

'Mutterings' and 'Hoverings' of Vedanta.

(By Advaitanandi Shant Yoganand.)

○ Mutterings.

1. 'You' is hell, 'I' is hell,
Put off, wear holy shell.
2. Cease fuss of 'you' and 'I',
End thought of low and high.
3. One essence permeates all,
Is delusion big and small.
4. Unreal are name and form,
Things does time deform.
5. Nothing stays, view evanescent
Alike sentient and insentient.
6. God alone is permanent,
Unstill the rest's temperament.
7. "That thou art," Vedanta says,
To which homage logic pays.
8. Realize this, wishing freedom,
To rend asunder Maya's thralldom.
9. When Maya's bondage one breaks,
"I am God," he cheerfully states.
10. Thereafter he lives in perfect peace,
Mindless of cold and heat.

Hoverings.

Definition of God—As to the definition of God, we find that numerous attempts have in the past been made by the founders of different creeds and philosophies, the result of which has been non-acceptance by each of the way of the other. From this fact it can be safely deduced that there is yet no such definition with us as would satisfy all tests. The reason for such a situation is not far to seek. Every creed has one central principle which governs the whole of its philosophy. If that principle be further penetrated into, it shall transpire that the same was elicited from the external universe which is indisputably of diverse nature. Due to the universe

being such, to resolve its full operation into one single principle only or to call its law as one principle only is to make disagreement by adherents of other principles quite just. For the sake of further elucidating this point we can see, for example, in the outer universe that 'cruelty' is as much manifest in the working of the machinery of the world as is 'mercy', or 'hatred' is as much indispensable to run the system as is 'love', and so on. So it is ignoring of the opposite principle which has not permitted us to come to a definition acceptable to every kind of thought. Amidst such conditions, if it be said that God is 'Mercy' or God is 'Love', then surely such a definition will not receive the approval of those who have to exercise cruelty or hatred in acting off their part in the world. What is therefore most needed is such a definition as shall appeal to minds of all sorts. To this end, finding out of that entity which should be above all principles in vogue in the universe and impartially connects itself with all of them would be necessary and the expression of that entity or energy shall without objection stand for the definition of God.

To have a vivid comprehension of the impartial connection of God with the different principles we can examine the example of a 'lamp' in the light of which books on all creeds are being read without special favour to any particular creed on the part of the 'lamp.' The 'lamp' equally and impartially makes illumination for the various readers of different creeds. It

does not withhold its light from the reader of any particular faith. Similarly, the energy of truth does not mete out stepmotherly treatment to any principle, rather that 'truth' equally and impartially supports all the principles like the 'lamp.' The example of the 'lamp' further tells us that its light remains unaffected by the said readers of different faiths. If the readers of different faiths make use of it, it feels no pleasure; and if none cares to make use of it, it will not express displeasure; it will keep on shining by itself. It is to their benefit or otherwise whether the readers refine their intellects by reading these creeds or not. The 'lamp' or its light assumes a self-complacent position only. The 'lamp' and its light are connected only so far as the readers of different faiths care to form their connection by reading their creeds under it and that conception of connection lies in the minds of the readers only and there is no such conception even in the lamp or its light. From this analogy the definition of 'God' would be a *Self-existing Energy, without the conception of 'doing' in 'it', equally and impartially feeding all the principles manipulating the universe.*

Connection of God—In fact, God is quite disconnected with the world; but there is connection in so far as the universe draws its energy from Him for its manipulation. That conception of connection, however, stays in the minds of the world only; God shines by itself ever quite unconnected with anything. Hence we can say it has no connection or is free from all speculations, yet like the lamp or its light imparts its energy to all of them. God is connected according to human

conception; but in fact, it is a disconnected, free or liberated entity.

Work of God—From the example of the 'lamp' it can be observed that its light is doing the work of illumination on the readers of different faiths; but this conception of work exists in the minds of the readers only. The 'lamp' is unaware of any work. Similarly, all the work of Creation or Dissolution, etc. is no doubt being done through the energy of 'God'; but there is no conception of such a work in Him, rather the idea of 'creational' or 'dissolatory' functions is only in the minds of the world. God is therefore not doing anything, being in perfect freedom from all work, yet is doing all these grand things according to the conception of the world.

Eternity of God—In the Universe there are to be found births and deaths of things. This is because the whole scene is within the limits of 'time,' 'space,' and 'causation.' As there can be no cause which may be ascribed to the existence of God, as described above, nor the limits of time and space shall be imposed upon that Limitless Energy, God is in consequence eternal in His nature.

Blissfulness of God—He is devoid of all change and as such perfect tranquillity or equilibrium belongs to Him, which goes to constitute the blissfulness of 'God.'

God is not an insentient entity—From absence of conception in Him we cannot conclude that God is an inanimate entity. All animate things that exist in the universe receive life from Him. Hence He is something more than the sentiency conceived by the world.



The Kalyana-Kalpataru



Paratuhansa Rautakrishna.



Tallanga Swami.



Swami Ramatirtha.

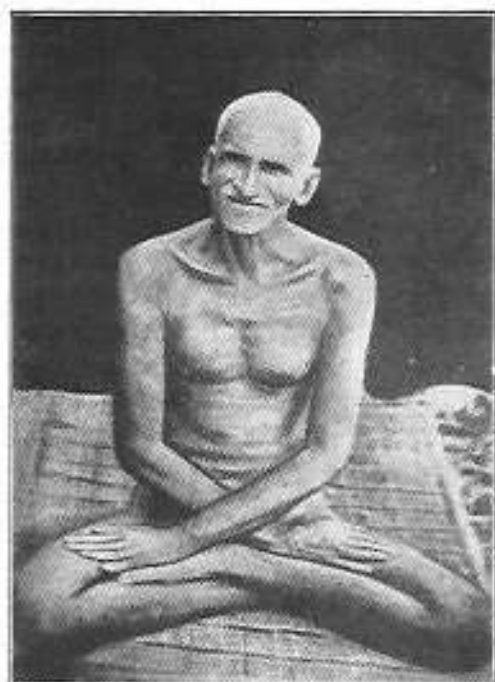


Swami Vivekanandi.

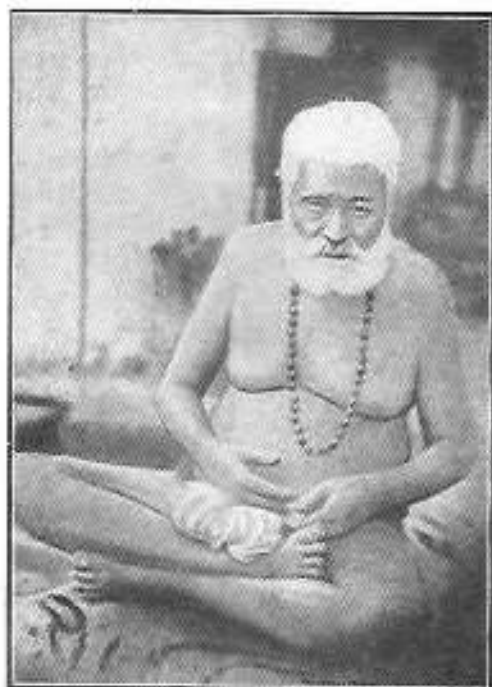
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Sri Siddharudha Swami.



Swami Bhaskaranand.



Sri Visuddhanand Saraswati.



Prabhu Jagadbandhu.