the mind, nor the intellect nor there is any consciousness of even breathing. The consciousness is withdrawn entirely from all the sheaths physical, mental and intellectual. There is only one sheath that is operative in the state of deep sleep that is called bliss sheath (anandamaya). In the waking condition senses are very active and physically material.

According to Upanishads we enjoy, experience, contact things in nineteen ways in the waking condition. Consciousness experiences objectively in nineteen ways. They are (1)—five senses of knowledge. With these senses we come in contact with the world outside and enjoy them with actions and reactions produced there by means of sensory contact. These five provide the knowledge as sensation of sight, hearing etc. (2) ---There are five organs of action. They do not give us any independent knowledge, but they act, movement, speech etc. The actions are produced by the sensations by the senses of knowledge. Knowledge occurs through the senses of perception simultaneously with the organs of action. (3)—The five vitals (pranas), --- digestion, evacuation etc. (4) -- there are

four functions of the psychic organs-internal psyche called mind; it has four functions as thinking by mind independently. Intellect determines and logically come to conclusion. Then there is ego which affirms or asserts.

Lastly there is memory (chitha), sub conscious action. In the total there are nineteen ways through which consciousness grasps from outside. We try to feel secure and happy because of all the nineteen things, acting at the same time in one form or the other, with more or less emphasis. So we are operating objectively through the nineteen operative media of the individual consciousness in the waking condition actively, we are aware of vast world of sensory perception. And we go on contacting the objects of the world through these media.

We can conceive this form of perception in a cosmic way. Cosmic consciousness can be conceived to be operative in this manner in the cosmic waking condition. That is in the same way as we are individually conscious of objects in this waking condition of ours. In a similar manner we can conceive that universal consciousness is awake to the waking world. The whole universe is the object of consciousness in a similar manner to an individualized, circumscribed world, becoming object of consciousness in the waking world. Sanskrit technical word used to designate consciousness in the waking world is VISWA. This very waking world of universal expanse in space and time is animated by universal consciousness cosmos (virat—Viswanara). Cosmic consciousness while we as individuals know only certain things in waking state. The universal consciousness knows all things at the same time. This is waking world of objective consciousness.

In the dream state the actual physical world contacted through the sense organs in the waking state is absent. But it looks as if present in dream state by the action of mind. Without the assistance of gross senses and organs of action which are active in waking condition the mind alone concocts, imagines, projects, a world of its own in the dream state and you see a world in dream. You are existing there in the same way as you are existing in the waking state. You can see yourself there, as in the waking in a similar way. There is a dream 'ME' in the same way as I was in waking. Here in the dream world you are seeing all sorts of things as in the waking state; mountains, river, sun, moon etc and people of all kinds and such others in the dream world also. There is space time externality in dream world as in waking state.

The difference in the waking and dream is, in dream the mind has created the entire world of externality of cognition and perception of own accord

without the assistance of externally existing physical objects and physical senses. There in the dream there are nineteen ways of experience. You have dream eye, dream ear legs etc and all activities like eating living and dying etc. One can observe one's own creation. All kinds of fantastic things can be experienced in dream. A new world is projected by mind space and time, objects, people all blessed things etc. The psyche operates from the help of vital energy, the working of mind and intellect in diminished form.

The mind is the main operative organ which causes sensation of five kinds. Even the ego is very active.

Upanishads insist that you have to take consciousness into deeper and deeper into your personality to know what you are really. So much is about waking and dream.

Then the third state is called sleeping state that is sleep. In sleep you are not aware of the body but even the psychological functions also. The mind, the intellect and you do not know even you are existing. Your existence itself is abolished, as it was nothing. It is a nothing of which you are not even aware that it is nothing. Actually to be aware that there is nothing is something. But you are not even aware that there is nothing. It is a pure nothing unadulterated. What is happening there? Are you dead? No, Very much active. Who told you that you are alive in sleep? As I have got up as same person, knows it. A continuation of consciousness is maintained between yesterdays experience and today's experience. It is to say that you did exist in sleep. The proof of it is only your conviction that you are the same person. You have a memory of having slept. The consciousness must have existed in sleep. You must have existed as consciousness only. It exists without something, so that something is redundant. You are pure consciousness.

What are you conscious of? It was conscious of consciousness. It was being consciousness. You were very happy, therefore it was bliss also. All devilish waking was forgotten. To be conscious of you in one place and not in other place is to accept virtually there is consciousness. Cosmic consciousness was there. It was universal consciousness which was your essential nature in deep sleep. How are you aware of that condition? There is a peculiar aperture which is catching hold of. The impression and impact caused by this aperture psyche is nothing but the centre of individualized consciousness. The impression is nothing but a remnant of a desire remaining after a particular experience.

If you see something you try to see it again. If you like something you

want to continue that liking again and again as much as possible. The likes and dislikes so called are basic operation of mind of an individual. It creates an impression in the mind a groove as it were and creates propulsion in the psyche to repeat that experience already had earlier. This goes on day after day and you pile up the impression one over the other so that these impressions become something like a cloud covering our consciousness. This happens in one life. If many lives are taken in this manner what would happen? Complete darkness like an eclipse of the sun as midnight like experience. Even when there is heavy monsoon is there in waking condition in day time, there is a heavy cloud like upon us that it does not permit us to be aware that we are were aware in sleep.

So, the transcendental beings that we really are in the state of deep sleep; is almost a negation of our existence because of heavy weight that is sitting upon us. Suppose I give a very good lunch and I put one quintal of rice weight on your head, can you enjoy? So, karma (acquired impressions) potentials on us; which compel you to think only in one way. Birth after birth, you are same person because of desires produced by impressions earlier.

This foolishness can be removed by gradual process of yoga. The suggestion of a particular yoga is the recitation of pranava or "OM". It is a single way, a very easy means of meditation. Blend of letters A, U and M, when you chant it is OM. When you articulate in the vocal organ in recitation of OM; all the parts of vocal organ act; simultaneously in such a way; that they may be supposed to be uttering every letter at that time. All articulatory process takes place in recitation of OM, if we can properly observe it. The Sanskrit technical names given to the waking condition, is viswa, the dreaming consciousness is taijasa and the sleeping consciousness is prajna. In a way the letters of pranava "OM" i.e. AUM are identified by the three states, Waking—A, Dreaming—U and sleeping—M and OM is self. OM is the name of ultimate reality.

As God is all pervading, the name also should be all inclusive. It is an articulated universalized vibration. OM is to be chanted for the sake of the removal of the gross accumulation in our psyche, impression of residue of desires. Merge waking in dream, dream in sleep, and sleep in consciousness. Draw the consciousness gradually from waking to dream, that is from the body consciousness to psychological consciousness; from that to sleeping consciousness. How do you do this? In the beginning you have to be seated in a suitable posture and slowly articulate this beautiful name of God.

The scriptures say that in the beginning Vedas did not exist. In kritha yuga only pranava existed with the name of religion, HAMSA, means just love of God.

It was total loving man loving total god. OM is considered as inclusive of all the three Vedas. Take a deep breath and chant. In a few seconds you will feel the difference. Gradually you may feel the sensation of melting of body from the withdrawal of consciousness of the body takes place. It will withdraw from even mind and it withdraws itself even from personal consciousness into eternal bliss.



ASTAVAKRA GEETHA

Ramana Maharshi



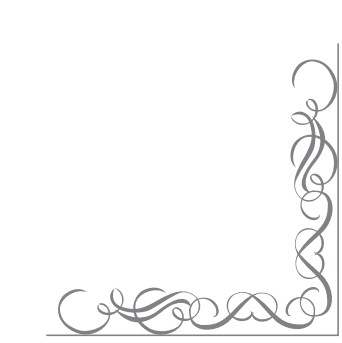
INTRODUCTION

Astavakra geetha, popularly known as Astavakra Samhitha is a classical advaita vedantha scripture. It is written as a dialogue between sage Astavakra and Janaka the king of Mithila.

The book is dated immediately after Bhagavad geetha. The content is on the nature of soul, reality and bondage. It offers a radical version of non dualistic philosophy. It insists on complete unreality of the external world and insists on absolute oneness of existence. It does not mention any morality or duties and therefore is seen by many godless. It dismisses names and forms as unreal and a sign of ignorance.

Astavakra is described as born with eight different deformities. It is said that when Astavakra was in his mother's womb, various teachings were expounded to him by his father Kahola, who himself was a famed scholar and a sage.

Here are some selected verses that help the readers to assimilate and help themselves realize. These verses in in Astavakra samhitha are for advanced knowers.



ASTAVAKRA SAMHITHA

Selected verses

JANAKA SAID: - Tell me O lord, How can knowledge be acquired?, How can liberation be attained?

How is renunciation possible?

(Here knowledge --is of the union of individual self with universal self. Liberation--- is freedom from ignorance all bondages)

ASTAVAKRA SAID:-

1--You are the one seer of all and are really ever free. Verily this alone is your bondage that you see yourself not as the seer but as something else.

(One seer—the self is the only subject, the entire universe is object)

2--You who have been bitten by the great black serpent of egoism “I am the doer” Drink the nectar of the faith “I am not the doer” and be happy.

(Black serpent—ego causes spiritual death)

3—Burn the forest of ignorance with the fire of the conviction” I am the ONE and pure consciousness and be free from grief and be happy.

(One—nothing exists except the self)

4—you are the consciousness, bliss –supreme bliss, in and upon which this universe appears super imposed, like snake on a rope and live happily.

5---He who considers himself free, is free indeed and he who considers himself bound remains bound. “As one thinks, so one bound”. Is a popular saying in the world, and is quite true.

6—The SELF is witness, all pervading, perfect, one , free, consciousness, action less, un attached, desire less and quiet. Through illusion it appears as if it is of the world (that is subject to the ever repeating cycle of birth and death).

7---Having given up external and internal, self modifications and the illusion” I am the reflected (individual) self “meditate on the atman as immutable, consciousness, and non dual.

(External—identification of the self with physical and mental conditions such as my body, (external), I am happy, unhappy, (internal). ----reflected—finite consciousness which is the reflection of self in mind,

8---My child: you have long been caught in the noose of the body consciousness. Severe with the sword of the knowledge "I am consciousness" and be happy.

(Ignorance is beginning less, but has an end with the self knowledge)

9 ---JANAKA SAID:-

Oh: I am spotless, tranquil, pure consciousness and beyond nature. All this time I have been merely duped by illusion.

(Illusion—identifying self with the body, minds etc)

10---Oh: Having renounced the universe, together with the body I now perceive the supreme self through the secret of wisdom

(Having—knowing universe and the body are unreal, only appear, but in reality not other than self)

11---As waves, foam, and bubbles are not different from water, so the universe, emanating from the self is not different from it.

!2---Wonderful am I: adoration to myself who know no decay and survive even the destruction of the world, from Brahma down to clump of grass.

(Myself –In the absolute sense)

13---Body, heaven, and hell, bondage and freedom as also fear, all these are mere imagination. What have I to do with all these-I in nature am pure consciousness?

ASTAVAKRA SAID:--

14---Realizing this universe as mere illusion and losing all curiosity how can one of steady mind yet fear the approach of death?

JANAKA SAID:-

15---Oh; the man of understanding, the knower of the self, who plays the game of life, has no similarity to the deluded beasts of burden of the world.

(Beasts---men through the ignorance are attached to the world, they cannot look world as play and jugglers world).

16---I am like ocean and the universe is like the waves; this is knowledge, so it has neither to be renounced nor accepted nor destroyed.

ASTAVAKRA SAID: ---

17---Look upon friends, lands, wealth, houses, wives, presents and other such marks of good fortune, as a dream or a juggler's show, lasting only a few days.

18---Kingdoms, sons, wives, bodies, and other pleasures has been last to you birth after birth, even though you were attached to them.

19---I am indeed in everything, from Brahma down to a clump of grass—he who knows this for certain becomes free from conflict of thought, pure and peaceful and free from care for what is attained and not attained.

20---Happiness belongs to the master idler to whom even the closing and opening of the eyelids is an affliction and to none else.
(Master idler---Man of self realization)

21---Being fulfilled by the knowledge of the self and with his mind absorbed and contented the wise one lives happily, seeing ,hearing, touching, smelling and eating.

22---The ignorant person does not attain peace either by inaction or by action. THE WISE ONE BECOMES HAPPY MERELY BY KNOWING THE TRUTH.

23---THE IGNORANT PERSON DOES NOT ATTAIN LIBERATION THOUGH REPEATED PRACTICE OF CONTROL OF MIND. THE BLESSED ONE THROUGH MERE KNOWLEDGE BECOMES FREE AND IS UNAFFECTED BY CHANGE.

24---THE FOOL DESIRES PEACE THROUGH CONTROL OF MIND AND SO DOES NOT ATTAIN IT. THE WISE ONE KNOWS THE TRUTH AND IS EVER A TRANQUIL MIND.

25---The yogi is not at all perturbed even when ridiculed and despised by his servants, sons, wives, daughters sons, and other relations.



A PAGE FOR BUDDHA

Buddha is well known to everyone. Here I am not going to explain life and teachings of Buddha, but a few facts which impress us and to know the ground realities.

Swamy Vivekananda says about Buddha a few facts. :-Buddhism is one of our sects. It was founded by a great man called Gauthama, who became disgusted at the eternal metaphysical discussions of his day and cumbrous rituals and more physically with the caste system. He was also against priest craft. He preached a religion in which there was no motive power and only man bereft of motive power. There were other great men who all said, they were the incarnation of God himself and those who would believe them would go to heaven. But what did Buddha said with his dying breaths?

None can help you, help yourselves. Work out your own solution. He said about himself, Buddha is the name of the infinite knowledge, infinite as the sky. I and Gauthama have reached that state; you will all reach that too, if you struggle for it. Bereft of all motive power, he did not want to go to heaven, did not want money. He gave up his throne and everything else and went about begging his food through the streets of India, preaching for the good of man and animals with a heart as wide as ocean.

I wish I had an infinitesimal part of Buddha's heart. Buddha may or may not have believed in God that does not matter to me. He reached the same state of perfection to which others could by devotion or love of god-yoga or jnana.

At the time Buddha was born, India was in need of a great spiritual leader or Prophet. There was already a most powerful body of priests. Priests believe that there is God, but that God can be approached and know only through them. There were masses of people and they were debarred from all knowledge. If just a word of Vedas enters the ear of ordinary man terrible punishment was vested upon him. The priests had made a secret of the Vedas—the Vedas that contained the spiritual truths discovered by ancient Hindus.

At last one man could bear it no more. He had the brain, the power and the heart- a heart as infinite as the broad sky. He felt how the masses were being led by priests and how the priests were growing in their power and wanted to do something about. He did not want any power over any one and he wanted to break the mental and spiritual bonds of men. His heart was large.

He learnt why man suffers and he found the way out of suffering. He taught one and all without distinction and made them realize the peace of enlightenment. This was the man Buddha. He taught the very gist of philosophy of the Vedas to one and all without distinction.

Buddha taught that let not man weep. Let them have none of this praying and all that. God is not keeping a shop. With every breath you are praying god. I am thinking, that is a prayer. You are listening, that is a prayer. Is there any movement of yours, mental or physical, in which you do not participate in the infinite divine energy? It is all a constant prayer. If you call only a set of words prayer, you make prayer superficial. Such prayers can scarcely bear any real fruit.

Listen to Buddha's message—a tremendous message, it has a place in our heart. Buddha says “root out selfishness and everything that makes you selfish. Have, neither wife, child, nor family. Be not of the world become perfectly unselfish.

Swamy Tapovanam who was a real rishi in our times, who never came out of the Himalayas, who was a guru of swamy chinmayananda created a history of spirituality, said about Buddha. “The great teacher Sri Buddha holds that this world which changes from moment to moment is not real, it is only a reflection and the thing of which it is the reflection alone is real. Sri Buddha was not an atheist. He never dismissed the reality. There is nothing in his words or teachings to show that he considered truth to be like horns of a hare. It is true some of his disciples misunderstood him and misinterpreted him. His idea was that truth cannot be designated by a name. This idea was quite in agreement with the views of the Upanishads.

Buddha used to say, “They who speak much are blamed, those who speak little are blamed and those who are silent are also blamed. In this world there is none who is not blamed.

Buddha though being perfect being having destroyed all defilements had to endure physical sufferings caused by disease and accidents. The Buddha was constantly subjected to headache. His last illness caused him much physical suffering. As a result of devadatta's hurling a rock to kill him, his foot was wounded by a splinter which required an operation.



SCIENTIFIC VIEW OF ULTIMATE REALITY

About brain and Mind

The scientific analysis of the mind began with the draconian explanation that conclusively traced the origin of the human species to the advanced apes. Freud's systematic study unmasked the mind to reveal its unconscious ideas and subconscious compartments. All socially acceptable ideas like critic thoughts were assigned to the unconscious appendage of the mind so that evil tendencies could be prevented from polluting the quality of awareness. He conceived that, we get only an advanced glimpse of its disgusting contents through dreams.

The more advanced scientific knowledge and sophisticated probing devices revealed all physical features of the brain. Inter disciplinary approaches of different branches of science pertained to popular misconceptions about the mind and all its mysterious qualities. The intelligent capacities of the mind can explore deeper into its origin of consciousness.

It is a common assumption that every human being is born with exclusive mind with a vast multitude of innate capabilities. But in actuality we still have no clear scientific idea about the mind, which at best can be called a set of capacities emerging in a conscious brain. Mentally challenged existence that we find in a certain serious brain disorders resembles life of animals driven by a few instincts. An intelligent mind not only improves the chances of survival, but also creates many new faculties such as artistic and spiritual operations, caring and compassion, moral and ethical compulsions which are not even remotely related biological needs. But the most fascinating feature of the mind is the individual identity called self awareness that it creates for a physical body to distinguish itself from the outside world. It also acquires the capacity to experience wide variety of emotions and thoughts in a particular way. In brief we can say that the mind is a composite concept that consists of all emergent qualities in a conscious brain.

Another intriguing feature of the mind is that like consciousness it has no definite location in the brain. The brain contains only physical matter like cells and a continuous stream of electrical and chemical activities. The molecules, which are the basic workers that run the brain, perform several functions automatically without externals. The puzzle is whether cellular and molecular activities alone can create consciousness and the mind. It is possible that our cerebral capacities belong to another dimension of matter or a different form of energy unknown to our perception. May be, the mind, as some people state, is sometimes comparable to the quantum coherence or a magnified version of

proto consciousness; that presumably exists in all kind of matter.

The feature to locate the mind in any system of the brain has led to the doubt that it may not be a definable entry in space and time. We can survive very well without its guidance, as inherited; instincts are capable of conducting most of the daily affairs of life through the intelligent molecules. The mind may probably be an unwanted assumption invented to underline the great importance of the fleeting self image.

The brain can definitely work like a television set that processes incoming signals and project the out put on a screen for viewing. But can we accept the screen as he viewer of its own projection? Tools like monitor and maps need a reader to make sense of its out puts. A biological machine made of a vast variety of cells cannot, even if it can reach the state of awareness, experience the diverse kind and quality of life. We cannot simply write of the mind as a nonexistent entity just because, it has not been located in any particular place in the brain.

The mind begins its faculties with an integrated image of self, placed in a replica of the external world. Out of billions of inputs bombarding the sense organs simultaneously, the brain makes exact representation by binding the signals into coherent, identifiable image of physical objects and actual events. The process of attending to a particular feature of the outside world is the starting point for the bonding of inputs. The gamma ray oscillations in 40 Hz rhythms, that appear when an object is in the perceptual field, seem to play an important role in binding. Controlling of an attention is a conscious process and many important areas of brain are involved in holding on to the chosen images and adding up all of them to create a chain of events.

A neural devise called (ERTAS—extended Reticular thalamic Activating System) holds the key for understanding mind. It works like a black board or TV monitor on which the brain areas project the processed information. The mind has many more capacities that create working, memory, attention; binding and its activities are sustained by several supporting systems of the brain. The rudimentary awareness that began with the first live cell, has now reached the highest capacities for ego centric perception which according to science controls our conceptions and emotional activities. The scientific world view wants to establish that the mind is just a physical entity and no demons and phantoms are concealed in the brain to direct our thoughts

Scientific Materialism

Some scientists consider that spot or a system in the brain is exclusively concerned with the occurrence of the mystic experiences like self realization. Many people go to the extent of assuming that there is a divine domain in the brain, which is triggered by exceptional circumstances to create universal vision of near death experiences. MRI and PET scans of people suffering from mental disorders show increased temporal activities in the same brain area.

Scientific materialism has reached the zenith of understanding all about the universe, matter, forces and various forms of life with reductionist approach and we have to accept the outstanding fact that it has not only enhanced our knowledge, but also made life much more comfortable.

It has been seen that in the brain, the atoms and molecules conduct all cerebral functions in the special cells called neurons and that consciousness and the mind are not located in any specific system. When atoms are reduced, we get only electrons, protons, neutrons and further break up gives another type of elementary particles called "Quarks". Beyond all basic bricks probably lies only vacuum and no further explanation on the cause of creation is available to satisfy our curiosity. It is the end of the road for the analytic methodology of scientific enquiries and their relentless search for the meaning of material existence.

We have logically ascertained that a primal vacuum is the basic cause of all existence and all basic bricks of life ultimately disappear in the abysmal dark hole of nothingness.

Human species is defined by highest level of awareness called "self consciousness" and also by the capacities that emerge as its integral attributes. Science has failed to locate consciousness anywhere in the brain; it has flatly refused to admit super conscious state of mystics like, Buddha, Jesus and Ramana maharshi etc.

The latest breakthrough in neuroscience using the latest techniques not only unraveled the functional features of brain, but also found that no mind or soul exists. Neuroscience has demolished the concept of a user for the brain. It is the beginning and end of all existence.

Mind and Life

The mind is still in the domain of metaphysics. But unfortunately matter is

more in the unknown realm of speculations. Modern science has constructed out of experimental and observational evidences, a rational model of universe, matter and life. It gives us a correct and complete description of all the known physical and even some non physical phenomena

The model created by science is also consistent with all the commonly perceived features of nature that we generally accept as visible reality, both at microscopic as well as macroscopic levels.

Quantum Vacuum

The basic premise of our model is that before creation unknown forms of intelligent energy subsisted with absolute qualities. In scientific literature it is called “infinite singularity” or even a Quantum vacuum”. It would have been something like a neutron star in which everything we find in the universe was united in an inexplicable manner.

In the Upanishads, this state of energy is described as Brahman or the supreme self. They explained that it is from the thoughts of Brahman that the universe came into being. Such thoughts are the expression of intelligence, The “Big bang” itself was probably conceived by wisdom inherent in initial state of energy. It must have been by breaking the symmetry and leaving a few excess quarks and electrons. Even thermal contexts required for creation of matter and separation of forces could have emerged from its thoughts.

It must have been an unknown kind of vacuum full of potentials for their creation. Even when the universe was 10^{-35} second old, it was probably a small speck as compared to its present gigantic size that spans about ten billion light years across. Can such a huge structure arise out of total emptiness, quantum vacuum or whatever? Einstein actually found that vacuum could have warped structure. The condensed vacuum can presumably contain latent capacities to create all varieties of matter and forces. We have to admit that it was inherent intelligence to evolve structures according to some designs unknown to our comprehension. Scientists may call it coincidence but what we find in the universe could have come only from the primal vacuum. Our scientific ideas cannot describe the unknown abilities of original intelligence to make right choices.

Wonder of Vacuum

Presumably we have a lot of scientific information on the interesting

concept of energy. It is generally described as the capacity to do work. Energy is also the broadest measure of the state of physical system. In spite of the change in the form of energy, in an isolated system, the total quantum of energy remains constant. It gives a clear idea on all changes in a system like money flow that indicates the total transactions in an economy. **Even a small space of vacuum can contain much more energy than what the phenomenal universe presently has.**

The fact is that primordial energy is undoubtedly, the basis of all existence. The greatest attributes of energy is that it can neither be created nor destroyed. Several forms of energy are known, some of which are very familiar to us like kinetic, thermal, chemical and nuclear energy when energy is in the process of transferring from one system to another. We find heat and work as emerging manifestations. Our perceptual limitations do not permit us to know all variants of energy that nature has in its repertory of mysteries.

The equivalence of matter and energy is established in Albert Einstein's theory of relativity ($E=mc^2$), it is a useful concept to understand physical world.

The changes in manifestations of energy do not affect its totality as a balancing effect is always felt in some state or the others. The quality of the abstract concept is beyond causality and constraints of space and time. Even space and time become interchangeable in a certain state of energy. James Hurtle and Stephen Hawking proposed that quantum uncertainties could even affect the identities of space and time in an inexplicable explosion of energy.

Our present level of scientific knowledge cannot answer questions like why primordial energy existed in an infinite state or how it held the present universe. It could have been a huge black hole or atom of complex energy that suddenly exploded to bring out universe. We can only speculate that the physical quantities known to us at present might have existed in some manner in that state of energy. It can be taken as the potential energy that created matter, forces and all kinds of structures that we find in the universe. The latest confirmation on the presence of a dark energy is a definable pointer to its existence even in the initial conditions.

Creation and BIG BANG

The primal vacuum might have contained all intelligence required for estimating and fixing the right parameters necessary for creation. The evolvable hardware of life would have also been conceived by that entity. All that the BIG

BANG brought was a transformation of potential state of energy. According to the law of conservation of energy, the total quantum primordial energy should be equivalent to all matter, forces and various kinds of energy including dark energy present in the universe. The initial scenario must have been totally opaque, as no photon could have existed independently outside its ambit.

It is described that the concept of energy and its assumed attributes in the primordial state in some detail to indicate its close equivalent to the idea of supreme self, universal consciousness and Brahman described in the Upanishads. Modern science has now confirmed that all forms of matter are manifestations of underlying equivalence of energy and that the visible world is interchangeable to its primal form in thermal contexts like the BIGB BANG or BIG CRUNCH.

It is now certain that out of infinite state of energy a great transformation brought about the present universe and its immovable structures through the BIG BANG. But creation on an enormous scale is possible only if we assume that the original infinite energy contained intelligence to fix accurately the basic parameters required for the gigantic task of creation. Scientific evidences like RED SHIFT, background microwave radiation, the quantity of hydrogen, helium in the universe and the amazing quantity of left over quarks and electrons, it is beyond any doubt that the BIG BANG was the starting point of creation

All manifestations of existence in the present universe are undoubtedly derived entirely from the original state of energy. We have no means at present to replicate the exact process of transition of energy and thermal contexts that separated and created elementary particles. From the available facts, we can only surmise that an energy transition of tremendous magnitude took place at the time of BIG BANG. In a series of consequential interactions involving various parameters of temperature, gravity and so on gave rise to our universe. Astronomical observations and experimental evidences suggest the accurate sequence of evolution of matter and forces after the BIG BANG.

In the ratio of particles to antiparticles were strictly adhered to, after their emergence following the big bang, no matter could have survived in the universe. It is from left over quarks and electrons that the structures in the present universe emerged in all pomp and glory. But the pity is our universe has only ten percent of matter, out of total quantity required for explaining its exponential expansion. We are unaware of the forces that inflated this wonderful world, incredibly to such immense size in a ridiculously short span of time, and more intriguing is its sedate but accelerating rate of expansion. It is neither going to collapse soon, nor is it likely to on at a faster course of eternal expansion. The

only conclusion that emerges is that the primal vacuum contained much more intelligence than we can speculate. What is more surprising is that both scientific knowledge and Upanishads correctly identified the initial conditions a kind of intelligent energy. The initial conditions were like a genetic seed with all information encoded for the growth of a universe. It resembles an embryonic cell that develops into a human body with a mind. We know that a plant or the mind cannot emerge from a vacuum.

Origin of Universe

The inevitable conclusion is that the primordial energy had all intelligence. The origin of life in our planet is analogous to the origin of universe.

Even the end of the universe will only be yet another change in the state of energy. Assuming that the universe will ultimately end up in a BIG CRUNCH or in an infinite saga of expansion, all matter and forces will then return to the initial state. In that state basic designs required for another creation may lie dormant. Several billions of years later a new explosion may probably initiate another cycle of creation and destruction. It may go on eternally with the guidance of self sustaining loops of intelligence.

The Upanishads also attribute creation and evolution to the same kind of energy that it callas Brahman or the supreme self. Matter interacts intelligently at the elementary level. All structures in the universe, like moon, sun, stars, galaxies and planets emerged from the interaction of elementary particles and forces. Even at the molecular level exchange of information is absolutely necessary for the existence of biological organizations, quantum theory then with necessary conceptual frame work.

Do we know how our thoughts originate or where they terminate? Some such mechanism must have existed even before the beginning and it is fair assumption that intelligence is also a kind of energy. Any way a vacuum devoid of any substance or activity, cannot create a universe; unless it contained something else unknown to our perception.

Our scientific knowledge of matte shows that at elementary level, up quark and down quark are held together by ' gluons', to create protons and neutrons. Electrons are held to this nucleus by photons to make a complete atom. Atoms combine in different ways to create molecules of variety of matter. The elementary particles do not have any definite size or structure, but they are indisputably, the basic building blocks of matter. Our model of the universe is

essentially based on the process of self organization beginning at the level of fundamental particles and building up to the order of gigantic galaxies.

In this process, new patterns of different sizes and scales appear on a complex and indeterminable substratum. Examples of such products can be seen in BOSE-EINSTEIN condensates, living organisms, and even in crystals. All biological organisms grow according to basic self organizing pattern initially encrypted in a fertilized egg. Similarly the universe could have evolved using some intelligent patterns inherent in the original state of energy. They were indeed the seeds of existence. There is no way to dispute the intelligence that underlies our origin.

In self organizing pattern is also evident in the emergence of galaxies and stars and also in the growth of a fertilized egg. Our model is also in consonance with the wisdom of the Upanishads that attributed the creation of universe to the intelligence of the primordial energy.

The apparently inert state of energy like QUANTUM VACUUM may also be active in terms of uncertainty principle. Since all possible frequencies of vibrations are aggregated in that state, an inexplicable infinity may emerge. **“THE INFINITE ENERGY OF VACUUM IN ONE CUBIC CENTIMETER IS SUPPOSED TO BE MORE THAN THE ENERGY OF THE ENTIRE UNIVERSE”.** That is why we can safely state that quantum vacuum that might have existed before the BIG BANG, contained, supreme intelligence and unlimited energy for the creation of all existence. No harm in assuming that intelligence is also some kind of vibration.

The concept of quantum vacuum is something like transcendent reality, in which our existence appears as waves in the ocean. Virtual particles can probably appear and disappear in quantum vacuum although it is totally devoid of any kind of known matter. The virtual particles have very short life as they cancel each other with opposite charges. We now know that the universe emerged with matter because of imbalance in the ratio of particles and anti particles

Space and Time

The understanding of above all could liberate us from fears and worries of the present and uncertainties of the future. As nothing can perish in the universe, including life all such events are only transformation of energy to another. The primordial energy exists eternally with all creative intelligence, while forms of matter or force may change.

The electrons and quarks constitute the most of the fundamental particles of the world. The forces are all variants of electromagnetic waves of different wave lengths and frequency. Reductionism can now describe the universe in terms of space and time, matter and energy or electromagnetism and gravitation.

Simply stated the universe is just interplay of space and time, electromagnetism and gravitation. We can further simplify the description to the basic space time continuum having certain metric properties like electromagnetism and gravitation

Dual state of Particle

The astonishing attribute of elementary particles is that they are capable of existing in dual states. The electron can simultaneously be a particle as well as wave. But our scientific knowledge is not familiar with the concept of an object having dual experience or split personality. Even the ubiquitous photon which is the tiniest particle of light seems to enjoy the double role of a particle and a wave. The interspersed patron of light shows that photons can behave like particles when they strike a barrier but in normal course, they enjoy a wave like existence.

The quantum theory has now given the complete process of creation of matter from a few elementary particles. We can theoretically create all kinds of matter by combining the elementary particles under suitable conditions for creation.

Until about 300000 years after the BIG BANG, the universe just contained only plasma, a type of hot and opaque state of interacting radiation and particles. In this period quarks and other fundamental particles were formed. According to the standard model there are two kinds of matter particles called "quarks" and "leptons" with their associated anti matter ribbings.

The basic components of forces are the color force and the electro weak force. At the fundamental level matter and foresees consists of a lot of intriguing small scale phenomena that are beyond or sensory perception. In quantum mechanics we come across the charming drama of the strange interactions of quarks and electrons.

It seems that nature does not want us to learn all her secret deals in the quantum world.

The wave function is associated with every particle as a wave of probability and not as a physical effect. This is the Copan Hagen interpretation, which is now widely accepted by most physicists.

In this interpretation the observer is absolutely necessary for any physical reality to occur. It is assumed that an electron or a photon can exist in discrete material form only if an observer is present. An independent reality as we know in the ordinary sense cannot exist without the presence of an observer. The observer or the observing apparatus interact irreversibly with the wave function of the photon; or electron making it materializes as a single point in space and time.

In fact the basic assumption of quantum theory is that no objective reality can exist without the act of observation. Further, the same logic can be extended to generalize that no universe can exist without a human observer. The universe would have existed in dual modes probabilistically without the intervention of space and time. It means that a conscious mind is a necessary in materializing the objective reality.

Our experiences of external world are not real images directly received from outside world. They are only the projections of our conscious observations of the quantum phenomena in the brain. The universe does not exist for us without the observation of its projection in our brain. The reality arises only when the conscious mind collapses the probabilistic existence of the universe into a concrete state of structure.

A unified final theory of everything should rationally explain matter, forces pace time and all the cosmic coincidences in one theorem. It is the ultimate goal of all scientists, trying to understand the secrets of natural phenomena.

Some statements on creation

1. it could have been a kind of unitary state of super energy of zero size with no matter or forces, but capable of creating them from the great potential embedded in it.

2. it is also conceived as a kind of quantum vacuum that had the potential to become the mother of all creations. Before the BIG BANG, matter and forces were united in a sort of high energy flux with quantum characteristics. In the absolute vacuum there was no space time or matter and forces. Some tiny ripples must have arisen like bubbles appearing in boiling water. Such bubbles had the potential to become stable universe, if the parameters were good enough to create matter and forces.



CONVERSATION IN YOGA VASISTA

INTRODUCTION

It is said by wise “ **The remarks of even a child is to be accepted if it is in accordance with the reason, but the remarks of even Brahman himself , the creator of the world is to be rejected like a piece of straw, if it does not accord with reason**”.

It is this philosophy of a comprehensive, spirituality, rational, that man in modern age needs to rescue himself from the vagaries of the world, which are deluding man every minute.

Yogavasista is a record of dialogue between sage vasista and the young Rama, which lasted for eighteen days, beginning in the morning and ending at the evening. It is considered perhaps the most elaborate exposition of philosophy and religion ever written under the sun.

The work is which voluminous constituting thirty two thousand Sanskrit verses divided into six prakaranas. It has been abridged by several scholars subsequently to make the treatise accessible to people who would not have time and practice to wade through this large literature.

A royal sage was introduced to the sage Valmiki. He asked “what is the best way to rid oneself of birth and death?

In reply valmiki narrated to him the dialogue between Rama and Vasista.

Young Sri Rama requested permission from his father to undertake a pilgrimage and after seeking his permission, Rama along with his brothers toured the whole country from Himalayas downwards. After returning there came a profound change in him. He grew thin and emaciated ,pale and weak. His father King Dasaratha worried over this sudden unaccountable change in his behavior. Inevitably dasaratha turned to sage Vasista for the answer.

Sri Rama bowed down to sage and described his apprehensions and experiences. Holy sir; I went on a pilgrimage, during this period a trend of thought has taken hold of me robbing me all hope in the world. My heart started begins to question. “What do people call happiness? and can it be had in this ever changing objects of the world?. I do not perceive any meaning in all these transient phenomena which are the roots of suffering and sin. Unrelated beings

come together and the mind conjures up relation between them. Everything in the world is dependent upon the mind, upon one's mental attitude. On examination mind itself appears to be unreal. We are bewitched by it. We learn to be running after a mirage in the desert to slake our thirst. What is this world? What came into being? Grows and dies? How does suffering comes to an end? My heart bleeds with sorrow. The duration of life is like that of a water droplet on a leaf. This pitiable body composed of veins, arteries and nerves is also like a source of pain and inert.

I can only compare a tree to the body with branches of arms. It is born in the forest known as samsara (repetitive existence), the restless monkey (mind) play on it . It is subjected to old age and death. How can it fulfill my hope? The body is the home of illness, what is wealth? What is kingdom? All these are mercilessly cut down by time by time (death). The life is full of sorrow. Time allows a glimpse of itself through its partial manifestation as the year, old age and the epoch.

Having said all this Rama remained silent. At that time all the sages hastened to court, where they were duly received. Then Vasista started his spiritual discourses.

VASISTA:-Mind is the name given to denote the apparent sequence of thoughts issuing from the supreme consciousness. The state of imagination and reflection of the supreme Lord –the SELF is called mind. Mind becomes the seed for the entire creation and worldliness. It is a direct outcome of the consciousness becoming imaginative and outward. The self or the soul is only a synonym for consciousness. The creation and talk about it can at best become relevant only in the society of fools and non thinkers. It is the resort of only the deluded and powerless.

The mind freed of visibles is the state of liberation itself. The mind fed by them constantly is the state of bondage. The deepest introspection leads to the finest awareness. The keenest intelligence enables the seeker to reach subtlest wisdom, the inner most sphere of consciousness itself. The world is an idea or collection of ideas of worlds. All ideas inhere in the consciousness alone. Existence is one idea evolved by awareness; Non existence is another counter idea. Both are ideas of equal subjective importance.

The illumined way of doing action is to imitate the child. The Self is there in the sky, in water, in stone, it is everywhere equally. Yet as in a reflection available only in a mirror, the self can be seen only in mind.

VASISTA:- O Rama; As are the numerous waves produced solely from the single water of the sea , so are all the objects of the universe evolve from our mind . **The Self projects itself as mind and then out of mind and its power, objects are revealed as existence. Compared to the gross solid planets and their various properties the SPACE is a thing which we are unable to describe, illustrate or even comprehend.**

All celestial bodies, objectively looked at could only have been evolved from the all surrounding space, because space is last thing which we can think of while perceiving the object. If the objects were not there, consideration of space would also not be. Where is then the independent nature of space?

In a dream, the mind creates its space and other objects of world, like waking world. Everything and all things in the universe are verily born of that which we generally recognize as mind. In waking world, without mind no world. **So space is also mind's substance.**

If the space, is the root cause of the planets as well as the world thus becomes untrue and self denying imagination. Then what value is given to the world which exists within it? Mind and mind evolutes like imagination and thoughts are neither matter nor energy. They are psychic in nature. So space is a concept which we evolve in and by our mind.

CONVERSATION

RAMA: - Holy sir, Kindly tell me first, why was vedavyas considered not liberated while his son Sukha was considered liberated?

VASISTA:--O Rama, countless have been the universes that have come into being and that have been dissolved. In fact even the countless universes that exist at the moment are impossible to conceive of. All this can immediately be realized in one's own heart for the universes are the creations of desires that arise in the heart like castles in the air. This diversity arises on account of mental modifications. In this embodiment vedavyas is indeed a liberated sage.

Even as whether there are waves or no waves water remains water. Even so whatever be the external appearances of the liberated sage his wisdom remains unchanged. The difference is only in the eyes of the ignorant spectator.

VASISTA CONTINUES: -- One should be free from oneself from likes and

dislikes and engage oneself in righteous self effort. And reach the supreme truth knowing self effort is another name for divine will. There are four gate keepers at the entrance to the realm of freedom. They are SELF CONTROL, SPIRIT OF ENQUIRY, CONTENT MENT, AND GOOD COMPANY. The wise should diligently cultivate the friend ship of these or at least one of them.

Bless is possible only by self knowledge and not by any other means. Here one should apply oneself constantly to self knowledge. This alone is one's duty. Even religious duties are found to be unnecessary. When the mind has been rendered dull by the absence of enquiry even the cool rays of the moon turn into deadly weapons.

What is enquiry? - Who am I? How has this evil of samsara came into being is true enquiry. Enquiry is not reasoning or analysis, it is directly looking into oneself.

The sage of infinite vision sees countless universes in one undivided intelligence for he has realized the magic of MAYA or cosmic illusion. He sees the infinite in every atom and therefore he is unattached to the rise and fall of ideas of creation. He is contented with what comes unsought and he grieves not for what has been taken away from him.

VASISTA CONTINUES: -- Mind arises as a wave arises when the surface of the calm ocean disturbed. In the creator neither a seer nor an object of perception. Yet he is known as Self created. He shines in cosmic consciousness as a painting in the mind of an artist

The creators thought being the cause of manifold creation and the creator himself having no physical body, the creation too is truly of the nature of thought. The creator is also of dual in nature. Consciousness is pure and thought is subject to confusion.

The creator is not subject to delusion. Hence He is always of spiritual nature not materialistic; even so his creation too is in reality spiritual in essence. The materiality of creation is like castle in the air an illusory projection of one's own mind –imaginary.

RAMA:--Pray tell me what the mind really is?

VASISTA:--Even as empty, inert nothingness is known as space, mind is empty nothingness. Whether mind is real or unreal, it is that which is

apprehended in objects of perception. Rama, thought is mind; there is no distinction between the two. The self is clothed in spiritual body is known as mind. It is that which brings material or physical body into existence. Ignorance, samsara, (repetitive history), mind stuff ,bondage, impurity and darkness(or inertia) are all synonyms. Experience alone is the mind; it is none other than the perceived.

It is just an imaginary offshoot of consciousness, just as waves in ocean. . It is an imagination and it reflects the consciousness in a modified way. All names imply the mind; objectification is born in mind. So all objects are born of mind, only jiva, ego, intellect, nature body are nothing but mind in different names.

The entire universe is forever non different from the consciousness that dwells in every atom, even as ornament is no different from gold which potentially exist in gold, that the object exists in subject. But when this notion of the object is firmly rejected and removed from the subject then consciousness alone exists without even an apparent potentiality. Where this is realized, evils like-attraction and repulsion, love and hate , cease in one's heart, as also the false notion of the world, 'you' 'I' etc. Even the tendency to objectify ceases. This is freedom.

RAMA ASKED:--Holy Sir, if the object of perception is real, then it shall not cease to be. If it is unreal then we do not see it as unreal, how can we experience this?

VASISTA:--Yet O Rama, external objects like space and psychological factors "I" etc, exists only in name. In reality neither the objective universe, nor the perceiving mind, nor perception as such nor void, nor inertness, exist only cosmic consciousness.

RAMA:--What is the source of mind? How did it arise? Kindly enlighten me.

VASISTA:--After the cosmic dissolution before the next epoch dawned, the entire universe was in a state of perfect equilibrium. There then existed Supreme Lord—eternally unborn, self effulgent. From him emerge countless divinities like Lord Vishnu, even as countless rays emerge from sun. In Him worlds appear and disappear repeatedly like mirage appears and disappears repeatedly. His form (world) vanishes but his self unchanging.

It is what in oneself appears to be the experience of bliss and is therefore

realized in oneself. Austerity or penance or penance charity and observances of religious vows do not lead to realization, only company of the holy men, true scriptures, are helpful to dispel ignorance, when one is convinced that this self alone is real, one goes beyond sorrows, on the path of realization. Austerity or penances are self inflicted pains.

RAMA:--Where does the Lord dwell and how can I reach him?

VASISTA:--He is the intelligence dwelling in the body. He is the universe. He is pure intelligence. Sentient is the universe. Sentient creates the knowledge and gets involved in sorrow.

The cosmic intelligence in which the universe, as it were, ceased to be is the lord. In him the subject object relationship appears to have ceased as such. He is the void in which universe appears to exist. In him even the cosmic consciousness stand still like mountain.

RAMA:--What should I know by which the knowable comes to an end?

VASISTA:--It can be removed that very day on which you resort to company of holy men, and study the Holy Scriptures. .when wrong notion is dispelled and truth realized, that realization thoroughly saturates one that thinks of it, speaks of it, rejoice in it teaches to others. Such people are sometimes called jivnmukthas or videha mukthas.

RAMA:--What are jivan muktha and videha muktha?.

VASISTA:--He while living an apparently normal life, experiences the whole world as emptiness is a jivan muktha. He is awake but enjoys calmness of sleep; he is unaffected by least pleasure and pain. He is awake in deep sleep, but he is never awake to the world. As wisdom is unclouded by latent tendencies, he appears to be subject to likes and dislikes and fear. He becomes a videha muktha when in due time, the body is dropped. He is in fact cosmic consciousness- that which is the very essence in all beings.

RAMA:- Lord my perception is disturbed, how can I attain to that state you have indicated?

VASISTA:- O Rama; what is known as liberation is indeed the absolute itself, which alone is, That which is perceived as "I". 'YOU" etc only seems to be for it has never been created. How can I say that Brahman has become all these worlds?

O RAMA,-In ornaments I see only gold; In sea I see only water, In air I see only movement, In space I see only emptiness. Similarly I see only Brahman the absolute not the worlds

The perception of the worlds is beginning less ignorance. Yet it will vanish with the help of enquiry into the truth. The world had never really come into being, yet it appears to be.

You are confusing me in contradictory statements.

VASISTA:--You are asking immature questions. Even as the uncarved image is for ever present in a block of stone, the world whether you regard real or unreal is inherent in the absolute. As waves in Calm Ocean, the absolute is not empty of the world; of course these illustrations have limited application should not be exceeded.

The absolute is immaterial and so material source of light like the sun do not illumine it. But it is self luminous. The absolute cannot be realized or experienced by another only absolute can realize itself.

The infinite consciousness is ever purer than infinite space. One does not experience consciousness in the infinite in the absence of objectivity.

VASISTA CONTINUED:--Brahman alone exists. The world is like a dream in a state of ignorance. The intelligence within oneself appears as numerous dream objects, all of which are nothing other than intelligence. This universe as creation appears to have emerged from one pure undivided cosmic being even as dreams appear in the consciousness of the dreaming person.

The space is brought into being. In space the faculty of sound manifests itself. Then comes into being, egotism which is vital, further creation of universes, consequently, the factor known as time. All these happen merely by the creative thought inherent in the cosmic being, not as real transformation of the infinite. The material appearances are ever changing and the reality exists unchanged. Since all these are linked with consciousness, they instantly become gross, Physical substances. Though all these are the infinite consciousness alone, which has undergone no change whatsoever?

VASISTA CONTINUED:--In the Supreme Being there exists the vibration which is at once equilibrium and disturbance. On account of this there appears space, light and inertia, though they are not really been created; since all this

happens in consciousness, they possess the quality of the knowable; at the same time there arises the knower. It is the inherent power of consciousness to illumine all things; hence it is the cosmic knower. That consciousness itself becomes its own knowable and the knower. When such a relationship arises, the idea I am individual arises in consciousness.

By the further identification with the knowable, in the pure consciousness there arises the notion of egotism and then faculty of discrimination, rationalizing intellect. After this the mind and the root elements arise. These root elements combine again and again (grossification=Pancheekarana) to form the worlds. Spontaneously and also by orderly changes all these countless forms appear and disappear repeatedly even as the cities come and go in dream. None of these need any instrumental or material causes. Like earth, water, or fire for all this is of the essential nature of consciousness; and it is this consciousness that apparently creates all these as one creates in a dream. It is nothing but pure consciousness.

VASISTA CONTINUED:--The five elements are the seed of which the world is the tree; and the eternal consciousness is the seed for the elements. As is the seed so is the fruit. Therefore the world is nothing but, the consciousness, the Brahman the absolute.

In this manner has the universe been conjured up in cosmic space by consciousness, with its own infinite faculties; it is neither real nor has it been really created. Though these elements have combined among themselves and created apparent materiality in the world. Yet in truth all this is mere appearance like the forms seen in space. They owe their reality to their substratum-cosmic consciousness, which alone is real.

Do not entertain the feeling that the world of five elements themselves as the manifestation of the power inherent in conscious absolute. It may be said that the elements such as earth etc have arisen in consciousness like dream objects or it may be said that they are mere appearances ignorantly super imposed on cosmic consciousness. Such is the vision of realization of wise men.

VASISTA CONTINUED:--so creation appeared just as a sleeping person appears to create diverse creatures within him (without himself undergoing any change) by mere thought or will. The Absolute brings into being these countless creations without even suffering diminution or change.

Even creator Brahman is a name a thought form in the cosmic

consciousness. Everything in creation exists in name and form only and multiply as varieties, because He is omnipotent, his thought forms materialize. One alone appears as diverse on account of ignorance; we do not experience this ignorance which disappears on enquiry even as darkness vanishes by light.

VASISTA CONTINUED:--The mysterious power of consciousness, which in an explicable and miraculous way produce this infinite diversity of names and forms (bodies), is known as egotism. The same consciousness when it wishes to taste or to experience itself becomes the knowable universe. Only immature people see in this either a real transformation or even a deluded appearance for there is nothing other than consciousness.

The ocean is water, the waves are water, when these waves play upon the surface of the ocean, and ripples are formed. Even as the ocean might look upon and recognize the individuality of the ripple, the consciousness thinks of individuality as independence and this egotism (I-ness) is born. All this is the wonderful play of the mysterious power of consciousness and that is called the universe.

The consciousness is not knowable, when it wishes to become the knowable, it is known as universe. Mind, intellect, egotism, five great elements and the world –all these innumerable names and forms are all consciousness alone.

A man and his life and works are indistinguishable, static and kinetic manifestations of the same factor, individuals and the mind etc are all vibrations in consciousness.

O, RAMA:-consciousness alone has spread itself out as space, without undergoing any change in itself. After that consciousness alone appears as the wind which has the quality of motion. And this consciousness alone appears as fire, water, earth, and its minerals and also the bodies of living beings.

The universe is said to be both real and unreal because the universe did not exist as universe independent of consciousness.

VASISTA CONTINUED:--Only knowledge based on ignorance clings to the notion of a world. In reality there is no difference in the meaning of the worlds, Brahman, infinite and self etc.

There are three types of spaces-Physical space (as in waking),

Psychological space (as in dream), and infinite space of consciousness.

By practice the egotism is quitted for further self realization. What is practice? --thinking of that alone speaking of that, conversing of that with one another, utter dedication to that alone is called practice by wise.

Even as the cosmic being creates the universe after the cosmic dissolution, the individual creates his own world after his death.

Divinities like Brahma, Vishnu, and Siva etc attain final liberation during cosmic liberation. Their creation of the next cycle is not from memory. In the case of the other normal beings the new creation after death is conditioned by impression left in the mind in last birth.

If one's intelligence is established in this truth concerning the infinite consciousness, it reaches the supreme state of liberation.

Nothing has ever been created at any time and nothing comes to an end either. The absolute Brahman is all –the supreme peace, unborn, pure, consciousness. Worlds within worlds appear in every atom.(IN MODERN SCIENCE IT IS QUANTUM VACUUM, IN ONE CUBIC CENTIMETRE OF SPACE IS ENOUGH TO PRODUCE NUMBER OF GALAXIES). They who know the infinite consciousness as the nameless, formless substratum of the universe, gain victory over samsara (repetitive history); the limitation of consciousness is known as jiva or individuality.

VASISTA CONTINUES:--Creation (of the mind) is but an agitation in consciousness and the world exists in the mind. It seems to exist because of imperfect vision and understanding. It is really not more than along dream. If this is understood, then all duality will come to an end.

Brahman, jiva, mind, Maya, doer, action and the world is same as synonyms with one non dual infinite consciousness.

When the mind perceives duality, then there is both duality and its counterpart which is unity. When the mind drops the perception of duality, neither there is duality nor unity. When one is firmly established in oneness of the infinite consciousness, whether one is quiet or actively engaged in work he is considered to be at peace with himself.

The mysterious power of mind makes one sitting in moonlight experience burning heat, and it also can make one who is burning sun experience cool comfort.

Only for the sake of instruction is the dualism provisionally accepted otherwise instruction is impossible.

The light of consciousness is eclipsed by a firm conviction in the existence of the mind, is indeed mind. , the mind embodied itself in diverse beings –humans, gods, demons, demigods, and celestials. It then spreads itself as various forms of behavior also, the cities, towns etc. Such being the truth what is the use of examining all these external appearances.

It is mind alone that is proper factor for us to examine. When we enquire into the nature of mind, all the created objects or all appearances are seem to be its creation. Only the infinite consciousness remains as uncreated mind. When deeply observed the mind is absorbed with its substratum consciously and there is supreme reality.

To the enlightened, the mind is absolute Brahman, to unenlightened the mind is the cause of the repetitive history (samsara).

VASISTA CONTINUED:--The jiva the individuality is at the junction of consciousness and matter, because it is a reflection of the Absolute Brahman the self. When the self thinks it is known as mind, it is nothing but the power of absolute Brahman, non different from Brahman. In it all this arbitrary division into 'I' and 'this 'are but apparent reflections. The very reality of mind is Brahman alone.

The instruments of action, action and doer, birth, death, and existence all this is Brahman. By intense self effort it is possible to gain victory over the mind, then, without the least effort the individual consciousness is absorbed in the infinite consciousness. This can be easily accomplished and they, who are unable to do this, are indeed vultures in human form.

From Brahman to blade of grass all this is nothing but the self, the Brahman. The firm conviction that I am not the absolute Brahman binds the mind. When there is firm conviction that everything is Brahman the mind is liberated. It is indeed the mind alone that is born, weeps, kills, goes, and abuses others etc., not the body.

When truth is revealed to one with a pure mind his ignorance is at once dispelled, but others cling to their own false notion as a child clings to the idea of ghosts. When one is possessed of the ghost of 'I' ness, nothing, no scriptures, no mantras, enables one to get rid of ignorance. When by the constant remembrance of the truth of the self is a pure reflection in the infinite

consciousness he attains freedom.

KING JANAKA'S REFERENCE

VASISTA: -- O RAMA: There was a great monarch whose vision is unlimited who rules over the Videha territory; he is known as Janaka. King Janaka having understood the truth, functioned as a king and did all that was necessary without getting befuddled and with great strength of the mind and spirit. His mind was not disturbed by Royal pleasure. In fact he moved about as if he was continually in a state of deep sleep. He was interested neither in accumulating nor rejecting anything.

He beheld everything in the universe as existing in cosmic power, endowed with self knowledge; he saw all things in the self which is infinite. Knowing that what all happen, happen naturally, he neither experienced neither elation nor suffered depression.

Janaka continued to rule the kingdom without his knowledge setting or raising again on account of influence of evil or good prevalent around him. Remaining forever in the consciousness of the infinite, he experienced the state of non action, even though he appeared to others to be ever busy in diverse actions.

He did not brood over the past, nor did he worry over the future. He lived in the present moment smiling happily all the time. Janaka attained whatever he did by dint of his own enquiry.

KING JANAKA REFLECTED IN HIS OWN MIND

KING JANAKA:--when the mind is established in desirelessness, when it does not seek Pleasure, when the body and its limbs perform their natural functions, action or inaction, are of equal value and meaning.

Self knowledge or knowledge of the truth is not had by resorting to a guru (preceptor), nor by study of scriptures, not by good works, is it attained by means of enquiry inspired by company of wise and holy men. One's own inner light alone is the means naught else. When this light is kept alive, it is not affected by the darkness of inertia.

He who is devoid of this wisdom is bothered by minor difficulties; but he who has this wisdom even if he is alone and helpless in this world easily crosses the sea of sorrow. The effort and energy that are directed by the people in the

world by activities should first be directed to the gaining of this wisdom.

Whatever is gained in heaven or in the nether world (place of location after death) or by empires here, is gained by wisdom here and now. By wisdom is the ocean of world appearance crossed over, not by charity, nor by pilgrimage nor by austerities. Wisdom is the path to the supreme good or liberation. Defects, desires, and evils do not even approach the man of wisdom, whose mind is undeluded. Through wisdom the entire world is clearly seen as it is. Neither good fortune nor misfortune even approach one who has such clear vision.

VASISTA CONTINUES:--O RAMA: be like janaka and realize the self. If one engages oneself in constant self enquiry and sees the ever changing nature of the world, like janaka, one will attain the self knowledge. Neither god, rites, and rituals (or any action) ,nor wealth, nor relatives are of any use in this. The ocean of the world appearances can be crossed only when you are finally established in supreme wisdom, when you see the self by self alone, and when your intelligence is not diverted by sense perception.

O RAMA, like janaka you too abandon the false notion of the ego sense within your own heart. Even the Lord may be said to be both doer and the non doer of all actions here, you too live non volitionally doing yet not doing, what has to be done. He who has abandoned the idea that there is an object of perception, which is other than the self, is not subjected to the defects born of joy and sorrow.

He who has confirmed in his conviction that the infinite consciousness alone exists, is instantly freed from thoughts of pleasure and is tranquil and self controlled. The mind by nature is silent. It borrows intelligence from consciousness which it pursues in order to gain the ability to experience. The mind exists by the grace of consciousness, as it were and it entertains various thoughts on account of its perception of this universe. **They who are well versed in scriptures declare that the fictitious movement of energy in consciousness is known as mind. The expressions of mind (like hissing of snake) are known as thoughts or ideas. Consciousness minus conceptualization is eternal Brahman the Absolute. Consciousness plus conceptualization is thought.**

A small part of consciousness Absolute is seated in heart as reality which is individualized consciousness or finite consciousness. It soon forgets its essential conscious nature, and continued to be but inert, it then became the

thinking faculty and create and sees worlds outside and involved itself in sorrows of life. Mind appears to be intelligent and active only because of inner light consciousness. But self alone is the world; self alone is time, and evolutionary process. When the consciousness or self is objectified in an effort to experience the objects of senses, the self is forgotten, as it were and there arose thoughts concerning the creations of mind

A thought arising in the Supreme Being is known as individual consciousness, when the consciousness is freed from thought and individualization, there is liberation. The seed or the sole cause for this world appearance is but the arising of a thought in the infinite consciousness. The movement within the infinite consciousness alone is truth.

O, RAMA, in truth there is no mind or finite consciousness. In the middle the self as the seer and the world as the scene, you are the seeing. Between the experience and the experienced you are the experience. Knowing this, remain in self knowledge.

The desire that arises in the course of one's natural functions devoid of craving is thought of liberated sage. But the desire which is bound up with craving for external objects is bondage. When the whole universe is realized as illusory craving loses its meaning. Self is emptiness in space. Though I am speaking to you while assuming the apparent duality in truth; there is no such division.

All is self, however even as wave rises in the ocean, the diversity known as universe arises in the mind. Here and there the self appears to be kinetic self, elsewhere the self remains in a static state. The static are the inert substances, like rock, kinetic substances like humans.

VASISTA CONTINUED:-- O, Rama, there is another attitude by which you will gain divine insight and remain firmly established in self knowledge that is say "I am space", "I am the sun", "I am the gods", "I am the demons", "I am all beings", "I am the darkness", "I am the earth", "I am oceans", etc. By adopting this attitude you will rise beyond joy and sorrow.

The knower of the truth regards even the most beautiful woman as a painted image, 'That is the truth' for both of them are made of same substance, earth water etc.

VASISTA CONTINUES: -- O: Rama, There are liberated beings even

among worms, and insects, there are stupid fools among gods. The self is all. It exists as the all everywhere at all times and in all ways.

O, Rama, Perceiving the truth abandons joy and sorrow, grief and attachment. The unreal appears as real and the real appears as unreal

O, Rama, Resort to spiritual heroism, to right exertion and by the right self enquiry, strive to reach, the perfection of the self knowledge. For one who thus strive the entire universe is like the footprint of a calf. Be awake in sleep, sleep in awake.

In this body that energy (air), which circulates in energy channels, is known as prana, In accordance with the diverse functions in the body. It is also known as different names as prana, apana, samana, etc. The prana in distinguishingly united with the mind (though different in layers as kosas). In fact the consciousness that tends towards thinking on account of movement of prana, is known as mind. Movement of thought in the mind arises from the movement of prana and the movement of prana arises, because of movement of thought in consciousness. They thus form a cycle of mutual dependence like waves and movement of currents of water.

The movement of prana is also arrested by the effortless practice of breathing without strain in seclusion; by repetition of sacred "OM" with the experience of its meaning when the consciousness reach deep sleep state.

O, Rama, When the self (consciousness) alone is all this and when the mind has been cleansed with this understanding, what then is mind?—mind is surely nonexistent, whether it is unseen or it is illusory appearance. Now that both wickedness and delusion are ceased, I do not see mind. Feel that I am the infinite consciousness whose kinetic state alone appears as the universe.

It is not possible to 'kill the mind' without proper method that is knowledge of the self, company of holy men, the abandonment of conditioning and the restrain of prana etc,. These are the means to overcome mind. Ignoring these and resorting to violent practices like hatayoga, austerities, pilgrimages rites, and rituals are of very little help. Self knowledge alone delights you.

RAMA ASKED:--Lord, Please tell me how this cosmic intelligence becomes things like insentient rocks.

VASISTA:--Rama, in these substances like rocks consciousness remains

immobile having abandoned the thinking faculty, but not having been able to reach the state of no mind. It is like the state of deep sleep far away from the state of liberation.

RAMA:--But if they exist as in a state of deep sleep without any concepts or precepts, I think they are close to liberation.

VASISTA:-- liberation or the realization of the infinite is not existence, as in immobile creations, it is attained when one arrives at the state of supreme peace, after an intelligent enquiry into the nature of the self and after this he has brought about an inner awakening. Kaivalya or total freedom is the attainment of pure being after all mental conditioning or transcendent consciousness. The wise ones say that one is established in pure being or Brahman only after one has investigated the nature of truth as expounded in scriptures, in the company and with the help of enlightened sages.

VASISTA CONTINUES:--As long as psychological limitation and conditioning remains in heart, even in their subtle seed state, it should be regarded as deep sleep, it gives rise to rebirth, even if a state of tranquility is experienced and even when the mind appears to be self absorbed. It is an inert state and is the source of unhappiness; such is the state of insentient and immobile objects like rock etc. Such limitation (vasanas) is hidden and latent in them even as flowers are latent in seeds (which sprouts, grow, yield flowers) and pots in clay where the seed of vsanas (self limitation, conditioning or tendency) exists that state is like deep sleep, it is not perfection. When all the, vasanas are destroyed and even the potential of the vasanas does not exists. That state is known as fourth state (beyond waking, dream and deep sleep) and transcended state. It brings about perfection. Vasana , fire, debt disease, enemy, friendship, hate and passion, all these are bothersome if a little residue is left after their removal.

If all the vasanas have been completely removed one is established in the state of pure being; whether such a person is alive or not, again afflicted by sorrow.

The chith sakthi(energy consciousness) lies in immobile creatures etc ,as latent vasanas. It is this chith sakthi that determines the nature of each object; it is the fundamental characteristic of the very molecules of each object.

The world appearance is ignorance, when the light of enquiry is turned on, ignorance disappears. When one begins to enquire what am I? In this body, composed of blood, flesh, bone etc? At once ignorance ceases to be. When all

things that have a beginning are ruled out, what remains is truth, which is cessation of avidya or ignorance. When their knowledge ceases, "This is indeed Brahman"-avidya or ignorance ceases.

Again and again, I repeat all this O Rama, for the sake of your spiritual awakening, the realization of self does not happen without repetition (spiritual practice).

VASISTA CONTINUES:--water is capable of being calm and of agitated, even so Brahman can be quiescent and restless. Such is its nature. It is ignorance or delusion that divides the one into 'this individual', and this is insentient matter. The wise ones do not hold such erroneous news. Hence to the ignorant the world is full of sorrow, to the wise world is full of bliss. Even so to the blind man the world is dark, for one who has eyes, the world is full of light.

When the one Brahman alone pervades all, there is no death nor there a living person. The truth which is omnipresent and which is pure consciousness devoid of objectivity is referred to variously as consciousness, self, Brahman, existence, truth and also as pure knowledge..

REAL WORSHIP FOR WISE PEOPLE

The external worship of a form is prescribed only for those whose intelligence has not been awakened and who are immature; when one does not have self control etc, he uses flowers, in worship. Such worship is futile even as adoring the self in an external form is futile.

However, these immature devotees desire satisfaction by worshipping an object created by them, they may even earn worthless rewards from such worship.

TRUE WORSHIP

VASISTA CONTIUES:--I will now describe to you, the mode of worship appropriate to enlightened people like you. The lord fit to be worshipped is indeed the one who upholds the entire creation, who is beyond thought and description. He alone is referred to God, who is undivided and indivisible by space and time whose light illumines all the objects, who is pure and absolute consciousness. He is that intelligence which is beyond all its parts. It is God and the truth that is indicated as "OM". It exists everywhere like the essence in a plant. The pure consciousness which is in you, me, in all the gods and goddesses, that alone is God. The entire universe is pure

consciousness.

[VASISTA HAS SAID THAT HE LIVED IN THE ABODE OF SIVA—THE KAILASA AND WORSHIPPED SIVA, HE IS SUPPOSED TO HAVE CONVERSED WITH SIVA]

VASISTA TO SIVA:--Lord if this consciousness is omnipresent, how then does one becomes insentient and inert in this world? How is it possible that who is endowed with consciousness loses consciousness?

THE LORD SIVA APPLAUDED THE QUESTION AND REPLIED:--The Omni present consciousness which all in all exists in this body both as the changing and as the unchanging and unmodified one.

The consciousness assumes another aspect and functions differently. By stages, it becomes insentient and inert. So consciousness becomes its own object, creating space and then air and then respective qualities. At the same time it involves within itself, time and space, and becomes individual (jiva), followed by individualized finite intellect and mind. From this arises the cyclic world appearance. The infinite consciousness itself thus becomes apparently inert just as water becomes crystal.

Thereafter the mind becomes deluded, entertains cravings, falls prey to lust and anger experiences prosperity and adversity, suffers pain and pleasure, clings to hope, endures terrible suffering and is filled with likes and dislikes that perpetuate the delusion. Thoroughly deluded it goes from error to error, from ignorance to greater ignorance.

In childhood, this deluded consciousness is totally dependent on others, in youth, it runs after wealth, and is filled with worry, in old age, it is sunk in sorrow and in death it is led by its own karma.

In accordance with that karma, it is born in heaven or hell, in the nether world earth as human, sub human or inanimate being. It is the same consciousness that appears as Vishnu, Siva, Brahma, and others. It is the same consciousness that functions as the sun the moon, the wind, the factors that causes changes in seasons, day and night. It is the same consciousness that is the life force in seeds and the characteristics of all material substances. This consciousness which is conditioned by self limitation is afraid of itself. Such is the truth concerning the jiva consciousness. It is also known as karma (the self that is caught in the wheel of action and reaction). Behold the power of ignorance and inertia. Merely

by forgetfulness of one's own true state, the consciousness, undergoes great troubles and sorrows and experiences pitiable downfall.

SIVA CONTINUES:--It is one consciousness alone that is the reality in all forms and all experiences. It is that one infinite consciousness that is variously known as Brahman, truth, god, Siva, void, and supreme self.

Manifest consciousness is the universe, and unmanifest universe is consciousness. Objectification (conceptualization) leads to self forgetfulness. Even in the state of diversity and activity, consciousness is truly undivided. For it only that supreme peaceful Brahman that is apparently manifest as the universe through the instrumentality of the mind and its three modes (satva, rajas, and tamas, or waking dream and sleep)

The realization of this infinite consciousness which is totally effortless, is alone the best form of worship(Adisankarashwaswarupanusandanam bhaktirityabhidheeyate). The infinite consciousness can be compared to the ultimate sub atomic particle, which yet hides within it; the greatest of mountains.

VASISTA ASKED LORD:--What are the energies of this Siva (consciousness) and what are their powers and activities?

LORD SIVA REPLIED:-- The Supreme Being is formless and yet the following five are its aspects—WILL, SPACE, TIME, ORDER (destiny), and THE COSMIC UNMANIFEST NATURE). It has countless powers, energies, or potencies. Chief among them are knowledge, dynamics, action, and non action. All these are but pure consciousness because they are called the potencies of consciousness.

The lord who is infinite consciousness is the silent but alert witness of this cosmic dance. He is no different from the dancer (cosmic natural order) and the dance (The happenings)

Meditation alone is true worship. He is not to be worshipped by Material substances, but by one's own consciousness. Neither by waving lamps nor lighting incense, nor by offering flowers, food etc. He is attained without the least effort. He is worshipped by self realization alone. This is supreme meditation and worship.

The lord should be worshipped with everything that is obtained without effort. One should never make the least effort to attain that which

one does not possess. The lord should be worshipped by means of all enjoyments that the body enjoys, through eating drinking and such other pleasures. The lord should be worshipped with the illness one experiences and with every sort of unhappiness or suffering. .The lord should be worshipped by with all activities, including life and death and all one's dreams with one's poverty and prosperity. The lord should be worshipped even with quarrels as well as sports and other pastimes and with the manifestations of emotions of attraction and aversion, friendship compassion joy, and indifference. Experiencing everything as child does. It is the knowledge of the cosmic being, that one is proper worship of the cosmic being.

VASISTA CONTINUES:--O Rama, In truth the energy of the infinite consciousness itself is space, time, natural order, expansion of thought, attraction and repulsion "I",ness, "you" ness mountains , stars, knowledge and ignorance all whatever is ,was, and will ever be. All that is, nothing but energy of in finite consciousness.

RAMA:--If Brahman does not undergo any modification at all, how does this world appear?

VASISTA:--By a mild disturbance of consciousness, but not by modification. In that consciousness, there is little manifestation which is also consciousness that is known as "I" am ness and the world, on account of ignorance and delusion. **Even what is known as vasana is essentially based on the infinite consciousness and non different from it.**

The theory Brahman or consciousness appears as the world (just as rope appears on snake) is meant only for children and ignorant. The enlightened are not for ever in the truth which does not even appear to be different. There is no difference between the ignorant and the wise (the knower of the truth) except that the latter is free from conditioned mind. Uprooting of conditioning(vasanas) is known as non attachment or freedom. The individual personality is vasanas or mental conditioning which disappears on investigation. However in a state of ignorance when one fails to observe it this world appearance arises.

The body is the result of permutations and combinations of the five elements and is inert. Even the mind, intellect, cognance ,are also of same elements. When one is able to abandon the inert materiality of the mind, intellect, ego, sense, one attains the pure unconditioned being. This is liberation. The object arises in the subject but has no independent existence. The notion of

the object which arises in the subject is then experienced by the latter as different from it.

The universe arises in the infinite consciousness like bubble on the surface of ocean. Creation, world movements of consciousness etc are mere words without substance. Though thousands of worlds appear to rise in the consciousness, it remained as it is in peace, for in it there is no intension to create even as a mirror remains unaffected by many reflections in it. The distinction between world and its Lord is verbal and false.

VASISTA:--In the original creation, the dream of the undivided consciousness is known as the wakeful state. The dream that arises in the consciousness of the beings that arise in that ignorance is known as dream state. **The pure void exists everywhere, in every way at all times in this space which is consciousness.**

VASISTA CONTINUES: -- Nothing in the world is capable of giving me the least happiness. Within the core of the rock there are thousands of creations. The illusory appearance has no beginning and no end. It is Brahman alone.

O Rama, in all these diverse objects, there is nothing but pure consciousness. Consciousness alone is the universe

Time, space, matter, motion, mind intellect etc are but parts of consciousness. Everyone is pure consciousness alone. Consciousness alone is human being, god, mountain, moving objects. I am pure consciousness, so you are. That nature which exists in grass and creepers growing in their proper reason without the feeling of mine ness is pure consciousness.

RAMA:--How does omnipresent consciousness identify itself with the body, rocks and wood?

VASISTA:- Even as the embodied being identifies itself with the hand, so, infinite consciousness identifies itself with the body. In the same way as the body identifies itself with the nails and hair, the omnipresent self identifies itself with rock and woods also. Just as it is pure consciousness alone, that becomes rocks and wood in a dream, these notions arose in the infinite consciousness right in the beginning of creation. **Just as in a man an individual body there are sentient and insentient parts, even so in the cosmic body of the infinite consciousness there are apparently sentient and insentient objects, where as in truth there are no such forms.** When all this is clearly visualized by enquiry they cease to appear, Just as a dream vanishes the moment the dreamer awakes. All this is pure consciousness; there is neither seer nor an object of perception.

Thousands of world cycles may arise and cease in the infinite consciousness, yet, they are no different from infinite consciousness even as waves are no different from ocean. The existence and non existence of this appearance are two ways in which the energy inherent in consciousness (Brahman) manifests.

VASISTA CONTINUES:--The movement of energy that occurs in the infinite consciousness is known as cosmic person, who is endowed with a magnetic field and gravitational force. The creation arises in him like a dream. When one indulges in day dreaming, he can even see stone images of dance as if they were real. Even so, the world appearance which appears in Brahman, similar to day dreaming of one is thought to be real.

Just as in the case of one, who has limbs and organs there is constant renewal of cells (atoms) constituting those organs endlessly, even so there is no end for the creation and destruction themselves in Supreme Being.

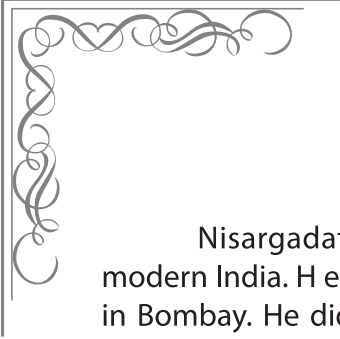
RAMA:--What is the mind and how does one enquire into its nature and what is the fruit of such enquiry?

VASISTA:- Consciousness becoming aware of itself as an object is known as mind. Enquiry is what you are doing now. By this, mental conditioning comes to an end.

RAMA:--O, LORD among sages, my delusion has gone. I have attained supreme state. I am now fully accomplished with my intelligence perfectly clear, I am freed of doubts. I rest in my natural state as BRAHMAN.



 **NISARGADATTA MAHARAJ** 



INTRODUCTION

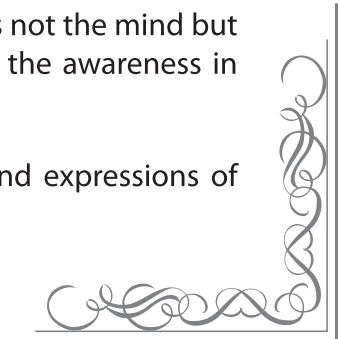
Nisargadatta maharaj was one of the great sages of modern India. He was a house holder. He was a petty shop keeper in Bombay. He did not have formal education. His earlier name was Maruthi. When he attained the age of eighteen, his father died. His life was as that of a common man. Till his middle age he had no linking at all of any saint hood. One of his friends took Maruthi to his guru, and that was proved to be the turning point of his life. The guru gave him a mantra and instruction in meditation. He practiced earnestly with perfect faith in such a way occasionally he used to fall into trances. Something exploded within him as it were giving birth to cosmic consciousness. The identity of Maruti, the petty shop keeper dissolved into illuminating personality as Sri Nisargadatta maharaj. He was born on 17th April 1897 and passed away on 8th September 1981 at the age of 84.

Nisargadatta maharaj, knew from his personal and abiding experience that the roots of sorrow are in the mind, and destructive habits. He saw that the identification of the self with its projection is fatal.

He said discover all that you are not (neti—in vedanta)-the body, feelings, thoughts, space, this or that, which you perceive can be you. For every act of perceiving shows that you are not what you perceive.

Hundreds of seekers from around globe came to him. To all of them he gave hope "Beyond real experience is not the mind but the Self, the light in which everything appears, the awareness in which everything happens".

Here are some selected conversations and expressions of him that help us in enlightening ourselves.



NISARGADATTA MAHARAJ

AWARENESS

Awareness is the cognizance of consciousness as a whole, while the mind is centered in the body and consciousness centered in the mind. Awareness is free. The body has urges and mind its pains and pleasures. Awareness is unattached and unshaken.

NISARGA:- You are really in search of yourself, without knowing it. You are longing for love worthy, the perfectly lovable. Due to ignorance you are looking for it in the world of opposites and contradictions. When you find it within, your search will be over.

NISARGA:- The art of meditation is the art of shifting the focus of attention to ever subtler levels without losing one's grip on the levels left behind. The witness of birth, life, and death is one and the same

NISARGA:- In the mirror of your mind all kinds of pictures appear and disappear. Knowing that they are entirely your own creations watch them silently come and go, be alert but not perturbed. This attitude of silent observation is the foundation of yoga.

QUESTION:--God will look after me. I can leave everything to him.

NISARGA:--Even the faith in god is only a stage on the way. Ultimately, you abandon all for you. You come to something so simple that there are no words to express.

NISARGA:--The real sadhana is effortless. Usually you have to be, sad to know the gladness and glad to know the sadness. True happiness is uncaused and this cannot disappear for lack of stimulation. It is not the opposite of sorrow; it includes all sorrow and suffering.

QUESTION:--I have seen realized people laughing and crying. Does it not show that they are not free of desire and fear?

NISARGA:--They may laugh and cry, according to circumstances, but inwardly they are cool and clear watching detachedly, their own spontaneous reactions. Appearances are misleading and more so in the case of jnani.

NISARGA:--I know that I am neither describable nor definable. There is

vastness beyond the farthest reach of mind. That vastness is my home, that is myself and that vastness is also love. It is madness to split through likes and dislikes.

NISARGA:--The fact is that there is little difference between the consciousness and unconsciousness. They are essentially the same. The waking state differs from sleep state in the presence of witness while awareness appears as the witness. The witness usually knows only consciousness. Self awareness is yoga.

QUESTION:--If I am god, then the world I create must be true.

NISARGA:--[You are god, but you do not know it]. It is true in essence but not in appearance. Be free of desires and fears and at once your vision will clear and you shall see all things as they are or you may say that the satoguna creates the world, the tamoguna obscures it and the rajoguna distorts.

QUESTION:--What is sin?

NISARGA:--All that binds is sin.

NISARGA:--This is the body. Inside the body appears to be an observer and outside-a world under observation. The observer and his observation as well as the world observed appear and disappear together. Beyond it all there is a void. This void is one for all.

QUESTION:--How does the jnani proceed when he needs something to be done? Does he make plans, decide about details and execute them?

NISARGA:--The jnani understands a situation fully and knows at once what needs to be done. That is all. The rest happens by itself and to a large extent unconsciously. The jnani identifies with all that is, so completely that as he responds to the universe, so does the universe respond to him. He is supremely confident that once a situation is cognized, events move in adequate response. The ordinary man is personally concerned; he courts his risks and chances. The jnani remains aloof, sure that all will happen as it must and it does not matter much what happens, for. Ultimately the return to balance and harmony is inevitable. The heart of things is at peace.

NISARGA:--To love and worship a god is also ignorance. My home is beyond all notions, however sublime.

QUESTION:--What is surrender?

NISARGA: -- Accept what it comes.

QUESTION:--The urge to return to the source is very is very rare. Is it all natural?

NISARGA:--Outgoing is natural in the beginning, in going in the end. But in reality the two are one. Just like breathing, in and out.

QUESTION:--In the same way are not the body and the dweller in the body one?

NISARGA:--Events in time and space, birth and death, cause and effect, these may be taken as one, but the body and the embodied are not of the same order of reality. The body exists in time and space, transient and limited, while the dweller is timeless and space less, eternal and all pervading. To identify the two is a grievous mistake and cause of endless suffering.

QUESTION:--It is pain that is at the root of desire. , The basic urge to escape from pain.

NISARGA:--What is the root of pain? Ignorance of yourself. What is the root of desire? The urge to find yourself. All notions toils for it and will not rest until it returns to it.

NISARGA:--Why do you talk of action? Are you acting ever? Some unknown power acts and you imagine that you are acting. You are merely watching what happens, without being able to influence it in any way.

Your joy is divine; your suffering is divine too. All comes from god. Remember it always you are god. Your will alone is done. You are doing a mistake that you take the inner for outer and outer for inner.

The mind and feelings are external, but you take them to be intimate. You believe the world to be objective, while it is entirely a projection of your psyche.

You are all pervading, all transcending reality. Behave accordingly, think, feel, act, in harmony with the whole and the actual experience of what I say will dawn upon you in no time. Have faith and act on it.

QUESTION:--You smoke?

NISARGA:--My body kept a few habits which may as well continue till it dies. There is no harm in them.

QUESTION:--You eat meat?

NISARGA:--I was born among meat eating people and my children are eating meat. I eat very little, and make no fuss.

QUESTION:--Meat eating implies killing.

NISARGA:--Obviously I make no claims of consistency. You think absolute consistency is possible. Prove it by example. Do not preach what you do not practice.

NISARGA:--your daily life vibrates between desire and fear.

QUESTION:--One must survive.

NISARGA:--You cannot help surviving. The real you is timeless and beyond birth and death. The body will survive as long as it is needed. It is not important that it should live long. A full life is better than long life

Question:--Don't you pass through experience yourself?

NISARGA:--Things happen around me, but I take no part in them. An event becomes an experience only when I am emotionally involved. I am in a state which is complete, which seeks not to improve on itself.

You must realize yourself as the immovable behind and beyond the movable, the silent witness of all that happens.

QUESTION:--If all things come to an end, why did they appear at all?

NISARGA:--Creation is in the very nature of consciousness. Consciousness causes appearance. Reality is beyond consciousness.

QUESTION:--Can there be true knowledge of things?

NISARGA:--Relatively, Yes. Absolutely there are no things. To know that nothing is, is true knowledge.

QUESTION:--What is your attitude to sin? How do you look at a sinner or

somebody who breaks the law, inner or outer? Do you want him to change or do you just pity him, or are you indifferent to him because of his sins?

NISARGA:--I know no sin, nor sinner. Your distinction and valuation do not bind me. Everybody behaves according to his nature. It can neither be helped, nor need it be regretted.

QUESTION:--Others suffer?

NISARGA:--Life lives on life, in nature the process is compulsory in society, it should be voluntary

QUESTION:--Surely you feel at least compassion, when you see a man stepped in sin.

NISARGA:--Yes, I feel I am that man and his sins are my sins. I know no bad people. I know only myself. I see neither saints nor sinners. Only living beings.

QUESTION:--All the buddhas and Rishis have not succeeded in changing the world.

NISARGA:--The world does not yield to changing. By its very nature it is painful and transient. See it as it is and divest yourself of all desires and fear. When the world does not hold and bind you it becomes of joy and beauty. You can be happy in the world only when you are free of it.

QUESTION:--The world is full of troubles, No wonder, the mind too is full of them.

NISARGA: -- Was there ever a world without troubles? Your being a person depends on violence to others. Your very body is a battlefield, full of dead and dying. Existence implies violence. There is a little of non violence in nature.

IMPORTANT

QUESTION:--In deep sleep there is no experience of the present reality.

NISARGA:--The blankness of deep sleep is due entirely to the lack of specific memory. But a general memory of well being is there. There is a difference in feeling when we say "I was deeply asleep" from 'I was absent'.

Desire is the memory of pleasure. Both make the mind restless. Moments

of pleasure are merely gaps on the stream of pain. How can the mind be happy?
Joy is only against a background of pain.

NISARGA:--A part of a whole seen in relation to the whole is also complete. Only when seen in isolation it becomes deficient and thus a set of pain.

NISARGA:--The supreme gives existence to mind, the mind gives existence to the body.

NISARGA:--When the mind is still, absolutely silent the waking state is no more. Even stones are conscious and alive. Pure being is avyaktha

NISARGA:--sin and virtue refer to a person only. Without sinful or virtuous person what is sin or virtue? At the level of the Absolute there are no persons; the ocean of pure awareness is neither virtuous nor sinful. Sin and virtue are invariably relative.

QUESTION:-- By what sign shall I know that I am beyond sin and virtue?

NISARGA:--By being free from all desire and fear, from the very idea of being a person. To nourish the ideas "I am a sinner", "I am not a sinner", is sin. To identify oneself with the particular is all the sin there is.

NISARGA:--When you deceive yourself that you work for the good of all, it makes matter worse for you should not be guided by your own ideas of what is good for others. A man who claims to know what is good for others is dangerous.

QUESTION: -- You are experiencing pleasure and pain.

NISARGA:--I am experiencing these in consciousness, but I am neither consciousness, nor its content.

QUESTION:--A Tibetan yogi wrote that god creates the world for a purpose and runs it according to a plan. The purpose is good and the plan is wiser.

NISARGA: -- All this is temporary. While I am dealing with the eternal, gods and their universes come and go, avatars follow each others, in endless succession and in the end we are back at source. I talk only of the timeless source of all the gods, with all their universes, past, present and future.

QUESTION:--What brings in the waking state?

NISARGA:--At the root of all creation lies desire. Desire and imagination foster and reinforce each other. The fourth state (turiya), is a state of pure witnessing, detached awareness, passionless and wordless. It is like space, unaffected by whatever it contains. Body and mental troubles do not reach it –they are outside, while the witness is always there.

NISARGA:--If you want to sin, sin whole heartedly and openly, sins too have their lessons to teach the earnest sinner, as virtues the earnest saint.

NISARGA:--The illusion of being the body-mind is there only because it is not investigated. Non investigation is the thread on which all the states of mind are strung. It is like darkness in a closed room. It is there apparently. But when the room is opened where does it go? It goes nowhere, because it was not there. All states of mind, all names and forms of existence are rooted in non enquiry, on investigation, in imagination and credulity.

Wisdom lies in never forgetting the self as the ever present source of both, the experiencer and his experience.

NISARGA:--There is no 'myself' and 'his self', There is the self, the only self of all. Misled by the diversity of names and shapes, minds and bodies, you imagine multiple selves. We both are the self, but you seem to be unconvinced. The talk of personal self and universal self is the learner stage, go, beyond, don't be stuck in duality.

NISARGA:--The pure mind sees things as they are—bubbles in consciousness. These bubbles are appearing and disappearing and reappearing without having real being. No particular cause can be ascribed to them, for each is caused by all and affects all. Each bubble is a body and all these bodies are mine.

NISARGA:--I see things as they are and therefore I am not afraid of them. But you are afraid of reality

People are afraid to die because they do not know what death is. To be free in the world you must die to the world, then the universe is your own, it becomes your body and expression and a tool.

To watch the universe emerging and subsiding in one's heart is a wonder.

NISARGA:--There is no such thing as peace of mind. Mind means

disturbance. Restlessness itself is mind. **A becalmed mind is not peaceful mind**

NISARGA:--King Janaka once dreamt that he was a beggar. On waking up he asked his guru –“Am I a king dreaming of a beggar or a beggar dreaming of a king”?. The guru answered “you are neither, you are both, you are and you are not. You are because you behave accordingly and you are not because it does not last. Can you be a king or a beggar forever? All must change. You are what that does not change. What are you?

Janaka said “Yes I am neither a king nor beggar. I am the dispassionate witness”.

Diversity without separateness is the ultimate that the mind can touch. Beyond that all activity ceases, because in it all gods are reached and all purpose fulfilled.

NISARGA:--The witness is not a person. The person comes into being when there is a basis for it; an organism, a body. In it the absolute is reflected as awareness. Pure awareness becomes self awareness.

NISARGA:--you believe the world to be objective, while it is entirely a projection of your psyche.

NISARGA:--In nature nothing is stand still, everything pulsates appears and disappears. Heart, breath, digestion, sleep and waking, birth and death, everything comes and goes in waves. Rhythm, periodicity, harmonious, alteration of the extremes is the rule.

Stay with the changeless among the changeful, until you are able to go beyond

NISARGA:-- Repeated attempts to go beyond words is what is called “meditation”. The world is but the surface of the mind and the mind is infinite. What we call thoughts are just ripples in the mind. When the mind is quite it reflects reality. When it is motionless through and through. it dissolves and only reality remains

NISARGA:--You are always the company of your own self. You need not feel alone.

QUESTION:--In your present state can you love another person as a person?

NISARGA:--I am the other person, the other person is I, in name and

shape we are different but there is no separation. At the root of being we are one

NISARGA:--Before anything can come into being there must be somebody to whom it comes. All appearances and disappearances presuppose a change against a changeless background.

QUESTION:--Who am I?----- [IMPORTANT].

NISARGA:--It is enough to know what you are not. You need not know what you are. For as long as knowledge means description in terms of what is already known, perceptual, or conceptual, there can be no such thing as self knowledge, for what you are, cannot be described, except as total negation. All you can say is, I am not this, and I am not that. You cannot meaningfully say this is what I am, it makes no sense. What you can point out as "this" or 'that', cannot be yourself. Surely you cannot be 'something else'. You are nothing perceptible or imaginable. You observe the heart feeling, the mind thinking, the body acting; the very act of perceiving shows that you are not what you perceive. Can there be perception, experience, without you? Without an experiencer, the experience is not real. It is the experiencer that imparts reality to experience.

QUESTION:--What about unselfish desires?

NISARGA:--what you desire the common good, the whole world desires with you. Make humanity desires your own and work for it. Then you cannot fail.

QUESTION: --Is silence an attribute of mind?

NISARGA:--This too is of mind. All states and conditions are of mind. The effort to understand yourself is YOGA.

QUESTION:--The sciences have made much progress. We know the body and the mind much better than our ancestors. Your traditional way, describing and analyzing mind and matter is no longer valid.

NISARGA:--But where are your scientists with their sciences? Are they not again images in your own mind?

Question:--Here lies basic difference. To me they are not my own projections. They were before. I was born and shall be there when I am dead.

NISARGA:--Of course, once you accept time and space as real, you

consider yourself minute and short lived. But are they real? , Do they depend on you or you depend on them? As a body you are in space. As mind you are in time. But are you mere body, with a mind in it? Have you ever investigated?

QUESTION:-- is Reality itself bliss?, then pleasure in some way must be related to it.

NISARGA;--The bliss of reality does not exclude suffering. Besides you know only pleasure not the bliss of pure being.

Acceptance of pain takes you much deeper than pleasure does.

QUESTION:-- God and mahathma, are they one or two?.

NISARGA:--God is the all doer; the jnani is a non doer. God himself does not say' "I am doing all ". To him things happen by their own nature. To the jnani all is done by God. He sees no difference between God and nature. Both god and jnani know themselves to be the immovable centre of the movable, the eternal witness of a point of pure awareness.

NISARGA;--The mind is consciousness in motion and consciousness is the conditioned (saguna) aspect of the self. The unconditioned (nirguna) is another aspect and beyond lies the abyss of the Absolute [PARAMATHMA].

NISARGA:--I may perceive the world just like you, but you believe to be in it, while I see it as an iridescent (colorful, lustrous) drop in the expanse of consciousness.

QUESTION;--The jnani seems to be very lonely being, all by himself.

NISARGA:--He is alone, but he is all. He is not ever a being. He is the beingness of all beings. No words apply. He is what he is, the ground from which all grow.

QUESTION:--If I am free, why am I in the body?

NISARGA:--You are not in the body, the body is in you, the mind is in you. They happen to you. They are there, because you find them interesting. Your very nature has the infinite capacity to enjoy.

QUESTION:--What should I do when a man slaps me on my face?

NISARGA:--You will react accordingly to your character, inborn or acquire.

QUESTION:--In love there must be duality, the love and beloved.

NISARGA:--in love there is not even the one, how can there two? Love is the refusal to separate, to make distinctions.

QUESTION:--Surrounded by world full of mysteries and dangers how can I remain unaffected?

NISARGA:--Your own little body is full of mysteries and dangers. Yet you are not afraid of it, for you take it as your own. What you do not know is that the entire universe is your body and you need not be afraid of it. You may say you have two bodies, the personal and the universal. The personal comes and goes; the universal is always with you. Entire creation is your universal body. You are so blinded by what is personal, but you do not see the universal. The blindness will not end by itself; it must be undone skillfully and deliberately. When all illusions are understood and abandoned, you reach the error free and perfect state in which all distinctions between personal and the universal are no more.

Your personal body is a part in which the whole is wonderfully is reflected.

It is the word "TOTALLY" that is important, you must be extreme to reach the supreme.

It is your mind that has separated the world outside your skin from the world inside and put them in opposition. This has created fear and hatred and all the miseries of living.

QUESTION:--If my true being is always within me, how is it that I am ignorant of it?

NISARGA:--Because it is very subtle and your mind is gross, full of gross thoughts and feelings. Calm and clarify your mind, you will know yourself as you are.

QUESTION:--To know perfectly I need a perfect mind.

NISARGA:--A quite mind is all you need. All else will happen rightly,

once your mind is quite. As the sun rising makes the world active, so does self awareness affect changes in the mind. In the light of calm and steady self awareness inner energies wake up and work miracles without your effort on your part.

QUESTION:--You mean to say that the greatest work is done by not working?

NISARGA:--Exactly. Do understand that you are destined for enlightenment. Cooperate with your destiny. Don't go against it, don't thwart it. Allow it to fulfill itself. . All you have to do is to give attention to the obstacles created by the foolish mind.

NISARGA:--The world you perceive is made of consciousness; what you call matter is consciousness itself. You are the space (akasa) in which it moves, the time in which it lasts, the love that gives it life, cut off imagination and attachment.

Question:--It requires intelligence and energy to build and maintain a living body, where do they come from?

NISARGA:--There is only imagination. The intelligence and power are all used up in your imagination. It has absorbed you so completely that you just cannot grasp how far from reality you have wandered. No doubt imagination is richly creative. Universe within universe are built in it. Yet they are all in space and time, past and future, which just do not exist.

QUESTION:--Do you want to say that the universe and its contents will come to an end?

NISARGA:--The universe is your personal experience. How can it be affected? You might have been delivering a lecture two hours, where has it gone when it is over? It has merged into silence in which the beginning, middle and end are all together. The silence after a life of talking and the silence after a life of silence is the same. Immortality is the freedom from feeling 'I am '. Yet it is not extinction. On the contrary it is a state infinitely more real, aware and happy that you can possibly think of.

QUESTION:--Why does the great death of the mind coincide with the small death of the body?

NISARGA:--It does not. You may die a hundred deaths without a break in

mental turmoil. Or you may keep your body and die only in the mind. The death of mind is the birth of wisdom.

Spiritual maturity dies in the readiness to let go everything. The giving up is the first step. But the real giving up is in realizing that there is nothing to give up, for nothing is your own. It is like deep sleep-you do not give up your bed when you fall asleep-you just forget it.

Existence is momentary, always in time and space, while reality is changeless and all pervading.

NISARGA:-- A MAN WILLING TO DIE FOR TRUTH WILL GET IT.

QUESTION:--People die willingly quite often.

NISARGA:--Only when the alternative is worse than death. But such a readiness to die flows from the same source as the will to live, a source deeper than the life itself. To be a living being is not the ultimate state, there is something beyond, much more wonderful, which is neither being nor non being, neither living nor non living. It is a state of pure awareness, beyond the limitations of space and time. Once the illusion that the body, mind is oneself is abandoned, death loses its terror, it becomes a part of living.

QUESTION:--Does a jnani die?

NISARGA:--Jnani is beyond life and death. What we take to be inevitable-to be born and to die-appears to him but a way of expressing movement in the immovable, change in the changelessness and end in endlessness. To the jnani it is obvious that nothing is born and nothing dies, nothing lasts and nothing changes, all is as it is timelessly.

QUESTION:--you say that the jnani is beyond. Beyond what? Beyond knowledge?

NISARGA:--Knowledge has its rising and setting. Consciousness comes into being and goes out of being. It is a matter of daily occurrence and observation. We all know that sometimes we are conscious and sometimes not. When we are not conscious it appears to us as darkness or a blank. But a jnani is aware of himself as neither conscious nor unconscious but purely aware, a witness to three states of mind and their contents. And we cannot speak of beginning of consciousness. The very idea of beginning and time are within consciousness. To talk meaningfully of beginning of anything you must step out

of it. And the moment you step out you realize that there is no such thing and never was. There is only reality, in which no' thing 'has any being on its own. The waves are inseparable from ocean. So is all existence rooted in being

NISARGA:-- People are afraid to die because they do not know what death is. The jnani has died before his death; he saw that there was nothing to be afraid of. The moment you know your real being you are afraid of nothing. Death gives freedom and power. To be free in the world, you must die to the world. The Universe is your own; it becomes your body and expression and a tool. The happiness of being absolutely free is beyond description.

To watch the universe emerging and subsiding in one's heart is wonder.

QUESTION:--A saint may die also.

NISARGA:--So, what? What does he gain by living on and what does he loose by dying?. What was born must die. What was never born cannot die.

QUESTION:--I am afraid of dying, not of death itself. I imagine the dying process to be painful and ugly.

NISARGA:--How do you know? It cannot be so. It may be beautiful and peaceful. Once You know that death happens to the body and not you; you just watch your body falling off like a discarded garment

QUESTION:--What dies after death?

NISARGA:--The idea, "I am the body" dies, the witness does not.



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The ordained controls the fate of souls in accordance with their prarabda karma. Whatever is destined not to happen will not happen try as you may. Whatever is destined to happen will happen do what you may to prevent it, This is certain, the best course is to remain silent”—(Ramana maharshi)

Let one revel in yoga or let one revel in bhoga, Let one seek enjoyment in company or let him revel in solitude away from the crowd. He whose mind revels in Brahman, he only enjoys- verily he alone enjoys -(Bhaja govindam)

First they ignore you, then they laugh at you and they fight with you. Then you will win—Gandhi

You can chain me, you torture me, you can even destroy my body, but you will never impress my mind.—Gandhi

Each one has to find his peace within. And peace to be real must be unaffected by outside circumstances.—Gandhi

There is a higher court than courts of justice and that is the court of conscience. It supersedes all other courts—Gandhi

Non violence is the highest form of bravery - Gandhi

An eye for an eye is making the whole world blind - Gandhi

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SELF satisfaction, Never to Teach.

The knowledge can be shared and
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