

Self-Realization.

~~~~~ By Swami Sivananda.

**T**here is something dearer than wealth, there is something dearer than wife, there is something dearer than the son, there is something dearer than your life itself. That dearer something is thy own SELF' (*Atmā*) Inner Ruler (*Antaryāmi*), Immortal (*Amṛta*). He who dwells in this eye, who is within this eye, whose body is the eye, whom the eye does not know, who rules this eye from within, is thy Self, Inner Ruler, Immortal. He who dwells within this wooden post, who is within this post, whose body is the post, whom the post does not know, who rules this post from within, is the Inner Self, Inner Ruler, Immortal.

O Prema ! there is a place where you will neither hear any sound nor see any colour. That place is *Parama Dhāma* or *Anāmaya Pada* (Painless Seat). This is the realm of peace and bliss. There is no body-consciousness here. Here mind finds rest. All desires and cravings melt away. The Indriyas remain quiet here. The intellect ceases functioning. There is neither fight nor quarrel here. Will you seek this silent abode through silent meditation ? Solemn stillness reigns supreme here; Ṛṣis of yore attained this plane only by melting the mind in the silence. *Brahma* shines here in Its native effulgence.

In *Gītā* Bhagavān Sri Kṛṣṇa says:—

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।  
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥

(VIII. 21)

“That unmanifested, the indestructible It is called; It is named the highest Path. They who reach It return not. That is My supreme Abode.”

This body is certainly not meant for the satisfaction of petty ends. It is for rigorous penance here and infinite happiness hereafter. It is an instrument for achieving the goal of human life, *i. e.*, the attainment of *Brahmajñāna*. It serves the purpose of a boat to take us across this ocean of *Samsāra* to the other side, the abode of Bliss, Peace and Immortality.

Is not a kingdom valuable enough to be owned ? Is not a summer-house or a pleasant garden with sweet smelling flowers delightful to live in ? Is not the company of young damsels with tender waists and lotus-like eyes dear as life itself, very pleasing ? Yet wise dispassionate men like Bhartṛhari, Buddha, Gopichand and so on had retired into forests, kicking all these things as worthless in order to realize the Self, which alone can confer immortality, infinite bliss and eternal peace.

You have spent eight hours in sleep and the rest in idle gossip, telling lies, deceiving others, in selfish activities, in gaining money. How can you expect spiritual good, how can you expect Immortality, if you do not spend even half an hour in the service of God, in singing His Name and in Divine contemplation? Religion is practical. Religion must become part and parcel of your daily life. Mere curiosity and a little bubbling juvenile enthusiasm and emotion cannot help you much in your spiritual growth and evolution. Struggle and sustained efforts are needed.

*Sṛṣṭi* is of two kinds, viz., *Jīva-sṛṣṭi* and *Īvara-sṛṣṭi*. There is no pain in *Īvara-sṛṣṭi*. Water quenches thirst. Fire gives warmth. Fresh breeze invigorates. Trees give shade. Cows give milk. Objects of "Mamatā" (Mineness) such as my wife, my house, my son, and so on are *Jīva-sṛṣṭi*. This gives pain. When you hear "A horse is dead", you are not affected. When you hear "your horse is dead", at once you begin to feel. The root of human sufferings is "Mamatā". Destroy "Mamatā" and rest in Atmic peace.

Sivaji engaged thousands of coolies to build a fort. He had the *abhimāna* (pride) that he was feeding all these persons. Sivaji's Guru, Swami Ramdas, understood this. He called Sivaji and asked him to break a big stone that was lying in front of his palace. Sivaji ordered a servant to do the work. When the stone was broken a frog that was inside jumped outside. Ramdas said, "O ! Sivaji, who has provided food for this little frog that was inside this stone?" Sivaji felt ashamed and, prostrating before his Guru, said: "O Guru Maharaj, Thou art *Antaryāmi*. Thou hast understood my *abhimāna*, when I thought that these coolies are fed by me. Now *Viveka* has dawned on me. Protect me, O Lord. I am Thy disciple."

The root cause of human sufferings is the erroneous notion that the body is

the Self. Real renunciation consists in the renunciation of the wrong notion "I am the body" and the idea "I am different from *Brahma*."

Algebra, the science of abstract numbers, cannot be understood without a preliminary practice and knowledge of Arithmetic, the science of concrete numbers. *Kāvya*s in Sanskrit and higher Vedantic books cannot be understood without a preliminary knowledge of Sanskrit Grammar and manuals of logic like "Tarkasangraha". Even so, meditation on *Nirguṇa*, *nirākāra*, abstract *Brahma*, is impossible without a preliminary practice of concentration on a concrete form in the beginning. Approach to the invisible and the unknown is to be made through the visible and the known.

Just as coloured water penetrates freely and nicely a piece of cloth when it is pure white, so also the instructions of a sage can only penetrate and settle down in the hearts of aspirants only when their minds are calm, when there are no desires for enjoyments and when the impurities of their minds are destroyed. That is the reason why an aspirant is expected to possess the qualifications of *Viveka*, *Vairāgya*, *Sama*, *Dama* and *Uparati* before he practises hearing of *Srutis*, reflection and meditation. Discipline and purification of the mind and the *Indriyas* are the prerequisites of an aspirant on the path of Truth and Self-Realization.

Meditation is the royal road to attain Godhead. It is the *shortest route* which takes the aspirant direct to the destination of Divine consciousness. It is the divine mystic ladder which takes the Yogic student from earth to heaven. It is the divine ladder of Yogis which pushes them to the heights of *Asamprajñāta Samādhi*. It is the step in the staircase of *Chidākāśa* to take the aspirant to the highest storey of *Advaita-Niṣṭhā* and *Kaivalya-Mukti* of Vedantis. Without it no spiritual progress is possible. It is a rope-bridge that allows the devotee to glide easily to the

other shore of *Bhāva-Samādhi* and drink the honey of *prema* and nectar of Immortality.

*Om* (A+U+M) is everything. *Om* is the name or symbol of God, *Iṣvara* or *Brahma*. *Om* is your real name. *Om* covers all the threefold experience of man. *Om* stands for all the phenomenal worlds. From *Om* this sense universe has been projected. The world exists in *Om* and dissolves in *Om*. 'A' represents the physical plane, 'U' represents the mental and astral planes, the world of spirits, all heavens. 'M' represents all the unknown, the deep sleep state, and even in your wakeful state all that is unknown, all that is beyond the reach of intellect. *Om* represents all. *Om* is the basis of your life, thought and intelligence.

Assert:—

*I am the Immortal Self in All. Om. Om. Om.*  
*I am the Ocean of Light. Soham. Soham. Soham.*  
*I am Infinite Knowledge and Bliss. Om. Om. Om.*  
*I am an Embodiment of Peace. Anahq. Anahq.*  
*Anahq. Anahq.*  
*I am All-pervading Consciousness. Sivoham.*  
*Sivoham. Sivoham.*

Meditate on *Om* and its meaning with *Bhāva* and realize *Sat-Chit-Ananda Atmā* and shine in Divine Glory.

Meditate:—

"I am distinct from the three bodies.  
 I am different from the five sheaths.  
 I transcend the three *Guṇas*.  
 I am *Sākṣhī* of the three *Avasthās*."

Just as one thread penetrates all flowers in a garland, so also one Self penetrates all these living beings. In *Gītā* you will find—

‘मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।’

"All this is threaded on Me, as rows of pearls on string."

(VII. 7)

When one *Atmā* dwells in all living beings, then why do you hate others ? Why do you sneer and frown at others ? Why do you become indignant towards others ? Why do you use harsh words ? Why do you try to rule and domineer over others ? Why do you exploit others ? Why are you intolerant ? Is this not the height of your folly ? Is this not sheer ignorance ?

Behold this one Self in all. Give up the idea of diversity. Love all. Be kind to all. Serve all. You will be established in *Brahma* or Highest Consciousness.

OM ! OM ! OM !

## Love for God.

This—the Divine Self—is dearer than a son, dearer than wealth, dearer than any other thing. It is more intimate than all else inasmuch as it is our own soul. If anyone were to say of one who called some one other than the Self dear, "He will lose his dear one," certainly it would be so. One should worship the Self alone as dear. He who worships the Self alone as dear, that dear thing which is his will not perish.

(*Bṛhadāraṇyaka Upaniṣad* 1. 4. 8)

