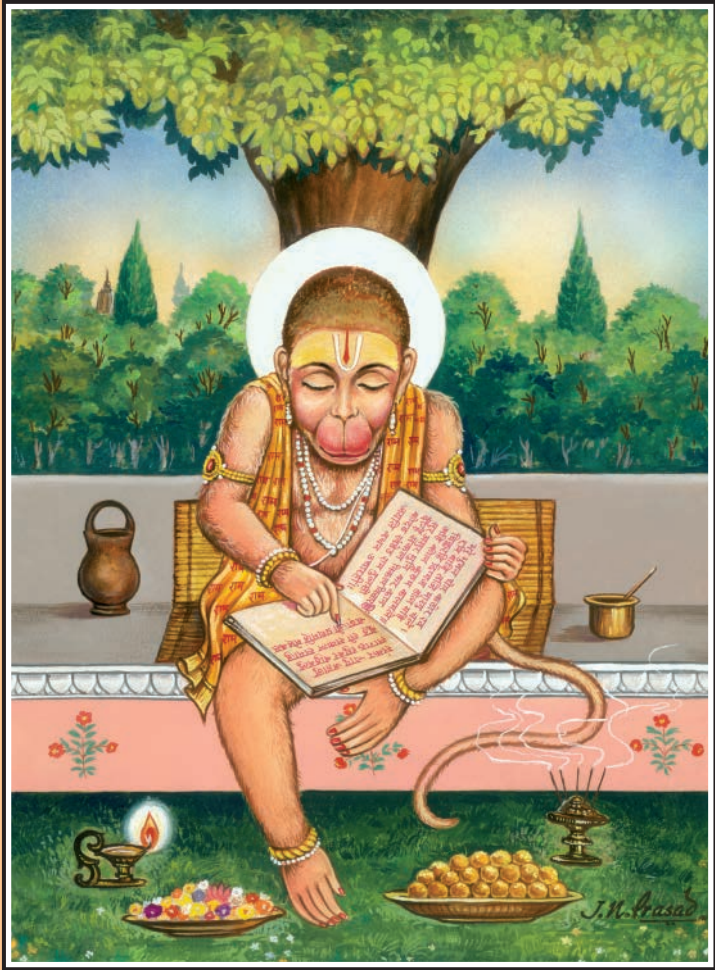


# Kalyana-Kalpataru

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No. 12

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September  
2017

# Kalyana-Kalpataru



Chanting by Caitanya Deva

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



# KALYANA-KALPATARU

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

Vol. 62

September 2017

No. 12

## Subhāṣitam

सर्वनाशे समुत्पन्ने ह्यर्धं त्यजति पण्डितः ।  
अर्धेन कुरुते कार्यं सर्वनाशो न जायते ॥

When a situation arises of total ruination, a wise person wilfully allows destruction of half. Thus, he is able to pull along with remaining half and saves himself from total ruination.

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## Forms of Emancipation

—*Brahmalina Sri Jayadayal Goyandka*

Salvation or emancipation is of two kinds. Although living in a body, a soul may attain salvation through realization of perfect knowledge; that is, in that very life he becomes a freed soul. Therefore, he is called ‘freed during one’s life-time’ (जीवन्मुक्त). His body goes on functioning even after salvation under the influence of *Prārabdha*. Describing the state of souls of this type, the Lord says in the *Gītā*:—“O Arjuna, he who neither hates the manifestation of the different *Guṇas*, viz., illumination, which is an effect of *Sattva*, the activity of *Rajas* and the darkness of *Tamas*, nor craves for them when they are no longer manifest; who stays only as a witness and cannot be moved by the *Guṇas*, and knowing that the *Guṇas* act upon the *Guṇas* (the senses act upon their object and vice versa), remains identified with the one, uniform state of the *Paramātmā*, who represents truth, knowledge and bliss in a consolidated form, and cannot be shaken from that stage; who constantly fixed in self-knowledge, looks upon pleasure and pain with an equal eye; to whom a lump of clay, a piece of stone and a piece of gold are of identical value; who remains cool and collected under all circumstances; to whom welcome and unwelcome objects, praise or blame, honour and disgrace appear as same; to whom friend and foe appear alike; and who is completely shorn of the spirit of doership in respect of all actions whatsoever;—he is said to have transcended the *Guṇas*” (*Gītā* XIV. 22—25). The soul who has thus, transcended the *Guṇas*, is a freed soul

in the state of life (जीवन्मुक्त). The second type of salvation is salvation after death (विदेहमुक्ति). He who embraces death in the highest state of consciousness, attains this latter type of salvation. The *Gītā* says:—

स्थित्वास्यामन्तकालेऽपि      ब्रह्मनिर्वाणमृच्छति ॥

(*Gītā* II. 72)

“Established in this state even at the time of death, the soul attains the bliss of *Brahma*.”



Ponder this deeply and well. If you make up your mind, there is no such thing that is impossible to the human soul, the *Jivātmā*, richly endowed with a human birth and status. This truth is to be friendly grasped.

If you consider yourself to be a weak human being then everything is impossible, everything is difficult, everything is uncertain. If you consider yourself a divine being, everything becomes possible, everything becomes easy, everything becomes sure and certain.

—A *Call to Liberation*

# Fate of A Man Turned Away from God

—*Nityalilalina Sri Hanumanprasad Poddar*

The scriptures, holy men, exalted souls, sages and eminent seers, nay, even the Lord Himself has been good enough to point out to man, again and again in diverse ways, the aforementioned goal of life as well as his duty. But, swayed by the elements of *Rajas* and *Tamas* (the forces of passion and ignorance) and dominated by lust of enjoyment, which is difficult to satiate like fire, which cannot be cloyed by pouring any amount of ghee or fuel into it, man loses sight of his goal and falls from virtue. Lust of enjoyment clouds his sense of good and evil; nay, his very vision gets perverted, with the result that mistaking evil for good, he considers sensuality the sole objective and mission of his life and stoops to different kinds of corrupt practices for securing the enjoyment of sense. Consumed by the fire of endless cares till his last breath, he remains bound by hundreds and thousands of ever new hopes and longings; and given over to lust, anger and greed, which are the three gates to hell, and which degrade the soul, he remains constantly engaged in wrongdoing. For the gratification of ever new but vain aspirations he commits newer and newer wrongs every day, indulges in hostilities and disputes, perpetrates violence and sanguinary acts and getting enmeshed in the snares of infatuation, constantly indulges in sinful thoughts and sinful deeds and continues to suffer terrible misery and agony. Man was granted freedom of action to attain emancipation while serving God in the form of the entire animate and inanimate creation

through the observance of piety in the form of right conduct. It was pointed out to him that such and such an act was conformable to rules and hence worth doing, while such an one was unwarranted and hence worth eschewing. But, falling a prey to attachment to and covetousness for sense-enjoyments under the spell of infatuation, he began to abuse his freedom of action and perpetrated such abominable acts as made him worse even than a beast and a devil. As if deploring the fate of such devils in the garb of men, the Lord says—

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।  
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥

(Gītā XVI. 20)

“Failing to reach Me, Arjuna, these stupid souls are born life after life in demoniac wombs and then actually sink down to a still lower plane.”

In *Śrīmad Bhāgavata* Lord Śrī Kṛṣṇa tells Uddhava:—

नृदेहमाद्यं सुलभं सुदुर्लभं  
प्लवं सुकल्पं गुरुकर्णधारम् ।  
मयानुकूलेन नभस्वतेरितं  
पुमान् भवाब्धिं न तरेत् स आत्महा ॥

(XI. 20. 17)

“That man (undoubtedly) kills his soul (brings about his own spiritual degradation). Who—having secured the exceptionally fit vessel of a human body, the source of all blessings and (therefore) a most rare boon, yet easily obtained (without any effort by the grace of God) and piloted by (an expert helmsman in the form of) a preceptor and propelled by a favourable wind in the shape of Myself,—(nevertheless) fails to cross the ocean of mundane existence.”

Losing sight of his goal under the sway of infatuation



notwithstanding this, man falls from the path of virtue or duty. Completely dominated by lust of enjoyment, blinded as he is by infatuation, the mentality of the man of the world is from some time past, becoming more and more pitiable in the present times. His intellect has begun to take a perverted view of everything. As a result of this, the vehemence of sin and the strength of the perpetrators of sin are gradually on the increase. The ethical standard of humanity has sunk very low. An irrepressible thirst for mammon, power and unwarranted enjoyment, attainment of one's petty and narrow selfish ends, proneness, born of ignorance, towards self-destruction all round and so on, are the salient features of the present degrading situation. A few examples of this are being given below. They will show how rapidly man today, infatuated as he is by ignorance, is going to fall into the fearful abyss of self-destruction, terrible affliction and agony and horrible hellish torture for an endless period of time. Like a lunatic, he is fondly casting himself into the wild-fire of misery and rushing forth to get burnt in the fierce flames of hell-fire.



Possessiveness shows meanness of heart. It is delusion for one to think that his material possessions belong to him. Exclusively and in perpetuity. Man owns nothing on this earth, he is only given the use of things from its cosmic store. At death, everything has to be forsaken. Rockefeller and Henry Ford were not able to take with them into heaven a single dollar of their vast fortunes.

## Worldly Ego (Ahaṅkāra)

—*Brahmalina Swami Ramsukhdas*

When the aim of a person is directed towards unreality (*Asat*) viz., to gain pleasure and accumulation of worldly goods, then his ego is, 'I am worldly' and it is called, worldly ego. When such a feeling gets intensified, a person always remains worldly. He certainly remains worldly while performing worldly actions and while practising spiritual discipline also he still remains worldly. Whatever devotional efforts he makes, are directed towards fulfilment of his desires and that spiritual practice intensifies his pride of being an aspirant. Pride is the gross form of ego.

When a man is too much inclined towards pleasures and prosperity, this inclination leads him to selfishness and pride which are the demoniac traits. The *Gītā* says : 'अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः' (*Gītā* XVI. 18); "They are bloated by egoism, power, pride, desire and anger", 'दम्भाहङ्कार संयुक्ताः' (*Gītā* XVII. 5); "They are imbued with hypocrisy and egoism". Further, according to *Gītā* : 'पतन्ति नरकेऽशुचौ' (XVI. 16); "Misled by ego, which is demoniac nature, such persons sink into a filthy hell."

If it is assumed that on achieving enlightenment or salvation (*Mukti*), the demoniacal form of ego is overcome and the self-oriented (identified) ego is not affected, that argument is not correct. The reason is that by the wiping out of the demoniacal ego, one escapes hell, but it does not lead to salvation. The latter can only be achieved by destruction of the self-induced ego. The demoniac ego, is a subtle form of essential self-ego, which stays within every

living being. Keeping in mind this identified ego, Lord Kṛṣṇa says to Arjuna : ‘अथ चेत्त्वमहङ्कारात् श्रोष्यसि विनङ्क्ष्यसि’ (*Gītā* XVIII. 58); “By fixing your mind on Me, you will by My favour, conquer all difficulties, but if your ego does not let you listen to Me, then you will be lost”. Again it is said. ‘यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे’ (*Gītā* XVIII. 59); “If your ego forces you to say that ‘I will not fight’, it will be futile, for nature will compel you to fight.”

The ego is created by ignorance. *Yoga Darśana* says: ‘अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः। अविद्याक्षेत्र मुत्तरेषां....’ (II. 3-4); Knowledge destroys ignorance, when no ignorance is left, how can ego persist? If knowledge does not remove ignorance, then that is not knowledge. That is superficial learning, but not true and experiential knowledge. If identified ego is not destroyed, then as a tree grows from a seed, so this ego with the contact of materials, people, actions and conditions etc., will become demoniacal ego.

In the *Gītā*, where the means of knowledge have been discussed, Lord Kṛṣṇa refers to the elimination of ego : ‘अनहङ्कार एव च’ (XIII. 8). When an aspirant discards the ego, then on his salvation, how can it persist? No ego is left and there is complete destruction of the self-oriented (*Tādātmyarūpa*) ego. Lord Kṛṣṇa has explained further, the destruction of the self centred ego as follows: In *Karmayoga*, by the expression : ‘निर्ममो निरहङ्कारः’ (*Gītā* II. 71); “Freedom from the sense of mineness and egoism”. In *Jñānayoga*: ‘अहङ्कारं..... विमुच्य निर्ममः’ (*Gītā* XVIII. 53); “One who gives up egoism, and the notion of mineness.” In *Bhaktiyoga*: ‘निर्ममो निरहङ्कारः’ (*Gītā* XII. 13)., it says “One is free from mineness and egoism.” All these expressions refer to the elimination of ego.

## Who are Wise according to Gītā

—Keshoram Aggarwal

Lord Kṛṣṇa instructs Arjuna at the very beginning of his gospel of *Gītā* that it was unwise for Arjuna to grieve over those who should not be grieved. Wise men do not sorrow over the dead or the living. But Arjuna was certainly grieving, which showed that he was not truly wise, but was arguing as a wise man.

Lord Kṛṣṇa tells Arjuna about the eternal character of the soul and the destructive nature of the body, so to grieve over for the both is not good for the wise.

Really wise men possessing equipoised mind, renouncing the fruit of actions and freed from the shackles of birth, attain the blissful supreme state. Who do not possess such equanimity of mind, are not really wise.

He who sees inaction, reaction and action in inaction is wise among men. The point to be considered, therefore, is what is meant by seeing inaction in action. When all duties prescribed by the scriptures for a human being, are performed without attachment, the desires for fruit, the feeling of possession and egoism do not bear fruit in the form of pleasure and pain in this world or the next, nor do they lead to rebirth, on the other hand neutralizing the latencies of all previous *Karma*, both good and evil, they bring about liberation from the bondage of worldly existence. To know this secret is to see inaction in action. While performing his allotted duties, he does not get tainted by them. It is in this sense that he is called “Wise among men.”

To the popular mind inaction means the renunciation of all activities of the mind, speech and body. Even this renunciation, if it is resorted to with attachment, the desire for fruit, the sense of possession and egoism, proves to be the cause of rebirth. Nay if it is made out of disregard for one's duties or mere show of his renunciation of action or reaction, is converted into a positive sin or prohibited action. To know this secret is to see action inaction. He knows this secret will not renounce his duties. He neither falls away from his duty nor exposes himself to rebirth by allowing his renunciation to be tainted by the sense of possession, attachment, desire for fruit and egoism, hence he is 'wise among men.'

Even the wise call him wiser, whose undertakings are all free from desire and *Saṅkalaps* of the world and whose actions are burnt up by the fire of wisdom. Lord Kṛṣṇa intends to show that scrupulous performance, in all their details of duties prescribed in the scriptures in the interest of the world order, without entertaining the feeling of possession, attachment and the sense of doership with respect to them and eventhough one has nothing to gain from their performance requires much patience, gravity, courage and wisdom, it is, therefore, that even men of wisdom declare such a man to be wiser.

Real wise are those human beings who look with equanimity on all, whether it be a *Brāhmaṇa* endowed with learning and humility, a cow, an elephant, a dog or a pariah.

This does not mean that wise man observes no distinction in his dealings with different persons or objects. In fact, such a thing is not possible. Distinction must be observed in one's dealings with all up to a reasonable limits as prescribed in the scriptures. A wise man does observe in his dealings all such distinctions as are necessary and proper in the eyes

of the world. We will treat a *Brāhmaṇa* even as a *Brāhmaṇa* should be treated and will deal with a pariah as one ought to do; even so he will use a cow, an elephant and a dog as well in a befitting way. Nevertheless he perceives God alike in everybody and bears the same love towards all. A man does not behave in the same way with the various members of his own body, such as the head, the hands and the feet, but he loves them equally. If he happens to touch his feet he has to wash his hands but he touches his head he need not wash his hand. So behaviour with each part of the body is different. But he considers all parts of the body as his own. Similarly the wise man deals with all persons and objects in the prescribed way by scriptures and he has equal love for all of them.

All actions are done by five factors mentioned in the verse fourteenth of eighteenth chapter of *Gītā*. The self has nothing to do with them. Hence, it is quite unwise to regard the self as the doer. Nevertheless, people unwisely arrogate to themselves the doership of actions, how strange it is that? The truly wise man is he who views all actions as a game of *Pravṛtti* and the self as a non-doer in every sense as declared in verse 29 of chapter (XIII). As against this he who regards the self as the doer is deluded by ignorance and egoism (III. 27) hence, such a person is not really wise.

Whatever enjoyments are there born of sense contact, they are sources of suffering only, for, they are with a beginning and end. A wise finds no delight in them. A really wise man does not indulge in such sense enjoyments. Therefore, that person is only really wise who abstains himself from such enjoyments.

Sense enjoyments are really fleeting and ephemeral and full of sorrow, yet the ignorant and undiscerning persons

shutting their eyes to this fact, indulge in them and undergo all sorts of suffering and agony. But the wise and the discriminating ponder over their fleeting and ephemeral nature and finding in them the seeds of evils like lust and anger, sin and misery, realise the renunciation of attachment for them will bring eternal bliss. That is why they refuse to indulge in them, hence, they are really wise.

According to *Gītā* he is the wisest man who realizes that Vāsudeva is all. A great soul of this type is rare to find.



Approaching the Lord not as a mortal beggar but as loving divine son, the devotee knows that whatever the father possesses, that also is his own.

Devotees who love God deeply, knowing He is their loving father, never feel they have to beg Him for their daily necessities, for He will give to them what is needful without their even having to ask. God does not want His children to approach Him as beggars. Beggary prayers impress doubt as to one's divine birthright as an heir to His infinite kingdom. That is the consciousness in which to approach the Heavenly father; He is ever ready to provide, if only His children would make themselves able to receive by fully realizing their immortal kinship with Him.

—*Sri Paramahansa Yogananda*

## Our Goal

—*R. Krishnaswami Aiyar*

It is a well-known truth that all living beings always long for happiness and abhor misery. They are at all times exerting themselves to get such happiness and to avoid such misery. Even though all their efforts are based on these two motives, it cannot be said that they always attain the happiness or avoid the misery. If the means adopted by them are really the means for attaining these objects, there can possibly be no failure. If, however, there is failure, we have necessarily to conclude either that the means conceived of as the means to attain a particular objective are really not the means or that there is another element which the means require to make them lead to the desired effect. If the causal means are correctly observed, it cannot be that the effect does not follow. If the effect does not follow, that can only mean that what we thought to be the means are really nothing of the sort. If the means are the proper ones, the result must inevitably follow. If you say, "I dined but I am still hungry", it can only mean that you did not dine well enough to get rid of hunger. Similarly, if we do not get happiness, it means that we do not know the proper means and have not properly adopted them. If we do not get rid of misery, it only means that we do not know the cause of misery and do not avoid or abandon it.

Is it proper that when we are always making efforts to attain happiness or avoid misery such efforts should prove ineffective? This is no doubt a proper question. If



we can find out with the help of our own intelligence the means of happiness, all of us must be ever happy and never miserable. Even if we happen to know the means properly and adopt them strictly, as there is many impediment likely to prevent our effort from coming to fruition, it is necessary to know about such possible impediments and get rid of them also. The main reason for not attaining our object though we are ever active is our not knowing accurately what kind of effort will lead to what kind of result. As stated in the *Yoga-Vāsiṣṭha*, individual effort is of two sorts, one in conformance with the *Śāstras* and the other in violation of the *Śāstras*. Effort in violation of the *Śāstras* leads to Evil and effort in conformance with the *Śāstras* leads to Good.

Good is again of two sorts, the permanent and the impermanent. All kinds of Good from the lowest of pleasures to the bliss of Hiraṇyagarbha come under the category of the impermanent. It is seen from the *Purāṇas* that even the *Devas* are frequently put to misery by the *Asuras* and that the Four-faced Brahmā Himself was at one time attacked by the *Asuras* Madhu and Kaiṭabha. Thus, their happiness also, mixed as it is with misery, is not absolute Good and is but impermanent. If we probe into the question why it should be so, we will easily see that, as their happiness is the result of an action and is therefore, born anew, it cannot possibly be permanent. Whatever is born, must have an end. It may be that some kinds of happiness are able to last for longer times but they can never be permanent. It is only reasonable that they have to cease to be when the *Apūrva*, the unseen resultant of their causal *Karma*, becomes exhausted. If they cease to be, further effort is necessary to secure further merit. This will lead to more enjoyment. Then again there will have to be more

effort. And this alternation of effort and enjoyment must go on for ever without end. That is why the *Śāstras* point out that there is another kind of happiness which is permanent.



Foolish is a man when he focuses all his efforts and attention in accumulating perishable material prosperity or physical health, devoting no time to win the eternal treasure (God). Money, prestige, sense-pleasures, material luxuries these will be wrested from him, either by the corruptions of nature and ill fortunes of *Karma* or by the unstoppable thief of death. And when passing the portals of the graves, he loses all that he has most valued, what grief will possess him when he will not even be able to remain in the glory of heaven, but will be drawn back to this mortal plane to begin again his pursuit of unfinished desires.

*(The Second Coming of the Christ)*

## God—the Merciful

—*Sri Paramahansa Yogananda*

(Continued from August, page 49)

When a man works evil, the seed tendencies of his sinful actions become lodged in the deep recesses of his consciousness, ready to germinate in the soil of favourable circumstances, and thence to sprout into evil habits in the present or a future incarnation. Once evil tendencies become evil habits, they compel one to more evil actions. In this way, a sinner creates for himself an endless hell of generative, compulsive tendencies that drive him to desperate depths of evil. He experiences in this cycle of torment what is meant by eternal damnation.

Temptation to perform ignoble acts arises in man's consciousness through cosmic delusion, the influence of Satan and his agents of evil: anger, lust, greed, selfishness, and the myriad other enemies of godliness. By choosing to accede to malevolent promptings, man allows the devil a place in his life—the more heinous the act, the greater the inroads made by satanic forces. Subtly ensconced in the ignorance that enshrouds man's soul, they stimulate ever-increasing evils of delusion and stoke the constantly burning fires of material craving in all unenlightened minds. Thus, the Christ-imbued cosmic law's after-death decree of reincarnation on earth for the evil-obsessed: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"—Satan and his agents and those mentalities, good as well as bad, they hold in the ignorance of delusion.

Under human law a murderer, when apprehended, may

be executed; but he goes free if his guilt is undetected. No such escape is possible under the all-seeing cosmic law; from the very time the crime is committed, that evil couches itself in the perpetrator's consciousness as a cause-effect imprint that foreshadows an inevitable justice. This is not to say that the killer will necessarily be killed by some other individual; the divine law does not write its verdicts according to the tit-for-tat policy, "an eye for an eye, a tooth for a tooth." Instead, the murderer begins to punish himself continuously, through conscience and a subconsciously present inner terror of the consequences for failure to act according to the law: "Do unto others as you would have them do unto you." He is haunted, perhaps only with searing subconscious effect, with the burning mental horror of the physical pain and loss of life he inflicted on his victim, now turned inward as applicable to himself. If he does not free himself by repentance and spiritual reformation in meditation, prayer, and God-communion or at least satisfy his conscience by giving himself up unto the law, then, even if he goes scot-free in that incarnation, in his next life he will carry within his consciousness a karmic bomb of murder tendency, as well as a subconscious fear of being victimized himself. Under the influence of anger or other violent emotion, that habit bomb might explode into another sudden homicidal impulse, wherein he, in turn, might be slain. The circumstance of his death would not be decreed by the cosmic law for his past crime. Rather, the murderer would have attracted that death unto himself by his own wrong actions born of stored-up tendencies from the past.

A person with a deep-seated bad habit—the inveterate smoker, the drunkard, the drug addict, the palate slave, the sex addict, the servant of anger, jealousy—feels so helplessly caught in the tentacles of his diabolical habit that he fears

himself doomed to perform those untoward actions and to reap their painful results despite any desire to reform. However, it is only that sinner's surrender to a sense of helplessness that condemns him to remain under the damning influence of "the devil and his angels."

There is no sinful habit, however strong, that cannot be broken by good company, meditation, and continuous effort to adopt the counteracting transmuted power of an opposite good habit. A person with pernicious habits tends to forget that that mind-set was formed through repeated performance of wrong actions. Thus, even if former evildoers are very willing to be good, they should not expect that by one or a few good efforts they can be free from their past. But if they persist in right behaviour and shun evil company and evil thoughts, which stimulate evil actions, they will certainly in time replace iniquitous habits with virtues.

All erring children of God are given as many incarnations on earth as they need to work out their *Karma*, until they become liberated by realizing and manifesting the perfect image of God within them. But instead of using their lifetimes to seek salvation, they create and feed the singeing fires of continuous earthly desires that keep the soul on designated rounds of incarnations on earth, a place of everlasting or at least continuous, misery due to the constant presence of cosmic delusion. In that sense, the words "everlasting punishment" do describe earth. If man recalled all the sorrows and sufferings of his countless past life-times, he would know he has already endured the fires of hell and that now is the time to seek the everlasting heaven in God.

If, however, the errors of one or many lifetimes are insufficient to warrant eternal damnation, how can virtuous actions of one or more incarnations merit eternal liberation? The answer lies in the immutable perfection of man's soul,

which becomes only temporarily identified with a mortal body. So long as a person thinks he is mortal, so long must he suffer the taunting challenges of the dualities of mortal existence. The delusion of mortal consciousness may distort the outer expression of the soul for a few or many incarnations; but sooner or later, through self-effort and evolutionary law imbued with God's uplifting grace, the soul regains its expression of wisdom.

All evil accruing to man's nature is a passive graft, a transitory parasite on the tree of life, which can be incised with the scalpel of wisdom. As soon as man realizes that evil promises happiness and results only in unhappiness, he begins to wish for emancipation and starts in earnest his search for God. The desire for goodness and freedom invites God to come into one's life with His guidance and blessings.

By soul-revealing meditation and right action (observing God's moral laws and the exhortations of His emissaries), the devotee progresses surely towards Self-realization—the awakened consciousness of his soul and its oneness with God. Thus, illumined, his age-old darkness of mortal ignorance vanishes. He returns to his home of Cosmic Consciousness to be liberated forever by the Father.

So although the notion of everlasting hellfire and damnation is untenable and should be banished from the superstitious minds of men, the existence of an Eternal Heaven in God is incorruptibly true. At the end of the trail of reincarnations, along which; man has been led by his wandering material desires, he will find the blissful Heavenly Father waiting to receive His children into His ever new Joy of "life eternal."

# Love

—Swami Rama Tirtha

Dear little Violet with Thy dewy eye,  
Look up and tell me truly,  
When no one is nigh,  
What Thou art!  
The Violet answered with a gentle sigh,  
If that is to be told when alone,  
Then I must sadly own,  
You will never know what am I.  
For my brothers and sisters are all around,  
In the air and on the ground  
And they are the same as I,  
O Joy! O Joy! O Joy!  
The playful breeze am I.  
How gently Thy cheeks I stroke,  
As my fragrant breath passes by,  
Carrying messages of love,  
Confidence, peace and cheer.  
And sweetly taking away all anxiety  
All anxiety, worry and fear.  
O Joy! O Joy! O Joy!  
The little black ant am I,  
Moving so silently and swiftly.  
And noiselessly passing by  
In a world in which it is not concerned,  
And bothering about things to be earned,  
But working without a murmur or sigh,  
No thought of reward or position high.  
O Joy, O Joy, O Joy!

The sparkling dew am I,  
I kiss and lick the flower's lips  
Sweet children of my sun  
Violets, Roses, Tulips, Lilies,  
Jessamine, Poppies, Daisies, and Pinks  
Grass, Leaves and Seeds I nurse and feed,  
Their Father left, the little ones rest.  
From air high to them I descend.  
And to suckle bend.  
They sleep and sip breast's liquid tips,  
There comes the sun, my Lover,  
The children smile and open their eyes.  
And just when I discover,  
I melt in joyful sighs,  
Oh, I am the Love! I am the Lover!  
Oh, I'm the Lover, I am the Lover!





## Rise Higher and Higher

—Swami Ranganathananda

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।  
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥

(*Gītā* II. 2)

“In such a crisis, whence comes upon thee, O Arjuna, this dejection, un-Ārya-like, disgraceful, and contrary to the attainment of heaven?”

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।  
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥

(*Gītā* II. 3)

“Yield not to unmanliness, O son of Pṛthā! Ill doth it become thee. Cast off this mean faint-heartedness and arise, O scorcher of thine enemies!”

In these two verses we have the application of a mental tonic by Śrī Kṛṣṇa to Arjuna; and that tonic is necessary before any teaching could be fruitful. When a person is grief-stricken and his nerves are shattered, no amount of teaching or advice whatever can bear fruit; and much less philosophy. Intense calmness is necessary, a calmness that is dynamic and not merely passive. The spirit of the whole teaching of the *Gītā* we can derive from the latter of these two verses. Says Swāmī Vivekananda, in his ‘Thoughts on the *Gītā*’ (*Complete Works*, Vol. IV, Eighth Edition, p. 110): If one reads this one *Śloka* “*Klaibyam..... parantapa*”—one gets all the merit of reading the entire *Gītā*; for in this one *Śloka* lies embedded the whole message of the *Gītā*.” It is not merely for Arjuna, but for

every person who is at his wit's end, this teaching comes to rouse him up. We require to be roused up again and again, for the mind has always a tendency to sink and slumber but there is also the other capacity to rouse up the mind and apply it to the battle of life, which capacity is practically dormant in the majority of people. But this capacity is to be developed. If we cannot do it ourselves, we shall require somebody else to do it for us; that is what a great teacher, a scripture or an ideal does for us. Śrī Kṛṣṇa played this part in the case of Arjuna. We require some great man to do it for us. The *Vedānta* says that infinite resources are there in every individual; man is divine, but he has to tap the resources; and a great teacher has the power to bring out this potential capacity from out of himself as well as from others. By the mere touch of a great teacher we begin to manifest great energy and power of which we were not even conscious before. Śrī Kṛṣṇa gave that magic touch to Arjuna by the words '*Naitattvayyupapadyate*'—'ill doth it become thee'.

In the sentiment contained in that famous short sentence we have the appeal through psychology to every individual to rise higher and higher, and to find new sources of strength within himself. The education value of this appeal is supreme. How to help another person, how to make him stand on his own feet, is a great educational problem. How to undertake the task of making that person rise higher and find ways and means to develop his own life and power? In this larger context, this consideration becomes relevant; because Śrī Kṛṣṇa's appeal is a general appeal. It has a positive content. The earlier method of inducing behaviour in another was through fear. This appeal to fear was to one's social and religious emotion. But the appeal to fear is fraught with danger; it entails much that is bad along

with a bit that is good. In all religions you find this appeal to fear in the theories of hell and judgement, etc., designed to induce good behaviour in the individual. This is a primitive conception in religion: that through the hope of heaven or the fear of hell, men do good or abstain from evil. Coming to the social sphere, we find people desisting from evil for fear of the police and social boycott. This is what obtains either in primitive society or religion or even in civilized society. But these appeals do not serve to bring out the best in the individual, for it is only a negative way. Corresponding to the appeal to hope and fear is the appeal to vanity. These have played their part in the evolution of humanity. Probably, at some stage humanity has need of their services. This is the utmost that we can say of them. But the least that we can say of them is that they are not the best means available for inducing correct behaviour. We may not be able to give them up for the reason that humanity is at varying stages of evolution. Behaviour based on fear is all that most people are capable of understanding as also behaviour based on the prospect of enjoyment. But when you come to educational psychology, when you come to the question as to what is really beneficial to the individual, the best is what Śrī Kṛṣṇa does when he appeals to the sense of self-respect of the individual. In all cultured families, influencing the behaviour of children is done through this appeal to their self-respect and not to their sense of fear. In uncultured societies parents resort to the fear-appeal either through ghosts or through darkness, which are sources of fear. But in all such cases, what we seek is not the education or development of the individual, but merely the temporary influencing of his outward behaviour through methods that tend to leave permanent scars on the inner man. That proves

their worthlessness as an educational appeal.

If we want to institute an appeal which is constructive and positive, which will help one to develop his or her capacities more and more, that must be based upon the notion of the self-respect of the individual. When we tell a child, "This conduct of yours is not fit for you; I expect you to be better; this is not up to the mark", we are appealing to a positive element in the child. It is positive and constructive, and not negative and destructive. Modern psychology throws much light on this problem.

Modern psychology recognizes self-regard or self-respect as the foundation of character-building. According to McDougall, it is the master sentiment and character is the product of the organization of sentiments and emotions around this master sentiment of self-regard. No character can be built without self-regard as the basis. Take away whatever self-regard a man has, and you can never make him a man or help him to develop his character. The difference between a man and a brute is this self-regard or self-respect. Men have been reduced to the level of brutes as a result of the taking away from them this precious quality of self-regard by social tyranny and social neglect. Take a slave; there is little of self-regard left in him; for society, by continued oppression, has all but destroyed this quality in him. The instilling of this fundamental virtue in such a person is a difficult process. It will have to be done by those who are themselves free. That we can rekindle in him this virtue, is because in becoming a slave he has only forgotten, but not forfeited his real nature. A slave must therefore, first develop self-regard as the very first step in self-development. The greatest harm that one can do to another is to touch his self-respect. Whatever you do, do not destroy another's self-regard, for by that we

pave the way for his ruin. This maxim is a sure and wise guide in all social relationships. Unfortunately, this is observed more in its breach than in its observance, for we are not capable of informing action with thought. We see the masters treating their servants as if they are lifeless property. The servant works for the master, but he has not sold his soul to him. The master, through his thoughtlessness, injures the servant's self-regard. That is why sensitive servants complain to the master: "You may beat me, but please don't abuse me", for abuse touches the very sensitive part of an individual—his self-respect. If we want to educate a man and do real good to him, we must preserve and develop this priceless quality in him. Modern theories of education are based upon this supreme psychological fact.



In the *Kaṭha Upaniṣad*, there is mention of a distinction made between what is 'Preya' or 'pleasant' and what is Śreya or 'beneficial'. Everything that is pleasant may not be beneficial. So, there is a difference between what is *Hitam* and what is *Priyam*. *Śreyaḥ* means what will lead us to high development in our life. *Preyaḥ* means what is pleasant, what is attractive; what is stimulating; what is scintillating etc. So, we must never run after what is 'Preyaḥ' but run after what is 'Śreyaḥ', what is eventually beneficial to us.

—Swami Ranganathananda

## Avoid These

—*Mohan Lal Mago*

One should avoid the three acts that are done with the body, the four that are done with speech, the three that are done with the mind, and the ten paths of action.

The three acts that are done with the body and should be wholly avoided are the destruction of the lives of other creatures, theft or appropriation of what belongs to other persons, and the enjoyment of other people's wives.

The four acts that are done with speech, O king, and that should never be indulged in or even thought of, are exit conversation, harsh words, publishing other peoples faults, and falsehood. Coverting the possessions of others, doing injury to others, and disbelief in the ordinances of the *Vedas*, are the three acts done with the mind which should always be avoided.

Hence, one should never do any evil act in word, body or mind. By doing good and evil acts, one is sure to enjoy or endure the just consequences thereof. Nothing can be more certain than this.

—*Mahābharata*

I know there is a law by which God directly supports that devotee who depends solely on Him. If one lives the renunciation life sincerely, he will see how this law works. The true renunciant knows that everything comes from God, and that he is the sole support of life. A man may have plenty of food, but if his heart fails, food has no value for him. The power that supports your heartbeat, certainly knows your lesser needs. If you live solely for God and have faith in His power, He will give you direct help.

# The Divine in Human Personality

—Dr. M. Rama Rao

Man has been regarded in high esteem by the Creator as the only cherished hope of the evolutionary worlds for emancipation, being a ray of His effulgence and replica of Manu, one of the celestial gods of creative talent and efficiency.

The presence of man has enhanced the prestige of this world even among the higher worlds for his suitability in inherent psychic faculties to successful effort in extricating himself from the bondage of material limitations.

All the *Ādhi-Daivika* gods of respective higher planes are symbolically represented in the constitution of Man on their own initiative to serve *Jivātmā*, symbolized as *Indrā*, (the Soul) to cater to his need as a token of love and regard towards him for his comprehensive utility both material and spiritual (*Pravṛtti* and *Nivṛtti*). This is a factual assertion, *Ādhi-Daivas* being represented in the sense *Indriyas*, mind, intellect etc., which are the means of action, knowledge and discrimination of the objective environment and the embodied soul of ignorance, is the *Bhoktā* or enjoyer of such actions. This soul of the physical body, being the *Chāyā*, a third rate reflection of Cit-consciousness on the individual *Swabhāva* is involved in *Avidyā* or ignorance; yet it is conscious-will *Prajñā* and it is therefore, incumbent on it to maintain the physical body in efficient condition for his well-being. Personality of man therefore, includes not only his physical body but also psychological behaviour, traits of moral, emotional, intellectual and volitional acts

of *Dharma* and *Karma*. Now at this juncture personality of man can be easily defined to consist of a refined texture of physical efficiency in conformity with physiognomical proportions of stature, moral integrity consistent with ethical laws, mental stability and peace of mind in tune with psychic potencies with a cognizer at the helm known as the person. He has a human form and appearance (person, mask), with vital breath and mental outlook of information, imagination, speculation, planning, scheming with discrimination and will for action in conformity with these faculties. In addition to all these qualities he cherishes to his credit an inherent affection and feeling of sympathy, love and understanding towards the fellow beings, socialistic in his attitude reputed for creative artistic efficiency which makes him to realise his own personality in others through the calm balanced aesthetic emotional urge, *Viveka* and selflessness. This love of humanity is an intimate spiritual touch through the altruistic delicacy of heart which attunes him to a direct contact with the supreme Divine in him, the source and basis of his existence. This is a realisation which is a natural assertion of immortality of man, in spite of the obvious fact of finite nature of his mortal individuality.

*Upaniṣads*, the storehouse of revelations proclaim that *Prākṛtika* evolutionary patterns and settings from the primordial nature to the gross physical matter are represented in a miniature scale reflected as in a mirror and suitably developed as *Kośas* or vehicles in the individual man with mystic presence of the Divine ‘*Antaryāmī*’ as the basic foundation (*Adhiṣṭhāna*, *Kūṭastha*) and upholder (*Ādhāra*). This premordial energy moulds and limits itself in the individual as ‘*Antaḥkaraṇa*’ along which ‘*Antaryāmī*’ manifests simultaneously without differentiation in the vital and physical vehicles in spatial (*Ākāśika*) form (*Gītā* Chap.



9 ver. 4). This profound and intense realm of *Antaryāmī* is the sacred point of contact of the Finite and the Infinite, a stillness in subtle vibrations, Divine music in perfect silence at the innermost recess of heart of man (*Sanctum Sanctorum*) where morality of control (*Nigraha*) and spirituality of Love coexist with superfine brilliance, eternal unsurpassing beauty and everlasting bliss.

Presence of this Divine effulgence in the individual enables the psychic forces to organise themselves in a rhythmic kinetic energy from the stabilised electromagnetic four faceted power house, '*Mūlādhāra Cakra*' located centrally in the lower part of the spinal cord. This *Mūlādhāra Cakra* is the lower quaternary suffused with subtle vibrations of vital airs and mental currents, is symbolised with four mystic letters, the potency of manifested breath for proper set of the individual personality.

The Higher Quaternary is symbolic of universal Godhead, the Creator of worlds located at the base of brain, opposite the level of eyebrows of the individual whose supreme nature is transcendent with dynamic illimitable creative energy.

So far there is a creditable spiritual foundation in the status and regard for the emergence of human being in this material world; but the divine spark, original spiritual principle, *Jīvātmā*, being a pure brilliant atomic ray of supreme status, emitting as it does from the creator's *Swarūpa*, cannot involve itself into a descent to the gross *Prākṛtika* vestures of human *Kośas* or vehicles without disintegrating them outright by its supernatural lustre. Material *Prakṛti* therefore, cannot endure and withstand its dynamic presence within its bosom. Hence the original ray stops short at the higher mental sphere above *Ānandamaya Kośa*, manifesting its Omnipresence there as a brilliant

superfine ultra microscopic point, a brilliant star (*Hiranyamaya*), the piercing rays of which are neutralised and reflected in the smoky screen of individual *Swabhāva* to be converted into a mixed *Tejas* of *Chāyā* (soul) as a feeder of consciousness and vital energy to the physical body significant of the term '*Prajñā*' for the *Jīva* of the causal body. It is here (in the causal body) that the realisation takes place in the higher mind of serene personality (*Sthitaprajña*) in whose wisdom *Ātmānanda* cherishes in a form capable of being experienced '*Buddhigrāhyamāṅdriyam*' *Gītā* (VI. 21).

This soul (Bhārūpa, reflected Chāyā) so invested with fine texture of mental vehicle is enabled for a further descent into the vital and physical systems sufficiently limited by their astral and material sheaths vitalised and developed into a conscious physical body capable of flexibility of movement and durability superior in texture and intelligence in contrast with the lower grades of submental beings of the underworld. In this manner the soul is individualised, properly equipped and earthly bound for manifestation of mental consciousness, will and energy for acquaintance and knowledge of this worldly environment.

In course of time facilities for proper education and training bestow on him the necessary qualification, culture and proficiency in particular professions and *Dharmas* in accordance with one's taste and skill for suitable adjustment in society and to canalise his activities for his well-being and for the good of humanity at large.

In the precious state of waking consciousness there is an outstanding realistic feeling of I'ness of an enduring nature (*Susaṅgatva*), a refreshing continuity that impresses the life of individual in contrast with two other temporal states of dream and sleep (*Swapna* and *Suṣupti*) which are

evanescent. Light of the soul reflects through the mind and intellect stationed in the transparent medium of the eyes during waking state of man for durability of cognition etc., (*Jāgrti*) which provides scope for cultivation of inner vision and introspection for bridging the cleavage and establishing direct communication in the physical, vital and mental spheres for attainment of self-consciousness and God-consciousness.

Man is a living emblem of God's Omnipresence with an ideal of an ultimate emergence of towering personality with powers of suitable control over the laws of nature to lead a divine life here in this material world with satisfaction and contentment, selfless and humane in his traits, contributing his quota to the human progress and well-being, in tune with and submissive to the will of the Lord of universe with whom he is in harmony by Yogic art and culture.

Realisation of this immortality of man is spiritual art which can never be imbibed through the environment, sense, mind, *Indriyas* and not even by remarkable intellect, however eminent it may be for the simple reason that it discriminates in mutual diverse conceptive groups from the date available. This can never be synthetic and over all knowledge being relative to subject-object dependence. *Vidyā* on the other hand is a spiritual knowledge of intuitive wisdom that transcends the individual mind and intellect leaning on all enduring poise at the source of *Ṛtam*, *Satyam* with an artistic value of comprehensiveness and everlasting bliss personified in the *Prākṛtika* (material) vestures in an all abounding *Līlā* of formative worlds of becoming bristled with creative life and energy.

It is therefore, incumbent on man as his explicit *Swadharma* to realise the Lord of his soul, '*Antaryāmī*'

wherein lies his salvation, appraisal and fulfilment of his life's mission in this world.

To sum up in metaphysical theistic phraseology—as an embodied soul the individual is explicitly involved in the 'Virāṭ Swarūpa' and is therefore, dependent on Him for his sustenance. As *Jivātmā* is a ray of His effulgence in higher mind vesture (*Gītā* XV. 7) and finally in respect of his *Swarūpa*, he is comprehensive, a likeness of the integral Godhead, *Puruṣottama* (*Gītā* XIV. 2 and XVIII. 55).



The consummate way that human beings can escape reaping the results of their past wrong actions, is to change their status from a human being to that of a divine child. The actions of a soul identified with the body (that is, as the ego) will have to suffer punishment according to the law of *Karma*, but if the soul, by estatic meditation, becomes fully liberated from its identification with the body and beholds itself as a pure image of spirit, it is no longer subject to punishment for any mistake it made in its human state.

—*Sri Paramahansa Yogananda*

## Read and Digest

Miracles attract curiosity seekers; the love of God draws highly developed souls. One who truly desires God, has no inclination toward powers and miracles.

\* \* \*

It is wonderful to be good and to be humble. Egotism repulses; humility attracts.

\* \* \*

Discard attachment and learn to give true, sincere love to all.

\* \* \*

What you are before God and your own conscience, that is what you are. Even if the whole world misunderstands you, nothing is lost, you are what you are.

\* \* \*

To stand criticism is a very effective way becoming a better individual.

\* \* \*

Your love for God should be so great that you want nothing else but Him.

□□

# The Theory of Māyā and Going Beyond

—Dr. Shrikrishna Deshmukh

(Continued August, from page 63)

*Māyā* is named differently according to six imaginary actions it performs. The alternate names for *Māyā* are—

**Pradhāna**—After *Pralaya* (end of cosmos), when many universes (*Brahmāṇḍas*) cease to exist, all animate and inanimate entities stay in the form of seeds (*Bīja*) in the principle named *Pradhāna*.

**Prakṛti**—The universe and all entities in it are essentially made up of the three *Guṇas* (qualities of material nature i.e. *Sattva*, *Rajas* and *Tamas*). The creation of the universe takes place primarily from *Tamas Guṇa* (ignorance). When *Māyā* becomes predominantly *Tāmasī* in nature in order to create the cosmos, it is called as *Prakṛti*.

**Māyā**—*Māyā* is *aghaṭita-ghaṭanā-paṭiyasī*, which means it is adept at showing creations and incidences that are totally inconceivable. A man can create new things only by taking basic elements of nature and mixing them in various proportions. Without making use of basic natural elements, a man cannot invent anything new. But where did *Māyā* bring these elements from? How did it create the earth, wind, rain, fire and water? Answers to these questions are totally unimaginable. *Māyā* is expert at executing such seemingly impossible phenomena.

**Ajñāna**—*Ajñāna* (ignorance) does not mean lack of *Jñāna* or knowledge. *Ajñāna* means that which prevents knowledge of the Self. Ignorance is the main reason behind

illusion (*Bhrama*) as we have seen. *Māyā* covers Brahman with a veil which prevents the knowledge of the Self. It maintains a state of ignorance about the true nature of the Self, hence it is called as *Ajñāna*. It can be removed only with blessings of Śrīguru.

**Avidyā**—*Māyā* dissolves and becomes inconsequential after *Brahma-Vidyā* i.e. after knowledge of Brahman is realized, hence called as *Avidyā*.

**Śakti**—*Māyā* exists and sustains due to pure consciousness (Caitanya). It manifests its powers in various forms with Caitanya as its only anchor. Hence, called as *Śakti*.

A body and sense organs inanimate in nature. Sense organs function with incitation from *Jīva*. For a seeker, it is imperative to clearly understand the concept of *Jīva*, because it helps in conducting accurate and focused spiritual practice (*Sādhanā*). *Jīva* is a crucial connective between body and *Ātman*. *Ātman* is the substratum of *Jīva*. The principle of '*Ātman*' cannot be comprehended until the concept of *Jīva* is clearly understood. The question in *Kena Upaniṣad*, 'who impels and gives motive power to eyes, ears and *Vāṇī* (speech organ)?' cannot be answered without understanding the concept of *Jīva*. *Śruti* has answered that *Ātman* itself is the 'ear of ear' or *Vāṇī* of *Vāṇī*. But the one who gives impulsion to organs (*Jñānendriyas* and *Karmendriyas*) is termed as '*Jīvātmā*'. The meaning of *Ātman* here is *Kūṭastha-Caitanya*. *Kūṭa* means anvil. It is typically used by a goldsmith to pound and give shape to gold, and create golden ornaments. The anvil is indifferent to the creation of the golden ornaments on it, irrespective of how valuable they are. Similarly *Jīvātmā* is aware of all activities by *Jīva* in the world. Infact all activities occur by the impulsion from *Jīvātmā*. However, *Kūṭastha-Caitanya* or *Ātman*, which is the substratum of

that *Jīvātmā*, is indifferent and unaffected from all activities. It is imperative to understand that ‘I am that substratum *Ātman*’. सोऽहम्, *So’ham*, *Sahā-Aham*. (I am that—*Ātman*).

*So’ham Sādhanā* becomes effective and meaningful only when ‘*Sahā*’ (that principle of *Ātman*) is clearly inferred. This can be inferred only after discerning what *Māyic* (illusory) is, and then discarding *Māyic* entities one by-one. The expanse and manifestations of *Māyā* need to be set aside for comprehending ‘*Sahā*’. ‘*Aham*’ i.e. ‘I’ or *Jīva* should clearly discern what is ‘*Sahā*’ or ‘*Ātman*’ and dissolve in it. ‘*Ātman*’ is the very nature of each *Jīva*. This is the essence of ‘*Niśchala Ātmanivedan Bhakti*.’

*Ātman* i. e. *Kūṭastha Caitanya* is the substratum of *Jīva*. If a seeker can embrace the fact that *Ātman* is detached and nonchalant, he too can become nonchalant the same way. Nonchalant does not mean irresponsible or careless in this context. It simply means detached and uninvolved (*Asaṅga* and *Anāsakta*).

The theory of *Māyā* that we have studied so far is noway pessimistic. Our lives are filled with disharmony due to six negative traits (*Ṣaḍripu*), which are lust, anger, greed, excessive pride, attachment and jealousy (*Kāma*, *Krodha*, *Lobha*, *Mada*, *Moha*, and *Matsara*). Such lives invariably lead to clamour, uproar and discord on all levels.

In order to perpetually enjoy life, it is imperative to learn the principle of *Māyā*. Blissful life is impossible until we release ourselves from the firm clutches of *Māyā*. This is a positive and constructive way to look at the theory. It is a ‘reality-check’ with pathway to happiness with no trace of despair in it. It is important to prudently uphold the decision that all routine activities are *Māyic* in nature. Be it the path of *Bhaktiyoga*, *Jñānayoga* or *Aṣṭāṅgayoga*, their common goal is to be able to focus on the substratum (*Adhiṣṭhāna*) of *Māyā*.



*Māyā* is reflected existence (*Adhyasta*) and substratum (*Adhiṣṭhāna*) must be present wherever there is *Adhyasta*. It is necessary to consistently remember that *Adhyasta* is illusory, while only *Adhiṣṭhāna* Brahman is the all-pervasive, omnipresent truth. Brahman permeates completely within and outside the world. This entire thought-process can be contemplated only while studying the theory of *Māyā*.

Vedic scriptures have described different forms of *Adhyasta* (false attribution) such as—

**Seashell-Silver (Śuktī-Rajat)**—If a seashell is lying in dry sand, it starts glittering in bright sunlight, and there is an illusion of silver lying in the sand instead of seashell.

**Rope-Snake (Rajju-Sarpa)**—At dusk-time or in dim-light, a rope is deceptively seen as a snake.

**Bara (Banyan) tree trunk-Person (Sthāṇu-Puruṣa)**—At dusk-time, a Bara-tree trunk looks like a person due to partial darkness.

**Mirage (Mṛg-Jala)**—On desert-land, water is seen as mirage in afternoon.

In all these examples, there is a substratum on which the illusion occurs. Due to the lack of knowledge of substratum, a very different object deceptively starts being reflected and seen, which means *Adhyasta* occurs in that place.

The presence of *Adhiṣṭhāna* is inevitable wherever there is *Adhyasta*. Per this rule, if *Māyā* is *Adhyasta* and so is the world, which is the visible manifestation of *Māyā*, then the *Māyic* world must have a substratum. Brahman is that substratum, and it is the universal, eternal, transcendental truth. Ādi Śaṅkarācārya says—

‘अध्यारोपितनामरूपकर्मद्वारेण ब्रह्म निर्दिश्यते’—

“We can infer presence of Brahman wherever a name or a form or an activity is seen.”

Any name, form and activity point out to Brahman.

*Kaṭha Upaniṣad* has some indicative names such as—

**Adrijā**—A river has its origin in a mountain. If a river is seen, there has to be a mountain somewhere behind it. So we should think of a mountain the moment we see a river.

**Gojā**—Lush-green growing crops should remind us of the earth from which the crops originate. When the crops are in a dense, full-blown state, the earth below them is almost invisible. But since the crops are seen growing, the presence of the earth can be inferred.

**Ambujā**—In a bright starry night, a very quiet lake cannot be seen at first. However, if a fish jumps out of the water, it can be deduced that the water is present in that place.

The cause (origin) of a river or crops can be inferred from these examples. Similarly presence of Brahman can be construed wherever a name or a form or an activity is seen.

To cultivate such broad, expansive thought-process is called as spiritual practice (*Sādhanā*). If spiritual pursuit is perceived as a mere mechanical routine that should be performed for a half hour each day, it can never evolve into a highly focused, premium and effective practice. Spiritual practice has many different variations, approaches and methods. If we understand them thoroughly, they help in keeping consistent thoughtful connection (*Anusāndhāna*) with the universal principle of Brahman.

Many couples get engaged before they get married. It is an act which lets each-other and the society know of their sincere intention to get married. The importance of 'engagement' is valid only till the time the couple gets married. After that 'engagement' loses its significance. In

a practical realm, one sees that most of the engagements result in marriages, while very few result in breaking of the engagement. In the spiritual realm many ‘engagements’ (promise of the *Jīva* to engage with Brahman to become one with Brahman) take place, but very few actually achieve this union. That ‘I am Brahman’ is a determination with which one does the ‘*So’ham*’ meditation. However, this determination materializes at the level of experience only for a very short while. We need to make this determination every day and ensure it becomes a part of our daily routine. This helps in maintaining consistency in spiritual practice. When *So’ham* practice is clearly understood, day-to-day life can be properly organized and made favourable for the *So’ham* meditation. In such conducive ambience, *Sādhanā* can be continued persistently.

First it is necessary to gain theoretical knowledge (*Parokṣa Jñāna*). Only that can lead to Self-realization (*Aparokṣa Jñāna*) i. e. direct cognition that ‘I am Brahman.’ Vedic scriptures dictate that one should discuss the principle of Brahman and read about it continuously. *Anusandhāna* with Brahman is possible only if this command of *Vedas* is obeyed.

The main purpose of hearing about Brahman (*Śravaṇa*) is to understand the root cause of pains, sorrows in life. One should find a permanent solution to do away with these miseries. Superficial treatments are of no use. All sorrows should be eliminated from their roots. ‘Complete elimination of all miseries along with their causes and attainment of a perfect blissful state’ is the main goal of *Paramārtha* (कारणासह वर्तमान सकळ दुःख निवृत्ति व परमानंदाची प्राप्ती). It can be attained only if sorrows are attacked right at their roots. This is the secret of perpetual enjoyment experienced by saints.

Saints themselves are personification of the absolute, supreme bliss. Saints do not depend on other people or objects for being happy. They naturally keep continuous thoughtful connection with Brahman which is 'Sat-Cit-Ānanda'. When *Antaḥkaraṇa* (conscience) becomes one with *Ānanda*, the uninterrupted flow of absolute bliss becomes available to the seeker.

The real path to *Ānanda* is the dissolution of *Antaḥkaraṇa* in *Ātman*. When mind becomes one with *Ātman* and stays in a resolute, unwavering state in 'Swa' i.e. *Ātman*, it leads to *Ānanda*, which is experienced irrespective of any specific person, object, incidence or situation. For that, the seeker should focus on *Adhiṣṭhāna Brahman*, whenever manifestations of *Māyā* are seen or experienced. This helps in liberation from clutches of miseries caused by *Māyā*. Such evolution on spiritual path and liberation (*Mokṣa*) is the epitome of a meaningful, elevated and triumphant human-life.

—Translated by Mrs. Mukta Walvekar



A man should make it his goal to love all equally in a disinterested spirit. With this end in view, one should unegotistically and selflessly behave with humility and love towards all. Love bestowed on anyone for the pleasure of God, is love bestowed on God. Therefore, strivers would do well to develop disinterested love towards all for the pleasure of God, looking upon all as so many manifestations of God or viewing God as present in all.

—Gems of Truth

## Try to Have No More Birth

Our subject today is to help you understand why you are here on earth, so that you can free yourself from compulsory future incarnations. Reincarnation is not compulsory unless you make it so.

Life is a vast school. There is a lesson to be learned in everything. But just as naughty boys in school engage in mischief, try to distract the other children, pay no attention to the teacher, and then fail to graduate and have to take the same class again, so it is with most people. They are “bad boys” in the school of life, always getting into trouble because they don’t listen to the teacher. Life is teaching you all the time; you are a bad student if you don’t pay attention. Think about that; it is the sum of what I want to tell you.

“Bad boys” who fail their exams have to return again and again in shame to confront the same lessons. Good students, however, develop into wise men. Christ, Kṛṣṇa, Buddha, and all the enlightened ones finished their training, graduated with honours, and went back to God. They don’t have to come to this school of life anymore, unless of their own free will they return again as teachers, “saviours,” to help others.

Reincarnation means that you did not finish your schooling; you have yet to pass in all the grades of physical, mental, and spiritual unfoldment, which will earn for you a diploma of perfection and freedom. What is the cause of failure?

Primarily, we do not understand why we are here. Most

people think life is just for acquiring necessities and wants, seeking pleasure and human love, and surrendering at last to the grave. Human beings start life programmed with set tendencies and unfulfilled desires from the past. Then, with their little remaining free will, they imitate each other's desires and actions. If they associate with businessmen they want to be like them; if they are with artists, art becomes everything. God meant us to be practical in this world—He has given us hunger that has to be satisfied—but to go after only food and shelter, money and possessions, is to forget the true source of happiness. Satisfy your needs, pursue your worthwhile goals in life, but give yourself to God first. Your schooling will then come under His wise and loving tutelage. He knows all your stored up *Karma* and what is best for you. Don't resist Him.

Unfulfilled desires are the root cause of reincarnation. You don't have to be a king in order to have complete fulfilment. Nor do you end desires by giving up everything and becoming a poor man. You have your own self-created destiny with its lessons to be learned, and you must play well that part for which you were sent here. If everybody on the stage wants to be a king or queen, there will be no play. An actor with even a minor part can ruin the entire production by a poor performance. Every role is important; everyone should interact harmoniously for the success of the play. The Lord has been trying to make a good drama out of His creation, but I am afraid that most actors have bungled it.

The ideal is to do your best, but be objective, nonattached. Pay attention to the studies, life places before you. They contain the lessons you must learn. Don't play at random and create new desires, endless desires. The Hindu scriptures say that it takes about eight million

incarnations (progressing upward on the scale of evolution) before one becomes a human being. And now, after gaining a human form, how can you waste so much time on things that are fruitless? Time is so precious. At long last, your soul has a vehicle capable of the full expression of divinity, of manifesting “the image of God” in which you are made.

Every morning ask yourself, “What do I want?” Nothing, nothing but You, Lord. If You want to take me from this world now, I am ready to go. That is the right attitude. But it is not easy to hold on to it, because a thousand temptations will come in your path to see if you have finished your desires.



*Brahman* and *Śakti* are non-different for the purpose of getting this universe into being, there is the division between the two. But they are essentially one. One is the power of the other. *Śakti* mean power. *Brahman's* real power is seen in *Śakti*, and together they constitute the origin, sustenance and dissolution of the whole universe.

—Sri Ramakrishna

## Contentment

—Swami Sivananda

I will now talk to you on this most vital subject, contentment. You all know the maxim: “A contented mind is a continual feast.” The mind is always restless on account of greed. Greed is a kind of internal fire that consumes a man slowly. Contentment is a powerful antidote for the poison of greed. Just as a man who comes from a long walk in the sun, is quite refreshed by taking a plunge in the Gaṅgā, so also, that greedy man who is burnt by the fire of *Lobha* finds immediate joy and relief by a dip in the ambrosial waters of contentment. There are four sentinels who guard the domain of *Mokṣa*. They are *Śānti*, *Santoṣa*, *Satsaṅga* and *Vicāra*. If you can approach any one of these sentinels, you can get hold of the other three. If you can get hold of *Santoṣa* (contentment), you can easily see the other sentinels following you.

There is no greater gain than contentment. A man who is fully endowed with this important virtue is the richest man in all the three worlds. The peace that he enjoys cannot be adequately described in words. He is a mighty Emperor on this earth. Thayumana Swāmī, the reputed sage of South India, sings: “Even the richest man in this world who is equal to Kubera, who possesses *Cintāmaṇi*, *Kāmadhenu* and *Kalpataru*, desires to have a domain overseas. He tries to practise alchemy to have more wealth. That man who is living up to 150 years tries to prolong his longevity by taking *Rasāyanas* and *Siddha Kalpas*. He who possesses one hundred crores of rupees tries his level best to increase



it to two hundred crores of rupees. The mind grasps one thing and leaves it in the next moment, and tries to grasp another. Man moves restlessly in this world and says: ‘This is mine. That is mine. I will try to possess that also.’ O restless mind! Do not drag me in these impure desires and sensual objects. I know your ways pretty well. Keep quiet. O Supreme Being! Give me a desireless mind. Let my mind be ever fixed in the Truth. Let me be mindless. Let me rest in the *Saccidānanda Svarūpa*. O All-full Bliss! O radiant Bliss that permeates and pervades all these names and forms!” Contentment is one of the important items in the *Niyamas* of the *Rājayoga* philosophy. The *Gītā* also says: “Be contented with whatever you get by chance, and apply yourself to meditation with a dispassionate mind.” Socrates speaks very highly of this virtue.

Although people know that contentment is a virtue that gives peace of mind, yet, they do not try to develop this virtue. Why? Because they have lost the power of discrimination and the power of *Ātmic* enquiry (*Vicāra Śakti*) on account of passion and greed. Greed is the chief officer of passion. Wherever there is greed, there is passion; and wherever there is passion, there is greed almost invariably. The understanding gets clouded, the intellect gets perverted, and the memory gets confused by passion and greed. Therefore, people find it difficult to develop this virtue—contentment.

An objector says: “Well, Swāmījī, what you say is quite correct. I quite realise that contentment gives peace. But, I have a doubt. If I become contented, all my ambitions will die. I will become lethargic and lazy. On account of my various sorts of ambitions, I move about hither and thither; I exert and I am energetic. Kindly remove this doubt of mine. I am quite bewildered.” My reply is simply this:

“Contentment can never make you idle. It is a *Sāttvika* virtue that propels man towards God. It gives strength of mind and peace. It checks unnecessary and selfish exertions. It opens the inner eye of man and moves his mind towards divine contemplation. It turns his energy to the inner *Sāttvika* channels. It transmutes the gross energy, viz., greed, that is forcing man towards selfish exertions into spiritual energy—*Ojas*. That man who is contented, is full of *Sattva*. He is more energetic now. He is inward. He has an inner life in the *Ātman*. He is always peaceful. He turns out more work calmly and with one-pointed mind. All the dissipated rays of the mind are collected now. Do you understand the point now?” The objector replies: “Yes, Swāmījī, the matter is quite clear now. I am fully satisfied.”

It is on the strength of contentment that the sages and *Rṣis* of yore, the Fakirs and *Bhikṣus*, move about in the world in a carefree manner by living on *Bhikṣā*. It is contentment that gives strength to an aspirant to walk in the path of Self-realisation, and emboldens him to march fearlessly in the rugged and thorny path of spirituality. It is contentment that makes an aspirant look upon the worthless perishable things of this world as dung, poison, straw or dust. Contentment develops *Viveka*, *Vairāgya* and *Vicāra*. Mīrā had perfect contentment. She never cared for the paltry things of the world. She lived on *Bhikṣā*, though she was a princess of Chittore. She lived on bread that came by begging, and took it to the banks of Yamunā, and was quite satisfied with this meagre food and plain water which served as drink. What gave her strength? It was contentment. Contentment opens the doors of *Mokṣa* and realms of eternal bliss and sunshine. Contentment is a divine virtue. He who has perfect contentment gets balance of mind and perfect poise.

Pattinathu Swāmī, a very great sage of South India, was a very greedy man in his earlier life. He was very rich, too. Yet, he wanted to hoard up wealth. Lord Śiva took the form of a small boy and presented a bundle of needles which had no eyes, with a chit inside, which contained the message: “What is the earthly use of the treasures of this world? Even these needles without eyes will not follow you when you die.” This opened the eyes of the greedy merchant and infused *Vairāgya* and contentment. He abandoned his home, wealth, wife and everything, and lived on alms, developed perfect contentment and realised the Self.

Contentment is bliss. Contentment is nectar. Contentment gives immortality and infinite peace. Therefore, develop this virtue. Lead a happy life. Rest in everlasting peace. Have a mental image of this virtue. Repeat mentally: “*Oṃ* Contentment.” The mental habit of contentment will develop.



For God is our very own more than anyone else in this entire universe. The being whom we term as God, is the only being with whom our relationship is real, is true, is lasting. It is a spiritual fact, actual and factual. All other relationships terminate, vanish. They are temporary phenomenal episode in this time space universe. They did not exist before; they will cease to exist soon after. Therefore, they are only temporary and transitory; whereas our eternal relationship is with the universal soul, our all-in-all.

—Swami Chidananda

## Śrī Gaṇeśajī

(He is adored first for his devotion to his parents)

There was a difference of opinions among deities, who should be worshipped first on the occasion of worship, religious sacrifice and offering oblation etc. Every deity coveted this honour. But they could not decide among themselves. Then they went to Brahmājī, because he is the father and grandfather of all beings; and good persons certainly obey their elders. Brahmājī listened to the deities and declared his judgment—“He who comes to me first of all, having gone round the earth, is the noblest and will be adored first of all.”

There was a scene of hustle and bustle among the deities. Someone jumped on his horse, someone on his elephant and someone jumped into his chariot and they all rode away. Someone rode fast on birds which were their vehicles. All tried their best to go round the earth for standing first. But Gaṇeśajī remained there thinking what to do, because his body was heavy, his belly was bulging and his vehicle was a rat. After reflecting upon it, an idea struck his mind. He jumped on his rat and directly went to Kailāsa. No one had time to see towards him.

Having reached Kailāsa, he caught hold of his mother’s hand and said, “Dear mother, kindly sit beside my father for a short time.”

Pārvatī, having perceived her son’s restlessness, laughingly said, “Why are you in such a haste? What is the matter?”

Gaṇeśajī said, “Mother, please, make haste. My father is meditating on God. He will not leave his seat. So kindly hurry up.”

So his mother, Pārvatī, having perceived her son's earnest insistence, sat beside Lord Śaṅkara. Gaṇeśajī prostrated at his parents feet and then went round them, riding his rat, seven times. Then again, having prostrated at his parents feet, he rode away towards the abode of Brahmā.

When the deities reached the abode of Brahmā, they saw that Gaṇeśajī was sitting there. They thought that Gaṇeśajī was staying there because he must have thought that there were no chances for him to get victory, by reaching there first of all. But all of them were wonderstruck, when Brahmājī explained to them that Gaṇeśajī would be worshipped first of all. One of the deities said to Brahmājī, “You told us that the deity, who having gone round the earth, reached there to you first, would be worshipped first of all.”

Brahmājī said, “You are right. But Gaṇeśajī, having gone round the earth and round all universes not only one or two times but seven times, came back here first of all.”

The deities began to look at each other—“What is the matter? How is it possible?”

Brahmājī explained to them—“The mother is obviously an embodiment of the earth and the father is an idol of Lord Nārāyaṇa (Viṣṇu). All universes abide in Nārāyaṇa's body.”

So the deities had nothing to say. They bowed to Gaṇeśajī. Faith in parents and devotion to them gave him the honour of being worshipped (adored) first of all.



# The Upaniṣads

—A. S. Nataraja Iyyer

The *Upaniṣads* generally represent the concluding portion of the Vedic literature consisting of the *Samhitā*, *Brāhmaṇas* and *Āraṇyakas*. A few *Upaniṣads* like 'Īśa' belong to the *Samhitā* portion of the *Vedas*.

The number of *Upaniṣads* really belonging to the Vedic literature, has been fixed at fourteen by a practical consensus of opinion of Vedic scholars and they are the *Īśa*, *Kena*, *Kaṭha*, *Praśna*, *Muṇḍaka*, *Māṇḍūkya*, *Aitareya*, *Taittirīya*, *Chāndogya*, *Bṛhadāraṇyaka*, *Maitrī*, *Śvetāśvatara*, *Nṛsiṃhatāpanī* and *Kauṣītakī*.

There is a traditional number of 108 fixed in the *Muktikopaniṣad*. But more than 200 *Upaniṣads* have been published. These belong to the epic and Pauranic periods. The curious *Āllā Upaniṣad* was written by a modern to promote communal harmony. Barring a few like these, the other *Upaniṣads* are classified into six heads: *Sāmānya Vedānta*, *Samnyāsa*, *Yoga*, *Vaiṣṇava*, *Śaiva* and *Śākta Upaniṣads* though a few may fall under more than one heads. These would have their own value to the aspirant after truth. This separation of the Vedic from the non-Vedic *Upaniṣads* is the most substantial contribution of Western scholarship to Indian Philosophy.

We are concerned in this article only with the fourteen Vedic *Upaniṣads* and their teachings; Śaṅkara at a very early period has commented undisputedly on the first ten and possibly on two more. This also fixes the genuineness and authenticity of the Vedic *Upaniṣads*.

The word ‘*Upaniṣad*’ is derived from *Upa-ni-sad*, *sad*, meaning to loosen or destroy. When persons desirous of liberation betake themselves to the knowledge signified by *Upaniṣad*, it loosens or destroys their *Avidyā*—together with its offshoots—which is the cause of mundane existence (*Śaṅkara’s Kāthopaniṣad Bhāṣya*—Introduction).

Then what are the teachings of the *Upaniṣads* as a whole? A set of Western critics, of whom Prof. Garbe is one, advances the view that the *Upaniṣads* contain a medley of various doctrines. Another set headed by Paul Deussen holds that the *Upaniṣads* do yield when systematically interpreted a self-contained system of philosophy and that the same is *Advaita*.

According to the orthodox Hindu view the *Upaniṣads* are part of the revealed revelation and it could speak with one unerring voice—the voice divine. The greatest service which Śaṅkara has done, is the systematic interpretation of the *Upaniṣads* according to the orthodox view; and his interpretation concludes that *Advaita Śrutis* are the most important and they, when interpreted with the *Dvaita Śrutis* as subordinate, yield the correct result. Of later interpretations, Rāmānuja did not write a *Bhāṣya* on the *Upaniṣads* except that he dealt with select Upanishadic texts in his other works. Mādhwa has attempted an interpretation from the *Dvaita* point of view. Without fear of contradiction one should agree with Dr. Thibaut’s view that “the fundamental doctrines of *Advaita* are manifestly in greater harmony with the essential teachings of the *Upaniṣads* than those of other Vedantic systems; and if for the purpose of determining the highest being a choice has to be made between those texts which represent Brahma as *Nirguṇa* and those which ascribe to it personal attributes, Śaṅkara is right in giving preference to the texts of the former kind”

(Thibaut Sacred Books of the East, Vol. XXXIV. Introduction, page CXXIV). Śaṅkara strictly followed the *Mīmāṃsā* rules of interpretation in his interpretation of the Upanishadic texts.

### Contents

The entire thought of the *Upaniṣads* revolves around the two conceptions of *Brahma* and *Ātmā*. These two conceptions have become united in the philosophy of the *Upaniṣads*. Deussen expresses the fundamental idea of the *Upaniṣads* as follows:—“The *Brahma*, the power which presents itself to us materialized in all existing things, which creates, sustains, preserves and receives back into it all worlds, this external infinite divine power is identical with the *Ātmā*, with that which, after stripping off everything external, we discover in ourselves as our real most essential thing, our individual self, the soul.” (Deussen—Philosophy of the *Upaniṣads*, translated by A. S. Geden, page 39). This doctrine, as Winternitz says, has found expression most pointedly and clearly in the Upanishadic doctrine which later became the confession of the faith of millions in the तत् त्वम् असि—“that thou art.” (Winternitz—*History of Indian Literature*, Vol. I. translation, page 250).

This contains in a nutshell, within the compass of three words, the teachings the *Upaniṣads* and of Śaṅkara *Vedānta*, which is the interpretation of the *Upaniṣads*.

This doctrine of the *Upaniṣads*—श्रुति according to Śaṅkara—ends in अनुभूति, thereby making the spiritual heritage of mankind a personal possession. This philosophy of the *Upaniṣads* functions not as an extra-philosophical authority but as the collective spiritual experience of the race. Hence the charge of dogmatism against acceptance of *Śruti* is wholly baseless. In the words of S. K. Das, “the dogmas truly viewed stand as the capitalized spiritual



experience of the race having an implicit nationality of their own and awaiting a rational verification in the personal experience of an individual.” (*Study of the Vedānta*, by S. K. Das, Calcutta University, p. 76). As Sir Rādhākṛṣṇan says, “What is dogma to the ordinary man is experience to the pure in heart” (Rādhākṛṣṇan—*Indian philosophy*. Vol I., page 51). Thus the Upanishadic teaching with the safe anchorage of experience leads us to the realization of the unity of the *Jīvātmā* and *Paramātmā*: and this is the meaning of Śaṅkara’s conclusion in the *Sūtra Bhāṣya*: “अनुभाववसानञ्चब्रह्मज्ञानम्”—realization is the acknowledged terminus and goal of all ‘श्रवण’ and ‘मनन’.

Thus, *Jñāna* alone leads to deliverance. *Karma* and *Bhakti* are auxiliaries but very important handmaids in the realization of *Brahma*. The realization of *Brahma* is here and now and hence this leads to the important doctrine of *Jīvan-Mukti*. In the *Upāsanā Mārga* Śiva and Viṣṇu are one and are names attributed to the Absolute *Brahma*. The world is not a fiction but its truth is only from a *Vyāvahārika* point of view and not from a *Pāramārthika* point of view. The whole appearing as parts. *Brahma* appearing as *Īśvara*, the world appearing as real, the *Jīvātmā* not knowing its divine heritage are all due to the working of *Māyā*—the mysterious power of *Brahma*.

This philosophy of the *Upaniṣads*, austere in its grandeur, is firmly rooted in a philosophical discipline which it insists upon every votary at its shrine. *Vairāgya* is the stepping stone and is a necessary condition precedent for any votary of the *Upaniṣads*. Some Western scholars have not understood this; but Mm. Pt. Gaṅgānātha Jhā in his Kamala lectures on Philosophical Discipline— (Calcutta University) has pointed how as regards practical ethics the *Upaniṣads* lay down inter alia the cardinal virtues of self-

control, charity and compassion and concluded that “there is the final stage of supermoralism, in which the moral agent passes beyond the reach of good and bad, when and only so far as he has become merged in the Absolute Self” (*Ibid* page 95). “It is this that has misled the orientalist into the belief that there is no place for morality in the *Vedānta* or in the *Upaniṣads*.”

This high philosophy is couched in a language which is unparalleled for its beauty, simplicity and elegance.

It is therefore, no wonder that the *Upaniṣads* have extorted the admiration of thoughtful Westerners. Schopenhauer, a German philosopher, states: “In the whole world there is no study so beneficial and so elevating as that of the *Upaniṣads*. They are products of the highest wisdom.” Max Muller, the Professor of Oxford, stated: “The *Upaniṣads* are the sources of the *Vedānta* Philosophy, a system in which human speculation seems to me to have reached its very acme. They are like the light of the morning, like the pure air of the mountains—so simple, so true if once understood.” Paul Deussen states in his system of *Vedānta* that “these Upanishadic thinkers have obtained, if not the most scientific, still the most intimate and immediate light upon the last secret of existence; and in the *Upaniṣads* there are philosophical conceptions unequalled in India or perhaps anywhere else in the world.” Prof. Ludwig stated that the interpretation of Śaṅkara of the *Upaniṣads* shows that that was the Philosophy of ancient India three thousand years ago. We cannot better conclude this article than in the words of Dr. Gaṅgānātha Jhā in his concluding lectures on Śaṅkara *Vedānta* (Allahabad University, page 258): “Thus, it will be seen that out of the ancient Philosophy of the *Upaniṣads*, Śaṅkara constructed a comprehensive theological system and also a practical social polity which,

while it satisfied the demands of the intellectual section also answered the needs of the common man of the world. The Philosophy of Śaṅkara has been the saviour of Hinduism in the past and is going to be the saviour of the entire world in the future. Therein lies our hope,—the hope for the world: the high water-mark of optimism which is the crowning glory of Hinduism, its most cherished logical conclusion.”



One must not be proud of one's money. If you say that you are rich, then one can remind you that there are richer men than you and others richer still, and so on. At dusk the glow-worm comes out and thinks that it lights the world. But its pride is crushed when the stars appear in the sky. The stars feel that they give light to the earth. But when the moon rises the stars fade in shame. The moon feels that the world smiles at its light and it lights the earth. Then the eastern horizon becomes red, and the sun rises. The moon fades and after a while is no longer seen.

“If wealthy people would think that way, they would get rid of their pride in their wealth.”

—*Sri Ramakrishna*

## Our God-sent Guests

—*Firoze C. Davar*

Wealth is a trust, not a means of self-gratification; it is a responsibility to be faithfully discharged, not a possession to be wilfully squandered. The same may be said with regard to children, who are bestowed on us not to serve us in life and nurse us in old age (though dutiful children are never lacking in obedience and service), but in order of that, to the best of our means, we may bring them up in happy surroundings and train them in the knowledge of the eternal verities of life. A child is an independent end in itself, not a means to carry out our own purpose; not a servant to be ordered about at will, but a guest in our house from the Lord, to whom we are directly responsible for his treatment; and the responsibility is all the greater for the parent had a hand in the begetting of the child. Of all natural pleasures the possession of children is the purest and the best. A moonlit night, a mountain scene, a surging ocean or a rapturous song may thrill us with pleasure, but greater still is the joy on hearing the innocent prattle or witnessing the care-free frolic of a child, beaming with health and energy. It is true that in these hard days, particularly in the poorer classes, children are often neither wanted nor welcomed. But here the extremely unfavourable circumstances of our life, where prices are high or the morals low, must be taken into consideration. Sympathy more than condemnation must be aroused by such attitude, for those unfortunates who adopt it, are denying themselves the purest and best pleasures of life,

which neither health nor wealth can compensate.

The best way to educate the child is to educate ourselves, for the child is in greater need of models than of masters, and naturally his first and best models are the parents and especially the mother. It is absurd to tell lies, use foul language and otherwise misbehave in the family and then preach to the child on the importance of truthfulness, politeness and good character in general. Children are always guided far more by example than by precept, and they will surely pay greater heed to the parents actions than to their words. There is a deep significance in the paradox— “Educate a child a hundred years before it is born.” It means that if a person leads a pure, pious, and cultured life, he may bequeath these virtues to his son, and the possibility is that the great grand child to be born a hundred years hence may by the scientific law of heredity derive the same good qualities which he had planted in the family. Exceptions there are and will be, but the general rule is that children will take after their ancestors as the fruit will correspond to the quality of the tree.

The goal of child-education is the attainment of the good life. The child is a seed, a possibility, a power; it should be made to grow into an ideal citizen of the world by the development of all its inborn faculties. Nothing is imparted from outside; everything is evolved from within, and what is worth evolving is the goodness or the Divinity latent in this “*Bāla-Prabhu*” (child-god). It is far more advisable that the child should grow up a nobler soul than that he should be a better Hindu or Muslim, a better Gujarati or Bengali, a better Indian or Britisher, or even a better devotee of God. Love of one’s own religion or province, though certainly commendable, is often attended

by communalism or provincialism, which are detrimental to the well-being of the State. There have been instances when nationalism, devoid of universal brotherhood and racial equality, has been degraded into Chauvinism or jingoism, and has proved a veritable curse to mankind, as witnessed in the fall of Nazi Germany. The life divine is a consummation devoutly to be wished, but if devotion to God be the sole purpose of education, there is the danger of the child becoming an ascetic and turning his back on worldly concerns and duties. But let the child be educated in goodness and in the faith of humanity, and he will soon outgrow his barriers and automatically become a good Hindu, a true Gujarati, a staunch Indian and even a real devotee of God, with a capacious and catholic heart which loves and sympathizes with all. Narrow-mindedness in education in the long run will defeat itself; but education, broad-based on tolerance and universal goodness, will prove fruitful and abidingly profitable.

It is true we cannot understand the child-mind; we grown-ups are guided solely by reason, the children by feeling and fancy. We are prone to get irritated by their noisy play and mischief, forgetting that their superfluous volume of energy is thus, released through their boisterous and apparently meaningless activities. It is as impossible to confine a child for hours to a chair and table as it would be to expect a tottering old man to compete in the Olympic races. The volatile energy of the child should be regulated into fruitful channels, not crushed with the rod of punishment. Children sometimes annoy us with silly questions, but this shows their anxiety to exchange ignorance for knowledge. The inquisitiveness of children is quite a healthy trait, and it is a mistake to frown upon it without attempting to satisfy it. The constant application of the terms “dunce”, “fool”,

etc., to a dull child creates in him an inferiority complex which is hard to conquer, impresses the fact (right or wrong) of the dulness all the more firmly on the mind and discourages him from making further attempts at self-improvement. Some children require infinite patience and tact in their bringing up. Some respond readily to our instructions; on others the most careful training, sweet words and kindness of heart are wasted—nay, misinterpreted as parental weakness. Some children are congenitally perverse, refusing to react either to kindness or harshness. But the physician must continue his treatment even when he knows the disease to be incurable, and the wise parent too must also discharge his duty to the last, tempering kindness and sympathy with the necessary sternness.

The Biblical parable of the Prodigal Son (Luke XV. 11—32) rather tells us that God is anxious to reclaim the wicked and rejoices particularly when a sinner returns to the path of virtue, such an unexpected return being compared to the discovery of the lost and the revival of the dead. There is no knowing when a child may take a turn for the better in his career; human life is fraught with possibilities and a parent's long-tried patience and forgiveness may be rewarded in old age as St. Monica's tears and prayers for her transgressing and apparently incorrigible son (St. Augustine) were finally answered to her heart's satisfaction by the Almighty. There have been instances of dullards at school having made millions by proving their merit in some other department of life; and even the most abandoned of scoundrels are sometimes known to have ended their lives as spiritualists, proving the truth of the maxim—the greater the sinner the greater the saint. This shows the necessity of infinite patience and perseverance in child-education. We need not however shirk the issue.

What if the son should continue to remain an unregenerate scamp to the end of his days? Even in this case the wise parent will persist in his patient forgiveness and sympathy and consider the son to be a condign punishment from God for his (the parent's) own misdeeds of a past life. The father must realize that there is no unmerited suffering in God's well-planned universe, and that which cannot be cured must be endured with hopeful patience, prayers and persistence in love and forgiveness till the last flicker of life's candle.

Mere intellectual education which trains the mind only and starves the other faculties is conducive to a lop-sided development, such as is too painfully evident today. Morality, says an English thinker, is nine-tenths of life, and if the moral being of man is unaffected by education, it does not matter much what in him is affected thereby. Education must awaken us morally and morality is the basis of religion. Character-building must begin with the birth of the baby, and it can neither be ignored nor delayed. But character is caught, not taught; even virtue is not enforced on the unwilling child-mind but inculcated in subtle, indirect ways—by showing the evil results of vice and the inner happiness caused by a life of disinterested benevolence and selfless service. If the child is made to realize the importance of and adherence to the truth, life's battle is well-nigh won, for truth-speaking is bound to bring various other virtues in its train. It will prevent the child from committing evil deeds, which upon inquiry, will have to be confessed by the devotee of truthfulness, much to his own discomfiture. Truth must be first, truth second and truth last in the education of a child, who will then be found to be upright, frank and fearless in his dealings. The next virtue is love, the elimination of the self, the practice of non-violence and regard for the welfare of others.



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Egotism repels; altruism attracts. Truth will win the respect of the world; but the alchemy of love will beget love in return, subduing with affection the hearts it has served.

Children often appreciate fair and reasonable treatment. If a parent is particularly indulgent to a child, he would beget envy in his other children with disastrous results in future. Parents naturally expect respect from their children; but they should do more—they should deserve it. Parents must in their turn be careful to respect the individuality of the child and not wound its self-respect by offensive words, especially in the presence of others. Enforced discipline and harsh punishment for the breach thereof may do in a military academy, not in a family, where children would be tempted to evade both through falsehood and hypocrisy, which would lay the axe at the root of character. Let us take the child into our confidence, make him feel that we are keenly interested in his welfare and convince him about the desirability of seeking our advice in times of difficulty. When wrong, let us calmly reason with the child and enable him to see for himself and confess that he was not on the right lines. From our attitude it should be clear that a parent is not an ogre to be avoided but a guide, philosopher and friend to be consulted for the child's own benefit.

There are thinkers who have drawn rosy pictures of the world as it will be in future; there are others whose depiction is so dark and dismal as to frighten us out of our wits. If we really wish to have a better world, a place wherein our noblest ideals would approach fulfilment, let us begin by imparting these ideals to our children, who are citizens of the morrow and denizens of the better world as we conceive it to be. Better than gold and gilt-edged securities is the investment of the world in her well-educated children—an

investment which never fails but promises to be abundantly lucrative. The work is laborious, the disappointments galling, but the reward certain in the near or remote future. It is true rain, manure, congenial soil and careful tending are necessary for plant-growth, and even then all plants do not grow into trees, and all trees do not fructify. But Nature does reward the active and industrious, never the idler; and we are sure our labours in educating our children in wise and virtuous ideals will go far to inaugurate a better epoch in which they will succeed where we have failed, a brighter age where “love is an unerring guide and joy its own security.”



We can magnify our happiness or minimize it. Someone has a palace in which he does not take as much pleasure as the other person has in his unpretentious cottage. Whether you are rich or poor, if you get happiness out of life, you are a real success.

—*Man's Eternal Quest*

What is the use of developing a personality based on worldly values, which are ever changeful and fleeting? Rather starve for a personality that is derived from your living in the continuous consciousness of God.

## A Hymn to the Darling of Nanda

बालं नवीनशतपत्रविशालनेत्रं बिम्बाधरं सजलमेघरुचिं मनोज्ञम् ।  
मन्दस्मितं मधुरसुन्दरमन्दयानं श्रीनन्दनन्दनमहं मनसा नमामि ॥

I mentally bow down to the Delight of Nanda, a soul-captivating child with large eyes resembling a fresh lotus and lips vying with a (ripe) Bimba fruit, who possesses the hue of a rainy cloud and is full of gentle smiles and distinguished by a delightful, charming and slow gait.

मञ्जीरनूपुररणन्नवरत्नकाञ्चीश्रीहारकेसरिनखप्रतियन्त्रसंघम् ।

दृष्ट्यार्तिहारिमषिबिन्दुविराजमानं वन्दे कलिन्दतनुजातटबालकेलिम् ॥

I salute Śrī Kṛṣṇa engaged in child-like sports on the bank of Yamunā, who is adorned with anklets and a jingling ornament made of new jewels for the waist, a lovely necklace as well as a set of amulets accompanied by a tiger's claw (suspended about the neck as a charm against evil) and looks exceptionally charming with a spot of collyrium driving away suffering occasioned by an evil eye.

पूर्णन्दुसुन्दरमुखोपरि कुञ्चिताग्राः केशा नवीनघननीलनिभाः स्फुरन्तः ।

राजन्त आनतशिरःकुमुदस्य यस्य नन्दात्मजाय सबलाय नमो नमस्ते ॥

Hail, hail to You, the Darling of Nanda, accompanied by Śrī Balarāma (Your Elder Brother),—You, on whose slightly bent head, resembling a water-lily, appear curly hair spreading their charm like fresh dark clouds and overhanging Your countenance.

## Dharma in a Nutshell

1. The senses, mind, intellect, the *Antahkaraṇa* energy, strength, fortitude, the *Kṣetra* (Field) and the *Kṣetrajña*, (Knower of the Field) all these are said to be Vāsudeva (Śrī Kṛṣṇa) Himself.
2. All scriptures first lay down the importance of *Ācāra* (right conduct), *Dharma* proceeds from *Ācāra* (right conduct), and the Lord or Master of *Dharma* is *Acyuta* (Śrī Kṛṣṇa) Himself.
3. The *Rṣis*, the *Pitṛs* (Manes), the *Devas*, the primary elements, roots of substances and the whole of movable and immovable creation have emanated from Nārāyaṇa.
4. *Yoga*, *Jñāna* (Knowledge), teachings of *Sāṃkhya*, etc., the arts, the *Vedas*, the scriptures, and understanding—all these proceed from Janārdana (Śrī Kṛṣṇa).
5. Viṣṇu alone is great, that Absolute Lord, the Soul of all beings and Enjoyer of the Universe, pervading the three worlds, enjoys all the different elements in various ways.

—*Viṣṇusahasranāma*

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