

## Chapter 1

By Divine grace, in the final birth, after a series of births, one attains unitive knowledge of the Divine. Thereby one gets liberated from ignorance and illusion, to unite with the Divine. One stills the mind for one's soul to awaken to the Spirit, in meditation (dhyana). The soul (individual spirit) gets united with the Spirit (Divine Spirit), only with Divine grace. When once the union takes place, there is no birth beyond the spell of the present life.

2. Supreme Consciousness permeates the cosmos all over. When the Divine Spirit is everywhere, how and what am I, a seeker, to worship to realize the Divine?.

The seeker considers being different from the Divine Spirit and seeks to find a way for union with the Divine. The ego of the seeker contemplates the manner of securing the union.

3. The cosmos, made of five elements, is like a mirage. It is of forms and names, and looks innumerable units of entities. Who shall I, part of the Divine Whole, worship in the cosmos?.

The seeker is aware of his being part of the Divine Spirit. Yet he sees the physical differences around. He contemplates the manner of realizing the Divine.

4. The Divine Spirit alone exists everywhere. It is beyond name and form. It is beyond differences, and unitary. It is One without a second. It is a great wonder that IT, in Its becoming, appears in varied form and nature.

5. The essence of Vedanta is Jnana - knowledge of the Divine. But I am the formless, omnipresent Divine Spirit. The knowledge of Vedanta is of no avail for my oneness with the Divine.

The seeker contemplates the Advaita-atita-tattwa – the philosophy beyond Advaita. He contemplates laya or mergence into the Divine. Practices or ways of knowledge, devotion, yoga or works may not help to secure oneness with the Divine. He does Dhyana (meditation) for securing oneness (laya) with the Divine.

6. Without any doubt, I am the Atman ever present everywhere, infinite, pure, indivisible, luminous Oneness.

The seeker abandons his individual I-consciousness. He realizes that he is no other than the Supreme Atman. He seeks to enter the state of the Divine Spirit which is Akhanda Advaya Ananda (Supreme Undivided Bliss). This is the state of total Unawareness of Awareness.

7. Aham (I-consciousness) is indestructible, infinite, pure and the embodiment of

supreme knowledge. Aham is beyond the pairs of opposites such as pain and pleasure, happiness and sorrow. How does, then, one go through the gamut of physical experiences?

The seeker is to transcend the mind to keeping it away from senses so that there is no experience of sensuousness to the I-consciousness resulting from the senses.

8. I am the eternal one, pure and effulgent. Any action of thought, word or deed is neither good nor bad for me. I am unaffected by any action.

The seeker is to renounce his ego (I-consciousness) to be unaffected by his actions. Any living human being is to do actions. When any action is rendered without the ego and for the Divine, he is unaffected by the results of his action. Neither merit nor demerit accrues to him on account of the action.

9. The mind is like sky (space-Akasa). It pervades in all directions. It appears to transcend everything. It appears to be everywhere and infinite. But the ultimate truth is that it does not exist. As such, it is an illusion.

Mind is a stream of thoughts passing over consciousness. It causes all thoughts to arise. Apart from thoughts, there is no such thing as mind.

10. I (Aham) am omnipresent, omnipotent. I am beyond space and infinite. How is it possible to consider the Infinite Self to be the ever-changing cosmos?

Aham does not mean only individual ego or I-consciousness. In relation to the Supreme Being, Aham is A plus Ham. 'A' stands for the beginning of the Becoming of the Supreme Being and 'Ham' stands for the end of the said Becoming. The end means the Becoming merging (dissolving) into the Being. In between the two stages is the continuum of consciousness, time and space in different dimensions. Aham is the ever active attribute of the Supreme Being that causes the emergence out of and merge into the Being - the cause of the Becoming. And this is perennial - nirantaram. When the seeker is one with the Divine in union, how does he consider the ever-changing appearance of the cosmos or the Becoming as the infinite and immutable Self?

11. Do not hesitate to realize that everything arises out of the Absolute. The mystery of creation is embedded in you, too. In such an event, how do you think that day and night are different?.

Mystery shrouds the creation of the Divine. Within creation is everything such as time, space in all their dimensions. The creation consists of entities of names and forms. All the creation is within the Creator and makes no difference to the Creator. When the seeker seeks to be in union with the Creator, the entities of creation such as time and space, day and night, etc make no difference to him.

12. The Atman (the Supreme Brahman) is everywhere. Always contemplate on IT. When the Atman is everywhere and everything, is it not unwise to make IT an object of meditation?

The seeker is to have absolute faith that Atman - the Supreme Brahman is One, Indivisible and All-pervading. To meditate on the Indivisible Self is dualism, as it amounts to considering that the seeker is separate from the Divine Self. When there is no awareness of the individual self, there is no duality between the seeker and the Supreme Brahman. The Supreme Brahman can no longer be the object of meditation when the seeker realizes that he is in union with IT. No object of meditation does, therefore, exist for him.

13. You are never born; nor do you ever die. You do not possess a body. The Vedas proclaim the greatest truth that 'All is the Brahman'.

The seeker is to realize that he is not his body, mind, senses or any other physical or non-physical constituents associated with his physical body. He is the atman. As the atman is one, indivisible, indestructible and beyond creation, he is neither born, nor does he die. He is the Brahman himself. Birth and death relate to the physical body, but not to the atman.

14. You are present everywhere and are the Eternal Self. Then, why do you run hither and thither, haunting illusions, like a ghost?

The mind of the seeker is like a ghost looking for sensory objects, thinking irrelevant thoughts, moving everywhere in the universe, etc. Unless the seeker stills the mind, the soul (spirit, atman) within does not activate to seek the Divine Truth.

15. You and I are neither one, nor separate. We are all an inseparable whole. Neither you, nor I, nor the world exists independently. The Atman alone is One, Real and Eternal.

The philosophy of Non-dualism (Advaita) postulates the existence of the world, the individual self, the personal god Isvara and the Brahman. By the process of elimination, through the knowledge of the Self, the seeker realizes that the Brahman alone is Real and Eternal. This is an exercise of the intellect (buddhi). The ego of the seeker is different from the Divine. He is still separate from the Absolute. He only realizes the truth, but does not experience it. What the seeker ultimately needs is its experience. This experience is the union with the Divine.

16. You are not the sense organs. Nor are you the corresponding powers of sense perception such as sound, sight, touch, taste or smell. When you get beyond the awareness of the senses, you merge in the Supreme Divine.

The mind unites all the sensations arising from objects and organs of senses, and presents them to the I-consciousness (atman) for physical experience. When the

mind is stilled, the activity of the senses and their perception is withdrawn. The mind and the senses through it no longer interact with the I-consciousness. The 'I-consciousness' – atman is activated beyond the domain of the mind and the senses, and it seeks union with the Divine.

17. As the eternal Soul, you have neither the beginning nor the end, neither memory nor forgetfulness, neither bondage nor freedom and neither good nor bad. O friend! Why are you anxious about destiny? You and I have neither name nor form.

Name and form constitute the basis of awareness of separation from the Divine. They constitute the individual ego. This awareness of separation is the function of the mind. The seeker realizes that he is the eternal Soul, only beyond the function of his mind. At the stage of realization that he is the eternal Soul, he is free of the limitations of the mind such as memory or forgetfulness, bondage or freedom, good or bad, beginning or end and the like.

18. Oh, mind! Why do you wander everywhere, like a ghost, craving for illusory activity? Renounce attachment to the worldly objects, to realize supreme bliss.

The wandering mind is the source of attachment to the worldly objects and, therefore, the cause of unhappiness. Renunciation of attachment (raga-thyaga) to the worldly objects is possible when the mind is withdrawn from them. This is possible when the mind is transcended and the atman activated for union with the Divine, bringing supreme bliss, in its turn.

19. You are THAT Eternal Self. You are Peace and Freedom, and devoid of mutation. You do not experience either passion or dispassion, nor is there any possibility of such experience.

When the seeker realizes that he is the Divine Self himself, his ego totally dissolves into the Divine Self. His mind is totally withdrawn from the world including his own body. His experience in that stage is the experience of the Divine bliss. He is no longer possessed by temporal passions and urges.

20 - 21 The Srutis pronounce that the Brahman is without qualities, without form and omnipresent. Realize you are that Brahman. Never be in doubt.

Know it for certain that all forms of the world are unreal and ever transient. The Ultimate and the Eternal is the Brahman without form. The Brahman alone is real, immutable, all-pervasive and without qualities (nirguna). The Brahman is the Supreme I-AM, the highest level beyond which the seeker's consciousness cannot reach. IT is the Supreme Being Itself. IT is the innermost, further unfathomable depth of man's own being. IT is in which the world including man has its roots and by which it is supported. The seeker is to realize that he is no other than the Brahman and shall never be in doubt.

22. The sages pronounce that the Supreme Reality is only One, Immutable and without a second. When attachment to the world is renounced in the mind, there is no awareness of either unity or diversity.

Awareness of unity or diversity relates to the world of forms and names and is related to the function of the mind. Realization of the Supreme Reality is the function of the atman, beyond the realm of the mind. The Supreme Reality is the Supreme Being. IT is only One without a second, and Immutable.

23. How can there be union with the Divine as long as there is awareness of the individual self being different from the Supreme Reality?.

As long as one thinks that one is different from the Divine - the Supreme Reality, there is awareness of one's individual ego. Such awareness of individual ego is the very negation of samadhi-sthiti. Only in samadhi is the union of the individual self with the Divine possible. The seeker gains samadhi only when his mind and senses are transcended.

24. You are the purest immutable Reality. You are without form and origin. You are imperishable. Then, why do you ponder over such terms that you know the atman or you do not know the atman?.

In the seeker, the intellect discriminates. Discrimination leads to awareness. Awareness contemplates. Knowing or not knowing the atman is part of contemplation. All this is the function of the mind in varied forms, in the realm of duality.

But for the seeker, the 'I-consciousness' is the atman. The atman is self-conscious. The self-consciousness of the atman is without dimensions and fathomless. The self-conscious atman is the spirit within, ontologically. It seeks realization of itself – self-realization.

The 'I-consciousness' is the pure being, eternal existence, free from ignorance and thought illusion. If the seeker stays as the 'I', his being alone, without thought, the 'I' thought for him will disappear. The illusion will vanish for him for ever.

25. The Srutis propound the true nature of the Supreme Being in such Mahavakyas as Tattwamasi. The world composed of the five elements is itself known to be unreal. Yet the Srutis (Vedanta) follow the method of elimination and negation to arrive at the Eternal Truth.

The process of elimination and negation is an exercise of the intellect. Intellect extends to the sphere of the known to the mind. What cannot be conceived by the mind, but realized in the self is the ultimate Truth. The application of the process of elimination and negation is only to use the intellect to know about the ultimate Truth, but not to realize the Eternal Truth.

26. The cosmos is verily filled with the Supreme Self fully and wholly. When that is the ultimate Truth, what do you meditate upon? Who is the meditator and what is meditation?.

When the Supreme Self is only One and Indivisible, who is to meditate on what and in what way? The cosmos including the seeker is verily the Supreme Self. The seeker is to realize that he is no different from the Supreme Self and, as such, there is no way he is to meditate upon the Supreme Self. He is to abandon his awareness of being separate from the Supreme Self, for his union with the Divine.

27. How can I worship the Supreme Self which I cannot think of as an object either through knowledge or by any other means? I am myself the Supreme Self – Infinite.

The seeker is to realize that he is infinite, being one with the Supreme Self. As such he cannot seek to worship the Supreme Self as IT is no different from him. He is not limited to any awareness of name or form apart from being the Supreme Self.

28. I am not the Cosmic Principle that is the effective cause of the cosmos. I am the ultimate Reality that is bereft of inference and reason, subject and object relationship. How do I know myself when I am beyond all knowledge?.

There are stated to be twenty-four cosmic principles created by the Supreme Being that are the cause of the cosmos. They are Prakrti, reason, ego, mind, five sense organs and five organs of action, five subtle elements and five gross elements. The cosmos itself is considered unreal in the sense that it is ever transient. The ultimate Reality - the Supreme Being is the source of the cosmic principles.

Reason is the evolute of Prakrti. It is to make decisions both cognitively and ethically, both in cognition and in action. It is cosmic and covers the whole world. On the other hand it is separate for each individual and exhibits the qualities of knowledge, ethical detachment and also its opposites depending upon the transparent and static nature of the individual. Inference is syllogism in Indian epistemology. Subjects and objects are constituents of the world (cosmos). The cosmic principles that are the cause of the world can only explain the subjects and objects of the world, with the aid of reason and inference. They cannot throw any knowledge of the Supreme Being, the source of the said principles.

29. Any object cannot assume the proportion of the infinite, by its becoming or in its being. All matter constituting objects is transitory. The Atman is the Supreme Reality. It is neither a concept nor an object. Such Atman can neither injure nor be injured.

Every object of the world (cosmos) is finite and, therefore, limited. As such, either

in its being or becoming, it can never be infinite. All objects are the products of the five gross elements (mahabhutas). They are the becoming of the Supreme Being. They are like bubbles on the ocean, rising, dissolving, re-rising etc in a cycle without end. As such they are transient and unreal.

Only the Atman is the Supreme Reality – the Brahman. IT is supreme consciousness, integral knowledge, etc. Simply because it is consciousness, it need not be identified with subjectivity as opposed to objectivity. At every transcendental level, the opposition between the subject and the object at the lower level is overcome, and what transcends and covers both cannot be a mere subject or object of the lower level. For this reason the highest I-AM – Atman is called the Highest Truth. The highest Transcendental I-AM cannot be one among many. IT is only One, and is neither a concept nor an object.

Causing injury or violence can be by thought, word or deed. Matter is involved in action that might cause injury or violence. Matter and mind interact with each other. Mind experiences the injury or violence caused to matter. The Atman is beyond mind and matter. Neither does IT injure, nor be injured. It is, therefore, unaffected by injury or violence.

30. You are the formless, pure, eternal, never born, immutable Reality. You are the Atman. There is no scope for any doubt. Why do you feel perplexed as to the Atman?.

For the seeker, mind is the source of doubt. He is to still and transcend the mind in the firm faith that he is the Atman. The perplexion or confusion vanishes when the mind is transcended.

31. As long as the jar is intact with water, it reflects the sky on the surface of water within and gives an illusion that it contains the sky. When the jar is broken, water spills away. The sky is no longer seen in illusion. It remains where it is.

The human body is like a jar. The life principle within is like water. The Brahman is reflected as individual soul (atman) within, as akasa is reflected in the water of the jar. When the body perishes on death, the individual atman merges into the Brahman.

32. The distinctions, such as pot and the sky seen in the pot, the human body and the soul within, relate to objects created, but not to the Brahman. The Brahman is beyond all knowledge and measure. The Infinite cannot be measured or assessed by finite means.

The Brahman is beyond perception. What is perceived is the creation, the becoming of the Brahman. The created world or the world of cosmology is an ordered whole according to measure. It is what is measured and, therefore, called Maya (Prakrti), and also the product of Maya. It is the world of action or the being for action, and is the pragmatic being. It is determined by the accepted

means of knowing - cognition. But the Supreme Being (paramartha-satta) – the Brahman is beyond thought, speech and the means of cognition and cannot, therefore, be measured. IT is basically that which does the measuring and lies behind the act of measuring. If what cannot be measured is Being, then what can be measured is Maya and not Being. It is important to note that what is not Being is not Non-being.

33. The Atman is omnipresent, immutable and eternal. Everything exists in the world as the becoming of the Atman. Everything is pervaded with the Atman. Do not entertain any doubt about it.

The seeker is not to exercise his mind or intellect to realize the Atman. When the Atman pervades everything in the universe, how does the mind or the intellect, finite and limited to the individual seeker, bring him realization of the Atman? The seeker is, therefore, to meditate in his atman (soul) to get into union with the Divine.

34. In the Brahman, there is no Veda, no world, no gods, no sacrifices and the like. There are no stages of life (asramas), no castes (varnas), no races and the like. There is no passage of darkness (smoke), no passage of luminance (light) either. The Brahman is the Supreme Reality and exists Alone. All that emerges out of the Brahman merges into the Brahman, reemerges out, merges into, etc. The cycle ever goes on.

The distinctions of asramas, varnas and races are only man-made for the society to function in harmony. The rituals to gods enjoined in the Veda are only to help the individual seeker to concentrate to meditate on the Divine for ultimate realization. What happens in the world outside is the lila or play of the Divine. The seeker is only to seek union with the Divine for eternal bliss.

35. If you realize the Absolute Truth that is beyond everything known, how do you deem your soul (atman) that is the Supreme Atman to be either perceptible or imperceptible?.

The Divine Unitive Self is without name and form and beyond what is known. Being without name or form, or unknown, it is neither perceptible nor imperceptible. It is beyond perceptibility and imperceptibility. The soul (atman) of the seeker, being the same as the Unitive Self, is, similarly, beyond perceptibility and imperceptibility. It is beyond all cognition.

36. Some Vedantins prefer to be non-dualists. Some others prefer to be dualists. But neither category knows the Brahman that is beyond duality and non-duality.

‘Discrimination and knowledge’ (jnana) can only explain what the Brahman is. It does not, by itself, get realization of the Brahman to the seeker. What gets realization of and oneness with the Brahman is meditation (dhyana) in samadhi-sthiti. This state is supreme consciousness and is beyond the concepts of duality



and non-duality.

37. The Absolute is beyond any colour such as whiteness, beyond any quality such as sound. The Brahman is beyond thought and word. How do then people describe IT?

The Brahman is without form, eternal and immutable. IT is Divine Consciousness, beyond thought and word. As long as the intellect seeks to realize IT, it never succeeds. The seeker is to seek to merge his consciousness into the Divine Consciousness. Stilled mind leads to deep silence which enables the seeker to realize the Brahman. The seeker, even on realization, cannot explain the Absolute or what IT is.

38. If you realize that the world in its name and form, within and without, is transient and therefore unreal, you know that what is beyond the world is the Brahman. Then you will no longer be bound by conflicting ideas and contradictory postulations.

When the seeker realizes that the Brahman is the source of the Becoming (the cosmos), he realizes that the Brahman is beyond the cosmos and yet immanent in the cosmos. The cosmos is only an appearance on the substratum of the Brahman like bubbles on the ocean. The idea of the Brahman creating the cosmos which does not exist on its own, through His will, involves something like the idea of illusion.

When the seeker realizes that the Brahman is Pure Consciousness, One, Immutable, Eternal and All-pervading, ever present everywhere, he will no longer entertain any doubts of what the Brahman is or be bound by conflicting ideas or contradictory postulations.

39. When the Supreme Self and the self of the seeker are identical, eternal and all-pervading, where is meditation and where is the meditator?.

When the seeker is in deep silence, his mind transcended, merging his consciousness into the Divine Consciousness, he loses his individual ego. He no longer meditates on the Divine, as there is no individual ego to meditate on something different. When the seeker reaches the stage of mergence of his consciousness into the Divine Consciousness, neither the meditator nor meditation exists.

40. Whatever I do, eat, sacrifice, offer, give out, it is not mine. Nothing belongs to me. I am always pure, immutable and unborn.

The seeker is to bear in view that he is not his body and mind. The activity in the physical world relates to one's body and mind. The possessions, the objects of senses, are claimed by mind and body only. The seeker is to realize that he is the atman alone, beyond the domain of the physical world, always pure, immutable

and unborn.

41. Know that the being of this universe is without form, immutable and pure consciousness. Also know that the being of the universe is Supreme Beatitude.

The creative force is immanent in the Brahman. Creativity is negativity. The creation – the universe is the Brahman's own power of negativity, of creative self-differentiation, of immanence and self-transcendence. This to say that the Brahman is the ground of everything that exists, the Being of the world that is ever transient. The Being of the whole world is the Supreme or the Ultimate Being.

The Brahman is the support of everything that is. It means that the being of everything, that is, its 'to be' lies in its being rooted in the Brahman. This means that the Brahman – the Supreme Being throws out of Itself the shapes and forms of the world.

This makes the Brahman the efficient cause of the world. As ultimately the stuff of the world is the Being of the Brahman, it is the ultimate material cause. This gives rise to the idea that the Supreme Being – I-AM is everywhere, in all sentient and insentient objects. IT is no other than Pure Consciousness Itself. The Brahman is thus Being and Consciousness. There is no distinction between Being and Existence.

The Brahman is Bliss, too. Bliss is the collecting together of our dispersed and divided being into an intense unity. It is infinitely more intense than the essence of everything in the world. It is the intensity of Being. As such, the state attained in realization is Bliss Itself. Thus Being, Consciousness and Bliss are attributes of the Brahman. They are the Brahman.

The seeker is to activate his atman (soul) for realization of the Supreme Being with absolute faith in the Oneness of the Supreme Being.

42. Without doubt, you are the Supreme Self and Eternal Reality. Do not entertain any doubt within yourself whether you are the atman and whether you can comprehend or experience the atman.

The seeker is to realize that his self (soul) represents fractional eternity while the Supreme Self represents the Integral Eternity. This understanding leads him to realize the Oneness of the Supreme Self which includes the individual souls. When the individual soul (atman) is part of the indivisible Supreme Self, it becomes the Supreme Self. Absolute faith in the seeker being the Supreme Self himself eliminates all doubts in him.

43. The Brahman – the Supreme Knowledge and ignorance do not co-exist as light and darkness do not co-exist. Everything of name and form originates from the formless, all-pervading Brahman, the Eternal One.

Ignorance is of the world of names and forms. The world of names and forms is only a superimposition on the substratum of the Brahman, as waves are on the ocean. Ignorance dissolves into Supreme Knowledge in the state of supreme consciousness, beyond the three states of human consciousness. Supreme Consciousness is the Brahman.

44. I am eternal, without any beginning, middle or end. I am not bound in any way by the grace of the Supreme Beatitude. It is my firm conviction that I am pure and perfect as Atman.

When the seeker realizes the Divine, he is filled with Divine Knowledge (Brahmajnana). The darkness of the world of names and forms is dispelled for him and merges into light by the grace of the Divine. His bondage to the world of objects dissolves in freedom as the world no more exists for him in his state of supreme consciousness. He is in union with the Divine, eternal, pure and perfect.

45. All That Exists from the Unmanifest to the manifest world is verily the Brahman. When everything is the Brahman, how can there be any concept of varnas (castes) and asramas (stages of life)?.

In the early Indian society, man's life was divided into four stages called asramas, to enable man to reflect on the purpose and ideals of life so that he was not carried away by the needs, duties and responsibilities of his daily life in family and society. The asramas are brahmacharya (student), grihasta (house holder), vanaprasta (retirement into forest) and snayasa (mendicant). The life of vanaprasta and sanyasa are primarily meant for reflection on the ideals of life and spiritual realization.

The caste system of India was an historical growth, but not a stratification of society according to a preconceived plan. One Sanskrit word for caste is Varna meaning colour. The Aryans who had migrated to India in the pre-Vedic period, with their white skin could easily be distinguished from the local dark skinned races. Since the Aryans were far fewer in numbers than the original local inhabitants, they found it convenient to establish a social structure with religious sanctions that would safeguard their cultural and political superiority and adapted what could have been a kind of caste structure of the pre-Aryans. Accordingly they kept the religion of sacrifices for themselves. The priests in charge of religion were called brahmanas. The warriors were called ksatriyas. They kept part of the profession of trade to themselves and gave part to the local inhabitants. The traders were called vaisyas. Agriculture and other forms of manual labour were entrusted to the local inhabitants. The cultivators and the labourers were called sudras. Several sub-castes arose out of the mingling of the four.

While the functions associated with the asramas were called asramadharm, the functions associated with the varnas were called varnadharma. There was an

inter-relationship in the functions between the asramadharmas and the varnadharma. Although the four asramas or stages were recommended to all men, women and the fourth caste in general were dissuaded from taking to the third and the fourth stages. Old wives of old men accompanied their husbands to the forest in the third stage. But it was thought that women always needed protection and they were prohibited from going independently to the forest where no protection was available. Since the fourth stage was hard and its follower had to live by him or herself, women were not allowed to take to it, even when their husbands took to the fourth stage, though there were exceptions. The fourth caste was prohibited from taking to these stages as it was thought, rightly or wrongly, that members of that caste were not capable of self-reflection, self-examination and self-control, and was immature both in intellect and in character. But there were instances of men like Vidura and Suta who were saintly and even taught the higher castes about ethics, immortality, the nature of God and the like. For the sake of social stability and welfare, such saints and sages of the fourth caste did not violate the social injunctions. The dharma associated with both the varnas and asramas is called varna-asramadharmas.

The structure of asramas and varnas is in the context of harmony of social life coupled with the pursuit of self-realization. None of these is ever predicated of the Supreme Being – the Brahman. When he is in the knowledge of the Supreme Being, he is beyond the consciousness of the body and the mind, and the society around. He is neither affected by the senses nor attached by the forms and names of the world. The seeker is only a witness consciousness of the lila (sport) of the Supreme Being. Contemplating that he is no other than the Supreme Being - the Brahman, the seeker is happy and blissful.

46. From every point of view, I realize that I am the Supreme Reality – the Omniscient and the Omnipresent. All the gross elements such as earth, water, fire, air and space appear unreal to me.

Everything in the world of objects is considered to contain all the five gross elements, namely earth, water, fire, air and space in different proportions. When there is transformation of any object of matter, there is only a change in the proportion of the gross elements. The gross elements thus exist in every object in the world. This doctrine is called the doctrine of Quintuplication. It is doubtful whether this doctrine has a scientific basis.

At the stage of realization, ontologically the seeker merges into and is one with the Brahman. This arises only in samadhi. He transcends his individual consciousness to merge into the Divine Consciousness. Nothing of the manifest world exists for him. The gross elements that make up the whole of the manifest world do no longer matter for him.

47. The Atman is neither male, nor female, nor neuter. Neither by perception nor by inference can IT be known. Is it not futile to ponder over the bliss or blisslessness of the Atman?

There is no gender for the Atman. Nor can IT be known by perception or inference or by any other means of cognition. Nor is it known that realization of the Atman generates bliss or blisslessness. Any knowledge of the Atman can only be in the state of duality for the seeker, for the valid ways of knowing or cognition, or knowledge relate to mind. Unless the seeker transcends the mind and, therefore, the duality, there is no realization of the Atman. In the state of realization, there is no knowledge of bliss or blisslessness but only experience of bliss, as this state is that of thought transcended, the state of serene silence resulting from stillness of the mind.

48. Any kind of yoga cannot sanctify or purify the nature of the atman (soul). Nor does the annihilation of mind purify it. The teaching of guru is of no help. This is for the reason that the real or true nature of the atman (soul) is purity itself.

The manifestation of the Supreme Being is totally pure. IT is pristine Purity (nirmala) as IT is Pure Consciousness. There is no method or practice that can be considered superior to another or others for realization of the Atman. Either yoga of any kind such as works, devotion, meditation or knowledge, or the teaching of a guru can only prepare the seeker for realization. He is to realize the Divine Atman on his own, in his own way, in samadhi, purely by the grace of the Divine.

49. The atman is neither body of the five elements, nor is it bereft of the body. All that exists is truly Atman. How can one ascribe three states or four states to the atman?

Ontologically all that exists is the Atman. Physical entities of name and form are made of elements. The Atman (Brahman), the Supreme Consciousness, is All That Exists. It is not made of the gross elements as the objects of the world, or of anything else. The three states of waking, dream and deep sleep relate to human consciousness. Supreme consciousness is the fourth (turiya) state of consciousness, beyond the three states of human consciousness. This state is eternal and the other three states come and go in it. As the turiya state alone ultimately exists and as the three preceding states merge into it and disappear, the turiya state transcends itself and becomes turiyatita. The Atman (Self) is the Turiyatita, beyond the fourth state of consciousness.

50. I am neither liberated from, nor bound to, nor segregated from the Brahman. I am neither the doer, nor the enjoyer; neither the pervader nor the pervaded.

The seeker is to realize that he is no other than the Brahman that has no attributes. Liberation, bondage or segregation, activity or enjoyment, etc relate to the body and the individual ego. The consciousness of the body and the ego are in the realm of duality. Only when the seeker transcends his consciousness of body and mind, and the individual ego wholly, will he be in union with the Brahman. In the state of realization, there is no consciousness either of liberation or segregation from or bondage to the Brahman, either. Such consciousness reflects

duality, with the seeker knowing himself different from the Brahman. The seeker is only in the state of supreme consciousness – the state of bliss.

51. Water in a container merges with water in another container; with no trace whatsoever of identity of either unit. Similarly the Becoming and the Being of the Brahman are one and the same though they are considered different.

So far as the cosmos is concerned, there is no Becoming without Being, and no Being without Becoming. The Becoming is always patterned in a perfect way. If there is no pattern, the Becoming will be a disconnected plurality. The pattern confers the way for different aspects of Becoming. This is to say that without something the same running through the different instants or moments of Becoming, Becoming cannot be becoming. Change cannot be change. They will be merely unconnected events.

The Brahman is also Prakrti – the Primordial-energy. When thought of as 'inactive', the Supreme Being is called the Brahman. When thought of as the creator, the preserver and the destroyer, the Supreme Being is called the Primordial-energy. The Brahman and Prakrti are identical, like fire and its power to burn. Water is water whether it is still or moving.

52. There is no liberation when there is no bondage. Liberation and bondage are relative to each other. How do you presume that you are the form or the formless?

Bondage and liberation are relative to thought. The mind conceives of bondage or liberation of the body and / or the mind related to the world of names and forms, and of action. It does not concern the soul or the atman. If the seeker realizes that he is not the body or the mind, but the atman, he has no concern of liberation or bondage, as he is beyond the consciousness of the world of forms and names, and of action. As atman, the seeker has no concern to the form. As all atmans integrate with the Supreme Atman in Its Oneness, the seeker is beyond the consciousness of form or formlessness.

53. The Brahman is all-pervading, omnipresent, without form and eternal. The Becoming of the Brahman has form, like a mirage.

The world of names and forms admits of classification. It is an ordered whole in which the laws of space, time and causation hold true. But it is not a self-contained and self-consistent whole. The self-contradictory nature of the world in relation to space, time and causation establishes it. What lies beyond the world is no chaos, but Being Itself. The Being of the world we experience is the Brahman. It is the nature of that Being - the Brahman to support the world in spite of its contradictions. The self-contradictory aspect makes the Becoming – the world of forms a mirage. In spite of its self-contradictory nature, causality holds true in the world. The Brahman is, however, beyond any classification.

54. I possess neither a guru nor his instruction; neither any attribute, nor am involved in action. I am infinite, eternal and pure in nature.

The state of realization or union with the Divine is the turiyatita state - the state, beyond the fourth, of supreme consciousness, related to a human being. In this state, there is no role for guru or his instruction. The seeker has no awareness, nor is he involved in action. As he is in union with the Divine, he is no other than the Brahman, eternal, infinite and ever pure.

55. You are pure; you are beyond mind and body. You are the atman. But at the level of ego (aham), you must be ashamed to claim that "I am the Atman, the Supreme Reality".

The seeker secures union with the Divine only when he transcends his mind and ego. As long as the ego is intact, any claim of realization or union with the Brahman is only a boast or a false claim.

56. Oh mind! Weep not. You are truly merged in the thought of the Atman. Dear friend, enjoy the supreme nectar of the infinite ocean of the Supreme Oneness.

The seeker is to transcend the state of his mind for union with the Divine. Transcendence of mind is not by its annihilation, but by taming it and gradually stilling it until it is completely withdrawn into the atman. The mind is to be turned away from the mundane world until it ceases to be functional. This is possible when the mind is attuned and integrated into the atman, to enjoy the bliss of the Supreme Oneness.

57. In the realm of the Atman, there is neither wisdom, nor ignorance, nor the combination of both. He, who attains the knowledge, becomes Knowledge itself.

Wisdom or ignorance is related to the intellect of the seeker. The attainment of the Atman is beyond the mind and the intellect. What attains the Atman is not the knowledge gained by the mind and the intellect. It is the Supreme Knowledge Itself that attains the Atman. This Knowledge is attained by the atman of the seeker and not his intellect.

58. Knowledge of the Atman does not stoop to the level of reasoning or the practice of meditation. It does not depend on the instruction of guru. Nor does it depend on space or time. When one becomes the Supreme Knowledge Itself, the Ultimate Reality is realized as Infinite, Eternal and All-pervading.

Knowledge of the Atman is not based on logic or reasoning. Nor is it available through any valid means of knowing or cognition. It is not attained by meditation. The guru can be of no help either. It is the experience of the Atman attained by the grace of the Divine, beyond the state of the mind and the intellect.

Supreme Knowledge is the Divine Self. When the seeker becomes the Supreme

Knowledge, he is in union with the Divine - Infinite, Eternal and All-pervading. As the seeker is in union with the Divine, he realizes himself to be infinite, eternal and all-pervading.

59. I am never born. As I am never born, I shall never die. I have no action to perform – either good or bad, as I am the Brahman without attributes. There can be no limitation or bondage to me.

The seeker is no other than the atman. As the atman, he is eternal and never born. As such, there is no death to him either. There is no action too, as action is related to the senses, mind and the body-organs which are of the world of action. Limitation or bondage is only a constraint to the body and the mind. When, as atman, the seeker is beyond the mind and the body, how can there be limitation or bondage to him?.

60. The Brahman is everywhere, infinite, unmoved, full and all-pervading. There can be neither centre, nor circumference for the Brahman. There can be neither inside, nor outside, nor any kind of diversity for the Brahman.

In the state of realization of the Divine, there is only the Divine Atman everywhere, eternal and all-pervading. The individual ego totally merges into the Divine Atman. Only the Brahman Is, One, Immutable and Whole.

61. The whole world appears to me as a continuum of the Infinite Oneness. Oh! But Maya creates the illusion of distinctions between duality and non-duality.

Maya is Prakrti. It is the instrument that creates, sustains and dissolves the world of forms and names. It is something that makes the objects we experience determinate through spatial, temporal and causal laws. The world of forms and names is but a superimposition on the substratum of the Brahman as the waves are on the ocean. The waves are continuous with the ocean and have their support in it. So is the world of names and forms related to the Brahman.

Maya causes the illusion of distinctions between duality and non-duality in the created world. All philosophies of religion or spirituality are only mere knowledge. Supreme Knowledge of the Oneness – the Brahman alone is true realization of the Divine.

62. In the enquiry as to the Brahman, any object with form or without form is negated saying, “Not this, not this”. Only the Supreme Beatitude is free from the discrimination of “not this”.

One way of self-realization is by way of discrimination and knowledge, also called Jnana-yoga. This is the core of the Vedantic philosophy that has engaged the greatest sages and seers in India.

There are three kinds of reality – the Supreme Spirit, the individual spirits and



the material principle. There are three kinds of relationship – the relation of the Supreme Spirit to the individual spirits, the relations of the individual spirits to matter and the relation of matter to the Supreme Spirit. Each of the three terms is related to the other two. So each relationship has two directions.

A number of questions arise. For example, are all the relations of the same kind? Are they of the same kind in each of the directions? What is the nature of the differences, if the three relations are of different kinds? If each relation is different in each of its directions, what is the nature of the difference? What is the role of the Brahman as the Supreme Spirit in creation of the matter – the world?.

One must practise discrimination to enquire the pros and cons of each issue and to choose the one that leads to the Brahman. For instance, “lust and greed” is impermanent. God is the only Eternal Substance. What does a man get with money? Food, clothes and a dwelling place – nothing more. One can not realize God with its help. Therefore, money can never be the goal of life. Such is the process of discrimination. Discrimination is the path of reasoning – vichara.

One is to discriminate about objects. One is to consider what is there in a beautiful body. On discrimination, one finds that the body of a beautiful woman consists of bones, flesh, fat and other disagreeable things. Should one give up God and direct one’s attention to such things? Why should one forget God for the sake of money, worldly objects and sensuous pleasures?.

“One may enter the world after discrimination and dispassion. In the ocean of the world, there are six alligators – lust, anger, avarice, delusion, pride and envy. One need not fear the alligators if one smears one’s body with turmeric before one goes into the water. Discrimination and dispassion are the turmeric. Discrimination is the knowledge of what is real and what is unreal. It is the realization that God alone is the real and eternal Substance and all else is unreal, transitory and impermanent. One must cultivate intense zeal and love for God and be attracted to Him as the gopis of Brindavan. The magician alone is real; his magic is illusory. This is discrimination”.

By turning the mind within oneself, one acquires discrimination and through discrimination, one thinks of Truth. Then the mind feels the desire to go the way of God. Going the way of God, one can, without effort, gather the fruits of artha (wealth), kama (enjoyment), dharma (ethical merit) and moksha (salvation). After realizing God, one can also get, if one so desires artha, kama and dharma which are necessary for leading the worldly life.

Discrimination leads to the right views or understanding of the nature of the world, the right resolve to follow the truths, the right speech constituting truthfulness, the right action including non-injury, non-stealing, non-sensuality, non-lying and non-intoxication. These, in turn, lead to the right livelihood that does not involve the performing of prohibited actions as means of livelihood, the right endeavour to overcome the temptations of evil, the right mindfulness

constantly placing one's ideal before oneself and the right concentration or meditation. When meditation becomes perfect, one attains realization – nirvana a state of absolute non-disturbance and liberation.

The seeker, sticking to the path of knowledge, always reasons about the Reality. The Brahman is neither “this” nor “that”. It is neither the universe nor the living beings. Reasoning this way, the mind becomes steady. Then it disappears, is transcended and the seeker goes into the samadhi. This is the knowledge of the Brahman. It is the unwavering conviction of the aspirant that the Brahman alone is real and the world illusory, like a dream. What the Brahman is can not be described.

The seeker reasons about the Brahman as long as He has not realized IT. One can not have this knowledge so long as there is the slightest trace of worldliness. The seeker is to keep his mind aloof from the objects of sight, hearing, touch and other things of a worldly nature. As long as the seeker is conscious of his body, he is conscious of duality. It is when he tries to describe what he sees, he finds duality. He is to give up his identification with worldly things, discriminating “not this, not this”. Only thus does he realize the Brahman as his own inner consciousness.

The seeker thinks of God – the Brahman without form. He, following this path, does not accept the Divine Incarnation. The seeker seeks to realize the Supreme Soul. His ideal is the union of the embodied soul and the Supreme Being.

The seeker believes that the acts of creation, preservation and dissolution of the universe and all its living beings are the manifestations of Sakti, the Divine Power. By reasoning, he will realize that all these are as illusory as a dream in the sense that they are transient. The Brahman alone is the Reality. All else is unreal. Even this very Sakti is unsubstantial, like a dream.

Though the seeker reasons continuously, he can not go beyond the stage of Sakti unless he is established in samadhi. Even when he says that he is meditating, he is in the realm of Sakti, within Its power. The seeker ultimately realizes that the Brahman and Sakti are identical. If he accepts the one, he must accept the other. It is like fire and its power to burn. It is like the sun with its rays. Thus, the seeker can not think of the Brahman without Sakti or of Sakti without the Brahman. One can not think of the Absolute without the Relative, or of the Relative without the Absolute. When he gets into the Samadhi, thus discriminating, what he realizes is the Brahman, beyond mind and speech.

The seeker, thus, gives up his identification with worldly things, discriminating “not this, not this”. Only then can he realize the Brahman. It is like reaching the roof of a house by leaving the steps behind, one by one. But the realized seeker who is more intimately acquainted with the Brahman realizes that which is realized intuitively as the Brahman is then found to have become the universe and all its living things. The realized sees that the Reality which is nirguna,

without attributes, is also Saguna, with attributes.

The seeker initially feels that the Brahman alone is real and all else is illusory. Afterwards, he finds that it is the Brahman Itself that has become the universe, Maya and all living beings. The process of discrimination involves first negation and then affirmation. The seeker attains Satchidananda by negating the universe and its living beings. But after the attainment of Satchidananda he finds that Satchidananda Itself has become the universe and the living beings. Every thing is Its manifestation. It is the Brahman alone that has become everything. The world by no means exists apart from IT.

63. As atman, you have no relation to mother, father, relatives, wife, children or friends. You are neither partial nor impartial. Then, why is there such suffering for the mind and for what?

The human relationships relate to the body and the mind alone and not the soul (atman). Whatever concerns the body and the mind brings misery and unhappiness in its train, as it results in bondage. When the mind is shunned and transcended, the relationships cease to operate. There is, then, no misery or unhappiness to the seeker.

64. Oh mind, day or night, or light or darkness has no relevance to you. The atman in your body is infinite and without form. Then, how do you attribute name and form to it?

Time and space belong to action and to the world of action. Action belongs to man, a self-conscious being. Day and night or light and darkness are part of time in space. The 'I-consciousness' of the individual utilizes day and night for his action. For the mind they are not relevant. The mind is aware that the atman within the body is infinite and without form. Yet it attributes name and form to the individual based on the action the I-consciousness (atman) does in the sphere of time and space. It is strange that the mind attributes name and form to the individual who is but the atman.

65. The immutable Atman is indivisible. IT is neither part nor whole, neither divided nor undivided. IT is beyond happiness or misery.

The seeker realizes in his union with the Divine that the Atman (Brahman) is immutable, undivided, eternal, omnipresent and all-pervading. This realization is the experience of the atman (soul) and not the thought of the mind. The mind can only experience pain or pleasure, happiness or misery, etc. As the seeker has transcended his mind, he is beyond the experience of happiness or misery.

66. I am neither the doer nor the enjoyer. There is no action in me bound by the past or the present. I do not possess consciousness of the body or bodilessness. How am I to recognize mind or no-mind in me?

The seeker realizes that he is not the body or the mind, but only the atman. He has, therefore, no consciousness of doer-ship or enjoyment of any action, as self-conscious action is associated with body or mind. Whatever action he does, he does it for the Divine. He is not, therefore, bound by the result of the action either of the past or of the present. He has no consciousness of the body or bodilessness as he has transcended mind which alone causes such consciousness. As such, he recognizes no role of mind or no-mind in his personality.

67. I am free from passion and anger. I am free from misery related to the body or the mind. I am aware that I am the Atman, the eternal and all-pervading.

Passion and anger are emotions emanating from one of the three interior levels of mind, while the other two levels relate to logic and intuition. When the mind is stilled and withdrawn, there is no place for exercise of emotions. Similarly there is no misery to the body or the mind as experience of pain or misery is the function of the mind. When the consciousness of the body and the mind is transcended, the seeker knows that he is no other than the Atman.

68. Oh friend, mind! What is the utility of idle talk? The matter of realization of the Divine is no mere conjecture. It is very true and real. You, too, are infinite, eternal and all-pervading.

Mind indulges in reasoning and dialectic. All reasoning and dialectic only lead to knowledge, but not to actual realization. In the state of actual realization, mind ceases to be functional. It does not get annihilated. It only merges or dissolves into the atman of the seeker. As the atman is infinite, eternal and all-pervading, so is the mind dissolved into in that state.

69. In whatever manner and at whatever place the yogis shed their mortal body, they merge into the Brahman. This is similar to the space reflected in the water of the jar joining the infinite space when the jar is broken.

Physical death in the world is only to the gross body of name and form. When there is awareness that an individual is not the body and the mind, but the atman, there is no death to the individual. The body changes form. But for a yogi realized, the life in which he is realized is the last. When the gross body of such realized yogi is shed physically, his finite (individual) atman joins the Divine Atman. He is not reborn. The manner and place of his shedding his physical (mortal) body is of no consequence.

70. A yogi may shed his body at a holy place or at the place of an untouchable, or in a state of coma (physical unconsciousness). But, on his shedding his mortal body, he becomes one with the Supreme Self.

The gross physical body is only a vehicle on earth for the atman (soul) to be its indweller. The body has no spiritual connection to the atman, in respect of a realized yogi. As such the place or manner of dropping the gross body by a yogi

has no relevance to his atman (soul) joining the Supreme Self.

71. A yogi considers all ideals of life such as dharma (ethical merit), artha (wealth), kama (enjoyment), moksha (salvation), and all human, animate and inanimate beings and the like, just like water in a mirage.

A yogi, in spite of his entering the physical world after realization, is like a dried kernel in a coconut. Though within the coconut, the dried kernel has no contact whatsoever with the shell. So is the yogi in the physical world, after realization. Everything around is like water in a mirage, an illusion for him. The only Reality is the Brahman.

72. I did not do any action in the past. I do not perform any action in the present. Nor do I intend performing any action in the future. I need not, therefore, have to reap the fruits of action. This is my firm conviction.

There is no life without action. No one can live without action; even breathing is action. To think or to meditate is a kind of work. But as one develops love for God, one's worldly activities become fewer and fewer of themselves. One loses all interest in them.

One's very nature will lead one to action whether one likes it or not. Therefore, the scriptures suggest that one is to work in a detached spirit, that is to say, not to crave for the results of the work done in the manner anticipated. Any work done for God and in a detached spirit is considered as no work done. The work so done does not carry any merit or de-merit to the doer. The conviction that the doer of such action carries no merit or de-merit is true.

73. The Avadhuta lives in bliss, alone, in solitude, totally renouncing the ego and sanctified by the bliss of the Brahman. He moves about and finds everything within his own self as the Brahman.

An Avadhuta is an ascetic who has renounced all worldly attachments and connections. He is the one who has gone beyond the social customs of the day. He often moves about naked and lives on alms. He lives in bliss, alone and in solitude. He renounces ego. As he renounces his ego, he realizes the Brahman within.

74. Beyond the three states of waking, dream and deep sleep consciousness, there is said to be the fourth (turiya) state of human consciousness. Into the fourth state of consciousness, the preceding three states come and go. Finally they merge into the fourth state, which, at that stage, transcends itself into the state beyond – the turiyatita. This is the state where there is neither virtue nor vice. This is the state of the Avadhuta which is beyond bondage or liberation.

75. One cannot realize the Brahman through the chanting of the Vedic mantras (hymns), the recitation of the scriptures or the practice of the Tantra. The

Avadhuta, being realized, becomes one with the continuous Bliss of the Brahman. Such Avadhuta (Datatreya) sings this Gita out of his ecstatic bliss emanating from the turiyatita (beyond the fourth) state of consciousness.

## **Chapter 2**

The Brahman is beyond the classification of merit and demerit. IT has neither passion, nor dispassion. IT is the purest being of the Unmanifest. IT is all-pervading. How do I worship the Supreme Beatitude that has neither attributes nor attitudes, is Omniscient and Omnipresent?

At the commencement of his spiritual practice, the seeker is in the realm of his mind and the three states of human consciousness. At this stage he is aware of his ideal – the realization of the Divine. But he has no idea of the Supreme Brahman as IT is beyond thought and consciousness. He is in the stage of duality, considering himself separate from the Brahman. He looks to the clue as to how he can worship the Supreme Beatitude that has no attributes or attitudes, is all-pervading, omniscient and omnipresent.

2. The Supreme Brahman is eternal and beyond any quality such as colour. IT is neither the cause nor the effect, and beyond the both. IT is beyond the awareness of unity or diversity. As I am the Supreme Beatitude myself, who do I prostrate to offer my worship?

From the cosmological point of view, the world has colours, sounds, smells, shapes, forms, etc. The cosmos emerges out of the Brahman and dissolves into IT. While the qualities such as colour relate to the cosmos, the Brahman is without qualities – nirguna.

The Brahman has no initial cause. IT is, therefore, Uncreated (anadikarana). IT has no precedent state. IT is not a product. Nothing changes to be the Brahman. Nor does IT change to anything else. IT is changeless. IT is, therefore, neither the cause nor the effect of anything and is beyond both. IT does not undergo modification. As such, IT is beyond the awareness of unity or diversity.

The scriptures enjoin and the guru teaches such mahavakyas as “Aham Brahmasmi “(I am the Supreme Beatitude). The seeker contemplates who he is to worship for realization of the Supreme Beatitude when he is said to be the Supreme Beatitude himself.

3. I am neither created, nor part of creation. I always manifest. I am self-effulgent with no need to borrow light from elsewhere. I am separate from all the luminous objects of the world as I am self-luminous. I am pure existence, awareness, bliss and infinite, as I am the eternal Supreme Beatitude.

The seeker is to bear in view that his spiritual practice for realization of the Supreme Beatitude is to be consistent with the truth of his being the Supreme

Beatitude himself. The spiritual exercise may be in the regulated breathing with the mind having been stilled and the atman (soul) activated. When the breathing is with the awareness of the mind, it is just physical breathing. When the awareness of the mind is transcended, the breathing takes the form of so-ham which may eventually lead to Aum – the supreme mantra of meditation that leads to his oneness with the Divine.

4. How do I realize whether the Brahman has desires or is beyond desires, has attributes or has no attributes, is real or unreal and has form or is beyond form? I am myself being, awareness and bliss. Ultimately I am eternal and all-pervading.

As long as the seeker contemplates the manner of realizing the Brahman, he is in the realm of the mind and, therefore, in the state of duality. He has no clarity as to the nature of the Brahman as IT is beyond concept, thought and word.

When once the seeker experiences union with the Supreme Self he sees no distinction or classification in the Supreme Self, as he is the Supreme Self himself. He realizes that the Supreme Self is One, Eternal and All-pervading.

5. The Supreme Knowledge is the knowledge of the Divine Eternal. The philosophy of neither Non-dualism nor Dualism can be of any use to gain the knowledge of the Divine. What we consider permanent includes what is temporal. The Brahman is beyond being permanent or temporal, being infinite and eternal.

6. The Absolute Brahman is neither gross nor subtle, neither appears nor does not appear, has neither an origin, evolution nor an end, and is neither comparable to nor higher than any other thing. This is the truth and ultimate reality. Know for certain that I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The guru prepares the seeker that he is no different from the Supreme Brahman that has no attributes (qualities), no origin and, therefore, no evolution and end, no form and, therefore, no appearance. The Brahman is beyond comparison as IT is only one with no second. When the seeker firmly believes in his mind that he is no other than the Supreme Brahman, his meditation of the Divine transcends his mind and he enters the state of supreme consciousness for union with the Divine.

7. The sense organs and their objects hang heavily in the mind like clouds in the sky. You realize that the self-luminous Absolute is alone effulgent only when you realize that you are yourself being, awareness and bliss, eternal and all-pervading.

The mind, the ego, the sense organs and their objects try to distract the seeker from his pursuit of realization of the Divine. He is able to realize the Divine when he has firm faith that he is no other than the Divine himself. It is the firm faith of his being the Divine that leads him to his union with the Divine.

8. I am inscrutable and inaccessible as I am beyond intellect. Nor am I perceptible. I am the sight and yet impenetrable to sight as I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The state of realization of the Divine is beyond the state of mind and intellect, and the three states of human consciousness. It is in the state of supreme consciousness which is beyond cognition.

9. I am that all-consuming fire into which all actions, reactions and inactions merge. I am that all-consuming fire which destroys all miseries associated with the senses. I am that all-consuming fire that burns up all the bodies of the Atman. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

When the seeker is on the path of realization, there arises a type of heat within the body that consumes organic, inorganic and bio-impurities within the body. It is this heat generated within that keeps the yogis physically comfortable when they do penance (tapas) barely clad or even naked, in the heights of the mountains. The meditation on the Divine withdraws them from their intellect and human consciousness when activity, sensations, etc do not exist for them. The yogis realize, in that state, their oneness with the Divine.

10. I am that all-consuming fire that burns the sins of the mind to merge the mind into the sinless atman. I am that all-consuming fire that annihilates all the physical attributes to make the atman (soul) without attributes. I am that all-consuming fire that removes all bondages to make the atman (soul) unbound. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The seeker is to have absolute faith in his being the Divine Self. It is a matter of being Faith and not having or becoming Faith. Being Faith that the seeker is the Divine is the doorway to self-realization.

11. Oh, friend! The thought can neither bind me nor liberate me. I do not have any awareness of either union or separation. I am neither with mind, nor without mind. I am beyond all these (worldly existence). I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

Being in the state beyond mind and intellect is the only doorway to self-realization. The spiritual practice of the seeker is to take him to that state.

12. In the state beyond mind and intellect, that is, the turiyatita state – the state beyond the fourth state of consciousness - there are no alternatives like delusion or non-delusion, misery or lack of misery and greed or lack of greed. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

Supreme consciousness is the turiya (fourth) state of consciousness beyond the three states of waking, dream and deep sleep. This state is eternal and the other three states come and go in it. As the turiya state alone exists and as the three



preceding states merge into it and disappear, the turiya state transcends itself and becomes turiyatita. The Brahman is the Turiyatita, beyond the fourth state of consciousness.

This state of Supreme Consciousness is God Consciousness. It provides spiritual comfort. When the seeker experiences spiritual comfort, he will realize that he has no concern either for physical comfort or for other individuals. He has no awareness of delusion, misery, greed etc of the world of action.

13. I am never tied by the creeper of life or death. Nor am I tied by the supreme bliss of contentment or the shackles of ignorance. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

Only when the seeker transcends the consciousness of the body and the mind, does he step into the realm of atman to secure him union with the Divine. In this state of consciousness, there is no awareness of either life or death, or of bliss or ignorance. There is only an experience of bliss being the Divine himself.

14. Prakrti (Unmanifest) has three attributes (gunas) – sattva (serenity, tendency to manifestation), rajas (activity) and tamas (inertia, obstruction to manifestation). Everything in the world of names and forms is the product of these three attributes. As for me, I do not perpetuate the world. Nor am I affected by the attributes of sattva, rajas and tamas. I am beyond them. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

Prakrti is the world of change in its unmanifest state. It is the source, the origin of everything therein. It cannot be an object of perception. It can only be inferred from its effects. The inner sense, the outer senses and all the objects are its effects.

The Brahman – the Supreme Being carries in IT all of Prakrti, sometimes keeping its forces latent and other times patent, and identifying Itself with its manifestations.

From the point of view of ontology, Prakrti may be the process of the energy emanating from the Being, forming into objects all around. The split in the Being may be due to Becoming issuing out of Being which is the transcendental I-AM. There is no Becoming without Being. The activity of Becoming has to occur in a field, subconsciously stable in order to be recognized as the activity of Becoming. There can be no Becoming without a force behind. This force is to be operative in the Being Itself. There seems to be some primordial intention, inherent potentially in the Supreme Being to set Prakrti in motion. That potentiality is the potentiality of Becoming.

Prakrti is truly the inherent nature of the Supreme Being with the drive to become the world and also to return to the Supreme Being. The forward movement manifesting in the world and the return movement in dissolution are

the two directions of Becoming. The two forms of the activity of Prakrti called evolution and involution are really the two forms of Becoming founded in Being.

Becoming that arises out of Being takes place without affecting the very nature of Being (vivartakarana). The Brahman is changeless.

15. I have not performed, nor do I perform, any action that gives rise to pain, anguish or misery. I do not possess a mind that experiences pains and pleasures. I have no ego in me. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

It is generally said that mind experiences pains and pleasures. In fact, it is the individual 'I' consciousness that experiences the pains and pleasures, the colours and smells, etc. The mind performs the function of receiving the impressions of the different senses and uniting them into phenomenal objects, and presents them as the sense for which pains and pleasures are objects, to the 'I' consciousness.

The objects of unified impressions and also pleasures and pains are conveyed to the individual 'I' consciousness for enjoyment and suffering, and also for appropriation as its own. This is the process responsible for the experience of "mine", as distinguished from "thine" and the neutral. Thus appears the ego or the ego sense.

As long as there is no awareness of mind, there is no awareness of ego or ego sense. As long as there is no awareness of ego, there is no awareness of action. As such there is no awareness of pain, anguish or misery.

16. The pairs of opposites such as stillness and vibration, doubt and determination, being awake and dreaming, good and evil, strength and weakness, mobility and immobility, etc merge (dissolve) in the Brahman. I am being, awareness and bliss. Ultimately I am the eternal and all-pervading.

The cosmic principles that constitute the manifest (relative) world emerge from and merge into the Brahman, in an unending cycle. For the reason of its transience, the manifest world made of the pairs of opposites is unreal and does not deserve the attention of the seeker. The seeker is, therefore, to transcend the pairs of opposites, to be in union with the Divine.

17. The Supreme Brahman is neither the knower nor the knowledge. IT is beyond comprehension and logic (dialectic). IT is beyond mind and intellect. How can anyone explain the Brahman, the Ultimate Reality? I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

Valid ways of knowing for cognition of the truth and other aspects of the self and the world relate to mind and intellect. They do not move farther. As the Brahman is beyond the comprehension of human intellect, no one can ever explain the

Brahman with exactitude.

The Brahman is considered the Supreme Deity. IT is not one among many. Everything in the world has its being in the Brahman. IT is concrete in the sense that IT IS and asserts Itself in the form I-AM. We only know that IT IS. IT cannot be a person, as the word is generally understood. IT IS, and yet indeterminate, beyond speech and concept.

18. The Brahman is neither divided nor undivided. IT has no “within or without”. IT did not originate in the past. Nor does IT cease to exist in the future. The Brahman is the Ultimate. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The Brahman is beyond classification. The philosophies emanating from the Vedanta make ‘discrimination’ the corner stone of their enquiry to arriving at the nature of the Brahman within human awareness and consciousness. Discrimination may lead the seeker up to a point but not the final destination.

The Brahman is ontologically prior to everything. IT is, therefore, regarded as origin of everything. The Vedanta Aphorisms define the Brahman as that to which the birth, maintenance and destruction of the world have to be attributed. The Brahman is, therefore, considered the creator, the sustainer and the destroyer of the world.

The Brahman has no initial cause and is, therefore, uncreated. IT has no precedent state, nor is IT a product. Nothing changes to be the Brahman, nor does IT change to anything else. IT does not undergo modification. The world of objects arising out, merging into and re-arising out of IT in a cycle without end does not affect Its very nature. IT is thus without any change.

The Brahman, the Highest Being is the Absolute, Transcendental Self. The three distinctions – Being (Existence), Reality and Truth become one in the Absolute Reality. The Brahman, being the Supreme Being, permeating and pervading everything in the world is the Supreme Consciousness. As Supreme Consciousness, IT is One and Undivided. IT is the Supreme Spirit, the Atman, too. IT has, therefore, no ‘within and without’. IT is Infinite, Eternal and All-pervasive.

19. Truly I am the Supreme Self free from passion, jealousy, hatred and the like. I am the Ultimate Reality unaffected by the suffering caused by the physical, terrestrial or super-natural elements. Nor am I affected by the untold grief of the world. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The Brahman is the Supreme I-AM, the highest level beyond which human consciousness cannot reach. IT is the Supreme Being Itself. IT is the innermost depth of man’s own being and thought. IT is in which the world including man

has its roots and by which it is supported. IT is the Supreme Self. As the ontological being, IT is free of and beyond the attributes and the qualities of the relative world.

The Brahman is the Ultimate Reality. As the Ultimate Reality, IT is the self-conscious I-AM and Pure Consciousness. Therefore, the Absolute may be known as the Absolute Truth. At the transcendental level, the Highest I-AM can justifiably be called the Highest Truth. The highest transcendental I-AM is only One. IT cannot be one among many.

20. Supreme consciousness is the fourth (turiya) state of consciousness beyond the three states of waking, dream and deep sleep. The fourth state is eternal and the other three states of consciousness come and go in it. As the turiya state alone exists and the three preceding states merge into it and disappear, the turiya state transcends itself and becomes the turiyatita (beyond the fourth) state. The Brahman is the Turiyatita – the Supreme Self. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

21. As the atman in me, there is no possibility of such divisions as long or short, broad or narrow, circular or angular and the like. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

An object of cognition is measurable, or measured. But measuring is not possible without determinateness, in the measured. At the cosmological level every object has its own structure and determinateness. But at the ontological level, all is one and determinateness is transcended. The atman is the spirit within and ontological in nature. It is without determinateness and is, therefore, not amenable to measure.

It is futile to conceive of the atman in the form of symbols or objects (idols) of outward and physical worship. In the words of Shankara, “na mantram, na yantra” (no hymn and no mystical object) will help the seeker to realize the Divine. The symbols and idols may help the seeker to tame the mind and seek to merge it with the atman for meditation on the Divine.

22. As the atman in me, I have no mother, father or children. Nor do I have the desire for birth or death, as the unwavering, tranquil, steady, ever-lasting and the supreme Reality. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The relationships in the world relate to the body and the mind and not the atman (soul). The atman has no relationship to parents or children of the body, and to the body itself. The atman is like a dried kernel in a coconut. The body arises as the result of birth and perishes as the result of death. The atman has no desire for either birth or death as it has no relationship to the body. It is one with the Atman – the Supreme Reality.

23. The Brahman is self-effulgent, wholly pure, infinite and beyond any concept. It is sheer ignorance to think of the Brahman as polluted or unpolluted, divided or undivided. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The seeker is to have absolute faith in the oneness of the Brahman beyond knowledge and logic. The path of knowledge and discrimination has a limited role. It may prepare a seeker but not enable actual realization of the Brahman. All the concepts, all the knowledge do not take the seeker to the final destination as they are all in the realm of the mind and intellect. The seeker is able to realize the Brahman only when his mind and consciousness are transcended. Only then does he realize that the Brahman is self-effulgent, wholly pure and infinite.

24. If the Brahman is the Supreme Self and the only One, how can there be many gods and deities, and many planes of heaven and earth? I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The seeker is to beware of doing penance with the motive of securing happiness or bliss in another plane of spirit-life, after physical death. Some religions propagate a belief that the performance of certain rituals leads the seeker to life, in another plane, of prosperity and plenty after death. The seeker is to realize that all this is untrue and like water in a mirage. The Brahman is the Supreme Self. The realization of the Brahman in this life itself shall be the only ideal of the seeker.

25. How can I say that the Brahman is not this or not that, that IT is infinite or finite, or that IT is with a body or without a body? I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

It is not possible to know the Brahman either by the process of elimination or by the process of association in the realm of the mind and intellect. Neither way, nor by both the ways, is it possible.

26. I do no action, yet I am ever engaged in the highest activity. I am without desires, yet I enjoy the everlasting bliss. I am without body (form), yet I enjoy ever the bliss of bodilessness. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

This is the state of spiritual eccentricity. The seeker has no more consciousness of his body and mind. He is endowed with bliss in the state of union with the Divine.

27. The magnificent creation of Maya in the form of the world does not cause any mutation in me. Hypocrisy, deceit or ostentation does not affect me. Nor does truth or untruth have any impact on me. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The Svetasvatara Upanisad gives an idea that Maya is a kind of net thrown on

Being, making it look like the world fixed by some laws, constituting the structure of the net. The idea of the Brahman creating the world which does not exist on its own, through His will, involves something like the idea of illusion. The etymological root of the word maya makes it clear that Maya is something that it makes the objects we experience determinate through spatial, temporal and causal laws. When the seeker's goal is salvation, what he seeks is freedom from this determinateness whether it is the life of pain or pleasure, happiness or sorrow, good or bad, knowledge or ignorance, truth or untruth, hypocrisy, deceit, ostentation or the like. It is the same as freedom from Maya.

28. I am beyond the division of time in the day like morning, afternoon and evening. Yet I am present in every moment as absence of awareness. I am devoid of the knowledge differentiated and classified. Yet I am free from fundamental ignorance. I am neither deaf nor dumb. Nor do I need cleansing of the mind to attain purity. I am being, awareness and bliss. Ultimately, I am eternal and all-pervading.

When the seeker is in the turiya (fourth) state of consciousness, he has transcended mind and is beyond the consciousness of physical time and space. Yet he is physically present in his body in time and space. His very presence is, therefore, by way of absence of awareness. Similarly, he is devoid of the knowledge assimilated by the mind as the mind has been transcended. But the atman is in the awareness of true knowledge in view of its eternity, which enables his realization of the Supreme Being.

Time and space are the functions of the apperception. Apperception is of the form that it collects the past and the future through memory and anticipation respectively, into the present. The objective space and time may not be the voluntary functions of one's finite apperception as one has it, but the spontaneous functioning of one's apperception in its transcendental aspects. Thus time and space are still necessary for one in that they belong to one's transcendental depths.

Time and space are the meeting points of the I-am and the I-know. But they dissolve into the I-am when the I-know, too, enters it. Thus time and space are rooted in one's transcendental apperception.

29. I have no master, nor am I master to any one. I have stilled my mind. It, therefore, ceases to function. As such, dualities do not exist for me. I am neither perplexed. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The role of the guru is to prepare the seeker to still the mind and activate the atman in pursuit of his ideal. When he reaches this stage, there is no further need of the guru. He is free of all dualities. Nor is he perplexed. The seeker is to make the spiritual exercise himself, for realization.

30. How can I say that the Brahman is like a forest or a temple? IT may be both or neither. When the Brahman is all-pervading, unaffected and beyond motive, how can I declare that the Brahman is proven or doubtful? I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The Brahman cannot be identified by knowledge, reference, deduction, evidence or any other form of cognition conceived by mind. The finite mind cannot comprehend the infinite Brahman. Only after transcendence of the mind, the infinite atman can seek to realize the Brahman.

31. The Brahman shines for ever, devoid of matter and life principle. The Brahman is eternal, devoid of origin and seed. Neither free nor bound, the Brahman is ever effulgent. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

Matter and life, seed and origin, freedom and bondage, etc are pairs of opposites that go into creation of the world of names and forms. They relate to the duality of existence. The world of names and forms is only the Becoming of the Supreme Being. The non self-transforming nature of evolution and involution of the world into the Brahman does not affect the Brahman. The Brahman is changeless.

The Brahman is Pure Consciousness, as permeating and pervading everything in the world. IT is the ontological Being. As Pure Consciousness, IT is devoid of both matter and life.

The Brahman is, ontologically, prior to everything. IT is, therefore, to be regarded as the origin of everything. IT has no initial cause and is, therefore, uncreated. As IT is uncreated, IT does not perish. What is created alone perishes. IT is, therefore, eternal.

IT is One. IT is never bound. As such IT is ever-free. IT is effulgent, as otherwise IT cannot be realized by the seeker in the state of supreme consciousness. But IT cannot be explained by analogy as between light and darkness. IT is light, but not the light that we perceive, not material light. What IT is is beyond mind and word.

32. The Supreme Brahman is without origin. The effulgence the Supreme Brahman spreads ever is without phenomenal existence. The energy the Supreme Brahman radiates ever is never extinguished. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

33. The Self does not have any name or form either in reality or in illusion. There is no substance that the Self cannot encompass or that differentiates itself from the Self. Oh, shameless mind! Why do you lament in misery? I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The Self is pure awareness. IT is pure consciousness. IT is the source of all kinds

of illumination. IT is the infinite 'I'. IT is eternal. The Self is that where there is absolutely no 'I' thought. The Self Itself is the world; the Self Itself is 'I'; the Self Itself is God; all is the Self. The Self alone exists. The Self alone is real.

Knowing the Self means being the Self. Self-knowledge is unique in that the knowing self is itself the known Self. IT can never become a known or unknown object. To be the Self in the heart is supreme wisdom.

The Self is self-luminous, without darkness and light, and is the self-manifest reality. The Self is only being. IT is what IT is. IT is 'I-am that I-am'.

The mind has no role in the realization of the Self. It is a nullity. It is only the self (atman) that seeks realization. The mind needs only to understand the process and is to be transcended to merge into the self, to enable the seeker to be in union with the Divine.

34. My friend! Why do you weep? There is no old-age or death for you. Nor are there pangs of birth, too, for you. Why do you weep, my friend? There is no disease or decay for you. I am being, awareness and bliss. Ultimately, I am eternal and all-pervading.

The seeker is to be aware that the physical body is in a constant process of change from birth to death. Whatever changes arise, they concern the body only and not the atman which the seeker is. The seeker shall not pay attention to the changes in the body including disease, by way of withdrawal of awareness of body consciousness.

35. Why do you weep, my friend? You are neither a form nor without form. Why do weep, my friend? There is neither decay nor aging for you. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The seeker is not the body and the mind, but only the atman which is without form. He is, therefore, without aging or decay and without any qualities that relate to the mind, which cause misery and distress.

36. Why do you weep, my friend? You are neither the physical nor the mental organism. Why do you weep, my friend? You are beyond senses. I am being, awareness and bliss. Ultimately, I am eternal and all-pervading.

Constantly brooding over the fact that the seeker is not the body and the mind and the categories such as the senses that constitute the human organism, the seeker will be able to activate the atman (soul) on the path of realization.

37. Why do you weep, my friend? You have neither lust nor greed. Why do you weep, my friend? You have no delusion. I am being, awareness and bliss. Ultimately, I am eternal and all-pervading.



In the ocean of the world, there are six alligators – lust, anger, avarice, delusion, pride and envy. If the seeker is able to overcome them, he overcomes delusion and he has nothing to be afraid of.

38. Why do you seek super-human powers when you do not have wealth? Why do you seek wealth when you do not have wife? What do you do with wealth when you have no sense of ownership? I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The seeker is to give up relationships and possessions voluntarily before he sets himself on the path of realization.

39. Ultimately, the gross or the subtle world is neither for you, nor for me. The shameless mind creates the idea of diversity. There is neither unity nor diversity, nor both, either for you or for me. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The phenomenal world creates the awareness of unity and diversity through mind and intellect. When the seeker goes beyond the awareness of the world, either gross or subtle, neither unity nor diversity of the world exists for him. He is beyond the realm of intellect and mind. He is in union with the Divine.

40. As the inner self (atman in you), you do not have the slightest attachment or detachment. Truly you do not have the slightest desire in you. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The path of action as a way for realization is to work in a spirit of detachment. The spirit of detachment means not to crave for the results of the work done in the manner anticipated. Renunciation is the spirit of detachment. It is of three types – sacrifice, charity and penance. All the three are actions that purify the soul. They are obligatory actions to be performed without any attachment to the results thereof. Absence of desire for results of the action in the manner anticipated is true renunciation.

Bhagavad-Gita stresses that knowledge is higher than the practice of Yoga (Patanjali's). Meditation is higher than knowledge. Renunciation of the fruits of action is higher than meditation. Finally, peace (santhi) is higher than even such renunciation. This may lead to the interpretation that every former leads to the latter, ultimately leading to the absolute peace of mind, that is, salvation within one's conscious self. According to it, renunciation leads to salvation, being higher than even meditation.

41. In the Supreme Infinitude of the Self, there is no meditator. Truly, there is no one that meditates in one's heart. Indeed, in one's heart, there is no samadhi, no meditation as there is no space outside for such meditation. Nor is there an object or time in the heart for meditation. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

When the seeker considers that he is in meditation, it means that his mind is active. He is aware of his meditation on some object and in time. The duality exists. Unless the seeker is beyond the awareness of meditation, with his mind transcended, there is no possibility of realization of the Divine. It is the state of samadhi he is to attain beyond the awareness of meditation, for realization.

42. I have explained the quintessence of the Supreme Reality. In the Supreme Reality there are neither you nor I, neither the guru nor the disciple. The Ultimate Reality is spontaneous. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

Supreme Reality is Being, Pure Existence and Consciousness. That alone is real which reveals itself by itself and which is eternal and changeless.

Reality alone exists as a perfect undivided whole. The awareness of this Reality alone is the Truth. There is no other Reality. The Reality is in the form of experience throbbing within one's real self.

Reality must always be real. IT has no names or forms. IT underlies all limitations, IT being without limit. Nor is IT bound in anyway. Being real, IT is That Which Is. IT transcends mind and word and is beyond description such as being or non-being.

The Absolute and the Relative belong to the same Reality. IT is the eternal substance.

43. If the Supreme Self alone exists, eternal and all-pervading, how can I say that the Supreme Reality is full of bliss or without bliss? How can I say that the Supreme Reality is to be attained by knowledge or by realization?

The Supreme Self is the Supreme Reality, and is beyond thought and word. The Supreme Reality is attained and experienced by Divine grace.

The paths pursued by the seekers for realization are generally classified as the path of ethical action, the path of devotion, the path of yoga and the path of discrimination and knowledge. The experience of the sages and the seers that have realized the Supreme Self is that the paths are not exclusive, but interrelated at different levels, one or more leading to another. Each seeker on the path of realization is to choose the path he considers best, intermingling with other paths at such levels, as he considers most suited to his self.

44. Realize that the Supreme Brahman is devoid of the elements of fire, air, earth and water. Realize that the Supreme Brahman is neither mobile nor immobile. Realize that the Supreme Brahman is eternal and all-pervading.

45. I am neither with form, nor without form. I am beyond purity and impurity. I

am neither ugly nor beautiful. My effulgence is beyond comparison. I am the Supreme Reality that is self-effulgent.

The ideal of the seeker is only to experience and attain the Brahman and not to have awareness at the level of the mind. In the absence of such awareness, there arises no comparison, no perception of qualities, no differentiation and the like.

46. Renounce existence in the world. Then give up renunciation, too. Give up the idea whether or not to accept the world. The idea itself is poisonous and egoistic. Then you become pure, simple, firm and immortal.

The idea whether or not to accept the world is itself related to the mind and the world. This idea is the off-shoot of the ego. Unless the ego is transcended, the atman is not activated. This becomes possible when the seeker renounces his very existence in the world. This does not mean physical annihilation, but annihilation of the mind and the ego by way of their dissolution into the atman. When the seeker is in this state, he has nothing left to renounce. He is to renounce renunciation itself. He becomes immortal.

## **Chapter 3**

The Brahman is beyond the classification of merit and demerit. IT has neither passion, nor dispassion. IT is the purest being of the Unmanifest. IT is all-pervading. How do I worship the Supreme Beatitude that has neither attributes nor attitudes, is Omniscient and Omnipresent?

At the commencement of his spiritual practice, the seeker is in the realm of his mind and the three states of human consciousness. At this stage he is aware of his ideal – the realization of the Divine. But he has no idea of the Supreme Brahman as IT is beyond thought and consciousness. He is in the stage of duality, considering himself separate from the Brahman. He looks to the clue as to how he can worship the Supreme Beatitude that has no attributes or attitudes, is all-pervading, omniscient and omnipresent.

2. The Supreme Brahman is eternal and beyond any quality such as colour. IT is neither the cause nor the effect, and beyond the both. IT is beyond the awareness of unity or diversity. As I am the Supreme Beatitude myself, who do I prostrate to offer my worship?

From the cosmological point of view, the world has colours, sounds, smells, shapes, forms, etc. The cosmos emerges out of the Brahman and dissolves into IT. While the qualities such as colour relate to the cosmos, the Brahman is without qualities – nirguna.

The Brahman has no initial cause. IT is, therefore, Uncreated (anadikarana). IT has no precedent state. IT is not a product. Nothing changes to be the Brahman. Nor does IT change to anything else. IT is changeless. IT is, therefore, neither the

cause nor the effect of anything and is beyond both. IT does not undergo modification. As such, IT is beyond the awareness of unity or diversity.

The scriptures enjoin and the guru teaches such mahavakyas as “Aham Brahmasmi” (I am the Supreme Beatitude). The seeker contemplates who he is to worship for realization of the Supreme Beatitude when he is said to be the Supreme Beatitude himself.

3. I am neither created, nor part of creation. I always manifest. I am self-effulgent with no need to borrow light from elsewhere. I am separate from all the luminous objects of the world as I am self-luminous. I am pure existence, awareness, bliss and infinite, as I am the eternal Supreme Beatitude.

The seeker is to bear in view that his spiritual practice for realization of the Supreme Beatitude is to be consistent with the truth of his being the Supreme Beatitude himself. The spiritual exercise may be in the regulated breathing with the mind having been stilled and the atman (soul) activated. When the breathing is with the awareness of the mind, it is just physical breathing. When the awareness of the mind is transcended, the breathing takes the form of so-ham which may eventually lead to Aum – the supreme mantra of meditation that leads to his oneness with the Divine.

4. How do I realize whether the Brahman has desires or is beyond desires, has attributes or has no attributes, is real or unreal and has form or is beyond form? I am myself being, awareness and bliss. Ultimately I am eternal and all-pervading.

As long as the seeker contemplates the manner of realizing the Brahman, he is in the realm of the mind and, therefore, in the state of duality. He has no clarity as to the nature of the Brahman as IT is beyond concept, thought and word.

When once the seeker experiences union with the Supreme Self he sees no distinction or classification in the Supreme Self, as he is the Supreme Self himself. He realizes that the Supreme Self is One, Eternal and All-pervading.

5. The Supreme Knowledge is the knowledge of the Divine Eternal. The philosophy of neither Non-dualism nor Dualism can be of any use to gain the knowledge of the Divine. What we consider permanent includes what is temporal. The Brahman is beyond being permanent or temporal, being infinite and eternal.

6. The Absolute Brahman is neither gross nor subtle, neither appears nor does not appear, has neither an origin, evolution nor an end, and is neither comparable to nor higher than any other thing. This is the truth and ultimate reality. Know for certain that I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The guru prepares the seeker that he is no different from the Supreme Brahman that has no attributes (qualities), no origin and, therefore, no evolution and end,

no form and, therefore, no appearance. The Brahman is beyond comparison as IT is only one with no second. When the seeker firmly believes in his mind that he is no other than the Supreme Brahman, his meditation of the Divine transcends his mind and he enters the state of supreme consciousness for union with the Divine.

7. The sense organs and their objects hang heavily in the mind like clouds in the sky. You realize that the self-luminous Absolute is alone effulgent only when you realize that you are yourself being, awareness and bliss, eternal and all-pervading.

The mind, the ego, the sense organs and their objects try to distract the seeker from his pursuit of realization of the Divine. He is able to realize the Divine when he has firm faith that he is no other than the Divine himself. It is the firm faith of his being the Divine that leads him to his union with the Divine.

8. I am inscrutable and inaccessible as I am beyond intellect. Nor am I perceptible. I am the sight and yet impenetrable to sight as I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The state of realization of the Divine is beyond the state of mind and intellect, and the three states of human consciousness. It is in the state of supreme consciousness which is beyond cognition.

9. I am that all-consuming fire into which all actions, reactions and inactions merge. I am that all-consuming fire which destroys all miseries associated with the senses. I am that all-consuming fire that burns up all the bodies of the Atman. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

When the seeker is on the path of realization, there arises a type of heat within the body that consumes organic, inorganic and bio-impurities within the body. It is this heat generated within that keeps the yogis physically comfortable when they do penance (tapas) barely clad or even naked, in the heights of the mountains. The meditation on the Divine withdraws them from their intellect and human consciousness when activity, sensations, etc do not exist for them. The yogis realize, in that state, their oneness with the Divine.

10. I am that all-consuming fire that burns the sins of the mind to merge the mind into the sinless atman. I am that all-consuming fire that annihilates all the physical attributes to make the atman (soul) without attributes. I am that all-consuming fire that removes all bondages to make the atman (soul) unbound. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The seeker is to have absolute faith in his being the Divine Self. It is a matter of being Faith and not having or becoming Faith. Being Faith that the seeker is the Divine is the doorway to self-realization.

11. Oh, friend! The thought can neither bind me nor liberate me. I do not have

any awareness of either union or separation. I am neither with mind, nor without mind. I am beyond all these (worldly existence). I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

Being in the state beyond mind and intellect is the only doorway to self-realization. The spiritual practice of the seeker is to take him to that state.

12. In the state beyond mind and intellect, that is, the turiyatita state – the state beyond the fourth state of consciousness - there are no alternatives like delusion or non-delusion, misery or lack of misery and greed or lack of greed. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

Supreme consciousness is the turiya (fourth) state of consciousness beyond the three states of waking, dream and deep sleep. This state is eternal and the other three states come and go in it. As the turiya state alone exists and as the three preceding states merge into it and disappear, the turiya state transcends itself and becomes turiyatita. The Brahman is the Turiyatita, beyond the fourth state of consciousness.

This state of Supreme Consciousness is God Consciousness. It provides spiritual comfort. When the seeker experiences spiritual comfort, he will realize that he has no concern either for physical comfort or for other individuals. He has no awareness of delusion, misery, greed etc of the world of action.

13. I am never tied by the creeper of life or death. Nor am I tied by the supreme bliss of contentment or the shackles of ignorance. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

Only when the seeker transcends the consciousness of the body and the mind, does he step into the realm of atman to secure him union with the Divine. In this state of consciousness, there is no awareness of either life or death, or of bliss or ignorance. There is only an experience of bliss being the Divine himself.

14. Prakrti (Unmanifest) has three attributes (gunas) – sattva (serenity, tendency to manifestation), rajas (activity) and tamas (inertia, obstruction to manifestation). Everything in the world of names and forms is the product of these three attributes. As for me, I do not perpetuate the world. Nor am I affected by the attributes of sattva, rajas and tamas. I am beyond them. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

Prakrti is the world of change in its unmanifest state. It is the source, the origin of everything therein. It cannot be an object of perception. It can only be inferred from its effects. The inner sense, the outer senses and all the objects are its effects.

The Brahman – the Supreme Being carries in IT all of Prakrti, sometimes keeping its forces latent and other times patent, and identifying Itself with its

manifestations.

From the point of view of ontology, Prakrti may be the process of the energy emanating from the Being, forming into objects all around. The split in the Being may be due to Becoming issuing out of Being which is the transcendental I-AM. There is no Becoming without Being. The activity of Becoming has to occur in a field, subconsciously stable in order to be recognized as the activity of Becoming. There can be no Becoming without a force behind. This force is to be operative in the Being Itself. There seems to be some primordial intention, inherent potentially in the Supreme Being to set Prakrti in motion. That potentiality is the potentiality of Becoming.

Prakrti is truly the inherent nature of the Supreme Being with the drive to become the world and also to return to the Supreme Being. The forward movement manifesting in the world and the return movement in dissolution are the two directions of Becoming. The two forms of the activity of Prakrti called evolution and involution are really the two forms of Becoming founded in Being.

Becoming that arises out of Being takes place without affecting the very nature of Being (vivartakarana). The Brahman is changeless.

15. I have not performed, nor do I perform, any action that gives rise to pain, anguish or misery. I do not possess a mind that experiences pains and pleasures. I have no ego in me. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

It is generally said that mind experiences pains and pleasures. In fact, it is the individual 'I' consciousness that experiences the pains and pleasures, the colours and smells, etc. The mind performs the function of receiving the impressions of the different senses and uniting them into phenomenal objects, and presents them as the sense for which pains and pleasures are objects, to the 'I' consciousness.

The objects of unified impressions and also pleasures and pains are conveyed to the individual 'I' consciousness for enjoyment and suffering, and also for appropriation as its own. This is the process responsible for the experience of "mine", as distinguished from "thine" and the neutral. Thus appears the ego or the ego sense.

As long as there is no awareness of mind, there is no awareness of ego or ego sense. As long as there is no awareness of ego, there is no awareness of action. As such there is no awareness of pain, anguish or misery.

16. The pairs of opposites such as stillness and vibration, doubt and determination, being awake and dreaming, good and evil, strength and weakness, mobility and immobility, etc merge (dissolve) in the Brahman. I am being, awareness and bliss. Ultimately I am the eternal and all-pervading.

The cosmic principles that constitute the manifest (relative) world emerge from and merge into the Brahman, in an unending cycle. For the reason of its transience, the manifest world made of the pairs of opposites is unreal and does not deserve the attention of the seeker. The seeker is, therefore, to transcend the pairs of opposites, to be in union with the Divine.

17. The Supreme Brahman is neither the knower nor the knowledge. IT is beyond comprehension and logic (dialectic). IT is beyond mind and intellect. How can anyone explain the Brahman, the Ultimate Reality? I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

Valid ways of knowing for cognition of the truth and other aspects of the self and the world relate to mind and intellect. They do not move farther. As the Brahman is beyond the comprehension of human intellect, no one can ever explain the Brahman with exactitude.

The Brahman is considered the Supreme Deity. IT is not one among many. Everything in the world has its being in the Brahman. IT is concrete in the sense that IT IS and asserts Itself in the form I-AM. We only know that IT IS. IT cannot be a person, as the word is generally understood. IT IS, and yet indeterminate, beyond speech and concept.

18. The Brahman is neither divided nor undivided. IT has no “within or without”. IT did not originate in the past. Nor does IT cease to exist in the future. The Brahman is the Ultimate. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The Brahman is beyond classification. The philosophies emanating from the Vedanta make ‘discrimination’ the corner stone of their enquiry to arriving at the nature of the Brahman within human awareness and consciousness. Discrimination may lead the seeker up to a point but not the final destination.

The Brahman is ontologically prior to everything. IT is, therefore, regarded as origin of everything. The Vedanta Aphorisms define the Brahman as that to which the birth, maintenance and destruction of the world have to be attributed. The Brahman is, therefore, considered the creator, the sustainer and the destroyer of the world.

The Brahman has no initial cause and is, therefore, uncreated. IT has no precedent state, nor is IT a product. Nothing changes to be the Brahman, nor does IT change to anything else. IT does not undergo modification. The world of objects arising out, merging into and re-arising out of IT in a cycle without end does not affect Its very nature. IT is thus without any change.

The Brahman, the Highest Being is the Absolute, Transcendental Self. The three distinctions – Being (Existence), Reality and Truth become one in the Absolute



Reality. The Brahman, being the Supreme Being, permeating and pervading everything in the world is the Supreme Consciousness. As Supreme Consciousness, IT is One and Undivided. IT is the Supreme Spirit, the Atman, too. IT has, therefore, no 'within and without'. IT is Infinite, Eternal and All-pervasive.

19. Truly I am the Supreme Self free from passion, jealousy, hatred and the like. I am the Ultimate Reality unaffected by the suffering caused by the physical, terrestrial or super-natural elements. Nor am I affected by the untold grief of the world. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The Brahman is the Supreme I-AM, the highest level beyond which human consciousness cannot reach. IT is the Supreme Being Itself. IT is the innermost depth of man's own being and thought. IT is in which the world including man has its roots and by which it is supported. IT is the Supreme Self. As the ontological being, IT is free of and beyond the attributes and the qualities of the relative world.

The Brahman is the Ultimate Reality. As the Ultimate Reality, IT is the self-conscious I-AM and Pure Consciousness. Therefore, the Absolute may be known as the Absolute Truth. At the transcendental level, the Highest I-AM can justifiably be called the Highest Truth. The highest transcendental I-AM is only One. IT cannot be one among many.

20. Supreme consciousness is the fourth (turiya) state of consciousness beyond the three states of waking, dream and deep sleep. The fourth state is eternal and the other three states of consciousness come and go in it. As the turiya state alone exists and the three preceding states merge into it and disappear, the turiya state transcends itself and becomes the turiyatita (beyond the fourth) state. The Brahman is the Turiyatita – the Supreme Self. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

21. As the atman in me, there is no possibility of such divisions as long or short, broad or narrow, circular or angular and the like. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

An object of cognition is measurable, or measured. But measuring is not possible without determinateness, in the measured. At the cosmological level every object has its own structure and determinateness. But at the ontological level, all is one and determinateness is transcended. The atman is the spirit within and ontological in nature. It is without determinateness and is, therefore, not amenable to measure.

It is futile to conceive of the atman in the form of symbols or objects (idols) of outward and physical worship. In the words of Shankara, "na mantram, na yantra" (no hymn and no mystical object) will help the seeker to realize the

Divine. The symbols and idols may help the seeker to tame the mind and seek to merge it with the atman for meditation on the Divine.

22. As the atman in me, I have no mother, father or children. Nor do I have the desire for birth or death, as the unwavering, tranquil, steady, ever-lasting and the supreme Reality. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The relationships in the world relate to the body and the mind and not the atman (soul). The atman has no relationship to parents or children of the body, and to the body itself. The atman is like a dried kernel in a coconut. The body arises as the result of birth and perishes as the result of death. The atman has no desire for either birth or death as it has no relationship to the body. It is one with the Atman – the Supreme Reality.

23. The Brahman is self-effulgent, wholly pure, infinite and beyond any concept. It is sheer ignorance to think of the Brahman as polluted or unpolluted, divided or undivided. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The seeker is to have absolute faith in the oneness of the Brahman beyond knowledge and logic. The path of knowledge and discrimination has a limited role. It may prepare a seeker but not enable actual realization of the Brahman. All the concepts, all the knowledge do not take the seeker to the final destination as they are all in the realm of the mind and intellect. The seeker is able to realize the Brahman only when his mind and consciousness are transcended. Only then does he realize that the Brahman is self-effulgent, wholly pure and infinite.

24. If the Brahman is the Supreme Self and the only One, how can there be many gods and deities, and many planes of heaven and hell? I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The seeker is to beware of doing penance with the motive of securing happiness or bliss in another plane of spirit-life, after physical death. Some religions propagate a belief that the performance of certain rituals leads the seeker to life, in another plane, of prosperity and plenty after death. The seeker is to realize that all this is untrue and like water in a mirage. The Brahman is the Supreme Self. The realization of the Brahman in this life itself shall be the only ideal of the seeker.

25. How can I say that the Brahman is not this or not that, that IT is infinite or finite, or that IT is with a body or without a body? I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

It is not possible to know the Brahman either by the process of elimination or by the process of association in the realm of the mind and intellect. Neither way, nor by both the ways, is it possible.

26. I do no action, yet I am ever engaged in the highest activity. I am without desires, yet I enjoy the everlasting bliss. I am without body (form), yet I enjoy ever the bliss of bodilessness. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

This is the state of spiritual eccentricity. The seeker has no more consciousness of his body and mind. He is endowed with bliss in the state of union with the Divine.

27. The magnificent creation of Maya in the form of the world does not cause any mutation in me. Hypocrisy, deceit or ostentation does not affect me. Nor does truth or untruth have any impact on me. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The Svetasvatara Upanisad gives an idea that Maya is a kind of net thrown on Being, making it look like the world fixed by some laws, constituting the structure of the net. The idea of the Brahman creating the world which does not exist on its own, through His will, involves something like the idea of illusion. The etymological root of the word maya makes it clear that Maya is something that it makes the objects we experience determinate through spatial, temporal and causal laws. When the seeker's goal is salvation, what he seeks is freedom from this determinateness whether it is the life of pain or pleasure, happiness or sorrow, good or bad, knowledge or ignorance, truth or untruth, hypocrisy, deceit, ostentation or the like. It is the same as freedom from Maya.

28. I am beyond the division of time in the day like morning, afternoon and evening. Yet I am present in every moment as absence of awareness. I am devoid of the knowledge differentiated and classified. Yet I am free from fundamental ignorance. I am neither deaf nor dumb. Nor do I need cleansing of the mind to attain purity. I am being, awareness and bliss. Ultimately, I am eternal and all-pervading.

When the seeker is in the turiya (fourth) state of consciousness, he has transcended mind and is beyond the consciousness of physical time and space. Yet he is physically present in his body in time and space. His very presence is, therefore, by way of absence of awareness. Similarly, he is devoid of the knowledge assimilated by the mind as the mind has been transcended. But the atman is in the awareness of true knowledge in view of its eternity, which enables his realization of the Supreme Being.

Time and space are the functions of the apperception. Apperception is of the form that it collects the past and the future through memory and anticipation respectively, into the present. The objective space and time may not be the voluntary functions of one's finite apperception as one has it, but the spontaneous functioning of one's apperception in its transcendental aspects. Thus time and space are still necessary for one in that they belong to one's transcendental depths.

Time and space are the meeting points of the I-am and the I-know. But they dissolve into the I-am when the I-know, too, enters it. Thus time and space are rooted in one's transcendental apperception.

29. I have no master, nor am I master to any one. I have stilled my mind. It, therefore, ceases to function. As such, dualities do not exist for me. I am neither perplexed. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The role of the guru is to prepare the seeker to still the mind and activate the atman in pursuit of his ideal. When he reaches this stage, there is no further need of the guru. He is free of all dualities. Nor is he perplexed. The seeker is to make the spiritual exercise himself, for realization.

30. How can I say that the Brahman is like a forest or a temple? IT may be both or neither. When the Brahman is all-pervading, unaffected and beyond motive, how can I declare that the Brahman is proven or doubtful? I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The Brahman cannot be identified by knowledge, reference, deduction, evidence or any other form of cognition conceived by mind. The finite mind cannot comprehend the infinite Brahman. Only after transcendence of the mind, the infinite atman can seek to realize the Brahman.

31. The Brahman shines for ever, devoid of matter and life principle. The Brahman is eternal, devoid of origin and seed. Neither free nor bound, the Brahman is ever effulgent. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

Matter and life, seed and origin, freedom and bondage, etc are pairs of opposites that go into creation of the world of names and forms. They relate to the duality of existence. The world of names and forms is only the Becoming of the Supreme Being. The non self-transforming nature of evolution and involution of the world into the Brahman does not affect the Brahman. The Brahman is changeless.

The Brahman is Pure Consciousness, as permeating and pervading everything in the world. IT is the ontological Being. As Pure Consciousness, IT is devoid of both matter and life.

The Brahman is, ontologically, prior to everything. IT is, therefore, to be regarded as the origin of everything. IT has no initial cause and is, therefore, uncreated. As IT is uncreated, IT does not perish. What is created alone perishes. IT is, therefore, eternal.

IT is One. IT is never bound. As such IT is ever-free. IT is effulgent, as otherwise IT cannot be realized by the seeker in the state of supreme consciousness. But IT

cannot be explained by analogy as between light and darkness. IT is light, but not the light that we perceive, not material light. What IT is is beyond mind and word.

32. The Supreme Brahman is without origin. The effulgence the Supreme Brahman spreads ever is without phenomenal existence. The energy the Supreme Brahman radiates ever is never extinguished. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

33. The Self does not have any name or form either in reality or in illusion. There is no substance that the Self cannot encompass or that differentiates itself from the Self. Oh, shameless mind! Why do you lament in misery? I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The Self is pure awareness. IT is pure consciousness. IT is the source of all kinds of illumination. IT is the infinite 'I'. IT is eternal. The Self is that where there is absolutely no 'I' thought. The Self Itself is the world; the Self Itself is 'I'; the Self Itself is God; all is the Self. The Self alone exists. The Self alone is real.

Knowing the Self means being the Self. Self-knowledge is unique in that the knowing self is itself the known Self. IT can never become a known or unknown object. To be the Self in the heart is supreme wisdom.

The Self is self-luminous, without darkness and light, and is the self-manifest reality. The Self is only being. IT is what IT is. IT is 'I-am that I-am'.

The mind has no role in the realization of the Self. It is a nullity. It is only the self (atman) that seeks realization. The mind needs only to understand the process and is to be transcended to merge into the self, to enable the seeker to be in union with the Divine.

34. My friend! Why do you weep? There is no old-age or death for you. Nor are there pangs of birth, too, for you. Why do you weep, my friend? There is no disease or decay for you. I am being, awareness and bliss. Ultimately, I am eternal and all-pervading.

The seeker is to be aware that the physical body is in a constant process of change from birth to death. Whatever changes arise, they concern the body only and not the atman which the seeker is. The seeker shall not pay attention to the changes in the body including disease, by way of withdrawal of awareness of body consciousness.

35. Why do you weep, my friend? You are neither a form nor without form. Why do weep, my friend? There is neither decay nor aging for you. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The seeker is not the body and the mind, but only the atman which is without

form. He is, therefore, without aging or decay and without any qualities that relate to the mind, which cause misery and distress.

36. Why do you weep, my friend? You are neither the physical nor the mental organism. Why do you weep, my friend? You are beyond senses. I am being, awareness and bliss. Ultimately, I am eternal and all-pervading.

Constantly brooding over the fact that the seeker is not the body and the mind and the categories such as the senses that constitute the human organism, the seeker will be able to activate the atman (soul) on the path of realization.

37. Why do you weep, my friend? You have neither lust nor greed. Why do you weep, my friend? You have no delusion. I am being, awareness and bliss. Ultimately, I am eternal and all-pervading.

In the ocean of the world, there are six alligators – lust, anger, avarice, delusion, pride and envy. If the seeker is able to overcome them, he overcomes delusion and he has nothing to be afraid of.

38. Why do you seek super-human powers when you do not have wealth? Why do you seek wealth when you do not have wife? What do you do with wealth when you have no sense of ownership? I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The seeker is to give up relationships and possessions voluntarily before he sets himself on the path of realization.

39. Ultimately, the gross or the subtle world is neither for you, nor for me. The shameless mind creates the idea of diversity. There is neither unity nor diversity, nor both, either for you or for me. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The phenomenal world creates the awareness of unity and diversity through mind and intellect. When the seeker goes beyond the awareness of the world, either gross or subtle, neither unity nor diversity of the world exists for him. He is beyond the realm of intellect and mind. He is in union with the Divine.

40. As the inner self (atman in you), you do not have the slightest attachment or detachment. Truly you do not have the slightest desire in you. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

The path of action as a way for realization is to work in a spirit of detachment. The spirit of detachment means not to crave for the results of the work done in the manner anticipated. Renunciation is the spirit of detachment. It is of three types – sacrifice, charity and penance. All the three are actions that purify the soul. They are obligatory actions to be performed without any attachment to the results thereof. Absence of desire for results of the action in the manner

anticipated is true renunciation.

Bhagavad-Gita stresses that knowledge is higher than the practice of Yoga (Patanjali's). Meditation is higher than knowledge. Renunciation of the fruits of action is higher than meditation. Finally, peace (santhi) is higher than even such renunciation. This may lead to the interpretation that every former leads to the latter, ultimately leading to the absolute peace of mind, that is, salvation within one's conscious self. According to it, renunciation leads to salvation, being higher than even meditation.

41. In the Supreme Infinitude of the Self, there is no meditator. Truly, there is no one that meditates in one's heart. Indeed, in one's heart, there is no samadhi, no meditation as there is no space outside for such meditation. Nor is there an object or time in the heart for meditation. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

When the seeker considers that he is in meditation, it means that his mind is active. He is aware of his meditation on some object and in time. The duality exists. Unless the seeker is beyond the awareness of meditation, with his mind transcended, there is no possibility of realization of the Divine. It is the state of samadhi he is to attain beyond the awareness of meditation, for realization.

42. I have explained the quintessence of the Supreme Reality. In the Supreme Reality there are neither you nor I, neither the guru nor the disciple. The Ultimate Reality is spontaneous. I am being, awareness and bliss. Ultimately I am eternal and all-pervading.

Supreme Reality is Being, Pure Existence and Consciousness. That alone is real which reveals itself by itself and which is eternal and changeless.

Reality alone exists as a perfect undivided whole. The awareness of this Reality alone is the Truth. There is no other Reality. The Reality is in the form of experience throbbing within one's real self.

Reality must always be real. IT has no names or forms. IT underlies all limitations, IT being without limit. Nor is IT bound in anyway. Being real, IT is That Which Is. IT transcends mind and word and is beyond description such as being or non-being.

The Absolute and the Relative belong to the same Reality. IT is the eternal substance.

43. If the Supreme Self alone exists, eternal and all-pervading, how can I say that the Supreme Reality is full of bliss or without bliss? How can I say that the Supreme Reality is to be attained by knowledge or by realization?

The Supreme Self is the Supreme Reality, and is beyond thought and word. The

Supreme Reality is attained and experienced by Divine grace.

The paths pursued by the seekers for realization are generally classified as the path of ethical action, the path of devotion, the path of yoga and the path of discrimination and knowledge. The experience of the sages and the seers that have realized the Supreme Self is that the paths are not exclusive, but interrelated at different levels, one or more leading to another. Each seeker on the path of realization is to choose the path he considers best, intermingling with other paths at such levels, as he considers most suited to his self.

44. Realize that the Supreme Brahman is devoid of the elements of fire, air, earth and water. Realize that the Supreme Brahman is neither mobile nor immobile. Realize that the Supreme Brahman is eternal and all-pervading.

45. I am neither with form, nor without form. I am beyond purity and impurity. I am neither ugly nor beautiful. My effulgence is beyond comparison. I am the Supreme Reality that is self-effulgent.

The ideal of the seeker is only to experience and attain the Brahman and not to have awareness at the level of the mind. In the absence of such awareness, there arises no comparison, no perception of qualities, no differentiation and the like.

46. Renounce existence in the world. Then give up renunciation, too. Give up the idea whether or not to accept the world. The idea itself is poisonous and egoistic. Then you become pure, simple, firm and immortal.

The idea whether or not to accept the world is itself related to the mind and the world. This idea is the off-shoot of the ego. Unless the ego is transcended, the atman is not activated. This becomes possible when the seeker renounces his very existence in the world. This does not mean physical annihilation, but annihilation of the mind and the ego by way of their dissolution into the atman. When the seeker is in this state, he has nothing left to renounce. He is to renounce renunciation itself. He becomes immortal.

## **Chapter 4**

The Brahman can neither be prayed for, nor abandoned as the Brahman is without name and form. What kind of worship can be offered with flowers and leaves to the Brahman without form? What type of hymn (mantra) and meditation can be rendered while praying to the Brahman? Is it possible to worship the Supreme Beatitude that includes both unity and diversity?

Worship, prayer, incantation, etc are at the level of the mind when the seeker feels duality and his ego being different from the Supreme Beatitude. The state of realization of the Divine is beyond duality and, therefore, beyond physical prayer, worship, incantation and the like.



2. The Brahman is neither bound, nor liberated. IT is neither pure nor impure. IT is neither united nor separated. IT is free of everything, sacred or holy. I am that Brahman, eternal and all-pervading.

3. The issue whether the manifested world is real or unreal is of no consequence to me. By my very nature, I am ever blissful, free and all-pervading.

Oneness with the Supreme Being, on attainment, makes the seeker blissful, free and all-pervading as he is no other than the Supreme Being himself.

4. Neither darkness nor illumination, neither within nor without, nor any diversity of truth appears in me. I am ever blissful, free and all-pervading.

The state of pure bliss is the state of the atman. It is the state of mind transcended. As such there is no awareness of physicality related to the mind and the ego.

5. Ignorance and wisdom do not originate in me. Nor does the knowledge of self take birth in me. How can I say that I have either knowledge or ignorance? I am ever blissful, free and all-pervading.

The seeker, as atman, is ever in bliss beyond the state of mind. Knowledge or ignorance is related to the mind. When the seeker is in a state of bliss, he is beyond the awareness of knowledge or ignorance.

6. The Brahman is associated neither with virtue nor with vice, neither with bondage nor with freedom. The Brahman is neither united, nor separated. I am ever blissful, free and all-pervading.

Virtue or vice, bondage or liberation, unity or separation are all related to the created, the manifest world, not to the Creator.

7. No one is greater than, or inferior to, me. I am the Whole and the Infinite. How can the Infinite be considered in relative concepts? I am beyond mutuality. Nor do I have a friend or an enemy. How can I speak of good or evil? I am ever blissful, free and all-pervading.

8. I am neither the worshipper nor the object of worship. Neither incantations nor rituals are for me. How can I describe the nature of Supreme Consciousness? I am ever blissful, free and all-pervading.

The Supreme Consciousness is beyond description as it is beyond mind and human consciousness. The seeker only experiences the Supreme Consciousness when he is in union with the Divine.

9. Nothing pervades the Brahman, nor is pervaded by the Brahman. The Brahman is neither an abode. Nor is IT without an abode. How can I describe IT

either as full or empty? I am ever blissful, free and all-pervading.

10. I am neither the perceiver, nor the object of perception. When the Brahman is beyond cause and effect, how can I say that the Brahman is either conceivable or inconceivable? I am ever blissful, free and all-pervading.

11. The self neither destroys anything, nor is it destroyable. It is neither the knower, nor the knowable. How can one describe it as arising or withdrawing? I am ever blissful, free and all-pervading.

The seeker is to have firm faith in the eternity of the self (soul – atman) and its immutability. Because of its eternity and immutability, it is not knowable either. When it is not known, it admits of no description.

12. The atman in me has no form. Nor can it be said to be without form. As “All I-am” is the atman, I have no awareness of senses, mind or intellect. How can I say that I have attachment or detachment? I am ever blissful, free and all-pervading.

When the seeker has firm faith that he is the atman, and not the body and the mind, the organs of senses, the mind and the intellect within him get petered off and lose their awareness. When once their awareness is lost, there is no attachment to or detachment from the objects of the senses.

13. Forceful assertions do not create the Brahman. Nor do denials make the Brahman disappear. Friend, I cannot say whether the Brahman is ever the same or not. I am ever blissful, free and all-pervading.

Human perception of the Brahman is of no consequence or relevance to experience the Brahman. Human perception is finite and limited and there is no way for a finite category of cognition to measure the Infinite.

14. I subdue the senses that agitate, for a while. Soon they rebel against me. As a result, neither self-restraint nor religious austerities can be cultivated. Friend, what can I say of success or defeat? I am ever blissful, free and all-pervading.

The path of realization of the Divine is fraught with serious impediments as they concern traversing beyond the realm of the body and the mind. Whatever we resist in the realm of the mind, it persists. If we seek to subdue the senses, they reappear with added strength in another form. There is neither success nor defeat in the process as they are within the realm of the mind. The only way is to transcend the mind and the human consciousness. The seeker is to pursue the path with faith in the Divine that the Divine will take him to the destination.

15. I do not have a form. Nor am I without form. As the Brahman, I do not have the beginning, the middle or the end. Friend, how do I relate my situation to be weak or strong? I am ever blissful, free and all-pervading.

The philosophies of the Vedanta relate to worshipping the Brahman, in the early stages of spiritual exercise, with attributes. As the seeker advances in spirituality, he is to conceive the Brahman without attributes. The first stage is worshipping the murta Brahman. The next stage is worshipping the amurta Brahman. The guru here recommends meditating on the amurta Brahman considering that the seeker is already advanced spiritually on the path of realization.

16. Neither mortality nor immortality, neither poison nor has nectar ever emanated from me. How can I say that I am pure or impure? I am ever blissful, free and all-pervading.

Poison is the cause; mortality is the effect. Nectar is the cause; immortality is the effect. They relate to the world of action. The Brahman is beyond all cause and effect.

17. There is no waking state or the state of dream for me. Nor is there any need for me to exercise Yoga. There is neither day nor night for me. How can I say that I am in the third or the fourth state of human consciousness? I am ever blissful, free and all-pervading.

The seeker, in the turiyatita (beyond the fourth) state alone, is in union with the Brahman. The states of waking, dream and deep sleep are the general states of human consciousness. Even the fourth state of supreme consciousness beyond the three states of normal human consciousness is also related to human consciousness, but at a deeper level. When this consciousness is transcended, it turns out to be the turiyatita. In this state, the human consciousness of the seeker dissolves into the Supreme Consciousness of the Divine. This is the state beyond the fourth (turiya) state of human consciousness. The state of Supreme Consciousness is samadhi which is wholly beyond the awareness of physicality.

18. Know that I am free from everything; nor am I free from everything, too. I am beyond Maya and its effects. How can I say that I observe and practise the obligatory religious rites? I am ever blissful, free and all-pervading.

As the atman in him, the seeker is free of the activity of the body. But the atman is tied to the body while alive. So, the seeker is not totally free from everything. As such, the practice and observance of religious rites as enshrined in the scriptures is only the activity the seeker is to be engaged in. As long as the seeker acts in regard to his scriptural rites with a detached spirit and with no desire for its results, he can be united with God.

19. Know that I am totally absorbed in the Brahman. Know that I am beyond motivation and non-motivation. How can I speak of union or separation? I am ever blissful, free and all-pervading.

In a state of total absorption in the Brahman (purna-samadhi), there is no knowing of union or separation even for the soul (atman). The atman gets

merged into the Supreme Atman. It is like the water in a small jar getting merged into the water of a mighty river when poured in.

20. I may not be considered a fool or a scholar. I am neither silent nor talkative. How can the Brahman be described through logic and dialectic? I am ever blissful, free and all-pervading.

On realization of the Brahman, the seeker may seem a lunatic. But he is neither a fool nor a scholar. He neither speaks out nor remains silent, intentionally. He has transcended the awareness of logic and dialectic about the nature of the Brahman. He is in eternal bliss.

21. I have no father or mother. I have no caste or race. I was never born. Nor shall I ever perish. I am beyond evolution. I am the ever-lasting atman. How can I say I have affection or delusion? I am ever blissful, free and all-pervading.

22. I am not lost. I am ever present. In me there is neither light nor darkness seen as such. How can I say that the religious rites enjoined in the scriptures are for me? I am ever blissful, free and all-pervading.

The religious rites are for one of the world as one step on the path of realization. The seeker who is in union with the Divine (Brahman) has no awareness of the union, too. There may only be the awareness of the Brahman which is Eternal Bliss.

23. Know for certain that I am free from any kind of perplexity. Know for certain that I am eternal. Know for certain that I am immaculate. I am ever blissful, free and all-pervading.

The quality of perplexity is of the mind. The seeker who is beyond the realm of the mind is in union with the Divine.

24. The true meditator leaves all types of meditation, all types of action, be they good or bad, in the end. The true meditator takes the nectar of renunciation by sacrificing his ego-centred nature. I am ever blissful, free and all-pervading.

The law of action (karma) exists. But this law works differently for the devotees of God. The work that is done in the name of God produces only good results. The seeker is to undertake only those works that present themselves to him and are of pressing necessity. Even meditation is a kind of work. He is to undertake those works in a sense of detachment. It is not good to become involved in many activities. That makes the seeker to forget God. When he takes up more and more work, he becomes more and more attached to lust and greed. Renunciation is the true spirit of detachment, arising by sacrificing his ego-centred nature.

When the seeker is in union with the Brahman, on realization, he does no more meditation or action. His ego sense totally dissolves into the Supreme Self. There

is no more of him, known to him, than the Brahman.

25. When the intellect cannot comprehend the Brahman, how can the Brahman be conceived in human perception? The Brahman is verily beyond thought and can only be experienced in atman. This experience is beyond expression.

## Chapter 5

The all-pervading Brahman is expressed in the syllable Aum. The essence of the Brahman cannot be ascertained in either higher or lower type of knowledge. Both noumenon and phenomenon are of no consequence to understand the Brahman. How can Aum explain it?

Aum is a spontaneous sound constantly going on by itself. It is the sound of Pranava. It originates in the Supreme Brahman. Yogis hear it. A yogi, following the trail of the sound Aum, gradually merges himself in the Supreme Brahman.

The sound Aum is the Brahman. The yogis practise austerity to realize that Sound-Brahman. Let us suppose that one hears the roar of the ocean from a distance. By following the roar, one can reach the ocean. As long as there is a roar, there must also be the ocean. Similarly, by following the trail of Aum one attains the Brahman of which the Word is the symbol. Aum is described in the scriptures as the unceasing flow of oil, like the long peal of the bell. The letters a, u and m are considered to stand for creation, preservation and dissolution of the universe.

2. The Srutis (Upanisads) reveal, through such dictums as “Thou art That”, “I am the Brahman”, that your innermost self (atman) is the Brahman. There is absolutely no difference between your innermost self and the Supreme Self. Oh, mind! Why do you weep? Realize that the Brahman is within you.

The Brahman, permeating and pervading everything in the cosmos, is the Supreme Consciousness. IT is also the Supreme Spirit. Its phenomenon is to encompass and pervade everything everywhere. IT is, therefore, to be the innermost attribute or constituent of the finite (individual) spirits or atmans. The Brahman thus is the Universal Spirit – the Atman residing in all finite spirits – atmans. The Supreme Spirit inwardizes into the individual spirits. As such there is no difference between the innermost self of a finite individual and the Supreme Self. The Brahman is very much within, subtler than the subtlest in the cosmos.

3. The all-encompassing Brahman is beyond direction. IT does not possess anything below or above. IT has no interior or exterior. IT cannot be described by numbers (numerically), too. Oh, mind! Why do you weep? You are the Brahman yourself.

On the basis of the Upanisads, dik (direction) and akasa (ether) are associated with the ear and sound. Often it is space that is associated with the ear (srotra).

We know by experience that our ears recognize the directions from which sounds come. As in the case of time and space, dik and akasa are not mere physical substances existing independently and in separation of the seeker's personality. They constitute the basis of his personality – his I-am.

Similarly, one-point event may not produce the idea of space. The idea of space is brought to the surface of consciousness when the locating of one event by the side of another is involved. As the Brahman is One, there can be no locating IT in space even for that reason. As IT is Infinite, how can IT be related in numbers?

The Brahman is beyond time, space and human consciousness that are all the Becoming of the Brahman. The Brahman is, therefore, beyond measure.

4. Any rules and rites prescribed cannot explain the Brahman. 'The cause and the effect' principle cannot assess the Brahman. The Brahman is beyond all possible explanation. Oh, mind! Why do you weep? You are the very same Brahman.

Ritual worship, physical cognition of cause and effect, outward knowledge, etc of the Brahman will not help the seeker to realize the Brahman. It is the actual realization, transcending the mind that brings the seeker into union with the Divine.

5. The Brahman is not the union of consciousness and unconsciousness. IT is also not the convergence of time and space. Neither is IT the convergence of inner and outer spaces, nor is IT the convergence of time and timelessness. Oh, mind! Why do you weep? You are the very same Brahman.

The Brahman is Pure Consciousness. Ontologically there is no unconsciousness for any category. Prakrti is the facet of the Brahman, but is generally considered unconscious. It is not. It is a form of consciousness. Even the unknown cannot be known as the unknown unless it is a block of consciousness known as the unknown. Only the conscious can be known as the object of consciousness. As Prakrti is known as the object of consciousness, it has necessarily to be inherently conscious. According to Rig-Veda, Prakrti is the personified will of the Supreme Spirit in creation and is inherently 'consciousness'. The Avadhuta stresses here that the Brahman is Pure Consciousness and IT is no union of consciousness and unconsciousness.

Time and space are the aspects of action, process and growth. Action is primary. They are part and parcel, ingredients and constituents of the force (Sakti) of becoming. The activities of analysis and synthesis are elements of the processes of time and space. Apperception contains the unending process of becoming. Time and space and their variants, therefore, exist within apperception, with no empirical existence outside it. Apperception is always of the form that it collects the past and the future through memory and anticipation, into the present. As a collecting instrument, it is a means in the hands of the Brahman into which everything finally enters.

6. The Brahman is neither the space reflected in the water in a jar, nor the jar itself. The Brahman is neither the individual body nor the soul within. IT is beyond the relationship of cause and effect. Oh, mind! Why do you weep? You are the very same Brahman.

The human body and the jar are perishable objects of the world. As long as the body is alive, the atman remains within. When the body perishes, the atman of the individual merges into the Supreme Self. Similarly as long as the jar with water is intact, the space above is reflected in the water within the jar. When the jar is broken, the water spills and the space earlier reflected in the water merges into the all-pervading space. So is the case with the cause and its effect. Both are related to the world of names and forms following the laws of nature. The Brahman is beyond the world and its constituent functions.

7. The omniscient Brahman is totally free, independent and indivisible. Any attempt to divide the Absolute is totally wrong. One is a fool to describe the Brahman as short or long, circular or angular. Oh, mind! Why do you weep? You are the very same Brahman.

8. The Brahman is neither void, nor whole (non-void). IT is neither pure, nor impure. IT is neither everything, nor nothing. Oh, mind! Why do you weep? You are the very same Brahman.

9. The Brahman cannot be discerned as divided or undivided. IT has no 'within' or 'without'. IT has neither gap nor joint (meeting). IT is equal to everybody, friend or foe. Oh, mind! Why do you weep? You are the very same Brahman.

10. For the Brahman, there is no differentiation between a disciple and a guru. Nor is there any differentiation between the movable and the immovable. The all-pervading Reality is liberation itself. Oh, mind! Why do you weep? You are the very same Brahman.

A guru will only prepare the disciple to get on to the path of realization. But the disciple is to work on his own for realization. In the state of realization there is neither relation nor distinction between the guru and the disciple as the Brahman is One Whole and the disciple is one with the Brahman. This is total liberation.

11. The Brahman possesses neither form, nor formlessness. IT is neither divided, nor undivided. IT is beyond creation or destruction (dissolution). Oh, mind! Why do you weep? You are the very same Brahman.

12. I am not bound by the shackles of good and evil qualities. How can I be involved in the activity of living and dying? Truly, I am the sacred, effulgent and omnipresent Reality. Oh, mind! Why do you weep? You are the very same Brahman.

The ideas of good and evil are the cause of bondage to the world of action. When the seeker is beyond the impact of the qualities of good and evil, he is beyond the consciousness of his body and the mind. The mere living or dying is of no relevance or consequence to him. He is in union with the Divine.

13. The Brahman is devoid of emotion or excitement, desire or desirelessness. The Brahman is the Supreme Consciousness. Oh, mind! Why do you weep? You are the very same Brahman.

14. The true nature of the Brahman is Eternal Reality. IT is bound neither by separation nor by union. IT is above every concept, every idea. Yet the grace of the Brahman extends to everything as a matter of sport (Lila) for its own sake. Oh, mind! Why do you weep? You are the very same Brahman.

15. The Supreme Brahman is alike in an open space, a hut (hermitage) or a family. The Supreme Brahman has neither attachment nor detachment. IT is bound neither by knowledge, nor by ignorance. Oh, mind! Why do you weep? You are the very same Brahman.

The Brahman is the minutest of the minutest and the mightiest of the mightiest in the cosmos. As the Supreme Consciousness, IT is everywhere and all-pervading. IT is beyond knowledge and ignorance. All creation is the sport of the Brahman. The ego-sense of individuals creates attachment and detachment to the objects of the senses. As the creation arises, as sport of the Brahman, so does it dissolve into the Brahman, in a cycle without end. The Brahman is beyond attachment and detachment.

16. The cosmos is the transformation (creation) of the immutable Supreme Self. Yet the cosmos is unreal. It is like dream. All that arises out of the Brahman is subject to birth and death. All that arises is, therefore, unreal as it is transient and not permanent. Atman alone is the Reality. Oh, mind! Why do you weep? You are the very same Brahman.

17. Truly, the Brahman is identical with, the same as, the Soul. IT exists in all animate and inanimate beings. Oh, mind! Why do you weep? You are the very same Brahman.

18. It is ignorance to discriminate the Brahman as being this or that. It is equally ignorance to cognize diversity in unity. Verily, the Brahman is uninterrupted consciousness. Oh, mind! Why do you weep? You are the very same Brahman.

19. The Brahman is not a state of liberation or bondage. Nor is IT a state of virtue or vice. IT is neither fullness, nor emptiness. Oh, mind! Why do you weep? You are the very same Brahman.

Liberation is liberation from the mind. Bondage is bondage to the mind. Similarly, virtue and vice are the concepts of judgement by the mind, in relation



to acts. Fullness or emptiness is a concept of cognition by the mind. Realization of the Brahman is possible only after the mind is transcended in all its activity.

20. The omnipresent Brahman is bereft of caste (varna) and beyond caste. IT is beyond cause and effect, and unity and diversity. Oh, mind! Why do you weep? You are the very same Brahman.

Attainment of the Brahman is not limited to people born into any particular caste group. Any seeker, with firm determination to realize the Brahman, irrespective of the caste into which he is born, will be able to realize the Brahman, if only he treads on the path with unflinching faith in the Divine.

21. The Brahman is omnipresent and eternal. IT exists in every living being. IT exists in all inanimate objects of the world. IT is self-effulgent. Oh, mind! Why do you weep? You are the very same Brahman.

22. The omnipresent Brahman is beyond everything and also all-pervading. The Brahman is supremely pure and tranquil. IT is undetected. IT has neither day nor night, in other words, neither physical light nor darkness. Oh, mind! Why do you weep? You are the very same Brahman.

23. Bondage and liberation, union and separation, reasoning and blind belief, etc are pairs of opposites that are part of the nature of the relative world. They shall never lead to the realization of the Brahman. Oh, mind! Why do you weep? You are the very same Brahman.

24. In the Brahman, no divisions in time such as morning, evening exist. Even the atoms of matter, the gross elements such as air, fire, etc are negated. The Ultimate Reality alone remains and cannot be denied. Oh, mind! Why do you weep? You are the very same Brahman.

25. The Brahman is a reality without form. IT does not possess the four states of human consciousness. IT is beyond all established canons of rules and names. Oh, mind! Why do you weep? You are the very same Brahman.

The Brahman is the Supreme Reality, beyond form. IT is the turiyatita (beyond the fourth) state of consciousness which is the transcended consciousness of the turiya (fourth) state. While the turiya (fourth) state of consciousness is the supreme human consciousness, the turiyatita (beyond the fourth) state of consciousness is the Supreme Consciousness of the Brahman.

26. The all-pervading Brahman is pristine Purity. IT transcends and permeates everything. IT is present in all essential and non-essential entities and the modifications thereof. Oh, mind! Why do you weep? You are the very same Brahman.

27. The Brahman is not concerned with virtue or vice. IT is indifferent to wealth

or poverty. IT is free of passion or dispassion. Oh, mind! Why do you weep? You are the very same Brahman.

28. The Brahman is beyond pleasure and pain, and beyond happiness and sorrow. In the Brahman, there is no guru-disciple relationship. Oh, mind! Why do you weep? You are the very same Brahman.

29. In the Brahman there is no amorous play of the offspring, neither strength nor weakness. The Brahman is beyond mobility and immobility, equality and inequality, discrimination and indiscrimination, and ego. Oh, mind! Why do you weep? You are the very same Brahman.

Ego and the ego-sense are the bottom line to be transcended to move into the realm of the Brahman. The relationships, qualities, possessions etc are related to the ego-sense of the seeker. In their transcendence is the way to realization.

30. The Brahman is the only One without any second. IT is the quintessence of Existence. IT is the Whole without attributes. Any action prompted by the senses in the relative world is unreal. Oh, mind! Why do you weep? You are the very same Brahman.

31. In many ways, the Srutis (Vedas) declare that whatever manifests as relative world is like water in a mirage. Truly, the Brahman alone exists in everything, undetected. Oh, mind! Why do you weep? You are the very same Brahman.

32. One cannot realize the Brahman through the chanting of the Vedic mantras (hymns), the recitation of the scriptures or the practice of the Tantra. The Avadhuta, being realized, becomes one with the continuous Bliss of the Brahman. Such Avadhuta (Datatreya) sings this Gita out of his ecstatic bliss emanating from the turiyatita (beyond the fourth) state of consciousness.

(Repetition of the 75th sloka in chapter 1)

## **Chapter 6**

The Srutis declare in different ways that the entire cosmos is like an image of the Brahman reflected in a pool of water. The Brahman is Alone, Indivisible and Supreme Beatitude. How can the Brahman be compared to any other entity? How can any other entity be superior to IT?

The Sankhya philosophy states that the original state of Prakrti is of dormancy when its three attributes – sattva, rajas and tamas are in perfect equilibrium. Then there is no world of forms and names – objects. When the reflection of the Brahman is thrown in Prakrti in such state, Prakrti is disturbed. This disturbance upsets the original equilibrium of the three attributes. As a result, any one attribute dominates the other two. Evolution ensues into the world of forms.

Ontologically, the attributes constituting Prakrti are ever active. The stability of Prakrti means that the forces inherent in it are in a state of equilibrium, none becoming dominant over the others, all being equally active and the activities of each force being harmonious with the activities of the others. Stability then does not mean inactivity, but harmony in activity. What is essentially and by nature force cannot but be active. What we call its inactivity may really be its pulsations of activity under the same conditions and in the same circumstances and pattern. In such an event, the change is not observable, though it always exists.

For the Supreme Being to throw Its reflection into Prakrti, Its consciousness must have a direction towards Prakrti into which Its reflection is to be thrown. The Supreme Being is, therefore, to hold Prakrti as Its innate part. The Svetasvatara Upanisad explains that Prakrti is an ingredient of the Supreme I-AM. This directionality or intentionality has its orientations within Existence itself, in which a split is introduced. It is a matter of experience of Its Being. This experience cannot be explained without assuming transcendental implications pointing to the ultimate unity of Existence or Being.

2. The Brahman is beyond division and non-division. IT is beyond action, modification and definition. The Brahman is the Supreme Beatitude. As such, where is the possibility (scope) for rites, worship and austerity?

Realization of the Brahman is beyond the state of idol worship, ethical action, yoga, knowledge and discrimination. All the spiritual practices help the seeker to be on the path, but not take him to the destination. The seeker attains realization when he transcends his ego-sense and the realm of the mind.

3. Truly, the eternal, omnipresent and creative intellect is beyond vastness and subtlety. That intellect is the indivisible Supreme Brahman. How can anyone realize IT with thought or give expression to IT through speech.

The atman is the one that realizes the Brahman. This is referred to as intellect in the nature of its being supreme wisdom of the seeker. This intellect (wisdom) is beyond mind and senses, in that it is beyond thought and speech.

4. There is no division of day or night in the self-luminous Brahman. When the Brahman is self-effulgent, how can the sun, the moon and fire illumine IT?

The cosmos including the sun, the moon and the fire is the evolution out of the Brahman. It dissolves into the Brahman, too. The created entities that are transient cannot illumine or darken the Creator.

5. The distinctions of desire and desirelessness, action and inaction (including reaction), etc are totally absent in the Brahman. The Brahman is Alone (One) and true. What else can be the true Brahman?

6. The Brahman is devoid of expansion and contraction. IT is neither fullness, nor

emptiness and beyond both. IT is the indivisible Supreme Beatitude. How can anyone project IT as the first or the last?

If any one relates to the Brahman as the first or the last, it amounts to measuring the Brahman and conceiving of entities other than the Brahman. The mind is a finite entity. It is never possible for a finite entity to measure an Infinite Being. The only being beyond measure is the Infinite Being, the Brahman. Being infinite and eternal, the Brahman is the only one with no second. As there is no other than the Brahman, there is no possibility of comparison as the first or the last.

7. In the Brahman, ideas of sameness or difference, knower or knowable are irrelevant. The Brahman is Supreme Consciousness. How can there be the third state of deep sleep and the fourth state of supreme human consciousness?

The Brahman is the turiyatita (beyond the fourth) state of Supreme Consciousness. When the first three states of waking, dream and deep sleep consciousness of the seeker merge into his supreme consciousness, the latter transcends itself into the Supreme Consciousness of the Brahman. That is the state of his realization of the Brahman.

8. It is ignorance to consider the Brahman as definable or undefinable, knowable or unknowable, etc. The Brahman alone is the Ultimate Reality. IT is Supreme Beatitude. How can objects, senses, mind, intellect, etc be termed as the Brahman?

9. In the Brahman, the gross elements such as space, air, fire, earth and water do not exist. The indivisible Supreme Beatitude is the only Reality.

All the gross elements (mahabhutas) are considered to constitute the relative world of names and forms. Every object in the world is considered to contain all the five elements, but in different proportion. When the relative world itself is a superimposition on the Brahman and dissolves into IT without affecting the Brahman at all, how do the gross elements affect the Brahman?

This doctrine of every object containing all the five elements is called Quintuplication. It is doubtful whether this doctrine can have a scientific basis. Even the doctrine of the five elements being based on the five senses may not be scientific in the modern sense of the term.

10. The different worlds and gods (stated in the mythology) are mere imagination. If the Brahman is the indivisible Supreme Beatitude, how can there be any merit or demerit, reasoning or understanding?

11. The Brahman is Infinite Bliss. IT is beyond immortality and mortality. IT is beyond action and inaction. When the Brahman is the all-pervading Supreme Beatitude, how can one speak of IT emerging and dissolving?

What is born in the world perishes. What emerges out of the Brahman merges into IT. What emerges out and merges into the Brahman is not the Brahman, but the creation (evolute) of the Brahman.

12. There is no difference between the Purusa (Brahman) and Prakrti. In the Brahman there is no difference between cause and effect. The Brahman is the eternal Supreme Beatitude.

Prakrti is the world of change in its unmanifest state. It is the origin of everything in the relative world. The three attributes of Prakrti – sattva (serenity, tendency to manifestation), rajas (activity) and tamas (inertia, obstruction to manifestation) – are considered to create everything in the world.

Prakrti cannot be an object of perception. It can only be inferred from its effects. The Supreme Being (Purusa) carries in IT all of Prakrti, sometimes keeping its forces latent and other times patent, and identifying IT with its manifestations. Thus there is no difference between the Purusa and Prakrti.

Logically and ontologically, the Brahman is prior to everything. IT is, therefore, to be regarded as the origin of everything. It only means that the Brahman is the ground of everything. As the ground or basis, the Brahman is called the cause (karana), in the ordinary sense of the term, of the world. Incidentally, the Sanskrit word 'karana' means ground, support and reason besides cause. It, therefore, follows that the Brahman is only the supporting being (ground) of the forms of the world. What constitutes the forms of the world is Prakrti (the unmanifest – Maya).

There is neither cause nor effect in the Brahman. When the Brahman is considered the creator, the sustainer and the destroyer of the world, then IT must be the personal God. This interpretation does not conflict with the position that the Brahman is without qualities (nirguna). It only means that the Brahman is only the ground of everything. Even if the Brahman is considered the cause, IT is only the non self-transforming cause that remains aloof from the created world, while being immanent everywhere as Being, though transcendent, too.

13. The Brahman has association neither with the decrepit, decaying old-age in its suffering, nor youth in its happiness. If the Brahman is the One, Indivisible and Supreme Beatitude, how can there be infancy, youth or old-age to the Brahman.

In Hindu mythology, there is reference to the Brahman being the "Vruddha Prajapati", by a few seers. Their concept seems to have been that the Brahman is the first to emerge from and the last to merge into the Supreme Being. This concept seems to make a distinction between the Brahman being the Supreme Being and the Brahman being the "Vruddha Prajapati".

The Avadhuta reciting the Gita demolishes this concept. The Brahman is One and Alone. Any created being emerges out of the Being of the Brahman and

withdraws into IT. Infancy, youth or old-age has no relevance to the Brahman.

14. The Brahman is devoid of the four stages of life (asramas) and the four castes (varnas). The Brahman is beyond any cause. Nor is IT an agent. The Brahman is One, Indivisible and the Supreme Beatitude. How can anyone think of the Brahman as being destructible or indestructible?

The division of human life into four stages and of human society into four castes is for self-realization of the seeker and harmonious living of the society respectively. These divisions are rooted in duality and are in no way concerned with realization of the Brahman.

Capable of being destroyed or not being destroyed is a quality attaching to an object of the relative world. The Brahman is without qualities. The destructible or indestructible nature has no relevance to the Brahman.

15. It is ignorance to consider that the Brahman is bound or released from bondage, created or uncreated. The Brahman is One, Indivisible and the Supreme Beatitude. How can anyone think of the Brahman as being mortal or immortal?

Mortality is related to living beings. Whatever comes into being with the life principle, is bound to be mortal in the sense that it is bound to die (perish). Immortality is as opposed to mortality. As a living being is mortal, an ontological being – the spirit or the soul or the atman – is immortal. The Brahman, the Supreme Spirit, the Supreme Being is beyond mortality and immortality.

16. The concepts of husband and wife, man and woman are not in the Brahman. The Brahman is without name, form and gender. IT is the inconceivable Absolute. The Brahman is One, Indivisible and the Supreme Beatitude. How can anyone attribute pleasure and pain to the Brahman?

The religious consciousness of the seeker generally gives rise to the concept of a form for worship. The form is either male or female depending upon the tradition the seeker is born into, or led to believe by faith or conviction that the form will lead him to his ideal. In Hindu religion, most people worship both male and female deities in the form of Siva and Sakti, Vishnu and Lakshmi, etc. This concept of worship of male and female together, considering them to be wife and husband as in the human social tradition, may have been derived from the consideration that the male represents the Brahman while the female represents the power of the Brahman symbolized in Prakrti or Maya. The male-female pair is in fact made into one in the form of Arthanariswara, Ishwara including the form of his consort within himself. All these concepts give form to the personal gods for worship and, in the process, elevate the seeker on the path of spirituality. But the ultimate reality is the Brahman, the Supreme Being, One, Indivisible, Eternal and All-pervading.

17. The Brahman is free from delusion and depression, doubt and distress. The

Brahman is One, Indivisible and the Supreme Beatitude. How can anyone consider that the Brahman is subject to distress, depression or discord?

Distress, depression, discord, etc relate to human mind and consciousness at the elementary level. The Brahman is beyond the state of human mind and consciousness.

18. Truly, the distinctions of merit and demerit, bondage and freedom do not exist in the Brahman. The Brahman is One, Indivisible and the Supreme Beatitude. How can there be in the Brahman the feelings of misery or happiness?

19. In the Brahman, there is no distinction between the sacrificer and the sacrifice, or between the sacrificial fire and the oblation. The Brahman is One, Indivisible and the Supreme Beatitude. How can anyone think of results of action?

The path of action as a way of realization of the Divine – karma yoga – is very hard indeed. Action, here, relates to performing the rites enjoined in the scriptures. The seeker cannot perform many scriptural rites. Therefore, the scriptures suggest that the seeker is to work in a detached spirit. That is to say that he shall not seek the results of the work done in the manner anticipated. The aim of all work for a seeker is to fix his mind on God while at work, without any concern for the results.

20. The Brahman is free from memory and misery, joy and depression, and pride and humility. The Brahman is One, Indivisible and the Supreme Beatitude. How can there be any thought of passion or dispassion for the Brahman?

Passion and dispassion, joy and depression, pride and humility, etc are emotions arising out of the mind of living beings. The Brahman is beyond the state of mind itself. Such emotions dissolve in the supreme consciousness of the seeker when he attains the Brahman.

21. The Brahman is beyond infatuation and temptation, greed and delusion, etc. The Brahman is One, Indivisible and the Supreme Beatitude. How can there be any thought of discrimination or absence of discrimination for the Brahman?

22. Assume you and I have no (independent) existence. In that event, it is sheer ignorance to consider our having a family or belonging to a caste (varna) or race. The Brahman is One, Indivisible and the Supreme Beatitude. How can I make salutation to the Brahman?

In the relative world, there is identity of difference. The objects and individuals are separate. But in the realm of ontology, all is one and there is no identity of difference. Where does then arise independent existence for what we consider finite individuals as atmans? When the seeker realizes that he is not the body, but the atman, he loses all awareness of the body and the mind. The caste or race into

which the seeker is born relates to the body and the mind, and not to the atman. It may be that those born in higher castes are shown reverence in the society. This is based on social relationships related to the body and the mind such as castes or races. When the seeker transcends his body and the mind, the social relationships cease to exist for him. There is no need for him either to show reverence to others, or to be revered by others for reasons of caste or race.

23. In the Brahman, there is no discrimination between guru and disciple, between instruction and deflection, and the like. The Brahman is One, Indivisible and the Supreme Beatitude. How can I make salutation to the Brahman?

The guru is the medium for imparting knowledge to the disciple. But the Brahman is beyond knowledge, for knowledge is what is known. As such, the realization of the Brahman does not admit of and is beyond the relationship between the guru and the disciple, and between instruction and learning.

24. In the Brahman, there are no imaginary worlds. Nor is there division of physical forms. The Brahman is One, Indivisible and the Supreme Beatitude. How can I make salutation to the Brahman?

The Brahman is no object, like an idol, for worship. The Brahman is the Supreme Beatitude for meditation and contemplation, and through meditation and contemplation, for union.

25. The Brahman is free from passion and dispassion. The Brahman is resplendent, immobile and pure. The Brahman is One, Indivisible and the Supreme Beatitude. How can I make salutation to the Brahman?

26. It is ignorance to think that the Brahman has a form or is without form. The apparent activity of living beings is unreal for the Brahman. The Brahman is One, Indivisible and the Supreme Beatitude. How can I make salutation to the Brahman?

27. One cannot realize the Brahman through the chanting of the Vedic mantras (hymns), the recitation of the scriptures or the practice of the Tantra. The Avadhuta, being realized, becomes one with the continuous Bliss of the Brahman. Such Avadhuta (Datatreya) sings this Gita out of his ecstatic bliss emanating from the turiyatita (beyond the fourth) state of consciousness.

(Repetition of the 75th sloka in chapter 1)

## **Chapter 7**

The realized yogi wears a patched garment made of rags or is naked. He treads the path free of merit and demerit. He lives in a lonely place, absorbed in the pure, all-pervading Brahman and immersed in the Divine Bliss.



The realized yogi – the Avadhuta – is said to be “suddha niranjana samarasa magnaha”. It means that he is pure in his action and motivation. He is unconcerned by the actions and judgements of others about him. He is beyond assessment. He is ever composed and is of perfect equanimity.

The realized yogi has no concern of the clothes he wears. He may put on rags or may be naked. There is no difference for him in being naked physically and in removing the veils of ignorance spiritually.

2. The signs of an Avadhuta may or may not be visible. He is absolutely honest. His real nature is perfect, pure and without blemish. He is beyond being right and wrong. Such an illumined soul never gets involved in arguments and disputes with less realized disciples.

The Avadhuta is always in a state of ecstatic bliss related to the atman. This state does not admit of arguments or disputes related to the mind.

3. An Avadhuta is free of captivating desire and shuns physical tidiness and social niceties. Ever absorbed in the Supreme Spirit, he becomes one with the pure and unstained Brahman.

4. In the state of realization, an Avadhuta is beyond the consciousness of his body and attachment to objects. He, himself, is the immaculate, immobile, innate and all-pervading Reality.

5. In the state of realization, how and where can one realize the Reality? How can one visualize any form or formlessness of the Reality? How and by what means can one objectify the all-pervading Supreme Reality?

6. The Brahman is omnipresent and all-pervading. IT is pristine crystal-like purity. How can there be division or multiplication, bondage or liberation or any modification to the realization of oneness with the Brahman?

7. The Supreme Brahman pervades everywhere equally and wholly. How can one feel union or separation there? The Supreme Brahman dwells in everything. How can there be any variation of strength or weakness in anything?

8. The Absolute Brahman is effulgent in everything alike. IT is pure and all-pervading. Truly, how can there be friendship or enmity, mirth or misery in the Brahman?

9. The yogi (Avadhuta) may or may not follow the practices of yoga. He does not manifest outwardly his practices so that others form an impression that he is observing great penance. Still he is a yogi.

10. As long as a seeker has both knowledge and ignorance, and the awareness of duality and non-duality, how can he be liberated? Be like a yogi who always

enjoys the pure unadulterated bliss of the Brahman, with his innate nature being ever free from desire and ignorance.

11. The Brahman is beyond the whole and the parts. The Brahman is absolutely indivisible. IT is neither attached to, nor detached from anything. The Brahman is all-pervading, existence, knowledge, bliss and beyond contraction or expansion.

12. Renouncing the world, the yogi (Avadhuta) is always united with the Brahman. Transcending the gross elements, he is free of the complexity of the mind. He is beyond the awareness of life or death. What does it matter whether he practises meditation or not?

13. In the ultimate analysis, the relative world of names and forms is an illusion as it had a beginning and will have an end. The truth is that the Brahman alone is real as IT is eternal.

14. The yogis (Avadhutas) never desire righteousness, wealth, enjoyment and liberation. How do the scholars imagine that they have attachment or renunciation?

An Avadhuta, in a state of realization, is beyond the state of mind and intellect. As such he is beyond the realm of the relative world of names and forms. Righteous conduct, wealth, enjoyment, liberation, attachment, renunciation, etc relate to the world of activity. An Avadhuta is beyond this realm of activity.

15. One cannot realize the Brahman through the chanting of the Vedic mantras (hymns), the recitation of the scriptures or the practice of the Tantra. The Avadhuta, being realized, becomes one with the continuous Bliss of the Brahman. Such Avadhuta (Datatreya) sings this Gita out of his ecstatic bliss emanating from the turiyatita (beyond the fourth) state of consciousness.

(Repetition of the 75th sloka in chapter 1)

## **Chapter 8**

1. While being on my path to realizing the Brahman, I have denied the omnipresence of the Brahman by meditating on IT. I have given the Brahman form in my mind, denying the formlessness of the Brahman. I have described the Brahman by singing hymns, denying the indescribable nature of the Brahman. I beg pardon for the three offences.

2. A sage is one who has overcome his senses and whose intellect is not agitated by desires. He is pure, gentle, steady-fast, without possessions, not covetous, and not greedy for serene food. He is the one who takes refuge in the self.

3. A sage is one who is vigilant, profound and steady, and has conquered the

mind and the senses totally. He is humble and respects all. He is well mannered, friendly, compassionate and far-sighted.

4. A sage is gracious, non-violent and forbearing towards all. He is established in truth, impartial and beneficial to all. He is one without any blemish.

The characteristics of a sage stated above are the characteristics of an Avadhuta who is the sage of the highest order.

5. One is to learn the characteristics of a supreme Avadhuta, syllable by syllable, from the teachers of the Veda and the Vedanta who are adept in understanding the inner meaning of their content.

6. The syllable a in the word Avadhuta signals that he is free from the snares of hope and expectation. He is ever free from the beginning, through the middle, to the end. He ever dwells in bliss, profoundly enlightened.

7. The syllable va in the word Avadhuta signals that he is the one that has discarded all the desires of the world of names and forms. His speech is pure. He always lives in the ever present Brahman and speaks always of the Supreme Beatitude without form.

8. The syllable dhu in the word Avadhuta signals that he is the one beyond the illusions of the mind. He is beyond desires. His consciousness is always pure.

9. The syllable ta in the word Avadhuta signals that he is the one ever absorbed in the contemplation of the Brahman. He is free of anxiety or any obligation to exert himself. He is also free from both egotism and ignorance.

10. This is the joyous Gita (song of joy) by Dattatreya Avadhuta, the embodiment of Supreme Bliss. Whoever reads or listens to this Gita realizes the Brahman and is not reborn.