

Kalyana-Kalpataru

Price: ₹ 6



Śrī Kṛṣṇa in Kālīdaha

Vol. 62
No. 11

Gita Press, Gorakhpur

August
2017



Lord Śiva meeting Rādhākṛṣṇa

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



KALYANA-KALPATARU

A MONTHLY FOR THE PROPAGATION OF SPIRITUAL
IDEAS AND LOVE FOR GOD

Vol. 62

August 2017

No. 11

Subhāṣitam

लक्ष्मीर्वसति जिह्वाग्रे जिह्वाग्रे मित्रबान्धवाः ।
जिह्वाग्रे बन्धनं प्राप्तं जिह्वाग्रे मरणं ध्रुवम् ॥

At the tip of your tongue reside riches and also friends and relatives (when it utters sweet words). The same tongue can lead to prison or even death if it utters harsh words.

□□

C O N T E N T S

1. Subhāṣitam	.....	3
2. Equipoise in the Path of Yoga — <i>Brahmalina Sri Jayadayal Goyandka</i>	.....	5
3. God-realization, the Goal of Human Life — <i>Nityalilalina Sri Hanumanprasad Poddar</i>	.....	9
4. God can be Attained assuredly Today — <i>Brahmalina Swami Ramsukhdas</i>	.....	12
5. Śānti— <i>Swami Asangananda</i>	.....	15
6. Castaway all Desire	.....	21
7. Death and Immortality— <i>S. Kothandaraman</i>	.....	23
8. The Ideal of Work— <i>Lalji Ram Shukla</i>	.....	29
9. Envy—the Killer— <i>Swami Chidananda</i>	.....	34
10. Divine Will, Man's Destiny and Deliverance — <i>Y. Jagannatham</i>	.....	36
11. Read and Digest	.....	41
12. Bhakta—the Real Saṁnyāsī— <i>Swami Ranganathananda</i>	.....	42
13. A Letter from Śrī Mṛṅgālinī Mātā	.....	44
14. Choiceless Existence— <i>Mrs. Mukta Walvekar</i>	.....	46
15. God—the Merciful— <i>Sri Paramahansa Yogananda</i>	.....	47
16. Ego—the First Enemy to Overcome — <i>Prof. Sudesh Gogia</i>	.....	50
17. Kannappā's Devotion	.....	51
18. Grace, A Kind Girl	.....	54
19. The theory of Māyā and going Beyond — <i>Dr. Shrikrishna Deshmukh</i>	.....	56
20. Bharata, My Bharata, Holy Bharata!— <i>Hari Prasad Sastri</i>	.....	64

ILLUSTRATIONS

1. Lord Śiva meeting Rādhākṛṣṇa
2. Śrī Kṛṣṇa in Kālīdaha (Cover)

Subscription

Inland—

Annual ₹ 120

Abroad—

Annual ₹ 1800

Air Mail US \$ 30

Bank collection charges US \$ 6 Extra

websites: 1. www.kalyana-kalpataru.org 2. www.gitapress.org

e-mail: booksales@gitapress.org

Editor—**Keshoram Aggarwal**

Co-Editor—**Dr. Prem P. Lakkar**

Printed and Published by **Jagdish Prasad Jalan** for Gobind Bhawan Karyalaya

Gita Press, Gorakhpur (India)

Equipoise in the Path of Yoga

—*Brahmalina Sri Jayadayal Goyandka*

While describing the path of *Yoga* the term ‘*Yoga*’ has been applied to action only when the latter is accompanied by evenness of temper. The Lord says—

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

(II. 48)

“Arjuna, perform your duties established in *Yoga*, renouncing attachment and even-tempered in success and failure; evenness of temper is called *Yoga*.”

Whether we follow the path of Knowledge or that of *Yoga*, the Lord has enjoined in every case that action should be performed with an even mind. He says:—

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥

(II. 38)

“Treating alike victory and defeat, gain and loss, pleasure and pain, get ready for the fight, then; fighting thus you will not incur sin.”

This proves that evenness of mind is indispensable in both the paths of *Yoga* and Knowledge. Success in both the disciplines depends on the cultivation of evenness alone. Where evenness of mind is lacking, *Yoga* is no *Yoga*, and Knowledge no Knowledge.

Evenness of mind is the test or distinguishing mark of a practicant who has realized God through any discipline, no matter whether he is a *Yogī*, a devotee or a man of

Knowledge. While describing the marks of a *Yogī* who has realized God, the Lord has laid special emphasis on evenness of mind. He says:—

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
 युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥
 सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
 साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥

(VI. 8-9)

“The *Yogī* whose mind is sated with *Jñāna* (Knowledge of *Nirguṇa Brahma*) and *Vijñāna* (Knowledge of manifest Divinity) who is unmoved under all circumstances, whose senses are completely mastered, and to whom earth, stone and gold are all alike, is spoken of as a God-realized soul. He who regards well-wishers and neutrals as well as mediators, relatives, and objects of hatred, the virtuous and the sinful alike, stands supreme.”

Likewise stress is laid on mental equipoise while describing the marks of a saint who has realized God through the practice of Devotion. The Lord says:—

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
 शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥
 तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येन केनचित् ।
 अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥

(XII. 18-19)

“He who is alike to friend and foe, as well as to honour and ignominy, who remains balanced in heat and cold, pleasure and pain and other contrary experiences, and is free from attachment; he who takes praise and reproach alike, and is given to contemplation and contented with any means of subsistence whatsoever, entertaining no sense of attachment and ownership in respect of his dwelling-

place, stable of mind and full of devotion, that man is dear to Me.”

The Lord has likewise emphasized equipoise of mind even while describing the marks of a saint who has transcended the modes of *Prakṛti*. He says:—

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
 तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥
 मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
 सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

(XIV. 24-25)

“He who is established in the Self, takes woe and joy alike, regards a clod of earth, a stone and a piece of gold as equal in value, is possessed of wisdom, receives the pleasant as well as the unpleasant in the same spirit, and views censure and praise alike; he who is indifferent to honour and ignominy, is alike to the cause of a friend as well as to that of an enemy, and has renounced the sense of doership in all undertakings, is said to have risen above the three *Guṇas*.”

Thus it is proved that without evenness of mind none can be regarded as a superman, *Yogī*, devotee, man of Knowledge or saint. Evenness of mind is the highest of all practices, the greatest of all virtues, and the crucial test for judging all disciplines, practicants and men of perfection.

In *Anuvāka XI* of *Śikṣāvallī* of the *Taittirīyopaniṣad* we come across the following precepts;—‘मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ।’ (Let the mother be your god. Let the father be your god. Let the teacher be your god. Let the guest be your god.) Scriptural texts like the above prove that a son attains blessedness through the service of his parents, a pupil through the service of his teacher, a householder through the service of his guest, a wife through

the service of her husband, and a servant through the service of his master. Now, one may ask here: “When the mother, father, husband etc. are not liberated themselves, how can their service alone lead one to blessedness?” Our reply to this is that service rids one of the feelings of attachment and aversion and brings about mental equipoise; and mental equipoise is the fruit of all spiritual discipline. For, in the act of service, the servant has to abandon his own desire or inclination. He has to do even against his will that which is liked by his master, though disliked by him; even so he has to abandon his own inclination when he finds that it runs counter to the wishes of his master. Thus his likes and dislikes receive shocks every now and then, as the result of which they get extinct. That which is agreeable excites a feeling of joy and attachment; while that which is repelling occasions the feeling of aversion and grief; and it is only when one’s likes and dislikes are overcome that the feelings of attachment and aversion, joy and grief disappear. The extinction of pairs of opposites like attraction and aversion, joy and grief, brings about in its turn the purification of the heart and thereby one attains evenness of mind and knowledge which lead to God-realization.

‘Kalyan’



No one else is here and you are my own people. Let me tell you something. I have come to the final realization that God is the whole and I am a part of Him, that God is the Master and I am His servant. Furthermore, think every now and then that He is I and I am He.

—Sri Ramakrishna

God-realization, the Goal of Human Life

—*Nityalilalina Sri Hanumanprasad Poddar*

Man is the crown of God's creation. In this form the Lord has evolved a physical frame on entering which a soul can get rid of embodied life groping in darkness from time without beginning and realizing its own spiritual nature, consisting of truth, knowledge and bliss or attaining God-realization, reach the final and highest state—its sole and ever covetable end, which is most difficult to attain. For this end God has endowed him with endless means and invested him with immense powers of creation, invention and preservation. Along with them He has also placed in his hands such extremely useful and infallible means by utilizing which he can, while achieving all-round progress in his own sphere here, become blessed in the end by achieving the highest goal of life. That is why the seers of the Vaiśeṣika philosophy declare:—“*Dharma* (Virtue) consists in that from which follows (all-round) material progress and final beatitude (in the shape of emancipation—God-realization).” It is this virtue the observance of which has been inculcated upon the human species in various ways by the *Rṣis* of old from time to time. It is with this supreme end—God-realization—in view that all Indian thinkers belonging to every walk of life, have remained engaged in discharging their respective duties. Yājñavalkya's entering the order of recluses, the rulership of Janaka and Aśwapati, Arjuna's waging war, the great asceticism of Grandfather Bhīṣma, Tulādhāra's vocation of trade, the renunciation of homelife by Śaṅkarācārya, Tilaka's striving

for Home Rule, the revolutionary movement of Śrī Aurobindo, Gāndhījī's entering the political arena with his weapon of *Satyāgraha*—all these endeavours were carried on as a pursuit of virtue in the form of duty with that very end in view. Lucre and the desire for enjoyment are not tabooed in the scheme of life advocated by the *Rṣis*. But lust of wealth and the desire for enjoyment should be kept under check by 'Dharma' and should aim at *Mokṣa* (Emancipation). Then only can wealth, virtue, enjoyment and emancipation—all these four constitute the ends of human pursuit. So long as man takes his stand on this *Dharma* (virtue) and so long as the bulk of humanity are vowed to it, the individual, the society, the country, the universe and all mobile and immobile creatures remain happy in their respective spheres; and, ever experiencing ineffable joy through his own ideal conduct, man always continues to be fearless and peaceful himself while making all others fearless and peaceful. For, in his mind there exists no attachment for the enjoyments of sense, but a distaste for them. In fact this distaste for sense-enjoyment is what constitutes fearlessness—'वैराग्यमेवाभयम्'. Similarly, peace reigns there where there is no desire, longing, sense of possession or self-identification with the names and forms of this illusory world.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥

(*Gītā*. II. 71)

And happiness consists in peace of mind. 'अशान्तस्य कुतः सुखम्'—“How can happiness find place in him who is disturbed in mind?”

In fact, the humanity of a man lies in the fact that he performs all his duties, giving up attachment for sense enjoyments, and ever keeping the supreme goal of God-realization in view, nay, with the sole aim of attaining that

goal. The Lord says in the *Gītā* (III. 9)—

“Free from attachment, O Arjuna, efficiently discharge your duties in a spirit of serving God alone.” He who acts in this wise is no longer bound by his actions but is freed from all bondage.

Says the *Śruti*—

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम्॥

(*Śukla Yajurveda*. XL. I; *Íśa. Up.* 1)

“All this which exists in the universe, whether it is movable or immovable, is permeated by God. Enjoy it in a spirit of self-denial, keeping that God constantly by your side, visualizing Him alone everywhere. Do not get attached anywhere; for to whom does the wealth—objects of sense-enjoyment belong? To none indeed.”



When you learn to feel for others as you do for yourself, you grow spiritually. When you share with all families the same kindred spirit that you feel with the family in which you were born, you are growing, when you are proud of all nations as you are of your own country, you are growing. And when you are ready to sacrifice self-love for the greater love of all mankind, then you have grown. That is what God wants you to do. Every nation that goes against the principle of love for mankind, will suffer terribly. The father is trying to establish oneness in the universe that can come only through love for all. We must grow spiritually. We must love all nations as our own.

—*Sri Paramahansa Yogananda*

God can be Attained assuredly Today

—*Brahmalina Swami Ramsukhdas*

To attain God is very easy. Nothing is so easy as it is. But there should be want of God only and not of anything else simultaneously inasmuch as none else is equal to Him at all.* As the Lord is extraordinary, want for Him also should be extraordinary. Three things are necessary for attaining worldly enjoyments—(1) Want (2) effort and (3) destiny. To get the worldly objects, the very first thing necessary is want (i.e., desire) for it. Then action is to be done to get it. And even after doing effort (i.e., action) also, it will be attained only when there is destiny to get it. If there is no destiny, the object will not be attained even though we desire and do effort to have it. That is why it happens that we try for profit, but loss is incurred! But God is attained only by aspiration. There are not required effort and destiny for it. There is never loss at all on the path for God, but profit and profit only is there.

Nothing except God can be attained only by desire, the reason being, the human body has been availed only to attain Him. God has bestowed upon us the human body only for the purpose of our attaining Him. The second thing—God is omnipresent. Not even the space where the sharp tip of a needle can stand is vacant without God. In

* न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥

(*Gītā* XI. 43)

“O Possessor of incomparable glory! in all the three worlds, there is no one else equal to You; how can anyone be superior?”

attainment of Him, therefore, effort and fate are of no use at all. The thing which is perishable can be obtained by efforts. Eternal God can't be attained by actions. He can be attained only by an ardent desire. God can be attained by (true and ardent) desire by one, a male or a female, an ascetic or a householder, literate or illiterate, a child or a youth and what not. There should not be desire for life or death, enjoyments or accumulation, except that for God. We are to get surely whatever is destined for us. No one else can get the thing which is destined for us—'यदस्मदीयं न हि तत्परेषाम्'—“What belongs to us cannot be for others.” How can any other person suffer from the fever which we have to suffer? In the same way, if property is destined for us, we are to get it definitely. But there is no destiny as regards attainment of God.

God cannot be attained by paying any price for it. Only that thing can be obtained by giving its price which is less costly than that. In the market, the thing does not cost that much price which is paid for it. We have assuredly nothing (action or object) so valuable by which God can be attained. That God is unique, eternal, powerful, everlasting and omnipresent. He is ours and within us—“सर्वस्य चाहं हृदि संनिविष्टः” — (*Gītā* XV. 15) “I reside in the hearts of all beings”. “ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति” (*Gītā* XVIII. 61)—“O Arjuna, the Lord dwells in the hearts of all beings”. He is not away from us. God would dwell in our hearts even though we take birth in eighty-four lac wombs. He would dwell in our hearts even though we go to the heaven or to the hell. He would dwell in our hearts even if we become beasts, birds and trees etc. He would reside in our hearts even though we become gods and would do the same even if we become God-realized souls or liberated souls. That God would dwell in our hearts even if we become the

vilest of sinners or the most unjust. Can the attainment of such God dwelling in the hearts of all be difficult? God is not accessible if there is simultaneously the desire for living, respect, greatness, happiness, enjoyments etc., as God is unique. Neither anyone else was, nor is, nor would be nor can be equal to Him at all. The case being such, how can He be attained? He would be attained if there is thirst only for Him. What is the value of the perishable objects as compared to God? Can He be attained by perishable actions and objects? He can't be attained. When the aspirant cannot remain without Him, He also cannot remain without him; as it is God's nature—"ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्" (*Gītā* IV. 11)—"Howsoever men approach Me, even so do I seek them".



First of all, whenever you have problems with others, look to yourself; blame yourself if that is where the fault lies. Do deep thinking and see if your behaviour is right; see if you deserve the criticism of others. And remember, example speaks louder than words. If you want to change someone else, change yourself first. If you want to teach someone else to get along with others, set the example. Getting along with human beings means getting along with God, provided those human beings are not behaving unjustly towards you. Jesus was unjustly prosecuted. But if persons justly criticize you, that means you have yet to make greater effort to correct yourself.

—*Journey to Self-realization*

Śānti

—*Swami Asangananda*

In 1937 an eminent French gentleman, M. Jean Herbert by name, one of the four international organizers of meetings in the various parts of the globe under the auspices of the then League of Nations, Geneva, for the purpose of bringing in Peace, mutual understanding, harmony and concord among all the nations, visited a centre of a famous Indian religious organization and at the request of its authority, devotees and friends delivered an interesting and remarkable speech on Peace. In the course of his speech M. Herbert said, “Since my arrival here I have been bombarded by several persons on the question of Permanent Peace. To them I said, ‘Peace signifies absence of war. Therefore, we try to impress upon the public and the different nations the desirability of implementation of President Wilson’s Fourteen Points, and also of renunciation of violence in all spheres of activities.’ The need of the hour is that the leaders should implement in their lives the essentials of peace and then influence and inspire others to do the same. This process will ultimately culminate in the advent of Peace everywhere to the joy and happiness of all.”

Śānti is more subjective than the objective expressing itself in the external world. Therefore, greater attention is needed to root out all the impediments standing in the way of achieving perfect peace that passeth understanding. There is close relationship existing between mind and body, each reacting on the other. The Mind is called the *Sūkṣma*

Śarīra (subtle body). It is the storehouse of our past thoughts and activities, located in its subconscious region, and whenever an opportunity presents itself, these subtle *Samskāras* come up to the surface level and create tremendous commotion, thereby disturbing peace, tranquility and serenity. On the other hand, the body with its appurtenances comes into contact with material objects and reacts on the mind, the equipoise and balance of the mind being lost, and peace affected.

Bhagavān Śrī Kṛṣṇa has said in the *Gītā*:—

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥

(V. 13)

“Doing nothing himself and getting nothing done by others, the self-controlled *Sāṅkhyayogī* rests happily in God, mentally relegating all actions to the city of nine gates (the body with nine holes).”

It is the sense-perception which, unless keenly observed, properly controlled and diligently canalized, invariably creates waves of sensation to the consternation of the individual. Hence one should have knowledge of perception in its proper perspective. Perception has been admirably defined by Prof. James Sully in his famous book on Psychology. He has defined perception as follows:—

“Perception is a complex mental act or process inviting presentative and representative elements. More particularly, perception is that process by which the mind after discriminating and identifying a sense-impression (simple or complex) supplements an accompaniment or escort of revived sensations, the whole aggregate of actual or revived sensations being solidified or integrated into the form of a percept, that is an apparently immediate apprehension or cognition of an object now present in a particular locality

or region of space.”

Surrounded on all sides, buffeted by the attacks of trials and tribulations, fear, envy, jealousy, insecurity, unpleasantness etc., man gasps not for joy, but for Śānti or unalloyed peace. With this view he enters into a forest or mountain cave, enters into a sub-marine or flies to the firmament by a space-craft or encircles the globe many a time in a luxury-liner; but stark failure is observed in almost all the cases. After a stay in the above-mentioned regions, a person feels out of sorts and naturally returns to the original place and resumes the life of old habits. Thus, the cycle of births and deaths goes on indefinitely.

Peace is not a commodity that can be obtained from the external sphere. Our saints of yore adopted very many methods to obtain it from the outside world, but failed miserably. Then they became introspective and delved deep into serious *Sādhanā*—spiritual practice resulting in the discovery of Śānti, which exists in the innermost recesses of the heart. Now the most pressing question is how to attain Peace. The seekers after Śānti will have to find out the cause or causes standing against the attainment of Śānti and then root out the same so as to nullify the evil effects of restlessness. Action has its reaction on the mind and that unsettles the balance; besides in the subconscious sphere exists the sum-total of the past thoughts and actions in the subtlest forms; whenever an opportunity presents itself past thoughts and actions come up to the surface and create waves of *Aśānti* (disquietude). Therefore with alertness and keen observation they are to be pumped out and destroyed by sincere, sustained and persistent efforts.

Man does not desire mere ephemeral so-called worldly joys and a happy life. He stands in dire need of abiding peace. Who can enjoy the blessedness of peace? *Bhagavān*

Śrī Kṛṣṇa says in the *Gītā*—

आपूर्यमाणमचलप्रतिष्ठं-

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥

(II. 70)

“He attains peace into whom all desires flow as rivers flow into the ocean, which is filled with water, but remaineth unmoved; not he who entertains desires.”

Innumerable rivers rising from mountains and hills empty themselves into the ocean; but the ocean itself does not rise and does not overflow lands and plains. Similar is the case with the *Sthitaprajña*—a personage established in *Brahma-Jñāna*. Numerous desires are arising and merging into the heart, but the sage does not lose his balance and thus, his peace remains untouched and undisturbed. It is the *Brahmajña* or *Sthitaprajña Mahāpuruṣa* alone who can enjoy this peace. But how many can achieve this state of realization? It requires tremendous spiritual practice and discipline. It may be possible for a limited few to have the blessings of that state. But then what would be the fate of millions and millions of ordinary souls living in this world? Have they then no hope for peace? Certainly they have. But then it requires indomitable and dogged tenacity and personal effort, and high and noble aspiration to attain the Vision of God. One should live a life of complete detachment, self-denial and negation of ulterior motive—‘पद्मपत्रमिवाम्भसा’—living like a lotus-leaf floating on the surface of water. One should live in the world, but not be of the world. There exists some Divine Being, the devotee feels, who is the creator, sustainer and destroyer of the universe. The devotee also thinks and believes that whatever happens

anywhere and at any time in the world, is solely due to the Divine Dispensation. Hence there should not be any grumbling or murmuring; but one should simply accept it as it comes, thereby getting rid of unpleasantness and inner disturbance. To understand intellectually and to be convinced of the existence of God is not so easy a task as one thinks. But one should be sincere to the backbone and follow the constructive, scientific and positive method.

The question of the day is what should be done to realize God here and now as the all-pervasive and eternal entity in these days of the rankest materialism and nihilism. Surrounded on all sides, buffeted and tormented by the attacks of sufferings, trials and tribulations and without finding any remedy, persons become callous and then they try to put up with all the shocks. But still then lingers the trace of unrest and discontent. Conscious effort is the chief desideratum.

A true devotee feels, “I can never be miserable, because my Lord does not want it. But should misery come, I must take it that it has been sent by my Lord.”

A day or two just before her *Mahāsamādhi*, the Holy Mother, consort of *Bhagavān Śrī Rāmakṛṣṇa Deva*, said to a lady devotee, “But one thing I tell you: if you want peace, my daughter, do not find fault with others, but find fault rather with yourself. Learn to make the world your own. Nobody is a stranger, my dear. The world is yours.”

Everywhere in the world, whether in the east or in the west, in the north or in the south, there is going on the silent wailing—wailing for Peace; but so far the wailing has not ceased. Where is the end, then? So long as egotism and prejudices do not die, there is no hope for the attainment of unsullied Peace. Therefore efforts should be made for their effacement. This demands of the aspirant

tremendous *Sādhanā*. Complete self-denial. absolute self-surrender, discharge of all actions without an eye to results are the prerequisites.

Will that day dawn on earth when all the peoples of the various parts of the globe will forget all ideas of jealousy and animosity, enmity and violence, selfishness and egotism and instead adopt harmony and concord, help and co-operation, love and non-violence, truth and godliness, ushering in a new era of Peace and Bliss? But the present picture of the state of affairs is very bleak and dismal and brings to us despondency and utter helplessness. It is presumed that this state cannot continue for ever; this must change for the better, for the good and welfare of mankind at large or else there will be total annihilation of life—plant, animal and human. Does the Lord desire existence or extinction? Mysterious are the ways of the Lord, the depth of which only a few people can fathom. Irrespective of our likes and dislikes His will works perforce and ultimately culminates in the attainment of universal peace and joy. 'स यदेव कुरुते तदेव मङ्गलाय' Whatever He (Lord) does is meant for the welfare of all beings.

Om Śāntiḥ! Om Śāntiḥ! Om Śāntiḥ!



Anger is the worst emotion. It makes one mad and destroys one's power of discrimination. But it is a pity that we consider it a pride to indulge in anger, which is, as a matter of fact our worst enemy. When God is everywhere and in everything, is it not an insult to God, if we get angry at or insult someone else?

—Swami Rama Tirtha

Castaway all Desire

Another flaw common to unsettled spiritual seekers is that they begin to feel spiritually stale when the Lord doesn't give them phenomenal demonstrations. Why should God amuse us with powers and miracles? If you are inclined toward these, you do not want God; and you will not find Him. When you truly desire God, you do not crave anything else, and that includes powers. The attainment of the ability to perform miraculous feats is not necessarily an indication that one knows God. The divine man doesn't care for such capabilities; he worships the Sole Power—God. When you know God, you may not yourself possess miraculous powers, but at your command lies all the power of the universe if you need it. God gave me many powers in this life, but I gave them back to Him; I use them only if He tells me to do so.

There is a story of the mystic Madhusūdana, and his meeting with Gorakhanātha, the saint of Gorakhpur, where my body was born. When I heard this story, that cured me of any wish for miraculous powers. Gorakhanātha had attained all the eight powers or *Aiśwaryas*, of a fully enlightened *Yogī*. At the time of his departure from the body, he wanted to bestow his powers on some worthy soul. The masters can do that, even as the mantle of Elijah's power was passed to Elisha. One day Gorakhanātha saw in vision a young man, a very spiritual soul, standing by the Ganges in Banaras. Having the power to transport himself astrally from one place to another, Gorakhanātha appeared before the young man, Madhusūdana, who looked up and, seeing the saint, said, "Please do not stand in front of me. You are obstructing the sun."

The saint replied, “Do you not know who I am? I am Gorakhanātha.”

“I know,” the young man said, “But I am busy now with my devotions.” After some time the devotee inquired of the saint, “What is it you want of me?”

Gorakhanātha explained, “I have eight powers; and the one to whom I give this *Cintāmaṇi* (a mystical gem that grants all wishes) will have these powers. I wish to offer them to you.”

Madhusūdāna said, “All right, give them to me.” Whereupon, to the great astonishment of Gorakhanātha he took the mystical gem and threw it far out into the waters of the Ganges.

“Why did you do that?” Gorakhanātha demanded.

Then the young man said, “Delusion still, delusion still. Those powers were given to me to do with as I wished, were they not? Well, that is the only use I have for them. Compared to that which I already have, they are nothing.”

The great Gorakhanātha bowed down to him and said, “You, have rid me of the last delusion that was keeping me from God.”

Even the great ones sometimes get distracted from the Goal. Gorakhanātha was so enamoured with his powers that he had not gone beyond them to God. But when at last he renounced attachment to that treasured possession, he attained God-union. You see, delusion takes many forms; but the divine devotee is like the single-hearted Madhusūdāna in this story. When you love God, you do not desire anything else, because God is the most lovable of anything you could possess. The devotee will accept no substitute for God. He knows that God is all in all, that He is ever present, and that He alone is a sure refuge from the travails of life.

Death and Immortality

—S. Kothandaraman

(Continued from July, Page 44)

III. (a) Now that we know that life is short but not that sweet, should not we think of something that can make us free from all the “ills” of life, and take death; though inevitable, without any grief, fear or seriousness? Yes there is that path of immortality which frees one from forms of grief and repeated births. This can be achieved, by efforts, mortals will become eligible, for a higher life with no attendant suffering. That is immortality.

(b) Immortality is sometimes mistaken for the immortalized works of a person, and colloquially we say he lives even after death, through his works. It is a misnomer, a conferred status to a mortal by another mortal. His work lives after him, we immortalize him. It is a different concept and has nothing to do with immortality.

(c) For some, immortality is a subject fit only for those interested in philosophy, and for many others it is an unheard of subject. Some people think it is good to know it academically, not bothering to know its significance and relevance in the struggling life. It is myopic thinking. It is no doubt an abstract subject, but still worth attempting to know. Generally speaking Immortality, is a state of deathlessness and not the absence of death. It being the opposite of mortality, is a spiritual concept, enunciated and accepted as an essential aspect of human life, to guide people to avoid the cycle of birth and death. It is said that most of all humans being unable to control their sense organs, are swayed by them to get attached to mundane pleasurable

and perishable objects, resulting in hardships and sufferings and consequently are entangled in the cycle of births and deaths. Some who turn their sense organs inward towards the Self, the Soul, become aware that he is none other than the Self/Soul, the Brahman. To attain tranquility, freedom and immortality, one has to become aware that that he is the Brahman himself. It is, this awareness of the Self that makes one to realize immortality. It is this realization that is called the special knowledge about the Soul/Brahman.

(d) The state of deathlessness is an utopian concept, difficult to achieve, which *Bhagawān* Kṛṣṇa says that millions try but only a few reaches that stage. In common parlance it is called the liberation/*Mokṣa*, no more births. Liberation is not the result of the said special knowledge or a new acquisition. It is realization of the Self. It is said that by being aware that one's Self is different from one's own body, one becomes closer and takes the right step to get the Special Knowledge. It is the awareness of being conscious of the fact that the Self which is encased in one's body does not die or face death, and mortality is only to the body and it is only the embodied Self that is freed.

(e) *Mokṣa* does not mean that on death one goes to a place called heaven, *Kailāsh* or *Vaikunṭha* for stay forever but attains liberation in this birth itself, here and now. On being aware, that he is different from the body, and he and *Brahman* are one and the same, he is not affected by the pairs of opposites, though ultimately he may die, he is said to have attained the status of immortality. There are also other ways to attain immortality through *Bhakti*, *Karma* and deep devotion to God, which lead one to merge with the Almighty. Instances are aplenty.

(f) All our scriptures teach and prescribe, immortality. The *Upaniṣads* almost all of them, and the *Bhagavadgītā*

all teach us mainly, as to how one will be in a position to achieve immortality, by getting a special knowledge about the Self. Ramana Maharṣi, used to ask everyone to enquire about the “I” in oneself, “Who Am I”. By doing so the answer one will come to, is that the body is different from the Self in oneself and that knowledge will lead to immortality and such a person is not free from death but free from subsequent births and deaths. Mere knowledge about immortality will not take us anywhere. It is to be attained by following austerity and remain unaffected by the pair of the opposites. Death also comes to those who get the knowledge, but once.

(g) It is said, “When all the desires that dwell in his heart are gone, then he having been mortal becomes immortal and attains Brahman in this very body. The Self become disembodied and immortal. It becomes the Supreme Brahman”.

(h) Lord Kṛṣṇa says while dealing with death and Immortality, that when a person dies during day time, bright half of the month (*Śukla Pakṣa*), the six month-northern course of the sun, (*Uttarāyaṇa*), they become *Brahman*, they are not born again and further says when a person dies during night, dark half of the month, (*Kṛṣṇa Pakṣa*), the six month southern course of the sun, (*Dakṣiṇāyana*), they are born again after enjoying the fruits of their *Karma*. He also adds that when a person dies with the name (*Nāma*) of the Lord on his lips he merges with the Lord.

IV. (a) The desire to live stems from the conviction that ‘I’ am the body and attachment to mundane objects, we get attached to life for myriad reasons. All things in the world are fascinating and tempting. It may be family and children, friends, position, power and authority, material objects, and things. It is a fact that life is so full of opportunities, so

varied, so pleasant, so vast, so thrilling, so enjoyable, so entertaining, and so profitable, that people tend to 'live' to make use of them to the fullest and are not bothered to think about death, and may not be conscious that life will come to an end one day. It is considered by many, to enjoy life in its true sense as the be all and end all of all life. It is said that all actions determine ones birth. Every cause has an effect and every action of ours, good or bad, right or wrong, has an effect either immediate in this birth itself or in the next birth.

(b) Man forgets the purpose of his entry into this world, and goaded by desires, pursues a course which he feels is best suited to his attitude and tastes in the attainment of material prosperity. Old age stares at him and he will not be in a position to enjoy any more and suffers. That is not the goal of one's life. The elevation and the realization of the Soul is the purpose of your birth and it is now out of our bound and mind because of our own material pursuits.

(c) Human body is the best instrument for attainment of knowledge and liberation. It is only the human being who has the ability to achieve it and we are frittering away the golden opportunity. All our pursuits towards comfortable convenient living with wealth around, is only leading us to both mental and physical imbalance, resulting in insecurity, grief and sorrow. One has to get over the same as that is not the end-post of human life. You are born with a purpose, the realization of the nature the Self, the Soul by elevating yourself to the state of deathlessness, (Immortality) by getting the special knowledge or through other *Yoga's* like *Bhakti* and *Karma* etc.

(d) The *Kaṭha Upaniṣad* narrates spurning of all materials, wealth, kingdom etc., by a small boy Naciketā

who was gifted by his father to the Death God *Yama Dharma*, on a *Yajña*, and who attained the Supreme Knowledge of immortality from the *Yama Dharma* with his steadfastness and austerity. The *Bṛhadāraṇyaka Upanisad*, narrates how *Maitreyī* spurns the material wealth offered by her husband *Yājñavalkya*, for getting the Knowledge of “Immortality”.

(e) Desire is death. Desirelessness is liberation. He who desires is born, but the one who does not desire is not reborn but attains immortality, Knowledge of the Self is also that It is not the doer but only a witness. It is actionless and totally detached. After getting that special Knowledge, that he and Brahman are one and the same, nothing else need to be known, and no further knowledge is required. When one feels dispassion for all materials, from blade to Brahma, he becomes qualified to be the seeker of liberation. It is said that knowledge itself is Liberation. Immortality is indestructibility without continued existence, as he has liberated himself from the cycle of birth and death by getting the special knowledge.

(f) We all know that there is oil in the seeds, butter in the milk, water in the river beds, fire in the wood, but they are not readily available for cognition, it requires an effort. Just like that the Soul is apparently not available for cognition and realization, and it requires efforts like detachment, treating alike the pairs of opposites, steadfastness and austerity to get that special knowledge. It is hidden in us because of ignorance, and it has to be dispelled and by its removal, real knowledge dawns.

V. Even the most useless thing on earth, even a broken needle without a hole, will not go with you, on your death says a Tamil Saint *Paṭṭinattāra*. You came empty handed and you depart empty handed, that is the reality. *Auvaiyar*,

the Tamil great poetess, who gave immortalized Aathichoodi and Konraivendan for all of us to lead and have a purposeful and meaningful life, said all your pursuits in search of and accumulation of wealth, will be in vain, as you will not be able to take any, with you when the life is extinct from the encaged body. It is in the intervening period between birth and death, changes take place due mainly to the sense organs and the desire. When you succumb to those tempting sense organs and move towards sense objects, you reap the fruits of your actions resulting in births and deaths. It is for us to pause and think whether to succumb to the sense organs towards objects or elevate ourselves in this birth itself to attain immortality by rejection of materialism altogether, with steadfastness and austerity by acquiring the special knowledge.



No joy of the senses, no joy of passions, can make the joy of God. Though He had everything from eternity to eternity, He began to think, "I am all powerful, and joy itself, but there is no one else to enjoy Me." And He thought, as He began to create. "I will make souls in My image and clothe them as human beings with free choice, to see whether they will seek My material gifts and the temptations of money, wine and sex or whether they will seek the million million times more intoxicating joy of My consciousness." The point that gives me the most satisfaction is that God is very just and fair. He gave man freedom to accept His love and live in His joy or to cast it aside and live in delusion, in ignorance of Him.

—Sri Paramahansa Yogananda

The Ideal of Work

—*Lalji Ram Shukla*

But very often we are faced with the question what work should we do? What is my duty? Work is to be found on all sides—which work should we avoid and which should we take to? Tolstoy has given a very good answer to this question in the form of a story which is worth reproducing here. As it solves troublesome problems of many a soul, it has a very great spiritual value. It is in consonance with the central thought of the *Gītā*.

The story begins thus: It once occurred to a certain King that if he always knew the right time to begin everything, if he knew who were the right persons to listen to and whom to avoid; and, above all, if he always knew what was the most important thing to do, he would never fail in anything he would undertake. The King asked answer to these questions from the various wise persons of his realm, but none of their answers satisfied him. To the first question some said that the King should have a programme of work in advance and this would give the proper time for any action. Others said it was not possible. In answer to the second question some said that what the king needed most were his councillors, others said that he needed the priests or doctors or warriors most. In answer to the third question also there were several answers. Some said the most important thing in the world was science, others said warfare and others still said religious worship. The King was satisfied with none of the answers, so he himself went to a hermit, living far away as he was reputed for his

wisdom, to get the proper answer.

The hermit lived in a hut and did not receive anyone except common folk. The King, therefore, put on the dress of an ordinary man and went on foot to the hermit. The hermit was digging a piece of land when the King arrived there. He was lean and could hardly work with the spade. Yet he was working. When the King approached him, he put his three questions to him. The hermit did not answer the questions, but silently by gesture asked him to help him in digging the ground. The hermit seemed tired and so the King took up his work and continued it on for an hour. Then, again, he asked his questions. But again the hermit did not answer the questions and wanted to resume his work. But the King out of politeness would not press for the answer to his questions and went on digging till it was evening. Then the King again asked his questions, and said to the hermit that if he did not mean to answer them, he might go.

Just then a person drenched in blood came running up to them. The hermit became busy with him and asked the King to attend to his needs. The King found that the man was wounded in the stomach and would soon die if the flow of the blood was not stopped. The King did all that was needed to save the life of this stranger. It was night by then and the King being tired of the whole day's work fell fast asleep and slept soundly till morning.

When he awoke, he saw the wounded man lying by his side. The latter began to pray him for forgiveness. The King was surprised at it. He did not know the man, but the man told him that he was his bitter enemy, whose land and goods had been confiscated by the King and whose brother had been hanged. He had learnt that the King was going to the hermit. Hence he had gone to take his revenge.

He had been lying in ambush when he was found out by the King's servants who wounded him. He now became the friend of the King as he owed his life to him. But for his service, he would have expired. The King was glad to see that his bitter enemy had turned a friend to him at such a cheap cost.

As it was now broad daylight, the King wanted to depart from the hut. He again went to the hermit to ask answer to his questions. The hermit said: "You have already been answered." The King was surprised, but the hermit made it clear.

The hermit said, "Do you not see if you had not pitied my weakness yesterday and had not dug these beds for me, but had gone your way, that man would have attacked you and you would have repented of not having stayed with me. So the most important time was when you were digging the beds; and I was the most important man; and to do me good was the most important business. Afterwards when that man ran to us, the most important time was when you were attending to him, for if you had not bound up his wounds he would have died without having made peace with you. So he was the most important man, and what you did for him was the most important business. Remember then; there is only one time that is important—Now. It is the only important time because it is the only time when we have any power. The most necessary man is he with whom you are, for no man knows whether he will ever have any dealings with anyone else; and the most important affair is to do him good, because for that purpose alone was man sent into this life."

I know many of my readers may be well aware of this story. But truth never becomes stale by repetition. Meditation on old thoughts brings new wisdom. This story makes it

clear that in this complex world we cannot decide beforehand what would be our duty in the course of our life. As we proceed our path opens out. The true worker has no dearth of work. One step leads on to another. The work that lies to hand is the most important. "Refuse not the employment", says Carlyle, "which the hour brings thee for one more ambitious. The highest Heaven of Wisdom is near alike from every point; and thou must find it, if at all, by a method native to thyself alone."

Every man finds his work after his nature in the environment in which he is placed. Let him think that it is the Divine Hand that ordains everything and that has placed him there. In one's own special environment lies one's duty and in doing service to those around us lies spiritual elevation. Men are everywhere alike. If one class of men—those who surround you—does not satisfy you, neither will another class. If one kind of environment does not suit you, a changed environment will also become soon too hot. Everyone carries his devil with him; and it is this which creates mischiefs.

The eternally working man is not only at peace with himself, but is also creating friends about him. No one likes one who does not give anything to others. Again, we can right the wrongs we have done to anyone simply by doing new acts of goodness. "New actions are the only apologies and explanations of the old which the noble can bear to receive or to offer." We can undo the evil only by doing the good. Thus constant work is one law of happiness and success in life. The supreme bliss is realized through devoted, selfless work. When the mind is most disturbed, it is at that time when we need work most to bring equanimity to the soul. Let a man begin doing any work, at that moment, that commands his attention, and from All-

Powerful Unfathomable Nature the solution to his problems will arise. Nature helps him who has faith in her. Our intellect is too limited, our vision too narrow to know the ultimate possibilities of what we are doing. But every good act, to be sure, saves from many misfortunes. The above story makes it clear.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

(*Gītā* II. 40)

“In this path (of disinterested action) there is no loss of effort, nor is there fear of transgression. Even a little practice of this discipline protects one from great fear (of birth and death).”

This thought has been appreciated both in the East and in the West. A nation or an individual remains great so long as the path of duty is followed, so long as work which is the eternal law of life is not shirked. Everyone has to work. Some are forced to it, others do it willingly, spontaneously and freely. In the case of the latter performance of duty, joy and freedom become one.

No work sincerely done goes in vain. There are many who are out to exploit other man's labour. But this exploitation does not last long. The sins of the exploiters recoil on their heads. Nature does not tolerate cheating. Let us be firmly convinced of this truth. Noble sincere work may not be valued by others, but it does good to the soul that works. It brings him nearer God. Thus is work its own reward.



Envy—the Killer

—*Swami Chidananda*

Do not desire, O mind, wealth and property of others,
Selfish thoughts bring forth sinful actions.

Avoid useless deeds that make you weep later,
Unfulfilled desires drown the mind in sorrow.

—*Samartha Swami Ramdas*

If you look at the prosperity of others and desire their wealth, then your contentment will be lost, your peace of mind will be lost. Such thoughts of other people's prosperity gives rise to envy and jealousy, which are cankers to the human mind. Envy and jealousy are destructive, negative qualities. And do not engage in any activity or any action that will lead you to displeasure in the eyes of God, in the eyes of the Lawgiver, that He will not approve of. Do not engage in any such action that is likely to lead you to sin. All sense-enjoyment oriented actions, all desire fulfilling oriented actions, at one stage or other will go off at a tangent, leaving the straight path and moving towards a path that is not good. Therefore, strictly avoid such activity. This does not mean that you should not enjoy a delicious meal—that is an enjoyment, that is connected with some necessary natural function. What we are referring to, is such self-indulging activity as is likely to lead to a pattern of life which is not good. Therefore, avoid it, Do not take that path.

And while practising all these disciplines, do not become filled with a sense of ego. "I am doing something that many people are not doing, so, I am an unusual person," Once when we asked General Cariappa to come and sit

in the front line (he was seated in the very back at a conference), he said, “No, no, I am quite all right where I am.” “No, no!” someone responded very brashly, “You are a VIP; therefore, you must come to the front line.” General Cariappā said, “Yes, I am a VIP; therefore, I am sitting at the back.” “What do you mean?” “I am a very insignificant person. I am VIP.” Look at this, here is the Commander-in-Chief of the Army, Navy and Air Force. This is the point we are making. So, in spite of following all these admonitions, always be humble. Practise humility, act humbly, talk humbly, behave humbly, in this lies your good. Thus, ends one verse.

We make this the conclusion of today’s sharing and serving. It has been made possible by the divine grace of the Supreme Being and the *Gurukṛpā* and blessings of Holy Master Swāmī Śivānanda. It has been made worthwhile by your divine presence, by your attentive hearing and by your good-natured receiving of what has been shared. May God bless us all.

Hari Om



If anyone loves us, we must reciprocate his love under all circumstances; for, to say nothing of man, even birds and beast love those who love them. Strivers, however, should love all. They should love even those who do not love them. On the other hand, they should bestow love alone on those who hate them.

—Jayadayal Goyandka

Divine Will, Man's Destiny and Deliverance

—Y. Jagannatham

Divine Will

The Will of God cannot be delegated as it is Kṛṣṇa's distinctive Personality. All other wills are governed by the Will of Kṛṣṇa.

Freedom of will of the *Jīva* does not mean that the *Jīva* can actually do as he likes; but he is free to act or not to act. The *Jīva* has freedom to choose his course of action, but such choice can result in effective action only by the Will of God.

Our notion of free will is apt to be tainted with excessive individualism of the human ego, and to assume the form of an independent will acting on its own isolated account in complete liberty without any determination other than its own choice and single unrelated movement.

This idea ignores the fact that our natural being, namely, human constitution, is a part of Cosmic Nature, and our Spiritual Being, namely, the *Jīva*-constitution, exists and is governed by the Superior Transcendence of the Godhead. Our total being can rise out of subjection to the inferior and lower Cosmic Nature, *Aparā Prakṛti*, only by an identification with a greater Truth and Superior Nature, which is *Cit-Śakti*, Consciousness-Force, the *Parā Prakṛti* of the *Gītā*.

The will of an individual even when completely free cannot act in isolated independence because the individual being and nature are included in the Universal Being and Nature and dependent on the All-overruling Divine Transcendence.

In fact, the individual self, Puruṣa, and the Cosmic Self are aspects of one Supreme Existence which is the basis and support of both the individual and the cosmos in which they are united. The World-Being includes the individual, and the individual in his consciousness includes the World-Being (*Gītā* VI. 29). It is the Eternal and the Absolute which has taken form in the individual, deployed itself as the cosmos and is the source of the individual and the cosmos, both of which It transcends.

We will do well to note in this connection that Kṛṣṇa's Power and Kṛṣṇa's Will are identical. His Power known as *Ātma-Śakti* and *Cit-Śakti*, Consciousness Force, always acts by the direction of His Will, as Power cannot regulate itself having no initiative of its own. And His will also is not effective unless He (Kṛṣṇa, as Will) associates with His own Power.

It is the Divine Will that is supreme and not a Law of *Karma* which is after all an instrument to be used by the Supreme User according to His inscrutable Will. Destiny is a very complex thing, and prevails so long as a mightier Divine Law does not intervene.

Nothing happens without the Will of Kṛṣṇa. Not a leaf stirs, not a hand moves, not an eye winks, not a tongue utters, not an ear hears without the Will of Kṛṣṇa. To walk the way of Kṛṣṇa's will is religion.

Becoming an instrument of the Divine Will, one should rejoice in the station or work allotted to him by God. We should remember that what He does and not what we choose, is the best for us.

Confronted with the inevitability of death and other disasters of life, man must try to know the powers behind our surface-life that control the world, and if there is a Cosmic Self or Spirit that is the Creator of this wondrous world and the Dispenser of happiness or anguish to the

benighted humanity. He must try to come to some sort of relation with Him and lead a life in accordance with His Will so that he may avoid the poignant experiences of life and transcend his present imperfections. This is the task of religion.

Man's Destiny

Freedom from the egotistic ignorance, and the pain and suffering born of it, transcending the present limitations of his physical, vital (Pranic) and mental make-up, and becoming the Divine playmate of the Lord, has been said to be man's Divine Destiny.

But to fulfil this Divine Destiny, humanity, which has emerged up till now to the mental status (because evolution emerged only up to the human mind), has to rise to the loftiest heights passing through a succession of higher levels of mental consciousness for reaching the Overmental status, which is that of *Goloka*, the Eternal Playground of the Eternal Player, Śrī Kṛṣṇa; and to achieve this, the human soul will have to go through repeated rebirths to do and serve the Will of Kṛṣṇa and reach His realm.

There is also a popularly accepted view that this world and all that happens in it is nothing else than the *Līlā* of the Divine Being and the human soul takes part in this *Līlā* through series of births with the eventual prospect, nay, certainly, of departing to the proper plane, which is the Eternal Vṛndāvana, known otherwise as *Goloka* or Gokula, and enjoy the delight of an eternal proximity to the Lord.

Mukti for self and Humanity

This eternal proximity to Lord Kṛṣṇa is no doubt one kind of liberation or deliverance for the human soul; but this *Mukti* for the individual is said to be an incomplete liberation for reasons stated infra.

When we live inward in the profoundest depths of the

Inner Being or subtle body, we lose our sense of narrow individuality and gradually come to feel as a universalized individual arriving at a state of vast inner equability and peace which is untouched by the reactions of the outer and inferior Nature, and a greater feeling of unity with all other beings is its natural consequence. This state of oneness in brotherhood or fellowship creates a feeling in us that the whole humanity and the lower Nature itself has a right to deliverance.

In fact, we have no personal need of *Mokṣa*; for, the soul is pure, immaculate and *Nitya Mukta*; and what we call bondage is a mere illusion. We simply play at being bound, but we are not really bound. Granting, however, that our personal deliverance is complete, still there is the suffering of others, the world travail, which great souls cannot regard with indifference.

The liberated soul sees all as himself, his self in all, God in all, and is moved to help and heal the afflicted, to occupy himself with the good of all beings, to lead men to the spiritual bliss, to work for the progress of the world Godwards; and he lives the divine life so long as days upon earth are his portion.

Sages who have lost their limited consciousness in the universal consciousness and attained their own personal *Mukti* or liberation are, as stated already, always occupied with the good of all creatures. 'सर्वभूतहिते रताः' (*Gītā* V. 25), and feel thereby the fulness of their liberation.

Doing good to all for the sake of liberation and spiritual transformation of every human being is divine action in the mutability of the lower Nature, and is certainly compatible with individual deliverance.

But we should not mind failures and setbacks in our action. I quote here briefly the words of an eminent sage

of modern times:—

“Small is his work even if he succeeds who labours for his own salvation or the salvation of a few. Infinitely great is his, even if he fail or succeed only partially or for a season, who lives only to bring about peace of soul, joy, purity and perfection among all mankind.”

Even speaking generally, there is a unity with all beings which something within us feels, and the deliverance of others, *Mukti* for humanity, must be felt as quite intimate to our own deliverance, which is *Mukti* for self.

The spiritual man has never deflected from the life of humanity; for, the sense of unity with all beings, the stress of a universal love and compassion, the will to spend his energies for the good of all creatures are central to the dynamic outflowing of his spirit.



When a man works, impelled by some motives or desires, the impressions of the actions accumulate in his mind and conduce him to the cycle of births and deaths. The fruits of the actions performed in human life have to be reaped in this life or even after death (*Gītā*. XVIII. 12). Therefore, so long as there are identity, attachment and desires, there can be no release from the bondage of actions.

—*Swami Ramsukhdas*

Read and Digest

God's love is the supreme love. There is no love greater than that.

* * *

Be true in your heart. Do not make a display of your devotion for God before others. Be sincere.

* * *

You cannot teach unselfishness to others unless you yourself are unselfish. Start it with work yourself.

* * *

Egotism and selfishness must be destroyed out and out.

* * *

Repentance is the forerunner of spiritual liberation.

* * *

“Bless them that curse you”—that is, wish good for even those who wish evil for you.

* * *

Suffering in life is valuable. One can learn great lessons from it.



Bhakta—the Real Saṁnyāsi

—Swami Ranganathananda

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥
(Gītā XII. 5)

“Greater is their trouble whose minds are set on the Unmanifested; for the goal of the Unmanifested is very hard to be reached by the embodied.”

Fixing the mind on the *Avyakta* is *Kleśa*, ‘very difficult’, painful; it is not easy. We can understand it for ourself. Let us think of the Impersonal. We can’t find where or how to fix the mind on It. *Kleśo’dhikatarah teṣām*, ‘to them the *Kleśa* is more’. To whom? *Avyaktāsakta cetasām*, ‘whose mind is attached to the *Avyakta*, the Imperishable Brahman’. *Avyaktā hi gatirduḥkham dehavadbhiḥ avāpyate*, ‘those who have this human-body-consciousness, to them the path of the *Avyakta* is extremely painful, difficult.’ When we give up the consciousness of the body, then we can do it. But that will not come easily. Whenever body-consciousness comes, we need to think of God as with form, as a Person. Then we can worship Him accordingly. So, with great *Duḥkham*, ‘difficulty’, we can follow that path, whereas, this *Bhakti* is easy. This is simple; to think of God as with form. We can worship Him in any form we like. He appears to us in that form. It is the same Brahman that comes in the form of this Divine Personality, *Dehavadbhiḥ* is a very important word. In *Advaita Jñāna* the first thing to achieve is to know that

‘I am not the body’. You see, how difficult it is to practise ‘I am not this body’! So, Śrī Rāmakṛṣṇa said, ‘People speak of *Avyakta*, Brahman and the Impersonal Reality, etc., not knowing that just a little slip and they will come down. ‘So, he used to say, because you have the *Deha* or body, the *Deha* pulls you down to this world of duality. That is why, only in deep *Samādhi*, when no body-consciousness is there can we be in that state. But even then, if the body goes wrong, there is a tendency in it to pull the mind down. That is why *Bhakti* is the universal form of religion all over the world. Only a handful of people are capable of taking to that *Jñāna* path, and they have taken to it, they have realized it as a valid path; but everybody should not try that path in which success is very limited.



And it is the *Gītā* doctrine that by itself, the path of devotion can give the highest illumination. Śrī Rāmakṛṣṇa makes plain the meaning of the *Gītā* in a homely parable. A master has a garden supervisor who is very faithful and hard-working and serves the master to his perfect satisfaction. Highly pleased with him, the Master puts the servant on his own seat, telling him “you are as good as myself.” This is the meaning of the verse VII. 18 ‘ज्ञानी त्वात्मैव मे मतम्।’ the man of knowledge (who is deeply devoted to me), is my very self.

—Swami Tapasyananda

A Letter from Śrī Mṛṇālinī Mātā

Dear One,

Paramahaṅsa Yogānanda often reminded us that within each soul is a yearning to know the inner peace and ever-existing, ever-conscious, ever-new joy that is our true nature as a child of God. They are blessed who have found a way to fulfil it through the spiritual teachings and the help of a true *Guru*. Our willingness to apply those teachings is vital for victory in the battle with *Māyā* that every seeker of God has faced—whether in the tranquil hermitages of old or on the proving ground of our rapidly changing modern world.

This ascending age has generated new opportunities for access to knowledge and to a better quality of life. But it has also brought greater complexity—an unceasing flow of information, and constant stimulation of the senses that pulls the consciousness outward. Bombarded with competing demands, the harried mind is tempted to seek relief in the pursuit of multiplying desires and distractions. Yet nothing can divert us from reclaiming our divine heritage if we remember what India's great *Ṛṣis* have always known; that lasting fulfilment is found not in externals but in the silent depths of our being.

Our Guru, Paramahaṅsajī, advised: “Open the door of your calmness and let the footsteps of silence gently enter the temple of all your activities. Perform all duties serenely, saturated with peace. Behind the throb of your heart, you shall feel the throb of God's peace.” The more life's pressures crowd upon us, the more we need those times of stillness. If in spite of distractions you persist in your

meditations, laying at the feet of God your best efforts, your offering cannot fail to touch His heart. When you least expect it, the barriers of restlessness will fall away, revealing His supporting presence. Anchored in that stable reality, you will recognize behind the confusing bits and pieces of life's experiences God's guiding hand, carrying out His harmonious plan for your soul's unfoldment.

The Divine never withholds Himself from us. The light of His blessings pours ceaselessly from His magnanimous heart, but how much we receive, depends on us. If He seems far away, there is something in our consciousness that we need to change. Meditation transforms us from within, but we also need to ask ourselves in daily life, "What is the trend of my thoughts, desires, and actions?" Anger, moodiness or unkindness toward others clouds our consciousness, shutting out God's light. When by our efforts and His grace that obstruction is removed, we feel again the assurance of His changeless love.

We have the power to choose where we focus our attention. If our consciousness is with the world, we are ruled by the world. If it is with God, we are free to rule our own destiny in harmony with His will. We discover then that despite life's dualities, His peace is ours; His love and bliss are ours. All that He has is ours. May you experience in your own life and *Sādhanā* the joy of that liberating truth.

In God and Gurudeva's love and unceasing blessings,



Choiceless Existence

—Mrs. Mukta Walvekar

You own the field, the game is yours
You set the rules, the plan is yours
You win, you loose, the result is yours
Neither you need players, nor you seek assistance
You play by choice, I have choiceless existence....

You choose the canvas, you draw the frames
You fill the colours and give them many names
You create scenic nature, both drizzle and flames
Neither you have pattern, nor you show consistence
You paint by choice, I have choiceless existence.....

You set up the stage, you write the script
You direct the act, you make it flop or hit
You add some scenes, some you just omit
Neither you need support, nor you face resistance
You act by choice, I have choiceless existence.....

You live in the ocean, the earth and the sky
You pervade everywhere, very deep and high
You walk, you breeze, you float, swim and fly
Neither you need practice, nor you need persistence
You live by choice, I have choiceless existence.....

But are we truly different or is it form and name?
Maybe I have choice, I can learn the game
Just help me break my bonds, and let the ego tame
Please let me learn, that you and I are same.

God—the Merciful

—*Sri Paramahansa Yogananda*

Once, near Seattle, Washington, I had been sitting by the ocean, whose vastness engulfed my mind in thoughts of God. After a time I felt hungry, and went to a nearby farmhouse to buy some cherries. Here I met an elderly man with rosy cheeks. He had a cheerful countenance, and showed me warm hospitality.

But a divine impulse came over me and I said, “Dear sir, though you look very happy, there is a hidden suffering in your life.”

He inquired, “Are you a fortune-teller?”

I answered, “No; but I tell people how to mend their fortunes.”

The conversation shifted to spiritual matters. To my surprise, the man suddenly cried out, “We are all sinners! The Lord will burn our souls in hellfire and brimstone.” I appealed to his common sense. “How,” I asked him, “Could a man who at death, loses his body and becomes an invisible soul, be burned in a fire created by material brimstone?”

The man became angry. He kept insisting, “It’s true. We shall all burn in hellfire.” Then I inquired cajolingly, “Did you receive a radiogram from God about this matter, that you are so certain He will burn us in hellfire?”

“Blasphemy!” the old man cried, more excited than ever.

I then spoke soothingly, and quietly changed the subject. Presently I asked him, “What about your unhappiness

over that wicked son of yours?" My host was astonished at my words and admitted that he experienced a constant sorrow over a wastrel son whom he seemed to be helpless to correct.

"I have a remedy for your misery," I said. Now the man's eyes gleamed with hope, and he smiled.

"If you can do anything for me—*anything*," he said, "I shall be grateful to you for the rest of my life."

With a mysterious air, as if about to reveal a precious secret, I asked him in a low voice, "Have you a stove with a large oven?" With my hands I described the dimensions I wanted. He replied, wonderingly, "Why, yes."

"Good," I said, "I shall ask you to heat it red-hot. Now, have you two friends whom you can trust never to betray your secrets to anyone, no matter what you do?"

"Why, yes, but—"

"Good!" I interrupted him. "You'll need their help. Now, have you several yards of strong rope?"

"Yes, I have," The old farmer replied, with mounting suspicion. "But why am I going to need that?"

"Please be calm, dear friend, Didn't I promise you I would give you a remedy for your troubles? Hopefully but cautiously the man dismissed his misgivings and listened to what more I had to say. I then asked him casually, "Your son is quite a heavy sleeper, isn't he?"

"Yes," came the sorrowful reply. "He comes home so full of liquor."

"Excellent!" I cried, in a tone of exultation. "Now then, tonight I want you to call your two friends over. Heat your oven as hot as possible. Keep your friends quiet until your son is sound asleep. Then slip quickly into his room, bind him securely, carry him downstairs and shove him into the oven!"

“Friend! Murderer!” the old man shouted, shaking his fist at me. “Is that your remedy?”

“Isn’t that what your son deserves?” I asked. “Just think, you will never be troubled by him again.”

“This is outrageous!” cried the man. “Whoever heard of a father burning his son? I wouldn’t do such a terrible thing even if my boy were ten times as wicked as he is!”

“Of course you wouldn’t!” I replied sternly. The man looked at me quizzically, taken aback at the new trend of my words. “Now,” I continued, “Think what I have been trying to tell you. You, who are human and far from the perfection of God, cannot bear to inflict torture on your son, no matter how evil he may be. Where did you acquire this instinct of love, if not from your Heavenly Father? Even a human father could not abide the cruel thought of punishing an erring son by roasting him alive. How, then, can you think of your supremely loving Heavenly Father as one who burns His own children in eternal hellfire and brimstone? God’s love is infinitely greater than your fatherly affection!”

The gentleman’s eyes filled with tears of understanding. With new tenderness, he looked at me gratefully and said, “Of course—I have always thought of our Heavenly Father as a God of love. He would not punish us forever for our ignorance.”

I concluded, “We alone punish or reward ourselves here on earth by the effects of our own actions.”

(To be continued)



Ego—the First Enemy to Overcome

—Prof. Sudesh Gogia

Pride of beauty, wealth, knowledge, power is the ego manifested in human mind. Ego is the subtlest and the trickiest blocks in human mind. Humility is snatched, others become inferior. With age, instead of developing more perseverance and patience the egoist is loosing the beauty of spirit!

Ego causes to forget true self. While shedding off ego gives more understanding and sterling character and mind!

Always focus on your soul, while maintaining steadiness of mind. After all soul is the source of all beauty, wisdom and health. Be free of ego, you'll be free from the fear of the vicissitudes of life!

Live life in a state of eternal peace and happiness with thyself.

Ego is the first enemy to overcome.

Lust, anger, unwanted desires and possessions will take care themselves!



Kannappā's Devotion

In his *Śivānandalaharī*, Śrī Śaṅkara Bhagavatpāda refers to the story of Kannappā and his blind but instinctive devotion to God Śiva and how he was transformed by such devotion from a mere hunter into a prince of devotees. The *Śloka* is this—

मार्गावर्तितपादुका पशुपतेरङ्गस्य कूर्चायते
 गण्डूषाम्बुनिषेचनं पुररिपोर्दिव्याभिषेकायते ।
 किञ्चिद्भक्षितमांसशेषशकलं नव्योपहारायते
 भक्तिः किं न करोत्यहो वनचरो भक्तावतंसायते ॥

(*Śivānandalaharī* 63)

“Even the shoe used for traversing the road acts as a brush to clean the image of Śrī Śaṅkara; water carried in the mouth and gargled out serves the purpose of anointing the Lord; pieces of flesh, parts of which are already tasted, become fresh offering; the wild man of the forest is transformed into the crestjewel of devotees! What is impossible for *Bhakti* (Devotion) to achieve?”

If genuine *Hari-Bhakti* enters the soul of a man, he becomes most blessed and wealthy in the true sense. For the sake of the devotee, Śrī Hari gives up His own celestial abode and enters into the *Bhakta's* heart bound by the chain of love. To please God, high qualities of virtues are unnecessary. What is required is true devotion as expounded in the following verse:—

सकलभुवनमध्ये निर्धनास्तेऽपि धन्या
 निवसति हृदि येषां श्रीहरेर्भक्तिरेका ।
 हरिरपि निजलोकं सर्वथा तं विहाय
 प्रविशति हृदि तेषां भक्तिसूत्रोपनद्धः ॥

(*Padmapurāṇa* VI. cxcl. 74)

“Blessed in this world are those, who even though indigent, possess exclusive Devotion to Śrī Hari in their heart. For, being bound by the thread of Devotion, Śrī Hari on His part enters their heart, leaving His own abode wholly behind.”

What was the purity of Vyādha (Guha), the age of Dhruva, the intelligence of Gajendra, the beauty of Kubjā, the riches of Sudāmā, the lineage of Vidura or the prowess of Ugrasena, the Yādava Chief? Mādhava is fond of *Bhakti*. *Bhakti* pleases Him most, not qualities.*

The Lord says in the *Śrīmad Bhāgavata* to Uddhava: “I am not conquered so much by *Yoga* or *Sāṅkhyā* or *Dharma* or by the study of the *Vedas*, by penance or by renunciation, as by firm devotion.”

न साधयति मां योगो न सांख्यं धर्म उद्धव ।

न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ॥

(*Bhāgavata* XI. 14. 20)

He reiterates the same idea in the *Viśwarūpa-darśana* Chapter of the *Bhagavadgītā* in the following verses:—

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥

(XI. 53-54)

“Neither by study of *Vedas*, nor by penance, nor by charity, nor by ritual can I be seen in this Form (with four arms) as you have seen Me. Through single-minded devotion, however, I can be seen in this Form (with four arms),

*व्याधस्याचरणं ध्रुवस्य च वयो विद्या गजेन्द्रस्य का ।

कुब्जायाः किमु नाम रूपमधिकं किं तत्सुदाम्नो धनम् ॥

वंशः को विदुरस्य यादवपतेरुग्रस्य किं पौरुषं ।

भक्त्या तुष्यति केवलं न च गुणैर्भक्तिप्रियो माधवः ॥

and known in essence and even entered into, O valiant Arjuna.” The lesson for us from Guha’s story is simple. If we are unswervingly loyal to the Lord and render such service to Him as we are capable of, without expectation of any reward, He will bless us and treat us as one with himself. He takes care of the welfare of those who are thus devoted to Him and it becomes His duty to bear their burdens. It will be remembered that He asks Arjuna to proclaim that His Devotees will never perish—कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति।



He is the cleverest who wholeheartedly seeks God first, for in finding Him, he receives along with Him, everything that is of God. To love God is to contact creation’s munificent—providence. Many a worldly man foolishly engages his heart, mind, soul, and physical strength in the pursuit of money or human love or earthly power, only to lose them—if perchance he had found them at the time of death. The wisest use of life is to invest it in seeking God, the one treasure that satisfies forever and can never be lost or diminished.

—Sri Ramakrishna

Material riches may attract coveted status in the eyes of the world, but they are useless at death. Spiritual riches may not engage worldly admiration but they guarantee to the soul in the after-death state the true security of eternal freedom and happiness.

Grace, A Kind Girl

In the sea at several places there are rocks on small mountains which are not visible because they are under water. If ships strike against them, the ships are broken into pieces. On such rocks, a tower like high pillar is erected, and its top is fitted with a bright light, so that the crew at dark night may save the ship against collision. Such pillars are known as lighthouses. In the lower part of the pillar, there are small rooms in which the family of the employee of the lighthouse lives.

Near England in the sea there was a lighthouse. An employee of that lighthouse one day went to England with a piece of work. It was by chance that that day there was a storm in the sea. In the lighthouse, his wife and fourteen years old daughter, named Grace Darling, were present. Suddenly at night a loud sound was heard as if a cannon was being fired. Grace and her mother understood that a ship was wrecked, colliding against the rock in the storm. But in the dark night, while the sea was roaring, there was no way to save the passengers of the ship. Both the mother and the daughter, throughout the night, went on praying to God to protect the lives of the passengers of the ship.

In the morning when there was light, Grace with a telescope climbed up the lighthouse and saw all around. She saw that at a distance of nearly a mile from the lighthouse, the plank of the wrecked ship was floating and jumping on the waves of the sea and nine men were stuck to it in order to save their lives. That plank was likely to sink in the sea because of the risky waves.

Grace climbed down from the lighthouse hurriedly. She said to her mother, "I am going to save those nine men who are sitting on the wreckage at a distance of one mile."

Having heard her daughter's version, the mother was taken aback. The sea was roaring, and even the biggest ship could easily sink in such a roaring sea, while a girl wanted to sail a mile with her boat. It was nothing but insanity. But one, who is burnt with compassion, does not give heed to one's own self, and gets peace of mind only when one rids others of their sufferings. Grace jumped into the boat. Her mother went on calling her but she did not give any heed to her warning. The poor mother began to see her daughter with unblinking eyes and prayed to God, from the core of her heart, for the safety of her daughter by chanting His name.

Grace's boat tossed very high because of the risky waves but Grace was not at all worried for her life. She was overwhelmed by the resolve—"I have to save the lives of nine persons." She staked her life to save their lives. Before such girls all obstacles are crushed down and omnipotent Lord helps them. Grace's efforts bore fruit and she reached the wrecked plank, made the men board her boat and returned. When Grace's boat neared the lighthouse, her mother like a mad person ran crying, "My darling daughter" and embraced her.

The English boys even today narrate the story of Grace Darling's compassion and courage with pride. Such compassionate girls add lustre to the name of a country.



The theory of Māyā and going Beyond

—Dr. Shrikrishna Deshmukh

Why bother about studying the theory of *Māyā* at all? The answer lies in the fact that It is possible to be convinced theoretically about the fact that the world is *Māyic* merely with the help of words. But until we reach the level of Self-realization (*Aparokṣa Jñāna*) i.e. direct intuitive cognition that ‘I am Brahman’, it is necessary to repetitively read, hear and speak about the same principle. In Sanskrit there is a saying—

Tat Kathanam | Tat Cintanam | Tat Śravaṇam—

‘Real studying involves reading, hearing and talking about the same topic over and over again.’ When we consistently study the theory of *Māyā*, it leads to the genuine conviction that ‘individual soul’ (*Jīva*) and surrounding ‘world’ are both *Māyic* in nature.

Now the real question is when the existence of the body and the world is so directly, actually and obviously experienced on a daily basis, how to refute that existence? When a person sees, hears or speaks, he is actually indicating activities performed by his body, not by the person residing within the body. The expression ‘I speak’ actually means that speech organ (*Vāṇī*) speaks. Speech organ is inanimate (*Jaḍa*) in nature, and inanimate cannot function without the help of some animate (*Cetana*) entity. It is ‘*Jīva*’ that incites speech organ to speak. The action of ‘speaking’ is conducted by speech organ with motive power from ‘I’ which means ‘*Jīva*’ in this context. Similarly the actions of ‘hearing’ and ‘watching’ are done by ‘ears’ and ‘eyes’ with impulsion from *Jīva*.

The word ‘*Māyā*’ has many different meanings; but the one relevant here is *Māyā* means ‘perceived reality’ or ‘*Asatya*’. The eternal truth or ‘*Satya*’ is unalterable (*Aparivartanīya*) in nature. In other words, that which changes or alters in form or essence, is ‘*Asatya*’ or ‘*Māyic*’ in nature.

The fact that physical body changes with time is obvious to one and all. The body in childhood changes in adolescence, youth and old-age respectively. Since our body and organs change in nature, they should be considered ‘*Asatya*’ or ‘*Māyic*’ as per the definition above. Hence it is inappropriate to identify the self with body. This is not a pessimistic thought, infact it is a ‘reality-check’. There is no pessimism in facing reality as-is. It rather takes care of ensuring that happiness in life isn’t affected in any way or in any situation.

If ‘my body’ is accepted as ‘*Māyic*’, same rule applies to people associated with me. All daily activities too, are *Māyic* by the same logic. People routinely praise or criticize each other, and this invokes a chain of reactions. Once we accept everyone including ourselves as ‘*Māyic*’, that acceptance puts a leash on the chain of constant reactions. Speaker is *Māyic*, listener is *Māyic* and the spoken words are *Māyic* as well. These simple thoughts put a full-stop on agonies that come with criticism, and delights that come with appreciation. Whether someone salutes or denounces, we stick to our path of Self-realization. In other words, we stay happy irrespective of any external factors around us.

Physical body and sense organs function by the driving force of ‘*Jīva*’. ‘*Jīva*’ is also *Māyic* in nature. Waking, dreaming and deep-sleep (*Jāgrti*, *Swapna* and *Suṣupti*) are the 3 states of a *Jīva*. If these states are evaluated against the definition of being *Māyic* i. e. liable to change, it can

be concluded that the three states are *Māyic* too. Hence, 'Jīva' which stays in any one of these three states at a time, is 'Māyic' as well.

The world, where we live, is volatile in nature. It was different in the past. Today we see it in its current form, and it will be vastly different in future. In other words, what we see today was not there in the past, and will not be there in future. The world was in a gaseous form in the beginning. Later it solidified. In future, it may take a liquidized form. This confirms the fact that the world is changeable, impermanent and transient. 'Jīva' experiences the world with the help of five sense organs in a waking state (*Jāgrti*). The universe, which we see is transient and hence 'Māyic'. The eyes with which we see, and *Jīva* which incites those eyes, are both *Māyic* as well. Hence every activity and all experiences in the waking state are 'Māyic' in nature. We face many dualities such as action-reaction, gain-loss, success-failure, victory-loss, appreciation-criticism in the waking state. But when we are genuinely convinced that the waking state itself is *Mithyā* (illusory), it leads us to a state of perfect, thoughtful balance as portrayed in *Bhagavadgītā*—“सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।” All our saints experienced this balanced state of mind irrespective of adverse or favourable events in their lives.

The state of dream (*Swapna*) is 'Mithyā' (neither real nor unreal) as well, and it is fairly easy to comprehend that. All experiences in dreams are dissolved after waking up. Only the subtle mental impressions (*Samskāras*) are left behind. Occasionally, the dreams come true, but that too happens in the waking state. If waking state itself is determined to be 'Māyic', the realization of those dreams is obviously *Māyic* as well.

In the state of deep-sleep (*Suṣupti*), the mind (*Manas*)

is dissolved in complete ignorance (*Ajñāna*). *Ajñāna* is the 'lack of *Jñāna*' i. e. the state of not knowing our true nature. *Ajñāna* is *Adhyasta* (falsely cognized) on *Jñāna* just like a snake is falsely cognized on a rope in partial darkness. Everything that is *Adhyasta* is *Asatya* or *Māyic* in nature. Hence, the state of deep-sleep is *Māyic* as well.

So far we have seen the scope, expanse and manifestations of *Māyā* in daily life. Naturally it is important to learn about the substratum (*Adhiṣṭhāna*) i.e. Brahman on which *Māyā* functions.

Ādi Śaṅkarācārya was the first one to formally expound on the principle and expanse of *Māyā* and turn it into *Māyāvāda* (the doctrine of *Māyā*). His approach is specifically based on *Upaniṣads*. To understand *Māyā* in greater detail, it is important to get acquainted with various names and attributes by which *Māyā* is known in Vedic literature. *Māyā* is neither real nor unreal (*Mithyā*), illusory (*Bhrāmaka*), imaginary (*Kalpita*), meaningless (*Nirarthaka*), vincible i.e., capable of being conquered by the realization of the Self as Brahman (*Jñāna-Nivartya*), having perceptual existence (*Pratīti-Mātra-Sattāvān*) and dissents from the definitions of absolute existence and non-existence (*Sat-Asat-Vilakṣaṇa*). The attributes of *Māyā* are—

Swāśrayā—*Māyā* is called as *Swāśrayā*, which means it dwells in the shelter of 'Swa'. It does not have an autonomous existence. The word 'Swa' here means Brahman or *Ātman*. *Māyā* can exist only on the substratum of Brahman. The illusion of mirage appears on the substratum of a desert-land. Similarly, the illusion of *Māyā* appears in the form of the visible universe on the *Adhiṣṭhāna* of Brahman.

Swaviṣayā—*Māyā* is *Swaviṣayā*, which means it explains 'Swa' or Brahman as a subject. Brahman is, infact, *Nirviṣayā*, which means it cannot be comprehended by five sense

organs or nine epistemically reliable means for gaining knowledge such as perception, inference (i.e. nine *Pramāṇas* such as *Pratyakṣa Anumāna*) etc. A person who explains the concept of Brahman, is ultimately a manifestation of *Māyā*. This *Māyic* person analyzes and describes the subject of Brahman in detail. Brahman is *Nitya-Prāpta* i.e. ever-attained or eternally realized. It is all-pervading and transcendental. A *Māyic* person, however, still says that he will 'attain' or 'realize' the principle of Brahman. All of this is nothing but *Māyā's* pastime.

If we come across a bare tree-trunk (*Sthāṇu*) at dusk-time, it looks like a ghost due to partial darkness. It is not possible for this illusory ghost to talk about the bare tree-trunk. The ghost does not exist for real; it is only illusory, and hence it is incapable of talking about its substratum. i.e. tree-trunk, which exists for real. Similarly *Māyā* which deceptively appears real on the *Adhiṣṭhāna* of Brahman, is incapable of uttering even a single word about Brahman. But, since *Māyā* is *Aghaṭita-ghaṭanā-patīyasi* (adept at making the impossible happen), it is capable of executing what is inconceivable. *Adhyasta* (reflected existence) is in fact, unable to talk about *Adhiṣṭhāna* in any way. To talk about anything other than the knowledge of Brahman is a pointless exercise. To talk about the principle of Brahman is futile as well, however, it at least helps in delving into the concept of Brahman. Other discussions about the material world only create discrepancies, and hence should be minimized.

Swanirvāhaka—*Māyā* is *Swanirvāhaka*, which means it subsists 'Swa' or 'Brahman'. It gloriously flaunts itself as if the existence of 'Swa' depends on *Māyā*. But it is true in a way. Without the prevalence of *Māyā*, who would have discussed or heard about Brahman? Vedic scriptures

have bestowed this glory upon *Māyā*. Hence, the existence of Brahman is subsisted by the influence of *Māyā*.

Paranirvāhaka—*Māyā* is *Paranirvāhaka*, where *Para* means ‘different’. Duality is imaginary and different from the all-pervading principle of ‘Brahman’. *Māyā* explains the concept of duality with words such as ‘this exists, that exists’ etc. Everything in the world pertains to a ‘name and form’, and appears dual and illusory due to the impact of *Māyā*. Only through *Māyā* can we formally conclude the existence of the world. Each *Jīva* delusively feels, ‘I am my body (*Deha-tādātmya*), I am the doer, and the enjoyer of sensory pleasures (*Karṭṛtva-bhokṭṛtva bhrānti*)’. *Māyā* is accountable for these experiences. The subtle body present in everyone is manifestation of *Māyā*. The gross body is Māyic as well, but it cannot speak by itself. *Jīva* does the speaking that ‘I am Māyic’. The impulsion to speak is given to *Jīva* due to *Cidābhāsa* i.e. reflected consciousness. Each *Jīva* consists of *Cidābhāsa*, which is the reflection of *Ātman* in the mind (*Antahkaraṇa*). In other words, each individual self consists of the reflection of the Universal Self. *Cidābhāsa* incites *jīva* to perform all routine activities, but *Cidābhāsa* is basically *Māyic* i. e. reflected, not real. In short, using a medium which is essentially *Māyic* in nature, it is *Māyā* that subsists illusory duality (*Para*), and hides the only one transcendental and universal principle of Brahman.

Pratīti-mātra-Sattāvān—*Māyā* has perceptual existence and is transient in nature. In other words, it exists only so long as it is experienced, not otherwise. e.g.—How long can one see mirage (*Mṛg-jala*)? Only in the afternoon roughly from 12 to 3 pm or so. After that time, it ceases to exist. The perceptual visibility of a mirage has existence only in that predetermined duration, not otherwise. Similarly, a person, his body and the universe are all *Pratīti-mātra*

-*Sattāvān* in essence. The world has no existence other than the brief period for which it is experienced. Once this fact is embraced, worldly pains and sorrows cease to be effective. Dreams have perceptual existence just like mirage. Objects in dreams exist only so long as the dream is seen, not before or after the dream. Since the *Māyic* world is a 'prolonged dream', dualities in the world do not exist for real.

Jñāna-Nivartya—*Māyā* is vincible (capable of being conquered) by the direct intuitive knowledge (*Aparokṣa Jñāna*) of Brahman. The effect of *Māyā* lasts only till the time *jīva* is involved in either the body, world or ego (that I am the doer or the experiencer). 'I am Brahman realization' breaks *Māyā*'s shackles on the *Jīva* and frees it. It is possible to break *Māyā*'s shackles. Until this knowledge is realized, *Māyā* continues its semblance in the form of visible world. After realization, *Māyā* withdraws itself and its existence becomes inconsequential.

Sat-Asat Vilakṣaṇa-Anirvacanīya-Mithyā—The word '*Sat*' means time-absolute existence irrespective of past, present or future. In other words it means transcendence. Hence attributes of *Māyā* do not match with the definition of *Sat*. So *Māyā* is not *Sat*. i.e. it is *Sat*-contradictory (*Sat-Vilakṣaṇa*). The word '*Asat*' means absolute non-existence. e.g. Hare's horns, which are purely non-existent are called as *Asat*. But *Māyā* is *Pratīti-mātra-sattāvān*, so it has transitory existence. This means, *Māyā* is not '*Asat*' i.e. it is *Asat*-contradictory (*Asat-Vilakṣaṇa*). In short, *Māyā* is neither real nor unreal, and hence it is indescribable (*Anirvacanīya*). It cannot be described in a definite, concrete manner. Hence Vedic Scriptures call *Māyā* as '*Sat-Asat Vilakṣaṇa Anirvacanīya*'. It is neither *Satya* nor *Asatya*, thus named as *Mithyā*.

Bādhayogya—One can defend against *Māyā* with

thoughts and make its impact completely irrelevant. Thus, *Māyā* is *Bādhayogya*, which means it can be made inconsequential with thoughts. The illusion of mirage goes away once we understand the secret of illusion. After that, even if a mirage continues to appear in the same way, it has no effect on the observer (*Draṣṭā*) who knows the reality of a desert under the mirage. Observer does not expect anything in return from that mirage since he has refuted its existence. Similarly *Māyā* ceases to be influential on the seeker who has understood the *Mithyātva* of *Māyā*. His involvement in his own body, world and ego comes to an end. He has no expectations from worldly objects or people around him. Once this attribute of *Māyā* is clearly understood, it helps the seeker channelize his thoughts in appropriate direction, and eventually get liberated from the influence of *Māyā*.

Traikālika-Niṣedha-Pratiyogitvam—Sometimes silver (*Rajat*) is deceptively seen instead of a glittering seashell (*Sippi*). Silver did not exist before or during that illusory appearance. After one clearly starts seeing the original seashell, silver has no existence as well. Silver has absolute negation (*Niṣedha*) over the Substratum of seashell in all three periods of time—past, present, and future. Same logic needs to be applied to the visible universe. *Māyā* is responsible for the illusion of the visible universe, which in fact has negation in all three times on its *Adhiṣṭhāna* Brahman. Hence *Māyā* is called as *Pratiyogī* of *Traikālika-Niṣedha*. The word *Pratiyogī* means contradictory. *Māyā* gives contra-positive appearance to the universe, which has no factual existence in all three times. The universe as it appears to us, in fact, does not exist. Still, it feels as if it exists for real. *Māyā* is the reason behind this illusion.

—Translated by *Mrs. Mukta Walvekar*
(To be continued)

Bharata, My Bharata, Holy Bharata!

—*Hari Prasad Sastri*

No two countries in the world are alike in life, thought and pursuit of beauty. I love my Bharata because it is a holy land and it has given to the world the life ideals which neither Egypt nor Greece nor Rome have given. The plane in which the soul of holy Bharata functions is Truth and universal good. My sojourns as a student and teacher in many countries of the world have elicited my love for each of them; but my soul has found full satisfaction in holy Bharata.

The world will lose the only real teacher if Bharata bases its culture on Materialism. What makes Bharata lovable is the spirit of its culture represented in Rāmacandra, Śrī Kṛṣṇa, Vyāsa, Vasiṣṭha, Śaṅkara, Swāmī Rāma Tīrtha, Śrī Dādā and Mahātmā Gāndhī.

Mahātmājī remarked that he wanted liberation of India from foreign rule so that Bharata could express her soul in *Dharma*, devotion to God and love of Truth. In fact the very essence of Indian culture was represented in the great personality of the poor, patient Gāndhījī the glory of whose personality consisted in his devotion to God every moment of his day.

If the Indians forget the ideals of *Mahātmājī* and try to imitate the products of materialism, then India will become a great menace to humanity some day or other and will meet the fate of Rome.

Spengler has said: “Nations are organisms and culture is their biography”.

Nobody is sorry over the death of Carthage, but the passing away of the great Tang dynasty in China fills us with grief.

Our pride is not in the outer form of the state but in the great spiritual philosophy of Vyāsa, the *Rāmāyaṇa* of Śrī Vālmīki, and the popular classic, the *Rāmāyaṇa* of Saint Tulasīdāsa. He who is versed in our Adwaita, finds nothing new in Plato, Aristotle, Kant, Hegel, “Spinoza and Bertrand Russell”.

One of the Japanese names for India is heaven; and this India of our holy *Ṛṣis* must be a real heaven to the tortured and fatigued soul of the whole world today.

The first duty of Pandit Neharūjī, a great man, should be to give bread to the people and educate them in the ideals of *Dharma* and *Bhakti*. National hate is a way to the suicide of the nation. To quote the Chinese philosopher *Mencius*: “Let our government give full peace, security, culture, justice and light to the people to such an extent that the neighbouring people who lack in these advantages may come and join our holy land as its proud citizens.”

He who thinks of union of India in terms of physical force is blind and has not read history carefully. Twice in the history of China two foreign countries applied to the Chinese Emperor to be amalgamated into the Chinese empire. Such was the spirit of peace, security and culture in those days.

Speaking biologically the great mammoths, each being ten times bigger than the elephant today, have perished but the poor defenceless cow still lives.

Nature kills the organism which is merely destructive, and helps the organism which practises mutual aid. Prince Kropotkin has proved this fact beyond any doubt. If India is to live and prosper, she must be helpful to other nations

and regard the ultimate good of others as her own good.

During the last 21 years *Śānti-Sadana* in London has propagated the Indian spiritual culture and today there are a few hundred men and women who consider the *Gītā* as the fountainhead of *Śānti*.

Thus let India conquer the world with love.



God, who is omnipresent and omniscient, knows all things good and bad that quality come and go in human minds and secret acts. There is nothing that can be hidden from Him; for even when a man takes with him to the grave long-held secrets, they are openly read by the all seeing God. He who is the mind of all minds and the life of all the cosmos, knows everything that arises and dies in human consciousness, and in each tremor that happens in nature and in every speck of His empyrean universe.

God is a truer friend to man than man is to him. Though continuously ignored by man, God constantly thinks of him and helps him with power to live, think, feel and enjoy. He is the relative of all relatives, without whom we cannot love any kin not can they love us. For the most part, man's indifference forces God to remain incognito.

A Prayer to the All-pervading Infinite

यस्य भूमिः प्रमान्तरिक्षमुतोदरम् ।
दिवं यश्चक्रे मूर्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥
यस्य सूर्यश्चक्षुः चन्द्रमाश्च पुनर्णवः ।
अग्निं यश्चक्र आस्यं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥
यस्य वातः प्राणापानौ चक्षुरङ्गिरसोऽभवन् ।
दिशो यश्चक्रे प्रज्ञानीः तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

(*Atharvaveda X. 7. 32—34*)

Hail to the Supreme *Brahma* for whom the earth is the foot-rest, and for whom the atmosphere is the abdomen,—He who made the heaven His own head.

Salutation to that Supreme *Brahma* for whom the sun is the eye as also the moon that is renascent again and again,—He who made fire His own mouth.

Hail to that Supreme *Brahma* for whom the wind is the breath of respiration, for whom the sages *Angiras* as were like an eye,—He who made the quarters His own ears.

Dear Friends,

The annual number of **Kalyana-Kalpataru** on **Sevā-Tyāga** published last year has got very good response and was much appreciated by our intelligent readers. This all is the outcome of Divine Grace and efforts of our respected contributors. We propose to publish **Bhakti Number** this year in **October 2017**.

All people aspire for happiness. But they seek this happiness in material things. Real source of happiness is *Bhakti* of God. In God only we can achieve real peace and happiness. Therefore, it has been decided that *Bhakti* to God is essential and with this aim, this year **Bhakti Number** is being published.

We hope our readers will welcome and get benefited by this special issue of **Kalyana-Kalpataru** as they have been doing always. Due to enhancement of costs all around the annual subscription now will be of **Rs. 140**.

—*Editor*

Date of publication 1. 8. 2017

Subscribe online—Go to www.gitapress.org

Click: [Online Magazine Subscription](#).