

YOGA INFLUENCE

English Version of
YOGAPRABHAVA

Discourse by Saint Gulabrao Maharaj on 'Patanjala Yogasutra'



English Translator
Vasant Joshi

Preface by
Dr Vijay Bhatkar

YOGA INFLUENCE

English Version of

YOGAPRABHAVA

Discourse by Saint Gulabrao Maharaj on 'Patanjala Yogasutra'

Translated By

Vasant Joshi

Published by

Vasant Joshi

YOGA INFLUENCE

English Version of YOGAPRABHAVA

Discourse by Saint Gulabrao Maharaj on 'Patanjala Yogasutra'

*

Self Published by: Vasant Joshi

English Translator: Vasant Joshi ©

B-8, Sarasnagar, Siddhivinayak Society, Shukrawar Peth, Pune 411021.

Mobile.: +91-9422024655 | Email : vasant.joshi062@gmail.com

*

All rights reserved with English Translator

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical including photocopying recording or by any information storage and retrieval system, without permission in writing from the English Translator.

*

Typesetting and Formatting

Books and Beyond

Mrs Ujwala Marne

New Ahire Gaon, Warje, Pune.

Mobile. : +91-8805412827 / 7058084127 | Email: maraneujwala@gmail.com

*

Preface by : Dr. Vijay Bhatkar, Chief Mentor, Multiversity.

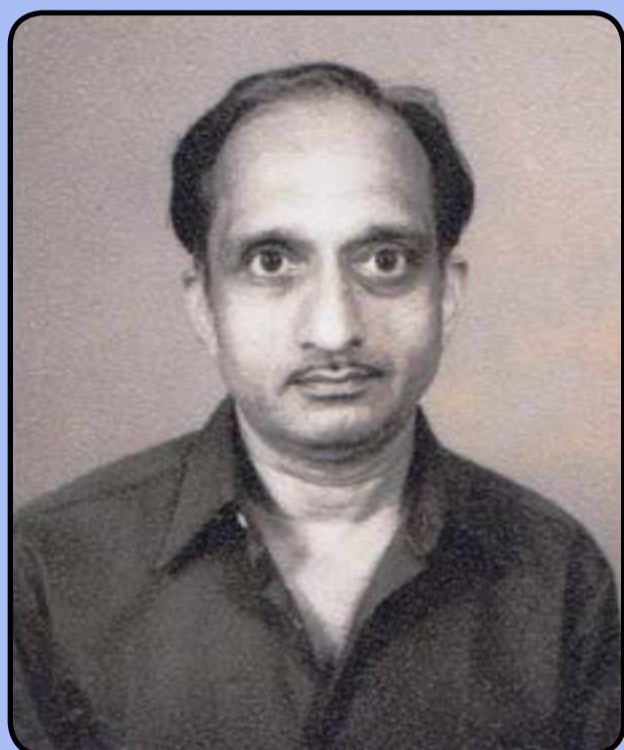
*

Cover Design by : Aadity Ingawale

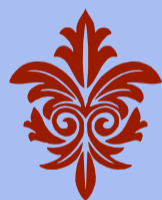
*

First Edition : 26th January 2021

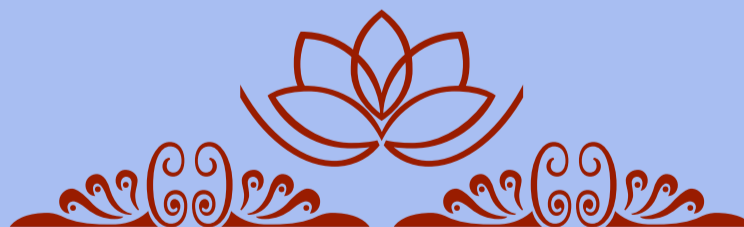
DEDICATED TO THE MEMORY OF



My Brother
Late Prabhakar Joshi



My Sister
Late Sudha Natu



INDEX

Subject	Page No.
Part I	
Preface - Dr. Vijay Bhatkar	I
Prologue of English Translator - Vasant Joshi	IV
Acquaintance - Dr. K. M. Ghatate	VI
Autobiography of Saint Gulabrao Maharaj	XLII
Introduction - Rajeshwar Tripurwar	LI
Swami Bechiranand - Rajeshwar Tripurwar	LVI
Tribute - Vasant Joshi	LIX
Part II	
Chapter I : Introduction	4 to 37
Aphorism 1 to 22	
Chapter II : God Meditation	38 to 163
Aphorism 23 to 33	
Chapter III : Study	164 to 300
Aphorism 34 to 39	
Chapter IV : Fruit of Yoga Study	301 to 357
Aphorism 40 to 44	
Pious Behaviour Indication	358 to 362
Steps Perfection	363 to 370
Part III	
Appendix : Glossary of Technical Terms	373 to 395
References	396



PART I



INDEX

Subject	Page No.
☞ Preface - Dr. Vijay Bhatkar	I
☞ Prologue of English Translator - Vasant Joshi	IV
☞ Acquaintance - Dr. K. M. Ghatate	VI
☞ Autobiography of Saint Gulabrao Maharaj	XLII
☞ Introduction - Rajeshwar Tripurwar	LI
☞ Swami Bechiranand - Rajeshwar Tripurwar (Previous Life of Saint Gulabrao Maharaj)	LVI
☞ Tribute - Vasant Joshi	LIX



PREFACE

Revered saint Gulabrao Maharaja is well known as ‘Intellect Visionary’, ‘Sweet Non-duality Preacher’ and ‘Coordination Maharishi’. He with his extraordinarily nourishing intellect had thrown new light on many unsolved questions in the field of knowledge. The literature-wealth churned out of Maharaj’s intellect, talent and analytical approach having ‘affirmation-refutation-logic’ style of argument is marvellous and supernatural. Similarly he had also thrown light on many scientific innovations that were invented during his life time by employing the same analytical approach. And thereby he gave a new vision to science. He also demonstrated how philosophy and science could be synthesized. I feel that whenever Maharaj’s forthright scientific thoughts will be unfolded, his name will be written in golden letters in both the fields of philosophy and science.

Gulabrao Maharaj created commentaries on ‘Samkhya’, ‘Yoga’, ‘Nyaaya’, ‘Vaisheshika’, ‘Purvamimamsa’ and ‘Uttarmimamsa’ without severing the basic linking thread in all these ‘Darshanas’ and thereby kept intact the ancient seer tradition of India. He emphasised that all branches of science have emerged from Vedas and directed how new inventions from modern physical science could be created from ‘Vaisheshika Darshana’. He provided guidelines for writing new text books from modern science. The foundation of different branches of physical science that we are presently studying is in ‘Nyaya-vaisheshika Darshanas’. He showed that expansion of every chapter of these ‘Darshanas’ is capable of giving direction to new scientific research. He also demonstrated that it is Indian speciality to comment as per changing times, experiment, experience and then lending it to all without severing the basic linking thread; while it is western scientific method to find out the basic linking thread through evolution of constant thinking and experimentation.

Maharaj raised many questions on Darwin’s theory of evolution as per ‘Nyaya-shastra’. He proved logically that as per Indian thinking, the sequence of universal events take place in circular mode. As every living being could evolve, he could de-evolve too; but if one tries hard, he could reach Godhood only through evolution process. This is at higher level than Darwin’s theory of natural evolution. Similarly he

refuted Spencer's theory un-knowable and doctrine of theosophy. The definitions of space, time and object arrived at by him are worth rethinking. The science stands to acquire new vision through these definitions, scientists stand to gain new prospects from Maharaj's scientific analysis of this triad and authors of ancient and modern scripture could experience the concentrated state of mind during optional contemplation as per Veda-word '*Ekena vidnyatena sarva dnyaatama bhavati*'. Authors of Indian scripture have gained this status through their untiring efforts. That is why, seers and sages know that universal cause is basis of all sciences and this knowledge has not been evolved through any human efforts. Though the knowledge-treasure gained through this experience is limitless, the desired subject could be obtained in full measure during contemplation with gross object coupled with triad of word, its meaning and knowledge and a new branch of science is opened with every such single subject. The new inventions are created and man's knowledge-avenues get expanded. No single individual has right over this knowledge. As this knowledge has been evolved through universal cause, the commonality among various knowledge-branches, though appearing mutually opposing, should be found out. The knowledge and science branches get expanded enormously through their diversity while their unification is felt through their commonality and then the mutual opposition melts away.

The clever Britons during the early nineteenth century had deliberately planned to destabilize the very foundation of Indian faith in Vedas, religion and culture. In order to achieve this goal, they had avowed to demolish the Gurukul tradition of Sanskrit-schools that was the plinth of Veda-study. They had rightly judged that once Sanskrit study is uprooted, Indian mind could be very easily brought under great influence of western thinking. They made western Sanskrit scholar Maxmuller to state that 'Aryans came to India from Europe and they were not Indians'. Maharaj on observing that this misleading assumption had influenced many great Indian thinkers strongly refuted it with appropriate evidence. He advocated that 'Aryan is not a race, but Aryans means cultured people. Vedic culture was first to come into existence on earth and was replete with the wealth of knowledge which later on spread throughout the world' and threw revealing light on Aryan history. This statement of Maharaj has been proved right after 100 years by the research conducted with the help of latest instruments. The Britons too have now accepted through modern media the mistake deliberately made by them

with ulterior motive. It is great wonder that Gulabrao Maharaj had established this truth by resolutely refuting the prevalent statements made by European and Indian scholars.

Maharaj gave birth to many novel revelations along with extensive philosophical literature created by him that include spiritual alphabets, new language 'Navang', shorthand or encryption script and liberation-board. As children would be able to acquaint themselves with spiritual words during their early childhood if they learn spiritual alphabets, he had invented such easy to remember alphabets. He had also created a shorthand script like brail which should be researched further so that it could be made use of in Devnagari and other Indian scripts and would be useful in automatic letter observation in computer. The liberation-board invented by Maharaj is a novel play-board which incorporates many principles of 'Vedas', 'Upanishadas' and 'Gita'. This is like a snake and ladder type game. One gets acquainted with Vedanta and religion while playing this game. Thereby, attitudes go on changing and one slowly attains mastery over spirituality. This might be first such attempt in world which leads one to spirituality through gaming. When this game will be transformed into a computer game, it would be recognized as world's first spiritual computer game. Maharaj has also prepared a systemised encyclopaedia of important philosophical terms that will be useful to science-seekers. Though Maharaj's life itself is a miracle, he never sponsored miracles. He used to say 'Only fools and lowly people respect miracles, medium type of people respect pious behaviour and best persons respect knowledge and science.'

Yogaprbhava is a scholarly discourse on 44 aphorisms of 'Samadhipada' Chapter of 'Patanjal Yogasutra' by Saint Gulabrao Maharaj which stands out uniquely by its incomparable logic supported by umpteen references from ancient Indian philosophical literature and quotations from revered saints like Dnyaneshwara, Tukarama, Eknatha, Ramdasa, Kabira etc. providing rare insight into this unique treatise.

Dr. Vijay Bhatkar

E-mail: vijaypbhatkar@gmail.com

(Source: 'Sadhubodh' published by Multiversity Publications, Pune.)



PROLOGUE OF ENGLISH TRANSLATOR

The science of yoga is ancient Indian psychology for attainment of absolute Reality (*Brahma*) through most appropriate and precise yogic process of eight-fold yoga consisting of Pious behavior (*Yama*), Conduct-code (*Niyama*), Body-posture (*Aasana*), Breath-control (*Pranayama*), Mind-concentration (*Dharana*), Meditation (*Dhyana*) and Contemplation (*Samadhi*). This yoga was first preached by God to Vivasvata, the sun-incarnation, that was passed on later to sage Manu and king Eshvakku, the founder of famous Sun-clan. God subsequently explained this yoga to his friend and devotee Arjuna on the battlefield Kurukshetra, as said by God in Gita verses IV/1 and IV/3. God finally advised Arjuna to become yogi as yogi is superior to practitioners of knowledge, severity and karma as said by him in Gita verse VI/46. This ancient knowledge was further codified by Maharishi Patanjali in the form of 195 concise aphorisms in his famous treatise 'Yogadarshana' which consists of four chapters of 'Samadhipada', 'Sadhanapada', 'Vibhutipada' and 'Kaivalyapada' elucidating Attitude-control, Yoga-means, Yogic powers and final Contemplation respectively. Philosopher Saint Gulabrao Maharaj at the end of nineteenth century delivered discourses on first 44 aphorisms of 'Samadhipada' chapter 'Yogadarshana' continuously for two months at ancient Shiva temple at his native village Madhan throwing clear light on yogic process involved in attainment of final contemplation with the aid of God-meditation (*Ishavar-pranidhana*).

After I completed translation of 'Sadhubodh' by Saint Gulabrao Maharaj as insisted upon by Dr. Vijay Bhatkar, I started going through 'Yogaprabhava' by saint Gulabrao Maharaj out of curiosity and soon got so much engrossed into it by the simplistic approach adopted by him in dealing with the intricate issues of final contemplation while extensively referring to Vedic scriptures and Saint's quotations that I decided on my own to embark upon translating 'Yogaprabhava'. When Dr. Vijay Bhatkar came to know about my attempt, not only did he approve my endeavour, but also encouraged me to go ahead with full steam. His benevolent attitude gave me lot of confidence to complete this translation work in time. The support rendered by Shri. Tryambakrao

Chavan in providing me with useful inputs out of his in depth study of Dnyaneshwarai was invaluable. I am thankful to Mrs Ujwala Marne of Books and Beyond for doing page setting and digital formatting job of this book professionally.

I do hope that readers will find this book educative and sincerely request them to point out the shortcoming if any noticed by them in this work for making necessary amendments in future.

Vasant Joshi

E-mail: vasant.joshi062@gmail.com



ACQUAINTANCE

With Saint Shri Gulabrao Maharaj

(06.07.1881 to 20.09.1915)

It is really unfortunate state of affairs that in spite of the fact that Intelligence-eyed Blessed saint Gulabrao Maharaj had opened up vast literature-trove of various subjects during his life time, his invaluable thoughts haven't been presented to the intelligentsia of Maharashtra in a systematic manner so far. Though there are lot of bulky indexes of Marathi literature available in the libraries, they hardly have taken cognizance of the revolutionary thoughts expounded by Maharaj on array of basic moral issues concerning society except for few cursory references of his books with which the historians of Marathi literature have absolved themselves.

If we have ringside view, the study of ancient Marathi literature includes light hearted poetry of Pant and mood elevating songs of bards along with the devotion filled literature of saints not only because the modern poetry had cast away its skin and embraced the free metre but there had been import of the soul of poetry from western world too. And this development led to almost severing the ties between ancient and modern literature.

With the result that while considering ancient literature, Maharaj's literature is treated as modern as it belongs to the twentieth century and while considering modern literature, it is excluded as being ancient due to the fact that Maharaj belongs to the saint tradition. Thus both ways it is no win-win situation.

Maharaj's literature is of high calibre from point of its poetic value, his writing style was Godly (*Prasadika*) and his intellectual level was unparalleled. Though his literature encompasses variety of subjects, each of them is enclosed into a logical framework. All the benchmarks of modern day intellectual thinking become applicable to his literature. Even then his literature has been woefully neglected by the so called intelligentsia. It is the need of the hour that Maharaj's unique thought-treasure spread over his entire literature in both prose and poetry formats touching innumerable subjects, his skill of reaching out to their roots along with their comparative analysis and spelling out

the unbreakable bond with ancient traditions in spite being modern in approach is presented before the sincere seekers of literary study.

There is still strong possibility of one more reason why the intelligentsia has ignored his literature in spite it's totaling into 139 books and that is as in today's parlance the word 'Maharaj' carries the undertone of so called miracles, they aren't allowing his valuable thought contribution (*Vichar yogadaan*) to touch even the periphery of their mind.

As the world pays little attention to stray miracles eventually displayed by the legendary visionaries like Dnyaneshwaraa Shankaracharya, Ramanujam, Madvacharya, Gautam Buddha etc and is more enthralled by their unfathomable thought treasure (*Vichar dhan*), the romantic non-duality preached by Maharaj should be highlighted before the public so that his valuable thought contribution could receive the honour it rightly deserves from the intelligentsia.

Birth:

There is a village called Lonitakli located about 33 km south of district place Amravati in Vidarbha region of Maharashtra. This was the maternal home Blessed Gulabrao Maharaj. He was born to Alokabai from Mohod family on 06.07.1881. Gonduji Mohod was his father. Mohods were village administrator (*Patil*) of Madhan. Ancestry of Mohods could be stretched back to Modh clan of Warriors (*Kshtriya*). However Maharaj used call himself as belonging to Kunbi (*Shudra*) caste due to dereliction of duties (*Samskara-lop*) that took place among the various past generations of Mohod clan over period of time.

Maharaj's mother Alokabai brought him to her in-laws home in Madhan when he was five months old. Maharaj was an attractive healthy baby that time having blackish complexion, very lustrous eyes, jet black hairs, straight nose and chubby limbs. However at the age of nine months he permanently lost his eyesight due to trivial cause of inflammation of eyes. Though bereft of normal eyesight this child prodigy's attitude always remained happily disposed towards world due to purity of his inner vision. Since acquiring little ability to speak, Maharaj used to indulge into few joys of jerking his neck and clapping his hands involuntarily. Later on his childish pranks went on enjoying whirling around himself while snapping his fingers and shouting loudly.

Childhood:

When Maharaj was four years old, Alokabai gave birth to his sister who didn't survive. His mother too expired during year 1885 due to pregnancy related illness and he was snatched away from the motherly care since then. That time his maternal grandmother took him to Lonitakli and nurtured him very affectionately. Maharaj too was very much attached to his grandmother. He used address her as Bai and demand stubbornly all his requirements of hunger and thirst from her.

People around Maharaj started having experiences of his natural prowess since his early childhood itself. The womenfolk gathering for drawing water from the village well used to tease him by stealthily coming near him without making slightest noise of footsteps and stand near him. That time he could easily recognize them one by one by calling out their names. Astonished by his feat they would enquire as to how he could do that and he would answer he recognized them by the sound of their bangles. When asked about how was it possible when bangles worn by them all were the same, he would answer as the sound emitting from their individual bangles was different.

While seating for his meals he would sprinkle sandalwood paste around his plate and sometimes spread both his hands in front of him in a friendly gesture. If asked "why are you doing this", he would say "I am seeing a beautiful child having four arms, bearing a crown on head, sandal paste applied to his forehead and earrings dandling on his ears. He is inviting me to play with him". His favourite fancy of indulging in whirling around himself while snapping his fingers for long time never used to induce any fainting sensation into him.

Education:

During year 1890 Maharaj's father brought him back to Madhan. By that time his step mother had arrived into home and she used to cause a lot of trouble for him all the while. Though there was no question of his attending any regular school on account of blindness, village school teacher would occasionally visit his house and give some preliminary lessons in simple arithmetic to him. His only brush with the school was limited to occasions when his elder uncle, the village patil would insist on his attending school.

Even during his young years, Maharaj had unflinching loyalty towards learning verses from scriptures and 'Puran' from Laxmanbhat Joshi, the village priest. He had even mastered 'Ynkteshstotra' and eleventh chapter of 'Shivaalilamrut' and by then. He never used to forget anything which he learnt once. His memory was extraordinary. He would listen to talk of Maulavi visiting village square and reciting verses from 'Koran' and repeat them correctly.

Marriage:

Once Maharaj was playing with his game mates in a house of his neighbour Sitaram Bhuyar. When Sitarama's mother playfully challenged him to break a coconut with his fist and offered to give her granddaughter in matrimony to him, Maharaj accomplished that task in a jest and said "I will now claim your granddaughter without fail when time is ripe". Later on he was married to the same girl Mankarnika at his age of twelve years.

Knowledge Mastery:

As Maharaj had developed keen interest in scriptures and 'Puran' and started delving deep into various religious books, he sought active help from literate persons like Laxmanbhata Joshi, Pandurangpanta, and Keshavrao Pande in reading out to him all those books. He never bothered for appropriate time, money and labour required for accomplishing this task. He at times doled out bagful of grains, the silver bangle on his hand and a shawl received during his marriage ceremony for the favours he sought from them. His multidimensional travelogue into book hunting varied from 'Vedas', 'Vedanta', Music, Medicine, Literature, and Theosophy to Western philosophy and Electronic theory of Modern science.

Yogic Meditation:

Maharaj used to experiment the yogic contemplation since his early childhood. During night hours when all the house inmates were asleep he used to ruffle his bed sheet a bit in order to ascertain that everybody is enjoying deep sleep, cover his body in bed sheet and practice yogic meditation. One night as he was in his usual deep meditation when Bhikabhau woke up at midnight and saw him sitting rigidly in a steady posture, started calling him out but as he didn't respond to the calls took away his bed sheet and tried to shake him physically. Bhikabhau on noticing that even his breathing had stopped

completely raised an alarm and called out his uncle for rendering immediate help. In unprecedented commotion that followed when Maharaj's contemplation receded at 4 AM and he started breathing regularly, everybody heaved a sigh of relief. However his uncle being unaware of any meditational practices, admonished him severely for that unpardonable prank played by him. Such instances of his midnight meditations were frequent occurrences.

At his age of sixteen years, when Sarajatai, Maharaj's aunt who nurtured him untiringly expired during year 1897, the atmosphere at home started getting polluted. Once when he suspected that there was an attempt of poisoning him by his stepmother, he stopped eating at home and started visiting houses of his close acquaintances like Ramchandrbapu and others for having his meals. Such impediments of course didn't deter him from pursuing his cherished goal of acquiring higher knowledge and practicing contemplation with enhanced enthusiasm. He was aloof from the mundane worldly life like a dew-drop on lotus leaf.

Mantra Charity:

Around this period there used to be lot of blissful instances like arranging festivals like 'Gopalkala' along with Maharaj's close associates and disciples like Ramchandrbapu Mohod, Vishrambhau and Rangubai etc. That time for the first time he bestowed them with specific Mantra Charity (*Mnatra-daan*).

Daily Routine:

Maharaj's daily routine during this period used to be like this. Singing in solitude 'Saptshati' or 'Tulasimahatmy' after an early morning bath with cold water, pursuing mind-worshiping when sweet smell of black 'Bukka' used to automatically waft into nearby atmosphere, falling in prostrate for hours on after meals and indulging in continuous involuntary movements of neck and hands irrespective of clashing of hands against the wall. At times while in trance he was unaware of his clothes falling off too. Sometimes he used to go on caressing the bole of Neem tree in his courtyard with due diligence after covering it with dhoti as if massaging the feet of Lord devotedly while murmuring some mantras at that time. At times he would head for forest, tear the thick border of his dhoti, tie it to a tree branch and go on enjoying swinging blissfully oblivious of the surrounding.

Whenever he attempted deep contemplation behind the closed doors of his room, his breathing stopped completely he sweated profusely. Sometimes he would bark like dogs so as make the stray dogs of village too bark in response. His usual dress during this period used to be coarse dhoti, upper jumper and a cap.

Love for Books:

Maharaj immensely loved books to the core. Whenever he came to know about publication of any book on ancient Indian culture or even western philosophy, he would call for those books irrespective of his meagre financial resources by relying on the help of his close acquaintances. As he much valued the importance of books while refuting unreliable western opinions or affirming esteemed Aryan thesis, he would carry the treasure box of his revered books on his head and wander alone in pursuit of his knowledge-quest. At times he would alone head for Chandurbazaar even during night hours without seeking anyone's help.

Maharaj's uncle would get much agitated on observing such irrational behaviour of his nephew. Once in a moment of uncontrolled rage of anger, he threatened Maharaj "I don't need my life and I would give away in charity all my household property to Brahmans". Maharaj immediately got up and said "I shall invite Brahmans at this instant" and walked out of the house and his uncle too followed the suit. As such instances and other irritating in-house squabbles occurred more frequently over the time Maharaj left his ancestral home and took refuge in the house of his close associate Ramchandrbapu.

Divine Intervention:

During the year 1901 Maharaj received the blessings from saint Dnyaneshwaraa. Maharaj describes this event as follows.

माझा सद्गुरू करुणाधन आळंदीपती कल्याणनिधान
जेणे आपुलिया नामाचा मंत्र देउन कृतार्थ केले मजलागी
अंकी घेऊनिया खुणा सांगितल्या स्वनामाच्या

'My pious Guru full of pity Alandi-master home to prosperity
He bestowed his name-mantra Fulfilled me,
taking me in his lap Explained signs of self-name'

Difficult Yoga:

The home front during this severe domestic turmoil proved to be too arduous and testing for Maharaj. His uncle used to dole out a few kilos of grains occasionally and Mankarnika-aaai used to manage the household duties by borrowing few essential ingredients from the neighbours. She never had the luxury of either hair oil or a decent sari to wear but the dutiful pious wife never complained about that ordeal.

Towards Sirasgaon:

After few days Maharaj went to Sirasgaon along with Mankarnika-aaai to stay with Rajarama Deshmukh. There he continued his passion for studying books, conducted discourses on 'Amrutanubhava' and 'Dnyaneshwarai' and indulged into collective singing of devotional songs days in and days out. Here he composed new Devotional hymns (*Abhanga*) and the people around immensely enjoyed his devotion-full company. He occasionally travelled to Amravati and came in contact with Mule teacher and Haribhau Kevale who were attracted towards his intellectual excellence in spiritual field. That time Maharaj started comparative study of Vedic theories and their systematic presentation. This involved continuous discussions with his friends and writing of essays on related issues and letters to the knowledgeable persons. The letter he wrote to Shri Jathar from Gwalior regarding refuting theory of evolution by Darwin and theory of unknowability by Spencer belongs to this period.

Satyshodhak Samaj:

That time around the branch of Satyashodhak Samaj founded by Jyotiba Fule was opened in Amravati and efforts were on to involve Maharaj into this organization. He writes about this organization in his autobiography as follows.

'It is the plea of Satyashodhak Samaj that they aren't against the real Brahmans but they are trying to teach Vedic knowledge to those fools among Brahmans who don't try to reform themselves. I joined their organization believing in their plea. However as they openly abused all the Brahmans during their Sirasgaon meet, I alone stood against them and questioned their attitude by saying that their objectives are contrary to their earlier commitment with me. But they instead of answering my query accused me by saying "he is tutored by the Brahmans and purpose of our caste won't be served by listening

to this boy”. That time entire audience clapped in their support. Then I feared that unless I go to the big town and display the effect of my speech on the audience there, my say won't carry any conviction with them and on the contrary I would be treated as one belonging to the Satashodhaks”. This was the reasons that he left his native village Madhan and migrated to city like Amravati.

Since this event Maharaj started writing letters containing his impartial assessment and comparative evaluation of the mutual opposition that was recently raising its ugly head among the different segments of Hindu society. At the same time he started requesting the knowledgeable people to help him in understanding the opinions of western scholars like Darwin, Spencer and William Hamilton etc by reading to him their books. He himself left no stone unturned in his quest for this knowledge by taking troubles to bare footedly carry those books on his head day in and day out braving severe sun and rain.

Katyayani Vow:

At his age 22 years during year 1903, Maharaj initiated himself into the Mantra-consecration (*Mantra-diksha*) of Goddess Katyayani referred in tenth Skand (Volume) of 'Bhagavat' at Madhan. There on the bank of river he performed for the first time 33 days vow of Katyayani worship. This vow was repeated for second time by him at Shukleshwara Vathoda.

Usual Dress Code:

- Braided black pitch hair on head.
- Prominent vermilion mark on forehead indicating married status.
- Pious necklace of black beads.
- Pious thread over left shoulder.
- Ash smeared over body.
- Pristine white dhoti around waist.
- Golden bangles in hands.
- Silver toe rings.

On the occasion of Krishna birthday and Katyayani Vow festival, Maharaj used to wear full female dress as per prescriptions of romantic-consecration (*Madhur-diksha*). He considered himself to be daughter of saint Dnyaneshwara and wife of Lord Krishna. In order gain the authority of Krishna-wife, he started this practice of this great vow and he craved that his disciples too should gain the benefit of romantic Para-devotion as obtained by him by saying “O my friends, please consider yourself to be Gopis and gain the authority of ‘Raskrida’ as gained by the Gopis during Lord Krishna’s stay at Vrindavana by performing the Katyayani Vow (*Vrata*)”.

Maharaj says in his ‘Bhaktipadtirthamrut’ as

शिवो भूत्वा शिवं यजेदिति, ही साह्य नेउं सखी श्रुती
मग तीसचि प्रार्थनी भक्ती, मागोनी घेउ
प्रेमाचा करू कळस, हरीस अर्पू ब्रह्मरस
श्रीकृष्णपदी सावकाश, सख्यांनो भुंगी होउ चला
सनकादिकांची ध्येयमूर्ती, नारदप्रभुंची गेय कीर्ती
रास मंडळी प्रेममूर्ती, चला पाहू सख्यांनो

‘By becoming Shiva, worship Shiva, let’s have help with this friend Shruti
Then by praying her, will demand devotion
Let’s build love-apex offer Brahma-essence to Hari
At Shrikrishna’s feet slowly, friends let’s become beetle
Sanak’s goal-idol, Narad’s poetic fame
Rasmandal’s love-idol, let’s see that O Friends!’

Thus this Katyayani festival bestowing supreme pious bliss of romantic devotion (*Madhurya Bhakti*) for sake of all was started with great festivity by Maharaj. The fervour created by this festival among the enthusiastic participants used to be unparalleled. Shri. Laxmana Ramchandra Pangarkar, the famous researcher of saint-literature had most appropriately penned this event on personally observing the same as follows.

Devotional Songs:

‘When someone recited the hymns of saint Tukarama or Dnyaneshwaraa, Maharaj would recite his own matching hymn. When the participants repeated that hymn,

Maharaj would compose still more matching hymn and the duet would go on for hours in jubilant manner. Whenever the mood of singing turned to compassion (*Karuna*), listener's hearts would be filled with compassion. With loving devotional songs (*Bhajan*) started, their hearts would be filled with love. In short the sentiment of the songs rendered would descend into hearts of listeners instantaneously and they would be transported to state of utter bliss. During discourse by Maharaj, actually the quotations from 'Shruti', 'Smriti', 'Puran' just appeared as if waiting impatiently to be quoted by him. By listening to his incessant flow of instantly composed hymns, the listeners used to realize how the saints like Dnyaneshwaraa, Eknatha and Tukaram must have accomplished the stupendous feat of composing thousands of verses in their extraordinary literary works".

As the speed of Maharaj's most fluent discourse used to be so fast, even a battery of four or five skilled writers taking down his sentences one after another couldn't cope up with the task at hand. Thus only when he deliberately lowered his speed of dictation, then alone the writers were able to take them down. As such only such dictated versions of his literature are available for posterity.

Para-knowledge:

Maharaj used to take immense care of his disciples and would go to any length to ensure that their progress in acquiring the Para-knowledge is accelerated to the desired speed. The letters regarding yoga practices written by him to his wife Mankarnika and Tai Kholkute are sufficient testimony to highlight this issue. Mankarnika was not only his devoted wife but was also his best disciple possessing best authority over Para-knowledge.

Extraordinary Lesson:

Maharaj was having his only son and when he was four years old it was but natural that his mother will have very affectionate dispensation towards him. However attitude-appreciation (*Vrutti-nirixana*) expert Maharaj in order to ensure that this motherly affection of Mankarnika-*aai* doesn't hamper her quest for Para-knowledge, deliberately enacted a pseudo strategy during the Katyayani festival at Vathoda (December 1905). He woke up at midnight and asked Mankarnika to administer a dose of poison to their only son. Though startled at the beginning by his strange command, Mankarnika mustered

enough courage by controlling her surge of affection towards that sweet toddler and braced herself to perform the most testing task as demanded by Maharaj. On learning about real purpose behind his demand, she actually scolded the child by saying “how do you wretch came to my womb to deviate me from following the path of dedicated service to my pious Guru”.

With such superhuman approach to lead his disciples on the path of Para-knowledge, Maharaj used to exert himself to his limits. It was thus natural for his disciples to assume that Maharaj is being very cruel and faulty in pursuing his approach. However as if to prove right the thought of scripture expressed bellow, Maharaj used to resort to such approach repeatedly.

विकारोपी तेषां श्लाघ्यो भुवनभयभंगव्यसनिनः

‘Even the faults of those addicted to destroy fear of world are trustworthy.’

Though outwardly appearing as cruel, he beloved his disciples immensely and everyone in his inner circle use to unfailingly feel his undiluted affection towards them.

Demise of wife:

Mankarnikaai left her worldly abode during year 1907 and Maharaj experienced the saddest loss his wife in his youth itself. The separation poetry (*Virahgita*) titled as ‘Patnipremparag’ penned by him on this occasion is really heartbreaking.

At the end of this sentimental rendition Maharaj says as

विलासललिते हृद्वनी, संकटही परि गुलाबफुल पाळी

सौरभ मिळेल तुजची, जीवन सुकवूनि न पाकळ्या गाळी

‘Innocently shining into heart-forest, though with thorns I rear Rose flower

Only you will gain fragrance, by drying life don’t shed petals’

The place of ‘Patniparaga’ is strikingly unique on the background of female slandering generally observed in the saint-literature. If this rendition is to be compared at all, it will be observed that while ‘Bhamini-vilas’ of great poet Jaggannath Pandit or ‘Aja-vilap’ of Poet-maestro Kalidasa are laced with feeling of sorrow, the separation-poetry of Maharaj has been touched by spiritually (*Paratatva-sparsha*) of romantic devotion propounded by him. This separation-poetry penned by a God-devotee (*Bhagavt-bhakta*) for his wife is unparalleled and has become a golden leaf in saint-literature. Whenever

a loving wife – a beloved disciple – is departed in middle of a path, then an agitated poet-heart starts spreading the fragrance of wife-love pollens (*Patni-prema-paraga*) that lingers on and on. This has thus assumed the form of separation-poetry. Unfortunately Maharaj started ignoring his routine of regular food and frolic (*Aahara vihara*) after this tragic event resulting into steady deterioration of his otherwise sound health that never regained its former luster.

Idol Worship:

Maharaj formally initiated himself into Shivaa-consecration during year 1908 and started Shivaa worship. He also prescribed the routine of idol worship for his disciples. As this worship belonged to Natha tradition, he made it mandatory for his followers to worship Shivaa being primordial Guru and Hari being worship-worthy. Then onwards he used to spend all the time at his disposal in devotional songs, and discourses and composing the books.

New Contributions:

Maharaj expertly displayed how personal God devotion of God is based on Non-duality philosophy expounded by Shankarachary.

By stating that Personal manifestation of God isn't false but it is the Existence-Truth-Bliss form Absolute Reality and it isn't destroyed even after acquiring Para-knowledge Maharaj coined a revolutionary terminology like 'Andhyasthvivart' for devotional concept and provided a scientific base for devotion. He also provided a new dimension for non-duality philosophy of Shankaracharya.

1. He composed devotional hymns like saints and also aphorisms like Kapila and Patanjali, so he was Sutrakara Maharishi
2. He composed commentaries consisting of refutation-affirmation like Shankaracharya so he was Bhashyakara
3. He composed attracting book 'Sampradaya Surtaru'.
4. He composed books on Music, Medicine, Grammar and Literature-science.
5. He synthesized the apparent contradiction between six Vedic philosophical sciences and created new literature on them.

6. He blasted hypocrisy prevalent in the name of Para-knowledge with forthright argument.
7. He criticized stingingly the so called modern religion reformist meddling into inner core of religion in the name of religion modernization.
8. He strongly refuted the misguided historical opinion about original Aryan residence made under influence of western thinking by Lokmanya Tilak etc and propagated the logically standardised and root finding thoughts about how to uproot the poisonous sprouts creating divisions among united Indian society due to such illogical opinions and explained the guiding principles of true history writing.
9. He highlighted the limit of history education by emphasizing that for sake of all round prosperity of any society; only prosperity enhancing history should be taught.
10. He exposed the deliberate degradation of shining Indian history brought about by the Christian Britons.
11. He re-established the ancient historical truth that Aryan isn't a race, Aryans haven't migrated from outside into India and Aryan means a well cultured individual by providing numerous evidences in its support.
12. He created vast literature in the formats of Aphorisms, Commentaries and Arguments on variety of topics like Devotion, Vedanta, Samkhya, Yoga, Nyaya, Aurveda, Music, Literature, Drama, Dictionary, Game and Script as well as he composed books from folklore to attracting book like 'Sampradaysurtaru' in different languages. It is his invaluable contribution.
13. He showed how ancient Aryans had progressed even in physical sciences by quoting references from ancient books and standards of history.
14. He even showed how scientific inventions should be achieved based on ancient 'Nyaya Darshana' and 'Vaisheshika Darshana'.
15. He proved the supreme excellence of Aryans in all conceivable fields by comparing the Indian philosophy with the thoughts of western philosophers.

Maharaj most competently handled many scientific issues through his 139 literary works which are so replete with ancient and modern subjects that literature emperor Narsinha Chintaman Kelkar had praised his works by saying 'Maharaj's literary works are equal to an enormous encyclopedia'.

Final journey:

Maharaj accomplished all of his extraordinary achievements during a short span of his life consisting of only 34 years. He shifted his abode during the last phase of his life about which he definitely had a premonition to the premises of Chakan oil mills on Shankarshet road in Pune in order to be nearer to Alandi, the abode of saint Dnyaneshwaraa. During that period as his health was deteriorating with every passing day, the Aurvedic treatment rendered by Maharishi Annasaheb Patwardhan was in progress. However Maharaj breathed his last on the morning of 20th September 1915 witnessed by the rising sun on that fateful day and left earthly abode for his final journey to Reality.

Review of Works:

If we undertake review of Maharaj's works, it would be observed that invaluable literary treasure indicating the path of searching out the thought-trove hidden into ancient Indian literature, bringing about synthesis of outwardly differently appearing knowledge branches of Indians and having capacity to bury the internal disagreement between various segments Indian society by emphasizing on the similarities between them created by Maharaj was his heartfelt worship of Sharada, the Goddess of literature.

The literary idol of Maharaj had created a unique niche for itself by adopting a principle of synthesis not only into Indian but also into universal thought-fields.

Autobiography:

Spiritual authority, receipt of direct initiation from saint Dnyaneshwaraa, his own worth discarding faults, reasons for creation of his books and his stand about his own life. His monologue has appeared at various places into his books like 'Sampradaysurtaru', 'Sukhwar-sudha', 'Priylalamahotsava', 'Nitytitha', 'Sadhubodh', Devotional hymns, Letters and Articles. This also includes his small autobiography in Garland-10. It is really wondrous that Maharaj often dwells upon his faults alone while explaining the

subject under discussion. The unusual part of this revelation is that he actually proves his faults by his usual skill of un-refutable logical argument which again displays his utter humility and compassion into his devotion. There has never been slightest attempt on his part to glorify his achievements. As a matter of fact his monologue is part of people oriented educational method adopted by him for spiritual elevation of his disciples. No doubt this Para-knowledgeable autobiography is worth studying.

Direct Initiation by Dnyaneshwara:

Practically none taught Maharaj nor did he receive any impressions of formal education in his life.

Maharaj narrates his experience as

सर्व विद्या ज्ञानेश्वर महाराजांनीच मला दिली
मला माझ्या माउलीने मांडीवर घेतले
कृपाकटाक्षे निहाळीले, माझी पात्रताही पाहिली नाही
पण माउलीला माझी करुणा आली
आणी आपल्या स्वनामाचा मंत्र त्यांनी मला दिला

'Dnyaneshwaraa imparted all knowledge to me

Mauli seated me in her lap

Observed me with blessing gaze, never bothered about my capacity

But Mauli took pity on me

And bestowed on me self-name mantra' (Year 1901)

Earlier Maharaj didn't possess the comprehending intellect (*Uh-buddhi*) before he received mantra consecration from Dnyaneshwaraa. So till then he used to request people to read books for him. However after this consecration he once said confidently "I never have any delusion regarding religious thoughts and I can easily visualize the apparent faults of even great seers like Blessed Vyasa". This assumption of Maharaj is true to the hilt as sometimes he points out the anomaly in non-duality power (*Advaita-siddhi*) of Madhusudansarsvati or at other times he declares the mention of two Kapilas by Shankaracharya as disputable. However he never accuses them of being imperfect. On the contrary he coordinates those apparent anomalies and puts forth the unified

picture in front of the scholars. This only shows how Maharaj's intellect was most subtle and analytical. It is most surprising that his faith or respect towards these great seers never used to be get diminished in the least due to this fault finding mission on his part.

Maharaj informs his disciples about his comprehending power by saying "There is no dispute that I possess unfathomable intellect. But intellectual vision (*Chakshusha*) wealth has dawned". And immediately afterwards declares about his faulty fate as "I became blind due to my bad past karma, born as Shudra and tortured by poverty". This is how the opposite qualities of confidence and humility dwell happily within him. He declares humbly "None of the human has taught me anything. Due to my extraordinary intelligence the synthesized meaning which readers couldn't fathom personified before me like Blessed Vyasa. In fact I used to teach readers the knowledge from those books. Later on they became my disciples. However their obligations on me can't be ever got ridden of".

Disciples:

Maharaj's favoured five disciples were 1. Shri Narayana Paikaji Pandit (His designated successor), 2. Shri Haribhau Kevale, 3. Shri Dattatreya Bhausheba Khapare, 4. Shri Yankatrao Deshpande and 5. Shri Laxmanrao (*Nanaji*) Kavimandan. He gratefully pays respects to these disciples who double up as readers of books for him and writers of his extempore dictations in traditional pious prayer (*Mangalacharan*). He also made it mandatory for his followers to recite this pious prayer at the beginning of reading of his books. This shows how grateful he was towards his trusted disciples in spite his being fully of aware of his supernatural intellectual prowess.

Vedic Knowledge:

Maharaj during course of his discourses often used to quote the evidences from Vedas in support of arguments and some people around him felt this as an irreligious act on his part because of his belonging to a Shudra caste. However he had cleared their doubts by quoting quotes of Shankaracharya and Anandgiri as well as authority of Dharmavyadha and Vidura from Mahabharata. Shankaracharya had said that whatever Vedic knowledge Vidura and Dharma-vyadha had gained from 'Vedas' was automatic and that didn't involve learning of the same by them, so none could blame them for

that eventuality. Maharaj has extensively pleaded his acquiring of the Vedic knowledge through the similar route and that could be verified from his 'Brahmasutra-bhashya'.

Multilingual Knowledge:

It wasn't observed any time that Maharaj had directly learnt any language from anyone. People used to be awestruck by observing his foray into science from any language and tended to treat it as miracle. He used to say that if one practiced concentration (*Sanyama*) on words, even communication between animals and birds also could be understood. That's why he could answer a question asked in any language unknown to him. He had once said "I am least bothered about the unusual ideas that people may be entertaining about whether I know any particular language, were these taught to me by someone or acquired automatically by me, so on and so forth. Leave aside English, I don't recite even Marathi like a parrot". Thus it is obvious that that principle envisaged by Yoga about word-concentration (*Shabd -sanyama*) is the reason for Maharaj's proficiency in multilingual knowledge (*Shabda-dnyana*).

Yoga Study:

Maharaj had composed 8-10 books on Yoga and prescribed many new procedures. However he had rarely mentioned about his own Yoga practice. He used to perform Jalandara-bandha of Hatyogic practice during night hours. He would say that the breath control (*Pranayama*) included in this practice leads to contemplation as per Vidyaranya and his own experience too proved it to be true. He had once pulled up the modern Yoga practitioners by saying "Though I am a child in comparison with great Yogis, I have no qualms in saying that the so called modern Yogis do commit mistakes". His confident words had the balanced knack of respecting knowledgeable elders and scolding the faulty ones (*Vikruta*) appropriately.

Denouncing Miracles:

Maharaj had categorically denounced the miracles at many places though there are many instances of miracles taking place during his own lifetime. However these instances of miracles had taken place with the sole intention of freeing his disciple's intellect caught in the web of worldly attachments and induce him to enthusiastically follow the path of Para-knowledge without impediments. He had mentioned about

his miracles only at few places like his reminding Balvantrao about own simultaneous appearance in two different forms in front of Yamunabai Kenkre of Harda. But he had also made it amply clear there by saying “It is not advisable to fix your sights on miracles alone as a person caught in miracles drifts into the floods of astonishment by ignoring the absolute Reality”. In short he in spite of his possessing prowess of miracles was of the firm view that miracles have no place on path of Para-knowledge.

Confidence and Process Excellence:

The most revealing aspect about Maharaj is that he had tremendous confidence about his religious authority and comprehending power. He says about his prowess as

‘धर्माचा निर्विकार पद्धतीने विचार करणारा, शुद्र वर्णात, सृष्टीमध्ये मी एकटाच आहे, असे तू पक्के समज’
 ‘You clearly understand that I am the only person belonging to Shudra caste in entire world who thinks about religion passively’ (*Nirvikara*).

His confidence based only on self realization (*Aatmanubhava*) was never misplaced which is evident from the comparative refutation-affirmation, opposition riddance (*Virodha-parihara*) and synthesis between different religions and principle-thoughts (*Tatva-vichara*) made by him. At the same time utter humility displayed by him during all his arguments is worth taking note of. He earned his Guru-ship (*Gurutva*) due to his humility. His assumption of Guru-ship too was deliberate. He had written in one of his letter “Though not in word-power (*Shabda samarthya*), I am proficient in meaning generating procedure (*Arthja prakriya*) by your grace. And it’s my specialty. Saints like Eknatha and Tukarama too possessed this specialty than word-power. That’s why, I am not afraid of any scholar by your grace”.

This specialty of Maharaj stands out prominently during events from his biography and his acumen in pin pointing exact essence in any erudite (*Vidvatmanya*) book. Similarly he founded new procedures within the fields of Yoga, knowledge and devotion and tried throughout his life to bring about improvement in acquisition of Para-knowledge by his disciples. It is worth noting that these procedures though new are non-confronting to old values. It is evident from his letters that Maharaj imbibed this procedural excellence (*Prakriya pravinya*) deliberately.

Fear of Greatness:

It always requires great courage to expose self faults. And Maharaj had this courage in full measure. He actually feared about greatness bestowed on him in spite of possessing intellect like a speech-master (*Vachspati*). He used to be suffocated like a deer trapped by hunter if someone started to praise his virtues. He used to say about himself as

स्वधर्मी थोरु, अवसरी उदारु, आत्मचर्चे चतुरु, एरवी वेडा

'Great in self-duty, occasionally bountiful,
shrewd in soul-discussion else mad'.

None could compete Maharaj in fulfilling religion curiosity (*Dharma-jidnyasa*) or soul-discussion. (*Aatma-charcha*) However he used to feel smothered while being honoured which is evident when he says

“I can't do without sweets, it's never that my heart is hollow without anger, other's faults are resonating like bell in my mouth still I display my innocence to people. So O Lord, don't test my spirit. If you try to find out my merits, you will notice only faults. So just bless me without searching for my faults. Brahmans (*Vipra*) serve me by giving sandals to me on Ekadashi. Such is my pitiful fate (*Prarabdha*). O Krishna, I feel shy of calling myself as your wife as I desire to be your master but I neither born any heat or thirst, nor practiced severity (*Tap*) still I demand fruits but you bless me without paying any attention to it”. This is how he had beseeched to God.

Maharaj while writing letters to others had opened up his mind. He says in a letter addressed to Pawar, King of Devas as “Someone has deceived you by telling that I possess great knowledge. I don't know anything other than 'Dnyaneshwarai'. I can't entertain you by performing miracles. I am not as ascetic (*Virakta*) as I pose to be. Whatever poetry I compose, it's for sake my mind. I fear if I am honoured at your house, my mind would bolt like a horse on its four”.

Shri Vasudevananda Sarsvati had accused Maharaj of reciting from Vedas besides being Shudra. Maharaj had admitted without any reservations these accusations by saying “I am really guilty but can't get rid of this addiction now”. Not only this, but he had even praised Shri Vasudevananda Sarsvati, Vivekananda and Ramkrishna Paramhansa in his prayer song 'Vaijantimala.'

Bad Past Karma:

Maharaj strongly believed that supreme God is immensely benevolent and quoted own example to highlight this belief as “My fate is that I am Shudra and blind. Everybody knows that I receive service from Brahmans. Still isn't it Godly benevolence that I possess such great comprehending prowess?” He repeatedly emphasized that he is blind due to his bad past karmas (*Purva-karma*). He used to say confidently that majority of people are better than him, by exposing his own faults.

Uplift of Disciples:

Though Maharaj had feeling of utter humility towards himself, his confidence used to come out tremendously while trying to spiritually elevate his disciples. That's why his disciples had his unflinching support in their journey towards Para-knowledge. His affection towards his disciples used to be expressed in his letters addressed to them. He would exert himself to any extent for their spiritual uplift (*Uddhara*). While assuring Tai Kholkute in his letter, he wrote as “I shall elevate you even by entering into hell or shall grant you God's blessings by taking birth in your womb”.

Maharaj wrote eleven letters to her to highlight teaching methods such as procedure of Yoga study (*Yogabhyasa*) and remedies of getting rid of obstacles in spiritual journey. In order alleviate her fears he stresses “I have no fear of rebirth. I shall really be fortunate to take birth in womb of pure gem like you. For what offence of mine haven't you answered my letter?” These letters addressed to Tai highlight mother's care, father's assurance and friend's secret-sharing on part of Maharaj.

Soft like butter, hard like thunderbolt:

Maharaj while writing to Mule teacher and Shrinivasshatri Hardas states “I shall never forget that you have taken me out of the dust”. At the same time he admonishes them too by saying

मज पायी लोळवावे अथवा तुम्ही शरण यावे कोणेही प्रकारे करावे बरवेपण आपुले

'Let me down at your feet or surrender to me, whichever way ensure our wellbeing'.

As we both are same I am talking harshly. Treat me as your child and please open

up your eyes”. I don’t give up those who fulfill self elevation (*Aatmsarthak*) for trivial reasons”. Such is Maharaj’s assurance towards his disciples.

Display of Universal Form Spectacle:

I have explained the process of disappearance-thinking (*Laya-chintana*). It is my responsibility to ensure its gain by you. I shall fulfill my promise whether you believe it or not. I shall show you universal form spectacle (*Vishvrupa-darshana*) like that of Gita but before that you must act as I dictate. You can achieve this in a single birth but you must tell me whether you can courageously imbibe austerity wealth (*Vairagya sampatti*) with full efforts so that I will tell further remedies”.

Admonishment:

At times Maharaj admonishes his disciples as,

“With Dnyaneshwaraa as witness I tell you that if you really tie me down with love-threads, I won’t move a single step ahead. As everyone is having faith regarding my omniscience (*Sarvdnyatva*), I don’t see there is any faith regarding my omnipotence (*Sarvshaktimatva*). If your heart isn’t melting even after my telling to you by prostrating before you, tell me what your say is. It’s not that I have to tell you like this for sake of food as I fill my belly like a dog does. If you don’t care about your wellbeing should I take out my brain and offer it to you? It is your fate if in spite my offering the services for free to you, you aren’t availing the same. It would have been better had there been the births like dogs and pigs, as the species like stone are immovable but at least they take rest at their place for awhile. But you and I appear to have become like servants of people during day and spending night with wife.

I would treat your words as venerable even if you shower me with angry words while safeguarding your wellbeing, but I don’t appreciate your vowing on filling your eyes with crematorium-austerity (*Smashana-vairagya*) while ignoring own wellbeing. O father, whatever faith you will have with me, you would derive the experience in same measure during your present and future lives”.

Blind Tradition:

Now if you think whether you should have blind faith or not. Then O father, as you

don't possess eyes at all so you have to have blind faith. If a blind person catches hold of hand of an eyed person and starts imagining wildly about him, then what would be the results?

- You are blind about supreme God.
- I am blind about world.
- Dnyaneshwaraa Maharaj is having his sight fixated in contemplation.
- Lord Shiva is having his sights fixated in crematorium.
- Lord Krishna is having his sights fixated in Raskrida as Gopis have thrown red powder into his eyes.
- Such blind tradition is going to be reason for yours and mine pleasure.

In this manner Maharaj achieved spiritual enhancement (*Satvvruddhi*) of his disciples by resorting at times to humility, affection, and admonishment as per their respective mind attitude (*Mnovrutti*).

Bowing to Disciples:

As Maharaj was very much diffident in accepting personal services from his disciples on account of his blindness, he expressed his gratefulness towards his five trusted disciples by designating them as worthy of being praised by pious prayer at the beginning of his reading or writing sessions which they carried out remarkable zeal and devotion. He also cursed those who didn't recite these pious prayers before embarking upon any religious or traditional activity.

He had beseeched saint Dnyaneshwaraa out of his love for his disciples by praying to him "I am profoundly downfallen (*Patita*) person but kindly first elevate those who have trusted me. As I carry their burden on my head, kindly relieve me of that burden by your prowess so that there won't be breakage of my promise to them. Dnyaneshwaraa Mauli this is my only wish and you please fulfill that".

परी जया वाटे माझाची आधार तयांचा उद्धार तुम्ही कीजे
 आपुल्या प्रतापे उचलुनी ओझे माझे आधी कीजे भवज्जन
 न करिता माझ्या प्रतिज्ञेचा भंग

'Those who need my support, you elevate them
 Before me by lifting burden with your prowess
 Without breaking my promise'

Knowledge and Book Writing:

It was Maharaj's attitude to convince through logic (*Yukti*) during discussions. As it was necessary in today's intellect-era (*Buddhiyuga*) to combine logic with experience, he by fitting his experience into frame of logic created his entire literature. He had explained the limits of his knowledge in a letter addressed by him to Mule teacher by saying "I am declaring about my knowledge to all as"

- Worshiping intellect (*Pujybuddhi*) towards 'Vedas'.
- Whatever listening and reviewing 'Gita', 'Mahabharata', 'Bhagvata', 'Yogavasishtha', Walmiki Ramayana is feasible'
- Reciting 'Dnyaneshwarai', 'Eknathai Bhagvata', 'Tukarama Gatha' and 'Tulasi Ramayana'.

I possess only this much knowledge and I know nothing beyond this. I am declaring this by beating the drums. In spite of such humility, his composing of 139 books is beyond grasping capacity of ordinary intellect. While answering the question as to why he made efforts to create this book-treasure, he quoted the answer given by Bhavbhuti to the similar question posed to him as "This effort isn't for those who are insulting me but it is for those possessing the soul like me. I have created these books with the hope that there would be someone somewhere on this vast earth who will like my thoughts".

Frank Answer:

When someone expressed apprehension about his forthright way of writing by saying that "people would criticize you for your outspoken comments", he would answer

1. Child, my talk isn't that mean as to please the fools. If I don't hear criticism from fools, I feel assured that my talk certainly contains meanness".

2. I have no reason to be afraid of pious scholars as I have to achieve my improvement from them.
3. Wicked erudite class won't attempt even to look at my articles, leave aside criticising me.
4. Besides if all knowledge streams except Reality-knowledge (*Brahma-vidya*) are devoid of pious behaviour (*Aachara-varjita*), then I prefer to spit on them.
5. And it isn't possible to criticise anybody only with Reality-knowledge without involving practical knowledge (*Vyavahara-vidya*), I am totally fearless.

Many Language-styles:

In study systems of scholars the writer-diversity (*Lekhaka-bhintva*) is recognized by language-diversity (*Bhasha-bhintva*). Once Shankaracharya of Shivaaganga Matth had commented that a particular book didn't belong to Vidyaranya as it didn't contain Vidyaranya's language style (*Bhasha-shailya*). Maharaj had given very appropriate answer to this comment by quoting his own example by saying "it is evident from the books of even person of little intellect like me that a single writer can write in many languages". There is no unreality in Maharaj's observation. His writings like 'Nigamantapatha-sandipaka', 'Prema-nikunja', 'Aphorisms in Sanskrit', 'Bhakti-bhshya', 'Tumbadi', 'Barakhadi', female songs, 'Mani-manjusha', 'Rukmini-svayanvara' in Vharadi language have been rendered by him in variety of different writing styles. If observed from point of view of modern scholars, it will have to be recognized that writers of these books are different. However as all this literature has been composed by Maharaj alone, he has proved from his own example that the theory of writer-diversity based on language-diversity assumed by the modern scholars cannot be applied in case of soul-realizing saints.

Authenticity of Own Books:

Maharaj has clarified how the authenticity of his own books could be decided in 'Sukhvara-sudha' (*Garland-13*). From his point of view all his books are commentaries on 'Dnyaneshwarai' and aren't independent. Though secondary status assumed by him for his books is befitting to his worship and humility, it only highlights his non-egoism (*Nirahankarta*). As 'Dnyaneshwarai' doesn't gain any secondary status on its being

commentary on Gita, similarly scholars would realize that importance and independence of Maharaj's books isn't belittled in the least. His comments from 'Sukhvarsudha' on which of his books should be treated as completely authentic (*Purna pramana*), which should be treated as authentic as per occasion and which should be treated as non-authentic (*Apramana*) are needed to be understood by reading them in original.

Misconceptions and Opposition:

Maharaj had answered the misconceptions about himself voiced by some people through his autobiography and a letter published in a magazine 'Mumukshu' wherein he states at the outset as "Though blowing own trumpet is unethical I am compelled to utter exclamation based on Sage Vasishtha's utterance that 'self glorification should be indulged into for opposing the irreligion' which I haven't done in the past". He had forcefully opposed the following misconceptions about him:

- Maharaj treats himself as belonging to the 'Kshtriya' class.
- Brahmans write the books and lend his name as author.
- People around him read out and he writes by mixing up the contents.
- He listens to book-reading at the time of attending toilets which is unethical practice.
- When he calls himself as Shudra, none would give his daughter in matrimony to his son.

He had concluded his opposition by saying "Though circumstances forcibly drew me into irreligious acts, it is my resolution that I shall die only after uttering religion".

He had elaborated in his autobiography as to how faults have crept into his being and how did they affect adversely by saying "Though while at Madhan, I didn't feel any necessity for money, as readers and writers started flocking around me after my shifting to Amravati, I had to have money with me in order to provide for their meals, buying books and conducting vows etc. And that led to my resorting to falsifying my words resulting into elevation (*Unnati*) on one side and degradation (*Awanati*) on other side"

As Maharaj had thus candidly narrated his merits and faults, his self analysis could be accessed realistically. If we have a perspective view, we could gain little insight into

heartfelt softness as well as harsh self analysis indulged into by the soul-realized pious persons. When pious persons are constantly striving for all round elevation of people, they are least bothered about bearing slander and insult heaped on them by persons of vested interest. So also we can notice that their apparent faults are borrowed by them in order to educate their disciples on path of self-knowledge.

Environment around Saints of Yore:

The environment prevailing around saints of yore was altogether different than what it is during twentieth century. Soon after saint Dnyaneshwaraa Maharaj's period, there were Muslim invasions throughout Maharashtra resulting into very unstable environment. Neither the households nor the sanctity of females was secure any more. During period of saint Ramdasa even getting water for bath and rituals was scares as everything was polluted then by the barbarians (*Yavanas*).

However in spite of all this turmoil, cultural environment of society remained intact. Though influence of language of Muslims being victors on Marathi was evident, same wasn't the case about culture. Muslim invasion being inhuman and uncultured, there was political victory for them but ancient Indian cultural and educational systems continued as per the traditions. New generation used to learn about scriptures in Sanskrit traditional schools (*Pathshala*) and rest of society gained pious impressions through cultural discourses like Puran-story telling and devotional hymn singing etc. These discourses were useful in imparting training about appreciating difference between good and bad behaviour, religion and irreligion, ethics and non-ethics etc since childhood. While educated class was keen to have cultural pride, rest uneducated were having capacity to appreciate the meritorious qualities. Thus pious attitude was visible in entire society in good measure.

Under the circumstances, saints like Eknatha and Tukarama helped in augmenting the personal God devotion within society from point of view of their spiritual elevation. There was no need of necessity of analyzing the scientific methods of devotion. Erudite poet like Waman Pandit too venerated devotion. The worth of quality-less (*Nirguna*) and quality-full (*Saguna*) entities was treated as same. So, saints didn't feel the necessity of deliberate scientific analysis of personal God devotion.

Saint Eknatha had clearly said in 'Bhagavata Ramayana as

निर्गुणाहून सगुण न्यून मानी तो महामुर्ख जाण

'Know that one who treats quality-full less than quality-less as a great fool'.

As quality-less entity wasn't much glorified during the period of these saints, they didn't emphasize on scientific analysis of devotion.

Eknatha taught 'Ramayana' to society which had become helpless due to Muslim invasion and imbibed patriotism into them by telling about valour of Ram. The emergence human-gems (*Nara-ratna*) like Samarth Ramdasa and Chatrpati Shivaaji was outcome of this process. Thus society mustered courage to fight against Islamic invasion and Hindu self-rule was established. Samarth Ramdasa initiated Ram-devotion in society, established Hanuman temples around for practicing strong health building, educated society about patriotic politics along with Hari devotional songs. All these efforts were primarily directed towards deflecting foreign invasion. As Vedic and Puranika faiths of impression-wealthy (*Sanskara-sampann*) society were intact then, there was no propriety in deliberately creating literature on Samkhya Yoga, Nyayshatra, Music or Aurveda etc.

During that period quackery in the field of devotion had raised its ugly head and people were inclined to believe that miracles as equal to soul-stud.

Saint Tukarama says about quack sages

तोवरी तोवरी माळांचे भूषण जो तुक्याचे दर्शन नाही झाले

'Garlands are adornment till Tukaya isn't seen'

Saint Eknatha too hadn't spared such quacks. Saint Ramdasa had scolded those treating miracles as saintliness. So, mission of all these saints was tailored as per the needs of society at that time. They spared no efforts for spiritual elevation of society. Their devotional hymns are sung even today in the rural areas of Maharashtra with great reverence. That time sprout of devotion invariably appears in heart of devotees leading to Para-devotion (*Parabhakti*) after achieving knowledge asceticism (*Dnyana-vairagya*) and a seeker is transformed into accomplisher.

As there is proclamation of emotional God devotion in literature of saints of yore, Aryan sciences find a place of honour in Maharaj's literature along widevotion. Though Maharashtra abounds in tradition of a chain of great saints like Mukundraja,

Dnyaneshwaraa siblings, Namdeo, Janabai, Gorakumbhara, Savatamali, Chokhamela, Eknatha, Ramdasa, Tukarama, Bahinabai, Nilobarai etc, who have contributed their might in educating masses and guiding them in their spiritual journey by composing devotional hymns and writing valuable literary works. The devotional singing groups existing in rural Maharashtra are witness to this statement.

However during the period of 250 years after Samarth Ramdasa there haven't been saints of the stature of these great personalities creating the literature of that great standing. This doesn't mean that there was total dearth of saints during this period but as their field of work was limited, their influence was also limited to that particular field. Even then, the eternal life-values (*Jivanmulya*) of Hindu society remained secure. On this background if we take review of literary work of Maharaj, it can be said with certainty that the vanishing ancient Indian seer tradition (*Rishi-parampara*) was revived in the form of Mharaj's literature during present science era.

Maharaj had refuted all the opinions against non-duality and devotion as done by Shankaracharya and newly re-established the theory of non-duality devotion (*Advaitbhakti*). At the same time he showed that the traditions of those opinion holders too belong to Vedic tradition and they could be mutually coordinated if the opposing part of respective tradition are left out. That was his coordination-vision (*Samanwaya-drishti*). He wrote scholarly commentaries on philosophical sciences like 'Brahmasutra' and 'Samkhya Yoga', Aphorisms like ancient seers, Books on Economics and Physical sciences and Devotion-science etc. Thus it can be un-disputably said that Maharaj re-established ancient Seer tradition, Aryan tradition, Saint tradition and Science tradition.

As Maharaj's literary works include different cultural subjects as that of Maharishi Vyasa's literary works, it can be said that many ancient traditions have been re-established by him after period of two and half centuries after Ramdasa.

Cultural Invasion:

The British rule had established itself thoroughly during Maharaj's time. First it was political invasion and later on it was turned into cultural invasion by Lord Macaulay with remarkable foresight for strengthening the political gains. He first closed down all ancient Sanskrit traditional schools and introduced new English schools and colleges

teaching modern sciences with latest educational methods. The Hindu society was readily infatuated by this cunning act and was wonderstruck by the progress made by westerners in the field physical sciences. The traditional cultural impressions on Hindu mind started easily weaning away. Their pride of religion, culture and Indian sciences was rooted out completely by these new teaching methods. This wasn't an outer invasion but it captured the mind attitude of Hindus. Britons didn't impose Ziziya tax on Hindus like Muslims but they changed their mindsets amicably through sweet talk while Christian missionaries with the tool of free service converted thousands of illiterate hill tribal and low caste people into Christianity.

The new horrible phrase of Native/Tribal was coined for innocent hill people and termed rest of the people as cruel invaders. The united Indian society was thus unknowingly sown with the mutual hatred. The urban population was coerced into adopting the English training. Their life-values were changed fully due to English training and manners. They started feeling that their ancient sciences are worthless and fit to be discarded. Everyone from a primary student to one attending M.A. class started questioning necessity of religion. The new concept of 'all old is worthless and all new is adoptable' started gaining ground fast.

Under such frightening conditions, Maharaj was born in year 1981. Even in a village like Madhan, the questions about veracity of Indian culture were being raised. Maharaj had started appropriately answering all such questions from his early age of 14-15. Later on in order to display the influence of his speech, he left Madhan and started visiting urban places like Amravati, Nagpur, Raipur, Harda, Pune and Mumbai. He wrote extensively in his works to refute western thinking.

The major part of people around Maharaj consisted of educated class who were influenced by western knowledge and some part also consisted of traditionally educated class. All these people were little apprehensive about the concepts of God, soul-study, and other ancient Indian sciences because of western educational impact. People were just doubtful about how much our ancient tradition would be able to cope up with the onslaught of this new thought-invasion (*Vaicharika akrmana*). Canons of questions were being fired against the elementary ethos of Aryan culture. Everybody from illiterate to highly educated classes was confused due to western material advances. None other

than the soul-realized pious person had the power to alleviate this confusion. It is never possible to uproot such doubts only with bookish knowledge or armchair erudite thinking. That's why Maharaj embarked upon the rearranging the ancient Aryan sciences along with refutation of overriding western opinions.

Life-loyalty:

Maharaj had once said “It is my life-mission (*Jivan-karya*) and that of my well wishers to prove that only Aryan opinion is authentic and appropriate”. This highlights basic life-loyalty (*Jivan-nishtha*) of Maharaj to oppose unrealistic accusation of Aryan culture. This also explains the propriety why he undertook the task of creating his literary works on various related topics. He had convinced in his inimitable style of arguing with easy and simple logic as to how Indian theories are appropriate after effectively refuting Darwin's theory of evolution, Spenser's theory of un-knowability, Atomic theory and Materialism etc. He proved with comparative analysis the concept as to how mind restraint (*Manonigraha*) of Yoga is more effective and experience based (*Anubhavsiddha*) than making pain-experiences bearable with the study of modern psychology.

He showed to scholars the proper direction of study after valuation of western thinking processes through his works like ‘Alaukika Vyakhyanamala’, ‘Sadhubodh’, ‘Yogaprabhava’, ‘Samyopdesha’ and numerous letters. He had even commented on how effectively new physical materialistic inventions should be made through ‘Vaisheshika Darshana’ on expanding ‘Pratyaksha Khanda’ of ‘Nyaya-shastra’. He had also given appropriate suggestions regarding how our books would become basis of modern science by saying “We should create books in such manner that western modern sciences should appear like translations of our books”.

Incarnation in Every Kali-age:

Maharaj had spelt out his stand (*Bhumika*) about self life-mission in his works like ‘Sampradaya-surtaru’, Sukhvara-sudha’, Svamanta-vyansha-siddhanta-tushara’, letters and devotional songs. He had very clearly stated at the beginning of ‘Sampradaya-surtaru’ as “I incarnate in every Kali-age (*Kali-yuga*) as religion-enforcer (*Dharmadhikari*) like Narada, Vyasa and Shankaracharya on the orders of Naradacharya”. He gave proper direction to people regarding tuning their religion attitude (*Dharmpravrutti*) after

explaining the reasons for creation of tradition and method of coordinated thinking (*Samanvaya-vichara*). He also clearly stated about the duty of tradition followers and his well wishers towards himself in few words.

Incarnation Tradition:

As quoted in verses from 123 to 129 of chapter 1 of 'Sampradya Surtaru'.

1. Lord Brahmadeo incarnates at the beginning of each era (*Kalpa*) and recollects Vedas repeatedly.
2. Sage Manu incarnates at the beginning of each Manvantara (1/14th part of each Kalpa) and advices humanity on duties about their karma as per 'Smriti'.
3. Vyasa contemporary (*Apantartama*) seers incarnate as Veda-preachers (*Vedacharya*) and establish different religions as per authority of people.
4. Vyas incarnates as author of 'Puran' and divides Vedas into four parts.
5. Sages like Shuka, Narada, Dnyaneshwaraa, Tukarama etc incarnate as Devotion-preachers (*Bhaktyacharya*) in each age and elucidate devotional path as means of spiritual elevation of people.
6. Gulabrao Maharaj incarnates in each Kali-age as religion-preacher (*Dharmacharya*) for spiritual elevation of people.

Saint Tukarama had said in this respect as

आम्ही वैकुंठवासी आलो याचि कारणासी बोलिले जे ऋषी साचभावे वर्ताया

'We Vaikuntha-residents came for this reason only whatever seers said for telling true state'.

Maharaj too had said as

"I repeatedly incarnate in Kali-age and try to establish Krishna-devotion as per orders of Dnyaneshwaraa who is form of Naradacharya".

Maharaj had accordingly worked untiringly by being clearly conscious of his religion authority (*Dharma-adhikarkatva*). That's why his books prove to be guiding lights in new age too in spite of belonging to ancient Aryan cultural tradition. As Shankaracharya had re-established non-duality theory by synthesizing different religions, Maharaj too

proved scientific nature of devotion and all encompassing Aryan religion by coordinating 'Vedas', 'Puranas', 'Smriti' and quotes of saints. He had very confidently said in 20th chapter of 'Sampradya-surtaru' as,

'I have given complete thought to the coordination of different aspects of all religions and Aryan religion with ancient Aryan literature serving as basis (*Abhishtata-purvaka*) and as per inspiration derived from Dnyaneshwaraa, if not completely then as per my capacity to store that in my heart". He further adds as "when it is common for human to err and when even 'Smruti (*Vedic law*)' can't be treated as standard against 'Shruti', how can I say confidently that my say must be treated as standard?"

Respect for Other Sciences:

Maharaj had refuted different sciences at many places while supporting 'Shaankara Non-duality' and 'Devotion-science'. Even though impartial refutation was appropriate in comparative analysis, he always entertained respect towards those sciences. He had at times while educating his disciples to make them initiate the rightful thinking had criticized sciences like 'Samkhya' and 'Nyaya'. But it was his intention that the answers to that criticism should be found out by repeated study of the same sciences. He certainly knew the answers for that criticism but his efforts were directed towards encouraging his disciples to find them out themselves. He used to say "nobody should unnecessarily have disrespect towards any science due to my criticism of that science occurred during course of my casual talk". The books of modern philosophy usually contain many-fold criticism of Indian philosophy and as unavoidable consequence of that criticism not only there appears disrespect towards those sciences science but actually students are taught to entertain that disrespect. On the background of this thought-delusion (*Vaicharika sambhrama*), Maharaj's approach certainly stands out singularly.

Respect for Other Traditions:

Maharaj had refuted occasionally all traditions like Jain and Mahanubhava etc but he had definite resolve for necessity of those traditions. He refuted principles in those traditions only to ensure that people shouldn't be diverted towards those traditions while giving up faith in our Vedic religion. Still Maharaj felt that people following those traditions shouldn't lose faith in those traditions. He says in this respect as "The opinion

of Mahanubhava is traditionally Veda-based. Though I am conversant with three points and corresponding Yogic postures (*Bandha*) from Mahanubhava tradition, I won't publicize them as there is restriction that they shouldn't be told to public unless one is initiated into that tradition. Once though Maharaj had argument with a Jain scholar with open mind, he convinced him about Jain philosophy in order not to make him lose faith in Jainism. Maharaj unfailingly followed the conventions of other traditions. This clearly highlights his firm belief in theory that tolerance of opinion-diversity (*Matbheda-sahishnuta*) and all religions have been created by God as per necessity of people. He never entertained hatred towards other religions and traditions. And not only this, but he respected their conventions too. His tolerance of opinion-diversity used to be expressed naturally on all occasions.

Insistence on Self Guru-loyalty:

When Maharaj demolished the anti traditional contentions of one shri Shridharboa Paranjape by openly challenging him in refutation-affirmation contest, the followers of Paranjape approached Maharaj for advice. That time he insisted upon that they should have firm loyalty only in Shridharboa Pranjape who was their self-Guru. Similarly Maharaj advised Raje Tukojirao Pawar of Devas State that he should have faith in his self-Guru Shilnathaswami alone.

Maharaj says

शिलनाथस्वामी सोयरा तयांचे चरण आठवावे
करावा जतन आपुला विश्वास काही आणिकास स्मरू नये

**'Shilnathaswami is related, his feet be remembered
Preserve own faith, don't remember anyone else'.**

When Chatrpati Shivaaji Raje surrendered to saint Tukaram, he advised him to have firm faith in Samartha Ramdasa alone. Seer Vishvamitra arranged for Lord Rama to have advice from Maharishi Vasishtha alone. Accordingly Maharaj had attitude of showing to all the appropriate way of having self-Guru faith which is real Indian tradition.

Appeal to Well-wishers:

Maharaj had expressed his life-loyalty in his letter addressed to Shrinivasshastri and

his appropriate awareness about his books and theories is felt on going through this letter. He had expressed as “Generally foolish society isn’t in position to understand my lectures. Nobody can deny that I am carrying out my religious mission (*Dharmakarya*) courageously in spite of such adverse conditions. I am resolutely stating that though all these people are opposed to me, they don’t possess inner strength of religious faith (*Dharmavishvasa*) ”. He had requested all the people around him for rendering help in different ways as elucidated below.

1. By criticising with evidence without naming those who are indulging in twisting Hindu religion in undesired manner.
2. By telling people that my opinions are appropriate after studying them themselves.
3. By making it a rule to study Para-knowledge as far as possible.
4. By behaving in manner befitting my opinions after understanding them for sake of religion to be followed during calamity (*Apata Dharma*)’
5. By establishing chief God-devotion as per romantic non-duality (*Madhuradvaita*).
6. By consulting me in private without fear in case my occasional religion-policy isn’t understood properly. All chief-religion-related (*Dharmamukhyavayi*) works are carried out in this manner alone.
7. By publishing my books on getting them printed.
8. By advocating orally if it isn’t feasible to carry out works manually.
9. By understanding theories of seers (*Aarsha Siddhanta*) through my words alone, though study may have been done anywhere, in order to help me.

After spelling out these requests Maharaj beseeches them as “help me out by treating me as chief by those who are younger to me and by assuming that I should be helped as their son by those who are elder to me”. This is how Maharaj’s entire life-loyalty is being expressed. He had once put forth goal his life mission in forceful words as

“There is no work left to me or my well wishers than proving that Aryan theories are appropriate. Samkhya-yoga-vedanta too is ours alone”.

He ends up his beseeching by saying “The only regularity in my life may be that I

never avoid religious work though I may be avoiding other works. So, help me out by having faith in me”.

Tradition: Creation and Protection

Maharaj had appropriately answered the question that what is the reason behind creating new ‘Shri Dnyaneshwara Romantic Non-duality Tradition’? as - there are innumerable procedures in Vedanta (*Culmination of Vedas*) to acquire soul-realization but only one out of them is useful for an individual. However when many people experiencing usefulness of any single procedure come together, that automatically forms tradition. There is no harm even if many such traditions are evolved. On the contrary they are useful. This answer is akin to the answer for question why does one builds separate house when so many people habituate earth?

It is a rule in Para-knowledge to follow the procedure laid down by Guru for disciple as per his authority. And that is called as tradition. The situation is like ‘earth is one but houses are many’. So, religion is one but traditions are different. Maharaj is fearless about protection of his tradition. He says “As Dnyaneshwaraa and Krishna are protectors of this tradition I don’t burden anybody with responsibility of its protection. Those who gifted this tradition will protect the same”.

The only inference that could be drawn from Maharaj’s words is that his books are regulators of his tradition irrespective of any heir to it. It should be understood that as Vedic, Bhagavata and Warkari traditions have been made immortal by ‘Vedas’, ‘Bhagvata’ and ‘Dnyaneshwari’ respectively, Maharaj’s tradition too will be taken forward by his books alone.

Mutual Tolerance:

Maharaj had strongly insisted that both Guru and disciples should tolerate each other but never give up the tradition. He used to say “denounce me if I indulge in debauchery but never allow your loyalty towards tradition to dwindle down. Bring me onto righteous path by punishing me as Goraksha had rescued Macshindrath from female kingdom. Similarly I too will punish any follower if he errs and bring him onto righteous path as faith destruction (*Shraddhaanasha*) is very sorrowful and adversely resulting (*Viprita paryvasi*)”. Maharaj’s resolute stand on not relinquishing tradition provides little insight into his confidence.

Mind Softness:

Maharaj's personality contained charming mixture of harshly rational (*Tarkakarkasha*) intellect and very tender sentiments. As per Saint Tukarama's famous saying 'We Vishnu-servers are softer than butter but harsher than thunderbolt', the attacking posture of his harsh intellect during refuting-affirming arguments melts on remembering Dnyaneshwaraa Mauli. And his attitude of utter humility and simplicity erupts spontaneously.

The inspiration behind his unparalleled works is unique. The stand taken by saint Tukarama in his saying 'We Vaikuntha-residents came for this reason only, whatever seers said for telling true state' or that by Maharishi Vyasa in his proclamation 'I am advising people with my raised hands the path of their elevation but none is paying any attention' has been poured from the same crucible. Saint Dnyaneshwara's blessings 'May darkness of sin vanish, may world see self-duty sun shine' is real heartfelt inspiration for Maharaj. Vyasa divided 'Vedas' into four, and rearranged eighteen 'Puranas' but never allowed the continuous theme within them to break. Similarly Maharaj while respecting different traditions advised people differently with different authorities but never allowed the continuous them within them to break. He never ignored the desirable essence (*Grahyansha*) of any tradition while refuting the same.

Maharaj's skill in extracting the path of elevation for an authoritative individual as per tradition of ancient Indian sciences based on strong foundation of coordination is really astonishing. This procedural skill in his stand is remarkable. It will be appropriate to understand Mharaj's spiritual individuality and life-mission on considering the background explained so far.

Dr K. M. Ghatate
Nagpur

(**Source:** Gulab Vatika Series No. 1, 'Parichaya' published by Shri Gulabrao Maharaj Janmashatabdi Prakashan. Shri Gulabmaharaj Sarvoday Trust, Alandi Devachi, Dist. Pune)



AUTOBIOGRAPHY OF SAINT GULABRAO MAHARAJ

My intention in writing this small booklet is to let the readers learn about how various types of impediments that would be described here have turned my life into a living hell and how even sages face them during their lifetime. As the following events have caused my health to deteriorate, I thought of writing them down here.

As I immensely love 'Bhavarthadipika' (*Dnyaneshwarai*), I keep on faithfully and logically delivering discourses on the same. And because of that, few people folk around me to listen to them. Similarly I keep on writing books about religion and because of that I have to maintain few people around me to take down the matter. Earlier when I arrived to Amaravati from Madhan, I didn't require many people for that purpose. That time, I and my wife were the only two persons. However since I embarked upon writing books, it became necessary for me to maintain few people. Few persons as if being lured by this trick of mine gathered around me and subsequently we developed good rapport between us. People started recognizing such persons as my followers or disciples. Some of them desired mantras from me. But as I belonged to Shudra caste and as those seeking mantra from me were Brahmans, I started following the ritual of writing down the mantra on a leaf of Peepal tree and give it to them. As my discourses had impact in varying measure on the mind of these persons, those having good impact started staying with me regularly and I had to look after their needs of food and stay etc. In addition whatever expenses I was required to bear for carrying out my Katyayani, Krishna birthday and Shivaaratri vows, it became necessary for me to resort to apparently falsified (*Asti-abhasrupi*) speech. When I was staying at Madhan, there was absolutely no necessity to resort to such falsification. But since my stay at Amaravati, it was my elevation in one respect and my degradation in other respect.

On account of the discourses I conducted in Amaravati, many people came to know about me, my public image started enhancing and people were much impressed as per my knowledge and that was the foundation of my elevation. While foundation of my degradation was whatever apparent falsification I was compelled to resort was

on account of money I needed and that influenced the mind of people. As the school children pick up the qualities of their schoolmates earlier than the knowledge imparted by their teacher, similar was the condition of people who gathered around me. People gave me title of Maharaj since I came to Amaravati. While I was at Madhan, first people used to call me as Gullya and later on as Gulabrao. When I was at Sirasgaon they would address me as Gulabrao Maharaj and only as Maharaj at Amaravati. People developed the wrong notion with the idea that when Maharaj is resorting to falsification, there's no harm if we too adopt that practice. And that's how foundation of degradation was firmed since my stay at Amaravati. As people believed that I am great God-devotee and erudite person in spite of my few faults, they were reluctant to leave me and I too averted the idea of leaving them. As I had intention of writing books, I couldn't send away the people gathered around me.

Why did I come to Amaravati?

Prior to my arrival at Amaravati I mostly used to remain in seclusion and even today I behave in same manner in spite of people gathering around me. I don't undertake pilgrimage of Alandi even during festivals. The main reason behind my shifting Amaravati was as follows. While I was at Sirasgaon, two Marathas named Naroba and Dharmaji of truth-finders (*Satyashodhak*) movement had arranged a meeting there against the Brahman community. As Amrutrao from Karanjgaon was my relative and as he was member of that movement, I was introduced to them through him. They asked me "Would you become member of our movement?" But I told them "I am not against Brahmans". They told me "We too aren't against Brahmans in real sense but we are trying to make those fools among them, who aren't improving themselves, to learn our Veda-knowledge". Then I said "Alright".

They insisted that I should sign their vow-letter (*Pratidnyapatra*) but as I couldn't sign, they asked me to imprint my thumb impression on it which I refused to do. Then they published my name as Pandit Gulabrao in news paper 'Badode Vatsal' but I didn't bother much about that. When actual meeting took place at Sirasgaon, all participants openly spoke against Brahmans and that was liked by all those belonging to Kunbi and Mali communities. That meeting was attended by Uddhavrao Bande and Balavantrao Sahastrbuddhe who are at Amaravati now. I was the only person who opposed. I stood

up and said “your objectives aren’t as per promise made to me by you earlier” and questioned them accordingly. However instead of answering me those two persons declared “He has been taught by Brahmans, what our caste could gain by listening to this boy?” That time all present there clapped in unison. This thing can be ascertained from Uddhavrao who is in Amaravati at present. Ramrao Deshmukh with whom I was staying while at Sirasgaon said to me “The people who are organizing these meetings are doing well. It’s not proper to oppose them.

That time I thought that these lowly people won’t be impressed unless I go to big towns and display impact of my oratory. Otherwise I feared that I would be treated as one among the Satyashodhaks. Then I proceeded to Kharala and later on to Amaravati on having acquaintance with Jamanabai. I got acquainted with Gangaram Kast by telling him clearly that I know Yoga. Later on one day I went to high school and got acquainted with Shrinivasshastri. Then I witnessed the function organized by Yoga-school run by Hanssvarupa. Shastri offered me a shirt to wear but refused it and proceeded to Madhan. When I came to Amaravati for second time, I met with Haribhau and again I went to Madhan.

Later on as there was dispute between me and Raghujirao, I vacated the home along with my wife. In the mean time Aakajibapu, with whom I was acquainted during my stay at Amaravati, had sent a cart to take us to Yavali. So we stayed with him for few days and then shifted to Amaravati permanently.

Then Haribhau met me followed by Talwalkar teacher and Dole and then Shastriboa. Then I met Mule teacher in high school. I had met him previously in a bookshop but as he was in hurry to attend court in connection with a case involving Lokmanya Tilak, we didn’t get opportunity to talk much. However after our meeting in high school, it was an affair like ‘from to fire to ashes’.

I shifted to Amaravati to avoid Satyashodhakas but here people started asking me about theosophy. So I had to criticize theosophy openly. As Khapardesaheb was theosophist, occasionally I had to indirectly attack him too. So few people went against me and few stayed with me. People like Shastriboa, Mule, and Bhalerao etc started adoring me extremely. Shastriboa was coming to me due to his respect for my discourses but he had to listen to the theosophists due to his service at high school. When I deliberately

conveyed to theosophists through my disciples that he had thrown the theosophy books in well, in order to break the connection between him and theosophists, he felt that I am a liar and that impacted his mind much. However he loved my discourses on 'Bhavarthdipika' immensely. Later on he had taken five rupees from me for some reason but when my parcel of books arrived and as I was short of money, Bhalerao gave me five rupees taken by him from the pay-packet of Shastriboa without his knowledge. That led to him having a bad feeling that I am not only a sage but I have some practical approach too. That time I had predicted that theosophy has life span of only ten years. Afterwards I and Mule had an argument about Ramkrishna but in the end he was satisfied and theosophy started waning.

Though lot of people used to come to me, I avoided them due to my introvert attitude. So I started to go to Dole's place and read the books but as the discussions there pertained only to medicines, I got bored and avoided going there. That created little misunderstanding between Dole and me but I removed that after some days. I faced lot of difficulty in eradicating some ideas about quality-less (*Nirguna*) entity entertained by Bhalerao and Govindrao due to their reading of 'Panchdashi' and introducing idea about quality-full (*Saguna*) entity as it was my attitude to convince through logic.

As I used to abuse the theosophist Brahmans, less number of people came to me. Shastriboa however continued to entertain the bad feelings about me due to past two instances. Though clarifications were offered lot of times, they were of no use and those feelings of him still remained. I am doubtful whether they would ever be eradicated.

Discord and Unity with Mule:

This time Gangadhara and other devotees started coming to me. They paid little attention toward their school due to my discourses. So Jijibai thought that Gangadhara isn't obeying them due to Maharaj and probably he won't get married too. Mule too felt like that. So, both of them invited Dada there. But as they wanted knowledge from me none dared to speak clearly with me about this issue. Afterwards Mule went to Nagpur leaving Gangadhara behind and I went to Yavali. In the mean time Jijibai sent Gangadhara to Harda in my absence. Later on Gangadhara didn't feel better and got himself employed somewhere.

Developments at Amaravati:

After my arrival at Amaravati, generally I emphasized more on religion of fourfold caste and life stages (*Varna-ashrama*) and behaved accordingly. But I had to quote examples from Vedas, so many had doubts in their mind. This time I didn't have many books with me except those in a small box. I used to refer to examples from many books and people used to think it as miracle. In the end Shastriboa and Mule bought the books of Principle trinity (*Prasthan-trayi*) on their credit. As these books were in Sanskrit, so I used to get them read from Gangadhara and other devotee whosoever was available at that time. Later on Haribhau Marathe arrived to demand the balance of twelve rupees with me since Sirasgaon. So I told the people that he used read the books for me at Sirasgaon. Haribhau said we were only reading the books for him and he used to cull the meaning.

When Ramchandra and Ganpatrao arrived there I told to people that these two read the books for me at Madhan. Then Shastriboa asked "when they were only reading the books how are they your disciples?" I didn't reply anything. So everyone entertained a doubt whether my knowledge was spontaneous or it was acquired after reading the books. Mule thought that Maharaj's behaviour is like Krishna. Shastriboa thought that Maharaj possesses Para-knowledge but he had some practical faults. However I wasn't possessing language-knowledge as I was possessing attitude-knowledge (*Vritti-vidya*). So I treated Shastriboa as my Guru and used to praise him always. But Mule and Jijibai didn't like that for some reason. Jijibai thought that it isn't proper to send children to Maharaj because of Gangadhara's case. But still they treated Maharaj as Para-worldly. So they never stopped loving me. That time Mule was more tuned to me than Shastrboa.

Nature description: Main and artificial:

- Describing books all the time.
- Trying to convince by logic as far as possible.
- Not caring for non-Vedic religion.
- Not having positive/negative attitude for asking anybody to stay or depart.
- Staying awake at night and sleeping during day.
- Walking out with anger when people have arrived and abusing them.

- Detaining closely related people by not allowing them to go home as I am blind.
- Not prohibiting them if they elect to go away on their own.
- Indulging into weird plays or remaining in childlike attitude in order to make people behave in pious manner.
- Sometimes taking someone in lap with love and sometimes scolding them very angrily.
- Slandering theosophists in wholesale manner.
- Factually teaching asceticism and telling that I possess little miracle to obtain books.

This is how my main and artificial nature was while I was at Amaravati.

Mischief and Misunderstanding:

As nobody in Bhalerao's house was caring for him, one day I sent him to a boarding and suggested that it is better if there happens to be a fighting in his house on listening to some ladies. I advised Gangadhara not to participate in animal sacrifice (*Pashuyadnya*) organized by Shauche. I created confusion among theosophists by asking the young boys to read the books for me as Mule, Bhalerao and Shastriboa were engaged in their school service. I used to praise Shastriboa while with Mule and praise Mule while with Shastriboa. The intension behind this was to make all believe me and attack theosophy. Obtaining books was also one of the reasons.

Test:

Once a sadhu named Kumbhareboa arrived at Amaravati. That time I deliberately started serving that sadhu, so many people thought that that sadhu is more enlightened than me. Later on Kumbhareboa asked me to abandon Dnyaneshwaraa. So people got agitated and Kumbhareboa had to leave the place. People thought that Maharaj behaves in any manner as he is Reality-loyalist (*Brahma-nishtha*).

Meeting with Bapu and Shastriboa's doubt:

Bapu met me at the time of katyayani festival and also once later on. He stayed with me for few days. I told him not to go to Patna for studying. So Shastrboa thought that I am not allowing children to lead their family life. But Later on Bapu went to Patna.

After few days Shastriboa asked me about marrying Bapu. But I told him not to marry Bapu. However he managed to extract words 'Alright' from me and got Bapu married. Afterward Bapu went again to Patna and got infected with tuberculosis. He came to stay with me after a short stint at Nagpur. I asked him to stay with me till he recovered from illness. But due to money-shortage and also the fact that I used to get angry whenever someone spoke against me, Bapu's mind started getting dejected.

Mule's Social Blessing:

Mule had bad opinion about me due to Gangadhara's affair. Even then due to feeling of support from me he brought his friends like Vitthalrao, Bhaiyyasaheb, Bhagade, Halve, Bhapurao Joshi etc by telling them about me.

Vishnupanta Dhamrapurkar came to me through Vitthalrao and asked me to teach him Yoga. So I taught breath-control (*Pranayama*) to him. I told people that Vishnupanta is my friend from previous life. I taught Yoga to Vitthalrao, Haribhau, Mule, Bapu and Shastriboa. That time Khapre and Pandit met me. Khapre started visiting me on developing liking for my discourses. And Pandit came to me after few days. However tales were spread among people that Bapu isn't obeying Shastriboa and Gangadhara isn't obeying Mule due to Mahraj.

Whatever connection about my previous birth I told to others isn't false and it's natural that so long as people have no experience of previous life, they are bound to disbelieve that. Besides it's not a scripture-rule that if there's friendship with someone during previous life, he should behave as per our diktat during this life too. I had asked Vishnupant to desist from using salt and spices in food but he started that and gave up breath-control. I was sure that it would adversely affect his health.

Alandi, Mumbai and Pune:

During this period I had been to Alandi, Pune and Mumbai on one two occasions. That time many people formed very good opinion about me but people from Pune expected some extraordinary miracle to be performed by me. Besides that time I had refuted the opinion of a so called reputable person from Pune. I asked him to explain the aphorism 'बंधुनी बहुब्रीहो'. He said it's not in 'Kaumudi' and asked me to recite nine parts (*Parva*) of 'Mahabharata' when I claim to have committed to memory all the

scriptures. Previously a lady from Amaravati had tried to misbehave with me and I had exposed that racket in front of Khapre and Shastriboa. I told people about my visiting the prostitutes by telling them that past incidence being true and avoided performing miracle in Pune. So people from Amaravati thought that Maharaj speaks anything absurd off hand.

Though I used to ask the younger lot to read or write books for me, people developed misunderstanding about me that due to me their children aren't paying attention to their studies. But I never prevented anyone of the younger lot to depart on his own accord or if insisted upon by his near ones. I permitted Gangadhar on my own accord and Bapu due pressure from Shastriboa to get themselves married. However the aftermaths of those actions were not good. Shastriboa on other hand treating these miracles as trivial thought that I don't speak in straight manner. Later on this younger lot didn't go away even if called back by their household elders and started saying to me that they won't go away even if I ask them to leave by throwing stones at them. Chief among them were Nana and Gangadhara. While Pandit severed all ties from his home and started staying with me. That time his father too thought like that but rest about him is history.

Grief:

When my wife expired I grieved a lot but continued my practice of Vedanta-discourse during that period. Since then my health started deteriorating fast. On my wife's demise I had strong feeling that I shouldn't have sexual urge or intention to visit another woman and I decided to restart the Yoga-study as practiced by me at Madhan. So I started Yoga-practice during night. I had inclination towards Yoga since childhood but none knew about it. During my childhood I used to go to Purna River and practise intestine-cleansing by cloth-strip (*Dhauti basti*) which was known to Madhan people from description made by Tripurwar. That time my food habits were just as they are now. Sharadatai used to call me as stomach-sinful. But since her demise I started having food only during evening and continued my Yoga-practice. Though I ate well that time, my body was slim. It will be known from Tripurwar's description as to how slim my body was at Sirasgaon. Since I started fighting with Satyshodhaks and shifted to Amaravati, I didn't bother much about my food-intake and developed better body. Before that, as there was none to force me to have meals, I used to have food as and when I felt like.

I never made anyone aware about my Yoga-study. Whatever Yoga I taught to Vishnupant was as per books and not as I practiced it. So people from Amaravati were unaware about my Yoga-practice.

After Mankarnika's demise I started having indigestion due to grief-power, my hard work and lack of exercise. The bile and cough in my body started getting mixed and my hunger waned leading to my avoiding regular meals. As people around me got much affected due to my behaviour and with belief that I am deliberately not consuming food, they started scolding me. But as I had habit of discarding food when someone scolded me, the person, requesting me to have food, too appeared to me like my foe.

I have a feeling that I am still surviving because I behaved as I pleased and had I behaved as per advice of any Aurvedic practitioner, there would have been many death anniversaries of me so far. Let it be so!

Whatever misunderstandings have occurred so far between me and rest of people around me are due to some wrong concepts about having meals by me. I reached a stage of having good relations with people when they have no issue about my meals and bad relations with people when they have an issue about my meals.

(**Source:** Gulab Vatika Series No. 7. 'Atmasharitra' published by Shri Gulabrao Maharaj Janmashatabdi Prakashan. Shri Gulabmaharaj Sarvoday Trust, Alandi Devachi, Dist. Pune)



INTRODUCTION

यो गिनामपि सर्वेषां मद्भूतेनान्तरात्मना।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः॥ (गीता ६.४७)

'Among all yogis, with soul firmed in me;
faithful one worshiping me, I treat him as yogi' (G-VI/47).

Saint Dnyaneshwara says

नामसंकीर्तन वैष्णवांची जोडी। पापे अनंत कोडी गेली त्यांची ॥१॥
अनंत जन्माचे तप एक नाम। सर्वमार्ग सुगम हरिपाठ ॥२॥
योग याग क्रिया धर्माधर्म माया। गेले ते विलया हरीपाठी ॥३॥
ज्ञानदेवी यज्ञ योगक्रियाधर्म। हरीविण नेम नाही दूजा ॥४॥

(हरिपाठ—श्रीज्ञानेश्वरमहाराज)

Name chanting, devotional singing is treasure of Vaishnavaits;
their sins are burnt. 1

This is fruit of severity of unlimited births; all paths are easier for them. 2

Yoga, sacrifice, duty, religion are illusory; Hari-chanting dissolves them all. 3

Sacrifice, yoga, duty, religion; I have no other ritual to perform than Hari. 4

(Haripath by Saint Dnyaneshwara)

The ultimate aim of yoga-science is to achieve the stage of contemplation in which seeker's consciousness of 'I am' also vanishes. This is the real impact of process of yoga which isn't achievable without meditation of God. This is the opinion of all great yoga preachers of yore including of course Blessed Patanjali. (Saint Gulabrao Maharaj has elaborated as to how this ultimate fruit of most exerting yoga-practices of pious behaviour and conduct-code etc of eight-fold yoga could be obtained just by meditation of God and getting engrossed into remembrance and reciting of God's name in his commentary on 'Saadhana-pada' of 'Patanjala Yoga-Darshana' in his inimitable lucid and logical exposition). He has divided the emergence of non-duality-devotion in four broad periods of its history as follows.

I – Upanishada period: This includes ‘Yoga-Vasistha’ and ‘Mahabharata’ in which non-duality knowledge including devotion has been expounded.

II – Shankaracharya period: Blessed Shankaracharya himself was staunch believer of non-duality as well as devotion, but all commentators of his works, like Anandgiri, Bhamatikara etc advocated only non-duality knowledge thereby completely skipping devotion.

III – Preacher’s period: The revered preachers like Ramanujama, Vallabhacharya and Nimbarka etc strongly advocated only duality-devotion, but they didn’t dwell upon non-duality.

IV – Saint’s period: Great saints like Dnyaneshwaraa, Eknatha, and Tukarama etc again rejuvenated Upanishada period non-duality as well as devotion.

Here, Gulabrao Maharaja says that as per blessings received by him from Saint Dnyaneshwaraa he has explained in detail the devotion theory in scientific and logical manner as it was done by Shankaracharya in case of non-duality theory. He has expounded his famous Madhura-advaita devotion which is also known as Rasa-dvaita or Bhagavata-advaita devotions. His theory follows the similar theories expounded by other revered preachers of yore mentioned bellow.

1. Dvaita by Madvacharya, Shaiva and Pashupata.
2. Dvaita-advaita by Nimbarka.
3. Vishishta-advaita by Rmanuja.
4. Achintaniya Dvaita-advait by Krisnschaitanya.
5. Shudha-advaita by Vallabhacharya.
6. Anubhava-advaita by Dvitiya Appaydixita.
7. Vrittika-advaita by Pratybhidnya.
8. Twamvachya Nitya-advaita by Raseshwara.
9. Kevala-advaita by Shankaracharya.
10. Madhura-advaita or Rasa-advaita or Bhagavata-advaita by Saint Gulabrao Maharaj.

Maharaj says as sage Kanada had invented the gravitation theory and not gravitation itself, God has made him to explain this ancient theory in his words. He professes that devotion is the most essential aspect of liberation while alive. He has deliberately selected the Means chapter of 'Patanjala Yoga-darshana' for his commentary so as to emphasize importance of devotion in achieving complete and effective meditation of God. Maharaj had mentioned at one place that his pattern of writing is equal to that of Saints Dnyaneshwaraa, Tukarama and Eknatha and though he has no word-power like these saints he has power of delivering the exact meaning of subject and that his specialty. He had asked me to write down his discourses on this subject in a pattern of meaningful dialogue between Guru and his disciple in a question-answer format which would be conducive for easy understanding of this difficult subject. He had personally checked my manuscripts from time to time and suggested appropriate corrections wherever necessary. Thus, this work automatically got approved and authenticated by Gulabrao Maharaja himself. And I am simply a burden-bearer in the entire process of writing of this book.

I was so much engrossed during these lively discourses of Maharaja that took place mostly at his native place Madhan during the period of two months from 09.10.1907 to 11.12.1907, I can't but help but to refresh those magically possessed moments in my life which I have already described in biography of Saint Gulabrao Maharaja written by me. These discourses used to take place mostly during late night sessions held in Shivaa temple at Madhan. The enchanting surroundings of that temple, the invigorating early morning atmosphere and gentle breeze wafting around coupled with Gulabrao Maharaja's mesmerizing speech full of sweet devotional rendering used to have everlasting spiritual impact on the listeners.

Yoga-science is capable not only of solving many of the so called mysteries and miracles of the physical world but also making the direct realization of God available to the seekers. Now a day, the tendency of criticizing our ancient Vedic culture by those who are dazzled by western education and ever new scientific innovations which have very little faith in existence of God is gaining ground. Thus, it is very much essential for the younger generation to acquaint themselves with the vast treasure of our spiritual knowledge through study of yoga-science. And there is no other means more suitable

than gaining the invaluable insight provided by 'Patanjala Yoga-Darshana' for achieving the final liberation from mundane worldly life.

The western philosophers are now a day turning towards our great Vedantic knowledge and are also criticizing the way in which some unqualified people making unwarranted comments about this knowledge. The excerpt from a book titled 'The survival of a man' written by Sir Oliver Laws, the member of Royal society quoted below is quite eye-opening in this respect.

'There are rash speculators who presume to say that spiritual and psychical are all one. In the higher reaches of philosophy this may have some meaning. There may be some advantage in thus treating questions of ultimate boundaries and classification must be recognized as human artifices; but for practical purpose distinctions are necessary, and if people unqualified in Meta-Physics make these assertions. I venture to say that the instinct for simplification has run away with them, that they are trespassing out of bounds and preaching what they do not know, eking out a precarious ignorance with cheap dogmatism. ('The Survival of man' p. 35-36) The readers are requested to note the gospel truth revealed by 'Bhagvata Gita' in this regards.

Gita says

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

'Faulty self-duty is better than other's perfect duty;

better to die in self-duty; other's-duty is dangerous'(III-G/35).

I am grateful to many disciples of Saint Gulabrao Maharaj and my well wishers who have rendered great help to me in compiling and printing of book. They are Annasaheb Hambarde, Mukundrao and Narayanarao Hirurkar, Govind Tambe, Tryambakrao Dehankar, Gangadhara Deshpande, Govindrao Phule, Narayan Balte, Yashvant Deshmukh and many others. The special mention however must be made of Hari Ganat Kevale, my fellow disciple of Maharaj who was instrumental in taking down major part of Maharaj's discourses and I would like to repeat that I am simply a burden-bearer in this respect. I hereby sincerely request my countrymen and fellow Vidarbha residents to

come forward disseminate the inspiring knowledge of Revered Saint Gulabrao Maharaj to best of their ability and offer this Introduction at the feet of Panduranga mother.

Milind

Rajeshwar Tripurwar

Author: Biography of Gulabrao Maharaj.



SWAMI BECHIRANAND

Previous Life of Saint Gulabrao Maharaj

(At Zinzuvada, Gujrat, Years 1795 to 1880.)



Once while at Amaravati, Maharaj had been to Ambabai temple as usual along with Haribhau Kevale and others. As Maharaj was returning after praying at Goddess-idol, an old person entered the sanctum, rang the bell and said loudly “Jay Jagdamba”. On hearing those words Maharaj suddenly stopped and asked “Is this Balvantrao Marathe?” That person said ‘Yes’ and proceeded to find out who had called him. However he was startled to see Maharaj with whom he wasn’t acquainted at all and stared at him enquiringly. At that point Maharaj asked him “Balvantrao, have you forgotten my acquaintance, how is your mother?” Maharaj came close to him and told in his ear “Some of the old acquaintances from there are present here too. Those who remain with us will be with us during any birth. And those who don’t get on well with us won’t believe this”.

On hearing this astonishing story, Balavantrao became sure that the one pious Guru Bechiranand who was staying at Zinzuvada from Kathiawar has reincarnated here and his mind too ascertained that logic. His name was Balavantrao and he was 68 years old working as copier in the office of Deputy Commissioner at Amaravati. Those who were accompanying Maharaj were too puzzled by this unexpected turn of events. And the story spread everywhere like wild fire. Let it be so! Maharaj shortly returned to Mule teacher's house.

After this incidence, Balavaantrao used to visit Mule's place to see Maharaj and tell few instances from Maharaj's previous life when pressed by his acquaintances there. Once when Maharaj heard this conversation from first floor where he was seating, he called Balavntrao and asked him not to divulge those instances to anybody henceforth without his permission. Later on when people insisted very much Maharaj granted that permission. Bechirananda's story thus runs like this.

There is a small state named Zinzunvada (123 Km from Karnavati near Ran of Kacch) There one pious person named Guru Bechirananda Maharaj was staying at the temple of Goddess Rajasbai Mataji. Bechiranad was a born blind person aged 80-85 years belonging to Audiva Brahmin caste of Vasishita clan. He was well versed with Sanskrit and knew all Veda scriptures committed to memory. He used to tell that he learnt this knowledge at Kashi. He possessed a radiant body and none dared to talk before him.

Some of his disciples would visit the temple to participate in devotional singing at night. That time Maharaj would sing new verses that included the essence of 'Shruti' and 'Puran'. But there was none to take down those verses. That program consisting of singing, discourse and discussions would continue till early morning. Maharaj then would retire to bed.

The chief among his Maharaj's disciples included Sambhuras Brahman, Malluji Bhagat, and Virbhagata Kunbi who was a rich person and whose grandson too was his disciple. He used to serve Maharaj after attending to his family duties. Once he seriously fell ill and was bedridden later on. Virbhagata came to Maharaj and requested him to visit his place. Maharaj replied "Life has no remedy, what could I do by visiting you? I am as you are. Your grandson will go to a pious family during his next birth, so you don't

worry. He too is having a son. Give some charity. 'धर्मेण हरते व्याधी', 'Disease is eliminated by religion'. Soon after Virbhagat returned home, his grandson expired. Then Maharaj went to his house and offered condolences to him.

There was a staunch disciple of Maharaj named Joma. He too was Audiv Brahman. He used to stay with Maharaj at temple, prepare food and feed him. He was very short tempered and at times on getting angry he would warn Maharaj "You do whatever you like, I can't do anything" and won't prepare any food for two or three days. Maharaj too would say "Your pleasure" and would remain hungry during that period but won't eat from anyone else.

Maharaj had two cows and a white horse about 8 feet in height with him. None was aware as to how he was managing their upkeep. He was of much un-desirous nature and won't accept more than what was necessary if anybody offered some essentials to him. Mostly he would accept only Jawar floor, little salt and chilly. He would once in a week ride on his horse and go about village as he liked. That time, his radiant body, forehead smeared with vermilion, an iron trident in hand and long hairs dandling up to the horse's legs made him appear like a Shivaa-idol. Sometimes he would go to Naleshwar temple beyond salt filled Ran and return back.

Bechirananda was born at village Sipur about 8 miles from Siddhpur known as Matrugaya. His parents started searching for a bride when he was 8 years old. That time, he said "Don't marry me, my wife won't last long". When his parents insisted very much for his marriage, he said "I won't disobey you but it's a fact that my wife won't survive". Subsequently he was married but his wife died shortly. He was married for second time and that wife died. His parents gave the hope of his marriage after his third wife too died.

Later on he went to Kashi, brought sacred water from Ganges and bathed his parents. He went on pilgrimage of four sacred Vishnu temples and stayed for twelve years in vicinity of Salt-Ran of Naleshwara surviving only on Neem leaves. Then he settled at Rajasbai Mataji temple at Zinzuvada as told earlier. He expired at the age of 85 years during 1879-80.

Balavantrao Marathe was employed at Zunzuvada as post master with pay packet

of Rs. 60 per month during years 1864 to 1867. While at Zunzuvada he used to visit the temple to see Maharaj. Balavantrao's wife too would accompany him sometimes. Her children weren't surviving. Once she placed her new born son on Maharaj's feet. Maharaj said "this child is having short life, so let him die. Your next son will have long life". But she didn't listen to and requested him to let this son survive. Maharaj said he will survive but will become retarded. Accordingly that son was retarded and expired at the age of 16 years. When the lady again came to him to request for another son, Maharaj said "Beware now. I had warned you earlier that you won't beget another son".

When Balavantrao was asked by the people around to explain Maharaj's words that 'some of the old acquaintances are present here too', he said "Virbhagata's grandson who expired and whom Maharaj had predicted will be born in pious clan must be Haribhau Kevale and Joma who was his pet disciple must be Mankarnika mother in his present birth because Joma used to say sometimes "I would become your wife in my next birth in order to wipe out my angry behaviour". When asked "how are you certain that Becharanand from Zuzuvada is Gulabrao Maharaj?" Balavantrao said "because I feel so!" There were instances when Maharaj would say occasionally "My previous birth was in Kathevad as a Brahman and Haribhau used to come to me in that life".

Milind

Rajeshwar Tripurwar

(**Source:** 1. Gulab Vatika Series No. 6, 'Swami Bechirananda' published by Shri Gulabrao Maharaj Janmashatabdi Prakashan. Shri Gulabmaharaj Sarvoday Trust, Alandi Devachi, Dist. Pune) 2. Biograohy of Gulabrao Maharaj)



TRIBUTE

एका अंध संताचे जीवन कार्य

एकोणीसाव्या शतकाच्या नवव्या दशकात
माधान नामे त्या अती दुर्लक्षित गावात
एक खोडकर बाल गुलाब असे जन्मत
दुर्दैवाने बिचारा बनला अंध बालपणात.

मातेच्या प्रेमास वंचित झाला तत्काळ
परी आजीने केला कवतुके सांभाळ
शिक्षणाची झाली अतीशय अबाळ
समविचारी मित्र जमवले खट्याळ.

भक्तगण बांधील गोळा सभोताली झाले
भारतीय तत्वज्ञान पुरातन ह्याने श्वसीले
ज्ञानेश्वरी, योगसूत्रांचे तयाने विवेचन केले
अध्यात्म अन शास्त्र यांची तो सांगड घाले.

श्लोक आणि उदगार मुखे अपार वाहता
संस्कृत, मराठी, ब्रज भाषेत झाला बोलता
विश्वासू लेखक पाच घेती तत्काळ उतरून
ज्ञानाचे भांडार दिले अवघे खुले करून.

ज्ञानदेवे प्रत्यक्ष दिधली दीक्षा तयास
धार्मिक पंथ केला निर्माण स्वतःचा
पुर्वजन्म अनेक स्मरती स्पष्ट तयास
व्यासा पासून झाली विभूती तयाची.

Life Mission of a Blind Saint

'In nineteenth century's ninth decade
Into a village Madhan very obscured
There a naughty little Gulab appeared
From early childhood he was blinded'.

'Affection of mother he was deprived
Lovingly by grandma he was nurtured
As formal education very little he had
Few friends likeminded he assembled'.

'By disciples dedicated he was followed
Indian philosophy ancient he breathed
Dnyaneshwarai, Yogasutra he explained
Spirituality and science he synthesized'.

'Verses, quotes from his mouth flowed
In Sanskrit, Marathi, Brij he elaborated
Faithful writers noted what he dictated
Treasure trove of knowledge he created'.

'By Dnyaneshwaraa sure he was initiated
Religious tradition his own he evolved
His births many clearly he remembered
From Vyasa Maharishi he manifested'.

चमत्कारावर नसे कधी विश्वास ठेवीत
 स्पेन्सर, डार्विनची मते काढली मोडीत
 आर्य जन्म भारतात सिद्धांत दृढ करीत
 लीपी, भाषा छंद अनेक तयाने रचित.

आयुष्यमान अवघे चवतीस वर्षे ह्यास
 परी राजे अन संत वंदती तयास
 असुनीही अंध दावी मार्ग डोळसास
 प्रणाम माझे अनंत संत गुलाबरावास.
वसंत जोशी

'In so called miracles he never believed
 Theories of Spenser, Darwin he refuted
 Aryans hailed from India he established
 Script, language n metres he developed'.

Lifespan only of thirty four years he had
 By King n thinkers alike he was revered
 Blind himself un-blind numerous he led
 To Saint Gulabrao humbly I prostrated.
Vasant Joshi



PART II



INDEX

Subject	Page No.
Chapter I : Introduction	4 to 37
Aphorism 1 to 22	
अथयोगानुशासनम्। १	6
योगश्चित्तवृत्तिनिरोधः। २	7
तदा द्रष्टुः स्वरूपेऽवस्थानम्। ३	9
वृत्तीसारुप्यइतरत्रः। ४	10
वृत्तयः पंचतयः क्लिष्टाक्लिष्टाः। ५	10
प्रमाणविपर्ययविकल्पनिद्रास्मृतयः। ६	11
प्रत्यक्षानुमानागमाः प्रमाणानि। ७	12
विपर्ययोर्मिथ्याज्ञानम् तद्रूपप्रतिष्ठम्। ८	13
शब्दज्ञानानुपातौ वस्तुशून्यो विकल्पः। ९	14
अभावप्रत्ययालम्बना वृत्तिर्निद्रा। १०	14
अनुभूतविषयासम्प्रमोषः स्मृतिः। ११	15
अभ्यासवैराग्याभ्यांतन्निरोधः। १२	15
तत्रस्थितौयन्तुअभ्यासः। १३	16
सतुदीर्घकलानिरंतरसत्कार दिरुधाभूमीः। १४	16
दृष्टानुश्रविकवितृष्णस्य वशीकारसं। १५	16
तत्परमपुरुषख्यातेर्गुणवैतृष्ण्यम्। १६	19
वितर्कविचारानन्दास्मितारूपानुगमात् सम्प्रज्ञातः। १७	22
विराम प्रत्ययाभ्यास पुर्वसंस्कारशेषानयः। १८	25
भवप्रत्ययो विदेहप्रकृतिलयानाम्। १९	26
श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्। २०	29
तीव्रसंवेगानामासन्नः। २१	30
मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः। २२	31
Chapter II : God Meditation	38 to 163
Aphorism 23 to 33	
ईश्वरप्रणिधानाद्वा। २३	38

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः। २४	46
तत्र निरतिशयं सर्वज्ञबीजम्। २५	51
स एष पूर्वेषामपि गुरुः कालेनावच्छेदात्। २६	57
तस्य वाचकः प्रणवः। २७	71
तज्जपस्तदर्थभावनम्। २८	92
तज्जपस्तदर्थभावनम्। २९	102
व्याधिस्त्यानसंशयप्रमादालस्यविरतिभ्रान्तिदर्शनालब्धभूमिकत्वा नवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः। ३०	113
दुःखदौर्मनस्यांगमेजयत्वश्वासप्रच्छ्वासविक्षेपसहभुवः। ३१	124
तत्प्रतिषेधार्थमेकत्वाभ्यासः। ३२	127
मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम्। ३३	141
Chapter III : Study	164 to 300
Aphorism 34 to 39	
प्रच्छर्दनविधारणाभ्यां वा प्राणस्य। ३४	164
विषयवती वा प्रवृत्तिरुत्पन्ना मनसा स्थितिनिबन्धिनी। ३५	180
विशोका वा ज्योतिष्मती। ३६	206
वीतरागविषयं वा चित्तम्॥ ३७	224
स्वप्ननिद्राज्ञानाऽऽलम्बनं वा। ३८	249
यथाभिमतध्यानाद् वा। ३९	280
Chapter IV : Fruit of Yoga Study	301 to 370
Aphorism 40 to 44	
परमाणुपरममहत्वान्तोऽस्य वशीकारः। ४०	301
क्षीणवृत्तेरभिजातस्येव मणेर्गृहीतृग्रहणग्राह्येषु तत्स्थ तदञ्जना समापत्तिः। ४१	313
तत्र शब्दार्थज्ञानविकल्पैः सकीर्णा सवितर्का समापत्तिः। ४२	323
स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का। ४३	336
एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता। ४४	347
Pious Behaviour Indication	358
Steps Perfection	363



CHAPTER I - INTRODUCTION

(Date - 09.10.1907)

Poison-less Shesha:

Guru: Supreme soul Shesha is poison-less.

God has said in Gita

'I am Anant among cobras' (G-XV/29).

Disciple: Sir, God has also said in Gita that

'I am Vasuki among snakes' (G-XV/28).

Here God has told about his manifestations in two categories of cobras and snakes unlike his manifestations in other entities like trees and Yakshrakhasa. What is the reason for this discrepancy?

Guru: As told by God there are two categories namely cobras which are poison-less while snakes are poisonous. Here term cobra used by God indicates their poison-less character. Shesha is chief among cobras who is described as Ananta by God.

No remedy for poison of divine snakes:

Disciple: Sir, will you please tell about species of snakes?

Guru: It is told in 'Sushruta' and 'Bhavishyottara Purana' that there are two species of snakes namely Bhauma and divine. Sushruta-author says that there is no remedy for poison of divine snakes. His opinion is treated as standard as he was disciple of Dhanvantari who has prescribed mantras for snake-poison.

Greatness of Mantras over medicine:

It is said in Kalpasthana of 'Sushruta' that mantras are more effective than medicine on snake poison. Divine cobras and snakes could assume human forms at will, but I am not aware whether Bhauma snakes could do that. However it is true that they could enter human body through poison and talk about things. Kaliya had assumed human form and praised Lord Krishna.

Bhauma snakes:

In Bhauma snakes there are three categories namely Darvikara having hood, Mandali having stripes on their body and Rajimanta which are of golden yellow colour. There are castes like Brahmans and warriors in snakes too. Vasuki is head of all snakes and Shesha is head of all cobras. Blessed Shesha incarnated as Patanjali and composed 'Yoga-sutra' for benefit of mankind.

Necessity of mind-concentration:

Disciple: I am satisfied with this explanation. Now I am eager to listen to Yoga-aphorism from you.

Guru: Simple breath-control or closing of eyes isn't Yoga. For a man whether a householder or a hermit it is essential to concentrate his mind. The swimmers or women carrying water-pots on their head require such mind-concentration. Mind is formed of three qualities of pious, passionate and dark. When there is knowledge and pleasure in mind that is pious quality. When there is fickleness and sorrow in mind it is passionate quality. And when there is sloth and ignorance in mind it is dark quality. Passionate means having attraction towards sense-objects. We like pleasure derivable from objects so we like the objects. Mind remains steady in pious and dark qualities and fickle in passionate quality. As our tiredness vanishes with ignorance experienced in slumber due to dark quality, it is logical to assume that we will experience pleasure by knowledge and devotion due to pious quality. It is fallacy to assume that Yoga could be achieved by relinquishing worldly life and resorting to forest dwelling. As a matter of fact, Yoga could be achieved by remaining in worldly life too. When two opposites are clubbed together, the result is zero. When knowledge of pious and ignorance of dark are brought together, the result is zero. Similarly sloth of dark and fickleness of passionate as well as pleasure of pious and sorrow of passionate will produce nothing. Thus, in order to purify mind, passionate and dark qualities are needed to be eliminated from mind so as to increase pious quality.

There are four chapters of 'Patanjala Yoga-sutra'. They are Samadhi-paada¹ i.e. Contemplation Chapter, Saadhanapaada² i.e. Means Chapter, Vibhuti-paada³ i.e. Yogic powers Chapter and Kaivalya-paada⁴ i.e. Liberation Chapter. Seeker intending to practice yoga should study 'Saadhana-pada' which includes first five stages of eightfold yoga i.e.

pious behaviour¹, conduct-code², body-postures³, Breath-control⁴ and Sense-control⁵. Seeker who has achieved mastery over first five stages of Yoga should study Samadhi-pada which includes next three stages of eight fold yoga i.e. Mind-concentration⁶, Meditation⁷ and Contemplation⁸.

God says in 'Bhagvata Gita'

'For a sage attempting yoga, karma is means; but for a yoga-achiever, peace is means' (G-VI/3).

The third Vibhuti-pada describes minor yogic powers achievable by practicing Yoga and forth Kaivalya-pada describes means of gaining final liberation.

Disciple: Sir, why Samadhi-pad appears first in Yoga-treatise?

Guru: The reason behind Samadhi-pad appearing first is that it is enough to steady mind to achieve Yoga and there are thousands of means of mind-concentration elaborated in Samadhi-pada. Vidnyanbhikshu has composed 'Yogasara' by culling out essence from 'Vedanta' and Vartika's books. According to him there are two types of yoga namely one with object concentration and other with thought concentration leading to Brahma-

SAMADHI-PADA

(Date - 10.10.1917)

Aphorism – 1

Sanskrit:

अथ योगानुशासनम् । १

Atha-yoga-anu-shasnama.

Literal meaning:

Auspicious traditional unification-science.

Implied meaning:

This is traditional Yoga-science.

Guru: This yoga was initially introduced by Lord Brahma and Blessed Patanjali, who is incarnation of Shesha, systematized it into aphorisms. Sheshnaga first incarnated as Laxmana who established devotion, then as Balarama who established ethics and then as Patanjali who established Yoga. Date - 11.10.1907

Aphorism – 2

Sanskrit:

योगश्चित्तवृत्तिनिरोधः। २

Yoga chiita-vritti nirodha.

Literal meaning:

Yoga mind-attitudes restraint.

Implied meaning:

Yoga is restraint of mind-attitudes.

Guru: Mind is like a wheel and soul is like earth. If wheel is motioned, it rotates and if it restrained, it is steadied in soul in form of earth.

Means of mind-purification:

If fickleness and sorrow, the functions of passionate quality and sloth and ignorance, the functions of dark quality are eliminated and knowledge and pleasure, the functions of pious quality are increased, then mind gets purified. Here pleasure is not the one that is derived from sense-objects, but it is the soul-bliss. Blessed Shesha established devotion by incarnating as Laxman, established ethics by incarnating as Balarama and established 'Yoga-sutra' by incarnating as Patanjali.

Mind's dependence in dark and independence in pious qualities:

It has been told earlier that mind gets steadied in pious and dark qualities. However, it gets steadied independently in pious quality and dependently in passionate quality. For example, a king is independent while his guards and watchmen are dependent as they obey his orders, but a prisoner is dependent as he is in custody of guards and watchmen. Similarly, when mind comes out of sleep into wakefulness, its fickleness

increases which remains in subdued condition during sleep. However, when mind enters into contemplation stage of pious quality, it becomes perfectly desire-less and it never craves to wander outside.

Pleasure derived from mind-concentration:

When mind is concentrated, it delivers pleasure. Even the pleasure derived from sense-objects isn't obtained while experiencing the objects, but only when mind is satiated from that experience. Same is the case of pleasure derived from semen-ejection and satisfaction of food-consumption when mind gets concentrated at the end of that experience. When one develops aversion by experiencing sense-objects on detesting them, then there is a pleasure of satisfaction. So, it is obvious that pleasure is not in the sense-objects themselves, but it is in the non-objective state. Mind derives pleasure when it withdraws from the sense-object-experience. If mind derives pleasure by dark quality in slumber due to its steadiness, why shouldn't it derive the pleasure by pious quality due to its steadiness in bliss? Surely, it will.

Five states of mind:

There is constant flow of mind-attitude due to impact of pious, passionate and dark qualities and there are five distinct states of mind depending on its introvert or extrovert nature. The mind is at any one of these states at any given time. These five states are Ignorant (*Mudha*)¹, Extrovert (*Kshipta*)², Introvert (*Vikshipta*)³, Concentrated (*Ekagra*)⁴ and Restrained⁵. There happens to be consciousness and soul even in stones and trees. Diamond gets broken with bug-blood and trees get wilted due to poisonous smoke. Whatever is destroyed must be having feeling of sorrow. As energy gets reduced when sorrow is felt and when energy is reduced, the destruction is inevitable. That's why, consciousness of stones and trees are in ever ignorant state. Even human-mind is in ignorant state while in sleep. Mind of animals and birds is in extrovert state as they never remain steady at one place, but are always on the move. Human-mind while experiencing sense-objects is in extrovert state. There is no trace of Yoga or restraint in ignorant and extrovert states. Mind of Gods, demons, ghosts is in introvert state as it is steady sometimes and unsteady sometimes. They have craze for sense-objects, but they don't become helpless like human beings in obtaining them. Human-mind too happens to be in introvert state while in dreaming or above dreaming stages called

as clairvoyance, but that is not an indication of Yoga as that time mind isn't in their control. The seers have concentrated mind as they practise meditation. Human beings too while attempting meditation by increasing pious quality have concentrated mind. It will be seen that mankind is the basis for the upper order of enlightened beings like Brahma.

Saint Dnyaneshara says

पार्था उर्ध्वीचिया ब्रह्मादि। मनुष्यत्वचि होय आदी। म्हणोनि इथे अधी। म्हणितली मूळे॥ (ज्ञा. १५.२०७)
 'As higher order of Brahma springs from human order, it is called as lower roots' (D-XV/207).

However, restrained state of mind can't be achieved without contemplation and when mind doesn't come out of concentrated state it is called as contemplation when feeling of 'I am' too is no more. Mind's becoming restrained is contemplation. In fact, converting mind into concentrated state is Yoga. These five states of mind can be summed up as there is prominence of dark quality in ignorant state, prominence of passionate quality in extrovert state, emergence of pious quality in introvert state, prominence of pious quality in introvert state and complete elimination of mind-attitudes in restrained state of mind.

Aphorism – 3

Sanskrit:

तदा द्रष्टुः स्वरूपेऽवस्थानम्। ३

Tadaa drashtu: svarupa avastahnaama.

Literal meaning:

Then seer remains in self.

Implied meaning:

Then mind-attitudes are restrained, seer that is soul remains confined in self.

Aphorism – 4

Sanskrit:

वृत्तीसारूप्यइतरत्रः। ४

Vritti-saarupya itaratra.

Literal meaning:

Attitude-engrossed, otherwise.

Implied meaning:

Otherwise, when mind-attitudes aren't restrained, seer appears engrossed in attitudes.

Aphorism – 5

Date -12.10.1907

Sanskrit:

वृत्तयः पंचतयः क्लिष्टाक्लिष्टाः। ५

Vrittaya panchtaya klishtha-aklishta

Literal meaning:

Attitudes are of five types of painful and non-painful characteristics.

Implied meaning:

There are five types of attitudes causing pain and also five types of attitudes not causing pain.

Guru: If attitudes causing pain are diverted towards God, then they don't cause pain, but if they are allowed to run after sense-objects, then they cause pain. As water when mixed with food nourishes body while that put into poison causes death. Attitudes are needed to be diverted towards God by practicing Yoga. And in the end even attitudes not causing pain are also needed to be restrained and diverted towards God. If they aren't restrained, then duality is caused.

Aphorism – 6

Sanskrit:

प्रमाण-विपर्यय-विकल्प-निद्रा-स्मृतयः। ६

Praman, Viparyaya, Vikalpa, Nidraa, Smriti.

Literal meaning:

Standard, Delusion, Doubt, Sleep, Memory.

Implied meaning:

The painful attitudes are Standard, Delusion, Doubt, Sleep and Memory.

Indication of Yoga:

Guru: The common indication of Yoga is restraint of mind-attitudes and it is not yoga to restraint mind-attitudes by irrelevant means. If one is attracted towards a woman his mind gets concentrated, but that can't be called Yoga. Restraining mind for the cause of liberation is called as Yoga. The mind-attitudes are restrained even at dissolution time but that too can't be called as Yoga.

Mind-attitudes:

Disciple: What are the mind-attitudes?

Guru: It is not possible to restrain the attitudes of thinking, smoking or eating betel leaves separately. Thus, if five types of mind-attitudes are restrained, all attitudes get restrained. These are Standard, Delusion, Doubt, Sleep and Memory. The way in which we gain knowledge that is standard.

Aphorism – 7

Sanskrit:

प्रत्यक्षानुमानागमाः प्रमाणानि। ७

Tatra pratyaksh, anuumaan, aagama: pramaanaani.

Literal meaning:

There direct, inference and word.

Implied meaning:

There standard attitude is of three kinds namely direct, inference and words.

Guru: Standard attitude is of three kinds namely direct, inference and words. The scripture authors of 'Mimamsa' and 'Vedant' and Charvaka recognize many more standards and I personally recognize nine standards. However above mentioned three standards are chief among them. There is no point refuting other standards. Now I will tell what these three standards are. Direct standard is proper knowledge conceived by the senses. If rope appears as snake to eyes, it is not proper knowledge, but delusion while a book seen by eyes is proper knowledge; so, it becomes direct standard. However, God's knowledge doesn't happen by standard as standards are included in human attitude and God's knowledge of cosmos happens by Ekshana that is his own planning (*Sankalpa*). Direct standard is helpful in gaining knowledge of nearer objects which are conceived by senses. We don't gain knowledge of disease by senses; so that knowledge doesn't require direct standard. Similarly our knowledge of God isn't also included in direct standards. Now inference standard is helpful in gaining knowledge of far away objects. For example, if we observe smoke we could infer that there is fire. However, if we mistake fog for smoke, then our inference of fire would be wrong. Where is soot, there is lamp is inference standard.

Disciple: Sir, why inference is essential?

Guru: This question doesn't hold ground. Suppose if wife of a person conceives in his long absence, won't you infer that someone else is the father? So inference has to be recognized. What is opposite of inference is fallacy. For example, where is smoke, there is fire is straight inference while where is fire there is smoke is reverse inference. Red

hot iron appears as fire-ball and where is lamp, there is soot are also reverse inferences. I will tell you a story in this regards.

A story:

Once, there was a fool who learnt law and was employed at different place. His wife was elated by this development. When, his friend visited his house and enquired about his whereabouts, his wife told him that he is away on a job. Friend said he has learnt law and still serving with else, after all he is a fool! Wife said why do you say so? Friend said I will give a proof. Then he arranged to send a letter signed by his wife that she became a widow. The fool started crying on seeing that letter and said poor lady, how would she now adorn herself being my widow? People around him started laughing and said how would she become widow when you are alive? The fool said why not, didn't my mother and sister become widow in spite my being alive?

So wrong inference shouldn't be drawn. Now, word is a third standard. Words of Vedas, guru, and relatives (truth-speakers and well wishers) are recognized as word-standard. When even a person who has lost his entire family in plague says that why should I speak lies, then why a seer who has relinquished his family willingly would speak lie? Whoever among Seers, Aryans or non-Aryans speaks truth is a relative. So their word should be treated as standard. Dharma-hunter was non-Aryan, still Pandavas and Kaushika Brahman treated his words as standard. Now, we will deal with Delusion attitude.

Aphorism – 8

Sanskrit:

विपर्ययोर्मिथ्याज्ञानम् तद्रूपप्रतिष्ठम्। ८

Viparyaya mithyaa dnyaanam Atadrupa pratishtham.

Literal meaning:

Delusion, false knowledge of another thing establishment.

Implied meaning:

Delusion attitude is establishment of false knowledge of another thing on real thing.

Explanation:

Establishing delusion is like thinking of a rope as a snake or a shell as silver.

Aphorism – 9**Sanskrit:**

शब्दज्ञानानुपातौ वस्तुशून्यो विकल्पः। ९

Shabda-dnyaana anupaati vastu-shunya vikalpa.

Literal meaning:

Words-knowledge followed by non-existing thing is doubt.

Implied meaning:

What follows word-knowledge is non-existent thing. That is doubt-attitude.

Explanation:

Doubt attitude emerges when there is word denoting a non-existent thing like a sky-flower or hare-horns or infertile woman's progeny.

Aphorism – 10**Sanskrit:**

अभावप्रत्ययालम्बना वृत्तिर्निद्रा। १०

Abhaav-pratyaya aalambana Vritti Nidraa

Literal meaning:

Non-existence experience supporting attitude is sleep

Implied meaning:

Attitude supporting non-existence experience is sleep.

Explanation:

During sleep, he experiences either pleasure or does not experience anything.

Aphorism – 11

Sanskrit:

अनुभूतविषयासम्प्रमोषः स्मृतिः। ११

Anubhuta-vishaya asampramosha smriti.

Literal meaning:

Experienced object remembrance is memory.

Implied meaning:

Attitude of memory is remembrance of objects experienced earlier.

Aphorism – 12

Sanskrit:

अभ्यासवैराग्याभ्यां तन्निरोधः। १२

Abhyaasa Vairaagyaabhyama tata nirodha:

Literal meaning:

Study and asceticism cause restraint there from.

Implied Meaning:

Yoga-study and asceticism cause restraint of attitudes.

Four types of asceticism:

Guru: Asceticism is of four types, namely Yatmaana¹ by practicing which, mind is withdrawn from sense-objects. Vyatireka² by practicing which, some senses are conquered, but some remain to be conquered as it is practiced not to hear slander by ears, but taste is remained to be conquered. Ekendriya³ by practicing which, all external sense-objects are detested; even though they may continue to remain in mind. And Vashkar⁴ by practicing which, there remains no attachment or hatred, but only indifference towards the sense-objects.

Aphorism – 13

Sanskrit:

तत्रस्थितौयन्तुअभ्यासः। १३

Tatra sthitau yatno abhyaasa

Literal meaning:

There steady-state effort is study.

Implied meaning:

There effort made for achieving steady state of mind in its restraint is study.

Aphorism – 14

Sanskrit:

सतुदीर्घकलानिरंतरसत्कार दिरुधाभूमीः। १४

Sa tu dirghkaala nirantarya satkaar diridha-bhumi

Literal meaning:

But that done for long-time continuously with respect gains steady state.

Implied meaning:

But that study when done for long time continuously with respect gains steady state.

Aphorism – 15

Sanskrit:

दृष्टानुश्रविकवितृष्णस्य वशीकारसं। १५

Drishta anushraavika vishaya vitrishnsya vashikaar samdnyaa vairagyama,

Literal meaning:

Experienced, scriptural object non-attachment is known as indifferent asceticism.

Implied meaning:

Non-attachment towards experienced and scriptural objects is known as indifferent asceticism.

Guru: Seeker should always learn to find faults with enjoyment of sense-objects. By doing so all four types of asceticism can be imbibed slowly. It is essential to find faults not only in worldly but in heavenly pleasures too. Wherever enjoyment of sense-objects is; whether in Vaikunth or Kailas, there exist faults. So, object-fault-finding should never be discarded. When this process stops, senses invariably get pampered.

Saint Dnyaneshwara has aptly said

म्हणोनी इंद्रिये एके। जाणतेनि पुरुखे। लाळावी ना कौतुके। आदिकरूनि॥ (ज्ञा.३.२०२)

‘Wise person should never pamper senses even for sake of fun or any other reason’ (D-III/202).

Senses when relied upon lead one to objects. There are umpteen examples wherein many stalwart seers had to face the music by falling pray to senses. Chavan got married and requested God to grant divine body for his sons Ashvinikumars. Narada desired for married life and became ever celibate. Vishvamitra fell for Menaka and had to become her dog. Parashara fell for fisherwoman and had intercourse with her in a boat. This is the fate of most powerful seers.

It is said in Bhagavata as

तेजीयसां न दोषाय वन्हेः सर्वभुजो यथा॥ (भा. स्कं. १०.३०)

‘Though they haven’t committed any sin on account of their prowess, they had to undergo the fruit of their karmas’. (Bh X/10.30)

So, commoners should never rely on senses. Even a householder should follow regimen in having intercourse with wife if he intends to achieve liberation, but a sincere liberation-seeker should straightway relinquish sense-objects.

Disciple : Sir,

‘Jabalopanishada’ advocates that

ब्रह्मचर्यं परिसमाप्य गृही भवेत्। गृही भूत्वा वनी भवेत् वनी भूत्वा प्रव्रजेत्

‘Seeker should adopt renunciation after fulfilling his duties in Celibate, Householder and Forest dwelling stages of life’.

While another Veda says

ब्रह्मचर्यादेव प्रव्रजेत्। अन्यथा गृहाद्वा वनाद्वा यदहरेव विरजेत् तदहरेव प्रव्रजेत्।

'Seeker can adopt renunciation from any of these life-stages'. So, how to reconcile their opinion-differences?'

Guru: This should better be left to knowledgeable for decision. The second opinion of Vedas indicate that if one has no intention of falling into worldly life, he should straightway adopt renunciation, then it isn't essential to done saffron attire, but he must have abandoned all desires for sense-objects from mind.

God says in Gita

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात्।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः॥ (गीता ५.२३)

'Man capable of bearing before death the rushes of desire-anger is yogi and happy too' (G-V/23).

The impatience in desire for wife and in anger for killing enemy is their rush. God says one capable of suppressing the rushes of desire and anger during this life becomes yogi and happy too. Word happy indicates steadiness in this life while word yogi indicates steadiness in life beyond. Desire and anger should be suppressed from now onwards by mind purification. Stalling this job for compliance during old-age would serve no purpose.

Saint Eknatha says

मनुष्यजन्मी ब्रह्मज्ञान। पुढील जन्मी मी साधीन।

म्हणे तो नागवला जाण। सोलीव अज्ञान त्यापाशी॥

'He saying I will gain Brahma-knowledge in next birth is completely cheating as he is full of ignorance'.

To say that asceticism should be gained slowly is singed asceticism. As one, who has indulged in overeating, gives out singed belches and then says that he should eat little today. But that his less eating shouldn't be treated as balanced eating, as he just can't more due to indigestion. How could one having balanced eating develop indigestion? He eats less today, but again indulges in overeating from tomorrow. Senses shouldn't be relied upon in this birth itself.

Blessed Vyasa had said in 'Bhagavata'

मात्रा स्वस्त्रा दुहित्रा वा न विविक्तासनो भवेत्। बलवान् इंद्रियग्रामो विद्वांसमपि कर्षति॥ (भा. ९.१९)

'Senses lure savants too, so one should avoid company of even mother, sister or daughter in solitude, then question of other woman never arises' (Bh-IX/19).

Story of Vyasa and Jaimini:

Jaimini, Vyasa's son and disciple, who had authored another 'Mahabharata', contradicted Vyasa's comments and said I disagree; a savant will never be lured by senses however powerful they might be. Vyasa asked him let me test your opinion and if you don't pass that test, you will have to drown your 'Mahabharata'. Jaimini agreed to it. Later on, Vyasa in disguise of a beautiful damsel visited Jaimini and Jaimini being lured tried to seduce that damsel. Thereupon, Vyasa revealed his true identity and asked Jaimini to drown his 'Mahabharata'.

Aphorism – 16

(Date - 13.10.1907)

Sanskrit:

तत्परमपुरुषख्यातेर्गुणवैतृष्यम्। १६

Tata parama Purusha-khyaati; Guna-vaitrishnyama.

Literal meaning:

This knowing supreme Person is quality non-attachment.

Implied meaning:

Knowing supreme Person; quality non-attachment is Para asceticism.

Non-Para and Para asceticism:

Guru: Having no desire for sense-objects in this world or beyond is asceticism. There are two major distinctions in Asceticism namely Non-Para asceticism and Para asceticism. Diverting mind from sense-objects and making it completely objectless is Non-Para asceticism. And first eliminating passionate and dark qualities with the help of pious quality and then giving up craze of pious quality too is Para asceticism. Non-

Para asceticism is achieved by finding faults with sense-objects. As object-fault-finding is means of object non-attachment; so, knowing supreme Person is means of quality non-attachment. Knowing supreme Person is knowledge of soul being separate from mind. First Non-Para asceticism should be achieved by object fault finding and then mind should be restrained by study, so that mind doesn't come back from Brahma by Para-asceticism.

Lord in swan form told Sanatkumara

सत्त्वं रजस्तम इति गुणा बुद्धेर्न चात्मनः। सत्त्वेनान्यतमौ हन्यात् सत्त्वं सत्त्वेन चैव हि॥ (भा. ११.१३.१)

'Pious, passionate and dark qualities belong to intellect and not soul. So, passionate and dark should be eliminated by pious and pious should be eliminated by soul-knowledge' (Bh-XI/13.1).

Saint Eknatha described this as

सर्प चावला होय ज्यासी। विष खादल्या उतार त्यासी। ते विष खाता येरे दिवशी। आत्मघातासी वर्धक॥

'If a snake bites, a dose of poison eliminates snake-poison; but if only poison is consumed then death is certain' (Ek-bh-38).

Similarly, increase in pious quality should be used only for elimination of passionate and dark qualities, else pious also affects adversely.

Gita too emphasizes that

रजस्तमश्चाभिभूय सत्त्वं भवति भारत। रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा॥ (गीता १४.१०)

'Pious grows by repressing passionate-dark; passionate by pious-dark; dark by pious-passionate' (G-XIV/10).

This means when two qualities are repressed, the third one increases. Dark is luring. It confuses intellect of all and that leads to sloth and sleep.

Gita also stresses as

रजो रागात्मकं विद्धि तृष्णासंगसमुद्भवम्। तन्निबध्नाति कौन्तेय कर्मसंगेन देहिनम्॥ (गीता १४.७)

'Know passionate is attachment born from craving; that binds embodied soul by attachment to karma' (G-XIV/7).

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम्। सुखसंगेन बध्नाति ज्ञानसंगेन चानघ॥ (गीता १४.६)

'Pious being pure, luminous, unmodified; binds soul by attachment to pleasure and knowledge' (G-XIV/6).

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः। माययापहतज्ञाना आसुरं भावमाश्रिताः॥ (गीता ७.१५)

'Wicked, ignorant, villains, knowledge-less by illusion, refugees of devilish nature don't worship me'(G-VII/15).

अनेकचित्तविभ्रान्ता मोहजालसमावृताः॥ (गीता १६.१६)

'Mind deluded variously, entangled in lure-web' (G-XVI/16).

यजन्ते ज्ञानयज्ञैस्ते दम्भेनाविधिपूर्वकम्॥ (गीता १६.१७)

'They do namesake sacrifice hypocritically minus rules' (G-XVI/17).

तानहं द्विषतः क्रूरान् संसारेषु नराधमान्। क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु॥ (गीता १६.१९)

'These cruel haters, lowliest men; I constantly throw them into sinful demonic species' (G-XVI/19).

Ego without ethics is horrible. From above verses of 'Gita' it is evident that even pious is binding so it has to be eliminated. The remedy for achieving is stated in Gita.

God says

मां च योऽत्यभिचारेण भक्तियोगेन सेवते। स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते॥ (गीता १४.२६)

'He worshipping me with exclusive devotion-yoga; transcending qualities; attains to Brahma' (G-XIV/26).

Or those having adulterous devotion like Gopees call themselves as great. Saint

Saint Tukarama says

तुका म्हणे धन्य त्यांचा व्यभिचार। साधिले अपार निज सुख॥

'Great is their adultery; they have gained limitless self-bliss'.

Saint Dnyaneshwara says

अगा मी एकलाणीचे खागे। मज येवो का भलतेनि मार्गे। भक्ति का विषयविरागे। अथवा वैरे॥ (ज्ञा. ९.४७०)

'I am goal irrespective of paths of devotion, passion, asceticism or enmity while coming to me' (D-IX/470).

Study and contemplation:

First Non-Para asceticism should be gained and then study should be done. It doesn't matter if study is little less, but Non-Para asceticism must be practiced more. And opposite of this shouldn't be the case. After achieving these two steps, Para-asceticism emerges. And pious quality is eliminated by Para-asceticism. Generally, people's attitude is that they see the fruit of tree first and then pluck it. Contemplation is fruit of study. The method of scriptures is that we should first study and then gain the fruit of contemplation. Thus, first a fruit is told.

Aphorism – 17

(Date - 14.10.1907)

Sanskrit:

वितर्कविचारानन्दास्मितारूपानुगमात् सम्प्रज्ञातः। १७

Vitarka, Vichaara, Aananda, Asmitaa rupa anugamaata.

Literal meaning :

Gross, Micro, Bliss, Existence forms unification.

Implied meaning:

Gross, Micro, Bliss and Ego supports are unified with seeker.

Guru: Unification of seeker and support meditated upon is contemplation. There are two types of contemplation. One is (*Sampradnyata*) and other is (*Asampradnyata*). *Sampradnyaata* contemplation is one in which the feeling of unification is felt by seeker while in (*Asampradnyata*) contemplation seeker unifies with the target, but that feeling of unification also vanishes. These two types of contemplation are also known as 'Sa-vikalpa' and 'Nir-vikalpa' i.e. contemplations with and without doubt respectively.

Four types of contemplation with gross object:

When seeker and gross support (*Vitark-aalamban*) selected for meditation are united, that is (*Vitark-Sampradnyata*) contemplation. It is essential to concentrate mind on some kind of support during meditation in initial stages of contemplation-practice. When seeker adopts support of gross form of four armed Lord Vishnu for meditation, then his

mind goes straightway to Vaikuntha and unites with Lord. When devotee like Dhruv meditated on Lord Vishnu, Lord came to visit him personally. Let us take example of cloud in this regards. Clouds are bringing to earth two types of water via rain, namely that from sea and river. The suitable test to find out whether cloud-water is from sea or river is to place the cooked rice in a silver bowl for three hours and if rice turns sour, then the water used for cooking is from sea and if rice retains its test, then water used for cooking is from river. The scriptures like 'Charaka' and 'Shushtrita' advice drinking of Ganges-water to cure ailments. As clouds bring Ganges-water to us while we visit Ganges during pilgrimage. So, seeker while meditating on Vishnu-form unites with Lord. And when devotee meditates on Vishnu, Lord personally comes to visit him and fulfills his desires. Seeker unites with God by meditating on gross form of God. The Yoga-doctrine says that mind's grasping capacity is extensive, but it becomes limited due to cover of dark quality.

God's two forms:

Disciple: Sir, what is meant by seeker going to Vaikuntha and Lord Vishnu coming to visit devotee?

Guru: The meaning is that Lord assumes Vishnu-form for sake of devotee.

Saint Kabir says

ब्रज तजि अनंत न जाऊहूं येही मेरी टेक। भूतलभार उतारहूं करहूं रूप अनेक॥

'Lord assumes incarnation to lessen burden of earth, but he won't give up his thunderbolt any time'.

When a devotee asked Narada as to what would happen as Lord has gone to Vaikuntha?

Narada replied

द्रौपदी च परित्राता येन कौरवकश्मलात्। पालिता गोपसुंदर्यः स कृष्णः क्वापि नो गतः॥

'Draupadi's supporter and Radha's lover Krishna hasn't gone anywhere as he assumes dual forms whenever essential'.

It is like the same person being treated by his son as father while by his pupils as a teacher. Teacher at times may get transferred, but father is never transferred. Similarly, Lord has to assume two forms at a time, one for maintenance of world and other for sake

of devotees. So, Lord's incarnation for destroying evil has gone, but Lord for devotees hasn't gone. Though Lord Shiva was of dark nature, his devotees were liberated by devoting him. But none is liberated by meditating dark quality. If it is so one should just have long sleep.

Story of Pushpadanta:

Disciple: How devotees of dark natured Shiva are liberated by his meditation?

Guru: Lord Shiva is dark natured for destroying world, but for devotees he is God. There is story in Shiva-Mahimna. Once, Pushpdanta Gandharva happened to step over flowers offered to Shiva, so his flying powers were stopped by Shiva.

Pushpdanta praised Shiva as

स्मशानेष्वक्रीडा स्मरहर पिशाचा सहचरा। चिताभस्मालेपो स्रगपि नृकरोटी परिकरः॥

अमंगल्यं शीलं तव भवतु नामैवमखिलम्। तथापि स्मर्तृणां वरद परममंगलमसि॥

'Lord, you are inauspicious (dark natured) for sake of world, but for devotees, you are auspicious'.

Thus, seeker meditates on Vishnu, the world supporter, while devotee meditates on Vishnu, the God. The state of mind covered by dark is like fire smothered by ash not being able to ignite anything. When mind's dark-cover is removed, it could travel even up to Vaikuntha or Kailasa. The four types of supports for meditation and the subsequent four forms of contemplation with gross object derived there from are as under.

1. Meditating on gross support, whether God or human, is part of contemplation with gross object.
2. Meditating on subtle support is part of contemplation with thought. For example, to meditate on fragrance of flowers is subtle support while to meditate on flowers is gross support. Similarly, uniting with macro support is contemplation with gross support while uniting with subtle support is contemplation with thought.
3. Uniting with bliss of pious quality on elimination of passionate and dark qualities is (*Aananda Sampradnyata*) i.e. Bliss contemplation.
4. Uniting with ego of self-existence on gaining bliss is (*Asmita Sampradnyata*) i.e. Ego contemplation. Now let us deal with contemplation with thought or subtle support.

Contemplation with subtle support is one during which even the consciousness of 'I am Brahma' too is detested and that is the pure contemplation. On achieving this stage, Yoga is completed. All karmas are eliminated by this contemplation. Vedanta treats that destiny, i.e. accumulated fruits of past lives karmas, is destroyed, but fate, i.e. fruits of karmas which are to be experienced during present life, is inevitable. Yogis say that destiny, fate and 'Kriyamaana', i.e. fruits of present life karmas to be experienced in present and future lives; all are destroyed by contemplation with subtle support. Yogis can accomplish this contemplation at their will any time. Vidnyanabhikshu says contemplation with subtle support should be practiced even after gaining knowledge, so that fate could be conquered and Para-asceticism is means for achieving that. Contemplation with subtle support can't be accomplished by study. The fruit of Non-Para asceticism is sense-restraint and fruit of Para-asceticism is contemplation with subtle support which could be accomplished by Yoga and devotion. Seer Gherand says that contemplation with subtle support could be accomplished only by devotion, but if there are both Yoga and devotion, it is still better.

Aphorism – 18

Sanskrit:

Viraama-pratyaya-abhyaass purva samskaara shesha anya.

Literal meaning:

Stoppage-experience's repetition precedes impression that is different.

Implied meaning:

Self-existence attitude's stoppage-experience's repetition precedes mind's impression that is different than contemplation with gross object.

Explanation:

The attitude of self-existence remains during contemplation with gross object, but that attitude stops for some moments during attempted contemplation with subtle support. And to increase those moments of stoppage repeatedly precedes only mind-impression remaining behind. And that constitutes contemplation with subtle support which is different from contemplation with gross object

Aphorism – 19

(Date -15.10.1907)

Sanskrit:

भवप्रत्ययो विदेहप्रकृतिलयानाम्। १९

Bhava-pratyaya videha, prakriti-layaanaama.

Literal meaning:

Worldly experience for body-senseless and Nature-absorbed.

Implied meaning:

Worldly life experience is inevitable for both yogis; those body-senseless who have attained Godhood on death and those whose mind is absorbed in Nature.

Explanation:

There are two types of yogis attempting contemplation with subtle support, namely those who have lost sense of body and have attained the God-hood on death (*Videha*) and other are those whose mind has been absorbed into Nature (*Prakriti-laya*). However, when their respective experience terminates, they inevitably have to come back again to experience the worldly life (*Bhava-pratyaya*) again.

Guru: Now Patanjali explains that Yoga-study is of two kinds. One is 'Bhava-pratyaya' and other is (*Upaya pratyaya*). (*Bhava-pratyaya*) is experiencing the worldly life by taking birth in world and 'Upaaya-pratyaya' is experiencing Brahma by way of means adopted for contemplation. Experiences of body-senseless and mind-absorption into Nature are the two highest stages achievable by yogi in contemplation with subtle support. Experience of Brahma by means (*Upaya-pratyaya*) is essential for yogi however great he might be. Those worshiping various deities through contemplation attain to different deities which are many like those controlling intellect, ego etc. When yogi goes to different divine regions by body-senseless state, he has to assume the bodies of those regions like occupants of Vaikuntha, Brahmaloaka or Kailasa etc. All occupants of Vaikuntha have four arms like Lord Vishnu.

Concentrating mind and experiencing karma-fruits by subtle body (*Linga-deha*) is fruit of body-senseless. The body-limbs aren't senses but the power of absorbing objects is senses like hearing, smelling and breathing etc. Micro-body consists of 17 principles of mind, intellect, five knowledge and five karma senses plus five airs namely Prana (breathing), 'Apana', 'Vyana', 'Samana' and 'Udana'.

Disciple: Sir, experiencing karma-fruits is possible only through body having five great elements and micro-body is devoid of these elements, so how is it possible for micro-body to experience karma-fruits?

Guru: There are two types of sense-objects, namely those which could be experienced through self-generation and others which are sourced from outside. For example, if we press our eyes, we can see different colours or if we concentrate on nose, we can smell different odors, then these experiences are self-generated; but if there is a flower and a black paint, then experiences of smelling fragrance of flower and seeing black paint have been sourced from outside. The internal and external objects could be experienced by mind-concentration. But the experience which can be had by concentrating mind needs no gross body. If we see in dream a woman seen earlier while in wakeful state, then obviously mind must be creating her in our dream as that woman isn't seen in mind before we see her in dream. Definitely she hasn't entered into dream from outside. The river gets flooded by two means one through its own perennial underground source and other through rains which is received from outside. Similarly, mind creates two types of worlds, namely one seen while we are awake and other seen in dream but unseen while awake which mind creates from Brahma (Ultimate principle). This creation of mind takes time and we don't see them during the process of creation. In fact extent our mind is very great and it can visualize everything in world, but we aren't able to see that because of our ego-darkness. However, the seers can do that as they don't have ego-darkness. Thus, subtle-bodies can experience karma-fruits by mind-concentration and that is body-senseless state. The experiences by subtle-body are of two types, namely pure and tainted. In tainted experience, all pious, passionate and dark qualities are present while in pure experience, pious quality is prominent and that is Nature-absorbed state. Thus, worldly life experience is gained by body-senseless and Nature-absorbed categories of yogis even after experiencing liberation. However, this worldly life experience isn't of our use.

God says in chapter VI of Gita as

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्। यतते च ततो भूयः संसिद्धौ कुरुनन्दन॥ ४३
पूर्वाभ्यासेन तेनैव ऱ्हियते ह्यवशोऽपि सः॥ ४४

'There past birth intellect-impressions are gained, by efforts earlier gains are perfected, Kurunandan! 43

'Due to earlier study, pulled by God involuntarily' 44.

But these quotes aren't about worldly life experience by yogi, but about experiencing Brahma by means adopted for contemplation with subtle support.

Time measurement for worldly life experience:

Now I will tell the period after which body-senseless yogis experience worldly life. One Manvantara period consists of 71 times 4.3 million years of four age's (*Yugas*) i.e. 305.3 million years. Those worshiping Indra remain in Indrloka up to period equal to ten Manvantaras. Those worshiping other deities of senses remain in respective regions for period of 100 Manvantars. Those worshiping space remain in space for period of 1000 Manvantars. Those worshiping universal consciousness remain there for period of 10000 Manvantars. And those worshiping un-manifest Nature remain there for period of 0.1 million Manvantars. But all of them have to come back to again experience worldly life. So long as ignorance exists, the worldly life experience is inevitable.

Means experience:

Now let us deal with Yoga of means-experience adopted for contemplation. There are three types of this experience, namely 1) Ordinary or Samkhya in which there is knowledge of 'I am different from Nature', which is temporary. 2) Special or Antyashrami in which there is knowledge of 'I am Almighty'. 3) Physical in which mind is concentrated on gross objects like I am body or Vishnu or Shiva. The difference between Samkhya and Antyashrami is nominal or almost nil. However, the case of devotees is altogether different as they have already no consciousness of their body, so they easily achieve first Samkhya experience and as they start devotion from feeling of 'I am Almighty', so they gain second Antyashrami and become one with God lovingly. And this is their final contemplation too.

Aphorism – 20

(Date - 16.10.1907)

Sanskrit:

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्। २०

Shrddhaa, virya, smriti samaadhi pradnyaa purvaka iterasham.

Literal meaning:

Faith, vigour, memory of contemplation, that intellect preludes fruit by others.

Implied meaning:

Yogis other than worldly life and Nature-absorbed have faith and vigour with past memory of contemplation and that intellect precedes fruit of contemplation with subtle support.

Explanation:

Yogis never realize absolute Brahma through contemplation in one life-span. To achieve that, they have to take many births. Those body-senseless attaining Godhood and those Nature-absorbed yogis too on gaining worldly experience again have to continue study contemplation with subtle support with faith and vigour. Here, their past memory of contemplation helps them to go ahead. Then with that intellect, which is precedes contemplation with subtle support, they achieve final fruit.

Guru: The means-experience told earlier is useful to achieve final goal. Yogis other than body-senseless and Nature-absorbed whether Gods or humans when they experience worldly life again don't straightway obtain contemplation with subtle support. So, they have to continue their study.

God told this earlier in 'Gita' as

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्। यतते च ततो भूयः संसिद्धौ कुरुनन्दन॥ (गीता ६.४३)

'There past birth intellect-impressions are gained, by efforts earlier gains are perfected' (G-VI/43).

And For this study, five qualities of faith, vigour, memory, contemplation and intellect are essential. Here, intellect is to know the things as they are in Brahma. When we

are awake, we can't produce a thing even if we shout loudly, but our mind produces anything in dream. Our knowledge gained in wakeful state is relative and never real. We know of light with reference to darkness and of black colour with reference to white colour. So, we don't understand the real nature of a thing in wakeful state, as we see different colours with reference to some other colour. But when we press our eyes, we see different colours at a time through our inner vision. Thus, to know the real nature of a thing is sign of intellect. As gross eyes see matter, this intellect visualizes spiritual entity. This intellect arises after contemplation state and can know absolute Brahma. It is called as 'Nourishing truth intellect' (*Kritimbhara Pradnya*).

The first essential quality for study told here is faith which is our own assurance that contemplation will be accomplished by us. Faith nourishes yogi like mother. Second quality is vigour that gives strength to firm resolution of contemplation. Even if yogi is involved in household duties, this vigour carries forward his desire to continue yoga-study come what may. Third quality is memory that a yogi has about past efforts made by him for contemplation. With these qualities, yogi surges ahead with accomplishing contemplation with subtle support.

Aphorism – 21

Sanskrit:

तीव्रसंवेगानामासन्नः। २१

Tivra samveganaama aasann:

Literal meaning:

Intense desire near.

Implied meaning:

For yogis with intense desire of mind for Brahma brings contemplation is near.

Explanation:

When desire of mind is intense, intellect emerges.

Aphorism – 22

(Date - 17.10.1907)

Sanskrit:

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः। २२

Mridu madhya adhimatra api vishesha:

Literal meaning:

Weak, medium, intense are also specific.

Implied meaning:

Weak, medium and intense are also specific divisions of desire of mind.

Explanation:

Weak, medium and intense divisions of desire of mind also bring contemplation nearer to that specific extent. In effect, weak, medium and intense divisions of slow, medium and intense desire of mind make nine subdivisions of desire of mind and bring contemplation nearer to that relative extent.

Guru: Weak desire means imagination. Medium desire means imagination like dream and intense desire means bringing that imagination into Brahma. Intense desire enables yogi to achieve contemplation. The nine sub divisions of desire are as explained above. Now think of cotton. If we thrust our hand into cotton from one side, it comes out from other side. If hand is thrust into cloth, hand doesn't come out and if cloth is turned into a ball and hand is thrust on it, hand gets hurt. Similarly, mind has weak, medium and intense desires. If mind-desire is weak, objects enter into mind easily. So, mind should be made to concentrate. In medium mind-desire, mind is concentrated and even if object comes in contact with mind, it can't enter mind suddenly. When mind-desire is intense, object just can't enter into mind. In fact that object gets destroyed.

Finding faults with objects:

Finding faults with objects is the means of fault-destruction. Worldly life is the usual enemy for of man for limitless births. Worldly life not being good is to have poverty, dearth of food, having bad wife and children not behaving according to our wishes.

And this should be treated as great favour of God on us. Usually, worldly life is treated as being good when there is abundance of wealth and people respect us and this is treated as fruit of our merit.

Saint Dnyaneshwara says

आणि मजचिमाजी असता। जेणे मी दुःहावे पंडुसुता। ते पुण्य ऐसे म्हणता। जीभ न तुटे काई॥ (ज्ञा. ९.३१७)
 'While in me, by calling the act that weans one off me as merit; won't their tongue fall off?' (D-IX/317).

Those not having discrimination can't be yogis. This worldly life is painful. It has made us undergo through many births. All relatives like mother sister etc should be treated as enemies. It is not the case that our close relatives are always our good doers. We treat them as our own and try to be their well wisher. But we may become snake in next birth and bite them. We have a plough and the field is to be sown, but we don't have bullocks. Our relatives just remain idle and feed themselves.

Disciple: When our relatives are blood relations, how to treat them as enemies?

Guru: The worms in our stomach are still closer to us. But we try to remove them instead of maintaining them anymore.

Saint Tukarama says

पोटी जन्मती रोग। तरी का म्हणावे आप्तवर्ग। तैसे शरीराचे नाते। तुका म्हणे सर्व आप्ते॥

'Diseases are born in stomach; should be they called as relatives, similar is relation of body. Tuka says all are relatives'.

You aren't their well wisher. May be you were tiger in previous birth and had caused harm to them. So, there none in this world is well wisher of anybody. Only God is our well wisher. Bad worldly life is best suited for finding faults with objects.

God says in 'Bhagavata'

यस्यानुग्रहमिच्छामि तस्य सर्वं हराम्यहम् (भा. १०.८८.०८)

'Worldly life is our enemy and granter of sorrow' (Bh-X/88.08).

So long as one is childless, he doesn't cry. But when his child dies, he starts crying. As that child neither existed earlier and nor is he existing today, there is no reason for grieving; but one grieves. Thus, this worldly life is sorrowful as it emerges and its appearance in between is false.

God says in Gita

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत। अव्यक्तनिधनान्येव तत्र का परिदेवना॥ (गीता २.२८)

'Originally un-manifest beings, manifest in middle and become un-manifest in end, sowhy grieve?' (G-II/28).

Dream neither exists earlier nor later, but it is felt in between, similarly mirage neither exists earlier nor later, but is felt in between; so their existence in between is false.

It is said in Mandupkopnishada

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा (माण्डुक्य. का. २.६)

'What isn't there in beginning as also in end is not in present too'.

So this worldly life wasn't in past and is not going to be in future, so it is not in present too. It is sorrowful as it emerges.

Disciple: Sir, why this worldly life gives us sorrow in spite its being false?

Guru: Because, we have forgotten our soul-form. The world cycle increases worldly life.

Saint Tukarama says

जग चालिले उफराटे आडराने भरले जग उलटा मार्ग नीटरे

'World's path is reverse and is full of thorny forest, so path reverse to it is straight'.

This means that our knowledge, vision and behaviour should be in direction reverse to what this worldly life-foe's direction is.

Best worldly life is detrimental for spirituality:

Guru:

God says in 'Gita'

या निशा सर्वभूतानां तस्यां जागर्ति संयमी। यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥ (गीता २.६९)

'When all are asleep, disciplined is awake; when all are awake, it's night for sage's vision' (G-II/69).

Disciple : Sir, people usually interpret this verse as when all beings are asleep, disciplined is awake.

Guru: If this is taken as the meaning of this verse, then owl, ghosts and spirits too remain awake during night, so they also should be treated as yogi. Its real meaning is all beings are asleep in cause and yogi is awake in cause. In simpler terms it means entire world increases desire in worldly life by discarding desire for soul-knowledge while savant tries to gain soul-knowledge. So, bad worldly life is good for object fault finding. People believe that one whose worldly life is good; his spiritual life too must be good. But it is not true. Worldly life is foe and a foe must always be kept unguarded. More faults we find in worldly life the better. Best person should be always fighting faults with worldly life. Good worldly life is bad for finding object-faults. When wife is behaving as per husband's wishes, he too is ever ready to please her and in the end he dances to her tunes. Then his state becomes like Tukarama's saying that 'Wretched has turned him into a donkey'. One whose worldly life is good, he isn't ready to renounce it as he never detests worldly life. Such person would say 'Sir, tell me about spiritual path while I follow worldly life'. But one, who is having bad worldly life would say 'Sir, tell me about spiritual path just now itself as I don't want to bear the nuisance of this worldly life'. Saints have described worldly life as good, but its inference is different.

Saint Tukarama says

नलगे तयास जाणे वनांतरा। सुखे येतो घरा नारायण॥

'It is not necessary to resort to forest dwelling, God comes easily to home'.

Saint Eknatha says

मजमध्ये रंगली चित्तवृत्ती। यालागी विसरला गृहासक्ती।

त्यासी गृहस्थाश्रमीच माझी प्राप्ती। निश्चये जाण उद्धवा॥

'Mind-attitudes are engrossed in me; so he forgot home-attachment. He gains me in householder-ship alone; certainly know this Uddhava!'

When home-attachment is discarded, it doesn't matter where he stays. In short, all saints advocate giving up worldly life.

Disciple: Sir, why are you emphasizing so much on discarding worldly life?

Guru: Worldly life and spirituality just can't stay together.

Samartha Ramdasa says in 'Daasbodha'

जैसी लेखणी करावी। तैसी आंगोळी चिरावी। ऐसी समबुद्धि व्हावी। तरी प्रपंची परमार्थ॥
ज्यासी वाटे परमार्थ करावा। तेणे चालता मार्ग धरावा॥

'Sharpen finger like pencil; with such equality spirituality stays in worldly life'.

One intending to have spirituality should prefer to move on'. Thus, emphasis laid by the saints is not on just resorting to forest dwelling, but to give up worldly life by mind and in order to achieve this, one has to get involved in worldly life. Worldly life shouldn't be given up suddenly. If we give up eating food suddenly, death surely follows. So food-intake should be reduced slowly. There are instances of overfeeding people starved due to famine leading to their death. They are required to be fed slowly. Similarly, when sense-objects are nearer, they should be curtailed slowly. One should practice fasting till there isn't famine, so that its tolerance becomes easier when actual famine strikes. People in worldly life go on increasing objects and they die at old-age. Objects should be curtailed till they are under control. One who is having large food-intake should take vow to reduce it. If we don't give up objects, they don't leave us. And in the end senses depart. Thus, it is better to give up objects even if they are under our control.

God has granted humans householder-ship so that we should curtail sense-objects. Otherwise, even if objects are curtailed the hassle for their enjoyment increases. This is so because when senses get weakened, desire to enjoy objects hasn't weakened; so objects are still there, but power to enjoy them has been reduced. So, struggle to enjoy starts working. As if one wishes to eat betel leaves rolls, but can't eat due to lack of teeth; then he fetches a grinder and grinds the betel leaves and increases unnecessary hassles. Thus, it is better to curtail objects slowly right from the start. One should try to slowly reduce food consumption, wealth acquisition, desire that son will look after during old-age etc and make desire from objects to beat retreat. When desire accordingly beats retreat, objects even though get destroyed, they won't cause sorrow.

Disciple: Sir, if objects get eliminated due to mind-concentration during contemplation, then mind is concentrated during sleep too. So, one should be always enjoying sleep, so that objects would naturally get eliminated.

Guru: What a great argument! Passions are subdued during sleep, but they are rejuvenated during awoken sate, while mind during contemplation becomes completely desire-less and detests objects. This has been told earlier too. Mind doesn't become desire-less during sleep, as sleep is a function of dark quality and it doesn't contain asceticism. Patient's dislike for sugar or one's sense of sorrow in rage of anger isn't sign of asceticism. Person having dark attitude can't aspire for spirituality.

Contemplation through intense desire:

Generally we have intense desire towards sense-objects, but not towards God. So our main goal should be to reduce intense desire towards objects and divert it towards God. Intense and weak and desires are called as liquidness and hardness in devotion-path. Liquidness indicates liquid state. If mind is to be brought into liquid state i.e. into loving state, there has to have lot of repentance. When gold is heated intensely it becomes liquid. Similarly, our heart needs to have intense repentance in order to bring it into loving state. In devotion-path, liquidness indicates intense desire. When mind instead of running after sense-objects is engrossed in telling and hearing God's praise, then intense desire happens.

Madhusuadana Sarasvati says

काठिण्यं विषये कुर्यात् द्रवत्वं भगवत्पदे॥

'Weak desire is hardness and that should be directed towards sense-objects while intense desire should be directed towards God'.

In practical life, we are enthusiastic in removing thorny plants and plant flowering plants. So, one should be enthusiastic about serving God and then objects are naturally removed from heart.

Saint Tukarama says

ध्यानी ध्याता पंढरीराया॥ मनासहित पालटे काया॥

'When Pandharirayaa is meditated, body is transformed along with mind'.

Really speaking, one should rejoice if sense-objects are destroyed. But world's ways are reverse. People have weak desire towards God and intense desire towards objects. As child grows, his life is reduced correspondingly. However, people rejoice his birthday. And they respect the person, who has entered the last stage of life and whose senses have

become weak, as elderly. They treat one, who is engrossed in enjoying object-pleasures as happy. He not forgetting God while remaining with world and having intense desire gains contemplation earlier on devotion path. Sage Gheranda says one, who is having intense desire towards God and is oozing with love for God, gains contemplation earlier through devotion and through Yoga.



CHAPTER II - GOD-MEDITATION

(Date - 18.10.1907)

Aphorism – 23

Sanskrit:

ईश्वरप्रणिधानाद्वा। २३

Ishvara-pranidhaana va

Literal meaning:

God-devotion also.

Implied meaning:

Contemplation with subtle support can be achieved by God-meditation also.

Explanation:

God-meditation is of two categories, one by God-praise through speech and other by uniting with God by mind.

God-meditation is devotion with love:

Guru: For yogi having intense desire, various means of restraining mind have been told earlier. Now, it is told that a devotee can achieve contemplation with subtle support with God's devotion also. This aphorism assumes great importance in Yoga-science as God's devotion also has been accepted as means to achieve contemplation with subtle support. Blessed Shankaracharya treats term 'Pranidhaana' as devotion.

Disciple: Sir, when Sadhana-pad of Yoga too prescribes God's devotion as means for contemplation, how to reconcile this anomaly?

Guru: Here, meaning of God's devotion should be taken as devotion with love. Devotion is of two types; one is lower devotion that is devoting God for self elevation and other is Para-devotion i.e. loving God as we love ourselves. This devotion is called as 'Ishvara-pranidhan' in 'Yoga-shastra'. Contemplation with subtle support can be

achieved by this devotion. We usually gain two types of knowledge. One in which we conceive ourselves as different than others and other in which we conceive ourselves as God. With the help of first knowledge, contemplation with gross object can be achieved and with the help of other, contemplation with subtle support can be achieved in which there remains only bliss. Actually, God's qualities of existence-consciousness-bliss (*Sata-chita-aananda*) aren't different but they appear differently. The bliss is gained in contemplation with subtle support. And to achieve that one should know personal and quality-less forms of God. Quality-less means getting absorbed in Brahma on having aversion for objects and personal God is one that is conceived when one feels Brahma by having love in and out. When one gets absorbed in Brahma it is quality-less and when one comes at the level of attitude, it is quality-full. When there is no scope for attitude in both these entities, contemplation with subtle support is achieved. Contemplation with subtle support can be achieved by God devotion without having intense desire as required in Yoga.

Disciple: Sir, earlier you told that Yoga is achieved by intense desire and now you are saying that contemplation with subtle support can be achieved by God's devotion. How to reconcile this anomaly?

King's simile:

Guru: I will explain this by a simile. A king pays his servants when they perform their duties as prescribed by him while he maintains his son even if he doesn't work for him. Similarly, when a yogi has intense desire, then alone he achieves contemplation while God turns devotee's devotion into intense desire and makes him achieve contemplation. Devotion means immense increase in love. Like a king in above simile, God in spite devotee's lack of intense desire, increases their love by means of their devotion of personal God, hearing of God's praise and saint's stories, becoming tearful with God's love etc. and bestows contemplation to them. Now, I will tell how devotion-worthy God is. He is never dependent. Our achieving knowledge to maximum extent would enable us to be liberated and merged into Brahma, but God is ever liberated. As salt dropped in water gets dissolved in water, liberated souls get merged into supreme soul. Still, how could be that liberated soul equal to supreme soul? That supreme soul in spite his being

ever liberated incarnated as Ram and Krishna only for sake of welfare of beings. So, it is best for us to devote him.

No yogi having faults of desire and anger has ever crossed worldly existence while demons like Ravana, Kamsa etc having wickedness and devotion were liberated by God. So, it proves that only devotion was able to save them. Had they been yogi, they would not have gained knowledge even in their subsequent lives.

Saint Dnyaneshwara quotes

God's say in chapter IX of Dnyaneshwarai as

अगा मी एक लाणीचे खागे। मज येवो ये भलतेनि मार्गे। भक्ति का विषयविरागे। अथवा वैरे॥ ४७०

तैसा गोपिकांसी कामे। तया कंसा भयसंभ्रमे। येरां घातका मनोधर्मे। शिशुपालादिकां॥ ४६९

'I am goal irrespective of paths of devotion, passion, asceticism, enmity while coming to me. 470

Didn't Gopis with passion, Kamsa with fear, Shishupala with wickedness attain me?' 469

However, no adverse devotion should be practiced. Ravana and Kamsa practiced adverse devotion; but there wasn't other authority than God to finish them. They were so powerful, so their deeds were excusable. But we could be slapped by anyone. Secondly, we can see our reflection in mirror or urine; then why not see it in mirror? So, God should be gained by love and none should try to gain him by faults. Even though our mind is full of many faults, those faults vanish naturally as we start devoting God.

God says

अपि चेत्सुदुराचारो भजते मामनन्यभाक्। साधुरेव स मन्तव्यः सम्यग् व्यवसितो हि सः॥ (गीता ९.३०)

'If a sinful man worships me with exclusive devotion; he should be treated a rightly resolved sage' (G-IX/30).

But he shouldn't be wicked like Rohila or Arab. When devilish persons were elevated by devoting Manikprabhu, what about others? Saint Dnyaneshwara says "If a person gets drowned in floods and comes out alive, could he be called as drowned? So, man may be wicked earlier, but if he becomes God's devotee later, he should be treated a sage". When water washes away all the dirt, won't be the villainy of devotees washed away by me who am life of all beings?

God further says

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति। कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति॥ (गीता ९.३१)
 'My devotee swiftly becomes righteous soul, and attains eternal peace;
 Kaunteya, know my devotee never perishes' (G-IX/31).

Devotion's greatness and ease over Yoga :

First Yoga -practitioner has to relinquish impious behaviour while it is naturally relinquished by a devotee.

Saint Tukarama says

तुका म्हणे जरी योगाची तातडी। आशेची बीबुडी करी आधी॥

'If there is need for yoga, hope has to be drowned first'.

There is a popular saying

भय्या जब तुम आसन मारो। तो क्यं व कारन आस न मारो॥

'If hope isn't killed, what's the use of assuming only body-postures (Aasana)'?

In Yoga first we have to start from weak desire i.e. first we have to imagine and then concentrate mind while in devotion we can start from medium desire and intense desire soon follows suit. However, it is essential to direct desire towards God and not the sense-object. In Yoga one has to deliberately concentrate mind while in devotion mind get attracted towards God naturally. Leaving aside the case of a man whose mind lacks liquidness; one who is little affectionate, starts from medium desire and one, who is largely affectionate starts from intense desire. This is so as God wills that his devotee should be elevated earlier. When God's will makes rivers flow, clouds rain, sea not to cross its limits and also five great elements, which are naturally inimical to each other, to remain in body of living beings in perfect harmony with mutual friendship, meritorious person to drink nectar in heaven and evil person to undergo hellish pains; why a God's devotee won't be able to achieve contemplation with the will of same God. Vartik commentator says those with little authority could gain intense desire early with God's devotion.

Saint Dnyaneshwara says

रोग जाय दुध-साखरे। तरी निंब का पियावा॥ (ज्ञा. ४.२२२)

'If ailment is cured by milk-sugar, why drink Neem'? (D-IV/222).

So if contemplation could be gained by devotion, why go through botheration of closing eyes in Yoga?

Saint Tukarama says

ऐसा सांडुनी सोहळा। कोण लावुनि बैसे डोळा॥

'By giving up such festival, who would keep on closing his eyes?'

Saint Eknatha says

योगी इंद्रिये कोंडिती। ते कोंडिताची कष्टी होती। भक्त भगवंती अर्पिती। तेणे ते होती नित्यमुक्त॥

'Yogis close senses and become distressful. Devotees offer senses to God and become liberated' (Ek-Bh).

It is said in 'Bhagavata'

वाणी गुणानुकथने श्रवणौ कथायाम्। हस्तौ च कर्मसु मनस्तवपादयोर्नः।
स्मृत्यां शिरस्तव निवासजगत्प्रणामे। दृष्टिः सतां दर्शनेस्तु भवत्तनूनाम्॥

'Devotee's most ardent wish is that speech should utter and remember God's name, ears should hear God's praise, hands should bring flowers and worship God, feet should walk towards temple, head should bow to God's feet, mind should meditate on God, eyes should see saints and gurus who are God's incarnation' (Bh-10.10.38).

When senses are made to follow above routine, objects quietly beat retreat and mind gets concentrated. So, senses don't relish anything else than devotion of God.

Saint Tukarama says

आणीक दुसरे मज नाही आता। नेमिलिया चित्ता पासूनिया॥

पांडुरंग ध्यानी पांडुरंग मनी। जागृती स्वप्नी पांडुरंग॥

'I don't need anything else since I meditated on you.

Panduranga is in meditation, mind, wakefulness and dream'.

Here, meditation is weak desire, so Tukarama addresses the mind. The reason for

doing so is that saint's don't like guru-disciple relationship and when mind is addressed; whosoever is authorized to have this advice gets benefited. The mind directed towards God is able to visualize God in wakefulness and dream and this becomes medium desire.

Then Tukarama says

पडले वळण इंद्रिया सकळां। भाव तो निराळा नाही दुजा॥
तुका म्हणे नेत्री केली ओळखण। तटस्थ हे ध्यान विटेवरी॥

'When all senses are routed, there is no different feeling'. This is restraint.

'Eyes have recognized God standing on the bricks'.

This is intense desire and devotee's contemplation.

Tukarama quotes one more example of weak desire

रात्रंदिवस आम्हा युद्धाचा प्रसंग। अंतर्बाह्य जग आणि मन॥

'We have occasion of war day and night; world and mind are in and out'.

Thus, only devotion is capable of granting complete credit of Yoga.

Arjun asked God in Gita

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते। ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः॥ (गीता १२.१)

'Who among ever united devotees worshiping you; and imperishable, un-manifest; is united yogi?' (G-XII/1).

There upon God replied "Arjuna, pain is greater for them, whose mind is set on un-manifest; as they don't receive much help from supreme God and they have to exert themselves. However, mind of devotees of personal God naturally gets concentrated towards God. Thus, God is their savior". Thus, meaning of this aphorism is indicative of devotion.

Saint Tukarama says

सगुण निर्गुण दोन्ही ज्याची आंगे। तोची आम्हांसंगे क्रीडा करी॥

Saint Ekanatha says

वाचा नियमावी माझेनि नामे। मन नियमावे ध्यानसंभ्रमे। प्राण नियमावा प्राणायामे। इंद्रिये दमे नियमावी॥
बुद्धि नियमावी आत्मविवेके। जीव नियमावा परमात्मसुखे। इतुकियाने तू अवश्यके। होशी कौतुके मद्रूप॥”

Speech should be controlled by my name; mind by meditation-delusion.

Vital breath should be controlled by breath-control; senses by sense-restraint.

Intellect should be controlled by self-discernment; soul by supreme bliss.

With these certainly you will get absorbed in me naturally.

ते नाम सोपे रे रामकृष्ण गोविंद। वाचेसी सद्दु जपा आधी॥ (हरिपाठ अभंग)

Name Rama, Krishna, Govinda is easy; that should be chanted with choked throat'. (Haripatha)

Saint Tukarama says

गोविंद गोविंद। मना लागो हाचि छंद

'Govinda, Govinda; mind takes this fancy'.

When devotee's throat chokes up with name of God, his breath-control naturally happens and for that there is no need to go on closing nostrils. However, senses shouldn't be allowed to run amok while in devotion, intellect should discriminate between material and spiritual entities, soul should have discernment about self-non-attachment and spiritual enlightenment.

Saint Tukarama says

नाम स्मरता म्हणुनी आचराल दोष। तरी श्रवण मनन भक्ती पडेल ही ओस॥

'If you commit faults while uttering and remembering God's name, hearing, thinking and devotion will desert you'.

It is mentioned in 'Bhagavata'

युञ्जानानामभक्तानां प्राणायामादिभिर्मनः। अक्षीणवासनं राजन् दृश्यते पुनरुत्थितम्॥ (भा. स्कं. १०.१५)
 'Though seers and sages concentrate on Brahma, their passions arise occasionally due to attraction towards sense-objects. However, if same mind is diverted towards God; contemplation could be achieved easily' (Bh-10.15).

Now, I will tell a secret to you. Sun's reflection appears in water and glass too, but only difference is that the reflection in glass is intense and is capable of igniting even grass if properly directed. So, personal devotion of God is capable of eliminating sense-objects than concentrating only on quality-less Brahma. As God's devotion helps achieving contemplation early and easily, word 'Va' in Aphorism 23 indicates certainty and not probability. So, meaning of this aphorism should be taken as God's devotion certainly ensures achievement of contemplation. As there is no deity beyond Brahma, we should love idol of whichever deity we like.

Disciple: Sir, so far you have advocated devotion of God.

'Shriti' say that

यस्य देवे पराभक्तिर्यथा देवे तथा गुरा

'Only he, who devotes God and Guru equally, would gain God early'.

Guru: Who is God? God is form of Brahma. Embodied being is bonded originally and when he is liberated, he merges with Brahma that is God. As God is never bonded, he is Guru of all beings, so God's devotion is must for living beings. 'Shriti's saying चं सर्वे देवा नमन्ति मुमुक्षवो ब्रह्मवादिनश्च is standard for this. God is almighty, so all deities bow to him; seekers worship him for gaining knowledge and savants devote him only with love. Thus, only with devotion Yoga is fructified.

Wamana pundit says

सफल सकल योग श्रीहरीच्याचि पायी। मग श्रम करणे का आणिकाही उपायी॥

'When all yogas are at Shrihari's feet, why to exert unduly by other means?'

It is said in 'Bhagavata'

अत्मारामाश्च मुनयो निर्ग्रथा अप्युरुक्रमे। कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः॥

'As faithful wife on getting all her wishes fulfilled likes to serve her husband, devotees on gaining Brahma-knowledge like to devote God' (Bh-1.7.10).

Sea is salty, but clouds make its water sweet. So, devotee having knowledge and devotion is great. Even liberated beings on having soul-knowledge continue with God's devotion while we are just seekers; so, devotion is must for us. Thus, moral is contemplation happens earlier by devotion. How this God is explained in next aphorism.

Aphorism – 24

(Date - 19.10.1907)

Sanskrit:

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः। २४

Klesha, karma-vipaka, aashaya aparamrishta pursha-vishesha Ishvara

Literal meaning:

Painful, karma-fruits, attitude unconnected Person-specific is God.

Implied meaning:

Unconnected any time with painful characteristics and karma-fruits; and attitude responsible for them is specific Person i.e. God.

Explanation:

Painful characteristics are ignorance (*Avidyaa*)¹, ego (*Asmitaa*)², desire (*Raga*)³, hatred (*Dvesha*)⁴ and fear of death (*Abhinivesha*)⁵. Karmas are pious¹ and impious². Karma-fruits are good¹, bad² and mixed³. Attitudes are of pleasure¹ and pain². God is unconnected any time either in past¹, present² or future³.

God's perfection:

Disciple: When Vedanta and Samkhya both say that soul is unbound and souls of all beings are liberated, why should be God recognized?

Guru: This argument is incorrect. Though soul of all beings isn't recipient of pain or pleasure, those emotions are felt by soul due to ignorance. As a glass crystal kept on hairs appears to have developed cracks in it or kept over a red flower appears as red. Similarly, soul assumes the pain or pleasure received by mind as its own. It is like when king's army is defeated in battle, it becomes defeat of a king. So, embodied soul assumes the pain and pleasure of mind as own. As embodied soul assumes that he experiences the outcome of his karmas, God never assumes like that. So, God is supreme. There is another reason for God's supremacy. God never assumes credit for sin or merit of anybody.

It is said in Gita

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः। अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः। (गीता ५.१५)

'God shares not sin or merit; ignorance hides knowledge, by that people get lured' (G-V/15).

Disciple: Then who assumes credit of sin or merit?

Guru: Embodied soul assumes credit of his sins or pleasures. However, in Brahma, embodied soul's knowledge is covered by ignorance, so he is lured that he receives pain or pleasure.

Disciple: Why is this ignorance only for embodied soul and not for God?

Guru: Because, ignorance is eternal and knowledge destroys it.

Disciple: How has ignorance originated?

Guru: It is futile to search origin of ignorance. How would you answer the questions like why is fire hot, or water cool? At the most it could be said that they are like that since beginning. Similarly, one can't go beyond saying that ignorance is eternal. So long as we are sleeping, by whom and how could be dream searched, as our body too belongs to dream. And if we try search for dream, there is no dream after wakefulness. Similar is lure of snake when rope is accused of snake; then where to search for that lure? Thus, so long as ignorance is there, it can't be searched. When ignorance is removed by knowledge, there remains no ignorance. So it isn't necessary to search for ignorance. When redundant enquiries like from where rice has come or in what field it was sown don't satiate our hunger, it is better to consume rice quietly. When our clothes get soiled, it is enough to clean them instead of enquiring by whom and how they were

soiled. So, instead of worrying about origin of ignorance it is better to search for means to destroy it.

Superiority of God:

Disciple: God may be superior to bonded living beings, but how could be God superior to liberated living beings, as ignorance of liberated beings remains no more?

Guru: This has been answered appropriately by Shrimat Sahankaracharya. Though liberated beings are liberated today, naturally they must be bonded earlier. However, God isn't bonded any time. If it is presumed that God was bonded earlier and is liberated now, then there must be emergence of Vedas afresh in every era (*Kalpa*). There are beings liberated due to Vedas in every era, but new Vedas haven't emerged in every era. Vedas are same from era to era. Had been God not ever liberated, Vedas, his creation won't have been recognized as standard. God has never assumed ignorance.

God says in Gita

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः। तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम्॥ (गीता ५.१६)

'Soul-knowledge destroys that ignorance; their sun like knowledge reveals Brahma' (G-V/16).

So, God is superior to liberated living beings.

Oneness of God:

Disciple: Why not call liberated beings as God?

Guru: If liberated beings are to be called God, are they one or many? If liberated beings are treated as one, then are bonded beings one or many? If bonded beings are treated as one, then everyone must be liberated. Now, if bonded beings are one and liberated beings are many, then one among liberated being must be treated as chief in whom all bonded beings will be merged. And that chief liberated being should be such as not having ignorance any time before. Then you may call that ever liberated as a being or God. In 'Yoga-vasishta' God is called as ever liberated soul. Now, if bonded and liberated both are treated as one; then all beings should be liberated. In that case, seers like Vyasa etc are already liberated; then why should we crave for our liberation? Treating body as soul happens due to incompleteness of our self. In Vedanta, this state is called as Soul-lure (*Jeev-aabhas*). Water is differentiated due to different pots; it means

water is same, but appears different due to different pots. Similarly, when we have incompleteness, we feel that we have become many-fold due to different bodies. Thus, liberated soul is one. Bonded soul on getting liberated merge into ever liberated soul like dissolving of salt into water. So, ever liberated soul should be treated as one, as ocean is treated as one. And bonded should be liberated by the ever liberated. Thus, there has to be one ever liberated soul in whom all of us have to merge and that is God. This is the Vedanta theory. From Samkhya point of view too, union of Person and Nature doesn't happen without supreme soul.

Saint Dnyaneshwara says

मत्तः परतरं नान्यत् किञ्चिदस्ति धनंजय। मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव॥ (गीता ७.७)

'There is none greater than me, Dhananjaya; all are strung on to me like beads in string' (G-VII/7)

From non-duality angle he says beads are of gold and string is also of gold. And all beings are within me like beads threaded into string. So, God is supreme to all. People may call him Shiva, Vishnu, Brahma or what more even as pickaxe or shovel (some people worship pickaxe or shovel), but God has to be one. He can't be treated as many. This supreme soul's authority brings about union of matter and spirituality or Person and Nature. As master distributes pay to servants as per duty performed by his servants, illusory energy (*Maya*) creates beings as per their karmas by will of supreme soul.

God's truth-planning:

Disciple: When God doesn't have mind, how could he desire?

Guru: There is no desire for god. His desire is his primordial planning of truth. God's desire is his form. Whatever good or bad is that happens through his desire. Humans have desire for sense-objects, but God doesn't entertain such desire. His truth-planning (*Saty-samkalpa*) creates all matter and living beings through Nature. We in our wakeful state we eat whatever food we desire. But we create objects as per our passion in dream while passions are created as per the objects we observe in wakeful state. Thus, being's desire becomes good or bad as per object's qualities.

Vidnyanabhikshu says

न हि स्वप्नदृष्टान्तसमो उपायोऽस्त्यात्मदर्शन

'Dreams or simile are no remedy for soul vision.'

It is said in Yogavasishta that

स्वप्न-संभ्रम-संकल्प-स्वानुभूतिपरम्परा। प्रमाणान्यत्र मुख्यानि सम्बोधाय प्रदीपवत्॥

Meaning of these two verses is that desire and experience are main standards for soul-realization. As being's ignorance is eternal, Nature has to create cosmos as per their desires. Or cosmos is created as per desire of supreme soul by Nature. As God's desire is his form, Nature too is his form. Take example of an actor who assumes forms for people's entertainment as per their demand. Nature is just like that actor and form of God. It creates cosmos as per God's desire. Here, the cause and reason for Nature's creations is God's desire.

Word-standard for God's perfection:

Disciple: What is the standard for creation world through God's desire?

Guru: The standard for creation of cosmos through God's desire is Vedas.

God has said in Gita as

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्। हेतुनानेन कौन्तेय जगद्विपरिवर्तते॥ (गीता ९.१०)

'With my support Nature creates movable-immovable; due to that reason world functions' (G-IX/10).

This shows that cosmos has been created by God's desire. For example, we come to know about fact that potter creates pots or goldsmith creates ornaments by inference, but in order to know the name of that potter or goldsmith, we require word-standard i.e. someone has to tell us that potter's name is Hari or goldsmith's name is Ram. So, standard for creation of cosmos through God's desire is Vedas. Here meaning of desire is taken as inactive desire (*Gaun iccha*). For example, mirage is seen on account of sun, but sun isn't aware of the same. And mirage doesn't happen without sun. Another example is that of rope and snake. Rope isn't aware of its being accused as snake, but that delusion doesn't happen without rope. Similarly, cosmos is created without God being desirous of creating cosmos, but it doesn't happen without him. This is inactive desire. That's why; God has said that cosmos-creation happens with my support.

Aphorism – 25

(Date - 20.10.1907)

Sanskrit:

तत्र निरतिशयं सर्वज्ञबीजम्। २५

Tatra niratishayama sarvdnya beejama

Literal meaning:

There, limitless omniscience is in seed-form.

Implied meaning:

There God's omniscience is limitless and in seed-state.

Explanation:

God's omniscience is limitless i.e. final, and in seed-state when cosmos relapses into un-manifest state.

Guru: In this world knowledge, whether obtained through senses or beyond senses, has elevated stages and limits; so it is less or more in quantity. For example, trees have very limited knowledge, ant knows more than that, elephant still more and monkey still more, but man is most intelligent among the animals. This variation in knowledge is result of difference in mind-concentration. Knowledge isn't gained through distracted mind. As mind starts concentrating, more knowledge starts flowing into brain. Little concentration on ear enables one to hear noises inside ear. As ignorance increases, knowledge decreases. In fact, limitless entity could never be less or more in quantity. It appears less or more due to limitations. Space is vast, but space in pot is less than space in house. Mind is vast than space and Brahma is vast than mind. As limit of extent ends in Brahma, limit of knowledge ends in God. So, God is omniscient.

God tells Arjuna in Gita as

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन। तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप॥ (गीता ४.५)

'Many were my past births and yours too; I know them all, you don't know, Parantapa!' (G-IV/5).

Though Arjuna was God's friend, he wasn't omniscient.

Saint Tukarama says

सकल गुणसंपन्न। हे तो देवाचे लक्षण॥ कोठे काही कोठे काही। एक आहे एक नाही॥

'Omniscience is God's indication. He is different at different places, one isn't like another'.

Disciple: Is God omniscient than a liberated being (*savant*)?

Guru: Yes he is. Supreme soul is omniscient than savant. Liberated being means he was bonded earlier and he is united with supreme soul on being liberated by gaining knowledge. Though salt dropped in water becomes water, it isn't able to go up like water vapour and drop down again as rain. Similarly, liberated being won't be able to create cosmos.

The standard for this is

जगद्व्यापारवर्ज्यं प्रकरणादसन्निहितत्वाच्च (ब्र. सू. अ. ४.४.१७)

'Liberated being gains all powers except creation of cosmos as they are united with supreme soul and don't remain separate' (Bs-4.4.17).

Vedas also say that God is creator of cosmos. This is so because the liberated being is liberated today, but he wasn't liberated earlier. One who is liberated during this era wasn't liberated during previous era, then who created cosmos during previous era? If liberated beings are treated as creator of cosmos, then their desires might be different and if one creator creates five senses and one mind, other would create six senses and one mind. One creator may destroy the cosmos created by other. In effect they would be indulging into mutually contrary actions. So, liberated beings aren't granted power of creation. Even atheists treat there is single cause of creation of cosmos. Some say it is void, some say it is Nature, some say it is time. However, all of them treat give credit of creation to the material cause. But when mater can't create itself, how could be it able to create cosmos?

Shankaracharya says

न ह्यचेतनं चेतनेन विना स्वतंत्रं प्रवर्तते प्रवर्तयति वा।

'Mater doesn't get inspired nor does it inspire others'.

Thus supreme soul is greater than liberated beings.

Saint Tukarama says

ऐसे तुम्ही काय झाले रे जाणते। देवाही परते तुका म्हणे॥

'Have you become omniscient than God, Tuka says'.

God is greater than liberated and bonded:

Disciple: We agree that supreme soul is greater than liberated and bonded beings, but he won't be greater than those who have reached up to Brahma resort or those Nature absorbed.

Guru: This is correct as he body-sense-less, Nature-absorbed and those reaching Brahma resort have invariably to experience worldly life and they get bonded again as stated in Aphorism 19. God isn't bonded like that either in past, present or future. If God is to become bonded in future, the liberated being too will get bonded in future and scriptures will be false and liberation and bond will become permanent cycle.

Samkhyasutra-author says

प्रात्याहिकक्षुत्प्रतिकारवत् तत्प्रतिकारचेष्टवत् पुरुषार्थत्वम्।

'As man gets hungry and satisfied daily on food-consumption, even hunger-satisfaction will have to be treated as liberation and liberation being one of the chief goal of human life would prove to be futile'.

The real goal is if pain is removed once, it shouldn't recur. So, God doesn't get bonded in future too.

God says in Gita as

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन। मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते॥ (गीता ८.१६)

'Brahma-resort dwellers too have rebirth; on gaining me, Kaunteya, there's no rebirth' (G-VIII/16).

God's benevolence:**Saint Tukarama too requests God as**

समचरण दृष्टि विटेवरी साजिरी। तेथे माझी हरी वृत्ति राहो॥ १
 आणिक नलगे मायिक पदार्थ। तेथे माझी आर्त नको देवा॥ २
 ब्रह्मादिक पदे दुःखाची शिरणी। तेथे चित्त झणी जडो देशी॥ ३
 तुका म्हणे त्याचे कळले आम्हां वर्म। जे जे कर्मधर्म नाशिवंत॥ ४

At you feet that are on bricks; let be my vision remain there. 1**I don't need material gains; let be not my desire crave for them, Lord! 2****Brahma-status is apex of pains; you may make my mind unite with it. 3****Tuka says I understood its essence; as whatever karma-duty is destructible. 4****Disciple:** Sir, what the use of God's knowledge for him?**Guru:** Those who are great, they exist for sake of welfare of all.**There is an adage as**

परोपकाराय फलन्ति वृक्षाः। परोपकाराय वहन्ति नद्यः॥
 परोपकाराय दुभन्ति गावः। परोपकाराय सतां विभूतयः॥

'Tree's fruit, river's water or cow's milk is for benefit of all;**Use of knowledge of supreme soul is for blessing all beings'.**

Still, there is one big difference between tree, river and cow's milk; and God that people can take away tree's fruits, river's water or cow's milk without their consent, but none could have God's knowledge per force, God favours beings only through his blessings.

Disciple: When supreme soul is so benevolent, why does he punish wicked?

Guru: As supreme soul elevates devotee by granting him knowledge, he punishes wicked for his wellbeing. Devotee devotes God for his elevation, but God doesn't bless devotee for own welfare. His desire to bless devotees is self-existent in him. Even if God punishes wicked that is out of his pity for that person that he should be rid of sins and not out of enmity for him. As mother while scolding her child in his interest loves him

from heart, God has pity for wicked while punishing him for his faults. Here Spencer's say that 'Justice and pity are self contradictory' is also refuted.

Disciple: When supreme soul is so benevolent, he should without punishing just remind us about our faults in last birth, so that we won't commit that sin again.

Guru: Your wish is futile. We will take up a practical example to understand this. Though the hardened criminal who has undergone jail punishment even thrice remembers his ordeal, he still indulges into fresh crimes if opportunity arises. So, God punishes out of pity. If we intend to reduce passion for sins, then we have to abide by the scriptural rules. Only remembrance of deeds of last life doesn't reduce our passion. If we forcibly take milk from cow or pluck fruits from tree, then that cow suffers pain and tree may be destroyed too. But God doesn't become painful nor gets destroyed. None having power less than God can destroy him and there is none having power greater than God as God is omnipotent.

God says in Gita as

तेषामेवानुकंपार्थमहमज्ञानजं तमः। नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥ (गीता १०.११)

'To bless them, I destroy ignorance-born darkness with burning knowledge-lamp from heart (G-X/11).

So God's knowledge is meant for blessing others.

Saint Tukarama says

काय वाणू आता न पुरे ही वाणी। मस्तक चरणी ठेवीतसे॥ १
थोरीव सांडिली आपली परीसे। नेणो शिवो कैसे लोखंडासी॥ २
जगाच्या कल्याणा संतांच्या विभूती। देह कष्टवीती उपकारे॥ ३
भूतांची दया हें भांडवल संता। आपुलिया ममता नाही देही॥ ४
तुका म्हणे सुख पराचिया सुखे। अमृत हे मुखे खवतसे॥ ५

How to praise now, this speech is insufficient; so I bow at your feet.1

Philosopher's stone discards greatness; don't know how it touches iron.2

Manifestations of saints are for world's welfare; they exert body for blessing.3

Pity for beings is saint's capital; they don't have affection for own body.4

Tuka says my pleasure is other's pleasure; nectar is flowing through mouth.5

When saints exert their bodies day and night for welfare of world, what's wonder that supreme soul's knowledge will alleviate pains of all beings suffered by them through many lives. Now, God is also beyond the painful characteristics explained in Aphorism 19, during his incarnations in personal form like that of Krishna.

He was beyond ignorance as he never considered his body as soul.

He was beyond ego as he showed fourteen worldly regions to Yashoda.

He was beyond desire as he himself destroyed own Yadava clan.

He was beyond hatred as he liberated Shishupala after killing him for his faults.

He was beyond pride as he thanked Gandhari who cursed him that will die.

He was beyond meritorious karmas as they were unable to grant him heaven.

He was beyond sinful karmas as he didn't get fruits of illicit relationship with Gopis nor had he any desire for them. Lord Krishna is worship worthy as he didn't receive any pains quoted above.

Saint Tukarama says

सगुणनिर्गुण दोन्ही ज्याची अंगे। तोचि आम्हांसंगे क्रीडा करी॥

'Quality-full and quality-less, both are his forms; he plays with us'.

Krishna was omniscient. Gita told by him is root of all scriptures. If we say that he gained knowledge from his Guru Sandipani, he says in Gita that he taught knowledge to sun. So, Lord Krishna is omniscient and Guru of entire world. Now it will be told in next aphorism how God is Guru of world.

Aphorism – 26

(Date - 21.10.1907)

Sanskrit :

स एष पूर्वेषामपि गुरुः कालेनावच्छेदात्। २६

Sa esha purveshaama api guru kaalenaana avichedaata.

Literal meaning:

That this God is earlier person's guru and time unaffected.

Implied meaning :

That this God is guru of all earlier persons and is unaffected by time.

Guru: It has been told in Aphorism 25 that as limit of knowledge ends with God, he is omniscient. Thus, it can be inferred he alone is capable of being guru of all. It is told in 'Nyayshastra' that God is creator of cosmos. In Yoga science Yoga of God is explained.

It is said in 'Mandukyopanishada' that

यः सर्वज्ञः स सर्ववित् यस्य ज्ञानमयं तपः।

'One who is omniscient knows all; it is knowledge based severity of God' (Mu-1.1.9).

Disciple: Why God's severity should be knowledge based and not karma based?

Guru: God's severity can't be karma based as there is none who can allot fruit of karma to God God's severity can't be worship based too as there is none powerful than him. So, his severity can only be knowledge based. And fruit of his knowledge-severity is his blessing others. Now, only one who is omniscient can become guru of all. Thus, supreme soul is guru of all earlier preachers and gurus. The word-standard can't be proved without confirmation by an omniscient person.

Disciple: By which standard it is known that one is omniscient?

Guru: There is no direct standard to know one's omniscience, but it could be known by inference. As others are having limited knowledge, it could be inferred that God is omniscient. Swami Vivekanand says it is not possible to learn ethics without knowing

omniscience. It is the belief in Hindu, Islam or Christian religions or any religious tradition that whatever knowledge is preached therein has been derived from God. All except the Buddhist, Samkhys and Mimamsa-followers believe in God. Charvak's opinion is not to be considered here as it emphasizes on things which are related to worldly life alone. Buddhists are atheists. They say that whatever knowledge Buddha gained was obtained by him by going into a particular state of mind. Buddha says knowledge was inspired into him but not from God. But it is certain that he might have not obtained that knowledge from materialistic, but only through spiritual entity. The followers of this theory say knowledge came from within void. As their logic couldn't grasp source of that knowledge, they treated it as void. Some Buddhists think that cosmos has been created from intellect. Though Buddha found out his ethics doctrine in meditation, he didn't call that having received from God. As Buddha was preacher, it is certain that all theories propounded by him are not logical. Now let us consider Jain philosophy. The chief preacher of Jain was Tirthankara. They treat him as omniscient. But that knowledge surely hadn't come not from materialistic, but only from spiritual entity as in case of Buddhists. However, they have not termed it as having received from God. All knowledge preached by Tirthankara matches with Vedas, but its logics isn't worth following.

Disciple: Which are the religions included in non-Aryan religions?

Guru: They are Islam, Christian and Jew religions.

There is a verse in 'Shukranity'

ईश्वरः कारणं यत्राऽदृश्योस्ति जगतः सदा॥

'God is treated as invisible. He was seen by none and is cause of universe'.

Their concepts of sin and merit are different from those expounded by 'Vedas' and 'Smriti'. In Bible and Koran, it is told that the cause of universe is some invisible, constant and eternal entity. In Islam, it is presumed that Mohammad heard words of God. Christians believe that father (God) told knowledge to Jesus. Jews believe that God told Ten Commandments to Musa Paigambera. Samkhyas say sage Kapila received knowledge naturally, but they don't recognize God. Mimamsa-followers are karma-believers. They treat Vedas are standard, but they say that there was an independent meaningful sound-explosion which is eternal Vedas. Here, they recognize both Vedas

and living beings as eternal, but they treat only sound as independent. When word and its meaning are inseparable, how meaning could be conceived without intellect? So, there has to be some intellectual entity imparting knowledge. As far as this opinion is considered, non-Aryans are above them as they at least recognize God. It is incorrect to presume that Vedas have emerged from materialistic entities and they are meaningful too. Thus, it has to be assumed that Vedas are expounded by God. Thus, inference is that presumption of existence of God is inescapable for any religion.

Only God is knowledge-granter:

Now, let us deal with religious traditions. There are ancient traditions like Shankar or Natha and Vaishnava and recent traditions like Aananda-marga, Maanbhava etc. Those from Shankar or Natha traditions presume that knowledge has emerged from Adinatha that is Lord Shiva. They have no problem as to how Shiva gained knowledge as they treat Lord Shiva as God. Vaishnavaits treat Aadinarayana i.e. Lord Vishnu as omniscient. Aanandmargis treat Dattatreya as Guru and say that he was self-knowledgeable. Manbhavas say knowledge emerged from God. Vallabha-followers say Vishnuswami received knowledge from God. Ramanuja-followers say Ramanuja received knowledge from God. Chaitnya-followers say Krishnachaitany was omniscient and incarnation of Lord Krishna. Madhva-followers say knowledge has emerged from God. Nimbarka-followers say God gifted knowledge to Nimbarka. Mukundraja has said in his Viveksindhu that God is omniscient and guru of all. Saint Dnyaneshwara while explaining his Natha tradition says that knowledge has come down from Adinatha Shiva.

Saint Dnyaneshwara says

क्षीरसिंधुपरिसरी। शक्तीच्या कर्णकुहरी। नेणो कै श्रीत्रिपुरारी। सांगितले जे॥ (ज्ञा. १८.१७५२)

'Once upon a time, Shritripurarig told this knowledge to Parvati on banks of milky-sea' (D-XVIII/1752).

It is said in biography of Saint Tukarama that Lord Panduranga appeared in dream of Vishvambharbaba, forefather of Tukarama.

Materialists:

Now, materialists say that the cause of cosmos is unknowable. The meaning of their say is that it is not known whether that cause is material or spiritual. If it is assumed that cosmos emerges from unknowable source, then knowledge too must emerge from the same source. And if that cause is assumed to be material, then emergence of knowledge isn't possible from that cause. Thus, it will have to be inferred that knowledge must have emerged from spiritual source that is only from God. All religious assumptions are like that. The only difference is that some may treat Koran as god-inspired and some treat Puran as God-inspired. But all believe that knowledge has been inspired from God. As historically Vedas are ancient than any other religious scripture, it proves that God has created Vedas earlier than any other scripture. 'Vedas' and 'Purana' are same. Sage Vyasa converted 'Vedas' into four parts and 'Puranas' into eighteen branches.

God says in 'Matsya-purana'

कालेनाग्रहणं मत्वा पुराणस्य द्विजोत्तमाः। व्यासरूपमहं कृत्वा संहरामि युगे युगे॥

'As people may not follow 'Vedas' after some period, I establish 'Puranas' by incarnating as Vyasa from age to age'.

There is mention of 'Purana' as history in Vedas. Shankaracharya treats 'Mahabharata' as Puranic history. 'Vedas' and 'Purana' are God-inspired. As it isn't possible that all will have knowledge of all religions, there has to be some omniscient entity different from world and all religious dogmas too say so. Thus, there must be someone superior to us.

Karma and indications:

It is said in 'Vaisheshika' that Indication of one's superiority than us is his measurable karma. If someone claims that certain ailment can be cured by certain medicine or snake's poison can be eliminated by certain mantra, then he is supposed to possess that knowledge by self inspiration or he must have gained it from one who has acquired that knowledge by self inspiration. Thus, one who possesses such knowledge must be special than us as he has acquired that knowledge through inspiration, experience or efforts and he is utilizing it for welfare of world. So, his karma becomes indication of his superiority than us. The savants have told that Brahma-knowledge is greatest and to gain that sense-objects are needed to be discarded as there is no pleasure in objects. So, their say must be accepted as standard.

Disciple: When savants too have experienced sense-objects like us, how their say could be accepted as standard?

Guru: Though, savants experience sense-objects, they discard them on seeing that there is no pleasure in objects. This shows that they aren't addicted to sense-objects. One, who derives pleasure from debauchery never tells that there no pleasure in debauchery. But when savants ask us to discard objects, they aren't addicted to them. They were very much engrossed in gaining Brahma-knowledge and weren't slothful. Had they been slothful in their efforts, they would have asked others to give that knowledge to them and told us importance of charity. Some people advice others to do pious karmas though they don't do pious karma, but tell accordingly by listening to quotes of superior persons. But those, who have discovered those quotes, must be superior to us. Saint Tukarama says those not having craze for objects should be treated as saints.

Nyaayakusumanjali-author Udayanacharya says

सापेक्षत्वादनादित्वाद्द्वैचित्र्याद्विश्ववृत्तितः। प्रत्यात्मनियमाद्भक्तेरस्ति हेतुरलौकिकः॥

'World is diverse and diversity of world is useful too. There is no pleasure in sense-objects and they are destructible. Still, living beings crave for sense-objects'.

The reason for this being their attitude which makes them run after objects. The crux of the problem is objects get destroyed in both objects and desire for objective pleasures, but desire for pleasure is never satiated. But people don't understand that there must be objectless pleasure beyond objects. There must be a cause for whatever happens in the world and that cause has to be eternal. As there is diversity in world, there must be cause for that diversity which is useful to world. Space is porous and earth is solid. There must be someone knowing usefulness of these phenomena. Thus, it is certain that there is some extraordinary power as a cause of world. All the founders of world religions also share this assumption and they aren't false.

Poet Moropanta says

तुझ्या बहुत शोधिले अघनिधी पदाच्या रजे। न ते अनृत वर्णिती बुधजनी सदाचार जे॥

असे शत न एक ते सतत बोलती मीच ते। प्रमाण न म्हणो जनी उचित माझिया नीचते॥ (केकावलि)

I searched more for your feet-dust; savant's say about pious behavior isn't false.

There are 101 saying constantly they are standard; don't tell my proper say in public.

There is story in 'Svhetashvetar Upnishada'

श्रुती- किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन ऋच संप्रतिष्ठाः।

अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम्॥ (१.१)

कालस्वभावो नियतिर्यदृच्छा भूतानियोनिः पुरुष इति चिन्त्यम्।

संयोग एषां नत्वात्मभावादात्माप्यनीशः सुखदुःखहेतोः॥ (१.२)

'All seers gathered and started solving problems like who are we? Whence have we come? Who puts us in pleasure and pain? What is the cause of creation of this cosmos?' (Sh-1.1).

'They concluded that among time, nature, destiny or anything else; none appears to be appropriate for becoming cause of cosmos' (Sh-1.2).

If time is taken to be cause, the dead person can't remain alive for a day more. If nature is taken to be cause, it can't remain without time. If destiny, which is fruit of past karmas, is taken to be cause; there has to be someone else granting fruits. If anything else is taken to be cause, birth and death should happen simultaneously. If five great elements that is Samkhya's Nature are taken to be cause, those are material and if aggregate of all these is taken to be cause, it is of use to others only. If embodied soul is taken to be cause, it experiences pain and pleasure.

Seers not finding cause of cosmos say

ते ध्यानयोगानुगता अपश्यन्देवात्मशक्तिं स्वगुणैर्निगूढाम्।

यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः॥

'Then, all seers meditated and found that cause of all these causes is God and cosmos is being run by his power' (Sh-1.3).

All religion founders visualize God through meditation and God gives orders to them and they establish religion. Vivekananda too says that tendencies of all religions emerge from meditation-yoga. But, these tendencies aren't in vague in western countries. However, they are present in Vedas. Samkhyas have recognized 25 principles and they treat sage Kapila as omniscient. In Yoga too God has been recognized as 26th person beyond these 25 principles as it is not possible have knowledge of world without recognizing God.

According to 'Vedas'; Brahma, Vishnu and Shiva are greater than all. Vidnyanbhikshu says supreme God is Guru of Brahma, Vishnu and Shiva. However, I disagree with this opinion. Brahma possesses both God-hood as well as living being-ness. It is told in 'Shriti' that Brahma once rushed to eat king Virata out of hunger which is indicative of his living being's characteristics. However, his God-hood is in his act of creation of cosmos. So, while in worship, Brahma's God-hood is revered. Even space, one of the five great elements, is worship-worthy due to its vast expanse.

Appayadixit says in his 'Shivatatva-viveka'

क्वचित्कल्पे विधिः क्वचिदपि हरिः क्वापि च हरः।

'Brahma, Vishnu and Shiva alternatively change their roles of creation, sustenance and destruction in different era'.

That means that if Brahma is carrying out role of creation, Vishnu is carrying out role of sustenance and Shiva is carrying out role of destruction of cosmos in this particular era, their rolls are changed in different era differently. In present era, Vishnu has created Brahma and Shiva while in another era Brahma may create Vishnu and Shiva and in still another era, Shiva may create Brahma and Vishnu. So, Veda-knower don't differentiate in this God-trinity. In 'Advaitkaustubha', it is said that supreme God assumes the role of three Gods. As supreme God incarnates as personal God for sustenance of cosmos, at the same time he is available in his God-hood for worship by devotees. Similarly, Brahma, Vishnu and Shiva assume dual roles, one for carrying out their assigned duty as explained above and one for devotee' worship. As Brahma creates cosmos, he possesses passionate quality; as Vishnu sustains cosmos, he possesses pious quality and as Shiva destroys cosmos, he possesses dark quality. However, they assume these qualities for

carrying out their assigned duty. But for worship by their devotees, they possess only pious quality.

It is said in 'Mahimna'

तथापि स्मर्तृणां वरद परमं मंगलमसि॥

'Shiva stays in crematorium in order to teach people importance of asceticism. In fact, he is auspicious and possessing pious quality for sake of devotees'.

Slander of Shiva, Vishnu and Brahma is as per karma:

Disciple: Sir, It is said 'Sutsamhita' that Vishnu is of pious quality and Shiva is of dark quality. While, in 'Shiva-puran' Vishnu is slandered and in 'Vishnupuran' Shiva is slandered. How to reconcile this anomaly?

Guru: The mutual slander observed in 'Sutsamhita' and 'Puranas' pertains only to their assigned roles in personal capacity and praise in their God-hood nature. The mention of slander is in fact is superfluous and their pious quality is emphasized for sake of devotee's worship in every 'Puran'. Possession of pious quality by Vishnu, passionate by Brahma and dark by Shiva for carrying out their duty are however same in all Puranas.

Shiva, Vishnu and Brahma are quality-drivers:

Now, Shiva is said to be having dark quality, but it shouldn't be construed that he is subjugated to dark quality. Actually, this means that he drives every living being into sleep daily and into great slumber during dissolution time. So, he becomes dark quality-driver. Similarly, Vishnu becomes pious quality-driver and Brahma becomes passionate quality-driver in their respective fields of duty. Thus, this God-trinity is beyond quality-trinity and not subjugated to it, but in fact driver of quality-trinity in true sense. They bestow only pious quality to devotees in their role of supreme God-hood. Now, if Brahma is treated as having living being's characteristics as told in Shriti, he is required to gain knowledge from supreme God and it is told in 'Shvetasveta Upnishada' that supreme God, in fact rendered advice to Brahma when he forgot how to create cosmos at the beginning of era. However, Vishnu and Shiva are supposed to be self knowledgeable.

It is said in 'Mahabharata'

रुद्रो नारायणश्चैवेत्येकं सत्त्वं द्विधा कृतम्। लोके चरति कौन्तेय व्यक्तिस्थं सर्वकर्मसु॥

'Shiva and Vishnu are two separate individuals assumed by supreme God by dividing singular pious quality in form of Shiva and Vishnu in order to bless humanity in tri-worlds'.

Thus, it is obvious that Shiva and Vishnu being forms of supreme God, they possessed knowledge without having necessity of guru. Even in 'Vedas' and 'Purana', there is no mention of Vishnu and Shiva having any guru. Whatever mutual guru-disciple relationship appears to exist is only God's play.

It is said in 'Shhevatahvatar Upanishada'

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै। तँ ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये॥

'I bow to that all protecting and light imparting God who first created Brahma and imparted knowledge to him' (Sh-6.8).

Here it is said that Vishnu is guru of Brahma. So, it would be observed that there is no religious tradition originated from Brahma; while Shiva and Vishnu were originator of Natha and Vashnavait traditions respectively. So also, they didn't need any mutual help for creation of their tradition. So, Vidnanbhikshu's argument doesn't stand to logic being opposite to 'Shriti' and 'Mahabharata'.

Disciple: Sir, it is said that Brahma being cosmic entity, devotees of Shiva and Vishnu go to Brahma resort and that appears to them as Shiva and Vishnu resorts. Is it correct?

Guru: This saying pertains to those yogis going through Archival and Dhumra paths after their death and not to devotees. As living being goes to Brahma resort by worship, he goes to Shiva resort and Vishnu resort too independently as per 'Shriti'. Here, word-standard is greater than inference. The adjectives 'Sa' and 'Esha' appearing in above aphorism mean 'that' and 'this' respectively. 'That' indicates distantness while 'this' indicates nearness. So, 'that' means supreme God, the driver of cosmos and 'this' means the same God who dwells in and inspires from everyone's heart. That God not only imparts knowledge to us from distance, but that God also inspires us from our within. Now, as this supreme God is guru of all previous persons as explained above and he is unaffected by time too. This means that there is none who could say that supreme God was originated at certain time or will be destroyed at certain time. If at all there is

someone claiming like that, then he would have to be treated as supreme God. Thus, supreme God is everyone's Guru and is unaffected by time as he is beyond origin and end.

God says in Gita as

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति। भ्रामयन्सर्वभूतानि यंत्रारूढानि मायया॥ (गीता १८.६१)

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा। (गीता ७.६)

मत्तः परतरं नान्यत् किञ्चिदस्ति धनंजय॥ (गीता ७.७)

'Lord dwelling in all hearts spins beings as if mounted on machine by his illusory energy' (G-XVIII/61).

'I am origin as also dissolution of this entire cosmos' (G-VII/6).

'There is none greater than me, Dhananjaya. (G-VII/7).

Saint Dnyaneshwara says

म्हणोनि ईश्वर गोसावी। तेणे प्रकृति हे नेमावी। तिया सुखे राबवावी। इंद्रिये आपुली॥ (ज्ञा. १८.१३१७)

'God, Master of all appoints Nature to happily employ senses to do karmas' (D-XVIII/1317).

It is said in 'Bhagvata'

नष्टे लोके द्विपरार्धावसाने महाभूतेष्वदिभूतं गतेषु। व्यक्तेऽव्यक्तं कालवेगेन याते भवानेकः शिष्यते शेषसंज्ञः॥

'In Brahma resort, cosmos gets dissolved at the end of Brahma's day. At that time, five great elements get dissolved into great element that gets dissolved into un-manifest illusory energy or Nature which in turn gets dissolved into supreme God. At that time you supreme soul, whom worshipers call remnant (*Shesha*) or non-remnant (*Ashesha*), remain behind'.

From this description, it appears that God's knowledge is active during dissolution period also. This refutes the argument in 'Vrittibhaskara' that God's knowledge emerges at origin of cosmos, gets destroyed at time of dissolution and reappears at origin of next cosmos.

It is said in Gita

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः। रात्रीं युगसहस्रां तां तेऽहोरात्रविदो जनाः॥ (गीता ८.१७)

'Knower of Brahma's day and night up to one thousand ages are day-night knower' (G-VIII/17).

This means that Brahma's day is up to 1000 times repetition of four ages. That time Brahma creates cosmos and when after that period is over, cosmos is dissolved during Brahma's night which is also of the same duration i.e. 1000 times repetition of four ages. After that night is over, Brahma becomes active and again starts creation of cosmos. Now, there must be someone making these time-calculations. This is so because if God's knowledge vanishes during period of Brahma's night, then who would keep account of time of that night? And who would recreate cosmos? If origin of cosmos is taken to be happening from karmas of embodied soul, then should be it treated as material or spiritual? As it can't be material, it has to be spiritual. If it is accepted as spiritual, then it will have to be accepted that God's consciousness remains active during dissolution period. Shankaracharya too opines like this. He says as supreme God's consciousness is constant during this era; it is constant from era to era. Our experience of sleep too is like that. Desire is already materialistic, so how could be it capable of waking up after subsiding during sleep? Here, God makes her active again. When this is our experience of in daily sleep, then it is certain that supreme God rejuvenates desire after total dissolution, which is great sleep, by remaining ever alert. Accordingly, it is proved as per 'Shriti', logic and experience that supreme God's consciousness is active during dissolution period.

Devotion happens due to God's blessing:

It is said in 'Yoga-vasishta'

यावन्नानुग्रहः साक्षाज्जायते परमेश्वरात्। तावन्न सदुरुः कश्चित् सच्छास्त्रमपि नो लभेत्॥

'So long as God doesn't bless, till then pious guru or pious disciple oth aren't benefited'.

It is said in Avdhoot Gita

ईश्वरानुग्रहादेव पुंसामद्वैतवासना।

'As desire of non-duality happens due to supreme God's blessing, devotion too happens due to his blessing'.

Brhamashi Narada says

मुख्यतस्तु महत्कृपयैव भगवत्कृपालेशाद् वा।

'Supreme God is Guru of all and his knowledge is active at all times'.

There are two types of liberated beings, namely those get liberated during their life time (*Jivan-mukta*) and those who get liberated after their death (*Videha-mukta*). And supreme God is ever liberated (*Nitya-mukta*). And as liberated beings are merged into God, he is superior to them.

Superiority of supreme God over liberated beings:

I will tell how supreme God superior to liberated beings. Liberated beings are said to be having transcended qualities.

It is said in Gita

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव। न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि कांक्षति॥ (गीता १४.२२)

'He neither hates light, tendency, lure as they arise nor does he desire them as they cease' (G-XIV/22).

Here, light indicates knowledge which is of pious quality, tendency indicates passionate quality and lure indicates dark quality. He neither hates desires raised out of these qualities nor desires them as they cease to be. This shows that liberated being can't escape from tendencies arising out of tri-qualities. However, supreme God is never affected by qualities. At the time of creation of cosmos, he is quality-driver, so Vedas prescribe worship of God and not that of liberated being. Though, supreme God and liberated beings are one from point of view of soul, they are different from point of view of being-ness. So, it is essential that they have to worship God with devotion.

‘Shriti’ says

यं सर्वे देवा नमन्ति मुमुक्षवो ब्रह्मवादिनश्च।

‘As supreme God is most powerful, he is worshiped even by other Gods. Seekers worship him for gaining knowledge, and Brahma-loyal sages devote him without desire’.

Disciple: Supreme God’s incarnation is not having only pious qualities, but dark qualities too because as he protects devotees, he kills wicked persons too. And as wicked persons are having dark qualities, how is it possible to kill them without having dark qualities?

Guru: This doubt isn’t correct. Had supreme God’s incarnations been of dark quality, he would not have been able to liberate others. But he has liberated demons too. As sunrise kills darkness, would sun be treated as having dark quality? As darkness is naturally wiped out by sunrise; when supreme God assumes incarnation, it is just natural that dark quality would be destroyed by him. God is quality-less and when he assumes body in incarnation, it is always of pious quality alone and not consisting of tri-qualities. Here in ‘Yoga-sytra’ Samkhyas सत्त्वपुरुषान्यथाख्याति i.e. knowledge has been told.

Disciple: Sir, when Nature is basically in balanced state of all three qualities, how is it possible for God to take out only pious quality from out of its tri-qualities?

Guru: When Nature is in balanced state of tri-qualities in its un-manifest state, it is called as primordial Nature (*Aadi-prakriti*) and at that time supreme God is also in quality-less state. And it doesn’t become necessary for him assume incarnation that time. However, at the time of creation of cosmos, primordial Nature is in imbalanced state in respect of qualities; so, God has to assume incarnation in order to correct that imbalance. That time, God takes out only pious quality out of Nature. As we don’t take out cream while churning is inside buttermilk and when churning is taken out, we take out cream too. Then, it is our discretion whether to take out cream from buttermilk or not. Thus, it doesn’t become difficult for supreme God to take out pious quality out of Nature. As Nature has to have tri-qualities in order to maintain its existence and God after taking out pious quality from Nature must retaining some of that pious quality in Nature to continue its existence. Supreme God’s knowledge is standard at

all times and he is guru of all always. Here, it is likely that some people may have some misunderstanding as follows.

It is said in forward to 'Panchdashi' by Achyutaraya that

ईशोपदिष्टबोधादेव विमुक्तिर्न तु क्वचिद्रूजात्। इति या निर्णीतमतिः प्रतिबंधोऽयं चतुर्थ ईषमितौ॥ १५

'Assumption that liberation is possible only through God's advice and not through Guru's advice causes obstruction in understanding the truth' (P-15).

So none should have such misunderstanding. It is certainly undisputable that what knowledge comes down through guru-tradition has originated from God alone and it is always without any delusion. Thus, to whom God had told that knowledge for first time, it must be coming down from him in delusion-less state alone. So, none should disrespect such knowledge. Saint Dnyaneshwara has said that 'Saints are resort to knowledge' and if such saints get insulted by anybody, God gets perturbed as father gets agitated when his son is insulted and that creates obstruction to intellect. In soul-knowledge, advice of God, Guru and Saint that is liberated being has equal status. As semen-ejection is noticeable when one experiences intercourse either in wakeful or dream state, it is not possible to a sea in wakeful state a person to whom we have seen in dream. Similarly, soul-knowledge being very near to us, it could be had from God, guru or saint. But as we don't have contact with cosmos with such nearness, God's saying is strong standard in management of that cosmos. Thus, it isn't essential that soul-knowledge must be imparted only by God, but the results are same even if it is obtained from guru-tradition.

'Shriti' too says that

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ। तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः॥

'It is desirable to devote supreme soul who is guru of all'. Now how to address that God will be learnt from next aphorism.

Aphorism – 27

(Date - 22.10.1907)

Sanskrit:

तस्य वाचकः प्रणवः। २७

Tasya vaachaka pranava

Literal meaning:

That's name is pranava.

Implied meaning:

That God's name is Pranava i.e. Aumkara.

Disciple: Sir, what is the name that supreme God who is guru of all? Is there any mantra for worshipping him?

Guru: Yes, there is name for that God which is 'Aum'. There are certain substances; the knowledge of their meaning could be had from their name. That is we can gain knowledge of meaning of words 'pillar' or 'woman' and they also can be perceived in mind. But there are certain substances, the knowledge of their meaning could be had from their name, but they cannot be perceived in mind. The knowledge of meaning of word 'Time' could be had, but it cannot be perceived in mind, that is we cannot meditate on 'Time'. There is third category of substances; wherein we neither gain knowledge of their meaning nor can we perceive them in mind from their description like 'Horns of hare' or 'Progeny of infertile woman'. These descriptions are redundant as no meaning can be derived from them. Thus, the word like 'pillar' has meaning as well as it can be meditated upon, the word 'Time' has only meaning, but it cannot be meditated upon while description like 'Horns of hare' has neither meaning nor can it be meditated upon. Now, we are in search of a single name for God from which we can gain knowledge of God and we can also meditate upon that name. The word 'Aum' fulfills these two essential criteria. Two things can be achieved from name of a person. He could be called out by that name if he is nearby and also he can be remembered if he is away. For example, by name Krishnarao of a person, he could be called if he is nearby and he can be remembered if he is away. Similarly, we can recite 'Aum', the name of

personal God and we can also meditate upon 'Aum' indicating formless and quality-less nature of God. By meditating upon 'Aum' we can remember formless God and we can understand that he is indifferent being formless. By meditating upon meaning of 'Aum', we can understand that God is capable of making us cross worldly existence though he is indifferent. As word space indicates its vast expanse and if that space is enclosed in a pot, we understand that it is capable of carrying water to that extent. Similarly, name Aum imparts knowledge of personal God as well as his quality-less nature. And it is called as (*Pranava*).

Indicative connection between God and Aim:

Disciple: Sir, how is that name Aum (*Pranava*)? Is there connection between Aum and God as there is connection between fire and heat?

Guru: The connection between God and Aum is indicative. The connection is of two types. One is indicative and other is direct. The connection between fire and heat is direct. The connection between God and Aum isn't like that. It is only indicative. The matter and word have indicative connection. Had that connection been direct, as soon as we utter word fire, our mouth would have been set on fire. Thus, the connection between word Krishnarao and that person, who is named as Krishnarao, is shown by indication. It is not direct connection as it is between person Krishnarao and his limbs like hands and feet. Similarly, God's name Aum is indicative, but it is neither imaginary like name Krishnarao nor is it like common names stone or pillar. As people call name of person as Krishnarao, that type of connection doesn't exist between God and Aum. In practice, one has to declare his name as Krishnarao, and only then others will know that person is Krishnarao. When one declares his name as Krishnarao, he hasn't kept that name to him, but it has been given by his parents. However, God's name is extraordinary. None can allot a name to him.

God says in Gita

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यः। (गीता ११.४३)

न मे विदुः सुरगणाः प्रभवं न महर्षयः। अहमादिर्हि देवानां महर्षीणां च सर्वशः॥ (गीता १०.२)

'None excels you anywhere in tri-worlds so powerfully, Kaunteya!' (G-XI/43).

'Neither Gods nor Maharishis know my origin; I am origin of Gods and Maharishis entirely' (G-X/2).

As supreme God precedes all, none knows his origin. So, how could anyone allot name to him? Thus, God must have named himself as Aum and he must have told his name to Gods and Maharishis. Otherwise, his name would not have known to anybody. However, it isn't known as to whence God had named him as Aum. So, it is eternal. Gita word is standard for assumption that God has told his name is Aum.

God says in Gita

ॐ इत्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्। यः प्रयाति त्यजन्देहं स याति परमां गतिम्॥ (गीता ८.१३)

'He uttering Aum, uni-word Brahma, remembering me; discarding body, gains supreme goal' (G-VIII/13).

So God had named him as Aum. Additionally, this name isn't imaginary as one allotted by parents for their child, but it is appropriate too. The connection between God and his name is eternal and is indicative. The connection between father and son already exists, but it is shown later on by indication of name. Similarly, seers have shown already existing connection between God and his name Aum by indication. This connection is in between the name (*Vachaka*) and to whom it is given (*Vachya*). In this aphorism Aum is *vaachaka* and God is *vaachya*. Patanjali had shown this connection by indication. This name isn't false, but it is appropriate too. God had named him as Aum has been told above.

Saint Dnyaneshwara too tells in XVII chapter of Dnyaneshwarai as

तरी अनादि परब्रह्म। जे जगदादि विश्रामधाम। तयाचे एक नाम। त्रिधा पै असे॥ ३२८
ते कीर अनाम अजाति। परि अविद्यावर्गाचिये राती। माजी ओळखावया श्रुती। खूण केली॥ ३२९
उपजलिया बाळकासी। नाव नाही तयापासी। ठेविलेनि नावेसी। ओ देत उठी॥ ३३०
कष्टले संसारशिणे। जे देवो येती गाऱ्हाणे। तया ओ दे नावे जेणे। तो संकेत हा॥ ३३१
ब्रह्माचा अबोला फिटावा। अद्वैतत्वे तो भेटावा। ऐसा मंत्र देखिला कणवा। वेदे बापे॥ ३३२
मग दाविलेनि जेणे एके। ब्रह्म आळविले कवतिके। मागा असत ठाके। पुढा उभे॥ ३३३

A single name of eternal Brahma, a primordial resort of cosmos, is threefold. 328

It's nameless, un-born; Veda gave sign for knowing it in ignorance-night of non-knowledge group. 329

Child born without name responds instantly when called out by his allotted name. 330

As those worried by worldly life approached Lord, he indicated name to which he responds. 331

Benevolent Veda gave mantra to meet non-duality of Brahma by giving up its silence. 332

If Brahma is worshiped by this mantra, that un-manifest entity manifests in front. 333

God-hood and extensiveness of Aum for feeling:

Disciple: Sir, it is told that Aum is form of God and it is also told in 'Mandukya Upanishad' that word Aum is extensive and everywhere.

Guru: That has not been told in its real meaning. It is told in general terms. For example, it is told that king is God. But that has been told in general terms with intention that people obey his orders. So, king isn't really God. Had he been God, he would not have been afraid when his subjects revolted against him. Fear-complex is property of humans and not of God. Thus, saying that Aum is form of God must have been said with intention of using it as support for meditation.

Saint Dnyaneshwara too says in 'Amritanubhava'

किंबहुना तिये। प्रणवाक्षरे विरूढतीये। दशेचीही वैरिये। शिवशक्ती॥ (अमृ. १.४४)

'Pranava is form of Shiva-power'(A-1.44).

There is a verse in Dyaneshwari saying

म्हणौनि प्रणवैक नाम। हे एकाक्षर ब्रह्म। जो माझे स्वरूप परम। स्मरतसाता॥ (ज्ञा. ८.११८)

'Aum is one word Brahma, which is my soul, and he remembering this at his end' (D-VIII/118).

The saying in 'Mandukya Upnishada' too indicates generality, so that one who hasn't gained Brahma-knowledge should recite Aum by thinking that it is extensive and everywhere which would lead to gaining Brahma-knowledge on suppressing passionate and dark qualities. For example, if one, who hasn't seen four armed form of God, could see that form if he meditates on that form.

It is said in 'Anubhhti-prakasha'

यदोकारस्य सार्वत्म्यं ध्यानायै तन्न वस्तुतः। यद्ब्रह्मणस्तु सार्वत्म्यं वस्तुतोऽप्येतदीक्षताम्॥ (अ.२०.७)

'Aum's extensiveness isn't real, but it should be used in meditation as support. However, extensiveness of Brahma is true'(A-20.7).

For example, if it is said that one sees woman everywhere, it isn't factual but it indicates feeling of that person and it isn't true knowledge. However, saying that Brahma is everywhere is appropriate knowledge. Feeling is superimposing an idea on other subject and appropriate knowledge is seeing the object as it is.

Feeling is useful for proper knowledge:

Thus, feeling is means to gain appropriate Brahma-knowledge. When Aum is recited constantly, ignorance gets reduced. And as ignorance is reduced, utterance of Aum too becomes utterance-less. As long as ignorance is there, 'Shriti' has made Aum as indication. But when ignorance is destroyed, Pranava becomes utterance-less. It is said in 'Mandukya Upnishada' that when ignorance, the cause of gross body and micro mind is destroyed, Aum becomes devoid its power.

Saint Dyaneshawra says

तैसे ॐ हे स्मरो सरे। आणि तेथेची प्राण पुरे। मग प्रणवातीत उरे। पूर्णघन जे॥ (ज्ञा. ८.११७)

'As Aum-remembrance ceases, vital force says enough; then Brahma remains at Aum's end' (D-VIII/117).

When utterance of Aum ceases, only Brahma remains behind. Even if utterance ends, love remains. Though wife doesn't utter husband's name, her love for husband is always in her mind. She utters husband's name in her mind as no form appears in mind without uttering name of the object. For example, if word dish is brought in mind, then meaning of dish would appear in mind. As per aphorism शाब्दिका मन्यन्ते शब्दार्थयोर्नित्यसम्बन्धः the connection between word and its meaning is treated as constant in grammar. So, as connection between God and Aum exists in this era, it existed in previous era and would exist in next era too. That's why; Vedas become God inspired and constant. Name Aum always remains in mind of saints due to their devotion of supreme God. It is already told that this name isn't imaginary, but it is indication shown by 'Shriti'.

Suggestion of God's name by sub-indication of Aum:

There is rule that when an object is named by number, the same object is understood in higher number and that is known as sub-indication. For example, if we say one stone, we could perceive two, three or four stones in mind. But by saying just stone, no idea of higher number of stones is perceived. Similarly, God has told name Aum by indicating number by saying 'Aum is one word Brahma'. Obviously, it could be construed that there must be two, three or four word Brahma. Had it been said 'word Brahma', then it would have meant only Aum. Thus, now mantras like 'Aum hrim', Aum klim etc too become names of God. It is told in chapter VIII of Gita that 'Aum is one word Brahma'.

It is also told in Gita that

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः॥ (गीता १७.२३)

'Aum Tat Sat' is threefold name of Brahma' (G-XVII/23).

And that वृष्णीनां वासुदेवोऽस्मि 'I am Vasudeva in Vrishnis' is told in Gita (X-37) which is four word name of Brahma. As Veda has told that 'Aum Tat Sat' is three word name of God, Puran has told names of God like Ram, Krishna and Hari. The very meaning

of word Pranava is that in whatever manner God is praised that is Pranava. I have explained this in my 'Amogh-nirupana' book. All names of God are proper for devotion.

Saint Dyaneshwara says in 'Haripaatha'

हरी हरी हरी मंत्र हा शिवाचा। म्हणती जे वाचा तया मोक्ष॥

ज्ञानदेव म्हणे हरिजप करणे। तुटेल धरणे प्रपंचाचे॥ १४

ते नाम सोपे रे राम कृष्ण गोविंद। वाचेसी सद्गुद जपा आधी॥ २६

Hari, Hari, Hari is mantra of Shiva, those reciting it are liberated.

Dnyandev says by Hari-recitation, worldly life's bondage will be broken. 14

Name Ram, Krishna, Govinda is easy, chant it with choked throat first'26.

Saint Tukarama says

ॐ तत्सदिति सूत्राचे हे सार॥ कृपेचा सागर पांडुरंग॥ १

हरी:ॐ सहित उदित अनुदित॥ प्रचुरीश्वरासहित पांडुरंग॥ २

गोब्राह्मणहिता होउनी निराळे॥ वेदाचे ते मूळ तुका म्हणे॥ ३

It is essence of Aum Tat Sat; Panduranga is grace-ocean. 1

Rising and setting with Hari Aum; Panduranga is with omnipresent God. 2

Getting aside for cow and Brahman; it is root of Vedas, says Tuka. 3

Tukarama has shown here equality between Aum and Panduranga. As supreme God's personal and quality-less forms are worshiped by Aum, he can be gained by any of his name. God's personal worship can be done by reciting names like Rama, Krishna and Hari.

Disciple: Sir, The names like Rama, Krishna and Hari have been given to God during his incarnation by his parents, then how could be they equal to Aum?

Guru: I shall explain this tomorrow.

God's name is without worldly connection :

(Date - 23.10.1907)

Guru: During yesterday's discourse, we had brought the names of Shiva, Hari and Pranava on par that means it was told that they are based on a single principle.

Disciple: God had given name Aum to him, but names like Ram, Krishna and Hari

have been given to God during his incarnation by his parents, then how do you treat Aum and these names on par?

Guru: This doubt is incorrect. Had been Shiva's name given by his parents, there would have been mention of Shiva's parents in Veda or Puran. But we don't observe such mention anywhere. Similarly, there is no mention of parents of Brahma and Vishnu in 'Veda' or 'Purana'. If anybody claims that there is mention of parents of Shiva and Vishnu in 'Purana', it is fallacy. There is praise of Shiva and Vishnu in 'Veda' and 'Purana'. 'Vedas' are God-inspired. All religious concepts too believe that knowledge has been derived from God. Thus, these names haven't been given by seers. 'Purana' too must be God-inspired as there is mention of 'Purana' in Vedas. And there is saying in 'Cchandogyogapanishada' (Cu-7.2) as पुराणं पंचमं वेदानां वेद-अध्योमि भगवो that proves that 'Puranas are God inspired.

Disciple: There is presumption among people that 'Purana' belong post Shankaracharya-period. It appears to be false.

Guru: Of course that is false. As blessed Vyasa belongs to period earlier than Shankaracharya and there is standard that he too hadn't authored 'Purana', but he has only divided 'Purana' in eighteen parts.

Vyasa has quoted from 'Vishnu-puran' in his commentary on 'Yoga-sutra'

स्वाध्यायाद्योगमासीत् योगात् स्वाध्यायमामनेत्। स्वाध्याययोगसंपत्त्या परमात्मा प्रकाशते॥

(वि. पु. ६.६.२५)

Shankaracharya also has quoted in his commentary on 'Brahma-sutra'as

अपि च नरका रौरवप्रमुखा दुष्कृतफलोपभोगभूमित्वेन स्मर्यन्ते पौराणिकैः॥ (ब्र.सू. शां. भा. 3.1.15)

Had been 'Purana' authored by Vyasa, he won't have treated his own statements as standard. So, 'Puranas' belong to period much earlier than Shankaracharya. Whatever names of God re there, they are not newly given by anybody. Names like Ram and Krishna are mentioned in Vedas too.

There is mention of Krishna-glory in 'Krishna Upanishada' as

कृषिर्भूवाचकः शब्दो नश्च निर्वृत्तिवाचकः। तयोरैक्यं परं ब्रह्म कृष्ण इत्याभिधीयते॥

'Krishi means completeness and 'n' indicates bliss, so both these names when joined make name of Krishna'.

'Nrisimh-purva-tapniy-upanishada' contains name of Narsinha and 'Rama-purv-tapniupnishada' contains name of Rama. There is mention of 'Krishnay Devaki-putraya' in 'Chandogyopnishada', of Shiva and Rudra in 'Kaivalya-upnishada' and 'Shevashevt-upanishada' and of common names like Deva in 'Gayatri mantra'. Thus, God's names are found plentifully in 'Shriti'. The word Aum is essential to be uttered in beginning of karmas, but all God names are treated equally in devotion. As there is one birth name and other used in general practice for a child, he isn't called by his birth name, but his signature is taken by his name used in practice. Similarly, whatever names of God are there, they are essential to be used in proper order.

It has been told in Gita as

तस्मोदोमित्युदाहृत्य यज्ञदानतपः क्रियाः। प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम्॥ (गीता १७.२४)

'With utterance of 'Aum' textual acts of sacrifice-charity-severity of Brahma-knower ever start' (G-XVII/24).

This and further two verses in Gita show that application of Aum Tat Sat must be done same manner as told by Brahma-knower. However, all names of God are best in devotion.

Disciple: As name Vasudeva is given to Krishna by his parents, isn't it imaginary?

Guru: The name Vasudeva isn't imaginary. Lord hasn't acquired this name as son of Vasudev. This name is in practice since earlier. There are many names of Vasudeva in 'Vasudeva-upanishada'. Even in Gita, Lord had told his name as Vasudeva 'I am Vasudeva in Vrishnis'.

There is mantra in 'Kalisantaran-upnishada' as

हरे राम हरे राम राम राम हरे हरे। हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे॥

Hare Rama Hare Rama Rama Rama Hare Hare, Hare Krishna Hare Krishna Krishna Krishna Hare Hare.

Disciple: Since when the practice of uttering words 'Hari-Aum' started among Brahmins?

Guru: The practice of uttering words 'Hari-Aum' at beginning and end of Vedas is in practice since ancient times.

It is stated by learned that

वेदे रामायणे चैव पुराणे भारते तथा। आदौ मध्ये तथा चान्ते हरिः सर्वत्र गीयते॥

'Word Hari Aum is uttered at beginning, in middle and at end of Vedas, 'Ramayana', 'Purana' and 'Mahabharata'.

Saint Eknatha has said

वेदाचे हे बीज हरी हरी अक्षरे।

'Words Hari is seed of Vedas'.

The great seers have laid down the rule of uttering words 'Hari Aum' since ancient times and even now all those performing karmas as per Vedic practices utter word 'Hari Aum'.

It is said in Gita

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः। स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥ (गीता ३.२१)

'What great men do; others do same; what they recognize as standard, others follow' (G-III/21).

So, we should follow what is in practice since ancient times. It is of no use to calculate its origin.

Great men's words are standard:

Disciple : As per above saying in Gita, people may start indulging in debauchery by following footsteps of Lord Krishna.

Guru: You fool, it is mentioned in later part of this verse that 'people follow what is

recognized as standard by great men' and its sole purpose is that none should twist its meaning. Thus, people are expected to follow what is recognized as standard by great men. We shouldn't try to follow their apparent bad deeds.

It is said in 'Bhagvata'

ईश्वराणां वचः सत्यं तथैवाचरणं ऋचित। (भा. स्कं. १०.३३)

'God's saying should be treated as truth and what God teaches should be followed, but in what way God behaves shouldn't be followed' (Bs-10.33).

This is so, as God's behaviour sometimes tallies with his teaching and sometimes it doesn't tally. So, one should follow God's good behaviour alone.

It is clearly told in 'Shikshadhyay Taitariy upnishada'

यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि। नो इतराणि॥ (अ. ११.२)

'Great men's good behaviour should be followed and not bad behaviour' (Ch-11.2).

Another important thing is that as there are bad biographies of God, there are good and extraordinary biographies of God too. And why shouldn't be them followed? Shridshara says in 'Hari-vijaya' that 'If one tries to indulge in debauchery following Krishna's steps in his dealing with Gopis of Vrindavan, none can emulate his act of swallowing the fire that engulfed twelve villages to save Gopals of Gokul'. Lord Shiva gulped down deadly poison kaalkoot, but others won't survive after consuming even a drop of that poison. Thus, 'Smriti' too teaches that 'Never try to follow God's biographies'.

Disciple: Why didn't God create all of his biographies good? Why did he create his bad biographies?

Guru: The purpose of God creating his bad biographies is to demonstrate that he isn't affected by painful characteristics like ignorance etc even after performing apparent bad deeds. Supreme God is beyond both the sin and merit. Lord Ram didn't reach Vaikuntha by adhering to monogamy or Lord Krishna didn't gain hell by marrying with sixteen thousand women in captivity of Kamsa.

Disciple: But Sir, there is a reference that Ram took entire Ayodhya to Vaikunth by merit of his adherence to monogamy and there is general belief that Krishna annihilated entire Yadav clan due to his unbecoming behaviour.

Guru: That belief isn't true. To say that Ram took Ayodhya to Vaikunth by merit of his monogamy is only for glorifying the ethical deeds. If it is considered as true, then Rama and Mahananda from a story in 'Brhamottarkand' will have to be treated on par as Mahananda who was a living being taking her entire city to Kailasa. As a matter of fact, the subjects of Ayodhya being ardent followers of King Ram's ideals, they on their own merit reached Vaikuntha. As far as Yadavas are concerned, they were destroyed on account of constant infighting in their rival groups. As King Samba insulted seers by disguising as female, seer cursed him that subjects would be annihilated. Even Yadava subjects too were in doubt as to who is their real king either Ugrasena or Krishna, so their behaviour too was sub-normal.

Disciple: Why did Yadavas behave like that in spite of fact that Krishna was available nearby?

Guru: This doubt isn't correct. Yadavas like Samba didn't treat Krishna's say as standard and it also isn't a rule that a person is elevated by mere nearness of God. For example, delusion about a rope being snake vanishes only on knowledge of rope which is possible only by having a handy lamp. Similarly, for knowing supreme God nearby, there has to be guru to make a person aware of presence of God. Man never improves without guru. In fact, supreme God has no aversion for anything. As sky is support for darkness and light, God is support for sin and merit. Darkness doesn't vanish on account of sky, but it vanishes on account of sun. So, mere God's nearness doesn't ensure removal of ignorance, but it requires that God's assuming the role of guru for his disciple, as he became guru for Arjuna. But there is no incidence to show that he had become guru for Yadavas. However, he became guru of Uddhava and the results were well known. If Ayodhya's subjects were supposed to have been elevated by God's merits; then God being ever meritorious, why shouldn't whole world get elevated? Then none should reach hell at all. So, such argument doesn't stand to logic or experience or 'Shriti'. Lord Krishna's biography contains more characteristics of God-hood while Lord Ram's biography contains more characteristics of pioussness. Historically, there are no instances of all characteristics of God-hood like not being affected by painful

characteristics of ignorance etc to be found in any other incarnation of Lord than that of Krishna.

Knowledge-inspiring biography of Lord Krishna:

Disciple: If supreme God doesn't have sin or merit, then why should evil minded hate him devotees love him?

Guru: This is nature of every being. Sunrise causes owl's eyes to be blinded while it is like nectar for Chakrvak bird. So, Krishna's biography is knowledge-inspiring for pious minded persons. But for those who are evil minded persons, it is luring too.

Brahmananda Swami says in his 'Vishnumahimna'

क्वचिद्वित्यं शौर्यं क्वचिदपि रणे कापुरुषता। क्वचिद्वीताज्ञानं क्वचिदपि परस्त्रीविहरणम्॥ ११

क्वचिन्मृत्स्नाशित्वं क्वचिदपि च वैकुण्ठविभवः। चरित्रं ते नूनं शरणद विमोहाय कुधियाम्॥ १२

'Lord, really your biography is luring for villains. You displayed valour while fighting with Shalva. You ran away from Kalyavan. You preached essence of all scriptures to Arjun. And you indulged in various kinds of love-play with Gopees of Vrindavan. You devoured soil like buffoon in Gokul and in Vaikunth, even Goddess Laxmi blushes in front of your wealth. So, Lord! As you have both the qualities of darkness and light at the same time and mutually opposing instances like drinking of water by cow and tiger at one waterhole, your biography lures villains and creates love in your devotees'.

Saint Tukarama says

तुका म्हणे जे जे बोला। ते ते साजे या विठ्ठला।

'Tuka says whatever is said, that befits this Vitthala'.

Really speaking all biographies of God have emerged out of his love for all beings.

God says in Gita as

साधूष्वपि च पापेषु समबुद्धिर्विशिष्यते। (गीता ६.९)

'He same to sage and sinner is great' (G-VI/9).

This being the motto of these biographies, they are meant for devotion of God by whatever means at our command and eradication of whatever powerful modifications of mind that we may be falling pray to. Those having desire as powerful modification of mind should devote Krishna as Gopees of Vrindavana had devoted him with husband-

feeling. If anger is powerful, then he should be devoted with no other feeling than anger as Kamsa had hated him. If fondness is powerful, then he should be devoted as Nanda and Yashoda had loved him. If craze for wealth is power, then he alone should be devoted as he has prosperity like Vaikuntha and Goddess Laxmi as his servant. If one is poor, then he should befriend Krishna as he has eaten soil like a poor man.

There is saying that

साधूष्वपि च पापेषु समबुद्धिर्विशिष्यते। (गीता ६.९)

'Persons having similar character and habits develop friendship'.

So, if one has no valour, then he should devote Krishna as Ugrasena had devoted him. It is world's rule is that one befriends another having similar or more powerful characters. So, God has always displayed equality or superiority in his character, but never inferiority than his devotees.

Saint Dnyaneshwara says

तैसा गोपिकांसी कामे। तया कंसा भयसंभ्रमे। येरां घातकां मनोधर्मे। शिशुपालादिकां॥ (ज्ञा. ९.४६९)

'Didn't Gopis with passion, Kamsa with fear, Shishupala with wickedness attain me? (D-IX/469).

There is similar saying in 'Naradasutra'

काम क्रोधाभिमानादिकं तस्मिन्नेव करणीयम्॥ (ना. सू. ६५)

'Even desire, anger and ego are worth doing' (NS 65).

Saint Tukaram too says

स्तुति अथवा निंदा करावी देवाची। अधम तो वेची व्यर्थ वाचा॥

'Even praise or slander should be done only of God; one wasting his speech otherwise is wretched'.

Thus, we should accept saying of learned by whose saying all your doubts are getting cleared. Thus, the custom of saying 'Hari Aum' as practiced by great men should be continued.

Supreme God's names aren't imaginary :

There is practice of reciting twenty-four names of God at beginning of daily prayer of God by Brahmans. All these names have been received by seers and have been mentioned in Purans too. We will decide it by logic. In astrology, names of all 27 celestial constellations are allotted on certain letters. Constellation Ashvini has 3 stars, Bharani has 3 stars and Kritika has 1.5 stars. Thus, zodiac Mesh (Ram) has 7.5 stars. When sun enters zodiac Mesh, all these 7.5 stars appear near sun. As these constellations are seen by naked eyes, the letters allotted to constellations aren't seen by eyes. But the fruits derivable from these letters are experienced. So, these letters must be seen by God and they must be becoming fruitful by God's planning. When the fruits predicted prove to be wrong, that is mistake in astrological calculations. There are astrologers who tell name of a person just by observing his face. That is why; astrology has been termed as eyes of God. So, names of God found by astrology aren't imaginary. Gagacharya had given names of Ram and Krishna on consulting almanac. Thus these names are already perfected by seers and aren't imaginary. The glory of names Ram and Krishna has been describes by those seers who have assigned these names to Gods. Sage Vasishta had composed 'Rama-mahimna', Sage Vishvamitra had composed 'Ramaraksha' and Gagacharya had composed 'Krishna-stuti'. Now let us consider this from point of view of mantras which invariably fructify. The names of Ram and Krishna are found in such mantras in which there is no place for imaginary names, but they have to be as prescribed in mantra science that means they must be mantra-perfected. So, these names aren't imaginary.

In 'Vishnu-sahastra-naama' two different sets of God's names are told.

यानि नामानि गौणानि विख्यातानि महात्मनः। ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये॥ १५

'Bhishmacharya says one is quality name which is epithet of God and other is famous name sung by seers in 'Vedas' and 'Puranas'. For example, names like Ananta and Bhagavanta are quality names that indicate particular quality of God while those sung by seers indicate glory of God'.

Wamana pundit says

म्हणूनी पुराणे प्रसिद्ध विचित्रे॥

'Puranas contain famous names'.

Smriti' prescribes names of four social classes (*Chatur-Varnas*) separately i.e. names of Brahmans should be auspicious, those of warriors should be indicative of bravery; those of traders should be indicative of wealth and those of outcasts slanderous. As auspicious names of Brahmans can't be imaginary, they have to be belonging to some earlier entity that is Gods who are most auspicious.

'Smriti' says

मंगलं भगवान् विष्णुर्मंगलं गरुडध्वजः। मंगलं पुंडरीकाक्षो मंगलायतनं हरिः॥

'Names Rama and Krishna are as powerful as Pranava'.

I have already told that names of Rama and Krishna are used in karma.

Disciple: Are names appearing translations are appropriate?

Guru: The names of God appearing in translations are imaginary and they fructify by devotion. In Avadhuta sect, there are names of God like Bhayasa and Bhelanda. Bhayasa means great and Bhelanda means ball.

There is saying in this sect as

बरमाइस्नुमहेस राहती भयसाच्या पोटांत

'Vishnu and Mahesha stay for twelve months in stomach of Bhayasa'.

There is story in 'Ramrasikavali' as

Story of Shilpille:

There was a sage. Once two girls approached him and said give us God-idols. Sage gave two stones and said these are God-idols. Girls asked what is the name these idols. Sage said it is Shilpille which means offspring of stone. When the girls were married; they asked their husbands to worship those stones, but husbands threw them into well. So, the girls started to jump into well. That time those stones came out of well and fell in front of the girls.

Saint Tukarama says

भाव धरी तरी तारील पाषाण॥

'Have faith, stone will make you cross worldly existence'.

Saint Dnyaneshwara says

तेथ प्रतिफळे भावना आपुलाली॥ (ज्ञा. ४.७६)

'Here their faith gains respective fruit' (D-IV/76).

If a person dies by snake-bite, it is object-effect and if a person, who has been pricked by a thorn, dies by just having a doubt of snake-bite, it is feeling effect. In 'Sushrut', indications of doubt have been explained. So, connection of imaginary name is also imaginary. The indicative connection between God and Aum has already been told.

Wamana Pundit says in 'Namsudha'

भाषांतरीं कल्पितनाम जेथें। श्रद्धानुरूपेंचि फळेल तेथें॥
प्रताप नैसर्गिक त्यास नाहीं। प्रसिद्ध नामीं फळ सर्वदांही॥

Imaginary names used in translation fructify as per faith.

Though they aren't naturally powerful, famous names always fructify.

God tells greatness of chief names as

नाम्नोऽस्ति यावती शक्तिः पापनिर्बर्हरणे हरेः।
श्वपचोऽपि नरः कर्तुं क्षमस्तावन्न किल्बिषम्।
तावत्कर्तुं न शक्नोति पातकं पातकी जनः। (पाठांतर)

'As the power of burning sins is in God's name, none possesses that much power even to commit sins. So, in whatever form one utters God's name, he gets spiritually elevated'.

Saint Tulasidas says

अजामिल एकबार। पुत्रहेत करि पुकार। ताको प्रभु तुरत तार। निगमन जस गाई॥
मंगल मो रामनाम। दुसरा न कोई॥

'Ajamil's liberation by uttering God's name in the name of his son even once is natural glory of that name'.

Wamana Pundit says

न कळतां पद अश्रिवरी पडे। न करि दाह असे न कधी घडे॥
अजितनाम वदो भलत्या मिषे। सकल पातक भस्म करीतसे॥

Stepping on burning coal unknowingly, it never happens that feet don't get burnt.
God's name uttered by any means always turns all sins into ash.

Saint Tukarama says

नर अथवा नारी हो का दुराचारी। मुखी गाता हरी पवित्र तो॥

Man or woman may be sinners, but they become sacred by uttering God's name.

Saint Dnyaneshwara says in 'Haripaatha'

हरिमुखे म्हणा हरिमुखे म्हणा। पुण्याची गणना कोण करी॥ १
रामकृष्णहरी उच्चार नामाचा। तेथे कळीकाळाचा रीघ नाही॥ १४
रामकृष्णनाम सर्व दोषा हरण। जडजीवा तारण हरी एक॥ २१

Chant names Hari Krishna, who will count merits. 1

With utterance of Rama, Krishna, Hari; there is no entry for Kali and time. 14

Names of Rama and Krishna destroy all sins; Hari is savior of ignorant. 21

Saint Tukarama says

असो नसो नाव आलो तुझिया ठाया। दृष्टि उघडुनी पाहे मजकडे पंढरीराया॥

'I may or may not have faith while coming to you, but Pandhariraya, see towards me by opening your eyes'.

Shankaracharya has given meaning of 'Pranidhan' in aphorism 23 as specific devotion. So, as per his opinion too in devotion, all famous names of God are equal to Aum, so they are capable of bestowing perfection'. Man by getting himself ridden of sins by uttering God's name crosses worldly existence. However, if we just utter God's name, but have our attention concentrated towards sins, then that utterance becomes redundant.

Saint Tukarama says

इंद्रियांसि नेम नाही। मुखी नाम करिल काई॥

'Senses can't be relied upon, they may lead anywhere in spite of uttering God's name'.

No other savior than God-faith:

Disciple: Sir, you have just given Ajamil's example and said that even if one doesn't have faith, he crosses worldly existence by uttering God's name. But there is saying that one, who utters God's name, isn't touched by sins like drop of water on lotus leaf. How to reconcile these two opposing statements?

Guru: Doesn't Saint Tukarama saying that finally he came to God mean that his tendencies were directed towards God? So, final crossing of worldly existence will certainly happen whether you have faith or not. Ajamila uttered name of God, but when was it? At the end of life, when all sense-tendencies are weakened and only passion remains powerful. And when he uttered name of God, you tell me where his tendencies might be directed?

Waman Pundit says

नारायणी रंगली विप्रवाणी

'Ajamil's speech was engrossed in uttering Name Narayana'.

As he was totally subjugated to a whore throughout his life, he would have certainly uttered her name in the end. Thus, when it has been told that one crosses over worldly life by uttering God's name with or without faith, to construe a meaning that it allows one to have faith in sin is sheer madness. Now, saying that one, who utters God's name, isn't touched by sins is in respect of a person who has acquired a state of liberated person due to utterance of God's name as his tendencies towards sin have been already eradicated. However, this saying doesn't pertain to the seekers who still differentiate between sin and merit. Though it is true that not allowing sin to touch is fruit of uttering God's name, its meaning is known only to saints as only fish knows completely how to swim in water.

Saint Tukarama says

पाण्यामध्ये मासा झोप घेतो कैसा। जावे त्याच्या वंशा तेव्हा कळे॥

तुका म्हणे संत असती ते कैसे। आपण व्हावे तैसे तेव्हा कळे॥

'How to sleep in water is known only on taking birth in the race of knower.

Tuka says how are the saints is known when we become like saints'.

Thus, to construe a convenient meaning from that sentence isn't of any use.

Saint Eknatha says

नाम स्मरता म्हणून आचराल दोष। तरी श्रवणमननभक्ति पडेल ओस॥

'Committing sins while uttering God's name; hearing, thinking and devotion will be deserted'.

Saint Tukarama says

जग रामनाम म्हणे। त्या कां न येती विमाने। नष्ट गणिका राम म्हणे। तिसी वैकुंठाचे पेणे॥

'When world says Rama name, why planes aren't coming?

Whore takes Rama name and she goes to Vaikuntha'.

Disciple: When sins are burnt down by uttering God's name, won't sins of one continuing to indulge in sins after uttering God's name burnt down?

Guru: If one uttering God's name continues his indulgence in sins, his sins will be burnt down. But that utterance will be in nature of penance of his earlier sins. When son indulges in sexual act in front of his father, his father will surely punish him. Similarly, sins of one indulging in sins on uttering God's name will be eradicated, but God will punish him by making him undergo hellish pains for insulting his name. If king's son commits offence, only king can punish him. When Yam punishes one for his sins, sinner never repents his misdeeds. However, when God punishes one for his sins, sinner remembers his misdeeds and if he repents his misdeeds, God annuls his punishment. But at Yama's court sinner has to undergo punishment even if he repents his misdeed.

Smriti Author has described ten offences connected with utterance of God's name as

सन्निन्दाऽसति नामवैभवकथा श्रीशेशयोर्भेदधी-रश्रद्धा श्रुतिशास्त्रदेशिकगिरां नाम्न्यर्थवादभ्रमः।

नामास्तीति निषिद्धकर्मविहितत्यागो हि धर्मातरैः। साम्यं नाम्नि जपे शिवस्य च हरेर्नामापराधा दश॥

1. Slandering saints on strength of utterance of God's name.
2. Telling God's name's glory to villains. This shouldn't be done as villains will be encouraged to commit more sins by knowing that.
3. Differentiating between Shiva and Vishnu.
- 4,5,6. Disbelieving Vedas, Scriptures and Guru.
7. Disbelieving that utterance of God's name eradicates sins and treating God's name's glory as praise in vain.
8. Committing prohibited karmas on strength of utterance of God's name.
9. Reciting God's name without following obligatory rituals like bath and God's prayer.
10. Treating names of Shiva and Vetala (Shiva's attendant) on par.

Yama instructs his emissaries in 'Shivalilamrita'

शिव थोर विष्णू लहान। हरी विशेष हर गौण। ऐसे म्हणति जे त्यालागुन। आणून नरकी घालावे॥

'Shiva is great, Vishnu is small, Hari is special and Hara is inferior. Those saying like this; put all of them in hell. There are saying like this in my prose and poetry books too'.

These ten offences must be discarded. Though, Yam can't punish for commitment of these offences, supreme God surely himself punishes such offender as king punishes his son. So, pious behaviour and devotion coupled with remorseful heart must be observed while reciting God's names. It is said in 'Vishnu-puran' that all sins are wiped out by remorseful recitation of God's name.

Aphorism – 28

(Date - 23.10.1907)

Sanskrit:

तज्जपस्तदर्थभावनम्। २८

Tata japa tadartha bhaavanaama.

Literal meaning:

That is chanting; its meaning is God, that feeling to be established in heart.

Implied meaning:

God's name should be chanted, that means feeling of personal God and he should be established in heart.

Guru: Constant chanting of God's names such as Ram, Krishna or Aum, the implied meaning of which is personal God, should be carried out and he should be repeatedly established in heart. This leads seeker to contemplation.

God says in Gita

ॐ इत्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्। यः प्रयाति त्यजन्देहं स याति परमां गतिम्॥ (गीता ८.१३)

'He uttering Aum, uni-word Brahma, remembering me; discarding body, gains supreme goal' (G-VIII/13).

Shankaracharya in his commentary on Gita says

न मे भक्तः प्रणश्यति

'A devotee never reaches evil goal'.

And as long as there is life, this practice should be followed.

The sayings of Gita lend credence to the above argument.

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ (गीता ६.४१)

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति। (गीता ९.३१)

न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति। (गीता ६.४०)

In pure, wealthy clan that yoga-drifted is born' (G-VI/41).

He swiftly becomes righteous soul and attains eternal peace. (G-IX/31).

Benefactor never reaches evil goal' (G-VI/40).

This aphorism advocates both recitation of God's name and his devotion.

It is said in 'Vishnu-puran'

स्वाध्यायाद्योगमासीत् योगात् स्वाध्यायमामनेत्। स्वाध्याय योगसंपत्त्या परमात्मा प्रकाशते।

Meditation should be perfected by name-chanting.

Name-chanting should be perfected by meditation.

Contemplation is perfected by name-chanting and meditation and

God's knowledge is gained by contemplation.

Such is importance of name-chanting.

God has said

यज्ञानां जपयज्ञोऽस्मि (गीता १०.२५)

I am name chanting in sacrifices' (G-X/25).

Saint Dnyaneshwara says in chapter X of Dnyaneshwarai as

समस्तांही यज्ञांच्या पैकी। जपयज्ञ तो मी ये लोकी। जो कर्मत्यागे प्रणवादिकी। निफजविजे ॥ २३२

नाम जपयज्ञ तो परम। बाधू न शके स्नानादि कर्म। नामे पावन धर्माधर्म। नाम परब्रह्म वेदार्थी ॥ २३३

'I am chanting-sacrifice, emerging as Aum without doing karmas, in sacrifices.

232

Name-chanting sacrifice unaffected by rituals purifying religion is Brahma as per Veda'. 233.

Saint Tukarama says

अविधि तो बाधी आणिका अक्षरा। नाम निदसुरा घेता तरे॥

'Name-chanting isn't affected by not following rituals. It purifies whenever it is chanted'. It should be practiced constantly by living beings.

Wamana Pundit says

सदा येता जाता उठत बसता काम करिता। सदा देता घेता वदनि वदता ग्रास गिळिता॥
निशाकाळी शय्येवरि रतिसुखाचे अवसरी। समस्तांची लज्जा त्यजुनि भगवच्चिंतन करी॥

While coming, going, getting up, seating, giving, taking, talking, eating;

During night while sexually enjoying; without being ashamed God's name should be chanted.

Saint Eknatha says

हरी बोला देता हरी बोला घेता। सर्व कार्य करिता हरी बोला॥ १
हरी बोला भांडता हरी बोला कांडता। उठता बैसता हरी बोला॥ २
हरी बोला एकांती हरी बोला लोकांती। देह त्यागाअंती हरी बोला॥ ३
हरी बोला जनी हरी बोला विजनी। एका जनार्दनी हरी बोला॥ ४

Say Hari while giving, taking and doing all works.1

Say Hari while fighting, grinding, getting up and seating.2

Say Hari in solitude, in public and while giving up body.3

Say Hari in public, in solitude; say Hari only with Janardana. 4

Saint Tukaram says

कर्मधर्म नव्हती सांग॥ उण्या आंगे पतन॥ १
भलत्या काळे नामावळी॥ सुलभ भोळी भाविका॥ २
प्रायश्चित्ते पडती पाया॥ गाती तया वैष्णवा॥ ३
तुका म्हणे नुपजे दोष॥ करा घोष आनंदे॥ ४

Karmas and religion are not said to be sacred with impure body.1

Name-chanting anytime is easy for innocent devotees.2

Penances bow at feet, so Vaishnavaits sing them.3

Tuka says no fault emerges, chant with delight.4

However, routine karmas like bathing, praying etc shouldn't be abandoned as it is told as one of the ten offences. When bathing is essential for taking lunch why shouldn't be it essential for name-chanting? However, chanting of Aum should be invariably done after bath and not anytime.

Eightfold Yoga consists of karma, devotion and knowledge:

It is told in 'Dharma-sutra' of Vedas that eightfold Yoga consists of karma, devotion and knowledge.

1. Pious behavior, conduct-code, body-postures and breath-control fall under body- karmas.
2. Sense-control, mind-concentration and meditation fall under mind-karmas that are part of devotion. These include study of taking out mind from objects and concentrating it.
3. Contemplation which is achieving knowledge when seeker and knowable become united by constant meditation. Thus, this Yoga is consists of karma, devotion and knowledge as shown in Dharma-sutra'. Supreme soul always stays with one who is engrossed in name-chanting, but he must have been assisted by discernment for that to happen. This is known as devotion.

Saint Dnyaneshwara says about study

ते द्विजासीच ब्रह्मसूत्र। येरा स्तोत्र का नाममंत्र। आवर्तणे पवित्र। पावावया तत्त्व॥ (ज्ञा. १६.१०४)

'Brahmans to recite Brahmasutra, rest to recite praise or chant God's name to gain principle' (D-XVI/104).

Shankarachary says

ब्रह्मसूचकानि वाक्यानि सन्ति अस्मिन् इति

'Brahmasutr, should be recited by Brahmans and rest of fourfold class should God's praise or chant God's name'. Outcasts too have right to chant God's name.

Saint Tukarama says

येथे सकळांसि आहे अधिकार। कलियुगी उद्धार हरिनामी॥

'All have authority to chant Hari-name for elevation in kali-age'.

Saint Dnyaneshwara says

तयापाशी पांडवा। मी हारपला गिवसावा। जेथ नामघोष बरवा। करिती माझा॥ (ज्ञा. ९.२०८)

'But lost I am traceable, Pandava, where my devotees are singing my name loudly' (D-IX/208).

Saint Tukarama says

निजलिया जागा उभा नारायण। बैसल्या कीर्तन करिता डोले॥ १

उभा राहोनिया मुखी नाम वदे। नाचे नाना छंदे पांडुरंग॥ २

मार्गाने चालता नाम वदे वाणी। उभा चक्रपाणी मागे पुढे॥ ३

तुका म्हणे त्याला कीर्तनाची गोडी। भावे घाली उडी नामासाठी॥ ४

Narayana is standing when I am sleeping; swinging when I am praising while sitting.1

When I am praising while standing, Panduranga is dancing.2

When I am chanting while walking, Chakrpani is in front and at back.3

Tuka says he is fond of praising and jumps jovially for name.4

Types of devotion:

Nilkantha, commentator of 'Mahabharata' says

भजनं द्विविधं भावनामयं प्रणिधानमयं च

'Devotion is twofold, feeling-full and meditation-full'.

Feeling-full means chanting God's name and bringing God's image in mind and meditation-full means converting from one to another. This means converting gross into micro, micro into cause and ignorance into Brahma. This is Vedanta-process. Now Samkhya-process is dissolving Nature (mind and body) into Person (soul) and dissolving Person (soul) into supreme soul. Accordingly, soul and Brahma are united by uniting seeker and target and contemplation is achieved. It is said in 'Mokshdharma' chapter of 'Garud-purana' that twenty-five principles including Nature, great principle and ego are

experienced by embodied soul who should get dissolved into 26th principle i.e. supreme soul and get liberated. But to achieve that soul should be alienated from body. Vartika-author says 'When soul is alienated from Nature, pride of matter gets destroyed and when pride of soul too is alienated, soul and supreme soul get united and we become one with supreme soul'. Now meditation is also twofold. One is to meditate by thinking that I am part of God and other is thinking that I and God are one. The first type is worshiping God in which mind is separated from God and second type is beyond mind that is knowledge.

Hanuman says in 'Hanuman-nataka'

देहबुद्ध्या तु दासोऽहं जीवबुद्ध्या त्वदंशकः। आत्मबुद्ध्या त्वमेवाहं इति मे निश्चला मतिः॥ हनुमन्नाटक
'O Ram, from point of view of body, I am your servant, but from point of view of embodied soul, you are ocean and I am wave and from point of view of soul we two are same' (Hanuman tratak).

When God's image is brought in mind repeatedly by mind-full devotion, contemplation with object is achieved and when unification feeling is firmed in mind by meditation-full devotion, contemplation with subtle support is achieved. Vidnyanbhikshu, Vartika-author says 'When one Veda asserts that soul is one and other Veda asserts that souls are many, there is no contradiction in these two assertions as though many souls become apparent, in Brahma soul is only one'. Souls appear different by their modification as space in pot and space in hermitage appear different on account of their size difference and more elaboration of this theory is available in 'Brahma-mimamsa-bhashy'. People say that cosmos is true and Vidnyanbhikshu too says like that. However, the inference is that appearance of cosmos is true from practical point of view while appearance of cosmos is untrue from spiritual point of view. In fact, Vidnyanbhikshu has asserted in 'Samkhyasaara' that cosmos is untrue.

Disciple: Sir, you said that doubtful contemplation is achieved by mind-full devotion and when that unification feeling is firmed in mind, doubtless contemplation is achieved by meditation-full devotion. That means meditation happens in formless entity and not in God's personal form, so doesn't it prove that personal God devotion is inferior?

Guru: Personal God devotion never becomes inferior. Saint Dnyaneshwara says personal God devotion isn't different. As meditation is perfected by getting dissolved

into formless entity, it is perfected by getting dissolved into God's personal form too. Such a process described in 'Ekadash-skand' of 'Bhagavata'. That is like this. One should firm Hari's image in mind, then meditate on smiling face of Hari, then only his smile should be meditated upon continuously and finally getting dissolved into eternal bliss.

God says in Gita

क्लेशोधिकरस्तेषामव्यक्तासक्तचेतसाम्॥ (गीता १२.५)

'Pain is greater for them, whose mind is set on un-manifest; as un-manifest goal is hard to attain by embodied beings' (G-XII/5).

Saint Dnyaneshwara says in chapter XII of Dnyaneshwarai

पैं जे वानी श्यातुका। तेचि वेगळिये वाला एका। तैसा एकदेशीया व्यापका। सरिसा पाडू॥ २५

आपुलिया साटोवाटी। शून्य घेती उठाउठी। तेही मातेची किरिटी। पावती गा॥ ५८

वांचूनि योगाचेनि बळे। अधिक काही मिळे। ऐसे नाही आगळे। कष्टचि तया॥ ५९

म्हणोनि येर ते पार्था। नेणतीचि हे व्यथा। जे का भक्तिपंथा। वोटंगले॥ ७५

ऐसे जे मत्पर। उपासिती निरंतर। ध्यानमिषे घर। माझे झाले॥ ८०

जयांचिये आवडी। केली मजशी कुळवाडी। भोगमोक्ष बापुडी। त्यजिली कुळे॥ ८१

ऐसे अनन्य योगे। विकले जीवे मने अंगे। तयांचे कायि एक सांगें। जे सर्व मी करी॥ ८२

म्हणूनी प्रवृत्ती आणि निवृत्ती। इये वोझी नेघे मती। अखंड चित्तवृत्ती। माझ्या ठायी॥ १२२

आणि जे जे कर्म निपजे। ते थोडे बहु न म्हणिजे। निवांतचि अर्पिजे। माझ्या ठायी॥ १२३

ऐसिया मद्रावना। तनुत्यागी अर्जुना। तूं सायुज्यसदना। माझिया येसी॥ १२४

अभ्यासाहुनी गहन। पार्था मग ज्ञान। ज्ञानापासूनी ध्यान। विशेषिजे॥ १४१

मग कर्मफल त्याग। तो ध्यानापासूनि चांग। त्यागाहूनि भोग। शांतिसुखाचा॥ १४२

ऐसिया यया वाटा। इहींचि पेणी सुभटा। शांतीचा माजिवटा। ठाकिला जेणे॥ १४३

As purity of gold-bar and its piece is same; fame of limited-unlimited form is same.25

In exchange of own lives those attaining Brahma-void too unite with me alone. 58

Except this, on yoga-strength they don't get more; inversely, they have to exert a lot. 59

But, others, who tread on devotion-path, don't have to suffer such miseries.75

So, they unite with me, ever worship me by meditating me and become my home.80

They enjoy dealing with me alone after discarding tenants of pleasures and liberation.81

They with singular yoga surrender body-mind-soul to me and I do everything for them.82

Activity and non-activity needn't bother you, only ever remember Ame in your heart.122

Whatever karma you do, don't treat as more or less; but quietly offer same to me.123

With such dedication to me, when body is left; you will reach my liberation home.124

Knowledge is difficult than study and meditation is special than knowledge, Parth!141

Relinquishment of karma-fruits is better than meditation topped by peace-bliss.142

Subhata, my devotee attains to sanctum of peace by following these steps.143

From above saying of Saint Dnyaneshwara you must have understood that God's personal devotion isn't inferior. Secondly, quality-less-ness can't be felt, but it is only mediation. However, in personal God devotion both these things take place. Thus, personal God devotees can achieve quality-less-ness naturally. If someone requires only heat, he can obtain it from burning coal, but if someone takes burning coal, he can have heat naturally from the same. An example is quoted in 'Shriharivijaya' that fragrance of musk is quality-less while musk is with quality, so it is always better to have musk so that one can obtain fragrance of musk naturally along with musk. So, if quality-less-ness is found without quality, then only quality-less-ness doesn't remove the lure. The simile for this again is that of musk-deer, who smells the musk's fragrance, but can't find out whence it is coming though it exists in his navel and goes on searching wildly for the same. Thus, people get exhausted by meditation of quality-less, but one, who has seen personal supreme soul, naturally obtains quality-less-ness.

Saint Tukarama says

सगुणनिर्गुण दोन्ही ज्याचीं अंगे। तोचि आम्हांसंगे क्रीडा करी॥

'God with his quality-less and personal forms plays with us'.

Thus, meditation-devotion gets proved.

Meditation till knowledge is gained:

The meditation continues till knowledge is gained. But once knowledge is gained, only constant devotion remains. The description about how this devotion is happens after meditation could be had from my writings in 'Bhagavadgitasangati'. Madhusudansarsvati too has commented on this aspect in his 'Bhakti-rasayan'.

God says in Gita

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति। समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्॥ (गीता १८.५४)

'Brahma-united, peaceful, not grieving, desiring; treating beings same; gains my supreme devotion' (G-XVIII/54).

This means meditation after knowledge naturally becomes devotion.

Saint Dnyaneshwara says in 'Amritanubhava' that

देव देऊळ परिवारू। कीजे कोरुनि डोंगरू। तैसा भक्तीचा व्यवहारू। का न व्हावा॥ (अमृ. ९.४)

कोणी एक अकृत्रिम। भक्तीचे हे वर्म। योग ज्ञानादी विश्राम। भूमिका हे॥ (अमृ. ९.६१)

Why there shouldn't be dealing in devotion like carving out temple from a hill. (A-9.4)

This is the essence of devotion; yoga and knowledge are resorts, this is status. (A-9.61)

Dnyaneshwara also says

तैसी क्रिया कीर न साहे। परी अद्वैतीं भक्ती आहे। हे अनुभवाचि जोगे नोहे। बोला ऐसे॥ (ज्ञा. १८.११५१)

'Though non-duality has no action, it has devotion that is experienced, not talked about'. (D-XVIII/1151).

It is said in 'Bhagavata'

आत्मारामाश्च मुनयो निर्ग्रथा अप्युरुक्रमे। कुर्वन्त्यहैतुकीं भक्तिमित्थंभूतगुणो हरिः॥ (भा. स्कं. १.७.१०)
'Hari's qualities are such that pious persons after gaining knowledge continue to devote supreme God without any motive' (Bh-1.7.10).

Wamana Pundit interprets this saying in 'Bhagavata' as

आत्माराम असे शुकादिक मुनी ज्यांचे अविद्यामय। ग्रंथी सर्वहि सूटल्या जितचि जे मुक्त स्वये अद्वय।
भक्ति श्रीपतिची उगीच करिती तीही निमित्ताविण। की मुक्तीहुनि गोड फार असती श्रीमाधवाचे गुण॥

Sages like Shuka whose soul is full of non-knowledge, They are without body awareness and are liberated while living.

Still they devote God for nothing without cause. Madhava's qualities are sweeter than liberation.

Devotion's first form is intense feeling. It is in the form of meditation till knowledge is gained and after knowledge is gained it becomes devotion. It is called as Para-devotion which is greatest in all devotions. The devotees are very much sure that in whatever species like animal, trees or stone they may be born, devotion remains intact. However, the other means are available only in human specie and it is doubtful that whether they are available in other species.

It is said in 'Vishnu-puran Pralhada prays to God as

नाथ योनिसहस्रेषु येषु येषु ब्रजाम्यहम्। तेषु तेष्वचलाभक्तिरच्युतास्तु सदा त्वयि॥ वि. पु. १.२०.१८

'Lord, you are my benefactor and my only demand is that in whatever unlimited species I may roam about, my devotion to you should remain steadfast' (Vp 1.20.18).

Mind naturally becomes concentrated with meditation of God. As mind very rarely becomes introvert in animal species as had happened in case of elephant whose leg was caught by a crocodile in a lake and he was liberated by his devotion of God.

Saint Dnyaneshwara says in chapter IX of Dnyaneshwari as

म्हणोनि कुळ उत्तम नोहावे। जाती अंत्यजही व्हावे।

वरी देहाचेनि नावे। पशूचेही लाभो॥ ४४१

पाहे पा सावजे हातिरु धरिले। तेणे तया काकुळती माते स्मरिले।

की तयाचे पशुत्व वावो जाहले। पावलिया माते॥ ४४२

'It doesn't matter if one lacks good clan or is of lowly caste or is having animal birth. 441

When elephant caught by crocodile remembered me; was it hindrance in gaining me?' 442

Thus, Yoga is achieved by God's devotion. And whatever other means of achieving Yoga are, they involve lot of obstacles in path of seeker and he has to toil hard to remove those obstacles. But God without allowing those obstacles to intervene in path of his devotees proves his promise that he gives in Gita.

God says

तेषामहं समुद्धर्ता मृत्युसंसारसागरात्॥ (गीता ७.१२)

'I become their swift rescuer from mortal existence ocean' (G-VII/12).

How God fulfills his promise will be told in next aphorism.

Aphorism – 29

(Date -24.10.1907)

Sanskrit:

तज्जपस्तदर्थभावनम्। २९

Tata pratyaka chetana adhigama api antraaya abhaavscha.

Literal meaning:

Due to that (devotion) of supreme god's form visualized and obstacles removed.

Implied meaning:

Because of devotion, supreme God's form is visualized and obstacles (in seeker's path) are removed.

This aphorism is sixth and last in the God's devotion series. Here it would be appropriate to review what has been told in these aphorisms.

A-23 : The purpose of means of gaining supreme God is told.

A-24 : The characteristics of supreme God are told.

A-25 : It is proved that supreme God is omniscient of all by inference drawn after test.

A-26 : The supreme God's benevolence-power is told.

A-27 : The means of obtaining supreme God like name-remembering, name-chanting and devotion etc are told.

A-28 : The procedure of means of obtaining supreme God is told.

Fruit of God- meditation:

Now the fruit of devotion of supreme God is twofold. One is supreme God's form is visualized and another is the obstacles cropping up in path of seeker are removed. Shankaracharya says as the obstacles like ailments etc are removed by supreme God's devotion, his form too is visualized. In addition, as supreme God is pure and bereft of pains, the Person (soul) too being witness to Nature gains knowledge that he is pure and bereft of pains. The author of 'Vritti' says that seeker gains supreme God's knowledge by devotion and he treats it as a different doctrine. However, I feel that Shankaracharya's opinion is better as he claims that embodied soul gaining knowledge that he is pure and witness to Nature is equal to his visualization of soul-form. The author of 'Vartik' says that removal of pains of ailments is fruit of common concentration, but supreme God's form can't be visualized by that concentration. However, both realization of supreme God's form and removal of obstacles like ailments could be had by supreme God's devotion. When sun rises, darkness is removed and body too feels heat and feeling of cold vanishes. However, if burning coal is in proximity, then only cold will be eliminated, but darkness can't be removed which will take place only on sunrise. Thus, removal of darkness is main fruit of sunrise and heating of body is its secondary fruit which is

obtained naturally. Thus, supreme God's devotion yields both the fruits of knowledge of his form and removal of obstacles, but mere common concentration doesn't yield fruit of realization supreme God's form, but only obstacles like ailments are eliminated. To achieve soul-form knowledge, supreme God's devotion is essential, so that his form is realized and there is increase in pious qualities of seeker leading to natural elimination obstacles like ailments. In 'Vartika' two terms are used namely 'Aadhi' meaning mind-pains happening due to increase in passionate quality and 'Vyaalhi' meaning body-pains happening due to increase in dark quality. This is so as body being materialistic, all body-pain happen due to dark quality while mind being freckle, all mind-pains happen due to passionate quality. Thus, both obstacles of body and mind pains could be eliminated naturally by increase in pious quality. Thus, it can be concluded that knowledge of soul-form is main fruit of God's devotion and removal obstacles is the secondary fruit. God's devotion is inclusive of guru-devotion.

It is said in 'Shevtasvetara Upnishada'

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ। तस्यैते कथिता ह्यर्थाः प्रकाशयन्ते महात्मनः॥ (श्वे. उ. ६.२३)

So, ultimately devotion fructifies all desired goals.

'Smriti-author says

भक्तिर्जनित्री ज्ञानस्य भक्तिमोक्षप्रदायिनी।

'The knack gaining knowledge from devotion is indescribable and known only to the devotee'.

It is said in 'Narada Bhaktisutra'

प्रकाशयन्ते क्वापि पात्रे॥ (नारद भक्तिसूत्र-५३)

'This knowledge of indescribable love could be had only through saint's blessings'. (Nb-53)

Knowledge-gain through devotion:

I shall tell you my own experience of gaining knowledge. Whatever knowledge one gains through other means is by denying existence of body. But what is knowledge? Knowledge is identifying oneself to be as pure as pure as supreme God. This couldn't be achieved easily by any other means as could be achieved by devotion. The other means being separating the gross, micro and causal bodies. However, this doesn't happen in

devotion. I shall give you a simile. If one desire to have relations with king, then he must first become king which could be done by two means. One is he should think that he is neither servant nor minister of king and conquer the kingdom. Another is he should love king so that king too will love him and grant him equal status by giving away half of his kingdom. Then the equal relationship with king could be developed. Similarly, if one desires to gain supreme God, there are two means. One is he should feel that he is different than Nature and another is to love supreme God by having feeling that he is as pure as supreme God. If one desires to be greater, then either he has to give up his nefarious activities or to love the person who is great. By adopting first way, there is likelihood of becoming proud of greatness while in another way, his nefarious activities automatically get eliminated irrespective of his desire to do so and one to who is being loved treats him as his equal without possibility of having feeling of greatness.

Story in Panchtantra:

निचाश्रयो न कर्तव्यः कर्तव्यो महदाश्रयः। अजा सिंहप्रसादेन आरूढो गजमस्तके॥

Once a lion noticed a sheep in jungle and pounced upon her to devour. But as that sheep surrendered submissively, lion took pity on her and said 'don't be afraid, you get yourself colored like me and tell other animals that you are aunt of lion, so that you will acquire greatness'. That sheep on following lion's advice was roaming in jungle when an elephant noticed her and asked 'who are you?' Sheep said 'I am aunt of lion'. Elephant on hearing that lifted sheep and placed her on his trunk. It would be seen from this story that greatness could be acquired by following great beings. Similarly, if we start loving the greatest supreme soul, we start becoming so humble that we have aversion of our body and reach such state wherein we feel that we should love supreme soul as we love own soul. This is naturally giving up sense of body-attachment. In the end supreme soul becomes our soul and it needn't be told that then there remains no trace of self esteem. When our self love turns into supreme God's love, our soul and supreme soul become united. That means we acquire knowledge through devotion naturally.

Saint Dnyaneshwara says in chapter XVIII of Dnyaneshwarai as

अगा प्राकृताही राया। आंगी पडे जे धनंजया। ते दासिरूही की तया। समान होय॥ १४०३
मा मी विश्वेश्वर भेटे। आणि जीवग्रंथी न सुटे। हे बोल नको ओखटे। कानी लावू॥ १४०४

When an ordinary king adopts a maid servant, she becomes equal to him. 1403

So, when cosmos-Lord like me is met, being-ness isn't cast; don't hear to such talk. 1404.

When a king becomes generous, he gives in charity even his kingdom; then if I God is met with by my devotee, why won't I grant my status to him? When one follows the love-path in gaining supreme soul, there is such an easy way out. Now if one desires to gain supreme soul by other means, he has to imbibe the feeling of being separate from the three types of bodies stated above and have only one feeling of he is Brahma alone. However, this path involves unlimited exertion and if at all achieved, proud feeling of 'I am Brahma' becomes an impediment in further progress. Shankaracharya hasn't accepted that there happens to be devotion after knowledge in his commentary.

Shankaracharya has said in 'Shatpadi' as

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम्। सामुद्रो हि तरंगः क्वचन समुद्रो न तारंगः॥

'O Lord, even if no distinction remains between us; I belong to you, but you don't belong to me.

Though water is same; ocean doesn't belong to wave, but wave belongs to ocean'.

Saint Tukarama condemns only knowledge without devotion by saying

नायकावे कानी तयाचे ते बोल॥ भक्तिवीण फोल ज्ञान सांगे॥ १

वाखाणी अद्वैत भक्तिभावेवीण॥ दुःख पावे शीण श्रोता वक्ता॥ २

अहंब्रह्म म्हणोनि पाळितसे पिंडा॥ बोलो नये भांडा तयासवे॥ ३

वेदबाह्य लंड बोले जो पाषांड॥ त्याचे काळे तोंड संतांमध्ये॥ ४

तुका म्हणे खंडी देवभक्तपण। वरिष्ठ त्याहून श्वपच तो॥ ५

Don't listen to his talk who tells knowledge in vain without devotion. 1

By praising non-duality without devotion, teller and listener both become exhausted. 2

By saying 'I am Brahma', he nurtures his body; don't talk but fight with him. 3

Atheist, who talks outside Veda, is a black mouth among saints.4

Tuka says one, who refutes God-meditation, is lower than the lowest being.5

Even knowledgeable has to imbibe quality-less feeling and those quality-less worshipers do devote guru. In nutshell, knowledge without devotion is worthless. So, Tukaram calls Vedantis without devotion as atheists as none could achieve soul-realization without devotion. When occasion arose in 'Panchdashi' to define bliss, an example of soul-bliss had to be quoted. The reason for this being the three properties of supreme soul namely 'Existence-consciousness-bliss' don't exist separately from each other. It is said in 'Advaita-kaustubha-tikaa' of 'Tatva-anusandhana' that 'Existence-consciousness-bliss' properties of Brahma are singular, but they appear separately at the level of consciousness. If you require simile for this, they appear separate like waves on water though they are singular. In fact, both water and its waves are one and same. Brahma's 'Indestructible-form-attitude-specific spirit' is called as existence. 'Indestructible-form-attitude' means the attitude which doesn't get affected or destructed. In simpler terms, feeling of existing is 'Existence', perceiving knowledge-form of Brahma is 'Consciousness' and perceiving love-form of Brahma is 'Bliss'. In nut shell, as these three properties aren't separate; so, knowledge can't exist without devotion. Even knowledge becomes painful without devotion. People always crave for pleasure. They don't desire existence or spirituality without pleasure. We accept materialistic object if it is pleasurable, but we don't accept knowledge if it is painful. We accept only pleasurable knowledge. Then knowledge without devotion i.e. love becomes painful. Thus, devotion is must even for knowledgeable. Saint Tukarama says that a devotee is so engrossed in supreme soul with love that he can't bear the so called separateness between embodied soul and supreme soul. The love is so phenomenal that we become completely engrossed with our beloved. When father loves his son immensely, he starts speaking inarticulately like him and when his child copies father's feeding him at the time of lunch, father lovingly turns his mouth towards him. In practice too, we get so much involved with any lowly object if we love it. When we love our dog, we not only play with him, but also imitate his barking. Those loving a parrot, start imitating his lisp. The moral being we desire to imitate a thing which we love from heart. Thus, whatever firm love we have for anyone at the time of death, we have to take birth in that species. Everybody knows example of Jadabharata who had strong love for a deer-fawn at the time of his death, had to assume

birth of a deer in his next life. When we obtain the specie of lowliest thing loved firmly in our next birth; why won't we become like most love-worthy supreme soul if we love him from our heart? And if that love remains firm till our death, is there any wonder that we would become supreme soul in our present birth too? This is known as law of probability (Kaimutika Nyaaya). This rule has been made use of in Gita too.

God says in Gita chapter IX as

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः। स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्॥ ३२

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ? ॥ ३३

'Those surrendering me, even if lowly born; women, traders or outcasts, attain supreme goal.32

Then why not pious Brahman and devout royal seer.' 33

Now when we can obtain the specie of object we ordinarily love in our next birth, we can certainly obtain the same in our present birth too with more intense love. Similarly, if we ordinarily love God in present birth, we would become like God in our next birth, but with more intense means, we could become God in our present birth itself.

Wamana pundit says

जरि कळे हरीची सकळात्मता। तरि घडे हरिभक्ती अखंडता॥

परम आवडि आपली आपणा। वळख तू तुज टाकुनि मीपणा॥

Even if you know Hari's omnipresence, Hari-devotion happens constantly.

By discarding your I-ness you recognize your supreme love.

This means that if we know that supreme soul is everybody's soul, where would our soul have separate existence? He too would become supreme soul. And when our soul becomes supreme soul, even the Brahma-liberation too is felt like non-soul.

Saint Dnyaneshwara says

तैसे सर्वत्र माते भजता। सर्व मी होता अहंता। निःशेष जाऊ नि तत्त्वता। मीचि होसी॥ (ज्ञा. १८.१३८१)

'As you devote me omnipresent, on vanishing of ego you will truly become me' (D-XVIII/1381).

God says

सर्वभूतेषु यः पश्येद्भगवद्भावमात्मनः। भूतानि भगवत्यात्मन्येष भागवतोत्तमः॥

'He, who sees all beings and God in him and all beings and self in God, sees truly'.

Saint Dnyaneshwara says in 'Amritanubhava' that

पूर्ण अहंता वेठलो। तरी सैँघ आम्हीच दाटलो॥ (अमृ. १०.१५)

'Though full of ego, I see all beings in me'(Am 10.15).

Devotees have no fear of fate:

From point of view devotion, all are equal to God. Devotees have no fear of fate. The savant without devotion remains in soul-form while he is in discernment state, but on termination of that state, he reverts back to attitudes and he has to undergo what is stored in his fate. However, in case of a devotee, he not only becomes one with supreme God while in knowledge-state, but when he reverts back to attitudes, supreme soul takes care of his fate. Seer Sharbhang was suffering from leprosy and whenever he was in knowledge-state, he didn't have any pain. But on reversion back to attitudes, he used to suffer from pain. Now the case of Gopas and Gopees of Vrindavana was quite different. They were completely Brahma-knower in discernment state while on reversion to attitudes; they used to play with supreme God. They never had any fear of fate.

God says in Gita chapter X of Gita as

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम्। कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च॥ ९

तेषां सततयुक्तानां भजतां प्रीतीपूर्वकम्। ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥ १०

Mind n vitality fixed in me, mutually enlightening, praise me; ever content, engrossed in me.9

To those ever united devoting me lovingly, I give intellect-yoga, so that they gain me.10

Saint Dnyaneshwara says in chapter of IX of Dnyaneshwarai as

जयांची जाणती मजचि शास्त्रे। मी जोडे जयांचेनि मंत्रे। ऐसे जे चेष्टामात्रे। भजले मज॥ ३६४

जे अहंकार वाहती आंगी। आम्ही हरीचे भूषवाया लागी। जे लोभिये एकचि जगी। माझेनि लोभे॥ ३६२

Their texts know me, mantras find me and with whatever their karmas, I am worshiped.364

Those taking pride in being Hari's adornment and whatever craze they have is for me.362

Such devotees are safe in supreme soul's pleasure. Accordingly those, who are completely engrossed in supreme God, gain soul-realization by devotion. That means they realize knowledge of their purity being witness to Nature as that of supreme God.

God says in Gita

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः। सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च॥ (गीता १४.२)

'Gaining this knowledge, became like me; they aren't born at creation or suffer at dissolution' (G-XIV/2).

Accordingly, soul-realization is main fruit of devotion and removal of obstacles is its secondary fruit. As pleasure is indication of love, devotion remains after soul-realization as we never give up pleasure and love. But this love shouldn't be construed as object-love which is desire, but devotion is object-less love. Offering objects to supreme God means eliminating desire.

Knowledge has no ego:

Disciple: If there is only knowledge and no devotion, then ego is inspired. What is the reason for this?

Guru: When there is ego, there is less love. When that ego vanishes, love remains constantly. Here logic has no prominent role to play. When our intellect is steady, we become happy and when attitude of happiness arises, happiness reduces. When we are hearing God's praise or saint's biographies, our eyes become teary, body hairs stand on end and throat gets choked up. That time we are in great happiness, but as soon as attitude arises that these things are happening to me, that happiness doesn't remain as before, but it gets reduced. Similarly, if someone is crying in distress, then his sorrow remains till he is crying. But once he starts praising the person concerned, then his

sorrow gets reduced and his crying stops. In short, when ego inspires, love gets reduced. Similarly, when there is no devotion, but only knowledge; then there is ego inspiring. That ego doesn't inspire in pure bliss and pure bliss isn't obtained without devotion. But a devotee is constantly immersed only in love; and he doesn't see anything else than love.

Saint Tukarama says

आनंदाचे डोहीं आनंद तरंग। आनंदचि अंग आनंदाचे॥

'There are bliss-waves in bliss-pond; bliss is body of bliss'. Thus soul-realization is main fruit of devotion.

Sage Narada says in 'Bhakti-sutra'

स्वयं फलरूपत्वात्

'Devotion's fruit is devotion'.

Swami Vivekananda says

भक्तीचा तरु भक्तीतच सांठविला जाता

'Devotion-tree is stored in devotion'.

Devotion leads to soul-realization which becomes part of God's love. This is devotee's complete contemplation. In this state, he becomes full of love and he never comes out of this state. Termination of contemplation happens due to two reasons. One is by self will and other is by someone else's will. The third possibility is someone else's will doesn't cause contemplation-termination while devotee's contemplation is never terminated. Elimination of obstacles is secondary fruit of devotion. Obstacle's wrong doing is apparent, but as soul-realization is main fruit of devotion; it doesn't allow obstacle to cause any wrong doing. The reason being devotee doesn't feel the pain of obstacle due to love, so he doesn't care for obstacle. Saint Tukaram was suffering from cold and fever. Saint Madhavdas was suffering from diarrhoea and God cleaned his clothes. But if a devotee prays God to help him when obstacles arise, God rushes to free him from calamity. There are many such examples in 'Puranas'. Elephant's rescue from clutches of crocodile is well known.

Devanatha Maharaja says

गर्जेद्र नक्रे आकळिता तें आळविले तूज। चक्र फेकुनी नक्र मर्दिला सोडविला गज॥

'When elephant was caught by crocodile, it prayed you. You killed crocodile by hurling wheel and saved elephant'.

At least elephant prayed God to relieve him from calamity but when a devotee isn't aware of his body being immersed in bliss, how would he care for any calamity? Such devotees don't wish to trouble God even if obstacles strike. In fact, they aren't affected by the obstacles, but obstacles appear to be striking only to test their courage in difficult situation. When a sage sits in fire, fire doesn't cause any harm to him. But the onlooker feels that he is bestowed with extra ordinary power. God doesn't allow obstacles to intervene when a seeker is in the seeking stage and he eliminates them if they come just like a mother taking care of her young child. However, as mother doesn't bother much when that grows sufficiently, God too bestows a perfected devotee with only his soul-realization.

No doubt, obstacles are removed by concentration, but if concentration is missed a little, then obstacles strike again. However, God's devotion doesn't fall in that category. In devotion, obstacles don't strike again and even if a devotee commits mistake, God forgives him. Accordingly, God's realization and removal obstacles have been dealt with separately and exclusively here. Now there is a dispute about whether the next four aphorisms should be included in the series of God's devotion or not. Some have included them while some haven't included them. But as first two of these aphorisms contain the names of obstacles and as these obstacles are removed by God's grace, they must be included in this series. But as next two aphorisms are contain other remedies to remove these obstacles; the decision about their inclusion in this series has not been taken. However, we will include them in the same series.

Aphorism – 30

(Date - 25.10.1907)

Sanskrit:

व्याधिस्त्यानसंशयप्रमादालस्यविरतिभ्रान्तिदर्शनालब्धभूमिकत्वा नवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः। ३०
 Vyaadhi¹, Styana², Samshaya³, Pramada⁴, Aalasya⁵, Avirati⁶, Bhranti-
 darshana⁷, Alabdha-bhumikatva⁸ and Anavsthitatv⁹, chitta-vikshepa; Antaray.

Literal meaning :

Ailments¹, Mind-feebleness², Doubt³, Fault⁴, Sloth⁵, Attraction⁶, Lure⁷, Non-availability⁸, and Unsteady-ness⁹ are mind-distracting obstacles in God- devotion.

Implied meaning:

Ailments due to imbalance in phlegm, gasses and bile in body¹, Mind-feebleness towards Yoga-study², Doubtfulness about guru and scripture³, Fault of deliberate non-performance in practising Yoga⁴, Sloth in assuming body-postures⁵, Attraction for object-pleasures⁶, Lure about meditation-object⁷, Non-availability of any yogic stage⁸, Unsteadiness on any yogic stage⁹ are mind-distracting obstacles in God- devotion.

Guru: It was told yesterday about knowledge of supreme God's form and removal of obstacles which are primary and secondary fruits respectively. Now let us know about Supreme soul (*Pratyaka-chetan*) and Embodied soul (*Paraka-chetana*) :

Disciple: Sir, there are two different terms. One is supreme God (*Pratyak-chetan*) and other is knowledge of his form (*Adhigam*). I feel that as first term indicates supreme God, there must be some entity called as 'Bahy-chetan' other than supreme God.

Guru: You are right. I am going to tell about the same thing today. As term 'Pratyak-chetan' indicates supreme God, term 'Parak-cheatn' or 'Bahy-chetan' indicates embodied soul which experiences all pains and pleasures.

Disciple: This means that spirituality (*Chaitnya*) is divided in two parts namely 'Pratyaka-chaitanya' or 'Antara-chatyana' and 'Paraka-chaitanya' or 'Bahya-chaitanya'. Now instead of dividing spirituality in two parts, would be it improper to treat that only single spirituality as omnipresent?

Guru: It is easier to say that single spirituality is omnipresent. But you don't know

how it overrides on your chest. Friend, those who are savant have to have knowledge of both these entities.

God says in Gita as

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥ (गीता १३.२)

'I treat knowledge of Field and Field-knower as knowledge' (G-XIII/2).

This knowledge of Field and Field-knower is same as knowledge of supreme God and embodied soul. The unity of soul and God happens only through contemplation. However, till embodied soul doesn't unite with God through contemplation, the duality of soul and God remains constant. Uniting with God is elimination of duality, but that to happen, one has to have knowledge of soul. It is essential for him to know how and why embodied-ness has taken place. And where do we go wrong when we don't get knowledge of God. To know these things, God has given importance to Field/Field-knower division. In Vedanta this is called as thought of Brahma and illusory energy.

God has taught this to Arjuna as

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते। एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥ (गीता १३.१)

'This body is called Field Kauntey; he knowing this is called Field-knower by principle-knower' (G-XIII/1).

Here God addresses Arjuna as Kaunteya indicating thereby the superiority of mother. There is specialty in saying so. If we have any wish when we concentrate our mind, that wish gets fulfilled by concentration. And if there is no wish, then mind becomes one with God. The mantras etc are only pretext for what fruit is gained by mind-concentration. Such type of mantras and yogic powers are described in 'Kaivalyapaada' chapter. Vidnyanbhikshu too says that mantra's fruit is gained only by concentration.

Birth of Pandavas - a Brahma:

If we consider Pandava's birth, there exists an anomaly. They have not been fathered by Pandu, but there is saying that as Kunti invoked Gods by using mantra bestowed by seer Durvasa and Pandavas were begotten by those Gods. However, I disagree with this theory. Its real meaning is like this. Kunti's mind was concentrated by the strength of mantras and her mind assumed God-hood. That means Kunti assumed roles of both male and female at the same time. If this assumption is treated as Brahma, then see how

Pandavas have pride in saying that they were Kunti's sons. And this is the speciality in God addressing Arjuna as Kaunteya. Secondly, the so called taint gained by Pandavas that they were born out of immorality also gets wiped out. Else, they had to treat their mother as immoral. Thus, I prefer to call Pandavas as sons of Kunti than calling them as sons of Gods or Pandu. However, please don't draw inference that there exist no Gods. There exist Gods. When we observe our soul in different form, it becomes supreme soul. Let us take example of dream. Our mind creates dream and we get wonderstruck by seeing those extra ordinary sequences. Our mind-power is so great that mind is called as God's God in 'Bhikshu-Gita'. But we not recognizing power of mind keep it aloof by ignorance and get attached to body by treating ourselves inferior. In such scenario, mind fructifies by assuming God's role. When we confine ourselves to body, omnipresent spirituality i.e. Brahma becomes omniscient God. In fact, we ourselves are omniscient God, but by assuming inferior role of body-confinement, we had to treat that omniscient God is different than us. The simile for this is space. When space is omnipresent, we confine it in a pot for our use. That time, space is limited to pot. Then we start making difference between space within pot and great space outside pot. We accuse space of being limited to pot by quality of pot and merging of space inside pot into great space outside pot when that pot is broken. In fact, space has no property like coming and going or becoming less and more. Space is as it is irrespective of existence of pot. We will apply the same simile to supreme soul. Whether soul remains separate or unites with supreme soul, there is no more or less in the form of supreme soul. He is as he is. As birth and death are only for embodied soul and are imagined by ignorance. When we treat ourselves as limited to body, we feel that Gods are different. So, Kunti too felt like that.

Now I will deal with meaning of above mentioned Gita-verse (XII/1). God says 'Arjuna, all bodies in world are called as Field and he who knows those Fields is called as Field-knowr, so say God-knower Vedantis'. And God concurs with Vedantis.

God further says

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत। क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥ (गीता १३.२)

'Know me as Field-knower in all Fields, Bharat; I treat knowledge of Field and Field-knower as knowledge' (G-XIII/2).

The name Bharata indicates that vigour and clan of Arjuna is best. Here Field is not to be taken as a gross body consisting of flesh and blood, but all mater except spiritual soul. Micro body consists of seventeen principles of mind, intellect, ten senses and five vital airs. When gross body falls, micro body remains constant. Thus, if gross body is treated as Field, micro body will have to be treated as Field-knower. So, all bodies in world are treated as Field. Samkhya call this Field as Nature and Vedantis call it as illusory energy and Brahma or God as Field-knower.

Saint Dnyaneshwara calls Field as Nature in chapter XIII of Dnyaneshwari as

पैं क्षेत्र येणे नावे। जे सांगितले आयवे। तेचि एक जाणावे। प्रकृति हे गा॥ ९६३

आणि क्षेत्रज्ञ ऐसे। जयाते म्हणितले असे। तो पुरुष हे अनारिसे। न बोलो घेई॥ ९६४

इये आनाने नावे। परि निरूप्य आन नोहे। हे लक्षण न चुकावे। पुढत पुढती॥ ९६५

तरी केवळ जे सत्ता। तो पुरुष गा पांडुसुता। प्रकृति ते समस्तां। क्रिया नाम॥ ९६६

बुद्धि इंद्रिये अंतःकरण। इत्यादि विकारभरण। आणि ते तिन्ही गुण। सत्वादिक॥ ९६७

हा आयवाचि मेळावा। प्रकृति जाहला जाणावा। हेचि हेतु संभवा। कर्माचिया॥ ९६८

Know that all I have told about Field earlier holds good for Nature here.963

And all about Field-knower holds good for Person; this needn't be told separately.964

These are different names but description is same, these signs needn't be missed.965

Here Person is absolute authority and Nature is name of all activities taking place.966

Group of intellect, senses and mind along with the quality-trinity;967

Know that this assemblage becomes Nature and it is reason for happening of karmas.968

Now God tells about things included in this Field in Gita chapter XIII as

महाभूतान्यहंकारो बुद्धिरत्यक्तमेव च। इंद्रियाणि दशैकं च पंच चेन्द्रियगोचराः॥ ५

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः। एतत्क्षेत्रं समासेन सविकारमुदाहृतम्॥ ६

Great elements, egoism, intellect and un-manifest; eleven senses and their five objects.5

Desire, hatred, pleasure, pain, aggregate, consciousness, courage such Field with modifications is told. 6

If gross body is called as Field, it doesn't contain so many principles. Field is all matter and except soul which are thirty-one principles. They are five great elements, ego, intellect, un-manifest, ten senses, mind, five objects, desire, hatred, pleasure, pain, aggregate, consciousness, and courage. This Field is constantly being modified, so it is impermanent. Now from point of view of Samkhyas, hatred being result of desire, it is included in desire and as desire follows pleasure; pleasure and pain too are result of desire. Now courage comes due to intellect, so it is included in intellect. After eliminating desire, hatred, pleasure, pain, aggregate and courage, there remain 25 principles. And if consciousness is also eliminated, then there remain only 24 principles as Samkhyas treat consciousness as Person. Now remaining consciousness isn't included anywhere and it remains independent. Spirituality is consciousness. Consciousness gains knowledge of feelings of anger and hunger of mind. It is included in Field and is Samkhyas's Person.

It is also told in 'Samkhysutra' 1.61

सत्त्वरजस्तमसां साम्यावस्था प्रकृतिः।

प्रकृतेर्महान्महतोऽहंकारोऽहंकारात्पंचतन्मात्राण्युभयमिन्द्रियम्।

तन्मात्रेभ्यः स्थूलभूतानि पुरुष इति पंचविंशतिर्गणः॥

'The balanced state of tri-qualities of pious, passionate and dark is Nature. Intellect has born from Nature. Ego from Intellect, Five subtle elements from Ego, Five great elements, five work-organs, five senses and mind from five subtle elements, and 25th is the Person'.

Such is the group of 25 principles. Samkhya's 25th Person and consciousness of Field are same. Now Yoga aphorism too tells that after 25 principles, God is the 26th entity and he is Field told in Gita. Now I will tell same subject based on logic and

experience as follows. As consciousness from Field told earlier can't recognize Field, it is not Field-knower. We know that this consciousness is beyond mind as per logic told in 'Paramamrita', but it can recognize mind-attitudes like anger and peace. However, it won't know how blood flows in our body, how and when we feel sleepy or how we get up from sleep etc. So she isn't omniscient. Had she been omniscient, she would have known these events. Thus, there are two divisions. One is consciousness from Field and another is consciousness from Field-knower. Even then, it is not the case that embodied soul's knowledge is not superior. As though medicine isn't superior to nectar, it is certainly superior to wrong regimen. And God's knowledge is superior to that. The reason being God is inner spirit while embodied soul is outer spirit. Obtaining outer knowledge is ego-knowledge and gaining God's knowledge is Brahma-knowledge or knowledge of Tatapada.

Obejct-knowledge comes from God alone:

Disciple: Sir, as embodied soul is outer spirit, whatever knowledge he receives from outer objects must be coming from somewhere else as it isn't possible that he would gain God's bliss without gaining God's knowledge.

Guru: Answer to this has already been told earlier. First I had told that it is easier to say that all spirituality is one and same, but it overrides on chest. And you have experienced that. If we treat that there is happiness in objects, then whence comes happiness in sleep when there are no objects therein or when we are awake from sleep and satisfied or when our mind is concentrated? In Brahma, happiness whether it is from objects or not comes from God. But the fun is that mere ego or knowledge of embodied soul causes pride, but that doesn't let the real thing to be known. Actually, when mind is steady after sleep or concentrated, the consciousness of Field merges with consciousness of Field-knower. That is why; happiness obtained that time comes from God. However, this thing isn't known unless embodied soul completely merges with God. When knowledge of embodied soul and knowledge of God unite, the experience of 'I am Brahma' starts emerging and self-pride gets completely eliminated and one becomes doubtless.

Embodied soul's knowledge, even if it has been obtained from 'Shriti', logic or experience, invariably runs towards objects. The only remedy for that not to happen is

gaining knowledge of supreme God which happens by mind-concentration. But instead of that it is better to indulge in personal God devotion. Mind's natural tendency is always towards meditating objects and if it comes to know that objects are false, it naturally scorns them. Eventually, mind starts engrossing in personal God's devotion and body and mind get naturally offered to God.

Saint Tukarama says

ध्यानी ध्याता पंढरीया। मासहित पालटे काया॥ (तु. गा.)

'When mind meditates Pandhariraaya, body along with mind gets transformed' (Tg).

When such transformation happens, embodied soul starts becoming spiritual. Thus, it is nature of knowledge to prove embodied soul as false, create love in it towards God and ultimately merging it into God.

It is said in 'Yogavasihta' that

इयं ज्ञानकला राम सकृज्जाताभिवर्धते।

'Knowledge proves devotion as true'.

Those saying that knowledge doesn't require devotion are fools. They only sustain constant division between knowledge and devotion. This love i.e. devotion is twofold. One is outer love and another is soul-love. The love we have for other entities like parents, desired friends etc is outer love. As long as embodied soul exists, one treats body-love as soul-love and he loves even God with outer love by assuming him as duality. But when he merges in God on gaining knowledge, only God-love remains. This means that soul-love transforms into God-love. Thus, it proves that as long as ignorance exists, even if embodied soul devotes with outer love, only God-love remains on gaining knowledge and this is great devotion. It has already been explained in elucidation of aphorisms 25 and 26 as to how devotion remains constant on proving embodied soul as false and gaining knowledge and why embodied soul has to merge into God without disturbing his God-hood. I will make clear now.

Constancy of devotion after gaining knowledge:

As long as embodied soul is in ignorance state, he experiences duality; but as soon as he merges into God on gaining knowledge, his duality vanishes. The unity of embodied

soul and God told here should be assumed only in principle. From point of view of prowess, God and embodied soul aren't one. For example, glow-fly and sun both emit light, but intensity of the light emitted by them varies. Light of glow-fly is of no use to others while sunlight being very intense it lights up other objects too. Similarly, embodied soul and God are equal on consciousness-plane, but on prowess-plane, embodied soul is of meagre knowledge while God is omniscient. If lacuna of space inside pot is to be eliminated and space inside and outside pot is to be brought on par, we will have to break the pot. But all this trouble doesn't cause any problem for space outside pot. Similarly, if embodied soul becomes complete, its being-ness will vanish and it will merge into God. However, God's prowess will remain as it is. Thus, even if being-ness of being vanishes, his devotion remains intact. If devotion is to be eliminated, first God's God-hood will have to be eliminated which is never possible. As embodied soul is false, God isn't false.

Disciple: As embodied soul is reflection in his ignorance state, if God too is treated as reflection in illusory energy; he too becomes false. As embodied soul becomes false on elimination of ignorance-modification, God too must become false on elimination of illusory energy's modification.

Guru: This proves your indifference towards personal God's devotion. But karma of quality-less devotion is very strenuous. Thus God had already said अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते। Man finds it extremely difficult to remove his already existing modifications. What great foolishness it would be on part of one, who can't remove own modifications, to think of removing modifications of God? But is it ever possible to remove them? Wamana pundit has taken example of disc as God and reflection as embodied soul. Aanangiri, author of 'Vivrana' too concurs with it and considers only one modification. The reflection proves to be false due to disc, but the disc remains true. If we consider both God and embodied soul as only reflection, then we must have two different modifications like big mirror and small mirror. Likewise, if we divide spirituality into three parts, then one part will have to be treated as true on proving remaining to as false. Somewhere four divisions of spirituality have been considered, but they are of no use. Now take simile of sun. Suppose sun is Brahma, its reflection in sea is God and that in pot is embodied soul. Accordingly, two modifications will have to be assumed for spirituality. One is illusory energy and another is ignorance. Then even to gain liberation, two modifications will have to be eliminated. First ignorance and

then illusory energy will have to be eliminated. But that task is as difficult as crossing of mountain by an ant. Water in a pot could be thrown away but to throw away water in sea is extremely difficult.

God is reflected in illusory energy and embodied soul is reflected in ignorance. Now if we take both embodied soul and God, we will have to prove both of them as false. To prove embodied soul as false, we will have to eliminate ignorance and to prove God as false; we will have to eliminate entire cosmos which is his modification. Here, there is going to be a great impediment in our task. Vedas are originated from God and we are going to eliminate our ignorance by treating Veda-words as standard, so that we will gain knowledge. Then we will embark upon elimination of God's modification. But again that will require knowledge and whence to secure that knowledge? So such exercise will be like destroying cause by action. How could be sea destroyed by salt? If it is presumed that it is possible by efforts, how enormous would be those efforts? Thus, it is better to treat only one modification. Here the objective is when that modification is eliminated on gaining knowledge; it is enough for embodied soul to get absorbed in God. The simile for this is of pot and space. If space inside pot is treated as embodied soul and great space as God; when pot is broken, the space inside pot will get merged into great space, As only one modification of pot is taken in this simile, it would be easier if one modification is taken for embodied soul too.

Saint Dnyaneshawra too opines like this in chapter XV of Dnyaneshwarai

तै माझा अंश आवडे। थोडेपणे॥ ३४३

समुद्र का वायुवशे। तरंगाकार उल्लसे। तो समुद्रांश ऐसा दिसे। सानिवा जेवी॥ ३४४

तेवी जडाते जीवविता। देह अहंता उपजविता। मी जीव गमे पंडुसुता। जीवलोकी॥ ३४५

'It appears to be my little fragment.343

When sea surges with waves due to wind, the wave appears to be fragment of sea.344

I enlivening inert matter, inspiring body-ego appear as embodied soul in living world'. 345

Here, other commentators treat it as division what Dnyaneshwara specifies as fragment. God says 'Arjuna, I become embodied soul by having body-ego. Whatever separateness

appears between embodied soul and God is due to lure. And as it not understood when this lure happened, that lure or ignorance has to be treated as eternal'. This means that embodied soul appears as eternal at God's place by lure. As origin and end of dream isn't traceable till one doesn't wake up and once awakened, there remains no trace of dream. Similarly, world isn't traceable till ignorance exists and once ignorance is eliminated by knowledge, world doesn't appear. So, it is better to call ignorance as eternal. Thus, it is hypothesis of Vedant that difference between embodied soul and God eternal till knowledge happens and there shouldn't be any doubt about it. As a matter of fact, there is no difference between embodied soul and God and to perceive this is real knowledge. When soul-knowledge is confined to body-limit, it is called as embodied soul or fragment of God. And when soul-knowledge is complete, it becomes God. Thus, there is no necessity of assuming third spirituality and God doesn't prove to be false. So, it is appropriate for embodied soul to get merged in God by discarding body-pride by knowledge like space inside pot gets merged into greater space on breaking of pot.

Saint Dnyaneshwara says in chapter VI of Dnyaneshwarai as

हा घटाकार जैसा। निमालिया तथा अवकाशा। नलगे मिळो जाणे अवकाशा। आना ठाया॥ ८३

तैसा देहाहंकार नाथिला। हा समूळ जयाचा नाशिला। तोचि परमात्मा संचला। आधीचि आहे॥ ८४

'When pot is broken, space inside pot needs no other place to go than outer space' 83

'So, when false body-pride vanishes fully, he is already filled with supreme soul' 84

The easy remedy of meditating personal God for elimination body-pride has been told earlier. As God's devotion continues, seeker and knowable become united and then he becomes one with God.

Mind-distracting obstacles in God- devotion:

Now, the nature mind-distracting obstacles intervening God's devotion are told as follows.

1. Ailments created by imbalance of phlegm, gasses and bile in body.
2. Feebleness of mind towards Yoga-study.
3. Doubtfulness about guru and scriptures.

4. Fault of deliberate non-performance in Yoga-practice.
5. Sloth in assuming body-postures.
6. Attraction for object-pleasures.
7. Lure about meditation-object.
8. Non-availability of any yogic stage.
9. Unsteadiness on any yogic stage.

All the above mentioned obstacles don't allow mind to concentrate. These are great enemies of Yoga. It is duty to remove these obstacles. As one who is striving for kingdom by fighting with enemies achieves kingdom and his enemies are also killed; so God's form realization as well as removal of obstacles are achieved by concentration and God's devotion. However, one shouldn't get disheartened by these obstacles as the fruit of devotion is certain.

Saint Tukarama says

हा तो नोहे कांही निराशेचा ठाव। भले पोटी वाव राखिलिया॥ (तु. गाथा)

'This isn't place for giving up hopes, may be an ailment is existng' (Tg).

Saint Dnyaneshwara says

पूजुनि देव पाहिजे। पेरुनि शेता जाईजे। तोषौनि प्रसाद घेइजे। अतिथीचा॥ (ज्ञा. १६.१४८)

'As seeing God on worshiping, visiting field on sowing, receiving guest-blessing on pleasing' (D-XVI/148).

He also says in 'Amritanubhava'

तरी अभ्यासूनि आधी पाहे। मग नोहे तरी कोपे॥

'One should first study and if not found, then get angry'.

Thus God should be devoted without giving up hope. One, who falls into clutches of these obstacles without devotion, doesn't achieve Yoga. There are five more obstacles besides those nine obstacles told above. They are told in next aphorism.

Aphorism - 31

Sanskrit:

दुःखदौर्मनस्यांगमेजयत्वश्वासप्रच्छ्वासविक्षेपसहभुवः। ३१

Dukkha, Daurmanasya, Angmejyatva, Shvaasa, Prashvaasa Vikshepa sahbhuva

Literal meaning:

Pain, Mind-fickleness, Body-tremor, Inhaling and exhaling are distraction-accompaniments.

Implied meaning:

Tri-pains, Mind fickleness, Body tremor, Forced Inhaling and exhaling are distractions accompanying obstacles.

Guru: Pains are those when they arrive, man wishes that they should be destroyed. Pains are threefold. They are caused by following three entities.

1. Elemental (*Aadhibhauttik*) pains caused by outside agencies like thief, snake or tiger.
2. Divine (*Aadhidaivik*) pains caused by influence of planets in this life.
3. Bodily and Mental (*Aadhyatmik*) pains caused by ailments of body and mind.

Here one thing should be kept in mind that object-pleasure too is a sort of pain. For example, Bachnaga poison is sweeter to taste, but it kills in the end. Similarly, object-pleasure is initially pleasurable but in effect it is painful. All pleasures and pains except soul-bliss are pains.

Saint Dnyaneshwara says in chapter XIII of Dnyaneshwarai as

आता यावरी जे सुख। ते एवंविध देख। जेणे एकेचि अशेष। विसरे जीव॥ १२७
मना वाचे काये। जे आपुली आण वाये। देहस्मृतीची त्राये। मोडीत ये जे॥ १२८
जयाचेनि जालेपणे। पांगुळा होईजे प्राणे। सात्विकासि दुणे। वरीही लाभ॥ १२९
का आयवियाचि इंद्रियवृत्ती। हृदयाचिया एकांती। थापटूनि सुषुप्ति। आणी जे गा॥ १३०
किंबहुना सोये। जीव आत्मयाची लाहे। तेथ जे होये। तया नाम सुख॥ १३१
आणि ऐसी हे अवस्था। न जोडता पार्था। जे कीजे तेचि सर्वथा। दुःख जाण॥ १३२

Pleasure is that by obtaining which embodied being forgets about everything else;127

One that halts body-speech-mind activities and makes body awareness redundant;128

On whose birth, vital force is quitted; and those with pious attitudes benefited doubly;129

Or sense-attitudes are brought into solitude of heart and are coaxed into deep sleep;130

Rather, uniting soul and embodied being; that is called as pleasure.131

When such state is not attained, Parth, life without it is nothing but pain;132.

It is told in 'Dasabodha' that

रामेविण जे जे आस। तितुकी जाणावी निराश। माझे माझे सावकाश। सीणचि उरे॥ ६०
 जयास वाटे सीण व्हावा। तेणे विषयो चिंतीत जावा। विषयो न मिळता जीवा। तगमग सुटे॥ ६१
 सांडूनि राम आनंदघन। ज्याचे मनी विषयचिंतन। त्यासि कैचे समाधान। लोलंगतासि॥ ६२
 जयासि वाटे सुखचि असावे। तेणे रघुनाथभजनी लागावे। स्वजन सकळही त्यागावे। दुःखमूळ जे। ६३
 जेणे वासणा झोंबोन पडे। तेणेचि अपाये दुःख जडे। म्हणौनि विषयवासना मोडे। तो एक सुखी॥ ६४
 विषयजनित जे जे सुख। तेथेचि होते परम दुःख। पूर्वी गोड अंती शोक। नेमस्त आहे॥ ६५
 गळ गिळिता सुख वाटे। ओढून घेता घसा फाटे। का ते बापुडे मृग आपटे। चारा घेऊनि पळता॥ ६६
 तैसी विषयसुखाची गोडी। गोड वाटे परि ते कुडी। म्हणौनिया आवडी। रघुनाथी धरावी॥ ६७
 देहाचेनि योगे संशयो। करी समाधानाचा क्षयो। तरी चळो नेदावा निश्चयो। आत्मत्वाचा॥ ३५
 सिद्ध असता आत्मज्ञान। संदेह वाढवी देहाभिमान। याकारणे समाधान। आत्मनिश्चये राखावे॥ ३६
 आठवता देहबुद्धि। उडे विवेकाची शुद्धि। याकारणे आत्मबुद्धि। सदृढ करावी॥ ३७
 आत्मबुद्धि निश्चयाची। तेचि दशा मोक्षश्रीची। अहमात्मा हे कधीचि। विसरो नये॥ ३८
 मूर्खामाजी परम मूर्ख। जो संसारी मानी सुख। संसारदुःखा एवढे दुःख। आणिक नाही॥ ४०

Whatever is craze else than Rama is despair; mine and mine leads to exertion.60

He craving for exertion should think of objects; when being doesn't gain objects, uneasiness sets in.61

Discarding bliss-full Rama, he thinking of objects; no satisfaction to that crazy one.62

He thinking only about pleasure should devote Raghunandana; all relatives, root of sorrow should be discarded.63

He clinging to passion gains pains; he discarding object-desire becomes happy.64

All object-born pleasures bring about supreme sorrow; they are sweet earlier and sorrowful in end is the rule.65

Swallowing bait is pleasurable; when snatched, throat is slit; why that deer collapses while running with fodder.66

Object-pleasure is like that; though sweet early, bitter in end; so love Raghunatha.67

Doubt about body leads to diminishing satisfaction; soul-form resolution shouldn't be allowed to sway.35

When soul-knowledge is perfect, doubt increases body-pride; so satisfaction in soul-resolution should be firmed.36

When body-sense is remembered, discernment takes leave; so soul-intellect should be firmed.37

Soul-intellect of determination is state of liberation; 'I am soul' shouldn't be forgotten.38

One finding pleasure in worldly life is supreme fool among fools; there is no pain like worldly life.40

Now mind-fickleness (*Daurmanasya*), body-tremors (*Angmejaytva*) and forced inhaling and exhaling are additional obstacles accompanying earlier nine obstacles. There are still two more obstacles. One is 'Laya' which causes sleep during meditation which could be overcome by consistent efforts on part of seeker to remain awake. Another obstacle is 'Rasasvada' which causes satisfaction of having achieved great goal just on acquiring little knowledge. This obstacle is everlasting and causes rebirth. All these obstacles could be removed by concentration which can be obtained by devotion. So it is always better to concentrate on God. The remedy to remove obstacles is told in next aphorism.

Aphorism – 32

(Date - 26.10.1907)

Sanskrit:

तत्प्रतिषेधार्थमेकत्वाभ्यासः। ३२

Tata prtishedhaarthama eka tatva abhyaasa.

Literal meaning:

For their removal one principle should be concentrated upon.

Guru: So far there was description of series of God's devotion from Aphorism 23 to 31. Now there is dispute whether the succeeding two aphorisms 32 and 33 should be included in this series or not. Vartika-author says they shouldn't be included and rest say they should be included. Vartik-author argues that words 'Eka tatva' mean that only one principle out of gross and micro objects should be considered. However, Vachaspati Mishra says that words 'Eka tatva' mean Brahma-principle. And I feel as Mishra's argument stands to logic, it should be accepted. More over as this argument is based on Vedanta theory which lends credence to it.

Disciple: Some say that there is clash between Vedanta and Yoga. Is it true?

Guru: This isn't true as Yoga has been accepted in 'Shankarabhashya'. Shankaracharya has defined Yoga as means of philosophy. Now whatever aphorisms are there either from Hiranygarbha's or Patanjali's 'Yogasutra' I treat them as standard. So, there is clash between Vedanta and Yoga. So, meaning of Eka tatva should be taken as Brahma-principle.

Devotion could be only of personal God:

Disciple: Sir, there is one doubt. God's devotion has been already described and if it is told now, won't be it repetition of the same?

Guru: This isn't repetition as whatever God's devotion has been told so far is from point of view of devotion, but now it is from point of view of knowledge. Earlier it was personal God's devotion as obstacles are removed by supreme God's devotion. Now here you may say, which supreme God is to be considered, personal or quality-less? Here personal God is to be considered as obstacles aren't removed by devotion of quality-less God.

God tells the reason for this in Gita as

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्। अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते॥ (गीता ५.१२)

'Pains are greater for them, whose mind is set on un-manifest as un-manifest goal is hard to attain by embodied beings' (G-V/12).

This was God's answer to Arjuna's query as to who among devotees of personal or quality-less God is greater. As it is told in Yoga aphorism that obstacles are removed by supreme God's devotion, we should derive its meaning which is in conformity with Gita opinion. It is told in Gita that pains are greater for devotees of quality-less entity. And it is told Yoga that obstacles are removed by supreme God's devotion. Were quality-less devotion is to be instrumental in removing obstacles, why God had said that pains are greater in quality-less devotion? Thus, when it is told that devotion eliminates obstacles, it is personal God's devotion. So, these two aphorisms too pertain to personal God's devotion.

Knowing Existence-consciousness-bliss:

Now I will tell you recognition of 'Existence-consciousness-bliss'. The method of same is like this. Existence is what we feel as existing i.e. quality-less. Consciousness is indication of quality-fullness and Bliss is indication of self-love. Example is that of rope and snake. When we feel that rope is snake, isn't rope support to snake? When snake is felt, that time rope exists, but we aren't conscious about it. Existence of rope is common property, but consciousness of rope eliminates snake. This is rope's special property which causes rope's elimination. Only rope's existence, which is quality-less doesn't cause elimination of snake. So, it is essential to know full form of rope. Similarly, common spirituality means quality-less supreme God who is support to ignorance and personal God is eliminator of ignorance. That means quality-fullness is pain eliminator. Then our karmas offered will get offered to personal God. When false snake is felt on rope, rope doesn't kill snake, but it is eliminated by consciousness when a lamp is brought. That means consciousness of quality-fullness eliminates it.

Wamana pundit says in 'Karmatatva'

कृष्णार्पणाविण नसे कृतनाश तोही। ब्रह्मार्पण श्रुती म्हणे सगुणीच तेही।
नाशील रज्जुच कसा लटिक्या भुजंगा। तेवि कसा अगुण नाशिल कर्मसंगा॥

'Karmas aren't eliminated without Krishna-ness; 'Shriti' says offering to Brahma means offering to personal God'.

'How can a rope kill false snake; how quality-less-ness kill karma-association?'

Quality-fullness means knowledge of quality-less-ness and quality-less-ness means existence. We know that gold exists, but its knowledge is gained in the form of ornament. Similarly, Brahma-knowledge is gained by non-duality with world. Knowledge of gold and ornament too is gained by non-duality and not by separating them from each other.

It is said in 'Bhagavata'

सगुणमेव गुणैरनभिभूतं निर्गुणम्

'Quality-less or quality-fullness; Realty-knowledge happens by non-duality with world' (Bs-14.6).

Disciple: How does Brahma-knowledge happen by non-duality with world?

Guru: I will tell that now. Supreme God is supreme bliss form and supreme spiritual form too. That means he is knowledge-form. Now, from where comes the pleasure derivable from objects? It is derived from supreme God. But what embodied being does is he presumes by lure that pleasure is derived from objects and when objects vanish, he becomes sorrowful. However we can observe that even if objects are vanished, pleasure isn't vanished. Whatever happiness and knowledge are there in world have been derived from supreme God alone. The knowledge gained by concentrating mind is also derived from supreme God. Thus, it is certain that whatever pleasure is there irrespective of objects has been derived from supreme God.

When this knowledge dawns, there remains no sorrow. As it is known by knowledge that supreme God is omnipresent. Then supreme God's knowledge happens by non-duality with world and not by treating it as separate. When it is known that supreme God is omnipresent, it doesn't become necessary to separate the world by picking it up and placing it somewhere else. This is indicative knowledge. As we are in spiritual form, world too is in spiritual form and supreme God is already in spiritual form. Thus, in totality,

everything is in spiritual form. Had been world non-spiritual and only materialistic, it would not be felt by us as we are spiritual. How could darkness face light? Thus, world is in spiritual form and not materialistic. So, knowledge of world too happens by non-duality. With this knowledge, there remains nothing that is more or less and small or big. First we gain knowledge of embodied soul, then that of God. And when soul merges into God; only supreme God's knowledge remains.

'Kathopanishada' says

तस्य भासात्सर्वमिदं विभाति।

'Entire cosmos is in spiritual form by his spirituality'(Ku-5.15).

Saint Dnyaneshwara says in 'Amritanubhava'

विभाति यस्य भासा। सर्वमिदं ऐसा। श्रुती काय वायसा। ढेकरू देती॥ (अमृ. ७.२९०)

'Are Shri-words 'Entire world is his spiritual form' in vain'? (A-7.290)

Thus, knowledge happens by quality-full form. And supreme God's knowledge too happens by quality-full form. Existence means quality-less-ness and Consciousness means quality-full knowledge. As Brahma-knowledge happens by non-duality with world, knowledge too is quality-full.

Saint Eknatha says in 'Eknatha Haripatha'

सत्पद ते ब्रह्म चित्पद ती माया। आनंदपदी जया म्हणती हरी॥ १

सत्पद निर्गुण चित्पद सगुण। सगुण निर्गुण हरिपायी॥ २

तत्सदिति ऐसे पैल वस्तूवरी। गीतेमाजी हरी बोलियेला॥ ३

हरिपदप्राप्ति भोळ्याभाविकासी। अभिमानीयासी गर्भवास॥ ४

अस्ति भाति प्रिय ऐसी पदे तिन्ही। एका जनार्दनी तेचि झाले॥ ५ एक. (हरिपाठ. 11)

Existence is Brahma, Consciousness is illusory energy, Bliss is Hari.1

Existence is quality-less, Consciousness is quality-fullness; both are due to Hari.2

'Tat Sat' are entity beyond; Hari has said in Gita.3

Hari status gain is for innocent devotees, womb-residence is for pride-full.4

Three steps of existence-consciousness-bliss converge at single Jananrdana.5 (Haripatha)

Even if Realty-knowledge of entire cosmos happens it is quality fullness and knowledge limited to Krishna-form is also quality-fullness.

Saint Dnyaneshwara says

पैं जे वानी श्यातुका। तेचि वेगळिये वाला एका। तैसा एकदेशिया व्यापका। सरिसा पाडू॥ (ज्ञा. १२.२५)
 'As purity of gold-bar and its piece is same; fame of limited-unlimited form is same' (D-XII/25).

If one intends to have Brahma-knowledge, it isn't possible even if he roams about entire world as Brahma knowledge can't be grasped by human intellect. First one has to steady his intellect by firming God's incarnations like Ram, Krishna etc in his intellect. If Krishna's pious image is firm in heart, knowledge of quality-full Brahma could be gained with that.

Saint Dnyaneshwara has given a most befitting simile for this as

अमृताचिया सागरी। जे लाभे सामर्थ्याची थोरी। तेचि दे अमृतलहरी। चुळी घेतलिया॥ (ज्ञा. १२.२६)
 'Greatness of potency received from nectar-ocean and one sip from its wave is same' (D-XII/26).

This simile is unique. When fruit is same, limited or unlimited entities are also same. So, pious persons don't get bogged down in quarrel of limited and unlimited entities. Those, who have knowledge of this, are fulfilled. Really speaking, there is no difference between cosmos and Brahma.

Saint Dnyaneshwara says

झालेनि जगे मी झाके। तरी जगत्वे कोण फाके। किळेवरी माणिके। लोपिये कायी॥ (ज्ञा. १४.१२३)
 'If I am hidden by created cosmos, what shines as cosmos? Is ruby lost by its brilliance?' (D-XIV/123).

Why is duality felt?:

Disciple: Why is duality felt when world and supreme God are same?

Guru: The reason for this is whatever cosmos is felt, that is due to ignorance in human intellect. As long as there is ignorance, there will be duality. Ignorance is worldly existence. This worldly existence hides real form of embodied soul and lures him. However for those, whose lure has vanished, this cosmos is Brahma alone. In

short, whether world is felt or duality is felt, the reason for that is ignorance in human intellect. This means embodied soul doesn't recognize his real form. As snake's lure in darkness is in observer's intellect, but it gets eliminated once lamp is brought. However, ropes quality-ness isn't disturbed by that. Rope is hidden by snake's lure, but gold isn't hidden by ornament. Inversely, gold isn't visible without ornament. Similarly, even if worldly existence hides embodied soul's real form, that doesn't hide God's form. This means that embodied soul isn't aware of his real form due to ignorance. Once that ignorance vanishes by knowledge, embodied soul's ignorance vanishes and he realizes his real form. Accordingly, when embodied soul loses its life, supreme God's quality-fullness isn't disturbed, but remains as it is. Here bodies of incarnations of Ram and Krishna are like ornaments. As gold can't be seen without ornaments, Brahma isn't realized without them. When we start loving them and achieve contemplation, that time we forget our being-ness. Additionally, had been gold hidden, how would have been it seen by ornaments? Similarly, had been Brahma hidden by Yoga, how would have been it seen in the quality-full form of Ram and Krishna? The only difference being as pain is felt in world, there exist ignorance in beings. But when knowledge happens, that happens by supreme God's quality-fullness as bodies of Ram and Krishna are never in the ignorance-form.

Saint Dnyaneshwara says in 'Changdevpsashti' as

सोने सोनेपणा उणे। न येताचि झाले लेणे। तेवि न वेचिता जग होणे। अंगे जया॥ ४

'Gold without getting reduced in its quality becomes ornament; cosmos is created without losing Brahma-form'. (Ch-4)

As entire cosmos isn't grasped by human intellect, it is better to contemplate by devoting personal form of Ram and Krishna, so that intellect reduces and we become perfect. If we drop some salt in pot-full of water, it gets dissolved and makes entire water salty and when water is evaporated by heat, salt remains at bottom of pot in micro form. If same salt is dropped into sea, it gets dissolved and there is no possibility of its retrieval. Accordingly, though Brahma is as extensive as cosmos, ego of intellect doesn't get dissolved by quality-less devotion. But if contemplation is attempted on personal image of Ram and Krishna, we become one with Brahma. That means knowledge about cosmos is gained by us by non-duality and pains are eliminated by quality-fullness. Thus if we intend to become as extensive as cosmos, then our being-ness has to be

eliminated so that we can become that much extensive. This being-ness is eliminated by contemplation. And for achieving contemplation, we must keep personal images of Ram and Krishna as support during meditation.

Saint Eknatha says

म्हणे म्या सोने पहावे दृष्टी। तरी पुढे ठेविजेल खोटी॥ परी खोटी वेगळी भेटी। काय सुवर्ण निढळे॥ ८६

'If I want to see gold, I must see its ornament, is it possible to see gold without ornaments? 86.

As diamond's aura is diamond, entire cosmos is Brahma-full. Those not knowing this are ignorant'. Though ignorance is eliminated, devotion isn't eliminated. The arid Vedanta-preachers presume that devotion is function of ignorance.

Saint Dnyaneshwara says about such fools in chapter XVIII of Dnyaneshwarai as

देहखंडा नाम आत्मा। ईश्वर पाषाणप्रतिमा॥ ५६७

पैं माझिये सहजस्थिति। भक्तिनाम॥ १११३

'Body is soul and God is stone-idol' 567

'My natural state is devotion' 1113

But pious persons treat knowledge-full love as devotion.

Saint Eknatha says.

निर्गुणी पावले सगुणी भजती। विकल्प धरिता जिव्हा झडे॥

'Quality-less seekers devote personal God; in case of doubt, tongue falls down'.

Both savant and ignorant have to adopt personal devotion. The only difference being devotion of ignorant is in duality-form while that of savant is in non-duality-form. And quality-less-ness devotee doesn't gain knowledge unless he becomes different from three types of bodies. However, as told earlier pains are greater for him on this path while pains are eliminated by personal God devotion. Saint Dnyaneshwara says quality-less-ness gold and quality-fullness ornaments are same. One can't remain without another. That means gold can't be seen without ornament and vice versa. Similarly quality-less-ness and quality-fullness aren't obtained without each other.

This has been dealt extensively in chapter XII of Dnyaneshwari as

जिही सकल भूतांचिया हिती। निरालंबी अव्यक्तीं। पसरलिया आसक्ती। भक्तिविणे॥ ६०
 तया महेन्द्रादीपदे। करिताति वाटवधे। आणि ऋद्धिसिद्धीची द्वंद्वे। पडोनि ठाती॥ ६१
 कामक्रोधाचे विलग। उठावती अनेग। आणि शून्येसि आंग। जुंझवावे की॥ ६२
 ताहाने ताहानचि पियावी। भुकेलिया भूकचि खावी। अहोरात्री वावी। मवावा वारा॥ ६३
 उनिदीयाचे पहुडणे। निरोधाचे वेल्हाळणें। झाडासी साजणे। चावळावे गा॥ ६४
 शीत वेढावे। उष्ण पांघुरावे। वृष्टीचिया असावे। घरा आत॥ ६५
 किंबहुना पांडवा। अग्निप्रवेश नित्य नवा। भ्रतारावीण करावा। तो हा योग॥ ६६
 ऐसे मृत्युहूनि तिख। का घोटे कढत विख। डोंगर गिळता मुख। न फाटे काई॥ ६८
 म्हणोनि योगाचिया वाटा। जे निगाले गा सुभटा। तया दुःखाचाचि वाटा। भागा आला॥ ६९
 पाहे पां लोहाचे चणे। जै बोचरिया पडती खाणे। तै पोट भरणे की मरणे। शुद्धि नेणे॥ ७०
 यालागी पांगुळा हेवा। नव्हे वायूसि पांडवा। तेवि देहवंता जीवा। अव्यक्ती गति॥ ७३
 ऐसाही जरी धिंवसा। बांधोनिया आकाशा। झोंबती तरी क्लेशा। पात्र होती॥ ७४

**For well of all, those desirous of gaining difficult to concentrate un-manifest
 Brahma without devotion;60**

**They are lured by heaven's lordship and troubled by wealth and yogic powers
 on way.61**

**Desire, anger hurdles revolt; they have to fight against formless with their
 bodes.62**

**They have to consume thirst by thirst, hunger by hunger; day-night measure
 wind by both hands.63**

**They have to sleep in wakefulness, enjoy restraint; have company of trees for
 dialogue.64**

They have to wear cold, get cover of heat and live inside house of rain.65

**This yoga is like daily experiencing pain of wife without husband entering in
 pyre.66**

**Is it possible to drink poison hotter than death; by swallowing hill won't be
 mouth torn? 68**

Thus, those following yogic path are destined to share only miseries, Shur! 69

Could one remaining unharmed during fierce war reach heaven by stepping on sun? 72

Like a crippled can't envy wind, embodied being can't attain un-manifest.73

If one still insists to struggle with un-manifest with courage, he has to suffer pains.74

If one dares to catch sky, there would be only pain in vain. Thus it isn't possible for living beings to resort to quality-less worship.

Disciple: Sir, it is said in 'Panchdashi' that when there is no fear in quality-less worship, personal God devotees fear unduly. Isn't it condemnation of personal God?

Guru: Friend, this is only hammering of contemplation with doubt. There is absolutely no condemnation of personal God taking place here. That condemnation is of duality-believing personal God devotees like Madhva etc. since they presume that Lord Vishnu is in Vaikuntha alone. If someone starts treating sun in picture as great, he will have to be told "friend, sun in picture isn't great, but its aura is great". That amounts to condemnation of sun in picture, but not of the real sun or its aura. Similarly those duality-promoters like Madhava treating Vishnu as great by praising quality-less have been condemned in 'Vedanta'. Non-dual personal God devotion has been never condemned as that store of no-duality is personal God himself. Saint Eknatha too says that knowledge is personal God. Thus it shows that only those who worship quality-less have to bear only pains.

There is saying in 'Bhagavata'

श्रेयः स्रुतिं भक्तिमुदस्य ते विभो। क्लिश्यन्ति ये केवलबोधलब्धये॥

तेषामसौ क्लेश एव शिष्यते। नान्यद्यथा स्थूलतुषावघातिनाम्॥ (भा. स्कं. १०.१४.४)

'Brhmadeva says "Lord! There remains only pain for those who exert only for knowledge by relinquishing merit-full devotion like winnowing chaff of grains'.

Blessed Shesha is called as Ananta as he became thousand headed only for sake of devotion. The power that holds together entire matter in cosmos or that resides in steadiness of cosmos is Shesha. And power that supports is Vishnu. Now when

Pantajalacharya is sponsor of devotion, how would he display shortcoming of devotion? Thus, there is only uni-principle Brahma mentioned in this aphorism.

Saint Dnyaneshwara says in chapter XII of Dnyaneshwarai as

म्हणोनि येर ते पार्था। नेणतीचि हे व्यथा। जे का भक्तिपंथा। वोटंगले॥ ७५

माझिया भक्ता। आणि संसाराची चिंता। काय समर्थाची कांता। कोराब्र मागे?॥ ८५

किंबहुना पांडवा। करूनि मूर्तीचा मेळावा। तयांचिया गावा। धावत आलो॥ ८९

But others, who relied on devotion-path, don't have to suffer such miseries.75

My devotee never worries for worldly life; would wife of powerful beg few grains?85

I come rushing to their place by assuming different incarnations 89.

God says

तेषामहं समुद्धर्ता मृत्युसंसारसागरात्। भवामि न चिरात्पार्थ मय्यावेशितचेतसाम्॥ (गीता १२.७)

I become swift rescuer from mortal existence ocean for them who keep mind fixed in me, Partha! (G-XII/7).

Knowledge of quality-full and quality-less is essential:

It proves to be wrong if only quality-full is considered as personal God devotion is prescribed. One, who is aware of only ornaments and not of gold, will purchase even ornaments of brass. It is true that gold can't be seen without ornaments, but it should be known that those ornaments are of gold. Similarly if we only insist only on quality-full, we may treat forms as true. One may be attracted by beauty of wife or deity, but he won't gain Brahma-knowledge by that. Thus, quality-less too must be known. Brahma knowledge should happen by non-difference with world. So both quality-full and quality-less forms of supreme soul should be known.

God says in Gita

अत्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः। परंभावमजानन्तो ममात्ययमनुत्तमम्॥

मामबुद्धयः व्यक्तिमापन्नं मन्यन्ते, मम अत्ययमनुत्तमं परंभावमजानन्तः॥ (गीता ७.२४)

'Ignorant think of un-manifest me as manifest; not knowing my immutable higher nature' (G-VII/24).

God says in chapter IX of Gita as

अजवानन्ति मां मूढा मानुषी तनुमाश्रितम्। परं भावमजानन्तो मम भूतमहेश्वरम्॥ ९.११

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः। राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः॥ ९.१२

Fools scorn me in human body, not knowing supreme nature of me, the Lord of beings. 11

Vainly are hope, karma and knowledge of ignorant who are lured by devilish and cruel nature. 12

Study of uni-principle:

Up till now the method quality-full has been told, now as per my opinion method of quality-less i.e. study of uni-principle is told in this aphorism. Uni-principle means only one uni-principle quality-less supreme soul and none else is occupying entire cosmos. I shall explain it more clearly. Incarnations of Rama and Krishna are same as gold and its ornaments are same. Ekanatha says consciousness can't be seen separately without quality-full personal God. But this doesn't prove that there is no quality-less. If existence is separated, knowledge will become untrue. So this triad is same.

Saint Ekanatha says in 'Svatasukha'

सत् तेचि चित्। चित् तेचि आनन्द। वस्तु नोहे त्रिविध। एकपद निजांगे॥ (ए. भा. ३५)

'Existence is consciousness, consciousness is bliss. Brahma isn't threefold, it is single state by self-body' (Ek-Bh-35).

Saint Dnyaneshwara says in 'Amritanubhava'

सत्ताचि सुखप्रकाशु। प्रकाशुचि सत्ता उल्हासु। हे न निवडे मिठांशु। अमृती जेवि॥ (अमृ. ५.७)

'Existence is bliss-light, light is existence-bliss. Sweetness can't be separated from nectar' (A-5.7).

There is no point in separating existence, consciousness and bliss as they are same. The quality-trinity of existence-consciousness-bliss stays united in supreme God.

Disciple: Sir, if quality-trinity of existence-consciousness-bliss is united, why do they appear separate to our intellect?

Guru: The reason for this being though these qualities are same, we need three different attitudes of intellect to know them. So we call them as separate. For example,

though sugar and its sweetness are same, we need help of two different senses to know them. For knowing sugar we have to take it in hand and to know its sweetness, we have to put it in mouth. Similarly for knowing similarity between these tri-qualities, we need help of three different attitudes of intellect. Existence is known by attitude of existing, consciousness is known by attitude of determination and bliss is known by attitude of pleasure. Accordingly, quality-full and quality-less are same, but we need help of love i.e. devotion to know quality-full and of knowledge to know quality-less. Thus, study of uni-principle, which is seeing Brahma-spirit by knowledge, should be done.

God says in Gita

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्। विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति॥ (गीता १३.२७)

'He seeing equally supreme Lord in all beings and imperishable in perishable sees truly' (G-XIII/27).

His means that he knowing supreme spirit doesn't perish and it appears same in every appearance knows supreme principle.

Knowledge and devotion are gained by study of uni-principle:

Disciple: Sir, I haven't understood well how both knowledge and devotion are gained by study of uni-principle.

Guru: When we go to see king, we see his individuality by eyes. And his power is in our mind. Similarly when we intend to devote personal God, we should meditate on his form, but glory-knowledge of his omnipresence should be kept in mind that is quality-less entity. The second example is that of ornaments. We see ornaments by eyes, but its gold-quality is in our mind. Devotion of personal God by mind and remembrance of his omnipresence is study of uni-principle.

As per saying

एकं तत्त्वं च अभ्यासश्च एकतत्त्वाभ्यासः।

'Consciousness is shown by uni-principle and devotion is shown by study'.

Love-pleasure should be gained by meditation of personal God and supreme soul's omnipresence should be known by quality-less entity. For example, lamp is quality-full and its light is quality-less. Musk is quality-full and its fragrance is quality-less. Accordingly, God's quality-full form should be meditated upon and his omnipotence

should be known by intellect. This uni-principle study is seed of all religions. One knowing this isn't ignorant. Mind has to be concentrated during this study. This is called as uni-supremacy (Eka-paratva) in 'Panchdashi'.

It is said in 'Panchdashi'

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम्। एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः॥ (तृप्तिः प्र. ७.१०६)

'His form should be mediated, his stories should be sung'.

Pundit call gaining uni-supremacy as Brahma-study' (7.106).

Samartha Ramadasa says

जितुके काही आपणास ठावे। तितुके हळुहळु शिकवावे। शहाणे करून सोडावे। सर्व जना॥

(दासबोध १९.१०.१४)

'Whatever we know that should be taught slowly, all people should be made savant'.

Refutation of Buddhist momentary-ism:

Buddhists don't recognize uni-principle. They say mind emerges afresh every moment. But if it is so, it will emerge from only one attitude and remain concentrated all the while. When mind goes to various objects, it becomes fickle. If mind is concentrated, what is the necessity of study? If mind is to emerge at every moment, it should emerge in concentrated form only. Then there is no necessity yoga-study. There is one funny thing in Buddhist opinion. They don't recognize soul as different from mind. Then soul too must emerge momentarily. Then yesterday's person won't be recognized today. But he is recognized. Thus yoga and knowledge aren't possible in Buddhist opinion. There are yoga-texts in Buddhism, but yoga-study from that text is fruitless. As per our yoga and Vedanta opinion, mind is single, but it becomes fickle due to variety of objects. We have yoga-study for concentrating that fickle mind.

Disciple: As mind is single, it is its property to remain fickle. Then how its restraint is possible?

Guru: Your say is incorrect. Then if there is feeling of urinating while having meals, we shouldn't take meals. So it is not the property of mind to remain fickle.

God says in Gita chapter VI

चंचलं हि मनः कृष्ण प्रमाथि बलवद्दृढम्। तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्॥ ३४

असंशयं महाबाहो मनो दुर्निग्रहं चलम्। अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते॥ ३५

This mind is fickle, agitating, strong and stubborn; I think it's as difficult to control as wind.34

Certainly, unrestrained mind is fickle; with study and asceticism, it is restrained.35

Here study referred to is that of uni-principle as told in aphorism13.

Saint Dnyaneshwara says

का जे यया मनाचे एक निके। जे देखिलिया गोडीचिया ठाया सोके।

म्हणूनि अनुभवसुखचि कवतिके। दावीत जाईजे॥ (ज्ञा. ६.४२०)

'Good thing about mind is it craves for thing it likes; so, it should be shown experience-bliss' (D-VI/420).

It is nature of mind that it gets entangled where it reaches. So it should be shown experience-bliss wonder by yoga and Vedanta methods. If mind is shown beautiful woman, it is concentrated on her. Then won't mind get concentrated on soul-form when experience-bliss is shown to it? This is uni-principle study. Other commentators have treated this study as that of eightfold yoga. But I feel that study should be treated as that of uni-principle or Brahma. Let be it. Accordingly, contemplation could be achieved by mind-restraint through devotion and knowledge. We remain united with supreme God while in contemplation and there is worship and quality-full service in case contemplation terminates. As desire and hatred are destroyed with increase of pious quality through devotion and knowledge, all obstacles are removed. Study of uni-principle is essential for destruction of desire and hatred. This is accepted by medical science too.

It is said in prayer of 'Ashtangahridaya' by Vagabhata

रागदिरोगान् सततानुशक्तानशेषकायप्रसृतानशेषान्।

औत्सुक्यमोहारतिदान्जघान योऽपूर्ववैद्याय नमोस्तु तस्मै ॥ १

'Faults like phlegm, gasses and acidity residing in body can be removed by medicine, but desire and lure constantly remaining throughout body can't be removed. So I bow to that ancient doctor God'.

Essence is our mind should be always contented irrespective of our stay in world. All obstacles come in way of him whose mind is fickle and not him whose mind is in contemplation state. Though removal of obstacles is inferior fruit of meditation, the ignorance, the root cause of all obstacles should be eliminated for wholesale destruction of all obstacles. And this won't happen without knowledge. So ignorance should be destroyed by uni-principle study i.e. Brahma study. Now removal of desire and remorse are essential for keeping mind contented. So, remedy to obtain them are told in next aphorism.

Remedy for elimination of desire and hatred, and having remorse:

Aphorism – 33

(Date – 27.10.1907)

Sanskrit:

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां

भावनातश्चित्तप्रसादनम्। 33

Maitri, Karunaa, Muditaa, Upekhsaanaama Sukha, Dukkha, Punya, Apunya, Vishayaanaama Bhaavanaata Cchitta Prasaadanama.

Literal meaning:

Friendship, Pity, Joy, Indifference, Pleasure, Pain, Merit, Sin objects feeling mind serene.

Implied meaning:

By having feeling of Friendship, Pity, Joy and Indifference for objects like Pleasure, Sorrow, Merit and Sin; mind can be made serene.

Guru: There are four ways of behaviour With World and With Self that I shall tell you serially.

With World:

1. **Friendship:** This should be kept with wealthy and happy people. They shouldn't be hated. Friend wishing well of friend is real friend, but nothing should be demanded from him. Friendship should be developed with him with a wish for well being.
2. **Pity:** This should be had for sorrowful people. Their sorrow should be eliminated as far as possible.
3. **Joy:** This should be had for meritorious people. We should be joy-full for them as we are when we receive desirable object.
4. **Indifference:** This should be had for sinful people. They shouldn't be loved or hated.

When we have such attitude for these four types of people, desire and hatred are removed and mind becomes contented.

With Self:

1. **Pleasure:** If we relish object-pleasure, we shouldn't have friendship with it.
2. **Sorrow:** If we are sorrowful, we should pray for God's pity.
3. **Merit:** If we are merit-full, we should remain steady mentally and not be joyous about it.
4. **Sin:** If we are sinful, we should be indifferent and hate ourselves.

Moropanta says

तू सागर करुणेचा देवा तुजलाचि दुःख सांगावे। तुजवाचुन इतराते दिनमुख पसरोनि काय मागावे॥

'Lord, you are ocean of pity, sorrow should be told to you alone.

What to demand from anyone excepting you by spreading pitiful mouth'.

If we have such behaviour with ourselves, we develop remorse about it. These four attitudes are exactly opposite of those told in this aphorism and they are proved by experience. He, who behaves in accordance with these behavioural patterns and follows God's devotion, his mind remains contented. Now the chapter started from aphorism 23 ends with this aphorism 33. Out of the eight behavioural patterns told to you, first four are as per 'Patanjala Yogasutra' while next four patterns are from own experience. Remorse causes removal obstacles and elimination of desire and hatred keeps mind cheerful. Thus these two are causes for maintaining mind ever contented. One following this path of behaviour remains contented even when he is among the people.

Discernment-fame discourse:

The aphorism pertaining to discernment-fame is dealt with in 'Saadhanaapaada', but I feel that this should be elaborated in the chapter of God- devotion itself in order to understand the essence of unification of Samkhya and Yoga opinions so that the study of uni-principle told by me could be had as per Samkhya, Yoga and Vedanta theories. The fruit of attitudes of friendship etc is elimination of desire and hatred.

God tells in Gita as

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्॥ आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥ (गीता २.६४)

Without desire and hatred enjoying objects; soul-possessed with controlled senses, gains serenity. (G-II/64).

Even if senses are remaining with objects, mind remains peaceful if desire and hatred are eliminated from mind. Really speaking when senses are in our control, if you ask why and how do we come under influence of illusory energy, it is because of senses getting addicted to the objects. Once we are addicted to eating junk food, we come under sway of taste-sense and tongue. Really it isn't attitude of senses to go in for junk food, but we get habituated to that custom. Senses behave as per nature we make them to follow. There are some people who don't get chance to eat rich food; even than they maintain

good physique. Many people remain healthy by consuming only milk. Inference is that when we are subjugated to senses, we tend to eat in uncontrolled manner. So, one shouldn't have desire or hatred towards objects, so that we don't come under sway of senses. Not having desire or hatred towards objects is known as self-subjugation. In order to become self-subjugated, we should become steady with ourselves. This thing happens with having attitudes of friendship etc told earlier.

God says in Gita as

प्रसादे सर्वदुःखानां हानिरस्योपजायते। प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते॥ (गीता २.६५)

'One, whose sorrows end in serenity on being serene minded; his intellect remains firm' (G-II/65).

It appears from the words of supreme soul that he, who has become of steady mind by adopting the method told in this aphorism, gains mixed pious quality. That means passionate and dark qualities get reduced and pious quality is increased. When this phenomenon takes place, it should be presumed that Nature's properties are on wane.

Shankaracharya explains properties of mixed pious quality in 'Vivekachudamani'

मिश्रस्य सत्त्वस्य भवन्ति धर्मास्त्वमानिताद्या नियमा यमाश्च।

श्रद्धा च भक्तिश्च मुमुक्षुताच दैवीच सम्पत्तिरसन्नवृत्तिः॥ १०२

'When properties of mixed pious quality appear in body, pride vanishes and pious behavior and conduct-code remain' (102).

Faith and devotion remain, but this isn't pure knowledge-full pure devotion, but it is seeker's devotion for soul-gain. At this stage, object-aversion happens and seeker becomes fit for practicing yoga from 'Sadhanaapaada'.

God says in Gita as

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते। योगारूढस्य तस्यैव शमः कारणमुच्यते॥ (गीता ६.३)

'For a sage attempting yoga, karma is means; but for a yoga-achiever, peace is means' (G-VI/3).

Seeker doesn't have authority to practice yoga told in God-meditation chapter by having property of pious quality, but when seeker becomes competent to practice yoga as per Samaadhipaada chapter and remains among people, he gains pure pious quality. As Nature consists of tri-quality, one quality increases and other two qualities decrease.

Even if one quality is increased by any amount; other two qualities do remain in some measure. Only God possesses pure pious quality; but if one quality is separated from Nature, there is possibility of Nature getting destroyed. This doubt has already been cleared in God-meditation chapter. I shall make it still clear. As it is said by Samkhyas that balanced state of tri-qualities or tri-qualities themselves is Nature. Now if God separates pious quality from Nature, there is possibility of compound Nature being destroyed. Still thereby God doesn't lose anything. Secondly, none other than God is capable of separating pious quality from tri-qualities of Nature. As there are essences (*Rasas*) present in earth, it is called as 'Rasaa'. Soil eaten by us isn't tasty; but if we plant mango tree, its seed could absorb sweet essence from earth. Similarly seed of tree having sour fruits could take out sour essence from earth. It is equally well if we say that these essences are absorbed from water by the seeds as earth has been created from water as per saying 'Adabhya prithvi' and plants have been created from earth as per saying 'Prithvya aushdhaya'. Accordingly seeds of different plants absorb the essences required by them from earth. For example, tamarind, capsicum etc. Naiyyayik too say that quality known by tongue is taste which is of six types namely sweet, sour, salty, pungent, astringent and bitter. Now numerous tastes can be created by mixing these six tastes. Naiyyayik say that this essence remains in earth and water.

Standard for the same is 'Tarksangraha'

रसनग्राह्यो गुणो रसः स च मधुराम्ललवण-कटुकषायतिक्तभेदात्षड्विधः। जले मधुर एव॥ २०

'Six types of essences remain in earth, but only single essence remains in water'.20

Naiyyayik haven't said that essences remain in seed, but they concur with saying पृथिव्या ओषधयः So, the seeds of trees of different types absorb essence required them by analyzing the mixture of six essences available in earth. Seed of mango tree absorbs sweet essence from earth on analyzing. Seed of tamarind absorbs sour essence, seed of Hirda tree absorbs astringent essence, seed of capsicum absorbs pungent essence and seed of Neem tree absorbs bitter essence from earth on analyzing. I am not aware of a plant analyzing sour essence. But I am sure some such plant exists. Some plants like gram absorb the mixed essences of sour and salty. So, you have understood that earth consists of mixture of these six essences and seed of plants analyses the essence required

by that plant. As plants don't absorb entire essences required by them from earth, but only what is essential for them; earth isn't perished. Similarly, as God takes out pious quality from Nature; still he retains some pious quality in Nature for primary and subsidiary reasons; so, we can't presume that Nature would get destroyed by removal pious quality by God.

Disciple: Sir, I don't feel that a tree would be able absorb a single essence required by it from earth by selection as we don't find a single essence in a tree, but result of essence is transformation of essence or creation of another essence from single essence. For example, if we eat myrabolan fruit, we first obtain sour taste and sweet taste afterwards. Or Neem leaves first taste bitter and pungent afterwards. This shows that trees initially receive mixed or two essences. Similarly, I doubt how supreme God would be able to take out only pious quality from Nature?

Guru: Friend, your doubt isn't correct as is based on a simile. But it is not that it can't be cleared. Result of essence is transformation of essence. That means the result is obtained by transformation of one essence from another essence first tested. Then doesn't it mean that trees absorb only single essence first? Additionally result of some essence on transformation is same and not different. If it is assumed as per your say that trees absorb mixed essences, still the simile isn't wrong as it is indisputably true that seed can analyze essences from earth. Then where remains the doubt that supreme God, who is omnipotent than anybody else, won't be able to take out pious quality required by him from Nature?

Disciple: How is it that Vedantis say that supreme God's omnipotence is subjugated to illusory energy?

Guru: What would you achieve by dwelling on wordy Vedanta without study? The policy of my discourses from very beginning is that your mind-attitude shouldn't tend to treat 'Yoga-shastra' as inferior by pride of Vedanta, and I have already cleared your doubt about opposition between yoga and Vedanta. Still you are harbouring this doubt. I don't know how would you react when spiritual life falls on your shoulders? What would a seeker gain by treating yoga-means as inferior? As it is better to remain healthy than weak, none will desire strength obtained during escalation of all three faults of phlegm, gasses and acidity. It is said in Dnyaneshwarai that if a person is appearing fatty during anemic conditions, it should be treated as a sure sign of death. Thus, I feel that

saying of 'Yoga-shastra' is better than saying of Vedanti who has studied yoga. Supreme God's omnipotence isn't dependent on Nature.

God says in Gita as

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्॥ (गीता ९.१०)

'With my support Nature creates movable-immovable'. (G-IX/10)

This shows supreme soul is controller of Nature. If we treat that supreme God's omnipotence is subjugated to Nature, then his knowledge too must be treated as being subjugated to Nature. But Nature's knowledge is delusion. So, supreme God's knowledge too becomes delusion. Is there any mother's son in world whose knowledge will remain delusion-less if supreme God's knowledge becomes delusion? Then none in world will gain knowledge. So, it is best to say that God's omnipotence isn't subjugated to Nature. It could be said that Nature is omnipotent in relation to world. But supreme God, who is controller of Nature, can't be subjugated to Nature.

Disciple: How supreme God, who is non-doer, happens to gain pride of piousness?

Guru: The accusation of doer-ship for supreme God, who is non-doer, is because of Nature. If a person is strong, it is not the case he always goes on spree of beating people, but he beats someone if occasion so demands. Similarly, spirituality-incarnation supreme God is omnipotent, but his ego of doer-ship is subjugated to Nature. This thing is recognized by Vedantis too. So, supreme God's doer-ship is subjugated to Nature. In this manner supreme God could be accused of having pride of doer-ship, but in Brahma it is not the case. In any case, his omnipotence isn't subjugated to Nature. Thus such omnipotent supreme God can take out piousness required by him from Nature. Sita told Rama-essence to Hanumana.

Sita says in 'Adhyatma-Ramayana' that actually I killed Ravana, but

आरोपयन्ति रामेऽस्मिन् निर्विकारेऽखिलात्मनि॥ (४२ सर्ग - १)

'Foolish people accuse that Rama killed Ravana' (42.1).

Thus, it is foolishness to assume doer-ship for God. Inference is God's omnipotence isn't subjugated to Nature and he can take out piousness from Nature. Every embodied soul gains God's knowledge by grace of supreme God. That means he gains knowledge that he is as pure as supreme God and he unites with supreme God. (This is epilogue

of chapter of God- devotion). This God's grace is obtained by God- devotion. Thereby, he gains pure pious quality and knowledge. Or unification with supreme God happens by discernment. When God's knowledge is gained, ignorance gets wiped out and discernment is woken up and seeker is liberated. This means that both discernment and mind-concentration happen by God-meditation. And when this discernment gets firmed, mind naturally gets concentrated without trying to concentrate it and it involves no limitation.

Disciple: When yoga-achiever can concentrate mind with only discernment, what is the necessity of taking efforts to concentrate mind?

Guru: Both discernment and mind-concentration are essential during seeker-ship and only discernment is enough during achiever-stage. As deer runs after mirage by treating it as water, but men don't run after mirage. As deer has no discernment, it is lured by mirage and his efforts are wasted. Even if deer quenches its thirst by drinking water from streams and river, its lure persists as it treats by non-discernment that its thirst has been quenched by the mirage. But as human's discernment is firm, he isn't lured by mirage any time and doesn't run after it even if he is dying with thirst. Similarly, when bound men run after objects with hope of pleasure, they don't gain pleasure as they experience it, but they gain it when they revert back from that experience due to mind-concentration.

So bound men think by ignorance that they gain pleasure due to object-experience as deer thinks due non-discernment that its thirst has been quenched by mirage. But a liberated man never has non-discernment (lure) even if he is confronted with objects. That means he never has non-discernment that pleasure lies in objects. As we are certainly sure that mirage is false even when we see it directly, liberated man's knowledge is so firmed that he isn't lured by objects seen directly by treating them as false. But the case of seeker isn't like that. As his discernment isn't firmed, his attitude momentarily turns towards knowledge and momentarily towards objects. That's why; when he is confronted with objects, he has to treat them as false by thinking over them as his knowledge hasn't been firmed as to treat them false as soon as he sees them. So, he has to develop his object-falsehood-vision (*Vishaya-mithyaatva-dristi*) by repeatedly thinking over objects. And he needs mind-concentration to firm that discernment which achievers are not in need of as their discernment has been already firmed. Here

one thing should be remembered that when mind repeatedly runs after any object, it does so treating that object as true and once mind knows that object is false it stops running after object. As liberated men know that world is false, their mind doesn't run after objects; but as they know that supreme God is true, their mind runs towards his feet and they develop devotion. That means liberation and devotion coexist with liberated men.

Madhusudansarsvati says

जीवन्मुक्तदशायां तु न भक्तेः फलकल्पना। अद्वेष्ट्वादिवत्तेषां स्वभावो भजनं हरेः ॥

'As quality of non-hatred is natural during state of liberation while living, devotion too is natural'.

Reason being on knowing that God is true his mind is naturally attracted towards devotion.

It is said in 'Bhagavata'

आत्मारामाश्च मुनयो निर्ग्रथा अप्युरुक्रमे। कुर्वन्त्यहैतुकीं भक्तिमित्थंभूतगुणो हरिः ॥

'That Hari's qualities are such that sages liberated while living continue devoting that supreme God without desire'.

This shows those liberated while living naturally have personal God devotion. Thus the mind remains contented due to this devotion and methods of behavior with world.

Disciple: Sir, what is use of devotion to a devotee while having discernment?

Guru: Mind doesn't get steadied without devotion while having discernment. Thus devotion is must during seeker-ship. Discernment isn't firmed without devotion and devotion is already there during liberation state. If we decide to have discernment on our strength; ego that 'I am having discernment' never takes leave as it is attitude of ego and ego isn't eliminated without devotion.

Disciple: If discernment is firmed by devotion, it is possible for a devotee to go beyond illusory energy only with help of discernment, Then what is special importance of supreme God's grace?

Guru: A seeker could go beyond illusory energy with the help of discernment, but God's grace is essential for steadying mind. As God is full of piousness; a devotee gains pious quality with his grace required for steadying mind. Additionally, devotee's going

beyond illusory energy happens due to God's grace. Now, one can go beyond illusory energy with the help of discernment, but not to return back to illusory energy happens only due to God's grace. If salt is dropped in little water, its lumps are settled at its bottom, but if it is dropped in sea, salt's not returning back happens due to sea's greatness. Where could salt return to from vast sea? So, it is true that living being can go beyond illusory energy by discernment, but not to get trapped into Nature's bondage happens only due to God's grace. And as that supreme God is omnipresent, his grace must be obtained by devotion for knowing him and getting ourselves united with him. We can see mirage, but sun can't see it. So, liberated being sees bond, but God can't see bond. A liberated being doesn't get trapped into bond on seeing bond, but not being aware of bond is only God's prerogative. So, not to get trapped into bond while one is in seeker-state depends on God's grace. When one becomes perfected, he doesn't become bonded and devotion too remains with him. But discernment is firmed during seeker-ship with devotion and once it is firmed; perfected devotion happens, bond doesn't remain and pure piousness is gained.

Shankaracharya says in 'Vivekachudamani'

विशुद्धसत्त्वस्य गुणाः प्रसादः स्वात्मानुभूतिः परमा प्रशान्तिः।

तृप्तिः प्रहर्षः परमात्मनिष्ठा यया सदानन्दरसं समृच्छति॥ १२१

'Mind becoming serene due to friendship etc, gaining knowledge that 'I am different than Nature', having supreme peace, getting satiated, having bliss greater than deep sleep and having supreme God-loyalty are indications of pure pious quality'(121).

If there is no devotion, fruits of karmas are to be experienced, but devotee always remains blissful. This devotion is gained by pure piousness; and for emergence of pure piousness, feelings of friendship etc must be developed along with devotion.

It is said in Volume XI.2 of 'Bhagavata'

ईश्वरे तदधीनेषु बालिशेषु च द्विषत्सु च। प्रेममैत्रीकृपोपेक्षा यः करोति स मध्यमः॥ ४६

सर्वभूतेषु यः पश्येद्भगवद्भावमात्मनः। भूतानि भगवत्यात्मन्येष भागवतोत्तमः॥ ४५

'He having feeling of friendship etc without supreme God's devotion and knowledge is medium type of devotee' 46.

'He having feeling of friendship etc with God- meditation and knowledge is best devotee' 45.

Thus, if feeling friendship etc are with devotion and knowledge; pure piousness emerges and illusory energy gets eliminated and felt again due to devotion.

God says in Gita as

दैवी ह्येषा गुणमयी मम माया दुरत्यया। मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥ (गीता ७.१४)

'My divine illusory energy with tri-qualities is hard to cross; those surrendering me cross it' (G-VII/14).

Saint Dnyaneshwara says

येथ एकचि लीला तरले। जे सर्वभावे मज भजले। तया ऐलीच थडी सरले। मायाजळ॥ (ज्ञा. ७.९७)

'For those, worshiping me with exclusive devotion; illusory-energy river dries at earlier shore' (D-VII/97).

If snake is felt on rope, one needs to have a lamp at hand, but a street magician converts rope into snake and again into rope with ease. So, for he having only knowledge has to go beyond three body states of wakefulness, sleep and dreaming with great efforts for gaining quality-less state and devotees could easily cross illusory energy with personal God-meditation. Devotees can easily cross illusory energy, but they can't create cosmos easily. Suppose one is having a climber of Davel vasana, then he could see through the street magician's play, but to create delusion and again bring back Brahma can be done only by a street magician. Similarly, only God could create cosmos easily. So, a devotee could cross illusory energy easily by devoting that God. A devotee always feels that his master dwells in all hearts and he dwells within him. His illusory energy gets easily eliminated and he gains yoga-fruit too.

God says in Gita as

एकं सांख्यं च योगं च यः पश्यति स पश्यति। (गीता ५.५)

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते। वासुदेवः सर्वमिति स महात्मा सुदुर्लभः॥ (गीता ७.१९)

'One seeing unity of Samkhy and yoga is knower' (G-V/5).

'After many births, savant worships me; treating everything as Brahma, such great soul is rare' (G-VII/19).

This is known as self-surrendering devotion (Aatma-nivedana Bhakti).

Saint Dnyaneshwara describes this in chapter XVIII of Dnyaneshwarai as

पैं आपलेनि भेदेविण। माझे जाणिजे जे एकपण। तयाचि नाव शरण। मज येणे गा॥ १३९८

म्हणौनि मी होऊनि माते। सेवणे आहे आइते। तैसे करी हाता ये ते। ज्ञाने येणे॥ १४०५

'On eliminating duality in us, knowing my unity is known as surrendering to me' 1398

'So, being me is devoting me naturally; you devote me with this knowledge in hand' 1405.

Samartha Ramadasa too says that 'Becoming of pure love by having feeling of I am nobody and supreme God is everything' is called as self-surrendering devotion.

Disciple: Sir, how is it possible to become like supreme God's form without experiencing soul-form?

Guru: Isn't it possible to become like a woman by concentrating deeply on woman? Don't you remember a famous saying of Tukarama that a caterpillar could become a butterfly by concentrating on butterfly? Then, if a false thing could be gained by meditation, why couldn't be constant God gained by meditating on him? Thus one gains supreme God only with devotion irrespective of experience of soul-form as both knowledge and mediation can be had by devotion.

It is said in 'Panchdashi'

अनुभूतेरभावेऽपि ब्रह्मास्मीत्येव चिन्त्यताम्। अप्यसत् प्राप्यते ध्यानात् नित्याप्तं ब्रह्म किं पुनः॥ (९.१५५)

'One should continue with personal God devotion with feeling of 'I am Brahma' even if he doesn't have experience' (9.155)

As a false thing could be gained by meditation, why couldn't be constant Brahma gained by meditation? Some treat meaning of this verse as denoting meditation of quality-less, but in fact it is meditation of personal God as God had told pains for meditation of quality-less.

Saint Tukarama says

वाचे गोविंद गोविंद। मना लागलिया छंद॥ १

मग गोविंद ते काया। भेद नाही देवा तया॥ २

आनंदले मन। प्रेमे पाझरती लोचन॥ ३

तुका म्हणजे अळी। झाली भिंगोटी सगळी॥ ४

ब्रह्मभूत काया होतसे कीर्तनीं। भाग्य तरी ऋणी देवा ऐसा॥ ५

Govinda, Govinda by speech; mind has taken a fancy. 1

Then Govinda is body; there is no difference, O Lord! 2

Mind is blissful; eyes are oozing with love. 3

Tuka says caterpillar became butterfly entirely. 4

Body becomes Brahma in devotional song; fortune is that God is so obliging. 5

It is emphasized in above verses as to how we assume God-form. It is doubtful where a savant is sure about his completeness as a devotee is.

Ramadasa has appropriately described condition of a savant without devotion as

निर्गुण नेले संशयाने। सगुण नेले ब्रह्मज्ञाने। दोहीकडे अभिमाने। ओस केले॥ (दासबोध. द. १४.५.९)

'Quality-less is carried by doubt; quality-full is carried by Brahma-knowledge.

At both places, pride has deserted them (Db-14.5.9).

As scriptures have mutual dispute, coordination between them is difficult. So, they aren't certain about quality-less and they entertain doubt. Their personal God devotion isn't firmed as they aren't able to give up insistence on Brahma-knowledge that Brahma is quality-less and omnipresent. So, they are deserted at both the places by pride. However devotees are sure about their completeness.

Saint Tukarama has confidently said that

घोटवीन लाळ ब्रह्मज्ञान्या हाती। मुक्ता आत्मस्थिती सांडवीन॥

'I shall make Brahma-knower whip saliva; make him give up Brahma-state'.

As a matter of fact, some liberated aren't able to give up pride 'I am Brahma' feeling. Why can't they say 'Everything including self is Brahma' instead of saying that 'I am Brahma?' There remains no duality in saying so. Tukarama hasn't belittled a true Brahma-knower, but has scorned at dry Brahma-knower. Tukarama's say is so forceful when he says that if body becomes Brahma in devotional song, what's the wonder if soul becomes Brahma?

Disciple: How has Tukarama has claimed that material body becomes Brahma?

Guru: The standard for this is Shankaracharya's words.

Shankaracharya says in 'Aparaoksha-anubhuti'

मृद्रूपो हि यथा कुंभस्तद्वद्देहोऽपि चिन्मयः॥ आत्मानात्मविवेकोऽयं मुधैव क्रियतेऽबुधैः॥ ६९

'Earthen pot remains in form of soil and not separate. When entire cosmos is Brahma, how would body remain separate?

Thus it is foolishness to discern that this is soul, this is non-soul'.69

I tell you that this verse pertains to the perfected state. This doesn't entail condemnation of discernment. The discernment told in here is for seeker-state. There is no necessity of discernment, but devotion in perfected state.

Shankaracharya states in 'Shatpadi'

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम्। सामुद्रो हि तरंगः क्वचन समुद्रो न तारंगः॥

'O Lord, though difference is no more, I belong to you, but you don't belong to me. Though water is same, sea doesn't belong to waves, but waves belong to sea'.

Saint Tukarama too says

'ब्रह्मभूत काया होतसे कीर्तनी॥

'Body becomes Brahma in devotional song'.

No fate for devotee:

Disciple: Though a devotee has knowledge and devotion, can't he win over fate like a yogi?

Guru: Saint Tukarama has told in next verse that a devotee doesn't gain pain while experiencing fate by saying भाग्य तरी ऋणी देवा ऐसा। 'fortune is that God is so obliging'. Here fortune is fate. For one for whom God obliges, where is the limit to his fortune? This shows that a devotee has no fate to experience. Now as pride of knowledge has been eliminated earlier, he eliminates pride of worship by saying सांडवीन तपोनिधा अभिमान। "I will make severity-practitioner (*Taponidhi*) give up pride". Here worshiper is one who worships deities as per their liking. Saint Tukarama says worshiper's pride यज्ञ आणि दान लाजवीन। is redundant before devotion. Similarly he makes pride of karma redundant by saying "I will put to shame sacrifice and charity". Here he asks to give up the pride, but he doesn't condemn sacrifice or charity. He doesn't want deities in heaven to have pride of divine enjoyments before pleasure of devotional songs by saying कडू स्वर्गवास करीन भोग। "I will make heavenly enjoyments bitter" Accordingly, he turns tendency of those roaming about sacred places towards devotional songs by saying तीर्थभ्रामकासी आणीन आळसा॥ "I will make sacred place wanderer to have sloth". Here word sloth doesn't indicate dark quality, but tries to reduce tendency of roaming about sacred places.

Saint Tukarama says that

नलगे सायास जाणे वनांतरा। सुखे येतो घरा नारायण॥ १

ठायीच बैसोनि करा एकचित्त। आवडी अनंत आळवावा॥ २

Efforts to go to forest aren't needed; Naryana happily comes to home. 1

Concentrate mind by sitting at that place; Ananata should be worshiped happily. 2

The use word sloth has been made to tell restraint of attitudes through devotion path and the remnant devotion is the real goal of life (*Purushaatha*). He tells that fate during liberation while living remains devotion-full by use of words 'goal of life' in his saying "I will achieve goal of life for devotion-fortune-love (*Bhakti-bhaagya-prema*)". Now he tells about retention of devotion during liberation after death by saying 'Brahma meaning is self-store'. Wamana pundit too had accepted devotion during liberation after death.

Saint Tukarama says

ज्ञानानळे करुनि संचित दग्ध होते। कर्माभिमान त्यजिता क्रियमाण जाते॥

प्रारब्धमात्र उरते सरते स्वभोगे। ते नासल्या उपरि मुक्तीच भक्तियोगे॥

Destiny (Sanchita) gets scorched by knowledge.

Kriyaamaana goes after discarding karma-pride.

Only fate remains for experiencing.

After destroying that, only liberation through devotion.

For savant devotee, supreme God's eternal Vaikuntha is there. Wamana had said that Vaikuntha residents and supreme God unite for keeping devotion constant. He also thinks that devotion is retained during liberation after death. It is said in 'Naradabhakti-sutra' that अनिर्वचनीयं प्रेमस्वरूपम this devotion is indescribable.

Saint Dnyaneeshwara says

तैसी क्रिया कीर न साहे। परी अद्वैतीं भक्ति आहे। हे अनुभवाचि जोगे नोहे। बोला ऐसे। (ज्ञा. १८.११५१)

'Though non-duality has no action, it has devotion that is experienced, not talked about' (D-XVIII/1151).

Saint Tukarama says that though heavenly residence, sacrifice, knowledge and severity are told to be discarded; I will never give up devotion-fortune-love, the unachievable goal of life.

Saint Tukrama says

धन्य म्हणवीन इह लोकी लोकां। भाग्ये आम्ही तुका देखियेला॥

'I will make people in world and beyond say that we are fortunate to have seen Tuka'.

This statement of Tuka hasn't been said out of self-pride, but out of vigour or pride of Devotion.

Saint Dnyaneshwara says

जे अभिमान वाहती अंगी। आम्ही हरीचे भूषावया लागी॥ (ज्ञा. ९.३६२)

'Those taking pride in being Hari's adornment' (D-IX/362).

As noble not having pride for his clan is disgrace for him. As God asks Arjuna to devote him, Tukarama had pride of his God-meditation. A faithful wife doesn't wish for anything than happiness of her husband. Her pride is for serving husband and his pleasure is her pleasure.

Saint Tukarama says

पतिव्रतेचे हे मन पति भेटो। तैसे आम्ही विठोमाजी नांदो॥

'As faithful wife's mind craves for husband, I stay with Vithoba'.

The real God-devotees are happy with happiness of supreme God which is known as glory-knowledge. This is described in 'Gopeegita' and 'Nradabhaktisutra'.

God says in Gita

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते॥ ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्॥

(गीता १२.१२)

'Study is topped by knowledge by meditation by fruit-relinquishment by peace in the end' (G-XII/12).

The knowledge-full devotion told here facilitates understanding that quality-less Brahma is personal God and he is loved more.

God recognizes this by saying in Gita

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना॥ श्रद्धावान् भजते यो मां स मे युक्ततमो मतः॥ (गीता ६.४७)

'Among all yogis, faithful one worshiping me with soul firmed in me; I treat him as great yogi' (G-VI/47).

Non-knowledge is root of all sorrow:

As per aphorism 24, non-knowledge is root of all sorrow. This proved not only by 'Gita', 'Smriti' and 'Purana', but also by 'Shriti' logic and experience.

It is said in 'Shvetashvatara Upanishadas'

अनीशश्चात्मा बध्यते भोक्तृभावात्। ज्ञात्वा देवं मुच्यते सर्वपाशैः॥ (श्वे. उप. अ. १.८)

ज्ञात्वा देवं सर्वपाशापहानिः। क्षीणैः क्लेशैः जन्ममृत्युप्रहानिः॥ (श्वे. उ. अ. १.११)

'Embodied soul is bound by non-discernment of 'I am experiencer', but he gets liberated from all bonds by knowing God' (Su-1.8).

If God is known, all bonds are severed, karmas are weakened and pains like non-knowledge are destroyed. Passion doesn't remain when desire and hatred vanish. When passion is no more whence will birth take place! (Su-1.11)

It is said in GIta as

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्। तं तमेवैति कौन्तेय सदा तद्भावभावितः॥ (गीता ८.६)

'What state he remembers while leaving body, he gains the same, Kaunteya, being ever engrossed in it' (G-VIII/6).

Saint Eknatha says that birth doesn't happen without passion. So God asked Arjuna to remember him. So that Arjuna will gain him. When passion is no more, whence will death come!

Saint Dnyaneshwara says

ते मरणाऐलीचकडे। मज मिळोनि गेले फुडे॥ (ज्ञा. ९.३६५)

'They became one with me before death (D-IX/365).

It is said in 'Shvetashvatar Upanshadas

तस्याभिध्यानाद्योजनात्त्वभावात्। भूयश्चान्ते विश्वमायानिवृत्तिः॥ (श्वे. उ. अ. २.१०)

'Illusory energy gets eliminated by his meditation, unification with him and his knowledge' (Su-2.10).

All three things of devotion, knowledge and asceticism are included here.

It is said in 'Adhyatma Ramayana'

त्वं सर्वभूतहृदयेषु कृतालयोऽपि। त्वन्मंत्रजाप्यविमुखेषु तनोषि मायाम्।

त्वन्मंत्रसाधनपरेष्वपयाति माया। सेवानुरूपफलदोऽसि यथा महीपः॥ (अरण्यकांड सर्ग-2.29)

'Raghuraya, though you dwell in heart of all, you expand your illusory energy for those who don't chant your name and your illusory energy deserts those who chant your name'. (Ak 2.29)

Accordingly, if someone claims that you adopt dissimilarity in this matter, it isn't true as king awards fruit as per service rendered'. King punishes thieves and rewards good servant, but he is never affected by that as his action depends on quality of thief and servant. Accordingly Rama, illusory energy for your devotee is eliminated by his remembrance of your name. Even if it is so, it appears that supreme soul is more subjugated to his devotee. For example, moonlight sees thief and suave equally. But thief hates moonlight and suave loves it, but moon doesn't hate both. Even then moonlight is really enjoyed by Chakora alone as it is able to consume its nectar. Moon never denies it to others, but they aren't able to do that so what could moon do about it? Additionally, only night lilies bloom and sea swells on moonrise as moonlight specially affects them. Similarly, only God-devotees could gain God's nearness as they are engrossed in him. God never says no to others, but they don't attempt devotion. As God never hates anybody, he can't be accused of fault of cruel dissimilarity (*Nirghrinya vaishanya dosha*).

God says in Gita

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः। ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम्॥ (गीता ९.२९)

I am same in all beings with no hatred or love; my devoted worshipers are in me; I am in them' (G-IX/29).

Saint Dnyaneshwara says in chapter IX of 'Dnyaneshwarai' and 'Amritanubhava'

का कमलकंदा आणि दर्दुरी। नांदणूक एकेचि घरी। परि पराग सेविजे भ्रमरी। येरा चिखलचि उरे॥ (अमृ. ९.५८)

पाहे पा दूध पवित्र आणि गोड। पासी त्वचेचिया पदराआड। परि ते अव्हेरूनि गोचिड। अशुद्धचि सेवी॥ (अमृ. ९.५७)

कोणी एक अकृत्रिम। भक्तीचे हे वर्म। योगज्ञानादीविश्राम। भूमिका हे॥ (अमृ. ९.६१)

'Lotus share same space, but pollens are enjoyed by bees and mire remains for frog' 58

'Pious sweet milk is available under skin-layer, but leaving it doesn't tick suck blood? 57

'Gain of God-form is secret of natural devotion, and resort of yoga and and frog knowledge' 61.

The God-devotion chapter ends here.

Verses from 'Purana' regarding God-meditation:

I had promised to translate the verses borrowed from Purana by Vartikas. I shall tell them briefly now. Vartikas say that God-meditation has been told in aphorisms from 23 to 33 of 'Yogasutra'. Whatever verses from 'Lingpurana' that have been borrowed by them aren't in the same order as that of 'Yogasutra'. They haven't mentioned initial few verses of 'Yogasutra'.

Instead of that we will take up a verse from Gita to start with.

मन्मना भव मद्रक्तो मद्याजी मां नमस्कुरु। मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः॥ (गीता ९.३४)

'Become my mind, devotee, worshiper and bow to me; you will gain me on surrendering mind to me' (G-IX/34)

Here God indicates that quality-less is understood by God-meditation.

Aphorism – 24

क्लेशकर्मविपाकाशयैपरामृष्टः पुरुषविशेष ईश्वरः।

There are six verses for this aphorism.

अविद्ययेशस्य योगो नातीतो नाप्यनागतः। नाप्यस्त्यस्मितया चैवं रागेणापि त्रिकालतः॥ १

कालेषु त्रिषु सम्बन्धस्तस्य द्वेषेण नो भवेत्। तथैवाभिनिवेशेन सम्बन्धो न कदाचन॥ २

कुशलाकुशलैश्चैवसम्बन्धो नैव कर्मभिः। भवेत् कालत्रये शंभोरविद्यामतिवर्जनात्॥ ३

विपाकैः कर्मणां तस्य न भवेदेव संगमः। कालेषु त्रिषु शर्वस्य शिवस्य शिवदायिनः॥ ४

सुखदुःखैर्न संस्पृश्यः कालात्रितयवर्तिभिः तथैव भोगसंस्कारैर्भगवानन्धकान्तकः॥ ५

पुंविशेषः परो देवो भगवान् परमेश्वरः। चेतनाचेतनोन्मुक्तः प्रपञ्चादखिलात्परः॥ ६

'This God isn't touched by ignorance, ego and desire in past, present or future'.1

'This God isn't touched by hatred and fear of death in past present and future'.2

'This God isn't touched by sin, merit or karma in past, present and future'.3

'This God isn't touched by karma-fruit in past, present and future'.4

'This God isn't touched by pain or pleasure in past, present and future'.5

'This God is Person specific and not like ordinary beings. That means he is spiritual, but not bound. So he is different than world and matter.6

Aphorism – 25

तत्र निरतिशयं सार्वज्ञबीजम्

There are two verses for this aphorism.

लोके सातिशयत्वेन ज्ञानैश्वर्ये विलोकिते। शिवे नातिशयित्वेन स्थिते आहुर्मनीषिणः॥ १
प्रतिसर्गं वस्तुभानं ब्रह्मणः शास्त्रविस्तरम्। उपदेशात् स एष्टव्यः कालावच्छेदवर्तिनाम्॥ २

‘In this world, knowledge happens to be in ascending order. And supreme God’s knowledge is perfect among all knowledge’.1

Supreme God’s omniscience told by inference in above verse is proved by standard in this verse. It says ‘Whenever cosmos is created consisting of matter subjugated to time; the entity by which Brahma gains knowledge of that matter and expanse of scriptures should be treated as supreme soul’.2

The word standard for this is

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै। तँह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये॥

‘I seeker bow to soul-enlightening God who creates Brahma and imparts knowledge to him’.

Aphorism – 26

स एष पूर्वेष मपि गुरुः कालेनानवच्छेदात्।

There are three verses for this aphorism.

कालावच्छेदयुक्तानां गुरुणामप्यसौ गुरुः। सर्वेषामपि सर्वेशः कालावच्छेदवर्जितः॥ १
अनादिरेव सम्बन्धो विज्ञानोत्कर्षयोः परे। स्थितयोरीदृशः शर्वः परिशुद्धः स्वभावतः॥ २
आत्मप्रयोजनाभावे परानुग्रह एव हि। प्रयोजनं समस्तानां क्रियाणां परमेष्ठिनः॥ ३

‘Brahma too and Guru of all get dissolved at the end of Brahma-kalpa. That means they are subjugated to time. So supreme God is guru of Brahma’.1

‘Connection of supreme God with knowledge and prosperity is eternal and he is different than all. He is called as Shankara. He is naturally pure’.2

‘Supreme soul’s all actions i.e. knowledge is for welfare of world. He personally has no use of the same’.3

Aphorism – 27

तस्य वाचकः प्रणवः

There is one verse for this aphorism.

प्रणवो वाचकस्तस्य शिवस्य परमात्मनः। शिवरुद्रादिशब्दानां प्रणवो हि परः स्मृतः॥ १

'Aum is supreme God's one name which is greater than Shiva and Rudra. Or Shiva and Rudra are forms of Aum'.1

Aphorism – 28

तज्जपस्तदर्थभावनम्

There are seven verses for this aphorism.

शंभोः प्रणववाच्यस्य भावना तज्जपादपि। आशु सिद्धिः परा प्राप्या भवत्येव न संशयः॥ १

एकं ब्रह्ममयं ध्यायेत्सर्वं विप्र चराचरम्। चराचरविभागं च त्यजेदहमिति स्मरन्॥ २

सप्ताण्डावरणान्याहुरण्डस्यात्मा म्बुजासनः। कोटिकोट्ययुतानीश चाण्डानि कथितानि तु॥ ३

तत्र तत्र चतुर्वक्त्रा ब्रह्माणो हरयो भवाः। सृष्टाः प्रधानेन तथा प्राप्य शम्भोस्तु सन्निधिम्॥ ४

असंख्याताश्च रुद्राख्या असंख्याताः पितामहाः। हरयश्चाप्यसंख्याता एक एव महेश्वरः॥ ५

ब्रह्मेन्द्रविष्णुरुद्राद्यैरपि देवैरगोचरम्। आदिमध्यान्तरहितं भेषजं भवरोगिणाम्॥ ६

शिवतत्त्वमितिख्यातं शिवादपि परं पदम्॥ ७

'There isn't any doubt that liberation is granted by chanting name of Shiva.

'Movable and immovable parts of world should be discarded by having feeling of 'I am Brahma'.1

First immovable part should be discarded and then movable part should be discarded and then feeling of 'I am all Brahma' should be meditated'.2

'Cosmos is covered by seven coats of earth, water, fire, air, space, ego and intellect. Each one of these seven coats is ten times greater than earlier in sequential order. Intellect's deity and soul is Brahma. There are millions of such cosmoses present in body of supreme God'.3

Brahma, who is created from navel of Vishnu, created Vishnu and Shiva by standing in front of God in each cosmos. Though it is told in 'Shivapurana' that Brahma and Vishnu are created from Shiva, these are differences of each kalpa. None is greater or smaller'.4

'There are limitless Brahma and Vishnu. But supreme soul is one. As bodies in dream appear different, but they are from point of view of mind. Similarly, Brahma, Vishnu and Mahesha are same from point of view of supreme God, but they appear different from point of view of cosmos-vision (Srishti-drishti). Brahma is present in both forms of embodied soul and God, but Vishnu and Shiva are God and liberated though limitless. This is proved by 'Shriti and 'Purana'.5

'Supreme God's status which is present in heart of deities of Brahma, Vishnu, Mahesha etc and beneficial to them is invisible and beyond all'.6

'This Shiva-principle is beyond all and is incomprehensible'.7

The meaning of this verse shouldn't be construed as all Gods are ignorant. It means that it is invisible to Gods from their gross vision as it is omnipresent. This is known as Shiva-principle-discernment (*Shiva-tatva-viveka*). The God-meditation chapter ends here. The verses quoted above pertain to aphorisms from 23 to 28 only as most of the commentators treat God-meditation chapter consisting of these aphorisms. However, I treat that God-meditation chapter consists of aphorisms from 23 to 33.



CHAPTER III - STUDY

(Date – 28.10.1907)

Aphorism – 34

Sanskrit:

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य। ३४

Pracchardana vidhaaranaabhyaama vaa praanasya

Literal meaning:

Exhalation, breath-stoppage, also of breath-control.

Implied meaning:

By exhalation and breath-stoppage also breath-control is achieved.

Guru: There are thousands of measures told in Samaadhipaada for gaining supreme God on achieving yoga-perfection. This measure is other than one told God- chapter. Here it is necessary to tell certain principle before dealing with this aphorism. There is inclusion of paths devotion, knowledge and karma among the measures for achieving liberation told in 'Yoga-shastra'. And God- devotion is greatest among them all.

Disciple: Sir, when God-meditation is greatest, what is the necessity of other measures?

Guru: Every individual's liking defers in this world. So, everyone follows the path liked by him. The four roads leading to a village meet at one point, but all of them come from different directions. Thus it isn't essential that all must follow the same path. There are many remedies told in medical science to tackle a single ailment. So, doctor doesn't tell the same remedy for same ailment. He prescribes different medicines taking into consideration the liking and capacity of a patient. Similarly scripture-author has to prescribe a measure suitable for a seeker as per his tendency. So, Vedas too have told different paths and all remedies are known only to supreme God.

Sant Dnyaneshwara says

म्हणोनि अर्जुना पाही। प्रवेशावया माझिया ठायी। उपायांची नाही। वाणी येथ॥ (ज्ञा. ९.४७१)

'So Partha, there is no dearth of ways and means to reach me' (D-IX/471).

This shows that supreme God too acknowledges different paths to come to him. However, it is certain that whatever path one may choose, elimination of desire is must if liberation is the goal. And to achieve liberation, devotion is must. That is why; devotion greatness is bestowed on God-meditation. But it doesn't mean that none should follow other means. Thus scripture-author tells all the measures known to them.

Samartha Ramadasa says

जितुके काही आपणास ठावे। तितुके हळूहळू शिकवावे। शहाणे करूनि सोडावे। सकळ जना॥

'Whatever is known to us should be taught slowly; all people should be made knowledgeable'.

If you say why only supreme God knows all the paths; the answer is supreme God is omniscient. I shall elaborate this a little. When one is having chest full of money, we call him rich. If one having two chests full of money, we call him richer. If one is having seven chests full of money, he will become richest man in town. While King's entire treasury is full of money. Accordingly even if all money in world is pulled together, it will still have limitation as it is no match for wealth Kubera possesses. Even Kubera's wealth is limited to nine types. Similarly knowledge in world is sequentially higher, but again it has got limitations. But as supreme God is as vast as space, all knowledge is culminated at his state. Thus only he is in the know of all paths. This shows that knowledge emerges from God.

God says in Gita

सर्वस्य चाहं हृदि सन्निविष्टो मत्तःस्मृतिर्ज्ञानमपोहनं च।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम्॥ (गीता १५.१५)

'I dwell in all hearts; from me spring knowledge, memory and oblivion; I am known by all Vedas; I am Vedanta-author and Veda-knower too' (G-XV/15).

God says there is no point in searching me among people, but I should be searched in hearts of all. Another reason for saying so is if we indulge in any sin during dark, sun

can't see that, but God being in all hearts sees it. That means we can't commit any sin without knowledge of God.

Disciple: Sir, How is that God dwells in all hearts?

Guru: Friend, if you look at words knowledge, memory and oblivion; you will understand. God says memory, knowledge and oblivion spring from me. Who reminds us about waking up when we forget everything during sleep? If we go to sleep after deciding to wake up at 4 AM, we get up exactly at 4 AM from however deep sleep we may be in. When intellect and mind are in latent state during sleep, then who wakes up the desire? As a healthy person can reach his destination in time, a weakling can't do that due to incapability. Accordingly, when intellect and mind, which during wakeful state in spite of being capable of action sometimes are not mindful of what is happening around when they are engrossed in something; are incapable of any action during sleep, who wakes up us at the predetermined time?

Disciple: As desire is constant, she wakes up. Then why should be there someone else waking her up?

Guru: Friend, desire and intellect are same. Who says that desire isn't constant? But what is the use of her being constant? When she herself is in latent state in sleep, she on her own can't wake up from sleep; then how could she wake up at predetermined time unless there is someone waking her up? At times we may get up and again go to sleep, but waking up at exact time happens by remembering to get up at that time. Besides, desire is materialistic and a matter has no capacity to move without being aided by spiritual entity.

Shankaracharya has said in 'Shankarabhashya'

न ह्यचेतनं चेतनेनविना स्वतंत्रं प्रवर्तते प्रवर्तयति वा

'Matter on its own can neither act nor make someone act without being aided by spiritual entity'.

We observe practically also that a matter without consciousness can't move from one place to another. As mind being materialistic goes into latent state during sleep, it is not possible that it would know what it does during sleep. So, when desire already materialistic goes into latent state, then how could she wake at 4AM? Thus there is

no other go than to accept that supreme God wakes up desire from sleep. It is said in 'Mandukyakarika' that God waking up us from deep sleep stays in all hearts.

One poet has said

घेतो झोप सुखे परंतु उठतो ही ईश्वराची दया

'I happily sleep, but it is God's pity that I wake from sleep'.

Inference is that as supreme God is omniscient, it is his prerogative to wake up desire or not.

Disciple: Sir, if God is waking up from sleep, he must be waking up from contemplation too.

Guru: Of course! If contemplation is achieved and desire isn't weakened, then contemplation is bound to terminate. Thus, there is no liberation without desire-elimination. In aphorism 16, pious quality elimination has been advocated for the same reason because pious quality too binds by knowledge as dark quality binds by sloth and sleep.

God says in Gita

सुखसंगेन बध्नाति ज्ञानसंगेन चानघ (गीता १४.६)

'Binds soul by attachment to pleasure and knowledge, Anagha!' (G-XIV/6).

When God can wake up desire from dark quality, why can't he wake up one from pious quality? If pious quality increases without devotion, then desire isn't diminished. How is it possible that God is capable of waking up desire from one quality and not from other quality? Keep one more thing in mind that God is Goddess. As it is said in 'Puranas' that God is foundation of illusory energy, Goddess had told Indra in 'Devibhagavata' that Goddess-form is foundation of illusory energy. So, Goddess is form God-form. Both God and Goddess are forms of spirituality.

It is said in 'Saptashati'

स्त्री-उपहितचैतन्यं देवी पुरुष-उपहितचैतन्यं देवः

ज्ञानिनामपि चेतांसि देवी भगवती हि सा। बलादाकृष्य मोहाय महामाया प्रयच्छति॥ (१.५५.५६)

'She is granter and terminator of knowledge; she creates desire during wakefulness. supreme God and Goddess are same. Both of them are supporter of illusory energy'. (1.55.56)

God can wake up one from knowledge too. If contemplation is attempted with attachment to object; then desire isn't eliminated, but it remains in latent state. Thus, one should never hope for liberation with attachment to object as same objects appear repeatedly. One could take mind up to Brahma-state with study, but objects cannot be eliminated without devotion.

Saint Tukarama says

अभ्यासाचे आंगी असती सर्वकळा। भक्तिचा जिव्हाळा वेगळाची॥

'Study has all qualities, but devotion's attachment is different'.

I will tell an example known to me in this connection.

Raghuraja's story:

When Raghuraja, founder of Raghu clan was ruling Ayodhya, kings used rule a country for ten thousand years and then opt for forest dwelling for one thousand years for performing severity and making their life worth emulating. That time an imposter came to his capital and requested king to test his capability of imitating any form. Then king asked him to imitate a yogi. That imposter had studied yoga, but why should he imitate a yogi few coins? When imposter appeared as yogi before king, king asked him attempt contemplation. Then he achieved contemplation too which happened to be perfect. King thought as his body won't deteriorate, he got it filled with salt and kept it at a safe place in palace. Many thousand years lapsed in between as many descendents of Raghuraja ruled Ayodhya for thousands of years each. In the end it was Rama's rule. When Rama after sermon by sage Vasishtha took out a slab in palace, he found to his great surprise a yogi's body in seating posture breathing slowly. When Vasishtha saw that body and declared that he was a yogi in deep contemplation state for millions of years; Rama requested Vasishtha to terminate that yogi's contemplation. Vasishtha said "It

isn't fair to terminate pious person's contemplation. That would diminish your faith in contemplation". But as Rama insisted that Vasishtha should terminate his contemplation, Vasishtha by yogic power entered into yogi's body and his breathing picked up speed and his mind too started vibrating as breathing and mind are interrelated. And his original desire of gaining reward from king for his imitation of a yogi woke up, Vasishtha came out of his body and that imposter on termination of his contemplation started asking "O Raghuraja, give me my reward now" as he felt that king Raghuraja is still ruling. Vasishtha said "Rama, I wasn't ready to terminate his contemplation only for this reason. He had achieved contemplation with study only for sake of fulfillment of his desire of gaining reward from king. And he remembered that it is still Raghuraja's period, but he didn't gain asceticism".

It proves from this story that as desire remains in suppressed form during contemplation, it has to wake up at some stage as only yoga-study doesn't weaken the desire unless it is accompanied with asceticism.

God had said in Gita

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते (गीता ६.३५)

'With study and asceticism Kaunteya, mind is restrained' (G-VI/35).

It is said in 'Bhagavata'

युञ्जानानामभक्तानां प्राणायामादिभिर्मनः। अक्षीणवासनं राजन् दृष्यते पुनरुत्थितम्॥ (भा. १०.५१.६१)

'As desire of those concentrating mind by breath-control isn't weakened, their mind comes out again i.e. their contemplation is terminated' (Bh-10.51.61).

Saint Dnyaneshwara says in chapter XV of Dnyaneshwarai as

विरक्तिवांचूनि कही। ज्ञानासी तगणेचि नाही॥ हे विचारोनि ठायी। ठेविले देवे॥ ३६

पैं तोंड भरो का विचारा। आणि अंतःकरणी विषयांसी थारा। तरी नातुडे धनुर्धरा। त्रिशुद्धि मी॥ ३९३

'So knowledge can't be steadied without asceticism; God on consideration declared'36

'Mouth may be talking lot about me, but if mind is full of objects, certainly I am not traceable'393.

Saint Tukarama says

ज्याला विषयाचे ध्यान। त्याला कैचा नारायण

'For him having knowledge of object, where is Narayana?' (Tg).

Saint Eknata says

न सुटे कल्पना अभिमानाची गाठी। घेता जन्म कोटी हरी कैचा॥

'Where is Hari even after millions of births?'

Thus contemplation without asceticism terminates. Supreme God wakes up desire as King rewards as per service rendered. That means whether to wake up desire or not is prerogative of supreme God. So, in order to weaken desire, supreme God should be devoted. If contemplation is attempted with aim of seeing God without attachment to object, why would he wake up desire? King gives reward as per service rendered, but to whom; to his servant. But king maintains his son even if he doesn't work. Devotees are supreme God's sons and their desires are weakened by devotion.

God says in Gita

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च। (गीता १५.१५)

'I dwell in all hearts; from me spring knowledge, memory and oblivion' (G-XV/15).

Second method of recognizing God:

God says in Gita

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाह॥ (गीता १५.१५)

'I am Vedanta-author and Veda-knower too' (G-XV/15).

As practically, one responds when he is specifically called out and not otherwise. Similarly God himself is telling way to recognize him. God says "Vedas are standard to know me as I am Vedanta-author". That means Vedanta originated from God. How could similar object know dissimilar object? As sun can be seen by sun rays and not by dark rays, God can be recognized by Vedanta created by him. And who else would know Veda-meaning? God says he is Veda-knower too. So God knows all remedies.

It is a rule that scripture-authors propagate ways known to them and whoever wants could find out a way as per his liking. But it is not necessary that the way liked by one is greatest and all should like it and no other remedy is possible. Who would say that there

is no greater medicine than Hemagarbha; only him who isn't aware of medical science. There are many remedies told in medical science for single ailment, and Vedanta and yoga are spiritual scriptures which could convert a living being into Brahma and make humanity prosperous. So, they must be containing many remedies told therein. A seeker could choose a remedy from them by which he can attain supreme God. Appayya Dixit has taken a verse from 'Vartika' of Sureshvaracharya as standard in his 'Siddhanta-klesha-sangraha'.

This standard is follows

यया यया भवेत् पुंसां व्युत्पत्तिः प्रत्यगात्मनि। सा सैव प्रक्रियेह स्यात्साध्वी सा चानवस्थितिः॥

'Whatever remedy by which one would be able to gain supreme God and get united with him should be treated as best, but it isn't possible for one to try all remedies'.

For example, one may see moon-crescent with reference to a branch, one from house-top, one with a finger or one by any other means. Similarly, from many means to see supreme God, one should select means that suits him.

God says in chapter XIII of Gita

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना। अन्ये सांख्येन योगेन कर्मयोगेन चापरे॥ २४

अन्ये त्वेवमजानंतः श्रुत्वान्येभ्य उपासते। तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः॥ २५

'Some realize soul in heart by meditation, some by intellect-yoga and many by karma-yoga'.24

'Other ignorant worship on hearing, they too surely cross death by Veda-means'.25

There are many means sacrifices told in chapter IV of Gita as

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे। स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः॥ २८

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे। प्राणापानगतीं रुद्ध्वा प्राणायामपरायणाः॥ २९

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति। सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः॥ ३०

'Wealth, severity, yoga, study; knowledge are sacrificed by ascetics with severe vows'.28

'Inhaling in exhaling and reverse or controlling both are burnt by expert breath-controllers'.29

'Some restricting diet burn breaths in breaths, all sacrifice-knower destroy sin by sacrifice'.³⁰

God treats study that is name-chanting as his manifestation.

Disciple: Here, how does word sacrifice-knower indicate that they are supreme God-knower?

Guru: Friend, Veda-word 'Yadnyovaiti Vishnu' is standard for this. God says he is sacrifice. So, all sacrifices are means to know supreme God who has told many such means in Gita. As God recognizes many means, scripture-authors too have told many means of liberation. Inference is that there are many means to obtain liberation-fruit as there are many ways from different directions to reach a village. One should select means that suits him.

Saint Tukarama has advised seekers as

नको शोधूं मतांतरे। नुमगे खरे बुडाल॥

'Don't search for different opinions; you will be drowned by not knowing them'.

Breath-control:

Word 'Pracchardana in this aphorism means exhalation and inhalation. Word 'Vidharnaa' means stoppage of breath. Yoga can be perfected by these three means. Other meaning of 'Pracchardhana' is exhalation through both nostrils and 'Vidharanaa' is breath-stoppage. 'Smriti' says 'Prana is air and 'Aayama' is its control'. Shankaracharya says mind on steadying by breath-control gets concentrated. Vritti-author too says like this. But there is slight difference in his saying. He says air exhaled out should be measured by counting 'Matra'.

Guru: 'Matra' is Time Measure (TM).

Disciple : How does time measured?

Guru: There are different methods of measuring time. Some say TM is time taken by saying Aum once. Some say it is time taken by one inhalation and exhalation. Some say it is time taken by swinging hand around calf and snapping fingers. But TM of saying Aum is better as it involves chanting of Aum as well as counting time. So, stoppage of breath should be done by adopting a suitable TM.

Disciple: Sir, it will better if this is explained in simpler terms.

Guru: To tell it simply, breathing should be stopped inside after one exhalation and one inhalation. If inhalation is done by left nostril, exhalation should be done right nostril and vice versa. It is told in 'Gorakshshataka' that Brahman should chant Aum 12 times while inhaling.

Disciple: Sir, hasn't been Aum chanting told for other castes?

Guru: Only Brahmans have been told to chant Aum. But it is told in 'Mahanirvanatantra' to chant Brahmamantra consisting of chanting of Aum by all castes.

It is told in 'Kapilagita'

अथ मंत्रं प्रवक्ष्यामि मोक्षदो सर्वदेहिनाम्। ॐ हंस सोऽहं तथा देवी इत्यादी पाठ्येत्सुधीः॥

अथ मंत्राधिकारस्तु सर्वस्यात्र न संशयः। ब्राह्मणः क्षत्रियो वैश्यः शूद्रोपि वा ह्यन्त्यजोऽपि

'That means Aum should be chanted by all castes as all have mantra-right'.

Disciple: Sir, some say authority of chanting Aum is only for Brahmans while some say it is for all castes except outcasts. They should chant names of Hari, Govinda etc.

Saint Tukarama says

ॐ तत्सदिति सूत्राचे हे सार। कृपेचा सागर पांडुरंग॥ १

हरिः ॐ सहित उदित अनुदित। प्रचुरीश्वरासहित पांडुरंग॥ २ (तु. गा. १३८१)

'Aum tat Sat are essence, benevolent sea is Panduranga. 1

With Hari Aum risen n set, Lord Panduranga.' 2 (Tg-1381).

Here Tukarama has uttered Aum. So, there is no objection in saying that outcastes too have right to chant Aum'. This all is true, but scriptures say that Aum should be chanted only by Brahmans. Let be it. Now I will tell methods of breath-control.

First method of breath-control:

Inhalation of 12 TMs, breath-stoppage of 16 TMs and exhalation of 10 TMs is lowest order of breath-control. Breath-control of twice the TMs than those of lowest order is of middle order and breath-control of thrice the TMs than those of lowest order is of highest order. There happens to be sweating during lowest order, tremors during middle order and elevation of seating posture during highest order. Accordingly, while studying breath-stoppage (*Kevala kumbhaka*), breathing happily starts steadying

without doing inhalation and exhalation. Till then inhalation and exhalation should be continued. Otherwise there is fear of vital force getting restricted. In study as per TMs, there is no fear of vital force getting restricted. However, it is not understood how to keep vital force in tact while it is going into latent state and then how to wake it up from latent state without guidance from Guru. I shall tell how to achieve that too. When contemplation is achieved by only breath-stoppage by study of breath-control, there happens to be union of soul and God. But when mediation with feeling of 'I am Brahma' is attempted, vital force returns. With this trick about 99 % job would be done, still presence of Guru is essential in this experiment. This is one of the methods of breath-control by breath-stoppage. I will tell about this breath-control in detail during my discourse on Saadhanapaada by quoting examples from 'Hatayoga-pradipika'.

Second method of breath-control:

Now there is outer breath-stoppage (*Baahya kumbhaka*) as there is inner breath-stoppage (*Antara kumbhaka*) told earlier. This involves breath-stoppage after exhalation. I doubt whether my opinion would tally with that of Vartikas as they claim that outer kumbhaka isn't feasible. Though they agree that there are inhalation, exhalation and breath-stoppage, they say only inner breath-stoppage is possible. Almost all commentators of 'Yoga-shastra' say like this. Still I insist that outer breath-stoppage is feasible and easier too.

Disciple: Sir, why do Vartikas and other commentators say that outer breath-stoppage isn't feasible?

Guru: The reason for this appears to be that all of them have followed the way Saadhanapaada of 'Yoga-shastra' has dealt with eightfold yoga. Their argument may be that breath-control told in this aphorism and that told in Saadhanapaada are applicable to a seeker of one authority alone. Vartika-author clearly asks that when eightfold yoga is told in Saadhanapaada, what is the necessity of telling it in Samaadhipaada? That means all of them haven't paid enough attention to the policy of 'Yoga-sutra' author.

Disciple: Sir, isn't it of daring nature to go against opinion of all commentators?

Guru: Will it be alright to allow the policy of original author to be proved as wrong? Of what use is fear at wrong place? Another Bhojavritti-author concurs with my opinion. He says that outer breath-stoppage is feasible.

Disciple: Sir, meaning of word ‘breath-stoppage’ is stopping breath inside.

Guru: Friend, though meaning of word ‘breath-stoppage’ is stopping breath inside, it is true that breath could be stopped outside.

Disciple: Sir, I wish to hear how that happens.

Guru: Outer breath-stoppage is stopping breathing after exhalation and not allowing it to revert back and this method is easier to follow. Swami Vivekananda too says that outer breath-stoppage is easier to perform than inner breath-stoppage. Heartbeats aren’t stopped suddenly in inner breath-stoppage, but they take long time to stop. And senses aren’t steadied unless vital air’s motion and heartbeats are stopped. If vital air isn’t steady, senses remain fickle and aren’t steadied. However if outer breath-stoppage is attempted; heartbeats are slowed down and senses too get naturally steadied.

Disciple: Sir, westerners may feel that a person becomes dead if heartbeats totally stop?

Guru: Why have doubt of ‘may feel’? Western doctors clearly state that physical body of a person dissolves when his heart palpitation stops. As these poor chaps never had any occasion to see that a person could survive in spite of stopping of his heartbeats, it is natural that they may feel like that. They have witnessed that heart palpitation stops when a person dies, but have they ever witnessed whether a person really dies or lives when his heart palpitation is stopped while he is alive? And they won’t have occasion to witness that. Let be it. It is possible that heartbeats are stopped early by outer breath-stoppage. Secondly, entering into another body could be achieved early by outer breath-stoppage. If entry into another body could be achieved within 50 years by other study; it possible to achieve the same feat within three years by outer breath-stoppage. Inference is that outer breath-stoppage is best than inner breath-stoppage. It is told in commentary of knowledge-chapter of ‘Tripurarahasya’ that even desired death could be achieved by outer breath-stoppage.

Accordingly, you are told about inner and outer breath-stoppages. When vital force is steadied by breath-stoppage, mind too gets concentrated. The Vartika’s saying that there is repetition of breath-control in present aphorism has been refuted. However, some part of their argument needs to be accepted. Vriitti-author has provided very interesting explanation of this fact. He says the best accomplishers require only breath-

control while weak learners (*Manda-adhikaari*) require pious behavior, conduct-code body posture for breath-control. And breath-control told in this aphorism is for best accomplisners (*Tivra-adikaari* only and one that will be told in Saadhnapaada is for weak learners. So, a fault of repetition doesn't happen. What a great a great argument exposing fault of VartIka-authors! So, breath-control told in this aphorism is for best accomplisners and contemplation can be achieved with the help of that.

God has told in Gita

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः। प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ॥ (गीता ५.२७)

'Shutting out external objects, fixing vision between eyebrows, equalizing in-out breaths in nose' (G-V/27).

Here, only breath-control is prescribed without necessity of pious behavior, conduct-code etc. There is another finer point that air while inhalation and exhalation circulates between nostrils, but it has acquired different names due to different places in body where it operates.

It is said in 'Amarkosha' and 'Tarkasangraha' that

हृदि प्राणो गुदेऽपानो समानो नाभिमण्डले। उदानो कण्ठदेशे तु व्यानः सर्वशरीरगः, शरीरानुसञ्चारी वायुः॥

'Air operating in body is same, but it has acquired different names due to different places in body where it operates like 'Praana' in heart, 'Apaana' in anus, 'Udaana' in throat etc'.

Saint Dnyaneshwara too has given these names to air operating in body.

So air has acquired different names. But this is very primary differentiation. Its implied meaning is that air coming in body is vital air or inhalation and air going out is bad air or exhalation. God says both these airs stay in nose alone. Inference is steadying of breathing is told as breath-control in Gita. That is breath-control doesn't require pious behavior or conduct-code etc. as accomplisners have them naturally while they are required to be observed by weak learners as told in chapter VI of Gita. If disciple is an intelligent recruit; Guru straightway advices 'Kaumudi' to him for practicing and doesn't insist on his completing 'Rupavali'. Similarly, on observing piousness and authority of a seeker, he is told to practice breath-control without pious behavior and conduct-code in this aphorism. And for weak learner, breath-control will be told in Saadhanapaada.

Now, God has told other finer points in chapter IV of Gita that I will tell now. God says some burn inhalation in exhalation, some burn exhalation in inhalation and some regulate flow of vital air by breath-control by breath-stoppage while some burn objects like words in sense-fire. That means they concentrate mind without allowing senses to run towards to objects while some burn vital air in vital air by controlling diet. God says all these are sacrifice-knower i.e. they are God-knower and their sins are wiped out due to that. God can be known by any means, but only study is of no use. It is told in aphorism 12 that mind-attitude can be restrained by study and asceticism. Now I will elaborate how mind is steadied when vital air is steadied.

Saint Dnyaneshwara says

प्राणशक्ती चामुंडे। प्रहारूनि संकल्पाचे मेंडे। मनो महिषाचेनि मुंडे। दिधलीं बळीं॥ (ज्ञा. १२.५३)

'At altar of vital force deity, killing planning-goat; they sacrificed mind-demon's head' (D-XII/53).

As a matter of fact, man can't forcibly take out mind from objects. But as nose is pressed, mouth is opened; mind is steadied when vital force is restrained. Bhojavrittikar-author says vital force and mind are very closely related like two bosom friends eating one betel roll. One, whose mind is naturally steadied without breath-control, his vital force too gets steadied. It is told in 'Yogavasishta' that mind waves breathing like a fan. It is usually observed that when one is sorrowful, his breathing picks up speed and when he is happy, his breathing is steadied. This means that sorrow and happiness are born from mind and not from senses. Thus, mind and vital force are steadied by each other. Now breathing is one of the 16 obstacles mentioned in aphorisms 30 and 31.

Disciple : Sir, what is breathing?

Guru: It is inhalation and exhalation of air through nose. One, whose mind is steady; his breathing cannot be an obstacle for him and his vital force is steady. But one, whose mind is rarely introvert, it is an obstacle for him. As and when mind is steadied, vital force is steadied.

Acharya Adinatha's says

मनो विलीयते यत्र प्राणस्तत्र विलीयते। प्राणो विलीयते यत्र मनस्तत्र विलीयते॥

This verse refers to contemplation. This method is told in 'Yogavasishta' too.

Difference between contemplation and death:

Disciple: Sir, as vital force is steadied when mind is concentrated during contemplation; it is steadied after death too. So, how to differentiate between contemplation and death?

Guru: This doubt is equal to that of western doctors explained earlier. But I will explain this to you. Our mind stays in body in two different forms. One is common and other is special. That which knows body and properties like breathing etc as 'I am Krishnarao or so and so' is common form of mind. And one that performs special functions like speaking, thinking etc is special form of mind. For example, giving light is common function of sun while burning an object on which sun-rays passed through glass are concentrated is special function of sun. Thus, mind is single, but it is differentiated by its common and special functions. Now special form of mind is in latent state during sleep, but its common form remains intact. That is why; breathing continues during sleep. However, during contemplation and after death both the forms of mind get dissolved i.e. they remain in latent state, so breathing stops. Even then contemplation and death aren't same. The difference between them is though mind is in latent state after death, its object-desire doesn't vanish, but that too remains in latent state. So, one has to assume rebirth. So also during sleep though mind is in latent state, dreams happen due to object-desire. However, case of contemplation is not like that. Mind going into latent state during contemplation is devoid of object-desire. That means first passionate and dark qualities are required to be reduced and then pious quality is required to be increased and finally pious quality too is required to be discarded, so that mind goes into latent state when quality-aversion happens. Thus, where is the mind going through birth-cycle after death due to object-craze and where is the mind remaining in latent state during contemplation with weakened desire due to quality-aversion and enjoying Brahma-bliss? To compare these two states of mind is like comparing a dog roaming about from door to door for a piece of bread by whipping saliva and Indra enjoying divine pleasures in heaven. Now you are aware of the state of affair of him attempting contemplation with study, but without yoga-study consisting of asceticism from example of an imposter told earlier. Accordingly, you are told about the close relationship between mind and vital force. But means of breath-control without steadying mind take one only up to contemplation with gross object.

Disciple: Sir, then how does contemplation with subtle principle support happen?

Guru: It happens by Para-asceticism.

Disciple: When contemplation with gross object is achieved, isn't there any other means by which contemplation with subtle principle support could be achieved?

Guru: Contemplation with subtle support could be achieved by discernment after contemplation with gross object is achieved by breath-control. However, the means by which contemplation with subtle support could be straightway achieved is only God-meditation that includes both Para-asceticism and devotion. Now it is indicated how object-desire could be eliminated by breath-control.

It is told in 'Gorakshataka'

आसनेन रुजो हन्ति प्राणायामेन पातकम्॥

'Object-aversion develops as sins are reduced by breath-control'.

Pious person detests objects as his sins are reduced, but he having no ethics likes objects as his sins are increased. Mind can be weaned away from objects and then steadied when sins are reduced. Vritti-author says 'it is told in Vedas that sins are reduced by breath-control'. The texts like 'Amritabindu.', 'Yogashikhaa', 'Yogatatva' too concur with this. It is told in 'Hatpradipika' and 'Nathabhagavata' that if breath-control is practiced for one month, nerves get cleaned. It is told in 'Yogi-yadnyavalk-sanhita' that breath-control helps in elimination of all filth. Filth is of two kinds, one mind-filth i.e. sin-attitude and other body-filth i.e. impure elements. Accordingly, this is the means which purifies mind and body and thereby concentrates mind. This proved by 'Shriti', logic and experience. Now inference of this discourse is summed up by very lucid words of Saint Dnyaneshwara

In Chapter V of Dnyaneshwari it is said

तेथ जैसी रथ्योदके सकळे। घेऊनि गंगा समुद्री मिळे। मग एकेक वेगळे। निवडू न ये॥ १५४

तैसी वासनांतरांची विवंचना। मग आपैसी पारुखे अर्जुना। जे वेळी गगनी लयो मना। पवने कीजे॥ १५५

जेथ हे संसारचित्र उमटे। तो मनोरूप पट फाटे। जैसे सरोवर आटे। मग प्रतिभा नाही॥ १५६

तैसे मन एथ मुदल जाय। मग अहंभावादीक हे के आहे। म्हणोनि शरीरेचि ब्रह्म होय। अनुभवी तो॥ १५७

'By merging of streams on way, as Ganges joins sea; those waters can't be separated';154

'So, troubling desires naturally stop when mind merges in inner void by breath-control'.155

'That mind-screen where world-picture is etched is torn like lack of reflection in dry lake'.156

'When mind-capital is lost, ego is nowhere; so, he experiences Brahma while in body'.157

Now means of concentrating mind by divine objects will be told in next aphorism

Appearance of divine objects:

(Date 30.10.1907)

Aphorism – 35

Sanskrit:

विषयवती वा प्रवृत्तिरुत्पन्ना मनसा स्थितिनिबन्धिनी। ३५

Vishayavati vaa pravritti utpanna manasa sthiti nibandhani.

Literal meaning:

Object-producing also tendency emergence mind causes steadiness.

Implied meaning:

Emergence of object-producing tendency also causes mind-steadiness.

Guru: Vritti-author interprets word 'Vaa' isn't indicative of alternative, but of inclusive as this is one of the yoga methods and it should be necessarily experienced. Shnakaracharya in his commentary on this aphorism interprets word 'Vaa' indicates necessity which means same as that indicated by Vartikas.

Disciple: Sir, what is your opinion?

Guru: I accept Shankaracharya's interpretation as 'necessity' as well as I treat this as alternative too as it is in addition to earlier means. Now I will tell its meaning. As our mind is so accustomed to objects throughout limitless births that if mind is taken away from objects even for a moment; it feels as if end of era has arrived. With presumption that pleasure is derivable from objects, our mind is constantly engaged in obtaining

objects and its planning and alternatives are always directed towards this goal. That is why; man cannot forcefully wean mind away from objects and just for this reason, it is essential to separate mind from objects by study and asceticism.

Now the satisfaction received by mind from gaining objects is of two types. One receiving satisfaction from objects gained from outside and experiencing them or receiving satisfaction from experience of objects gained without any efforts on our part. As mind naturally feels that it is better if objects are gained without any efforts, and it is more satisfied if it so happens. Suppose, a man is sustaining himself by serving somewhere; then in that case, he has to tailor his requirements as per income he receives after slogging. But if there is a man, who is receiving substantial income from his agricultural fields and hereditary property; then he is always under impression that whatever he may spend from that income, it is not going exhaust. So he is happier than first man. Inference is that the pleasure one derives from experiencing objects already with him is always greater than that derived from experiencing objects gained from outside and mind would be naturally steady in first alternative. Now if a trick is found of gaining those objects from within heart, how much better it would be! If inner objects (*Antara vishaya*) are available, there won't be any necessity of gaining outer objects and they would be hated naturally.

Disciple: Sir, Is it possible to receive direct satisfaction from inner objects like that is received from outer objects?

Guru: I understood what you are driving at. You are presuming that inner objects are imaginary objects. But your interpretation is of foolish nature. As a matter of fact, pleasure is received from outer objects is much less than whatever pleasure is received by appearance of divine objects by steadying mind-attitudes and it lasts longer too. It is the chief goal of yoga to experience eternal bliss by steadying mind-attitudes.

Disciple: Sir, how do these objects emerge from within heart?

Guru: I will tell that now. Listen to. If we concentrate mind on smell-sense, we receive the best fragrance never received before. Smell-sense is nose-tip where we receive smell. Then if we concentrate mind on tongue-tip, we receive flavor of divine food not available anywhere on earth. Similarly, if we concentrate on mouth-top (*Taalu*), we gain knowledge of divine form. Mouth-top is defined in grammar as place of emergence of alphabets from 'I' to 'Ee' and from 'Y' to 'Sh'.

Disciple: Sir, how is mouth-top told as sourcing-place (*Uplabdhi-sthana*) of form? It is alright that nose-tip is sourcing-place of smell, but actually eyes should have been sourcing-place of form as we see through eyes?

Guru: This doubt isn't appropriate. Mouth-top is sourcing-place of form as per Vartika-authors and Shankaracharya too. Here it reminds me of a one more thing which is indicative of new scientific method. It is like this. It is argument of physiology that knowledge of a form isn't actually gained by eyes, but first reflection of form appears on retina in our eyes and the brain nerves deliver that reflection to mouth-top which gains the knowledge of form and then eyes see that form. This amply proves mouth-top gains knowledge of form and we already knew this theory. Thus, it is correct that mouth-top is sourcing-place of form. Similarly, if we concentrate mind on middle of the tongue, we gain divine touch-knowledge. And if we concentrate mind at the base of tongue, we gain divine word-knowledge. So by concentrating mind at different sourcing-places we gain divine knowledge of all five senses. As it is told in 'Yoga-shastra' to concentrate mind on middle of the tongue to gain knowledge of divine form, it is told in 'Tantra-shastra' to concentrate mind on gems, moon, sun, stars, gold and pearls. But these objects are included in forms which are physical, but by concentrating mind on middle of the tongue, the visible forms aren't physical, but divine. 'Tantra-shastra' has coordination with this aphorism. In mesmerism too, first it is told to concentrate mind on gold, metal or different colours. This is part of form-concentration. There is story of a yogini sulabha who had subjugated king of Mithila by concentrating her eyes with king's eyes.

Story of Vipula:

There is a story of Vipula in Anushasana period of 'Mahabharata'. There was a great seer named Devavarma. Ruchi was his wife, who was unparalleled in beauty in world. All deities, Gandharvas and Asuras were lured by her beauty. Especially Indra was most lured by her. Devavarma was protecting his wife to best of his capacity on knowing characters of his wife and Indra. Once as he was to go away for performance of a sacrifice, he asked his loyal disciple Vipula to protect Ruchi during his absence. Vipula by his yogic power concentrated his eyes with Ruchi's eyes and entered in her body and remained there secretly without her knowledge in order to protect her. In the mean time Indra by assuming an attractive form came to Devavarma's hermitage. Ruchi on

getting attracted towards him was about to ask as to who he was. But she couldn't do so as Vipula was prohibiting from her inside. As Indra sweetly invited her, she couldn't move from her place due Vipula's efforts from inside. She could just manage to say why has he come? Indra felt very bad about it and when he saw with divine vision, he spotted Vipula inside her body like reflection in mirror. Indra got scared with fear of curse from Vipula and left the place in huff.

Mind isn't electricity:

The mistake committed by modern psychologists practicing mesmerism is that they treat mind as electricity. But it isn't the case. Only thing that happens is that there is flow like electricity when mind is concentrated by meditation of form. That mind is resulted into electricity like flow and mouth-top acts like electric conductor. Dr. John Dodos, American electric psychologist accepts this thing. He says that mind like an enthroned king ruling over electricity. But we knew this thing thousands of years earlier than the present day electric psychologists. It is said in Kapilgita that imagination is like electricity, but not actually electricity. It contains fire. We should steady it and try to see eternal principle. Let be it. Now there is little discernment involved in meditation of forms. It is told that when we meditate on nose, fragrance starts appearing. But how will you meditate on nose. If nose-tip is brought into mind, meditation will go wrong as it will be on gross form. As nose tip is seen by eyes, its meditation shouldn't be attempted as it will be on gross form. But mind will think of the same. Now if we think that 'I am receiving smell' and meditate on smell received earlier, same will be brought into mind and it will become mediation an experienced object. If that is firmed, then earlier experienced smell will appear again, but not the divine fragrance. So, smell shouldn't be meditated like this.

Disciple: Sir, this appears little difficult. I can't perceive it.

Guru: I will explain it as much simpler terms as possible. The place where smell is felt by nose, that portion of skin shouldn't be thought of. But we should try to concentrate on that place in space at nose-tip where we can infer that we experience the power of smell. If we meditate on existence of that power in nose-space, divine fragrance starts appearing.

Disciple: I feel that we should concentrate on space in nose.

Guru: You may feel anything. But if we concentrate anywhere in nose-space other than where we can infer that the smell-power exists, meditation will go wrong and fragrance won't appear, as that will be meditation on space. Here, Shankaracharya has played a trick. He hasn't told meditation of word, form and touch at their respective sense-organs of mouth, eyes and skin; but at different sourcing-places like tongue-base, mouth-top and mid-tongue respectively. So, we should concentrate at those sourcing-places where that particular power's existence is felt by inference. For example, word is quality of space, but meditation is told at tongue-base. Now him, who won't know this power by inference, can meditate on nose-tip or experienced smell. I have tried to explain as far as I could. Here, funny thing is that meditation of word is told at tongue-base instead of space though word emerges from space. Why is it so? It is because there is space in nose too. And that meditation would have been on space in nose and ultimately on meditation of word. So, to avoid this confusion, meditation of word is told at tongue-base. Thus, the respective power should be presumed to exist wherever meditation is told at respective sourcing-place. When tongue-base is meditated, word will be heard and later on divine word will be heard.

Veda-hearing:

Disciple: Sir, whether divine word will be heard or divine words with meaning will be heard?

Guru: Friend, divine word means divine words with meaning will be heard. This is the fruit of only meditation. But if meditation is done with God; then as Aumkara is divine word, first it will be heard. Then 'Shriti' will be heard. Earlier, meditation of un-struck sound was told with logic. There too emergence of 'Veda' was told. Seers too heard 'Shriti' like this. It is said in 'Bhagavata' that Aumkara is heard by meditation. So, Vedas are God inspired.

Suta says in Chapter 6 of Volume XII of 'Bhagavata' as

समाहितात्मनो ब्रह्म ब्रह्मणः परमेष्ठिनः। हृद्याकाशादभून्नादो वृत्तिरोधाद्विभाव्यते॥ ३७
 यदुपासनया ब्रह्मन् योगिनो मलमात्मनः। द्रव्यक्रियाकारकाख्यं धूत्वा यान्त्यपुनर्भवम्॥ ३८
 ततोऽभूत्त्रिवृदोङ्कारो योऽव्यक्तप्रभवः स्वराट्। यत्तल्लिङ्गं भगवतो ब्रह्मणः परमात्मनः॥ ३९
 शृणोति य इमं स्फोटं सुप्तश्रोत्रे च शून्यदृक्। येन वाग्व्यज्यते यस्य व्यक्तिराकाश आत्मनः॥ ४०
 स्वधाम्नो ब्रह्मणः साक्षाद्वाचकः परमात्मनः। स सर्वमन्त्रोपनिषद्वेदबीजं सनातनम्॥ ४१
 तस्य ह्यासंस्त्रयोवर्णा अकाराद्या भृगूद्रुह। धार्यन्ते यैस्त्रयो भावा गुणनामार्थवृत्तयः॥ ४२
 ततोऽक्षरसमाम्नायमसृजद्भगवानजः। अन्तःस्थोष्मस्वरस्पर्शह्रस्वदीर्घादिलक्षणम्॥ ४३
 तेनासौ चतुरो वेदांश्चतुर्भिवदनैर्विभुः। सत्याहृतिकान्सोङ्कारांश्चातुर्होत्रविवक्षया॥ ४४
 पुत्रानध्यापयत्तांस्तु ब्रह्मर्षीन्ब्रह्मकोविदान्। ते तु धर्मोपदेष्टारः स्वपुत्रेभ्यः समादिशन्॥ ४५

'From heart-space of supreme Brahma with steady heart, un-struck sound was heard which is heard when hearing senses are restraine'd.37

'By worship of that sound elemental, divine and spiritual faults are wiped out and liberation is gained'.38

'Tri-syllable Aumkara, whose origin is self-lighted un-manifest Brahma, emerged from that sound. Aumkara is indication of supreme Brahma'.39

'Lord Brahma with void-vision hears this sound by latent hearing senses. Speech emerges from Aum whose manifestation takes place at heart-space of soul'.40

'Self existing Brahma's direct meaningful Aum is origin of Vedas beyond tri-time and secret of Upanishadas'. 41

'Aum has tri-elements of tri-syllables, tri-qualities, tri-worlds and tri-body states'.42

'Lord Brahma created entire word science with grammar from Aum'.43

'Lord Brahma from his four mouths told four Vedas with intention of spreading yadnyas'.44

'He taught Vedas to his Brahmarshi sons who became religion-founders and taught Vedas to their sons'.45

Disciple: Sir, whether the knowledge gained of divine objects is of subtle principles?

Guru: No! Knowledge gained of divine objects is not of subtle elements. But it is knowledge derived from objects emerging from pious part of subtle elements. But they don't consist of passionate and dark qualities. When such objects start appearing, mind naturally gets concentrated and gives up outer objects.

Disciple: Sir, this is the method of seeing objects of senses. Is there method of seeing objects of karma-organs?

Guru: Of course there must exist such method. There are places of meditation of karma-organs. If we meditate on hands, giving and taking happens, that means any desired object comes near or could be given to others. If we meditate on waking power of feet, suddenly going to any desired place becomes possible. If we meditate near navel, woman-pleasure could be had without semen-ejection. Accordingly, when all karma-organs are meditated upon, respective objects could be gained. Meditation of intellect will be told in next aphorism.

Disciple: Sir, some commentators say that if meditation is done at respective places of senses, then their respective objects are gained.

Guru: Their saying is wrong. Skin is touch-organ, but meditation isn't told there. It is told to meditate on mid-tongue. Ears are hearing-organs, but meditation for word is told at tongue-base.

Disciple: Sir, but knowledge of objects is received by intellect through their respective sense-organs.

Guru: Friend, it is true that knowledge object is received by ignorant intellect through their respective sense-organs, but sourcing-places of objects are different. It is of no use to involve inference here. Deriving inference as per saying of these commentators is against Shankaracharya's opinion. So this inference is invalid. The words of scriptures and experience must be treated as standard. As this commentator is theosophist, his comment is wrong. The comments of Shankaracharya, Vartika and Vritti-authors are same. But Vritti-author's comment has a finer point. He says when meditation is done at tongue-base, how does knowledge of divine word happen; whether through tongue-base or ears; it happens through ears only, but sourcing-place of meditation is different. Touch-knowledge happens through skin, taste-knowledge happens through tongue,

smell-knowledge happens through nose. But though ear and skin are sense-organs of word and touch, their sourceing-places of meditation are told as mid-tongue and tongue-base respectively.

Divine-object gain is blissful:

Disciple: Sir, When these divine objects are experienced, there is possibility of mind becoming attached more towards objects. Thus it would amount to advocating object-tendency and not object-renunciation.

Guru: Your saying is wrong. Man is always attached more towards things which are difficult to obtain. When these divine objects are obtained, attachment towards worldly objects is eliminated. This is because when objects are experienced, it isn't felt that they should be always nearer. The attachment towards them is diminished. Thus, as long as desired objects are unobtainable, we feel them to be beautiful and we crave for them. But once they are obtained and enjoyed, they become undesirable. In other words, when mind returns on experiencing objects, we feel the pleasure. This is an established theory. This is the underlined principle in advising to gain divine objects by meditating on them. Whatever pains are experienced in gaining outer objects aren't experienced while gaining inner objects. But only bliss of divine objects is obtained which is of pious quality. The divine objects appear from pious part of subtle elements and they don't possess passionate and dark qualities. Doesn't it imply that meditation of divine objects involve pious quality by reduction in passionate and dark qualities? When remedy to increase pious quality is told; how would it happen that only object-tendency is told and not object-renunciation? Bliss derived from divine objects gained by meditation is of pious quality. The same thing is applicable to worldly objects too.

Bhaktirasayana author says

विषयेऽपि सुखं ब्रह्मसुखं मेयं कान्तादिमानतः(प्र. उ. श्लो. १२)

'It appears from standard of woman that Brahma-pleasure is derived from objects'. (PU verse 12).

There happens to be passionate quality during intercourse, but the pleasure received after completion of intercourse is obtained because of momentary steadying of mind at pious quality. Thus, when pleasure is available within us; by discarding it why crave for outer objects? But mind suddenly cannot be weaned away from outer objects. So, remedy

of divine objects is told like showing a lump of jaggeri to child for inducing him to take bitter medicine. Naturally, as pious quality is more and passionate and dark qualities are much less in inner objects, the bliss from them is more. Additionally, study of mind concentration too happens by meditation. So, remedy of object-producing tendency has been told in this aphorism. Secondly, even if disciple is faithful and he is taught the knowledge of contemplation and liberation by teacher, his intellect can't arrive at firm decision, but certain amount of doubt remains in his mind. So, Shankaracharya says that at least one object out of five objects told in this aphorism should definitely be tried.

Disciple : Sir, is it possible that a disciple can't gain Brahma-knowledge by merit-impact of teacher's appropriate words of and his severity-strength?

Guru: It is true that if a disciple keeps faith in teacher's inference-words and Veda-words, he gains Brahma-knowledge and with its merit-impact, he can arrive at firm decision about knowledge and that shows that a teacher is having severity-strength. But still a disciple harbors doubt about contemplation and liberation.

Disciple: Sir, That means he has no faith in Guru-words and scriptures?

Guru: It is not like that. He has faith in Guru-words and scriptures, but he has doubts like how is it possible? Has been it understood by him or not? His doubts aren't like atheist.

Disciple: Sir, it appears strange that intellect can't be firmed in spite of faith in Guru-words and scriptures.

Guru: There is nothing strange in it. One must start studying to gain direct experience. But instead of doing that; faithful persons go on searching number of texts at the rate of one text a day. Even then, there always will be a doubt as their inferences go on changing. So, Shankaracharya says that even after gaining knowledge as per Guru-words and scriptures, there always remains a trace of doubt as subjects of contemplation and liberation are very difficult to perceive. And that doubt appears at every moment. Thus, one should directly experiment at least one object out of five divine objects told in this aphorism. And his saying is appropriate.

Disciple: Then should we treat direct standard as powerful than Veda-standard?

Guru: I was expecting this doubt from you. Friend, it is not at all the intention here

to tell that direct standard is powerful. If direct standard is treated as powerful then 'Yoga-shastra' and 'Vedanta' will be in the line of Charvaka. So it is not like that. The only reason for advising direct experimentation of meditating on divine objects is to show the close relationship between mind and senses. As rest of the texts are telling that this relationship is age-old and if this presumption is firmed in public mind without regard for inference and scriptures, then there is little possibility of weaning away mind from objects. So, in order to make public have faith in contemplation by having direct experience of divine objects beyond senses by meditating on them, it is said that direct standard is powerful to this extent. That means, instead of suddenly taking mind away from objects; a trick has been told as said by Saint Dnyaneshwara that 'mind should be shown experience-pleasure casually'. When inner objects are directly experienced, outer objects naturally get discarded and later on contemplation and liberation are firmly believed in. When mind is concentrated by these remedies, the indications appearing thereby are told in 'Shriti'.

It is said in 'Svetasvatar Upanishada'

नीहारधूमार्कानलानिलानाम् खद्योतविद्युत्स्फटिकशशीनाम्।
एतानि रूपाणि पुरस्सराणि ब्रह्मण्यभिव्यक्तिकराणि योगे॥

'When forms water-sparkles, sun, fire, lightening, moon etc start appearing, it should be presumed that Brhma is going to realized shortly'.

There are quotes from Saints regarding Brahma-realzation as flows.

Saint Dnyaneshawra says in his devotional songs as

नवाचे माझारी औट पिठाशेजारीं। शून्याची वोवरी सुनिळप्रभा॥ १

जीवदशामय अंगुष्ठप्रमाण। त्यावरी अज्ञान प्रवर्तते॥ २

चैतन्याची मूस त्यामाजी ओतिली। अव्यक्त ते केली वस्ती तेथे॥ ३

मसूरप्रमाण नाव महाकारण। गुरुमुखे खूण जाण बापा॥ ४

ज्ञानदेव म्हणे यापरते जाणणे। नाही नाही आण निवृत्तीची॥ ५

'Among tender things, near three and half seats; void's resort exists with blue aura'.1

'Being-state is like thumb-standard; ignorance emerges from there'.2

'Spirituality is cast into that crucible; Un-manifest stays there'.3

'Darkness-standard's name is 'I am Brahma'; from Guru-mouth, know an indication'.4

'Dnyanadeva says know this accordingly; no, no vow of Nivritti here'.5

Saint Dnyaneshawra says

डोळियांचा डोळा शून्याचा शेवट। नीळबिंदु नीट लखलखीत॥ १

विसाऊ पातले चैतन्य पै तेथे। जाण पां निरुते अनुभवासी॥ २

पार्वतीलागोनी आदिनाथें दाविले। ज्ञानदेवा फावले निवृत्तिकृपे॥ ३

Eye of eyes is end of void; blue disc is pure and brilliant.1

For resting spirituality came here; know certainly by experience.2

To Parvati, Aadinatha showed; to Dnyanadeva Nivritti grace happened.3

मोतीयाचा वगरू गुरुवाक्य सदनी। वाढीला भोजनी नभाचीया॥ १

धारणेचे हाते जेवा दृष्टिमुखे। गोडीचेनि सुखे आंगभरा॥ २

चाखविता विरळा बहुतांमाजी एक। आहेत दांभिक घरोघरी॥ ३

ज्ञानदेव म्हणे जो दावी या खुणे। त्याचे पायी होणे लीन सदा॥ ४

'Pearl like pious food is served in sky like dish'.1

'By meditation-hand feed vision aimed at Guru-face, fill body with sweet bliss'.2

'He tasting is rare, one among many; hypocrites are in every house'.3

'Dnyanadeva says he who shows indication should be bowed at feet'.4

स्वरूपाचा पूर गगनसरितेसी आला। देखणा बुडाला देखतांची॥ १

चैतन्याच्या लाटा पाहता येकसरा। प्रळयाच्या नीरासारिखे पै॥ २

तंव तेचि मोती विखरले अंबरी। दिसत परी करी घेतीचना॥ ३

ज्ञानदेव म्हणे निवृत्तिदातारे। चोजविले सार माझे मज॥ ४

'Experience-river is flooded in heart-void; seer is drowned on seeing'.1

'Spiritual waves rose simultaneously like dissolution deluge everywhere'.2

'Else pearls are scattered in sky; seen, but can't be held in hand'.3

'Dnyanadeva says Nivritti fulfilled my ambition'. 4

नयनाचे आंगणी पाहिले आपणा। तव उजळल्या जाणा दिशा दाही॥ १

ब्रह्मांडायेवढे ओतीव सगळे। मन बुद्धि कवळे ऐसे नाही॥ २

ते ज्ञान बुबुळी ज्ञानदेवा लाधले। निवृत्तीने दिले धरुनि हाती॥ ३

In eye-courtyard soul-form appeared; then ten directions were brightened.1

In cosmos-crucible Brahma is cast; mind and intellect can't grasp that.2

That knowledge is in iris; Dnyanadeva received it; Nivritti gave it by holding hand.3

गुरुमुखे खूण ओळखूनी घ्यावी। देहीच पहावी मुक्तदशा। १

वर्ण ना व्यक्ति अमुप निजतेज। संतांचे ते गुज आत्मरूप॥ २

मुक्तीचा सागर भरला दाही दिशा। पाहता जीवदशा विरोनि जाय॥ ३

ते खूण दाविली माझिया नयनी। चिद्रत्नाची खाणी उघडली॥ ४

निवृत्ति प्रसादे ज्ञानदेव लाधला। सुखिया तो जाला तेणे सुखे॥ ५

'Indication should be known by Guru-mouth; liberation should be seen while alive'.1

'Neither caste nor individual is soul-form; saint's secret soul-form'.2

'Liberation-ocean has filled ten directions; on seeing being-state vanishes'.3

'That indication is shown in my eyes; mines of soul-gems are opened'.4

'Dnyanadeva received Nivritti-blessing; became happy by that bliss'.5

महेशे उमेसी हे खूण दाविली। हंसरूपे लेवविली कमळासना॥ १

सनकादिक तृप्त याच खूणे झाले। योगी आनंदले युगायुगी॥ २

ते मज केले करतळामळे। निवृत्ति कृपाळे काय वाणू॥ ३

'Mahesha told Parvati indication of Brahma; swan gave it to Brahmadeva'.1

'Sanaka and others contented by soul-bliss; yogis from ages were delighted'.2

'I was bestowed with same like palm-lines by Nivritti; how to describe that'.3

तिही शून्यावरी नांदताहे देही। तोचि ब्रह्मांड गेही भरोनि असे॥ १
 तयाचा तो भास बिंबाकार आहे। तेचि खूण पाहे गुरुपुत्रा॥ २
 बिंबाचे ते आंग ब्रह्म ते निघोट। वस्तु ते अवीट तेजः पुंज॥ ३
 चळेना ढळेना जैसे तैसे तेचि। उपमा आणिकाची केवी साहे॥ ४
 बहुजन्मा शेवटी फळ हे पुण्याचे। अभाग्यासी कैचे प्राप्त होय॥ ५
 अपार अधिष्ठान साता या अभंगी। जाणोनिया वेगी जीवी धरा॥ ६
 ज्ञानदेव म्हणे यापरते नाही। उपदेश काही बोलायासी॥ ७

'Tri-states stay as void in whose body, he is occupying cosmos'.1

'Whose shape is like disc; that indication you see my disciple'.2

'That disc's form is limitless; that entity is brilliant'.3

'That is steady, infallible and unique; no simile can be given'.4

'It is meritorious fruit of many births; how could unfortunate gain it?'5

'It is foundation, pious and unbroken; knowing it, speedily keep it in heart'.6

'Dnyanadeva says there is no advice else than this to tell'.7

Janandarna swami says in his devotional songs

देहाची समाधी लागे तीन वेळा। आपुली जीवनकळा शोधावी हे॥ १

कर्णी घालूनिया बोटे अंगळ्या नेत्रांत निकटे। तेणे विकाशुनी भेटे शुभ्रवर्ण॥ २

तयाचे हे नाव बिंब जीवदशा। तेणे स्वरूपदिशा भरुनी येती॥ ३

तितक्यामध्ये न सोडावी समाधी। ह्याचेपुढे शोधी गुरुपुत्रा॥ ४

स्वामीने पुसिले कैसे काय झाले। कैसे तुज भासले आत्मरूप॥ ५

शिष्य म्हणे स्वामी धरिता कानडोळे। एकाएकी उमाळे आदित्याचे॥ ६

विकासिला निर्मळ जैसा चंद्र दिसे। येताहे प्रकाशे आत्मराम॥ ७

म्हणे जनार्दन नव्हे एकनाथा। समाधी पाहता आळस केला॥ ८

'Body-contemplation happens three times; one should search his life'.1

'Inserting fingers in ears and pressing eyes by thumbs; white colour is seen'.2

'Its name is disc being-state, with that soul-form appears near'.3

'Contemplation shouldn't be given up with that; search after this my disciple'.4

'Master asked "What happened, how did soul-form appear to you?'5

'Disciple said "Master, by holding ears and eyes; suddenly sun sprang up'.6

'I saw pure moon blossoming with light of soul-form'.7

'Janandarna says No Ekanatha, you were sluggish during contemplation'.8

शिष्य म्हणे स्वामी पुढे कैसे पहावे। रियत हे जावे अभ्यासासी॥ १

स्वामी म्हणे बापा समाधी घेई आता। तुझिया विकल्पता निववितो॥ २

आशंका जे झाली तुझी तुज ठेली। आम्ही नाही विचारिली समाधी तुज॥ ३

प्रथम विकास पहावा शुभ्रवर्ण। त्याचे पुढे चांदणे चकचकीत॥ ४

खद्योताचे वाणी सूर्यतारांगण। पुढे शोध जाण घेत जावा॥ ५

बैसावे निश्चळ त्याचे अग्नी डोळे। पहावे केवळ हसु तैसे॥ ६

त्यामध्ये रिघावे स्वरूप पहावे। परी समाधी ही जीवे सोडू नये॥ ७

जीवाचा हा शिव देहाचा कुळस्वामी। तो अविनाश खाणी प्रगटतो॥ ८

म्हणे जनार्दन त्यापोटी रिघावे। एकनाथा पहावे आत्मरूप॥ ९

'Disciple said Master, how to see further, how to continue study?'1

'Master said Father, start contemplation now, I will clear your doubt'.2

'What doubt happened with you; I haven't asked you about contemplation'.3

'First white colour spectrum should be seen; then moonlight appears brilliant'.4

'Sun and glow-fly appear in sky, search should be continued.5

'Seating steadily, concentrating at apex; see like a swan'.6

'Entering into that soul-form should be seen; but contemplation shouldn't be discontinued'.7

'Embodied being's Shiva is master of body; he manifests indestructible mines'.8

'Janadarna says Enter into that; Eknatha, see soul-form'.9

Saint Tukarama says

चौदेहाच्या माथा ठेवुनिया हस्त। उन्मनी साक्षात दाखविली॥ १
 उन्मनीची मुद्रा चेपुनीया गेली। प्रभा ही फांकली चहूंकडे॥ २
 रक्त पीत श्वेत नीळ आणि कृष्ण। नानापरी जाण उठती रंग॥ ३
 रंग उठोनिया आरंगांत गेले। निर्मळ राहिले नीज तेज॥ ४
 त्या तेजा तळवटी दृष्टांत साहेना। अरूप जायेना कोणीकडे॥ ५
 कोणीकडे जावे कोणीकडे यावे। तेथेचि असावे निरंतर॥ ६
 निरंतर म्हणजे अंतरचि नाही। सर्व होऊनि पाही तेचि असे॥ ७
 तेही तेही म्हणता द्वैत लागू पाहे। अद्वैतासी काय शब्द बोलू॥ ८
 तुका म्हणे मज वाचे बोलवेना। योगीयाच्या खुणा योगी जाणे॥ ९

'By keeping hand on head of four bodies, state beyond mind is shown directly'.1

'State beyond mind was suppressed, Aura spread everywhere'.2

'Red, yellow, white, blue and dark; various colours sprang up'.3

'Colours entered into heart; pure was soul-form'.4

'At bottom of that brilliance, simile wasn't found; non-form went nowhere'.5

'Where to go, whence to come? Stay there alone forever'.6

'Forever means no separation; by becoming all see all'.7

'By saying that, duality happens; what to call about non-duality?'8

'Tuka says I can't speak by speech; yogi's indications are known by yogi'.9

It is said in 'Kapilagita'

रक्तं श्वेतं तथा कृष्णं नीलपीतादि शोभितम्। तन्मध्ये व्यापितं येन तज्ज्योतिर्ब्रह्म केवलम्॥ (अ. 5)

'Red, white, black, blue and yellow colours are spectacular, there appears pure flame of Brahma'. (Ch. 5)

Accordingly, when once appearance of divine objects takes place, it is believed into. So, direct experience should certainly be attempted. If someone isn't willing to attempt them due to pride of 'Vedanta', it would amount to contempt of Shankaracharya. This is one of the remedy of object-producing tendency.

Disciple: Sir, is method of mind-concentration by chanting 'I am Brahma' included in these methods?

Guru: As this subject pertains to second chapter of 'Yoga-shastra', I will deal later on.

Disciple: Sir, whatever water-sparkles like shapes become visible, they must be consisting of only light. It appears from their description that each of these sparkles must be equal to the shape of a house. And iris of eye is very small, so how are these objects visible by iris?

Guru: Sir, Answer to this question isn't provided by Samkhyas. 'Shriti' says these forms are visible prior to Brahma-realization. This means that power to increase size of object in micro-place belongs to God and not to humans. You must have understood from earlier description that mind is concentrated by object producing tendency. When divine objects become too many, attachment about them too diminishes. Outer objects have been already scorned at and when attachment for inner objects too diminishes, then attachment for still subtler subjects like contemplation becomes intense. Accordingly, first non-Para asceticism becomes Para-asceticism and then contemplation with subtle support happens. This means that this means is a door to achieving contemplation.

Methods adopted by devotees:

Now, devotees adopt different methods to achieve contemplation. In the first place, they offer worldly objects to God and then they offer divine objects available to yogis by meditation of sourcing-places by meditating on dark-coloured divine form of supreme God.

Disciple: Sir, how do devotees gain experience of divine taste?

Guru: There is beautiful description in 'Bhagavata' of God's divine form consisting of wearing yellow apparel shining like lightening and having anointed with sweet smelling sandal paste ever ready to bless the devotees. And when devotees meditate on that divine form of God, they experience the sweet taste food-offerings made to God. God's talk is hearing divine words and God's body-touch is divine touch. They not only offer divine objects to God, but they assume in the end that they are his filth and urine too.

Saint Tukarama has said

तुझी विष्ठा पंढरीराया। सारभूत माझी काया

'Pandhariraya, your filth is essence of my body'.

They even presume that they are enjoying intercourse with God by assuming role of his wife (One should never assume role of God's husband). Inference is that they are so engrossed in God they are unable to decide whether they should embrace him or kiss him or smell him or enter into his eyes. Ultimately they are united with God. Accordingly, by offering divine objects to God through God-meditation, devotees gain intense asceticism.

As a matter of fact, it takes longer time to gain asceticism through gain of divine objects; but if natural mind-tendency is channeled to devotion through liking of divine objects, desirable God-meditation happens. Blessed Shandilya says God-meditation should be desirable. Since desire is liking of object, God-meditation is desirable. It is told in 'Yoga-sutra' that outer objects are cause of fickleness and inner objects are cause of concentration. That means desirable God-meditation leads devotee easily and much earlier to intense asceticism. God says devotees are perfected by serving me and they don't accept what I offer to them by way of my blessing.

It is said in 'Bhagavata'

न नाकपृष्ठं न च सार्वभौमं न पारमेष्ठ्यं न रसाधिपत्यम्।

न योगसिद्धिरपुनर्भवं वा वाञ्छन्ति यत्पादरजः प्रपन्नाः।

'Lord, those pious persons humbled at dust of your feet don't desire either Brahma-resort or sovereignty on earth or enjoyments of nether world and they gain Para-asceticism. Then they don't desire even liberation'.

Saint Tukarama says

नलगे मुक्ती धन संपदा

"I don't need liberation or wealth".

Wamana pundit too says

प्रल्हाद गर्भी हरी आठविला। त्याकारणे नारद पाठवीला।

'Pralhada remembered in womb, so Narada was sent. When even liberation isn't desired; why to talk of liberation?'

Disciple: Sir, don't devotees gain liberation?

Guru: You appear to be fool. It is not that devotee don't gain liberation. But they find pleasure of liberation in devotion alone. Even if a faithful wife gains entire authority of household, she is interested in husband-service alone. Though devotees don't desire liberation, they gain it without asking.

Saint Namadeva says

मोक्ष तेथे कोणी न घे फुकासाठी। तो हिंडे वाळवंटी दीनरूप॥
भक्ताचीये पाया पडतो उठाउठी। मज द्यावी संगति मोक्ष म्हणे॥

'Here none buys liberation for nothing, it wanders in deserts pitifully. It bows at feet of devotion now and then; and says give me company'.

It is said in Gita

तेषामहं समुद्धर्ता मृत्युसंसारसागरात्।

'I become swift rescuer from mortal existence ocean' (G-XII/7).

It is said in 'Bhagavata'

समाश्रिता ये पदपल्लवप्लवं महत्पदं पुण्यवशो मुरारेः।

भवाम्बुधिर्वत्सपदं परं पदं पदं पदं यद्विपदां न तेषाम्॥ (भा. स्कं. १०.१४.५८)

'Those taking refuge in your feet-boat, feel world-existence-sea as pond created by calf-feet. They gain supreme status and not calamity-place' (Bh-X/14.58).

Wamana pundit too says

मुक्तीहुनी अधिक ते हरिदास्य गोडी। दास्ये करूनिच तुटे गुणकर्म बेडी॥ १

आम्हीच विष्णु भजणे कवणासी आता। हा ज्ञानगर्व उपजे न कदापि संता॥ २

जही पाकपक्षी पिल्यांच्या निघाली। न माता मुखी अन्न आणूनि घाली॥ ३

झणी झांकिसी पक्क होता कृपा हे। जळो पक्कता ती तिला कोण पाहे॥ ४

'Hari-service is sweeter than liberation, quality-karma shackles are severed by service'.1

'We are Vishnu, to whom would you devote now; saints don't have knowledge-pride'. 2

'When chicks gain wings, mother bird doesn't feed them with food'.3

'You will cover grace as we become perfect, let be perfection burnt, who cares for it'.4

This is true as authority and spirituality is known by knowledge, but not the love. That must appear from within.

Disciple: Sir, ignorance-elimination happens through knowledge alone.

Guru: Ignorance-elimination will happen by knowledge, but there won't be bliss. Bliss depends on love. Indication of love is that when pride is more, love is less and when pride is less, love is more. It is said in commentary by Haribaba on 10th Skanda of 'Bhagavata' that when ego is there, love is less. Till one is grieving, pain is more. But when he starts telling about pain, it is reduced. There is possibility of fulfillment-bliss-obstacle (*Rasasvada-vighn*).

Disciple: Sir, what is fulfillment-bliss and what the harm by caused by it?

Guru: It is gain of bliss when there is feeling of 'I am fulfilled'. This bliss is gained by knowledge-pride, but this fulfillment attitude isn't constant. And this bliss is less than love-bliss. This bliss emerges from knowledge.

Saint Dnyaneshawra says

नवल अहंकाराची गोठी। विशेषे नलगे अज्ञानापाठी। सज्ञानाचे झोंबे कंठी। नाना संकटी नाचवी॥ (ज्ञा. १३.८२).

'Novelty of ego is it never bothers ignorant, catches savant by neck and makes him dance' (D-XIII/82).

Knowledge causes ignorance to vanish, but pride remains. Thus knowledge contains fulfillment-bliss-obstacle and that vanishes during devotion. And real bliss is obtained on perfecting devotion. Madhusudana Sarasvati says in 'Bhaktirasayana' that When we see objects, soul reflects in intellect and nine sentiments emerge by which we obtain bliss. Thus when we gain bliss by seeing outer objects.

Madhusudana says

भगवान् परमानंदस्वरूपः स्वयमेव हि॥ मनोगतस्तदाकारः किमन्यदवशिष्यते॥

'When blessed Lord having supreme bliss is stored in intellect, what is the limit for bliss?'

When divine objects are perfected by feelings, is it necessary to tell separately that sentiments will appear by devotion of supreme God described by 'Shriti' as having all fragrances and all sentiments? This amply demonstrates that all sins of Gopees were weakened during Raasakrida. This was so because as Raasa happens by combination of all sentiments, Gopees weren't addicted to any objects.

It is said in 'Bhagavata' that

तमेव परमात्मानं जारबुद्ध्यापि संगताः (भा. १०.२९.११)

ध्यानप्राप्ताच्युताश्लेषनिर्वृत्या क्षीणमंगलाः (भा. १०.२९.१०)

'Though Gopees surrendered to supreme God with illicit love, their meditation weakened all of their sins'. (Bh-X/29.11)

'So, they didn't have any attachment towards objects and later on their merit too is weakened' (Bh-X/29.10).

As Gopees having enjoyment of divine object was fruit of their merit, it was weakened on having that enjoyment and later on they didn't have any attachment for that divine object too. Accordingly Gopees gained asceticism from all worldly and divine objects. Whatever meaning I have derived from these verses has 'Bhagavata' and 'Shriti' as standard.

सर्वाः शरत्कात्यकथारसाश्रयाः (भा. १०.३३.२६)

'Raasakrida is support for all sentiments (Bh-X/33.26).

Narada too has said in 'Bhaktisutra' as

यथा व्रजगोपिकानां.

'As per Vraja Gopis'

Disciple: Sir, as Gopees were united with supreme God with illicit love, they may not be having the glory-knowledge of supreme soul as it appears that there was none who had witnessed that event.

Guru: You fool! Though Gopees were united with supreme soul, they never forgot glory-knowledge that he was supreme soul. The standard for this is verse from 'Nradabhaktisutra' namely तत्रापि न माहात्म्यज्ञानविस्मृत्यपवादः

And Uddhava was witness to that event. He wasn't present during Raasakrida, but came there later on after Akrura had taken away Krishna from Gokula to Mathura. That time he heard Gopees singing a song.

Gopas were saying

न खलु गोपिकानन्दनो भवानखिलदेहिनामन्तरात्मदृक्॥

विखनसार्थितो विश्वगुप्तये सख उदेयिवान् सात्वता कुले॥ (भाग. १०.३१.४)

'Sir, you aren't son of a cowherd, but God dwelling in all hearts of all beings' (Bh-X/31.4).

Disciple: wasn't it sufficient to say 'in all hearts' instead of 'in hearts of all beings'?

Guru: By saying 'in hearts of all beings' he is shown as witnessing God and had been it said as 'in all hearts', it would have amounted to him being a living being.

There is verse in 'Brihataranyaka' as

य आत्मनि तिष्ठन् आत्मानं वेद एष ते आत्मानमन्तर्यामी॥ (बृ. उ. 3.7)

'Know that he, who knows soul by dwelling within soul, is your soul' (Bru-3.7).

Disciple: Sir, I haven't understood well what is meant by 'who knows soul by dwelling within soul'

Guru: You will know it by paying attention to words 'in hearts of all beings' in saying of Gopis. You were told about witnessing God in Aphorism 29. Its implied meaning is also same. All these Gods and one told about now are all same. Now meaning of within soul is soul of embodied being. Thus, Gopalkrishmna is witnessing from souls of all beings. When Gopees say to God that 'You don't belong to Yadava clan too', it shows that they had glory-knowledge of God and that knowledge isn't indirect, but direct knowledge, So, Uddhava clearly knew that Gopees were liberated souls.

Uddhava said that

वन्दे नन्दव्रजस्त्रीणां पादरेणुमभीक्षणशः। यासां हरिकथोद्गीतं पुनाति भुवनत्रयम्॥ (भा. स्कं. १०.४७)

'I bow to feet-dust of these Gopees whose song is making world pious'
(Bh-10.47.63).

Here Uddhava is bowing to Gopees treating them as Guru-form. This shows that Gopees had God's glory-knowledge.

Moropanta says

भर बहु सगुणचरित्रीं गोपींचा नित्य तेंचि आठविती। १

पढवुनि भक्ति बहु दिवस ठेउनि मग उद्धवासि पाठविती॥ २

मोठा शुद्धोद असो घनाविना चातकास तो मरुची। ३

तैसा सगुणावांचुनि निर्गुण गोपींस लेश दे न रुची॥ ४

'Already having knowledge, Gopees remembered personal God'.1

'They taught devotion to Uddhava by making him stay before sending him back'.2

'Even big sweet water lake is like mirage to Chataka without clouds'.3

'So, Gopis were disinterested quality-less before personal God'.4

Disciple: Is Chataka-cloud relationship a fact or only poet-imagination as if Chataka is to be thirsty during non-rainy season, whence is he going to get water?

Guru: I will prove this to you by most scientific method. It is accepted by mesmerism that one's mind could be controlled by other's mind. If a tiger stares at bull, he is transfixed in same position. A scorpion drops his sting as it sees a lizard. Similarly, one could control material objects also. Chataka's mind-power is so extraordinary that whenever it looks up, electrical current from his mind starts searching for clouds and attracts them towards him and they shower water for him. Chataka has this innate power in him.

Disciple: Sir, are there other animals having such innate powers?

Guru: Yes there are such animals. Monkey finds out a trace of poison from a quintal of wheat flour. Swan separates milk and water from their mixture. Fishes can breathe inside water. Tukarama's saying that 'don't know how fish sleeps in water' is famous.

Spider can take out thread from its stomach and climb up with help of that. All these are innate properties, but we don't possess them, but yogis can acquire them by study. I will explain this thing in Kaivalyapaada. So, none should have pride in vain, but learn lessons from this. When Gopees love-fortune was being described, you had intellectual delusion about poet-imagination, so I had to divert in order not to insult saints. Let be it.

Disciple: Sir, I asked this out of my child-like intellect. Pardon me for that and kindly continue with your discourse.

Guru: So, I was telling about Chataka drinking rain water alone. Similarly, Gopees were disinterested in quality-less before personal God. And personal God-devotion is granter of supreme bliss. It can be known from Gita too that personal God-devotee has no pains. Existence and consciousness can be known by knowledge, but supreme bliss can't be had without personal God-devotion.

Saint Dnyaneshwara says

तैसी क्रिया कीर न साहे। परी अद्वैती भक्ति आहे। हे अनुभवाचि जोगे नोहे। बोला ऐसे॥ (ज्ञा. १८.११५१)
'Though non-duality has no action, it has devotion that is experienced, not talked about' (D-XVIII/1151).

Narada too says in 'Bhakti-sutra'

अनिर्वचनीयं प्रेमस्वरूपं। प्रेमैव कार्यं प्रेमैव कार्यम्॥

'Love-form is undescribable, love is action, love is action'.

Thus assumption that Gopees were ignorant should be cast away. They had glory-knowledge. We should their footsteps.

God says in Gita

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति। समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्॥ (ज्ञा. १८.५४)

'Brahma-united, peaceful, not grieving or desiring; treating beings same; he gains my supreme devotion' (D-XVIII/54).

It is said 'Bhagavata'

अहो भाग्यमहो भाग्यं नन्दगोपत्रजौकसाम्। (भा. स्कं. १०.१४.३२)

'Brahmadeva says how fortunate are Gokula-residents that supreme soul, the supreme Brahma is their friend' (Bh-Sk-10.14.32).

God's say in 'Ekanatha Bhagavata'

भाग्य पूर्ण गोकुळीचे वर्णू मी कसे। पूर्णब्रह्म क्रीडतसे भक्तिलालसे ॥

'How can I describe fortune of Gokula, complete Brahma is playing there with craze of devotion'.

The mutual love between Gokula-residents and Gopalkrishna was as per friendship-tradition. Thus, God recognizes Gopee's asceticism regarding divine objects.

It is said in 'Bhagavata'

ता मन्मनस्का मत्प्राणा मदर्थे त्यक्तजीविताः। ये त्यक्तलोकधर्माश्च मदर्थे तान्बिभर्म्यहम्॥

(भा. स्कं. १०.४६.४)

'If feeling of personal God emerges by combining all meditations, divine objects like best speech are gained and asceticism and knowledge happen easily' (Bh X.46-4).

So, Swami Vivekananda too says that 'Devotees gain asceticism by devotion. They totally ignore enjoyments and liberation and refuse them even if God bestows them'.

It is said in Dnyaneshwari that

पैं गा भक्तांसि माझे कोड। आणी मज तया अनन्यगतीची चाड॥ का जे प्रेमळाचे सांकड। आमुचिया घरी॥

(ज्ञा. १०.१३७)

'Like my devotees love me, so I love their devotion; as there's love-dearth at my resort' (D-X/137).

There is one such verse in 'Bhaktirasayana' of Madhusudana Sarasvati saying that Pralhada demands same from God in 'Vishnupurana'.

Pralhada says

भगवान् परमानन्दस्वरूपः स्वयमेवहि। मनोगतस्तदाकारः किमन्यदवशिष्यते॥

'Like non-discerning people's object-love, let me have same love with you and let that love never go away' (Vp-1.20.19).

The reason for this being object-desire is painful while God-desire is painless.

Disciple: Sir, don't objects bind a devotee?

Guru: No! When devotee offers whatever objects are gained by him by meditating on divine objects to God; as both the recipient and the objects offered are God himself, the asceticism is gained by devotee.

God tells to Gopees at end of Katyaayani festival as

न मर्यावेशितधियां कामः कामाय कल्पते। भर्जिता कथिता धाना प्रायो बीजाय नेष्यते॥

'Even if your mind enters into me with passionate urge, that urge isn't for passion, but for me alone'.

It means that passion too turns into love.

Difference between passion and love:

Disciple: Sir, what is the difference between passion and love?

Guru: Friend, passion is having intellect that objects should be available for our enjoyment. But having intellect that same objects should be offered to God is love. Such type of passion doesn't become cause for bondage. That means God's intension is that both the worldly and divine objects can't bind a devotee. Thus, a method of God-meditation is told in this aphorism. In this manner, if divine objects are offered to God, both types of asceticism happen and contemplation with subtle support is achieved. However, devotees don't accept even liberation on gaining asceticism.

Saint Tukarama says

भक्त ऐसे जाणा जे देही उदास। गेले आशापाश निवारूनी॥ १
 विषय तो त्यांचा झाला नारायण। नावडे धन जन माता पिता॥ २
 निर्वाणी गोविंद असे मागेपुढे। काहीच सांकडे पडो नेदी॥ ३

'Those are devotees, who are indifferent to body; hope and bondage are wiped'.1

'Object becomes their Narayana; they don't like wealth, people and parents'.2

'Govinda is in front and back at death-time; doesn't allow shortcoming to happen'.3

विषयी विसर पडला निःशेष। आंगी ब्रह्मरस ठसावला॥ १
 माझी मज झाली अनावर वाचा। छंद या नामाचा घेतलासे॥ २
 लाभाचीया सोसे पुढे चाली मना। धनाचा कृपणा लोभ जैसा॥ ३
 तुका म्हणे गंगासागरसंगमी। अवघ्या झाल्या उर्मी एकमय॥ ४

'Objects are forgotten totally; Brahma-essence has filled body'.1

'My speech became uncontrollable for me; I took fancy of this name'.2

'With craze for benefit, mind is rushing ahead; like craze of wealth to miser'.3

'Tuka says at confluence of Ganges and sea; all urge became united'.4

Saint Dnyaneshwara says in 'Haripaatha.

समाधी हरीची समसुखेवीण। न साधेल जाण द्वैतबुद्धी॥ १
 बुद्धीचे वैभव अन्य नाही दुजे। एका केशवराजे सकळ सिद्धि॥ २
 रिद्धि सिद्धि निधी अवघीच उपाधी। जंव त्या परमानंदी मन नाही॥ ३
 ज्ञानदेवा रम्य रमले समाधान। हरीचे चिंतन सर्वकाळ॥ ४

'Meditation of Hari without similar pleasure; God isn't gained with duality'.1

'There is no other intellect-wealth; all powers are gained from only Keshavaraja'.2

'Wealth, powers, money all are indications; when mind isn't in supreme bliss'.3

'Dnyanadeva gained bliss by Hari meditation all the time'. 4

It is said in 'Mandukyopanishada' that

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतूर्ययोः

'Not being aware of duality is same during sleep and contemplation'.

Here only difference is that ignorance is present during sleep and absent during contemplation. So, devotees don't have slumber having ignorance. Saint Tukarama has said जागृती स्वप्नी पांडुरंग 'Panduranga is in his sleep and wakefulness'. So, mind is concentrated when divine objects are offered to God. So far I have discoursed as per 'Shankarhashya' and it can be inferred that devotion is must irrespective of presence or absence of knowledge. Now how concentration of mind can be achieved by meditating on intellect in different manner is told in next aphorism.

Aphorism – 36

(Date - 31.10.1907)

Sanskrit:

विशोका वा ज्योतिष्मती।

Vishokaa vaa jyotishmati.

Literal meaning:

Sorrow-less also intellect-light.

Implied meaning:

Intellect-light producing tendency is sorrow-less and it also steadies mind.

Guru: There is possibility of modern Vedantis feeling the subject of this aphorism as dogmatic. However, there are two opinions about the knowledge of outer objects acquired by us. The modern opinion is that vibrations from outer objects enter into brain through eyes or other senses, and we gain knowledge of that object while our ancient opinion is that mind goes out through senses and assumes shape of that object and then we gain knowledge of that object. Personally I feel that our ancient opinion is correct. If we treat that flow of vibrations from outer objects enters into brain, then what that flow consists of? Whether that flow is in the form of supreme particles or energy? If it consists of supreme particles, then the brain will explode by presence of

millions of supreme particles, but that doesn't happen. If it is in the form of energy, then as energy is subtle, modern physical science can't perceive its form. And as energy itself is formless, it is not perceivable as to how energy in form of object could enter into brain. It is principle of science that when light-rays are obstructed by any object, they are reflected from there. If a glass is held against light, the rays pass through glass and we don't see glass. But if the rays are obstructed by an object, the light assumes shape of that object, enters into brain through eyes and then we gain knowledge of that object. Thus, knowledge of object arrives into brain through mind. This is about seeing the object, but it isn't yet understood as to how touch-knowledge happens through vibration theory. The knowledge of object gained through nerves reaching brain via eyes is stored in brain in form of mind. When we remember a particular person, then as body-shape of that person has been already stored in mind, we remember him.

Disciple: Sir, What is the reason of your opinion that how touch-knowledge happens by vibration theory isn't yet understood?

Guru: The reason for the same is that scientists haven't yet found out the nerve center of skin, Secondly, as per sense-science few experiments have been carried out for verifying the effect of removal of nerve center from brain on body. Accordingly, if a nerve center of specific organ like hand is removed from brain, hand gets paralyzed. All these experiments are carried out on dead body as nerve centers can't be seen in live person's brain. They treat nerve centers of all senses are in brain, but still they haven't found out nerve center of skin in brain. This implies that end of all nerves must be ending in brain and when those nerve-tips in brain are pressed, nerves may be making movements or even if this is experimented on living person, his body parts must be making involuntary movements. However, as these nerves are very sensitive, there is danger of making them insensitive by such experiments. This is about functions of gross entities which are similar in modern and ancient sciences, but concepts of functions of subtle entities differ. So, either modern scientists haven't found out the nerve center of skin or they aren't ready to accept that mind assumes shape of object that leads to knowledge of object by brain. Now what scientists assume about knowledge of outer objects that light assumes shape of objects, enters into brain and then we gain knowledge of object; I have a question on their assumption that when exactly does knowledge happen; either while flow of light is entering in or on its entry into brain? Once it enters into brain, it

must assume mind's form as inner knowledge can't be perceived by gross entity. This thing could be known in better manner by Phrenology or Mesmerism.

Disciple: Sir, what is phrenology?

Guru: Phrenology is a modern science developed in America. As per this science, brain can be examined by a machine that detects the high or low portion of brain and its effect on mental status of a person can be observed. It is told that when Swami Vivekanand's brain was examined by that machine, it was observed that the sentiments of desire and hatred were totally absent in him. It has been also proved that even if a portion of brain is removed, a person's mental state remains better and he could still function normally. This implies that as inner knowledge happens through mind-form and as per mesmerism experiments, knowledge of outer objects too happens when mind comes out assumes shape of that object. So, I prefer the ancient theory that knowledge happens by mind assuming shape of object. Now knowledge of form and colour never happens in gross form, but always in subtle form. Rather, it should be said that knowledge of shape of gross objects too is decided in subtle form.

Disciple: I haven't understood how could we could the shape of gross objects in subtle form?

Guru: This means that for gaining knowledge of any object, first that object must appear in subtle form in our mind. Actually, we can't tell subtle form of any object, still things work for us. Suppose we have a pot in front of us, then first qualities of that pot like its round shape, shining etc must form in our mind. Till then its form won't appear before us. This shows that subtle form too has shape and shining etc. and real status of object is known by subtle form alone.

Disciple: Sir, when object's basic status is in subtle form, why differentiate between gross and subtle forms?

Guru: Look, as we recognize black colour with reference white colour, we decide gross form with reference to subtle form. When we close eyes, as all colours appear simultaneously before us; so, all qualities of object always remain in subtle form. Secondly, Samkhyas have treated words etc as subtle elements; so light too becomes subtle element. That means it falls in line with mind. So, all things exist in subtle form. The standard for this is sun created by us in dream. Had not light existed in subtle

form in mind, we just won't be able to form sun in dream. Shankaracharya says that mind has power to transform itself into light-form. It was told in last aphorism how to gain object by meditation of mind. Now meditation of intellect is told in this aphorism. Vartika-author has elaborated this point clearly and Vachaspatimishra concurs with that. Anyway, it is certain that mind comes out by any means through sense-door. This is known by mesmerism, wherein it is told that when eyes are confronted with eyes, mind gets attracted and comes out. Though modern scientists won't agree that mind comes out to know objects, they must agree that it comes out by mesmerism.

Disciple: Some say that mind comes out in form of electricity.

Guru: Their saying isn't correct. They don't agree that mind has power like magnet and if mind is electricity, telegram could be transmitted automatically, but that doesn't happen. So, electricity has no intelligence and knowledge is different from electricity. Spiritualism too illustrates this point.

Notes on Myers:

Disciple: Sir, has any of the modern scientists refuted the theory that mind isn't electricity?

Guru: F. W. Myers has thought positively on this theory and has said that mind comes out of body. Now many people are aware about the fact that spirits could speak with living beings through medium of mind. It is evident from the notes I have taken down from the book titled 'Human personality' authored by Myers that mind comes out of body and returns back through the same door. It can be inferred from this that there must exist mind-nerves capable of carrying mind (*Cchitta-vahini*) which cannot be severed by weapon or burned by fire even after body is consumed by fire as they aren't muscular. It is also said therein that it is possible to roam about across various worldly regions through these mind-channels.

Disciple: Sir, when mind comes out, does it spread throughout the body?

Guru: No! Had it spread throughout body, it would come out through all body-doors simultaneously. If it comes out through nose, it isn't present at skin's place. That means mind must be using channels to come out like water flows through particular channels in which it is diverted. And mind returns back through the same channel. So,

there must be mind-channels that cannot be severed or burnt. Mind travel through regions like Yamaloka and Vaikuntha too must be happening through such channels.

Disciple: If mind is powerful, why doesn't it become expansive?

Guru: You are asking same question repeatedly without thinking. Friend, I have told that mind comes out through any one of the channels. When it comes out through eyes, it doesn't go ears. That means it has some limitations; so, it isn't extended in spite of being powerful. Inference is that mind is channelized.

Kundalini and six Chakras:

Guru: There are six nerve centers not having any anatomical presence in body, but they are experienced by yogic procedure. Similarly, Kundalini consisting of nerves is presumed to exist in body. It is in lies in dormant state at base of spinal cord and has to be activated by yogic procedure and awakened. For time being it is sufficient description and more details will be told when your study reaches desired level.

Disciple: Sir, it is said in 'Viveksindhu' that nerve centers are balls of intestine. How is that?

Guru: Friend, it is said in gross-manner to develop concept. You don't raise doubts in vain and stray away, but pay attention to main subject. There is a nerve center consisting of lotus of eight petals situated at heart. It has got all the power of mind which is conceived only by mind-concentration and not in gross form. For example, if you imagine that you are thirsty or bitten by a snake, then you will experience that your blood is rushing upwards and heart palpitation will increase. Later on with increasing fear your mind will feel that someone has pushed you strongly. This pushing is outer sensation while mind is inside the body. This is imaginary push on mind-created skin. Thus, mind's power opens up and nerves are known by mind-concentration. Accordingly, it is told to first imagine a gross object and then meditate on subtle object.

Disciple: Sir, I feel that method explained by you is easier to practice. Does mind-intensity happen by imagination by 'Shula arundhati' rule?

Guru: As meditation of gross object by imagination is told here, don't think that weak, medium and intense mind-intensities are involved here. As object during mind-intensity is real and it comes into Brahma on imagination, same is not the case here. The lotuses in 'Yoga-shastra' are imaginary and are meant for feeling them. That is why,

first gross lotus is told to be imagined in yoga. This lotus with eight petals is situated in between heart and navel and its petals face downwards and calyx upwards. Position of this lotus can be reversed and by exhalation breath-control and then intellect should be meditated upon.

Disciple: Sir, earlier you had told that this petal is formed of subtle mind-nerves which cannot be severed or burnt. So, this lotus too becomes subtle. And now you are telling that this lotus is present in gross form in region between heart and navel. This is contradictory.

Guru: This contradiction is superficial. What I had told while refuting your doubt about mind-intensity by 'Sthula-arundhati' rule holds well here too. If you think in same manner, this doubt won't remain. Now I will tell clearly how this meditation of lotus becomes gross. I am holding this Gita in my hand. It is gross as it can be touched by hand. Now if I bring its size in mind, it cannot be touched by hand so it becomes subtler than one in hand, but it is gross as compared to mind. Thus, Gita in hand is gross, Gita in mind is subtle and mind is subtler than Gita in mind. Thus you must have realized that though meditation of lotus is not of gross object as conceived normally, but it is gross as compared to mind. So, lotus should be meditated first. Now meditation of intellect is told to be on lotus, but if we meditate on void in lotus, then it would become meditation of space. So it should be imagined that we are in that void of lotus. When we imagine that we are in lotus, our body-awareness vanishes and as lotus or space in lotus is not to be meditated, we become steady there only with the feeling of 'I am'. Here one interesting thing happens and that is lotus is object imagined by mind, and mind remains there in that object-form as well as with the feeling that 'I am'. That means both the imagining mind and feeling of 'I am' become mind-forms. Here mind's existence is expressed by experience. And this experience beyond everything is ego. This ego is same as ego in contemplation with gross object. Here as mind becomes object, ego of mind becomes ego-contemplation. As ego and soul are same, this becomes contemplation on soul-form. Here intellect becomes lotus and soul becomes ego-form. The light falling in this lotus appears partly like sun, partly like moon and partly like gem.

Disciple: Sir, with which eyes is this form visible?

Guru: When we are afraid of any object, don't we see that object with mind's eye? That means as micro-senses are aware of object, it is certain that all micro-senses are

present in mind. However, as those senses are veiled by dark quality, we require help of outer sense-organs. As a matter of fact, outer sense-organs like eyes, ears etc possess extra-sensual power. If we press ears, we can hear our word. If we press eyes, we can visualize various colours. Thus, the outer sense-organs aren't senses, but micro-senses possess the sense-power. In simple words, the power of different senses to absorb object is sense. As body is gross, gross sense-organs were required to be created. Factually, micro-senses exist in mind alone. As we see objects in dream by dream-senses, objects imagined by mind are seen by mind-senses. So, mind opens up with mind's power.

Thus, soul remains in lotus only in existence-form on giving up name and form. That means it remains there in existence-form after giving up body-awareness. This is known as support-less state (*Nir-aalamabana sthiti*). Similarly, this feeling of existence is in between two breathes also. This is seedless contemplation (*Nir-beeja Samadhi*) during which state soul remains in completely support-less state and intellect exists in lotus-form. When this intellect-principle (*Buddhi-tatva*) brightens, that light is seen by intellect-eyes in form of sun, moon and gem and it is known as 'Jyotismati'. There is no scope for any sorrow to remain there, so it is sorrow-less state.

Disciple: Sir, I haven't understood well how intellect-principle is brightened and how intellect-eyes are able to see the light in form of sun, moon and gem and whence these forms come.

Guru: This type of question was asked during discourse on last aphorism. I will elaborate it here. When we concentrate in middle of eyebrows, large forms like sun and moon are seen by us. The pertinent questions are whence these forms come, how they enter into small eyes and whether they are in gross or subtle form? The answer is as our eyes give up dark quality and enter into pious quality, these forms become visible to eyes in their much expanded form. If it is presumed that these forms are seen by delusion, then delusion is of two types. First is modification-full (*Sa-upaadhika*) and second is modification-less (*Nir-upaadhika*). Example of first type of delusion is hair and crystal and that of second type is rope and snake. First delusion is removed when modification (hair) is destroyed and second delusion is removed when foundation-knowledge (*Adhishtthaana-dnyaana*) happens i.e. falsehood of snake is known. But as forms seen by eyes aren't removed, so they aren't delusion. Additionally, these forms are not gross as they are accommodated in small eyes. They are neither subtle as they

appear too big for eyes. That means they are neither delusion nor gross nor subtle. So, it is true that as our mind is very expansive, eyes assume pious quality and we are able to see enormous forms of sun and moon.

It is said in 'Amritanubhava' by Dnyaneshwara that

का दाटला डोळा डोळिया। डोळाचि तारा होऊनिया। स्फुरे चोख म्हणोनिया। विस्मो नाही॥ (अमृ. ७.१६४)

'When eye is within eye, eye becomes star. Eye inspires pure form, so there is no wonder' (Am-7.164).

Here eye refers to subtle eye. We normally infer from the results. When gross eyes are pressed, various colours are seen. Though they are insignificant, it proves that gross eyes too have subtle power. But subtle eyes inspire.

Samartha Ramadas swami says

डोळा घालिता आंगोळी। एकाची ती दोन झाली॥

'If a finger is thrust in eye, one sees two objects'.

Saint Dnyaneshwara says in 'Amritanubhava'

नाना चंद्र एक असे। तरी तो व्योमी दुणावला दिसे॥ (अमृ. प्र. ७.९०)

'No, no moon is one, but we see two moons in sky' (Am-7.90)

It is said in 'Shankarabhashya' too that

एकश्चंद्रः स द्वितीयवत्

'One moon appears as two'.

However, as these similes are given for outer objects, they are called as delusion. This shows that intellect has eyes. These are intellect-eyes (*Dnyaana-chakshu*). Without them none would have been able to gain knowledge. Had been intellect not having these intellect-eyes, saints wouldn't have raised the battle-cry in vain. So it is true that intellect becomes brightened and intellect-realization (*Buddhi-sakshaatkaara*) isn't scornful. When intellect-realization happens, ego-contemplation could be achieved. Whatever light is visible in such realization is seen by intellect-eyes only. Accordingly Shankaracharya and Vartika-author say that light-producing tendency steadies mind. Now Vartika-authors say that even if this intellect-principle appears like sun-form in the lotus-void, it has no brilliance like sun, but it is like sky which is empty and

can't be touched by hand and only its light is experienced by eyes. This light isn't like outside brilliance. There is light and heat in sunlight while there is light and coolness in moonlight. As light is seen by eyes, heat and coolness are experienced by touch. Same thing is applicable to smell and nose, and taste and tongue. But this light from subtle elements doesn't possess heat or coolness like outside brilliance.

Disciple: Then it would amount to intellect-principle not being self-brilliant. As we can know red colour, but it just can't be seen without light.

Guru: I have already told you; that light isn't in gross form like outside brilliance or red colour. Expanse of that light is experienced when eyes acquire pious quality. If heat is imagined at this light, then sun will have imagined as its support. But it isn't like that. This light of Intellect is self-perfected and without heat. That means it is unperceivable by touch of hand like sky.

Saint Tukarama says

डोळ्याचे पाहणे हाती धरवेना। ऐशा जाणा खुणा संतामध्ये॥

'Eyes vision can't be held in hand, know these signs of saints'.

Devanatha Maharaj says

नही काला नही पीला नीला नही लाल नही हरा। रंग बिन रंग अजब एक तन्हा॥”

'It is neither black nor yellow nor blue nor red nor green.

Colour without colour is a strange existence'.

Sushumna nerve:

The meaning of Aum was told in God-meditation chapter from point of view intellect. Now here it is told from point of view of yoga. Seers have decided sign of sun for 'A' which is sun like brilliance visible in lotus-void, sign of moon for 'U', sign of fire for 'M' and sign of sound for half syllable in case of inner brilliance. Here sound can be heard and mind assumes form of hearing and vision. Vartika-author says that Sushumna nerve's root is here. It has occupied sun and moon too. Mind could reach any worldly region through this nerve. Yogis too gain liberation by going into contemplation via this nerve which isn't visible without yoga. Let be it. Here, mind assumes form of hearing and vision. But as there is none imagining this, only feeling of existence inspires here and intellect-principle results into sound-form. Saint Dnyaneshwara says when mind enters

in heart-lotus, first contemplation with gross object happens and later on ego vanishes into sound which itself vanishes in the end. Accordingly, when everything vanishes, only existence remains without bliss if there is no devotion. That yogi gets absorbed into Nature and returns to worldly life. However if there is devotion, devotee bypassing existence attains supreme bliss-form. This method leads devotee to contemplation with subtle support through contemplation with gross object.

It is said in 'Svetasvatar Upanishadas' that

नीहारधूमार्कानलानिलानां खद्योतविद्युत्स्फटिकशशीनाम्।

एतानि रूपाणि पुरस्सराणि ब्रह्मण्यभिव्यक्तिकराणि योगे॥ (अ२. श्लोक ११)

'When forms of water sparkles, electricity, air, crystal, moon, glass etc appear during meditation, it should be presumed that Brahma realization is going to happen shortly' (Su-2.11).

It is said in Gita

समं कायशिरोघ्रीवं धारयन्नचलं स्थिरः। (गीता ५.२७)

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन्॥ (गीता ६.१३)

'Shutting out external objects, fixing vision between eyebrows, equalizing in-out breaths in nose' (G-V/27).

'Steadying body, head and neck erect; fixing gaze at nose-tip without looking elsewhere' (G-VI/13).

On following procedure told therein yogi experiences light and his mind is steadied like a lamp at breeze-less place. In this method, first lotus is treated as support for meditation and then that support too becomes redundant.

It is said in Amanska chapter

दृष्टिः स्थिरा यस्य विनैव दृश्यात्। प्राणः स्थिरो यस्य विनावरोधात्।

मनः स्थिरं यस्य विनावलम्बात्। स एव योगी स गुरुः स सेव्यः।

'He whose vision is steady without visible objects like mirror, bead etc and whose vital breath is steady without breath-control and whose mind is ever steadied without help of meditation-support is yogi and guru too'.

It is mentioned in Samkhy-aphorism of Panchshikhacharya that ध्यानं निर्विषयं मनः। when mind is steady, it is the meditation. Accordingly, when feeling of existence is experienced by study as told above, soul should be meditated upon by hearing, thinking etc, so that soul steadies in ego-form. Vartika-author tells the significance of placing of signs of Aum on inner brilliance told earlier as flows.

Three and half syllables of Aum:

Our intellect is woken up at heart's place at the time of resolution during wakeful state, so there spreads sun like light and that is 'A' syllable of Aum. There happens to be 'U' syllable during dreaming and there spreads moon like light. There intellect creates dreams. And there happens to be 'M' syllable during deep slumber and there spreads fire like light. Intellect during that state is devoid of any activity (*Vyaapaara-varjita*). As seers were Veda-visionary and Veda-listeners, they created these signs of inner brilliance as they saw this script.

Disciple: Sir, Many people say that this rudimentary script is imaginary.

Guru: Their presumption isn't correct. The signs of this rudimentary script aren't imaginary. As seers saw them brilliantly, they decided this script. This is proved by sacred designs (*Yantra-shastra*) which become fruitful with these signs. The signs like pillar don't produce fruits. The spirits tremble on seeing these signs. Thus, it is inferred that these signs must have been created by super energy like God as spirits run away from sacred designs, but we can't cause any harm to them. As sprits being powerful than us, they must be seeing these signs. So, these signs are created by divine energy. Let be it. So, when intellect remains in syllable 'M', it is deep sleep. We see that place with intellect-eye. Here logic simply doesn't work. One must experience them. None has resorted to logic here, but I did so in my discourse. Now as the place of half syllable is told as sound-full, that is beyond mind state. Here intellect remains only in state of existence. And at this place, subtle intellect-principle appears as gross colour-form by hearing and meditation of intellect. That means mind is gross from point of view of soul and body is gross from point of view of mind. Thus, if red colour is seen here, that should be treated as gross body (*Stula deha*) and Lord Brahma should be meditated upon there. If white colour is seen, subtle body (*Sukshma deha*) should be imagined. If fire like colour is seen, that should be treated as causal body (*Karaana deha*). And

sound is knowledge-body (*Mahakaarana deha*). The yogis have imagined these bodies like adorning the desired object. It is said 'Yogabeeja' that रक्तवर्ण स्थूल देहा 'Red colour is gross body'.

Saint Tukarama says

देखिलागे माये पांडुरंग डोळां। चौशून्या वेगळा दिसताहे॥ १
 आरक्त परकोट मध्ये शुभ्र ग्राम। तयामध्ये शाम गृह एक॥ २
 त्यामध्ये मसुरा सारिखे राऊळ। तोचि घननीळ लखलखीत॥ ३
 तयामध्ये आहे पांडुरंगमूर्ती। रुक्मिणीचा पति वर्णातीत॥ ४
 तुका म्हणे पाहा अनुभव शोधूनी। बाहेर धुंडोनी श्रमू नका॥ ५

'I saw Panduranga with own eyes; he appears different than four voids'.1

'Within red rampart, there is white village; within that there is dark house'.2

'Within that there is black temple; that is dark blue brilliance'.3

'Within that there is Panduranga idol; Rukmini-husband beyond colours'.4

'Tuka says search for experience; don't exert by searching outside'.5

चौदेहाच्या माथां ठेवूनिया हस्त। उन्मनी साक्षात दाखविली॥ १
 उन्मनीची मुद्रा चेपुनिया गेली। प्रभा ही फाकली चहूंकडे॥ २
 रक्त पीत श्वेत नीळ आणि कृष्ण। नानापरी जाण उठती रंग॥ ३
 रंग उठोनिया आरंगांत गेले। निर्मळ राहिले निज तेज॥ ४
 त्या तेजा तळवटी दृष्टांत साहेना। अरूप जायेना कोणीकडे॥ ५
 कोणीकडे जावे कोणीकडे यावे। तेथेचि असावे निरंतर॥ ६
 निरंतर म्हणजे अंतरचि नाही। सर्व होउनि पाही तेचि असे॥ ७
 तेही तेही म्हणता द्वैत लागू पाहे। अद्वैतासी काय शब्द बोलू॥ ८
 तुका म्हणे मज वाचे बोलवेना। योगीयांच्या खुणा योगी जाणे॥ ९

'By keeping hand on head of four bodies, state beyond mind is shown directly'.1

'State beyond mind was suppressed, Aura spread everywhere'.2

'Red, yellow, white, blue and dark; various colours sprang up'.3

'Colours entered into heart; pure was soul-form'.4

'At bottom of that brilliance, simile wasn't found; non-form went nowhere'.5

'Where to go, whence to come? Stay there alone forever'.6

'Forever means no separation; by becoming all see all'.7

'By saying that, duality happens; what to call about non-duality?'8

'Tuka says I can't speak by speech; yogi's indications are known by yogi'.9

Janardanaswami says

स्वामीने पुसिले कैसे काय झाले। कैसे तुज भासले आत्मरूप॥ इ.

'Master asked What happened, how did soul-form appear to you?' etc.

Here we remain steady within lotus by discarding light. The same yoga was told by Dattatreya to Eknatha. Inference is that with this intellect-light too, mind becomes steady. It was told in discourse on object-producing tendency that at least one experience should be gained. Similar is this intellect-light producing tendency. If experience by object-producing tendency isn't feasible, then at least realization by this intellect-producing tendency should be tried.

Disciple: Shankaracharya and Vartika-authors have told that when intellect-realization happens as per this aphorism, ego-contemplation takes place and later on ego too merges along with sound; but they haven't told as to how this sound-merger takes place. Similarly, you told in present discourse that unless there is God-devotion, one can't attain supreme bliss-form. But it isn't understood as how to do God-devotion here.

Guru: Your question is very pertinent. Soul remains in ego-form during realization of intellect-light, but ego doesn't remain during realization of personal God. As this subject doesn't pertain to this aphorism, Shankaracharya or Vartika-author hadn't told that. Though contemplation with gross object is achieved by intellect-light producing realization, it isn't understood as to how sound is eliminated because lot of pains are involved in this process. The supreme bliss for sake of which all these pains are to be born couldn't be gained without God's grace and God's grace doesn't happen without God-devotion.

Arjuna tells God

देवा तू अक्षर। औटाविये मात्रेसि पर। श्रुती जयाचे घर। गिंवसीत आहाती॥ (ज्ञा. ११.३०७)

'Lord, you are indestructible beyond 3.5 syllables of Aum, Vedas search for your resort' (D-XI/307).

Method of meditations in 'Bhagavata':

Inference is as pains taken for merging of that sound aren't eliminated without meditation of personal God. The method of how this meditation should be done is told in 'Bhagavata' as

Skanda II, Adyayay 14

हृत्पुण्डरीकमन्तस्थमूर्ध्वनालमधोमुखम्।
कर्णिकायां न्यसेत्सूर्यसोमाग्नीनूतरोत्तरम्।
वह्निमध्ये स्मरेद्रूपं ममैतद्द्रव्यानमंगलम्॥ ३७
समं प्रशान्तं सुमुखं दीर्घचारुचतुर्भुजम्।
सुचारुसुंदरग्रीवं सुकपोलं शुचिस्मितम्॥ ३८

Skanda II, Adyayay 2

उन्निद हृदत्पङ्कजकर्णिकालये योगेश्वरास्थापितपादपल्लवम्।
श्रीलक्ष्मणं कौस्तुभरत्नकन्धरमम्लानलक्ष्म्या वनमालयाऽऽचितम्॥ १०
अदीनलीलाहसितेक्षणोल्लसद्भ्रूभंगं संसूचितभूर्यनुग्रहम्॥ ११
ईक्षेत चिन्तामयमेनमीश्वरं यावन्मनो धारणयावतिष्ठते॥ १२
एकैकशोऽङ्गानि धियानुभावयेत्पादादि यावद्हसितं गदाभृतः।
जितं जितं स्थानमपोह्य धारयेत्परं परं शुद्ध्यति धीर्यथा यथा॥ १३
यावन्न जायेत परावरेऽस्मिन्निश्वेश्वरे द्रष्टरि भक्तियोगः।
तावत्स्थवीयः पुरुषस्य रूपं क्रियावसाने प्रयत्तः स्मरेत॥ १४

'The position of lotus having eight petals facing downwards in heart should be reversed by exhalation breath-control. Then in that lotus-void, Lord's quality-full and befitting idol should be meditated upon. It should be thought that this idol is tender than harder lotus. Lord's four armed idol is very beautiful and is holding weapons like wheel and a conch. It is adorned with divinely shining

yellow apparel and there are garlands of many divine flowers around its neck. This idol becomes quality-full by loving meditation’.

Skanda XI, Adyayay 14

सुकुमारमभिध्यायेत्सर्वाङ्गेषु मनो दधत् ॥ ४१

इन्द्रियाणीन्द्रियार्थेभ्यो मनसाकृष्य तन्मयः। बुद्ध्या सारथिना धीरः प्रणयेन्मयि सर्वतः ॥ ४२

तत्सर्वव्यापकं चित्तमाकृष्यैकत्र धारयेत्। नान्यानि चिन्तयेद्भ्रूयः सुस्मितं भावयेन्मुखम् ॥ ४३

तत्र लब्धपदं चित्तमाकृष्य व्योम्नि धारयेत्। तच्च त्यक्त्वा मदारोहो न किञ्चिदपि चिन्तयेत् ॥ ४४

एवं समाहितमतिर्मामेवात्मानमात्मनि। विचष्टे मयि सर्वात्मन्ज्योतिर्ज्योतिषि संयुतम् ॥ ४५

ध्यानेनेत्थं सुतीव्रेण युञ्जतो योगिनो मनः। संयास्यत्याशु निर्वाणं द्रव्यज्ञानक्रियाभ्रमः ॥ ४६

‘That tender God-form should be meditated upon’.41

‘By attracting senses by mind and distracting from objects, they should be steadied in me with help of intellect-charrioteer’.42

‘Mind spread all over body should be gathered at one place; not thinking of anything else, it should be thought that ‘I am seeing with smiling face’.43

‘Mind meditating on that face should be diverted towards sky; then discarding sky, yogi on reaching to me shouldn’t think of anything else’.44

‘So, that devotee with steady intellect sees me in his soul and his soul in my soul; soul and supreme soul unite like a flame merging into a flame’.45

‘So, uniting mind with faultless meditation that yogi’s delusion about object, knowledge and karma gets totally eliminated’.46

Here I shall tell you about a secret. This is the place from where God incarnates and come out. Till then he remains in heart. Devaki too experienced it.

It is said in ‘Bhagavata’

देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः। आविरासीद्यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥ (भा. स्कं. १०.३.८)

‘Supreme soul dwelling in all hearts first appeared in Devaki’s womb and then came out’(Bh-10.3.8).

This shows that he doesn’t have contact with semen like embodied beings. It is said in first chapter of ‘Ramayana’ that Rama’s quality-full beautiful idol appeared in Walmiki’s heart. Devotees too always demand that “What have we to do with light etc?

It is enough if we see our devotee-loving God". God too due to devotee's un-motivated love appears in their heart so that the passionate and dark qualities run away from there and pious flame remains forever. Accordingly, when God appears in heart, devotees become purely pious.

Saint Tukarama says

कामक्रोध वैरी घालुनि बाहेरी। राहें तूं अंतरीं पांडुरंगा॥

'Driving out enemies like desire and anger you remain in heart Panduranga'.

When Panduranga appears in heart, his smiling face should be meditated upon, then only his smile should be meditated upon and in the end one should get merged with that smile's bliss. This is contemplation with subtle principle. Vartika-author says lot of pain is involved in achieving contemplation with subtle principle. But with devotion-full God's meditation this contemplation becomes much easier. This shows devotion remains in yoga too.

Saint Dnyaneshwara says in 'Haripatha' as

अजपा जपणे उलट प्राणाचा

'Silent name-chanting is reverse breath-control; there too name-chanting is resolution'.

Saint Dnyaneshwara says in Gita as

आम्हा भोगमोक्षाचिया ठायी। इये श्रीमूर्ति वाचूनि नाही। (ज्ञा. ११.६०८)

'For me, Shrimurti is dearer than bliss and liberation' (D-XI/608).

The secret of devotion is told in chapter XI of Gita that Arjuna requires God's quality-full presence even after gaining knowledge.

Saint Tukarama says

देखिला गे माये पांडुरंग डोळा। चौशून्यां वेगळा दिसताहे॥ १

आरक्त परकोट मध्ये शुभ्रग्राम। तयामध्ये शाम गृह एक॥ २

त्यामध्ये मसूरासारिखे राऊळ। तोचि घननीळ लखलखीत॥ ३

तयामध्ये आहे पांडुरंग मूर्ति। रुक्मिणीचा पती वर्णातीत॥ ४

तुका म्हणे पहा अनुभव शोधूनी। बाहेर धुंडोनी श्रमू नका॥ ५

- 'I saw Panduranga with own eyes; he appears different than four voids'.1
 'Within red rampart, there is white village; within that there is dark house'.2
 'Within that there is black temple; that is dark blue brilliance'.3
 'Within that there is Panduranga idol; Rukmini-husband beyond colours'.4
 'Tuka says search for experience; don't exert by searching outside'.5

Disciple: Sir, As God on incarnation first appears in heart-lotus; does he depart too from heart-lotus?

Guru: Yes! God has showed one such incidence in Raasakrida.

It is said in 'Bhagavata' as

तासां तत्सौभगमदं वीक्ष्यमाणं च केशवः। प्रशमाय प्रसादाय तत्रैवान्तरधीयत॥ (भा. स्कं. १०.२९.४८)

'On seeing fortune-pride of Gopees, in order to destroy that pride; God disappeared at that place' (Bh X/29.48).

Disciple: Sir, when Gopees were greatest among devotees and they were having pure pious quality on complete elimination of their pride, how they could have pride?

Guru: What is said in 'Bhagavata' as 'Gopees had developed pride' is a disguised manner of saying (*Vyajokti*). It is intended thereby to show that God won't tolerate if there happens to be slightest pride in spite of having devotion like Gopees. In Brahma Gopees had never developed any pride is clear from words 'God disappeared at that place' in above mentioned verse from 'Bhagavata' which mean that God disappeared from that place. Its intended meaning is that God never disappeared from Gopees group, but in fact he disappeared into Gopees heart. Had Gopees developed any pride, why should God enter into Gopees heart? Thus, Gopees hadn't developed any pride, but it is said in a sort of disguised manner. Here intension in saying so is that when Gopees faced prospects of God's disappearance for having developed pride, what would happen to you? There are many such stories told in disguised manner like falling of Shiva-phallus or moon suffering from tuberculosis by a curse. Lord Shiva being supreme God, he isn't fallible to curse or blessing like mortal men. Then answer to question that how did Shiva-phallus fell is that it is an imaginary story told in order to satisfy the people who treat Shiva as living being. When such fruitless stories are planted on graet souls, its intended purpose is different and they are called disguised stories (*Paraaarthga katha*).

Gopees story belongs to that class. Now if you ask how God entered into Gopees heart; he entered in his usual personal form and not in quality-less form as devotees know that God must be offered a very tender place for his stay within them. So, they had appointed the tender place in body like heart for his stay.

Saint Dnyaneshwara says

आता हृदय हे आपुले। चौफाळुनिया भले। वरी बैसवूं पाऊले। श्रीगुरूची॥ (ज्ञा. १५.१)

'Now I will convert my heart in four-legged pedestal and install blessed guru's feet on it' (D-XV/1).

God once directly demonstrated to Saint Namadeva how does he fondly enter into devotee's heart. That story from 'Bhaktivijaya' runs like this. Once, trio of Panduranga, Dnyaneshwara and Namdeva were going to meet Kurmadasa at Lahula. When on their way they stopped at Savata Mali's field at Aranbhendi for drinking water, God asked Savata Mali to show a place where he could hide. Then, Savata torn his stomach asked God to enter into his heart.

Saint Tukarama says

साठविला हरी। जेणे हृदयमंदिरी॥ त्याची सरली येरझार। झाला सफळ व्यापार॥

'He, who stores Hari in heart-temple; his frequenting stops and all karmas fructify'.

God says in Gita

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते। श्रद्धया परयोपेतास्ते मे युक्ततमा मताः॥ (गीता १२.२)

'Mind fixed in me and ever united worshiping with supreme faith; I treat them as great yogi' (D-XII/2).

Saint Dnyaneshwara has explained this phenomenon by saying 'as owner of a house doesn't have any doubt in entering into his house and keeps his house in order; as devotee's heart is residence of God, God keeps that house in order by providing for devotee's needs and protecting his possessions as per his promise 'Yogakshema vahamyaham' and he doesn't have any doubt in entering into his residence. Let be it. Accordingly, the state of God's devotee by practicing contemplation with gross object and how mind can be steadied by intellect-light producing tendency is described in this aphorism. Now how mind is steadied by concentrating intellect on mind of pious persons will be told in next aphorism.

Aphorism – 37

(Date - 01.11.1907)

Sanskrit:

वीतरागविषयं वा चित्तम्॥ ३७

Vitaraaga vishayam vaa cchittama

Literal meaning:

He whose object-desire is eliminated also mind.

Implied meaning:

Mind of he whose object-desire is eliminated is support of meditation; that also steadies mind.

Guru: The means of steadying mind by intellect-producing tendency was told in last aphorism. Now another means is told in this aphorism.

Disciple: Sir, this aphorism has been dropped from certain copies. Doesn't this aphorism belong to 'Yoga-sutra'?

Guru: Friend, somebody has dropped this aphorism with hatred from certain copies. But blessed Vyasa, Vidnyanbhikshu and Vartika-authors have commented on this aphorism. So, it certainly belongs to 'Yoga-sutra' and in fact it is very important. The Word 'Vaa' in this aphorism indicates both option and determination. Some derive meaning of this aphorism as 'when mind become full of asceticism, it is steadied' and its resulted meaning too appears like that. Prabhudayalu Sharma says it means that 'when asceticism is more, mind is concentrated'. Now Vartika-author says meaning of word 'Vitaraaga' is 'He whose object-desire is eliminated'. Here word 'Raaga' is to be treated as sub-indication (*Upa-laxana*) of five pains (*Panch-klesha*).

Disciple: Sir, what is sub-indication?

Guru: Sub-indication is knowing entire object from its fragment. For example suppose we are confronted with thieves in forest and if we challenge them as "you dare touch me and I will finish you". Here, the implied meaning of touch is attack. So, touch is sub-indication of attack. As object-desire is one of the five pains described in aphorism

5, it is sub-indication of five pains. Thus, he whose all pains are eliminated is a person known as 'Vitaraga' like sage Sanaka. When mind is concentrated on such ascetic person, it is steadied. Here Vartika-author denotes sage Sanaka by word 'Vitaraga' while others denote sage Shuka by word 'Vitaraga'. Shankaracharya uses word 'Api' for word 'Vaa' in this aphorism. That means he denotes all pious persons by word 'Vitaraga'. When mind is concentrated on mind of such ascetic persons, meditation happens. Alternatively, the meaning of this can also be taken as when mind is concentrated body of such ascetic persons.

Saint Eknatha's says

शुकयाज्ञवल्क्य दत्त कपिलमुनी। हरीसी जाणुनी हरीची झाले॥

'Shuka, Yadnyavalkya, Datta, sage Kapila; all became Hari by knowing Hari'.

As all these sages became united with God, their bodies should be meditated upon so that mind can be steadied.

Disciple: Sir I have an important doubt here, but as it is against the saints, I dare not asking it. I will ask if you grant me pardon.

Guru: If doubt is genuine, what is the point in shying away from Guru?

Disciple: I will ask since you have given me safety-assurance. As per 'Brahma-sutra' सर्वत्र प्रसिद्धोपदेशात् (Bs-1.2.1) and Shankaracharya's commentary on it, it is told in 'Veda' and also in all 'Shriti' that only God having worth talking six virtues like truth-planning should be worshiped and nowhere worship of living being is told. The reason why all 'Shriti' tell God-worship is told by Vyasa with logic in Brahma-sutra विवक्षित गुणोपपत्तेश्च (Bs-1-2-2). Now you are telling that a body of a saint should be meditated upon as per this aphorism. But though saints are now liberated, previously they were living beings and as worship of living beings is prohibited in 'Brahma-sutra', I doubt that this aphorism is against 'Vedas'.

Guru: You mean as this aphorism is dropped in some copies, we too should drop it. Friend, it is true that 'Shriti' don't recommend independent worship of beings, but worship of Guru-form told therein is that of liberated beings who are God. As salt dissolved in sea can't be retrieved, but is taken only in form of water; the worship of liberated beings is that of God alone.

‘Shriti’ have proclaimed this loudly as

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ। तस्यैते कथिताः ह्यर्थाः प्रकाशन्ते महात्मनः॥ (श्वे. उ. अ. ६)

‘Great soul, who has excellent devotion towards God and guru, gains knowledge-light’. (SU Ch 6)

This amply demonstrates worship of liberated beings in guru-form. Swapneshvar, commentator of ‘Shandilyasutra’ has indicated worship of deities here. But that meaning isn’t appropriate as Para-devotion happens after gaining knowledge, it isn’t applicable to deities. Deities are worshiped for demanding something from them, but devotees have nothing to demand in Para-devotion. So, worship of God is appropriate. ‘Bhagavata’ too have condemned those treating guru as living being.

That verse is like this

यस्य साक्षाद्भगवति ज्ञानदीपप्रदे गुरौ। मर्त्यसिद्धिः श्रुतं तस्य सर्वं कुंजरशौचवत्॥

Disciple: Sir, ‘Shriti’ tells worship of God and guru for gaining knowledge, but even that is desire. Isn’t this wish granted by deities?

Guru: Deities have given answer to your doubt. When Muchkund pleased deities by helping them in war, deities asked him to demand anything except liberation as blessing. This proves that God-devotion is desirable for seekers. Similarly, ‘Shriti’ tells worship of saints in guru-form. Hadn’t worship of liberated beings told in ‘Shriti’.

God says in Gita

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया। उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥ (गीता ४.३४)

‘Know with reverence, enquiry and service; truth-visionaries will advice you knowledge’ (G-IV/34)

So, worship of liberated beings too is told in ‘Shriti’. Now from Brahma-sutra (Bs-1-2-1), and from commentary on Brahma-sutra (Bs-1-2-2), the worth talking six virtues like truth-planning are possessed by God alone and not by living beings. So, saying of Shankaracharya that all ‘Shriti’ tells God-worship is appropriate. But this contains a secret that you haven’t understood, so you had delusion that worship of liberated beings isn’t told in ‘Shriti’.

Disciple: Sir, I haven’t understood well Brahma-sutra (Bs-1-2-2).

Guru: The word ‘Vivikshita’ in (Bs-1-2-2) means ‘worth talking’. And one always

talks only what his mind likes. But all the things liked by mind aren't worth talking. For example intercourse is liked by mind, but it isn't worth talking. Thus, it is possible for living being to imagine the qualities which are liked by mind and worth talking with God and meditate upon him. So, God's meditation is told by 'Shriti'. And as liberated beings are united with God, their worship in guru-form is also told by 'Shriti'.

Disciple: Sir, Vedas are trans-human (A-pauresheya) i.e. they are God-inspired and not created out of any human endeavour, then how could be God having six virtues as per liking of human beings worshiped?

Guru: Your doubt was already known and answered by Shankaracharya. He says that this can't be doubt as though Vedas are trans-human; as they are created for welfare of living beings, we can take out the qualities of our liking from them by meaning-inference (Artha-tatparya). But as we can independently give imaginary names to Krishna as per our liking, we can't independently construe meaning of 'Veda' as per our liking. But we have to coordinate different 'Shriti' and cull out the meaning favourable to us from them by meaning-inference. When we cook an independent food-dish, we mix the ingredients as per our liking or select the dishes of our liking from already cooked food. Similarly, as 'Vedas' contain everything readymade, we can select qualities of our liking from them by meaning inference. But we can't thrust anything new into it. Though 'Vedas' aren't as per human wish; their meaning is for human welfare. So, whatever qualities we superimpose on God and names we give to him are function of our desire. That means there desire is cause and name is function. But while deriving meaning from 'Veda', 'Vedas' are first cause (Upaadaana kaarana) and our desire is function.

Disciple: Sir, I haven't understood it well.

Guru: I will tell this with simile. When doctor is treating a patient, he doesn't allow him to eat as per his liking as doctor knows that it would amount to bad regimen and ailment won't be cured. That means both the doctor and patient desire that the ailment should be cured, but patient doesn't pay attention to effect of bad regimen. Similarly, while culling out meaning from 'Vedas'; one gets strained as if his mind is object oriented, he takes out only suitable meaning from them. Thus, meaning should be culled by coordinating two 'Shritis' by inference so that its effect will be as per our liking and best. But it isn't the case this meaning derived by inference will be always as per our desire, but its goodness is known in its effect. So, when an object of our liking

comes forward and if 'Vedas' haven't told as per liking, then a wrong meaning shouldn't be derived at first instance itself. There should be coordination between our liking and 'Vedas'. Thus Shankaracharya has said that only those qualities that are as per our liking and worth talking are appropriate and not those that are only as per our liking and not worth talking.

Disciple: What are the qualities of supreme God that are as per our liking and worth talking told in 'Vedas'?

Guru: Those qualities are truth-planning that is God's uninterrupted power of creation, sustenance and destruction of universe.

Disciple: As supreme God creates, sustains and destroys living beings only as per their karmas; learned Mimamsa-authors treat supreme God as dependent on karmas. Is it true?

Guru: It isn't correct to presume that God is dependent on karmas only account of the fact that he gives fruits as per karmas, as at times he doesn't give fruits as per our karmas. Suppose there are two friends, one is strong and other is weak. If a weak man commits any offence, a strong man may not beat him due to their friendship, but it doesn't mean that strong man is subjugated to a weak man. That means a strong man's power hasn't become dependent on a weak man. He could still beat a weak man if he so wishes. Similarly, it is true that supreme soul creates, sustains and destroys living beings as per their karma. As supreme God is desire-less, he doesn't have any duty to perform.

God says

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन' (गीता ३.२२)

'I don't have any duty in tri-worlds, Partha!' (G-III/22).

However, he isn't dependent on karmas as Mimamsa-authors treat him to be as his power is uninterrupted. If he thinks that there should be dissolution just now, none could prevent him from doing so nor could anyone punish him for breaking the set laws. As per 'Cchandogya Upanishada' saying 'That supreme soul has truth-desire (*Satyakaama*) and truth-planning'. So, he isn't karma-dependent and he possesses all the qualities liked by living beings.

God says in Gita

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् (गीता ४.११)

'Those worshiping me like this, I worship them equally' (G-IV/11).

Saint Tukarama says

जैसा ज्याचा भाव। तैसा त्याला होय देव॥

'God is as per feeling one has towards him'.

Disciple : Sir, if supreme soul's acts are as per liking of living beings, then how different stories pertaining to God have been told in 'Puranas'? As all living beings have similar liking, God's acts too must be similar.

Guru: Had been liking of all living beings similar, then what is meaning of sayings from 'Shivamahimna' verses रुचीनां वैचित्र्यात् ऋजुकुटिलनानापथजुषाम् or भिन्नरुचिर्हि लोकः ?

Friend, generally my and your mind isn't known to us. If you desire one thing I may desire another. You may desire to eat sweet bread while I may desire to eat sweet pudding and both dreamt accordingly. But as per your logic both of us must eat the same dish. So people will laugh at you for your foolish argument. The stories appear in 'Puranas' are effect of wishes of many people and they have been written down by many pious persons. All Gopees have been treated on par in 'Bhagavata' while Radha is depicted as greatest in other 'Puranas'. Bharata and Shtrughna are shown as sons of Kaikai in 'Walmiki Ramayana' while Laxmana and Shatrughna are shown as sons of Kaikai in 'Adhyatma Ramayana'. These discrepancies in same story are reconcilable by the differences in eras and attitudes.

As it isn't the rule that dreamseen during one night should be seen during second night too; it isn't the rule that the system adopted in one era should be adopted another era too. This is reconciliation by eras. Those believing that this world is real have such doubts. They should reconcile God-stories as experienced by devotees. Here one thing should be remembered that though God's acts are shown differently in different eras, the main features of story remain same. Though dreams are different, their subjects are also different. But few things like six great elements instead of normal five great elements or riding over own shoulders are never seen in dreams. Extremely real things like sixth sense instead of normal five senses or extremely false things like riding over

own shoulders aren't seen in dreams. Only some odd things than real or false things are seen by changing the pattern in dreams. The details about dreams will be told in next aphorism. Thus, main features of story aren't changed during different eras. The incarnations God during different eras are different, but sixth great element of twelfth sense-organ isn't observed. Though God's stories are different in different eras; certain things like Veda's inspiration by God, worship only of God, creation of cosmos by God, devotion of God by devotees and devotion being greatest among all means ever remain unchangeable. Inference is that only outwardly perverse details change during different eras. Incarnations of God like Shiva, Vishnu, Rama and Krishna are same during all eras. Incarnations of Rama and his brothers are same in all Ramayanas. Lord Krishna and Gopees devoting him are same in principle, but apparently perverse relationship between them changes. Eternal things are same during every era, but only outward things change. So, different stories in 'Puranas' should be reconciled as experiences of devotees. For example, Radha is shown as incarnation of Shachi in 'Padmapurana' while she is shown as energy in cosmos in 'Brahmavaivarta'. Both these stories are true as Shachi might have willed that she should incarnate as Radha, but Radha isn't aware of that. It is said in 'Yogavasista' that everybody has his own universe and only he knows it, but pious persons know everything and they put it in writing in books. Thus stories written by them can't prove to be otherwise. It is shown Raasakridaa that Krishna was appearing differently with each Gopee, but one Gopee didn't see Krishna with other Gopee. Had been he seen by all Gopees at a time, there would have been co-wife hatred among them. But that didn't happen as he was laughing with one, kissing another and accepting betel-rose from third. Accordingly, he played differently with all at the same time.

It is told in chapter 33 of Skanda X of 'Bhagvata' as

काचिद्रासपरिश्रान्ता पार्श्वस्थस्य गदाभृतः। जग्राह बाहुना स्कन्धं श्लथद्वलयमल्लिका॥ ११

तत्रैकांसंगतं बाहुं कृष्णस्योत्पलसौरभम्। चन्दनालिप्तमाग्राय हृष्टरोमा चुचुम्ब ह॥ १२

कस्यश्चिन्नाट्यविक्षिप्तकुण्डलत्विषमण्डितम्। गण्डं गण्डे सन्दधत्या अदात्ताम्बूलचर्वितम्॥ १३

नृत्यन्ती गायती काचित्कूजब्रूपुरमेखला। पार्श्वस्थाऽच्युतहस्ताब्जं श्रान्ताधात्स्तनयोः शिवम्॥ १४

'As a Gopee tired by dancing reclined on Krishna's shoulders, flowers from her hand-garland dropped down'. 11

'A Gopee excited by sandal-fragrance of Krishna's hand resting on her shoulder kissed it with love'.12

'As a Gopee brushed her cheek with Krishna's cheek shining with his earring-aura while dancing, he fed her with a chewed betel-leaf from his mouth'.13

'As a Gopee tired by dancing held hand of Krishna standing nearby and placed it on her breast'.14

Rasakrida is a great example showing historically how supreme God becomes like experience of devotees or common people. The same thing was observed when Lord Krishna entered in play-court of Kamsa along with his brother Blarama.

It is said in chapter 43 of Skanda X of 'Bhagavata' as

मल्लानामशनिर्नृणां नरवरः स्त्रीणां स्मरो मूर्तिमान्। गोपानां स्वजनोऽसतां क्षितिभुजां शास्ता स्वपित्रोः शिशुः॥
मृत्युर्भोजपतेर्विराडविदुषां तत्त्वं परं योगिनाम्। वृष्णीनां परदेवतेति विदितो रंगं गतः साग्रजः॥ १७

'Krishna appeared to wrestlers as having body as hard as lightening, to common people as a great person, to women as love-God, to Gopas as a friend, to evil kings as a punishing deity, to elders as a son, to Kamsa as his death, to ignorant as a colossal person, to Yogis as supreme Brahma and to Yadavas as great God'.17

A poet tells as

सीतेला स्मरता धनूसि हरसा राजा दिसे वीरसा। १
मूढाला नरसा जनां नृवरसा भक्तांसि माहेरसा। २
देवां ईश्वरसा रिपुंसि गरसा ज्ञात्यांसि चित्सारसा। ३
ऐसा सर्व रसांसि हेतु परिसा जो सूर्य हत्सारसा॥ ४

'To Sita on remembering King defeating bow appeared as brave'.1

'To ignorant as man, to people as nine moods; to devotees as parental home'.2

'To deties as God, to enemies as poison, to savants as heart-lotus'.3

'So like motive for all sentiments, he was sun in that assembly'.4

As Shukacharya was all knowledgeable, he had described all these things by seeing with divine vision. As the same story has been described differently in 'Puranas', modern

people have objection as whether to treat it as true or not. That objection is removed by this description. Such delusion appears to intellect of those who feel that this world is real. The reason for this being when objects are remembered in mind, omnipresence of God is forgotten. Even Narada had such delusion. When Narada requested Lord to grant him a wife, Lord said select any one with whom I am not present. When Narada searched, he found out that God is present with every woman. He saw Lord present with every woman as per her feeling. There is a story of eight heroines of Krishna in 'Harivijaya'.

Story of God's omnipresence:

Once, Goddess Rukmini and all wives of Lord were chitchatting in a play-court of palace. One of them said "Lord was with me during night". Another said "No! He was with me". Third one said "Lord platted my hairs during night". Forth one said "How could be it possible? The flowers Lord inserted in my hair are still fresh". Fifth one said "All of you are cheats. Lord sketched a swastika sign on my breast during night". Sixth one said "Who would believe you when Lord himself fed me with his hands?" Accordingly, as that dispute reached up to Rukmini, she didn't utter a word. When all of them stared at her face, she said "All of you are mad. That supreme soul is omnipresent. He can dwell with all. Why do you fight like this? Lord assumes role as per wish of everyone". All of them kept mum on hearing this rejoinder from Rukmini. All these women were Lord's official wives. They had realized God, but they didn't believe each other due to lack of knowledge. They had devotion, but no glory-knowledge of God. If one knows ornaments and not gold; he will have only ornament-knowledge. That means he will see earrings, bangles separately, but will not visualize them from point of view of gold. Accordingly, every one of them started saying that Lord was with her by treating Krishna as human being. And they felt that every other wife is lying due to lack of glory-knowledge. But saying of all of them was true. And only Goddess Rukmini knew that. Thus, when she said that as Lord was omnipresent, he was with each of them; all of them kept quiet. Inference is that when Nararada forgot supreme soul's omnipresence due to object-thinking, why won't others forget it? So, none should have desire for objects.

Disciple: Sir, I feel with my little intellect that as Narada never had any object-desire, this story must have been told in order to make people from worldly life imbibe asceticism. So, this must a story with disguised meaning.

Guru: Great! You have displayed best discernment here. Let be it. It appears from this aphorism that the qualities liked by us are present with Lord Krishna. That is why; God-worship is told in 'Shriti'. Similarly, it proves that worship of liberated beings in guru-form is appropriate. Thus, this aphorism isn't opposite of Vedas. Now I will tell a secret here that worship of deities is useful as it is. That means the qualities of our liking can be superimposed on supreme God, but not on deities. If we desire to worship Hanuman, it must be as per his historical description. So, if we imagine his wife on his left side, it would lead to disaster. So, qualities of our liking can't be superimposed on him. Similarly, if we intend to draw figure of sun, it should be without legs. If legs are drawn, disaster is certain. Accordingly, qualities of other deities are also determined. So, qualities of liking can't be superimposed on them. Same thing is applicable to persons who have no object-desire. Whatever qualities of sages like Shuka and Sanaka are determined, only those qualities should be meditated upon. But Krishna can be meditated in manner as we like. As qualities aren't expected at quality-less Brahma, It could be emphatically said that worth talking qualities exist with God and more specifically with Lord Krishna. As Krishna preached Gita to Arjuna as his guru, he can be meditated as guru. He already exists as loving husband. But Lord Rama can't be worshiped as husband as he is a staunch monogamy practitioner. However, I have proved in best manner in my 'Samantvyamsh-siddhanta-tushara' that Krishna's acts are all encompassing. But that isn't case with other Gods. For example, Datta's can't be viewed with husband feeling as he is celibate. And if still worship as such; results will be disastrous. So, this criterion isn't applicable to Dattatreya. It will be applicable to Lord Shiva with difficulty as some of his acts are with dark quality and some with pious quality. And he has Parvati and Ganges as his wives. But qualities worth talking and as per our liking apply in totality in case of Lord Krishna. The difference between meditation of God and deities should be kept in mind. And saints should be devoted in guru-form. Inference is that all qualities liked by us are possessed by God.

Saint Tukarama says

तुका म्हणे जे जे बोला। ते ते साजे या विठ्ठला॥

'Tuka says whatever we say that applies to this Vitthala'.

Saint Dnyaneshwara says

तैसा समस्ता या भजना। मी साक्षीभूत पै अर्जुना। येथ प्रतिफळे भावना। आपुलाली॥ (ज्ञा. ४.७६)

'So, for devotions of all I am witness, Arjuna; here their faith gains respective fruit' (D-IV/76).

This God-devotion is proved in all 'Shriti'. But it doesn't prove prohibition to devotion of other deities and liberated beings. For example, if one is told to have sweet dish in lunch, eating of other dishes aren't prohibited. So, what is told about steadying of mind by meditation of sages like Shuka and Sanaka is appropriate. And saints should be meditated in guru-form. There is no gain of supreme soul without pious guru.

It is said in 'Yogavasishta' that

ईश्वरानुग्रहादेव पुंसामद्वैतवासना

'Pious guru is met by God's blessing'.

Saint Tukarama says

सद्गुरुवांचोनि सापडेना सोय। धरावे ते पाय आधी आधी॥

'There is no scope of God-gain without pious guru; his feet should be bowed to first'.

Disciple: Sir, It is understood that mind of sages like Sanaka should be meditated upon. But it isn't understood as to how it should be done as mind can't be held as support during meditation.

Guru: What would you understand by imagining independently in this respect? Meditation isn't understood by our desire. That should be understood by guru-grace. Mind of saints can be meditated in two ways. First it should be brought in mind that saints are complete Brahma and are full of complete asceticism. Saint Tukarama says to God "You don't make one to cross worldly existence by your will, but you first ask saints and if they reply in affirmation, then you make him capable to cross it". Secondly, by constant meditation of saints, our mind assumes their form. Just like caterpillar assuming form of butterfly by constant meditation of the same.

Saint Tukarama says

तुका म्हणे अळी। झाली भिंगोटी सगळी॥

'Caterpillar became butterfly entirely'.

Meditating upon the saints amounts to worshiping them in guru-form. And it is as famous as God-worship. One differentiating between God and saint is medium type of devotee. If saints are given simile of God's son, they are bound to become God one day as a prince is bound to become king one day. Children don't always remain as children. Ananta isn't going to remain child forever; he will become father one day. Though saints are God-servants, they will become God one day.

It is said in 'Yankatesh-stotra' that

जनकजननीपण स्वभावे। सहज आले आंगासी॥

'Parenthood is natural; it is easily gained by body'.

Saint Dnyaneshwara says in chapter XVIII as

अगा प्राकृताही राया। आंगी पडे जे धनंजया। ते दासिरूही की तया। समान होय॥ १४०३

मा मी विश्वेश्वर भेटे। आणि जीवग्रंथी न सुटे। हे बोल नको वोखटे। कानी लावू॥ १४०४

'When a king adopts an ordinary maid servant, she becomes equal to him'.
1403

'So, when cosmos-Lord like me is met, being's identity isn't cast; don't hear such talk'.1404.

Saint Tukarama too says

तुका म्हणे ठाव पाईका निराळा। नाही स्वामीस्थळा गेल्याविण॥

'Tuka says there is no other way for servant than going to master's place'.

Inference is there is no difference between saint and God.

It is said in 'Naradabhaktisutra' that

मुख्यतस्तु महत्कृपयैव भगवत्कृपालेशाद्वा। यज्ज्ञात्वा स्तब्धो भवति मत्तो भवति आत्मारामो भवति

'God-love is gained by saint's grace; on gaining it man is engrossed in soul-bliss',

And there is no other means to gain this than saint's grace.

The saying of 'Shvetashvatar Upanishada' यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ। तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः॥ was told to you earlier. So, it is inappropriate to differentiate between saints and God. Some followers of Vivekananda treat Narada as duality-devotion preacher. But that contention is refuted by above verse from 'Nradabhakti-sura'.

Disciple: Sir, if pious guru isn't available without God's blessing, then man's time till then must be going waste.

Guru: Friend, it is foolishness to spend time in object-enjoyment as pious guru isn't available without God's grace. For gaining God's grace, he must be devoted. Secondly, saints are unmotivated benevolent i.e. they shower grace over people without any expectations from them. There is a dialogue between Vasudeva and Narada.

Vasudeva says to Narada

देवानामेव चरितं दुःखाय च सुखाय च। सुखायैव हि साधूनां त्वादृशामच्युतात्मनाम्॥

'God's biography is cause of pain as well as pleasure, but sage's behavior causes only pleasure as sages are God's soul'.

If God isn't devoted, his behavior becomes cause of pain; but saints behavior causes only pleasure as sage is never angry with one not devoting him. However, as God has to award fruits of karmas, his behavior is cause of pain as well as pleasure. Whereas saints aren't required to award fruit of karmas, their behavior becomes only cause of pleasure. God gives justice. If pity and justice are presumed to be manifestations of supreme soul, part of justice will go to God and part of pity will go to saints. As king is cause of pleasure and pains of his subjects, similar is the case of God. This shows that saints are unmotivated benevolent and their behavior is for welfare of people.

Saint Dnyaneshwara says

प्रभु तुम्ही सुखामृताचे डोहो। म्हणोनि आपुलिया स्वेच्छा ओलावा लाहो।
तेथही जरी सलगी करू बिहो। तरी निवो के पां॥

'Lord, you are pond of pleasure-nectar; let be your desire-softness gained'.

'If I am shy of being intimate, how peace could be obtained'.

As God's saying that 'Savants are my soul' is standard for this, it is proved that there is no difference between pious person and supreme soul. Experience too supports this.

As saints love soul as well as God; God loves saints as his soul. There is God's saying that अहं भक्तपराधीनो साधूनां हृदयं ह्यहम्.

If viewed from point of view of knowledge; as supreme soul is omnipresent, saints get united with him. That means bliss merges with bliss as per saying 'Bliss waves in bliss pond'. Inference is that as there is soul-feeling (*Aatma-bhaava*) in God and saints, sage's behavior causes only pleasure. There exists no passionate quality in them. Had been there passionate quality, it would have become cause of pains. Ignorant is lured by God's behaviour. For example, Rama gave safety-assurance to Sugriva by killing Vaali. But saint's behaviour doesn't lure ignorant as there is no trace of non-ethics in it. Their behavior contains justice and ethics. So, dark quality doesn't exist there. Their behavior is full of pure pious quality. If we concentrate our mind there, mind naturally becomes full of pious quality. It is proved by statistics that pleasure must be gained by pious quality.

Disciple: Sir, how do you say that God's behavior is luring. As lure is of dark quality, it isn't possible that God will possess it?

Guru: Friend, that is said for sake of saint's praise. But it is true that God's behavior causes pain and pleasure.

Disciple: Sir, earlier you had told meditation on saint's mind, but still I haven't understood it. How would we understand the nature of saint's mind?

Guru: I shall explain it in detail. We come to know about anybody's mind only by faith and not by imagination. So, mind could be meditated with faith. We come to know about our friend's mind when we love him on acquaintance with him. So, we should develop only pious association (*Sat-sangati*). As anybody's mind is surely known by pious association, his mind could be meditated upon. If pious association isn't possible, then saint's biography should be read.

Saint Dnyaneshwara says

परि तयांचे चरित्र ऐकती जे। तेही प्राणापरौते। आवडती हे निरुते। जे भक्तचरित्राते। प्रशंसिति॥

पै प्रेमळांची वार्ता। जे अनुवादती पांडुसुता। ते मानूं परमदेवता। आपुली आम्ही॥ (ज्ञा. १२.२३८)

'Those listening to devotee's biography from heart certainly like it and praise devotee-biography'.

'I treat those telling tale of these loving devotees as my supreme God' (D-XII/238).

Pious person could be meditated by reading his biography. If biography isn't available, his name should be chanted. That also works. It is told in Anushasanaparva of 'Mahabharata' to chant the names of sacred rivers and pious persons. There too pious association is told as greatest.

It is told in 'Yogavasihta' that

सत्संगो वासनात्यागः स्वात्मविद्याविचारणा। प्राणस्पन्दनिरोधाश्चेत्युपायाश्चेतसो जये॥

'Pious association, passion-relinquishment, soul-study thoughts and breath-control are means of ignorance-destruction'.

It is told in 'Adhyatma Ramayana' that

सतां संगतिरेवात्र साधनं प्रथमं स्मृतम्

'Saint's natural behavior is path-guide for people'.

It is said in 'Bhagavata' that

या हि स्वैरकथास्तेषां उपदेशा भवन्ति ताः

'Saint's arbitrary behavior becomes cause of advice'.

Saint Tukarama says

सहज बोलणे हितउपदेश

'Their natural talk is advice'

There is none capable of describing pious association glory. The reason for this obvious that supreme God, loved by all; loves saints beyond his vital force.

Saint Dnyaneshwara tells in chapter XII of Dnyaneshwarai that

म्हणोनि गा नमस्कारू । तयाते आम्ही माथा मुकुट करू । तयाची टाच धरू । हृदयी आम्ही ॥ २२१

तयाचिया गुणांची लेणी । लेववू आपुलिये वाणी । तयाची कीर्ति श्रवणी । आम्ही लेवू ॥ २२२

तो पहावा हे डोहाळे । म्हणोनि अचक्षूसि मज डोळे । हातींचेनि लीलाकमळे । पुजू तयाते ॥ २२३

दोवरी दोनी । भुजा आलो येऊनि । आलिंगावयालागुनि । तयाचे आंग ॥ २२४

तया संगेचेनि सुरवाडे । मज विदेहा देह धरणे घडे । किंबहुना आवडे । निरूपम ॥ २२५

So, I bow to him, don him as crown on my head and bear his foot-imprint on my chest. 221

I adorn my speech with his praise-ornaments and my ears with his fame.222

Though eyeless, I acquire eyes to see him and worship him with lotus in my hand.223

I have incarnated with four hands just to clasp his body in close embrace.224

Though formless, I assume form for his association-bliss; there's is no simile for my liking.225

God says in Gita that

ज्ञानी त्वात्मैव मे मतम

'Savsnts are my soul'.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥” (गीता ४.७)

'Whenever righteousness declines; for prosperity of righteousness, I send forth my avatar' (G-IV/7).

This means that God sends forth saints who appear when religion's prosperity is about to usher in. This thing is applicable to any country especially to Bharata. And when kings start going against saints that time, it should be presumed that their destruction is imminent. This is so because

God says in Gita

परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥” (गीता ४.८)

'For protecting sages, destructing villains and establishing religion; I am born from age to age' (G-IV/8).

This amply proves the truth that God's behavior is cause of pain and pleasure. Thus, as per promise given by God, the saints may be from any country should be sure that God will save them at any cost.

Disciple: Sir, I remember to have read in 'Puranas' that supreme God incarnates for sake of Gods; isn't it true?

Guru: Had been supreme God's incarnation for sake of Gods, why it hasn't been said in Gita that 'For protecting Gods'? And in that case, God won't have incarnated as Nrasinha for sake of Pralhada hailing from demonic clan. God incarnates for sake of Gods only when Gods are in good state, but God incarnates for sake of saints all the time. When Gods troubled by Hiranyakashyap surrendered, supreme soul told them the same thing.

It is said in 'Bhagavata'

निर्वैराय प्रशान्ताय स्वसुताय महात्मने। प्रहादाय यदा द्रुह्येद्धनिष्येऽपि वरोर्जितम्॥ (भा. स्कं. ७.४)

It is said in chapter IX of Dnyaneshwari that

पाहे पां भक्तिचेनि आथिलेपणे। दैत्यी देवा आणिले उणे। माझे नृसिंहत्व लेणे। जयाचिये महिमे॥ ४५०

तो प्रल्हाद गा मजसाठीं। घेता बहुते सदा किरिटी। का जे मिया द्यावे ते गोष्टी। तयाचिये जोडे॥ ४५१

ये-हवी दैत्यकुळ साचोकारे। परी इंद्रही सरि न लाहे उपरे। म्हणोनि भक्ति गा येथ सरें। जाति अप्रमाण॥ ४५२

'Demon's worship proved Gods inferior; I had to incarnate as Narsinh due to demon's glory'.450

'Pralhada was tortured for worshiping me, what is expected of me can be had from him'.451

'Though, he was demon, he surpassed Indr; here devotion matters and clan is a trash'.452

When supreme God appeared as Narasinha, Goddess Laxmi trembled with fear and Gods too didn't come forward with fear, but as Pralhad recognized that he is God who has rushed for devotee's sake, he approached him. This shows that Gods too have fear-pains, but devotees don't have them.

Saint Tukarama too says that

दैत्याघरीं रक्षी प्रल्हादासी

'God protects Pralhada at demon's house'.

Thus, saying that 'supreme God incarnates for God's sake' has been said in disguised manner. The God's words 'For protecting sages, destructing villains' and saint's words आम्हांसाठी अवतार। मत्स्यकूर्मादी सूकर 'For us are the incarnations of fish, tortoise and boar' are famous.

Disciple: Sir, if God incarnates from age to age, it should be presumed that start of every age must be the time for God's incarnation. In that case, if a devotee needs God's help, does God incarnate that time?

Guru: Meaning of words 'age to age' shouldn't be construed as at the start of age, but as and when devotee seeks during any age. The same meaning is derived from Gita words तस्याहं सुलभः पार्थ. Saying that 'As now God has become Buddha, he won't meet us' denotes non-devotion. There is biography of Mira in 'Namdeva gatha' which includes dialogue between Mira and his father. When Mira decided to marry Krishna, her father told her 'As now God has become Buddha, he won't meet you';

Mira then replied that

अभाविका बुद्ध भाविका भगवंत। आझुनि तिष्ठत जैसा तैसा॥

'For non-devotees, God is Buddha and for devotees, he is God; he is waiting as he was'.

Really this answer is most appropriate as a mother might be old; but for a child, she isn't old. So, God isn't Buddha for devotees in Kali-age. Had been it so, Narsi Mehata wouldn't have seen Rassakrida in Kali-age. So, 'from age to age' means 'whenever a devotee seeks'. Now, the term 'for protecting sages' doesn't imply meaning as quality-less devotee as pains are more for them. But for devotees of quality-full, God rushes to save them from death-ocean as per saying . So, this term 'sages' implies quality-full devotees. Whenever God incarnated, it was for devotees of quality-full. As Pralhada had fascination for name Narayana, God incarnated as Narasinha. It is said in 'Walmiki Ramayana' that as quality-full loving Gods pleased supreme soul by going to Vaikuntha before Rama-Avatar, God asked them to help him by becoming monkeys during his

Rama-Avatar. Similarly, when quality-full loving Gods praised supreme God before Krishna-Avatar, God incarnated as Krishna and relieved his devotees Vasudeva and Devaki from their bondage. So, verse 'for protecting sages' means for protection of devotees of quality-full. So, God's behavior causes pain and pleasure, but sages behavior cause only pleasure.

It is said in 'Bhagavata' (Sk-10.32)

येऽन्येरविन्दाक्ष विमुक्तमानिनस्त्वय्यस्तभावादविशुद्धबुद्धयः।

आरुह्य कृच्छ्रेण परं पदं ततः पतन्त्यधोऽनादृतयुष्मदंग्रयः॥ ३२

'O lotus-eyed Lord, persons saying "I am Brahma" without devoting quality-full, whose knowledge about you has been destroyed and whose mind has become impure by arguments, attain supreme status with great toil, but they fall again as they had insulted their soul'. (Bh-X/32)

Here, as arguments of such persons consist of more similes and less knowledge, but in case of knowledge gained by devotion, the use of similes is very less. Gita too doesn't contain more similes.

Gita says

तथा न ते माधव तावकाः क्वचित् भ्रश्यन्ति मार्गात्त्वयि बद्धसौहदाः।

त्वयाभिगुप्ता विचरन्ति निर्भया विनायकानीकपमूर्धसु प्रभो॥ ३३

'O Madhava, your sons, whose friendship feeling with you is firm; are not deviated from their path'. 33

त्वय्यम्बुजाक्षाऽखिलसत्त्वधाम्नि समाधिनाऽऽवेशितचेतसैके।

त्वत्पादपोतेन महत्कृतेन कुर्वन्ति गोवत्सपदं भवाब्धिम्॥ ३०

'O Lotus eyed Lord, those devotees, whose mind is concentrated on pious-full you and treating your feet as boat, cross worldly life sea like feet of cow'.30

Saint Dnyaneshwara says

येथ एकचि लीला तरले। जे सर्वभावे मज भजले। तयां ऐलीच थडी सरले। मायाजळ॥ (ज्ञा. ७.९७)

'For those, worshiping me with exclusive devotion; illusory-energy river dries at earlier shore' (D-VII/97).

The reason why supreme soul is subjugated to devotees.

It is told in 'Bhgavata' as

ज्ञाने प्रयासमुदपास्य नमन्त एव जीवन्ति सन्मुखरितां भवदीयवार्ताम्।
स्थाने स्थिताः श्रुतिगतां तनुवाङ्मनोभिर्ये प्रायशोऽजितजितोऽप्यसि तैस्त्रिलोक्याम्॥

'O Ajita, some devotees, who on discarding knowledge-efforts, go on bowing to you and listen to your biographies from saint's mouth by seating at their home without going to forests, have won you' (Bh-sk-10.14.3).

Dhriva too said in Bahagavata

या निर्वृतिस्तनुभृतां तव पादपद्मध्यानाद्भवज्जनकथाश्रवणेन वा स्यात्।
सा ब्रह्मणि स्वमहिमन्यपिनाथ मा भूत् किन्त्वन्तकासिलुलितात्पततां विमानात्।

'When the contentment embodied beings derive by meditating on your feet isn't gained by Brahma too, how would be it gained by heaven falling down by time-sword' (Bh-Sk-4.9.10).

The importance of pious association is described in 'Bhagavata' as

दुरवगमात्मतत्त्वनिगमाय तवात्तनोश्चरितमहामृताब्धिपरिवर्तपरिश्रमणाः।
न परिलषन्ति केचिदपवर्गमपीश्वर ते चरणसरोजहंसकुलसंगविसृष्टगृहाः॥ (भा. स्कं. १०.८७.२१)

'The seekers, whose toil has vanished by discarding Brahma-principle and who have given up householder-ship due to company of those seeking refuge at your feet like swans, don't desire Brahma' (Bh-10.87.21).

So, it is proved that God incarnates for devotees of quality-full.

Saint Dnyaneshwara says

म्हणोनि तयासाठी गा पांडवा। मूर्तीचा मेळावा। करूनि तयाचिया गांवा। धावत आलो॥ (ज्ञा. १२.८९)
म्हणोनि कुळ उत्तम नोहावे। जाती अंत्यजही व्हावे। वरी देहाचेनि नावे। पशूचेहि लाभो॥ (ज्ञा. ९.४४१)

'I come rushing to their place by assuming different incarnations' (D-XII/89).

'It doesn't matter if one lacks good clan or is of lowly caste or is having animal birth' (D-IX/441).

Saint Tukarama says

नलगे मुक्तिधनसंपदा। संतसंग देई सदा॥

'I don't need liberation or wealth; give me pious association always'.

Muchkunda said in Sanaka in 'Bhagavata' as

भवापवर्गो भ्रमतो यदाभवेज्जनस्य तर्ह्यच्युत सत्समागमः।

सत्सङ्गमो यर्हि तदैव सद्गतौ परावरेषे त्वयि जायते मतिः॥ (भा. स्कं. १०.५१.५४)

O Acchuta, when a person starts wandering with desire to get rid of worldly life, he gains pious association and at that time his intellect surrenders at you who are cause of illusory energy (Bh-Sk-10.51.54).

The meaning of word 'Vitaraga' in this aphorism shouldn't be taken as one having only asceticism, but also devotion by sub-indication. When mind is meditated on God-devotee's mind, that mind steadies and assumes shape of devotee's mind.

Disciple: Sir, what exactly happens when mind assumes shape of mind?

Guru: Friend, as mind knows how to assume shape of a woman, it must be able to assume shape of saint's mind too. Secondly, this becomes clearer by Ramasarupasharma's saying. He says 'when we steady our mind, we have intense desire to behave like saint and when we behave like saint, contemplation happens'. The same principle is involved in a disciple following the guru's vow and his pious behavior in whatever guru-traditions are there. The intention behind this is that we should do whatever guru likes. And this method is easy to follow too. Thus, it is better to follow a tradition. There is mention of this method in 'Shandilya-samhita'.

Saint Kabira says

गुरू गोविंद दोनो खडे किनके लागूं पाय। बलहारी गुरू आपणे सत हरी दिये बताय॥

'Guru and Govinda both were standing, at whose feet should I bow?'

My guru is strength granter; Hari is pious light'.

Saint Tukarama says

संतचरणरज लागता सहज। वासनेचे बीज जळुनी जाय॥ १
 मग रामनामी उपजे आवडी। सुख घडोघडी वाढो लागे॥ २
 कंठी प्रेम दाटे नयनी नीर लोटे। हृदयी प्रगटे रामरूप॥ ३
 तुका म्हणे ऐसे साधन गोमटे। परि उपतिष्ठे पूर्व पुण्ये॥ ४

'When saint-feet-dust is applied, desire-seed gets burnt fully'.1

'Then liking happens in Rama-name; bliss starts increasing at every moment'.2

'Love chokes throat, eyes are flooded with tears; Rama-form appears in heart'3

'Tuka says such is sweet means; but it emerges with past merits'.4

It is told earlier that everything could be gained, but saint-association is very scarce from Sundardas's words. This scarcity is told to emphasize the need to gain saint-association earlier by efforts. The intention in showing scarcity is to gain the object early. When mother tells child that his food will be taken away by dog, her intention isn't that food should be covered, but to induce child to take his food early by discarding his play. Similar is the case with yoga. It is told to gain pious association early by discarding other works as it is difficult to know. The reason being it isn't known as to who is saint.

Saint Eknatha says

दिसती जनी वनी प्रत्यक्ष लोचनी

'They aren't seen among people, in forest or directly by eyes'.

Saint Tukarama says

भाग्याचा उदय। ते हे जोडी संतपाय। तेथुनिया नुठो माथा। मरणा वाचुनि सर्वथा।

'Saint's feet are found if fortune dawns, from there head shouldn't rise except by death'.

Saint Tulasidasa says

एक घडी आधी घडी आधीमे पुन आध। तुलसी साधुसंगती कटे कोट अपराध॥

'One hour, half an hour; at least quarter of an hour'.

Tulasidas says millions of offences are eliminated by sage-association. Saint's mind

can be meditated upon by direct association pious person. This is one of the means. There is one more specialty in this aphorism that I will tell you now. The other means of liberation cannot be attempted during birth of any species other than human species. But pious association is such a means that becomes cause of steadying of mind during birth in any species.

Disciple: Sir, outwardly, this argument appears to be improbable. However, as I have faith in your words, I shall believe in it.

Guru: This sort of faith is of no use. If you feel that this argument is improbable, I will explain this with an example. Listen to it. If we intend to gain merit from all animals, then this thing isn't possible by charity of money, gems etc as these things can be given in charity only to human beings, but what will poor insects and ants do with that charity? But if they are provided with food items, this thing is easily possible. That means we can derive merit from animals by food charity. Similarly, all living beings can derive merit from saints.

Disciple: Sir, here my imagination has become clueless. Unless we presume that there exist saints among all species, this idea can't be reconciled.

Guru: Then what is the difficulty for you in accepting that there exist saints in all species. You already know saying of Tukarama as 'saint's manifestations are for welfare of world'. Similarly, you also know that God has told in 'Yoga of Manifestation' of Gita that there exist manifestations in all species and they are fragment of God.

Disciple: Sir, as God has told that all manifestations are his fragment. Similarly, God has also told that all living beings are his fragment. So, should be it construed that all living beings are manifestations?

Guru: Though living being is fragment of God, he is fragment consisting of three qualities of passionate, dark and mixed while manifestations are told to be possessing only pious quality. So, all living beings cannot be treated as manifestations.

Disciple: Sir, God has told that gambling is manifestation, then is gambling too pious?

Guru: Yes, gambling is pious for conquering evil kings. Scriptures have prescribed many such meritorious rules and gambling isn't prohibited for conquering enemy. And God has said 'I am religious desire among beings Baratarshabha!' (G-VII/11). This implies

that God isn't desire that is against religion. Now if an evil king is conquering pious king by with gambling played deceitfully, then that gambling becomes against religion. But if a pious kind plays gambling to win over evil king, it becomes pious gambling as there it isn't against religion.

Difference between manifestation and incarnation:

Disciple: Sir, if God's manifestations are of pious quality, what is the difference between manifestation and incarnation?

Guru: Manifestations have properties of both living beings and God. Out of them, the properties of beings are visible to all, but God-properties appear only for seekers. And incarnations have only God-properties in them. God has told that Ashvatth is manifestation among trees. So, tree-properties of Asvatth are visible to all, but God-properties of Asvattha appear only for seekers. Thus, trees also get elevated by pious association. Accordingly, manifestations and incarnations of God are in all species. Vasuki is manifestation among snakes, Shesha is manifestation among cobras, Pralhada is manifestations among demons. Similarly, there are God's incarnations in fish, tortoise and boar. So, there is no difference between God and saints. So, mind can be concentrated by their association in any species.

Pralhada says

नाथ योनिसहस्रेषु येषु येषु ब्रजाम्यहम्। तेषु तेष्वचला भक्तिरच्युतास्तु सदा त्वयि॥

'Lord, even if I go into species; let be my devotion towards you remain steadfast'.

This proves that devotees even if go into species like tree, stone etc, they don't fear of anything as their blessing attitude remains awake as arrangement has been made in those species too to bless others naturally. For example, stone is useful in building, gems and precious stones are used in ornaments. Trees and climbers give shade, fruits and flowers. Sandal's blessing is famous. Same thing is applicable to animals and birds. It is evident from sayings न मे भक्तः प्रणश्यति/संतबीज पलटे नही that even animals and birds can concentrate their mind with pious association.

God says in 'Bhgavata' that

न मां रोधयते योगो न सांख्यं धर्म एव च। न स्वाध्यायस्तपस्त्यागो नेष्टापूर्त न दक्षिणा॥

'Yoga can't bind me as yogic powers create hindrance. Samkhyas too don't bind me as that doesn't involve love and only teaches that 'I am different from Nature'.

Religion can't gain me as their job is limited to not allowing irreligious things to happen. Similarly, name-chanting, severity, relinquishment, asceticism, vows, pious behavior, conduct-code, motivated social works (*Ishtapurta*), heard, remembered, sacrifice, fees, charity, Veda, sacred places and vows too can't bind me as pious association binds me.

God says

सत्संगेन हि दैतेया यातुधानाः खगाः मृगाः। गंधर्वाप्सरसो नागाः सिद्धाश्चारणगुह्यकाः।

विद्याधरा मनुष्येषु वैश्याः शूद्राः स्त्रियोऽन्त्यजाः। रजस्तमः प्रकृतयस्तस्मिंस्तस्मिन्युगेऽनघ॥

'Innumerable persons like Pralhada, Bibhishana, Khagas, Mrigas, Gandharvas, Nagaas, Siddhas, Vidyaadharas, whores, Shudras, women, etc gained my status by pious association'.

This proves that pious association helps achieving concentration of mind. Thus, this aphorism is very important in yoga. Only thing to be observed is that while we serve saints, mind should be made to assume their form to achieving early mind-concentration. If saints aren't available while we are awake, they should be gained during dream.

Disciple: Sir, how to gain saints in dream?

Guru: That subject will be dealt with in next aphorism. For time being concentrate on subject already dealt with.

Aphorism – 38

(Date – 02.11.1907)

Sanskrit:

स्वप्ननिद्राज्ञानाऽऽलम्बनं वा। ३८

Swapna Nidraa aalanbama vaa.

Literal meaning:

Dreams and sleep are support also.

Implied meaning:

Dreams and sleep are also support for meditation.

Guru: You must have understood the subject of devotion from last discourse. It was told that mind could be concentrated by main objects of meditation-support like God-meditation, breath-control and pious association. All these meditation-supports are useful to those whose mind has already become steady to some extent. And for those, whose mind is fickle, the means are pious behavior and conduct-code which will be told in Sadhanaapaada chapter. Now, another means of steadying mind are told in this aphorism and they are dream and sleep. Shankaracharya says when one uses support of either dream-knowledge or sleep-knowledge in meditation, the mind can be steadied. Vritika-author's opinion about dream is 'Dream is what mind experience when powers of senses are in latent state during sleep'. The signs of sleep have already been told to you while explaining signs of five attitudes. It was told earlier that at least one subtle support should be experienced from attitudes producing intellect-light and objects. When a subtle support becomes direct, then subtler entities like contemplation and liberation are believed into. The things that were told to be experienced directly can be easily experienced during dream. For example one can reach Kashi during one hour in dream and when meditation arrives at the stage of receiving divine fragrances, we believe in subtle entities. The subtle energies get lighted up during dream and we reach sun or moon within five minutes. It is different thing that an imprudent man will think these things to be false.

Are dreams true or false?

Disciple: Sir, many people think that dreams are false. What is the reason for this?

Guru: It is true that dreams are false, but only two types of persons feel that dreams are false. One is savant for whom all non-spiritual objects in universe are false; so how could be dreams true for him? Savant treats everything other than Brahma as non-existent, so dreams are false for him. Another is ignorant who feels that only wakefulness is true as he has no vision beyond body. Now those seekers, who are in between savant and ignorant, don't feel that dreams are false. Thus, in order to have faith in subtle energies, dreams should be treated as true. As subtle things get lighted up during dream, it is felt that there may be more such subtle things.

Disciple: Sir, as scripture-authors have already proved subtle things like liberation and contemplation, what is the necessity of dreams to have faith in them?

Guru: Friend, scripture-authors have proved these things by logic, but even logic is doubted as tendency of mind is towards direct experience. Taking this into consideration, Shankaracharya and Vartika-author have told that at least one of these things should be experienced. And as this thing is easily possible by dream-experience, the same means is advocated here. Contemplation and liberation have been proved by scripture-authors as per your say. But as they aren't subject of direct experience, unless there is some sort of inner experience; that faith is like receiving fist-blows on closing the mouth.

Disciple: Sir, the state of materialists also must be similar. Even then it appears that they agree with things like contemplation and liberation if convinced logically.

Guru: It appears that you don't know at all the state of mind of these people. Friend, when these materialists haven't understood true nature of even dreams, the things like liberation and contemplation are much beyond their comprehension. As these physical science believers always cling to mater, they feel that only wakefulness is true. So, they must be treating dreams as false. These materialists presume that this cosmos has been created by combination of different matters and having set their sights fixed on direct experience, they aren't ready to get convinced about philosophy however logically you may present it to them. They say that even if philosophy is logical, there remains certain doubt. The materialists by having such reverse attitude aren't able to solve the riddle of dreams however hard they may try. So they don't believe in dreams.

Their state of mind is exactly like an adulterous person. Even if wife is faithful, he isn't certain about her faith and he doubts that she too must be adulteress. As per this simile, as mind of these naturalists i.e. atheists is directly experiencing, they don't believe in logical philosophy. That means on being confused by inference-standard (*Anumaan pramaana*), they entertain doubt about truthfulness of philosophy.

Disciple: Sir, what cause of creation of cosmos is acceptable to these materialists?

Guru: They have different opinions about it. Some materialists treat ether as the cause which they haven't seen, but they believe in. some treat electricity as the cause whose effect can be told. There is a small book titled 'Nature's mysteries' by one Senet in which it is said that the electricity is one by which news is transmitted, but he can't tell what electricity is. Similarly it is said that telephone is one by which speech is transmitted, but its nature can't be told. Same is the story of gravity. When asked about its nature, then answer received is 'gravity is attraction of matter towards center of earth or earth having attraction on matter'. But when asked then how do tree branches and leaves grow upwards? The answer received is gravity depends on mass of the matter. But this argument isn't logical as there is no answer to question as to why don't stones having less mass fly upwards? Or why do fruits having greater mass remain on tree? We do observe that fruits having greater mass remain on tree. Inference is materialists can't explain what gravity is. They say when stone falls down, earth attracts it downwards. But this isn't correct as earth's attraction is function and the cause must be certain different which they can't tell.

Similarly they say matter or dead thing is one which is known by senses. But aren't senses material? Then how could be senses known by senses? Some materialists recognize God, but not the deities. They don't accept that there is a stage in between matter and God. Some materialists are exactly opposite to this argument. They recognize deities, but not God. Some materialists known as spiritualists recognize both God and deities. They say there are different regions one above another and all deities live there. And above all of them there is a great being known as God. Theosophists recognize seven regions. Accordingly, these materialists are having many opinions. However, all of them accept that cosmos is composed of subtle supreme particles (*Parama-anu*), but as their sights are fixed on matter, they don't derive right answer.

Inference is with this reverse attitude they aren't able to solve riddle of dreams. They have different ideas about dreams. Some say what we see in wakeful state is seen in dreams. That means the impressions of things seen during wakeful state are recorded on brain and those impressions reappear during dreams. But they can't explain how things not seen in wakeful state are seen in dreams. Some say as there are two lobes of brain, half of knowledge is gained from one lobe while other half knowledge is gained from other lobe and both together cause some waves to appear during dream. Still the question as to why things unseen during wakeful state are seen during dream remains unanswered. For example, what is the reason of our seeing own beheading in dream? Their answer is as we observe beheading of someone else; we superimpose that incidence on us. Then same thing should happen in respect of riding on own shoulders (*Swa-skandha-aarohan*). We do see riding on other's shoulders, but we can't imagine riding on own shoulders during dreams. So, they get confused here. They say dream is delusion as there is no trace of it in wakefulness and there are many such false dreams, but there is no meaning in this argument. It is like saying that hunger happens due to food. If dream is treated as delusion due to false dream; how is real dream experienced in wakefulness? For example, the dreams seen by Vishnupant Dhamapurkar during June 1896 and January 1901 were proved to be real later on.

Disciple: Sir, can we know about it?

Guru: Friend, there are many such real dreams noted in my 'Adrishya Dipika', but I will tell this one as occasion demands.

Real dream experience:

When Jabalpur College was opened during June 1896 after expiry of summer vacations, Vishnupant and his brother went there to attend the college. But as plague was rampant at Jabalpur that time, the vacations were extended by 10 days. Vishnupant had no intention to go back to his place during extended leave. But at night one girl appeared in his dream, woke him from sleep and said "he is serious, wake up early". The same girl reappeared in his dream at dawn and said "even if you disbelieve me, you will have to go to your place". Vishnupant didn't believe that dream; but as he suddenly started having loose motions, he had to go to his place. When he reached home, he saw that his father is very serious and was waiting for him eagerly. The second dream happened during January 1901 when

Vishnupant saw in his dream that the Chief Commissioner was camping at his village and he was accompanying his father, who had gone for visiting the Commissioner in connection with securing service for Vishnupant and the commissioner had asked his father to submit an application. This thing happened exactly like his dream one and half month later. However, materialists don't think about occurrence of real dreams, so they become confused. Here there is no alternative than to accept the fact that dream is a function of subtle energy. "I am confident that I shall convert any atheist from any place in world into a theist." My saying so isn't out of boasting as it doesn't to boasting when one declares that he is having certain cash with him.

Disciple: Sir, does materialist accept that dream is function of subtle energy?

Guru: He doesn't accept this, but there is no alternative too than accepting subtle energy's function. So, he accepts this fact, but he has no clue about the nature of that subtle energy, so he becomes confused. When confronted, he says that particular person may be libnese. Now, if words of all libnese are to be treated as standard, what is the harm in accepting eternal words of Vedas and seers as standard? Inference is as there is no doubt about subtle energy via dream-door, dreams confuse materialists. Some say that as human brain is less powerful during sleep, incomplete impressions rise and make dreams appear. The answer to presumption that brain isn't as active during sleep as it is during wakeful state is that if brain is less powerful during sleep, it should perform less during sleep. But that doesn't happen. On the contrary, if one walks at speed of 6 km/hr during wakeful sate, he reaches Kashi in one hour during dream. Not only this, but he could create the space spanning thousands of km up to Kashi. It is certain that dream happens in body alone. If we attempt to bring entire tree in mind during wakeful state, we aren't able to do that. We have to visualize that tree step by step starting from its bottom to top. Then how could a less powerful brain measure thousands of km in dream? If we say that dream is delusion as we don't see dream during wakeful state; is it possible for a less powerful brain to create larger delusion? Secondly, no delusion should be able to covert itself into Brahma, but semen ejection happens in dream. Inference is dreams confuse materialists.

Disciple: Sir, what atheism you have refuted was that of foreign atheists, but the atheists from our country weren't included in that.

Guru: Father, there is difference between human faces, but not in their anus.

Accordingly, whatever difference is there, it is between religions of theists and no difference in religion of atheists. Muslims from India and Kabul are same. When atheism of foreign countries is refuted; that includes atheists from this country also. Now, Buddhists are also atheists. But their opinion is different from others. They treat wakefulness too as false as that of dreams. That means they treat both wakefulness and dreams as delusion. They don't recognize soul as foundation for that delusion. They say that delusion happens without foundation, but their saying isn't correct. If delusion happens without foundation, then hare's horns or sky-fruits or infertile woman's progeny too should appear. But they don't appear. As Buddhists treat inference as standard, their opinion has been refuted by Shankaracharya by showing that cosmos is true. If cosmos is false, then yesterday's matter shouldn't be seen today as yesterday's dream isn't seen today. So, cosmos isn't delusion, but it is true. Here Shankaracharya had to refute Buddhist opinion for sake of argument, but he has clearly said in his 'Mandukakarika' that both cosmos and dreams are equally false.

Now dualism too could be refuted from point of view of dreams as it has been expertly done in 'Aatma-purana'. These dualists say that Embodied soul and God cannot be united as embodied soul doesn't possess power like God. And to support this argument, they say that embodied soul isn't capable creating cosmos like God. But this isn't true. When whatever embodied imagines in dream is firmed, it becomes visible cosmos. It is said in 'Shriti' that soul is in form of self lighting entity during dream and everything is created by its illusion. Accordingly, dualism could be refuted by unification of God and embodied soul. When this unification is firmed by discernment, mind becomes steady. This is one of the means of this aphorism. Some dualists treat that God is creator of dreams and not embodied soul, but Shankaracharya opposes this argument. He says that he doesn't treat that God is creator of dreams. God could be foundation of dream and its creator is embodied soul alone as treating otherwise amounts to opposing 'Shriti'.

It is said in 'Shriti' that

न तत्र रक्षा न रथयोगा न पन्थानो भवन्त्यथ रथान् रथयोगान् पथः सृजते।

न तत्रानन्दा मुदः प्रमुदो भवन्त्यथानन्दान् मुदः प्रमुदः सृजते॥ (बृह. ४.३.१०)

'When this Person is sleeping, there is no chariot, no horses and no roads, but he creates by his desire the chariot, horses and roads. Accordingly, this Person creates all types of enjoyments in dream'. (Bh-4.3.10).

This Shriti-meaning doesn't become applicable to God. Secondly, if God is treated as creator of dreams, then does he create them as per wishes or karmas of embodied soul or as per his own wish? If it is said that he creates them as per wishes of embodied soul, then as none desires that he should die by snake-bite involving pains; so such things shouldn't appear in dream. If it is said that God creates them as per karmas of embodied soul, then as karma is proved by 'Shriti' and it isn't told in 'Shriti' that God creates dreams as per karmas of embodied soul; so this saying isn't correct. Sometime we visit heaven and enjoy nymphs or sometime we are subjected to suffering in hell in dream; and heaven and hell last till end of era, so if embodied soul suffers pain in hell, he will have to go to hell in Brahma or if we visit Kashi in dream, then the people whom we met there must appear next day before us and say that we had met at Kashi during last night. But that doesn't happen. If it is said that God independently creates dreams as per his own wish, this can't be proved as we are afraid of tiger or snake appearing in dream. But as God is benevolent, he shouldn't make us suffer the pains in dream. So, embodied soul and not God is creator of dreams.

Disciple: Sir, if whatever heavenly pleasure or hellish pain we experience in dream is fruit of weak intensity of our desire during wakeful state i.e. of our mental merit and sins and as God is granter of those fruits; then it proves that God is creator of dreams.

Guru: It appears that you desire to accept dualism. But things don't happen as you say. As in Kali-age, there is no fruit of mental sin, but mental merit does receive a fruit. So, if God is treated to be creator of dreams, then painful dreams shouldn't be seen in Kali-age. Secondly, if dream-experiences are treated as God created fruit of mental sin and merit, then prohibited karma shouldn't happen in dream. For example, if an outcast desires of enjoying a Brahman woman during wakeful state, he shouldn't experience that in dream. Thirdly, if dream is treated to be created by God, then there should be

a provision of penance in scripture for any prohibited karma done in dream. All these things show that dreams are created by embodied being. Now, though embodied being creates dreams; he doesn't do it as per his wish. Had he created them as per his wish, he would have created all happy dreams, but he doesn't do that, but creates them as per his power, that means he displays his power of creation in dream. Thus, embodied being has power to create his independent universe in dream.

Disciple: Sir, are whatever people we see in dream created by embodied being?

Guru: Of course! When he could create many experiences in dream, why couldn't he create many beings in dream? The people appearing in dream are created by embodied being and not God.

Disciple: Then embodied being is likely to be considered as evil as many types of people like happy, sorrowful, diseased, healthy, sages and fakes are seen in dream. How does such difference happen? It is all true that embodied being creates them by his power and those people in dream too experience pleasure and pain during that period. But as embodied being is creator of dreams, he becomes evil by creating sorrow for them. So, why should he create creatures having pleasure and pain Like God in vain? This is the doubt.

Guru: Your doubt isn't correct as whatever happy and sorrowful creatures appear in dream; they aren't created by embodied being, but they appear like that by delusion. So, embodied being doesn't become evil. It is likely that you may think from my answer that 'dreams are false and as embodied being doesn't have power like God, their union isn't possible'. But don't let that happen. As it isn't my intention to tell that dreams are false and embodied being doesn't have power to create them. Embodied being is all powerful in dream is proved by 'Shriti'. What I want to say is that as embodied being isn't responsible for giving pleasure or pain to creatures in dream, he isn't evil.

Disciple: Sir, then it is better to treat dream as false as it tallies with the opinion of Vedanta.

Guru: At last you arrived at that false conclusion. But father, by getting satisfied with 'Vedanta' opinion, you will never understand the essence of today's subject. Though my answer that 'creatures appearing as happy or sorrowful in dream aren't created by anybody, but they appear like that by delusion' is correct as per 'Vedanta'; still don't you

accept that contention only after you wake up from dream? Then world too appears like that by having a liberated view. That means will world appear as false during we live in it because it is delusion theoretically? Similarly, dream may appear false when we are awake, but it appears as true when we are asleep. So it is in vain to ridicule dreams after awakening from them. Thus it must be said that creatures in dream have karmas of pleasure and pain. Now, as God creates universe for our experiencing the pleasures and pains, we create dream-universe (*Swapna-srishti*) for making creatures in dream experience their pleasure and pain. Thus, God and embodied beings are same. So, dreams and dualism has been refuted by experience. I shall tell you a specialty which would become apparent from above discourse.

A specialty:

As there are many embodied beings for God, there are many more embodied beings for each embodied being. For example, a pillar is a very small fraction of universe; it could be broken into so many pieces that in the end we will have to break it further only by imagination. As all embodied beings are delusion of God, there are many embodied beings for each embodied being as delusion. Shankaracharya has said in 'Shankarabhashya' that dream's creator is embodied being and not God. If God is treated as creator of dreams, then an outcast enjoying a Brahman woman in dream must be treated as having committed a sin of prohibited karma and must suffer hellish pains; but that doesn't happen. So, God isn't creator of dream.

Disciple: Sir, You told that embodied being is creator of dreams and whatever creatures he sees in dream, they too have their karmas consisting of pleasures and pains. But embodied being isn't granter of pleasure or pain to those creatures nor has he created them as having pleasure or pain, but they appear like that. Now, a question arises that if all embodied beings are treated as apparent beings of a single being, then who is the original being? And if Brahma, who has created all these apparent beings, is treated as original being then he must be granting the fruit of merit and sin to all apparent beings. How to reconcile this doubt?

Guru: Friend, this is not the place to get confused like this. Here one must confront the very foundation with discernment. If you think logically, you will see that there is no original being (*Aadya jeeva*). We are our own being. As per saying 'यस्य भासा सर्वमिदं

विभाति', all are apparent beings of single supreme soul. And in turn there are many more apparent beings of those beings. In short there is only uni-spirituality (*Eka Chaitanya*) inspiring in entire universe and it possesses many diverse attitudes. Thus, unification of God and embodied being is proved and there remains no duality. The only difference between them being spirituality in ignorance is embodied being and in knowledge, it is God. For example, when snake appears on rope, it appears on entire rope and not on a part of it. Had been it so, delusion and rope's knowledge or knowledge and ignorance would have occurred at the same time. And apparent snake on rope also isn't real as had been it real, we would have seen its corpse on removal of delusion. As per this simile, from point of view of knowledge, Brahma is as it is; that means everything is God, but from point of view of embodied being, whatever appears are embodied beings. So, saying that illusory energy is superimposed on God is also not true. Inference is that from point of view of knowledge, everything is Brahma and from point of view of ignorance, everything is illusory energy.

Disciple: Sir, Then what about liberation as it isn't understood who should gain knowledge?

Guru: Friend, you appear to be mad. Liberation and bondage aren't two independent matters. They are originated from ignorance. However, it is true that devotion isn't destructed anytime. I will tell you how it is. Embodied being creates world in his dream by his power; so his omnipotence is observed, but not his omniscience. This is so, as he gets frightened by seeing a tiger or a snake he has created in his dream, but he isn't afraid of a tiger or a snake in picture. This shows presence of ignorance in embodied being. If supreme God isn't treated as omniscient, his Vedas won't become standard and we won't believe them. Then there won't be anybody as omniscient. Had been it so, there won't be Brahma; and in absence of Brahma, there will be only ignorance. And in ignorance, there will be only pain and none will seek liberation. In such situation, none will be happy. So, presence of an omniscient must be recognized. Swami Vivekananda says as only blowing ashes without presence of fire element doesn't kindle fire, nothing could be learnt without presence of an omniscient. Knowing 'Vedanta' totally depends on the strength of Veda-words.

All great souls may be belonging to religion recognizing presence of entity beyond body treat that knowledge has been derived from God. So, supreme God is omniscient

and embodied soul gains pure knowledge by his grace and in the end merges with the God. However even after unification of God and embodied being, devotion doesn't get destructed. This subject has been made clear during discourse on aphorism 25. Inference is that God doesn't get deluded like embodied being who gets frightened on seeing tiger in dream. So he doesn't have cover of ignorance on him.

Vrittprabhakar-author doesn't recognize personal God; still he says that God has no ignorance-cover. Appayadixit says there is dispute about singularity and multiplicity of embodied beings in 'Vedanta'. However, none recognizes two Gods. All preachers recognize single God. None says that your God is different and our God is different. Atheists too recognize single cause for creation of universe. Though there are many propagators of time, space, causation theory in world, none will recognize cause without reason. They have to recognize some constant cause of universe. Similarly, among theists in our country, only one God is recognized. Vaishnavaits recognize Vishnu, Shaivaitis recognize Shiva, Ganapatya recognize Gnesha, Sauras recognize Sun, Shaktas recognize Energy, followers of Rmanuja and Kabira recognize Rama, Manbhavas recognize God beyond spirituality, Ananadamargis recognize Bliss. Accordingly, all recognize single God. Appayadixit says God and embodied beings are same; but as embodied soul creates dreams, he is as omnipotent as God. The only difference between them is embodied souls have ignorance-cover while God doesn't have that cover. Those, who say that God has ignorance cover, talk outside 'Veda'.

Shankaracharya has described in 'Shatpadi'

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वं। सामुद्रो हि तरंगः क्वचन समुद्रो न तारंगः॥

God says in Gita

क्षेत्रज्ञं चापि मां विद्धि सर्व क्षेत्रेषु भारत॥ (गीता १३.२)

'Know me as Field-knower in all Fields, Bharata!' (G-XIII/2).

न मे विदुः सुरगणाः प्रभवं न महर्षयः। अहमादिर्हि देवानां महर्षीणां च सर्वशः॥ (गीता १०.२)

'Neither Gods nor Maharishis know my origin; I am origin of Gods and Maharishis entirely' (G-X/2).

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन। तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप॥ (गीता ४.५)

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्। प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया॥ (गीता ४.६)

'Many were my past births and yours too; I know them all, you don't know, Parantapa!' (G-IV/5).

'I am unborn, immutable Lord of beings, I exist by controlling my Nature by illusory energy' (G-IV/6).

Saint Tukarama says

सकळ गुण संपन्न। हे तो देवाचे लक्षण॥ १

कोठे काही कोठे काही। एक आहे एक नाही॥ २

Having all qualities is sign of God.1

They are spread at all places; one is seen, other isn't seen.2

Saint Dnyaneshwara too says in Shivashakti chapter of 'Amritanubhava' that God is never bound and is omniscient. So, all recognize omniscience of God.

Theory of unknowability:

The propagators of theory of unknowable too recognize a single cause of creation of universe. Now, if everything is created from unknowable-cause (*Adnyeya-kaarana*), then that cause can't become unknowable. As there is a set system of creation in universe, whatever is created is created systematically. Had been there not a system of creation, then anything might have been created from anything. A wall might have created from a pillar or eyes might have started hearing or nose might have started seeing. But things don't happen that way. Had that process existed, then that would have been a set system. Inference is that creation from a cause is always systematic. And as creation is systematic, there must be existence of knowledge. Now if this system is treated as independent, then chaos shouldn't occur in mind. So, unknowable can't become cause of creation of universe. Secondly, if unknowable is treated as cause of universe, then how is it known that there exists something like unknowable? As only supreme soul possesses omniscience and not embodied souls, he is greatest than all. This is proved by 'Shriti-logic-experience' (*Shriti-yukti-anubhava*) method. Thus, whether embodied soul is a devotee or not; he has no choice, but to take recourse to devotion.

Disciple: Sir, I still have a doubt. If an embodied being creates own dream-universe for sake of pleasure or pain to be experienced by his dream-subjects (*Swapnastha jeeva*), then why shouldn't be he considered as pleasure and pain granter?

Guru: Embodied soul during his stage of ancestor (*Pitara*) could become karma-fruit granter (*Karma-phala-daata*). There is a verse meaning 'Ancestor had created seven types of food' in 'Saptabrahmana'. But these ancestors can't become powerful like supreme God as they themselves are undergoing fruits of their own karmas. But supreme soul doesn't have to experience any karma-fruits. Thus, supreme soul is constant karma-fruit granter, but embodied soul isn't like that. Now, if Brahma is considered as original embodied soul, then there are different Brahmas in different eras. So, who will you consider as original? Thus, supreme God is greatest than all.

Disciple: Sir, you had told earlier that supreme God is foundation of dreams, but dream creator is embodied being. Then there must be different foundation of visible cosmos. And as supreme God is creator of cosmos, he couldn't be foundation of cosmos.

Guru: Who taught you this divine knowledge? Friend, dream and visible cosmos are really same. We feel that what we see in dream is true. And at many time we do see dreams during our wakeful state.

'Adrishyadipika':

For example, when Yankatashastri was seating at his home, he felt little dizzy and he saw that I am standing in front of him and telling him that 'I don't intend to go to Kesahavpuri and I am conducting saint's worship by remaining here alone'. In fact, we were actually conducting saint's worship that time. Then what should we say about this thing, whether wakefulness or dream? Secondly, when we go out of our house, don't all the things present in house appear like dream for us? That implies there is wakefulness in dream, and dream in wakefulness. Rather dream and wakefulness are same. Thus, as dream is imagined by embodied being, this life too is imagined by embodied being. And God is foundation at both these places. That means karma is performed by embodied being and its fruit is granted by God. Thus, God has expected doer-ship (*Aapekshita kartutva*) while embodied being has passionate doer-ship (*Vaasanaamaya kartutva*). For example, when snake appears on rope or silver appears shell by delusion; delusions of snake and silver have expectation of rope and shell respectively. Had been there no such

expectations, silver would have appeared on rope and snake would have appeared shell. But that doesn't happen. Snake has expectation of rope and silver has expectation of shell. Similarly, we feel world-dream (*Jagat-swapna*) by delusion; still it has expectation of God. Brahma is that as karma is that of embodied being, he has passionate doer-ship and God has expected doer-ship. There is elaborate discussion about how does world appear as delusion in Vaitathya chapter of 'Mandukya Upanishada', 'Yogavasishta', 'Vedanta-siddhanta Muktavali' by Swayamprakashananda, 'Advaita-siddhi' by Madhusudana Sarrasvati etc. this is known as Vision-Cosmos Theory in 'Vedanta'.

Disciple: Sir, I haven't understood well vision-Cosmos Theory.

Guru: The reason for what is told as dream and world being delusions of embodied beings is that dream is threshold of earth and regions beyond.

The standard for this 'Brihata-Aranyaka'.

तस्य ह वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदं च परलोकस्थानं च। सन्ध्यं तृतीयं स्वप्नस्थानं तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यतीदं च परलोकस्थानं च। अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रमाक्रम्योभयान् पाप्मन आनन्दांश्च पश्यति। स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपित्यत्रायं पुरुषः स्वयं ज्योतिर्भवति॥

(बृहदा. ४.३.९)

'The same thing has been told in 'Aatmapurana' too. Thus, it isn't befitting to say that this threshold belongs to embodied beings and the regions beyond belong to God, as the threshold between two villages and those two villages consist of the same soil. Here, this threshold i.e. dream is medium intensity of mind. And when dream becomes intense intensity of mind, it assumes form of regions beyond and when dream becomes weak intensity of mind, it assumes form of earth. So, both dream and world are imagined by embodied beings alone and both have God as the foundation. Additionally, as snake has expectation of rope, world imagined by embodied beings has expectation of God. This is the theory of Vision-Cosmos. The detailed discussions on this subject can be found in 'Vedanta-prakriya-samuttchaya'. Let be it. Vartika-author says that mind can be steadied by knowledge of fact that world is a dream. That means world is a daily occurring dream'. (Bh-4.3.9)

Disciple: Sir, if world is daily occurring dream, how could seekers know that?

Guru:

It is said in ‘Yogavasishta’ that

दीर्घस्वप्नमिमं विद्धि दीर्घं वा चित्तविभ्रमम्।

‘World is a prolonged dream or a big mind-delusion’.

Here, word ‘prolonged’ is used in simplistic manner. But in Brahma, world is ever new every day. And a seeker can understand this with little efforts on his part. For example, there is difference between our childhood body and our present day body. Body of childhood isn’t present during youth and body of youth isn’t present during old-age. Rather this body is ever new every day. If our body is healthy today, it develops diseases tomorrow. If it is imagined that body isn’t ever new every day, then there shouldn’t occur any diseases. Similarly, this world is ever new every day; rather it is ever new at every moment. But a seeker doesn’t understand this unless he uses his discernment. This subject has been elaborately and logically explained with examples in ‘Gitasangita’.

Disciple: Sir, why two terms ‘prolonged dream’ and ‘mind-delusion’ have been used in the ‘Yogavasishta’ verse referred to earlier? These two things aren’t different, but same.

Guru: The answer to this is that dream remains during sleep and isn’t eliminated unless we wake up from sleep. So, it is a ‘prolonged dream’ for the weak learners. And as delusion is eliminated as soon as its foundation is known in case of the accomplishers, the term ‘mind-delusion’ is used. So, if you are accomplisher, you will get liberated soon, Thus, mind can be concentrated by such knowledge. The inference is that always mind always follows the truth and not the false thing. For example, as we know that mirage is false, we don’t run after it. But deer, being ignorant, runs after mirage treating to be truth. Similarly, our mind doesn’t get entangled with objects if we treat world as dream or delusion and then mind gets steadied into Brahma.

Disciple: Sir, I have doubt about one statement from Vartika. Vartika-author says that ‘Speech is Kamdhenu (wish cow)’. Its literal meaning isn’t true, but it means that speech is like a wish cow as curse and blessings uttered through speech become true. Similarly, there is one verse in Manthabrahman of ‘Brihata Aranyaka’ wherein a husband says to wife that “You are earth and I am sky”. The idea behind it is that as woman is

below and man is above during intercourse, his semen is showered on woman-field. A 'Saptapadi mantra' of marriage ritual also contains a similar verse. Here man and woman aren't to be treated as earth and sky, but they are to be viewed like that. This vision is called as 'Sampdripa-dristi' i.e. momentary vision. The objects in the world too are like momentary dreams similar to this simile. Vartika-author says that dreams and world are so closely related that worldly experience of pleasures and pain is untrue like untrue pleasure and pain during dream, but rest of world is true. Besides this, they say that world is true in their commentary on 'Brahma-sutra'. However, they say in 'Sankhyasara' that everything is untrue from point of spirituality. So, there appears mutual contradiction in their statements. So, how to reconcile that?

Guru: You too search out the things so meticulously. Friend, though they have said so in 'Vartika' and 'Brahmasurabhashya', it is better to treat the saying of 'Samkhyaasara' as authentic. And our knowledge gets steadied by this philosophy of 'Falsehood of world' through asceticism.

Disciple: Sir, what is true dream? And secondly, if wakefulness too is false like dream, then Brahma-knowledge gained during that state also must be false?

Guru: The dreams, which are experienced during wakefulness are true dreams. Shankaracharya says that semen-ejection during dream is a function of passionate quality and if it is true in wakefulness; why sighting of deities, which is function of passionate quality, in dream shouldn't be treated as true? Now answer to your other doubt has been given by Shankaracharya.

Shankaracharya says in 'Shatasloki' that

स्वप्ने मंत्रोपदेशः श्रवणपरिचितः सत्य एष प्रबोधे। स्वप्नादेव प्रसादादभिलषितफलं सत्यतां प्रातरेति॥ ३७
सत्यप्राप्तिस्त्वसत्यादपि भवति तथा किं च तत्स्वप्रकाशम्। येनेदं भाति सर्वं चरमचरमथोआवचं दृश्यजातम्॥ ३८

'As deity-sighting or Guru-advice in dream turn out to be true i.e. they are remembered during wakefulness, the Brahma-knowledge though gained from false world is true'.38

Saint Dnyaneshwara says that 'My devotees always dream of me'.

Saint Tukarama says

सद्गुरुरार्ये कृपा मज केली। परी नाही घडली सेवा काहीं॥ १
 सांपडविले वाटे जातां गंगास्नाना। मस्तकी तो जाणा ठेविला कर॥ २
 भोजना मागती तूप पावशेर। पडिला विसर स्वप्नामाजी॥ ३
 काही काळे उपजला अंतराय। म्हणोनिया काय त्वरा जाली॥ ४
 राघवचैतन्य केशवचैतन्य। सांगितली खूण माळीकेची॥ ५
 बाबाजी आपुले सांगितले नाम। मंत्र दिला राम कृष्ण हरी॥ ६
 माघशुद्ध दशमी पाहूनी गुरूवार। केला अंगिकार तुका म्हणे॥ ७

Pious Guru blessed me; I couldn't serve him.1

He found me while on way to river-bath; placed his hand on my head.2

Demanded some ghee from me; I forgot the dream.3

After some time it emerged it in heart; so, I rushed quickly.4

Raghva-spirit, Keshava-spirit; I told sign of garland.5

Guru told his name as Babaji; gave mantra Rama, Krishna, Hari.6

On bright tenth day of Magha; I accepted advice, says Tuka.7

Saint Tukarama says that Guru-advice happened during his dream and not in intense intensity of mind, so he forgot the demand of ghee made by Guru in dream, else he won't have forgotten it. Tukarama has recounted this story to other saints, wherein he says "I accepted Guru-advice". This proves that Tukarama treats Guru-advice received during dream as true. I also had given advice of Great-sentence to Govindashastri Panchbhai in his dream. The saying from 'Brihat Aranyaka' that dream is threshold of earth and regions beyond has been told to you earlier. That means if one stands on the border of two villages, he could hear calls made from both the villages. Similar is case with dreams. Shankaracharya had commented on this verse, wherein he says that dream is direct standard for the regions beyond. Anangiri too has accepted this view. Thus, what I was telling you earlier that 'as subtle energies can be believed into due to object-producing attitudes, similarly dreams too can be believed into' is now proved by standard. Inference is Shankaracharya treats wakefulness too as false as he treats dreams as false. That means everything is false from point of view Brahma. However,

it is certain that so long as such vision hasn't been developed, dreams are threshold of earth and regions beyond. That is why; embodied being returns back from dream and goes forward after death. Earth means body and regions beyond mean heaven, Vaikuntha, Kailasa, etc. And dream is threshold of all these regions and earth. One knows the developments taking place in these regions as per his authority. Sighting of sacred places like Dwaraka in dream should also be treated like this. Dream is threshold of rebirth too. Threshold means border. This body is earth and next body in rebirth is region beyond.

As per saying

अयं देहो अयं लोकः परं देहो परलोकः'

'Rebirth and regions beyond are same'.

It is said in 'Aatmapurana' that Vishnu-devotee starts knowing Visnu's mind through dream. Similarly, Shiva-devotee knows mind of Shiva. There is Mira-biography in 'Ramarasikavali' wherein Mira's mother asked Mira "When did you get married with God?" Mira replied ""Mother, I saw Gopala in dream". In 'Yogavasishta' dream has been termed as rebirth.

It is said in Gita

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत। अव्यक्तनिधनान्येव तत्र का परिदेवना॥ (गीता २.२८)

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते। रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे॥ (गीता ८.१९)

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा। तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति॥ (गीता २.१३)

'Originally un-manifest beings manifest in middle and become un-manifest in end, so why grieve?' (G-II/28).

'Same being-groups emerge and dissolve repeatedly at night unwillingly to re-emerge at dawn' (G-VIII/19).

'Embodied soul has childhood, youth, old-age; so bodies are transferred, courageous isn't perturbed' (G-II/13).

Embodied being can get rebirth during this life itself. It is said in 'Yogavasishta' that we are reborn in our heart. The standard for this is dream alone. When dream is firmed, one gets rebirth. The saying that दीर्घं वा चित्तविर्भमम्। about world is literally true. This is very beautifully described how world is momentary in his commentary on verse Upward

roots, downward branches, Ashvttth is indestructible, it has Veda-leaves; knower of this knows Veda.

Saint Dnyaneshwara says in Chapter XV of Gita as

तरी अश्वत्थ म्हणजे उखा। तोवरी एकसारिखा। नाही निर्वाह यया रुखा। प्रपंचरूपा॥ १११
 जैसा न लोटता क्षण। मेघ होय नाना वर्ण। कां विजू नसे संपूर्ण। निमेषभरी॥ ११२
 कांपतया पद्मदळा। वरीलिया बैसका नाही जळा। का चित्त जैसे व्याकुळा। माणुसाचे॥ ११३
 तैसीचि ययाची स्थिती। नासत जाय क्षणक्षणाप्रती। म्हणोनि ययाते म्हणती। अश्वत्थ हा॥ ११४
 आणिकही एक थोर। यया अव्ययत्वाचा डगर। आधी परी तो भीतर। ऐसा आहे॥ ११८
 जैसा मेघाचेनि तोंडे। सिंधु एके आंगे काढे। आणि नदी येरीकडे। भरितीची असती॥ ११९
 तेथ वोहटे ना चढे। ऐसा परिपूर्णचि आवडे। परि ते फुली जव नुघडे। मेघा नदीची॥ १२०
 ऐसे या रुखाचे होणे जाणे। न तर्के होतेनि वहिलेपणे। म्हणोनि ययाते लोक म्हणे। अव्यय हा॥ १२१
 ये-हवी दानशीळ पुरुष। वेंचकपणेचि संचक। तैसा व्ययेचि हा रुख। अव्यय गमे॥ १२२
 जाता वेगे बहुवसे। नवचे का भूमी रुतले असे। रथाचे चक्र दिसे। जिया परी॥ १२३
 तसे काळातिक्रमे जे वाळे। ते भूतशाखा जेथ गळे। तेथ कोडिवरी उमाळे। उठती आणिक॥ १२४
 परी येकी केधवा गेली। शाखाकोडी केधवा जाली। हे नेणवे जेवि उमलली। आषाढ अभ्रे॥ १२५
 महाकल्पच्या शेवटी। उदेलिया उमळती सृष्टी। तैसेचि आणिकीचे दांग उठी। सासिन्नले॥ १२६
 संहारवाते प्रचंडे। पडती प्रळयांतीची सालडे। तव कल्पादीची जुंबाडे। पालहेजती॥ १२७
 रिगे मन्वंतर मनुपुढे। वंशावरी वंशाचे मांडे। जैसी इक्षुवृद्धि कांडेन कांडे। जिंके जेवी॥ १२८
 कलियुगांती कोरडी। चहू युगांची साले सांडी। तंव कृतयुगाची पेली देव्हडी। पडे पुढती॥ १२९
 वर्तते वर्ष जाये। ते पुढीला मूळहारी होये। जैसा दिवस जात की येत आहे। हे चोजवेना॥ १३०
 जैसा वारियाचा झुळका। सांदा ठाउवा नव्हे देखा। तैशीया उठती पडती शाखा। नेणो किती॥ १३१
 एकी देहाची डिरी तुटे। तव देहांकुरी बहुवी फुटे। ऐसेनि भवतरू हा वाटे। अव्यय ऐसा॥ १३२
 जैसे वाहते पाणी जाय वेगे। तैसेचि आणिक मिळे मागे। येथ असंतचि असिजे जगे। मानिजे संत॥ १३३
 का लागोनि डोळा उघडे। तव कोडिवरी घडे मोडे। नेणतया तरंग आवडे। नित्य ऐसा॥ १३४
 हे बहु असो झडिती। आधारे भोवंडिता कोलति। ते दिसे जैसी आयती। चक्राकार॥ १३७
 हा संसारवृक्ष तैसा। मोडत माडत सहसा। न देखोनि लोक पिसा। अव्यय मानी॥ १३८

'Shv' means morning, but this tree of life retains not its shape until next morning'; 111

'As cloud-colours change every moment or lightning doesn't last in entirety for moment';112

'As dew-drops on lotus petals or mind of person in distress doesn't remain steady'.113

'Similar is condition of this tree that's destructed every moment; so, it's called Ashvth'.114

'One more specialty, it is famous for its indestructibility; however its inside is like this'.118

'On one hand sea-water is reduced by clouds, but on other, it's replenished by rivers'.119

'It neither reduces nor replenished as long as functions of cloud and river continue'.120

'Similar is appearance, disappearance of this tree; so, people call it as indestructible'.121

'As generous man earns as much as he donates, this tree is appears indestructible';122

'As fast rotating wheel of chariot appears steady, as if it is fixed to ground;123

'When creature-branches wilt in due course, million new branches are generated'.124

'It is not seen when old branches wilt and new sprout; as clouds appear, disappear in monsoon'.125

'As cosmoses are dissolved at dissolution time; additional cosmos-forests flourish';126

'Old barks peel off by dissolution wind, but new reappear in tufts at beginning of era'.127

'As Manvantar follows Manu, human races expand as sugarcane grows from its nodes';128

'As at end of Kali-age, barks of 4 ages drop and new barks of Krit-age multiply 1.5 times';129

'As year ends, new comes in; or as day ends, new day dawns; but none is aware';130

'As one knows not joint of breeze; none knows how many branches grow and fall';131

'As one body-branch falls, 100 new sprout; so tree of worldly life appears indestructible';132

'As flowing water speeds, following water replaces; world treats flowing as continuous';133

'As many waves form and vanish in twinkling of eye, one feels waves are continuous'.134

'When fire-torch is rotated round in darkness, there appears continuous ring of fire'.137

'As tree of worldly life is destructed, created speedily; one treats it as indestructible'.138

How does rebirth happen?:

It is very clearly stated in the above verses as to how rebirth happens in same body.

There are two similes for rebirth, one of dream and other of day-dream, provided in 'Bhagavata'.

'Bhagavta' says

स्वप्ने यथा पश्यति देहमीदृशं मनोरथेनाभिनिविष्टचेतनः।

दृष्टश्रुताभ्यां मनसानुचिन्तयन् प्रपद्यते तत्किमपि ह्यपस्मृतिः॥ (भा. द. स्कं. १.४१)

'Either embodied being sees in his dream what he has seen or heard during wakefulness through his aspirations and when that is firmed in dream, he becomes proud of his dream-body forgets his real body. Otherwise, he by getting engrossed in his day-dreaming or a yogi during his meditation creating another body by his intense feelings takes pride in that body and forgets his real body. Similarly, at the death time, he by having firmed passion on body of his future life totally forgets his present body which is his death (Bh-Sk-1.41).

यतो यतो धावति दैवचोदितं मनोविकारात्मकमाप पंचसु।

गुणेषु मायारचितेषु देह्यसौ प्रपद्यमानः सह तेन जायते॥ (भा. द. स्कं. १.४२)

'Mind at the time of death with its passion and God's inspiration assumes body formed out of five great elements as per his liking and when his special pride is firmed on that new body, his earlier body drops. This is his rebirth'. (Bh-Sk-1.42).

Story of Lila from 'Yogavasishta':

This shows that 'Bhagavata' has accepted that dream is threshold of earth and regions beyond. It is said in Lila Upaakhyaana from 'Yogavasishta' that when Lila's husband dies and when Goddess shows her his future birth; Lila enquires with Goddess as to why her husband isn't remembering his earlier birth,

The Goddess replies as

प्राक्तनी सा स्मृतिर्लृप्ता युवयोरुदितान्यथा। स्वप्ने जागृत्स्मृतिर्यद्वदेतन्मरणमङ्गने॥ १६५ (उत्पत्ति प्रक. २०)

'As new remembrance emerges in dream on forgetting remembrance of wakeful state, similar are the stages of rebirth and death. Now you two have forgotten remembrance of your past birth and have now acquired your present birth' (Utpatti-20).

Lila and her husband Padmaraja were Brahman couple Vasishtha and arundhati in their past lives.

There is one more simile in 'Bhagavata' about rebirth as

व्रजंस्तिष्ठत्पदैकेन यथैवैकेन गच्छति। यथा तृणजलूकैवं देही कर्मगतिं गतः॥ ४०

देहे पञ्चत्वमापन्ने देही कर्मानुगोऽवशः। देहान्तरमनुप्राप्य प्राक्तनं त्यजते वपुः॥ ३९ (भा. स्कं. १०.१)

'As grass hopper takes hold of next grass blade before he gives up his hold on previous grass blade; embodied being at the time of his death, assumes new body as per his dream and gives up his present body'. (Bh-Sk-10.1.40, 39)

Whatever body he assumes in next birth is as per his karmas in the present birth. But in any case he assumes new body first and then gives up his old body. These two

things happen in dream and death in similar manner. The only difference being there is total loss of memory during death and loss of memory during dream is temporary.

Disciple: sir, some 'Shriti' say that man of whatever caste he belongs assumes same body in his next birth. Doesn't it mean that man after his death must assume human birth in his future life?

Guru: You haven't understood well the meaning 'Shriti'. As our concentration during dream is on our present body, we assume human body. That doesn't mean that we must assume same body after death. Had been it so, what about merit and sin and their fruits in heaven and hell? Then 'Shriti' like Yayati falling from heaven and rules of scriptures will prove to be false. Thus stories that man assumes human body during next birth are false. We know that if man aspires to have a body of dog in next life, he can become a dog. Shnakaracharya says in 'Shankarbhaashya' that man after death assumes same specie or rarely other species in next birth. Now, we see our body in dream like the one we possess due to constant study. As we can imagine a body as per our aspiration and when that is firmed in dream, we can assume that body in next birth. The reason for this is that dream is threshold of earth and regions beyond. 'Aatmapuran' too says like that. That is why; the deities and pious persons appearing in dream aren't false, but they come from their region into our dream.

Disciple: Sir, where do deities stay?

Guru: As there is border between two villages, there is threshold of earth and regions beyond. The Yakshas, spirits and deities stay there. This threshold is called as Beejaagrata or clairvoyance. This is the original ignorance-state (*Adyaana-bhumika*).

There are seven such ignorance states and their signs are told in 'Yogavasishta'.

Seven ignorance-states:

अहंतांशे क्षते शान्ते भेदे निःस्पन्दतां गते। अजडा या प्रकचति तत्स्वरूपमिति स्थितम्॥ १०

तत्रारोपितमज्ञानं तस्य भूमीरिमाः शृणु। बीजजाग्रत्तथा जाग्रन्महाजाग्रत्तथैव च॥ ११

जाग्रत्स्वप्नस्तथा स्वप्नः स्वप्नजाग्रत्सुषुप्तकम्। इति सप्तविधो मोहः पुनरेव परस्परम्॥ १२

The names ignorance-states are as follows

Seed wakefulness (*Beeja-jaagrata*), Wakefulness (*Jaagrata*), Great wakefulness

(Maha-jaagrata), Day-dreams (Jaagrata-swapna), Dreams (Swapna), Dream-wakefulness (Swapna-jaagraata) and Slumber (Sushupti).

The sigs of ignorance-states:

भविष्यच्चित्तजीवादिनामशब्दार्थभाजनम्। बीजरूपं स्थितं जाग्रद्वीजजाग्रत्तदुच्यते॥ १४
 एषा ज्ञप्तेर्नवावस्था त्वं जाग्रत्संसृतिं शृणु। नवप्रसूतस्य परादयं चाहमिदं मम॥ १५
 इति यः प्रत्ययः स्वस्थस्तज्जाग्रत्प्रागभावनात्। अयं सोहमिदं तन्म इति जन्मान्तरोदितः॥ १६
 पीवरः प्रत्ययः प्रोक्तो महाजाग्रदिति स्फुरन्। अरूढमथवा रूढं सर्वथा तन्मयात्मकम्॥ १७
 यज्जाग्रतो मनोराज्यं जाग्रत्स्वप्नः स उच्यते। द्विचंद्रशुक्तिकारूप्यमृगतृष्णादिभेदतः॥ १८
 अभ्यासात्प्राप्य जाग्रत्वं स्वप्नोऽनेकविधो भवेत्। अल्पकालं मया दृष्टमेवं नो सत्यमित्यपि॥ १९
 निद्राकालानुभूतेऽर्थे निद्रान्ते प्रत्ययो हि यःस स्वप्नः। कथितस्तस्य महाजाग्रत्स्थितेर्हृदि॥ २०
 चिरसन्दर्शनाभावादप्रफुल्लबृहद्गुः। स्वप्नो जाग्रत्तयारूढो महाजाग्रत्पदं गतः॥ २१
 अक्षते वा क्षते देहे स्वप्नजाग्रन्मतं हि तत्। षडवस्था परित्यागे जडाजीवस्य या स्थितिः॥ २२
 भविष्यद्दुःखबोधाढ्या सौषुप्ती सोच्यते गतिः। एते तस्यामवस्थायां तृणलोष्टशिलादयः॥ २३
 पदार्थाः संस्थिताः सर्वे परमाणुप्रमाणिनः। सप्तावस्था इति प्रोक्ता मयाऽज्ञानस्य राघव॥ २४ (उत्पत्ति)

'Seed wakefulness: Where knowledge of past and future events remains in seed-state.

Wakefulness: Events unfolding during wakefulness appearing as true.

Great wakefulness: Events unfolding during wakefulness appearing as untrue.

Day-dreams: Imagination of non-existing events during wakefulness.

Dreams: Events unfolding in dream appearing as untrue during wakefulness.

Dream-wakefulness: Events unfolding in dream appearing as true during sleep.

Slumber: Total ignorance during sleep' (Utpatti-Sarga 117).

There are many subdivisions of above ignorance-state. So, sighting of duties etc in dream is appropriate. Manibhaskar says that mind becomes steady by sighting of pious persons in dream. This means that mind is steadied if deities seen dream are firmed.

Three types of dream:

Three types of dream mentioned in 'Kathasaritasagara' are

स्वप्नश्चानेकधान्यार्थो यथार्थोऽपार्थ एव च।

यः सद्यः सूचयत्यर्थमन्यार्थः सोऽभिधीयते॥

'Indicative (*Any-arthaka*), Appropriate (*Yatha-arthaka*) and Irrelevant (*Apa-arthaka*) dreams' (Ks-147).

Indicative dream:

Indicative dream is one that indicates different meaning than what appears in dream. These dreams are indicative of the events that either happened in past or those that would happen in future. For example, seeing us riding on donkey in dream is indicative of impending disease, seeing us eating ghee is indicative of health, seeing white elephant is indicative of gain of kingdom, etc. There are many fruits of indicative dreams quoted in 'Swapnadhyaaya'. 'Yasa-sutra' too recognizes indicative dreams. Once, Karna told his dream of having seen Dharmaraja seating on a lotus leaf and eating sweet dish while Duryodhan riding a black snake and heading southwards. There is mention of indicative dreams of Sita, Mandodari, Bharata and Trijata. Jain religion tells of sixteen dreams of Goddess Maru. Islam tells of dream of Fatima. Christian religion tells dream of Mary. Accordingly, every religion believes in indicative dreams. It is also observed that some of scientific solutions have been solved by indicative dreams. The lead pellets of rifle were invented from an indicative dream. I will tell how it happened. An entrepreneur once wished to manufacture lead pellets for use in rifles, but he was clueless about how to do it in spite of lot of head-scratching. Ultimately, he dreamt of him standing on a high stool and pouring down water through a sieve. So, this idea clicked and when he tried to pour molten lead into water through a sieve, that process worked successfully in producing lead pellets as he wished. There are such instances of indicative dreams happening during historical events too.

‘Cchandogyopanishada’ says

यदा कर्मसु काम्येषु स्त्रियं स्वप्नेषु पश्यति।

समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने। यदा कृष्णदन्तं पश्यति

‘A man seeing women in his dream during performance of sacrifice gains prosperity and a disaster would take place if he sees a man with black hairs and black teeth’ (Cch-5.2.8).

Appropriate dreams :

It is said in ‘Kathasaritsagara’ that

प्रसन्नदेवतादेशरूपः स्वप्नो यथार्थकः। गाढानुभवचिन्तादिकृतमाहुरपार्थकम्॥

‘Appropriate dreams are those in which deities are sighted or Guru-advice is heard’ (Ks-148).

There is a mantra in ‘Devi-stotra’ as

दुर्गे देवी नमस्तुभ्यं सिद्धिः कार्यस्य वाऽसिद्धिः सत्यं स्वप्ने प्रदर्शय॥

‘If this mantra is recited, that deity appears in dream and directs’.

So, this appearance in dream is true.

Irrelevant dreams:

Irrelevant dream is that in which irrelevant events are seen.

It is said in ‘Panchtantra’ that

त्याधितेन सशोकेन चिन्ताग्रस्तेन जन्तुना।

कामार्तेनाथ मत्तेन दृष्टः स्वप्नो निरर्थकः॥

‘Though these dreams appear irrelevant, they partly contain some appropriate part too’. Accordingly, I have told three types of dreams from ‘Kathasartsagara’.

The specialty of this book is that poet Gunaddhya had written this book in Paishachi language, but later on he burned down major part of it. And whatever part remained that was translated by Somadatta in Sanskrit. Let be it. Now, I will tell how these dreams partly contain some appropriate part. When one is having disease, the dreams appear irrelevant and they aren’t remembered during wakefulness. But some time, deities or pious persons too are sighted in these dreams and that is the appropriate part of them.

When mind is very fickle due to anxiety of disease etc, the dreams appear distorted during that period, so they become irrelevant.

But as per devotional song

संतांचा पढियावो कैशापरी लाहे। नामाचा आठवो कैसा राहे॥ १

ऐसी थोर चिंता लागली आम्हासी। निजतां निद्रेसी नलगे डोळा॥ २

जेविता जेवण नलगेची गोड। आठवितो कबाड विषयसुखा॥ ३

'How would be love for saints developed; how would be name remembered?' 1

'Such great anxiety is gnawing me; during sleep I didn't get a wink'.2

'Food becomes tasteless while eating; I remember object-pleasure like cattle feed'.3

If anxiety develops accordingly, then the same would be seen during dream too. And with medium intensity of mind, deity-sighting and Guru-advice would be obtained. So these dreams can't be said to be irrelevant as deity-sighting and Guru-advice are true. Saint Tukarama too says that 'Panduranga is in wakefulness and dream'. I had told during discourse on last aphorism that 'if saints aren't gained during wakefulness, they should be gained during dream' and this is the method to gain them. As dream is threshold of earth and region beyond; if great souls are meditated with love, they may be in region, come and appear into dream. Thus, by gaining great souls in dream by meditating on them and observing how they love us, mind can be steadied. Saints are unmotivated benevolent and remembrance-followers.

These saints can be easily sighted in dream.

श्रीदत्तो नारदो व्यासो शुकश्च पवनात्मजः। कार्तवीर्यश्च गोरक्षो सप्तैते स्मृतिगामिनः॥

'The very famous seven among them in are Datta, Narada, 'Vyasa, Shuka, Hanumana, Kartvirya and Goraksh'.

They appear in dream as soon as they are remembered.

Disciple: Sir, if they appear in dream as soon as they are remembered, why aren't they seen by naked eye?

Guru: If a king passes by a dog, how would that dog know king's importance? Similarly, these remembrance-followers aren't seen by all as observer doesn't possess that authority. But it is true that they appear as soon as they are remembered. They aren't seen by those

not having authority. Similarly, Sanatkuamar as told by Shankaracharya, Navanathas, Saints Tukarama as remembered by Mahipatibaba and Dnyaneshwara as remembered by Haibatibaba, Manikprabhu as remembered by a money-lender and one Somnatha Maharaja from Varhad province as remembered by people bitten by snake appear as soon as they are remembered. Accordingly, almost all savants, yogis and devotees who are pious persons and those in whom we have faith are remembrance-followers. There are some great souls who appear only if we remember them with faith, but there are some who appear as soon as we remember them irrespective of our faith in them. So, whenever name of such great souls is uttered, we should bow to them and should never indulge in criticizing or doubting them, otherwise they curse on feeling very bad about it.

Disciple: Sir, as there are very few manifestations of saints and there is fear of curse if we don't bow to them. So, this means doesn't appear easy to me.

Guru: Friend, you appear to be quite foolish. There are many such manifestations of saints and Godly miracles present in every province. For example there is one deity in Khandava by whose influence snake-poison doesn't affect. There are no scorpions in Harda. There is a curse of a seer operating at Sinhagad fort, so that anybody bitten by snake doesn't survive there. But if an affected person is brought down to a distance from where a bell-sound from fort isn't heard, he survives. At Pakshitirth in south India; two birds daily visit that place, partake of food from offered by temple priest and return back. There are no flies on Bahyarama hillock. Accordingly there are manifestations of God everywhere and they aren't disbelieved. Now with regard to curse, even curse of a pious person is blessing in disguise. So it shouldn't be feared. Secondly, as remembrance-following pious persons appear in dream quickly, this method is very easy. Same is the principle of guru-tradition method. If guru is remembered with firm faith in him, guru ever remains in our association and appears in dream. Similarly great guru and supreme guru from that tradition appear in dream. There are verses like गुरोर्यत्कथितं व्रतम् from 'Cchandogya Upanishada' about guru-tradition.

Babasaheb Gaghikar, a pleader from Elichpur had narrated his experience about mind-worship and the principle in it is worth remembering. Gadhikar is disciple of Apaji, who was another Krishna, from Arvi. Apaji's guru was Brahmachari from Revasha. When Gadhikar mind-worshipped Apaji, he used to appear in dream and tell Gadhikar "first

go to Brahmachari, bow to him and then bow to me”. After few days Brahmachari told Gadhikar “I and Apaji are same and when he is bowed to, I receive it”. Then onwards Apaji started accepting Gadhkar’s worship. So, all pious persons are present in guru.

Saint Tukarama says

सकळ देवांचें दैवत। सद्गुरुनाथ एकला॥ १

राम केला ब्रह्मज्ञानी। वसिष्ठ मुनी तारक॥ २

कृष्णगुरु संदीपन। ब्रह्मपूर्ण दाविले॥ ३

तुका म्हणे सद्गुरुसेवा। अवघ्या देवां वरिष्ठ॥ ४

‘God of all Gods; pious guru alone’.1

‘Rama made Brahma-knower Vasishta seer as savior’.2

‘Krisna-guru Sandipan Brahma complete shown’.3

‘Tuka says pious guru service is greatest for all Gods’.4

The saying that ‘Guru is king of saint-clan’ is famous. There is another principle in dream that with our meditation and mind-concentration guru not only remains in association with us during his life-time, but also after his final rest always in our dream. That means guru is ever with us and he never expires. Those treating guru as mortal are great fools.

It is said ‘Bhagavata’ that

यस्य साक्षाद्भगवति ज्ञानदीपप्रदे गुरौ। मर्त्यासद्भिः श्रुतं तस्य सर्वं कुञ्जरशौचवत्। (भा. स्कं. ७.१५.२६)

‘Once deity is seen during wakefulness and dream, it should be presumed that it isn’t mortal’. (Bh-VII/15.26)

Saint Tukarama concurs with this by saying ‘Panduranaga is in wakefulness and dream’. With this the dream part of this aphorism is over. Now, I will tell how mind can be concentrated by sleep-knowledge.

Sleep and contemplation:

The indication of sleep has been told in aphorism 10. So, mind also can be always steadied by having peaceful and pleasurable attitude like that is gained during sleep.

Disciple: Sir, how could mind-attitude always remain peaceful and pleasurable like dream?

Guru: when the difference between dream and contemplation is removed, attitude can always remain peaceful and pleasurable.

Disciple: Sir, how to remove this difference?

Guru: Friend, when knowledge and absence of object are experienced, that becomes contemplation or state of soul-form beyond three body-stages, mind and ego (*Turya-avastha*). And experience absence of objects without knowledge is sleep. So, when this difference is removed, contemplation happens by sleep-knowledge.

Saint Dnyaneshwara has explained in chapter XV of Dnyaneshawari as

वस्तूषि आपला जो अबोध। तो ऊर्ध्वी आटुळैजे कंद। वेदांती हाचि प्रसिद्ध। बीजभाव॥ ८८

घन अज्ञान सुषुप्ती। तो बीजांकुरभाव म्हणती। येर स्वप्न हन जागृती। हा फळभाव तियेचा॥ ८९

'Ignorance of about Brahma is root bound at top; famous as seed-state in Vedanta'.88

'Ignorance in slumber is seedling-state; and dream and wakefulness are fruit-state'.89

Seed-state (*Beeja-bhava*) is un-manifest or cause-cosmos (*Karana-srishti*) and wakefulness and dream are Fruit-state (*Phala-bhava*) or Effect-cosmos (*Kaarya-srishti*). Tyrya state is beyond slumber and is known as God. So, when ignorance from sleep is removed, only knowledge remains, Knowledge and Brahma are same.

It is said 'Bhagavata' that

वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम्। ब्रह्मेति परमात्मेति भगवानिति शब्द्यते॥

'Removing ignorance from sleep is becoming Brahma-full' (Bh-I/2-11).

Disciple: Sir, if it is so, then why should be world bound by ignorance?

Guru: Friend, why don't you think about yourself instead of thinking about world? It is always better to think about oneself.

Varitka has answer for your query as

ब्रह्माद्यस्थावरान्तं च प्रसुप्तं यस्य मायया। तस्य विष्णोः प्रसादेन यदि कश्चित् प्रमुच्यते।
चराचरं लय इव प्रसुप्तमिह पश्यताम। किं मृषा व्यवहारेषु न विरक्तं भवेन्मनः॥

'This entire cosmos is liberated by blessing of Vishnu by whose illusory energy it remains bonded; so if mind isn't going to get freed from false business of world on seeing that this cosmos is asleep, then existence of that mind is in vain'.

God says in Gita

या निशा सर्वभूतानां तस्यां जागर्ति संयमी। यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥

'When all are asleep, disciplined is awake; when all are awake, it's night for sage's vision' (G-II/69).

This shows that seer's attitude is always Brahma-full, so mind gets steadied by having such vision. That means when mind becomes knowledge-full by removing slumber-ignorance on knowing falsehood of world, it becomes steady.

स्वप्नश्च निद्रा च ज्ञानं च स्वप्ननिद्राज्ञानानि तेषामालम्बनम् स्वप्ननिद्राज्ञानालम्बनम्

The meaning of this aphorism (38) is that mind taking support of knowledge of dream and sleep during meditation gets steadied. It is told in 'Amanask' chapter that contemplation i.e. steadying of mind happens due to knowledge. Now, if this means includes personal God devotion too, then mind gets steadied happily. And it should be remembered that mind gets steadied with difficulty is there is no devotion involved. But I would like to emphasize here that all these means are useful for the seeker who possesses authority as prescribed in Samaadhipaada and not for those whose mind is fickle. Now for a seeker, whose mind doesn't come out of the clutches of objects by any means, the means of meditation of objects as per his liking by which his mind is steadied are told in next aphorism.

Aphorism – 39

(Date – 31.11.1907)

Sanskrit:

यथाभिमतध्यानाद् वा। ३९

Yathaa abhimata dhyaanaata vaa.

Literal meaning:

As per our liking meditation also.

Implied meaning:

Mind is steadied by the meditation of objects as per seeker's liking.

Guru: Varittika-author interprets this aphorism as meditating on objects of liking, as everyone's liking is different.

Shankaracharya says

स्वप्नश्च निद्रा च ज्ञानं च स्वप्ननिद्राज्ञानानि तेषामालम्बनम् स्वप्ननिद्राज्ञानालम्बनम्

'Meditation should be done on object of our liking, so that mind is concentrated there and also on other object. So, this is best means'.

It is told in 'Shirti' too that mind is steadied by concentrating on any object like gem or gold.

Buffalo-Brahma-knowledge:

Swami Vidyanaraya once told 'Buffalo-Brahma-knowledge' to his disciple in whose meditation only a buffalo used to appear. So he advised that disciple to concentrate on buffalo by convincing him that Brahma occupies buffalo too. So, mind gets concentrated by meditating on any object, may be of passionate or dark quality, of intense liking and its fruit is realized.

Disciple: Sir, it is the opinion of author of 'Vivarana-prameya-sangraha' that meditation is simply day-dreaming. Then, is mind steadied by meditation of any object as per his opinion?

Guru: His opinion is different. It is swami Vidyanaraya's book in which he says that

meditation isn't remembrance which is a real thing and meditation is day-dreaming which happens as we imagine. If we imagine horns for a woman, that could happen. But that is not the case with remembrance which is unpreventable. That means if we remember anything, we can't stop remembering. For example, if we are excreting filth and we remember 'Shivalilamrita', we can't stop it. And if we try to forget it, it bounces back doubly. So, remembrance is durable knowledge than meditation, as it is knowledge-full. But that is not the case with meditation. It appears in mind on deliberation otherwise not. For example, it is up to us to imagine Vishnu on Siva-phallus. Inference is that meditation is day-dreaming and it is doer-dependent (*Kartu-tantra*) and not object-dependent (*Vastu-tantra*). Some may say that if meditation is doer-dependent, then meditation against scripture may happen. We may meditate on a dog having four lamps kept on his back. So, Swami says that that too can happen, but fruit won't be as per scripture. That is all. Meditation as per scripture will yield fruit as per scripture and other meditations will yield other fruit. So, meditation is day-dreaming as none can prevent it. Meditation can't become object-dependent like knowledge. This is the meaning of Swami's saying and it can't be treated as false as he is competent. Still I will tell a difficulty that arises in accepting his saying.

God says in 'Bhagavata' that

यत्र यत्र मनो देही धारयेत्सकलं धिया। स्नेहाद्द्वेषाद्भयाद्वापि याति तत्तत्स्वरूपताम्॥

'The embodied soul assumes a form wherever he keeps his mind deliberately, whether with affection or with hatred'.

Now if meditation is treated as day-dreaming as per Swami's saying, then how to interpret above verse, as man can't imagine all the things as per his wish? He might have heard certain things from scriptures and their meditation can happen only with indirect knowledge. But remembrance of day-dreams, which can be imagined as we like, can't impart appropriate knowledge. And mind can't venture beyond certain limit as imagination too has its limitation. How could one day-dream about things like sky-flower of birth of a son before father which can never appear in his mind? Thus, it appears that we can meditate upon only that thing which leaves its impression, may be by delusion like snake on rope, on our mind by certain standard.

Disciple: Sir, if we meditate by imagining a real tiger in place of a pictorial tiger, won't be it a day-dream?

Guru: If we meditate like that, we will see a mental tiger, but a pictorial tiger won't become a real tiger. So, it is true that this meditation can be termed as day-dream, but all meditations won't turn into day-dreams as some meditations are knowledge-full. For example; if meditation of a woman happens, it isn't day-dream as it has happened by past remembrance. The meditation that happens by remembrance of things arisen due to impressions of things seen or heard in past is knowledge-full. So, it can't be termed as day-dream. Secondly, there are loving stories of God in Purana like 'Bhagavata' wherein God is described as devotee-protector and benevolent. Then how to call the meditation that happens due to rising of impressions of God's virtues read from Puranas as day-dreams, as such meditation happens only by indirect knowledge? Similarly, Brahma-existence is known only by indirect knowledge. Then that too will have to be called as day-dream. If indirect knowledge is called as day-dream, then regions like Vaikuntha and Kailasa, which are termed as indirect by 'Shriti', and are proved by word-standard and not by inference-standard; will have to be treated as day-dreams. Then 'shriti' will have to be treated as having created after you. If heaven and hell are treated as day-dreams, then sinful in spite of committing sin will reach heaven by meditating on heaven. The scriptures highlighting heaven and hell being common in all religions, they will prove to be redundant even though all religious concepts are different.

So, indirect knowledge can't be called as day-dream. As mother meditates on her son who had gone away, a devotee meditates on God; rather his mind is attracted towards God. When an adulterous person repeatedly meditates on a beautiful woman seen in dream it becomes his remembrance. Accordingly, a day-dream can assume remembrance-form through door of dream i.e. it will become day-dream with medium intensity of mind, but meditation of remembrance-form can't become a day-dream as impressions happen on mind. The meditation of impression-less objects becomes day-dream during weak intensity of mind, but it assumes remembrance-form during medium intensity of mind and becomes direct during intense intensity of mind. Thus, it appears that meditation of day-dream later on assumes remembrance form through door of dream. Inference is meditation is day-dream during weak intensity of mind, but it isn't day-dream during medium and intense intensity of mind.

Swami Vidyanaranya says in 'Panchdashi' that

अनुभूतेरभावेऽपि ब्रह्मास्मीत्येव चिन्त्यताम्। अप्यसत्प्राप्यते ध्यानात् नित्याप्तं ब्रह्म किं पुनः॥

'When a false thing could be gained by meditation, why couldn't be eternal Brahma gained by meditation?' (P. 9.155).

Here, what gain is told as happening by meditation must happen by remembrance which can't happen without impressions. So, day-dreams though initially happen by meditation of impression-less objects, ultimately they appear into remembrance. That means initially some meditations are day-dreams and some are in remembrance-form. But once a day-dream becomes remembrance i.e. comes into medium intensity of mind, it doesn't remain a day-dream. Accordingly, Swami's opinion could be reconciled. Let be it. Here I have to emphasize that logic is of no use for meditation. Earlier preachers are of the opinion that faith isn't useful for meditation, but logic is strictly out of consideration. This opinion isn't opposite of my opinion. Even though I have proved perfection of meditation by logic and experience, I accept opinion of earlier preachers. Logic or even a part of it is totally useless for meditation, but only faith is must. For example, it is told in 'Shriti' to have feeling of Vishnu upon Shiva-phallus for meditation. Here, logic like 'Shiva-phallus is stone on earth and what connection it has with Vishnu who stays in Vaikuntha' is of no use. Here, one must have unwavering faith. One, who doesn't have faith, won't receive fruits as told in scriptures. Similarly, few worship told in 'Vedas' are bound by faith like tri-Vedas, tri-worlds or tri-Gods. Though every entity out of these triads is separate, the threefold nature of them is common. Here, one has to search for commonality and treat it as unity. And this requires faith.

Disciple: What is the concept of meditation of those treating faith as blind belief?

Guru: Friend, Swami Vivbekananda says that those who say like that aren't human beings.

It is said in Gita

न शौचं नापि चाचारो न सत्यं तेषु विद्यते (गीता १६.७)

'Devilish people aren't aware of purity nor conduct nor truth' (G-XVI/7).

Though those theists; and atheists like Buddha recognizing something beyond body tell everything by inference, they can't do without faith in case of meditation. Jains too say that meditation of Tirthkar is advocated in their religion. Muslims meditate on

quality-less Mohamed, Christians meditate on a figure of Christ hanged on a cross with nails pierced in his hands, Babylonians and Chinese too meditate with faith in their religion. In short, meditation is done with faith in every religion. There is none in the world who has proved meditation by logic. At least I have proved meditation by logic as per my opinion by relying on the effect of dream on meditation. As meditation appears in dream, its remembrance remains during wakefulness and meditation happens properly and doesn't go wrong. But there is no use of logic during meditation. Inference is that meditation's fruit whether as per scripture or not is gained only by faith. Meditation can't happen without faith. Similarly, as meditation needs faith, indirect knowledge too needs faith. That means as faith is essential in meditation till its end, faith is also essential in its fruition on its appearance in dream, as fruit isn't gained without faith. As meditation appears in dream, it is remembered during wakefulness; so also it is remembered when there is no faith.

Disciple: Sir, as pious-impious dreams told in 'Swapna-adhyaya' are fructified appropriately with or without faith and as we don't create those dreams by meditation, but they are created by God, it appears that dreams fructify even without faith.

Guru: There is no meaning in your doubt. When I told that faith is essential on appearances in dream, it was about dreams created by meditation. Dreams of 'Swapna adhyaya' are indicative. It is not that they fructify only if we have faith in them, otherwise not. Its fruit is as per scripture and that does happen. These indicative dreams aren't created by meditation. Had been they so, they won't have become indicative. Inference is indicative dreams aren't perfected by meditation. Their fruition happens as told by scriptures. Still it doesn't mean that we shouldn't believe in appearances in dream. As fruition of indicative dreams must be happening by omniscience of supreme God, it doesn't matter even if embodied beings with lesser intellect aren't aware of their effects. We aren't aware of qualities and faults of all matter around us and also about which science yields what. For example, we aren't aware of which medicine cures what disease. Still there are medicines that become effective on their consumption. That isn't the case with homoeopathic medicines. One is skeptical about its effects. But it is undisputable that medicines in our 'Aurveda' are effective whether you believe them or not.

Disciple: Sir, how far should be faith retained?

Guru: Faith should be retained only till feeling becomes intense. But once feeling becomes intense, faith rides on our chest forcibly. That means faith happens automatically and logic becomes redundant as it has no role to play.

Saint Tukarama says

ऐका ऐका भाविक जन। कोण कोण व्हाल ते॥ १
 तार्किकांचा टाका संग। पांडुरंग स्मरा आधी॥ २
 नका शोधूं मतांतरे। नुमगे खरे बुडाल॥ ३
 कलीमध्ये दास तुका। जातो लोका सांगत॥ ४
 पांडुरंग ध्यानीं पांडुरंग मनीं। जागृती स्वप्नी पांडुरंग॥ ५

'Listen to O Devotees; who will you become'.1

'Reject association of speculators; first devote Panduranga'.2

'Don't search for opinion differences; you will be bogged by not knowing'.3

'Servant Tuka tells in Kali-age; goes on telling people'.4

'Panduranaga is in meditation and mind; Panduranga is in wakefulness and dream'.5

Inference is all accept that meditation must have faith.

It is said in Gita

श्रद्धावांल्लभते ज्ञानम (गीता ४.३९)

'Faithful sense-controller gains knowledge' (G-IV/39).

Saint Dnyaneshwara says

पूजुनि देव पाहिजे। पेरुनि शेता जाईजे। तोषौनि प्रसाद घेइजे। अतिथीचा। (ज्ञा. १६.१४८)

'Like seeing God on worshipping, visiting field on sowing, receiving guest-blessing on pleasing' (D-XVI/148).

Swami Vidyanaranya's opinion is

अप्यसत्प्राप्यते ध्यानात् नित्याप्तं ब्रह्म कीं पुनः

'When a false thing could be gained by meditation, why couldn't be eternal Brahma gained by meditation?'

As if children become afraid of a pictorial tiger, then it appears in their dream, a false tiger kept in forest appears in mediation. So, Swami's quotation becomes true. But a doubt is dangerous in this process.

Saint Dnyaneshwara says

म्हणूनि संशयाहूनि थोर। आणिक नाही पाप घोर। हा विनाशाची वागुर। प्राण्यांसी॥ (ज्ञा. ४.२०२)

'So there exists no sin greater than doubt; this is great ruin-trap for all beings' (D-IV/202).

It is said in Gita

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते। श्रद्धया परयोपेतास्ते मे युक्ततमा मताः॥ (गीता १२.२)

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना। श्रद्धावान्भजते यो मां स मे युक्ततमो मतः॥ (गीता ६.४७)

'Mind fixed in me and ever united worshiping with supreme faith; I treat them as great yogi' (G-XII/2).

'Among all yogis, faithful one worshiping me with soul firmed in me; I treat him as great yogi' (G-VI/47).

It is quite certain is that meditation does happen as per faith. All preachers say that it impossible that meditation will happen without faith.

Disciple : Sir, are meditations told in history true or false?

Guru: If history is said to be false, then our grandfather too will become false. Friend, word 'Itihaasa' (History) has been formed from word-standard of 'Aitihya'. Meditations told in history are true. All the miracles performed by Lord Krishna are absolutely true and not false. There isn't a dispute about these meditations being knowledge-full; still certain obviously false things like meditating on woman's limbs in place of fire have been prescribed for meditation and that needs faith. Similarly, meditating on Indra in place of horse in sacrifice or on semen (*Vapa*) of animals doesn't happen without faith. Though these meditations told in 'Shriti' aren't knowledge-full, they fructify later on,

but first there must be faith in them. There is a mantra recited at the time of marriage in which husband says to wife that 'you are earth and I am sky'. Meditation of this mantra could happen in both ways faithful and knowledge-full. I will tell how it happens. It becomes faithful by imagination and it becomes knowledge-full by remembrance. The difference between them is that both of them fructify, that means they unite in the end, but first has faith at its root and second has knowledge at its root. Vidyaranya Swami says that meditation on woman's limbs in place of fire will happen only by faith. Inference is meditation has its root in faith and it yields fruit by faith, as logic has no place here. But meditation against scripture doesn't yield fruit. Now, certain black-magic practices prescribe various slanderous meditations like tongue-licking vagina of a woman during her menstruation period and they fructify with faith. Similarly, Saabar-mantras meditated with faith yield fruits as they are God-inspired.

Saint Tulasidasa says about Saabar-mantra as

कलि बिलोकि जगहित हरगिरिजा। साबरमंत्रजाल जिन सिरिजा॥

अनमिल आखर अरथ न जापू। प्रगट प्रभाव महेस प्रतापू॥

'Shiva and Girija have created Saabar-mantras for welfare of people during Kali-age. They don't have any meaningful connection between words, but they fructify. This is power of Mahesha'.

I have directly witnessed the power of this mantra. There was a teacher named Babanrao, who knew a mantra on scorpion-bite, at Sirasgaon-band. As he uttered a mantra 'Kaalaa bicchu kaataryaalaa', a drop of poisonous blood would fall down on squeezing his upper garment and effect of scorpion poison on victim used to be eliminated.

Disciple: Are such mantra-fruitions told in all scriptures?

Guru: There are such mantra-fruitions told in 'Vedas', 'Bharata' and 'Bhagavata'. Similarly, there is a aphorism जन्मौषधिमंत्रतपः समाधिजाः सिद्धयः in Kaivalyapaada of 'Yogasutra'. There are mantras like काला बिच्छु कातरयाला 'Kala bicchu Kaataryaala padam punaha' bestowed by Shiva and other mantras in Hindi language in 'Bhutadamartantra'. Muslims too believe in mantra technique. They have a mantra-procedure called as 'Mokkal' which must they must have picked up from our scriptures. There are mantras told in Buddhism too. Christian religion doesn't have mantras as they have no connection with Hinduism. Still they have some rudimentary utterances like 'Ardigam, Mardigam,

Sterdigam' in practice. It is told in 'Vamamarga' as यावनीशक्तिमपाश्रयेत् that means a woman should belong to Islam. And Mantras entered in Islam through this door. However, as medicine isn't effective without a dietary regimen, mantras too don't fructify without faith regimen. Here logic is of no use. Like mantras, meditation too is perfected by faith. So, Sutra-author says that mind can be concentrated by any type of meditation.

Disciple: Sir, is it possible to meditate on wife or son?

Guru: Yes! Mind can be concentrated by meditation of wife or son, but the fruit will be different. There is a story that Jadabharata became deer by meditation of deer, but he hadn't forgotten his past life because of concentrated mind. So, some meditations are day-dream or faithful and some are remembrance-full or knowledge-full.

God said in Gita chapter VIII as

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम्। तं तमेवैति कौन्तेय सदा तदभावभावितः॥ ६
अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्। यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः॥ ५

'What state he remembers while leaving body, he gains the same, Partha, being ever engrossed in it'6

'At death-time remembering me alone on casting body; he attains to me undoubtedly'5.

There are very slanderous meditations told in 'Vamamarga' as

वामे वामा रमणकुशला दक्षिणे मद्यपात्रम्। अग्रे मुद्रा सरसबटुका शूकरस्सोष्णुशुद्धिः॥
पृष्ठे वीरा विविधविषयान्भोगभावैकभव्याः। कौलूमार्गः परमगहनो योगिनामप्यगम्यः॥

'These terrible meditations can't happen without faith and they fructify with faith. Otherwise, meditations happening during intense intensity of mind become knowledge-full in the end, but difference remains till they become intense'.

Inference is desired thing can be obtained by concentrating mind through meditation. Now, mind can be concentrated by bad meditation as it can be concentrated by good meditation, but meditation-fruit like liberation may not be gained.

Saint Tukarama says

चित्त शुद्ध तरी शत्रु मित्र होती। व्याघ्र हे न खाती सर्प तथा ॥ १
 विष ते अमृत आघात ते हित। अकर्तव्य नीत होय त्यासी ॥ २
 दुःख ते देईल सर्व सुखफळ। होतील शीतळ अग्निज्वाळा ॥ ३
 आवडेल जीवा जीवाचिये परी। सकळा अंतरी भाव एक ॥ ४
 तुका म्हणे कृपा केली नारायणे। जाणजेते येणे अनुभवे ॥ ५

'If mind is pure, foes become friends; tiger doesn't eat snakes'.1

'Poison becomes nectar, blow becomes beneficial and non-duty becomes ethics'.2

'Sorrow gives pleasure and fire-flames become cool'.3

'One being will like other being; all will have one feeling'.4

'Tuka says Narayana blessed; know that by experience'.5

I feel that fruits of mind-purification told here can be gained by bad meditation too. There is an example for this told in 'Kritrim Ahilya-upaakhyana' of 'Yogavasishta'. Here this story belongs to second Ahilya and not original Ahilya, wife of seer Gautama.

Story of second Ahilya:

There was a king Indradyumna ruling in Magadha. Ahilya was his wife. There was a Brahman named Indra staying in the capital city. King loved Ahilya, who once learnt about a story of Ahilya, the seer Gautama's wife who immensely loved Indra. She on construing different meaning from that legendary story thought that 'why there shouldn't be love between her and this Brahman Indra and why isn't he coming to me?' So, they started with communicating and became attached with each other. Subsequently, they fell so much in love that they couldn't bear absence of each other even for a moment. So, they started meeting often without bothering for the consequences. They started relishing their illicit relationship like nectar. When this affair between them came to the notice of king and also became a subject of popular ridicule, king became very angry and he started punishing them by whipping, cutting by weapons, burning by fire and drowning into sea. But to great astonishment of king, none of these tortures had any adverse effect on them. Finally, as king asked Indra "Why aren't you dyeing in spite of

torture?” Indra replied “We aren’t remembering that king is torturing us and we aren’t dying as we aren’t aware of torture”. So, powerful was their meditation.

On hearing this part of story, Rama asked Vasishta “Why don’t other people have such experience?” Vasishta replied “Other people’s meditation is never so firm, so don’t have such experience, else this must happen”. Let be it so. As a last resort, king invited sage Bharata to tackle this problem and told him “Whatever King-punishment I had imposed against these two was useless, now there is no go than your Brahma-punishment as both of them have committed adultery”. On hearing that minds of these two were concentrated by meditation of even slanderous karma like adultery, Bharata first tried to bring better sense in them by his moral advice, but when he found that even that is having no effect on them, he cursed them that they will die. As this Brahma-curse was an intense weapon, they both fell down by becoming dizzy.

Disciple: Sir, when these two survived the severe punishments like cutting, burning etc how did they suffer from sage’s curse?

Guru: The reason for this is that their meditation was of passionate quality while sage’s curse was of pious quality, so it worked against them, but worldly punishments being materialist didn’t work. For example, both a patient suffering from onslaught of all three afflictions of phlegm, gasses and acidity together and a healthy and sound person possess great strength, but the strength of a patient lasts for a short duration while that of a strong person lasts longer. So, pious quality has powerful impact than passionate quality.

So, when those fell down, Indra told Bharata “O Seer, you are fool, you cursed us in vain. Our bodies will perish by your curse, but our minds and our mutual love will never perish. Curse and blessing affect body, but not mind”. On saying so, both of them left their bodies. There is a story of Chitraketu in ‘Bhagavata’ regarding curse not affecting the mind.

Story of Chitraketu:

Chitraketu was king of Vidyadharas. He was proud of severity. But he had kept his senses in control and he was a God-devotee too. Once, as he was flying in a plane over Kailasa, he saw Shiva and Parvati seating in an assemblage of their disciples and clapped loudly, laughed and passed some remarks in lighter vein about Shiva and Parvati. On

observing that Shiva too laughed and rest of the assemblage kept quiet. But Parvati who was seating on Shiva's lap didn't like it and cursed Chitraketu "Son, as you are proud of your severity, you will assume demonic species". Chitraketu on hearing Parvati's curse alighted from his plane, bowed to Parvati and said "I accept your curse, but Mother, pardon me as you felt bad about my laughing and passing some remarks. Now, I don't feel bad about your curse". On saying so, he suddenly boarded the plane flew away without giving Parvati time to grant him anti-curse. Later on Chitraketu became Vritrasur in demonic species, but still he didn't give up his God-devotion. Here, on his departure Parvati said to Shiva "Sir, how did such thing happen? Shiva said "Vaishnavaits don't care about curse or blessing, that's why I laughed at his remarks. The essence is one, whose mind is firm, is always conqueror. I will tell you a story about it".

Story of a Muslim:

There was a Muslim who wasn't able to get married. At last one man gave his daughter in matrimony to him with the condition that she will hit him daily with five slaps a shoe. Later on she gave birth to a daughter. Then her parents too wished that she on her marriage should daily hit her prospective husband with shoe-slaps like her mother. So, nobody was ready to marry her. At last one man came forward and said let her hit me with six slaps instead of five, but marry her early. So, she got married. When bride came home, her husband on next morning raised lighted torch and asked her to prepare meals. Naturally bride kept quiet and started preparing meals without hitting him. After two years her parents visited her house to see how she is following their diktat. When they found that nothing of that sort was happening, they enquired with their son in law as to how that happened. Son in law said I shall give you a standard. Saying so, he fetched two earthen pots, one fully baked and other half-baked and asked his in laws to hammer them into powder separately. Then he asked them to go to a potter and get them shaped again into pots from him. When they went to potter, he said he could prepare pot only from half baked powder and not from fully baked powder. Son in law on hearing this said "A fully baked one can't be moulded as you wish like a half-baked one". So, they became clueless. Thus Siva said "Those, who are perfect, are firm and they don't care for curse or blessing. Chtraketu's body will assume demonic species, but not his mind as cures don't affect mind".

Disciple: I have a doubt about non-impact curse or blessing on mind?

It is said in Shridhari commentary on 'Bhagavata' that

वासना द्विविधा प्रोक्ता शुद्धाऽशुद्धेति भेदतः। अशुद्धा महतां कोपाच्छुद्धा महदनुग्रहात्॥

'Passion is of two types, one is pure and other is impure. Pure passion arises by blessing of pious person and impure by his curse'.

For example, Jay-Vijay even while in heaven had desired to hate Vishnu by curse of Sanatkumars. It is said in 'Brihata Aranyaka' that God bestows good intellect to those to whom he desires to liberate and bad intellect to those to whom he desires to keep in bondage. So, one desirous of liberation should worship God. This shows that curse and blessing have authority over mind.

Guru: The meaning of this verse is that curse and blessing have authority only on mind with weak intensity, but one who is fully determined and whose mind is completely concentrated, none could shake his determination. The experimentation of mesmerism could be carried on one with weak intensity of mind. But curse and blessing can affect body of anyone. Jay-Vijay assumed demonic species, but they loved God. Actually, Hiranyakksha and Hiranyakashyapu were Brahmans and they later on became Jay-Vijay. Inference is curse or blessing can affect wicked mind and not firmed mind. This thing is proved by Kuddanta-akhyana from 'Yogavasihta'.

Story of Kuddanta:

A Brahman from Mathura had seven brothers. They performed severities to gain sovereignty over earth comprising of seven continents. On completion of their severity, deity bestowed blessing granting their cherished wish. Here, their parents were on their way to perform severity for safe return of their sons. On their way, they met with a dwarf person wearing tattered clothes whom they treated scornfully by throwing dust on him and continued their journey. Actually, that person was sage Durwasa and he getting angry with this insult cursed them that the blessing received by their sons from deity won't fructify. The parents on hearing this curse went back with sunken heart. The strange thing that happened later on was that the blessing assumed form of Vishnu and curse assumed form of Rudra and they both started fighting among them as to who will succeed. Blessing said I shall grant them sovereignty and curse said I shall see that they don't gain it. In the end they decided to settle the issue by approaching Lord

Brahma for his decision in the matter. Then Lord Brahma decided that among you two, one in whom the Brahmans have faith will win. The Brahmans had feeling that as Durwasa was human being and as deity is superior to him, deity's blessing will fructify. So, blessing won and Brahmans received the sovereignty of earth. Inference is that it is proved by 'shriti' and commentaries on them that blessing and curse affect mind with weak intensity and not a firmed mind.

Thus, Indra and Ahilya left their bodies by curse of sage Bharata, but their mind never wavered for a moment. On their death, they assumed various lowly species like, bullock, donkey, even insects in hell together as male and female, but they weren't separated from each other. After telling this story to Rama, Vasishta said "Rama, at present those two have now become a Brahman couple and are performing severity in my hermitage. They will be eventually liberated.

It is said in Gita

यं यं वाऽपि स्मरन्मावं त्यजत्यन्ते कलेवरम्। तं तमेवैति कौन्तेय सदा तद्भावभावितः॥ (गीता ८.६)

'What state he remembers while leaving body, he gains the same, Partha, being ever engrossed in it' (G-VIII/6).

But instead of going through cycle of thousands of births like this by meditating on a bad thing, it is better to meditate on good thing for liberation. Shankaracharya says mind should be taken away meditation of bad thing and diverted to meditation of good thing. Saint Ekanatha elevated a Brahman named Limbya by using the same technique. I will that story, listen to it.

Story of Limbya:

There was a Brahman named Limbya from place where saint Ekanatha was staying. He was having an affair with a prostitute named Loli from the same place. Natha used to tell him few moral stories, but they had no effect on Limbya. Once, Natha asked him "what do you like most?" Limbya replied "I like Loli most". Natha told him to meditate on Loli and worship her. After few days, Natha asked him to imagine that Loli is having four hands, then drape her in best clothes, adorn her with ornaments and place a crown over her head and then meditate on her. So, Limbya started meditating accordingly and his mind started getting concentrated. One day, Nitaha asked his son Haripanta to go to Limbya and invite him for attending ancestor's death anniversary

ritual. When Haripanta went to Limbya's house he found that he was sleeping after keeping a rose flower on Loli's chest. When Haripandita conveyed Natha's message to him, Limbya said "I will come if Loli comes". Haripanta said "Come in whatever way you like". On reaching Natha's home, he asked Limbya to take bath and take his seat. But Limbya sat there without taking bath. Haripanta complained that Limbya was sleeping and he hadn't taken bath. When enquired by Natha about it, Limbya replied "I had taken bath" and when he squeezed his hair to show that he had taken bath, few drops of water felled down. Accordingly, Natha taught his son in law to meditate on Krishna's idol and relieved him from addiction of Loli. Limbya subsequently became famous as Vishvambharbaba. Inference is mind is concentrated by any meditation and if the same mind is steadied towards Brahma or supreme God, liberation happens. The same principle operates when women meditate on husband or son serves parents and gains liberation. All know the story of Pundarika. He was serving his parents as per advice of sage Kukkuta and God quietly stood on a brick thrown by him. Similar is the story of pious meditation. Narada had imparted Vishnu's meditation to Pralhada while he was in mother's womb. And his meditation became so strong that weapons or fire didn't have any adverse effect on him.

Disciple: Sir, weapons or fire didn't affect even Ahilya and Indra from the first story.

Guru: It is true that they weren't affected, but as their meditation was of passionate quality, they had to assume many births in bad species. And as Pralhada's meditation was of pious quality, God became his savior. But if one meditates on bad objects due to addiction, then he should surrender to saints so that they divert his mind from bad object and fix it on supreme God by any means. This is handiwork of saints. It is intention of this aphorism that if mind is concentrated on any object, it could be diverted from that object towards supreme God and it should be diverted like that. However there is no remedy for one, who isn't accustomed to steady his mind, in this aphorism and remedy for them will be told in Saadhanapaada. Else study is told for those whose mind gets steadied on good or bad objects as per this aphorism.

Shankaracharya says that

यदेवाभिमतं तदेव ध्यायेत्तत्र लब्धस्तितिकमन्यत्रापि स्थितिपदं लभते॥

'One should first meditate on object of his liking so that mind steadied there could be steadied by other object too'.

Vartika-author (*Bhikshu*) says first Hari and Hara should be meditated upon. If this meaning is accepted; then statement 'mind could be steadied by other object' can't be reconciled as it would amount giving up worship which would lead to inviting wrath of that deity. So, this isn't correct. He says that meaning of words 'other object' is 'subtle object'. He says in commentary on aphorism वितर्कविचारानंदास्मितारूपानुगमात् संप्रज्ञातः(17) of this chapter that four types of contemplation of gross object, thought, ego and bliss are subtler in ascending order. They also say in Vartika that these four types of contemplation should consist of only single worship else there would be wrath of deity by giving up its worship. So, their statements are contradictory and statement 'mind could be steadied by other objects' can't be reconciled. In fact, 'Shankarabhashya' is equally standard for us and them. But as Vartika statements are contradictory, it needs to be said that they are wrong and we are correct.

Disciple: Sir, as both the aphorisms 17 and 39 tell contemplation with gross object, then why Vartika's saying shouldn't be treated as standard at both the places instead of treating them as contradictory?

Guru: If it is done like that, then two faults namely those of repetition and a seeker not deriving a benefit of means-transfer occur. Thus, when our mind steadied by meditation of an object of our liking is fixed on to good idols of Hari and Hara etc, mind gets concentrated. If mind is getting fixed on any object, then guru should be consulted so that he steadies that mind on good objects from bad objects. But this aphorism is meant for one who is conversant with fixing mind on good or bad objects. There is no remedy for one whose mind is fickle in this chapter, but that will be available in Saadhanapaada chapter. Though it is told in this aphorism to meditate on object of our liking, it isn't proper to deliberately meditate such object. For example, if somebody's minor ailments are getting cured after suffering from diseases like plague or high fever and subsequently those diseases too are cured, it should be construed that minor ailments are cured only on suffering from plague or high fever. Similarly, it isn't a rule that mind can be

concentrated by meditation of objects, but it is a rule that meditation of only God should be resorted to. This rule pertains to pious objects only.

God says in Gita

येष्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः। तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम्॥ (गीता ९.२३)

'Devotees faithfully worshiping other deities, worship me alone, but without following rules' (G-IX/23).

Saint Dnyaneshwara says

येर बहुत जोडिती किरिटी। जयांची भजने भोगासाठी। जे आशातिमिरे दृष्टी। मंद जाहले॥ (ज्ञा. ९.१३८)

'There are many worshiping for pleasures; their vision is diminished due to hope-darkness' (D-IX/138).

God says in Gita chapter II as

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते। संगत् संजायते कामः कामात् क्रोधोऽभिजायते॥ ६२

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः। स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात् प्रणश्यति॥ ६३

With object-thoughts, attachment arises; from attachment, springs desire; from desire, springs anger. 62

Anger destroys discernment leading to oblivion leading to intellect-loss leading to destruction 63.

Swami Vidyanaranyan says in Panchdashī that

त्यज्यतामेष कामादिर्मनोराज्ये तु का क्षतिः। अशेषदोषबीजत्वात्क्षतिर्भगवतेरिता॥ ५९

'Even desire is preferable, but no day-dreams which are root cause of all faults; so they should be discarded'.

Saint Tukarama says

बहुत बुडाले विषायाचे संग

'Many have perished due to association with objects'.

Even divine enjoyments shouldn't be treated as pious fruits as Indras too had to undergo through many species. So, God should be meditated and not the objects. There is story of Vasisht that when he had become distressful due to son's meditation, he couldn't be drowned by river or burnt by fire. Inference is as objects are obtainable, why should be they meditated upon? But only God should be meditated upon.

God says in Gita

न तु मामभिजानन्ति तत्त्वेनातच्यवन्ति ते' (गीता ९.२४)

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति। तस्य तस्याचलां श्रद्धा तामेव विदधाम्यहम्॥ (गीता ७.२१)

'Though I am enjoyer, Lord of all sacrifices; they do not know my true essence; so, they are born (G-IX/24).

'Whatever forms devotees seek to worship faithfully, I steady their faith in the same form' (G-VII/21).

Saint Tukarama says

जैसे चित्त जयावरी। तैसे जवळी ते दुरी॥ १

नलगे द्यावा परिहार। या कोरडे उत्तर॥ २

असे अभ्यंतर। साक्षभूत जवळी॥ ३

अवघे जाणे सूत्रधारी। कोण नाचे कोणेपरी॥ ४

तुका म्हणे बुद्धि। ज्याची तेच तया सिद्धि॥ ५

As mind is fixed on object; it is nearer or away.1

It isn't necessary to reward it; this is satrk Brahma.2

It is inside; witnessing from within.3

String puller knows everything; who dances to whose tunes.4

Tuka says as per intellect; one gains perfection.5

Disciple: Sir, I havn't understood its meaning.

Guru: Friend, it means that mind is steadied by divine spirituality present within us. There are two spirits within; one is support for attitude and other rides on attitude. Suppose if we intend to go to Kashi, we can instantly reach there i.e. we can only follow attitude. But attitude requires support. That means supreme soul is foundation for us and our attitude.

Disciple: Can't space become support for attitude?

Guru: Friend, space could be accommodated within attitude i.e. it is understood by attitude. So, it can't become support for attitude. Supreme soul is foundation for all. So, I feel that this means is told for one who can't meditate on God. Such man should first

meditate on object as per this aphorism and then meditate on God. Bhojvritti-author says first sun and gem should be meditated upon and then attitude should be fixed on subtle entities like liberation and contemplation. In fact, I feel that God should be meditated with exclusive devotion.

As God says

अनन्येनैव योगेन मां ध्यायन्त उपासते

'I am worshiped by exclusive yoga'.

The rest of meditations are for those whose mind is wavering and desire for liberation is weak. But one who is accustomed to steadying of mind and also desirous of liberation should attempt God-meditation alone just as one desirous of getting rid of disease and nectar too is available would never take troubles to look for other means. Thus, the essence of this aphorism is as God-meditation makes mind steady and liberation too is gained, then only God-meditation should be resorted to.

God says in Gita

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम्। तं तेवैति कौन्तेय सदा तद्भावभावितः॥ (गीता ८.६)

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च। मय्यर्पितमनोबुद्धिर्मामेवैश्वस्यसंशयम्॥ (गीता ७.७)

'What state he remembers while leaving body, he gains the same; Partha, being ever engrossed in it' (G-VIII/6).

'Always remember me and fight, offering mind-intellect to me, you will surely gain me' (G-VII/7).

It is said in 'Bhagavata' that

यत्र यत्र मनो देही धारयेत्सकलं धिया। स्नेहात् द्वेषात् भयाद्वापि याति तत्तत्स्वरूपताम्॥

'Wherever this living being fixes his mind deliberately, might be with affection, hatred or fear; he assumes that form' (Bh-11.10.22).

Puranjan became woman as he was engrossed in woman. Kams and Shishupal with fear of Krishna finally merged with his form. If one is beaten by snake, he assumes snake specie as his mind had assumed snake-form with fear. If he doesn't have fear of snake, then he may assume any specie. If he meditates supreme God like king Parikshit, he will merge with supreme God. The famous example is that of caterpillar who with meditation of butterfly becomes butterfly. So, what's wonder if man with meditation of supreme God

will become supreme God? Inference is one who is having weak desire for liberation, should fix his mind on meditation of supreme soul as a child plays with his favourite game.

Once, a slothful man approached Swami Vivekanand and requested him “Sir which means should I adopt for gain of spirituality? Swami said “Do you speak lie? He replied in negative. So, swami told him that he should first learn to speak lie. The moral is as that man was in dark quality of sloth, swami wanted to first bring that man in passionate quality of speaking lie as the possibility of transformation to pious quality from passionate quality is more. Practicality is also same.

There is a popular saying

दुर्जनं प्रथमं वन्दे सज्जनं तदनन्तरम्। मुखप्रक्षालनात्पूर्वं गुदप्रक्षालनं यथा॥

‘First a bad character should be bowed to as we first extricate, then wash mouth and then take bath’.

Let be it. The motto of this aphorism is when mind can be steadied by any means; why not meditate on supreme God?

Saint Tukarama has said

ज्याचें जया ध्यान। तेंचि होय त्याचें मन॥ १

म्हणोनियां अवघें सारा। पांडुरंग दृढ धरा॥ २

समखूण ज्याचे पाय। उभा व्यापक विटे ठाय॥ ३

तुका म्हणे नभा। परता अणूचाही गाभा॥ ४

‘Whatever one meditates upon, his mind assumes that form’.1

‘So, let all people hold firmly Panduranga’.2

‘The equal sign is his feet as he stands on bricks’.3

‘Tuka says atom’s center is like sky’.4

Saint Dnyaneshwara says in chapter XII that

अगा अभ्यासयोग म्हणजे। तो हा एक जाणजे। येणे काही न निपजे। ऐसे नाही॥ ११०

पैं अभ्यासाचेनि बळे। एका गति अंतराळे। व्याघ्र सर्प प्रांजळे। केले एकी॥ १११

विष की आहारी पडे। समुद्री पायवाट जोडे। एकी वाग्ब्रह्म थोकडे। अभ्यासे केले॥ ११२

म्हणोनि अभ्यासासि काही। सर्वथा दुष्कर नाही। यालागी माझ्या ठायी। अभ्यासे मिळे॥ ११३

'This is what is called as study-yoga; there's nothing that can't be achieved by this yoga'.110

'On study-strength, one roamed in sky or tamed fierce beasts like tigers and snakes'.111

'Poison gets digested; sea could be walked over, one memorized Vedas by study'.112

'Nothing is impossible with study; so, try to get absorbed in me through study'.113

Epilogue of Study chapter:

The study chapter ends with this aphorism. All the means of meditation told so far are included in this chapter. All of them lead to contemplation with gross object and with the means of God-meditation, contemplation with subtle object happens. That means rest of the means lead only to contemplation with gross object and then after emergence of asceticism, God-meditation has to be resorted to in order to achieve contemplation with subtle object. As water and pearls are obtained from sea, both the contemplations with gross and subtle objects can be achieved by means of God-meditation. Accordingly, study chapter end here. Now fruit of yoga-study will be told in the next chapter.



CHAPTER IV - FRUIT OF YOGA-STUDY

Aphorism – 40

Sanskrit:

परमाणुपरममहत्वान्तोऽस्य वशीकारः। ४०

Paramaanu param mahatvant asy vashikaara.

Literal meaning:

Supreme particle supreme important any subjugated.

Implied meaning:

Supreme particle or any supreme important support gets subjugated to mind.

Guru: Now the fruit of mind-concentration is told in this aphorism. Before I deal this subject, I would like to clarify my stand in brief that you should remember clearly. We hear so many people saying that they can keep a certain thing in mind or can remove a certain thing from mind. But this is easier to say than bringing into practice. The nature of our mind is such that it faces lot of obstructions in between. As our body-energy has limitations, there are limitations for our mind-power too. But one, who doesn't study his mind, can't understand this phenomenon. Suppose, if our son is beaten by one of friend for committing any offense, then we straightway champion for our son and start quarreling with his friend without thinking. Here our mind-power is restricted as we don't think logically. There are many more obstructions faced by mind. For example, if we embark upon dividing a book into many pieces by hand, then first we divide that book into two pieces, then into four and then into eight pieces. In the end if we succeed in dividing that book into 16 or 16000 pieces, it becomes physically impossible to carry out the job any further. Now if we start dividing that book mentally into still more pieces, a stage comes when there remains a micro-piece of that book in our mind that can't be removed as we can't divide it into more pieces mentally. Here, or mind-power gets obstructed as mind can't become subtler than that micro piece in our mind. If we think of a reverse example of greatness, we know our earth is very big and

sun is much bigger than earth. But the space is still vast than earth and sun. If someone asks what is bigger than space, our mind can't perceive such a thing. Here too mind-power gets obstructed as mind can't become bigger than space. Really speaking, our mind is subtler than subtlest and bigger than biggest; but its power gets obstructed as it associates itself with body. It is said in 'Yoga-vasishta' that mind is bigger than space. So, in spite of having power of occupying whole of cosmos, mind gets obstructed from moment to moment due to its being attached to body, as frozen water remains steady at one place. However, all these obstructions can be removed by mind-concentration. The same thing is being reiterated here by blessed Patanjali and Shankarachary. I have already explained to you how mind gets obstructed while thinking of anything subtler than supreme particle and greater than space. Shankarachary says that concentrated mind doesn't get confused by a thing subtler than subtlest or greater than greatest.

Disciple: Sir, what is supreme particle?

Guru: The subtlest matter is called as supreme particle.

It is said in 'Shankarhashya'

सूर्यजालान्तरस्थो यद् दृश्यते सूक्ष्मं रजः। तस्य षष्ठितमो भागः परमाणुः स उच्यते॥

'Supreme particle is the 61th division of a small dust particle seen floating into sunbeam passing through a vent'.

This is of course a thumb rule, but this apparent dust particle can be further divided mentally; still a subtlest part of it remains in mind. Thus, Nyay-authors (*Naiyayik*) call supreme particle as the subtlest and eternal.

Disciple: Is supreme particle (Atom) recognized by present day materialists eternal?

Guru: No! What present day materialist treat as supreme particles (Atoms) are gross. Actually, as whatever subtle part remains in mind can be divided further by mind alone, mind becomes powerful and supreme particle becomes powerless. A powerful entity can destroy a powerless entity and vice versa isn't true. So, as mind can destroy supreme particle, they become powerless and can't restrict mind-power.

Disciple: Sir, when mind is powerful, how is it that a subtle particle or supreme particle remains eternally in mind? As a piece of wood can't prohibit an axe, supreme particle can't obstruct mind; then how does mind get subjugated to it?

Guru: The reason for this eventuality is that as mind is fickle, it can't discard the

object. As the subtle part remaining in mind is in the form of object, mind catches hold of it, but it doesn't have power to release that object. The mind is always in the habit of catching hold of something or other. If mind retains its mind-quality, how could a subtle part remain in object-form? But mind doesn't do that. It presumes existence of object. Object can be released, but mind doesn't want to do that. In fact, object doesn't have power to remain in mind, but it remains as mind doesn't release it. The dilemma here is object can't remain if released by mind and mind can't release it for want of concentration.

Disciple: Sir, haven't Nyay-authors and Materialists and Buddhists understood this thing though they recognize supreme particle as eternal?

Guru: Of course not! They weren't able to take their mind beyond subtlest entity. Actually, mind is different from mind-image of an object i.e. an object held in mind. If a stone, a rope or a lemon are imagined into mind; they don't become mind, but mind remains separate from them. Thus, it appears that object might be subjugated to mind. But as the mind of Nyay-authors, Buddhists and Kanada followers is subjugated to supreme particle, they aren't able to get mind detached from it. Thus, their mind can't remain foundationless or support-less. But yogi's mind remains support-less when he steadies it. He should be called as yogi whose mind is totally support-less.

Disciple: Sir, then doesn't yogi require personal God-meditation?

Guru: Friend, it is true that yogis resort to personal God-meditation, but they don't take that support like that of a gross object, but treat it as a subtle object. Yogi's meditation isn't of the personal God consisting of five great elements, but it is in divine form of God and he forgets duality between him and God. He has God-love as that of soul-love. Other objects are different from mind, but personal God-love is like soul-love. God-love can't be separated like that of soul-love. Mind isn't separate in devotion.

Disciple: Sir, then why does mind remain separate when we imagine an object in mind?

Guru: This is so because the ego that I am imagining an object remains permanent. As objects are matter, they don't have power of ego. But as ego gets destroyed while meditating on personal God, who will witness that my mind is different from supreme God? If it is presumed that witnessor witnessess it, he is supreme God and none else.

Inference is a devotee doesn't take support of anything like a yogi during meditation. Devotee always imagines personal God and not any other object.

Devotee always desires that

आणिक नलगे मायिक पदार्थ। तेथे माझे आर्त नको देवा॥

'I don't need any illusory object; there my distress has no place, Lord'

Disciple: Don't any other objects ever enter into devotee's mind?

Guru: If other objects appear in mind, it should be presumed that mind's concentration has been weakened. Now look at the funny state of such mind. The objects enter into mind like stones thrown into water. If we throw a stone at a dampened wall, it gets stuck up there and creates a depression which remains there after wall dries. Similarly, objects entering into fickle mind never come out whatever you may try. But objects coming to a concentrated mind rebound as a stone thrown at dry wall rebounds and they can't touch the mind.

Madhusudanswami says in 'Bhaktirarsayana' that

काठिण्यं विषये कुर्यात् द्रवत्वं भगवत्पदे।

'Mind's hardness should be directed towards objects and mind's softness should be directed towards feet of supreme God'.

Mind of him, who hasn't studied mind-concentration, can't enter into subtlest objects, as supreme particles themselves obstruct mind or if a very large object is thought of, then that object too can't be perceived by mind on account of mind's inability to become that much large. For example, mind can't perceive expanse of a place equal to 1000 sq. km. though it may even go beyond that limit. So, it shows that mind is obstructed by a subtlest as well as a greatest object. When mind is unable to remove supreme particle, how would be it able to remove entities of space and time? At least, supreme particle's form can be perceived by mind, but not that of time. When mind can't be detached from supreme particle having form, how could be it detached from a formless entity like time even if it enters into mind? Similar is the case with space. If supreme particle enters into mind, space too must follow it as it requires space to live. When a book is thought of, the space required by it also thought of. Similarly, a form of supreme particle however subtle it might be is perceived by mind. Where there is

form, there must be space. Inference is when mind couldn't be detached from form, how could be it detached from space and time which are comparatively without form?

Disciple: Sir, don't space and time have any form?

Guru: I haven't said that they have no form. What I meant was they are without form in comparison with form of an object, but they are with form in comparison with soul and mind. If these entities remain in mind as mind's quality, then mind can remain without them. In short, these entities are without form in comparison with object, but are with form in comparison with souls and mind. Thus, if mind gets involved into form of various supreme particles, how could it get rid of time and space? That means, time and space do appear in mind however we may try to perceive their formless state and thereby they cause hindrance to mind's speed.

Disciple: Sir, if time, space and object are removed from mind; mind won't remain?

Guru: Your say is wrong. Even if an object is imagined in mind, mind remains separate. Else, we won't be able to perceive an object. So what is the point in saying that mind can't remain without object? For example, when we see an object, it is different from the eyes. And would be eyes get lost, if an object isn't there? Or ears and word are separate. Words are heard by ears, but if none is speaking, would be ears get lost? So, how could be it said that mind won't remain if objects are removed? Inference is that time, space and object do appear in mind. The reason for this being the stage hadn't reached when mind can be fixed into and removed from a desired object. So, mind can't be removed from time, space and object. That means mind is obstructed by this trinity till it has gained this power by study.

Here, I will tell you a secret. It should be presumed that mind is subjugated to matter till it gets entangled into space, time and object; and is not in a position to go beyond any subtle or gross object except Brahma. Though mind isn't matter, it gets subjugated to matter in this manner. As a parrot gets trapped into cage without itself becoming a cage; mind thought powerful in comparison with matter gets entangled into subtlest or greatest objects due to affection of body like a king becoming beggar in his dream. Once, Rao's son sought a job at a grocery shop by telling the shop owner that he is a beggar's son. When Rao came to know about this event, he told shop owner the true story. Then shop owner removed that boy from the job. Mind's condition becomes like this when it treats itself like a beggar in spite of being powerful.

Disciple: Sir, it isn't understood why mind's condition becomes like this.

Guru: The answer to this question is mind gets entangled into very small or very great object due to eternity of ignorance. There is no other answer in scripture than this. One having such powerless mind becomes confused in meditation in spite of professing any amount of knowledge. The condition of westerners like Spencer et al became like this. They wrote many books, but wherever their mind got stuck up, they pleaded unknowability. Most of the western books fall in this category. In our case too, Buddhist, Nyay-authors and Kanad et al belonged to the same group. When they were unable to take out their mind from subtle or gross objects, they caught hold of the same. So, some became time-believers while some became nature-believers. They profess that time and space can't be transgressed as per saying कालो हि दुरतिक्रमः।

Disciple: Sir, you have refuted supreme particle theory, but I haven't understood how mind is greater than all these entities.

Guru: Friend, when entities like space and time are known by mind, doesn't mind become greater than them? As these entities appear in mind; mind becomes extensive, but it can't transcend subtle objects. For example, Ravana couldn't transcend line drawn by Laxmana around Sita's hut. Ravana's mind got deluded. Similarly, a pot is small; but reflection of sky or sun in water in that pot appears very big. This is also delusion.

Disciple: Sir, When there appears big space while practicing eye-yoga, is that too a delusion?

Guru: No! That isn't delusion. Here, sky is reflected in water. What is reflected there? As space and time are subtler than mind, mind can't transcend them because mind of commoners isn't concentrated like yogis. Just for this reason, Spencer calls nature as unknowable. As his mind got entangled there, he couldn't explain further.

Psycho-analysis:

Disciple: Sir, would mind occupy Brahma?

Guru: No! Brahma is extensive than mind. But as mind is extensive than objects, it should transcend subtle or gross objects without getting entangled into them. Mind is extensive than matter. Hadn't been it so, these objects won't have appeared into mind. So, mind should be able to transcend them. But a person, who hasn't studied well, can't transcend them nor is he ready to accept his inferiority. As a matter of fact, such

persons should accept their inferiority and say that they don't understand it. However, eastern Nyay-authors and western Spencer et al have written down whatever appealed to their mind and professed some concocted doctrine. Really speaking, the mind of one, who is accustomed to concentrating his mind, transcends the objects however subtle or gross they might be. But till such state of mind isn't developed, one has no authority to write such texts nor could be it said that he has acquired any knowledge. To say that he has acquired such knowledge amounts to just mechanical repetition of words 'I am Brahma' (*Amah Brahmas*). Now it will be told how the state of concentrated mind is by this aphorism. When mind can occupy subtlest object like supreme particle and greatest article like sky by strength of its concentration, what about the body? It can assume number of such bodies so that it has no attachment for any single body. Once mind excels in such complete concentration, it acquires independence everywhere.

Disciple: What is meant by complete concentrated mind acquiring independence everywhere?

Guru: I will tell an interesting thing about that. Doesn't our mind catch hold of a thing heard? Similarly, mind catches hold of a thing seen by us. Only mind knows the things like Devadatta met me yesterday. So, whatever we hear, see or touch remains in mind. This proves that our mind can hear, see or speak and it doesn't require the help of eyes, ears tongue etc.

Disciple: Sir, if it is so, when mind can hear, see or speak; what is the necessity of eyes, ears and tongue? When mind is all powerful, one should be able to see through his back or feet!

Guru: You are asking this question as you can't perform these feats. But people who can see through back are alive. The reason for your assumption that mind can't perform such feats is your affection for the body. But as a yogi doesn't feel that, he doesn't require the aid of outer sense-organs. He can see through back if he so desires. Seer Gautama could see through feet so he was called as Akshpad. Bhiklal Maharaj used to call a person passing by his backside by his name without seeing him. Roybabu had seen a lady who used to read a book placed at her backside. Blovatskey has written about a lady seeing through her feet. It is well-known in Nature that a snake has no ears. It can hear through eyes, so it is called as Chakshurava. Thus, mind doesn't require sense-organs, but only senses. If a blind person like Waman from dispensary can read books without

eyes, what is the wonder that a yogi's mind can occupy subtle and gross objects? The objects occupy ordinary being's mind, but yogi's mind is nowhere confused. Vritti-author says that yogi is free to concentrate his mind on any subtlest or greatest object. But if he is doing this without God-devotion, he has to suffer pains and his mind becomes weak. But a yogi with God-devotion has independence everywhere. As he has no attachment for anything, no object ever remains in his mind. When his non-affection increases, he acquires Para-asceticism and he can perform whatever he desires. But God doesn't fulfill planning of one who performs yoga without God-devotion, but only of those who perform yoga with God-devotion.

When a king's servant however efficient he might be in his work disobeys king's orders has to quit his job, but a prince doesn't face such calamity even if he behaves contrary to father's wishes. King always formulates laws beneficial to prince.

Saint Tukarama says

राजयाचा पुत्र दुर्गुणी निघाला। तरी का आणिकां दंडवेल॥

'Even if a prince is of bad character, king doesn't punish him'.

As per above simile, those, who concentrate mind without God-devotion however great they might be, are servants of God. So, they might gain at the most Para-asceticism, but God won't act as per their planning. It is king's prerogative to retain a servant if wants, but he won't modify his planning as per servant's planning. Still a servant has to perform his duties efficiently. But the prince's case isn't like that. King has to modify his planning as per prince's wishes due to his affection for prince. Similarly, as devotees are God-sons; those performing yoga with devotion do attain Para-asceticism, but God has to modify his planning as per their planning. There is a story in this connection as follows.

Story of Narada and Krishna:

Once, Narada and Krishna during their routine travel came across a woman to whom Narada requested for alms. Then that woman asked Narada "Would you accept my alms as I am childless and there is custom of not accepting alms from infertile couple". Then Narada requested God to grace her with a child. Krishna on thinking said "Narada, I can't do that as she is destined to be childless". So, both of them proceeded without receiving alms. Later on, when a Fakir happened to pass by that woman and asked for

alms, she expressed her inability to do so as before. Then Fakir said “You are mad, what do you wish?” She replied “I want a son”. Fakir said “All right, I shall take alms later on” and he went away. After that event, that woman bore a child and Fakir too returned and received alms from her. Later on when Narada and Krishna again visited that woman and Narada requested for alms and that woman gave him alms. Narada asked “Aren’t you childless?” She told him “My child is playing in the cradle inside”. When Narada enquired about how that miracle happened, she told him the story of Fakir. Then turned to Krishna and said “Lord, how much do you lie; how could you do that in spite of your being God?” Krishna said “I didn’t lie as I award fruit as per karma. It is true that she was destined to be childless, but this rule doesn’t apply to a sage. King rewards a servant as per duty performed by him, but if a prince rewards a servant, king doesn’t object to it. So, I bestowed her with a child as per planning of a sage who is owner of my wealth. As mine was truth-planning, she bore a child”. Narada enquired “What was the pious work performed by this woman in between?” Krishna said “It was bowing to a sage and requesting for a child; and Narada, she had requested you too for grant of a child, but what can I do as you didn’t believe in yourself; had you planned to grant her a child, I would have fulfilled your planning too”. Moral is God grants as per devotee’s planning.

There is popular saying as

भक्तांसमागमी सर्व भावे हरी। न सांगता करी सर्व काम॥

‘For sake of a devotee, Hari does all his work’.

Saint Dnyaneshwara says in chapter XII of Dnyaneshwarai as

तयापरि भक्ताचेनि नांवे। चतुष्पदादी आघवे। वैकुंठीचिये राणिवे। योग्य केले॥ ९३

म्हणोनि गा भक्ता। नाही एकही चिंता। तयांते समुद्धर्ता। आथि मी सदा॥ ९४

आणि जेव्हाचि का भक्ती। दिधली आपुली चित्तवृत्ती। तेव्हांचि मज सूति। त्यांचिये नाटी॥ ९५

‘I made four-legged animals in name of devotee capable to gain kingdom of Vaikutha’.93

“So, my devotee has no anxiety as I am his reliever ever ready for his uplift’.94

‘When my devotee dedicates mind-attitudes to me; I become bound from that moment’.95

Here, four legged animals are elephant and crocodile who were just namesake and not exclusive devotees; still God accommodated them into Vaikuntha. They were actually twins in their previous birth as Jay and Vijay who fought over wealth division and cursed each other to become elephant and crocodile in next birth.

Waman Pundit says

लव जरी असते हरिभक्त ते। तरि परस्पर धनार्थ न शापिते॥

'Had been they little Hari devotees, they won't have cursed each other over wealth-gain'.

Saint Tukaram says

जरी तुम्हा असे मागिलांची आस। तोवरी उदास होऊ नका॥ १

भक्त ऐसे जाणा जे देही उदास। गेले आशापाश निवारूनी॥ २

विषय तो त्यांचा झाला नारायण। नावडे धनजन मातापिता॥ ३

निर्वाणी गोविंद असे मागेपुढे। काहीच साकडे पडो नेदी॥ ४

तुका म्हणजे सत्य कर्मा व्हावे साहे। घातलिया भय नर्का जाणे॥ ५

'If you have little hope from previous birth, till then don't become indifferent. 1

'Know them as devotees who are indifferent for body; they unshackle hope-bonds'. 2

'Their object is Narayana; they don't like wealth, people and parents'. 3

'Govind in front and back at death-time doesn't allow any problem to creep in'. 4

'Tuka says pious karma becomes helpful; fear complex leads to hell'. 5

When little God-devotion makes wealth-hope redundant, how could be it remain in case of best devotees? Though Jay and Vijay were brothers, they cursed each other in hope of wealth and that was Saty-age during which asceticism happens to be prominent. They believed that God would certainly save them under any circumstance. When God accommodated them in Vaikuntha, it's no wonder that he will fulfill planning of best devotee. Thus, those performing yoga with devotion gain independence everywhere which is known as Para-asceticism. Shankarachary says their mind doesn't get confused anytime.

Disciple: Sir, when it is Para-asceticism, is there non-Para asceticism too?

Guru: Yes! What I had told earlier as Vashikar asceticism holds good for Non-Para-asceticism too. The only difference between them yogi with Para-asceticism has independence everywhere and non-Para-asceticism is gained by object-fault-sight (*Vishay-dosh-darshan*) that means his intellect is different from objects and he is indifferent towards objects. Both these types of asceticism are known as subjugated asceticism.

Disciple: Sir, what is the reason for calling them as subjugated asceticism?

Guru: The reason being as one doesn't desire objects during non-Para asceticism, he doesn't desire study during Para asceticism.

Disciple: That means does he become lazy?

Guru: This is a foolish doubt. He doesn't become lazy. Had he become lazy, he would be having dark quality too. When he develops aversion for objects how would he become lazy? On the contrary he becomes very much contented. And one, who becomes like that, should be treated as yogi with subjugated asceticism. His mind doesn't become confused by objects subtler than subtlest and greater than greatest. Else, it could be treated that soul is smaller than atom or greater than greatest. As space is much extensive than all objects, soul is greater than greatest and subtle than subtlest.

'Kath Upanishada' too says like this.

अणोरणीयान्महतो महीयानात्माऽस्य जन्तोर्निहितं गुहायाम्।

'Soul in heart-cave of living being is subtler than subtlest and greater than greatest, as space is smaller from point of view of a little pot and greater from point of view of its extensiveness, similarly soul exists in our heart-cave'.

Disciple: Sir, I haven't understood this well.

Guru: Explanation of this is that from point of view of void of heart-lotus, the supreme soul staying therein is smaller than atom while the same supreme soul, who is foundation for the cosmoses, is greater than the greatest. Calling him smaller than smallest is Tvam-pad discernment (*Tvam-pad Viveka*), calling him greater than greatest is Tat-pad discernment (*Tat-pad Viveka*) and treating him as he is everything is Asi-pad. This aphorism also proves the great sentence discernment (*Maha-vaky-vivek*).

God says in Gita

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः।

सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात्॥ (गीता ८.९)

'He ever remembering ancient, savant, controller of all and subtler than subtlest; supporter of all, incomprehensible, brilliant as sun and beyond darkness' (G-VIII/ 9).

Here words 'subtler than subtlest' indicate Tvam-pad-discernment and words 'supporter of all' and 'controller of all' Tat-pad-discernment. When supreme soul is creator and controller of all, how could he become smaller? So, supreme soul isn't small, but he is great. Similarly, great sentence discernment is told in Gita statement also.

Samarth Ramadasa has described Hanuman's form as

अणुपासुनी ब्रह्मांड एवढा होत जातसे। तयासि तुलना केंची मेरुमंदार धाकुटे॥

'He becomes as large as cosmoses from atom; mounts Meru and Mandar appear smaller than him'.

Inference is for one, who concentrates mind, Tvam-pad-vivek and Tat-pad-vivek make him complete irrespective of his viewing supreme soul as subtlest in heart-cavity or as encompassing entire cosmos by making his mind extensive. He can't visualize anything other than Brahma by his experience of mind and soul as being two distinct entities (*Vivek-khyaati*).

Saint Tukarama says

अणुरणीया थोकडा। तुका आकाशा एवढा॥

'Smaller than atom; Tuka became like sky'.

This shows that Tukarama had perfected in knowledge, yoga and devotion. Now mind concentrated as per this aphorism doesn't get confused anywhere or it can be deduced that subtlest or greatest objects appear as Brahma. The interesting thing here is that if yogi's mind gets concentrated on subtlest object and not greatest object, he becomes cosmic consciousness during next era and if living being's mind gets concentrated on greatest object and not subtlest object, he becomes a supreme being (*Viraat*) during next era. And if a person's mind gets concentrated on both subtlest and greatest object,

he gets merged into supreme God. Now the form of mind when it is concentrated is told in the next aphorism.

Aphorism – 41

(Date – 10.11.1907)

Sanskrit:

क्षीणवृत्तेरभिजातस्येव मणेर्गृहीतृग्रहणग्राह्येषु तत्स्थ तदञ्जना समापत्तिः।

Kshina vritti, itar abhijaata-mani, grihita, grahana, grahyeshu. tatsth tat-janyataa samaapatti.

Literal meaning:

Weakened attitudes, pure crystal, witnessing soul, five-senses, worth-objects engrossed state is assumption of form of that object.

Implied meaning:

Engrossed state of mind having weakened attitudes with witnessing soul, five-senses and worth (gross and subtle) objects; like pure crystal placed on a coloured thing, assumes of form of that object.

Disciple: Sir, when does this assumption of form of object takes place?

Guru: Childhood state before contemplation with gross object and after meditation is assumption of form of meditation-object. As this leads to contemplation with gross object, it is known as assumption of form of meditation-object. The mind during this assumption of form of meditation-object appears like that object. Suppose, there is a crystal placed on a coloured thing, then crystal appears like that coloured thing. If it is placed on hair, it appears as split. If it is placed on a red flower, it appears like red flower. But this happens when that crystal is pure i.e. without any impurity. Similarly, mind appears like an object on which it is concentrated during meditation. But this happens when mind is with weakened attitudes or without any attitude. In simpler words when mind hasn't assumed form of meditation-object. When we say that enemy has been weakened, it doesn't mean that enemy has been exterminated. Enemy is still there, but his strength has been weakened. Similarly, when mind-attitudes are weakened and only

assumption of form of meditation-object remains, then mind appears like meditation-object. There are only three objects in this world on which mind could be established. And they are worth objects, five-senses and witnessing soul. When mind is established on any of these three objects, it appears like that object. The sequence of these objects in this aphorism is witnessing soul, five senses and worth objects. But Shankarachary and Vritti-author treat this sequence as worth object, five senses and witnessing soul, as there is nothing beyond soul.

Disciple: Sir, I feel this should be elaborated more.

Guru: Elements of earth, water, fire, air and space are of two types, namely gross and subtle. Here, earth is gross and fragrance is subtle, water is gross and taste is subtle, light is gross and form is subtle, air is gross and touch is subtle; space is gross and word is subtle. Similar are intellect and determination. Pride is ego and Nature is cause of cosmos or ignorance from point of view of 'Vedanta'. All these entities are worth-objects. If mind is concentrated on them, it assumes their form. Now, five senses are those of listening, hearing, seeing, smelling and tasting. That means; if mind is concentrated on power of senses, it assumes their form. And if mind is concentrated on soul, it assumes form of soul. But as mind pure and without fault, it can't be meditated upon. As mind assumes form of object by meditation, mind becomes like soul by knowledge. That means when mind is concentrated on soul, soul-knowledge happens.

Disciple: Sir, how could happen knowledge of a thing which can't be meditated upon?

Guru: Your question isn't appropriate. Look here, when we intend to see a thing; we need to have eyes and lamp. But we don't need another lamp to see a lamp, only eyes are sufficient. Similarly, when mind assumes form of visible objects, that time soul's light is essential. That means; mind and spiritual knowledge are essential. However, if mind is to be concentrated on soul, then other knowledge isn't essential, only mind is sufficient, as soul is self-enlightened. When only mind is concentrated on soul, steady dissolves into soul as salt dissolves into water. In short, mind becomes like soul means it is dissolved into soul. Or it is better to say that contemplation with subtle object happens.

Disciple: Sir, how does mind remain in contemplation with gross object?

Guru: Mind remains with soul in contemplation with gross object in the form of peace and feeling of 'I am Brahma'. But only purified mind can achieve this feat not otherwise. As this purified mind is bereft of other attitudes, it assumes form of desired object and remains engrossed therein; but its mind-quality remains intact. Just like a crystal appearing like red flower when it is kept on a red flower, but retaining its glass property intact. So, mind assumes form of object on which it is concentrated.

Disciple: Sir, then it could be said that delusion happens as crystal appears red by delusion though it isn't red.

Guru: This isn't called as delusion in 'Yogashastra', as delusion is destroyed by knowledge of foundation. This isn't like that. Here, when mind is established on any object, it is engrossed therein and the reflection of that object is formed in mind which appears like that form. But only purified mind can achieve this feat as told earlier.

It is said in 'Bhagavata'

यत्र यत्र मनो देही धारयेत्सकलं धिया। स्नेहाद्द्वेषाद्भयाद्वाऽपि याति तत्तत्स्वरूपताम्॥

'Wherever mind establishes itself may be with affection, hatred or fear; it merges itself into that form'.

Disciple: Sir, if mind assumes form of object on concentration and also with fear; what is the difference between the two?

Guru: Great! If there is no difference between them, then yogis and common men will have to be treated on par. So, it is not like that. When mind assumes form due to fear; that time pains aren't destroyed, but they remain intact. But when pure mind assumes form, it is always of pious quality irrespective of nature of form and there passionate and dark qualities take leave. For example, if a yogi's mind assumes form of a bird; he can gain power of flying; but not bird's ignorance, as ignorance is of no use for pious quality. But if someone's mind assumes form of a bird out of fear; he would gain both flying power and bird's ignorance too, but not the pious quality. Similarly, if a yogi's mind assumes form of a snake; he would gain tri-time knowledge like snake, but not its poison. But if someone's mind assumes form of snake out of fear, he would gain snake's poison too. If mind being subjugated to faults of affection assumes form; it receives pain, as it becomes dependent and goes to that state. But when mind being bereft of faults

concentrates, it assumes form and remains independent too. For example, if an object is immersed into water, water spills in all directions and retains its original status as soon that object is taken out of water. But if a stick is dipped in mud and taken out, it leaves behind a mark. Similarly, if a yogi's mind assumes form of any object, it doesn't become dependent as he can remove that object from mind as his mind is faultless. But when someone's Shumind assumes form of object due to affection, hatred or fear; it can't be taken out from that object. If a woman is seen dream and if affection isn't developed about her, she won't appear again in dream. But if affection is developed about her, then she would appear daily in dream. This shows that if faulty mind assumes form, it receives pains and if mind is bereft of faults, then there are no pains involved. This is the difference between the two. When lord Rama asked the same question to Vasisht, he told him the story of Sukracharya.

Story of Shukracharya:

Shukracharya was a seer whose mind was pure, but he hadn't gained knowledge. Once he saw nymph and got attracted towards her. When that nymph was going through sky, Shukracharya too followed her and both of them went to heaven. As Shukracharya firmed his attitude on his new body, he forgot his previous body and it fell down. Indra and other deities welcomed him in heaven and there he met that nymph. Both of them stayed in heaven for few years and afterwards assumed forms in various species like animals, birds and insects etc during their next births. In the end they assumed human form of Brahman male and female and started severities at the bank of a river. Here, Shukracharya's father seer Bhrigu came across the fallen body of his son and said "When he is immortal, how could time take him away" and he took water in his palm and was about to curse time. Then time assumed human form and appeared before Bhrigu and said "Great seers like you don't get agitated without thinking. What would your curse do to me? Shouldn't it affect me by time alone? When I am capable of snatching life of even Lord Brahma, how would a cause get destroyed? A son can't see birth of his father. An axe can't destroy its handle or an earthen pot can't destroy clay as effect can't destroy its cause. Now you may have doubt that a son can see death of his father, but this cause-effect doubt isn't valid here as father's body isn't cause of birth of son, but his semen is and foundation of semen is father. Similar is case of mother's body. That means a tree can cause death of a tree, but it doesn't destroy its seed which is its cause. Similarly,

bodies of father and son are effect and semen is the cause. So, what has existed in past can't be destroyed. In short we can't see origin of object of past whether it is cause or effect. As your curse isn't going cause any damage to me, why do you get agitated in vain? Your son had gone after nymph and had assumed many births since then". Bhrigu then went where Shukrachary was performing severity and told him "Son, your present body is passion-body, so leave it". On saying so, Bhrigu brought his original body there and Shukrachary entered into it after discarding his Brahman body. On hearing this story, Rama asked Vasisht as to why everybody's mind doesn't react like this. Vasisht replied that everybody doesn't possess that firmness of mind which is naturally very fickle. But whatever idea enters into pure mind, it firms there. But as Shukrachary's mind was concentrated after becoming passionate, he had to suffer pains. When butterfly pinches caterpillar, it assumes form of butterfly with fear and becomes butterfly and flies away. But it gains flying power, still it has to suffer pains of building nest. As Jadbharata was involved with deer with affection, he assumed birth of deer, but he had to suffer pains of deer. There is story of Puranjan in 'Mahabharata' who became female in next birth due to meditation of a woman. Thus, if mind is concentrated with faults, it suffers pain otherwise not.

Saint Tukaraama says

ज्याचे जया ध्यान। तेचि होय त्याचे मन॥ म्हणुनीया अवघे सारा। पांडुरंग दृढ धरा॥

'Whatever one meditates, his mind becomes same; so hold Panduranga firmly'.

Saint Dnyaneshwara says

परी मनाचेनि एक निके। जे देखिलिया गोडीचिया ठाया सोके।
म्हणोनि अनुभवसुखची कवतिके। दाखवीत जाईजे। (ज्ञा. ६.४२०)

'Good thing about mind is it craves for thing it likes; so, it should be shown experience-bliss' (D-VI/420).

Inference is mind should be concentrated on soul instead of worth-object and five-senses. And once it is firmed on soul, it doesn't come back from that state. Vritti-author says whatever mind meditates upon should be treated as target and mind is capable of letting that target appear before it. Generally as mind is diverted towards many objects, impressions of those objects prohibit mind-power and don't allow that object to appear

before it. But when those object-impressions are removed from mind, the same mind assumes the target-form and pains don't take place as mind then isn't dependent and subjugated to objects.

Disciple: Sir, my opinion is that mind must become dependent on object of which it assumes the form.

Guru: If your opinion is considered to be true, it would be contrary to what has been told in last aphorism that the concentrated mind never gets confused. So, yogi's concentrated mind isn't dependent. Now, the reason for Shukracharya's mind becoming dependent is that he had transgressed into that state by becoming passionate, so he didn't remember his present birth. But Jadbharata's wasn't like that as his mind was concentrated on deer out of compassion, so he remembered his birth as Jadbharata even after he attained universal consciousness. Compassion is indication of pious quality and pious quality is knowledge which never gets destroyed. So, his remembrance didn't vanish because of his pious quality.

Disciple: Sir, what is meant by remembrance of past birth? Why should remembrance remain when that life had already expired?

Guru: Look, we came here from Madhan. So, now there is no connection between Amravati and Madhan. But why should we retain remembrance of Madhan? The reason being now Madhan is retained by weak intensity in our mind which was intense when we were in Madhan. Similarly, all matters remain in our mind by weak, medium or intense intensity. So, whatever past births we had exist in our mind with subtle impressions. Some of those impressions are in latent state like sleep while some come out on their rejuvenation. They are either in weak, medium or intense intensity of mind. We remember past life by weak intensity as Jadabharata was remembering his past life. Similarly, when we are to take our future birth, the form of that birth is firmed in our mind we assume that birth by weak intensity of mind. When a man thinks of spirit, that spirit appears before him due to fear with weak intensity of mind. And when that intensity becomes medium, he sees dreams during sleep. In case of a yogi, he doesn't see dream in sleep, but he firms his dream in wakefulness; so he doesn't feel that he is seeing dream. Yogi doesn't allow his knowledge to vanish. But other people forget knowledge during death, so they don't remember last birth. And a yogi remembers his past birth as he doesn't forget knowledge during death.

Disciple: Why yogis don't forget knowledge during death?

Guru: I have told this to you many times in past. Now remember it once for all. The reason for yogis not forgetting their past life is appearance of Brahma-feeling in between wakefulness, sleep and slumber. That means, being is in ignorantly latent state during sleep and his ego is awake during wakefulness while there is Brahma-feeling in between. Similarly, Relativity-feeling is felt in between death and birth. So, yogi concentrates his attitude at this juncture during death. And if that attitude completely assumes Brahma-feeling, he doesn't take rebirth. However, if his passion isn't diminished, then he sees his past and future births like Jadabharata. Inference is when mind is concentrated with faults, there happen to be pains and in case of concentration of mind without faults, there are no pains. The difference between these eventualities also vanishes when there is intense intensity of mind. We notice on minute thinking that mind may assume whatever form; if there is no ego involved, there are no pains and if ego is involved, then there are pains. For example, when an actor assumes a role of female, he doesn't feel that he is actually a female. But he seriously has ego that he is actually a female, female organ like breast and vagina etc will appear on his body. Similarly, if we have ego on a body of beggar in dream; we will have pains, otherwise not and only beggar's body will appear. Shankaracharya says in Vivekchudamani that pleasures and pains are properties of ego and not that of soul.

Disciple : Sir, do yogis too have pleasure and pain?

Guru: No! The case of yogis is different, as their ego is of pious quality and not of passionate or dark quality. As a parrot always has dual ego, one is of mother to whom he is calling and other is that of his bird-quality. The later ego being chief doesn't vanish, but the former ego being subsidiary vanishes. Similarly, yogi doesn't receive pains due to his chief pious ego. Now there is rule that ego during intense intensity of mind assumes form of object. So, ego of savant during intense intensity of mind assumes form of object, but that doesn't cause pain. Just as when we become dog in dream; we have ego of dog's body and we run about, but that doesn't affect us. Similarly, though yogi has ego, but that doesn't affect him. This is true in case of worth-objects. Similarly, when mind is concentrated of five senses, they appear before us as well as ego too appears before us.

Disciple: Sir, how does ego appears before us?

Guru: Friend, though ego is subtle; when mind is fixed on ego and when yogi observes mind by becoming witness, he knows that it is ego. Similarly, mind can be concentrated on worth objects, five senses and witnessing soul. When mind is steadied on soul of liberated beings like Shuka and Sanaka, it starts appearing like their soul. And when it is concentrated on God, it appears like God. This is known as engrossed state. Inference is when mind is concentrated on any object, it is said to be assuming form of that object. Critics say that when pure mind is concentrated, it is concentrated on existing matter alone. But it is said in 'Yogavasishtha' that 'soul and mind have created all matters. So, whatever matter you imagine that can be established there and pains won't happen and you will remain independent'. There is a story of Kalingsena in 'Kathasaritasagar' that when she was on her way to marry Vatsaraja, a Gandharva appeared in form of Vatsaraja and had intercourse with her. So, Vatsaraja went to kill him, but his sword couldn't touch Gandharva. Rakshsas and spirits appear as humans, but weapons can't touch them as their real identity is different and they remain independent. Secondly, in case of yogis, they don't intend to assume form of any object, but whatever they bring in mind that appears before them and they receive no pain from that.

Saint Dnyaneshwara says

जै कृष्णचि होईजे आपण। तै कृष्ण होय आपले अंतःकरण॥

तेधवा संकल्पाचे आंगण। ओळगती सिद्धी॥ (ज्ञा. ८.१०)

'When one becomes Krishna, Krishna fills his heart; then planning abounds and powers serve' (D-VIII/10).

How could a yogi receive pleasure or sorrow as they are dependent on love or hatred? Sorrow happens when anything which is hated isn't gained. Just as sorrow happens when a friend dies or when a foe doesn't die. Similarly, we feel bad when a friend is ill, but we don't feel bad if friend-turned into foe is ill. Now even if yogi assumes form of any body, as they don't have love or hatred for that body, they don't receive any pleasure or sorrow from that.

Disciple: Sir, our devotion towards God is passion and there is gain of pleasure from that as per Shandilya. So, how is that?

Guru: It is not like that. Passion is love for enjoyment, but God-devotion isn't like

that. As we have natural love towards soul, to have similar love for God is devotion. As devotion is blissful, it isn't passion. Here, word 'passion' is subsidiary as example of love between husband and wife is subsidiary. Or as word 'pleasure' is subsidiary in saying that 'there is pleasure in intercourse or on having satisfying meals'. Or as word 'lion' is subsidiary in saying that 'someone is brave like lion'. Here word 'lion' indicates bravery. Similarly, Shandilya has used word 'passion' in its subsidiary meaning and not as main word. Its chief reference is towards the devotion as devotion is supreme bliss-form. Let be it. Thus, mind's getting engrossed is assuming form. And there shouldn't be desire and hatred in assuming form as object-passion will happen if there are desire and hatred. So, as long as mind doesn't become Brahma-form, till then yogi has to take care of desire and hatred, else he gains objects by having object-passion.

Disciple: Sir, how to differentiate between powers and liberation of a yogi?

Guru: Friend, a yogi is capable of having powers as well as liberation. But the only difference between them is when he doesn't have pride over his power as well as desire and hatred for objects, it is liberation, otherwise it is power. These powers will be told in 'Kaivalyapaada' and 'Vibhutipaada' of 'Yogasutra'. Yogi's assuming form of an object is equal to becoming like form of an object by concentrating mind on that object and getting engrossed into it. For example, a common man won't understand what gravitation of earth is; but a yogi perceives all such subtle energies i.e. these energies don't remain as energies for him, but he sees that everything happens by his own planning. This is assuming form of object which gives rise to various yogas, but there is little discrimination between them. Suppose if we go Madhan on foot, there are millions of spaces between our two steps. Similarly, of whatever form we make our mind to assume, mind becomes like that form, but it will involve limitless stages between them.

Disciple: Sir, why do pains occur while someone is subjected to mesmerism?

Guru: There occur pains as mesmerism involves concentration of impure mind. If a person, who is mesmerized, is just told that he is being pricked by a thorn; he feels the pain of thorn-prick and starts crying as his hatred for thorn hadn't vanished though his mind is concentrated. Thus, we have rule that first mind should be purified and then it should be concentrated as mind has impressions of objects and they prohibit the mind from getting concentrated. For example, if we intend to reclaim the land by obstructing the water flow, it could be achieved by two means. One by stopping the water flow by

filling the place with sufficient soil or two by stopping the flow by constructing a bund and diverting water by means of a channel. By adopting first method, water flow will stop; but it will involve pains instead of life and by adopting second method, the impurities in water will be removed. Similarly, if mind is concentrated while object-impressions are still in mind, they obstruct the process of mind-concentration. So, when pure mind is concentrated, the mind-impurities are cleansed automatically. Cause of such mind-purification is karma. If a single fault enters into mind however pure it might be, one is subjected to pains like Shukracharya. But if mind is bereft of desire and hatred, and if it is concentrated even on tiger, it won't receive the hunger-pangs like tiger.

I shall explain this thing by example. Imagine yourself to be a dog and if I shoot that dog with a rifle, did the bullet hit you? No. As per this simile, if an object is firmed in mind by whatever intense intensity and if we don't have desire or hatred over that object, there won't be any pains. So, if mind is steadied by non-painful attitude (*Aklishta-vritti*) after elimination of painful attitude (*Klishta-vritti*), then assumption of form by takes place. This is common assumption of form by mind. When mind is concentrated on soul, it becomes assumption of soul-form by mind (*Aatma-samapatti*). Swami Vivekananda says that land below disturbed water isn't visible, but when water is steadied, the land below becomes clearly visible. Similarly as pure mind is steadied, the soul-land (*Aatma-bhumi*) becomes clearly visible and ego-contemplation happens. But when mind assumes form of worth-object and five senses, different contemplations with gross object, thoughts and bliss happen. As these differences aren't in ego-contemplation; there, single contemplation is feasible. But as worth-object and five senses have differences of gross and subtle, there are differences in assuming form of object by mind.

Aphorism – 42

(Date – 11.11.1907)

Sanskrit:

तत्र शब्दार्थज्ञानविकल्पैः सकीर्णा सवितर्का समापत्तिः।

Tatra shabdārtha dnyana vikalpa sakirnaa savitarkaa samapatti

Literal meaning:

There, word, meaning and knowledge delusion together assume gross form of object.

Implied meaning:

There word, its meaning and its knowledge together appear as single due to delusion; that is assuming of gross form by mind.

Guru: The common assumption by mind has been explained yesterday. From that you must have understood the assumption of form by mind and getting engrossed in it. In other words, this Samapatti is unification of contemplation-target and seeker attempting contemplation. When this assumption is done on witnessing soul, it becomes ego-contemplation. This has also been told earlier. Now, when assumption of form of worth-object and five senses is done, there happen to be four differentiations. That includes two chief contemplations with gross and subtle supports. Here first contemplation with gross support is told. Gross means meditating on worth-objects. This is called as assuming gross form of object. First I will tell what is meant by 'Vikalpa'. Whatever knowledge we gain about the objects in this world is never pure and direct. There always happens to be mixture of some false knowledge (*Vikalpa*). The knowledge might have been gained directly (*Pratyaksha*), by inference (*Anumaana*) or by words (*Aagama*) isn't totally correct. It is always mixed with some false knowledge. The reason for this is that word, its meaning and its knowledge though separate from each other; appear to have joined together while we gain knowledge of an object. For example, the word book heard as sound; it's meaning as a stack of paper and its knowledge that it contains some subject together give us the knowledge of book. Though these three entities are separate, together they appear as single due to delusion. This is assuming of gross form

by mind. Thus, Vritti-author's say that this delusion is mixture of false knowledge is true. Shankarachary's saying is also same. So, whatever knowledge we gain by assuming form of gross object isn't correct though it appears to be complete knowledge. That means one, whose object-passion hasn't vanished and whose mind hasn't become pure, doesn't gain correct knowledge.

Disciple: Sir, I haven't understood well how word, meaning and knowledge are different.

Guru: I have already told this with an example of a book. Still I give another example. The word cow as a sound, its meaning as an animal with four legs, two horns, one tail etc. and its knowledge means understanding that object as cow. Now when we say bring a book or a cow, we don't mean to bring that word, but that object. And knowledge of those words is already with us. Similarly, any matter requires three essentials of its sound, its meaning and its knowledge for us to know that matter. The properties of these three essentials are different. But they appear to be single while we gain their knowledge. Whenever word book or cow is uttered, mind perceives its knowledge by combined effect of these three essentials. Though different, they appear as single by delusion. So, it is false-attitude (*Vikalpa-vritti*) and not reverse attitude (*Viparya-vritti*). Reverse attitude is appearance one object in place of another object. That isn't the case here. Here, though these three entities are separate; as they are experienced together, they can't be separated from each other. For example, in case word 'Ganapatrao', its word, meaning and knowledge aren't felt separately. But in case of words 'hare's horn', they impart word's meaning correctly, but as they are non-existent, they are also false as a hare doesn't have horns. The word, its meaning and its knowledge are mutually dependent; so they can't be separated, but are understood collectively and appear single by delusion. Such delusions occur many times in practical life. When hot iron is beaten by hammer, it appears that the hammer-strokes are received by fire as well as by iron. This is delusion or false knowledge, but we accept it practically.

Disciple: Sir, when word, its meaning and knowledge enter and appear collectively in mind, they must be treated as single.

Guru: No! It has been already told that properties these three entities are separate. These properties are like this. Word has properties of weak, medium and shrill utterance. Meaning has properties of mass and form of object. And knowledge has properties of

understanding without utterance and form. For example, word cow is heard, but its knowledge can't be heard. That is already with us. That means word and its knowledge are separate. Accordingly, word, its meaning and its knowledge though separate appear collectively in mind. If you ask why they appear collectively; then they appear so by delusion. As word cow doesn't have four legs nor its knowledge has four legs, but as soon as word cow is uttered, we understand these three things collectively by delusion. And whatever knowledge of matter we gain in world is does contain some delusion.

Disciple: Sir, then aren't word, meaning and knowledge interdependent?

Guru: Friend, though they are interdependent, the paths of knowing them are different. Just as word cow is understood by knowledge. Its meaning too is understood by knowledge. And knowledge of knowledge of that object is also known by knowledge. That means when a word is uttered, knowledge of that word and its meaning is gained by us.

Disciple: Sir, then knowledge is gained by word and its meaning, or word and its meaning are known by knowledge. When word and its meaning are known by knowledge, then knowledge of cow must happen before the word cow is uttered? But knowledge of word cow doesn't happen unless that word enters into mind. If you say that knowledge happens by meaning, then meaning should appear first and followed by knowledge. But how will be it understood that meaning was already there and knowledge happened later on without knowledge? Now if it is said that knowledge and meaning are known at the same time i.e. they have exclusive support (*Anyonyaashraya*), then to know that knowledge there must exist third knowledge. And to know third knowledge, there must be forth knowledge and so on. This would lead to undesired fault (*anavastha dosh*). So, how to reconcile this anomaly?

Guru: Friend, it is true that word and its meaning have exclusive support. That is why, there doesn't happen determination. It is just like where is pot? It is where I was seating. And where was I seating? I was seating where pot is. So, inference is paths of knowing word, its meaning and its knowledge must be different. But without understanding that and by presuming that they are same; if mind is steadied on object, then assuming gross form of gross object by mind happens. However, there remains delusion in this case, as appearance that three things are same though different is delusion. That means; word, its meaning and its knowledge remain in mind. An image can be never brought into

mind without a word. Suppose, if image of Ganapatrao to be brought into mind, then its meaning can never be brought into mind without word. Why us, even great yogis too experience this. It is true that their mind assumes form of object gets engrossed into it during contemplation with gross object, but at that time their mind merges into that object. If mind is concentrated on earth, mind assumes form of earth. When we say that I am Krishnarao; word, its meaning and knowledge appear in our mind collectively. But this is delusion and we carry on our normal business in world by delusion. Same is the case with soul. As it is told in 'Shriti' that word 'Aum' is soul, we try to bring into our mind Brahma as A, Vishnu as U and Shiva as M. That time; word 'Aum', its meaning and its knowledge appear collectively in our mind. So it becomes contemplation with gross object. The assumption of gross form may be on worldly object or supreme God, the target do appears in mind, but there remains delusion. So, it is called as Inferior-direct (*Apara-pratyaksha*). The direct knowledge happening by senses is different. This is also known as Contemplation-direct (*Samadhi-pratyaksha*). Just as a lamp is seen by eyes and knowledge that we have eyes happens by mind. But this knowledge happens by soul. That means whatever knowledge we gain is by soul-light. Even then, as long as there is no pure soul-knowledge, delusion remains constantly. Just as though we know clearly that soul is different than body, we can't do without food. There happens to be delusion that why we should consume food when we are different than body and that remains constant till we gain pure soul-knowledge; and we experience hunger and thirst. Contemplation with gross object happens when we perceive object, its meaning and knowledge collectively in mind. That time objects do appear in mind, but delusion persists. That means if mind is concentrated on Vishnu, he will appear in mind though he dwells in Vaikuntha and delusion will persist. Thus, appearance happening during contemplation with gross objects is called as inferior-direct. The direct appearances are of two types; one is Intellect-direct (*Pradnyaa-pratyaksha*) and Sense-direct (*Indriya-pratyaksha*). Sense-direct has already been refuted earlier. Now intellect-direct or direct is knowledge which is doubtless. Just as we know that mind exists, but it isn't visible to eyes. That means this knowledge doesn't cause obstruction or there is no scope in it for doubt. That is intellect-direct or soul-direct knowledge. Delusion persists in inferior-direct knowledge. Most of the seekers reach up to this stage and scriptures to tell up

to this stage. Though this stage difficult, there happens to be some direct-knowledge. Thus discourse on contemplation with gross object ends here.

Assumption of form of gross object with only its meaning by mind (*Nir-vitarka samaapatti*) Here, only meaning of word without the triad of word, its meaning and knowledge appears in mind and it gets engrossed into it. For example, if we take a idol as gross object in contemplation, then even if words that idol is standing in my front, its name is so and so etc are given up, that idol remains in our mind only with its meaning during this contemplation. Here, knowledge happens only with meaning. Had been it with words, the object won't have remained as it is. But it remains as it is. Thus, knowledge that happens here is only with meaning and without words. This is Supreme direct (*Param-pratyaksha*) or beyond everything knowledge. This is also called as supreme appearance (*Param-sakshaatkaara*). Here words aren't essential for having knowledge. Here if we concentrate even on stone, only meaning of stone will appear in mind without knowledge of word stone. If we concentrate on Ganapatarao till we forget word Ganapatrao, we won't see idol of Ganapatrao, but our mind will become filled only with its meaning.

Disciple: Sir, then isn't indication of word-meaning constant-connection (*Shabdārtha nitya-sanbandha*) from grammar correct?

Guru: This indication is correct, but it applies only to worldly objects that I will refute afterwards. When mind assumes form of gross object may be worldly or spiritual without a word indication that a certain object should be called by a certain word, it is known as supreme-direct. When mind becomes meaningful without word-indication even on Brahma; Brahma too appears as supreme direct.

Saint Dnyaneshwara says

तैसे ॐ हे स्मरो सरे। आणि तेथेचि प्राण पुरे। मग प्रणवातीत उरे। पूर्णघन॥ (ज्ञा. ८.११७)

'As Aum-remembrance ceases, vital force says enough; then complete Brahma is beyond Aum' (D-VIII/117).

This is real direct as only Brahma is without words and none else. A yogi can have experience of other objects too by meditating only their meaning.

Disciple: Sir, isn't knowledge gained through Vedas and scriptures direct?

Guru: No! That knowledge happens through inference. Inference is logic. As words

are essential in that knowledge may be from scripture of any religion. Just as when we say 'where is smoke, there is fire'; these words must appear in mind, else knowledge of smoke and fire won't happen. But this contemplation doesn't need any words or inference thereof. Inference is essential for the far off objects, but nothing is far off for a yogi's mind. He even isn't in need of senses as supreme direct isn't sense-direct. And a yogi had already restrained his senses.

Disciple: Sir, how does a yogi gain direct?

Guru: Yogi gains knowledge through his Nourishing intellect (*Kritimbhara pradnyaa*). Knowledge has three causes as told by Vidyanany Swami. They are 1. Natural tendency: just as regular meals, feeling that there is pleasure in remaining with wife. 2. Thought-knowledge: Knowledge that firms the belief with logic on knowing by scriptures that there is something beyond the body. 3. Knowledge of Inner inspiration (*Anth-sfurti*): Knowledge imparting satisfaction without thoughts. This knowledge is greater than all knowledge and isn't opposite to thought-knowledge. This is included in thoughts and others gain it thoughtfully.

Disciple: Sir, then what is the special difference between thought-knowledge and knowledge of inner inspiration?

Guru: The specialty between them is that knowledge with inner inspiration makes one solve the great doctrines easily than a thoughtful person. Just as when a brave person wields a weapon, he does it more skillfully than others, but he won't able to display his bravery without weapons. Similarly, a man with inner inspiration will disseminate his knowledge to others by bringing it into practice himself through thoughts. Just as when a river springs from its source, people use its water as per their requirement; a man with inner inspiration always remains engrossed in knowledge. But when disseminates his knowledge, it is through thoughts and opposite to it.

Disciple: Is it possible to gain this inner inspiration without contemplation?

Guru: No! This inner inspiration mostly doesn't happen without contemplation. Man with inner inspiration possesses contemplation skill. But in case of some, contemplation happens knowingly while in case of some, it happens unknowingly. Just as a tree bears good fruits when it is tended by someone or buildings are erected well by someone or food gets poisoned by someone's vision. The reason for these eventualities is that the impression

becomes so strong in mind of such person that it emerges from his vision and brings about good or bad results. This is fruit of his concentration. Just as fever vanishes by doctor's medicine, but it isn't known as to why fever vanished. A yogi gains nourishing intellect by practicing contemplation. However, if this inspiration had emerged unknowingly and through wrong contemplation, it can't be corrected and if it had emerged knowingly and through wrong contemplation, it can be corrected. One, who has inner inspiration, has contemplation. This inspiration emerges during contemplation with gross object and it turns out to be best through contemplation without gross object. It has been already told that there is no necessity of words for gaining knowledge in contemplation without gross object. That means one gets knowledge wherever he directs his mind. It is not essential that knowledge will happen only when a word is remembered. The direct knowledge gained by a yogi is seed of scripture and inference. Even persons with logic have used logic on seeing through contemplation. Same is the case with scriptures. As scriptures are for seekers, those who became scripture-authors have created scriptures after seeing through contemplation without gross object

Disciple: Sir, you say that word-knowledge has doubt or delusion, but as scriptures have been created by omniscient persons, there can't be scope for delusion.

Guru: I don't say that there is no delusion in knowledge of omniscient person. But its meaning is that all knowledge can't be expressed in words.

Disciple: How is it that all knowledge can't be expressed in words?

Guru: It is like sugarcane and milk (इक्षुक्षीरादिवत्). As sugarcane is sweet and milk is also sweet; but difference between them can't be expressed in words. It is known by mind alone. When words are insufficient to express object-knowledge, how would be they able to explain Brahma-knowledge or God-knowledge? So, even omniscient won't be able to express all knowledge in words. Now grammar-expert's idea of 'word-meaning constant-connection' is applicable only to worldly knowledge requiring use of language and not to pure knowledge not requiring use of language. Thus, appearance of gross objects can happen without remembering words in contemplation without object.

Disciple: Sir, It is told in Vedas that Brahma-realization (*Brahma-saakshaatkaara*) happens with utterance of great sentence. Then how is that?

Guru: Friend, it is true that Brahma-realization happens with utterance of great

sentence, but it isn't essential to constantly think of great sentence. Once, realization happens, words are to be discarded on imbibing Brahma-attitude. Brahma-realization happens when implied meaning of great sentence is absorbed in mind after discarding its literal meaning. This is about Brahma. So, here words are to be discarded on knowing soul. The implied meaning of words is told in Vedas and implied meaning of object is told yoga. 'Shriti' says that 'words should be discarded on knowing soul like collecting grains on discarding chaff'. Other 'Shriti' says 'as words are for knowing soul; know it and discard the words'.

It is also said in chapter 4 of 'Panchdashi' that

ग्रन्थमभ्यस्य मेधावी ज्ञानविज्ञानतत्परः। पलालमिव धान्यार्थी त्यजेद् ग्रन्थमशेषतः॥ ४६
तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः। नानुध्यायाद् बहून्शब्दान्वाचो विग्लापनं हि तत्॥ ४७

'An intelligent person should know soul by study of texts and then discard the texts like grains are collected on discarding chaff'.46

'As speech gets exhausted in vain if only words are repeated without knowing soul'.47

Saint Dnyaneshwara says in chapter 6 of 'Amritanubhava'

आत्मा या बोलाचे। काहीचि उपेगा न वचे। स्वसंवेद्या कोणहाचे। ओज आथी॥ १३

'Soul isn't known by words as soul is self-existent; how would be it known by words? On the contrary, word is known by soul'.13

For example, stone is seen by sun, but sun can't be seen by stone. So, when word is known by soul, how would be soul known by word? But Veda-word is indicative.

Saint Dnyaneshwara says in 'Amritanubhava'

आतां अविद्या नाहीपणे। नाही तये नासणे। आत्मा सिद्धुचि मा कोणे। काय साधावे ॥ ९७

ऐसा उभय पक्षी। बोल न लाहोनि नखी। हरपला प्रळयोदकी। वोयु जैसा' ॥ ९८

'When non-knowledge doesn't exist, how to destroy which is non-existent?'97

'So, words aren't useful for both non-knowledge-destruction and soul-gain'.98

This is valid for a perfected one and not for a seeker. There are many quotations in Vedas stating that all knowledge can't be expressed in words. That means as supreme soul is omnipotent; words aren't able to imbibe his power as they are material.

Disciple: Sir, why doesn't supreme God give power to words?

Guru: Then you should ask as to why supreme God doesn't elevate us in one lot. If it so happens, then cosmos won't happen. So long as cosmos is there, one must think. Supreme God awards fruits as per karmas of beings. Else, he would gain cruel-dissimilarity fault (*Nir-ghrinya-vaishyama-dosha*). God allots heaven for merits, hell for sins and liberation for knowledge. So, he doesn't gain cruel-dissimilarity fault. Secondly, why should supreme God give power to words? Then it is better to give you power than to words, as we are bound by our ignorance and we will be liberated by our knowledge. Supreme God is our soul. We are liberated when we gain his knowledge. And Vedas have told words sufficient to achieve that goal.

Disciple: Sir, when being is having limited power, how would be he liberated only with knowledge of soul?

Guru: Friend, saying that supreme God is omnipotent and being is having limited power is from point of view of duality. Whatever knowledge you possess while you are having limited power is sufficient. Even Vedas have described supreme God as 'Not that, not that'. Though supreme God is omnipotent, he can't tell all knowledge with words. Similarly, Guru tells only indication by words. Entire knowledge can't be told in words.

It is told in 'Yogavasishta' that

इदं तदिति निर्देष्टुं गुरुणाऽपि न शक्यते उपदेशक्रमो राम व्यवस्थामात्रपालनम्।
ज्ञप्तेस्तु कारणं साक्षात् शिष्याप्रज्ञैव केवला॥

'Advice-sequence is for setting management; but disciple's intellect is the cause for having knowledge'.

Saint Tukarama says

डोळ्याचे पाहाणे हाती धरवेना। ऐशा जाणा खुणा संतामध्ये॥

'Seeing by eyes can't be held in hands, such are saint's indications'.

It is said in 'Bhavartha Ramayana' too as

गुरुपाशी नाही ज्ञानाचा गोळा। जो गिळवी शिष्या हाती तत्काळा। १

गुरुपाशी नाही ज्ञानधन मोटळा। जे शिष्याजवळा स्वये दे॥ २

'Guru doesn't have knowledge-ball which is put into disciple's hands immediately.1

Guru doesn't have knowledge-wealth sack which is he could give to disciple'.2

God says in Gita

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन। निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्॥ (गीता २.४५)

'Vedas tell tri-quality; transcend qualities and duals; be constantly pious, worriless; soul-engrossed' (G-II/45).

Here, God had advised Arjuna to contemplate on wordless Brahma and become delusion-less. Inference is when contemplation is to be achieved, why should be it on any worldly object in vain? But knowledge doesn't become delusion-less till contemplation without gross object isn't achieved. Let be it. Here, God tells to transcend Vedas consisting of tri-qualities, but it is for perfected ones and not for seekers.

God says in Gita

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ (गीता १६.२४)

'Scriptures are standard to know duty and non-duty' (G-XVI/24).

Here, scriptures are told to be standard for doing good and bad deeds. These two quotations are part of Gita, but first one is for perfected ones and second is for seekers. Just as we remain under parent's care till we don't bear children and once we bear children, we take care of our children. Similarly, we should behave as per scripture-word till we haven't become perfected.

Saint Tukarma too says that

नोहे ब्रह्मज्ञान बोलता हे सिद्ध। जंव हा आत्मबोध नाही चित्ती॥ १

काय करिसी वाया लटिकाची पाट्टहाळ। श्रम तो केवळ जाणिवेचा॥ २

मीच देव ऐसे सांगसी या लोका। विषयांच्या सुखा ठाकोनिया॥ ३

अमृताची गोडी पुढिला सांगसी। आपण उपवासी मरोनिया॥ ४

तुका म्हणे जरी राहे तळमळ। ब्रह्म ते केवळ सदोदित॥ ५

'Brahma-knowledge isn't perfected on talking till there is no soul-knowledge'.1

'What will you do with false chattering; it is exertion of consciousness alone'.2

'You tell people that you are God by professing object-pleasures'.3

'You tell nectar's sweetness to audience, 'but you die by fasting'.4

'Tuka says if there is urge, Brahma exists forever'.5

That is the difference, but devotion's case is different.

Disciple: Sir, as both name and form appear during devotion, does devotee achieve contemplation with gross object?

Guru: It is true that name and form appear during devotion as per saying of Tukarama 'Mind is engrossed in name and form'; but devotee can't achieve contemplation with gross object, as it isn't case with them that form will appear only when they utter name i.e. meaning isn't remembered without words. The form exists in their mind even if they don't chant God's name, but their speech is so accustomed to name-chanting that it can't be discarded.

Saint Eknatha says

वाचा नेमावी माझेनि नामे। मन नेमावे ध्यानसंभ्रमे। १

प्राण नेमावा प्राणायामे। इंद्रिये दमे नेमावी। २

बुद्धि नेमावी आत्मविवेके। जीव नेमावा परमात्मसुखे। ३

इतुक्याने तू आवश्यके। होशी कौतुके मद्रूप॥ ४

'Speech should be appointed in my name; mind should be appointed in meditation'.1

'Breathing should be appointed by breath-control; senses should be in control'.2

'Intellect should have soul-discernment; life-force engrossed in supreme-soul-bliss'.3

'You will certainly assume my form casually with this much efforts'.4

This clearly shows that devotees keep aside name and form. Once direct appearance God happens on first thinking of non-difference between name and form; God doesn't go away from devotees even if they don't chant God-name. Secondly, who should bother about non-difference between name and form? One, who feels like giving up contemplation with gross object on knowing that bliss is greater in contemplation without gross object than contemplation with gross object. In fact, all four attributes of God's name, form, love and knowledge are collectively blissful for devotees. So, devotees don't have any difference-delusion. Besides, once mind assumes God's form; it's not the case that God will come nearer only if he is called as supreme God. Secondly, God-name is always with devotees. As chanting of God-name burns sins of all, devotees have no opposition for God-name. And why should a devotee oppose to God-name? It is enough if God's omnipresence is known and doubt-knowledge has been wiped out. Saint Eknatha says that there is soul-principle in front and back of words in soul-bliss. And devotees chant God-name only for sake of liberation of other people and also for sake of own speech which shouldn't forget God-name. But they don't possess doubt-knowledge.

I have proved earlier the indication of God and God-name as per 'Mantra-shastra'. Had been doubt occurred in fruit, obtainable from God-name as told therein, that fruit won't have been gained. Just as words sky-flower or hare's horns don't yield any fruit; but God and God-name have super human connection not like hare's horn or infertile woman's progeny. So, it yields fruit.

Saint Eknatha says

निर्गुणी पावले सगुणी भजता। विकल्प धरिता जिह्वा झडे॥

'While worshiping quality-less feet-form; if doubt is raised, tongue is destroyed'.

Saint Dnyaneshwara says

तरी तयापाशी पांडवा। मी हारपला गिवसावा। जेथे नामघोष बरवा। करिती माझा॥ (ज्ञा. ६.२०८)

'But lost I am traceable, Pandava, where my devotees are singing my name day and night' (D-VI/208).

Dnyanshwara also says in 'Haripatha'

अजपा जपणे उलट प्राणाचा। तेथेही नामाचा निर्धार असे॥ (हरिपाठ २३)

'During non-chanting chanting, vital force travels upwards; there determination of name is essential' (Hp-23).

Accordingly, Dnyaneshwara has recognized importance of name in contemplation.

Dnyaneshwara says

गगनाहूनी वाड नाम आहे। (हरिपाठ २२)

'Name is extensive than sky' (Hp-22).

In short, Dnyaneshwara has emphasized super human connection between supreme soul and name. We derive unity-knowledge from that. But as worldly word-knowledge is doubtful, it involves delusion.

Disciple : Sir, How devotees assume non-difference between supreme God and his name?

Guru: This doesn't indicate that supreme God and his name have no difference. Whatever non-difference devotees assume between them is only emotional i.e. meant only for sake of meditation. But in Brahma, when they embrace God, they forget name and get merged into God with love.

Disciple: Does contemplation happen during God-devotion without name?

Guru: Yes! Devotees are having wife-devotion with God and they too achieve contemplation easily without name during romantic devotion (*Madhra-bhakti*).

Disciple: How does it happen?

Guru: Friend, you know wife doesn't utter husband's name. That means a faithful wife can meditate on husband without uttering his name and she gains knowledge too by that meditation. Similarly, devotees perform husband-wife devotion with God. And they can easily achieve contemplation with romantic devotion without name. These things can happen during God-devotion too. Some time, it may go wrong, but that should be ignored. Yogis in whatever manner you may try to convince them don't accept this. What to do? Let be it. There is a story in 'Ramayana' that when Sita was asked as to who is her husband, she pointed finger towards Lord Rama and she got engrossed in him. So, a wife can suddenly go into contemplation without mentioning husband's name.

Saint Tukarama says

न देखे न बोले नाइके आणीक। बैसला हा एक हरी चिती॥ १
सासुरे माहेर मज नाही कोणी। एक केले दोन्ही मिळोनिया॥ २
आळ आला होता आम्ही भांडखोरी। तुका म्हणे खरी केली मात॥ २

'He neither sees nor talks nor listens; Hari alone was seating in mind.1

I don't have either parental or in law's house; both were combined together.2

There was accusation that I am quarrelsome; Tuka says I really defeated them.3

Inference is devotee doesn't forget God-name in spite of getting engrossed in him. He goes on chanting God-name like a man with high fever, but he doesn't get hallucination. So, devotee's category is unfathomable.

It is said in 'Vishnupurana'

स्वाध्यायाद्योगमासीत् योगात्स्वाध्यायमामनेत्। स्वाध्याययोगसंपत्त्या परमात्मा प्रकाशयते॥

'This proves that supreme God is gained by meditation which is gained by name-chanting. So, devotees don't forget God-name'.

Now contemplation without gross object will be told in next aphorism.

Aphorism – 43

(Date – 19.11.1907)

Sanskrit:

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का।

Smriti-parishuddhau svarupashunya eva artha-matra-nirbhaasaa nirvitarkaa.

Literal mening:

Remembrance-inessentiality as if meaning only appearance without triad.

Implied meaning:

Inessentiality of remembrance of triad (of word, meaning and knowledge) and only meaninging-appearance is as if contemplation without triad.

Guru: Contemplation with gross object was told last aphorism. Now contemplation without gross object will be told. In aphorism 17, it was told that contemplation is subdivided into four types of contemplations of gross object, thought, ego and bliss. When mind assumes form of gross object; that becomes contemplation with gross object. This contemplation is subdivided into contemplation with gross object and without gross object. Contemplation with gross object involves collective appearance of triad of word, its meaning and knowledge of that gross object. ‘Maniprabha-author says when we conceive an idea of any object with its word-indication, its meaning and its knowledge; it becomes assumption of form of that gross object. Just as with word cow, its meaning as a four legged animal and its knowledge appear simultaneously before us. So, doubt remains in this type of contemplation.

Disciple: Sir, what is remembrance?

Guru: In above example, the connection appearing between word ‘cow’ and its meaning is called as remembrance as per ‘Yoga-shastra’. Now knowledge of that word and its meaning happens through hearing from elders. So, it is heard knowledge. Similarly, knowledge of meaning of that word is of mixed type. We first hear word ‘cow’ from elders and then draw inference about its meaning. So, the knowledge of meaning of word ‘cow’ happens through hearing and inference and it is in fact direct knowledge. That means cow is direct, but its knowledge is optional. Now, the knowledge gained through hearing and inference is about a common cow. But if we give up the word ‘cow’ and its indication, then that knowledge gets sort of destructed and mind assumes form of only its meaning.

Disciple: Sir, what is meant by destruction of knowledge?

Guru: Friend, as no commentator has so far explained what is meant by destruction of knowledge here; it amounts to falsifying ‘Vedanta’ as knowledge never gets destroyed as per ‘Vedanta’. But I shall explain how that knowledge gets destructed. Whenever mind assumes form of object; there, two witnesses are functioning. When our attitude assumes form of a pot, we know it is a pot. But this knowledge of pot has two witnesses; one living being and other witnessing soul. When we see a pot by means of eyes and a lamp; that knowledge is of two types. One is knowledge of pot and other is knowledge of knowledge of pot.

Swami Vidyanany has explained this in 'Panchdashi' as

बुद्धिस्तत्स्थ चिदाभासौ द्वावेतौ व्याप्नुते घटम् (७.१९)

'Whenever we see an object, it requires intellect and apparent knowledge'.
(Chit-aabhaasa) (7.19)

For example, take two objects like book and box. If we concentrate on a book, our attitude assumes form of a book and when we concentrate on a box; our attitude assumes form of a box. But these two attitudes don't know each other; so they are material. That means, they neither understand self nor do they understand other. As attitudes are material and we do gain knowledge; this implies that there must exist some spiritual entity different from material attitudes. Then alone we can gain knowledge. There won't be knowledge only on account of attitude. Our knowledge is different from attitude. As attitudes are material, there must be spiritual entity knowing those attitudes. That entity is of two types, one knowing that attitude and other knowing everything. That means when perceive any object; we gain two types of knowledge. One is pertaining to that attitude which is apparent knowledge i.e. living being and other is that knows apparent knowledge which is witnessing soul. Accordingly, we possess two types of knowledge. For example, if our attitude assumes form of a pillar, knowledge that pertains to pillar is apparent knowledge and other that knows entire knowledge including that of pillar-knowledge.

Disciple: Sir, you have told that knowledge by which we gain knowledge pertaining to attitude which assumes form of an object is apparent knowledge. Then, aren't apparent knowledge and witnessing knowledge same?

Guru: Friend, in fact apparent knowledge too is witnessing Brahma. But as it has assumed shortcoming of knowledge equivalent to form of attitude, it has become apparent. Just as sun illumines all matter; but as sun and matter are different, sun doesn't get modified on account of matter. Accordingly, if we presume that body and soul are same by delusion, then soul assumes faults of body. And if we understand that body and soul are different by discrimination, then soul doesn't get affected by body-faults. So, apparent knowledge gains knowledge limited to attitude and entire knowledge is gained by soul. Just as if we imagine a book in mind, then a mental book is prepared in mind. And knowledge of 'this is a book' is gained by mind, but knowledge of

‘this is a book’ isn’t gained by that mental book. When we say that ‘this is an object’, we differentiate between ourself and that object. That means, one that knows the object must be different from the object, then alone he is proved to be a knower. When we see an object by eyes, it proves that there are eyes. Eyes themselves don’t decide that they are eyes by seeing eyes. Similarly, we must know that witnesser knowing that ‘this is an object’ is different from object. Inference is apparent knowledge knows that ‘this is a book’ and witnessing knowledge knows the knowledge of “I know this book”.

Swami Vidyaranya says in ‘Panchdashi’ as

घटोऽयमिति सा उक्तिः आभासस्य प्रसादतः। विज्ञातो घट इत्युक्तिर्ब्रह्मानुग्रहतो भवेत्॥ (८.१६)

‘Knowledge of ‘this is pot’ is apparent knowledge and knowledge of ‘I know this pot’ is witnessing knowledge’.(8.16)

Accordingly, at the time of understanding anything, two types of knowledge, apparent knowledge and other witnessing knowledge happen. Witnessing knowledge isn’t destroyed in contemplation without gross object, but only optional knowledge remains. I shall explain it clearly. Suppose, if we intend our attitude to assume form of a pillar, it won’t suddenly become pillar. What initial knowledge we gain of a pillar is by indication of word and its meaning. But after sometime, we could assume form of pillar only with its meaning after giving up word indication. That means there remains knowledge of only meaning and not of indication of word and its meaning. Similarly, during contemplation with gross object, there is knowledge of indication of word and knowledge; but during contemplation without gross object, only meaning remains. That means remembrance of word ‘pillar’ present in contemplation with gross object vanishes and only its meaning remains behind during contemplation without gross object. Inference is that during contemplation with gross object, there is presence of triad of word, its meaning and its knowledge; while during contemplation without gross object, mind assumes form of only meaning known by apparent knowledge.

Disciple: Sir, during contemplation whether with gross object or without gross object, mind is illumined with witnessing knowledge i.e. only witnessing knowledge remains and not apparent knowledge, as it is false knowledge.

Guru: Your say isn’t correct. Apparent knowledge is always present during contemplation whether with gross object or without gross object during which the

object for contemplation may be anything other than soul-knowledge in case of a seeker whether he is in contemplation or attending to worldly affairs. I will tell you how that is. The reason for this being, thought object is different during contemplation without gross object, the attitude which assumes that object isn't known by that attitude, but it is known by witnessing knowledge. However, there may be knowledge pertaining to attitude. In that case, who will gain that knowledge except apparent knowledge? So, contemplation consists of apparent knowledge. Accordingly, so long as there are gross or subtle objects present during contemplation, till then apparent knowledge will be there during both these contemplations. But as there is no remembrance of indication of word and its meaning during contemplation without gross object, attitude assumes form of only meaning. Just as if we take pot, then there is pot, attitude assuming pot and light of accepting knowledge and witnessing knowledge. Accordingly, when contemplation on any object other than soul-knowledge is attempted, apparent and witnessing knowledge remain present. There is only witnessing knowledge and not apparent knowledge during soul-knowledge. Shankracharya says we gain real knowledge when mind-attitude assumes form only of meaning while collective knowledge gained through word, its meaning and its knowledge during contemplation with gross object is doubtful and inferior direct. And knowledge gained with only meaning during contemplation without gross knowledge is superior direct. This superior is seed of word, its meaning and its knowledge during contemplation without gross object.

Disciple: Sir, what do you mean by attitude assuming form of meaning? Does meaning has property of group of parts (Avayavi-dharma) or not?

Guru: Shankaracharya himself has answered your query. He says meaning is group of parts existing in mind. And standard for it is his statement.

Shankaracharya says

तथा च विख्याता तस्या एकबुध्युपक्रमो हि अर्थात्मा अणुप्रचयविशेषात्मा गवादिर्यटादिर्वा लोकः

'Group of parts and its knowledge is gained collectively'.

For example, if we gain knowledge of a book in parts separately, it is not knowledge of group of parts. When we gain knowledge of entire book on gaining knowledge of one of its part though other parts aren't visible, it is knowledge of group of parts. Other example is that of an earthen pot. Our attitude simultaneously assumes form of entire

pot and not by its parts. Though a pot can't be said to be formed out of parts, still it is treated as group of parts.

Disciple: Sir, you said that as a pot appears in mind simultaneously, so it should be called as group of parts. But a pot is resultant effect of smaller soil particles. Then how do you say that a pot is a single entity? Why don't you say that a pot and smaller soil particles are separate entities?

Guru: Your saying isn't appropriate. I will explain this to you. If we treat a pot as separate from its smaller particles, then it won't have properties of smaller particles, but it has properties of smaller particles. Similarly, the properties of earthen pot and earthen dish are same; so, they shouldn't be treated as separate. But they are separate. That means earthen pot and dish are separate from point of view of their shape, but they aren't separate from point of view of their properties. So, they possess mutually different properties. That means they aren't too different or too similar.

Disciple : Sir, Buddhists don't recognize group of parts, but treat it as delusion. They say matter doesn't have parts as its cause. Whatever appears is destroyed and everything is false-knowledge. How is that?

Guru: Friend, what should these Buddhists be called? If whatever appears is false knowledge, then what is real knowledge? Then false knowledge too becomes false. That means truth isn't proved. So, entire Buddhist opinion is wrong.

Disciple: But there is proof of false knowledge even in 'Vedanta'.

Guru: There is proof of false knowledge with foundation of truth in 'Vedanta'. So, it isn't fault. But according to Buddhist opinion, there would be faults of interrelated support (*Anyonyashraya*), soul-support (*Aatmaashraya*), undesired state (*Anavastha*) and cyclic state (*Chakrapatti*). First fault is due to proving first knowledge by second knowledge and vice versa. Second fault is like riding on own shoulders. Third fault is proving first knowledge by second knowledge, second knowledge by third knowledge and so on. Forth fault is by proving first knowledge by second knowledge, second by third, third by forth and forth by first knowledge. Accordingly, Buddhist opinion is totally wrong. So, group of parts can't be said to be false. Group of parts is true as its parts are true.

Disciple: Sir, what is harm if parts are treated as true instead of recognizing group of parts?

Guru: If only parts are recognized without group of parts, then contemplation with gross object and contemplation with thought can't be differentiated as supports of these contemplations are gross object and subtle object respectively. So, it is essential to treat group of parts as property and we deduce parts from that group.

Disciple: Sir, doesn't property of group of parts vanish if matter vanishes?

Guru: When whatever property of group of parts in matter like pot and spiritual entity like cow vanishes, another property takes over. For example, if a pot is broken; its property of group of parts is taken over by particle's property which is separate from original property of pot.

Disciple: Sir, Have Samkhya and Naiyayik opinions accepted theory of supreme particle?

Guru: There is no acceptance of theory of supreme particle by Samkhya opinion. According to them, pious, passionate and dark qualities are parts of all; and all other objects are group of parts. Naiyayiks accept theory of supreme particle, but the supreme particle recognized by them can be divided by mind.

Disciple: Sir, what is the nature of supreme particle recognized by Shankaracharya?

Guru: As per Shankaracharya's quotation quoted above, its nature is like this. What group of parts consisting of supreme particles appears is result oriented. Here 'Anu' doesn't indicate supreme particle, but indicates only subtleness. That means group of parts is result of pious, passionate and dark qualities. But Naiyayiks aren't result oriented (*Prinaam-vaadi*), but they are initiation enthusiasts (*Aarambha-vaadi*). They treat initiation as follows. For example, if two books are placed together, they require more space than one book. Here, requirement of additional space isn't result, but initiation of additional space.

Shankaracharya accepts resultant theory. As per his theory, supreme particle is group of parts and gross matter formed out of those parts is said to be group of parts. This group of parts is real i.e. it must exist in subtle form before it appears in gross form. Hadn't it existed before in subtle form, it would have never appeared in gross form. But Naiyayiks recognize nothingness before creation (*Praaga-bhaava*). They say

nothingness before creation is cause of creation. If that contention is accepted, it will have to be presumed that something has been created from nothing. Then hare's horns will have to be treated as cause of creation of universe. So this contention is wrong. As a matter of fact, knowledge of nothingness happens to be known by earlier knowledge (*Pratiyogi Dnyaana*). Just like when we say that pot doesn't exist, we must have earlier knowledge of pot. Hadn't pot existed in our mind earlier, how would have we gained knowledge of pot? When knowledge doesn't exist, how to think of nothingness? So, this contention isn't correct. The authority of function in subtle form never perishes. Accordingly, authority of subtle matter is cause or controller of function. Secondly, it is better to say that function emerges from feeling. Inference is property of group of parts is true and it becomes direct in contemplation without gross object. It is said in 'Vishnupurana'

'When a pot is broken and further powdered, another property emerges in place of its first property (*Pot-quality*) that becomes invisible, but doesn't perish'.

Disciple: Sir, if we observe causation-sequence of function, there is possibility of undesired fault creeping into it. So it isn't necessary to search for a cause. It should be enough if we treat function as false.

Guru: Friend, both Samkhya and yoga are pious function believers. That means they treat that function is true.

This is told in 'Samkhyakarika' as

असदकरणादुपादानग्रहणात्सर्वसम्भवाभावात्। शक्तस्य शक्यकरणात् कारणभावाच्च सत्कार्यम्॥

'As cosmos hasn't been created from hare's horns, an impious thing can't become cause of function'.

If it is treated that only closest cause (*Upaadaana-kaarana*) creates cosmos, then a pot should be created automatically from soil and if function is treated as false, then anything should be created from anything, but that doesn't happen. The function is created as per power of the cause. A wall isn't created from a cow. So, every function has a cause. Naturalists treat that function happens automatically, but they can't tell as to why, how and from what that function happens? They don't recognize self-perfected creation of function. They say that semen and blood are cause of child-birth, but they aren't able to tell as to why semen and blood are cause for child-birth.

Disciple: If we go on searching like this for causation-sequence, there will be undesired fault taking place.

Guru: It is true that there will be undesired fault taking place. But so long as there are properties of function present in human intellect, search for cause must continue and once properties of cause start appearing, further search should be stopped. As properties of function aren't present in cause, further search of cause isn't possible. For example, space is continuous (*Aparicchinn*) and extensive, but space in a pot is non-continuous (*Paricchinn*) as it requires a pot. Inference is Samkhyas and yogis treat that function of Nature or illusory energy is pious because continuity and extensiveness are its causes.

Disciple: Has anybody else accepted the theory pious function (*Satkaarya-vaada*)?

Guru: Pious function theory has been accepted at places in 'Aatmapurana'. Similarly, 'Shankarabhashya' too has accepted pious function theory for refuting Buddhist opinion from point of view of Dream-vision (*Swapna- drishti*).

Gita too contains parts of pious function theory as

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत। अव्यक्तनिधनान्येव तत्र का परिदेवना॥ (गीता २.२८)

अव्यक्तादव्यक्तयः सर्वाः प्रभवन्त्यहरागमे। रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके॥ (गीता ८.१८)

मयाध्यक्षेण प्रकृतिस्सूयते सचराचरम्। हेतुनानेन कौन्तेय जगद्विपरिवर्तते॥ (गीता ९.१०)

'Originally un-manifest beings manifest in middle and become un-manifest in end, so why grieve?' (G-II/28).

'From un-manifest emerge all manifestations at dawn and at night dissolve in same un-manifest' (G-VIII/18).

'With my support Nature creates movable-immovable; due to same reason this world functions' (G-IX/10).

Thus, Shankaracharya, Vartika-authors and Vachaspati Mishra opine that property of group of parts is true. And as this group of parts is meaningful, the intellect which assumes form of meaning on giving up word and its indication is known as assumption without gross object. As during this assumption, two types of soul-knowledge, namely apparent knowledge and witnessing knowledge remain and attitude assumes form of only meaning, it is proved that function is true. Vachaspati Mishra has introduced a question and given his opinion as below.

Question: Is this group of parts permanent?

Answer: Not permanent, but it is opinion of Mishra that when property-transformation creation (*Dhrma-antara-utpatti*) happens it merges into cause.

This proves that vision-cosmos believers treat function-cosmos (*Kaarya-srishti*) as impermanent. They treat vision or eternal ignorance as permanent and cosmos, which is its function, as momentary i.e. impermanent and Brahma as permanent. For example, pot is function of soil. When that pot is broken, it merges into soil which is its cause and remains there in latent form. That means pot-function emerges momentarily and merges momentarily, so it is impermanent. Still it remains as cause-form. This is what vision-cosmos theory is. Now, gross object is concentrated upon during contemplation with gross object and subtle object is concentrated during contemplation with thoughts. As contemplation with thought is permanent and contains properties of higher level, it is greater than contemplation with gross object. Thus function is impermanent and un-manifest cause is permanent.

God says in Gita as

अव्यक्तादीनि भूतानि व्यक्तमध्यान भारत। अव्यक्तनिधनान्येव तत्र का परिदेवना॥ (गीता २.२८)

'Originally un-manifest beings manifest in middle and become un-manifest in end, Bharata, so why grieve?' (G-II/28).

It is emphasized in this verse that function is more momentary in comparison with cause which is permanent. Vision-cosmos theory too has accepted this principle.

Disciple: Sir, if ignorance, a cause of cosmos is treated as true; then doesn't it involve opposition to 'Vedanta', as Vedantis treat delusion as false?

Guru: Friend, Shankaracharya has accepted that as long as there is no knowledge, accusation of cosmos is eternal and limitless i.e. true. Delusion is there when knowledge is there. This delusion is eliminated by knowledge i.e. falsehood of delusion is experienced by knowledge. So, Vedantis call that accusation of cosmos is delusion. But practical cosmos is termed as true during ignorance period. Thus, if ego-feeling (*Svadhishthana*) is treated as delusion; then when knowledge is perfected on perceiving separateness of mind and soul (*Viveka-khyaati*) and contemplation without gross object is achieved; that time everything is experienced as false. This is the meaning of this aphorism as per 'Vedanta'.

Disciple: Then God's body too must be group of parts i.e. function of parts.

Guru: It is not like that. God's body isn't group of parts i.e. function of parts, but it is Brahma-form. Whatever realization of God's personal form is gained during contemplation is not of the category of gross being effect of subtle, but it is blissful.

Disciple: It is said in the commentary of 'Mandukyponishad' that bodies of Rama and Krishna consist of five great elements. How is that?

Guru: That is said from point of view of gross-vision. Vichaarsaagar-author has refuted it. Thus, God's body isn't function of subtlety. Group of parts is function of parts and it has certain property. But group of parts isn't delusion.

Disciple: Sir, while describing indications of supreme particle that group of parts is delusion as follows

It said in 'Bhagavata'as

चरमः सद्विशेषाणामनेको संयुक्तः सदा। परमाणुः स विज्ञेयो नृणामैक्यभ्रमो यतः॥

'This means that a thing obtained from supreme particle is delusion'.

This corroborated by chapter 11 of Sk 3 of 'Bhagavata'. And you say that group of parts isn't delusion.

Guru: What is said in a verse quoted by you as group of parts being delusion is on account of grossness of group of parts in relation to its parts. As grossness has Indifferent intellect (*Upekshya-buddhi*) in relation to subtlety, it is delusion. And what indication of supreme particle is told in Bh-sk-3.11 as delusion is with reference to Vaisheshika's opinion and is of use only in measurement of time. Thus, group of parts isn't delusion. And God's body isn't group of parts, but it is Unapparent transformation (*Andhyasta vivarta*). So it isn't destructible by knowledge. Example for this is ornament isn't destructed on gaining knowledge of gold while rope and snake is Apparent transformation (*Adhyasta vivarta*). When ornaments are formed, they aren't group of parts, but gold appears as group of parts. That means ornaments appear as group of parts.

Disciple: When Brahma is formless, why should it appear as having form?

Guru: This doubt isn't valid. Sky is formless; still it appears as blue which is property of parts. Similarly, how does cosmos, which is effect of Vedanta's formless ignorance or apparent transformation of spirituality, appear as having forms? If it is said that it

appears with forms due to illusory energy, then illusory energy is formless and not with forms. Some arguers treat ignorance as having form, but it is formless. So, there is point in arguing on this point. As sky though formless appears blue, Brahma could transform itself into forms.

Disciple: Sir, then is Brahma false?

Guru: No! That form-body of supreme soul doesn't perish on acquiring Brahma-knowledge doesn't make supreme soul's form-body perish. Though Arjuna acquired Brahma-knowledge, the personal God form of Krishna didn't perish. So, it isn't false. 'Bhagavata' too says so. Even omniscient persons perform personal God devotion. They don't treat personal God scornfully nor does their personal God target become false. Madhusudansarasvati says in 'Bhaktirasayana' that 'Supreme God's form is Brahma-full body and it is created by our bliss and it is full of bliss'. Our intellect can't absorb omnipresent spirituality during or on termination of contemplation. So, when intellect absorbs supreme soul's form, which is blissful body, with determination that it is Brahma; god manifests as transformed into form. Similarly, he appears during contemplation with gross object and it doesn't become necessary to discard that form during contemplation with thought. On the contrary it becomes more tender and when soul-love transforms into God-love during contemplation with subtle object, it remains there as Devotion-fragment (Bhakti-avashesh) with only love-form.

Aphorism – 44

(Date 11.12.1907)

Sanskrit:

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता।

Eta eva savichaara nirvichaara cha sukshma vishayaa vyaakhyaataa.

Literal meaning:

'With thoughts and without thoughts and subtle object explained'

Implied meaning:

Assuming form of thought and assuming form of only meaning of thought with subtle object is explained.

Disciple: Sir, what is contemplation with thought?

Guru: What contemplations were told earlier, they pertained to gross object and without gross object and when they pertain to subtle object, they become contemplation with thought and without thought. It has also been told earlier that when triad of word, meaning and knowledge of object appear collectively, it becomes contemplation with gross object. And when mind assumes form of only meaning of gross object, it becomes contemplation without gross object. Here it can't be explained as to how an object with word first appears in mind. This is about contemplation with and without gross object. Now when object of contemplation is subtle, they become contemplation with and without thought. Shankaracharya and Patanjali both say that what group of parts was told about gross object is valid for subtle object too. Whatever supreme particle of gross object appears in mind; that too should be considered as gross and not as subtle.

Disciple: Sir, What gross and subtle objects should be taken?

Guru: Gross objects include five great elements and senses and subtle elements include five subtle elements of pure form word, taste, touch, smell and form.

Disciple: Do subtle objects include parts of matter or supreme particle?

Guru: No! Supreme particles of matter are included in gross objects. Whatever small parts of matter we make; still the smallest part of them remains in mind. And that smallest part too could be divided by mind. So, supreme particle isn't subtle object. Five subtle elements told by Samkhyas should be treated as subtle. This has already been explained in detail earlier.

Disciple: Sir, do Samkhya and yoga theories concur here?

Guru: Yes! They do concur here. There is no God in Samkhyas and God is recognized in 23rd aphorism of yoga. The Person of Samkhyas is karma-fruit experiencer, but he is non-doer. Separating Person from Nature is liberation as per Samkhyas. Yoga says God is never bonded. Samkhyas treat that Nature is cause. Intellect emerged from Nature, ego emerged from intellect, five subtle elements emerged from ego; and five great

elements, five karma-organs, five senses and mind emerged from five subtle elements. The last sixteen are treated as modifications (*Vikriti*) as they are function and not cause. Intellect, ego and five subtle elements are treated as Nature as well as modifications i.e. they are function as well as cause. They are function of earlier and cause of later entity. Such is the process of Samkhyas and yoga. This sequence isn't recognized in 'Vedanta'. The sequence told in 'Shriti' is like this. Five subtle elements emerged from supreme soul; mind, intellect and ego emerged from pious quality of subtle elements, ten senses emerged from passionate quality of subtle elements and five great elements emerged from dark quality of subtle elements.

Disciple: Sir,

Shankaracharya in his commentary says as

प्रधानादितराणि यानि प्रधानपरिणामत्वेन स्मृतौ कल्पितानि महादादीनि न तानि वेदे लोके वोपलभ्यन्ते।
भूतेन्द्रियाणि तावल्लोकवेदप्रसिद्धत्वाच्छक्यते स्मर्तुम्।

'Intellect, ego and five subtle elements haven't been mentioned anywhere in 'Vedanta' or 'Purana' and great elements and senses are famous'.

So, what Samkhyas state is correct. What is the reason for this?

Guru: The reason for what Shankaracharya has said here might be to lure the Samkhya believers who don't recognize 'Shriti'. Else it is better to say that the intention of Shankaracharya isn't understood. There is no point in coordinating in vain. But in some 'Shriti' these seven entities are mentioned.

Shankaracharya in his commentary on Gita verse says

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च। इन्द्रियाणि दशैकं च पञ्चचेन्द्रियगोचराः॥ (गीता १३.५)

'Great elements, egoism, intellect and un-manifest; eleven senses and their five objects' (G-XIII/5)

This has given meaning of five objects as five great elements and meaning of great elements as five subtle elements. He has quoted rest of intellect, Nature etc as they are and has clearly said that तानि एतानि सांख्याः चतुर्विंशति तत्त्वान्याहुः. Secondly, Ananadgiri in his commentary on this commentary has followed the same pattern. So, these seven entities are found in 'Vedas' and this can't be denied.

Disciple: Sir, You say that Shankaracharya in his commentary on above Gita verse has accepted seven principles as per Samkhyas, but he in his 'Madhusudanatika' hadn't recognized these seven principles. How is that?

Guru: Don't search for differences in opinion and oppose in vain. Pay attention to meaning of principles. You haven't understood the meaning of Shankaracharya's denial of these seven principles. He hasn't recognized them in respect of 'Sharirbhashya'. Now Madhusudana has accepted these seven principles, but there is an interesting thing in his commentary. He says intellect is God's planning at the time of creation of cosmos, ego is planning of एकोऽहं बहुस्यां प्रजायेय 'Let lonely me beget many' and five subtle elements means un-mixed five great elements. But saying like this is throwing dust into other's eyes as Samkhyas too say like this. The only difference being Samkhyas say everything has been created from Nature and Madhusudana says everything has been created from illusory energy. Secondly, Madhsudana has taken support of Individuality (*Vyashti*) instead of Samkhyas entirety of Cosmos (*Samashti*).

Disciple: Sir, what is better of two assumptions of creation of cosmos; from illusory energy or from Nature?

Guru: Vedanta's saying that creation of cosmos is from spirituality connected with illusory energy (*Maayopahita*) is correct and greater than rest of two opinions. It is better to say that creation happens from God than saying that it happens only from Nature. Inference is Madhusudana has accepted these seven principles. Similarly, it is said in 'Shankaranandatika' that there is mention of these principles in other 'Shriti'.

Disciple: As these 'Shritii' aren't available today, whence have been they quoted?

Guru: I don't whence they have been quoted.

Disciple: Then it could be said that they have concocted these 'Shriti'?

Guru: This only shows how foolish you are and it will be great blunder; as though those 'Shriti' aren't traceable today, they might be available during some past period. They won't say something off the cuff. It isn't fair to doubt the elites and their falsehood too haven't been proved anywhere. Let be it. Some 'Shriti' have been mentioned in 'Garbhopanishad'. That means 'Shriti' has accepted Samkhyas 24 principles. Process like Samkhyas has been mentioned in 'Svetashevtaropnishad' at many places. And Shankaracharya too has quoted one such process and has reconciled Veda and Samkhya

opinions. I will tell how he has done this. He has said that entire process of creation has started Nature-loyal Brahma i.e. God in the same sequence as stated by Samkhyas.

Shankaracharya has told this process in 'Panchikarana' as

सच्छब्दवाच्यमविद्या शबलं ब्रह्म। ब्रह्मणो अव्यक्तम्। अव्यक्तात्महत्। महतो अहंकारः। अहंकारात् पंचतन्मात्राणि। पंचतन्मोत्रेभ्यो पंचमहाभूतानि। पंचमहाभूतेभ्यो अखिलं जगत्।

Disciple: Sir, Here, 'Shabala Brahma' has been mentioned. What is the meaning of that?

Guru: Shabala Brahma is one that supports Nature. And Brahma that is without Nature is pure Brahma. His opinion is that unmanifest is created from Shabal Brahma.

Disciple: Sir, is there any objection here, if it is said that unmanifest i.e. Nature is created?

Guru: If it is said that unmanifest i.e. Nature is created, then what ignorance will remain beyond that? So, it can't be said like that. Unmanifest is the imbalanced state of tri-qualities at the origin of cosmos.

Disciple: Sir, doesn't seed of cosmos present originally in Nature?

Guru: Yes! But the same seed gets transformed into seedling-state at the origin of cosmos. The imbalanced state of tri-qualities at that time is known as unmanifest. From unmanifest emerges intellect, from intellect emerges ego, from ego emerge five subtle elements, from five subtle elements emerge five great elements and from five great elements emerges cosmos. This is the process. Vidnyanabhikshu has called this process as महत् बुद्धिपर्यायः Shankaracharya too has described same process.

Disciple: sir, do you feel that process told in 'Vartika' is better?

Guru: No! Unmanifest has been dropped therein and it is said that space has been created from Brahma. So, this process isn't quite appropriate. Let be it. So, everything from five subtle elements up to Nature is included in subtle object.

Disciple: Sir what is gross?

Guru: Gross is modification which was explained earlier and gross includes supreme particle also.

Disciple: Sir, if gross is divided into subtlest part, won't be it possible to give status of subtle elements to it?

Guru: I have told this number of times earlier. A gross object whatever small parts it may be divided into can't become a subtle element. Remember for certain that subtle elements are beyond that. For example, if we divide a flower into thousands of pieces, even the smallest part of flower can't ever become fragrance, as worldly business happens between two subtle elements alone. Gross is only support for the subtle to stay. That means the fragrance in flower and smelling capacity of our nose come together. Similarly, our experience of pleasure or pain happens between subtle elements and not between gross elements. As even the smallest part of a flower is obtained, the knowledge of fragrance remains separate. Similar is the case with subtle elements. So, it is proved that knowledge of subtle elements is subtler than smallest part of gross element. The subtle state of supreme particle of earth is subtle element of fragrance which is subtler than supreme particle of earth. This will be dealt with in next aphorism. If attitude assumes form of supreme particle, it becomes contemplation with gross object alone. Subtle objects start from subtle elements.

Disciple: Sir, are there options in subtle objects as there are options like word, its meaning and knowledge in case of gross object?

Guru: Yes there are. In case of gross, when attitude collectively assumes form of object with triad of options like word, its meaning and its knowledge, it becomes contemplation with gross object. When this triad is given up and mind assumes form of only meaning of object, it becomes contemplation without gross object. Similarly, triad options are available in case of subtle knowledge too. And these options are space, time and reason. Let us first apply these options to subtle elements. We will tackle intellect later on.

Knowledge of subtle elements doesn't happen without space. For example, if we bring fragrance into mind, we don't have its knowledge without space. It requires some space. When fragrance is brought into mind, we gain its knowledge as to whether it is coming from front, back or sides; this is space. Whether fragrance is coming now or it had come in past is time. Accordingly, space and time of subtle object appear in mind. Now, there appears reason too while bringing subtle elements in mind. I will tell how that happens. I feel that the meaning derived by Mishra is better as it concurs with

‘Shankarabhashya’. Till now, meaning has been told as per ‘Vartika’. Let be it. Now the reason means appearance of creation in mind. For example if we look at Rangubai, we know she is Rangubai, but when we say that she is mother of Dwaraka, Dwarka becomes reason. Similarly, appearance of knowledge of creation of supreme particle of five great elements separately is reason.

Disciple: Sir, I haven’t understood it well. When reason of function is seen directly, why should be again creation of function brought into mind?

Guru: The reason is seen directly, but whatever traces of inference remain there, that is the reason. Now, in case of Rangubai, the inference that she is mother of Dwarka is included therein. Similarly, on observing subtle elements directly when inference that subtle elements are reason is drawn from their function, that inference should be treated as option of reason. Now it will be told how supreme particles of five great elements are known by scripture or inference.

1. When subtle element of smell out of five subtle elements is prominent, supreme particle of earth is created.
2. When subtle element of taste out of four subtle elements on giving up subtle element of smell is prominent, supreme particle of water is created.
3. When subtle element of form out of three subtle elements on giving up subtle elements of smell and taste is prominent, supreme particle of fire is created.
4. When subtle element of touch out of two subtle elements on giving up subtle elements of smell, taste and form is prominent, supreme particle of air is created.
5. When only subtle element of word is prominent, supreme particle of space is created.

Accordingly, till supreme particle created, creation should be treated as per Samkhyas and when supreme particles are created, creation should be treated as per Naiyayiks, as Samkhyas treat supreme particle as impermanent and Naiyayiks recognize supreme particle.

Disciple: Sir, you have told creation of supreme particle of space while telling sequence of creation of supreme particles. Then has been the fact that space has supreme particle proved by scripture?

Guru: Yes! Supreme particle of space is proved by scripture. It is a fact that space

can be divided; and both Salkhyas and Vedantis treat that space has supreme particles. But Naiyayiks don't recognize it. Now, supreme particles of sky aren't perceived by mind. But it is true that as blue pattern of sky is seen by delusion, its supreme particles too could be imagined or space could be perceived by mind. That means mind is beyond space, so space consists of parts.

Disciple: Sir, it is still not clear to me as there is space in between mind and space, how could space consist of parts?

Guru: there is no meaning in your statement. As space is perceivable by mind, so it isn't without parts. Only Brahma is without parts. Though space can't be divided by gross matter, it could be divided by mind. So, inference is as subtle elements are subtle, they are cause and five great elements are created from them.

New process devised by Maharaj :

I will tell something new to you, listen carefully to it. The process of creation of five great elements from five subtle elements has been told. Similarly five karma-senses are created by adding some fragment of ego in five subtle elements, five senses are created by adding some fragment of intellect into five subtle elements; and mind is created by adding some fragments of ego and intellect into five subtle elements. This process has been vaguely described in 'Yogasutra' and 'Shankarabhashya' and that tally with my experience. So, I have devised this process. Now if we bring into mind subtle principles from five subtle elements up to Nature; then options of space, time and reason will also appear along with them. For example, if fragrance is brought into mind, the direction from which it has come is its option of space, whether it has come in past or it is new is its option of time and it is cause of earth is its option of reason.

Disciple: Sir, I don't understand as to why the options of space, time and reason should appear in mind; isn't it possible that only fragrance will appear into mind?

Guru: Yes it is possible that only fragrance will appear into mind. But first intellect is dependent on space, time and reason. So, when mind assumes form of subtle object or meditates on subtle object; appearance of options of space, time and reason in mind is inevitable. In that case, it becomes contemplation with thought. It was told earlier that contemplation with object is divided into four contemplations with gross object, thought, ego and bliss. The contemplation with gross object is further divided into contemplation

with options of word, meaning and knowledge of gross object; and contemplation only with meaning of gross object. Now contemplation with thought i.e. with subtle object with options of space, time and reason is told. And contemplation without thought is contemplation with only subtle object without options of space, time and reason. This contemplation is of the highest order and greater than all contemplations.

Disciple: Sir, is it possible for one, whose mind assumes form of subtle object, to get rid of options of space, time and reason?

Guru: Yes it is possible for him to do so, but I know where you are going wrong. You are mistaking smell taken by nose as subtle element of fragrance. But subtle element of fragrance referred to here is the divine fragrance which was explained in detail earlier. Same is the case with remaining four subtle elements of taste, form, touch and word.

Disciple: Sir, doesn't flower have divine fragrance?

Guru: Yes, flower too possesses divine fragrance, but it is mixed with flower. Thus, mind assuming form of subtle elements without knowledge by senses is contemplation without thought.

Disciple : Sir, are senses gross or subtle?

Guru: Vachaspati Mishra says that senses are subtle, but Vartika-author says they are gross. Vedanta and Samkhyas have treated senses as subtle. I concur with Mishra. I have explained with concurrence of all critics. This is the process devised by me. Now remember one more thing. Though mind assumes form of subtle object without options of space, time and reason in contemplation without thought, it should be remembered that as intellect has been created from Nature, it is inferior to Nature. And as it is inferior to Nature, it must have space to occupy. So, here Nature becomes its space.

Disciple: Sir, you say that intellect is inferior to Nature, but Naiyayiks say that the matter created from small object is greater, so why shouldn't be intellect treated as greater than Nature?

Guru: As per Naiyayiks, if there are many small matters, then the matter formed from them is greater. But one small matter can't produce a greater matter independently. Here Samkhya's Nature and Vedanti's illusory energy are same. Matter created from Nature must be smaller than Nature. Creation of a greater matter from many smaller matters is initiation-ism and creation of smaller matters from a greater matter is effect-

ism. Samkhyas in case of function of Nature and Vedantis in case of function of illusory energy have accepted effect-ism.

Disciple: Then how does dream though it is function of Nature appear greater?

Guru: This doubt can't be answered by effect-ism (*Parinaam-vaada*), but with modification-ism (*Vivarta-vaada*). It is presumed in 'Vedanta' that cosmos is treated as modification of Brahma. As a snake appearing on rope is equal to rope during delusion, dream appears greater by greatness of foundation during ignorance. I have explained indication of this modification and effect in my 'Vedanta-padartha-uddeshak-dipika'. Inference is that Nature is space of intellect and ego is space of five subtle elements.

Disciple: Sir, then is there space for Nature too?

Guru: Samkhyas say that Nature has no space. But Vedantis say that Brahma is space for Nature as Nature is supposed to be supported by Brahma. So, subtle elements have space.

Disciple: Sir, it is told to give up options of space, time and reason in contemplation without thought; but you say that space with foundation-form can't be given up. How is that?

Guru: It is not told to give up space with foundation-form in contemplation without thought, but it is told therein that space with direction-form should be given up. That is idea of direction from above, below, side etc. so that these options could be ridden off. This is the secret in it.

Disciple: Sir, then there will be another difficulty. You have told about contemplation without thought is devoid of options of space, time and reason, but Vedantis say that only Brahma is devoid of space, time and reason. Then this contemplation will be equal to Brahma. Thus, if subtle elements are treated devoid of space, time and reason; then they too will not be destructible and they will have to be called as Brahma. And this could create a permanent duality.

Guru: This won't happen. I will tell you a remedy to wriggle out of this difficulty. It is like this. Brahma which is devoid of space, time and reason is in witnessing form and not in object-form. The objects of mind during contemplation with subtle objects are subtle, but their witnesser is Brahma. And this contemplation is of the type of contemplation with or without thought, but not contemplation without object. Thus,

as long as Brahma-knowledge of separateness of Person and Nature isn't realized with attitude of separateness of mind and soul during contemplation without object, till then entire cosmos is eternally constant.

Disciple: Sir, then what about gross cosmos and subtle cosmos?

Guru: The only difference between them is that gross worldly existence whether with knowledge or without knowledge is constantly impermanent and subtle existence i.e. five subtle elements, ego etc are permanent till knowledge is gained and all of them disappear with achievement of contemplation without object. Advaitasiddha-author has accepted same doctrine in his vision-cosmos theory.

Inference is that Brahma is continuously constant spiritual authority and practical authority of subtle existence i.e. subtle elements, illusory energy and living beings etc. doesn't disappear without Brahma-knowledge. And apparent authority of gross worldly existence is created and destroyed by mind. Thus, gross is impermanent, subtle is permanent and Brahma is ever constant. And as long as Brahma-knowledge doesn't happen with attitude of separateness of mind and soul with contemplation without object, subtle objects from five subtle elements could appear without options of space, time and reason during contemplations with and without thought. This is inference of 'Vedanta' about this aphorism.



PIOUS BEHAVIOUR INDICATION

(Yoganga - Yama-Laxana) Yoga Text

There are nine Pious behaviour Indications as follows.

1. Non-violence, 2. Truth, 3. Non-theft, 4. Humility, 5. Forgiveness, 6. Courage, 7. Purity, 8. Celibacy, 9. Modest food and 10. Compassion for pitiable persons. Now I will tell them separately.

1. Non-violence

Non-violence is never to harm others with body, speech and mind and having affectionate attitude towards all. Once this is achieved, animals like snake and tigers forget their cruelty. So, none should be harmed bodily. None should be cause pain with bad words and no bad feelings should be entertained in mind towards any living or material entity.

2. Truth

Only that should be spoken which is seen with eyes and told by learned people. Nothing erratic should be spoken. Whatever truth is spoken that should be liked by all. The truth that is not liked by someone and which causes mind-agitation for someone should not be spoken even if it is true. If spoken incidentally, it causes violence due to hurting of someone's feelings. Then where will be non-violence? So, only sweet talk should be practiced. Truth if it is bitter and untruth if it is sweet should not be spoken. If such instance occurs, one should either quit that place or keep quiet by bearing beating. It is mentioned in 'Manusmriti' that this is ancient duty. When this truth-duty is fully achieved, speech-power is gained and destruction happens if it is not achieved.

3. Non-theft

Non-theft is discarding other's wealth by body, speech and mind. That means not physically snatching away other's wealth, not demanding other's wealth, not thinking that other's wealth must be obtained as it is best. Other's wealth includes everything from an earthen pot to golden ornaments. All these things should be discarded by body speech and mind. When this non-theft-duty is fully achieved, all earthly treasure troves

become visible during their night stroll and many of them wish to be available to you, but a yogi should not glance at them and if glanced incidentally, all past and future merits get destroyed and yoga-achievement too isn't accomplished.

4. Humility

Blessed Guru should be served with body, speech and mind and requested to grant yoga. The study should not be given up even if perfection in yoga is noticed or not. If urgency of perfection is insisted upon, birth and death become inevitable due to increase in passion and yoga-achievement doesn't happen. Saint Tukarama says 'Tuka says urgency doesn't work till destined time arrives'. So, a seeker should not give up study.

5. Forgiveness

Let someone talk sweetly or not, beat or respect, apply sandal paste or throw filth; but that should be born. Not only this, but his detriment should not be thought of. If outwardly born and detriment is thought of, then no-violence told earlier will be violated and yoga-achievement will not happen. For this reason, his detriment should not be thought of. When this forgiveness is fully achieved, there remains no enemy in tri-worlds and enemies like snake, tiger and men in mortal world become subjugated. Heavenly enemies like Yama, time and deities become subjugated. Enemies like ghosts, corpses and Vetalas from nether world become subjugated. But one should not get entangled into these powers. If entangled, these powers take revenge, and become subjugated if not entangled. Forgiveness is strength of powerless and it is great honour influencing tri-worlds.

6. Courage

Valiantly taking one step of study without fear by bearing all the pains from whatever indication told earlier is the courage. When this means is fully achieved, yogi becomes capable of achieving complete yoga during one birth alone and if not achieved, there are no past or future means available for a yogi. Then how yoga-perfection could be achieved?

7. Purity

Purity is two types, one is outer purity and other is inner purity. The purity of body happening through soil, water and ash is outer purity and removing all artificial feelings from mind and discarding evil passions is inner purity. When this purity is achieved, yogi is freed from sins.

8. Celibacy

Relinquishing by body speech and mind all types of intercourses during wakefulness, dream and slumber is celibacy. Intercourses are of eight types. 1. Thinking of woman's form. 2. Uttering her name by speech. 3. Telling her fame to others. 4. Chuckling on seeing a woman and making physical gestures. 5. Escorting her into solitude and telling stories. 6. Desiring of intercourse. 7. Determination of intercourse and 8. Directly having intercourse. So, a celibate should remain away from women and should not talk with them. If an incidence of talking is unavoidable, then she should be treated as sister or mother while talking with her. Intercourse with wife should be after interval of one month. If this type of celibacy is achieved, all sages come and bless and tell yoga-study. There no severity like celibacy.

9. Moderate food

Intake of food should be regular. It should not be bad and stiff. It should be fatty, sweet, nourishing and intellect-enhancing. That should be in 2:1 proportion of solid and liquid food items. And one part should be kept empty for air-circulation. Food should be consumed in 24 morsels equal to an egg of chicken or sufficient to be accommodated in mouth. The water intake should be equal to half the weight of 24 food morsels. It is told in scripture that a hermit should have food equal to eight morsels, a forest dweller should have food equal to 16 morsels and a householder should have 32 morsels. And a yogi should have 24 morsels and not more as he has to achieve celibacy. If this moderate food is consumed, ailments of phlegm, acidity and gasses are destroyed and yoga-strength is gained.

10. Compassion

Yogi should have compassion towards all. None should be hated. As our vitality is loved by us, every being loves his vitality; so, none should be betrayed or destroyed.

Tigers, snakes, scorpions etc should not be killed. Their destruction should not also be thought of. If at all desire to kill they emerge, non-violence practiced earlier gets violated and yoga perfection doesn't happen. Even enemy should be relieved from great danger whether he kills us or not. When this compassion is achieved, God's grace is gained.

Compassion is special than charity. Efforts for protection of all creatures should be made, so that whatever someone is lacking should be provided to him as far as feasible. If nothing is possessed, at least they should be bowed to with folded hands. All creatures should be protected by slogging ourselves. No discrimination on account of caste, class, small, big, friend, foe, ours or others should be practiced while having compassion.

As tiger and cow both approach river for water and river quenches their thirst, all creatures should be equally pitied. This pity is told in knowledge-acquiring too. Other karmas and yoga have opposition to knowledge, but compassion doesn't oppose knowledge. So, compassion is greatest. There is no religion greater than compassion which is contemplation for common people.

'Shriti' says that

सर्वभूतेषु दया ब्रह्म। एतद् ब्राह्मणलक्षणम्

'Compassion towards all is Brahma; this is indication of Brahman'.

It is told in 'Samaveda' that one, who pities all, even if he belongs to any caste, is really Brahman. Other 'Shriti' are standard for this saying. Compassion is root of liberation.

Saint Tulasidasa says

दया मुक्तका मूल है। नरकमूल अभिमान। तुलसी दया न छांडिये। जबलग घटमों प्राण।

'Compassion is root of liberation; pride is root of hell. Tulasi don't leave compassion, as long as there is vitality in pot'.

Similarly compassion is root of devotion.

Saint Eknatha says

ज्याचे अंगी दया शांति। तया न लगे ईश्वरभक्ती।

'One having compassion and peace doesn't require God-devotion'.

Compassion is saint's secret treasure.

Saint Tukarama says

भूतांची दया हे भांडवल संता। आपल्याला ममता नाही देही॥ १

तुका म्हणे सुख पराचिया सुखे। अमृत हे मुखे खवतसे॥ २

'Compassion for beings is capital of saints; they don't love own body'.1

'Tuka says other's bliss is own bliss; nectar oozes from mouth'.2

Accordingly, compassion is root of yoga.

Samarth Ramadasa says in this connection

दया ज्याचे अंगी बाणे। योग करू नये तेणे॥ १

जेथे दयेचा ओलावा। तेथे योग काय व्हावा॥ २

दया ज्याचे अंतरी। त्याला दूर नाही हरी। ३

हारवोनि सर्व धन। करा दया हे साधन॥ ४

रामी रामदास म्हणे। दया सर्वत्र ठेवणे॥ ५ (करुणा शतक)

'One having compassion shouldn't do yoga'.1

'Where compassion exists; what will yoga achieve?'2

'One having compassion; Hari is not away for him'.3

'By discarding all wealth; make compassion means'.4

'Rmadasa says have compassion everywhere'.5 (KS)

Saint Dnyaneshwara converting compassion into Brahma says

गाईची तृषा हरू। व्याघ्रा विष होवोनि मारू। हे नेणेचि गा करू। तोय जैसे॥
घरीचिया उजेड करावा। पराविया अंधार पडावा। हे नेणे गा पांडवा। दिपु जैसा॥
जो सर्व भूतांचे ठायी। द्वेषाते नेणेचि कांही। आपपर जया नाही। चैतन्य जैसे॥

'As water doesn't say it will quench thirst of cow and kill tiger by being poison (D-XII/147).

'Light for own house, darkness for other's house; as lamp doesn't distinguish, Pandava!'

'One who doesn't hate beings, as spirituality doesn't distinguish in own and others'. (D-XII/144).

Whatever praise of compassion showered is less. Really speaking hadn't been compassion existed; God won't have relieved us from worldly sorrows. Thus, it can be said that God has gained Godhood due to compassion. Though this sentence is my own, I dare to write it with the hope that saints would treat it as standard. Let be it. I pray that everyone should have compassion towards all.

A seeker if he wishes to study yoga shouldn't give up even a single indication out of ten indications quoted above. Not only this, but if mistake even for a single minute is committed, nothing that has been achieved in past and that is to be achieved in future will fructify. Then one has to start climbing from the first indication of non-violence. So, if yoga is to be studied, a seeker should never allow even a fragment of mistake to stick to him. When these ten indications are imbibed fully, a seeker climbs first step of yoga. This step is called as pious behaviour (*Yama*). This is first part of yoga. The remaining parts like conduct-code (*Niyama*) will be told later on. (Incomplete)

॥ हरिः ॐ तत्सदिति योगभाषायां यमस्य दशप्रकारनिवेदनं नाम प्रथमः समासः ॥

Hari Aum Tat Sat! So, this is the first part of Yoga-study indicating ten types of Pious behavior.



STEPS PERFECTION

(Sopana-siddhi) Yoga-Text

Subject Direction:

Maharaj had planned these six-fold steps in order grant to a Brahma-seeker, who hasn't yet acquired fourfold means (*Saadhana-chatushtaya*) to gain soul-knowledge, but has gained knowledge through Guru-grace; the pleasure of liberation while living, on elimination of sorrow-experience (*Drishta-dukkha*). The seeker becomes fulfilled after following any one of these steps.

Maharaj quotes standard of 'Yogavasishta' for support.

स्वात्मतत्त्वाभिगमनं प्रायशो भवति नृणाम्। मुने विषयवैरस्यं कदर्थादुपजायते॥

'Vishvamitra says to Vasishta that soul-knowledge could be had easily, but it is difficult for mind to get rid of objects'.

The study of asceticism should be continued even after gaining direct knowledge through hearing'. The seeker, who has acquired fourfold means, can gain this knowledge easily; but a seeker, who hasn't acquired fourfold means, should continue asceticism-study independently on knowing meaning of the great sentence. This has been elaborated in this chapter.

Subject Index

Step I: Sorrow-experience isn't eliminated unless asceticism, object-repulsion (*Uparati*) and knowledge are imbibed. One possessing asceticism and object-repulsion, but not knowledge; gains Merit-region (*Punyaloka*) through severity-strength. One possessing knowledge, but not asceticism and object-repulsion; gains liberation after death, but his sorrow-experience isn't eliminated. So, such seeker on gaining knowledge should continue studying asceticism and object-repulsion and while doing so, he should also study Mind-destruction (*Mano-nasha*) and Passion-reduction (*Vaasanaa-kshaya*).

Steps II to VI: If step I can't be achieved, then anyone of the following steps should be understood on bowing to pious Guru, as per one's Qualifications (*Upadhi*) and become fulfilled on studying that.

- Absorbing into momentary witness on unifying seer and scene.
- Destructing obstruction causing fault in Indicative vision (*Sanket drishti*).
- If fault is very strong, making mind know witness by Guru-grace through Guru-devotion.
- Or subduing mind by Fast breathing (*Bhstrika-kumbhaka*).
- Imagining spirituality into certain qualification and uniting mind with it.
- Attempting yoga-study through pious behaviour, conduct-code and breath-control or contemplation through steady meditation.
- Attempting Brahma-study (*Brahma-abhyaasa*) through Joint-vision (*Sandhi-darshana*) for observing non-duality in duality; and uni-principle-study for elimination of mind-fickleness during Termination of contemplation (*Vyutthana*).

Step VI: Joint-vision (*Sandhi-darshana*)

Disciple: Does joint-vision happen for a perfected or for a seeker? Is process of joint-vision same in case of both? Guru: -

There is none in this world who doesn't receive Brahma-experience (*Brahma-anubhava*), but

- Bonded beings get deceived by accusing objects of Brahma-bliss (*Brahma-ananada*) and
- Liberated beings remain steady there; and
- Seekers surrender to pious Guru on observing faults into momentary Object-bliss (*Vishaya-annada*) and become fulfilled.

Steps Perfection

Step I

Disciple: Sir, even when it is experienced that this world is in Indicative-form (*Sanketa-rupa*) on realizing that 'I am not body', still body-pains do appear. Does it mean that I have shortcomings? As there is none, who can clear my doubt; I ventured to ask you this question. I do hope that you will clear my doubt.

Guru: I understood what you mean. When world is in indicative form, the Existence and Consciousness (*Sat-chit*) forms of Brahma become clear; but remedies for sorrow-destruction or pleasure-gain don't appear. Isn't this your problem? Now listen to its answer. Sorrow-experience doesn't get eliminated unless asceticism, object-repulsion and knowledge are present.

- If there is only philosophical knowledge, then liberation after death happens.
- If asceticism and object-repulsion are present, then merit-region is gained through severity-strength.

Mostly, asceticism and object-repulsion appear first and when knowledge is gained; such seekers gain extreme bliss. When a seeker gains philosophical knowledge by Guru-grace in absence of asceticism and object-repulsion, he should continue study of asceticism and object-repulsion after gaining knowledge.

Disciple: Sir, if a person not having asceticism and object-repulsion utilizes the severity-strength on account of which asceticism and object-repulsion appears earlier to knowledge; intellect of 'I am severity-performer' will appear in him. Won't it amount to practise means after gaining fruit? When it is common experience that though he, who hasn't acquired fourfold means, gains indicative knowledge by Guru-grace; bearing of body-pains, which is fruit of bearing and bearing of mental pains, which is fruit of satisfaction do happen, of what use are the prohibitions for their elimination?

Guru: It is better that you asked this question. Friend, study of mind-destruction and passion-reduction should be continued for not having intellect of 'I am severity-performer'. If this isn't achieved, some other means should be adopted on bowing to Guru for elimination of sorrow-experience. These means are as follows.

Step II

First it should be seen what the theory about our experience is. If that theory is about special sight of appearance of Gods, it should be discarded. I

Saint Dnyaneshwara says

ते अनिरूप्य की निरूपिजे। ऐकतां बुद्धि आणिजे। वांचूनि डोळा देखिजे। ऐसें नाहीं॥ (ज्ञा. १३.१७७)

'That indescribable is knowable by intellect on hearing, but it can't be seen by eyes' (D-XIII/177).

Thus, on relinquishing sight-experience of special God appearance and on removing self affection in intellect, if one gets absorbed into momentary witness with whatever intellect is left behind; it should be treated that our efforts have born fruits.

If sight-experience of special God-appearance can't be relinquished, then a golden idol should be meditated upon and when that idol-form is discarded and only its brilliant appearance is meditated upon, then our intellect could be reconciled with that target. Then is it the case that the freed intellect won't have time to reconcile the meeting of seer and target?

Step III

It should be thought of whether whatever fault is prominently arising in indicative vision is arising due to its cause or on its own after its cause has been destroyed and if it is observed that it is arising without destruction of its cause; then it should be treated that we haven't understood our indicative vision properly. And in that case, it should be ascertained what that prohibition is out of the 16 prohibitions mentioned in 'Vedantapadarthoddesha-dipika' and efforts should be made to eliminate that prohibition.

Or if our intellect is again getting deceived with the force of prohibition, then it should be concluded that it isn't possible at that time and few days' rest should be resorted to while keeping our sight fixed in the direction of Aalandi. If Lord of Aalandi is in better mood, then he should be prayed to protect our existence so that fulfilment could be had easily.

But if that freed mind arrives at indication instead of at body, why won't it get deceived during dream? If in such eventuality, fast breathing is attempted by restricting mind's limit, it will be subdued and supreme bliss will be gained.

Step IV

1. Or if this isn't possible, powerful spirituality should be imagined into certain qualification and mind should be made to meet that qualification, so that this study becomes feasible.
2. If this too isn't possible, contemplation should be attempted. If mind can't be concentrated during contemplation; it could be achieved by yoga of pious behaviour, conduct-code breath-control etc. Contemplations are of two main types; with gross object and without gross object. Contemplation with gross object is subdivided into four parts as
 1. With triad of word, meaning and knowledge,
 2. With subtle object and
 3. With bliss and
 4. With ego. It isn't essential to attempt contemplations of all these types. There are yogis attain to Brahma-status with one contemplation. Now, soul-study is essential to make these contemplations easier to achieve.

Step V

Joint-contemplation Means (Sandhi-samaadhi Saadhana):

To see non-duality into duality is main Brahma-study!

The meaning of this is whatever space appears in between two matters due to spirituality is that spirituality itself. The study of this should be made from gross matter to causal matter.

Five beads should be taken and powerful spirituality should be imagined at those beads. Our vision should be rotated from one bead to another. It should be ensured that while vision passes from one bead another, the space in between two beads is noted carefully. If our mind doesn't take note of this space, it will slip into slumber or if ego creeps in, attitude will emerge. If it is found that this study is difficult, then one should sit steadily and imagine his desired deity at the place of a bead which is favoured by intellect. When intellect is let free, the joint will be inspired. When that is remembered, fulfilment will be achieved.

Or joints are inspired equal to whatever attitudes arise in between two senses or in between inhalation and exhalation or in between two attitudes. However, the attention of a bonded being is towards attitude and attention of liberated being is towards joints in between two entities. What would happen if we remember attentively the seer on knowing that worldly modifications like mountains and oceans; and individual modifications like lines on human palm are all indications; is unpredictable. That should be known by experience alone. If termination of this contemplation happens, then the same destination should be reached by the self study.

Contemplation is traditional state of self study and if its termination happens due to certain worldly business, then that business should be attended to, but that time whatever has been heard through Guru-word should be remembered and if some obstacles cause trouble during such interval, then Brahma-study should be resorted to by going near friend or Guru and uttering by speech or by mind the verse as तच्चित्तं तत्कथनं तदन्योन्यप्रबोधनम्। एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः॥ If this is done and thoughtless state on preserving our existence in between knowledge that 'I knew Brahma' and ignorance that 'I didn't know' happens, then fulfillment gained is enormous.

Step VI

(Translated by Vaiyyakarani Muralidharshastri Pathak)

Disciple: As per my childlike insistence, I feel like asking something different. If master gives permission, I dare to offer this query at his feet and hope that my thirst will be quenched by the answer-water.

Guru: Child, your say is right. You ask whatever comes to your mind fearlessly. I give full safety assurance to you.

Disciple: Sir, is what joint-vision you had told earlier for the perfected ones or for seekers? First, how is its experience based and study based planning? Secondly, is it a single process or is there another process? How many are its differences? Are perfected ones and seekers expected to study similarly or is there any difference between them? None else than master's feet will be able to answer this query in tri-worlds.

Guru: Child, listen to. There is no living being, which doesn't have Brahma-experience. But specialty in it is that bonded beings experience this pious bliss by getting conquered by dark quality only during state of slumber. If this bliss is treated

as containing Consciousness-fragment (*Chit-ansh*), material-ness of slumber-state isn't possible. As consciousness-fragment can't remain separately in single Brahma; the knowledge of 'existence-consciousness-bliss can't be had separately. But due to acceptance by Brahma of the fragment of extraordinary Consciousness-energy (*Chita-shakti*) known by alternative words like Nature, illusory energy, ignorance etc; which is supported by Brahma, whose form is known by inference from function it performs, who is gained by inference standard, who is indescribable, who is reflected into Brahma and whose form appears differently and covered; that Brahma covered by illusory energy has been fragmented like fire being part of fuel.

Sankshesharira-author treats that fragment as existing in common and special forms too. The common form is famous as support of ignorance, but the special form, which is pure, intelligent, ever liberated and ever blissful; is supported by Brahma like shell is support for its silver-lure.

All Vedantis recognize three stages of ignorance like wakefulness, dream and slumber. Though bonded beings are incapable of concentrating mind at Brahma due to being conquered by ignorance; they in spite of being conquered by dark quality during slumber due to the latent intellect are capable of experiencing bliss-fragment due to space-proximity of supreme soul. As per 'Shriti' verse सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति remembrance of 'I was sleeping happily' during wakefulness and due to inferred experience of that spirituality-fragment; only knowledge doesn't happen during that state because of the prominence of ignorance. However, there is no bar to experience Brahma-bliss during any other state due to non-opposition to ignorance. But that bliss too is treated as impermanent being ignorance based as it is obstructed due to sorrow-experience at the time of remembrance of attitude on termination of contemplation.

Inference is quality-specific bonded beings experience Brahma-bliss on quietening of attitudes after enjoying object-pleasure. The persons, who become ignorant due to dark quality, active due to passionate quality and peaceful due to pious quality; accuse objects with Brahma-bliss and become subjugated to mind. They don't resort to the easily available means for Brahma-knowledge due to non-discernment and non-relinquishment of objects.

However, seekers desirous of sorrow-elimination resort to this process after gaining divine wealth, thinking of indicative causes of bliss gained during slumber, becoming fully trustworthy with inferred knowledge of ever liberated principle, practising fourfold means for gaining Brahma-loyal Guru. And they become fulfilled due to oblivion of attitude-sate and remembrance of state of joint-vision.



PART III



INDEX

Subject	Page No.
∞ Appendix Glossary of Philosophical Concepts and Technical Terms appearing in Text.	373
∞ References	396

APPENDIX

Glossary of Philosophical Concepts and Technical Terms appearing in Text

(The bracketed letters 'A' indicates Aphorism, 'GA' indicates Guru-commentary on Aphorism, 'GI' indicates Guru-introduction, 'Pre' indicates Preface, 'SP' indicates Steps perfection, 'YL' indicates Yama-laxan and 'T' indicates Title, and I indicate Introduction. The numbers indicate particular aphorism.)

A

Aadhi-aatmika (GA-31): Bodily and mental causes of pain.

Aadhi-bhauttika (GA-31): Elemental causes of pain.

Aadhi-daivika (GA-31): Divine causes of pain.

Aadi Prakriti (GA -26): Primordial Nature.

Aadya jeeva (GA-38): Original being.

Aagama (A-7): Words.

Aalambana (A-10): Support for meditation during meditation.

Aalasya (A-30): Sloth in assuming body-postures.

Aananda aalambana (A-17): Bliss support for contemplation.

Aapekshita kartutva (GA-38): Expected doer-ship.

Aarambha-vaadi (GA-43): Initiation-enthusiasts.

Aasanna (A-21): Near.

Aashaya (A-24): Attitude.

Aatmaa (GA-23): Soul.

Aatma-aananda (GA-37): Soul-bliss.

Aatma-aashraya (GA-43): Soul support.

Aatma-bhaava (GA-37): Soul-feeling.

Aatma-bhumi (GA-41): Soul-land.

Aatma-nivedana bhakti (GA-33): Self surrendering devotion.

Aatma-pratyaksha (GA-42): Soul-direct.

Aatma-samaapatti (GA-41): Assumption of soul-form by mind.

Aatmataa (GA-36): Soul-feeling.

Aatma-tatva (GA-37): Soul-principle.

Aatma-vashyataa (GA-33): Self-subjugation.

Abhaava (A-29): Removal.

Abhaava pratyaya (A-10): Experience of non-existence.

Abhibhuta (SP): Conquered.

Abhijaata (A-41): Pure.

Abhimata (GA-39): Liking.

Abhinivesha (A-24): Fear of death.

Abhyaasa (A-12): Study, (A-32): Concentration.

Achintaniya dvaita-advaita (Preface): Incomprehensible duality-non-duality.

Adharma (GA-37): Non-religion.

Adhigama (A-29): Knowledge.

Adhimaatra (A-22): Intense.

Adhishthana-dnyaana (GA-36): Foundation-knowledge.

Adhyasta vivarta (GA-43): Apparent transformation.

A-dnyana bumikaa (GA-38): Ignorance-states. They are Seed wakefulness (Beeja-jaagrata), Wakefulness (Jaagrata), Great wakefulness (Mhajaagrata), Day-dreams (Jaagrata-swapna), Dreams (Swapna), Dream-wakefulness (Swapna-jaagrata) and Slumber (Sushupti).

A-dnyana-nishtha (GA-38): Ignorance-loyalty.

- A-dnyeya** (GA-38): unknowable.
- A-dnyeya-kaarana** (GA-38): Unknowable-cause.
- A-dnyeya-vaad** (GA-38): Theory of unknowability.
- A-dvaita Bhakti** (Pre): Non-duality devotion.
- A-karta** (GA-33): Non-doer.
- Aham Brahmasmi** (GA-40): I am Brahma.
- A-japa japa** (GA-36): Silent name chanting.
- A-klishta** (A-5): Non-painful.
- A-labdha bhumikatva** (A-30): Non-availability of any yogic stage.
- An-aatmaa** (GA-29): False, born and destructible entity.
- An-adhyasta-vivarta** (GA-43): Unapparent transformation.
- Anavastha dosh** (GA-42): Undesired fault.
- An-avsthitatva** (A-30): Unsteadiness at any yogic-stage.
- Angmejayatva** (GA-31): Body-tremors.
- Ankur-bhaava** (GA-44): Seedling state.
- Antara kumbhaka** (GA-34): Stopping breathing after inhalation.
- Antara-vishaya** (GA-34): Objects gained from within heart
- Antasya** (A-39): End, (A-40): Up to.
- Anth-sfurti** (GA-42): Inner inspiration.
- Anu** (GA-43): Atom.
- Anu-bhuta-vishaya** (A-11): Experienced object.
- Anu-gamata** (A-17): Unification.
- Anumana pramana** (GA-39): Inference-standard.
- Anu-pati** (A-9): Following.
- Anu-shasana** (A-1): Traditional science.

Anu-shravik (A-15): Scriptural.

Antraay (A-29): Obstacle.

Anya (A-18): Different.

Anya-arthaka swapna (GA-38): Indicative dream.

Anyonya-aashraya (GA-42): Interrelated support.

Apa-arthaka swapna (GA-38): Irrelevant dreams.

Apara-mrishta (A-24): Unconnected.

Apara pratyaksha/Samadhi pratyaksha (GA-42): Inferior-direct.

Apara-vaitrishyama (G-16): Non-Para asceticism or indifferent asceticism.

Apara-vashikaara vairaagya (GA-40): Asceticism with indifference for objects.

Aparicchinn (GA-43): Continuous.

A-paureshaya (GA-37): Trans-human. Vedas are trans-human i.e. they are God-inspired and not created out of any human endeavour.

Api (A-22): Also, (A-26): And.

A-pratihata (GA-38): Undisturbed.

A-punya (A-33): Sin

Archiraa maaraga (GA-26): Fire, Day, Bright-fortnight and Six months northern tilt of earth at death-time.

Artha-tatparya (GA-37): Meaning-inference.

Artha-maatra nirbhaasa (A-43): Only meaning appearance.

Asi-pad (GA-40): Treating supreme soul as he is everything'

Asmitaa (GA-41): Feeling of self-existence, ego.

Asmita Aalambana (A-17): Ego support for meditation.

Asmita Samaadhi (GA-41): Contemplation with only feeling of self-existence or ego.

A-sampradnyaata/Nir-vikalpa samaadhi (G-17): Contemplation without object-support and triad of seeker, target and meditation.

Asamprosha (A-11): Remembrance.

A-shesha (GA-26): Non-remnant.

Ashta-anga-Yoga (Pre, GA-28): Eightfold Yoga consisting of eight distinct stages of Yoga-study namely Pious behavior (*Yama*)1, Conduct-code (*Niyama*)2, Body-postures (*Aaasana*)3, Breath-control (*Praanaayaama*)4, Sense-control (*Pratyaahaara*)5, Mind-concentration (*Dhaaranaa*)6, Meditation (*Dhyaana*)7 and Contemplation (*Samaadhi*)8.

A-tadrupa (A-8): Another thing.

Atha (A-1): Auspicious.

Avasthanaama (A-3): Remains.

Avayavi (GA-43): Group of parts.

Avayavi dharma (GA-43): Property of group of parts.

A-vidya (A-24): Ignorance, non-knowledge.

A-vicchedata (A-26): Without break.

A-vinaasha-aakara-vritti-vishishta (GA-29): Indestructible-form-attitude-specific.

A-virati (A-30): Attraction about object-pleasures.

A-vyakta (GA-43): Un-manifest i.e. the imbalanced state at the origin of cosmos.

B

Bahya-chaitanya/Paraka-chaitantanya (GA-30): Knowledge of embodied soul.

Bahya kumbhaka (GA-34): Stopping breathing after exhalation.

Bija-bhaava (GA-38): Seed state.

Bija-jaagrata (GA-38): Clairvoyance.

Bija-ankura-bhaava (GA-38): Seedling state.

Bijama (A-25): Seed state.

Bhaavana (A-28): Feeling, (A-33) Sentiments.

Bhaavana Mahaatmya (GA-27): Feeling-effect.

Bhaava Pratyaya (A-19): Worldly life experience.

Bhakti avashesha (GA-43): Devotion fragment.

Bhakti-bhagya-prema (GA-33): Devotion-fortune-love.

Bhastrika kumbhaka (SP): Fast breathing.

Bhute (GA-35)-**Panch-mahaa-bhute** (GA-23): Five great elements of Nature i.e. Earth (*Prithvi*) 1, Water (*Jala*) 2, Air (*Vaayu*) 3, Fire (*Teja*) 4 and Space (*Aaakaasha*) 5.

Bhraanti Darshana (A-30): Lure about meditation-object.

Brahma (GA-19): Absolute Brahma or ultimate uni-principle beyond manifest cosmos.

Brahma-abhyaasa (SP): Brahma-study.

Brahma-aananda (SP): Brahma-bliss.

Brahma-anubhava (SP): Brahma-experience.

Brahma divasa (GA-26): Brahma's day is equal to 4320 million human years.

Brahma sakshaatkaara (GA-42): Brahma realization.

Buddhi-pratyaksh (GA-42): Intellect-direct.

Buddhi-sakshaatkaara (GAS-36): Intellect-realization.

Buddhi-tatva (GA-36): Intellect-principle.

C

Cchanda (GA-37): Vedas.

Chaitnya (GA-30): Spirituality.

Chakrika-aapatti (GA-43): Cyclic fault.

Charvaka (GA-34): A staunch atheist philosopher during Mahabharata period.

Chakrvaka (GA-27): Brahmin duck bird.

Chatura-varna (GA-27): They are Brahmans, Warriors (*Kshtriya*), **Traders** (*Vaishya*) and Outcasts (*Shudra*)

Chita aabhaasa (GA-43): Apparent knowledge.

Chita-ansha (SP): Consciousness fragment.

Chita-anumaana (GA-7): Inference.

Chita-shakti (SP): Consciousness energy.

Chitta (A-2): Consciousness, (A-33) Mind.

Chitta bhumikaa (GA-1): Mind-state.

Chitta-vahini nadi (GA-36): Mind-nerves capable of carrying mind.

Chitta vikshepa (A-30): Distraction of mind.

D

Dana (GA-37): Charity.

Dakshina (GA-37): Fee paid to Brahman for performing religious rites.

Daivi sampatti (SP): Divine wealth.

Dharma (GA-37): Religion.

Daurmanyasya (GA-31): Mind-fickleness.

Desha-sannidhya (SP): Space-proximity.

Dharmantara-utpatti (GA-43): Property-transformation creation.

Dhumra maarga (GA-26): Smoke, Night, Dark-fortnight and Six months of southern tilt of earth at death-time.

Dhyana (GA-38): Meditation.

Dhyana-samvega (GA-36): Meditation intensity.

Dirgha kaala (A-14): Long time.

Dnyana-chakshu (GA-36): Intellect-eye.

Dnyana-indraiye (GA-35): Gross sense-organs of Eyes, Ears, Nose, Tongue and Skin.

Dnyana-nishthaa (GA-38): Knowledge-loyalty.

Drashtu (A-3): The seer or soul in human beings.

Dravatva (GA-22): Liquidness.

Driddha-bhumi (A-14) : Steady state.

Drishta (A-15): Experienced.

Drishti-srishti vaada (GA-38): Vision-Cosmos Theory.

Drishti-srishti vaadi (GA-43): Vision-cosmos believers.

Drishta-dukkha (SP): Sorrow-experience.

Dukkha (A-33): Sorrow.

Dvesha (A-24): Hatred.

Dvaita (Pre): Duality.

Dvaita-advaita (Pre): Duality/non-duality.

E

Eka (A-32): Single.

Eka-agra chitta (GA-1): Concentrated mind.

Eka chaitanya (GA-38): Uni-spirituality.

Eka-parartva (GA-32): Uni-supremacy.

Eka-tatv (GA-32): Uni-principle.

Eka-indraiya vairaagya (GA-12): Asceticism by which external objects are detested.

Ekshana (GA-7): God's own planning.

Eshaa (A-26): This.

F

Fal-bhaava (GA-38): Fruit state.

G

Gauna icchaa (GA-24): Inactive desire.

Gauna naama (GA-27): Quality-name.

Graahya (A-41): Worth subtle and gross objects.

Grahana (A-41): Five senses.

Grihita (A-41): Witnessing soul.

Guna vatrishnyama (A-16): Non-attachment for quality.

H

Hiranya-garbha (GA-40): Cosmic consciousness or Lord Brahma.

I

Iccha-marana (GA-34): Desired death.

Indraiya pratyaksha (GA-42): Sense-direct.

Ishta-purta (GA-37): Social works performed for welfare of society.

Ishvara (A-24): God.

Ishvara-Praanaidhaana (A-23): God-meditation.

Itaratra (A-4): Otherwise.

Itareshaama (A-20): Others.

J

Jagata swapna (GA-38): World-dream.

Jagrita Srishti (GA-38): Cosmos appearing during wakefulness.

Jagruti (GA-26): Wakefulness.

Japa (A-28): Chanting of God's name.

Jiva (GA-23): Embodied soul.

Jivana-mukta (GA-26): Those who get liberated during their life time.

Jyotisha-mati (A-36): Intellect-light.

Jyotisha-mati pravritti (GA-36): Intellect-light producing tendency.

K

Kaimuttika Nyaaya (GA-29): Law of probability.

Kaivalya-paada (GI): Liberation chapter.

Kala (A-26): Time.

Kaala-paricched (GA-33): Subjugated to time.

Karana (GA-44): Cause.

Karana deha (GA-29): Causal body.

Karana srishti (GA-38): Cause-cosmos.

Karya srishti (GA-38): Function Cosmos.

Kathinya (GA-22): Hardness.

Kalpa (GA-26): Era that is equal to Brahma's day or equal to 4320 million human years.

Karma (GA-32): Sum total of person's action during present and past lives.

Karma-indraiye (GA-35): Karma-organs of Hands, Feet, Mouth, Anus and Urethra.

Karma-phal-data (GA-38): Karma-fruit granter.

Karma vipaaka (A-24): Karma fruit.

Kartu-tantra (GA-39): Doer-dependent.

Karuna (A-33): Pity.

Kevala Kumbhaka (GA-34): Breath-stoppage done without inhalation and exhalation.

Kritumbharaa (GA-20): Intellect nourishing truth or imparting experience of unification of soul and Brahma.

Kriyaamana (GA-17): Fruits of Present life karmas to be experienced during present and future lives.

Klesha (A-24): Pain.

Klishta (A-5): Painful.

Koran (GA-26): Holy book of Islam.

Kshina vritti (A-41): Weakened attitude.

Kshipta chitta (GA-1): Always extrovert mind.

Kumbhaka/Vidhaarana (GA-34): Stoppage of vital air inside during breath-control.

Kundlini (GA-36): Vital Energy supposed to be situated at the base of spinal cord in a coiled form of nerves like a baby serpent.

Kutastha (SP): Steady, Soul.

L

Laya vighna (GA-31): Obstacle of feeling sleepy during contemplation.

Linga Deha (GA-19)-**Sukshma Deha** (GA-36): Subtle body consisting of 17 principles.

M

Maatraa (GA-34): Time-measure (TM).

Madhura bhakti (GA-42): Romantic devotion expounded by Saint Gulabrao Maharaj.

Madhyma samveg (A-22): Medium intensity of mind-desire.

Mahakaarana Deha (GA-36): Knowledge body.

Mahata (A-40): Greatest. (GA-44): Intellect.

Mahatmya dnyaana (GA-36): Knowledge of glory.

Maha-vaky-vivek (GA-40): Great sentence discernment.

Maitri (A-33): Friendship.

Maanasa sthiti (A-35): Mind stability.

Maayaa (GA-24): Illusory energy or Nature, the first creation of Brahma's planning.

Maayopahita (GA-44): Connected with Maayaa.

Manda adhikaari (GA-34): Weak learners of yoga.

Mani (A-41): Crystal.

Mano-naasha (SP): Mind-destruction.

Mantra (GA-26): Set of words having power of bringing in Brahma its meaning.

Manvantara (GA-19): Fourteenth part of Brahma's day i.e. 305.3 million years.

Mithya dnyaana (A-8): False knowledge.

Mimamsaa (GA-26): Theory propounded by sage Jaimini.

Mridu samvega (A-22): Weak intensity of mind-desire.

Muddha chitta (GA-1): Ignorant mind.

Muditaa (A-33): Bliss.

N

Naiyayik (GA-40): Nyaaya-authors.

Neem (GA-23): Extract of leaves of Neem tree having medicinal properties.

Nibandhini sthiti (A-35): Mind-stability gained in absence of outside objects.

Nidhi (GA-35): Non-reduction in objects acquired.

Nidraa (A-6): Sleep.

Nidraa dyaana (GA-38): Knowledge during sleep.

Nimitta (GA-44): Reason.

Nir-aalambana Sthiti (GA-36): Support-less state for meditation.

Nir-antara (A-14): Continuously.

Nir-atishaya (A-25): Limitless.

Nibandhini (A-35): Steadiness

Nir-beeja samaadhi (GA-36): Seedless contemplation during which soul remains in completely supportless state.

Nir-guna deva (GA-23): Quality-less or un-manifest God.

Nir-ghrinya vaishmya dosha (GA-42): Fault of cruel dissimilarity.

Niruddha (A-2): Restraint.

Niruddha chitta (GA-1): Restrained mind.

Nir-upaadhika bhrama (GA-36): Modification-less delusion.

Nir-vichara (A-44): Without subtle thought as meditation-support.

Nir-vichara samaadhi (GA-43): Contemplation without thought i.e. with subtle object, but without triad of space, time and reason.

Nir-vichara samapatti (GA-44): Assumption of form of subtle object without triad of space, time and reason during meditation.

Nir-vitarka (GA-43): With meaning of gross object as meditation- support.

Nir-vitarka samadhi (GA-43): Contemplation only with meaning of gross object as meditation-support.

Nir-vitarka samaapatti (GA-42): Assumption of gross form by mind only with meaning of gross form.

Nitya-mukta (GA-26): Ever liberated sage.

Niyati (GA-26)/**Sanchita** (GA-17): The balance of un-fructified past and present karmas to be experienced during future births.

P

Pancha-maha-bhute (GA-38): Five great elements of Earth (*Prithvi*), Water (*Aapa*), Fire (*Teja*), Air (*Vaayu*) and Space (*Aakaasha*).

Pancha tanmatra (GA-35): Five subtle elements of pure forms of word, taste, touch, smell and form before emergence of five great elements at the time of creation of cosmos.

Pancha-taya (A-5): Five types.

Paapa (A-33): Sin.

Paarathga kathaa (GA-37): Stories having disguised meaning.

Para-kaya-pravesha (GA-34): Entry into other body.

Para-pratyaksha (GA-43): Superior direct.

Para-vashikar vairagy (GA-40): Complete asceticism having independence everywhere.

Para-vairagya (GA-40): Para-asceticism.

Para-vaitrushyam (GA-16): Complete elimination tri-qualities i.e. Para-asceticism.

Para bhakti (GA-37): Para devotion.

Paraaka chetana (A-29): Embodied soul

Param-aatmaa (GA-25): Supreme-soul.

Parama-anu (A-38): Subtlest and eternal Supreme particle.

Parama-artha (A-22): Spirituality.

Parama mahtva (A-40): Supremely important.

Parama pratyksha (GA-42): Supreme direct.

Parama sakshatkara (GA-42): Supreme object-appearance.

Paricchinn (GA-43): Non-continuous.

Parinaama-vad (GA-43): Effect-ism.

Parinaama-vadi (GA-43): Result oriented.

Paroksh dnyana (GA-39): Indirect knowledge.

Parvashikaara-vairagya (A-15): Indifferent asceticism.

Parinaama vada (GA-44): Effect-ism.

Paroksha dnyana (GA-39): Indirect knowledge.

Patanjali (Pre): Great sage who authored Yoga-sutra.

Pitara (GA-38): Ancestors staying in ancestor world after their death.

Praana (A-34): Vital air, Vital force.

Praanaayama (A-34): Breath-control

Praarabdh (GA-17): Fate. Cumulative fruits of past life karmas to be experienced during present life.

Pracchardana/Rechak (A-34): Exhalation.

Pradnya (A-20): Intellect.

Pradnya-pratyaksh/Aatma-pratyaksh dnyan (GA-42): Intellect-direct or soul-direct knowledge.

Praaga-bhava (GA-43): Nothingness before creation.

Prakriti (A-19): Nature i.e. manifested cosmos which is created by primordial wish of supreme soul.

Prakriti-laya (A-19): Nature-absorbed yogi.

Pranava (A-27): Aumkaara.

Praanaidhana (A-23): Meditation.

Pramaad (A-30): Fault, Blunder.

Pramana (A-6): Standard.

Prarabdha (GA-33): Fate. Fruits of past karmas to be experienced in present life

Prasadanama (A-33): Serenity.

Pratibhasik (GA-44): Apparent.

Pratishedartha (A-32): Removal

Pratishthama (A-8): Establishment.

Pratiyogi dnyana (GA-43): Earlier knowledge.

Pratyaka chetana (A-29): Witnessing supreme God.

Pratyksha (A-7): Direct.

Pratyaksha pramana (GA-38): Direct standard.

Pratyaya (A-10): Experience.

Pravritti (A-35): Mind-tendency

Punya (A-33): Merit.

Punyaloka (SP): Merit-region.

Puraka (GA-34): Inhaling.

Purana (GA-26): Mythological history of Hinduism.

Purusha (A-16): Person i.e. soul in body or supreme soul in Nature.

Purushaarth (GA-33): Goals of life.

Purusha khyaati (A-16): Knowing supreme Person.

Purusha-Vishesha (A-24): Specific Person i.e. God.

Purva (A-18): Preceding.

R

Raga (A-24): Desire.

Raja guna (GI): Passionate quality.

Rasaasvaada-vighna (GA-35): Fulfillment-feeling-obstacle.

Rechaka (GA-34): Exhalation.

Riddhi (GA-35): Wealth.

S

Sa (A-26): That.

Saadhana chatustaya (SP): Fourfold means to gain soul-knowledge.

Sakshaatkaara (GA-42): Object-appearance.

Sakshi dnyaana (GA-43): Witnessing knowledge or soul.

Samkhya (GA-19): Theory of intellectual approach for achievement of Brahma.

Sanketika sambandha (GA-27): Indicative connection.

Sadhaana-paada (GI): Means-chapter.

Saguna bhakti (GA-35): Personal God devotion.

Saguna deva (GA-23): Personal God.

Samadhi (G-17): Contemplation.

Samadhi-paada (GI): Contemplation chapter.

Samaapatti (A-41): Assuming form of meditation-object.

Samashti (GA-44): Entirety of cosmos.

Samichin (GA-41): Appropriate.

Sampadripa drishti (GA-38): Momentary vision.

Sampradnyata (GA-17): Gross object as meditation-support.

Sampradnyata/Sa-vikalpa Samaadhi (GA-17): Contemplation with gross object as meditation-support.

Sampradnyata Samapatti (GA-43): Assuming form of gross object during meditation.

Samsara (A-22): Worldly existence.

Samsaara samudra (GA-37): Worldly life-ocean.

Samskara (A-18): Impressions on mind.

Samshaya (A-30): Doubtfulness about guru and scriptures.

Samvega (A-21): Intensity of mind.

Sananda Samadhi (GA-17): Blissful contemplation with only bliss as meditation-support.

Sanchita (GA-17): Destiny.

Sandhi-darshan (SP): Joint-vision.

Sandhi-samaadhi (SP): Joint-contemplation.

Sankalpa (GA-7): Planning

Sanket drishti (SP): Indicative vision.

Sanketa-rupa (SP): Indicative form

Sankirna (GA-2): Mixed

Sannipaata (GA-33): Strength obtained during escalation of all three faults of phlegm, gasses and acidity.

Sa-rupya (A-4): Engrossed.

Sarvadnyta (A-25): Omniscience.

Sata-chita-aananda (GA-23): Existence-consciousness-bliss.

Satkararya-vada (GA-43): Pious function theory

Satva guna (GI): Pious quality.

Satya-kama (GA-37): Truth-desire of God.

Satya-sankalpa (GA-24): Truth-planning of God that is his uninterrupted power of creation, sustenance and destruction of cosmos.

Satya-swapna (GA-38): True dream.

Sa-upadhika bhrama (GA-36): Modification-full delusion.

Sa-vichara Samadhi (GA-17): Contemplation with triad of space, time and reason of subtle object as meditation-support.

Sa-vichara Samapatti (GA-43): Assumption of form of subtle object with triad of space, time and reason as support.

Sa-vitarka Samadhi (GA-17): Contemplation with triad of word, its meaning and its knowledge of gross object as meditation-support.

Sa-vitarka Samapatti (GA-42): Assumption of form of triad of word, its meaning and its knowledge of gross object.

Shabda-arthā Nitya-sambandha (GA-42): Word-meaning constant-connection.

Shabda-dnyāna (A-9): Word-knowledge.

Shabda-pramana (GA-39): Word-standard.

Shabda-sanketa (GA-43): Word-indication.

Shabala Brahma (GA-44): Brahma that supports Nature.

Shankar-bhaashya (GA-44): Commentary by Shankaracharya on Bhagavata Gita.

Shata-chakra (GA-36): Six nerve centers located in cavity of spinal cord as conceptualized by yogic theory. There are six nerve centers located at anus, seam, navel, heart, throat and eyebrows. There is seventh nerve center at skull-top.

Shesha (A-18): Remnant.

Shesha-naga (GI): Partial incarnation of Lord Vishnu, who serves as his bed in milky-ocean.

Shiva-tatva-viveka (GA-33): Shiva-principle-discernment.

Shraddha (A-20): Faith.

Shrauta (GA-37): Heard.

Shriti (GA-26): Entire Vedic text containing Vedas, Brahmans, Aranyaka and Upanishads.

Shriti-yukti-anubhava (GA-38): The method of proving argument by Shriti-logic-experience.

Shuddha-advaita (Pre): Pure non-duality.

Shvasa-prashvasa (A-31): Inhalation-exhalation.

Siddhi (GA-35): Yogic powers.

Smaarta (GA-37): Remembered.

Smriti (A-6): Memory. (GA-26): Vedic law written by sage Mnau.

Smriti-gaami (GA-38): Remembrance-followers.

Smriti-parishuddhi (A-43): Inessentiality of remembrance.

Sopaana-siddhi (SP): Steps-perfection.

Srishti (GA-25): Manifest cosmos created by Nature.

Srishti-drishti (GA-33): Cosmos-Vision.

Sthita (A-13): Steady.

Sthula Sharira (GA-27): Gross body consisting of five great elements.

Styana (A-30): Feebleness of mind towards Yoga-study.

Suchaka swapn (GSA-38): Indicative dreams.

Sushumna nerve (GA-36): This nerve passes through cavity of spinal chord and acts as conduit for Kundalini energy from its base to its top.

Sukha (A-33): Pleasure.

Sukshma deha (GA-29): Subtle body consisting of seventeen principles.

Sukshma mana (GA-27): Subtle mind.

Svadhishthana (GA-43): Ego-feeling.

Sva-rupa (A-3): Self-form.

Sva-skandharohan (GA-38): Riding on own shoulders.

Swapna dnyaana (GA-38): Knowledge during dream.

Swapna drishti (GA-43): Dream-vision

Swapna srishti (GA-38): Universe created in dream.

Swapnastha jeeva (GA-38): Subjects in dream universe.

Swarupa-shunay (A-43): As if.

T

Tada (A-3): Then.

Tadaa-arthā (A-28): It means.

Taalu (GA-34): Mouth-top.

Tama guna (GI): Dark quality.

Tamvachya nitya-advait (Pre): Constant non-duality.

Tantra vidyaa (GA-39): Occult science.

Tapa (GA-26): Severity.

Tapo-bala (SP): Severity--strength

Tapo-nidhi (GA-33): Severity-practitioner.

Tasya (A-27): That's.

Tat (A-12, 28, 32): There from, That, their.

Tatjanataa (A-41): Engrossed state.

Tat-pad-vivek (GA-40): Calling supreme soul as greater than greatestest.

Tatra (A-7): There.

Tatva (A-32): Principle.

Tirtha (GA-37): Sacred place.

Tivra adhikaari (GA-34): Accomplishers in yoga-study.

Tivra samvega (GA-38): Intense intensity of mind-desire.

Trayo-guna (GA-I): Three basic qualities of human nature i.e. Pious (*Satva*) 1, Passionate (*Raja*) 2 and Dark (*Tama*) 3.

Tri-deva (GA-26): God-trinity of Brahma, God of creation; Vishnu, God of sustenance and Shiva, God of destruction of cosmos.

Turyaa-avasthaa (GA-36): The state of pure spiritual soul-form beyond three body stages of wakefulness, dream and slumber; mind and ego.

Tvam-pad-vivek (GA-40): Calling supreme soul as smaller than smallest.

Tyaaga (GA-37): Relinquishment.

U

Upaadan karana (GA-37): Closest cause.

Upaadhi (GA-30): Modifications. (SP): Qualifications.

Upaaya-pratyaya (GA-19): Experiencing Brahma by way of means adopted for contemplation.

Upalabdhi-sthaana (GA-34): Sourcing-place.

Upa-laxan (GA-37): Sub-indication.

Uparati (SP): Object-repulsion.

Upekshaa (A-33): Indifference.

Upekshya buddhi (GA-43): Indifferent-intellect.

Utpanna (A-35): Emergence.

V

Vaa (A-23, 35): Also, (A-34): Means.

Vaachaka (A-27): Name.

Vaachya (GA-27): To whom name is given.

Vaasanaamay kartutva (GA-38): Passionate doer-ship.

Vaasanaa-kshaya (SP): Passion-reduction.

Vairagya (A-12): Asceticism.

Vaitrushyama (A-15, 16): Non attachment.

Vartika (GA-23): Buddhist philosophical doctrine.

Varttika advait (Pre): Non-duality by Vartikas.

Vashikaara (A-40): Subjugation.

Vastu mahatmya (GA-27): Object-effect.

Vastu-shunya (A-9): Non-existing thing.

Vastu-tantra (GA-39): Object-dependent.

Vedas (GA-26): Great Indian philosophical treatises which are supposed to be eternal and not created by human efforts.

Vedanta (GI): Ten Upanishadas which are treated as end of Vedas.

Vichaara (GA-17): Subtle thought.

Vichaara-aalambana (A-17): Subtle thought as meditation-support during contemplation.

Vidharanaa (A-34): Stoppage of breath also known as 'Kumbhaka'.

Vidnyadharas (GA-39): Community of Shiva attendants possessing supernatural prowess.

Videha (A-19): Body-senseless yogi who attains God-hood on death.

Videha mukta (GA-26): Those who get liberated after their death and attain Godhood.

Vikalpa (A-6): Doubt of triad of object, meaning and knowledge as meditation-support during contemplation. (GA-42): False knowledge.

Vikalpa-vritti (GA-42): False attitude.

Vikhyata Naama (GA-27): Famous name.

Vikriti (GA-44): Modification.

Vikshepa (A-30): Distraction.

Vikshipta chitta (GA-1): Very rarely introvert mind.

Vipaaka (A-24): Fruit, (GA-33) Result.

Viparya vritti (GA-42): Reverse attitude.

Viparyaya (A-6): Delusion.

Viraama (A-18): Stoppage.

Viraata (GA-40): Gross form of Lord Brahma, Supreme being.

Virya (A-20): Vigour. (GA-43): Semen

Vishaya (GA-2): Sense-objects.

Vishaya-aananada (SP): Object-bliss.

Vishaya-dosh-darshan (GA-40): Object-fault-sight, Object-fault finding.

Vishaya-mithyaatva-dristi (GA-33): Object-falsehood-vision.

Vishaya-vati pravritti (A-35): Tendency of which objects are fruits, or object producing tendency.

Vishesha (A-22): Specific.

Vishishta-advait (Pre): Specific non-duality.

Vishoka (A-36): Sorrow-less state.

Vitarka (A-17): Gross object.

Vitarka aalambana (A-17): Gross object as meditation-support during contemplation.

Vitraaga (A-37): Devoid of desire.

Vitrishnasya (A-15): Non-attachment.

Vivarta vaada (GA-44): Modification-ism.

Viveka (GA-28): Discernment.

Viveka-khyaati (GA-33/GA-40): Discernment-fame i.e. experience of mind and soul as being two distinct entities.

Vivikshit (GA-37): Worth talking.

Vrata (GA-37): Vow.

Vritti (A-2): Attitude.

Vyadhi (A-30): Ailments.

Vyakta (GA-43): Manifest.

Vyaajokti (GA-36): Disguised manner of saying.

Vyaapaara-varjita (GA-36): Devoid of any activity.

Vyashti (GA-44): Individuality.

Vyatirek vairagya (GA-12): Partial conquering of senses.

Vyutthana (SP): Termination of contemplation.

Y

Yadnya (GA-34): Sacrifice as religious rites and also sacrificing whatever we have.

Yama-laxan (YL): Pious behaviour indication

Yantra-shastra (GA-36): Sacred designs.

Yashti (GA-44): Individuality of self.

Yatha (A-39): As per.

Yatha-arthaka swapna (GA-38): Appropriate dream.

Yatman vairagya (GA-12): Asceticism by attitudes withdrawn from sense-objects.

Yatna (A-13): Effort.

Yoga (A-1): Study of unification with God.

Yoga-darshana (Pre): Yoga-treatise.

Yoga-prabhaava (T): Yoga-influence.

Yuga (GA-19): Age. There are four ages, namely, Satya, Tretaa, Dwaapara and Kali.



REFERENCES

No	Name of Book	Series	Author	Publisher
1	Parichaya	Gulab Vatika 1	Dr K. M. Ghatate	Shri Gulabrao Maharaj Prakashan, Alandi, Dist Pune
2	Swami Bechirananda	Gulab Vatika 6	Rajeshwar Tripurwar	Shri Gulabrao Maharaj Janmashatabdi Prakashan, Alandi, Dist Pune, Maharashtra
3	Aatmcharitra	Gulab Vatika 7	Gulabrao Maharaj	Shri Gulabrao Maharaj Janmashatabdi Prakashan, Alandi, Dist Pune, Maharashtra
4	Gulabrao Maharaj Charitra	Samvad Granth	Rajeshwar Tripurwar	Multiversity Publications, Pune
5	Yashti -20	Samvad Granth		Multiversity Publications, Pune
6	Yogana Yama Laxana	Yoga Granth		Multiversity Publications, Pune
7	Sopana Siddhi	Yoga Granth		Multiversity Publications, Pune
8	Sadhubodh		Gulabrao Maharaj	Multiversity Publications, Pune



YOGA INFLUENCE

English Version of

YOGAPRABHAVA

Discourse by Saint Gulabrao Maharaj on 'PatanjalaYogasutra'

The science of yoga is ancient Indian psychology for attainment of Absolute Reality (Brahma) through most appropriate and precise yogic process of eight-fold yoga consisting of Pious behaviour, Conduct-code, Body-posture, Breath-control, Mind-concentration, Meditation and Contemplation. God himself explained this yoga to Arjuna on the battlefield Kurukshetra and finally advised him to become yogi as yogi is superior to practitioners of knowledge, severity and karma. This ancient knowledge was further codified by Maharishi Patanjali in the form of 195 concise aphorisms in his famous treatise 'Yogadarshana'. Philosopher Saint GulabraoMaharaj at the end of nineteenth century delivered discourses on first 44 aphorisms of 'Samadhipada' for two months at ancient Shiva temple at his native village Madhan throwing clear light on yogic process involved in attainment of final contemplation with the aid of God-meditation.



English Translator
Vasant Joshi



Preface by
Dr, Vijay Bhatkar