THE DIVINE LIFE
ITS PRACTICE AND REALISATION

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COMPILER'S PREFACE

The object of this small book is to give a clear conception of the theory as well as the practice of spiritual life, to seekers both in the East and the West. The selections included in it are only representative of their type; they are by no means exhaustive. Most of them have been taken from the Upanishads and the Bhagavad Gita, but the chapters on Ethical Culture and Monistic Meditations contain passages from other sources as well.

The paramount need of ethical culture has been stressed by means of selections from different Sanskrit scriptures: 'For true divine life always means 'ethics in the beginning, ethics in the middle, and ethics in the end'. Monistic meditations are not easily available to those who would like to have them for their constant use. In order to remove
this want, a fairly representative collection of those has been given here.

The quotations, arranged as they are under different heads, deal with the fundamental problems of spiritual life. Transcending the narrow bounds of creeds, religions and countries, they set forth in the language of the soul, the ways and means of spiritual evolution and unfoldment that are of universal application. Universally true as they are in spirit, may they prove helpful to many a sincere seeker after Truth!

The Introduction will, it is trusted, bring home to the intelligent reader, the necessity of taking a synthetic standpoint in the study of spiritual life.

The idea of this collection existed in the mind of the compiler even in India. But it could take shape only in the course of his Vedanta work, first at Wiesbaden in Germany, and later on, at St. Moritz in the charming valley of the Engadin lying in the heart of the Alps in Switzerland.
The compiler wishes to express his sincere thanks to all those from whom he has received help in some form or other, particularly to Mr. W. H. Koch and Mrs. M. Könz who typed the manuscripts with great care and devotion.
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INTRODUCTION

SPIRITUAL AWAKENING

The phenomenon of spiritual awakening is witnessed in all the great religions of the world. (In the course of man's higher evolution, there arises in him a new yearning, which may properly be called the hunger of the soul.) Because of this new urge, the aspirant is not satisfied with the finite and fleeting pleasures of life, physical and mental, but longs for the Eternal and the Infinite, which alone can bring nourishment and peace to his hungry soul. We notice this fact in some form or other in the Hindu Seer, in the Buddhist Initiate, in the Christian Mystic as well as in the Muslim Sufi. All of them lose the charm for material pleasures and even intellectual enjoyments, and with their entire being hanker after
perfection and freedom, although the paths of spiritual discipline they follow may be different in many respects.

Whether the first spiritual change or 'conversion', as it is called, is brought about all of a sudden, or by a slow process going on in the soul of the aspirant, unknown and unnoticed, there comes to him always a new outlook, which was very characteristically expressed in terms of theism by a great Indian devotee of ancient days, "Lord, may I think of Thee with that strong love which the ignorant cherish for the things of the world, and may that love never cease to abide in my heart."

In studying the psychology of the spiritual seeker, we find in him not only a new attitude towards the world but also a new outlook on his own self. The worldly-minded identify themselves with the body and care only for the enjoyments of the world. The spiritual aspirant, on the other hand, comes to regard himself as a soul—a spiritual
entity dwelling in the body but different from it—whatever his conception of it may be at the beginning, and he earnestly wants to come in touch with the Oversoul or the divine Principle, the God of the devotee, who, as Sri Ramakrishna realised, is only one but is attainable through many paths of spiritual culture.

THE CONSCIOUSNESS OF THE
ETERNAL SELF

The belief in the indestructible and eternal nature of the Self is a most vital point in spiritual life and practice. Empirical sciences, busy with the material aspects of things, are not sufficient to explain life as such. The living body is, no doubt, a combination of cells as biology tells us; but the principle of life that animates it is something different from the dead matter through which it manifests itself. As Sir Oliver Lodge has expressed very clearly, "The behaviour of
a ship firing shot and shell is explicable in terms of energy; but the discrimination which it exercises between friend and foe is not so explicable. The vagaries of a fire or a cyclone could be predicted by Laplace’s calculator, given the initial positions, velocities and the law of acceleration of the molecules, but no mathematician could calculate the orbit of a common house-fly. Life introduces something incalculable and purposeful amid the laws of physics; thus it distinctly supplements those laws, though it leaves them otherwise precisely as they were and obeys them all.”

There are biologists who go so far as to declare that the brain secretes thought just as the liver secretes bile. Thus, according to them, mind is a product of matter. But it should not be forgotten that the conception of matter is undergoing a revolutionary change in the thoughts of some of the first class men of science today. As the distinguished physicist and astronomer, Sir
James Jeans, clearly acknowledges, "The universe begins to look more like a great thought than a great machine. . . . Mind no longer appears as an accidental intruder in the realm of matter. We are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter. Not, of course, our individual minds, but the Mind in which the atoms, out of which our individual minds have grown, exist as thoughts."

To the materially-minded, the body and the world of matter are realities of the first order. And whatever is taken to be real for the time being, draws out the whole soul of man—his thoughts, his feelings as well as his will. But when the new factor of spiritual consciousness begins to exert its influence upon the seeker after Truth, he comes to doubt the ultimate reality of his body and the world of matter and mind, nay, he instinctively comes to regard his Self and the Divine to be more real than
the former. Consequently he begins to react in altogether a new way, and his entire life and thought undergo a transformation.

This is pointed out in the Bhagavad Gita: "The Self is never born, nor does It die. It is not that not having been, It comes into being. It is unborn, eternal, changeless, ever Itsclf. It is not killed when the body is killed" (II, 20). So the man of Self-realisation gets rid of the fear of death; for having attained to the knowledge of the true Self, he has become immortal. Even the sincere believer in the eternal nature of the Self should be free from fear. So the Bhagavad Gita says again: "This, the Indweller in the bodies of all, is ever indestructible. Therefore thou oughtest not to mourn for any creature" (II, 30). The same book further says that the aspirant who is steady in the ideal and in the path leading to its realisation should perform his duty, giving up attachment and remaining indifferent to success or failure (II, 48).
Taking refuge in the Lord who dwells in his heart, he should follow the divine path and approach the ideal more and more.

What is the Self? What again is God? To the theist, God is the indwelling Spirit, the Self of his self. To the monist, God is his true Self itself, as distinct from the false self which he takes to be real before the dawn of the highest spiritual knowledge. In trying to realise his real nature, he finds that what he has been calling his own self is only a shadow of Reality, that his so-called personality is but a reflection of the eternal Principle. He gains perfection in his ideal when he becomes one with It. Speaking on this point, Sri Rama-krishna observes: “Know yourself and you shall then know God. What is my ego? Is it my hand or foot or flesh or blood or any other part of my body? Reflect well, and you will know that there is no such thing as ‘I’. The more you peel an onion, the more you find it to be all skin; you
cannot get any kernel at all. So when you analyse the ego, it vanishes into nothingness. What is ultimately left behind is the Atman (Self)—the pure Chit (absolute Consciousness). God appears when the ego dies."

'God, Soul and the Universe'

The three topics—the soul, God and the universe—are the most fundamental in all religions and philosophies. The intelligent spiritual aspirant wants to form a clear conception not only of his own soul but also of the relation of God to the soul on the one hand, and of God and soul to the universe on the other. He wants to find the right solution for the enigma of life. So it was but natural that in ancient India the seekers after Truth, perplexed by the mysteries of existence, asked the questions: "What is the cause of the universe? Whence are we born? Why do we live? Where is our final rest? Under whose command are we subject to happiness and
misery?" (Svetasvatara Upanishad, 1, 1). They pondered deeply over the riddle of the universe and tried to find explanations about it with the help of the intellect and reason. They took up for consideration the various entities—time, chance, matter, energy and so on—that might prove to be the ultimate cause of things, but finally rejected them all as unsatisfactory. They realised that the final explanation cannot be had on the plane of the intellect. So with a view to arrive at true knowledge by means of intuition or direct experience, they dived deep into the inner regions of their mind, and through the process of meditation realised that everything has its origin in an eternal self-conscious Power, called God or Self in religion and philosophy.

This idea is graphically expressed in another Upanishad, the Mundaka, which runs: "As the spider produces the thread and absorbs it into itself again, as herbs grow on the earth, as hairs come out
sponataneously from man, so does creation spring forth from the Imperishable” (I, 1, 7).

The worlds of both the living and the non-living have their origin in the one great Cause. “As from a blazing fire there shoot out thousands of sparks of the same appearance, so do the various beings originate from the Imperishable, and into It they go back. From the Imperishable are also born vital energy, the mind, the senses, ether, air, fire, water and the earth” (Mundaka Up. I, 3, 1).

It may be that some schools of Hindu thought regard the individual self as atomic in its true nature while others conceive it as infinite, but all hold that it represents a pure, conscious and spiritual existence different from mind, senses and body, which form its instruments of knowledge and action. Again, the Hindu thinkers do not consider the Self or Atman to be really a created being. According to some, it is eternally existent as an atomic consciousness; according to others it is finite only in the state of
ignorance, whereas in reality it is infinite Consciousness itself. The texts that speak of its origin, according to this latter view, are to be interpreted only as implying its expression or manifestation in the world of mind and matter. This Self dwells equally in men as well as in other beings; the only difference is that animals and other creatures are in a lower stage of growth. All will manifest their potential Divinity and attain perfection in course of time.

**The Eternal Law of Karma**

**or Causation**

The laws of Karma and reincarnation are inseparably connected with the soul's state of bondage when it is associated with mind and matter. The term 'Karma' means both work and its result, manifest or un-manifest. The doctrine has nothing to do with fatalism or inactivity. Rightly understood, it means that each act done must bear
its fruit, good or bad, according to its nature. Karma has its objective result and also its reaction on the mind of the doer. Believing in this cosmic law, the Hindu holds that his present state is the result of his past actions, physical and mental, and that his future is going to be moulded by his present strivings. As such, the law of Karma is the greatest incentive to self-effort. It does not make man subject to the fiat of a whimsical God, but urges him to be the architect of his own fate and invests him with the full responsibility for his actions. It asks him to reconcile himself to his present lot, without unnecessarily worrying himself with affairs over which his control is limited or nil. It inspires him at the same time to put forth fresh efforts for improving his future as much as possible. Whatever might be the mistaken notions about it among those who take shelter in a doctrine of parasitic salvation, avoiding moral and spiritual struggles, Karma in its true import includes both destiny and
self-effort, and of these the latter is the more important factor in life. Says one of the Hindu scriptures: "Know that destiny is the result of one's own action acquired in another bodily existence. Hence the wise man calls one's effort superior. So even adverse destiny is vanquished by the heroic efforts of people exerting themselves in auspicious actions" (Matsya Purana).

**The Doctrine of Rebirth**

The doctrine of rebirth is based directly on the law of Karma. It presupposes the belief in the imperishable Self or Atman and in the potential Divinity of man, nay, of all beings, and also in the law of evolution through which the soul has to pass in its march towards perfection. The Hindu teachers do not believe in the creation of a new soul along with the body. They believe, on the other hand, not only in the soul's future life but also in its pre-existence.
According to them, the habits and tendencies with which the soul is born, are due to its actions in previous lives. And until the dawn of the highest knowledge, which puts an end to ignorance—the root-cause of man’s attachment to his body and false personality as well as to the world of senses and enjoyment—the soul undergoes repeated births in order to gain fresh experience and grows wise through them. In the words of the Bhagavad Gita, “Even as a man casts off worn out clothes and puts on others that are new, so does the embodied being cast off worn out bodies and enter into others that are new” (II, 22). Neither the doctrine of a single birth, nor the theory of hereditary transmission, can satisfactorily explain the life of the soul with its inborn temperament and idiosyncrasies. Every embodied being has a twofold ancestry, material and spiritual. He gets his physical body from his parents; but as a soul distinct from the body, he is in a sense his own ancestor, although from a larger
point of view he derives his being from God and therefore ‘cometh from afar’. He is born with ideas which are ‘more ancient than this corporeal birth’. “Some are born happy,” says Swami Vivekananda, “enjoy perfect health, with beautiful body, mental vigour and all wants supplied. Others are born miserable, some are without hands or feet, others again are idiots, and only drag on a wretched existence. . . . Why should a man be miserable even here in the reign of a just and merciful God. . . . There must have been causes, then, before his birth, to make a man miserable or happy, and those were his past actions . . . All our knowledge, whether we call it perception, or reason, or instinct, must come through that one channel called experience, and all that we now call instinct is the result of past experience degenerated into instinct, and that instinct regenerates into reason again. So on throughout the universe, and upon this has been built
one of the chief arguments for reincarnation, in India. The recurring experiences of various fears, in course of time, produce this clinging to life. That is why the child is instinctively afraid, because the past experience of fear is there in it."

Is the soul eternally bound by the trammels of Karma and re-birth? Is there no possible escape from them at any time? There is, replies the Hindu scriptures. Regulated self-effort, including ethical culture, performance of duty, worship, prayer and meditation, prepare man for the highest knowledge and devotion. These reveal to him his true nature as well as that of the divine Reality. To quote the words of the Upanishads on this point, "The knots of the heart are broken, all doubts are cut asunder, and Karma and its effects cease to exist when the Self is realised" (Mundaka, II, 2, 9). Sri Krishna puts the same idea in a different language when He declares in the Bhagavad Gita: "Reaching the highest
perfection and having attained Me—the Divine—the great-souled ones are no more subject to re-birth, painful and ephemeral. All the world is subject to return, but after attaining Me, there is no re-birth” (VIII, 15, 16). Thus in the Hindu conception of life and salvation there is scope for both personal striving and divine grace. Although the doctrine of re-birth forms an important part of the Hindu religious teaching, it has to be remembered that the ideal set before the aspirant is to strive his best for the attainment of the highest goal even in this very life.

Observes Swami Vivekananda: “Religion is not in books, nor in theories, nor in dogmas, nor in talking, not even in reasoning. It is being and becoming . . . Man must realise God, feel God, talk to God. That is religion. There is such a thing as realisation even in this life, and it is open to everyone, and religion begins with the opening of this faculty, if I may call it so.”
GOD AND THE WORLD

According to Vedanta, the highest expression of spiritual knowledge in Hindu culture, there are three points of view from which God's relationship with the world can be discussed. In dualism God is personal and extra-cosmic, and the universe, like a machine or a pot, made out of self-existent materials called atoms. This may be called the theory of atomic agglomeration. In what is known as qualified non-dualism, God is personal-impersonal and immanent in Nature. Here, therefore, the universe is looked upon as an Organism. It is real and passes through gross and subtle states in a cyclic order. This is the theory of evolution and involution. In the third point of view known as non-dualism or monism, the Divine who is really impersonal and transcendent appears as the universe through the power of Maya or delusive and creative ignorance, which, with its limitations of time, space and
causation, forms, as it were, the matrix of matter and mind. This appearance is taken to be real, as long as the soul is in ignorance, but it is realised to be unreal with the dawn of true knowledge, which reveals the nature of Reality.

None of these theories advocates the idea of creation out of nothing. In the first two, the cause of gross matter is subtle matter, and destruction is not annihilation but only going back to the cause. Through ignorance men take the world to be a reality of the first order. With the dawn of higher knowledge, the world is found to be a reality of a lesser order, dependent on the Divine who alone is reality of the first order. According to the monist, Brahman or Reality appears as the universe. So even here there is no question of creation out of nothing, as the substratum is always present even when it is not recognised. The Power that is the cause of this appearance, and the appearance itself, are not illusions but empirical realities.
to the ordinary man. They do not, however, possess absolute reality, as they disappear when the highest spiritual consciousness is attained at the dawn of supreme knowledge.

So Maya, as Swami Vivekananda puts it, is not illusion but a statement of fact. Its nature is beyond human comprehension. Why and how does it produce a world so full of contradictions—of good and evil, happiness and misery, life and death? And why and how again does it melt away with all its manifestations at the dawn of true knowledge? None has been able to answer these questions and solve the mystery. But to the illumined soul there comes a time when this contradictory phenomenon of the world ceases to be, when even the question of its existence or non-existence does not arise at all. As Sankaracharya observes: "Maya is neither absolutely existent nor non-existent, nor does it partake of both characters ... She is most wonderful, and her nature cannot be defined. She can be
destroyed by the realisation of pure Brahman, the one without a second, just as the false perception of a snake for a rope is removed by the discrimination of the rope.”

Thus although we cannot know the nature of this illusive Maya, we can, however, transcend it. And beyond it, says Swami Vivekananda,

There is but One—The Free—the Knower, Self!
Without a name, without a form or stain.
In Him is Maya, dreaming all this dream.
The Witness, He appears as Nature, soul.

**The Ideal of Divine Realisation**

In Hinduism religion and philosophy have been inseparable and even almost synonymous. The common aim of both being the intuitive vision of Truth, they fulfil each other. As Prof. Max Muller has very truly observed, the two have worked together
harmoniously in India alone, where religion derives its breadth of vision from philosophy, and philosophy its spirituality from religion. Religion is the practical form of philosophy, and philosophy the rational form of religion. In Hinduism, Darsana (literally 'seeing' but usually translated as 'philosophy') means a system calculated to bring about direct vision or experience of Truth. The Hindu philosophers were primarily men of spiritual realisation. And therefore their systems, based as they are on transcendental experience, lead to the same goal, if followed with sincerity and devotion. Thus the goal of both religion and philosophy is Self-realisation, and the aspirant should strive to attain it in this very life.

It is not enough if an aspirant subscribes to doctrines and dogmas with strong faith. He must also strive intensely to live a higher life and gradually attain to divine experience in its various aspects. So corresponding to the dualistic, qualified non-dualistic and
non-dualistic systems of thought, there are spiritual experiences in which the devotee realise the divine Being as his master, father, mother, friend, or beloved; or as the eternal Principle of which his personality is the eternal mode or part; or as the one existence-knowledge-bliss Absolute constituting his true Self and goal.

Spiritual life is a continual warfare between the higher and lower natures of man. Animal and divine tendencies are found often mysteriously blended in one and the same individual. And so it must be the constant effort of the aspirant to eliminate the evil and strengthen the good in him. But he must first of all be able to distinguish the divine attributes that lead him towards perfection and freedom, from the demonic qualities that intensify the soul's ignorance and bondage. The Bhagavad Gita enumerates these divine attributes in detail thus: "Fearlessness, purity of heart, steadfastness in knowledge and spiritual practice, giving away
in charity, control of the senses, sacrifice, reading of the scriptures, austerity and uprightness; non-injuriousness, truthfulness, absence of anger, renunciation, tranquillity, absence of calumny, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness, boldness, forgiveness, fortitude, purity, absence of hatred and absence of pride—these belong to one born for a divine state.

"Ostentation, arrogance and self-conceit, anger as also harshness and ignorance, belong to one who is born for a demoniac state. The divine state is deemed as making for liberation, the demoniac state for bondage" (XVI, 1-5).

THE GUNAS AND HOW TO TRANSCEND THEM

The general classification of men and things into the two groups of good and bad did not satisfy the analytic mind of the Hindu
seers. In the course of their examination into the nature of things, they discovered three primordial stuffs (or forces) known as Gunas. These three inseparable constituents of Prakriti or Nature transform themselves into ego, mind, senses, bodies and sense objects. The Gunas manifest themselves both as substance and attributes, even as the primal creative energy expresses itself as both matter and force.

The human personality is a combination of the Self and the non-Self constituting the ego, mind, senses, etc. All that is non-Self belongs to the domain of the Gunas. Knowing the truth that the Self is distinct from the Gunas and their activities, the man of knowledge does not become attached to them but remains free, while the ignorant man with his understanding deluded by egotism thinks that he is the doer and so becomes entangled in the world. This is the teaching of the Bhaga-vad Gita (Ch. III, 27, 28). But it is not possible for the ordinary soul bound by the,
Gunas to get detached all on a sudden. In order to transcend the Gunas, one should know their respective natures, attributes and manifestations, and above all, the means to go beyond them.

As has been said, the three Gunas are inseparable, but one or the other of them is always predominant in the embodied being. It is this dominance of a particular Guna that determines the nature of a man. Sattva is associated with purity, knowledge and happiness; Rajas with attachment, activity and pain; Tamas with impurity, ignorance and indolence. The aspirant should overcome Tamas and Rajas by means of Sattva. In order to do this, he should subsist on food that increases Sattva. He should try to acquire knowledge that is conducive to the Sattva mode of life. His worship, gifts, austerities and other forms of activities should be done in such a way as to bring about the Sattva state. As his mind is gradually purified of all its dross, he finds no agent other
than the Gunas behind all actions and comes to know the transcendent Principle higher than the Gunas. Freed from birth and death, he attains to the immortal state. Sattva is thus nearer Truth; but it is not itself Truth. Truth can be realised only by transcending even Sattva. But the question of transcending it will never arise until the seeker has in the first place attained it. Therefore the aspirant should try to develop the Sattva or the spiritual element in him to the best of his power, eliminating all that is impure and unspiritual.

SPIRITUAL LIFE—ITS MEANING

It is clear from the above facts that spiritual life is one of intense striving. In order to attain success, the aspirant should always be up and doing. The Bhagavad Gita exhorts him in these words: “A man should uplift himself by his own self. Let him not weaken this self. For this self is the friend of
oneself, and this self is the enemy of oneself. The self is the friend of the self in the case of him who has conquered himself by this self. But to the unconquered self, the self is inimical and behaves like an eternal foe” (VI, 5, 6).

The life of the seeker after Truth must be dynamic and creative. This does not mean that it is also to be standardised in every respect. Freedom being the first condition of growth, he must be able to follow freely the laws of his being. According to temperament and capacity, he may pursue either the life of selfless activity, or the path of devotion, or the way of sense control and mental concentration, or the path of self-analysis and knowledge, singly or jointly. Swami Vivekananda speaks of the ideal of spiritual life thus in his inimitable language: “Each soul is potentially divine. The goal is to manifest this Divine within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or
philosophy, by one or more or all of these—and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms are but secondary details.”

**Ethical Culture Indispensable**

However different may be the approaches leading to the Divine, there can never be any true religious life without a strict moral basis. Ethics is thus a necessary stepping stone to spiritual culture and divine realisation. It is said that the bonds of the devotee are cut asunder through the mercy of the Divine. “This mercy,” says Swami Vivekananda, “comes to the pure. So purity is the condition of His mercy. How that mercy acts! He reveals Himself to the pure heart; and the pure and stainless man sees God, yea, even in this life. Then and then only, all the crookedness of the heart is made straight. Then all doubts cease. Man
is no longer the sport of the terrible laws of causation."

Some may prefer to hold that purity itself is God's grace expressing itself as a striving for higher life. But whether this purity is the condition or the consequence of grace, there is no doubt that it is essential for success in all phases of spiritual life. So very rightly do the seers of the Upanishads declare most emphatically, "Neither those who have not refrained from wickedness, nor the unrestrained, nor the unmeditative, nor the one with unpacified mind, can attain the Self even by knowledge" (Katha Up. II, 24).

The paramount necessity for moral culture is well illustrated by the following story of the Upanishads. Once upon a time gods, men and demons went to Prajapati or the creator for instruction. His teaching, however, was enigmatically brief, consisting as it did of only one letter. On being asked by Prajapati as to what they understood,
the gods replied that the practice of self-control was enjoined upon them; men said that they were instructed to do acts of charity; lastly the demons answered that they were taught to show compassion towards others. "Therefore," concludes the Upanishad, "one should learn these three—self-control, charity and compassion."

Sankaracharaya, in the course of his well-known commentary on this text, gives the following alternative explanation: "Or there are no gods or demons other than men. Those among men who are wanting in self-control, but at the same time are otherwise endowed with many good qualities, are the gods; those who are particularly greedy are men; and those who are cruel and given to injuring others are demons. So the members of the same species, namely, men, according to their lack of self-control or liability to the other two defects, or according to their tendencies of balance, activity and inertia, are given the titles of gods, etc.
Hence, it is men who should learn all the three instructions, for they are meant for men alone; because men are observed to be wild, greedy and cruel." The Bhagavad Gita too says, "Lust, anger and greed are the three gateways to hell . . . therefore one should renounce them" (XVI, 3, 21).

Ethical and Spiritual Life

Inseparable

Ethical practice is thus commonly enjoined upon all spiritual aspirants. As we find in the Bhagavad Gita and other scriptures, there are different paths in spiritual life but there is only one system of moral culture, graduated though it certainly is according to the needs and states of the aspirants. But however important may be the place of ethics in the growth of the spiritual seeker, he must always bear in mind that his goal is something higher, something more than mere practice of morality; for ethical life
is only the stepping stone to spiritual culture.

Let us discuss this point further. In Patanjali's book on Yoga the group of virtues consisting of non-injury, truthfulness, non-stealing, chastity and non-covetousness is mentioned as the first of the eight steps to Yoga. Purity, contentment, austerity, study of the scriptures, and the surrender of all acts to the Divine—these form the second step. After the seeker has fulfilled these conditions to a satisfactory extent, he is asked to practise a steady posture, control of breath and withdrawal of the senses from their objects. It is only when he has successfully practised these that his mind becomes fit for the practice of concentration and meditation, which gives him the immediate experience of Reality in the highest superconscious state.

The teachers of the Upanishads very strongly stress this point when they say: "The senses of one who is always of
unrestrained mind and devoid of right understanding become uncontrollable like the wicked horses of a charioteer. But of one who is always of restrained mind and has right understanding, the senses are controlled like the good horses of a charioteer. He who is devoid of higher understanding, thoughtless and always impure, never attains the goal; he gets into the round of births and deaths. But he who is intelligent, ever pure, and controlled in mind, reaches that goal whence none is born again. The man who has intelligence for his charioteer and the mind for the well-controlled rein, attains the end of the journey—the supreme state of the all-pervading Self" (Katha Up. III, 5-8).

At the beginning of his spiritual life the aspirant may be able to draw a distinction between moral culture and spiritual practice, but as he advances, the dividing line between the two disappears. The two become indissolubly connected with each other.
THE YOGAS IN BRIEF

Such a synthesis is also noticed with reference to the various types of spiritual discipline—the paths of selfless activity, of devotion, of concentration and of discrimination. Here also there seem to be boundaries at first, but as the aspirant proceeds in his journey, they gradually vanish, and he fails to perceive where one path ends and the other begins.

At the start one may be described as following a particular path according to the dominance of any one of the disciplines mentioned above. But with spiritual growth all the paths get more or less harmonised in the totality of spiritual life, which is a synthetic whole that cannot be divided into anything like watertight compartments.

This is the great lesson we learn from the Bhagavad Gita, which is a veritable compendium of all Hindu scriptures. The term ‘Yoga’ means dissociation of the Self from
things physical and mental, and union with, or realisation of, the Divine—the supreme Being, the Self, existence-knowledge-bliss Absolute. It may also denote the paths which lead to this spiritual realisation.

Supreme peace, born of the highest spiritual experiences, is the same for all aspirants following the apparently different paths. Sri Krishna points this out distinctly: “The well-poised, forsaking the fruits of action, attains peace born of steadfastness” (Gita, V, 12). “Take refuge in the Divine with all thy heart. By His grace wilt thou attain supreme peace and the eternal abode” (Gita, XVIII, 62). “Having attained knowledge, one gains supreme peace at once” (Gita, IV, 39). “Always keeping the mind steadfast in Yoga, the Yogi of subdued mind attains to peace which abides in Me, the Divine—the peace which culminates in final emancipation” (Ibid., VI, 15).

The Bhagavad Gita places different Yogas or methods of spiritual culture before
the aspirants of different temperaments and tendencies. As has been mentioned before, these paths may be roughly classed as those of selfless activity, devotion, knowledge and meditation. They may be discussed here in brief.

The tendency to perform action is innate in all beings, and none can remain inactive. In the case of persons who are particularly of an active temperament, what is required is not cessation from action but the proper controlling and directing of their active tendencies. Work with attachment binds the soul, but selfless work performed in a spirit of worship becomes a means of attaining freedom. Says Sri Krishna in the Bhagavad Gita:

"To one who does actions, forsaking attachment and resigning them to the Divine, evil does not cling just as water does not cling to lotus leaf (V, 10).

"Though ever engaged in actions, he, having taken refuge in Me, the Lord, attains
to the eternal and immutable state by My grace” (XVIII, 56).

The devotee hankers for union with his beloved Lord with all his heart. Worldly love is not able to satisfy the deep yearnings of his soul. His entire mind flows, as it were, in a continuous stream towards his Lord who is of the nature of ‘love unspeakable’. His God is not a being dwelling somewhere in a far off heaven, but is seated in his own heart. In order to see Him and to feel His divine presence he has only to look within. “The Lord,” says Sri Krishna, “dwell in the hearts of all beings. Take refuge in Him with all the heart. By His grace shalt thou attain supreme peace and the eternal abode” (XVIII, 61, 62).

The Jnani or the seeker with a philosophic turn of mind is not satisfied with the little pleasures of this life. He is anxious to know his true nature and the reality at the back of the phenomenal world. He does not feel any great attraction for the personal aspects
of the Divinity. He yearns to attain to the Infinite—his true Self. Speaking of those who follow the path of knowledge, Sri Krishna observes in the Bhagavad Gita: "Those who have their intellect absorbed in That, whose Self is That, whose steadfastness is That, they attain to the highest salvation, their impurities being cleansed by knowledge. Relative existence has been conquered by them, even here in this world, whose mind rests in evenness. Since the infinite Self is even and without imperfection, therefore they indeed rest in Him" (V, 17, 19).

The man of a contemplative bent of mind, endowed with tremendous will-power, wants to control the whole of Nature, external and internal. But spasmodic attempts at concentration will lead only to failure and mental depression. The restless mind is to be brought under control slowly and steadily 'through practice and renunciation'. Speaking of the Yoga of contemplation, Sri
Krishna says, "With the understanding steadfast, with the mind fixed on the Self, let the Yogi attain quietude by degrees. By whatever cause the restless, unsteady mind wanders away, let him, curbing it from wandering, bring it back under the control of the Self alone. . . . Verily, supreme bliss comes to the Yogi who has become perfectly tranquil in mind, whose passions are quieted, who is free from impurities, and who has become one with the all-pervading Being" (Bhagavad Gita, VI, 25-27).

HARMONY OF THE YOGAS

All the various spiritual paths can more or less be classed under the four Yogas mentioned above. When we study religious psychology in general and the Bhagavad Gita in particular, we find that these paths are not, as we have already said, like water-tight compartments. They are all so inter-dependent that many of the texts speaking of
one are applicable to the others as well. It is, therefore, impossible, as we have seen, to have a clear-cut division between one path and another. The aspirants following one path, no doubt, possess some predominating features that are distinctive of that path, but they have also many traits that they share in common with the followers of other paths.

The person who follows the path of selfless activity has to possess devotion, discrimination and concentration along with non-attachment. Aspirants of the other paths, too, besides being more or less endowed with common ethical qualifications, should have—it may be in varying degrees—all these indispensable elements of spiritual life. Thus it is practically impossible to draw a dividing line between different types of aspirants and the paths they pursue. For example, evenness of mind which Sri Krishna speaks of as Yoga in the Bhagavad Gita is a virtue which all Yogis alike should possess. We
may further quote the following verses of the Gita to illustrate the common features of the Yogas:

"Content with what comes to him without effort, unaffected by the pairs of opposites, free from envy, and even-minded in success and failure, the wise man is not bound even though he be acting (IV, 22).

"Resigning mentally all deeds in Me, the divine Being, having Me as the highest goal, and resorting to the devotion of right knowledge, do thou ever fix thy mind on Me" (XVIII, 57).

"The Yogi who, being established in unity, worships Me dwelling in all beings—he abides in Me, whatever his mode of life may be" (VI, 31).

All these words of Sri Krishna are more or less applicable to every type of Yogi. There is a conscious or unconscious combination of all noble attributes in the perfect ones as also in all real aspirants.
THE IDEAL OF SYNTHETIC YOGA

The reason of this combination is not far to seek. Human mind is a synthetic whole possessing the faculties of will, feeling and knowledge. The path of selfless activity and that of concentration and meditation both depend more on the faculty of will than on the other inseparable faculties, although the former path is mainly objective while the latter is mainly subjective. In the path of devotion, feeling is the dominant factor, whereas in the path of knowledge, with its discipline of analysis and discrimination, the aspirant relies mainly on intellect or reason. But all the faculties are inseparable, and so are the Yogas; they all fulfil one another.

Such being the case, is it not desirable to put equal stress on all the four paths of Yoga, and attempt at a simultaneous development of all the mental faculties alike? Indeed, if this can be done, it would mean an all-round spiritual growth. In the sphere of
religion, one-sided development is fraught with dangers. Work sometimes becomes aimless and leads to mere restlessness. Yoga or the path of concentration at times degenerates into physical mortification and pursuit of psychic powers. Devotion often deteriorates into meaningless sentimentalism. And knowledge may also lapse into dry intellectualism and morbid inactivity. Hence there is a great necessity for combining the different paths in order to safeguard against the dangers of following one path to the exclusion of others. Let work be combined with meditation, and knowledge tempered with devotion, and *vice versa*. Let us try to be equally established in all the Yogas and bring about a harmonious development of all our latent spiritual powers. This all-sided development of personality is the healthiest ideal for any religion or spiritual aspirant to pursue. Speaking of this synthetic Yoga, Swami Vivekananda says: "Would to God that all men were so constituted that in their
minds all these elements of philosophy, mysticism, emotion and work were equally present in full! That is the ideal, my ideal of a perfect man. Every one who has only one or two of these elements of character, I consider a 'one-sided' man, with knowledge of that one road only along which he moves; and anything else is dangerous and horrible to him. To become harmoniously balanced in all these four directions is my ideal of religion."

Thus an embodiment of this synthetic Yoga is the man who is fully illuminated with the light of the highest knowledge, who is ever active in helping others without any thought of his own self, who, intoxicated with divine love, thinks lightly even of salvation, who is perfectly established in the glory of the Self realised through the complete control of the senses and the mind, who has attained to the fullest growth of all his best faculties, and is therefore 'a free man of the whole estate'.
The intelligent devotee who takes up the path of devotion, no doubt begins his spiritual life with faith in God. In the true devotee, however, even this initial faith is a living force, not a mere conventional allegiance to doctrines as found in the commonalty passing as the faithful in the different religions. But belief in the existence of the God of popular theism may not be possible, or even necessary, for all aspirants of other types. These 'sceptical' or 'agnostic' seekers, to the extent they attain selflessness, sense-control, concentration and mental purity, are certainly moving towards perfection, and in course of time would surely gain the realisation of the ultimate Truth. How this takes place is beyond the understanding of the superficial believer in God, who is living more or less the life of a religious parasite without striving intelligently and consciously for divine communion.
As we have made it clear already, we plead for the life of synthetic Yoga in which the several faculties of man are harmoniously co-ordinated and developed. When the intellect, the will and the feelings are cultured and developed to their fullest possibilities, the seeker transcends these powers of the mind and comes to possess the innate but forgotten faculty of intuition that brings him directly in touch with the ultimate Reality, which the different types of aspirants conceive as God, the supreme Spirit or the Absolute. Thus the divine Being or the supreme Self is to be made the centre and the goal of all these different forms of spiritual culture.

So work and worship, self-analysis and meditation should form inseparable aspects of this synthetic spiritual life. Hence it is necessary that the aspirant should possess a clear conception of the Divinity; for, as the Bhagavad Gita says, he should fill his mind with Him, be devoted to Him, sacrifice unto Him, bow down to Him, make his heart
steadfast in Him, and take Him to be the supreme goal (IX, 34).

PLACE OF MEDITATION IN SPIRITUAL CULTURE

Meditation or Dhyana in some form or other is essential for aspirants of each path as well as for those who want to follow the path of synthetic Yoga. It is therefore necessary to understand what is meant by meditation. It may be defined as the maintenance of an unbroken current of thought on a definite object or theme to the exclusion of all foreign or contrary thoughts.

This can be done only by following a systematic course of practice for a long time. One has to check the wandering mind and turn it away from desires and the sense-objects pertaining to them. In doing this the first step is to disconnect the senses from their objects. Then the senses are to be controlled and the mind is to be brought
back to itself. When this has been achieved, the mind can easily be made one-pointed or concentrated. Next comes the question of meditation or dwelling on the divine thought without any break.

As a continuous stream of thought cannot be maintained all of a sudden without preliminary training, the aspirant is compelled to dwell on holy thoughts at first with breaks. To the untrained mind even this is impossible without the help of words and symbols. The aspirant will therefore find it very useful to repeat mystic syllables like ‘Om’, or contemplate on holy texts like those given in the chapters on meditation in this book and in its companion volume, ‘Universal Prayers’, by the present writer. One will find this helpful in calling up divine thought. Naturally he will be able to do it only with breaks in the beginning, but steady practice would gradually enable him to maintain a

continuous current of thought. Speaking of the practice of meditation, the Bhagavad Gita says, “Abandoning without reserve all fancy-born desires and completely restraining, by the mind alone, the group of senses from their objects in all directions, with the understanding steadfast and with the mind fixed on the Self, let him attain quietude by degrees; let him not think of anything” (VI, 24, 25).

In higher forms of spiritual meditation, the theist attempts to dwell uninterruptedly on either a holy form with or without the setting of the Formless, or on the formless Divinity itself endowed with the noblest of attributes such as omnipresence, omniscience, absolute holiness, infinite mercy, etc. While the monist tries to entertain ‘a constant stream of thought of the same kind as that of the existence-knowledge-bliss Absolute, the One without a second, to the exclusion of such foreign ideas as those of the body, mind, etc.’ In both cases,
meditation means a living touch or communion between the aspirant and the object of his realisation. And as it is prolonged, it ripens into the superconscious state usually called Samadhi, lasting for a comparatively longer time than meditation.

In the theistic as in the lower monistic Samadhi, the distinction of knower, knowledge and the object of knowledge is not lost. But in the highest monistic experience which is attained through the practice of non-dualistic meditations, all distinctions are lost, and there remains the superconscious experience of the One without a second or the Absolute, which can only be realised by becoming one with It but cannot be described by means of words. The familiar example of 'the dumb man's tasting of a delicious sweet' is often cited as an illustration to indicate the ineffable nature of that experience.

But this superconscious state can be attained and retained only by carefully
following the spiritual path, proceeding step by step in a true scientific spirit. About the method to be adopted for the realisation of the Self, Sankaracharya observes as follows in his commentary: "It should first be heard of from the teacher and the scriptures, then reflected on with the help of reasoning, and then steadfastly meditated upon. Thus only is It realised—when these disciplinary means, *viz.*, hearing, reflection and meditation, have been gone through. When these three are combined, then only true realisation of the unity of Brahman is accomplished, not otherwise—by hearing alone."

Before the highest Truth is realised, meditations on the Divine are mostly imaginations, but these imaginations are very different from those based on airy nothings. For there are imaginations and imaginations. By seriously thinking of the castle in the air, one is not able to live in it. By taking the mirage to be real, one can never quench one's thirst. By taking the mother-of-pearl
to be silver, one is not able to buy food for appeasing one's hunger. These are false imaginations, having no reality at their back, and so they take us away from Truth and make us live in a world of illusion. As distinguished from them, there are other imaginations that are based on Reality and help us in the supreme quest. The self-conscious bubble of the human soul, by meditating on the ocean, realises its true relation with the ocean and becomes one with it. By dwelling on the true nature of the infinite Light, the living ray of light reflected on a particle of sand becomes identified with It. The tiger, accustomed to thinking that it is a sheep, knows itself to be a tiger again by constantly thinking that it is really a tiger and not a sheep. Before knowledge illuminates the soul, it is with thoughts founded on Reality that the forces of nescience have to be counteracted. These helpful thoughts too may be imaginations in one sense, but they are imaginations that take us to the Real.
It is thus that the bound soul realises its union or unity with God, the infinite Principle. The process is, as Sri Ramakrishna puts it, like the removal of a thorn that has got into the flesh, by means of another thorn from the tree. And when the first thorn has been taken out, both the thorns may be thrown away.

**The Law of Spiritual Growth**

The question now arises as to what should be the initial ideal of God and spiritual life which a devotee should entertain at the commencement of spiritual life. The answer is—Let him start from where he stands; let him worship, pray and meditate according to his own conceptions and not according to those of some one else. The child should begin his spiritual life with his childlike ideas, and the grown up person with his advanced ones. Great harm is done to spiritual growth by trying to standardise and drill the thoughts
of people. Each aspirant must be free to follow the law of his own being. The child need not be ashamed because he is not a youth; the youth should not feel sorry that he is not an elderly man. If the child tries to think like a grown-up man, and the latter like the former, no progress is possible. So each should strive to evolve more and more in his own way, and thereby outgrow his previous conception of the spiritual ideal and take up higher and higher ones as a matter of course.

As Swami Vivekananda puts it in a humorous way, "It is good to be born in a Church but not to die there." Institutional religions may try their best to keep their followers in a state of perpetual childhood, but a true aspirant, making the best use of the protection and support given to him during the early years of his life, should outgrow them and stand on his own strength, drawing his inspiration more from the Divine than from men and institutions. This is the secret
of growth in the world of true religion. Whoever follows this law evolves, and whoever breaks it remains stunted in growth and may even run the risk of going down in the scale of spiritual evolution and progress.

**Different Conceptions of the Divine**

The various conceptions that seekers hold about the Divine vary with their growth and knowledge. As a Sanskrit text points out, "The higher castes worship God in the fire, the advanced seekers meditate on Him in their own hearts, the ignorant think of Him in the image, and those who have attained to the Infinite realise His presence everywhere."

There are devotees who think of God as always associated with divine forms and attributes. Others consider Him to be formless but endowed with not only omniscience and omnipotence but also omnipresence.
Some again combine these ideas and look upon the holy forms as manifestations of the Formless. To them the personal aspect of the Divine is a manifestation of the Impersonal, and both are real. There are others again who try to realise the transcendent Being who, as they hold, is in His real nature beyond all forms and attributes but appears to be associated with them. Speaking of the different aspects of God, Sri Ramakrishna remarks: "God with form and without form are not two different beings. He who is with form is also without form. To the devotee God manifests Himself in various forms. Just think of a shoreless ocean—an infinite expanse of water—no land visible in any direction. Only here and there are visible blocks of ice formed by intense cold. Similarly, under the cooling influence, so to say, of the deep devotion of His worshipper, the Infinite reduces Himself to the finite and appears before him as a being with form. Again, as on the
appearance of the sun, ice melts away, so on the appearance of knowledge, God with form melts away in the Formless.” He says further: “God is formless, and God is with form too. And He is that which transcends both form and formlessness.”

MEDITATION ON THE DIVINE

At the very dawn of human civilisation the Vedic seers inquired, “Who is the Being to whom we should offer our worship and prayer?” As they pondered over the subject deeply, they got the answer from within, “He who is the giver of spiritual knowledge and of strength, whom the whole world worships, whose command all learned men obey, whose shelter is immortality, whose shadow is death,—He it is to whom we shall offer our prayers and worship” (Rig Veda, X, 121, 1, 2).

During the initial stages of spiritual life, the devotee cannot help thinking of God as
outside of himself and as the embodiment of power. He attributes to Him human sentiments, even if he could rise above the conception of human forms. And he wants to come into living touch with Him, to enter into an intimate and personal relationship with Him, and to receive His protection and guidance. A sage of the Rig Veda prayed, "Be of easy approach to us, even as a father to his son. Do Thou, O self-effulgent Lord, abide with us and bring blessings to us" (Rig Veda, I, 1, 2). The advanced devotee clearly sees the Divine also immanent in Nature and worships Him saying, "Salutations to the God who is in the fire, who is in the water, who has pervaded the whole universe, who is in the plants, and who is in the trees" (Svetasvatara Up., II, 17).

Next, as a result of mental purification and introspection brought about by sincere devotion, the aspirant feels within himself the presence of the Divine which he has been worshipping outside. The sages of the
Upanishads realised the self-conscious Principle immanent in themselves as well as in all beings and declared, "It is the ear of ear, the mind of the mind, the speech of speech, the breath of breath, the eye of eye" (Kena Up., I, 2). And finally there comes the grand realisation of the infinite divine Existence that is immanent and transcendent at the same time as declared in the Upanishadic passages:

"He who dwells in the earth, and is within the earth, whom the earth does not know, whose body the earth is, and who controls the earth from within,—He is the Self, the controller within, the immortal.

"He who dwells in the sky, and is within the sky, whom the sky does not know, whose body the sky is, and who controls the sky from within—He is the Self, the controller within, the immortal.

"He who dwells in all beings, and is within all beings, whom all beings do not know, whose body all beings are, and who
controls all beings from within—He is the Self, the controller within, the immortal.

"He who dwells in the breath, and is within the breath, whom the breath does not know, whose body the breath is, and who controls the breath from within—He is the Self, the controller within, the immortal.

"He who dwells in the mind, and is within the mind, whom the mind does not know, whose body the mind is, and who controls the mind from within—He is the Self, the controller within, the immortal" (Brihadaranyaka Up., III, VII, 3, 6, 15, 16, 20).

There is yet the realisation of the Absolute which is really beyond all question of immanence and transcendence, which is beyond all speech and thought, which the Upanishads try to describe mostly in negative terms: "It is neither consciousness nor unconsciousness. It is invisible, unrelated, unperceivable, devoid of all connotations, unthinkable, undefinable, essentially of the nature of absolute self-consciousness, negation
of all relative existence, infinite peace, supreme bliss and unity” (Mandukya Up., 7—abridged).

The Relation between

God and Soul

In the passages on meditation on the Divine, we come across different conceptions of the Deity, personal, impersonal, personal-impersonal and also transcendental. Whatever may be the meditations that different devotees choose for themselves, they should try to establish an intimate connection between themselves and the Divine with whom their existence is inseparably connected. Even if God is thought to be outside of oneself, the devotee should try to feel that his finite will is always in touch with His infinite will that controls and directs it. If He is looked upon as the infinite Whole, the aspirant must ever feel that his individual self is ever in contact
with that Whole of which it is only a part. It is just as the ocean is inseparable from a particle of water belonging to it, whether the particle is in its usual state or in the form of a bubble; or it is as the finite ocean of light which, though filling all space, is indivisible from the single ray of light that may or may not be reflected on a particle of sand.

"Religion," says Swami Vivekananda, "is the eternal relation between the eternal soul and the eternal God." The Upanishads speak of this inseparable relation in language that is both beautiful poetry and profound philosophy: "Two birds of beautiful plumage, closely united in friendship, reside on the self-same tree of the body. One of them eats the sweet fruits thereof, while the other looks on without eating. Seated on the same tree, the individualised being is deluded and grieves over its helplessness. But when it beholds the other—the worshipful Lord—and also His glory, it becomes free from all
grief. When the seer realises that effulgent supreme Being—the author, the lord, the creator of even the creator—then that wise seer, having cast off all sin and merit, attains to the supreme stainless unity” (Mundaka Upanishad, III, I, 1-3).

In order to follow the spiritual path with success, the aspirant should have a clear idea of the soul and the Divine, and also cultivate a definite relationship between himself and the object of his adoration. He should first of all ascertain in what stage of evolution he is and with what attitude he should approach the Divine. Then alone can he make any progress in spiritual life. As in the case of the world-view, so also with regard to the soul and the Divine there are three standpoints which are like the three rungs of the same ladder of spiritual life.

The dualistic systems of thought hold that the souls are many in number, and that they are separate from one another and from God who is usually held to be extra-cosmic. But
the souls are all dependent on the Divine as a servant is on his master, or a child is on his parents; they are all controlled by His will and power. According to the qualified non-dualistic ideas, the souls are many in number and yet they all form part of an infinite Whole, who is not a mere sum total of all souls but is immanent and transcendent at the same time. Just as the souls dwell in bodies, so does God dwell in individual souls as the indwelling Spirit or the soul of all souls. In monism or rather non-dualism, the One without a second, the undivided and indivisible existence-knowledge-bliss Absolute, is considered the only reality. For from the ultimate standpoint the multiplicity of souls is regarded only as an appearance that has got empirical reality so long as the highest Truth is not experienced, and the limiting adjuncts of the soul such as the ego, mind, senses, etc., are not realised to be non-self and therefore unreal.
The Threefold Spiritual Realisation

To the ordinary mind the three standpoints appear to be contradictory but to the synthetic seer they represent the three stages in the process of spiritual evolution through which man passes in his search after Reality. Swami Vivekananda puts this clearly: "The religions of the unthinking masses all over the world must be, and have always been, of a God who is outside of the universe, who lives in heaven, who governs from that place, and who is a punisher of the bad and rewarder of the good and so on. As man advanced spiritually, he began to feel that that God was omnipresent, that He was not a distant God, but clearly the soul of all souls... And a few individuals who had developed enough and were pure enough, went still further... and they found at last that they and the Father were one" (Complete Works, IV, 143-144).
Man's conception of God evolves with the evolution of his own consciousness. As he comes to possess higher and higher conceptions of himself, his idea of the divine Principle also grows grander and grander, and the relationship between the two, the worshipper and the worshipped, becomes more and more intimate, until perfect union, nay, even unity is established. "O Lord," declared the fully illumined Hindu devotee endowed with the synthetic vision, "when I identify myself with the body, I look upon Thee as my Master and myself as Thy servant. When I think of myself as the individualised soul, I regard Thee as the infinite Whole and myself as Thy part. When I look upon myself as the Spirit transcending all limitations, my individuality is lost in Thee and I realise that I am verily Thyself." A similar idea is expressed by St. John of the Cross, the great Christian mystic, when he says that in the last rung of the mystical ladder, divine
love 'makes the soul to be entirely assimilated to God'. This is an experience which only a few can gain, and of those who gain it, none can really describe this state of 'absolute assimilation with the divine Essence'.

The worshipper then rises above all limitations, drops all that is non-self and realises his oneness with the Divine. The great German mystic, Meister Eckehart, thus describes the process by which this divine union is accomplished and unity is realised: "Where the two grow one, one loses its nature. Ergo, for God and soul to be one, the soul has to lose her own life and nature. They are one as regards what is left. But for them to be one, one must lose its identity and the other must keep its identity. Then they are the same." In this non-dualistic stage man realises that the God he has been worshipping first outside himself, and then as the immanent Being, is in reality the transcendent Principle in which there is
neither the thought of the one nor of the many, neither even of the immanent nor of the transcendent,—which can be spoken of only as Unity. The man of the highest illumination can at most hint at it, as does Swami Vivekananda, when he says, "All that is real in me is He, all that is real in Him is I."

To express it in mystical language, the devotee, in trying to find out the centre of his soul, realises his unity with the Divine whose centre is everywhere; in attempting to know the circumference of his being, he discovers that he is the same as the Oversoul whose circumference is nowhere. The dividing line between the external and the internal, between I and Thou, between the subject and the object, disappears completely, and one realises the infinite transcendental Reality. The seers of the Upanishads tried to express this in mystical language as follows: "This Immutable is never seen, but is the witness; It is never heard, but is the hearer; It is never thought about, but is the thinker; It is
never known, but is the knower. There is no other witness but this, no other hearer but this, no other thinker but this, no other knower but this. By this Immutable is the (unmanifested) ether pervaded” (Brihadaranyaka Up., III, VIII, 2).

The Buddha, the enlightened one, refers in negative terms to this transcendental experience when he says: “He in whom passion for all lusts is gone, who rests on nothingness and has put aside all else, who is released in the highest of releases of perception, shall abide there without departing from it . . . There is a condition wherein there is neither earth, nor water, nor fire, nor air, nor the sphere of infinite space, nor the sphere of infinite consciousness, nor the sphere of void, nor the sphere of perception, where there is neither this world, nor the world beyond.”

The Sufi mystics speak thus of their divine realisation in terms of love and unity: “Whoever enter in Love’s city, finds room only for One and only in Oneness union
. . . In God there is no duality. In that presence 'I' and 'me' do not exist. 'I' and 'me' and 'thou' become one. Since in unity there is no distinction, the quest, the way and the seeker become one.

**The Direct Monistic Approach—Its Conditions**

There are ordinarily two types of spiritual aspirants. The majority who come under one type want to worship God as the supreme Being endowed with some form or other. They want also to enter into a personal relationship with Him as Master, Father, Mother, Friend or Beloved, or to establish a personal-impersonal connection with Him as the infinite Whole and the soul of souls. Aspirants falling under the second type, who however are very few in number, want to realise the divine Principle as their very Self or as the One without a second. Unable to adopt the discipline directly leading to this
realisation, even most of the seekers of this group have to follow the graduated course of dualism, qualified monism and monism. But as distinct from these there are some rare and highly qualified aspirants in whom moral perfection, freedom from desires and the spirit of detachment have reached a high standard of development. They resolutely follow the direct path to the Absolute, transcending subject-object relationships of all kinds.

The devotees who worship God as endowed with some form or other pursue the objective method and put the greatest stress on the object of their worship and adoration, with whom they want to unite their souls. The out and out monistic aspirant, on the other hand, follows from the very beginning the subjective form of spiritual practice in which the objects 'of meditation is no other than his own true Self which is infinite and absolute by nature'. He usually meditates on the monistic maxim, 'I
am Brahman' or 'Thou art That'. By means of this he tries to expand his limited consciousness to infinite and absolute Consciousness or Super-consciousness, rising above all limitations, physical and mental. At first he takes the help of the dualism of subject and object inseparable from relative existence, though in this he stresses the subject or Self more than the object. And finally, he attains that which transcends all duality and relativity, all conceptions of the knower, known and knowledge. In the words of Sri Ramakrishna, he is like a salt doll that gets merged in the ocean.

The mental purification attained through strenuous ethical culture and intense meditation enables the aspirant to awaken his intuitive power. He is, as it were, brought face to face with Reality, and he gains identification with It. This faculty of intuition is not something created or produced. It is an innate capacity for direct experience lying dormant in the soul, and is manifest the
moment the obstructions that stand in its way are removed. Spiritual practices including meditation and the like only remove obstacles in the shape of false knowledge, as a consequence of which true knowledge of the Absolute manifests itself, just as the sun hidden by the clouds shines in all his glory when the clouds are dispersed by the wind.

The theistic worshipper may proceed from lower conceptions of the Divine to higher ones and get some resting place on the way. This also is the case, to some extent, with regard to the aspirant who wants to attain his monistic goal by stages. Making his own soul the centre of his being, he experiences in it the touch of the Divine as infinite Consciousness or Presence from which his existence is inseparable—a fact not recognised before owing to ignorance. Subsequently, with the unfolding of his spiritual powers, the seeker comes to be identified with the Infinite and to think in terms of the Infinite. He regards his personality and also all other
personalities as manifestations or modes of the all-pervading Principle. First realising the One as connecting the many, and then the many as manifestations of the One, he is finally enabled to attain to the transcendental experience of the One without a second, in which the question of the One and the many does not arise at all. He thus follows the graduated path leading to the Absolute.

But the task of the aspirant who does not want to stop at any of the half-way houses on the way is much harder than that of others. So he must be better equipped than others, and must possess special qualifications that would help him to march directly to the goal. Discrimination between the real and the unreal; dispassion for all enjoyments both here and hereafter; virtues like control of the mind and the senses, withdrawal of the self from objects, forbearance, concentration, and faith in the ideal and the path; and an yearning for perfect freedom—these are the
qualifications required of such resolute aspirants. When these conditions are fulfilled, the aspirant is able to take up the highest form of meditation on the One without a second, and attain to the superconscious state of the Absolute in due course.

MONISTIC MEDITATIONS

The conviction of the monist is effectively expressed in the statements: "The Absolute alone is real; the phenomenon is unreal. The individualised soul is no other than the Absolute." He tries to realise this ideal by bringing home to himself through analysis, meditation, etc., the unreality of phenomenal existence including his own individuality, and by convincing himself of the reality of the Self and of the Absolute which appears, through the medium of time, space and causation, as relative existence consisting of the world of thought and matter. He denies the multiplicity of phenomenon and asserts
the unity of existence. This denial is, however, the result of a deeper assertion—the assertion of the supreme Principle wherein there is no differentiation of the knower, known and knowledge, and which is infinite, transcendental and the essence of knowledge. In the following emphatic words Sankaracharyya expresses this positive ground of the denials of the monist:

"I am neither mind nor intellect, neither memory nor ego; I am not the senses of hearing or taste, of smell or sight. I am neither ether nor earth, neither fire nor air. I am the absolute knowledge and bliss. I am the Self all-pervading, I am the Self all-pervading.

"I am the Self, changeless, formless, and omnipresent. I am beyond the touch of sense attachment. I am beyond all bondage of relative knowledge. I am the Self all-pervading, I am the Self all-pervading."

So long as the monist goes on with his denial and assertion, he has not yet risen to
the experience of the Absolute. He is still trying to remove the dream of multiplicity and get the awareness of Unity or the Absolute. After having attained to it, when he comes down to what may be termed the threshold that separates the superconscious experience of the Absolute from relative consciousness of the world, and tries to describe his previous experience, he does so more in terms of negation than assertion.

As the monistic goal is often misunderstood and misinterpreted, it is necessary to have a clear conception of it. Sankaracharya, the best authority on the system, sheds much light on its essential principle when he says, "It is the wave that merges itself in the ocean, not the ocean in the wave. So, verily, O Lord, when all distinctions are removed, it is I that became absorbed in Thee, not Thou in me" (Shatpadi, 3). The wave as such can never become the ocean. Only by dissociating itself from the wave-form and participating in the nature of its
true substance, namely, water, can the wave get itself merged in the ocean and be one with it. The finite can never become the Infinite. What appears to be finite, is really the Infinite. Self-realisation is only the discovery of this eternal truth. The finite, by shedding its false sense of finitude, realises its own essential nature as the Infinite. The Upanishads describe this process by means of very happy similies. "As pure water poured into pure water becomes the same," says the Katha Upanishad, describing this process, "so does the Self of the sage who has known the all-pervading Being become That" (IV, 15).

**Strengthening the Moral Fibre**

Are the monistic meditations of any use to those who intellectually appreciate them but cannot follow the monistic path of Self-realisation? Yes, they may read these and dwell on their meaning when they are not
engaged in their own forms of spiritual practice and meditation. To the extent they are able to realise the glory of the Self, they will be strengthening their moral fibre.

According to all the great schools of Vedanta, the soul of man is pure by nature, and religion does not signify the superaddition of anything to it by an outside agency. It is, on the other hand, as Swami Vivekananda puts it, 'the manifestation of the Divinity already in man'. As dirt cannot wash off dirt, so the constant thought of sin cannot remove sin. The realisation of man's true nature and its relation to the Divine is the surest way of freeing oneself from sin and its root-cause, ignorance. This is why the Vedanta stresses the potential Divinity of man, and ever enjoins on the aspirant to remember and realise it.

The constant thought of one's true Self and of Its innate purity and divinity serves as a great incentive to moral and spiritual life. It helps one to overcome immorality
and weakness, to manifest holiness and strength, and to live a nobler life. Says Swami Vivekananda: "Let every man and woman and child without respect of birth or caste, weakness or strength, hear and learn that behind the strong and the weak, behind the high and the low, behind everyone, there is that infinite soul, assuring the infinite possibility and infinite capacity of all to become great and good. Teach yourself, teach everyone his real nature. Call upon the sleeping soul to see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come, when this sleeping soul is roused to self-conscious activity."

STRENGTHENING THE SENSE OF UNITY

The monistic meditations may serve another purpose. They will bring to the sincere seeker a stronger sense of unity and
human solidarity. According to Vedanta, unity, even as purity, is not merely the law of the Prophets but the law of our being as well. It is the law of the God within, the Self of all. And these laws are to be realised by subordinating our lower nature to the higher nature, our lower self to the higher Self. As the Vedantic teachers hold, the foundation of morals lies in the metaphysical fact of the unity of all beings in the universal Self. Ethics thus comes to have not only a utilitarian value but also a philosophical support and metaphysical justification.

We all know from experience that neither divine commandment nor scriptural injunction can make the average man moral. In order to be convinced, he wants a more rational justification of morality, especially when he has outgrown the stage of blind belief in dogmas. Speaking on this point, Dr. Deussen, the great Vedantic scholar of Germany, rightly observes: “The Gospels fix. quite correctly as the highest law of
morality: *Love your neighbour as yourself.* But why should I do so, since by the order of Nature I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible (this venerable book being not yet quite free of Semitic realism), but it is in the Veda, is in the great formula, ‘Tat Tvam Asi’ (Thou art That), which gives in three words metaphysics and morals all together. You shall love your neighbour as yourselves, because you are your neighbour and mere illusion makes you believe that your neighbour is something different from yourselves."

With deep insight does a Western writer observe on this point, "Here we have deeply laid the metaphysical foundation of the duty of loving our neighbour and acting towards him as though he was our Self. ‘That thou art’—that is to say, there is a deeper inclusive Self in which you and he are one; and loving service is the note or sign of this practical identity."
The same idea is expressed in the Bhagavad Gita with reference to the man of God-vision: "Seeing the Lord existent everywhere, he injures not the Self by the Self." And not only that, he becomes ‘engaged in the good of all beings’. We thus see that the common source of all moral forces of goodness and unity lies within us, in the God within, in the one Self, in the universal Principle of existence and light manifesting Itself in all and through all. In the recognition of this divine Principle lies the hope of true fellowship and world-unity that we need so urgently in our disturbed and distracted world.

Thus, rightly understood, the doctrine of the One—the boldest synthesis in the whole history of human thought—is not a lifeless abstraction, but a practical system which fulfils life. To quote the memorable words of Prof. Max Müller: "After lifting the Self above body and soul, after uniting heaven and earth, God and man, Brahman and
Atman, these Vedanta philosophers have destroyed nothing in the life of the phenomenal beings who have to act and to fulfil their duties in this phenomenal world. On the contrary, they have shown that there can be nothing phenomenal without something that is real, and that goodness, virtue, faith, and works are necessary as a preparation, nay, as the *sine qua non* for the attainment of the highest knowledge which brings the soul back to its source and home, and restores it to its true nature, to its Selfhood in Brahman."

**The Perfect Man and the Ultimate Goal**

"Verily," declare the Upanishads, "he becomes Brahman who realises Brahman. He overcomes evil and transcends grief. Being free from all knots of the heart, he attains to immortality" (Mundaka Up., III, II, 9). Having attained to transcendental consciousness, he rises above the
phenomenal. In the highest state of superconsciousness, the phenomenon altogether disappears for him. Even when he becomes partially conscious of it and gains an awareness of his body, mind and surroundings, still he retains his superconscious bent. His whole outlook on life is revolutionised by his transcendental experience. He no longer feels any sense of identification with the objects of the external world but ever remains the witness of them all.

An enlightened sage of this type, who is established in supreme knowledge, is described as one of steady wisdom. Of him the Bhagavad Gita says: "When a man has cast away all the desires of his heart and feels satisfied in the Self alone, then he is said to be one of steady wisdom. Having realised in the transcendental state, the Self dwelling equally in all, he hates no creatures, and is friendly and compassionate towards all. He is free from the feelings of 'I and mine'. Even-minded in pain and
pleasure, forbearing, ever content, steady in meditation, self-controlled, possessed of firm convictions, he has his mind and intellect fixed on the Divine."

For the enlightened soul, it is no longer necessary to deny the reality of the phenomenon and assert the reality of the Self even when he is not in the highest state of super-consciousness. Further, being established in the glory of the Self, he has transcended all moral conflicts that are bound to exist as long as one is in relative existence. All evils having been eliminated through strenuous moral and spiritual practice, there remain for him, during the state in which he is somewhat conscious of the world, only the good desires which existed before the dawn of supreme knowledge. Speaking of the perfect man, a teacher of Vedanta says, "After realisation, humility and other attributes which are steps to the attainment of knowledge, as also such virtues as non-injury, etc., persist like so many ornaments" (Vedantasara).
In the words of Sri Ramakrishna, the man of Self-realisation, like the expert dancer, can never take a false step, although he does not care, like the beginner, to follow every rule by a special effort of the will. In whatever he does, his conduct is in full agreement with the highest ethics, and he is rightly said to be above the distinctions of relative good and relative evil. As Prof. Max Müller correctly observes, "This is never intended as freedom in the sense of license, but as freedom that can neither lapse into sinful acts, nor claim any merit for good acts, being at rest and blessed in itself and Brahman."

Having fully attained the goal of life, the enlightened ones no longer live for any objects of their own. Their body and mind being in tune with the cosmic Power and Will, they live only for fulfilling some cosmic purpose. They may engage themselves in active work for the good of others, or sit still in communion with the universal Self.
But whether they work or not, they set an ideal of the highest perfection and knowledge to impure and ignorant humanity. Besides, they surcharge the psychical world with their intensive spiritual thoughts and thus fertilise it to the benefit of others. Their very presence is a blessing to mankind. They promote the good of the world even through silence.

Thus, realising the Eternal and the Immortal as their own Self, they remain free in life as in death. They do not belong to any particular religion or country; for having attained to the Divine, they have become the Divine, and as such one with the souls of all. May their noble lives and examples be a source of abiding inspiration to the seekers after Truth all the world over!

Salutations to the great seers of Truth!
Salutations to the great seers of Truth!

Campfér, Engadin,
Switzerland,
Swami Yatiswarananda
October, 1935
उत्तिष्ठत जाग्रत प्राण्य वरान् निबोधत।
तमेवैकं जानथ आत्मानम्।
स्वस्ति व: पाराय तमस: परस्तात्।

Arise, awake, realise the Self.
Do ye meditate upon the Self alone.
Godspeed to you in your journey beyond the darkness of ignorance.

The Upanishads.
THE SELF AND THE BODY

वेदाहमेतं पुरुषं महान्त-
मादित्यवर्णी तमसः परस्तात् ।
तमेव विदित्वातिरिभुमेति
नान्यः पन्था विच्छेद्यनाय ॥

I have known the infinite Being, who is self-effulgent and beyond all darkness and delusion; knowing Him alone can one be saved from death. There is no other way to immortality.

Svetasvatarnopanishad, III, 8.
न जायते ब्रियते वा विपश्चितः
चायं कुपश्चितं बभूव कधितः ।
अजो नित्यः शास्त्रोद्वयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ १ ॥

Kathopanishad, II, 18.

अणोरणीयान् महतो महीयान्
आत्मास्य जन्तोत्तरिहितो गुहायाम ।
तमकतु: पश्यति वीतशोको
धातुप्रसादान्महिमानमात्मनः ॥ २ ॥

Kathopanishad, II, 20.

ब्रह्मच तदु दिव्यमचिन्त्यरूपं
सूक्ष्माचि तदु सूक्ष्मतरं विभाति ।
दूरातु सूबौरे तदहानितके च
पश्यति वैहैव निहितं गुहायाम ॥ ३ ॥

Mundakopanishad, III, i, 7.

dेहिनोदस्सिनं यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्दीर्घस्त्त्र न सुधाति ॥ ४ ॥

1. The Self is not born, nor does It die. It has not come into being from anything, nor does anything come into being from It. This unborn, eternal, everlasting and ancient one suffers no destruction with the destruction of the body.

2. Smaller than the smallest and greater than the greatest, the Self dwells in the hearts of all creatures. Those who are without worldly desires realise the glory of the Self, free from grief, through the purification of the senses and the mind.

3. That infinite effulgent Being is inconceivable by nature. He is subtler than the subtlest, farther than the farthest, and He is ever here within the body. He is realised by the seers as residing within the heart.

4. As are childhood, youth and old age to the soul embodied in this body, so also is to it the attaining of another body. Wise men are not deluded thereat.
अन्तर्वन्त हमे देहा नित्यस्योक्ता: शरीरिणः।
अनाशिनोऽप्रभेयस्व तस्मादु युध्यस्व भारतः।॥ ५ ॥

Bhagavad Gita, II, 18.

य एनं वेति हन्तारं यथेऽं मन्यते हतम्।
उभौ तौ न विजानीतो नायं हन्तिः न हन्यते॥

न जायते ज्रियते वा कदाचि-

चायं भूतवा भविता वा न भूयः।

अजो नित्यः शास्थतोस्य पुराणो

न हन्यते हन्यमाने शरीरः॥ ६ ॥


वेदाविनासिनं नित्यं य एनमजनवन्ययम्।
कथं स पुरुषं पार्थ! कं घातयति हन्ति कमः?॥७॥

वासांसि जीर्णानि यथा बिहाय

नवानि गृहाति नरोपराणि।

तथा शरीराणि बिहाय जीर्ण-

न्यन्यानि संयति नवानि देही॥ ८ ॥
5. These material bodies, which the ever-changeless, indestructible and illimitable Self indwells, are said to be transient.

6. He who takes the Self to be the slayer, and he who takes It to be the slain—neither of them knows the truth. It does neither slay nor is It slain. It is never born; never does It die. It is not that, not having been born, It again comes into being. It is unborn, eternal, permanent and ever Itself. It is not killed when the body is killed.

7. He who knows It to be indestructible, changeless, without birth and immutable—how can he slay or cause the slaying of another?

8. Even as a man casts off worn-out clothes and puts on others which are new, so does the embodied soul cast off worn-out bodies and enter into others which are new.
नैनं छिन्नदन्ति श्यासागर नैनं दहति पावक: ।
न चैनं क्रेम्यन्यापरो न शोषयति मार्ल: \| ९ \|।
अहेश्योश्यमदाब्योश्यमक्रेम्योश्यम एव च।
नित्य: सर्वगत: स्थानुरचलोदयं सनातन: \| १० \|।
अव्यक्तोश्यमचिन्त्योश्यमविकारोश्यमथुमच्यते।
tसमादेवं चिद्वं नानुशोचितुमहसि \| ११ \|।
Bhagavad Gita, II, 21-25.

आध्यात्मकम पद्यति कथितिदेन- 
माध्यमवद मदति तथैव चान्य: ।
आध्यात्मवचैनमनय: श्रुणोति 
श्रुताध्येयं वेद न चैव कथित \| १२ \|।

dेही नित्यमब्योश्यं देहे सर्वस्य भारत!।
tस्मात् सर्वाणि भूतानि न वेद यो चित्तुमहसि \| १३ \|।
Bhagavad Gita, II, 29, 30.

इदं शरीरं कौन्तेय! क्षेत्रमित्यमित्य भिन्नते।
पुत्रः यो वेषिति तं प्राहु: क्षेत्रः इति तद्विदः \| १४ \|।
9. This Self weapons cut not; this, fire burns not; this, water wets not; this, wind dries not.

10. This Self cannot be cut, nor burnt, nor wetted, nor dried. It is changeless, all-pervading, unmoving, immovable and eternal.

11. This Self is said to be unmanifested, unthinkable and unchangeable. Therefore, knowing It to be such, thou oughtest not to mourn.

12. Some look upon the Self as marvellous. Others speak of It as wonderful. Others again hear of It as a wonder. And still others, though hearing, do not understand It at all.

13. This, the Indweller in the bodies of all, is ever indestructible. Therefore thou oughtest not to mourn for any creature.

14. This body is called the 'field', and he who knows it is called the knower of the 'field'.
15. Do thou know the Divine to be the knower in all the bodies.

16. The great elements that compose all material phenomena, ego, intellect, the un-manifested cause of all these, the ten senses, the mind, the five objects of senses, desire, hatred, pleasure, fear, body, intelligence, fortitude,—briefly described, this is the Kshetra (Field, i.e., matter) with its modifications.

17. I will now describe that which has to be known, knowing which one attains to immortality: It is the beginningless supreme Brahman (the Infinite); It is called neither being nor non-being.

18. With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere in the universe, the supreme Being exists pervading all.

19. It manifests Itself through the functions or all the senses, yet It is without senses. It is unattached, yet It sustains all. It is free from relative existence, yet It is the experiencer of it.
बहिर्नत्तथा भूतानामवर्णं चरमेव च।
सूक्ष्मवात्त तदविषयं दूरस्थं चार्मिके च तत् ॥ २०॥

अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।
भूतभर्तृं च तज्ज्ञं मन्यन्तिष्णु प्रभविष्णु च ॥ २१॥

ज्योतिषामपि तज्ज्योतिषसः परमुचयते।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिश्यितम् ॥ २२॥

Bhagavad Gita, XIII, 12-17.

प्रकृति पुरुषं चैव विद्वचनादी उभावपि।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ २३॥

कार्यकारणकृत्तेऽहेतुः प्रकृतिरुच्यते।
पुरुषः सुखदुःखानं भूतकृत्वे हेतुरुच्यते ॥ २४॥
20. It is without and within all beings. It is motionless and yet It moves. On account of Its subtlety It is incomprehensible. It is both far and near.

21. Though impartible, yet It exists as if divided in beings. It is to be known as the sustainer of beings, generating them and reabsorbing them again into Itself.

22. The light even of lights, It is said to be beyond darkness. Knowledge, the one to be known and the goal of knowledge—It dwells in the hearts of all.

23. Know thou that Nature and Spirit are both beginningless; and know thou also that all modifications and Gunas (relative existence) are born of Nature.

24. In the production of the body and the senses, Nature is said to be the cause; in the experience of pleasure and pain, Spirit is said to be the cause.
पुरुषः प्रकृतिस्थे हि अुक्के प्रकृतिजात गुणान्।
कारणं गुणसंज्ञोस्य सदस्चोनिजनमसु॥ २५॥

उपद्रष्टः नमस्ते च भर्ति भोक्ता महेश्वरः।
परमात्मेन्ति चाप्युक्तो देहेऽस्मिन् पुरुषः परः॥ २६॥

**Bhagavad Gita, XIII, 19-22.**

यावत् संजायते किचिद् सत्रं स्थावररंगमम्।
श्रेष्ठक्षेत्रतज्जंयोगात् तदृ विद्वि भरतर्पित्॥ २७॥

**Bhagavad Gita, XIII, 26.**

अनादितत्रालिनिगुणंत्रात् परमात्मायमयमञ्चः।
शरीरस्थोऽपि कौन्तेय! न करोति न हिश्यते॥ २८॥

यथा सर्वं सौक्ष्म्यादाकाशं नोपलिप्यते।
सर्वक्षेत्रस्थितो देहे तथात्मा नोपलिप्यते॥ २९॥

यथा प्रकाशयत्वेकः कृत्वं लोकस्मिमं रवि:।
क्षेत्रं क्षेत्री तथा कृत्वं प्रकाशयति भारत!॥ ३०॥

**Bhagavad Gita, XIII, 31-33.**
25. Spirit seated in Nature experiences the relative world born of Nature; the reason for Its births in good and evil wombs is the Spirit's attachment to the objects of the relative world.

26. The supreme Spirit dwelling in the body is called the witness, the permitter, the supporter, the experiencer, the great lord and also the highest self.

27. Whatever is born, the moving and the unmoving, know that it is through the union of Matter and Spirit.

28. As It is beginningless and devoid of the taints of relative existence, this immutable, supreme Self neither acts nor is affected even while existing in the body.

29. As the all-pervading ether is not tainted because of its subtlety, so the Self existing everywhere in the body is not tainted.

30. As the one sun illumines all this world, so does the Spirit that abides in the body illumine the whole body.
ममैवांशो जीवलोके जीवभूत: सनातन: ।
मनःश्चानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ३१ ॥

शरीरं यदवामोति यद्याप्युकामतीश्वरः ।
गृहीत्वेतानि संयत्ति वायुगृहन्तानिवाशशयात् ॥ ३२ ॥

श्रोत्रं चक्षु: स्पर्शनं च रसं ग्राणमेव च ।
अधिष्ठात्म मनश्चायं विषयानुपसेवते ॥ ३३ ॥

उत्क्रान्तं स्थितं वापि सुखानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ ३४ ॥

Bhagavad Gita, XV, 7-10.
31. An eternal portion of Myself, having become a living soul in the world of life, draws to it the five senses and the mind, all of which abide in Nature.

32. When the individualised soul—who is a portion of the Eternal—obtains a body, and when he leaves it, he takes these and goes, as the wind takes the scents from their seats, the flowers.

33. Presiding over the five senses—the ear, the eye, the touch, the taste and the smell—as also the mind, He experiences objects.

34. Whether transmigrating from one body to another, or residing in it and experiencing it due to the union with matter and its constituents, the deluded do not see Him, but those who have the eye of wisdom behold Him.
II

THE DIVINE, THE SOUL AND THE UNIVERSE

यस्मिनः सं च वि चैकं स
अतः प्रोत्साह विसुः प्रजासु ।
प्र तदू वोचे अस्त्तं नु विद्वान्
गन्धवर्णे नाम निहितं गुहासु ॥

He, in whom this universe is collectively and distributively merged as one, is the Lord of all beings; He pervades them breadthwise as well as lengthwise. He is proclaimed as the immortal one. He is the Being seated in the hearts of all.

Taittiriya-yāsā, IV, 3.
Sahasrabdeh Deva vibhakshan vibhaksanam

Vibhakshan Narayana Devamahar Pram Prasum

Vibhakth: Pram Nitya Vibhakthan Narayana Harim

Vibhakthamadhi Purushasthitvim Vibhaksanitami

Parthi Vibhakthsatmahar Shashvat Shivamchatur

Narayana Mahatmyam Vibhakthaman Prayam Prasum

Taittiriyaaranyaka.

Yathorinambhi: Sruje grhane ch

Yatha Prsthinam Bobby: Sambavantam

Yatha Sant: Purushat Keshalomani

Tathaksharam Sambavatit Vibhaktham

Mundakopanishad, I 17.
35. The effulgent, all-pervading Being, having innumerable heads and innumerable eyes, is the origin of all the good that exists in the world. He has manifested Himself as the universe and He is again the great Deity pervading the elements. He is the supreme Lord of all, beyond all change.

36. He transcends the whole world, and also manifests Himself as the whole world. He is the eternal Being, the support of all, the remover of evil. The existence of the whole world depends on Him.

He is the master of the world, the supreme self, the lord, the permanent good, the changeless, the cosmic being, the great goal of knowledge, the self of the universe and the supreme refuge.

37. As the spider produces the thread and absorbs it again, as herbs grow on earth, as hairs come out from a living man, even so does the universe spring forth from the Imperishable.
तदेतत् सत्यम्—

यथा सुदीसांत पावकादृ विस्फुलिज्ञः

सहसंश: प्रभवन्ते सहस्पः।

तथाक्षरादृ विविधः सोम्य! भावः

प्रजायन्ते तत्र चैवापि यन्ति॥ ३८॥

Mundakopanishad, II, 1, 1.

एतस्माजायते प्राणो मनः सर्वेन्द्रियाणि च।

खं वायव्योतिरापः प्रथिवी विभवस्य धारिणी॥ ३९॥

अग्निरंधा चक्षुशी चन्द्रसूर्याः

दिशः श्रोते वामिक्रूताथा वेदा:।

वायुः प्राणो हुदयं विश्वस्य

पद्मचं प्रथिवी सृष्टं सर्वभूतान्तरात्मा॥ ४०॥

Mundakopanishad, II, 3, 4.

द्वा सुपर्णा सयुजा सखाया

समानं वृक्षं परिष्कर्षजते।

तयोरेकः पिपलं स्वादः

स्त्रयन्त्रतन्यो अभिचाक्षीतिः॥ ४१॥
38. This is the truth: As from a blazing fire, there shoot out, by thousands, sparks of the same appearance, so do the various beings originate from that Imperishable, and verily, unto It they go back again.

39. From the imperishable Being are born vital energy, mind, all the senses, ether, air, fire, water and also the earth which is the support of all.

40. Heaven is the head of the imperishable Being; the moon and the sun are His two eyes; the directions are His ears; the revealed scripture sare His speech; the air is His breath; the universe is His heart; and from His feet originated the earth. Verily, He is the inner Self of all beings.

41. Two birds of beautiful plumage, closely united in friendship, reside on the self-same tree. One of them eats the sweet fruits thereof; the other looks on without eating.
समाने वृक्षे पुरुषो निम्नोः
नीशया मुद्यति शोचमानः ।
जूष्यं यदा पश्यत्यन्नमीशः
मस्य महिमानमिति वीतशोकः ॥ ४२ ॥
Mundakopanishad, III, 12, 13.

स य एषोऽणिमैतदाल्मितविदे । सर्वेऽ
सत्यः स आत्मा तत् त्वमसि ॥ ४३ ॥
Chandogyopanishad, VI, x, 3.

भीषास्माद्वात: पश्चे । भीषोदेति सूर्यः ।
भीषास्मादभिर्येन्द्रश्च । मृत्युर्भावति पञ्चम इति ॥४४॥
Taittiriyaopanishad, II, 8.

एतस्य वा अक्षरस्य प्रशासने गार्गी! सूर्यचन्द्रमसी
विध्रुवो तितिष्ठतः । एतस्य वा अक्षरस्य प्रशासने गार्गी!
वावाणियो विध्रुवते तितिष्ठतः । एतस्य वा अक्षरस्य
प्रशासने गार्गी! निमेशा महृर्ता अहोरात्राण्यर्थमासा
मासा ऋतवः संक्तसमा इति विध्रुवास्तितिष्ठतः ॥४५॥
Brihadaranyakopanishad, III, 8, 9.
42. Seated on the same tree, the individualised being is deluded and grieves over his helplessness. But when he beholds the other—the worshipful Lord—as also His glory, he becomes free from all grief.

43. That which is the subtle essence—in That has everything its self. That is the self; That is the true; That thou art.

44. Through fear of Him the wind blows. Through fear of Him the sun rises. Through fear of Him, the god of fire, the god of rain and the god of death, the fifth, run to do their respective works.

45. At the command of the imperishable Being, the sun and the moon stand apart in their courses; at the command of the imperishable Being, the earth and the sky stand apart; at the command of the imperishable Being, time with its moments, hours, days, nights, half-months, months, seasons and years stand regulated.
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Svetasvatapishad, III, 9.

Bhagavad Gita, IX, 6.

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46. This whole universe is filled by the all-pervading Being, to whom there is nothing superior, and than whom there is nothing smaller or larger. Rooted in His own glory, He—the One without a second—stands immovable like a mighty tree.

47. He is the one Deity hidden in all beings, the all-pervading Self abiding in all beings, the controller of all activities, the indwelling Self of all, the witness, the enlightener, the absolute beyond all attributes.

48. All this world is pervaded by Me, the Divine, in My unmanifested form; all beings exist in Me but I do not dwell in them. Nor do beings exist in Me in reality; bringing forth and supporting all beings, My self does not really dwell in them. Behold My divine power!

49. As the mighty wind, moving always everywhere, rests ever in the ether, know thou that even so do all beings rest in Me—the Divine.
पिताहमस्य जगतो माता धाता पितामहः ।
वेदं पवित्रमोहक्र साम यजुरेव च ॥ ५० ॥

gatihertha prabhul sakshi nivasa: sarvan sushita ।
prabhul pralayul sthanul nidhanul bijamrityam ॥ ५१ ॥

Bhagavad Gita, IX. 17, 18.

samahe sarvahthetu n me dreppadriti n prithiv: ।
ve bhajnita tu maan bhrati maati te teṣu chaityah ॥ ५२ ॥

Bhagavad Gita, IX, 29.

yadaditygam tejo jagad bhasyatekarusulam ।
yachandram,sri yachasri tatu tejo vinidi mamsam ॥ ५३ ॥

Bhagavad Gita XV, 12.

sarvasya chaah hridi samvighito

mata stutirjnaḿpohant ch ।
vedeśa sarvahmeta ve dyo

vedanantakro vedavidya chaah ॥ ५४ ॥

Bhagavad Gita, XV, 15.
50. I, the divine Being, am the father of this world as also its mother, sustainer and ultimate cause. I am the purifier and the one thing to be known. I am also the holy word ‘Om’, and the revealed knowledge embodied in the Vedas.

51. I am the goal, the supporter and the lord, the witness and the abode, the refuge and the friend. I am the origin, the dissolution, the substratum, the storehouse and the seed immutable.

52. I, the Divine, am the same to all beings. To Me there is none hateful or dear; but those who worship Me with devotion, they are in Me, and I too am in them.

53. The light which, residing in the sun, in the moon and in the fire, illumines the whole world—know that light to be Mine.

54. I am enthroned in the hearts of all; memory, perception and their loss come from Me. I am verily that which has to be known by all the scriptures. I, indeed, am the inspirer of their highest wisdom and the knower of their truth.
द्वारिमें पुरुषो लोके क्षरशाक्षर एव च।
क्षर: सर्वाणि भूतानि कूटस्थोक्षर उच्चते॥ ५५॥

उत्तम: पुरुषस्तवन्यः परमालेध्युदाहतः।
यो लोकत्रयमाविभ्य विभद्यंवय इश्वरः॥
यस्मात क्षरमतीतोधमक्षरादि चोचमः।
अतोद्स्मि लोके वेदे च प्रथित: पुरुषोत्तमः॥ ५६॥

Bhagavad Gita, XV, 16-18.
55. There are these two categories of ‘being’ in this world—the Perishable and the Imperishable. The Perishable comprises all creatures. That which manifests itself as the phenomenal existence is called the Imperishable.

56. But there is another, the highest Being, called the supreme Spirit. As the eternal Lord, He sustains the three worlds, having pervaded them.
III

THE WAYS OF THE SPIRITUAL AND THE WORLDLY-MINDED

असंशयं महाबाहो! मनो दुर्नित्रं चलम।
अभ्यासेन तु कौन्तेय! वैराग्यां च गृह्यते ॥
असंयतात्मनं थोको दुष्प्राप्ति मेव मति: ।
क्यात्मनं तु, यतता शक्योवाप्तुमण्याय: ॥

Without doubt the mind is restless and difficult to be controlled, but through practice and non-attachment it may be governed.

Yoga is hard to be attained by one of uncontrolled self; but the self-controlled, striving by right means, can obtain it.

Bhagavad Gita, VI, 35, 36.
मनुष्याणां सहस्रेष्ठ कुशिद्ध यतति सिद्धे ।
यततामपि सिद्धानां कुशिन्मां चैति तत्त्वतः ॥५७॥
Bhagavad Gita, VII, 3.

न मां दुष्कृतिनो मूढः प्रपन्नते नराधमाः ।
मायापहत्ज्ञाना आतुरं भावमाश्रिता: ॥ ५८ ॥

चतुर्विधा भजने मां जना: सुकृतिनोजर्जुन! ।
आत्म जिज्ञासुरथर्थी ज्ञानि च भर्तरथम! ॥ ५९,॥
Bhagavad Gita, VII, 15, 16.

मोधाशा मोघकर्मणो मोघज्ञाना विचेततसः ।
राक्षसीमार्गी चैव प्रकृति मोहिनीं श्रीतः: ॥ ६० ॥

महात्मानसं मां पार्थ! दैवी प्रकृतिमाश्रिता: ।
अजन्यनन्यनमसो ज्ञातवा भूतादिमन्ययम् ॥ ६१ ॥
57. One, perchance, in thousands strives for perfection; and one, perchance, among the blessed ones striving thus, knows Me in reality.

58. Those who are wicked, ignorant and vile—they do not devote themselves to Me, being deprived of discrimination by ignorance and following the way of the demons.

59. Four kinds of virtuous men worship Me—the distressed, the seekers of knowledge, the seekers of enjoyment, and the wise.

60. Verily, of vain hopes, of vain works, and of vain knowledge are the ignorant senseless souls possessed of the stupefying nature of demons and devils.

61. But the great-souled ones, possessed of divine nature, know Me—the Divine—to be the origin of beings and immutable, and worship Me with undistracted mind.
62. Glorifying the Divine always, strenuous and steadfast in their vows, and bowing down to Me in devotion, they always worship Me with constant love.

63. The Yogis striving for perfection behold the Divine dwelling in themselves; but the unrefined and unintelligent, even though striving, see Him not.

64. Fearlessness, purity of heart, steadfastness in knowledge and Yoga, giving away in charity, control of the senses, sacrifice, reading of the scriptures, austerity, uprightness, non-injuriousness, truth, absence of anger, renunciation, tranquillity, absence of calumniaion, compassion for beings, non-covetousness, gentleness, modesty, absence of fickleness;

65. Boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride—these belong to one born to a divine heritage.
दम्भो दर्पोःभिमानञ्ज्री कोधः पारुष्यमेव च।
अज्ञानं चाभिजातस्य पार्थ! सम्पदमासुरीम्॥
दैवी सम्पदृ विमोक्षाय निवन्धायासुरी मता।
मा शुचः सम्पदं दैवीमभिजातोडसि भारत!॥ ६६॥

Bhagavad Gita, XVI, 1-5.

प्रवृत्तिः च निव्रृत्तिः च जना न बिदुरावृत्तः॥
न शौचं नापि चाचारो न सत्यं तेषु विचारे॥
असत्यमप्रतिष्ठं ते जगदाहुरनीश्ररम्॥
अपरस्परसम्भूतं किमनयत् कामहैतुकम॥ ३७॥

Bhagavad Gita, XVI, 7, 8.

काममाश्रितं दुःखूः केतीमुमदान्विता॥
मोहादृ गृहीतवासद्राहान् प्रवर्तन्ते क्षुचिन्तर।॥ ६८॥

चित्तामपरिमेयं च प्रलयान्तामुपाश्रिता॥
कामोपभोगपरमा एतावदिति निधित्वा॥ ६९॥
66. Ostentation, arrogance, self-conceit, anger, harshness and ignorance—these belong to one who is born to a demoniac heritage. The divine heritage is deemed as making for liberation and the demoniac for bondage. Grieve not, for thou art born to the heritage of the gods.

67. The persons of demoniac nature know not what to do and what to refrain from; neither purity, nor good conduct, nor truth is in them.

They say, "This universe is without truth, without moral basis, and without a God; it is brought about by mutual union, having lust and nothing else for its cause."

68. Filled with insatiable desires; obsessed by ostentation, pride and arrogance; holding evil ideas through delusion—they work with impure resolve.

69. Beset with immense cares ending only with death, regarding gratification of lust as the highest aim, and feeling sure that this is all;
Aashāpāshaḥ tārthaṃ 
Kāmakoṭhparyṇaḥ.

Īṃnīṃ vā Kāmoṣaṅgārtham āyena naśāt sarvaṃ

Bhagavad Gita, XVI, 10-12.

Induch Maya lābhīṃmaṃ prāṣṭe maṇorathuṃ.
Indoṣṭīmaṃpi me bhaviṣyati punāṁnaṃ.

Aṣṭi Maya hataḥ truṣhetiṃṣya čāparaṇaṃpi.
Indoṣṭeḥṃhmahḥaḥ bōgī siddhoṁbh bhuvānaḥ śukhiḥ.

Aaddoṣābhijānanānnaṃ koḍoṣatāṃ satiḥ sahaḥ Maya.
Yade dāṣṭāṃ bhī moḍipya śāyaṃvānyamūhitaḥ.

Anekacaritāṃvānnaṃ moḍajalasmatavātāḥ.
Prasācaḥ Kāmoṣaṅgoṣu pataḥniḥ narakeṣu chatter.

Astaṃbhāvitaḥ sthāna dhanaṃmaṇmadānvitaḥ.
Yate namaṃbhṛte dammeṇāvibhīpūrīkkumā.

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70. Bound by a hundred ties of hope, given over to lust and wrath, they strive to secure hoards of wealth by unjust means for sensual enjoyment.

71. "This has been gained by me to-day; that desire will I gratify next; this wealth is mine, and that also shall be mine in future.

72. "That enemy has been slain by me, and others also will I slay. I am the lord of all and their enjoyer, I am successful, powerful and happy.

73. "I am rich and well-born. Who else is equal to me? I will perform ritualistic sacrifice, I will give, I will rejoice."—Thus are they deluded by ignorance.

74. Bewildered by many a fancy, entrapped in the meshes of delusion, and addicted to the gratification of lust, they fall down into a most degraded state.

75. Self-conceited, haughty, filled with pride and intoxication of wealth, they perform sacrifices in name, out of ostentation, disregarding ordinances.
अहंकारं वरं दर्पं कामं क्रोधं च संशिता: 
मामात्मपरंदेहेऽ प्रज्ञन्तो भयस्यतुयका: || ३६ ||

tanah dhrisat: kūranā samsāreṇu naraśāmanā
ākśipāmya jñanam uṣmatānā kuśāntīpěvā yoniṣu || ३७ ||

आधुरी योनिमापत्ता मूढा जनमनि जनमनि 
मामप्राप्येव कौन्तेय! ततो यात्यथापं गतिम् ||३८||

त्रितिवं नरकं यें द्वारं नाशनमात्मन: 
कामं कोधस्तथा लोभस्तमादेतत्व लं त्यजेत् ||३९||

एतेविन्मुक्तं कौन्तेय! तमोद्वारे प्रक्षिपंरे: 
आचरत्यात्मनं: श्रेयस्ततो याति परां गतिम् || ८० ||

यं: शाख्यविशिमसुत्र्यं चते कामकारत: 
न स सिद्धिवाममोत्ति न सुखं न परां गतिम् || ८१ ||

Bhagavad Gita, XVI, 13-23.
76. Possessed of egoism, power, insolence, lust and wrath, these malignant people hate Me—the Self within their own bodies and in those of others.

77. These malicious and cruel evil-doers, most degraded of men, are born perpetually in the race of the demoniacs only, in the cycles of births and deaths.

78. Being born as the demoniac, and deluded birth after birth, they thus fall into a still lower condition without attaining Me.

79. Triple are the gates to hell, ruinous to the soul of man—lust, anger and greed. Therefore one should avoid these three.

80. The man who has made his escape from these three gates of darkness, ensures his own welfare, and in the end reaches the supreme goal.

81. He who, discarding the ordinance of the scriptures, acts under the impulse of desire, attains not to perfection, nor to happiness, nor to the goal supreme.
IV

THE THREEFOLD NATURE OF MEN
AND THINGS

ये चैव सात्तिका भावा राजसात्तामसात्त्व ये ।
मत एवेति तान्व विद्ध नतवं तेषु ते मयि ॥
त्रिमिष्कृंगमयैभवैरैभेः शर्मिदं जगत् ।
मोहितं नाभिजानाति मामेवः फरमव्ययम् ॥

Whatever states there are pertaining to ‘purity’, and whatever to ‘passion’ and to ‘dullness’, know them to proceed from Me alone; still I am not in them, but they are in Me.

Deluded by these states,—the modifications of the three Gunas (forces of Nature)—all this world does not know Me, the transcendent, immutable Divinity.

Bhagavad Gita, VII, 12, 13.
दैवी बेंशा गुणमयी ममं माया दुर्लभ्या।
ममेव ये प्रपदन्ते मायामेतां तरन्ति ते॥ ८२॥

Bhagavad Gita, VII, 14.

सत्वं रजस्तम इति गुणः प्रकृतिसम्भवः।
निबंधनैत महावाहो! देशे देहिनमन्ययम्॥ ८३॥

तत्र सतं निर्मलवान्त प्रकाशकमनामयम्।
सुखस्वेतेन बधाति ज्ञानस्वेतेन चानघ!॥ ८४॥

रजो रागात्मकं विद्व तृष्णास्वेतेनसुद्वः।
तत्ततिबधाति कौन्तेय! कर्मस्वेतेन देहिनम्॥ ८५॥

तमस्त्वज्ञानं विद्व मोहं सर्वेदेहिनात्।
प्रभादात्स्यनिधिमत्ततिबधाति भारत!॥ ८६॥
82. Verily, this divine Maya of Mine, manifesting itself as the Gunas (relative existence), is difficult to cross over; those who devote themselves to Me and to Me alone, can overcome it.

83. Sattva (harmony or purity), Rajas (passion), Tamas (inertia or dullness)—these forces of Nature (Gunas) fetter the indestructible Spirit in the body.

84. Of these, Sattva (purity), being stainless, is illuminating and free from evil. It binds one through attachment to happiness and knowledge.

85. Know Rajas to be of the nature of passion, giving rise to thirst and attachment. It binds fast the embodied by attachment to action.

86. And know Tamas (dullness) to be born of ignorance, deluding all embodied beings; it binds fast by heedlessness, indolence and sleep.
सत्यं सुते सत्ययं रजः कर्मणि भारत ! ||
ज्ञानमाध्ययस्य तु तमः प्रमादो सत्यश्यत || ८७ ||

रजस्तम्भाभिभूष्य सत्यं भवति भारत ! 
रजः सत्यं तमश्यैव तमः सत्यं रजस्तथा || ८८ ||

सर्वदृशेषु देहेःस्मिन् प्रकाश उपजायते।
ज्ञानं यदा तदा विद्धाद् विद्धं सत्वमित्युत || ८९ ||

लोभः प्रद्वितारः कर्मणामशमः सङ्गहा।
रजस्तेतानि जायन्ते विद्धं भर्तर्शभ ! || ९० ||

अप्रकाशोप्रढृष्टिः प्रमादो मोह एव च।
तमस्तेतानि जायन्ते विद्धं कुरुनन्दन ! || ९१ ||


कर्मणं: सुक्षत्स्याहुः सालिकं निर्मलं फलम्।
रजसस्तु फलं दुःखम्ज्ञानं तमसः फलम् || ९२ ||
87. ‘Purity’ causes attachment to happiness and ‘passion’ to action, while ‘dullness’, verily enshrouding discrimination, binds one to heedlessness.

88. ‘Purity’ prevails when it overcomes ‘passion’ and dullness’; ‘passion’, when it overpowers ‘purity’ and dullness’; and in like manner ‘dullness’ predominates when ‘purity’ and ‘passion’ are overcome.

89. When the light of intelligence gleams forth from every portal of the body, then one may be sure that ‘purity’ is predominant.

90. Greed, activity, enterprise, restlessness, longing—these arise when ‘passion’ is predominant.

91. Darkness, stagnation, heedlessness, delusion—these arise when ‘dullness’ is predominant.

92. The fruit of ‘pure’ action is good and taintless; the fruit of ‘passion’ is misery; and the fruit of ‘dullness’ is ignorance.
93. From 'purity' arises wisdom; from 'passion' greed; and from 'inertia' arise heedlessness, delusion and ignorance.

94. When the seer beholds no agent other than the forces of Nature, and knows that which is beyond, he attains to My being.

95. The embodied, having transcended this triune Nature which is the cause of the body, frees himself from birth, death, decay and misery, and attains to immortality.

96. The foods which increase life, energy, strength, health, happiness and cheerfulness, and which are savoury and oleaginous, substantial and agreeable—they are dear to the 'pure'.

97. The foods that are excessively bitter, sour, saline, hot, pungent, dry and burning—they are liked by the 'passionate', and they produce pain, grief and disease.

98. The foods which are stale, turned tasteless, putrid and corrupt, which are the leavings of others and impure—they are dear to the 'dull'.
अफलाकाद्धक्षिमिर्येऽ विधिद्यो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्विकः ॥ ९९ ॥

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ! तं यझं विद्वि राजसम् ॥ १०० ॥

विधिहीनसम्प्रूवां मन्तहीनमदक्षिणां ।
श्रद्धाविरहितं यझं तामसं परिचक्षते ॥ १०१ ॥

देवदिविजगुरुपावज्जुजं शौचमार्जेवम् ।
व्रजचरणमहिसा च शारीरं तप उच्चते ॥ १०२ ॥

अनुद्रेकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायायम्यसं चैव वाह्मयं तप उच्चते ॥ १०३ ॥
99. That worship is 'pure', which is enjoined by scriptural ordinances, and which is performed by men desiring no fruit and having implicit faith in worship as a duty.

100. That worship which is performed for the sake of its fruits and for display, know it to be the product of 'passion'.

101. That worship which is contrary to scriptural commands, in which no food is distributed, which is devoid of the chanting of the holy hymns, and is without gifts and faith—it is said to be the product of 'dullness'.

102. Worship of the Divine, the holy men, the teachers and the wise; purity, straightforwardness, continence and harmlessness—these are called the austerity of the body.

103. Speech, which causes no vexation and is true, agreeable and beneficial, as also regular study of the scriptures—these are said to form the austerity of speech.
मनःप्रसादः सौभ७लं मौनमातमविनिम्रहः ।
भावसंगुंशिदिरित्येतत् तपो मानसमुच्यते ॥ १०४ ॥

श्रद्धया परया तसं तपस्तत् त्रिविधं नरें ।
अफलाकांक्षिभिमर्यंते: साविकं परिचक्षते ॥ १०५ ॥

सत्कारमानपूजार्थं तपो दम्भेन चैव यद्य ।
कियते तद्धिं प्रोक्तं राजसं चल्मधुवस्य ॥ १०६ ॥

मूढःश्रेणात्मनो यद्य पीड्याय कियते तपः ।
परस्योत्सादनार्थं वा तद्य तामस्मुदाह्तम ॥ १०७ ॥

दात्वत्वमिति यदू दानं दीयतेन नुपकारिणेः ।
देहसः काहे च पात्रे च तदू दानं साविकं स्मृतम् ॥ १०८ ॥

यतं तु प्रतिद्वपकारार्थं फलमुहंस्यं वा पुनः ।
दीयते च परिक्षिधं तदू दानं राजसं स्मृतम् ॥ १०९ ॥
104. Serenity of mind, kindliness, silence, self-control, honesty of motive—these are called austerity of the mind.

105. This threefold austerity, practised by devout men with great faith and desiring no fruit, is said to be 'pure'.

106. That austerity which is practised with the object of gaining respect, honour and worship, and for show, is said to be 'passionate'. It is unstable and transitory.

107. That austerity which is practised out of foolish notions by means of self-torture or for the purpose of ruining another, is declared to spring from 'dullness'.

108. That gift which is given from a sense of duty to one who can make no return, and which is done in a right place, at an opportune time and to a fit person—it is considered 'good'.

109. But what is given for the sake of return, or aiming at the fruit, or again grudgingly—that gift is held to be 'passionate'.
अदेशकाले यदू दानमपत्त्रेभ्यथ दीयते।
असत्कृतमवज्ञातं तत् तामसमुदाहरतम्॥ ११०॥
Bhagavad Gita, XVII, 8-22.

यज्ञदानतपः कर्म न त्याज्यं कार्येवेव तत्।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्॥ १११॥

एतान्यपि तु कर्मोऽपि सञ्ज्ञं त्यक्तवा फलानि च।
कर्तेव्यानीति मे पार्थ! निधित्वं मतमुत्तमस्॥ ११२॥

नियत्स्य तु सन्न्यासः कर्मणो नोंडकपचते।
मोहात् तस्य परित्यागस्तामसः परिक्रीतिं॥ ११३॥

द्व:खमित्येव यत् कर्म कायक्षेत्रभयात् त्यजेत्।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत्॥ ११४॥
110. The gift that is made at the wrong place and time to unworthy persons, without respect or with disdain—that is declared to be 'dull'.

111. The practice of worship, gift and austerity should not be relinquished, but should certainly be performed; for worship, gift and austerity are purifying even to the wise.

112. But even these actions should be performed, relinquishing attachment and the fruits. This is My best and certain conviction.

113. The abandonment of an obligatory action is not proper. Its abandonment from delusion is declared to be the result of 'dullness'.

114. He who from fear of bodily troubles relinquishes action because it is painful, does so only due to 'passion' and obtains not the fruit thereof.
कार्यमित्येव यत् कर्म नियतं क्रियते जूजन्।
संज्ञन त्यक्तवा फलं चैव स त्यागः सात्विको मतः॥

न द्वेष्टचकशलं कर्म कुशले नानुषज्जते।
त्यागी सत्वसमाविष्टो मेधावी छिन्नसंशयः॥ १ १५॥

Bhagavad Gita, XVIII, 5-10.

सर्वभूतेशु थेनैकं भावमव्ययमीक्षते।
अविभक्तं विभक्तेशु तज्ज्ञानं विद्धिः सात्विकम्॥ १ १६॥

प्रथक्त्वेन तु यज्ञानं नानाभावानु प्रथक्तिधान॥
वेचि सर्वेशु भूतेशु तज्ज्ञानं विद्धि राजसम्॥ १ १७॥

यत् कृत्त्रयावेदेकस्मिन् कार्ये सत्कमहेतुकम्।
अतत्वार्थवदल्यं च तत् तामसमुदाहतम्॥ १ १८॥
115. But he who performs a prescribed duty as something that ought to be done, but renounces all attachment and also the fruit—his abandonment is regarded to be 'pure'. The relinquisher, endued with 'purity' and a steady understanding, and free from doubts, neither hates a disagreeable work, nor is attached to an agreeable one.

116. That by which the one imperishable Substance is seen in all beings, inseparable in the separated, know that knowledge to be 'pure'.

117. But that knowledge which, due to differentiation, sees in all beings various entities of distinct kinds, know that knowledge to be 'passionate'.

118. Whilst that which clings to one single effect, as if it were the whole, without reason, truth or insight, trivial—that is declared to be 'dull'.
नियतं सञ्ज्ञरहितमरागद्रेषत: कृतम् ।
अफलप्रेप्सुना कर्म यत् तत् सातिकमुच्यते ॥ ११९ ॥

यत् तु कामेप्सुना कर्म साहद्भारेण वा पुनः ।
कियते बहुलायासं तद् राजसमुदाहरतमः ॥ १२० ॥

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत् तत् तामसमुच्यते ॥ १२१ ॥


सुक्कसञ्जोशनहर्वादी धृत्युत्साहसमन्वित: ।
सिद्ध्यसिद्ध्योनिनिर्विकारः कर्ता सातिक उच्यते ॥ १२२ ॥

रागी कर्मफलप्रेप्सुलेभ्यो हिंसात्मकोधयुचि: ।
हर्षशोकान्वित: कर्ता राजस: परिकीर्तित: ॥ १२३ ॥

अयुक्तः प्राकृतः स्तनः शतो नैष्क्रृतिकोछलः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ १२४ ॥

119. An ordained action, done without attachment or harted by one not desirous of the fruit and free from attachment, is declared to be 'pure' by nature.

120. But the action which is performed with desires or with self-conceit, and with much effort, is declared to originate in 'passion'.

121. That action is declared to be 'dull', which is undertaken through delusion, without heed to the consequences, loss, injury and ability.

122. An agent who is free from attachment and egotism, endowed with fortitude and enthusiasm, and unaffected in success and failure, is called 'pure'.

123. An agent who is passionate, desiring the fruits of action, greedy, violent, impure, and easily elated or dejected, is said to be 'passionate'.

124. Unsteady, vulgar, arrogant, dishonest, malicious, indolent, despondent and procrastinating—such an agent is called 'dull'.
प्रवृत्ति च निव्रृत्ति च कार्योकार्यें भयाभये ।
बन्धं मोक्षं च या वेति बुद्धि: सा पार्थ! सात्विकी॥ १ २ ५॥

यथा धर्मेर्मस्मै च कार्यं चाकार्यं मेव च ।
अयथावत् प्रजानाति बुद्धि: सा पार्थ! राजसी॥ १ २ ६॥

अधर्मं धर्ममिति या मन्यन्ते तमसार्थुता ।
सर्वर्थानं विपरीतांश्च बुद्धि: सा पार्थ! तामसी॥ १ २ ७॥

धृत्या यथा धारयते मनःप्राणेन्द्रियंक्रिया: ।
योगेनात्मकमिचारण्या धृति: सा पार्थ! सात्विकी॥

यथा तु धर्मकामार्थानं धृत्या धारयतेःश्चर्जुन! ॥
प्रसङ्गः फलाकाद्वक्षी धृति: सा पार्थ! राजसी॥
125. That which knows the paths of work and renunciation, right and wrong action, fear and fearlessness, bondage and liberation—that intellect is 'pure'.

126. That which has a distorted apprehension of righteousness and its opposite, and also of right action and its opposite—that intellect is 'passionate'.

127. That which, being enveloped in darkness, regards unrighteousness as righteousness, and views all things in a perverted light—that intellect is 'dull'.

128. The firmness by which the functions of the mind, the vital forces and the senses are regulated—that firmness which has become unswerving through Yoga, is of the nature of 'purity'.

129. But that by which one holds fast to righteous conduct, pleasure and wealth, and desires the fruit of each on its occasion—that firmness is of the nature of 'passion'.
यया स्वमभर्यो शोकं विषादं मद्रमेव च ।
न विमुक्तिः दुःखेधा धृति: सा पार्थ! तामसी ॥१३०॥

Bhagavad Gita, XVIII, 30-35.

अभ्यासादुर्मेते यत्र दुःखानां च निग्रहति ।
यतं तद्वर्ते विषमिव परिणामेक्रमूत्तरोपमम् ॥
ततं सुखं सातिकं प्रोक्तमातंबुद्धिप्रकाशाः ॥१३१॥

विषयेनिद्रियसंयोगादू यत तद्वार्तेद्विःस्मृतोपमम् ।
परिणामेव विषमिव ततं सुखं राजसं स्मृतम् ॥१३२॥

यद्येचानुबन्धे च सुखं मोहनमाल्य: ।
निद्रालस्यप्रमादोत्थं ततू तामसमुदाहरतम् ॥१३३॥

Bhagavad Gita, XVIII, 36-39.
130. That by which a stupid man does not give up sleep, fear, grief, despondency and overweening conceit—that firmness is of the nature of ‘dullness’.

131. That happiness which one learns to enjoy through practice, by which one comes to the end of pain, and which is like poison at first but like nectar at the end, is declared to be ‘pure’; it is born of the transcendence of intellect due to Self-realisation.

132. That happiness which arises from the contact of object with sense, which, though at first like nectar, is at the end like poison, is declared to be ‘passionate’.

133. That happiness which begins and results in self-delusion, and arises from sleep, indolence and heedlessness, is declared to be ‘dull’.
134. Control of mind and senses, austerity, purity, forbearance and uprightness, knowledge, realisation and belief in a hereafter—these are the natural qualifications of one born of a truly Sattvika nature (a Brahmin by quality).

135. Prowess, boldness, fortitude, dexterity, also not flying from battle, generosity, and sovereignty—these are the natural qualifications of one born of a Sattvika-Rajasika nature (a Kshattriya by quality).

136. Agriculture, cattle-rearing and trade are the natural duties of one born of a Rajasika-Tamasika nature (a Vaisya by quality). Action consisting of menial service is the natural duty of one born of a Tamasika-Rajasika nature (a Sudra by quality).
GENERAL MEANS TO DIVINE REALISATION

Some by meditation behold the Self in their own intelligence, by the purified heart. Others realise It through the path of knowledge, and still others through the path of selfless activity dedicated to the Divine.

Some, again, not knowing these ways, worship the Divine as they have heard from others. Even these cross beyond death, regarding what they have heard as the supreme refuge.

Bhagavad Gita, XIII, 24, 25.
एष सर्वं भूतं गृहोत्तमा न प्रकाशते ।
हृदयेत तथ्येता बुध्या सूक्ष्मया सूक्षमदशिभि: ॥ १ ३७ ॥
Kathopanishad, III, 12.

अशन्नमस्यर्जरसमर्पनमयैः
तथारसं नित्यमगनधवच यतात ।
अनाधिनं महत्त: परं भ्रुव
निचायत्त तन्मृत्युमुखात् प्रसुच्यते ॥ १ ३८ ॥
Kathopanishad, III, 15.

यदा सर्वं प्रसुच्यते कामं येक्ष्य हृदि श्रिताः ।
अथ मत्योौद्धर्तो भवत्यत्र ब्रह्म समस्तुन्ते ॥ १ ३९ ॥
यदा सर्वं प्रभृतच्यते हृदयस्येह ग्रन्थयः ।
अथ मत्योौद्धर्तो भवत्येतावदनुशासनम् ॥ १ ४० ॥
Kathopanishad, VI, 14, 15.

धनुर्गृहेत्वापनिषदं महाखं
शरं हुपासानिषितं सन्नधीत ।
आयम् तद्भावतेन चेतसा
रूक्ष्यं तदेवाक्षरं सोम्य! विद्यः ॥ १४१ ॥
137. This Self, hidden in all beings, reveals Itself not to all. It is seen only by the subtle seers through the higher mind (Buddhi), refined and made one-pointed.

138. Having realised That which is without sound, without touch, formless, imperishable, and also without taste and smell, eternal, without beginning or end, and beyond all manifestation—one is liberated from the jaws of death.

139. When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal and here itself attains the infinite Being.

140. When all the knots of the heart are rent asunder, the mortal becomes immortal—this is the end of all spiritual instruction.

141. Having taken the bow—the mighty weapon prescribed in the Upanishads—place on it the arrow (the self) rendered sharp by constant worship. Having drawn it with the mind absorbed in His thought, hit that mark—the imperishable, all-pervading Being.
प्रणवो धनु: शरो ब्राह्म तद्वस्यमुच्यते ।  
अप्रमतःन वेदवंशं शरवतपमयो भवेत् ॥ १४२ ॥

यस्मिन् धर: प्राथिवी चान्तरिक्षः  
मोऽतं मन: सह प्राणेश्व सर्वें: ।  
तमेवैंक जानथ आत्मानमया  
वाचो विमुक्ताश्मात्स्पृष्टेष सेतु: ॥ १४३ ॥

अरा इव रथनाभो संहता यत्र नाब्ध:  
स एषो नृत्तरणे बहुथा जाय्माद: ।  
ओमित्येवं ध्यायथ धार्मानं  
स्वस्ति व: पाराय तमस: परस्तात् ॥ १४४ ॥

Mundakopanishad, II, ii, 3-6.

सत्येन तम्यस्तपसा श्रीष्ण आत्मा  
सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।  
अन्तःशार्ये ज्योतिर्मयो हि शुधो  
यं पद्यान्त्य यथे: क्षीणस्पर्शः: ॥ १४५ ॥

Mundakopanishad, III, i, 5.
142. ‘Om’, the divine word, is the bow; the soul indeed is the arrow; and the eternal infinite Being is the target. Carefully that target is to be hit, and one has to become absorbed in Him just as the arrow becomes one with its target.

143. Know that one Self only, by whom the heaven, the earth and the sky, the mind and the vital powers are permeated. Give up all vain talks. This is the way to immortality.

144. In manifold ways He lives there within (the heart), where all the arteries meet like spokes in the nave. Meditate upon the indwelling Self as ‘Om’. God-speed to you in your journey beyond the darkness of ignorance.

145. This resplendent and pure Self, whom the sinless souls realise as residing within their body, can be attained by truthfulness, concentration, true knowledge and unbroken continence.
नायमालमा प्रवचननेन लभ्यो
न मेधया न बहुना श्रुतेन।
यमेवैष व्रणुते तेन लभ्यः।
तस्येष आलमा विन्द्रुणुते तत्न स्वाम || १४६ ||

नायमालमा बलहीनेन लभ्यो
न च प्रमादातु तपसो वायुसमिज्ञातः।
एतेऽप्रायतेते यस्तु विद्वान्।
सत्त्वेष आलमा विन्तेते ब्रह्माम || १४७ ||

Mundakopanishad, III, ii, 3, 4.

यतो वाचो निर्वर्तनेन। अप्राप्य मनसा सह।
आनंदं ब्रह्मणो विद्वान्। न विमेति कुतुथन || १४८ ||

Taittiriyopanishad, II, 9.

सर्वेः सचिवदं ब्रह्म, तत्ज्यात्निति शान्तं उपासीत ||

Chandogyopanishad, III, 14, 1.

स एव सर्वे यदू भूतं च भवं सनातनस्।
ज्ञात्वा तं मृत्युमत्येति नान्यः पन्था विमुक्तेऽः || १५० ||

THE DIVINE LIFE
146. This Self is not attained through discourses, nor through intellectuality, nor through much learning. It is gained only by him who longs for It with the whole heart. For to such a one the Self reveals Its own nature.

147. This Self cannot be attained by the weak, nor by the inattentive, nor even by austerity improperly practised. The wise one who strives through proper means merges in the infinite Self.

148. He who knows the bliss of that infinite Principle, whence all speech turns back with the mind, failing to reach It—he has no cause of fear.

149. All that is perceived is verily the one all-pervading Being. Calmly meditate on Him, from whom the universe has its origin, in whom it merges, and by whom it is sustained.

150. He alone is all that was and all that will be. Knowing Him, the Eternal, one transcends death; there is no other way to freedom.
सर्वभूतस्थम्यानं सर्वभूतानि चात्मनि ॥
संपद्यन्त ब्रह्म परमं याति नान्येन हेतुना ॥ १५१ ॥
Kaivalyopanishad, I, 9, 10.

tिलेषु तेलं धन्नीव सर्पि-
रापः सोतस्वरणीशु चाम्मि: ॥
एवमात्माम्मनि गृह्वतेद्वसी
सत्येनैनं तपसा येसुपरद्यन्ति ॥ १५२ ॥
Svetasvataropanishad, I, 15.

चूतमिव पयसि निगौदं भूते भूते वसति विज्ञानम् ॥
सतं मन्थयतवत्य मनसा मन्थनभूतेन ॥ १५३ ॥
Brahmabindupanishad, 20.

क्रैयं मा स्म गमः पार्थे! नैततु त्वः गोपपवते ॥
शुद्धं हदयदौर्बल्यं त्यक्त्वोपिष्ठ परन्तप! ॥ १५४ ॥
Bhagavad Gita, II, 3.

साज्ज्यन्ते प्रथन्तकं बाल: प्रवदन्ति न पण्डिता: ॥
एकमप्यास्थितः सम्यग्ययोविच्छिन्न्ते फलम् ॥ १५५ ॥
151. Seeing the Self in all beings and all beings in the Self, one attains the highest existence, and not by any other means.

152. As is oil in sesame seed, butter in curd, water in flowing streams and fire in wood, so is that Self to be discovered in oneself by a person who searches after It through truth and concentration.

153. Like butter hidden in milk, pure Consciousness resides in every being. That ought to be constantly churned out by the churning rod of the mind.

154. Yield not to weakness. It does not become thee. Cast off base weakness, and arise.

155. Children and not the wise speak of knowledge and performance of action as distinct. He who is truly established in one gains the fruit of both.
Bhagavad Gita, IX, 27.

Bhagavad Gita, VII, 28.

Bhagavad Gita, VI, 5, 6

Bhagavad Gita, V, 4, 5.
156. The state which is gained by the followers of the path of knowledge is also reached by those who follow the path of selfless work. Who sees knowledge and performance of action as one, he truly sees.

157. A man should uplift himself by his higher self. So let him not weaken this self. For this self is the friend of oneself, and this self is also the enemy of oneself.

158. The self is the friend of him who has conquered the lower self by the higher. But to him whose lower self has not been conquered thus, the self behaves like a foe.

159. Those men of virtuous deeds whose sin has come to an end and who are freed from the delusion of conflicting emotions and sensations, worship Me with firm resolve.

160. Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, do that as an offering unto Me, the Divine.
अष्ट खुदुराचारे भजते मामनन्यभाक्।
साधुरेव स मन्त्रव्यः सम्यग् न्यवसितो हि सः। ॥ १६३॥

क्षिमं भवति धर्मात्मा शक्तच्छाति निगत्चछाति।
कौन्तेय! प्रतिज्ञानीहि न मे भक्तः प्रणव्यति॥

Bhagavad Gita, IX, 30, 31.

अनित्यमसुखं लोकमिं प्राप्य भजस्व माम्। ॥ १६४॥

मन्मता भव मद्वको मधाजी मां नमस्कुरु।
मामेवैष्णविस्युक्तेवबालामां मत्यायणः। ॥ १६५॥

Bhagavad Gita, IX, 33, 34.

अहं सर्वेष्य प्रभवो मतः सर्वे प्रवर्तते।
हि मत्वा भजन्ते मां बुधा भावसमन्धिता:। ॥ १६६॥

मक्षित्वा मद्वत्प्रणाणा: बोधयन्त: परस्यप्रम।
कथयन्त्वं मां नित्यं तुष्यति च रमन्ति च। ॥ १६७॥
161. Even if the most sinful man worships Me, with devotion to none else, he should be regarded as good, for he has rightly resolved.

162. Soon does he become righteous and attain to eternal peace. Know it for certain—My devotee is never lost.

163. Having obtained this transient and joyless world, do thou worship Me.

164. Fill thy mind with Me; be devoted to Me; sacrifice unto Me; bow down to Me. Thus making thy heart steadfast in me and taking Me as the supreme goal, thou shalt come to Me.

165. I am the origin of all; from Me everything evolves. Thus thinking, the wise worship Me, engaged in contemplation.

166. With their minds wholly fixed in Me, with their life absorbed in Me, mutually enlightening and always speaking of Me, they are satisfied and delighted.
तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।
ददामि बुद्धियोगं तं तेन मामुषयान्ति ते॥
तेषामेवानुक्रम्यार्थमहम्मज्ञानं तमः।
नाशयाम्यात्मभावस्यो ज्ञानदीपेन भास्यता॥ १६७॥

Bhagavad Gita, X, 8, 11.

भत्त्या त्वनन्यः शब्दः अहमेवः विभोजऽजैन।
ज्ञातं दृष्ट्वं च तत्वेन प्रवेषस्वं च परः॥ १६८॥

मत्कर्मकृत्यतर्यः मद्दकः सङ्कवजितः।
निवैरः सर्वभूतेऽः स मामेति पाण्डव॥ १६९॥

Bhagavad Gita, XI, 54, 55.

मन्ननाना भव मद्दकः मधाजिः मा नमस्कुर।
मामेक्ष्यसि सत्यं ते प्रतिज्ञाने प्रियोक्षोरसि मे॥ १७०॥

सर्वधर्मानूः परित्यज्य मामेकं शरणं ब्रजः।
अहं त्वं सर्वपापेभ्यो मोक्षविध्यामि मा शुचः॥ १७१॥

Bhagavad Gita, XVIII, 65, 66.
167. To them, ever steadfast and serving Me with affection, I give the right knowledge by which they come unto Me. Out of mere compassion for them, I, abiding in their hearts, destroy the darkness (in them) born of ignorance, by means of the lamp of wisdom.

168. By one-pointed devotion, I may be known in My universal form and seen in reality and also entered into.

169. He who does work for Me alone and has Me for his goal, who is devoted to Me and free from attachment and enmity to all beings—he realises Me.

170. Merge thy mind in Me; be devoted to Me; offer worship to Me; bow down to Me. I assure thee—thou wilt then reach Me without fail, for thou art dear to Me.

171. Relinquishing the path of formal virtue and vice, take refuge in Me alone. Grieve not—I will absolve thee from all sins.
VI

ETHICAL CULTURE

नाविर्तों दुःखरितात्त्वाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥

He who has not turned away from wickedness, who is not tranquil, who is unmeditative and whose mind is not at rest—he can never attain the Self even by knowledge.

Kathopanishad II, 24.
अन्यच्छैयोन्युदतैव प्रेयः
ते उभे नानार्थे पुरुषः सिनीतः ।
तयोः श्रेय आददानस्य साधु महति
हीतेदायान्तु य उ प्रेयो व्रणिते ॥ १७२ ॥

श्रेयश्च प्रेयश्च मनुष्यमेति-
स्तैः संपरिश्व विविन्यति धीरः ।
श्रेयो हि धीरोभि प्रेयसो व्रणिते
प्रेयो मन्दो योगक्षेमादृ व्रणिते ॥ १७३ ॥

Kathopanishad, II, 1, 2.

आत्माने रथिनं विद्रि शरीरेऽरथमेव ।
बुद्धि तु सारथि विद्रि मनः प्रभुहमेव ॥ १७४ ॥

इद्द्रियाणि हयानाहुविष्याः स्तेषु गोचरान ।
आत्मेन्द्रियमनोयुक्तं भोक्त्याहुष्माणीषिणः ॥ १७५ ॥

यस्तविज्ञानवान् भवत्ययुक्तं मनसा सदा ।
तस्येन्द्रियाण्यक्ष्यानि दुष्टाथा इव सारथे: ॥ १७६ ॥
172. One thing is the good and quite different, indeed, is the pleasant. Serving different ends, these two bind the soul. It is well with him who follows the good, but he loses the goal, who chooses the pleasant.

173. Both the good and the pleasant are laid before man. The wise one discriminates between the two, having examined them well. The wise man prefers the good to the pleasant, but the man of little understanding chooses the pleasant through avarice and attachment.

174. Know the Self to be the master sitting in the chariot, and the body as the chariot. Consider the higher mind (Buddhi) as the charioteer, and the lower mind (Manas) as the rein.

175. The senses are the horses and the sense-objects are the roads. The wise call the Self the enjoyer when He is identified with the body, senses and mind.

176. One who is always of unrestrained mind and devoid of right understanding, his senses become uncontrollable like the wicked horses of a charioteer.
Yasti vibhujanvaro bhavati yukten manasa sada
Tasyevidhyani kasyani sadathya ib saraye: ||

Yastavibhujanvaro bhavatmanask: sadashuchi:
N s tatu padmamroti sar sarang chadhigchadit\ ||

Yastu vibhujanvaro bhavat samanask: sada shuchi:
S tu tatu padmamroti yasmadh buoyo n jagatyte ||

Vibhujan sararthystu man: prathwahan nre: ||
Sor NAVAN: paramamroti tuvi vishno: param padma: ||

Kathopanishad, III, 3-9.

Parashtri khani vyautata svambo: ||
Tasmad parsad prathyati nantralamn\ ||
Kadhyadhi dhie: prathyagammanmaksad\
Aabutracharagn抓tavamichad\ ||

181 ||
177. But he who is always of restrained mind and has right understanding, his senses are controlled like the good horses of a charioteer.

178. He who is devoid of proper understanding, who is thoughtless and always impure, never attains the goal, and gets into the round of births and deaths.

179. But he who is wise, who is ever pure and whose mind is controlled, reaches that goal whence none is born again.

180. The man who has wisdom for his charioteer and the mind as the well-controlled rein, reaches the end of the journey—the supreme state of the all-pervading Self.

181. The self-existent Being has so made the senses that they go outward, and hence man sees the external world and not the inner Self. Perchance only some wise man desirous of immortality turns his eyes inwards and beholds the indwelling Self.
Kathopanishad, IV, 1, 2.

180

THE DIVINE LIFE

Taittiriyopanishad, I, xi, 1, 2.
182. Ignorant souls pursue the external pleasures, and so they fall into the wide-spread snare of death. But the wise do not desire anything in this world, having known what is eternal in the midst of the transient.

183. Speak the truth. Follow the path of virtue. Swerve not from the study of the scriptures. Never swerve from truth. Never swerve from the path of virtue. Do not deviate from what is beneficial. Do not deviate from the path leading to your welfare. Also do not stray away from the study and teaching of the scriptures.

184. Let thy mother be a god to thee. Let thy father be a god to thee. Let thy teacher be a god to thee.

185. Let thy guest be a god to thee. Let those works alone be done by thee that are free from blemishes, and not others. Only those deeds are to be performed by thee that are good, and not others.


Brihadaranyakopanishad, V, ii, 3.

Muktikopanishad, II, v, 6.

Bhagavad Gita, II, 14.
186. Subdue the senses, do acts of charity, be compassionate. Practise these three virtues—control of the senses, charity and compassion.

187. The stream of tendencies flowing through good and evil channels is to be directed by self-effort along the good path. When it has entered the evil path, it is to be turned towards the good path.

188. Sensations of heat and cold, of pain and pleasure, are born only of the contact of the senses with their objects. They have a beginning and an end. They are impermanent in their nature. Bear them patiently.

189. Man forms an attachment to objects when he broods over them. From attachment comes longing, and from longing anger grows.

190. From anger comes delusion, and from delusion loss of memory; from loss of memory comes the ruin of discrimination, and from the ruin of discrimination man perishes.
191. But the self-controlled man, moving among objects with senses under restraint and free from attraction and aversion, attains tranquillity.

192. Attachment and aversion of the senses for their respective objects are natural to man. Let none come under their sway, they are his foes.

193. It is desire, it is anger, born of the restlessness of the soul. It consumes and corrupts everything. Know it to be your foe in this world.

194. As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so is knowledge covered by desire.

195. This desire which is the constant enemy of the wise beclouds the knowledge of man. It is, verily, an insatiable fire.

196. The senses, the mind and the intellect are said to be its abode. Through these it deludes the embodied by veiling his wisdom.
तस्मात् लवंद्रियाण्यादृ नियम्य भरतर्षभु।
पाप्मानं प्रजहि क्षेत्रं ज्ञानविज्ञानवाशिनम्॥ १९७॥

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यं परं मनः।
मनस्तु परा बुद्धिः बुद्धः परस्तु सः॥ १९८॥

एवं बुद्धः परं बुध्वः संस्तभ्यात्मानामात्माना।
जहि श्रद्धं महावचो। कामतुपं दुरासदम्॥ १९९॥

Bhagavad Gita, III, 37-43.

अमानित्वमदभित्वमहिंसा क्षान्तिराजेवम्।
आचार्योपासनं शौचं स्थिर्यात्मात्मविनिग्रहः॥ २००॥

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च।
जन्ममृत्युजरायाधिधु: लदोषानुदर्शनम्॥ २०१॥

असिन्ननीमित्वः पुत्रदाराग्रहादिषु।
नित्यं च समाचित्तविश्वानिदिषोपपतिषु॥ २०२॥
197. Therefore, controlling the senses at the outset, kill desire—the source of all sins and the destroyer of knowledge and realisation.

198. The senses are said to be superior to the body, the lower mind (Manas) is superior to the senses, and the higher mind (Buddhi) is superior even to the lower mind. That which is superior to the higher mind is the Self.

199. Thus knowing Him who is superior to the higher mind and restraining the self by the Self, destroy that enemy (desire) who is hard to overcome.

200. Humility, unpretentiousness, non-injuriousness, forbearance, uprightness, service to the teacher, purity, steadiness, self-control;

201. Renunciation of sense-objects, absence of egotism, reflection on the evils of birth, death, old age, sickness and pain;

202. Non-attachment, absence of identification with son, wife, home and the rest, and constant steadiness of mind in both agreeable and disagreeable circumstances;
भगवान् नायोगेन भक्तिरत्नभिचारिणि ।
विविधकेश्वरेत्वतिविभारतिज्ञासंसदि ॥ २०३ ॥

अध्यात्मज्ञाननित्यवं तत्त्वज्ञानार्थदर्शनम् ।
एतत्ज्ञानमितिशोकं अज्ञातं यद्योन्न्यथा ॥ २०४ ॥

Bhagavad Gita, XIII, 7-11.

धृति: क्षमा दमोदरेयं शौचमिन्द्रियनिग्रहः ।
धीरविधा सत्यमकोपो दशंकं धर्मेलक्षणम् ॥ २०५ ॥

Manu Smriti, VI, 92.

यत् कर्म कृष्टोस्य स्थायत् परिरोधोद्तरात्मनः ।
तत् प्रयत्नेन कृष्टं विषयं तु वज्रयेत् ॥ २०६ ॥

Manu, IV, 161.

सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियम् ।
प्रियं च नान्तरं ब्रूयादेष धर्मं: सनातनं: ॥ २०७ ॥

Manu, IV, 139.
203. Unswerving devotion to God through the practice of constant meditation, resort to sequestered places, distaste for the society of worldly men;

204. Constant application to spiritual knowledge, a correct idea regarding the true end of wisdom—this is declared to be knowledge, and what is opposed to it is ignorance.

205. Fortitude, forgiveness, self-control, abstention from unlawful gain, purity of body and mind, sense-control, knowledge of scriptures, meditation on the supreme Being, truthfulness, freedom from anger—these constitute the tenfold path of virtue.

206. Let a man do that diligently, in doing which his heart feels real satisfaction, and let him avoid the opposite of it.

207. One should speak what is true and pleasant. He should neither speak an unpleasant truth nor a pleasant lie. This is the eternal path of virtue.
हीनाज्ञानतिरिक्ताज्ञान, विचारहीनता, क्योदिकान्।
रूपद्विविहीनांश्च जातिहीनांश्च नाशिपेत्॥२०८॥
Manu, IV, 141.

नास्तिक्यं वेदनिन्दां च देवतानां च कुत्सनम्।
द्रेष्टं दम्भं च मानं च कोरं तैःस्यं च वर्जयेत्॥२०९॥
Manu, IV, 163.

अहिंसा सत्यमस्ते यं शौचमिन्द्रियनिन्त्रः।
एतं सामासिकं धर्मं चातुर्वेयं सवर्धीनम्॥२१०॥
Manu, X, 63.

एता दृष्टास्त जीवस्य गतिः स्वेनैव चेतसा।
धर्मतःधर्मतशैव धर्मं ददात् सदा मनः॥२११॥
Manu, XII, 23.

अहिंसा सत्यमक्रोध आनृतंस्यं दमस्तथा।
आर्जेवशैव राजेन्द्र! निन्दितं धर्मरूपम्॥२१२॥
208. One should not insult those who are defective in limbs, who have redundant limbs, who are ignorant, who are aged, who are wanting in beauty or wealth, and also who are low in birth.

209. Let one avoid atheism, contempt of scriptures and divine forces, hatred, hypocrisy, pride, anger and severity.

210. Harmlessness, truthfulness, non-stealing, purity of body and mind, control of the sense-organs—this in brief is the path of virtue for everybody.

211. Reflecting in one's mind on the course that creatures follow due to virtue and vice, one should always set one's mind on virtue.

212. Non-injury, truthfulness, absence of anger, absence of cruelty, self-control, straightforwardness—these form the essentials of the path of virtue.
इज्याध्ययनदानानि तपः सत्यं क्षमा दमः ।
अलोभ इति मार्गोऽयं धर्मस्याश्रविधः स्मृतः ॥२ १ ३॥

क्षमा सत्यं दमः शौचं दानमिन्दियसंघमः ।
अहिंसा गुरुगुरुश्च तीर्थानुसरणं दया ॥
आत्मवादमलोभिवं देवतानां च पूजनम् ।
अनम्भसूया च तथा धर्मं सामान्य उच्चते ॥२ १ ४॥

Mahabharata.
213. Worship, study of the scriptures, charitable gifts, austerity, truthfulness, forbearance, self-control, absence of greediness—this is the eightfold path of virtue.

214. Forbearance, truthfulness, self-control, purity, charity, curbing the sense-organs, non-injury, service of the preceptor, visits to holy places, compassion, devotion to the Self, absence of covetousness, worship of the Divine, and freedom from envy—these form the code of right conduct to be followed by everybody.

215. Truthfulness, compassion, austerity, cleanliness, purity, forbearance, right judgment, restraint of the organs, self-control, harmlessness, chastity, alms-giving, study of scriptures and straightforwardness; contentment, service of sages endowed with equanimity, gradual abstinence from worldly pursuits, reflection on the turns of fortune in the lives of men, silence, and self-examination; distribution of food among sentient
श्रवणं कीर्तनं चास्य स्मरणं महतं गते: ||
सेवेज्यावनतिदेस्यं सर्व्यमात्मसमर्पणम् ||
नृणामयं परो धर्मः सर्वेशं समुदाहतः ||
त्रिशलक्षणवान् राजन्! सर्वत्मा येन तुष्ट्यति || २ १५ ||

Srimadbhagavatam, VII, 11, 8-12.

पौरुषेणापि राजन्! प्रार्थितवः फलं नरः ||
दैवेव विजानन्ति नरा: पौरुषवज्जिता: || २ १६ ||

तस्मात् सदैवकर्तव्यं स्वधर्मं पौरुषं नरः ||
विपत्तावपि यस्येह परलोके भुवं फलम् || २ १७ ||

नाल्सा: प्राप्तुवन्यथा न च दैवपरायणा: ||
तस्मात् सर्वब्राह्मणं पौरुषेऽद्भन्माचरेऽ || २ १८ ||

Matsyapuranam.
beings according to their needs, and recognition of the spiritual nature and divinity of all creatures, especially men; listening to the praises of the Lord, glorifying and remembering Him, bowing before Him, regarding oneself as His servant, worshipping Him as a friend, dedicating oneself to Him—these are declared to be the thirty universal principles of virtue whereby the Lord, the Self of all, is pleased.

216. Men obtain the desired fruit by personal effort. While those wanting in manliness speak of destiny only.

217. Therefore should a man always make self-effort his duty in life; even if that effort should fail in this world, in another world its fruit is sure and certain.

218. Neither the lazy nor those who solely depend on destiny obtain their objects. Therefore, should one by all means persist in self-effort.
दैवेपुरुषकारे च कर्मसिद्धिव्यवस्थिता।
तत्र दैवमभिव्यक्तं पौरुषं पौर्वेिवहिकम्॥ २१९॥

यथार्थकेन चक्रेण रथस्य न गतिर्महेऽत॥
एवं पुरुषकारेण विना दैवं न सिध्यति॥ २२०॥

Yajnavalkya Smriti, I, 349-351.
219. Success of actions rests equally on destiny and one's efforts. Of these two, in a previous life.

220. As a chariot cannot move on only one wheel, so without personal effort destiny does not succeed in accomplishing anything.
THE PATH OF SELFLESS ACTIVITY

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुभूर्मि ते सङ्कोचस्त्वकर्मणि ॥

Thy right is to work only, but never to the fruits thereof. So do not work with an eye to the fruits of thy actions, nor be thou prone to inaction.

Bhagavad Gita, II, 47.
सुखदुःखे समे कृत्वा लाभालाभो जयाजयो ।
ततो युद्धाय युज्यस्त्र नैवं पापमवाप्स्यसि ॥ २ २ १ ॥
नेहामिक्रमनाशोऽदस्ति प्रत्यवायो न विच्छते ।
स्वल्पमन्यस्य धर्मस्य त्रायते महतो भयात् ॥ २ २ २ ॥
Bhagavad Gita, II, 38, 40, 48.

योगस्थ: कुरु कर्मणि सञ्ज्ञ त्यक्त्वा धनः ज्ञय ! ॥
सिध्यसिध्यो: समो भूतवा समस्य योग उच्यते ॥ २ २ ३ ॥

यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थे कर्म कौन्तेय ! मुक्तसः समाचर ॥ २ २ ४ ॥
Bhagavad Gita, III, 9.

tasmādakṣaḥ: सततं कार्यं कर्मं समाचर ।
असको ख्यात्रो मर्मं परमाप्राव्यति पूर्णः ॥ २ २ ५ ॥
Bhagavad Gita, III, 19.
221. Viewing alike pleasure and pain, gain and loss, victory and defeat, engage thyself in battle. Thou wilt thus incur no sin.

222. In this spiritual path no effort, even though incomplete, is ever wasted, nor is it attended with sins of omission as in the path of rituals. Even a little practice of it protects one from the great terror of birth and death.

223. Work with mental poise, being free from all attachment, and remaining unconcerned with regard to success and failure. This evenness of mind is known as Yoga.

224. The world is bound by actions other than those performed for the sake of worship. Do thou, therefore, perform actions as worship alone, devoid of attachment.

225. Do thou, therefore, perform thy duties without attachment. By performing actions without attachment, a person attains to the Highest.
226. Actions are wrought all around by the forces of Nature. But with the understanding deluded by egotism, man thinks, "I am the agent."

227. A true seer who knows the distinction of the Self from Nature's forces and their works, does not identify himself with them, perceiving, "It is not I but the senses that act on sense-objects."

228. Surrendering all actions to the Divine, fixing the thoughts on the immanent Self, and abandoning all longings and selfishness, fight without fear and excitement.

229. Work performed as worship is no work at all, for it fails to bind. But inactivity in the matter of duty is really work, for it causes bondage. He who thus sees inaction in action, and action in inaction, he is intelligent among men, he is a Yogi and a doer of all actions.
230. Whose undertakings are all devoid of plans born of desires for results, and whose actions are burnt by the fire of knowledge—him the sages call the wise.

231. Forsaking the clinging to fruits of actions, ever satisfied, and depending on none for one’s worldly welfare, he does not really do anything, even though engaged in action.

232. Free from longings, having control over the body and mind, and possessing nothing as his own, he does not suffer any evil consequence by doing mere bodily action.

233. Content with what comes unsought, unaffected by pleasure and pain, free from envy, even-minded in success and failure, he is not bound even while acting.

234. Devoid of attachment, liberated, with mind centred in knowledge, and performing work as worship, all his actions melt away leaving no trace behind.

Bhagavad Gita, V, 12.

Bhagavad Gita, IX, 27, 28.
235. For him the instruments of sacrifice, the oblation, the sacrificial fire and the sacrificer are all manifestations of the Divine. By fixing the mind thus on the Divine manifest in actions, he reaches Him alone.

236. The well-poised, forsaking the fruit of action, attain the peace born of steadfastness in devotion; the unbalanced on the other hand, impelled by desire, are bound by attachment to the fruit of action.

237. Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away in charity, whatever thou practisest as austerity, do that as an offering unto Me.

238. Thus shalt thou be freed from the bondage of actions, bearing good and evil results. With the heart steadfast in the Yoga of renunciation and being liberated, thou shalt come unto Me.
नहि देहभृतां शक्यं त्यक्तं कर्मण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यगीत्यभिधीयते ॥ २३९ ॥

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणं: फलम् ।
भक्तित्यागिनां प्रेत्य न तु सच्चासिनां कचित् ॥ १४० ॥

Bhagavad Gita, XVIII, 11, 12.

स्वे स्वे कर्मण्यभिरतः संसिद्धि हुभते नरः ।
स्वकर्मनिरतः सिद्धि यथा विन्दति तच्छृणु ॥ २४१ ॥

यत: प्रत्तिर्भूतानां येन सर्वभिमिदं तत्तमः ।
स्वकर्मणा तमस्य च सिद्धि विन्दति मानवः ॥ २४२ ॥

श्रेयान् स्वधर्मो विगुणं: परधर्मात् स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन् नामोति किल्लिष्मः ॥ २४३ ॥
239. Actions cannot be entirely relinquished by an embodied being, but he who relinquishes the fruits of action is called a man of true renunciation.

240. The threefold fruit of action—disagreeable, agreeable and mixed—accrues to the non-relinquisher, but never to the man who has renounced.

241. Devoted to his own duty, man attains the highest perfection. How, engaged in his own duty, he attains perfection, that do thou hear.

242. From whom proceeds the evolution of all beings, by whom everything is pervaded—worshipping Him with his own duty, a man attains perfection.

243. Better one's own duty (Dharma) though imperfect, than the duty of another well-performed. He who does the duty dictated by his own nature incurs no stain.
सहजं कर्म कौन्तेय! सदेषमपि न त्यजेत्।
सर्वारम्भा हि दोषेण धूमेनाभिरिवावृत्ता: || २४४ ||

Bhagavad Gita, XVIII, 45-48.

सर्वकर्मोऽयि सदा कुर्वाणो मद्यचपाश्रयः।
मत्यसादादवामोति शाख्यं पदमल्यम् || २४५ ||

चेतसा सर्वकर्मणि मणि सन्यस्य मत्यः।
बुद्धियोगमुपात्मित्य मन्वित: सततं भव || २४६ ||

Bhagavad Gita, XVIII, 56, 57.
244. One should not relinquish the duty to which one is born, though it be attended with evil; for all undertakings are enveloped by evil as fire by smoke.

245. Even though doing all actions always, My devotee who takes refuge in Me gains the eternal and immutable state through My grace.

246. Resigning mentally all deeds in Me, having Me as the highest goal, and resorting to the devotion of right knowledge, do thou ever fix thy mind on Me.
In whatever way men worship Me, the Divine, in the same way do I fulfill their desires. It is My path that men tread on all sides.

Bhagavad Gita, IV, 11.
यो यो यां यां तनुं भक्तः श्रद्धायाचित्तुमिच्छति ।
तत्स्य तत्स्याचलं श्रद्धा तामेव विद्धायङ्गहम् ॥२५७॥
Bhagavad Gita, VII, 21.

पत्रं पुष्पं फलं तोयं यों मे भक्त्या प्रयत्नति ।
तदहं भक्तुपहतमश्वामि प्रयत्ततात्मनः ॥ २५८ ॥
Bhagavad Gita, IX, 26.

यें तु सर्वाणि कर्माणि मथि सन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायत उपासते ॥
तेषामहं समुद्भत्ता मृत्युसंसारसागरान् ।
भवामि न चिरात् पार्थ ! मथ्योवेशितचेतसः ॥ २५९ ॥

मथ्येव मन आध्वस्य मथि बुद्धि निवेशय ।
निविष्ण्यि मथ्येव अत ऊर्ध्व न संशयः ॥ २५० ॥

अथ चित्तं समाधातुं न शक्रोषि मथि स्थिररम् ।
अम्बासयोगेन ततो मामिच्छाप्तुं धन्यजय ! ॥ २५१ ॥
247. Whatever Divine form a devotee seeks to worship with faith, that faith of his do I make unwavering.

248. Whoever offers Me with devotion a leaf, a flower, a fruit or some water—that gift of love, made by the pure-minded, I accept.

249. Those who worship Me, resigning all actions to Me, regarding Me as the supreme goal, and meditating on Me with single-minded Yoga,—to those whose minds are thus set on Me, I verily become the saviour ere long in this ocean of mortal existence.

250. Let thy mind be fixed only on Me, let thy intellect abide in Me; thou shalt no doubt live in Me hereafter.

251. If thou art not able to fix thy mind steadily on Me, then by repeated practice of concentration do thou try to reach Me.
The Divine Life
252. If thou art not able to practise this concentration, be thou intent on doing actions for My sake. Even by doing actions for My sake, thou shalt attain perfection.

253. If thou art not capable of doing even this, then abandoning the fruits of action, take refuge in Me with thy mind subdued.

254. The Lord dwells in the hearts of all beings, causing them to revolve by His divine power (Maya), as if they were mounted on a machine.

255. Take refuge in Him with all thy heart; by His grace shalt thou attain supreme peace and the eternal abode.

256. He who hates no creature and is friendly and compassionate towards all, who is free from the feelings of “I” and “Mine” and remains even-minded in pain and pleasure; who is forbearing, ever content and steady in meditation; who is self-controlled, possessed of firm conviction and has his mind and intellect fixed on Me (the Divine)—he who is thus devoted to Me, is dear to Me.
यस्मानातृपट्तेऽलोको लोकानातृपट्तेऽ च यः।
हर्षामर्ण्यम्योद्धैर्मृत्को यः स च मे प्रियः॥ २५७॥

अनपेकः: गुचिर्देशः: उदासीनो गतव्यथः।
सर्वरम्भपरिपृत्यागी यो मद्धुः: स मे प्रियः॥ २५८॥

यो न ह्य्यति न दृष्टि न शोचति न कठ्ठति।
शुभाशुभपरिपृत्यागी भक्तिमान् यः स मे प्रियः॥ २५९॥

समः: शत्रौः च सिते च तथा मानामानयोः।
शीतोष्णालकुतः: खेषु समः: सज्जविचरितः।
तुल्यनन्दास्तुतिमौनी सत्तुष्ठो येन केनवितः।
अनिकेतः स्थिरमति: भक्तिमान् मे प्रियो नरः॥ २६०॥

Bhagavad Gita XII, 13-19.
257. He by whom the world is not distressed and who cannot be distressed by the world, who is free from joy and envy, fear and anxiety—he is dear to Me (the Divine).

258. He who is free from dependence, who is pure, prompt, unconcerned and untroubled, who has renounced every undertaking—he who is thus devoted to Me, is dear to Me.

259. The devotee who neither rejoices nor hates, neither grieves nor desires, who renounces all relative good and evil—he is dear to Me.

260. He who is the same to friend and foe; who is alike in honour and dishonour, in heat and cold, in pleasure and pain; who is free from attachment; to whom censure and praise are equal; who is silent, content with anything, homeless, steady-minded and full of devotion—that man is dear to Me.
THE PATH OF KNOWLEDGE

The man of faith who is devoted to spiritual knowledge and practice of self-control gains wisdom. Having obtained wisdom, he gains supreme peace at once.

Bhagavad Gita, IV, 39.
श्रेयान् द्रव्यमयाद् यज्ञाद् ज्ञान्यजः परनतप! 
सर्वं कर्मसिवं पार्थ! ज्ञाने परिसमाप्यते || २.६१ ||

Bhagavad Gita, IV, 33.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापक्षतः।
सर्वं ज्ञान्यज्ञेनैव वृजिनं सन्तरिय्यसि || २.६२ ||

यथाधांसि समिद्रोद्विभ्यमसात्कुरतेः ज्ञुन!।
ज्ञानात्रि: सर्वकर्माणि भस्मसात्कुरते तथा || २.६३ ||

न तस्मान सद्दश पावत्राभि विचित्र ।
तत् स्वयं योगसंसिद्धः कालेनात्मसि विनिदति || २.६४ ||

Bhagavad Gita, IV, 36-38.

योगसन्यस्तकर्माणि ज्ञानसन्निधिसङ्गश्च।
आत्मवनं न कर्मणि निवधाति धनन्य! || २.६५ ||
261. Knowledge as sacrifice is superior to sacrifice performed with material objects. All action in its entirety attains its consummation in knowledge.

262. Even if thou art the most sinful among evil-doers, yet by the raft of knowledge alone shalt thou go across all sin.

263. As a blazing fire reduces fuel into ashes, so does the fire of knowledge reduce all deeds (Karma) to ashes.

264. Verily, there exists nothing in this world so thoroughly purifying as knowledge. In good time, having reached perfection in Yoga, one realises it oneself in one’s own heart.

265. He who has renounced all deeds by surrendering them to the Divine, whose doubts have been rent asunder by knowledge, and who is established in the Self—he is not bound by actions.
तस्मादज्ञानसम्भूतं हस्तथं ज्ञानासिनात्मनः।
छित्रैनं संशयं योगमातिश्रेष्ठोत्तिष्ठ भारतः। ॥ २६६ ॥

Bhagavad Gita, IV, 41, 42.

वीतरागभयकोथाः मन्मयश मामुषाश्रिताः।
वहवो ज्ञानतपसा पूता मद्द्रावमागताः। ॥ २६७ ॥

Bhagavad Gita, IV, 10.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः।
सर्वभूतात्मभूतात्मा कुर्वचषपि न खिप्यते। ॥ २६८ ॥

नैव किष्ठित् करोमीति
युक्तो मन्येत तत्वतित्।
पश्यन् श्रुत्वं स्पष्टं जिद्धन।
अश्कलं गच्छन् स्वपनं भसनं। ॥
प्रलुपनं विस्तुजनं गुहनुमिषनं निमिषश्रेष्ठम्।
इन्द्रियाणिन्द्रियार्थेषु वर्तत्व इति धारयन्। ॥ २६९ ॥
266. Cut asunder, with the sword of knowledge, this doubt about the Self that ignorance has caused in your heart, and stand up, taking refuge in Yoga.

267. Freed from attachment, fear and anger, absorbed in the Divine, taking refuge in Him, and purified by the fire of knowledge, many have attained the all-pervading Being.

268. With the mind purified by devotion to performance of action, with the body conquered, and with the senses subdued, one who has realised his self as the Self of all beings remains free from taints even while acting.

269. The knower of truth, being centred in the Self, should think, “I do nothing at all,” though seeing, hearing, touching, smelling, eating, moving, breathing, sleeping, speaking, emitting, holding, and opening and closing the eyes—convinced that it is the senses that move among sense-objects.
काय्येन मनसा बुध्या केवलैरिन्द्रियेः
योगिनः कर्म कुर्वेनिति संस्कृत्यामें त्रयुमुखः

Bhagavad Gita, V, 7-11.
270. He who does actions, forsaking attachment and resigning them to the all-pervading Self, is not soiled by evil, even as a lotus leaf is not by water drops.

271. Yogins following the path of selfless work, perform action only with the body, mind, senses and intellect, forsaking attachment, for the purification of the heart.

272. In persons whose ignorance is destroyed by the knowledge of the Self, that knowledge of theirs, like the sun, reveals the supreme Being.

273. Those who have their intellect absorbed in That, whose self is That, whose steadfastness is That, whose consummation is That—they attain to the highest salvation, their impurities being cleansed by knowledge.

274. The knowers of the self look with an equal eye on the man of the highest caste endowed with learning and humility, as on a cow, an elephant, a dog, and an out-caste.
इहैव तैजितः सर्गों स्यां साम्ये स्थितं मनः।
निद्रोऽं हि समं ब्रह्म तस्मादृ ब्रह्मणि ते स्थितः॥२७५॥

न गह्येत् प्रियं प्राप्य नेन्विजेत् प्राप्य चाभिषम्।
स्थितबुद्धिसम्बुद्धे ब्रह्मविदू ब्रह्मणि स्थितः॥२७६॥

वाहस्पदेशध्वस्कात्मा विन्दन्त्यालमि यत् सुसत्स।
स ब्रह्मायोग्युकात्मा सुस्मक्ष्यमहनुते॥२७७॥

ये हि संपर्शेजा भोगा: दुःखयोनय एवः ते।
आचर्यवन्त: कौन्तेय! न तेषु रमते बुधः॥२७८॥
275. Since the infinite Self is even and without imperfection, relative existence has been conquered, here in this very world, by those whose minds rest in evenness; therefore they rest indeed in Him.

276. Residing in the infinite Self, with the intellect steady and without delusion, the knower of the Self neither rejoices on receiving what is pleasant, nor grieves on receiving what is unpleasant.

277. With the heart unattached to external objects, he realises the joy that is in the Self, and being devoted to meditation on the Infinite, he attains undecaying happiness.

278. Since enjoyments that are born of the contact of the senses and their objects are with beginning and end, and are parents of misery alone, a wise man does not seek pleasure in them.


Bhagavad Gita, V, 16-25.

Bhagavad Gita, VII, 17, 18.
279. He who can withstand in this world, even before he gives up the body, the impulse arising from lust and anger, he is steadfast in Yoga, he is a happy man.

280. Whose happiness is within, whose relaxation is within, whose light is within—that Yogi alone becomes the Infinite and gains absolute freedom.

281. Free from imperfections and doubts, with senses controlled and engaged in the good of all beings, sages attain absolute freedom.

282. Of all virtuous men, the most excellent are the wise who are ever steadfast and endowed with devotion to the One, for exceedingly dear am I to the wise, and they are dear to Me.

283. Noble, indeed, are all who worship Me, but the wise man I regard as My very Self, for with his mind steadfast, he is established in Me alone as the supreme goal.
वेत्त्वनिन्त्रेष्यमन्त्यां पर्युपासते।
सर्वत्रगमानन्त्यं च कृतस्वर्थमेल्लं ध्वनम्॥
सत्यम्येनाध्यायमं सर्वेण समबुद्धयः।
ते प्राप्तु वन्ति मामेव सर्वभूतहिते गता:॥ २८४॥

Bhagavad Gita, XII, 3, 4.
284. Those who worship the imperishable, the indefinable, the unmanifested, the omnipresent, the unthinkable, the unchangeable, the immovable, the eternal, having subdued all the senses, even-minded under all circumstances and engaged in the welfare of all beings—they, verily, reach Me.
THE PATH OF CONCENTRATION AND MEDITATION

योगी युक्त सततमात्मानं रहसि स्थितं ।
एकाकी यत्चित्तात्मा निराशीरपरिश्राहं ॥

The Yogi should constantly practise concentration, retiring into solitude. Let him be absolutely alone, without possessions and longings, and controlled in body and mind.

Bhagavad Gita, VI, 10.
तत्रैकाश्रं मन: कृत्वा यतचित्तेनिद्रयक्रियः।
उपविश्यासने युञ्जनाम् योगमात्मविशुद्धे॥ २८५॥

Bhagavad Gita, VI, 12.

प्रशान्तात्मा विगतभी: ब्रह्मचारिन्ते स्थितः।
मन: संयम्य मचितो युञ्ज आसीत मत्तर:॥ २८६॥

युञ्जनेव सदात्मानं योगी नियतमानसः।
शान्ति निर्वाणपरं मत्सत्सामधिगच्छति॥ २८७॥

नात्यभत्तस्तु योगोदस्ति न चैकान्तमन्नतः।
न चातत्त्वमशीलस्य जायते नैव चारुन।॥ २८८॥

युञ्जारविहारस्य युञ्जचेष्टस्य योगिन:।
युञ्जस्वप्नवोधस्य योगो भवति दुःखः॥ २८९॥
285. Taking his place on an appropriate seat, making the mind one-pointed, and subduing the functions of the imaging faculty and the senses, let him practise Yoga for the purification of the heart.

286. With the heart serene and fearless, firm in the vow of chastity, with the mind controlled and ever thinking of Me, let him sit in Yoga, having the Divine as his supreme goal.

287. Always keeping the mind steadfast, the Yogi of subdued mind attains the peace which resides in Me and culminates in emancipation.

288. Success in Yoga is not for him who eats too much or too little. It is not for him who sleeps too long or too little.

289. To him who is temperate in eating and recreation, in his effort for work and in his sleep and wakefulness, Yoga becomes the destroyer of misery.
THE DIVINE LIFE

11:29.11

What little you neglect little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little little 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290. When the mind is completely controlled and rests serene in the Self alone, free from all longing for objects of desires, then is one called steadfast in Yoga.

291. As a lamp in a spot sheltered from the wind does not flicker, even such has been the simile used for a Yogi of subdued mind, practising concentration on the Self.

292. When the mind, absolutely restrained by the practice of concentration, attains quietude, and when one rejoices in the Divine, perceiving Him in oneself through the mind; when one feels that infinite bliss—the bliss which is experienced by the higher mind but never by the senses, in which established one never departs from Truth, obtaining which one regards no other acquisition superior, centred in which one is not moved even by heavy sorrow,—let that be known as the state called Yoga. It is a state of severance from contact with pain. This Yoga should be practised with perseverance, undisturbed by the depression of heart.
सञ्ज्ञाप्रभवानूः कामान् त्यक्ता सर्वानशेषत: ।
मनसैवेनिद्रयांमं भिन्नयम्य समन्तत: || २९३ ||

शणै:शणैरप्रेमेदू बुध्या धृतिगृहीतया ।
आत्मसंस्थं मन: कुल्वा न किष्ठिदिपि चिन्तयेत् ||

यतो यतो निधरति मनश्च्वचलमस्थितम् ।
ततततो नियङ्ग्येतदातमन्येव वशं नयेत् || २९५ ||

प्रशान्तमनसं तेन योगिनं सुखमुतमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्पमम् || २९६ ||

युञ्जनेव सदात्मानं योगी विगतकल्पः ।
सुखेन ब्रह्मसंस्रामेत्यतनं सुल्मदशुन्ते || २९७ ||
293. Abandoning without reserve all desires born of wilful volition, and completely restraining, by the mind alone, the group of senses from their objects in all directions;

294. With the higher mind (Buddhi) drawn in by concentration and with thought (Manas) fastened on the Self, let him attain quietude by degrees. Let him not think of anything else.

295. Through whatever reason the restless, unsteady mind wanders away, let him, curbing it from that, bring it under the sway of the Self alone.

296. Verily, supreme bliss comes to that Yogi who is perfectly tranquil, whose passions are quieted, who is sinless, and who has become one with the all-pervading Being.

297. The Yogi, freed from the taint of relative good and evil, and constantly engaging the mind thus, attains with ease the infinite bliss of communion with the supreme Self.
यो मां पद्यति सर्वेन सर्वे च मयि पद्यति ।
तत्स्याहं न प्रणवयामि स च मे न प्रणवयति ॥२९८॥

सर्वभूतस्थिति यो मां भजन्येक्तमास्थिति ।
सर्वथा वर्तमानोऽपि स योगी मयि कर्त्ते ॥ २९९ ॥

आत्मौपम्येन सर्वेन समं पद्यति योक्षुर्जेन ।
सुखं वा यदि वा दुःखं स योगी परमो मतं ॥ ३००॥

Bhagavad Gita, VI, 24-28, 30-32.
298. He who sees Me in all and all things in Me, he never becomes separated from Me, nor do I become separated from him.

299. He who worships Me dwelling in all beings and is established in Unity—that Yogi abides in Me, whatever be his mode of life.

300. He who judges the pleasure and pain of all by the same standard as he applies to himself, is regarded as the highest among Yogis.
XI

GENERAL MEDITATIONS ON THE DIVINE

अद्वृगुष्मात्र: पुरुषो मध्य आत्मनि तिष्ठति।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते—एतद् वै तत्।
न सन्त्वरे तिष्ठति रूपस्य
न चक्षुषा पत्यति कस्मानं।
हतं मनोष्ठा मनसामिक्ष्टो
य एनं विद्युरस्तास्ते भवति॥

The eternal Being dwells in the hearts of all. He is the lord of the past and the future. By realising Him, one is free from fear. This verily is the Truth.

His form is not within the field of vision. None can perceive Him with the eyes and the other senses. He is revealed by the intuition of the higher mind which resides in the heart and controls all thinking. Those who know Him become immortal.

Kathopanishad, IV, 12 & VI, 9.
Rig Veda, X, 82, 3.

Rig Veda, X, 90, 1-3.
301. He is our father, progenitor and director. He is cognisant of all places, all worlds.

302. He is the all-pervading Being manifesting himself as all things. He has innumerable heads, eyes and feet. It is He that has encompassed the whole universe, and it is He again who transcends it.

303. That Being is this whole cosmos, all that was and all that will be. He manifests Himself in the form of the universe. He is also the lord and giver of immortality.

304. So vast is His glory; but He, the universal Being, is greater than all that. The manifested world forms but a small portion of His being; in main He remains unmanifest and immortal.

305. He, the cosmic Being, is the supreme principle of existence, the supreme truth, the supreme light and the supreme self.

306. He permeates within and without all that exists—all that is in the universe, seen or heard.
307. The infinite, the immutable, the omniscient, the self, the end of creation, the origin of all that is good—He shines in the hearts of all beings.

308. The all-pervading Reality, though one, is regarded as many. He is the Self of all beings. He is the innermost Self of all that exists. He is seated in the hearts of all. He is the ruler of all. All beings become one in Him.

309. He is the all-pervading, the self-resplendent, the formless, the scatheless, the muscleless, the pure, the one unaffected by ignorance, the seer, the omniscient, the transcendent, and the uncreate.

310. The Self is that by whose power the ear hears, the eye sees, the tongue speaks, the mind understands, and life functions.

311. What speech cannot reveal, but what reveals speech,—know that alone as Brahman (the Infinite) and not this that people worship here.
250 THE DIVINE LIFE

Kenopanishad, 1.

II 323 II

II 383 II

II 88 II

II 385 II

II 339 II

II 86 II

II 339 II

II 385 II

II 88 II

II 383 II

II 323 II
312. What mind does not comprehend, but what cognises the mind,—know that alone as Brahman, and not this that people worship here.

313. What sight fails to see, but what perceives sight,—know that alone as Brahman, and not this that people worship here.

314. What hearing fails to grasp, but what perceives hearing,—know that alone as Brahman, and not this that people worship here.

315. What life does not enliven, but what directs life,—know that alone as Brahman, and not this that people worship here.

316. As the one fire assumes different forms according to the shapes of the different objects it burns, so the one Self that resides in all beings appears different according to the forms It enters into. It exists outside of them also.
THE DIVINE LIFE

वायुर्येष्को भूवनं प्रविष्टो
रूपं रूपं प्रतिरूपं वुभूव ||
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपं वहिष्ठ || ३१७ ||

सूयो ग्रथा सर्वेलोकस्य चक्षु-
ने लिप्यते चाक्षुषैन्वाण्डेशेष: ||
एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकुःकेन वाश्च: || ३१८ ||

Kathopanishad, V, 9-11.

यतृ तददेशयमश्राब्धमगो-त्र
मर्वमचक्षुःश्रोत्रं तदपाणिपादम।
निमं विमुं सर्वगतं सुसूक्ष्मं
तदव्यं यदृ भूतयोनिं परिपुष्यन्ति धीरा: ||

Mundakopanishad, I, i, 6.

दिव्यो द्वमूत्ये: पुरूषः सर्वायाम्भ्यंतरो ब्रजः ||
अप्राणो द्वमना: शुभ्रो द्वक्षरात् परत: पर: || ३२० ||

Mundakopanishad, II, i, 2.
317. As the one air assumes different forms according to the different objects it permeates, so the one Self that abides in the hearts of all beings appears different according to the forms It enters into. It exists outside of them also.

318. As the sun, which forms the eye of the universe, is never defiled by the external impurities seen by the eyes, so the one Self that resides in all beings is never touched by the evils of the world.

319. That which is unperceivable, ungraspable, unborn, colourless, without eyes and ears and hands and feet; that which is eternal yet of manifold expressions, all-pervading, extremely subtle and undecaying,—the wise behold It, the source of all creation, everywhere.

320. That effulgent Being is verily formless, existing both within and without, uncreate, without breath and mind, pure and transcendent.
यः सर्वं सर्वविद्रूपम् गहिष्म महिमा मुचि।
दिने ब्रह्मपुरे हेष्य व्योमन्यालमा प्रतिष्ठितः।
मनोमयः प्राणशरीरनेता
प्रतिष्ठितोऽवेश्यं सन्तिधाय।
तद्विज्ञातेन परिप्रेयन्ति धीरा
आनन्दशङ्कमृतं यदू विभावति।

Mundakopanishad, II, ii, 7, 8.

हिरण्मये पोऽ कोशे विरजं ब्रह्म निष्कलम्।
तच्छुर्ष ज्योतिषां ज्योति: तदू यदालमवदो विदुः।

न तत्र दूर्यो भावि न चन्द्रतारकं
नेमा विद्युतो भावि कुलोद्यममिः।
तमेव मान्तमनुभावि सर्वं
तस्य भासा सर्वमिदं विभावति।

Mundakopanishad, II, ii, 9-11.
321. This Self, who is omniscient and all-knowing, and whose glory is manifest in the universe, dwells in the body—the abode of the Divine. He is of the nature of pure consciousness manifesting through the mind; He is the controller of the vital energy and the body. He dwells in the body, being seated in the heart. By knowing Him, the wise realise that which is bliss and immortality.

322. In the supreme effulgent sheath of Intelligence dwells the infinite Being—stainless, transcendent, pure. Light of all lights, it is That whom the knowers of the Self realise.

323. There the sun shines not, nor the moon, nor the stars, nor lightning, much less fire. He shining, everything shines after Him. By His light is everything lighted.

324. The supreme Being who is infinite, eternal and immortal is in front, is behind, is on the left and the right, is above and below. This universe is, verily, He.
न चक्रुषा ग्रह्ते नापि वाचा
नान्मेतेवैस्तपसा कर्मणा वा।
ज्ञानप्रसादेन विशुद्धसचं-
स्ततस्तु तं पश्यते निष्कर्षं ध्यायमानं॥ ३ २ ५॥
Mundakopanishad, III, 1, 8.

यतो वा इमानि भूतानि जायन्ते येन जातानि
जीवन्ति। यत्र प्रयत्नयमिसिनिश्चिति तद्विज्ञासत्व।
तदृ ब्रह्मति॥ ३ २ ६॥
Taittiriyopanishad, III, 1.

न वा अरे पत्युः कामाय पति: प्रियो भवति।
आत्मनस्तु कामाय पति: प्रियो भवति॥ ३ २ ७॥

न वा अरे जायाय ए कामाय जाया प्रिया भवति।
आत्मस्तु कामाय जाया प्रिया भवति॥ ३ २ ८॥

न वा अरे पुलार्यां कामाय पुत्राः प्रियाः भवति।
आत्मनस्तु कामाय पुत्राः प्रियाः भवति॥ ३ २ ९॥
325. He is not perceived by the eyes and other senses, nor is He expressed by speech. He is not attainable by austerities and rituals. When by virtue of knowledge one attains purity of the mind, then, through meditation, that Absolute is realised.

326. Seek to know That out of whom all beings are born, by whom they are sustained after birth, and to whom they return after death. That is the infinite Being.

327. It is not for the sake of the husband that the husband is loved, but it is for the sake of the Self that he is loved.

328. It is not for the sake of the wife that the wife is loved, but it is for the sake of the Self that she is loved.

329. It is not for the sake of the sons that the sons are loved, but it is for the sake of the Self that the sons are loved.
न वा अरे सर्वस्य कामाय सर्वे प्रियं भवति,
आत्मस्तु कामाय सर्वे प्रियं भवति ॥ ३१० ॥

आत्मा वा अरे दृष्टव्यः श्रोतव्यो मन्तव्यो निदि-
ध्यासितव्यो मैत्रेयि! आतमो वा अरे दर्शनेन
श्रवणेन मत्या विज्ञानेनेदं सर्वे विदितम् ॥ ३११ ॥

Brihadaranyakopanishad, II, IV, 5.

य: प्रथिथियं तिष्ठन् प्रथिथिया अन्तर:, यं प्रथिथिवी
न वेद:, यस्य प्रथिथिवी शरीरम्:, य: प्रथिथिवीमन्तरो
यमयति, एष त आत्मान्तर्याम्यमृतः: ॥ ३१२ ॥

य: आकाशं तिष्ठताताशादन्तर:, यमाकाशो न वेद,
यस्याकाशं: शरीरम्:, य आकाशमन्तरो यमयति,
एष त आत्मान्तर्याम्यमृतः: ॥ ३१३ ॥

य: सर्वं भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योन्तर:, यं
सर्वाणि भूतानि न विदु:, यस्य सर्वाणि भूतानि
शरीरम्:, य: सर्वाणि भूतान्यन्तरो यमयति, एष
त आत्मान्तर्याम्यमृतः: ॥ ३१४ ॥
330. It is not for the sake of all that all are loved, but it is for the sake of the Self that all are loved.

331. This Self is to be realised by hearing of It, by reflecting on It, and by meditating on It. This Self being realised by hearing, reflection and meditation, the true nature of all things is known.

332. He who dwells in the earth and is within the earth, whom the earth does not know, whose body the earth is, and who controls the earth from within—He is the Self, the controller within, the immortal.

333. He who dwells in the sky and is within the sky, whom the sky does not know, whose body the sky is, and who controls the sky from within—He is the Self, the controller within, the immortal.

334. He who dwells in all beings and is within all beings, whom all beings do not know, whose body all beings are, who controls all beings from within—He is the Self, the controller within, the immortal.
य: प्राणे तिष्ठन् प्राणादन्तर:, यं प्राणो न वैद,
यस्य प्राण: शरीरम्, य: प्राणं मन्त्रो यमयति, एष
त आत्मान्तर्याम्यम्यः: || ३३५ ||

यो मनसि तिष्ठन् मनंसोऽन्तर:, यं मनो न वैद,
यस्य मन: शरीरम्, यो मनोन्तरो यमयति, एष
त आत्मान्तर्याम्यम्यः: || ३३६ ||

अद्द्यो द्यत, अशुत: श्रोता, अमतो मन्ता, अवि-
ज्ञातो विज्ञाता; नान्योस्तोष्टसि द्यत, नान्योस्तोष्टसि
श्रोता, नान्योस्तोष्टसि मन्ता, नान्योस्तोष्टसि विज्ञाता,
एष त आत्मान्तर्याम्यम्यः: || ३३७ ||

Brihadaranyakopanishad, III, 7.

तदृ अक्षरं गारिगि! ब्राह्मणा अभिबद्धन्ति,
अस्थूरमनपवहस्मदीर्घमलोहितमब्रहममच्छायमतमोहस्वा-
335. He who dwells in the breath and is within the breath, whom the breath does not know, whose body the breath is, and who controls the breath from within—He is the Self, the controller within, the immortal.

336. He who dwells in the mind and is within the mind, whom the mind does not know, whose body the mind is, and who controls the mind from within—He is the Self, the controller within, the immortal.

337. He is unseen but seeing, unheard but hearing, unperceived but perceiving, unknown but knowing. There is no other seer but He, there is no other hearer but He, there is no other knower but He, there is no other perceiver but He. That is the Self, the controller within, the immortal.

338. That imperishable Being is neither coarse nor fine, neither short nor long, neither red like fire nor fluid like water. It is without shadow, without darkness,
Brihadaranyakopanishad, III, 8, 8.

Chandogyopanishad, VI, 1, 2.

Chandogyopanishad, VII, 23, 24.
without air, without ether, without attachment, without taste, without smell, without eyes, without ears, without speech, without mind, without luminosity, without vital energy, without mouth, without measure, without interior, without exterior.

339. Didst thou ask for that instruction by which the unheard becomes heard, the unperceived becomes perceived, and the unknown becomes known?

340. That Infinite is bliss. There is no bliss in what is finite. The Infinite alone is bliss.

341. Where one sees nothing else, hears nothing else, understands nothing else—that is the Infinite. Where, however, one sees something else, hears something else, understands something else—that is the finite. That which is Infinite is immortal, that which is finite is mortal.
एष आत्मार्पणत्याप्माबिजरोविमृत्युविरिशोको
विजिततसोदिप्पिसः सत्यकामः सत्यसक्कल्यः || ३४२ ||
Chandogyaopanishad, VIII, 1, 5.

अपाणिपादे जवनो श्रविता
पश्चत्त्यचासु: स श्रुतोन्यकर्णः ।
स वेति वेदं न च तस्यास्ति वेता
तमाहुरणम्यं पुरुषं महान्तम || ३४३ ||
Svetasvataropanishad, III, 19.

न तस्य कथितः पतितस्ति लोके
न चेष्टिता नैव च तस्य चिन्म ||
स कारणं करणालिपापिषो
न चास्य कथितज्ञनिता न चाकिप: || ३४४ ||
Svetasvataropanishad, VI, 9.

नैव खी न पुमानेष न चेतवायं नपुंसकः ।
यचच्छरीरमाद्वेते तेन तेन स युज्यते || ३४५ ||
Svetasvataropanishad, V, 10.
342. He is the Self free from all sins, free from old age, free from death and misery, free from hunger and thirst. His desire and His will are always effective and blemishless.

343. Handless He seizes and feetless He hastens, eyeless He sees and earless He hears. He knows all that is to be known, but there is none that knows Him. Men call Him the great primeval Being.

344. In the world there is none who is His master or ruler. He is the Absolute, He is the cause of all—the ruler even of the cosmic powers lying at the back of the senses. There is no one who is his progenitor or controller.

345. He is neither feminine, nor masculine, nor neuter. He appears to be identified with the body he takes.
अजोक्षपि सत्त्वन्यत्मा भूतानामीश्वरोपि सन्।
प्रकृति स्वामिष्ठाय सम्भवाम्यात्ममायया ॥ ३४६ ॥

यदा यदा हि धर्मस्य भग्निर्भवति भारत! ॥
अभ्युत्थानमधर्मस्य तदात्मानं सुजाम्यहम् ॥
परित्राणाय साधुनां बिनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ३४७ ॥

Bhagavad Gita, IV, 6-8.

न मां कर्माणि विभस्तिति न मे कर्मफले स्पृहा।
इति मां योजिज्ञानाति कर्मभिन्न स वध्यते ॥ ३४८॥

Bhagavad Gita, IV, 14.

न कर्तेतवं न कर्माणि लोकस्य सुजति प्रभुः।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ ३४९ ॥
346. Though I (the Divine Being) am unborn and of changeless nature and the lord of everything, yet utilising Nature, which is under My control, I embody Myself through My divine power.

347. Whenever there is decline of righteousness and rise of unrighteousness, then I body forth Myself for the protection of the goodness of the good, for the destruction of the wickedness of the wicked. For the establishment of righteousness, I come into being in every age.

348. Actions do not taint Me, nor have I any thirst for the result of action. He who knows Me thus is not fettered by actions.

349. Neither the sense of agency nor actions does the Lord create for man. Nor does He bring about the union of actions with their fruits. It is Nature that does it all.
THE DIVINE LIFE

Bhagavad Gita, V, 14, 15.

Bhagavad Gita, VII, 6, 7.
350. The Omnipresent is not responsible either for the merit or for the demerit of men. Knowledge is enveloped in ignorance, therefore do beings get deluded.

351. I am the source and the dissolution of the whole universe. There is naught higher than Myself. In Me all this is strung as a row of jewels on a thread.

352. The ignorant regard Me as the unmanifested come into manifestation. They do not know My supreme state which is immutable and transcendent.

353. Verily, through the illusion born of ignorance I am not manifest to all. This deluded world knows Me not, the unborn and immutable.

354. I know all the beings of the past, present and future, but none knows Me.

355. At the end of a cycle of creation, all beings go back to Nature that is dependent on Me; at the beginning of another cycle, I send them forth again.
Bhagavad Gita, IX, 7, 8.

Bhagavad Gita, IX, 19.

Bhagavad Gita, X, 20, 39, 41-42.

Bhagavad Gita, XIV, 27.
356. Animating Nature that is under my control, I project again and again the whole multitude of beings, helpless under its sway.

357. As sun I give heat; I withhold and send forth rain; I am immortality and also death; being and non-being am I.

358. I am the Self existent in the hearts of all beings. I am the beginning, the middle and also the end of all beings.

359. WHATSOEVER is the seed of all beings, that also am I. There is nothing, whether moving or unmoving, that can exist without Me.

360. Whatever there is great, prosperous or powerful, know that to be a product of a part of My splendour.

361. Know thou this fact, that I exist supporting this whole universe by a portion of Myself.

362. I am the abode of the Infinite, the Immortal and the Immutable, of everlasting righteousness and of absolute bliss.
MONISTIC MEDITATIONS

अन्तःप्रज्ञं न बहि:प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानवर्गं न प्रज्ञं नाप्रज्ञम्। 
अद्वयमयबहार्यमश्राभमलुक्षणम- 
चिन्त्यमयपदेशयमेकात्मप्रत्ययसारं प्रपशोपसमं शान्तं 
शिवमदेव्वैतं चतुर्थं मन्यन्ते, स आत्मा, स विज्ञेयः॥

Mandukyopanishad, 1, 7.

अहं देवो न चान्योजसिमे ब्रह्मवाहे न शोकभाक्। 
सचिदानन्दरूपेऽहेन नित्यमुक्तस्वभवावन्॥

Tantra.

जागृतस्वभासुपुस्त्यादिप्रज्ञं यत् प्रकाशते। 
तद्व ब्रह्माहिमिति ज्ञातव्य सर्वंशेः: प्रमुच्चते॥

Kaivalyopanishad, 17.
XII

MONISTIC MEDITATIONS

The Absolute (Turiya), they say, is not inwardly cognitive, nor outwardly cognitive, nor cognitive both-wise. Neither is it an indefinite mass of cognition, nor collective cognition, nor non-cognition. It is unseen, unrelated, inconceivable, uninferable, unimaginable, indescribable. It is the essence of the self-cognition common to all states of consciousness. All phenomena cease in It. It is peace, It is bliss, It is non-duality.

I am the divine Being; I am none but He. I am the all-pervading Self free from grief. I am existence-knowledge-bliss Absolute, eternally free by nature.

That which manifests the phenomena, including the states of waking, dream the deep sleep—realising that Infinite (Brahman) to be one's own real Self, one is liberated from all bonds.
अहमेवाच्यस्ताद् अहमुपरिश्याद् अहं पश्चाद् अहं पुर-स्ताद् अहं दक्षिणांतो दक्षिणतरतो दक्षिणार्थो अहमेवेद ६ सर्वस्। ३ ६ ३॥

Chandogyopanishad, VII, 25, 1.

ज्ञाननेत्रं समादाय उद्वरेद् वहिवत् परस्।
निष्पकलं निश्चलं शान्तं तदृ भ्राह्मणमिति स्मृतम्। ३ ६ ४॥

सर्वभूताधिवासं यदृ भृतेशु च वस्त्यपि।
सर्वानुभवकल्वेन तदस्मिन् वासुदेववस्त्रस्मिह वासुदेवः।
Amritabindupanishad, 21, 22.

त्रिषु धामसु यदृ भोग्यं मोक्षं भोगश्च यदृ भवेत्।
तेभ्यो विलुक्षणं साक्षी चिन्मात्रोहं सदाशिवः।

मयेव सकलं जातं मयि सर्वं प्रतिष्ठितम्।
मयि सर्वं तथं यातं तदृ भ्राह्माद्यमस्मिवहम्। ३ ६ ७॥
363. I am below, I am above, I am behind, I am before, I am to the right, I am to the left, I verily am everything.

364. Taking hold of knowledge, one should bring out the supreme Self, just as fire is produced by friction. I am that indivisible, immutable, tranquil Self.

365. In whom reside all beings, and who resides in all beings as their supporter—that all-pervading Deity I am, that all-pervading Deity I am.

366. As different from all that constitute the subject, object and their union in the three states of waking, dream and deep sleep, I am the witness, the pure intelligence, the eternal good.

367. In me, the Infinite, is everything born; in me, the Infinite, does everything rest; and to me, the Infinite, does everything return after destruction. I am that eternal, all-pervading Being, the one without a second.
अणोरणीयानहमेव तद्वन्महानहं विश्वभ्रं विचित्रम्।
पुरातनोऽहुं पुरुषोऽहमीशो हिरण्योऽहं शिवरुपमस्मिः॥

अपाणिपदोऽहमचिन्त्यशक्तिः
पत्याम्यच्छुः स श्रुणोम्यकर्णः।
अहं विजानामि विविक्रमुषो
न चासित वेचा मम चित्तं सदाहं॥ ३६९॥

वेदेरकैरहमेव वेचो
वेदान्तकृद्व वेदविदेव चाहम्।
न पुष्पवापे मम नासितं नाशो
न जन्मदेहन्त्रियबुद्धिरस्ति॥ ३७०॥

Kaivalyopanishad, 18-22.

अद्वैतोऽहमपूणोऽहमवास्बोऽहमन्तरः॥ ३७१॥
368. I am smaller than the smallest, I am also greater than the greatest. I am manifest as this wonderful universe. I am the ancient one, the infinite being and the lord of all. I am the effulgent one and the all-good.

369. I am without arms and legs, I am of inconceivable power. I see without eyes, and hear without ears. I know all and am different from all. I am always the absolute intelligence.

370. I alone am taught in the various scriptures. I am the knower of the scriptures. I am the revealer of the highest spiritual knowledge. For me there is neither merit nor demerit. I suffer no destruction. I have no birth, nor any false identity with the body or with the organs of sense.

371. I am the One without a second, the Infinite beyond all relativity, beyond space and time.
अन्तर्यांमयेः स्राविन्देन्द्र्योऽहमलक्षणः ।
अद्वानन्दविश्वासनोऽस्मयहमविक्रियः ॥ ३७२ ॥

अविद्याकार्योऽहमवाव्यनसंगोचरः ।
आत्मचैतन्यरूपस्महमानन्दचिद्र्वः ॥ ३७३ ॥

ज्योतिर्मयोऽस्म्यं ज्यायानं ज्योतिषं ज्योतिरस्म्यहमः ।
नित्योऽहं निरवधोऽहं निपक्षोऽस्तिमि निरञ्जनः ॥

निर्मलोऽनिर्विकल्पोऽहं निराक्यातोऽस्तिमि निष्ठुरः ।
निर्विकारोऽनित्यपूर्वो निर्गुणोऽनिस्प्रहोऽस्म्यहमः ॥ ३७५ ॥

निरिन्द्रियोऽनियन्तां निरपेक्षोऽस्तिमि निष्कलः ।
पुरुषः परमात्मां पुराणः परमोऽस्म्यहमः ॥ ३७६ ॥

Brahmavidyopanishad.
372. I am the indwelling Self, transcendental and undefinable. I am the bliss and consciousness Absolute, beyond all change.

373. I am beyond thought and speech, untouched by the effects of ignorance. I am of the form of self-existence, bliss and consciousness Absolute.

374. I am of the nature of effulgence supreme. I am the light of lights. I am the Eternal free from all blemish, and the Being without any modification and taint.

375. I am untouched by impurity, beyond all thoughts and relations of subject and object, beyond all description and beyond all movement. I am absolutely pure, beyond all change, beyond all phenomenal existence; beyond all desire.

376. I am without senses and I am the lord of all, independent and infinite. I am the supreme Being, the Self eternal and supreme.
Maitreyi-upanishad, III.

परमानन्दस्म्यहृः परमानन्दस्म्यहृः।
केवलं ज्ञानरूपस्म्यहृं केवलं परमोःस्म्यहृः। २८०॥

केवलं शान्तरूपस्म्यहृं केवलं चिन्मयोःस्म्यहृं।
केवलं नित्यरूपस्म्यहृं केवलं शाश्वतोःस्म्यहृं। २८१॥
377. I am unaffected by honour and dishonour, untouched by phenomenal existence, ever beneficent. I am that Absolute beyond all dualism and non-dualism, and beyond all dual throngs. I am the supreme intelligence inexpressible in words.

378. I am the one undivided bliss—the transcendental light without a reflection—beyond existence and non-existence, beyond void and non-void, beyond the beautiful and the ugly, beyond all modifications of thought.

379. I am the Absolute beyond all bondage and freedom. I am the supreme Self ever pure.

380. I am of the nature of the supreme Self. I am the supreme bliss. I am the embodiment of pure knowledge. I am the supreme Being.

381. I am purely of the nature of infinite peace and infinite consciousness. I am purely of the nature of the eternal existence and eternal being.
केवलं सत्त्वरूपं श्रमहं त्यक्तवाहमस्म्यहम् ॥ ३८२ ॥

नित्यशुद्धचिदानन्दसत्तामात्रोऽहमप्रय: ॥ ३८३ ॥

नित्यवुद्धविशुद्धसःचिदानन्दस्म्यहम् ॥ ३८४ ॥

Tejobindupanishad, III, 1-3, 11.

अहमात्मा निराकारः सर्वत्रोपाम स्वभावतः।
स्वभावातिमर्मः शुद्धः स प्रकारः न संशयः ॥ ३८५॥

यद्वै सर्वनमः देवो निष्काळो गगनोपमः ॥ ३८६॥

अहमेवान्योमुक्तं शुद्धविज्ञानविमहः।
सुखं दुःखं न जानामि कथं कस्मापसं वर्तते ॥ ३८७॥

Avadhutagita, I, 5-7.

न जातोऽहं मृतो वापि न मे कर्म शुभाशुभम्।
विशुद्धं निर्ग्रंध्व ब्रह्म कथं भवं मुक्ति: कथं मम ॥ ३८८॥
382. I am purely of the nature of truth. I attain my true Self by giving up the false ego.

383. I am the absolute existence, the eternal, ever-pure intelligence and bliss infinite.

384. I am the one existence, intelligence and bliss absolute. I am the eternally enlightened and pure.

385. I am the Self, formless and all-pervading by nature. I am, verily, pure and holy by nature.

386. I am verily the divine Being, omnipresent, indivisible like the sky.

387. I am the principle beyond all change, the Infinite purely of the form of the highest knowledge. I know no pleasure nor pain. How can any such thing exist in me?

388. I am never born, nor do I die. I have no fruits of action, good or bad. I am the eternally pure and absolute Self. How can there be any bondage or freedom for me?
न मे रागादिको दोषो दुःखं देहादिकं न मे।
आत्मानं विद्वि मामेकं विशालगनोपमम्॥ ३८९॥
Avadhutagita, I, 59, 67.

क भूतं क भविष्यद् वा वर्तमानमपि क वा।
क देशं क च वा नित्यं स्वमहिन्नि स्थितस्य मे॥

क चालम क च वानात्मा क शुभं काशुभं तथा।
क चिन्ता क च वाचिन्ता स्वमहिन्नि स्थितस्य मे॥

क स्वप्नं क सुपुर्वर्ति क च जागरणं तथा।
क तुरीयं भयं वापि स्वमहिन्नि स्थितस्य मे॥ ३९२॥

क दूरं क समीपं वा बाह्यं काभ्यन्तरं क वा।
क स्थूलं क च वा सूक्ष्मं स्वमहिन्नि स्थितस्य मे॥
389. I am free from attachment and other taints, untouched by pain, unassociated with the body and all other limiting adjuncts. I am the Self, infinite like the sky.

390. Where is past, where is future, where is present, where is space, where is even eternity—for Me who abide in the glory of the Self, my true being?

391. Where is self or not-self, where is good or evil, where is anxiety or non-anxiety—for me who abide in the glory of the Self, my true being?

392. Where is dream, where is deep sleep, where is wakefulness, where is the transcendental state, where is even fear—for me who abide in the glory of the Self, my true being?

393. Where is distance or proximity, exterior or interior, grossness or subtility—for me who abide in the glory of the Self, my true being?
क मृत्युर्जीवितं वा क लोकं: कास्य क लौकिकम् ।
क रूपं: क समाधिवर्ग स्वमहिंििि स्थितस्य मे ॥

अर्धं त्रिवर्गकथया योगस्य कथव्यप्यलम् ।
अर्धं विज्ञानकथया विश्रान्तस्य ममात्मनि ॥ ३९५ ॥
Ashtavakrasamhita, XIX, 3-8.

क भूतानि क देहा वा: के न्द्रियाणि क वा मनः ।
क शून्यं क च नैरात्यं मत्स्वरुपे निर्मलने ॥ ३९६ ॥

क विशेषं: क चैकार्यं क निर्भौ: क मूढः ।
क हर्षं: क विषादो वा सवेदा निष्क्रियस्य मे ॥ ३९७ ॥

कोपदेशं: क वा शास्त्रं क शिप्ष्यं: क वा गुरुः ।
क चास्ति पुरुषायों वा निरुपाये: शिवस्य मे ॥ ३९८ ॥
Ashtavakrasamhita, XX, 1, 9, 13.
394. Where is death or life, where are the worlds and earthly relations, where is diffusion or concentration—for me who abide in the glory of the Self, my true being?

395. Enough of this talk of the threefold ends of life (righteousness, wealth and desire), of spiritual practice, of wisdom—with regard to me who am reposing in the Self!

396. Where are the elements? where the body? where the sense-organs, the mind, the void and despair?—in that my real nature, the limitless Self.

397. Where is distraction or concentration, dulness or delusion, joy or sorrow—to me who am beyond all change?

398. Where is instruction or scriptural injunction, where is disciple or preceptor, where is any object to strive after—to me who am absolute good, free from limitation?
399. I meditate within my heart on the self-effulgent Being, the existence-knowledge-bliss Absolute, the goal of the highest spiritual striving, the transcendent and the eternal who is beyond the states of waking, dream and deep sleep. I am, verily, that indivisible Self, not a combination of elements.

400. I am neither the body nor the senses, neither the mind nor the ego, neither the vital forces nor the intellect. I am beyond all ideas of sex, son, land and wealth. I am the witness—the eternal, blissful indwelling Self. I am that infinite Being Himself.

401. A rope, through ignorance, appears to be a snake; even so, through the ignorance of the Self, there arises the individualised condition of the Self. When told by a person in whom one has faith, the illusion disappears, and one sees the rope; even so, through the words of the preceptor, I realise that I am not the individualised soul but the infinite Being Himself.
आभातीदं विद्धमालमन्यसत्यं
सत्यज्ञानानन्दरूपे विमोहात् ।
निद्रामोहात् स्वपनवतः तत्र सत्यं
शुद्धः पूर्णो नित्य एकः शिवोऽहम् ॥ ४०२ ॥

मतो नानयत् किंचिद्वात् विवर्शं
सत्यं बाह्यं वस्तु मायोपकल्यासम् ।
आदर्शन्तर्भासमानस्य तुल्यं
मय्ये स्वते भाति तस्माच्छितऽवोऽहम् ॥ ४०३ ॥

नाहं जातो न प्रत्रृढः न नद्यो
देहायोक्ता: प्राकृता: सर्वधर्माः: ।
कर्त्तवादिप्रभव्यमस्यास्थि नाह—
ञ्ज्ञारस्यैव ज्ञातनो मे शिवोऽहम् ॥ ४०४ ॥
402. In the Self that is truth, knowledge and bliss Absolute, this world shines falsely owing to ignorance. It is not true even as dreams under the delusive influence of sleep. The pure, infinite, blissful, eternal Being without a second am I.

403. There exists nothing but the Self, my true nature. The outer world is in reality a product of ignorance and shines in me who am the One without a second, even as images shine in a mirror. Therefore I, verily, am the infinite Being Himself.

404. I am neither born, nor do I grow, nor die. All the qualities born of Nature pertain to the body. The sense of agentship and the like are of the ego only, not of the Self which is pure intelligence. I am the infinite Being Himself.
नाइं जाति जन्ममृत्यु कुतो मे
नाइं प्राणः श्रुतिपासे कुतो मे ।
नाइं चितं शोकमोहोऽ कुतो मे
नाइं कर्म बन्धमोक्षाऽ कुतो मे ||४०५ ||

Sri Sankaracharya's Atmapanchaka.

मनोबुध्यह्वः द्वारचितानि नाइं
न च श्रोत्रजिहे न च प्राणनेते ।
न च व्योम भूमिने तेजो न वायुः:
चिदानन्दरूपः शिवोऽहं शिवोऽहम् || ४०६ ||

न च प्राणसङ्क्षो न वै पश्चवायुः:
न वा समस्ताहुर्वा वा पश्चकोशः ।
न वाक्पाणिपादं न चोपस्थपायू
चिदानन्दरूपः शिवोऽहं शिवोऽहम् || ४०७ ||
405. I, the Self, am not born: how can there be birth or death for Me? I am not the vital energy: how can there be hunger and thirst for me? I am not the mind: so how can there be misery and delusion for me? I am not the doer: so how can there be bondage and freedom for me?

406. I am neither mind nor intellect, neither memory nor ego. I am not the senses of hearing or taste, smell or sight. I am neither ether, nor earth, nor fire, nor air. I am knowledge and bliss absolute. I am the Self all-pervading, I am the Self all-pervading.

407. I am not that which is called vital energy, nor the different components of the body. I am not the different limiting adjuncts that like sheaths cover the soul, nor am I the organs of action. I am the all-pervading Self, I am the all-pervading Self.
न मे द्रेष्टार्गो न मे लोभमोहोः
मदो नैव मे नैव मातसर्यमावः
न धर्मों न चार्थों न कामो न मोक्षः
चिदानन्दरूपः शिवोः शिवोः हम् ॥ ४०८ ॥

न पुण्यं न पापं न सौक्तं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञः
अहं भोजनं नैव भोजयं न भोक्ता
चिदानन्दरूपः शिवोः शिवोः हम् ॥ ४०९ ॥

न सत्युन्म शष्ठं न मे जातिमेदः
पिता नैव मे नैव माता च जन्म
न बन्धुन्म सित्रं गुर्जन्व्व शिष्यः
चिदानन्दरूपः शिवोः शिवोः हम् ॥ ४१० ॥
408. I have neither aversion nor clinging, neither greed nor delusion. I have neither envy nor pride, neither slavish duty nor worldly purpose, neither desire nor freedom to be attained. I am absolute knowledge and bliss. I am the all-pervading Self, I am the all-pervading Self.

409. I am beyond virtue and vice, pleasure and pain, beyond sacred words and pilgrimage, scripture and worship. I am neither the act of enjoyment, nor the enjoyable, nor the enjoyer. I am absolute knowledge and bliss. I am the all-pervading Self, I am the all-pervading Self.

410. I have no death or fear, no distinction of rank or class. I have no father or mother, no friend or relation, no master or disciple. I am absolute knowledge and bliss. I am the all-pervading Self, I am the all-pervading Self.
अहं निर्विकल्पी निरङ्कारूपी
विभुव्याच सर्वत्र सर्वविद्यार्याम्।
न चासज्जं नैवमुक्तिन्म येह्
चिदानन्दरूप: शिवोऽहं शिवोऽहम्॥ ४११॥

Sri Sankaracharya’s Nirvanashatkatam.

न भूमिने तेजो न वायुने खं
नेन्द्रियं वा न तेषां समूहः।
अनैकान्तिकत्वात् सुपुष्पैकसिद्धः
तद्वेद्वस्विष्टः शिवः केवलोऽहम्॥ ४१२॥

न वर्णां न वर्णाश्रमाचारधर्मः
न मे धारणाध्यानयोगाद्योऽपि।
अनात्माश्रयोऽहं ममाध्यासहानात्
तदेकोवशिष्टः शिवः केवलोऽहम्॥ ४१३॥
411. I am the Self, changeless and formless, all-pervading and omnipresent. I am beyond the touch of sense-attachment. I am beyond all bondage and relative knowledge. I am the all-pervading Self, I am the all-pervading Self.

412. I am neither earth nor water, neither fire nor air, neither ether nor the organs of sense, nor even the combination of all these. For they are all transient. I am the ultimate Truth, whose existence is proved by deep sleep—I am the all-pervading Self, the One without a second.

413. I am beyond caste and the rules of caste, society and custom. I am the self-existent Reality, beyond concentration, meditation and other practices of Yoga. All illusion of ‘I’ and ‘mine’ is rooted in the not-self, and is dispelled by knowledge of the Self. I am the ultimate Truth, the all-pervading Self, the One without a second.
न माता पिता वा न देवा न लोका
न वेदा न यज्ञा न तीर्थं भवन्ति ।
सुभूते निरस्त्तातिशून्यात्मकत्वात्
तदेकोवशिष्टः शिवः केवलोऽहम् ॥ ४१४ ॥

न सांख्यं न शैवं न तत्वं पाश्चरात्रं
न जैनं न मीमांसकादेशं वा ।
विशिष्टानुभूत्या विशुद्धात्मकत्वात्
तदेकोवशिष्टः शिवः केवलोऽहम् ॥ ४१५ ॥

न चोर्धः न चैवो न चान्तरं बाहं
न मध्यं न तिर्यक्तं न पूर्वं परस्ते दिक् ।
वियत्रचापकत्वादशक्षणेकरूपः
तदेकोवशिष्टः शिवः केवलोऽहम् ॥ ४१६ ॥
414. For me there is neither mother nor father, neither the gods nor the worlds, neither scriptures nor sacrifices nor holy places. For I am the Self who remains in the utter void that negates everything else in deep sleep. I am the ultimate Truth, the all-pervading Self, the One without a second.

415. Doctrines and creeds, rituals and dogmas, I do not need any more. Through the direct knowledge of the highest kind I have attained identity with the Self that is of unsullied nature. I am the ultimate Truth, the all-pervading Self, the One without a second.

416. There is neither above nor below, neither inside nor outside, neither middle nor across, neither before nor behind. I am indivisible by nature and all-pervading like space. I am the ultimate Truth, the all-pervading Self, the One without a second.
न शुच्यं न कुर्णं न रत्नं न पीतं
ि न पीतं न कुबंजं न हस्वं न दीर्घम्।
अरुं पं तथा ज्योतिराकारकत्वात्
तदकोवशिष्टः शिवः केवलोष्ठम् ॥ ४१७ ॥

न शास्ता न शाश्वं न शिष्योऽ न शिश्वा
ि न च लं न चाहं न चायं प्रपशः।
स्वरुपावोधादृ विकल्पासमिणुः
तदकोवशिष्टः शिवः केवलोष्ठम् ॥ ४१८ ॥

न जायते मे स्वप्नको वा सुपुष्पि:
ि न विश्वो न वा तैजसः प्राज्जको वा।
अविद्यात्मकत्वात् त्रयाः तुरीयं
तदकोवशिष्टः शिवः केवलोष्ठम् ॥ ४१९ ॥
417. I am neither white nor black, neither red nor yellow, neither bent nor stout, neither short nor lean. I am formless, of the nature of self-resplendent consciousness. I am the ultimate Truth, the all-pervading Self, the One without a second.

418. To Me, the Self, there is neither teacher nor scriptures, neither pupil nor teaching, neither object nor subject. To Me, the Self, this whole empirical universe does not exist. I am the absolute Consciousness, the Reality that does not admit of differentiation. I am the ultimate Truth, the all-pervading Self, the One without a second.

419. To Me, the Self, there is neither waking, nor dream, nor deep sleep. I am not conditioned by these three states; for these are of the nature of nescience, and I am the transcendental existence, beyond these three. I am the ultimate Truth, the all-pervading Self, the One without a second.
अपि व्यापकतावादितत्वावशयोगात्
स्वतःसिद्धमावादनन्याश्रयत्वात् ॥
जगत्तुच्छमेतत् समस्तं तदन्यत्
तदेवकोषवशिष्टः शिवः केवलेऽहम् ॥ ४२० ॥

न चैकं तदन्यत् द्वितीयं कुतः स्यात्
न चाकेवलर्तं न वा केवलिर्म् ॥
न शून्यं न चाशून्यमेवतकत्वात्
कथं सर्वेदान्तसिद्धं ब्रवीमि ॥ ४२१ ॥

Sri Sankaracharyya’s Nirvanadasaka.

tapoya sadanadibhi: shuddubuddhi:
visrko nupadai padu tucchavavya ॥
paryatjya sarve yayamoiti tatham
par brahma nitya tadevaahamastmi ॥ ४२२ ॥
420. All this universe, being other than the Self, is unreal; the Self alone is all-pervading. It constitutes the Reality, and is self-existent and independent of everything. I am the ultimate Truth, the all-pervading Self, the One without a second.

421. It cannot even be said that It is one. For how can there be a second other than That? There is neither absoluteness nor non-absoluteness, neither non-entity, nor entity; for the Reality is absolutely non-dual. How then can I describe That, which is the goal of the highest knowledge?

422. That which is realised by the mind purified by penance, worship, charity and other means, after renouncing everything up to the position of a monarch as worthless—that eternal, infinite, supreme Being I am.
दयालुं गुरुं ब्रह्मनिष्ठं प्रशान्तं
समाराध्यं मत्यं विचार्यं स्वरूपम् ॥
यदाभोति तत्वं निदिध्याय विद्वान्
परं ब्रह्म नित्यं तदेवाहमसि ॥ ४२३ ॥

यदानन्दरूपं प्रकाशस्वरूपं
निरस्त्रपरमं परिच्छेदशृण्यम् ॥
अहं ब्रह्मचृत्यैकगम्यं तुरीयं
परं ब्रह्म नित्यं तदेवाहमसि ॥ ४२४ ॥

यद्ज्ञानतो भाति विश्रं समस्तं
विनं पं सद्यो यदात्मप्रवोधे ॥
मनोवागतितं विश्रुद्धं विसुरं
परं ब्रह्म नित्यं तदेवाहमसि ॥ ४२५ ॥
423. That absolute Truth which is realised by the wise through the worship of the kind preceptor who is tranquil and possessed of the highest spiritual experience, and through the discrimination of one's real nature and through deep meditation—that eternal, infinite, supreme Being I am.

424. That which is of the nature of absolute bliss and consciousness; which is beyond the phenomenal universe and free from all limitations; which is attained only by meditating, 'I am the absolute Being, the highest state of existence'—that eternal, infinite, supreme Being I am.

425. That Absolute, through ignorance of which there appears the diversified universe, and at the appearance of whose knowledge it is destroyed in no time, which is pure, free, beyond speech and thought—that eternal, infinite, supreme Being I am.
निषेधे कृते नेति नेतीति वाक्ये:
समाधिस्थितानां यदा भाति पूर्णम्।
अवस्थात्रयातीतमेकं तुरीयं
परं ब्रह्म नित्यं तदेवाहमस्मि॥ ४२६॥

यदानन्दैतेशै: समानन्दि विशं
यदाभाति सत्ये तदाभाति सर्वं॥
यदालोचने रूपमन्यतं समस्तं
परं ब्रह्म नित्यं तदेवाहमस्मि॥ ४२७॥

अनन्तं विभुं सर्वयोनिः निरीहं
शिबं सज्ज्यं यदोज्जारगम्यम्॥
निराकारस्युत्त्वज्ञवलं मृत्युहीं
परं ब्रह्म नित्यं तदेवाहमस्मि॥ ४२८॥
426. That which is one without a second, which is realised in the superconscious state transcending the states of waking, dream and deep sleep, and which is revealed in its infinite nature to those who attain that state by denying the world and all phenomena, saying, "Not this, not this"—that eternal, infinite, supreme Self I am.

427. That through a particle of whose bliss the whole world becomes blissful, that which existing everything else exists, that through the vision of which everything else is seen— that eternal, infinite, supreme Being I am.

428. That which is infinite, all-pervading, the cause of all, beyond all desires, beneficent, without attachment, realisable through Its symbol ‘Om’, formless, most effulgent and deathless—that eternal, infinite, supreme Being I am.
यदानन्दसिन्धौ निमभः पुमानू स्याद्
अविद्वाविलासः समस्तप्रपश्चः ।
यदा न स्कुरत्यज्ञुं यत्नीमित्तं
परं ब्रह्म नित्यं तदेवाहमस्मि ॥ ४२९ ॥

Sri Sankaracharya’s Vijnananauka.

पुमानू नैव न स्री तथा नैव पण्डः
प्रकृत्यप्रकाशस्त्रूपः शिवोऽहम् ।
अहं नैव बालो युवा नैव वृद्धो
न वर्षी न च ब्रह्मचारी गृहस्थः ।
वनस्थोपि नाहं न सन्यस्तथमाः
जगज्ञन्मानाशैकेषहेतुः शिवोऽहम् ॥ ४३० ॥

Sri Sankaracharya’s Nirvanamanjari.
429. The ocean of bliss, merged in which one no longer sees this phenomenal world—the creation of ignorance—and which is unique and wonderful—that eternal, infinite, supreme Being I am.

430. I am verily the supreme light, the blissful Self, which is neither masculine nor feminine nor neuter. I am neither a child nor a youth, neither an old man nor one of high caste, neither a student nor a householder, neither an anchorite nor a monk. I am the all-pervading Self, the one cause of the origin and dissolution of the world.
THE WAYS OF THE IDEAL MAN

तत्स्मादेव वशितो शान्तो दान्त उपरतस्तितितिशुः समाहितो भूतात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति; नैं पाप्मा तरति, सर्वं पाप्मानं तरति; नैं पाप्मा तपति, सर्वं पाप्मानं तपति; विपापो विरजोविचिचिकित्सो ब्राह्मणो भवति।

He who knows the Self as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own body; he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, but he consumes all evil. He becomes sinless, taintless free from doubts and a knower of Brahman (the Infinite).

Brihadaranyakopanishad IV, iv, 23.

¹ See also Chapters VII, VIII, IX and X.
431. The wise one, who perceives all things as existent in the Self and the Self as existent in all things, hates none.

432. When to the seer all things appear as nothing but the Self, then what delusion, what sorrow can come to that sage who beholds the Oneness?

433. The wise man relinquishes both pain and pleasure, having realised, by means of meditation on the inner Self, the ancient effulgent one, hard to be seen, subtle, immanent, seated in the heart, and residing within the body.

434. The wise one does not grieve, having known the bodiless, all-pervading, supreme Self that dwells in the impermanent body.
पुरुष एवेदं विष्णुं
कर्म तपो ब्रह्म परामङ्गतम्।
एतद् यो वेद निन्हित्म गुहायं
सोविदाम्रमं विकितीह सोम्य॥ ४३५॥

Mundakopanishad, II, i, 10.

भिचते हद्याम्रमं: छिचन्ते सर्वसंशयः।
श्रीयन्ते चास्य कर्माणि तस्मिन द्वे परावे॥ ४३६॥

Mundakopanishad, II, ii, 18.

यदा पश्य: पश्यते रुक्मवर्णं
कर्तारस्यं पुरुषं ब्रह्मयोनिन्।
तदा विद्वान् पुण्यपापे विधृय
निरत्न: परम साम्यसुपैति॥ ४३७॥

Mundakopanishad, III, i, 3, 4.
435. The infinite Being is, verily, the All—work, austerity, the highest, the immortal and the supreme Self. He who knows It as seated in the cavity of the heart certainly cuts asunder the knot of ignorance even while living.

436. The knots of the heart break asunder, all doubts disappear, and the impressions of accumulated deeds vanish, when a person realises Him who is manifest as everything, whether high or low.

437. When the seer realises that effulgent supreme Being—the creator, the lord and source of cosmic existence—then that wise one, having shaken off all sin and merit, attains to the supreme, stainless Unity.

438. He is the principle of life that pervades all beings. Knowing Him, the wise one does not become a vain babbler; he revels in the Self, remains satisfied with the Self, becomes endowed with all the virtues of spiritual life. Verily, he is the foremost of all the knowers of the Infinite.
स वेदैलत्त्व परमं ब्रह्माधाम
यत्र विशेषं निहितं भाति शुभ्रम्।
उपासते पुरुषं ये ब्रजकामः
ते शुकमेतदत्तिवर्त्तिति धीरा: || ४३९ ||
Mundakopanishad, III, ii, 17.

ब्रह्मविदामोति परमः। तदेशायुक्तः। सत्यं
ज्ञानम् अनन्तं ब्रह्म। यो वेदं निहितं गुहायां परमे
व्योमन्। सोदर्शनः सर्वान् कामान्। || ४४० ||
Taittiriyopanishad, II, 1, 1.

योजकामो निष्काम आत्मकाम आत्मकामो न तस्य
प्राणं उत्क्रिमकं ब्रह्मैव सन् ब्रह्माध्येति || ४४१ ||
Brihadaranyakopanishad, IV, iv, 6.
439. The man of self-realisation knows that supreme, effulgent, all-pervading Being, the basis of all, resting in whom the whole universe shines brightly. Worshipping Him, the wise free themselves from all desires and transcend this birth and death.

440. The knower of the infinite Self attains the highest. That is what is said in the following hymn: Brahman—the all-pervading Principle—is reality, absolute knowledge and infinitude. He who knows that infinite Existence, hidden in the hearts of all beings, realises all his desires.

441. He who is without desires, who is free from desires, the objects of whose desires have been attained, and to whom all objects of desire are but Self—he is free from birth and death, and having realised the infinite Self, becomes merged in It.
नापदि भानिमयानि निशि हेमाम्बुजं यथा
नेहन्ते प्रकृतदन्यत् रमन्ते शिष्यवर्मिनि ||
कालकं जलमासाध्य यथा वारि प्रसीदति
तथा विज्ञानवशतं स्वभावः सम्प्रसीदति ||
शान्तसन्देहदौरागत्यं गतकौलुकविश्रमम्
परिपूर्णान्तं चेतं पूर्णेन्दुरिव राजते || ४४२ ||
Mahopanishad, IV, 18; V, 66, 68.

थं हि न व्यथयन्त्ये पुरुषं पुरुषभम्! ||
समदुःखसुलं धीरं सोप्रस्तत्वाय कल्यते || ४४३ ||

नासतो विह्वते भावो नाभावो विह्वते सतः।
उमयोरि पद्धोन्नतस्तव्योस्तत्वत्वदशिष्मि: || ४४४ ||
Bhagavad Gita, II, 15, 16.

यावानर्धे उदपाने सर्वं: सम्भुतोदके।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजनाति: || ४४५ ||
Bhagavad Gita, II, 46.
442. The wise man is not depressed by adversity, just like the golden lotus that fades not at the approach of night. He does not set his heart on anything beyond his immediate concern, and his delight lies in the path of the virtuous. As alum clarifies water, so the nature of one who is enlightened becomes purified. Free from doubts, wickedness, inquisitiveness and delusion, his mind is perfectly integrated, and he shines like the full moon.

443. That calm man who is the same in pain and pleasure, whom these cannot disturb—he alone is able to attain to immortality.

444. The unreal never is. The Real never is not. Men possessed of the knowledge of Truth fully know both these.

445. To Him who has known the Self, all the scriptures are of so much use as a reservoir is when there is flood everywhere.
प्रजहाति यदा कामान् सर्वान् पार्थ! मनोगतान्।
आत्मनेिवात्मना तुष्टः स्थितभ्रस्तदोच्यते ॥ ६४६ ॥

dुःक्षेष्वनुद्विमनमा: सुखेषु विगतत्स्पहः।
वीतारागभयक्रोऽध: स्थितथीरुँमिनिरुच्यते ॥ ६४७ ॥

ey: सर्वानसामस्नेहं: तत्तत् प्राप्य शुभाशुभम्।
नाभिनिन्दति न स्वेषि तस्य प्रज्ञा प्रतिष्ठिता ॥६४८॥

यदा संहरते चायं कूर्मोद्वलनीव सर्वशः।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६४९॥

विषया विनिवर्तने निराहारस्य देहिनः।
रसवर्जी रसोपायस्य परं दल्भा निवर्तते ॥ ६५० ॥

यत्तो द्यपि कौँतेय पुरुषस्य विपश्चितः।
इन्द्रियाणि प्रमाणिनि हरन्ति प्रसभं मनः ॥ ६५१॥
446. When a man completely casts away all the desires of the mind and is satisfied in the Self alone by the Self, then is he said to be of steady wisdom.

447. He whose mind is not shaken by adversity, who does not hanker after prosperity, who has become free from attachment, fear and wrath—he, indeed, is a sage of steady wisdom.

448. He who is everywhere unattached, not pleased at good, nor vexed at evil—his wisdom is fixed.

449. When, like the tortoise withdrawing its limbs, he can completely withdraw the senses from their objects, then his wisdom becomes steady.

450. Objects of desire fall away from the abstinent man, leaving behind the taste for them. But the taste also ceases when he realises the Supreme.

451. The turbulent senses do violently carry away the mind of even the wise man striving after perfection.
तानि सर्वाणि संयम्भ्य युक्त आसीतमत्वः।
वर्षे हि यस्येनदियाणि तस्य प्रजा प्रतििििता॥४५३॥

Bhagavad Gita, II, 55-61.

इन्द्रियाणां हि चरतां यन्मनोद्विवधीयते।
तदस्य हरति प्रजां वायुर्नाखमिभवाभसि॥४५३॥

तस्माद् यस्य महावाहो! निगुःहीतानि सर्वशः।
इन्द्रियाणीन्द्रियार्थभ्यस्तस्य प्रजा प्रतििििता॥४५४॥

आपूर्यमाणमचलप्रतििष्ठं
समुद्रपापः प्रविष्णि यद्रत्।
तदवत् कामा यं प्रविष्णि सबें
स शान्तिमामोति न कामकामी॥४५५॥

विहाय कामान् यः सर्वान् पुमांश्वरति निस्प्रहः।
निमेमो निरह्वारः स शान्तिमधिगच्छति॥४५६॥

Bhagavad Gita, II, 67, 68, 70, 71.
452. The steadfast, having controlled them all, would sit focussing the mind on the Supreme. His wisdom is steady, whose senses are under control.

453. The mind which follows in the wake of the wandering senses carries away man's discrimination, as the wind a boat on the waters.

454. Therefore, his knowledge is steady, whose senses are completely restrained from their objects.

455. As into the ocean, brimful and still, flow the waters, even so into the perfected man enter all desires; it is he, and not one who clings to desires, that attains peace.

456. The man who lives devoid of longing, abandoning all desires, and who is without the sense of 'I' and 'mine', attains peace.
सच्छा: कर्मण्यविद्वानसो यथा कर्मेन्ति भारत!
कर्मदृष्टिविद्वस्तथा स्वतः: चिकित्सृक्षेत्रसंप्रहम् ॥ ४५७॥
Bhagavad Gita, III, 25.

यदा हि नेन्द्रियार्थेऽपि न कर्मस्वनुषज्जाते ।
सर्वेष्णिल्पसन्यासी योगारूढःस्तदोच्यते ॥ ४५८ ॥

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेशु तथा मानापमानयोः ॥ ४५९ ॥

ज्ञानविज्ञानतःत्रात्मा कुटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समालोष्टास्माकाशनः ॥ ४६० ॥

सुहमित्रायुःदासीनमध्यस्थद्वेष्यवन्धुः ।
साध्विपि च पापेषु समुद्विद्रिविशिष्यते ॥ ४६१ ॥

Bhagavad Gita, IV, 4, 7-9.
457. As the unwise act out of attachment to work, so should the wise act without attachment, desirous of guiding the world.

458. When there is no attachment either to sense-objects or to actions, then, having renounced all thought of these, one is said to have attained the ideal of Yoga.

459. To the self-controlled and serene, the supreme Self is the object of constant realisation, in cold and heat, in pleasure and pain, in honour and dishonour.

460. Whose heart is filled with satisfaction by wisdom and realisation, who is firm and steady, whose senses are conquered, and to whom a lump of earth, stone and gold are the same—that Yogi is said to be steadfast.

461. He attains excellence who looks with equal regard upon well-wishers, friends, foes, neutrals and arbiters, upon the hateful, the relatives, the righteous and the unrighteous alike.
अनन्यचेताः सततं यो मा स्मरति नित्यश: ॥
तत्प्रांतु सुरुभः पार्थ! नित्युक्तस्य योगिनः ॥ ४ ६ २ ॥

मामुपेत्य पुनर्जन्म दुःखाल्मशाध्यतमः ।
नाप्नुवन्ति महात्मानः संसिद्धि परमां गतः: ॥ ४ ६ ३ ॥

Bhagavad Gita, VIII, 14, 15.

महात्मानस्तु मां पार्थ! दैवी प्रकृतिमाध्यतमः ।
अजन्त्यन्त्र्यमनसो ज्ञातवार भूतादिमन्ययम् ॥ ४ ६ ४ ॥

सततं कीर्तितं मां यतन्त्वश्रृ हद्यशतः: ।
नमस्यन्त्वश्रृ मां भक्त्या नित्युक्तं उपासते ॥ ४ ६ ५ ॥

अन्न्याश्चित्तत्वम्यतं मां ये जना: पर्युपासते।
तेषां नित्याभियुक्तानां योगेश्वम् वहाम्यहम् ॥ ४ ६ ६ ॥

Bhagavad Gita, IX, 13, 14, 22.
462. I (the divine Being) am easily attainable by that ever-steadfast Yogi who remembers Me constantly and with singleness of mind, and who does actions in the spirit of Yoga.

463. Reaching the highest perfection, and having attained Me, the great-souled ones are no more subject to rebirth, the ephemeral home of pain.

464. The great-souled ones, possessed of divine nature, and knowing Me—the all-pervading Being—to be immutable and the origin of creatures, worship Me with a single mind.

465. Glorifying Me always, striving with firm resolve, bowing down to Me in devotion, and always steadfast, they worship Me.

466. To persons who, meditating on Me (the Divine) as non-separate, worship Me in all beings,—to those thus steadfast wholly and constantly, I carry what they lack and preserve what they already have.
467. He who hates not the appearance of the light of intelligence (the effect of Sattva), of passionate activity (the effect of Rajas) and of delusion (the effect of Tamas) in his mind, nor longs for them when absent;

468. He who, sitting like one unconcerned, is not moved by the forces of Nature (Gunas), who, knowing that these forces operate, is Self-centred and swerves not;

469. He who is alike in pleasure and pain and is Self-abiding, who regards a clod of earth, a stone and gold alike, who is the same in pleasant and unpleasant circumstances, who, being firm, regards alike both censure and praise;

470. He who is the same in honour and disgrace, the same to friend and foe, who has relinquished all undertakings (born of selfish desires and ambitions)—he is said to have gone beyond the forces of Nature (Gunas).
मां च योज्यभिचारेण भक्तियोगेन सेवते।
स गुणान् समतीत्येतान् ब्रह्मभूयाय कल्पते॥४७१॥


यो मामेवमस्मृते जानाति पुरुषोत्तमम्।
स सर्वविद्व भजति मां सर्वभावेन भारत॥४७२॥

Bhagavad Gita, XV, 19.

असक्तबुद्धि: सर्वेऽन्त जितात्मा विगतस्यः।
नैष्कर्म्यसिद्धिः परमां सत्यासेनाधिगच्छति॥४७३॥

बुध्या विशुद्धथा युक्तो धृत्यात्मानं नियम्य च।
शंक्वदीनं विषयांस्यक्तव्या रागद्रेष्यो व्युद्धस्य च॥

विविक्तसेवी रुध्वाशी यत्वाभक्यामानस:।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्चित:॥४७५॥

Bhagavad Gita, XVI, 2-4.
471. He who serves Me, the Divine, with an unswerving devotion, crosses beyond the forces of Nature and is fitted for becoming one with the Absolute.

472. He who is free from delusion knows Me as the supreme Being. Knowing all, he worships Me as the All-Being.

473. He whose intellect is not attached anywhere, who has subdued his heart, whose desires have fled—he attains to supreme perfection, consisting of freedom from action, by renunciation.

474. Endowed with a pure intellect, subduing the body and the senses with fortitude, relinquishing sound and such other sense-objects as much as possible, abandoning attraction and hatred;

475. Resorting to a sequestered spot, eating but little, controlling the body, speech and mind, ever engaged in meditation and concentration, possessed of dispassion;
अहंकारं विंधं दर्पं कामं क्रोधं परियोगम ।
विमुच्य निर्ममं: शान्तो ब्रह्मभूत्याय कल्पते ॥ ४७६ ॥

ब्रह्मभूतं: प्रशान्तात्मा न शोचति न कांक्षिति ।
सम: सर्वेषु भूतेषु मद्वंति लभते पराम ॥ ४७७ ॥

भक्तं भम्मिज्ञानाति यावन् यथास्मि तत्वतः ।
ततो मां तत्वतो ज्ञाता विशते तदज्जन्तरम् ॥ ४७८ ॥

Bhagavad Gita, XVIII, 49-55.
476. Forsaking egotism, power, pride, lust, wrath and property, freed from the notion of 'I' and 'mine', and tranquil—he makes himself fit for becoming one with the Divine.

477. Having become one with the Divine and tranquil-minded, he neither grieves nor desires. The same to all beings, he attains supreme devotion to Me.

478. By devotion he knows Me in reality, what and who I am; then having known Me in reality, he forthwith enters into Me.
XIV

THE ULTIMATE GOAL

निर्मानमोहा जितसक्ष्मदोषाः
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वेतविशुद्धा: सुखदुःखसंज्जः
गच्छन्त्यमूढः: पदमन्यथं तत् ॥

न तद् भासयते सूर्यो न शशाङ्को न पावकः ।
यदू गल्लो न निवर्तते तदृ धाम परमं मम ॥

Free from pride and delusion, with the evil of attachment conquered, ever dwelling in the Self, with desires completely receded, liberated from the pairs of opposites known as pleasure and pain, the undeluded reach the eternal goal.

That the sun illumines not, nor the moon, nor fire. That is My supreme abode, going whither they return not.

Bhagavad Gita, XV, 5, 6.
एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यं करोति।
तमालस्थं देवनुषप्रज्ञन्ति धीरा–
स्तेषां सुखं शाश्वतं नेतरेषाम्। ॥ ४७९ ॥

नित्योतनत्वानं चेतनश्चेतनाना–
मेको बहुं यो विद्धार्ति कामान।
तमालस्थं देवनुषप्रज्ञन्ति धीरा–
स्तेषां शान्ति: शाश्वती नेतरेषाम्। ॥ ४८० ॥

Kathopanishad, V, 12, 13.

सम्प्राप्यैन्द्रश्यो ज्ञात्वसः:
क्रांतामानो वीतरागाः प्रशांताः।
ते सर्वं सर्वं: प्राप्य धीरा:
युक्तामान: सर्वेश्वरविश्वाति। ॥ ४८१ ॥

वेदान्तविज्ञानसुनिश्चितातः:
सच्चासयोगाद्व यत्य: शुद्धसत्वः।
ते ब्रह्मलोकेषु परानंतकाले
परामता: परिमुच्ययति सर्वं। ॥ ४८२ ॥
479. That one supreme Ruler, the Self of all beings, who makes His form manifold—those wise ones who perceive Him as existing in their own soul, to them belongs eternal happiness, and to none else.

480. He, the eternal among non-etrnals, the intelligence of the intelligent, who, though one, fulfils the desires of many—those wise ones who perceive Him as existing within their own soul, to them belongs eternal peace, and to none else.

481. Having attained the Self, the sages gain satisfaction through knowledge. They become Self-realised, tranquil and free from all desires. Those Self-centred wise ones having realised the All-pervading in all, enter, into all.

482. All these men of renunciation, who are well-established in the knowledge of the Self, whose soul is purified through the practice of renunciation, who attain the supreme immortality, gain final emancipation by being merged in the Absolute after death.
यथा नवः स्यन्दमानाः समुद्रे
अस्तं गच्छन्ति नामरूपे विहाय।
तथा विद्वान् नामरूपादृ विमुक्तः
परात् परं पुरुषमुपैति दिव्यम् ॥ ४८३ ॥

Mundakopanishad, III, ii, 5, 6, 8.

आत्मेवाभस्तादृ आत्मोपरिष्टादृ आत्मा पश्चाद्
आत्मा पुरस्तादृ आत्मा दक्षिणत आत्मोच्छरत आत्मै-
वेदं सर्वमिति । स वा एष एवं पश्चाद् मन्वान एवं
विज्ञानु आत्मरतिरात्मक्रीडः आत्ममिथुन आत्मानन्द:
स स्वराद् भवति ॥ ४८४ ॥

Chandogyopanishad, VII, 25, 2.

प्रयादलू यत्मानस्तु योगी संशुद्धकिल्किषः ।
अनेकजन्मसंसिद्धस्तो याति परं गतिम् ॥ ४८५ ॥

Bhagavad Gita, VI, 45.

तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च।
मध्यपरितमनोबुद्धिमेवलिंश्यसंश्चयम् ॥ ४८६ ॥
483. As the flowing rivers, having relinquished their names and forms, merge into the ocean, so the wise, being free from name and form, attain the supreme divine Being.

484. The Self alone is below, the Self is above, the Self is behind, the Self is before, the Self is to the right, the Self is to the left, the Self is all that exists. One who sees thus, thinks thus, and understands thus loves the Self, revels in the Self, enjoys the presence of the Self, and rejoices in the Self. He attains perfect freedom.

485. The Yogi who strives assiduously, being purified of taint and gradually gaining perfection through many births, reaches the highest goal.

486. At all times, constantly remember Me, the Divine, and fight. With mind and intellect absorbed in Me, thou shalt doubtless attain Me.
अभ्यासयोगुरुकेन चेतसा नान्यगामिना ।
परम मुरुष दिव्यं याति पार्श्वनुचिन्तनयनू ॥ ४८७ ॥

Bhagavad Gita, VIII, 7, 8.

यद्यक्षरं वेदविदो वदनि
विशन्ति यदू यतयो वीतरागः ।
यदिङ्गन्तो ब्रह्मचर्यं चरन्ति
तत् ते पदं सहस्महेन प्रबक्ष्ये ॥ ४८८ ॥

सर्वद्वाराणि संयम्य मनो हृदि निरूपच च ।
मूर्धन्याधायतमनं: प्राणमास्थितो योगधारणाय ॥
औमित्येकाक्षरं ब्रह्म व्याहरनू मामनुस्मरनू ।
यः प्रयाति त्यजनू देहं स याति परमां गतिम् ॥
487. Always dwelling on His thought, with a mind moving towards nothing else and rendered steadfast by habitual meditation—one goes to Him, the supreme, resplendent Being.

488. What the knowers of the scriptures speak of as the Imperishable; what the self-controlled who are free from attachment enter; to gain which goal they live the life of a religious student, taking up the vow of absolute chastity—that I shall declare unto thee in brief.

489. Controlling all senses; confining the mind in the heart; drawing into the head, the vital energy manifesting itself as breath; occupied in the practice of concentration; uttering the one syllable ‘Om’, the symbol of the all-pervading Self; and meditating on Me, the divine Being,—he who departs thus, attains the supreme goal on leaving the body.
अनन्येचेता: सत्तं यो मां स्मरति नित्यशः ।
तस्यां सुरभः पार्थ ! नित्ययुक्तस्य योगिनः ॥४९०॥

मामुपेत्य पुर्जन्म दुःखालम्यमशा श्रतम् ।
नापनवति महात्मानः संसिद्धि परमां गता: ॥४९१॥


अन्यकोष्ठर इत्युक्तस्तमाहुः परमां गतिम्।
यं प्राप्य न निवर्तनेते तदु धाम परमं मम ॥४९२॥

पुरुषः स परः पार्थ! भक्तया लभ्यस्तवनन्यया।
वस्यान्तस्थानी भूतानि येन सर्वमिदं ततम् ॥४९३॥

Bhagavad Gita, VIII, 21, 22.

यो मामजमनादि च वेति लोकमहेश्वरम्।
असमूढः स मत्येषु सर्वपापे: प्रसुच्यते ॥४९४॥

Bhagavad Gita, X, 3.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरस्।
विनिश्चित्वनिशचयन्तं य: पश्यति स पश्यति ॥४९५॥
490. I, the Divine, is easily attainable by the ever-steadfast Yogin who remembers Me constantly with a single mind.

491. Having attained Me, the great-souled ones reach the highest perfection, and are no more subject to rebirth—the ephemeral home of pain.

492. What is called the Unmanifested and the Imperishable, has been described as the goal supreme. That is My highest state, having attained which there is no return.

493. And that supreme Being, in whom all things dwell, by whom all this is pervaded, is attainable by whole-hearted devotion to Him alone.

494. He who knows Me, the Supreme, to be birthless and beginningless, to be the great lord of the worlds—he among mortals is undeluded, he is free from all sins.

495. He sees, who sees the supreme Lord existing equally in all beings, deathless in the dying.
Bhagavad Gita, XIII, 27, 30.

Mundakopanishad III, ii, 9.
496. As he sees the Lord equally existent everywhere, he does not injure the Self by the self, and so goes to the highest goal.

497. And he truly sees, who sees that Nature alone does all actions, and that the Self is actionless.

498. When he sees the separate existence of all beings inherent in the One and their expansion from that One alone, he then becomes Brahman—the infinite and the absolute.

499. Verily, he becomes Brahman, who knows Brahman. He crosses all sins and transcends all grief. Being free from all knots of the heart, he attains immortality.

Salutations to the great Seers of Truth!
Salutations to the great Seers of Truth!

Om. The Absolute alone is the Reality.
ॐ पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णेऽवावशिष्यते ॥

ॐ शान्ति: शान्ति: शान्ति:

That which is Brahman—the all-pervading Self in all—is infinite. And This which appears as the universe, but is all-pervading in Its real nature, is infinite. This differentiated Brahman emanates from the undifferentiated Brahman, but does not give up Its real nature. Rising above all limiting adjuncts, that which appears as the conditioned ever remains the unconditioned infinite Brahman.

Om Peace! Peace! Peace!
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