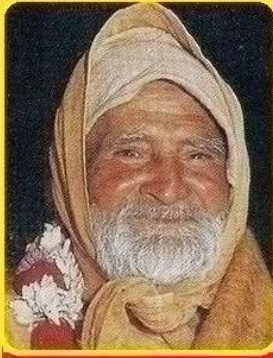


**''Essentials Of Vedanta'' spillover from the Lotus Hand of  
Parampujya Shree Khaptad Baba-Tatpurusha  
Shree 1008 Bramhavit Paramhansa Yogi Sachhidananda Saraswati**





श्री गुरुपरमात्मने नमः

**वैद हामो धर्म शास्त्र हो**  
विश्वको एकमात्र स्वतन्त्र हिन्दू राष्ट्र नेपाल

**"Essentials Of Vedanta"**

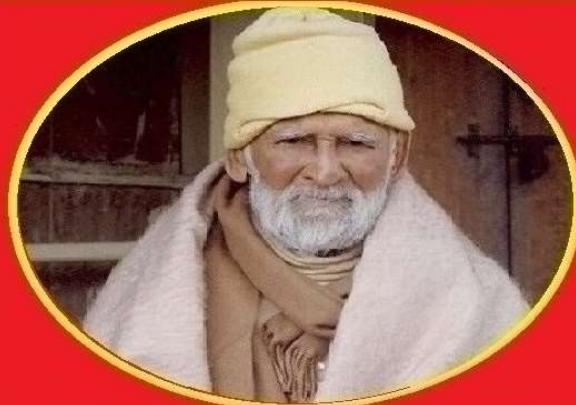
**A**

## **1. Prana and Mind 1.1. Prana**

According to the Hindu Philosophy, before the beginning of creation, the unconditioned causal state of the universe contained potential Prana. Vedanta does not make the absurd statement that life has come from non-life. It does not admit that vital energy is the result of mechanical forces. But the modern scientists are puzzling on this issue. On the contrary, it tells us that it is the force, which operates simultaneously with physics/chemical forces. They are all in fact expressions of the one living energy of Prana. Ordinarily it is translated into English by the word "Breath", but Prana is not simple breath. It is defined as the cause of all motion and life in both organic and inorganic world. Wherever there is the slightest expression of motion, life or mind, from the smallest atom or animalcule or bionplasm upto the largest solar system and the highest man, it is the manifestation of all pervading force called as Prana. Modern scientists are dreaming to prove that life is the product of some kind of motion of dead matter. While, Vedanta teaches that all the phenomena of the universe have evolved out of the one eternal substance, which possesses Prana or cosmic vital-force, cosmic mind, cosmic intelligence and consciousness. Yoga claims that this Prana is the final cause of all the manifested forces of nature. Why does an atom move and vibrate? A scientist does not know, but a yogi says because of Prana. The force, which produces vibration in an atom, is one of the expressions of the energy of Prana or the cosmic life principle. The same Prana appears as that power, by which a germ of life works on the physical plane, arouses motion in the molecules of its cells, builds up a suitable structure, repairs injuries, and reproduces its kind. It causes activity in protoplasm, in a bio-plasm or an amoeba as well as in the highest man. It is closely related to the mind, which includes all the psychic activities and intelligence, displayed by that germ in the different grades of its evolution. Vital powers of mind are indeed, two aspects of one Prana.

Prana is of two kinds- Physical Prana and Psychic Prana. Respiration is effected through physical Prana. Thoughts take





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place through the vibration of psychic Prana. It is Prana that puts the body, Indriyas and mind in motion. Prana is Dynamic Bramha. It is God in motion or manifestation. The whole world is one mass of Prana or force or electrons. In the light of modern science there is only Prana in the universe. What is termed matter is only a mass of energy or Prana. It links the physical body with the astral body. Death of the physical body means the breaking or tearing of this slender silk thread like Prana. This Prana is withdrawn into the astral body during death. Prana is Kriya Shakti.

Pranamaya Kosha is the seat for emotions and passions. It has to be thoroughly purified by Pranayama for two or three years. Then the mind becomes fit for Dharana or concentration.

The relation between mind and Prana is described as that of a horse and a rider. Prana being the horse that the individual mind rides. The body moves like an automobile carriage when it is propelled from within by the force of Prana and guided by the driver, the intelligent mind. When the vibration of the Prana is arrested, the mind no longer operates on the physical plane. It is for this reason that Prana is called the medium through which the mind expresses its powers on the physical plane. If the mental activities of any living creature changes, the organic structure of the nerves and cells will also change. An abnormal activity of the mind will invariably give rise to certain pathological conditions because it will affect the vital action. When the vital power, which gives life to every cell of the body, is influenced, the cells will begin to vibrate in a different manner and the result will be abnormal activity in the cells of the organs, which in turn will produce various diseases. Conversely, when the vital activity is normal, the psychic function is also normal. The mind is just as much affected by a diseased body as the physical system is disturbed by a diseased mind. He, who can regulate his mentalities, knows how to preserve his vitality and keep a healthy body. While he, who has control over his vital functions, understands the secrets of keeping a healthy mind. The man who is thus able to dominate both body and mind is the master of himself. But he, who is not the master of him,





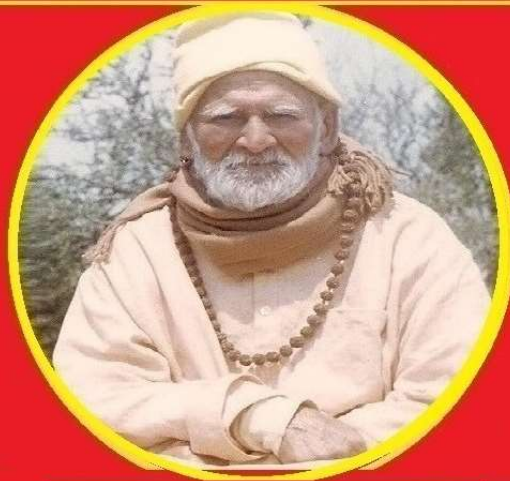
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Every irregular activity of the mind will produce chemical and physiological change in the nerve-centers, in the organs and eventually in the whole body. This can be shown by analyzing the chemical properties of the secretions of different organs and specially by analyzing the breath. If we analyze the breath of a person who is strongly moved by anger or any other violent passion, we shall find that his whole system is poisoned for the time being. By letting his breath pass through a certain solution in a glass tube, we shall see that distinct changes are produced in the solution. But in a normal healthy state of mind and body the chemical solution will remain perfectly unchanged. The breathing is then regular, deep and strong.

All abnormal diseased conditions of the body are caused directly by weak expression of the vital energy and indirectly by improper mental activity. The curing of a disease, therefore, means the removing of the obstacle, which prevents the Prana from working in an absolutely normal way. This can be done either by physical process or by regulating the mental functions. A Yogi heals disease in him by increasing the vital action by rousing the latent powers of the Prana, which is the source of all life-force. He knows how to fill his whole body, nay, every cell with increased vitality by regulating the polarity of the cells through the higher vibrations of Prana. He generates a strong current of vibratory Prana, directs its course through the disordered cells of his organs and changes the structure of these cells by creating a rapid circulation of the blood charged with healing power of Prana and sending it to the parts affected. In this way, the cells are restored to their normal condition and the disease is cured. He does this consciously and in the most scientific manner with the help of breathing exercises accompanied by concentration. According to Yoga, this Prana causes all nervous currents and all molecular motions in the brain cells and nerve-centers. If the molecules of the cells were filled with new and strong current of Prana or vital-force, their





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vibration will enormously increase and this will enable them to throw off the impure matter that retarded their natural activity and recover their healthy condition.

The same Prana is also the propelling power in circulation. A yogi says that the vital energy is stored up in the nervous-centers of the spinal-cord. It is the cause of the motion of the lungs, which in turn produces respiration. The respiration being again the cause of the circulation of the blood and of all other organic activity, modern physiologist tells us that every portion of our body, every tissue and cell breathes, that the lung is nothing more than an instrument in the respiratory process. The chemical operation is the essential part of this function, occurring elsewhere in the cells and tissues themselves. Lung is only the door through which oxygen enters into the system. The physiologists of the 18th century held quite different views; they supposed that the main act of respiration took place in the lungs. What really happens is that oxygen introduced into the lungs, filters through the thin walls of the pulmonary capillaries, where it finds in the red corpuscles of the blood, a substance called hemoglobin with which it unites to form a compound known as oxy-hemoglobin. It is a very unstable compound, which passes throughout the tissues, in the capillary vessels of the whole body, allowing oxygen to escape freely and to affect its work upon the cells. The blood, therefore, is merely a vehicle. The organic combustions do not occur in the lungs, their seat being in the cells and tissues throughout the whole system.

Physiological chemistry tells us that all things, minerals, vegetables and animals are mainly composed of four principal elements -oxygen, hydrogen, carbon and nitrogen. Of these oxygen is of greatest importance since it is the most widely diffused, constituting by weight one fifth of the atmosphere, eight-ninth of the ocean and all water, nearly one half of the solid rock and of every solid substance and more than one-half of all vegetables and animals. If the main weight is 150 lbs. 110 lbs of this weight is oxygen. It is the chief cause of all activity in mechanical, chemical and mental forces. The amount of energy or activity of an animal is determined by the amount of the





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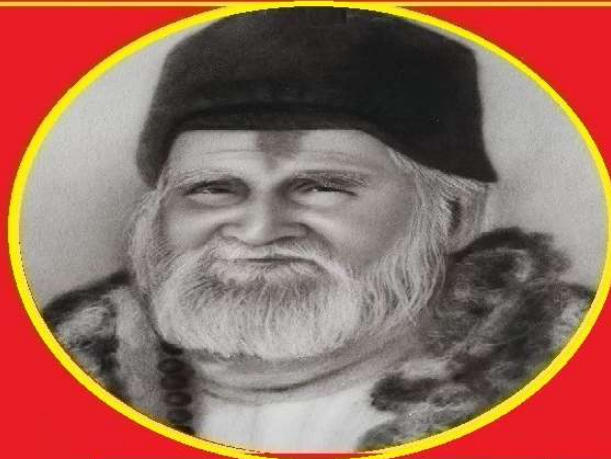
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oxygen he respires. The degree of force manifested in the human organism is in proportion to the rate at which oxygen is introduced into the system. It is the first requisite of vital action and the respiratory organs are the medium through which it enters into the system. The blood, which has been once used in our bodies, would be of no further service if the lungs do not purify it. Ordinary air when inhaled contains 21% oxygen, when exhaled 12%. 9% having been lost in the process. In a healthy adult man the average pulsation is 75 per minute and about 2 ounces of blood are driven by each pulsation from the heart to the lungs, or nine pounds and six ounces in a minute. The quantity of blood in the human body is considered about 1/5th of the weight of entire body, or 28 lbs in a man weighing 140 lbs. The full quantity of blood in the system will, therefore, flow through the lungs in the short period of three minutes, in other words, the vast amount of 13500 lbs in every twenty-four hours.

It is well known now that, as a rule, only one-sixth of the full capacity of the lungs is used. If the remaining five-sixths were properly brought into play, one can say what marvelous results might not follow. Nature has not given capacity to any organ without a purpose and we are sure that if everyone could use the full capacity of his lungs, weak or diseased lungs would be a thing of the past. If we understand the science of breathing, we can develop our lung-power to its utmost capacity. By well regulated breathing exercises, we can purify every particle of matter in the cells of the organs and with the help of the current of Prana, we can ultimately drive out all physical weakness.

A Yogi says that we can get better and surer results through breathing exercise. We can control the Prana, increase the vital current and fill the whole system with the healing power of Prana. By polarizing the activity of the cells and removing the obstacles that prevent the proper manifestation of the vital current in those cells, we can get rid of the disease. Generally people, who know nothing of this science, think that it teaches merely the mechanical process of breathing in and out but its province is much more extended. The art of Pranayam teaches us how to control the Prana, how to increase the vitality of the





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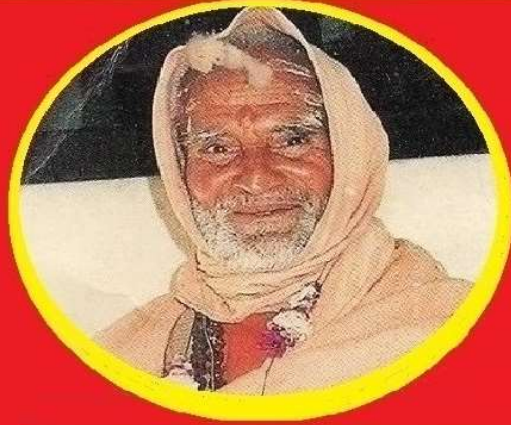
system by generating new nerve currents of a higher order, how to polarize the vibration of the cells and how to awake these powers which lie dormant on the sub-conscious plane as well as in the nerve centers in the spine. The aim of a yogi is to establish absolute harmony between his vital actions and his mental functions to transcend all laws to rise above the influence of all environmental conditions and to be the supreme ruler of the mind and of the entire system. The perfect self-mastery and consequent freedom do not come to one who has not learned the secret of regulating the vital energy and who has not acquired the power to direct it wherever it is needed.

There are two main currents, which flow in and out of the brain through the spinal column and nerves. They are called Afferent and Efferent currents. In the Yogic language, it is called Ida and Pingala. They run through the Anterior and Posterior channels of the spinal cord and these furnish the two paths over which the currents of Prana travel. The nervous energy itself being scattered throughout the system, the only means of regulating it is by controlling the principal centers or stations in the spinal column. After studying the relation of these different centers the Yogi finds that there are six of primary importance.

The chief aim of a Yogi is to observe his own nature closely and to learn clearly what forces are operating in his system and what relation they bear to one another. By gaining a complete knowledge of his own nature he will gain correct knowledge of the whole universe. Since the laws that govern the human body are universal, all these laws are nothing, but the modes in which Prana operates in nature. Therefore, a Yogi seeks first to understand the individual Prana and the vital laws, which govern his own system.

By breathing exercise we mean that process by which control is acquired over the motion of the lungs and the nerve centers and also in the end over the Prana or vital energy. He, who has gained control over his breath, can suspend it for hours and through it generate a power in the system, which will levitate the body even counteracting the tremendous force of gravitation.





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### **1.2 Mind**

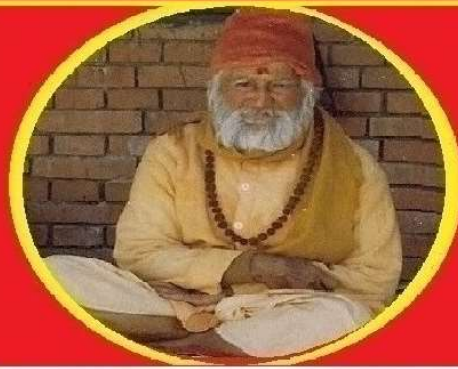
Mind is composed of two separate and distinct parts- the normal consciousness and the sub-normal consciousness. The line of demarcation in between the two compartments is very clearly defined. Each is capable of independent action.

The normal consciousness is that which only takes cognizance of the physical world. It observes by means of the five physical senses. It is purely physical and not psychic. But not so with the sub-consciousness as it acts independent without the help of the physical senses. It is the seat of the emotions and storehouse of memory. It performs its highest functions when the physical senses are in obedience as in sleep. It is highly and constantly amenable to hypnotism and suggestion. In hypnotism the normal consciousness of the operator is allowed to exercise itself on the sub-consciousness of the subject. Suggestion is the means by which hypnosis is induced. Auto-suggestion is to impart suggestions to one's own sub-consciousness without the intermediary of any operator.

Sub-consciousness does not reason. It accepts suggestions and it creates. It creates for himself the most alluring of heavens or the dismalness of hell. It can build itself out of airy-nothingness, gorgeous palaces and delightful gardens. Think with the normal consciousness of ruin and disaster and you cannot fail to become morose and despondent. Why? Because your sub-consciousness unquestioningly accepts your suggestion of despair. Think constantly, on the other hand, of success and gratitude the same will happen. Suggestion is the only means, which man possesses, to empty the sub-consciousness of all its worries and perplexities. Knowingly or unknowingly everyone exercises in his or her daily lives.

The words or thoughts of complete concentrated and faithful mind take the form of suggestions and work wonders in this universe, while these are miracles for the fools and untrained minds.





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### ***1.2.1 Control of Mind***

The mind will become perfectly quiet and thoughtless if you cut down its two wings. It thinks the past events and objects as one wing. The memory of pleasure comes in the mind through the force of Sanskars (impressions). Then it gets attached to those pleasures. Then it makes schemes and plans to attain those pleasurable objects. Then it exerts. During the exertion, it favors (loves) some through the emotions, Raga, and disfavors others through the force of emotion, Dwesha (hate). It gets pleasure and pain, as a result of virtuous and vicious actions. Thus the six-spoke wheel of Sansara (world's process)-Raga, Dwesha, Sukha, Dhukha, Punya, Papa is incessantly moving about. The constant movement does not disturb a bit to the thoughtless worldly-minded persons. They are happy when they get a few ginger-biscuits, some money and a woman. But, a Yogi is much disturbed and he tries his best to stop the mental current and the six-spoke wheel.

The other wing of the mind-bird is planning for the future. Do not think of the past. Do not plan and scheme for the future. Be free as the bird and the atmospheric air. Watch the Vrittis; crush them in their bud. Do not fulfill your desire, "this is a great secret"; reject them. Desire is a fuel for the mind. Thought is the fire. The fire-thought is kept up by the fuel-desire. Thoughts and desires coexist. Withdraw the fuel desire; the fire thought will be slowly extinguished. Then Manonasa; annihilation of mind supervenes. The mind is absorbed in Bramha.

Exercise Vichara and Viveka, the power of investigation and discrimination in your attempts and never think of the past and the future. So far as past is concerned, your days of boyhood, your days of schooling are all a dream when you are at forty years of age. The whole life is a Deergha - Swapna, long dream. The past is a dream to you now. The future also will be the same. You will have to deal with the present only. You will have to cut the two wings of the mind-bird. But still it will flutter about, as there is the present,





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Prarabdha. Give now a good food for the mind - Swadhaya, Nidhiyasana etc. After sometime, the luring present also will vanish. Mind will rest in Bramha.

"In the interval between the gratification of one desire and the manifestation of other desire there is pure bliss. Because there is no mind then, it is at rest. You are in union with Bramha. That state of pure bliss between two desires is Bramha. If you can prolong that period of bliss through Sadhana by keeping up the idea of Bramha and by not allowing any other Vritti or desire to crop-up, you will be in Samadhi. The period between one Vritti and another Vritti is the real juncture or Sandhi. When the mind runs from one object to another object, the state in the interval wherein there is no mind, is Swarupa Sthithi, that is Bramha."

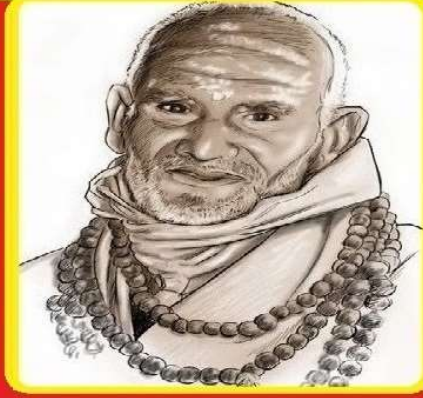
### **1.2.2 Be a Sakshi and Remember**

Hunger and thirst are Dharmas of Prana; you are never hungry or thirsty. Treat the body as you treat a dog and throw some food into the stomach when the sensation of hunger manifests. Fatness and leanness are the Dharmas of the body and not of yours. Shoka (grief), Sukha (pleasure), Dukha (pain), Krodha (anger) and Moha (delusion) are Upadhi Dharmas (inherent attributes or super-imposition) of Chitta not of yours. Kartritwa (action), Bhoktritwa (enjoyment) are the Dharmas of Ahankara, the self-asserting principle.

Why do you unnecessarily take upon yourself through Adhyasa or super imposition, the Dharmas of the Upadhi as of yourself? Never identify yourself with the body, Vrittis and Gunas. That is the ignorance. You are "Sat-chit -Anand Bramha.

The very idea of creation suggests that there must be a creator. The idea of matter suggests that there must be a spirit. The very idea of changing phenomena suggests that there must be an unchanging phenomenon. The very idea of changing mind suggests that there must be an unchanging Sakshi or controller for the mind.





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You say in daily life, 'my body' 'my Prana', 'my Indriya' etc. This clearly denotes that the self or Atma is entirely different from body, mind, Prana and Indriyas. Mind and body are your servants or instruments. They are as much outside of you as these towels, chairs and cups are. You are holding the body just as you hold a long walking stick in your hand.

In the movement of the nature, the self represents itself variously. In the physical consciousness, Atman becomes the material being-Annamaya Purusha. In the nervous consciousness, it becomes the Pranamaya Purusha. In the mental consciousness, it becomes Manomaya Purusha. In the supramental consciousness, which is dominated by the truth, it becomes the Vigyanmaya Purusha. In the consciousness of universal beatitude, it becomes the all-blissful, all-enjoying, Anandmaya Purusha. In the consciousness proper to the Divine self-awareness, it becomes the all-consciousness soul source and Lord of the Universe - Chaitanya Purusha. In the consciousness proper to the state of pure Divine Existence, it is Sat-Purusha.

Man can have any one of these experiences or all of them as "Essentially he is devine".

### **1.2.3 Removing Deha-adhyasa**

Deha-adhyasa is very powerful in men owing to tremendous force of Anadi Sanskaras. Fear is one of the five doshas, which is to be eliminated by Shivoam Bhavana i.e. constant efforts to identify you with Suddha Sat-chit Anand Vyapak Atma. It is pure, all pervading and bliss-intelligence. Deny the body idea by repeated assertion, "I am not the body, I am not the body" but "Shivo-ham, Shivo-ham". I am the all-pervading subtle consciousness. Even amidst activity, you must constantly feel that you are the Atman, the witness of the modifications of the mind and of the physical actions, "Sakshi, Kevalam, Asang Akarta".





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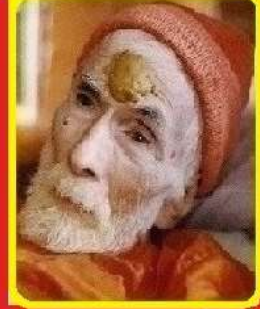
During the course of practice, one day you will feel that you have separated yourself from the body. You will have immense joy mixed with fear. Joy due to possession of a new light and astral body, fear owing to the entry in a foreign unknown place. You will only feel that you have a light airy body and will perceive a rotating, vibratory limited astral atmosphere with illumination of golden light, objects, beings, etc. You may feel you are rotating or floating in the air and consequently there is the fear of being fallen. You will never fall, but the new experience of subtlety generates novel feelings and sensations in the beginning. How you leave the body remains unknown at the outset. You are suddenly startled, when you have completely separated and when you enter into the new plane, sometimes with blue-colored sphere around, sometimes with partial illumination mixed with darkness or with golden light. You have an airy ethereal feeling. Just as air enters through the crevices of a window, you enter with the new astral body into the physical body. By chance, through efforts, you are able to separate from the body once in a month in the course of Sadhana. If you plod on with patience, perseverance and firmness, you will be able to leave the body at will and stay for a longer time in the new plane with the new subtle body. You have conquered the Deha-adhyasa only if you can leave the body at will and only if you are able to stay in the new region for 2-3 hours. Your position is quite secure then and not otherwise. Mowna and solitude alone is sinequa non-to achieving this end. Too much talk is simply waste of energy. If Mowna conserves this energy, it will be transmitted into Ojas or Spiritual Energy, which will help you in Sadhana.

Speech is Tejomaya. The gross portion of the fire goes to constitute bone, middle portion to form marrow and the subtle portion of fire forms speech. So speech is very powerful energy. Remember this and observe Mowna. After continuous hard practice, there will be established a habit to be able to separate yourself from the body, as soon as you silence the thought and calm the mind. The mental habit of slipping from physical body supervenes





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automatically; there is no difficulty then. The mind enters the new groove and appears on a new stage or platform.

## 2. Pancha Koshas, Seven Planes and Atma

### 2.1 Pancha Koshas

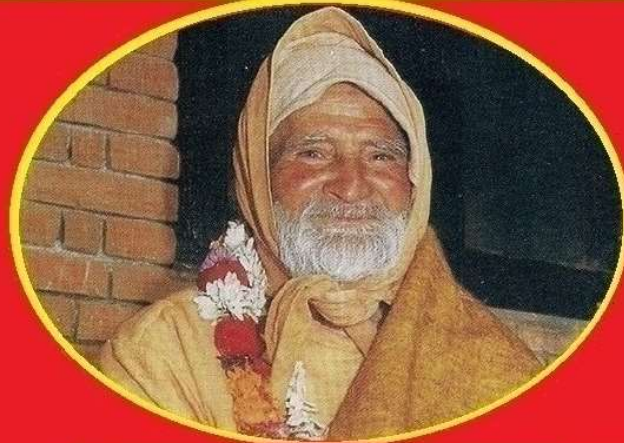
The five Koshas are like five veils that screen a light, the outer one being denser than the inner.

A Manomaya Kosha is the 'Physical Body' Pranamaya and the Vigyanmaya Koshas are in the 'astral body' (Ling-a-deha). Anandamaya Kosha belongs to the 'causal body'. Pranamaya Kosha contains the five Karmendriyas or organ of action. Manomaya Kosha and Vigyanmaya Kosha contains the five Gyan Indriyas. Priya, Moda and Pramoda are the games or attributes of the Anandamaya Kosha. Anandamaya Kosha contains the mool Agyan or Mool Avidya. Birth and death belong to Annamaya Kosha. Hunger and thirst belong to Pranamaya Kosha. Harsa and Shoka or exhilaration and depression belong to Manomaya Kosha. These are the six-waves in the ocean of Sansara.

Passion, anger, greed, Sankalpa-Vikalpa are Dharmas of the Manomaya Kosha. Kartritwa, Bhoktritwa belong to Vigyanmaya Kosha. Nindra and Moha belong to Anandamaya Kosha. Pranamaya, Manomaya and Vigyanmaya Koshas co-exist and they form one body, the Linga-Sarir. They cannot be separated. In the Manomaya Kosha, Ichchha shakti is working. In Vigyanmaya Kosha, Vigyan Shakti is working.

Vigyanmaya Kosha, known as knowledge sheath, is characterized by egoism and has Kartritwa and Bhoktritwa, the two characteristics of an agent. It is endowed with the function of knowledge or Gyan Shakti and always identifies itself with the body and organs. This causes a man to come down again into the world. It is exceeding by effulgent and owing to it's being very near to the supreme self deludes the Jiva to transmigration.





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It is because of Anandamaya Kosha that Ananda is transmitted to the mind and even to the physical body. The Anandamaya Kosha when put in motion through Priya, Moda and Pramoda Gunas at the sight through the possession of enjoyment of pleasant objects gives a push to the mind, which in turn gives a push to the physical body also. However, in the case of the presence of undesirable objects as enemies, the Priya Moda and Pramoda virtues of the Anandamaya Kosha are inverted, just as the flame that is inverted in a mirror, owing to a wrong mental imagination. The Anandamaya Kosha operates chiefly in dreamless, deep-sleep. However it is observable, sometimes, in waking and dreaming consciousness also.

This sheath being the modification of Avidya and having the pleasant attributes therein entraps an aspirant of Bramha-Gyana and impedes his further spiritual progress, if he is not cautious.

The five sheaths float in Atma. Atma is in the five sheaths as it is all pervading. Yet it is distinct from the five Koshas. The Koshas are illusory. Atma is only real. The five Koshas have a relative dependent existence. They are not in Atma but Atma is in them, without being affected in the least by their changes and impurities. For example, the sun's rays are not in the least affected when they fall on filthy substances like cow-dung and dirty water, etc.

Heat and cold are Dharmas of the Annamaya Kosha. You may transcend this Kosha by Titiksha. If you have controlled hunger and thirst, you have transcended the Pranamaya Kosha. If you can bear pain, insult, disrespect etc the dharmas of Manomaya Kosha, you have transcended this Kosha. If you remove the identification with objects, body, house etc by Mithya Bhava, you have transcended the Vigyanmaya Kosha. Through indifference (Udasinata) and by giving up Moha and control over sleep, you can transcend Anandamaya Kosha.

### **2.2 Seven Planes**

Each Kosha vibrates and is in touch with a plane and its





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objects and beings. The objects and beings of a plane constantly attack and pour forth their vibrations on the corresponding Kosha. Annamaya Kosha is in touch with the physical plane. The Pranamaya Kosha is in touch with the Bhur Loka, Astral World. Manomaya Kosha is in touch with Swarga Loka. Similarly, Vigyanmaya with Maha and Jana Lokas and Anadamaya Kosha with Tapo and Satya Lokas.

### **2.3. Atma is Above Pancha Koshas**

Atma is Pancha Kosha Vilakshana, distinct from five Koshas. Atma is Sariratraya Vilakshana, is distinct from three bodies. Atma is Avasthatraya Sakshin, the witness of three states.

It is the Prana that links the physical body with the astral body. Death means the separation of the two bodies, the thread-like slender-pranic link being cut-off.

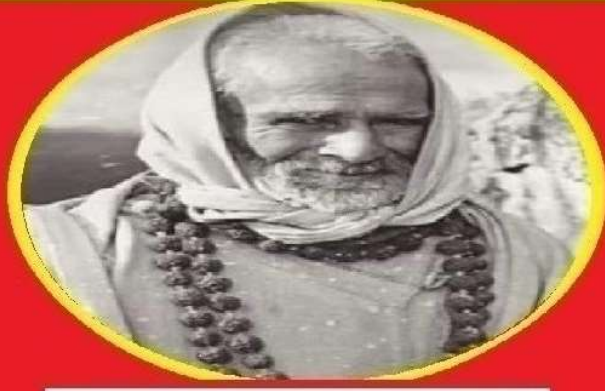
The Vasanas exist in an expanded state in the astral body. Astral body has the capacity to expand and contract. It contracts in dogs and expands in elephants. It is the astral body that operates in dreams. Ghosts and apparitions make their appearances with a thin vapory astral body.

The casual body or Karan Sarir, which contains Samskaras and Vasanas is made up of Mool Avidya or Mool Prakriti and supports the other two bodies. Astral and physical bodies are the effects of this casual body. It is the Adhar or support for the other two bodies. It is original veil or Avarna of Avidya that stands before you and Bramhan, Sat-Chit-Anand. When this veil is removed, you will shine in your own glory. Remove the curtain and rest on your Sat-Chit-Anand Swarupa.

### **3. Bramha**

Bramha has four aspects, the first three being based upon the three states, but the last upon no condition, called forth "Turiya" in consonance with the former fictitious three states.





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3.1.1.

That which is connected with Maya, the most subtle form of the universe, at the time of the universal destruction is called Ishwara.

3.1.2.

That which is connected with the subtle bodies of all creatures, that are produced from the unquantified Apanchikrita elements is called Hiranya garbha.

3.1.3.

That which is associated with the gross bodies of all creatures produced from the quantified Panchikrita elements is called Virat or Purusha.

3.1.4.

Suddha Bramha, the fourth state which in reality is no state, is the state of Pure Bramha.

**3.2.**

### ***Microcosm-Vyashti, Pragya, Taijasa and***

3.2.1. **Vishwa**

Similarly in our microcosm the intelligent principle connected with the state of sound sleep, which contains individualized ignorance, the basis of transmigration is called Pragya. The Pragya of the sound sleep is otherwise called 'Anandamaya'.

3.2.2.

That which is connected with the subtle body in the dream-state is called 'Taijasa'.

3.2.3.

That which is connected with the gross body in the waking-state is called 'Viswa'.

3.2.4.

The Fourth, which is free from all worldly environments, is called "Turia", Pratyagatma, Kutashtha, etc.





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Om and the four states have a close association. The mystic expression 'Om' is supposed to have four syllables, each representing a corresponding position of both in the macrocosm and microcosm.

There are three bodies - the physical body, the astral body of 18 Tatwas and the casual body or Karan Sarir. The casual body, which contains the Sanskaras and Vasanas in a seed-state and is made up of Mool Agyan or Mool Avidya. It is the cause of other two bodies.

In the Jagrat state, the three bodies operate. In the dream state, the physical body is at rest in deep sleep, Karan Sarir only functions. The three bodies float in that Adhishtan or support - Bramha, like particles or dust inside the water in a tumbler that is your own self. Atma is distinct from these three bodies. You are neither the physical body nor the astral nor the casual body. You are Sat-Chit-Anand Amrita Atma. There is no doubt about it.

### ***3.3. The World has only a Relative Existence***

A thing does not exist, in the beginning and at the end, which does not exist in the middle also. There is no pot in the beginning, when it is broken there is no pot again, it is all clay. Even when you see a pot, you should strongly think that it has only a relative existence, in fact there is no pot. This is the strong determination of a Viveki.

Similarly, there is no body in the beginning; it is all Swarupa. In the end when you become a Dehamukta; there is no body. So even when you see this body, you must think, it does not exist at all. It is all illusion or Bhranti. Thus through Yukti you can prove the Abhaba (non-existence) of the world. Sruti and Smritis support the above statement.

Vedanti student takes the world and body as a mere appearance. He is fully aware that the only reality is the Bramha. He denies the appearance to be real and constantly identifies himself with the Bramha.





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A man with colour blindness sees the red colour in a green object. A man having night blindness cannot see at night. A man with paralyzed hands will not have any feeling of hardness when he touches a piece of stone. If you have perverted exaggerated feelings you will have hard feeling in butter and soft feeling in stone. The fall of a small pin will produce a sound like thunder when you hear a microphone. The world is only a play of colours and sounds. It is a play of nerves. Things are not as they appear to be. The five Indriyas deceive you every moment. Wake up! Be on the Alert!! The time is also a mental creation.

The earth is in reality like a round ball but it appears flat. It is in constant motion. It moves with a tremendous velocity. But it appears to be fixed in one place. Is this not a mental deception? Is this not a jugglery of Indriya, eye, a play of lens? You cannot place much faith in Prataksha Pramana or direct perception. The Akasha appears as a dome above, whereas in reality it is all pervading. It presents a blue colour, whereas it is really colourless.

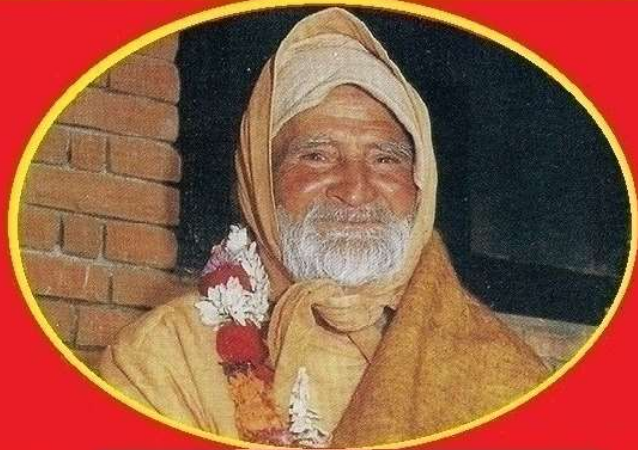
Have you ever thought seriously about these things? A Viveki, in whom discrimination has dawned, is tormented very much. He begins to analyze the things. He finds deception everywhere in this sense - universe. He has new eyes to see now. He rejects this world and takes the substratum only at the back as the solid reality. He takes this world as a false straw or Chitrapat, kept up by that ingenious juggler - Maya, with the help of mind.

From the above facts, illustrations and Yuktis, it is clear that there is no world in reality, and that it has mere appearance due to ignorance or Bhranti. The only reality is Bramha or the absolute, which is the support for all these appearances.

### **3.4. Bramha - the God exists**

Every effect has a cause; this phenomenal world must therefore have a cause. It is an effect of Bramha, the original causeless cause, Param Karanam. 'Aham' means 'I' in Sanskrit. 'Edam' means 'This'. When I refer to myself, I say Aham and





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when I refer to you, I say 'Edam'. When you talk to me these words are reversed. My 'Aham', becomes your 'Edam' and your 'Edam' becomes my 'Aham' and so on. Tables are turned over. There is only 'Aham' everywhere, the one common consciousness. 'Edam' is a mental creation or false attribution, Adhyaropa means super-imposition. It's just as a snake is superimposed on a rope. The snake is a Vivarta, false attribute of the rope. Similarly " Idam " is a Vivarta of Aham.

Carefully analyze this little 'I', the lower self-arrogating false personality which is the cause for all miseries, troubles and tribulations.

The physical body is not the "I". Even if the leg or hand is amputated, still the "I" remains. It is made up of five elements. It is the resultant product of Annam or food. Hence, it is styled as Annamaya Kosha. It has a beginning and an end. It is Vinashi or perishable. It is Jada, non-sentient, or non-intelligent.

The Indriya is not the "I". It is Jada. It has a beginning and an end. It is the effect of Rajo Guna and Sattwa Guna. It is made up of Tanmatras.

Mind is not the "I". There is no mind in sleep. Yet there is the feeling of continuity of consciousness. Mind is Jada. It has a beginning and an end. It is a bundle of changing ideas. It gropes in darkness. It sinks down in grief. It becomes like a block of wood in extreme fear. Prana also is not the "I". It is an effect of Rajoguna. It is Jada. It has a beginning and an end. You can suspend the breath and yet continuity of consciousness remains.

The Anandmaya Kosha or the Karana Sarir, which constitute the Mool Agyana and which is made up of Vasanas and Sanskaras is not the little "I". It is Jada. It has a beginning and an end. When I say "I", I really feel "I am" or I exist, Sat aspect. I understand or comprehend that "I am", this is the Chit aspect. On careful analysis by introspection this little "I" dwindles into an airy nothing. Just as an onion is reduced to nothing when





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the different layers are peeled off. But we get at the core or "essence" of the big infinite "I", -Sat-Chit-Anand Bramha, the substratum or background for all these appearances, little many "I"s.

In the phenomenal world also, all things are composed of five things - Nam, Rupa, Asti, Bhati and Priya. Names and forms may change, but the Sat-Chit-Anand, (Asti-Bhati-Priya), remains forever. That is the truth. Every form has its own Sat-Chit-Anand. The form is different (Vyatireka) but the essence that is at the back is the same in all forms (Anvaya).

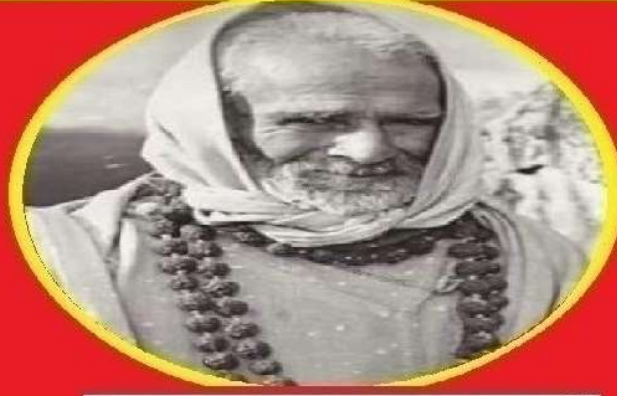
The whole world is nothing but Atman or Bramha. Atman only can see Atman. There can be Swajati Sambandha between Atman inside and Atman outside. A piece of stone is only Atman or Bramha? Bramha appears as stone through mind and physical lens. In reality, the whole world is nothing but Bramha.

You had been a child playing in your mother's lap. Then you grew up into a school-going boy. Then you became a singing lover. Then you reached adult manhood. Lastly you became a veteran with gray hairs. You have had a variety of experiences. There must be an unchanging self as a Sakhshi to witness these changing experiences. Otherwise these experiences cannot be expressed. The unchanging self is Bramha. An invariable self has been continuously linking the experiences of the varying stages of growth - childhood, boyhood, manhood and jarahood.

When you search a thing in the dark room at night, it is through the Prakasha (illumination) of Adhishthana Chaitanya or Bramha Chaitanya that you can get at the thing by spreading the hands here and there. It proves that Bramha is self-luminous and Sarva Prakasha (illuminator of everything). It illuminates the Budhi, eyes, sun and all objects. It is the light of lights.

"A thing that is not conditioned by time, space and causation must be infinite and immortal. An immortal thing must be unchanging and eternal. A Sat or eternal Vastu must





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exist in the past, present and future and must have no beginning, middle or end. An eternal thing must be beginningless. A beginningless thing must be causeless. What has a beginning must have an effect, is not eternal and is absorbed into its cause".

Bramha being the cause of all is not an effect and not being an effect it is eternal. Bramha has no cause into which it could be absorbed. Similarly endless is that, which has no end or anything to be done by it, in the manner in which the ephemeral nature of plantains, mangoes etc. is seen by the fact of their yielding fruits and other results and then vanishes. Bramha is not seen to have such an end also; hence also it is eternal. Bramha does not decay or suffer diminution, therefore it is eternal, for what decay is ephemeral.

An all-pervading thing must be formless and very very subtle (sukshma). Therefore, Brahman is Vyapak, all-pervading and subtle. A changing thing cannot be infinite. Therefore, Bramha is Nirvikara. If Bramha is causeless, it must be self-existent (Svambhu). Bramha is Chit Swaroop (self-knowledge). Infinite thing must be causeless. A finite thing cannot be the cause of this universe.

### **4. Maya**

'Ma' means not and 'Ya' means that. Maya as such is 'not that'. Maya is an illusory power of Bramha. It is sat-Asat Vilakshana Anadi Bhavarupa Anirvachineeya Maya. It is neither Sat as Bramha nor Asat as the horns of a rabbit because you sense the objects 'not Asat'. It is Anirvachineeya, that means indescribable. It has got two Shaktis-Avaran and Vishepa Shakti. Avaran Shakti means veiling power, which does not allow you to realize your divine Sat-Chit-Anand nature. Vikshapa Shakti means projecting power, which projects the universe and the body and causes Abhimana. It is just as heat is inseparable from fire and coldness from ice. Maya is inseparable from Bramha. It is Atmashraya or dependent on Bramha.

Maya is the Upadan karan, material cause, for this universe. Ishwara is Maya Uphit Chaitanya or Maya Vishista Chaitanya.





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According to Abhasvada, theory of reflection, Iswara is reflection of Bramha, pure consciousness, in Maya. According to Avachedvada, doctrine of limitation, that portion of Bramha, covered by Maya is Saguna Bramha or Ishwara. The whole world exists in a Bij form or seed state in Maya during cosmic Pralaya. Ishwara has complete control over Maya. Just as Avidya is casual body for Jiva, Maya is the casual body for Ishwara. World is the effect of Maya. The five elements are the effect of Maya.

It has got two Avasthas - Guna Samya Avastha and Vaishmaya Avastha. The first one is that state where the three Gunas-Sattwa, Rajas and Tamas exist in a state of equilibrium. This occurs in Cosmic Pralaya. The innumerable jivas remain in a subtle state with their Samskaras and Adhara or the unseen power of karma.

When the period of Pralaya is over, Spandan or vibration takes place in the Maya of equilibrium because the hidden jivas want to enjoy the fruits of their past actions. This is Vaishmaya Avastha.

Bramha is Anadi Anantam but Maya is Anadi-Sa-Antam. Hrim is Bij Akshara of Maya. It is Maya Bija. Just as 'Om' is Pranava for Vedantins; Hrim is Pranava for Tantriks. So it is called Tantrik Pranava.

Bramha is Sat-Chit-Anand; Maya has the opposite nature, Asat-jada-Dukha. The why? of Maya can only be understood when you attain knowledge of Bramha. Do not rack your brain now to know the why? of Maya. You cannot find an answer in any scriptures. The why? itself is a logical absurdity. You can have a why? only for worldly matters where Buddhi functions. There can be no why? for transcendental questions of the transcendental plane, where a gross and finite intellect conditioned by time and space cannot reach.

Maya is that illusive power of Bramha which makes Anitya (impermanent), Asuchi (impure), Dukha (painful), Anatma (non-intelligent) appears as Nitya, Shuchi, Sukha and Atma.

You know that you will die, and yet you think that you will live





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forever. This is Maya. You know that the world is full of miseries and yet you take delight in the perishable objects and will not leave them. This is Maya. You know that the body of a woman is made up of all sorts of impurities-flesh, bone and urine etc and yet you rejoice in embracing her. This is Maya. We see many things in this world, which cannot be explained satisfactorily. The creation and the process of the world seems to be altogether aimless and our experience includes illusions and that life is beset with countless ills, all culminating in death as the inevitable end. These tend to justify the notion that empirical of life after all is but Maya, a mixture of truth and falsehood appearance passing for reality. Its weakness consists in its inability to explain itself, which perhaps is really a virtue. For true Maya should not be self-explicable. It is not real.

### **4.1 The Three States**

Jagrat Avastha is waking consciousness. The Abhimani is Viswa. Viswa is the consciousness associated with the individual gross body. Swapna Avastha is dreaming consciousness, where the mind alone operates independently. The Abhimani is Taijasa. It is the consciousness associated with the individual astral body. Susupti Avastha is deep sleep; in this state the mind gets Laya (dissolved) into its cause-the mool Avidya. The Abhimani is Pragyā. Pragyā is the consciousness associated with the individual Karan sarir.

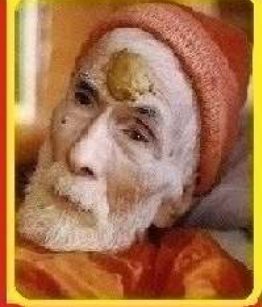
This can be illustrated in another way. The clean cloth represents Kutastha or Sakhshi (pure self). When it is coloured blue, it denotes Sushupti; when it is traced or sketched, it indicates the Swapna state and when it is painted with various colours, it represents the jagrata Avasta.

There is a fourth state Turiya, wherein you are a Sakhshi for the other three states. Turiya means fourth. Gyanis only enjoy this state. This is Sa-Vikalpa Samadhi of Vedantins. Turiya-atita is the highest Nirvikalpa state, wherein all three Avasthas entirely disappear. In fact this is no state at all. It is beyond all state. This Ekraśa-turiya-atita is common to both Jiva and Ishwara.





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Atma or Bramha is Avastha - Triya Sakshi, the witness of the three states. He withdraws the innumerable Jivas into his womb at night during sleep, daily Pralaya, and remains as a silent Sakshi and projects them through the Vikshepa Shakti in the following morning into their various Sansaric activities.

### 4.2. How To Transcend The Three States W

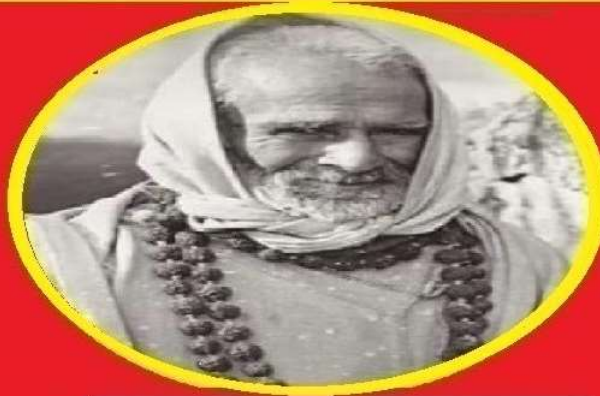
Spiritual aspirant begins to look into the world as a dream. The idea of reality of the world slowly vanishes. His angle of vision changes. Gradually he will be established in the jagrata-swapna state. He works and sees the world but everything is a dream for him. He is a Sakshi for the activities of his mind and body. The Gyani Aspirant will forcibly drill into his mind these four ideas-Swapna, Sakshi, Akarta and Lila.

Even if he eats delicious food and sweets, it is no Vishaya for him at all. He is established on the idea- Abhokta. He identifies for himself with Bramha. There is no Kama-Sankalpa in him. It is very difficult for worldly-minded people to understand this state.

After one is established in Jagrata-Swapana, he should try to get at the Jagrata-Sushupti by becoming entirely indifferent to all objects and by getting established on the one idea that 'nothing exists except Bramha'. All is Bramha only; there are no sporrans now. Deha-Adhyasa (identification with the body) has vanished. This is Gyan Sushupti.

Five parts of an Object- Nam, Rupa, Asti, Bhati and Priya. Nam-Rupa, (name and forms) is Mithya (illusory). This is Hetu (cause) for Dukh (misery and pain) for men without Vichara and Viveka. Asti-Bhati-Priya is Hetu for Dukh-Nivritti or removal of pain and Parmananda Prapti (attainment of supreme bliss) Nam-Rupa differs in every individual but Asti-Bhati-Priya is the same in all. You will have to reject Nam-Rupa by Vyatiraka and take out Asti-Bhati-Priya (Sat-Chit-Anand), which is your real Swarupa by Anbhaya method.





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Three Doshas of the mind - Mal (impurity viz: Kam, Krodha, Lova and Moha), Vikshepa (tossing of the mind) and Avarna (Veil of ignorance), are the three Doshas or defects of the mind. Mal can be removed by Nishkama-Karma (selfless unattached work), practice of Daya (Compassion) and Mantra-Japa. Vikshepa can be removed by Upasana (devotion), Pranava japa or meditating upon Maha-Vakyas. The third Dosha can be removed only by Guru Deeksha. It is owing to this veil of ignorance (Avarna) that you have to comprehend your essential Sat-Chit-Anand nature. It is a wall as it were between you and the Atma. **X**

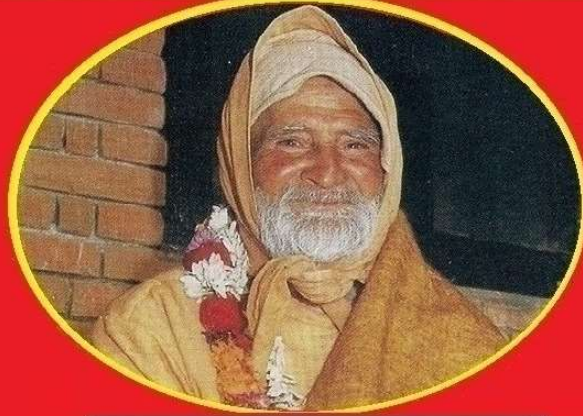
Ahamkara are of two kinds viz: Suddha Ahankara and Assudha Ahankara. Suddha Ahankara is pure egoism, which is itself one Bramha (pure Sat-Chit-Anand). This will not bind a man. This will lead to Moksha. This is Moksha-Ahankara. Assudha (impure) Ahankar identifies itself with physical body. Wherever there is Ahankara, there are Vasanas also side by side. Vasanas are subtle desires they are hidden inside the mind and casual body.

If Ahankara goes away, Raga-Dwesha will disappear. If Avidya Vanishes, Ahankara will disappear. If you get Gyana, all Avidya, Ahankara, Raga-Dwesha and Abhinivesha will pass away. All the links of the chain of ignorance are broken at one stroke as soon as you get self-knowledge.

In Turiya there is double consciousness. The Gyani identifies himself with Bramha, but he is conscious of his Sakshi state also for Jagrata, Swapana and Sushupati Avasthas. In Turiya-atita the Sakshi Bhav also vanishes. The Gyani is enthroned in pure Nirvikalpa. There is absolute Abhav of the world, external and internal, and everything.

In the waking-state (Jagrata Avastha) you are conscious of this physical plane, you see, you feel, you think, you know, you will, you exert, this is physical consciousness. When you transcend the physical body and operate on the Astral Plane, with Astral Body, you will have astral consciousness. You will move and talk with astral entities. When you operate in the mental plane with





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mental body, you will have mental consciousness. You will identify yourself with the mind, just as you identify yourself with the physical body. You will have psychic Siddhis as clairvoyance, clairaudience, telepathy, thought reading etc. You will converse here with the mental entities. Here the language is one. **Y**

When you transcend the mind, you will identify yourself with your individual Karan Sarira or causal body. You will have lower Divya Drishti. Here you will have an expanded consciousness. You will have very subtle etheric body and operate in at entheric plane. You will have tremendous powers. You will not be in union with the divine consciousness. The veil between you and Bramha is very thin now. Remember that between Hiranyagarbha and Ishwara there is only a veil of Avyaktam. If you exert, you can peep into Bramha and can have glimpses of Brahmic consciousness. This is Pragna consciousness or lower Prakamya. You will be an occupant of Satyaloka or Hiranyagarbhaloka with the individual Karan Sadrir. When you universalize. Now, you can become one with divine consciousness. You will have the whole cosmic consciousness. This is Purushottama consciousness with Adi Shakti or pure Prakriti or Avayaktam. This is higher Prakamya. When you throw off the veil of Adi-Shakti also, you will become one with pure, Nirguna-Para-Bramha, Ananta consciousness, the highest end of human life, Kaivalya Pada, it is very difficult to rest here for a long time. (Between Hiranyagarbha and Ishwar there is a veil of Avyaktam).

### **• 5. Practice of the Presence of God**

Practice of the presence of God always is the easiest, nearest and surest way of reaching God-Consciousness. Feel his presence always, and everywhere. Feel his in-dwelling presence in everything. Feel your oneness with everything. He never talks or smiles, but His presence is sufficient for me. I am always in joy, bliss in knowledge and in immortality in His presence. This kind of Sadhana is very important for an aspirant; eventually it leads to resting in Nirguna Bramha. All forms vanish. You are sad and depressed because you have failed or forgot to feel his presence.





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If evil thoughts enter your mind, don't use your will force in driving them. You will lose your energy only. You will tax your will only. You will fatigue yourself. The greater the effort you make, the more the evil thoughts will return with redoubled-force. They will return more quickly also. The thoughts will become more powerful. Be indifferent, keep quiet, they will pass off soon. Or substitute good counter-thoughts and Pratipaksha Bhavana method, repeat the Mantra again and again forcibly.



Energy is wasted in four channels, viz, by too much talking, unnecessary worry and vain fear and loose thinking. Observe Mowna or talk a little, (Mita-Bhasan). Talk sweetly. Find out the tricks of the mind. It will lurk like a thief when you are on the alert.



Never revenge, resist, evil. Return good for evil. Be non-violent at all times. Love, bless, pray and do well to those who hate, despise and persecute you.



Be perfectly tolerant. Expand your heart ad infinitum. Give room in your heart for all. See Shiva everywhere. See good in everything. Feel his indwelling presence in everything.



Do not push on. Don't look back. March straight to the goal. Don't think of the past. A Bright Glorious future waits for you. Delay in realization is actual death for an aspirant. You are the best judge of your own mind. Study it always carefully.



Don't ask anything from anybody. A beggar can never dream of freedom. You will get everything at your door. Prakriti arranges everything before hand. She takes great care of you.



Give up backbiting, caviling, scandal mongering, fault finding etc. These are all dangerous habits. Maya havoys through these Evil Vrittis to disturb the peace of the world.





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Develop good finding nature. Always speak highly of others. Praise their good qualities. Do not taunt others. Don't intrigue. Don't vilify others. Don't interfere with others.



When you are among children, feel that you are one with them. When you are amidst ladies, be one with them. When you are seated on a block of stone, be one with stone. This is cosmic identification. All is god. All is very sacred because Shiva dwells in all.



Vedanta wants you to have a complete change in your mental attitude. It wants you to change your angle of vision and to have mental Vairagya or mental renunciation. It wants you to identify yourself with Bramha and give up identification with the body. It wants you to look upon the world as a dream and an appearance only and give up the idea of a solid reality. It wants you to have the two poisonous fangs Ahamta (I-ness) and Mamta (mine-ness) extracted. You must give up the idea of Aham-karta.



As soon as you are attached towards a woman or worldly objects, immediately remember this triplet given by Adi Sri Shankara. Analyze the various parts of a woman or an object. Realize the true nature of those objects, and then abandon them. You will derive immense benefits by constant repetition of the above triplet. This will induce Vairagya. The mind will not run towards objects. Attraction for objects will gradually vanish.



Just as you saturate the water with salt or sugar, you will have to saturate the mind with the thoughts of God or Bramha with divine glory, divine presence with sublime soul-awakening spiritual thoughts, and then only you will be established in the divine consciousness always.



Before saturating the mind with thoughts of Bramha, you will have to assimilate the divine ideas first. Assimilation first and then saturation then comes realization at once without a moment's delay. Remember this triplet always- assimilation, saturation and realization.





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without a moment's delay. Remember this triplet always- assimilation, saturation and realization.

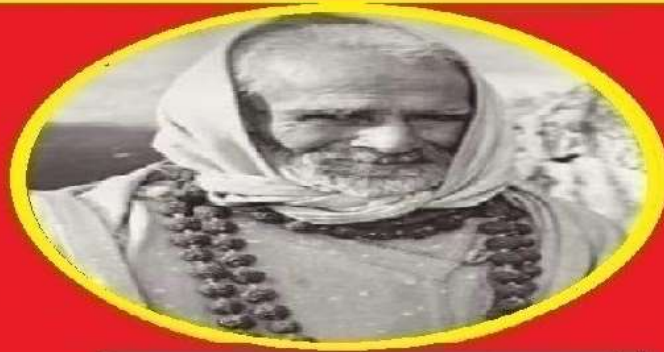
### 6. Essentials for Self-Realization

It is the mental ego-sense that creates distinction and brings on pain and suffering. It is due to the identification through Avidya or ignorance with the limited mind and body to the exclusion of the sense of unity with all existence. The elimination of egoism is the sole condition of self-realization or achievement of freedom from the thralldom of matter. Renunciation of egoism and not of activities is the goal. With the disappearance of the feelings of identification with the lower self - mind, life and body, the real self of higher self manifests itself spontaneously.

○ Hatred should be checked by raising an opposite wave of love. Always look into the good point or bright side of a man. Train the mind slowly in this direction by repeated efforts. You may fail fifty times but you will succeed in the fifty-first attempt. It is sure and doubtless. The natural tendency of a Rajasic mind or should it be called worldly nature is to find out the defect or weak points of others. It raises wave of deep hate to criticize, blame and condemn to fight and quarrel. Sattwic nature will always look into the positive side of a man, ignoring the Doshas or faults. The Sattwic nature people give excuse and forgive and pity and sympathize with the worldly minded people, hopelessly sunk in ignorance fourteen-feet deep.

○ Self-consciousness, which in its generic form is not hostile to ignorance. As it proves its very existence; is destructive to it when it specially shines in the modification embracing the absolute or the Indivisible Homogenous Element. This fact may be, illustrated by the rays of the sun, which though in their ordinary character illumines grass etc. but actually burns when reflected on them through a sunglass. Bramhan gives Sata-Saphurti to Avidya and hence it is not Badhak of





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Avidya in its generic sense but it is Sadhak to it. ●

Destroy desires by Vichara. Control Indriyas, have Vairagya and Viveka through Bramha Bhawana. Do not plan. Do not imagine. Do not try to fulfill your desires. Be indifferent. Find out the causes of disturbing thoughts and remove them one by one. Watch the mind carefully. Dwell in solitude. ●

During meditation, when the mind passes into a calm state of Samata, when you feel a peculiar concentration or Ananda, think you are entering into Samadhi state. "Do not disturb this state". Try your best to keep it for a long time. Watch this state very carefully. ●

Convert Vishayaakar Vritti into Bramhakara Vritti. When this Vritti shines, Vishayakara Vritti stops. Sadhana consists in not allowing the mind assume the Vishayakara Vritti but in retaining the Bramhakara Vritti by fixing the mind in Bramha. Bramhakara Vritti Stithi is a Samadhi of a Gyani. It is this Bramhakara Vritti that destroys the Mool Agyan (Avidya) or original ignorance. ●

You can renounce your wife, children, parents, house, friend, relatives etc. It is very difficult to renounce the intellectual pleasure; the pleasure from name and fame. Warning!!! A man, who can draw happiness from Atma within, will never care a bit for this trivial paltry affair. The world is a mighty big thing for a worldly man. It is a straw for a knower of Bramha. It is mustard, a pin's point, a bubble, and an airy-nothing for a Bramha Gyani who ignores all these trivial things. ●

It is the Jiva Sristi that is at the bottom of all pain and misery. There is nothing wrong in Ishwara Shristi. Ishwar Sristi does not give the least pain. On the contrary, it is a helper of salvation. Jiva Sristi constitutes





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egoism, Kama, Krodha, thine and mine, I am the doer, etc. This causes all trouble. This is due to Agyan, which causes identification with the limited mind. Feel you are infinite and all pervading. The whole world is mine and all bodies are mine. ●

You are spoiled by the mind, by Avidya. It is not the mind that has limited you. It is Avidya that has brought out this limitation through identification with the mind. Draw the curtain of ignorance; rest on Sat-Chit-Anand - Bramha, through the force of Shivo-Aham Bhavana. ●

Practices of Asana, Mowna, Pranayama reduce Rajas and increase Sattwa. When the mind is in Sattwik mood, it is very conducive for meditation. Give up reading or talking at the time when you note your mind is in a Sattwik mood. Now at once sit for meditation in a solitary place. When the mind is Sattwik, there need no effort in concentration. Note this point carefully. ●

Pleasure and pain are not in the object but are in mind due to Raga and Dwesha current. Mango is not sweet but the idea about the mango is sweet. Remember this always-Maya dupes you, senses deceive you, wholesale mind tricks, tempts, cheats, magnifies, exaggerates and unnecessarily alarms. ●

Be always on the alert. Who is an enemy to you is a friend of another. The same person who was a friend before is an enemy now. Raga and Dwesha have no real Swarupa. They are illusory. Destroy them. Rest on Samata State. Acquire Nirdwanda state.

Destruction of mind is of two kinds - with form and without form. The destruction of that with forms is of the Jivanmuktas, while the destruction of that 'without form' being of that of the Videhamuktas. In other words, when the mind is completely removed, the instinctive mind dies away, the Sattwic mind or





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higher Mana remains. When the Jivanmukta leaves the body, the higher Mana is completely annihilated. It is absorbed in Bramha. A Pure mind is Bramha itself.

In the Nirvikalpa Samadhi, mind is not destroyed thoroughly. It assumes a fine state, just as in the deep sleep. Otherwise the various acts done by a Gyanim - eating, bathing, defecation cannot be properly explained. A Gyani's body is kept up for enjoyment of Prarabdha. Enjoyment can be done only through Vrittis. Pleasure and pain can only be experienced through Vrittis. So a Gyani has these Vrittis to experience his Prarabdha. He may not be affected as he is identifying always with the Swarupa or Bramha and not with his body. That is a different question altogether. But the body is sure to be affected if a carbuncle develops.

### ***6.1. Self- Realization***

Man consists of Atman and body. The Atman has two aspects - changeless and changing. The latter is called the world and the former God. World also is nothing but God in manifestation. God in movement is the world. It is not that it does not exist; it has only a "Relative Existence".

The Atman is eternally free. Mind and body are in bondage. So long as we are guided by mental attractions and repulsions, we are slaves of fate or divine will. But, when we completely free ourselves from their clutches and realize our oneness with the Atman or Divine will, we are free. It is through self-knowledge, our will and divine will become one. Until then, we are certainly bounded by fate or divine will. But in proportion as we rise above the mind and body, our will becomes stronger and more and more free and manifests greater and greater divinity.

Samsara or phenomenal existence, whose main factor is the bondage of births and deaths in succession, is unreal and is the result of illusion. The ignorance, by which the only and absolute reality-the supreme-self, is mistaken for the unreal





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world. In the same way as a rope may be mistaken for a snake in the dusk of the evening. Both bondage and liberation are thus illusory. Since there is no real bondage at all, how can there be liberation from it? However, liberation or Moksha is relatively spoken of and can only result from a thorough knowledge of the reality, behind, beyond and underneath and within the unreal. Such a knowledge not merely a theoretical, but Direct-Realization, Aparoksha Anubhuti is called the self-realization.

The undermentioned Laya-Chintan of Om leads to Advaita Nishta or Nirvikalpa Samadhi:

- a. Viswa gets Laya, (dissolution) in Virata and Virata in the Mantra "A"
- b. Tejas gets Laya in Hiranyagarbha and Hiranyagarbha in the Mantra "U"
- c. Pragya gets Laya in Iswara and Iswara in the mantra "M"
- d. Ardhamatra gets Laya in "Ishwara", Sakshi (Bramha), Kutastha, Bramhai kam-oneness of Jiva and Bramha. Turiya is common to both Jiva and Ishwara.

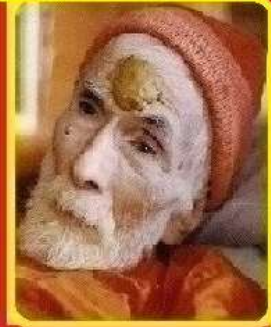
Nirguna meditation is meditation on one idea or series of ideas. The series of ideas will eventually become one and this one idea also will have to be given up to enter into Advaita Nirvikalpa Nishta. This one idea will destroy or burn all the worldly ideas and will by itself die. Just as the stick used to burn the dead body in the crematorium helps in burning the body and itself gets burnt up in the end.

Bramha is not all-knowledge. He is knowledge itself. He is not all-powerful, he is power itself. He is not all beautiful. He is beauty itself. He is bliss itself. So, Bramha is termed as Essence or "Swarupa". Understand this point well. Reflect well. Watch your mind every now and then to understand under which Guna it is moving. Then convert Tamas into Rajas and Rajas into Sattwa.





श्री गुरुपरमात्मने नमः



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Mind minus Vrittis, with Sanskaras only, is termed potential mind. Mind keeps company with two things, either with the objects through Vrittis during perception or with Sanskaras. In Savikalpa Samadhi, this form of potential mind exists. A Raja Yogi in the Savikalpa Samadhi operates through this potential mind. If this potential mind is also destroyed, you enter into pure Nirvikalpa Samadhi.

Through concentration you will rise above body-consciousness, through meditation you rise above mind and finally through Samadhi you become one with Bramha. These are the three important Antaranga Sadhanas in the achievement of final beatitude.

You can simply by mere willing travel to any place you like with the astral body-Astral journey and there materialize by drawing the necessary materials either from Asmita (Ahankara) or the Universal Store House-Ocean of Tanmatras. The process though looks impossible for an ordinary man; it is very simple for a Yogi.

Sometimes during meditation, you will have various visions. These visions are either subjective or objective, your own mental reactions or of realities on finer planes of matter. Universe consists of planes of matter of various grades of density. Rhythmical vibrations of Tanmatras in various degrees, give rise to the formation of various planes. Each plane has its being and things. Visions may be of these things or beings. They may be purely imaginary. They may be crystallization of your own intense thinking. You must discriminate in Yoga. Reason and common sense must be used all throughout.

When the Kundalini is awakened, the Yogi sees mentally a huge mass of golden light or fiery light, enveloping his body as if to consume him. He should not be in the least afraid; Kundalini colour is golden or fiery red.