KENOPANISHAD

CHAPTER I

We have by now discussed at length the place of the Upanishads in the Vedic literature, the end pointed out by the Upanishads, and the Means advised by the Upanishads to achieve the end. We shall now try to study the method of teaching or the style, adopted by the Upanishads.

Upanishads are the various attempts made by different Rishis to express the Inexpressible. For this purpose, they in patience and perseverance, have discovered a fit medium—a chastened, reinforced, tempered language, Sanskrit. Even this pregnant language of endless and inexhaustible sense and meaning, fails to convey the Knowledge Absolute through its word-meanings. Sanskrit indeed, succeeds in explaining the Inexplicable much better than any other known language. And yet, we must note that the success of Sanskrit language in explaining the Inexplicable is due to the masterly “suggestiveness” of its words and phrases.

The method of study of the Upanishads is different from the study of any known material science or the reading of novels. The study of science calls forth from the student certain special faculties of understanding and aptitudes of reasoning. To read and enjoy a novel, certainly the reader is to have some other external circumstances and quite a different mental approach altogether. So too in the study of
Upanishads, we require some special adjustments both without us and within ourselves. The how and the why of this assertion is illustrated in Vedanta text-books thus.

Supposing a few of you and this Sadhoo are going for a walk on the second day of the bright fortnight. Suddenly, Chinmaya notices the glorious Crescent in the bright cloudless sky. The beauty of the Vision prompts him to share it with his friends. Naturally, he cries out, “Friends, see, yonder there, the beautiful Vision,” and points it out with his finger. But his companions fail to detect it. There is in them an anxiety to see; and there is equal impatience in Chinmaya to show it to them. And since the sky is at that moment one homogeneous expanse of whiteness, the Swami finds it impossible to explain the position of the Crescent, with reference to anything other than Itself. Had the ‘thing pointed out’ been an object among many different objects, it would have been easy, as he could employ the simple method of, “On the right side of the table, chair or book, etc.” But in the bright, cloudless summer sky, this method becomes inefficuial and impracticable. So, the only practical way left for the Swami is to start with something other than the Crescent, even if it be a tree in the neighbour’s courtyard. He says, “Friends, do you see that yonder mango tree? Do you notice the branch that goes directly to the north? There, on the top of it, do you see those two leaves: yes, those which are nodding! That is right. Do you see them?” Now, if the friends have no faith in the Swami’s sincerity and honesty, if they have no belief that the Swami has really “seen” the Crescent and is impatient to share the Joy-Vision with his friends, then those friends
can never be benefited by the Swami. If the friends
at the very outset start asking questions as to the method
and conclude that, “to show a thing in the sky why
should we worry about the mango tree, the branch
and the particular pair of leaves”, then the poor
Swami might give up at once all his attempts to impart
the knowledge and to share with them the Vision
of the Crescent in the sky. But supposing the friends
have firm faith in the Swami’s sincerity, and are ready
to go through the necessary stages of the Swami’s
directions then, if they co-operate wholeheartedly,
first to identify the exact “leaves” pointed out, there-
after the discovery of the Crescent Moon would be
but a mere child’s play.

Thus, the Brahma Vidya Gurus, in great detail
strive to indicate to us the ‘tree’, the ‘branch’ and
lastly the ‘leaves’. From that point they only instruct
“See the Self. Look ahead. Yonder is the Truth!”
We have detailed, through often self-contradictory
explanations of the creation processes, the explana-
tion of the individual’s body, vital air (Prana), mind
intellect, and bliss-sheath. There are wonderful asser-
tions of Truth in some statements and equally powerful
negations of untruths in other statements, and all these
are but preparations. When the disciple in faith
and sincerity follows the explanations and statements,
carefully and diligently, he can soon come face to face
with Truth in himself as his own Self. He is face to
face with Truth, even long before he is actually con-
scious of the very Vision! Even when, as in our
material example, we see the leaves on the mango tree
pointed out, we are indeed looking straight in the very
direction of the crescent. The crescent moon is already
in our eyes. But we are not aware of the crescent moon
that is all.

Up to the "leaves" stage the Seer who has seen the crescent can help the one who has not seen the crescent. Afterwards, the Seer must retire with his last instructions: "look". The observer must then renounce his gaze on the leaf and look ahead to the far! We may even say that the Seer sees it not in an effort to see, it is just a process of lifting his attention from the leaf, and with an impact, irresistible and sudden, he becomes aware of the crescent. And having discovered the crescent, he can with ease see in one look both the "leaves" and the crescent!

So too, the Upanishad Rishis guide our attention, step by step, to the Self, "the Atman", in us as reigning in the Centre of Life, the Seat of All Knowledge, by a process similar to the crescent-from-leaves. As such, we have to follow faithfully each of their arguments and ultimately be ready to "gaze ahead" beyond all the explanations and narrations.

_Kenopanishad_ forms the ninth chapter of the Tālavakara Branch in the Sama Veda. We have already seen before that each Veda contains three distinct "Books": the Mantras, the Brahmanas and the Aranyakas. Being an Upanishad, Kena falls in the third "Book".

_Kenopanishad_ starts as the ninth chapter of the Tālavakara Branch. The eight preceding chapters deal with the Karma and Upasana processes, constituting in them, the details of rituals and religious formalities. Karmas include special Yagnas and Yagas (sacrifice) to be performed and Upasana, which roughly are the early exercises in higher meditation to be practised.

_Upasana_ (worship) has come to mean now-a-days that the Lord is present in an idol, symbol or picture.
Special objects are selected for special Gods: thus, in Siva Linga we superimpose the vision of Lord Siva; in Saligram stone (a kind of nature-polished stone with strange markings upon it and often containing streaks of gold) we develop Shri Narayana idea; in the Cross Jesus Christ; in Bodhisatwa Lord Buddha; in Fire the Lord Zoraster, etc. To the devotee, the stone, is not apparent at all: his thoughts are with Lord Siva when he looks at the Linga. So too, the devotees who worship other symbols.

This some of the sceptical modern youngsters might say is not true. Allow this Sadhoo to illustrate the point more clearly. The child sees its mother in a woman, its father sees in the same woman his wife, its uncle sees in her his sister, and its grandmother sees in that very same woman a daughter. The child looks up to the mother in reverence and love. The husband looks at her with lust and craving, the brother looks at her with affection and regard, and her old mother looks at her with ‘prem’. The woman remaining the same, four different individuals have thus seen in her four different entities: mother, wife, sister and daughter. If this is possible and is daily done in life, is it madness for the devotee to “See” the Lord-of-his-heart in the idol? Certainly to the sceptic it is only a stone and not the Lord? If this be madness in the devotee, we will be compelled to accept all living ones in the modern world as stark mad, and this would certainly be not quite acceptable even to those who cry down the idol theory.

Thus, a devotee “sees” the All-full, All-pervading God-Principle in the idol. The sight of the idol lifts him from the planes of circumscribed ego and tunes him to the Divine presence of Love. He expands
inwardly.

Bhakti seems to be a later development: it is an achievement of the Puranas. In the Vedic period, we had a generation of mankind more serene, unexcitable, calm and deep. To them was prescribed the various Upasanas. In fact the Bhakti Marga (Path of Devotion) and the Upasana processes are the same in their technical application. Through Upasana also the Upasaka attempts to gain a temporary escape from his circumscribed identity to the expanse of the Universe. There are hundreds of Upasanas prescribed in the Karma chapters of the Vedas, one of which is the Prana Upasana or vital-air-worship. Here the worshipper deeply meditates upon the "breath" in his own body as the very "breath" that vitalises and keeps the entire community of living organisms vibrant with life. The individual's mind is thus trained to expand beyond the iron shackles of separative consciousness.

The rituals and formalities (Karma) are also a great help to self-discipline. Man is essentially a creature of desires so long as he is in the mire of his own delusions. The Vedic Seers understanding the humanity intimately, prescribed these Yagnas and Yagas in order to cater to the yearnings and desires in man. If Karmas were performed with desires, the Vedas promise, they will give us the greater joys of the "world of the Manes" or the dead, and when Karmas are performed along with Upasana, the Godly joys of the Heavens.

We must notice that these instructions in the Karmakanda are not meant merely for the 'finite' joys of the Pithar Lokas or the Deva Lokas only. The idea that when the merits earned through the actions are over, the individual will have to descend from both
the planes of consciousness (the world of the Manes or the dead and the world of Indra) to this earth of sorrows and imperfections, is repeated in all the Sastras.

After endless tossings between the worlds above and the earth, one gains slowly a certain amount of dispassion. Such "growing" ones are instructed to continue Karma and Upasana in a pure selfless spirit of God-dedication, whereby the individual gains mental and intellectual purification and comes to entertain and urge to know and to become, the peak of perfection, an Eternal State of Bliss-Wisdom-Power.

As one thus grows in his inner purification, one gains greater and greater understanding of the hollowness of the outer world of sense-pursuits. He understands that the very best which even the heavens could give is but ultimately sorrow-ridden. Imperfection is the very stuff of the finite; limitation is the canker that ever gnaws at the root of all pleasures and joys. Our mad futile search hither and thither, to gain Eternal Joy is as exhausting and suicidal as the mad gaspings in which the musk-deer comes to die, when it has run miles and miles of the jungle expanse, seeking after the source of the musk-scent, emitting from its own special glands.

As the stupid musk-deer, so also man is running through the endless maze of sense-objects, earning, spending, acquiring, hoarding, wasting all and striving for more, only to get himself exhausted. He ultimately dies by his own exhaustion, without getting at the joy and satisfaction he is seeking.

A child, trying to catch the head of its own shadow, moves forward and forward, but at each leap the goal too moves as far away from it, until at last it falls off
the verandah on to the court-yard. So too, man seeking a permanent joy among the impermanent things, falls into his grave. Alas!

That deer which knows that the source of the musk scent is within itself, shall no more run about and die in futile and meaningless exhaustion. The man who has recognised the Truth, that the source of all joy is within himself, will no more strive and struggle in the meaningless dust, hustle and bustle, noise and nuisance of the broadways. To him life becomes a hilarious, melodramatic scene, and not a serious tearful tragedy of his own impotence and failure.

When a Sadhaka with some years of unattached, selfless Karma Upasana gains an amount of subtlety and purity in his intellect and mind, he comes to realise the folly of his sensuous desires and yearnings. He refuses to be any longer an idiotic musk-deer or a mere child in his actions. He understands that the 'sought' is really within himself and not in the 'objects' without.

With the realisation that the seat of Joy, the goal of every act of every mortal, is within himself, the Sadhaka, now a fit student for Vedanta, starts understanding the greater purposes to which Karma and Upasana can be put. He discovers that he must perform the former and pursue the latter in a spirit of pure dedication, and thus earn for himself the priceless wealth of dispassion, discrimination and an irrepressible desire for an immediate liberation from the whirls of life and death.

At the very outset of the Upanishad, we have two important Shanti-Mantras, the peace invocation stanzas. Lot of significance is attached to them. The first Shanti Mantra says:
Om sahanavasu. Sahasr naiv bhumaktu. Sah sa veyer karavahā hi.

Om Shantik Shantik Shantikhi

ॐ: OM, sah naiv: us both together, abhuta: may (He) protect, sah naiv: us both together, bhuta: may (He) cause us to enjoy (the Supreme), tejasvinī: being brilliant, abhita: may: may we both exert together (to discover the true inner meanings of the scriptures), sa: never, vidhiśta: we may quarrel with each other.

ॐ: Peace be with us from heavenly wraths.

ॐ: Peace be with us from phenomenal cruelties.

ॐ: Peace be with us from bodily obstacles.

OM. May He protect us both (the teacher and the pupil). May He cause us both to enjoy (the Supreme). May we both exert together (to discover the true inner meaning of the Scriptures). May our studies be thorough and faithful. We may never quarrel with each other.

“Om. Peace (be with us from bodily obstacles); Peace (be with us from phenomenal cruelties); Peace (be with us from heavenly wraths).

ॐ आप्यायन्तु ममाज्ञानि वाक प्राणश्वस्तु: भोगपृयो बलमिद्वियणि च सम्राज्ञि सकऽ ब्रह्मोपनिषदः महें ब्रह्म निराकरयोः मा मा ब्रह्म निराकरोदविराकरप्रथमस्य निराकरणमेवस्य मुत्वात्मतिः लिसते य उप- निष्ठल धर्मोर्ते मधि सत्तु ते मधि सत्तु।

ॐ शान्ति: शान्ति: शान्ति: ।

Om apyayantu mamangani vak pramanashvastu srotramatho balamindriyani cha sarvani sarve Brahmopanishadam
maham Brahma nirakuryam ma ma Brahma nirakorodam-
rakaranamastoomnakaranam me astu tadasmani niruto ya Upan-
shatsu dharmaha te mayi santu te mayi santu.

Om Shantih Shantih Shantih

ॐ: OM, शांतिः: may grow vigorous, सम: my, अन्तः: limbs, वाकः: speech, प्राणः: vital air, चक्षुः: eye, श्वासः: ear, तथा: then, शरीरः: strength, इन्द्रियाणि: senses, एव: and, सबूत: all, सबूत: all (are), ब्रह्मा: Brahman, उपनिषदः: of the Upanishads, मा: never, तथा: I, ब्रह्मा: Brahman, निराकुर्या: may deny. मा: Never, मा: me, ब्रह्माण्डः: the Brahman, निराकरोऽय: may spurn, अनिराकरण: non-denial (of the Brahman), अस्तु: may there be, अनिराकरण: Non-denial (no spurning), मे: reposing in me, अस्तु: let there be, ततः शांतिः: in the Atman, निराकरतरं: delighting, वे: which, उपनिषत्: in the Upa-
nishads, धम्मः: virtues, आस्ते: are present, मवि: in me, सत्तु: May repose.

ॐ शांतिः: Om peace, शांतिः: Peace, शांतिः: Peace.

May my limbs, speech, prana (vital air) eye, ear, strength of all my senses grow vigorous. All (everything) is the Brahman of the Upanishads. May I never deny the Brahman.

May the Brahman never spurn me. May there be no denial of the Brahman. May there be no spurning by the Brahman! Let all the virtues recited by the Upanishads repose in me delighting in the Atman! May they in me repose!

OM Peace! Peace! Peace!

The first peace-verse gives us an idea of the team-spirit in which the teacher and the taught
approached the business of teaching and learning. How far removed it is from the modern relationship between the teacher and the taught! Today, in the higher classes, the teacher is received with hootings and howlings, paper-balls and ‘stampings’. The teacher reaches the desk only to put through his job, and the students seem to be there to put in only their compulsory number of days of attendance! To the teacher, the taught has become an unavoidable and gruesome botheration; to the taught, the teachers are thorns in the otherwise soft flower-bed of their college-days!

In *Brahma Vidya*, no progress is possible without the active co-operation of the teacher and equally sincere co-operation from the taught. Hence, the special prayer. “May we never quarrel with each other.” This prayer seems to be specially imperative in the study of the scripture where chances for wasteful, useless arguments can lead us into the meshes of ruinous misunderstandings and wrong-understandings of the *Sruties* at every step.

In the second Peace-chanting, we find how essential it is for a *Sadhaka* to build up a harmonious personality of all the physical, psychological and spiritual entities in him. Spiritual path is not for the broken bodies, for the constricted hearts, or for the crumbled heads. Again, it is not sufficient if we pursue only the path; we must also invoke the constant grace of the Supreme,— “May the *Brahman* never spurn me.” Thus each day the Teacher and the pupil start their lessons chanting these two stanzas of peace.

ॐ केनेषितं पतिति प्रेषितं मन: केन प्राणि: प्रथम: प्रेषि युक्तः।
केनेषितां वाचपिंयं ववति चक्षूः भोध्रं क उ देवो मुनकित।। १ ॥
Om koneshitam patati preshtam manah kena pranah prathamah praiti yuktaha. Koneshitam uchamimam vadanti chakshuh stotram ka tu devo bunakti. (1)


(1) Disciple: By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prāna) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)?

The entire Upanishad is in a conversational style. The student of life, after living his span of experiences in the world of sense-enjoyments, has come to feel an impatience with the finite joys. He has rejected the world as a field of meaningless strife and the day-to-day material life as an endless race to catch one's own shadow. He has grown up and has discarded the world of sense-objects. He finds in it and through it a glimmer of a glory unknown and imperceptible. Thus rejecting the false, he starts his enquiry, as it were, upon himself. There he detects the sense-organs which interpret for him the outer world and helps him to "react" with men and things, with conditions and circumstances, with time and space.

As he thus enquires, he is forced to discover the Mind in him, but for which, his sense-organs cannot
contact with the outer-sense-objects, and without which he cannot live the experiences. In short he finds out that neither that assembly of limbs and sense-organs (the body), nor his mind or his intellect can, of their own accord, function without a vitalizing principle behind them all. Although he feels it within him intimately, among his own fellow-men, such a discovery is not common. Hence his confusion.

Critics who took this question of the disciple in its direct and most superficial meaning had come to conclude that the Teacher in the Upanishad had failed to answer the simple question raised by the student. Had the question been upon how the mind functions, or on the physiological functioning of the sense-organs, etc., the student would have approached some authorities on these branches of knowledge. He need not reach the sacred feet of the Rishi.

Also, had the question been merely on the biological functions and the psychological mechanism in man, the answer would not come under the scriptural literature. Scriptures of the world discusses the Eternal Reality in life, the goal of existence, the meaning and purpose of life.

It is evident from the very way he had couched his question: "By whom willed or directed does the mind light upon its objects", that the student is enquiring for a Factor, which lies beyond the very structure of the mind and its expressions, and which makes it at all possible for the mind to entertain feelings, and to ride on the fleet-footed steed of memory to reach, through both time and space, various objects and beings.

In themselves the sense organs and the mind-intellect equipments are all made up of matter. Insentient is matter. In a living entity these vehicles are
experienced as dynamic and vibrant with enthusiasm. What is this sacred Truth, the secret of life, in the mere presence of which matter gathers to itself a joyous radiance of brilliant achievements? How can inert matter itself act? But they are active ........ and so what makes it active?

To resolve this confusion—the Great Riddle of Life, the disciple approaches his Guru enquiring if there is an independent Eternal "Director" who, by his mere "Wish", prompts the mind to alight on the objects. If there be such a great Illuminator and Controller, Who is he? What is it? What is my relationship with the Supreme Power existing ever so secretively within me, ever vigilant ever brilliant and ever alert?

It is now the function of the Upanishad to point out this realisable Truth, that there is such a Divine Spark in us, which is Eternal Wisdom, the Atman. This Divine Entity in us is not realised by us because of our preoccupations with our Ego. Eliminate the Ego in self-surrender to the Lord, through unbroken Iswara Smaran, Jap, Kirtan, and by hearing, reflecting and meditating upon the great statements in the Scriptures.

May we all come to end our false little "I"—ego and come to realise the true big "I"—ego—Sivoham. Many have done it before. "You too shall," is the divine optimistic assertion in the thundering message of Vedanta.

THE TEACHER AND THE TAUGHT

The most striking factor that compels one's recognition as one opens the Kenopanishad is the importance of
the Teacher in Brahma Vidya. The great qualities of a perfect Master have been detailed in our previous discussions. He is a true Teacher who is at once well-versed in the scriptures and also well-established in Truth. As we read the very first Mantra in Kena, we see on the stage the settings of an Ashram, where a Master sits on his simple Asan beaming in the joyous ecstasy of true living, a divine God-man, peaceful and contended in his own knowledge of the Self. To him approaches a healthy boy clad in simple clothes carrying a bundle of fire-wood, an external symbol of the boy's internal urge to know, of his readiness to strive and eagerness to become the perfect, the Eternal.

The Upanishad opens with the subtle and divinely passionate queries on the nature of Truth and the means of realising It.

The Guru in a grave attitude of unemotional, balanced and extreme love, blesses the boy by a look of grace which beams, as it were, from a point deep within the chambers of the Mahatma's prem—full heart—and which seems to penetrate far into the vaults of the disciple's bosom.

Unless the Guru is well-versed in the scriptures, he will find it difficult and impossible to direct the gaze of the boy towards the Self, which is ever shining within him. If the Guru be very learned, but not one who is living constantly in full awareness of the Self, he is again incapacitated to bless the boy with the Eternal Knowledge.

The Scholar Pundits of Banaras are apt examples of Gurus who are Srotiyas, but are not Brahma-Nishtas. Once, this Sadhoo approached a lordly Pundit in Banaras and at the end of the day's lessons asked, "Punditji, the Sastra is insistent that once the Nescience-created
mind is annihilated, Truth is realised in its own effulgence. But can really one stop the mind through meditation"). The reply of the Punditji was callously open and pointedly sincere. "My boy" said he, "if you want to know that, and really yearn to gain an initiation into the ways of living the Upanishads, leave Banaras and seek a Master in the Himalayas. How can we say whether the Sastras are true in practice? We only believe in the Sastra-praman. But we have not so far tried to sit at a place and try to calm the mind and enjoy even for a moment the promised bliss of the hushed-mind, and so cannot answer you or guide you".

The same question was put differently and on different occasions to different great saints of the Himalayas. On all occasions, irrespective of the persons and place, everyone of them, without a trace of hesitation, beamed out with a charming smile of joyous exclamation and roared, "It is true, It is true, It is true". These words weigh heavy, with the sincerity of their assertion and sink deep into the vaults of the aspirants’ hearts.

The reserve is also true. Some of the Master men of realisation in the Himalayas, noted and recognised for their realisation, adored and worshipped for their perfections, prostrated and served for their divinity, are incapacitated to be a Guru to a disciple, since they have no medium with which to express their deep and subjective experiences. They stammer forth some broken words of endless import, which, as it were, sizzle out and evaporate away even before they escape their lips. Or, if at all some words fall out they convey no sense to the eager hearer. Often such Masters guide us through their Presence, their ways and their
actions, and physically they take to an akhanda (unbroken) vow of silence. In short, a real Brahma-Nishta, unless he be also a Srotriya (well-versed in the Sastras), cannot be a full teacher to all classes of students.

Such a complete Guru a disciple approaches in meek surrender, devotion and cagerness, ready to make any sacrifice, to serve, to purify and to realise.

Thus, in the opening scene, we have also a glimpse of the qualities of a true disciple. This question in the opening Mantra is an ample revelation of the psychological and spiritual man in the disciple. He is one who has faced life diligently, lived life intelligently, and has pondered for himself to realise that the value of sensuous life is hollow. He has sought for some more permanent factor to live for. The seeking has brought him to a great dispassion, born of knowledge, towards all earth—earthly attachments, and has made him sink into himself seeking for a greater and nobler Goal.

There is a general feeling that all abnormal illogical desperados are the only ones fit for sannyas and spiritual life! This declares but the wide-spread ignorance among us, regarding what spiritualism is. Only a student, as fully grown as the disciple in Kena or as Nachi-Kethas of Kathopanishad, is fit for sannyas. Such a one alone can come and claim any success in the adventure for Truth.

A strong man, who had previous experience of expeditions alone is fit to attempt scaling of Mount Everest. A man without daring, courage or an indomitable spirit of adventure, cannot be a successful mountaineer. So too, in scaling the top pinnacles of spiritual perfection, the expedition can be successfully accomplished by one who has the necessary physical, psychological and intellectual equipments. If one lacks
these necessary qualities he must stick to the lower practices prescribed as the early \textit{Sadhana} for the \textit{Sadhaka} till such time he has removed all the deficiencies in him.

Mainly, such deficiencies in our personalities are caused by the world’s experiences themselves. The irresponsible, vain-glorious idler becomes responsible, smart and industrious when his father dies or a bank-crash leaves him penniless. So also, to each of us, measured doses of experiences are dispensed; we have only to take it intelligently and to make the necessary adjustments within. Destiny, when received thus, becomes instead of a ruthless monster, a loving and sincere surgeon who operates to relieve pain and cure. “Bad luck” is not like a shackle upon us but is in fact a tender tie that helps the creeper in us to stand erect.

To a seeker after Truth, a \textit{Guru} is as absolutely unavoidable as a \textit{Siva-linga} to a \textit{Siva} devotee. To the student of Vedanta, the \textit{Guru} is the embodiment of his goal. Just as the \textit{Bhakta} sees no stone, but sees his beloved \textit{Siva} only in the \textit{Linga}, a true disciple sees no faults in his \textit{Guru}. To the \textit{Sishya}, his \textit{Guru} is nothing but pure Consciousness, Absolute Bliss, Eternal Wisdom. Anyone who can elicit such a total feeling of faith and devotion, continuously in us, is our \textit{Guru}. You should never expect that a great \textit{Guru} by his touch would convert you and transform you to Godhood. If you wait for such a dream-\textit{Guru} to come to you, you shall wait in vain.

In fact, self-redemption must come ultimately from ourselves. The external props such as temples, idols, \textit{Gurus}, etc., are all encouragements and aids. These external helps must be intelligently used by each, to his best advantage, and he should thus build up for himself the necessary inner perfections. With inner
purity and perfection, the Sadhaka acquires a wealth of purity and comes to be guided more and more by the pure intellect in him.

To a Vedantin, the real Guru is the pure intellect within. The purified, deeply aspiring mind is the disciple. This is represented for us in the unforgettable scene in our Bagavad Gita, where between the two opposing forces, in a chariot, the Absolute Teacher is preaching the Gita to the Eternal Disciple, Arjuna. When a pure mind gets aghast at the negativities arrayed against the comparatively smaller forces of positivities, in sheer despair it surrenders itself completely to the pure intellect, the Lord Krishna within. All such living Arjunas can even today hear the entire divine song in the inner Kurukshetra of their own bosom. Only we must make an earnest attempt and in faith wait for the critical hour when our minds glide into the voiceless state of true Vrasya—the true Arjuna Sthiti.

Thus, the most important thing is our own self-effort. In sincere Sadhana, purify the equipment and the Guru necessary for our next stage of growth Shall reach us. This is the Eternal Law. Hour by hour, the world about us is so ordered as to give us the necessary doses of experiences. What is necessary for the next stage of growth is always provided by the all-witnessing and the All-merciful Lord.

Shri Ramakrishna Paramahamsa never went out seeking a Guru; so too are all the masters of our own times. Sree Thothapuri Maharaj had to reach Dakshineswar of his own accord to instruct the Mother’s perfect Son in the higher realms of meditation. Each one of you is equally sacred and precious to the Lord. When one comes to deserve a Master, he shall reach
him to guide, to help, and to enlighten.

Stick to Sadhana. Be Good. Be kind. Be sincere. Purify the motives. Build life upon the enduring values of Love and Mercy, Charity and Purity. Through constant remembrance of the Lord rise in spiritualism. Gurus shall from time to time reach such a determined, sincere seeker.

The opening Mantra poses a great question: "Who directs the mind, which, as it were, goes out towards its object?" The words 'Goes out' (Pathati) implies the Vedanta Theory of Perception. According to the Vedantin, the Atma Chaitanya riding the mind flows out through the sense-organs and reaches the 'objects' (either sound, touch, form, smell or taste) and the mind takes the form of the 'object'. For example: when we see a pot, the mind runs out through the eye, reaches the spot where the pot is, takes the form of the pot, and when the Chaitanya in the pot thus embraces the Chaitanya-spark in our mind, we come to 'know' that, "it is a pot". And, it is according to this Theory of Perception that the student asks in Kenopanishad, "directed by whom does the mind run out........."

What is the dynamic, vital force behind the mind that makes it vibrant with life and activity?

**Self Purification**

So far, we have seen the place of the Upanishads in the Vedic literature, their contents, the mode of treatment and the necessity of an interpreter or a Guru. We have also found the sterling qualities in the make up of a Guru, and we have discussed that ultimately the Guru-Sishya-Samvada must be within
ourselves. However full and elaborate the discussions may be outside, during the gross meeting of the teacher and the taught, they will not help the aspirant to move higher into the subtler Realms of Truth within himself.

The *Atman* in us has come to dream, as it were, of a Dream-World; hence, our feeling of limitations and imperfections. We know subconsciously that our Real Nature is much more perfect than what we consciously feel now. It is not everyone who comes to feel this Call of the Perfect from within, which is termed as the ‘Restlessness of the Soul’. This is because, to many of us, the subconscious is so dumb, that we do not realise its workings at all. When we have got an urge within ourselves to become the Perfect, we feel that we should, as it were, expand ourselves in all our capacities. This in itself is a proof that there is in our nature an Infinite Perfection waiting for its realisation and fulfilment. You may think that it is mere wool-gathering of an idle brain or an Utopian concept of an ineffectual Philosopher when you hear people saying, "Go to the Guru with a pure intellect and with a true urge for obtaining more of the Real Knowledge”.

In fact man has come to forget his own real nature. We are now living as a separate Ego in a suffocating sphere of endless limitations. We have forgotten that we are all in fact that unpolluted, undiminished, un-modified Supreme Reality. Our strifes are all our vain attempts to become what we are. But we are running about aimlessly in our mad delusions after the false. We do not wait or pause, even for a moment, in our sobbing. Weeping and sobbing have become our habits. If anybody shows an Eternal True Path,
we dare not even look that way. We have become so habituated to tears and demoralised by our own negativities that we cannot cut ourselves away from our wretched habit of sobbing. We have sadly misunderstood ourselves.

If an external thing cannot be seen without light, there should be something within us also, when, with closed eyes, we say that we ‘see’ a pot, a chair or a pen. The mind takes the form of a Murali Manohar when you think of Him during your meditation; and this is called the Krishna-Mental Vritti. What would then be the light that illuminates this Vritti? Is it not the Light of Wisdom or Intelligence? Mental Vritti in itself has no power to tyrannise us or mother us. Only when this dead Mental Wave is ridden by that Wisdom-Light, has it any potency to persecute us. Mind can make a victim of us only when the Mental Vritti is dynamised by ourselves. It is only ourselves who enable our mind to play the part of a Samsarins.

Stop the mind. Then there is no world Samsara. “Wake yourself up”, that is all. And this we Can do. That waking-up can come only when we have come to the feet of our Guru, with a pure heart and a bright intellect enquiring of him, “where is the Inner Self”. In delving into this Truth, a Guide is absolutely essential for all but the exceptional few. From the outside, we have to take a right-about-turn of our gaze and turn it inwards. The Lord is certainly manifest in a Bhakta’s meditation room at all times.

The Lord in the temple is the Emperor in his lacecoat giving his darshan to the populace. Each Bhakta gazes at the Lord standing out on His balcony, but no intimate connection between them is ever
established there. If you want to have an intimate meeting with the Lord, go to His private chamber. The greatest of Yogis have met the Lord in His private apartment.

Before you reach the Lord’s inner apartment, you should have a certain amount of faith, loyalty and love for Him. To meet the Lord, we have to reach His bed-chamber, the Hall of Pure Consciousness: that is the Lord’s Abode! We can reach this sphere of Pure Consciousness which is the bed-chamber of Lord Himself. If we reach that Chamber we become One with Him. This jumping-in into one’s own within, which is His bed-chamber, is facilitated by the Guru when a faithful and well-equipped student reaches his threshold and starts discussions upon the Sruti statements. These discussions become fruitful only when a perfect student meets a perfect Master as we have here in Kenopanishad.

The mind goes out and seeks the object, and takes the shape of the object. This Theory of Perception in Vedanta has already been discussed. We see the Ganges flowing to the East, and if a villager is asked why it is so, he would say “it is so, because, it had been so even at the time of my father, grand-father and great-grandfather”. But if you were to ask the same question to a modern student of Science, he would say that as East happens to be a low-lying area and as ‘liquids find their own level’, the river flows Eastwards. Thus, you see, things can be better explained in their behaviour, when we have the true knowledge of them.

In order to gain a Godly fact or make a profit you have to live every moment vitally aware of what is happening not only outside yourself but also within
yourself. But unfortunately the instruments, our mind and intellect, are left to rust just as the great-grandfather’s razor is left in the wall-shelf rusting. For generations past we have been allowing the mind and the intellect, our great instruments of knowing, understanding, feeling and thinking, to lie in neglect. Let us repair them and make use of them. It is accomplished by sincere and long Sadhana.

Questions such as those asked by the disciple in Kenopanishad—"What projects the mind out? What orders the mind to go to its objects?" will not come to the mind of an individual who has not spent many years of intelligent analytical thinking. Unless he has vitally lived the life himself, such questions will not mean anything to him. Here the Seeker has, it is clear, come to a conclusion that the physical eyes cannot see of their own accord. There must be a very subtle Power behind the eye instrument that vitalizes it. And that Power is so subtle, that our gross intellect cannot reach anywhere near it. It is something like the instruments used in miniature carving. The work calls for the finer instincts in man, a delicate touch, and intricate movements of the hands, etc., and in addition to these it needs finer instruments for the engraving. Similarly, we need a very pure mind and intellect-instrument to delve into the depths of the Truth behind the sense-organs.

Without understanding the Total Knowledge we cannot discover our Real Nature. We are now-a-days building up our life with such false values of selfishness and egoism that we fail to earn the real Shanti. A Total Spiritual Revolution, so to say, is what is wanted. You can bring real salvation to the world only by going into your own innermost abode and seeking the
Truth. Self-perfection alone can pave the way for world perfection. The World around us in itself is a dead matter; we have to vitalize it by our own self-perfection. This idea should be inculcated in every educated man's mind; this is the urgent necessity of our times, if we were to escape the damnation we have created for ourselves with our own animalism!

Let us tune up the noble instrument of mind given to us through a careful policing of our motives and thoughts. Let us, with such a prepared instrument, search out the Wealth of Light-Power-Wisdom that is lying in ourselves. *In our own redemption lies world redemption.*

श्रोऽस्य श्रोऽ भनसो मनसो यद् वाचो हु वाचं स उ प्राणत्य प्राणचक्षुपञ्चसनुरतिमुच्य धीरा: अत्यासामन्त्लोकांसुता भवन्ति || २ ||

Srotasya srotam manaso mano yad vacho ha va cham sa vu pranasya pranachakshushashchokshuratimuchya dheeraha pretyas' manlokadamaruta bhavanti.

श्रोऽस्य : of the ear, श्रोऽ : the ear, मनसो : of the mind, मन: : the mind, यद् वाचो : of that speech, हु वाचं : this is the speech, स उ : the very same he is, प्राणत्य : of the 'life', प्राण: : the 'life', चक्षुपञ्चसनुरतिमुच्य : of the eye, चक्षु: : the very eye, अतिमुच्य : having abandoned (having transcended), धीरा: : the bravely wise, प्रेत्य : having gone away, अस्मात् लोकात् from this world (of senses), अमृता : Immortal, भवन्ति : become.

(2) Preceptor: it is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or 'I'-ness in these and rising above sense-life the wise become Immortal.
For a direct question such as "Who is the Director?" the preceptor answers that He is "the Eye of the Eye", "the Ear of the Ear", etc., because a direct definition of the Infinite and the Eternal Life principle would be impossible. To define God is to defile God.

SINCERE PURSUIT

We found earlier that to a question of the disciple, "who is that, that directs and guides the mind and the intellect", the Master answered, "It is the Mind of the Mind, etc." To such a direct question of the disciple, the Master's answer is not so direct, but appears to be couched in evasive terms.

Obviously it is so, if it be viewed from a superficial standpoint, but as we go on digesting his replies, we shall discover that there is no evasiveness on the part of the Master, but on the other hand, his solicitude towards the disciple is so great that, under the circumstances, any other answer given by the Master would have certainly caused misunderstanding in the mind of the disciple as regards its purpose. By saying that there is an "Intelligence of the Intellect" and "an Eye of the eye", "Ear of the ear", etc., it has been indicated beyond doubt that the external organs, the *Indriyas*, and the Intellect are not capable of functioning by themselves, but are motivated by a Power from within.

The Master has thus not only answered the pupil's question but at the same time has initiated him into a subtler world beyond the grosser world of the Mind and the *Indriyas*. The Master seems to imply that, unless the disciple is ready to renounce his conception
of the world outside and the sense of reality in the perception of the gross Indriyas and the Mind, and is ready to walk with him, hand in hand, into the Atma-Loka, he cannot help the disciple in his search.

The World of Truth is something not known to us. To us it is a strange region, a Land of Dreams. Really speaking, the majority of us here are listening to the "Upanishads" not because we have the requisite Vairagya to proceed on the path indicated by them, but because, it is something strange to listen to. Some of you here, while actually gaining only some idea of the Upanishads, will have the intellectual vanity to assume that you have become Masters of the same. Such intellectual vanity has been the stuff of all men throughout the ages and that is probably the reason why the ancient Masters have often proclaimed that the Road to Perfection is long and arduous, and the Gnana marga, the Path of Knowledge of the Upanishads is not for the many, but only for the chosen few. The Upanishads themselves proclaim that the way to salvation is as difficult as it is to walk over the sharp edge of a razor. Nevertheless, the idea that after all there is a greater purpose in life than mere eating, living and having a "good time", should give the average, educated person something to fall back upon, or else in the midst of his pursuits of ambition, greed and material values, he gets himself buried and destroyed. It is such men, not knowing that they are playing with fire, when they revel in false values, get disillusioned, disappointed and in despair attempt to end life in cowardly suicide. This Divine hope that there is a Reality, greater than all that he has come across in his work-a-day experience, will give him comfort, solace, encouragement and hope at severe moments of life's
poignant trials.

The Master indicates by means of his tactful answer, that the student must prepare himself and be ready for getting himself initiated into a strange land which remains sealed off from the ordinary viewpoint. It is thus to alert the student and prepare him for the great adventure of travel to the Beyond for the great Discovery of Truth, that the Master has answered the question which is seemingly no answer at all. The answer is in fact intended to be the key which opens up a new Gateway to the mind’s eye of the student. It contains in germ the whole of the later development of the idea that Truth is not that which is heard, seen or understood by the Indriyas and the Intellect, but it is in fact the Seer or Knower Himself.

All men are endowed with the Divine Light even though they may not be aware of it. Truth need not enter into the Soul, for, it is there already, only it is lying unperceived. It is because we do not know who we are, because we are unaware of the indwelling Truth, that we have, which is generally termed as human nature, the general feeling and experience of limitations and imperfections. The One Truth can be known only by one’s own spiritual perception. Others can only awaken the spirit and indicate the path. The experience must and for ever remain as a gift of one’s own self-effort.

In the second part of the stanza, there is a clear indication that the seeker, after departing from the world, attains immortality. Many Masters have applied their minds to this point and, from their mature thought and discussion, two crystallised schools of thought have emerged: one proclaims that Perfection cannot
he achieved so long as we are living in the Physical body, and that a great mind can achieve Perfection only by shedding the mortal coil. According to this viewpoint, great men such as Veda Vyasa and others could have attained Perfection by casting off their physical bodies! This viewpoint is a very literal word-meaning of the Upanishads. He, who has made himself fit by self-preparation, alone can understand what Upanishads are.

The children of the Sruti search the Mother and coax the milk of love to flow. They have to nurse and suck at her breasts in love and tenderness. Sruti teaches you to walk: she takes you to the inner perception of your intellect first, before you can independently come to grasp the subtlest of the subtle.

When we analyse both schools of thought without prejudice, we come to the conclusion that the Vedantic standpoint of Sree Shankara is the correct and most acceptable one. Certainly, the other school has also gone into the matter with the profoundest thoroughness, but at the same time, its view appears to be a little coloured, a little prejudiced or distorted. According to this school, Karma is to be continued till death, and Karma is to be accompanied by lessons in meditation called Upasana, and these Upanishads are only Mantras to be meditated upon. According to them, the Upanishads are not a particular path of Yoga, but are only Mantras to be meditated upon. But we find Shankara's explanation to be more logical. He says that the Guru must be well-versed in the Srutis, besides being also well-established in Truth Consciousness.

Shankara argues that if what the Sruti says is literally true, we cannot expect to get a perfect Master or Guru, because as soon as the Master becomes perfect,
he has to die, for only after death he can have the pure experience of Truth. This literal interpretation, according to Shankara, is obviously wrong. That it is not the intention of the Srutis is supported by the very style of the Sruties.

Then what should be the meaning which we must understand from the Srutis? It is that the Master-mind delves deeper and deeper into the Land Beyond, and if he were to reach the subtler World, he must necessarily leave the grosser outer world. In order that I may have the Consciousness of the Homogeneous Truth, I must leave once for ever, at least for the time being, the mortal world of duality and egoism. Unless I surrender myself completely, I cannot reach the shores of the New Realm. In a homogeneous mass of joy, the Eternal Joy, the Bliss Absolute can there be a world sorrowful and pain-ridden? We with our vain intellect and mind start creating our own pains and sorrows in the world. Thus, we live in the world of false values and false terms, attaching ourselves to things ephemeral and finite, and despair by saying that this is the life destined for us by our creator.

Can we then come to possess the Knowledge Absolute? How have the saintly men of discrimination, after renouncing everything, acquired the Knowledge of the True? Stop all your attachments to false values. In this ever-changing world there is nothing worthwhile for us to desire for or weep for. Joys and sorrows are bound to come in human life. They are just like the two sides of the same coin.

Only through the instruments of the gross Indriyas we gain an impression of the gross world; then comes the feeling that we are a crowd of sorrowful creatures. But we can cognise the Life-source pointed out by the
Sruti Vakya, "the Mind of the Mind", etc. Only after transcending these thoughts in our intellect can we hope to have at least a psychological perfection.

It is the value which we put on the world, as we cognise it, that really matters. But the time the outer world is reflected in us, the reflection seems to be something similar to our looking at the shining bonnet of a car. The reflection of the outer world in us results in our seeing the world as ugly. It is a distortion of the Real that the imperfect mortals see. To the Seer, the world is nothing but That: even while the mirage is actually being "seen" every bit of it, is nothing but the desert. Once the desert is recognised, there is no more the ripples or the waves or the bubbles of the Mirage. All is now to him the Desert only.

Vedanta teaches us that one can reach this State of God-Consciousness, if we were to follow these processes. Even if it be only an auto-suggestion, it is certainly better than maintaining an auto-suggestion that "I am a Samsarin". If we persist in living in the misunderstanding of the unreal for the Real and the ephemeral for the Eternal, it is only to provide and sustain the Ego. Go to the world of the Self, because that Land is the Land of the Truth.

Where can this Land of Truth be? What is the world beyond the horizon? How do we come to know the world beyond? Let us consider what are generally the sources of our knowledge. Remember, in spiritual life, we are not taken away into a new world; nor is it true that the Guru gives us some new powers and that with those new powers we live there. We reach Truth, by self-effort, striving consistently with our moral faculties.

How do we gain the knowledge of a thing that is
unknown in this ordinary life? For example, how do we know that there is a war in Korea now? The same processes by which we have come to know that there is a Korean War may be applied in knowing that there is a World of Perfection. We come to know of the war through the newspapers, through hearing others' opinions about it, talking about it, day in and day out, and also through disabled soldiers, who have returned from the front. Let us now see what the newspaper reports are. Newspaper reports are description of incidents and happening in the field, reported by persons who are quite unknown to us, and who, we believe, had first-hand information of the war. The brightness of the Master-Minds of the Upanishads are unknown to us. Sruti is the newspaper for the Seeker of Truth. Similarly, I hear news on the radio, i.e., through an instrument. I am listening to the voices of some persons whom I have never met. Likewise, if within me I have certain thirsts and spiritual unrests, in spite of the external circumstances which ought to have made me happy and satisfied the urge within me received through my "radio", the mind makes me seek in the far off realms of thought, a Reality—a Truth.

The Vedic words which repeatedly emphasize this we do not easily believe, since, as in the case of the Korean War, it is not an external fact. We have the great text-books the Koran, the Bible, Ramayana, all of which cry out unanimously that 'Thou art God'. If Korean War is reported in newspapers, Truth is declared by the mystics of all Religions. Unless you renounce the present mode of living, you cannot have perfection. Perfection is only the return to our real nature and this can happen only when we voluntarily
relinquish the God-eclipsing antisticpital Ego-sense and its actions.

There is yet another source—the living Masters who are rooted in Truth Consciousness. By their very touch the soul of a man is thoroughly changed; there are immediate signs of visible divinity. Whatever are the sources of our knowledge in our day-to-day life, they are also the very sources of knowledge to know That. Only, in spiritual enquiry, we must be as sincere as we are in seeking material possession and knowledge of things in this world. When in passionate sincerity we uncover the dung heap of memories and anticipations, and discard them as accumulated products of our age-long ignorance, then alone shall we return to our real nature, the Atman.

The Vedas are the newspapers; Satsang is the club talk; meeting Mahatmas is like meeting the disabled soldiers; watching the joy of Divine Life in the faces of the new converts is listening to political discussions. All the day-to-day sources of world-knowledge can be used in our enquiry into the World-of-Perfection.

Chains that Shackle

Recently, a black-marketer left Delhi by train for Madras. Noticing that this merchant had a lot of cash on his person, another person, a rogue posing as a big wholesale merchant, also started by the same train. He pretended to hold good business connections with the various merchants and talked in terms of lakhs and millions to the former. The first night he searched the belongings of the genuine merchant with a view to looting all his cash. But, for all his efficient search, the rogue could not find any trace of the fat
purse of the Delhi merchant. Next morning, the merchant was actually seen counting his wad of notes, as if nothing happened. Satisfied, the merchant thrust the purse into his coat-pocket. The rogue wondered where the merchant had concealed the purse during the night. The second night too was spent in a vain attempt to get at the treasure. Again, in the early hours of the third morning, as the rogue emerged out of the toilet-cabin, he saw the merchant counting his wad of money. Again, he tried the third night, but again he met with disappointment. Never before did his deft fingers know such disastrous failure! When they alighted in Madras, they saluted each other and parted. The rogue could not control himself and so he asked the merchant where he kept the bundle of money. The latter replied that he had been keeping the money under the very pillow of the rogue!

Just like that, friends, Vedanta says that Real Bliss is within ourselves, just under our own very noses. Yet in our ignorance we search for it among the objects of the world plodding on and on endlessly through Samsar. Truth is so near that we cannot see it for ourselves.

Going back for a moment to the opening two Mantras of this Upanishad, we find that the student asked a direct question to which the teacher seems to give a not too direct an answer. It is the "Eye of the eye", the "Ear of the ear"—this appears to be not an entirely satisfactory definition, this is begging the problem. Why not the Teacher answer the question directly? Such a doubt must have been seen expressed in the eyes of the disciple, and so the Teacher, here in the following stanza, explains how the theme cannot be expressed better in language. Why?
The eye does not go there, nor speech, nor mind. We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.

Eyes cannot reach there. It is plain where “Consciousness” resides; it is the very Consciousness that make it possible for the eyes to see; it is the Light or the Truth with which the eye sees things; and it is the Seer behind the eye, just as the observer in the observatory sitting peering into the eye-piece of the telescope. The telescope by itself cannot see, but it is the man behind the telescope who sees. Similarly, it is the Atman that sees or rather the Seer in us, the
Real Eye that sees. In utter misunderstanding of this Truth, we boast that we are the ‘eyes’ and we think that through this eye we can gain knowledge, *i.e.*, through the five *Indriyas* we can gain all the knowledge. All the time we know not what are the *Indriyas* within us. When by a certain discipline of the outer *Indriyas* we control the mind, the mind generates a certain power, now latent in us, called *intuition*, and only with this wisdom-eye can we experience the Truth.

To the question, “What is that which makes the mind go out?” the answer given by the *Guru* is “the Mind of the Mind.” If I, for example, ask a certain youth, who he is, he would naturally answer that he is the son of so-and-so. But if the youth has some standing, some so-called position in life, he would automatically say that he is the Sub-Collector of Ramnad or some such designation. Likewise, in our world of conscious living, we know the eye as the seeing instrument. But the *Guru* says the “Eye of the Eye” sees, “the Ear of the Ear” hears, etc., etc.

The Ear of the Ear cannot be the Ear itself just as Mr. Dorai, son of Sri Ram cannot be Sri Ram himself. Thus, only some indication of what Truth is, is given to the Student by the *Guru* in this seemingly indirect answer. It is also a fact that the *Atman* is the theme or the Subject. It is not a thing with quality or actions, and hence *cannot be a substance*. Naturally the usual explanatory methods by which we generally understand other things are not available in *Brahma-vidya*.

“What is a *Substance*?” Substance is a finite thing having certain qualities. So, if the *Atman* has any quality, it should be a finite thing and naturally it becomes a *substance*. A *substance* must be different
from me, a thing which I can perceive through my finite sense-organs. So, when we say that Truth is beyond the grasp of the Indriyas, it is equivalent to saying that it is a Factor without any qualities. It is the Eternal Divine Presence without qualities.

When a thing is thus beyond all qualities, how can a Guru explain it to the Sishya in specific terms as such-and-such-a-thing. In olden times, Bhasmasura, after much Tapas, got the power from Lord Siva to reduce all that he touched to ashes. Then in the end he met with his own destruction when he tried to destroy Lord Siva Himself. Our Intellect is a Bhasmasura. Mind and Intellect cannot gain a knowledge of the homogeneous. Let us analyse the processes that take place when I say that a certain thing is black. Firstly my eyes observe and the intellect says, from its previous memorised experiences, that it is black in colour. Then his blackness recognised as itself is added on to the object and we know that it is black. Thus, observation, classification and codification are the processes adopted by the intellect and mind. Like Bhasmasura the moment, the intellect reaches to know a thing, it is dissected and analysed into its component parts. Thus the Truth, which is One cannot but disperse the beam of light. Only a lens can converge a pencil of rays into One point.

This intellect, even when it reaches the higher planes of thought, can only understand the qualities. It can live and act only in terms of its own experiences gained previously through the Indriyas. The mind and intellect are no doubt efficient in the laboratory, but they are to be considered as shoes and are to be kept away as we enter the higher realms of Religion and Truth. We should develop Intuition to glide
into the Realm of Pure Consciousness. Intuition is not to be created all afresh. It is there within ourselves. As we go on analysing the values of things and as we go on thinking on Sruti Vakya, we develop this nature. Only by “listening” or “hearing” can we learn Vedanta. You will feel in course of time what a better texture of joy you are getting from Vedanta Sravanam. It is not the run-away from life that can start the noble adventure of the Eternal Truth.

Neither eyes nor any of our sense-organs can reach our Self. We, therefore, do not know how to instruct about the Self to others. It is different from what is known and it is beyond what is unknown. The only way then to explain Truth is through Agama. We often come across instances where the ancient Rishis themselves proclaimed and defined Truth to their students; saying, “This is what our Guru had taught us”. Our vehicle of flight to the higher realms of thought is not the intellect but intuition. The Eternal Truth finally experienced by all the Saints during Samadhi is the same. The routes may be different, and yet the place or destination, the pilgrimage or the Temple, is one and the same for all pilgrims. Atma-Amuthava of Samadhi is the same, though the explanation of the experience given by the Seers may differ. You should take in and learn to appreciate every bit of religious knowledge, because to a Vedantin all Religions are welcome. If you have got the urge to reach the Truth, you are justified in doing anything that contributes to your progress and realisation.

As knowledge experienced by the five Indriyas alone can be expressed in words, I cannot explain the Truth, which is lived through intuition, to you. When the theme for expression belongs to the plane of sense-
experience, we can explain it away in terms of its qualifications, species, manifestations, etc. Neither the sense-organs nor the organs of action can reach the Supreme Reality, the Atman. In order that the Indriyas can perceive, there must be an object that could be perceived as other than the sense-organs. For instance, I can see my body, because the body is an object and I am the Seer separate from it. In the case of the Moon in the sky, the Seer in you sees it as an object. When it is nearer you say "I am happy". You are seeing that mental-Vritti within yourself. Similarly, you see the Seer, who is the Truth, and only the subtler activities of the mind can see the Truth. When we reach the Goal, there is no language to explain that transcendent Experience.

There is an ocean of difference between what is known and what is to be realised. When it is said, it is beyond known, it cannot be cognised by the five Indriyas, as all the known are known only through the sense-organs.

**The Seer**

A wealth of meaning is compressed into this Mantra especially in its words "Anyadeva Ishta Veditadadho Aviditatadadih". (That is verily different from the Known as also from the Unknown.) The Upanishad Mantras do not easily become familiar with us. They are rather shy and a lot of courting alone can win their confidence and encourage them to lift their veils and give their courtiers the "Vision" of Divine Beauty.

Hasty courtiers fail. Often the modern readers rush into the harem and frighten these beautiful ladies into indignation and reserve. We invariably reach
the Upanishads with our own prejudices. We approach the Mantras with a view to argue and criticise. Naturally, we are repelled by their persistent reserve. But, if we were to approach the Shruti in devotion and love, and coax her blessings with our sympathetic tenderness for her and eagerness to know her, she will make her courtiers soar into realms of Pure Bliss.

The passage now under discussion, "Truth is Beyond the Known and the Unknown," is a fit example of the above. To the impatient, matter-of-fact, business-like attitude of approach, this statement has no beauty to reveal. A pure intellectual approach is not the technique of love! Love-making is an intelligent use of the flowing heart sparkling in sincere Love. We shall therefore try to discover its deeper meaning by making love to the Mantra and try to win her.

The Known (Viditam) means the entire objective phenomenal world which can be perceived through the sense-organs, mind and intellect. Since we have found already that these are but agents of Truth, mere inert instrument of Pure Knowledge, they in themselves cannot perceive the Known without the Perceiver behind them. The Seer or the Perceiver cannot be perceived through the very instruments of perception. So then, the Knower is not the Known, but is beyond the Known. When we look at the Moon, say, we see the Moon but the Seer of the Moon is not the Moon.

Again, the Perceiver cannot be the Unknown. When the teacher said that Truth is beyond the Known, naturally, the student is apt to conclude that Truth then must be an Unknown entity. To remove this possible misunderstanding in the disciple that Truth is a factor 'Unknown and the Unknowable' (as Kant claims it to be in the West), and to assert that It is a
positive factor beyond the Unknown also, the Sruti insists "Aviditadadhi"—"Above the Unknown".

This term "Above the Unknown" seems to be very tricky and intriguing only to one who is not ready to sit up and ponder over it. To an intellectual idler alone the term is hollow and mysterious. It is with such "safe locks" in the Upanishad Mantras that the ancient seers protected and preserved the Brahmanidya, and the Divine glory of it is in the fact that while they are safety-doors against intruders, they are also training grounds for the worthy ones to become fit for the Experience in the Sanctum Sanctorum. We shall thus sympathise rather than laugh at that child of the West who had criticised the Vedas to be "mere babblings of a humanity at childhood!" What then is the meaning of the Factor "Above the Unknown". Shankara in his commentary explains the word "Above" as "Something other than", for, he argues where we say 'a bird on the rails', the bird is "something other than the rails" indeed!

Let me try to help you to understand this by an example. Do you know the date of birth of Asoka? No! No! No! will be your immediate answer. Please try to understand exactly what happens, in each one of you, as you say that you do not know. At the question, what is the date of birth of Asoka, each of you started seeking for this information in the memory-store, and finding that it is not there, cried out "No, I don't know". Then your mind declared, "I don't know". We know this to be mental-Fritti, that is, each of us had a Positive knowledge of the Negative idea "I don't know". In short, you knew that "You don't know". It is clear that a Positive Illuminating factor illumined for you this negative idea. That
factor is Truth, and certainly it is above and so “different from”, the negative Unknown Idea illumined. The Sun illuminates things other than himself; He being of the nature of light, we are not right when we say that he illuminates himself. Fire illuminates and burns other substances, but not itself.

If the Absolute Eternal Truth is beyond the Known and the Unknown, what else can it be but the Knower himself. The Knower knows the Known and It equally knows the Unknown also. That Eternal Knower is the Self, the Atman.

Even this explanation of Truth is not in any sense of the term a satisfactory definition. The great Seer in Kenopanishad is specially emphasising that His statement “Beyond the Known or Unknown” is a teaching he has heard from his Guru—Iti susrumsa poorvesham.........

The emphasis on Agama-proof* is a constant factor met with in Vedanta. Absolute Truth is not available for us through direct perception of It with the sense-organs, mind or intellect. Nor can we deduce or infer Truth. No proof is available in this wondrous field of Self-enquiry. The only proof is Agama, the traditional knowledge, repeated, endorsed and given out to their respective disciples by a long and unbroken line of teachers. And, hence the Master in Kenopanishad, defines Truth, in terms of the Agama, as beyond the known and the unknown. “Iti susrumsa poorvesham” meaning, “so have we heard from the ancient.”

यद्वाचाचानाभयूदितं थेन वागमुखयते। तदेव ब्रह्मलब्धि विद्विन नेन्यदिदस्मुपासते ॥ ७ ॥

Yadvachanaabhyuditam yena vagabhudyate. Tadeva Brahma
matwam viddhi nedam yadidamupasate.

* The traditional knowledge given out during repeated generations by the Master to their Disciples.
(4) What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this that people worship here.

According to Shankara, ‘speech’ is not only the instrument of speech but also the letters and the accepted order (and number) in which they must be pronounced to produce each word by the organ of speech. The power of speech is not in the words or in the instrument of utterance. It is a manifestation of the Eternal Self, the Atma-chaitanya in us. The dynamic Life-Centre in us, because of which speech is being uttered while we are “alive”, and in the absence of which speech ends, is the Atman. Again though words are uttered because of the Chaitanya, words cannot themselves explain It. Just as fire can burn and illumine other things, but does not consume or lit up itself, so too, speech uttered as a manifestation of Truth, cannot itself illuminate Truth. “Tat” (the Atma-chaitanya). Eva—alone: this word alone has a very deep significance. Our attempts to explain or indicate Truth can be only of a conditioned Atman. We cannot indicate the pure Truth as such, it being without name or form. Electricity as such cannot be explained to a layman; the easiest way would be to explain to him the filament and the glass encasement of the lit-up bulb, then indicate to him that “Electricity is That power running uniformly all over the city-circuit and which on reaching
the filament manifests as light". Now the layman, must learn to understand that "current in that nameless and formless power without any reference to the bulb, the filament or the light even". So too, here, though the Guru indicates to the aspirant that Truth is "that Life-Centre which manifests as the power of sight in the eye, the power of hearing in the ear, the power of speech in the tongue, etc.", he is equally anxious to warn the disciple that "the Absolute Truth is that power which is in no way associated with any of its seeming conditionings, such as the ear, eye, mind, etc.". To indicate the Pure Self, without Its conditionings, in Itself as the Absolute All-Pervading Truth, we have in the Sruti the emphatic and divinely powerful word Eva, meaning 'alone' in "Know That alone as Brahman".

Though the enquiry held was into the Dynamic Factor, presiding over the evident functions of life in the student's own physical body, the advice of the Teacher ends by a vehement assertion: "know THAT alone to be Brahman". Here, it is significant, that the Scripture encourages by an unequivocal declaration that the Self, so discriminated and experienced, is the Absolute All-Pervading Pure Existence, the Supreme Truth. This is not in any sense a self-contradicting statement. This is a Vedantic Truth, that the Self in us, at the time of its experiencing, is realised as the Self of All, the Eternal, Unconditioned Substratum for the Supreme Brahman.

That the Self realised within is the All-Pervading Absolute Self was discussed by us during our earlier lectures. You must be remembering how we proved the actual oneness of the room-space with the all-pervading space. This room-space can come to claim
an identity of its own only with reference to the four walls of the room. Thus, a Master who has experienced the Self and thereby fulfilled the Vedantic realisation, must necessarily experience the Oneness of the Absolute Truth.

By stating that "That alone is Brahman", Sruti is not falling into an abrupt silence. Had she done so, a doubt would have risen in the mind of her children: "What about these that we see? What about Rama, Krishna, Siva, etc., the team of Ishta Devatas?" By a plain and open denial, she sweeps clean all possible doubts when she asserts: "Na idam yaditamupasate" meaning, "Not this that you worship".

Whatever we might express by the pronoun "this" must be an object "Known"; that is, it must be an object perceived by any one of our sense-organs, mind or intellect. That which is perceived cannot be the Perceiver and what we are seeking is the One who is behind all the instruments of human cognition. All that we can express as "this" must necessarily be only a conditioned Atman. No reflection of the Sun can be the true Sun; similarly, everything cognised as "this" is not-Atman and the not-Atman is not, and can never be the Eternal Truth. The Master is here, by a positive assertion, removing every trace of doubt in the disciple who is yet apt to feel, under the earlier Bhakti Sadhana impressions, that Truth is the Lord conditioned by His name and form.

This portion of the Mantra should not be misused to deny idol-worship or laugh down the Bhakti Marga. The one who has evolved into higher stages of Perfection through Keertan, Tapas, Dhyana, etc., is here initiated into a still higher camp in the pilgrimage to the Pinnacle of Truth. The anxiety of Mother Sruti is not to damn
the aspirant, but to lovingly stretch out a helping hand to pull him up nearer to his Spiritual Goal. The gracious Rishi of the Upanishad is helping the disciple to go beyond the famous Coronation picture of Sree Ramachandra into the Ocean of Rama Tattwa behind His Golden Throne. Through Rama to Rama-Tattwa; through Krishna to Krishna-Tattwa; through names and forms to the Beyond!

The Upanishad helps the Devotee to merge into the very Essence of the Beloved of his Heart, the Lord. Vedanta accomplishes a nuptial ceremony between the Bhakta and his Ishta. The fulfilment of all Sadhana cannot be reached when the Sudhaka realises that the Lord alone exists and even the I-ness and My-ness are nothing but superimpositions and dream-stuff playing their games of self-delusion.

"This can be directly realised and subjectively lived by every ‘Love-seeker’, if his devotion be deep and ardent enough,” is the repeated assertion of the Religion of Vedanta. Where other Religions seem to end, there the Golden Avenue of Joy, the Vedanta, starts. Man is but God, as God alone is True, everything else is false. Vedanta guides and encourages, leads and pushes us out of our painful Samsar-dream into the joyous realisation of our wakeful personality.

Vedanta is no annihilator of Bhakti. No Bhakta can be a true one unless he be a Vedantin; and no Vedantin is perfect unless he be a lover of the Lord. "Philosophy without love is madness; Love without philosophy is superstition." This has been the tacit and the explicit declarations of all great Acharyas even down to our own era. Let us not forget this great fact.
MIND IS MAN

What is the stuff of the mind? How many of you have thought over it? Even to create good character in you, you must know what the mind is. No doubt it is very difficult to understand what the mind is, but with our intellectual perception, the mind is capable of being explained to some extent by means of parallel stories and illustrations. The mind has been explained in our Sastras in different ways. According to one definition, the mind is nothing but a bundle of "Vasanás" (impressions). To the modern psychologist, the mind is nothing but temperament. One of the explanations given by Hindu Sastras to understand the mind, is by likening it to the River Ganges.

Now what is a river? The river is not a mere column of water between two banks. It is not water stagnant within the banks. The essence of a river is in the incessant flow of water from its source to its end. Similarly, the mind is the unceasing flow of our thoughts. Thoughts are the manifestations of the mind. When thoughts are "flowing" at a great speed, one following the other unceasingly, that flow of thought is called the "Mind". If you can stop that flow, there is no more the mind.

Again, take the illustration of a lighted Agarbathi (Jaw-stick) rotated by the hand. One gets the illusion of a golden, effulgent ring, but in reality the circle or ring has no existence apart from the whirling movement of the glowing Agarbathi. Stop the movement and there is no more the golden circle!

The delusion of a shining brilliant ring of gold was given rise to, because at every movement the lighted point was moving and occupying as if it were all the
points in the circle. But, to the mind of an innocent child, the golden ring is something absolutely real, solid and luminous. Similarly, we, in our poverty of intelligence, petty human desires, selfishness and misunderstandings, instead of realising the priceless heritage the great Masters have given to us in the shape of Vedas, the golden keys to the Treasure-Houses of Hinduism, waste our life in chasing the shadow for the substance, and in running about aimlessly. Spiritually starved, we have become a nation of proud Hindus, making a mockery of Hinduism.

Sit up! Awake! Prove yourself worthy of the glorious heritage. Unlock the doors of the wonderful Treasure-House. Make India regain her great Spiritual Empire. “Let us be Hindus!!”

If we explain that the mind is the incessant flow of thoughts, to cognise that flow of thinking, we need a light. We can read a paper in daytime because there is sunlight. The writing on the paper is not self-luminous. Where there is no light, the inert thing cannot be seen. Similarly, thought is not also self-fulgent. We can see the flow of thoughts only when we close our eyes and not while they are open.

Subtler than the physical body are thoughts, and the flow of thoughts, i.e., the mind, is illumined for us by the intelligence of the intellect. Thoughts, which are the products of the mind, seem to possess a vitality greater than the body and while most of us would with comparative ease feel convinced that the body cannot be real, everlasting or true, we would not be able to discard the mind so easily. Being nearer to the Centre, the Atman, it has an aura, a glory and a vitality, although only reflected, having all the
appearance of the Real.

The Atma-Prabhav is transmitted to the mind and in that glory, it functions. It is this light that illumines the mind and gives it a semblance of Reality. When thoughts are illumined for us, we have the understanding of the thoughts. The existence of a state of worry, anxiety or happiness in our mind is understood by us under the illumination of the intelligence of the intellect. That we are living so very near the Centre of Truth, is not obvious to us. For, in the secret chambers of the very obvious, resides the Lord. Because it is so evident, we invariably fail to understand it.

The light that illuminates the thought current in us is called the ‘Chit’. So then, the thought current is the mind and the mind has got an existence because of the wondrous Light that illuminates it. How can it reflect for you the light “Supreme”? The Atman (Chaitanya) within illuminates the mind and gives out a semblance of light, and it is with the help of this light that it is moving about. The mind gets nearer to reality than our physical body can, through its sense-organs.

But we, in our preoccupations with life, refuse to look into the within—the Centre of Light, the Light of Truth—but fix our gaze turned ever outwards! We attach much value to things—material, gross and physical. We miss the Divine Spark and see only the reflected beam! We applaud a modern scientist, a psychologist, who has thrown some light as to the secrets of the psychical elements or the superficial human characteristics. If reflected light can give so much glory, then what would be the condition and glory of one who is the very embodiment of Truth.
The Centre of the Centre?

यन्मनसा न मनुष्ये येनाहुःस्वः मतम्। तदेव ब्रह्मात्म विद्ये नेवं
यविद्युपासते॥ ५ ॥

Yanmanasa na manute yenahurmano matam. Tadeva
Brahmatevam viddhi nevam yaddamuyapasate.

यत् : that which, मनसा : by the mind, न : never,
मनुष्ये : (one) can never feel, येन : because of which,
आहुः : (they) say, मनः मतमः mind is called by its name,
तत् एव : That alone, ब्रह्मात्म : the State of Brahman,
विद्ये : know, न इद्दर् : not this, यत् : that, इद्दर् : this (here),
उपासते : (man) worships.

(5) What one cannot feel with the mind, but because
of which they say that the mind feels..........know That
alone as Brahman and not this which people do worship
here.

As a result of self-forgetfulness, the Supreme
Spiritual Centre seemingly comes to experience and
feel for Itself a superimposed sense of limitation and
the consequent confusions. This very “ignorance of
the Self”, expressed in the intellectual zone, is the
Self-veiling negative thoughts (Avarana) and the same
ignorance actively functioning in the mental arena
gives rise to the stormy insurgence of mental agitations
called Vikshepa. Identifying ourselves with this mind
and intellect in us—veiling and agitations—we come to
recognise that the mind is the potent factor in us and
that the glory of man is entirely due to his intellectual
capacities.

The sharp intellect of the Rishis, dissecting and
observing life, to discover its Ultimate Reality, did not
spare even man. Like a scientist of today, who would in his appetite for knowledge, dissect open an innocent guinea-pig merely to observe the behaviour of its liver, the great Rishis also stripped naked the personality of man to observe the core of vitality in him. Thus, they discovered that the belief in the potency of the mind is but a transferred glory experienced in the feeling-and-thinking instruments in man. Mind in itself, being but a product of food (matter), cannot have as such any life-potencies. If the mind looks as though it is alive and is vibrant with consciousness, its vital activity is because of its contact with the Source of Life—the Self.

The labour of the teacher in Kenopanishad is to arrest the disciple’s attention from its usual channels of superstitious beliefs and direct them towards a nobler line of thinking by which he could independently become aware of his own Real Nature. Thus, here, in this stanza, the Master says that the Principle of Reality cannot be cognized by the perceptions of the mind but, at the same time, all the mind’s “capacities to perceive things” can function only when the mind is presided over by the Life Aspect in it.

A bulb has no light of its own but it becomes incandescent when it is energised by the current. Thus, the current is that which makes the filament in the bulb glow; but at the same time the illumination in the bulb is not itself the current. Similarly here, the mind cannot of its own accord feel spirituality, but all the feelings of the mind are possible only because of its contact with the Spirit.

We have already seen how a driver cannot get himself run over by the very same car he is driving. The moment the driver comes in front of the car,
since it has no independent movement of its own, the car stops! Similarly, when the mind takes a "right-about-turn" to face the Conscious-Principle, it becomes naturally incapable of perceiving anything. An inert pot cannot perceive anything that is happening around it. Similarly, bereft of the Spirit, the mind has only as much power of perception as a pot in the kitchen!

During Upasana (devotion), the devotee is apt to feel that his mental vision of the Lord is the Supreme Reality. This has been absolutely contradicted in the uncompromising and clear statements of the Upanishads. A devotee may come to 'see' or he may 'feel' that he is seeing, in an ecstatic experience, visions of Rama or Krishna. Whether it be the inner vision of a Devata or the outer vision of a cinema star, the mental vision is only a "vision", and it cannot be of the Supreme Reality. The Rishi here says, "That alone is Brahman" by which the mind comes to perceive things which of its own accord cannot perceive and "not that which you worship here in the world".

Here, it must be carefully noted, that the intentions of the Rishis are not the same as the intentions of the atheists. They are not here crying down the faith of people in Upasana and worship. It is said here with a sacred intention of shaking the spiritual seeker from the Sadhana-rut into which the wheels of his progress have entered and have got themselves jammed! They are to be hauled out with a jerk, and thus, there is no severity at all in this statement, if one correctly understands the purport and intentions of the Master.

The Life-Centre in us, in the presence of which the mind seems to be moving about, and because of which it has got an existence, is the Total Centre of
All, the Centre of Centre that vitalises you and me, the 'Chaitanya' that would be vitalising your children and grandchildren, the Total Truth—Brahman.

The mind being but the unceasing flow of thoughts, the cessation of thoughts bring about the Knowledge of the Power behind the mind. The process of restricting the area over which our thoughts roam about can be achieved by regular and continuous practice of Japa, Dhyana, etc. This process of limiting our thoughts by concentrating them in Japa, etc., helps in transforming even our character. We are the product of our thoughts. What we think we become. The nobler our thoughts, the nobler we become.

So Japa and Dhyana serve the dual purpose of limiting thoughts and changing our nature. In the course of our Sadhana, mind gets gradually restricted to the form of Joy, the Lord. From the concentration of the entire height of the Lord's Form, we come to fix our concentration more and more upon that divinely sweet smile on the lips of the Lord. Ultimately, even the form loses its meaning and significance for the Sadhak, when he realises the Bliss in its purest form, without a physical form, and without any lip or smile. In the maturity of practice, in the knowledge that the Bliss is that in which he is enveloped and pervaded, he cries out his vivid intuitive experience "I AM THAT".

The goal of the seeker after Truth is Bliss Absolute and Vedanta shows the path to reach this goal. Vedanta is nothing if it is not a universal Religion. It will make a Hindu a better Hindu, a Christian a better Christian, a Mohamedan a better Mohamedan. When we dive deeper and deeper, we realise that our real nature is Bliss Absolute. Let us surrender to the
Lord, and understand Him to be but the Real Self in us. When we have realised the Self, we have realised every deity known, every prophet born, every Seer living.

A Caution

We have reviewed the First Chapter of this Great KENOPANISHAD. We saw therein that the teacher was explaining to the disciple the Source of All Life living within ourselves, called the Atman. Although you must have noticed that the Master has been referring to one or the other of the sources of knowledge (the Indriyas) and concluding that the sense-organs function because of the Chaitanya or the Atman in us, he had earlier said that it is the "Eye of the Eye", "the Ear of the Ear", "the Mind of the Mind", etc., and in the concluding stanza he had further elucidated that It is That "which the eye sees not, but with which the eye sees". It is that "which one breathes not but by which one breathes". It is that "which the mind cannot reach but because of which the mind functions". Thus, the Master has in so many different ways explained to us this Centre of Centre, the Atman, to be the source of All Knowledge, and this explanation has always been with reference to the various sources of knowledge that we are blessed with. He has never told us directly that such and such is Knowledge or that this is the Soul. He has only explained all the circumstances to make it circumstantially evident that it is the Self. The eye that sees, the breath that breathes, the ear that hears, the tongue that tastes, etc. When closely observed, all are found to be impotent without an independent Life-Force in them, and,
therefore, there must be a Source of Life which alone can vitalise them to perform their allotted functions.

Yat chakṣuṣaḥ na pashyati yas ān chakṣuṣāṁ pashyati. Tadeva brhaṁ
viddhi nevā yadvamupāsate. 6

Tat chakṣuṣaḥ na pashyati yena chakṣuṣāṁ bhūṣṭhā. Tadeva Brahmātvam
viddhi nevā yaddamupāsate

Yat : that which, chakṣuṣa : through the eye, na : never,
pashyati : (one) sees, yas : by which, chakṣuṣa : the eyes,
Pashyati : (one) sees, tat eva : That alone, brhaṁ : the
State of Brahman, viddhi : know, na eva : not this, yat :
(this) here, (jan) : upasate : (man) worships.

(6) What cannot be seen by the eye, but by which the eyes are able to see.............know That alone as Brahman and not this which people do worship here.

The idea expressed in the previous stanza is again repeated here taking the example of the eye perceiving its forms and colours in the outer world of objects. The eyes do not see; the eye is only the instrument of seeing. The “Sect in the eye” must be something different from eye itself and the Conscious Principle that works behind the eye is the Eternal Subject, which is the fundamental Truth sought by the Vedantic Seeker.

Yat śrṇeṇa na śrṇottī yena śrṇāmidam srutam. Tadeva
Brahmaṇātvam viddhi nevā yaddamupāsate.

Yat : that which, śrṇeṇa : through the ear, na : never,
śrṇottī : (one) hears, yas : that because of which, śrṇāṇa :
ear, इदं : this, शुद्ध : is being heard, तत् एव : That alone, 
ब्रह्मात्मा : the State of Brahman, विद्धि : know, न इदं : not 
that, यत् : that, इदं : (here) this, उपासते : (one) wor-
ships.

(7) What cannot be heard by the ear, but by which 
the ears are able to hear........know That as Brahman 
and not this which people here do worship.

The same old idea, that behind the finite organs 
of the body, mind and intellect, there is a Conscious 
 Principle, has been more and more brought home to 
the student’s intellectual appreciation by yet another 
analogy. Brahman directs the ear towards its object, 
the sound. A dead man’s ear cannot register any of 
the finite sounds, since the ear in itself is not the hearer. 
A gramophone in itself can enjoy no music!

The rest is all as we had explained before in the 
earlier stanza.

यत्राणेन न प्राणिति चेन प्राणः प्राणीयते । तदेव ब्रह्मात्मा विद्धि 
नेतरं प्रसिद्धसुपासते ॥ ८ ॥

Yat pranena na praniti yena pranah Praneyate. Tad eva 
Brahmatwam viddhi neda yadidamupasate.

यत् : that which, प्राणेन : by the vital air, न : never, 
प्राणिति : breathes, चेन : That because of which, प्राणः : 
the very vital air, प्राणीयते : is breathed. तत् एव : That 
alone, ब्रह्मात्मा : the State of Brahman, विद्धि : know, 
न इदं : not this, यत् : that, इदं : this (here), उपासते : 
(man) worships.

(8) That which one breathes not with his breath, 
but by which breath is breathed........know That to be 
Brahman and not this which people do worship here.
In the last of the series of the examples taken from the body organizations by the great Rishis, here we have again an explanation of how the matter envelopments, in themselves impotent and lifeless, generally come to exhibit a semblance of life, because of their contact with the Spark of Life in the person and which is known in Vedantic philosophy as the Atman.

A piece of iron has not got any heat-potency of its own. But when the piece of iron comes in contact with fire, it begins glowing, as though it were a piece of kindling fire. If a piece of iron happens to be very hot, we know from our experience and knowledge, that its heat is derived during its contact with fire. Heat is not the nature of the iron-bar. Similarly, life is not the quality or the property of the sense-organs. The Indriyas can cognise their respective objects only when there is the Chaitanya behind them vitalising it. Thus it is only when the Life Source in us is connected with the sense-organs that they seem to be alive.

A piece of wire, in its own nature, has no capacity to give us any "shock"; and if a piece of wire does so, it cannot be a mere wire, but it must be in contact with a live circuit. It is not the wire that gave us the "shock"; it is the 'current' flowing through it. So far, the labour of the Guru was to point out to us the Self, with reference to or as conditioned by the mind and the intellect. You have read in history the story of the conqueror Allauddin and Padmini. Allauddin wanted to have a glimpse of the divine beauty of Padmini. But she, the true Indian Pativrata, would not allow herself to be openly gazed at by the Muslim conqueror. At last arrangements were made to give Allauddin a darshan of Padmini as reflected in a mirror.
The outcast soldier had to be satisfied by looking at the reflected form and beauty of Padmini: his eyes could not "see" the real Padmini of flesh and blood. Similarly, we being "outcasts" in the Atma Loka cannot be given a direct darshan of the Padmini in us. The Guru, therefore, arranges a reflection of her for our gaze as it were! All descriptions and narrations of the self in the Srutis can only be a reflected glory of Pure Existence, the Satchitananda within ourselves; we can be told, and we can understand only the Self, as reflected in the various avenues of Knowledge we have got, viz., the Indriyas, mind and intellect. The Guru cannot and will not introduce us face-to-face with the Self as "this is the Self". All that he can do is to show us the Prabhav of the Atman, as evident in the workings of the sense-organs and in the functions of the inner instruments.

It is something like our conception of the State. The State is not in the King nor in the ministers. It is neither in the standards nor in the people, and yet it is the might enveloping all. In it we function, in it we the governors and the governed, have their individual rights and duties. Similarly, the Self is a might of Truth dwelling in us and pervading about us; it is not in any sense-organ and yet all the sense-organs exist and function, because of the Self. The eye and other members, in themselves though impotent, inert and helpless, when they subscribe their selves to the "State" in us, gain potentialities and become vital "citizens". The "State" in us is the Atman or the Self.

Thus, so far we have dealt with, in the first chapter, only the conditioned Atman, and not the Pure Truth, the Absolute Self. The Supreme Reality is known as
the Absolute because of its infinite nature, inexplicable in terms of finite words. We cannot produce the terrible noise of the rolling thunder through the frail melodies of a flute. Similarly, words cannot represent or express fully the roaring silence of Pure Consciousness. In their attempts at reaching the Absolute, words pant and fall back as it were!

So then, the only way to explain It, is to explain the conditioned Atman; that is all that words can do. It is just like explaining the electric current in the wire. Electricity by itself is absolute in the sense it can be felt and measured but not perceived by our eyes directly. And yet the current has many manifestations, such as light in bulbs, heat in stoves, cold in refrigerators, etc. The light in the bulb is not electricity, but its manifestation, when it passes through the bulb conditioning the filament. The conditioned sun would be its reflection, say in a cup of water, and the conditioning would be the water-surface. From the conditioned sun, we can have some conception of the sun, his glorious nature of light and even heat. But to consider that we have known the sun from a vision of his reflection would be a lie! Thus Atman being beyond words, the only way we can give an idea of the Self through words is through the conditioned Atman.

Thus all that we have so far gained is only a knowledge of the Relative-Reality, the conditioned Atman, and of the Pure Self.

And there is no other way to express in words the Infinite. At best It can only be indicated in terms of Its expressions through the matter-vehicles. The seeker has to realise this Great Truth for himself, by himself, in himself.
One may probably come to stop all the enquiries upon and all the independent seeking for this Self Divine, when one has understood intellectually what all have been so far said in this chapter. This intellectual appreciation of the Presence of Life is not in itself the spiritual unfoldment. Each student must come to apprehend this Truth in himself, in an intimate subjective experience. To emphasise this salient idea, we have the following chapter.
CHAPTER II

Yadi manyase suvedeti varahmesevapi tvaṃ tvam vethita
Brahmano roopam yadasya tvam yadasya deshathat resthena ne mamam-
syameva te manye viditam.

Yadi: if, MANYASE: you think, Sude: “very well
I know,” HITI: thus, VARAHMASEVAPI: even a little too, TVAÑ: certainly,
TVAM: you, VETHA: understand, BRAHMAN: of the
Brahman, RUPAM: form, VATU: that which is, ASYA: of that,
TVAM: you, VATU: that, ASYA: of that, DEVESHU: in the Devas,
ASYA NUN: now then, MIMANCAYA: is to be ascertained,
TE: to you, MANYE: I think, VIDITAM: that which is known (to you).

(1) The preceptor here hastens to warn his disciple:
“If you think, I knew well, it is certainly but little---
the form of the Brahman you have known is also the form
of the Devas. Therefore, I think that what thou thinkest
is still to be ascertained.”

The warning is probably because the Guru could
see in the face of the disciple a glow of satisfaction
and self-confidence and pride at the understanding.
The teacher reads the face and gives a timely warning
“ If you think that you know the Atman well, you are
indeed a fool. I have said that the Atman is the ‘Eye
of the Eye’, etc., and the same is the Chaitanya in the
heavenly forms of the Devas also. But because of these
statements in the last chapter if you conclude that
you have ‘realised’ Atman, you are sadly mistaken.”
A poor man might mistake that he has seen all that is to be seen by merely gaining an entrance up to the open portico of a palace. By standing at the outer door of the portico he has seen nothing of the glory of the palace. He has to enter in and walk round and visit the most inner chambers of the palace, then only he can have thorough "ideas" of the luxurious magnificence of the palace Prabhav. Likewise do not run away with an idea that you have known the Self by what has been so far heard. Walk in! Roam within! Watch, look, observe and live the palace atmosphere. Enquire more and more into the conditions, nature and the lay-out of that voiceless palace of Truth, the Atman. Gain through the use of intuition and intimate personal experience of THAT, much intellectual comprehension of the Conditional Truths, Delve deeper, Realise the Pure Existence: what we see, hear, etc., are all Conditioned Truths. Pure Truths lie behind and beyond all names and forms. And, at the realisation of the Pure Existence, all names and forms get merged into That, for all that is there beyond the palace of existence is non-existent!

The coat and the pant hanging on the hangers have limbs and possess their forms and names. But even if it be the royal lace-coat it shall receive no salute even from the ordinary Chowkidar of the palace. Your coat hanging upon the hanger is not embraced by your wife, nor your hanging trousers hugged by your children! Neither the lace-coat nor your suit of clothes can excite any emotion so long as they are not vitalised by the wearer! The king puts on the suit and every one adore, revere and respect it. Similarly, the police-officer's kit gets no salute as long as it is hanging on a peg; but the moment he enters it, every
one salutes it! So also the physical body has its respect only when the Swami, the Atman, is within it. The moment the Swami has walked out, there is no salute to that carcass, no adoration and no respect.

One of you the other day raised a very pertinent question. The questioner asked “Swamiji, you say that the Atman as it were walks out when the body falls down to rot and decay, a condition called death. But even if the Chaitanya has gone, there is existence for the mass of matter left there as the dead body. Is it then right to accept two different existences; the existence that has walked out and the existence that remains?” First of all, let this Sadiu register his deep appreciation for the glorious student’s independent thinking. It is only a few who can come to have such a doubt. This doubt can easily be solved by an illustration. Yonder is the wall on which sunlight is spread out evenly. I take a mirror and flash on the wall a beam of reflected light. The spot where the reflected light falls is certainly a particularised spot, brighter and easily distinguishable in the Sunlit wall area. We may, by tilting the mirror slightly, change the position of the reflection on the wall. But wherever the reflected beam is, beneath it would always be the light which is spread out generally all over the wall. The beam from the mirror only adds to the intensity at its point of striking on the very surface.

Similarly, Truth, Pure Existence, is spread out everywhere. But a reflected pool of light is created, as it were, by the individuals mind-intellect-equipment (the untahkarana) which is the Ego in each individual. The particularised entity is no more cognizable in the body of the dead; but the general all-pervading existence is the bones, flesh, skin, etc., of the body.
They decompose; but the decomposed matter also has the general spread of the Absolute Existence.

Now I have answered your question. The coat on the hanger has no "personality" so long as the wearer is not in it. So long as the Atman is not 'pervading' over any given name and form, it is not a living entity, but dead matter. The house of matter, the body, is sacred only so long as the Divine Presence is gracing it. Once the Lord, the Atman, has departed, the temple collapses.

The difference between man and man, man and animal, and the consequent plurality are all caused by the difference in the "reflecting" surfaces but the Source of Light, the Atman is the same. Only we have some mirrors which are dusty, some clean, others convex, etc., like the differences between you and your brothers, you and your uncle.

In other words, plurality is only in the conditioning and is consequently in the 'conditioned Atman'. In its reflections we see differences but the Sun is ever only one. Beyond the mind and the intellect, beyond the Indriyas is the Truth, the vitaliser of them all, the Source of all their reflected glories. Conditioned Atman alone can be explained, discussed and grasped by the intellect. The Scriptures and the Teachers explain only the Conditioned Atman. Pure Atman is to be experienced individually by the disciple all by himself.

Often the Master repeats, at the end of the discourse, that what was discussed was only "the conditioned; remove the conditioning and realise the Self". Chinmaya was compelled to ask his Guru one day: "Swamiji, why not then remove the conditioning and explain the Pure Brahman? Why say that It is the
'Eye of the Eye' without the eye-conditioning?" There was no direct reply. The Satsang was in full progress. Even Chinmaya was slowly forgetting the doubt, as the lesson proceeded. All of a sudden Shri Guru Dev said: "Chinmaya, get me some water to drink." Surprised at this unusual thirst in such a cold climate as Gangothri and at such an early hour, the disciple brought a clean Lota of water. He placed it in front of the Guru.

"What is this?" asked the Guru, in an assumed air of anger. "Swamiji, this is the water you wanted," murmured the over-awed disciple.

"But did I ask you for a Lota?" roared the Master "or for water? Take the Lota away and bring me the water."

"But Swamiji, how.....Lota.....without Lota......water.....how water.....Lota.....", murmured the agitated, confused and confounded disciple.

"Never mind," said the Master, in a soft encouraging tone "nobody can convey water without a vessel. So too in conveying the Knowledge of Truth. Absolute Truth cannot be explained in words. Just as you cannot bring water without a vessel, so too we cannot express Truth except through the medium of some one or the other of its conditionings. Hence it is that the Shruti's as well as the Gurus explain only the Conditioned Truth, instead of the Absolute Truth ".

Any amount of intellectual understanding of the Conditioned Brahman will not take us to our goal. The spiritual thirst in man can be satisfied only when he breaks away from the shackles of his limitations and soars high to his full divine stature of Godhood. And this can be accomplished by the sadhaka only through an intimate subjective experience of his own
Real Nature to be the Eternal Existence-Knowledge-Bliss.

To gain this intuitive experience, the instruments necessary are a purified mind and intellect. A mind that tosses the least is called a pure mind. The tossings are caused by desires, hatreds, lusts, passions and such other negativities in our psychological make-up. The mind, scared as it were, by its impressions (\textit{Vasanas}) throws out for us the external world of objects, just as the picture in the film-reel gives us the story on the screen. The cinegoer during the show identifies himself completely with the picture and comes to suffer or enjoy the sorrows and joys of the hero and the heroine.

Similarly, we have the external world, thrown out for us, by the play of \textit{Vasanas} in us, as objects and circumstances, forming among themselves the world for us. Identifying ourselves with this world, we weep and laugh, sob and smile, dance and roll. Torn between hope and despair, failure and success, loss and gain, the mortal lives the gruesome pains of a life of limitations.

The reality with which we should accept the external world of objects and circumstances is only as true as the reality, we claim for the ‘\textit{hero}’ in the pictures during our stay in the picture-house !!

But when we are entirely engrossed with the outside world, the \textit{Atman-Darshana}, the vital, intimate, subjective experience of our real self, becomes impossible. We have to remove the \textit{Vasanas} in our mind; such a pure mind can no more throw any intelligent “story” on the “screen”, and so we will not be forgetting ourselves in our preoccupation with it.

The only known method of erasing the \textit{Vasanas} is by scraping the mind clean! This is equivalent
to holding, say, a piece of sand-paper close to the "film rolls" in the machine room as it winds and rewinds itself, revealing the "story" to the audience. In time, the scratches on the "film strip" shall erase much of its distinct charm. Soon we shall see but a blurred vision of filtered light interspersed with patches of darkness!

In the mind-film, the Vasanas-picture can be erased by scraping it with Bhakti-Sadhana consisting mainly of constant repetition of His Names. Nitya-Nirantara-Iswara-Chintan—constant remembrance of the Lord—is the cleansing agent to be used if Man's mind is to be purified of its Vasanas. In a "clean" mind Divinity comes to manifest in all Its Absolute Glory "Thou Art That". Even a rogue or a sinner can attain the final and supreme concentration. "Here and now," is the promise of Vedanta.


Serve, love, purify, meditate and realise the Godly nature through constant Narayan Smaran.

**Pure Truth**

So then we have found that fire cannot burn fire, though fire burns other objects that are thrust into it. Water can wet all other things in the world but not water. We cannot say that the Ganges water is wetting the well water even though the well be
near the Ganges. Similarly, the Absolute Knowledge cannot know Itself, because that Supreme Reality cannot be known by the instrument of Its own "play".

We have been finding that all the descriptions given by the Gurus were the descriptions of the Conditioned Atman. A play-ground is for students and children to play, and not for its own play; it cannot play in itself by itself. The play-ground is only a field for the children to play on. The field is not playing.

Similarly, the Supreme Knowledge is the field in which these avenues of knowledge come to play and, therefore, these avenues of knowledge cannot by themselves independently reach It. So then, when we find the Guru warning: "Don't go with the idea that you have known the Atman well, and if you think so, you are a fool," we have to carefully inquire into it so that we may understand the Conditioned Atman. Then we shall be able to get an idea of the Pure Eternal Self.

What you have asked me is only about the Conditioned Atman as your question is, "what directs the mind to go forth?" I have given you the answer too, but I know you much better than you know yourself! I know from the nature of your question that you are asking for something more than the Conditioned Atman because, you are a seeker of Moksha (liberation), and the Knowledge of the Self alone gives us Eternal Supreme Satisfaction. The disciple in short had asked for the Unconditioned Atman. The Guru explains further to the Sishya and says that the dynamism behind the eye which makes that instrument see things, is in Itself, the Life-Centre, the Centre of Centre, the Eternal Blissful Atman!

A villager visiting for the first time a city, in
wonderment would ask, "how is this bulb lit?" And if his friends are sympathetic, they will not stop merely by explaining that the "light is lit when the switch is on", but will explain to him the current and the filament, etc., and thus satisfy him completely. Thus, even though the disciple asked for an explanation of the visible manifestations of the Supreme Reality, understanding the unsaid query behind the question as a desire to know the Pure Atman or the Life-Centre, the Guru, in kindness continues to explain. "So then," he says, "if you think that what I have explained till now gives you what you asked for, you are mistaken. I have not explained!"

The manifestations as light, heat, air, etc., are first explained to the villager and through them, he is introduced to what lies beyond them, i.e., the cause of that manifestation which is the power running through the wire. Similarly, the Guru explains to the student, the Vitaliser behind the "Eye of the Eye", "the Ear of the Ear", etc., and then he says that if you think that this is Atman, you are again mistaken. The Guru indicates that beyond this Conditioned Atman, there is the Truth which has nothing to do with the conditioning. The conditionings ever keep on changing. The ear, nose, intellect, mind, etc., are indeed necessary for us to provide a proof of the Vitality of the Life-Centre, just as we must have a vessel in which to convey water. Through the conditionings alone can we have an idea of the Life-Centre or Life Power. First we understand it with reference to these manifestations, and then we shall reach the goal and experience it without the manifestations.

We have got here the warning that "if you think you know well, you know very little", because none
of us, not even the Masters can say that Atman is "understood" or "known", since the Atman is not knowable, but is the knowing principle. Brahman or Atman is not seen, heard or understood or known as an object. I can see this form of the microphone, and you too can see this form, because this form is different from me and you. You can see your hands or fingers and admire their beauty in your spare moments. Why? Because the fingers are something different from the instrument of seeing, the eye! But you can never see your eyes yourself! Similarly, the Atman that sees, understands, knows and perceives cannot be perceived, known, understood nor seen!

- What can we do then? When we have ended our Ego, there is no question of the "I". The Atman alone remains then as a vital personal experience. There is no "I" at all, at the end of successful Sadhana, so that this despair need not be ours. We shall become Truth!

A man bathing in the river loses his gold ornament and desperately searches for it repeatedly in the water and at last gets it. His joy is inexplicable at the moment of recovering it. But how will he explain his joy? Under the water his sense of speech is hushed and so he cannot express his joy at that very moment. Similarly, the Atman is beyond explanation at the very moment of experiencing it. You can only meditate yourself into it. There is no 'I' and 'you' remaining at all during the final moments of Beatitude. "This merger is possible," is the daring assertion of all the Vedantic Seers.

Every day, we are living through three planes of consciousness. What we see in the waking-state is contradicted by that in the dream-state. The food
that we have taken in the waking-state is not available
in our dream-condition, because after a sumptuous
meal, we can go to bed, and yet, can experience, within
a few minutes, a dream of starvation. Also the moment
we come out of the dream-world, the feast we had
consumed there will not at all end our waking-state-
hunger! What is real in one plane is not real in
another. When you go to the deep-sleep-state there is
neither the waking-state-world nor the dream-world;
both of them are contradicted!

There is yet another state of consciousness, called
the fourth state, discovered by the great masters of
the Upanishads, viz., the Thuriya State, otherwise known
as the God-consciousness. The plane of God-conscious-
ness is thus the Fourth State. In this State of Perfection,
we shall realise that all the other three planes of cons-
ciousness are but a long, long dream. All Sadhanas
are but conscious efforts to transcend the pain-ridden
limitations and rise into the All-Bliss, All-Perfect-Realm
of the Fourth State. Now we do not have any experience
of this transcendental Fourth State or its Divine might,
as we have come to believe the Jagat-Dream as real.

A doll made of salt, tied to a string and dipped
into the ocean will not come back when pulled up
to report the depth! The doll gets melted into the
very form of the ocean; the salt-doll was the ocean;
it was born from the ocean. But it had for a time
an identity of its own and a form. But once having
reached the bosom of its own “Nature”, and remaining
there for a time, it becomes the very ocean that it Eternally
was.

That is, the doll-ego which exists as a super-
imposition upon Truth Pure Salt, assumed for a time,
certain false forms and names. But when actually it
entered the mass of its own nature, it got merged there with its own Swaroopa. Similarly, in the Fourth State, the Thuriya State, because there is no instrument for Vikshepa (tossing of the mind), the Bliss of our oneness with the entire universe is experienced.

On OM, we superimpose, as on an idol, the three States of consciousness. OM is made up of three sounds, A, U, M, wherein the Sadhuka superimposes on sound A, the waking-state, on U, the dream-world, and on M, the deep-sleep-state. The long-drawn M-m-m-m hum of OM is to represent the Thuriya State*, and the silence between each OM chanted, is the final subtlest point to fix the attention of the meditator. By then, the mind of the meditator becomes so pure and steady that once he succeeds in plunging into the depths of this Bliss-Silence, his mind is no more there and he experiences the Transcendental Truth.

This subjective Experience alone can give us the Knowledge of the Pure Atman, Truth, without its conditionings. In this subjective Atma-anubhau alone can man reach the fulfilment of his life’s Divine Mission.

**THE DREAM MIRAGE**

We have so far examined the Illuminating Factor, the Chaitanya in us, with the aid of a metaphor from a beam of light striking a reflecting surface and producing a pool of reflection. The reflection thus thrown forth by the Intellect is called technically, in Vedanta, as “Chitabhasa”; Chit, the Chaitanya, or the Illuminator and its Abhasa meaning Its reflection. Just as the Sun is seen reflected in a pool of water, so too, the

* Refer Mandokya and Karika Discourses by Sri Swamiji, for more details on OM Upasana.
Chitabhasa is recognised in the mental pool when the Light of Truth strikes the mind. This Chitabhasa, thus playing a false dalliance in the mental theatre, is the false toy-monster called the Ego. The annihilation of the Ego, it is said, with a divinely sweet persistence in Vedanta, is the experiencing of Truth. This being the promise given by the Srutis, we shall be better equipped to undertake our pilgrimage to Truth, if we know some intimate characteristics of this Ego.

The Supreme Intelligence, the Atmanaitanya, eternally self-effulgent, shines ever-bright at the Centre of the Centre in the human heart. It gets reflected as it strikes against our intelligence. As we are living today in a passionate hunt after sensuous objects, our intellect, along with our entire attention, is turned totally outward. Thus the Flame of Reflection, the Intelligence, is slightly at an angle, like the hood of an angry serpent just before it strikes. Naturally, a pool of reflected light is thrown as it were in front of the original Supreme Light.

Like innocent children, who get frightened at their own shadows, we fall a prey to many a hallucination produced by our own misunderstanding that the reflected light is the Truth Absolute. The reflection, as we know, depends entirely upon the condition and nature of the reflecting surface. At the moment of mental and intellectual agitation, the Chitabhasa seems to tremble and dance in mad revelry. When the intellect is dimmed by the fumes of jealousy, anger, passion and lust, the ego-centric entity in us undergoes corresponding modification. Thus we see one who is ordinarily a quiet innocent and decent individual, under the stress of anger and lust, suddenly deforming himself into a dreadfully ugly monster. In every Dr. Jekyll there is a
manifestation of Mr. Hyde every now and then.

So long as the intellect is turned outward, propped up by our mortal desires, this ego-centric delusion and the consequent sense of separateness will continue in us. With the sense of separateness, naturally, the entire chains of sorrows come to shackle us and make us victims of our own bondages. The attempt of a *Mumukshu* is to end these limitations and rise to a plane of existence where he shall rest in peace eternally. *Sukhapatra* and *Dukkanvarin* is the aim of the aspirant.

*Brahmavidya*, as contained in Vedanta, caters to this nameless and formless—and yet all the same most poignant unrest of the Soul—by prescribing a certain discipline of the mind and intellect. The extrovert nature in us is the cause of the Ego-sense: ending Ego is reaching the perfect. When by practice or self-control, our sense-organs have come to a certain extent under our control, we the Divine-Lives, start the practice of enquiring the self within through deep and long meditation. This Vedantic *Sadhana* when continued for a long unbroken interval, brings about a slow closing down of the extroversion in our intellect.

We have already found that the intellect when it raises its serpentine hood, in its outward running nature, throws a pool of reflected *Atmic* Glory called the Ego. When during *Sadhana*, the student, through self-discipline, effects (develops) more and more introvert nature, the false pool of light moves towards its origin, until at last when the intellect is entirely turned within, the reflection coincides with or merges into the Eternal, the Reality. The Ego then gets totally sublimated and ours shall be the transcendental experience of our own true nature Godhood. This is the fulfilment of our life. This is Supreme success. This is achievement.
Truth, the Self, which is the sacred theme of the Upanishads lies beyond the intellect, and it illumines constantly the very intellectual experiences themselves. So to declare "I have understood" is not the final realisation of the Consciousness by which I have recognised the idea "I have understood". Hence the student is advised to continue his investigations.

This Final Experience of our Eternal Nature is not an objective knowledge but an intimate subjective experience. As such it is rather difficult for words to express this deep experience, just as we can only mumble eloquence and yet fail to express our deep love for our mother, sister or son! However much we may explain the joys of eating laddu, we may succeed to an extent only in expressing the grosser objective aspects of it. We fail in our attempt to convey the subtler subjective experience of the laddu-taste as such! Hence we have the disciple's words in the following Mantra:

नाहं मन्ये सुवेदेति नो न वेदेति वेद च। यो नस्तवृ वेद तत्
वेद नो न वेदेति वेद च। ॥ २ ॥

Naham manye suvedeti no na vedeti veda cha. Yo nastad veda tad
dveda no na vedeti veda cha.

न : never, अहं : I, मन्ये : think, गुष्ठेदः : (that) "I know very well"; इति : thus, न न वेदः : "not that I do not know," इति : thus, वेद च : "I know too,"

यः : (He) who, नः : amongst us, तत् : that, वेदः : know,
तत् वेदः : knows that, न वेद इति : "I know not" thus,
वेद च : (he) too understands.

(2) I do not think that "I know it well." But not that I do not know; I know too. Who amongst us comprehends It both as the Not known and as the Known—he comprehends It.
The Guru's kind and critical warning was that the Self is not known as an object other than the knower himself, and that all such understandings are but the comprehensions of the Intellect and Mind and not the true Experience of Truth through the Divine-Eye, the Intuition. The disciple's answer as contained in the stanza is quite revealing and expressive.

There is an entire drama packed in this single Mantra: a drama of the student's inner mind. In utter obedience to his teacher he first admits that he does not think, "I know It well". But when he looks within, it is a lie and so he confesses "but not that I do not know". By the time he has finished this much of a true confession, he has become overwhelmed by his own intimate personal experience and, therefore, he emphatically asserts "I know too". These statements would look like the mad-ravings of one who is not right in his senses. This language of confusing contradictions alone can be employed in dramatising the feelings of the student who has really risen above the ordinary planes of experiences and has come to live the transcendental Divine Consciousness.

The student admits with reference to the memories of his own Transcendental Experiences of Pure Self, that certainly, his knowledge of it is not similar to his knowledge of chairs and tables. An object other than yourself can be known by you as 'well' or 'not so-well', etc. But your knowledge of yourself is not the same as your knowledge of your son or wife. I know myself through and through better than anything else in this world. The Self-Knowledge is a million times more subjective and, hence, the Knowledge of Self-awareness is too deep to express in words.

Words, after all, can express and convey knowledge
only through a series of references to known experiences. In short, language must break in its attempts to express the Inexpressible, because the Experience of Truth is not an impression received by the mind of an ‘object’, but is the Self-awareness of Pure Consciousness, gained when the mind of the Sadhaka gets annihilated through his Yoga Sadhana. Language plays only in the field of the mind and intellect and their death-dances!

The more the intensity of an experience, the subtler become the words and the more loose the construction of the sentences. Hence, we have in this sacred Mantra a statement seemingly self-contradictory but in fact an expressive representation of the feelings experienced. The student comparing his intuitive experience of Truth with his ordinary sense experiences of the world says, “I do not think I know well”. His knowledge of Truth, though complete and full, is not, he feels, anything like his knowledge of a table or a chair. The knowledge of the objects of the world is gained through the functionings of the sense-organs and through a process of estimating the mental reactions caused by them. But the student has gained, certainly, a very intimate knowledge of the Self in him, and yet it is not as “an object other than himself”. That the Self is recognised as one’s own real nature, is the uniform experience of all Masters.

Though strange be the student’s discovery, stranger seems to be his mental condition after his self-discovery. He has realised that he is Knowledge Itself. And yet, his difficulty is in that his realisation is not in the knowledge of, but it is in the knowledge as: that is, he has not realised the Self as we realise, for example, our thoughts in us, but he has realised the Knowledge as such.
To the Western philosophers such an experience is so strange and abnormal that they cannot understand or appreciate the student's mental situation. Thus, in the foreigner's unsympathetic approach, he reads in the Upanishadic Mantras nothing more intelligible than, "mere blabberings of a humanity in its childhood". And indeed, even to the modern educated Hindus, this Mantra is but the mad ravings of a youngster suffering from hysteria and melancholia!

Though he admits that his experience is something novel, strange and unparalleled, yet, he is not ready to accept it, because, his awareness of It is so intimate and full. The only way in which the poor mortal in him could express the Immortal he is, is by quoting (or with reference to) others who have experienced intuitively the same Truth. "Who amongst us comprehends It, both as the not-known and as the known, he comprehends It."

Agama (tradition of Masters) is the only evidence with reference to which one can express transcendental experiences. Even the Scriptures adopt this means and often put statements into the mouth of some ancient Master or other. The same method is adopted here by the disciple in Kenopanishad when he tries to discuss his inner intuitive experience of Truth with his Guru. "Who among us comprehends It..............comprehends It, both as the not-known and as the known, he comprehends It."

यस्यामतं तत्स्य बहतं पतं यस्य न वेद तस्मा ।
अविज्ञातं विज्ञातं
विज्ञातमविज्ञानताम् ॥ ॥

Yasyamatam tasya matam matam yasya na veda tasma.
Avijnatam vijnanatam vijnatamavijjnatam.

[Chapter II]
यस्य : He to whom, अमतं : there is no comprehension (about the Brahman), तस्य मयः : his comprehension is real, मयः : (the real) comprehension, यस्य : To whom, न : is not, वेदः : knows, सः : he, अविज्ञातः : (It is) unknown, विज्ञातः : to the real Masters of True Knowledge (to those who know perfectly well), विज्ञातः : perfectly known, अविज्ञातः : to those who know not.

(3) He understands It who comprehends It not; and he understands It not who feels he has comprehended It. It is the unknown to the Master of True Knowledge but to the ignorant It is the known.

This Mantra is a direct statement of Mother Sruti explaining the Truth for the benefit of Her students. The maximum that the words can do in explaining the Infinite is to state as she has done in the second line of the Mantra.

The moment we comprehended a thing, it is always through the instruments of our comprehension and understanding. They being limited, they cannot but fail in grasping the whole. Whatever words can express must necessarily be something grasped earlier by our understanding. Thus, as we have already noted, Truth expressed can be but the conditioned or the limited Truth.

The stanza may also be considered as the declaration of the Teacher himself. When the best of his disciples, after listening to the first chapter, answered the teacher in a confused self-contradictory statement as contained in the previous Mantra, the lesser students in the class must have either felt stunned by it, or giggled to bully the boy. Here the Teacher endorses that what was stated by the pupil is
quite acceptable and that it is the only way the transcendental experience can really be expressed.

Language of intuition alone can soar to the Realms of Pure Consciousness. Truth defined in words is Truth defiled. The Supreme Reality when experienced shall be known as our own real Self. A pen in a dark room when brought into the verandah may be considered as illumined by the sun. But it would be absurd to say that a thing in the sun is illumined by the sun: illumination being the very substance of the sun. The function of illuminating can have a play only where there is darkness also. The Self which is Knowledge Absolute cannot be known by another knower other than Itself. The sun never illuminates itself since it is light itself.

**Kill the Ego**

Some years ago a Marwari merchant of Bombay suffered six months of sleepless nights due to the persecutions of a bug that one night entered his brain through his ears! Every fifteen minutes, and sometimes oftener, the bug would creep round inside the skull seeking for a more edible portion of the brain. The merchant went round the globe, meeting all the possible specialists, and yet had to return to India with his pet disease uncured. However, the merchant heard of a great doctor in Lucknow and reached that city with newly lit up hope. The doctor examined him elaborately and reserving his opinion to himself, declared that he would try his best. Weeks passed. The merchant was almost raving and hysterical as repeated sleepless nights of agony and pain broke down his nervous system bit by bit. One day the doctor approached
the patient to inform him that in case the merchant could afford to send a man to the Western-Front, the doctor could exert his influence with the Red Cross and procure for him, a special medicine prepared by the Germans.

Any expense, if it could only relieve him of the agonising pain, was cheap for the merchant. Again months passed. Despair and hopelessness was choking the merchant, when one day the doctor in all cheer and smiles approached the patient and showed him a parcel and said, "here is the medicine! Now the miracle will be done. There are three tubes here; with one we can make the bug swoon down for at least two, three days; the second, injected after a week, would kill the bug; and third would make the dead bug come out of the ears." The merchant was naturally much relieved and felt extremely hopeful. Was not the rare German specific for all bugs in the brain procured at such a heavy cost?

The next day the doctor with half a dozen of other specialists attended the patient in a well-equipped operation theatre and administered the first of the three injections. As told by the doctor the bug in his brain did swoon, and the patient had a restful night probably, the first night he had slept so soundly after many a month. However, after three days, the bug had started as usual creeping and crawling round, eating the brains and burrowing holes in it! The merciless bug! A week passed. Again the operation theatre scene was repeated and the patient then onwards felt that the bug was really dead. During the week the patient was not even once, disturbed by the enemy in his brain.

On the day when the last of the injections was
to be administered all the medical college students were called to be in the operation theatre. All the elaborate precaution required for this serious and strange injection of the costliest and the most rare German medicine was enacted faithfully and last of the injections was successfully carried out. After half an hour the patient’s ear was carefully washed, and lo!, in the ear-basin was seen floating a dead bug! The doctor lifted it with a pair of forceps to the gaze of the satisfied and contented patient. The patient was wheeled out of the operation theatre. The doctor went up the door and after closing it carefully wheeled round to face the silent audience of wondering students who were surprised that they should be invited to witness but a mere injection!! "Friends," addressed the practical scientist "you have been watching so far the cure of a very painful disease for which the patient could not get a cure all over the globe. And strangely enough, the German injection bottles were nothing but tubes of distilled water which I had procured from the local chemist round the corner in the street. The most difficult part of the operation was, confessed the doctor, the hunt that I had to make yesterday night for a live bug. When at last I got one I pressed it carefully between my fingers in one end of my kerchief and preserved the dead carcase, which was dropped into the ear before washing it, and it was that dead bug, which I had hunted out last night, that you saw in the ear! May be the means are unfair but, for an unreasonable patient’s imagined diseases, the only cure can be only the false medicines of mere attributed powers".

Viewed spiritually, we all are living the delusions of the merchant. We are suffering the pangs of an imaginary ‘bug’ in us. Identifying ourselves with
the Ego we come to entertain the wrong notions of 'I'-ness and 'My'-ness and the consequent sufferings, sorrows, limitations, finiteness, etc. Now we need a Lucknow doctor who will kill for us the bug-in-our-brain, the Ego-sense, with the rare medicine, the Atma Gnana, which, when its purpose has been served, shall be recognised as nothing new or rare but as our own Real Nature!

The Truth, ever effulgent in its own Light-Wisdom-Power nature, presides over all our activities outside in the world and inside in our minds. We found how this Supreme Light gets reflected in the Intellect and produces the 'Bug' for us, the Ego Pool of Light! And there, the metaphor was deliberately stopped so that you may get some time to think over those ideas.

On realising the Real, the unreal vanishes; when the Bhakta in devotion and love melts himself into the Prabhav of the Lord of his heart, the experience of this Para Bhakti is one of Supreme Consciousness. The experience of all Masters is the same at the point of final culmination of all their Sadhanas, whatever be the path pursued. Truth is the central temple where the pilgrims must finally reach. In the presence of Truth, at the moment of his experiencing it, there shall never be an experiencer separate from the experienced.

The Vaishnavites who belong to the Madhava and Ramanuja orders, in their philosophies, based upon duality, claim that the realised God ever remains eternally separate from an equally eternal quantum called the separative ego-sense in the Sadhaka! But, to the Vedantin in his realisation of the Non-dual Truth there is nothing but one Homogeneous Experience of
Divine Pure Consciousness at the summit of his spiritual perfection. The Dwaitin complains that if we become ourselves, Bliss Absolute, who will then enjoy the joys transcendental? They seem to be worried with a desire to enjoy although it is of a transcendental nature. To the Vedantin, in his extreme sense of renunciation, dispassion and discrimination, he has discovered the futility and hollowness of an enjoyed joy gained by even the experience of a God other than himself. The Srutis are unanimous in their declaration that anything other than the Enjoyer of the Knower is false and that Infinite Peace can only be gained by one who has come to live in entire identification with the Self, the Knower. The Sruti declaration, that It is beyond the known and the unknown, the Knower himself, is self-evident.

Taking our metaphor of the reflection in a strip of mirror, we may now make an attempt to understand this process of the merger of the Ego with the Source of Ego. Supposing a very powerful arc-light is placed before a strip of mirror. We know from the rules of reflection that the reflection would be always as far behind the mirror as the object is in front of it. Supposing the arc-light is three inches in front of the mirror, the reflection is three inches behind the mirror. The Knowledge Absolute shedding Its Light of Intelligence is in front of the reflecting medium, our intellect. A spiritual aspirant, through discrimination, comes to live the nobler values of the higher intellectual life and thus gains slowly and slowly a degree of introvertedness whereby the Pool of Light, the false Ego, gets merged with the Source. The Bhakta becomes meek, tolerant, selfless and divine. And yet, even at that state of full divine life, the Sadhaka gains no subjective experience of the Truth that he is.
From this state of spiritual progress, the next lap of his pilgrimage is, what is generally termed as Abhyas. What actually happens when one continues his meditation exercises is, figuratively speaking, that the reflecting medium, the intellect slowly gets moved nearer and nearer to the object, the Light of the Self. Soon a state comes when the reflecting surface is in contact with the object.

When the arc-light on the laboratory table is in contact with the mirror strip, what should we expect? For a short interval of time the mirror would certainly provide for the observer, a clear reflection. The reflection is as far away from the object as the thickness of the mirror, but at the same time it is an observable fact that in the heat of the arc-lamp the mercury surface of the mirror melts off and the strip of mirror shall no longer provide for us any reflection of the lamp. The reflection, since it cannot go anywhere else, the Sastras say, has merged with its source.

The intellect during constant practice of daily meditation gets steadily moved nearer and nearer the Self, until at last, in the white-heat of intense experiencing of that transcendental Truth Absolute, the false Ego-centric notions disappear, and the intellect merges itself with the Infinite Ocean of Bliss and Perfection, our Real Nature. That is the final experience of Samadhi, and in the perception of the Self through the intuitive eye, the God-Man becomes the Self and shall not experience the Truth as something other than himself. This is the declaration of all the Srutis, nay, of even the living Masters of our times—not only in Hinduism but in all the known religions of the world. This achievement, the real fulfilment of the life’s journey is within the scope of every mortal.
It is this experience, so subtle and full, that has compelled the great disciple in *Kenopanishad* to cry out, as he has done, his vital experiences, in such a mumbled jumble of words of seeming madness as in the *Mantra* we are now discussing: "He understands It who conceives It not, and He understands It not, who conceives It." The difficulty felt by the disciple is, that at the moment of perfect God-consciousness, there is no I-ness left to perceive It as an "object", and the moment he is aware of his I-ness he is not experiencing the state of Godhood.

We cannot have a false vision of the ghost and the real understanding of the post at one and the same time. The moment the rope is recognised, the serpent is not there. Where the Ego is felt, God is not there. Vedantic realization of Oneness is not the monopoly of the Hindus. Shree Yung-Chia Ta Shih, the Chinese philosopher also sings:

"It is only when you hunt for It
That you lose It;
You cannot take hold of It,
But equally, you cannot get rid of It,
And while you can do neither,
It goes on Its own way."

"You remain silent and It speaks;
You speak and It is dumb."

All Yogas, be it *Bhakti*, *Ghana*, *Karma* or *Hata*, are but different techniques to reach the same Perfection by means of total annihilation of the inner enemy, the Ego. "Kill the Ego, die to live the Divine Life," so cries the Saint of Ananda Kutir. Listen to this call of self-redemption. Act diligently. By pursuing the path of the True, through devotion and love, reach the Goal of Perfection, Thy own Self.
In the Ego-less state of God-consciousness there cannot be the seer other than the seen. The attempt of every Yogan in the field of self-perfection is a conscious move to prepare his inner instruments of understanding and perceptions to a single-pointedness, and thereafter to apply them in the adventure of discovering, in a quick review, how all the various Yoga techniques are but different methods of purifying and perfecting the inner instruments and bringing them into the state of sharp single-pointedness.

When once the Sadhaka has reached this perfection, he strives to get himself detached from the physical body-consciousness. The outer world exists only with reference to our consciousness of our body. The moment we leave our body-consciousness, we are not at all aware of the sense of the world-objects and their sorrowful persecutions. This may not be quite palatable or acceptable to those who hear it for the first time, but it can be subjectively felt and lived, as in our experiences of the dream-stage or the deep-sleep stage. In both these conditions of awareness, we are not conscious of our physical body and naturally the physical world is also negated.

Thus, a Yogan with the help of his divinely sharpened mind and intellect, turns his gaze inwards towards the centre of life, the Atma Tatwa, the Self. To get detached from the external gross envelopment of matter is to get ourselves identified with our real nature as the spirit.

The declarations of Sastras are thus simple, direct and unambiguous. But a mere understanding of the technique of the Brahma Vidya science will not give its fruit and liberation from mortal limitations. The
barbarous junglemen of Africa cannot come to enjoy the blessings of civilisation by a mere reading of the great text-books. They will have to renounce their present way of living the barbarous values of life and take to the cultured values of life advocated in those text-books. In short, however often we may repeat as Mahamantra, the name of Aspro, we cannot gain the blessing of relief from our headaches unless we swallow the medicine. Similarly, for all the greatness of Vedanta as a philosophy, it cannot and will not give us any solace or joy, merely because we have come to grasp its science intellectually. We must live it; live it entirely. No compromise is possible. No betrothal is a practical proposition between two opposite things. Light cannot be where darkness is.

A Seeker starts his pilgrimage with renunciation—enunciation of the wrong negative values. This is the negative aspect of a positive Sadhana. This is achieved by not merely the efforts of mere will or determination, but is hastened to a success by a positive cultivation of the qualities of righteousness. When such a divine life continues for long his practices in any one of the four main paths of Self-Perfection, he comes to gain a Divine Power called Intuition. This faculty is now lying dormant in almost all of us. Yoga awakens it, and it is through the help of this newly discovered faculty that man reaches his native land of perfection.

This intuitive perception of Truth is not in any sense of the term a perception of an object like the table. Intuitively the successful Sadhaka becomes perfection itself. Hence the Guru warns the disciple: "It is the 'unknown' to the man of true knowledge but to
the ignorant It is the 'known'."

Mere book knowledge will not help in fulfilling the edicts of Indian philosophy. Unlike the philosophies of the West, for us Indians, a mere academic understanding of an intellectual view of life is not philosophy. To the Indian mind, philosophy is at once a view of life and a way of life. A philosopher to us is not a mere idle dreamer or an intellect-spinner, but a hard and factual man of life who should show us also a certain value of life and how best his philosophy can be lived and realised. It is very significant in this connection to note that the word philosophy is termed in Sanskrit "Darshanam", the emphasis being in the availability of those ideas for realisation in the given life.

Merely hearing Vedantic discourses may give the listeners a vague concept of it, but will not make the listeners men of perfection unless they are ready to live as Vedantins in life. It is an ill-informed idler's cry, that Vedanta is divorced from life. In fact, there is no known method of living a fuller life than by organising it upon a firm foundation of the Vedantic values of Oneness and Truth.

A true Vedantin is a balanced individual: neither he is over-intellectual nor has he allowed his emotions to erupt into a dust-storm and sully the intellect. Discrimination and dispassion have developed his intellect to an acute subtlety and in his practices of love, kindness, tolerance, etc., he has expanded his mental qualities and emotions. When such an equally powerful mind and intellect are brought to play in a happy synthesis, in a given field of enquiry, out of the combination rises, as it were, a third Divine Power in his bosom, called the Intuition, the "Gyana
Chakshu”. And the Self is experienced through this instrument.

प्रतिबोधविदितं मतमसुतत्त्वं हि बिन्दते । आत्मा बिन्दते बीर्यं विद्यया बिन्दतेमसुतृतम् ॥ ४ ॥

Praśibodhavidhantam matanamrutatwam hi vindate. Atmam vindate veyam vidyaya vindate amrutam.

प्रतिबोधविदितं : that intuits It in and through every modification (of the mind), मतं : the conviction, असुतत्त्वं : Indeed immortality, बिन्दते : attains, आतमा : Through the Atman, बिन्दते : attains, बीर्यं : real strength (vigour), विद्यया : through knowledge, बिन्दते : attains, असुतं : Immortality.

(4) Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality.

The Absolute Truth presiding in us as the Self is ‘known well’ only when it is knowingly understood as the witness of the three States of Consciousness. A witness is one who is standing apart from the incident and who witnesses and views the incident without in any sense taking part in it. The witness has not even any interest in the incident nor has he any prejudice against it. Unmoved and uninterested, a witness beams on the passing panorama in front of him. Similarly if Truth, the Self, were to retain Its status as the Eternal, the Immortal, the All-pervading, It has to be a non-doer and a non-enjoyer—a mere dynamic witness.

The experiences gained in the waking-state are contradicted in our experiences of the dream-state
and both these are negated in the world of sleep. And yet, the same individual can remember his experiences in his waking-state and in his dream-state, as well as he can remember that he knows nothing during the condition of deep-sleep. It is well known in order to remember incidents or happenings, the experiencer must himself have had the experiences. Unless I have lived an experience, I cannot remember it; however good my memory may be, I cannot remember any of your experiences. So too, must you necessarily fail to remember the happenings in my life.

From the above we must conclude that there is an unchanging entity in us who experiences all our waking-life, dream-world and the sleep-bliss. The waking-state Ego, the Mr. so-and-so entity, is not in the dream-world. But on waking up from the dream, he remembers that he had dreamt. That factor in us, in consultation with which we have this continuity of awareness and personality, through the different fields of consciousness, is the All-Witnessing Atman.

Thought (Bodham) by thought (Bodham Prati) is known (Viditam) the Presence of Consciousness Infinite. For, all thoughts are known to us: the knower who becomes conscious of all thoughts is the Light of Consciousness, the Supreme.

Thought is but a disturbance in the mental stuff, a ripple (Vritti) in the mental pool. As the thoughts rise, dance and die down, it is the Consciousness that illumines the birth, existence, activities and the final death of all thoughts. Thus, at each thought-disturbance there must be a flicker of the Consciousness...........and this Consciousness in intuitively realised as separate from the thoughts that it illumines. One who realises This becomes Immortal—Changeless. The change is in the
thought-flow: the illumining Light of Consciousness, as a Witness, merely looks on the changing thought-procession.

To identify with this "Witness" is to end the Thraldom of the Ego. Death and limitation, sorrow and despair, success and failure, pleasure and pain, love and hate and the thousand and one other poisonous weeds of life that embitter life, all belong to the Ego. To the All-Witnessing Truth, Samsar is foreign, and to Its Light, Power, Wisdom, is the Bliss-content of the Samsar. In this identification with the Self lies the secret of knowing the Atman as beyond the "Known" and "Unknown".

इहृदेवव्यवायित सत्यमल्लित न चेदिहावेदीमहत: विनिलित: । सूतेषु सूतेषु विचित्य धीराः प्रेत्यास्माल्लोकावकादमुता भवन्ति ॥ ॥

Ihachdavedeeddatha satyamasti na chedihavedeemmahatee vinashtiihi. Bhooteshu bhooteshu vichitya dhereeha pretyasmallo-

कादम्रुता bhavanibi.

इह: here, वेद् अवेदात्: if (one) knows (That Brahman), अवेदात्: then, सत्य: the true fulfillment (the very essence of human aspiration), अस्ति: is (acquired), न चेत्: if not, इह: here, अवेदात्: knows, महती: very great (is the) बिनिलितः: destruction, सूतेषु सूतेषु: In all beings, विचित्य: seeing clearly (the Atman), धीरा: : the subtle intellects (men), प्रेत्यात्: having gone (risen). अस्मात्: from this, लोकात्: world (of senses), अमृता: : immortals, भवन्ति: become.

(5) If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense life and become immortal.
Kind Mother Sruti is here pouring out her anxious Love, in a clear warning to her grown-up children, that in this birth alone shall we attempt and gain a degree of success in totally cutting away from our bondages and shackles. Freedom is the birthright of man. To seek and achieve it, he has taken his incarnation. After thousands of lives in various embodiments, as a result of the gallons of tears shed, the All-Kind Lord has given us the rarest chance to be born as man.

An embodiment in a human form is rare indeed. Even having got the form to have all Indriyas intact is again an added blessing. Again, to possess a well-developed and balanced, physical, psychological and spiritual personality is the result of, the Sastras declare, many lives of continuous Tapascharya and devotion. Lastly to have all the above qualifications and yet, to be without a chance to hear the secret knowledge of the Truth Absolute, as contained in the Srutis, is to grope endlessly* in thick darkness along an unending vale of tears. Glory to you all! You represent indeed the cream of generation who have gained by your own self-effort in endless previous births, the rarest of chances to study the Upanishads and come to know at least the Conditioned Truth.

Each of you is a representative of at least a million in the world of mere two legged worms crawling in filth, hapless and deluded. Hence, Mother Sruti says, "Great Indeed the Destruction if one strives not and thus fails to recognise himself as the Atman"

Without renunciation, no enduring successes can ever be gained by any one, at any time, in the annals

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* Read Swamiji's Talks on Vivekachudamani of Sree Sankara the opening stanza of the Text.
of human endeavour. Nature herself is roaring this truth. The fishes must renounce their capacity to swim if they were to gain the greater glory of gliding through space on their wings as birds. The birds must surrender their power of flying if they were to rise higher in evolution and reach the instincts of animals. The animals must slowly give up their hardness and gross physical capabilities if they are to gain the subtler power of a blossomed mind and intellect. The ape-man, if he were to renounce his tail and the jungle life, and lo! we have the coated-booted insurance agent and the thundering politician. The last stage in the pilgrimage of man towards Godhood—towards the state of Super manhood—is chalked out and directed by the Srutis. The Masters of wisdom unanimously cry that if man were to make one little renunciation he shall step over to the Realms of the Divine. Renounce the Ego and be a God. And this is possible Now and Here. In discrimination learn to see the One Truth that lies self-evident in every name and form. This is the greatest worship and shall in the end take us directly to the audience chamber of Truth. We shall meet Him face to face and get ourselves merged into Him. Having seen God the man ends by becoming God.—"Brahmavāt Brahmaiva Bhavat."

Now and Here

We have tried to understand Mother Sruti’s anxiety at man’s futile existence in the pursuit of mere physical desires and passions. She earnestly appeals to man to recognise what a rare chance he has in being born as a human being with all the Indriyas intact,
with a well-developed mind and intellect, and also with a glorious chance to have the contact of Satpurushas and learn from their mouths the Wisdom of the Sages. It is her loving declaration and kind warning that she expresses in her words, “One who has not known That here, great is the destruction!”

A wise man seeking for and discovering the underlying Truth Principle, in all names and forms, lives happily in the Wisdom of the Self. Such a one “pretyasmalllokat” (having left this world) “Amruta-bhavanti” (becomes Immortal).

Built upon this line and similar ones, we have two schools of thought among the Vedantins, one claiming that perfection cannot be achieved unless one leaves his physical body in death, and the other arguing in a different line and coming to an altogether different conclusion that the Sruti declaration points out that Godhood can be reached even while living as a man in this mortal world. The former accepts, therefore, only Videha Mukti, while the latter recognises the State of Jeevan Mukti.

Of these two, Shankaracharya is a champion of the latter view; and his arguments certainly seem to be more appealing to all reasonable men. Chinmaya also endorses, that all the present-day living Masters, whom he has met so far, do emphatically assert, in words as well as in their actions, that man can rise to Godhood and live the Divine prefections even while he is in this body. Self-realisation is Here and Now.

Sree Shankaracharya bases his arguments mainly upon scriptural definition of the Guru, which we had already examined thoroughly and we found that the Guru is one who is well versed in the scriptures
and well established in God-consciousness. A mere knowledge of the scriptures cannot give the Pundit the status of a Guru. If an aspiring individual by his self-effort reaches the state of perfection, pointed out by the Great Text-Books of Brahma Vidya, he must die instantaneously if we were to literally understand this line of the Sruti, and thus meekly accept the Videha Mukti concept. But then, we shall also never have a Guru, who is a Brahma Nishtha. Shankaracharya however concludes his arguments with the acceptance of the Jeevan Mukti state.

Then what does the Sruti here mean when she says, "Having left this world, he becomes Immortal?" According to Shankara, it is not a physical disappearance from this world scene through the trap-door of death, but it is the emergence of the individual from the mortal delusory planes of existence, spent in the pursuit of the lower animal values, to a higher plane of Divine Consciousness, wherein he reveals as God Himself.

Amruta-bhavanti, becomes Immortal, is the fruit promised by the Sruti for a man who has perfected himself in Vedantic Sadhana. The individual body-mind-equipment, being products of matter and consequently finite, cannot be Immortal in any sense of the term. Perishable as they are, how could a Saint be said to enjoy Immortality? The right view in which this portion of the Sruti is to be understood is not in its literal sense but to the suggestive meaning of these pregnant words.

Self-discovery is a process of ending our false identifications and building up our true nature as the Self. Having thus once understood, through a vital subjective experience, that one is the Immortal Soul
and not the mortal body, we shall no more have the agonizing fear of death; to him death has no sting; to him death is but an incident in his life, as insignificant and common as one of the ordinary meal times or his daily dip in the Ganges! To him death is but a change of clothes; nay it is like stepping out of the cage of stink and filth where he is compelled to act the part of a slave to the limitations of the dream-body, in which he is so far compelled to stay out of respect to the Lord.
CHAPTER III

The third chapter contains a story, which is a symbolic representation of the truths so far discussed in the Scriptures.

The Gods once won a victory over the demons with the help of the Supreme Truth, but blinded in their success they started gloating over their achievements. In order to bless the Gods, the Absolute Truth, in the form of an enchanting Yaksha, gave a Vision to the Gods. The Gods surprised and amazed at the unusual glorious Vision against the yonder horizon, approached Lord Agni and requested him to make personal enquiries and ascertain the identity of the Adorable Spirit. Lord Agni consented and hastened towards the vision in full confidence of his own might and power. On being interrogated by the Supreme, Lord Agni boastfully declared that He is the mighty Lord of Fire, who can scorch universes at will. The Supreme Lord placed a piece of grass in front of Lord Agni and requested him to reduce it to ashes if he could. For all his vehement attempts the God of Fire, Lord of Meteors and Suns, could not even warm the grass blade even by a degree. Thus completely crushed by his failure, Lord Agni returned. And to all the enquiries of the waiting crowd of Gods he only replied with a shrug of his shoulders, "I don’t know.”

The curious denizens of the heavens, for the second time, chose Lord Vayu and sent him on a commission to enquire and ascertain the identity of that strange Vision. Equally proud and vain-glorious, egoistic and
self-conscious, this mighty God strode forward to enquire and to know, and gain a better status for himself over Lord Agni.

The Mightiest of the Mighty, who has taken unto Himself a form in time and space—I mean that Adorable Spirit—inwardly laughing at the arrogance and vanity of this ineffectual Lord of the Winds, beamed down upon the approaching heavenly agent. As before, the Yaksha asked who the visitor was. Lord Vayu disclosing his identity and status boasted that he is the mighty trodder of the skies, who can as though in play, toss the universes hither and thither as though they were paper balls and balloons. The Yaksha placing the same old blade of grass in front said, “Please move this a bit if you can in my presence”. Without Him and His grace who can accomplish anything? Poor Lord Vayu had to return in disgrace at his own strange and sudden impotency?

When the Gods thus found both Lord Agni and Vayu failing in their commission, they en masse made a deputation to their Sovereign King, Indra. Accepting the commission entrusted to him by his divine populace, the faithful King made a royal pilgrimage towards the Adorable Spirit. Seeing the approaching Royal Visitor, as though to register an extreme contempt and to make the King of the Gods feel His significance, the Supreme chose to withdraw his manifestation as the tantalizing Vision against the heavenly horizon. But Indra was not in any sense of the term blindly egoistic as the boastful self-conceited earlier investigators. The Ruler of the Heavens was not despairèd at the disappearance of the Vision; on the other hand, the very disappearance added a greater poignancy to his earnestness to know.
Instead of turning back from his sacred quest he strode forward—, hoping, expecting, wishing! ......Lo! At the very spot from where the Supreme had disappeared, Goddess Uma, daughter of Himawan, a splendour in precious stones, appeared to bless the honest seeker in Indra. From her, on enquiry, Indra heard in devotion, that the Yaksha was none other than the Eternal-Non-dual-Truth in assumed name and form manifesting to bless the Gods, by warning them of their stupidity in believing that they had won a victory over the demons.

The Inner Essence

The story in itself, when read as such, is but a skeleton, fit to be no greater a work than an Arabian Night’s Tale. But, in fact, to the assiduous seeker, who is approaching this seemingly childish story of the Yaksha, there are depths of significances to investigate, understand and profit by. We must make an effort to grasp the inner essence of this narration in the Sruti.

In this story we have an exhaustive restatement of the Upanishadic Truth so far discussed. In it we have a gloriously successful attempt to objectify the highly philosophical and subjective narrations we so far had on the nature and significance of the Self.

In order to understand the full depth of the story a certain preliminary knowledge of the Sastric traditions and beliefs is necessary. We have already discussed how from the Unmanifest, the Manifest world emerged out, in descending series of grosser and still grosser matter. Thus we had the Akasa (Ether), Vayu (Air), Agni (Fire), Jala (Water) and ultimately Prithvi (Earth), the Five Elements enumerated in order of their
grossness—the Earth being the grossest Element.

We also noticed that each Element has its own special quality. Akasa has sound as its property. Air has, besides the quality of the previous subtler Element (Ether), its own special quality of touch; air has thus two qualities: sound and touch. Similarly, all the subsequent Elements possess not only all the qualities of the previous ones but also a special quality of their own. Thus in Fire, we have sound, touch, and its own special quality, Form; in Water, besides the qualities of Fire, the Water has taste, a quality strictly belonging to the Element Water. In Earth, we have all the four qualities of all the four preceding Elements and its own special quality, the Smell*.

This being so, the Sastras, in their own language, say, that the Elements are the presiding deities of the corresponding sense-organs that illuminate these qualities. The ear, which is the apparatus to receive the Akasa-quality, cannot and will not register form which is the sense-object to be perceived by the eye presided over by Fire.

With the above-mentioned Sastric tradition in our mind, if we were to re-read the seemingly impotent story, we shall discover its purpose in Xenopanishad.

Since there is not much of a difficulty in interpreting in the word-meanings in the story-part of this Upanishad we propose to give below all the Mantras and their translations at one stretch.

\[ \text{बह्य ह देवोम्योचितिः तस्य ह श्रद्धास्म दिइये देवा अभी-} \]
\[ \text{यतः त एक्षतास्माकमेवं विज्ञाप्तमाकमेवं महिमेति} \]

* For a more detailed discussion upon this topic please refer to the chart in Talks on Atmabodham by Swamiji.
Brahma ha deverbhavya vijaye, tasya ha Brahmano vijaya deva amakheyanta. Ta Aikshanta smakamevayaḥ vijaya asmakamevayaḥ mahimeti.


(1) Preceptor: It is said that Brahman once won a victory for the Gods (over the demons). "Though the victory was due to Brahman, the Gods became elated by it and thought: To us belongs the victory, to us belongs glory."

Tadvaikṣam vijagnau, tebhyaḥ ha pradurabhavva tam-navaṇjanata kimidam Yakshamitī.

tat: that, dveśaḥ: vanity, vijayat: knowing well, tēṃśyaḥ: ā: (before) them, praśhūṣvaḥ: appeared, tat: that, na vyajanaḥ: never understood, kaiḥ: which is, ā: this, yas: adorable spirit, iti: thus.

(2) Brahman, knowing their vanity, appeared before them; but they did not understand who that Adorable Spirit was.

Tadcidāmbhuḥ jātaveva, etadv vijayaḥ kintu kṣamamitva yakṣamitva tāthapi.

Te aṃnāmbhruṇa jataveva, yedaḥ vijanēci kimete Yakṣhamitī tathaḥ.
They, अभिन्: fire, असुवन्: said, जातवेद: All knower, एतद्: this, विज्ञानीहि: know well, कि: what, एतद्: this, यशोऽ: Great spirit (adorable creature) is, इति: thus;........, तथा: as you say, इति: thus (He agreed)

(3) They said to Agni thus: “Oh Jataveda! (All-knower) find out what this Great Spirit is.” He agreed.

तदस्मयवर्तः, तत्सम्यवर्तः कौशीत्यविवर्तः अहृतस्मीत्यविवर्त: जातवेदा वा अहृतस्मीति ॥ ४ ॥

Tadabhyaadravat, tamabhyaasadat ko aseetyagnaeva ahams- asmetyaabrojasejjataveda va ahamsasmeeti.


(4) Agni hastened to the Spirit. The Spirit asked him who he was, and Agni replied, ‘Verily I am Agni, the Omniscient.’

तस्मिनस्वयमः कि वैरस्मित्यपोऽध्ये वहे यदि व पृथिव्याभि-

मिति ॥ ५ ॥

Tasmimstwayi kim veeramityapeedam sarvam daheyam yadidam pruthivyamiti.

तस्मिन्: of such a nature, तविति: in you, कि: what, वोऽयं: power (is there), इति: thus, अधि: even, इति: this, सर्वं: all, च्छयं: I can burn, यत् इति: whichever is, पृथिव्यां: on the earth, इति: thus.

(5) He (Brahman), in the form of Yaksha, asked him: “What power hast thou Who art of such a nature?”
Agni replied, "I can even burn whatsoever there is on Earth."

तसम् तृणं निद्रव्येतद् श्यति, तदुपप्रेययाय सर्वज्ञेष्व, तन्नलस्याक
दयं, त तत एव निवर्तेत् नेतदस्याक बिजातुः यदेतद् यक्षमिति।। ६।।

Tasmäi trunam nidadhvetad daheti, taddapreya yasa sarvaajasena, tanasa sa kā dagdham, sa tata eva niva vrute naîtadasakam
vignahun yadatad Yakshamiti.

तस्मैः before him, तृणं a blade of grass, निद्रव्यः placing, एतद् this, द्हः burn, इति thus, तत् that,
(तृणं), उपप्रेयया: (Agni) dashed, सर्वज्ञेष्व: with all his power, तत्: that, न श्याक: could not दयं to burn;
सः: He, तत एव: at once, निवर्तेत् returned, न: not, एतद् this, अशर्कः could, बिजातुः to know, यदेतद्: that
which is, यक्षः spirit, इति: thus.

(6) He, Brahman, placed a blade of grass before him asking, "Burn it!" Agni dashed at it with all his power.
He could not burn it. So he returned to the Gods saying 'I could not find out who that Adorable Spirit was.

अश वायुमुख्यस्त वायवेतद् विजानोहि किमेतद् यक्षमिति,
तथेति।। ७।।

Atha Vayumabruvam vayavetad rijaneshi kimetad Yaksha
miti, tatheti.

अश: then, वायुः: (to the) Wind, अब्रव्यः: (the Devas)
said, वायव: Oh (the Lord of) Winds! एतद्: this,
विजानोहि: know, कि: what, एतद्: this, यक्षः: spirit,
इति: thus.

(7) The Devas then said to Vayu (Wind), 'Oh! Lord of the Winds, find out who this Adorable Spirit
is.' He agreed.
तदवस्थावतः, तस्म प्रवतः कोशस्ति, वायुवर्ग अमात्समीलयत्रवी-न्यालिगिन्त्री वा अमस्मीलिति ॥ १॥

Tadabhayadravat tamahyacadnt ko aseeti, Vayurc aham asmeetyabraummatarina va ahumaseeti.


(8) Vayu hastened to the Spirit. The Spirit asked him who he was, and Vayu replied, ‘I am Vayu. I am really Mataristwan’ (The Trodder of the Skess).

तस्मस्स्तथविषय फि वीर्यमित्यपर्वत सर्वमाधवीय यववं पृथिव्यमिति ॥ ९ ॥

Tasmistwayi kim veeryamityapeadam sarvamadudcreya yadidam pruthivyamiti.

tasmin : (in) such (a powerful), taḥ : in you, k : what, veerya : power, iti : thus, ap : even, ida : this, sar : all, aadavich : I can blow away, yat idam : in this, pruthivyam : earth, iti : thus.

(9) “What power resides in thee, why art thou of such a nature?” asked the Spirit. “Why, I can blow away everything whatever there is on Earth,” said Vayu.

तस्मधृष्टं चिदनिःद्वकादात्त्वातिति, तदहुप्रेययाय सर्वत्रवेत, तत्वशास्त्राकाशातु तत एव निवृत्ते नेतदाशकं विस्तासु यक्षमिति ॥ १० ॥

Tasmay trunam nidadavedadadatweti, tudupreyaya sarva-javena, tantrasakadatum sa tata eva nivrutte nailadasakam vignatum yadeta yakshamiti.
(10) The *Yaksha* placed a blade of grass before him saying, "Blow this away". He approached it with all his power not able to move it. So he returned to the Gods and reported, "I could not find out who that Great Spirit was".

(11) Then the Gods said to Indra, "the Chief of Gods, Oh! Maghavan! (worshipful, or the possessor of great wealth and power) find out who the Adorable Spirit is." He agreed and hastened towards the Spirit, but the Spirit disappeared from his view.

**Sa tasminnevakase striyamajagama bahusobhahanamamum Haimavaleem tam hovacha kimetaid Yakshamiti.**
सः: He, तस्मन् एव: in the very same, आकाशे: spot (place), नित्रियं: woman, आज्ञाम: came to know, बहुशोभमाना: extremely charming, उमा: Uma, हैमवती: the Daughter of the Himawan, तां: (to) her, हूँ उवच: said (he), कि: which, एतद्: this, यशो: Adorable spirit, इति: this.

(12) And in that very spot he beheld a woman, Uma the damsel fair,—the Daughter of the snowy mountain Himawan. He asked her who this Adorable Spirit could be.
CHAPTER IV

Reviewing the story against a background provided by the Sastric principles we have already discussed, we shall now come to grasp the Vedantic import indicated and suggested by this seemingly childish story. We found that the five phenomenal Elements represent among themselves the sense-organs and hence we have the Sastric injunctions which declare each one of them as a presiding deity of each of the organs.

Viewing thus, we shall find that the Gods, meaning the higher spiritual values of the life (love, tolerance, patience, kindness, charity, piety, sympathy, etc.) having won a victory over the demons, meaning the lower animal values of life (hatred, prejudice, anger, jealousy, selfishness, egoism, vanity, etc.) with the help of the Eternal Self, came to tumble down into a misconception and a deluded conceit. A Sadhaka, in his initial stages of Sadhana, is apt to grow vainful over his very Sadhana and go around declaring about the hours he spends in meditation, the higher qualities he is practising, the experiences that he is having, etc. At such moments, the Supreme Lord appears before the Sadhaka, in the form of an Adorable Spirit, a mysteriously strange and captivating doubt about the Nature of the very Reality he is seeking.

Again, the seekers of Truth, in their immaturity, try to meet the Supreme as an object other than themselves. The commission of Agni to enquire into the nature of the Vision and his failure to understand the Yaksha, is a parable explaining to us a deeper subjective limitation in that, the Truth Absolute cannot be
experienced as an ‘object’ either by the sense-organs, the eye, the organ of action, and speech. Lord Agni’s miserable failure at burning even a thin blade of grass in the presence of the Eternal Self, without Its blessings, is an ample statement of a reliable fact that the eye is blind without the ‘Eye of the Eye’ functioning; similarly, speech is dumb without the divine ‘Speaker of the Speech’.

Shameful retreat alone was the lot of Lord Vāyu, who arrogantly approached the Eternal Power claiming to himself an independent might enough to sway, if he chose, even the universes. In fact, Lord Vāyu had to disillusion himself and discover that he could not move even a blade of grass without the sanction and warrant of the Power behind the Yākṣa. Subjectively viewed, we have found that Vāyu represents the presiding deity of the sense of smell and the reproductory function in us. Ripped of its verbal vesture, it reveals in its nakedness, the Truth again, that neither can we ‘smell-out’ truth nor shall we preserve our species without the divine potency gracing the reproductory organs.

In short, the despicable failure of the two mighty gods Agni and Vāyu to investigate, understand and know the exact identity of the Yākṣa, is but a restatement of the Upanishadic Truth dealt with already in the previous chapter, viz., अन्यदेव तद् विदिताद्यो अविदिताद्यि (Anyadeva tad viditadātho aviditadadhi,) meaning, that it is different from what is known and It is beyond what is unknown—It being none other than the knower Himself.

Lastly, the Divine instincts in the Sadhaka, the Gods, en masse approach their Lord, the mighty Indra. Indra can also be interpreted as ‘indriyanam—raja’, the Lord of the sense-organs, meaning, the mind.
When the higher spiritual seeker in us thirsts to know and to understand the adorable Self, he may, in his delusion, try at first to grasp the Truth through his usual instruments of cognition, the sense-organs and action-organs. Naturally, he fails. But if his thirst for Knowledge be deep and urgent enough, he shall certainly approach the Lord of the Indriyas, the Mind, and commission it for this higher purpose of "knowing the Unknowable".

The mind of the Seeker, when it has gained the Indrasthiti, slowly and steadily approaches It, in meek surrender and without any trace of selfish arrogance or vanity, anxiously seeking to know. And on the Mind's approach, the very Vision of the Supreme disappears. As the Sadhaka tries to grasp the Reality within and approaches the Adorable Glory, his would be the experience of the disappearance of his very quest. Many are the Sadhakas in the Vedanta Path, who at this juncture, in haste, return to declare that the Yaksha is Non-existent. The Rationalist Logicians and the Nihilists among the Buddhists, are the examples of a hasty impatient Indra returning disappointed without reaching the goal of his discovery.

The story in the Sruti clearly hints at this possible tragedy, and advises us, in the character of Indra and his ultimate success, that we should not be impatient but must wait and continue our pursuit until we get at some positive knowledge of Truth. In short, he is a pure Vedantic Sadhaka, ear-marked for the final victory, who has come to a perfect Indrasthiti.

Not being cowed down at the sudden and unexpected disappearance of the theme of his enquiry, Indra, with a heart beaming with hope and faith and throbbing with a deep desire to understand and
to know, gazes on merely at the very spot from where the Vision has disappeared—expecting nothing, hoping nothing, desiring nothing, wanting nothing. It is at such moments of inner calmness and fully awakened awareness do the YOGINs come to cognise, the Lady of Knowledge, MOTHER SruTi.

An aspirant, who has gained through his Sadhuna, such an Indra-like noble will, divine determination, sincere heart, desireless mind and an alert and vigilant Intellect, is the fittest Adhikari for Vedanta. And to such a fit student success is sure, if he be as modest, egoless and persevering as the hero in the Sruti story.

Religion is not for one, who wants to make some make-shift arrangements to escape the immediate challenges of life. The one who runs into a temple to pray and to beg when he looses his last tenner in a race course-betting-season, is an intruder and a blasphemer of religion. He is worse than one who has the mad idiocy and the feminine courage to commit suicide at such moments of tension.

Indra was not to wait long in that ‘state of excruciating God-ward anxiety’. The Lord of our hearts is too kind and merciful to keep His true devotees, even for a moment, too long in their all-out anxiety to realise Him. The wondrous Lady of Himawath, The Goddess of Brahman Vidya, born in the very caves of the Himalayan inner silence, appeared at the very spot where the Yaksha had disappeared. To a matured spiritual aspirant, Sruti shall always go out to console, comfort, lead, guide and to encourage him. It is from the mouth of Sreemati Himawath Kumari that Indra, for the first time, heard that the Yaksha was no other than one of the direct manifestations, which Paramatman had assumed upon Himself, to bless the
dreaming self by curing the very ulcer of its delusions and the consequent sorrows—the separative ego-sense and its hollow vanities.

Such a theoretical knowledge as heard from the mouth of the very Goddess of Learning is called the Paroksha-Gnan; and this, in itself, cannot take the listener to the Supreme Goal of his seeking, namely the Realm of Perfection that lies beyond the stormy horizons of tears and trials. Moksha is that State of Perfection where there are no limitations and where the triple pronged tormenter of the morals, the time-space-casuality, never gains an entry.

This state can be ‘achieved’ only when the disciple, after hearing the declarations of Truth from the Masters, has brought the very Truth within the frontiers of his own intimate subjective experience (Aparoksha Gnan). On realising that the Self in us is the All-self pervading everywhere, then alone can we end, once for all our sapless delusions and profitless sorrows.

**Conditioned-Brahman**

Examples, illustrations, comparisons and stories are often used in the Upanishads to explain to us the Inexplicable. It is evident then that none of these stories or illustrations can be literally true in their application, nor can the Truth entirely be explained away by any one of them. This being the literary tactics of the Seers of the Upanishadic Mantras, every story or illustration employed by them needs a deep enquiry, if the student were to profit fully by them.

In a sense, illustrations are employed in Vedanta to serve as idols in Bhaktimarga. No piece of stone in any temple can provide for the devotee his life’s goal
of achieving happiness and peace. But without an idol self-improvement is impossible. The idol is the means; self-discovery is the goal. To confuse the means with the goal is the Grand Trunk Road leading to sorrow. The idol serves the spiritual aspirant as a spring-board to heave himself out of samsar and plunge into himself. The Super-Conscious State, otherwise called the State of God-Consciousness, is reached when a devotee through self-surrender or through full discrimination dissociates himself from his false ego-dream and comes to establish himself in the true conviction that he is the Atman.

This process of detaching oneself away from the unreal and attaching oneself to the Real is the process of self-perfection. And this technique can be put into practice efficiently, only by one who has trained his mind and intellect to run in a direction willed by himself. If one, who sits up to contemplate upon the glories and beauties of God, allows his mind in his seat of meditation to run off the rails, to ramble into other trackless fields of wayside bushes, his spiritual pilgrimage shall end only in sad disaster. The capacity to keep the mind controlled and to cause it to flow in a chosen direction, called concentration, is gained by the aspirants in their devotion at the Feet of the Murti or through their deeds and ponderings over the significances and pregnant suggestions of the illustrations.

When one has thus gained either through Bhakti or by Karma or by Gnana paths, sufficient amount of this sacred wealth of concentration, inner purification, and Lord’s Grace, he is fit to enter the last lap of the Journey to the Self. It is at this stage alone, when an aspirant recognises himself to be nothing other than the Self, when the Bhakta, gets his separative-ego-sense
completely merged in the consciousness of the presence of the Lord of his heart, that the Gnanī and the Bhakta come to the plane of the Absolute Perfection, otherwise called God or Truth. And yet, the seekers following any path can, by themselves, walk into this last lap of the journey. By long and sincere pursuit, every aspirant comes to gain a kind of attachment to the very path he is pursuing. It needs courage and grit, and often even violence, to haul himself out of the Divine-Life-rut, into the ampler fields of the Life Divine! It is the Guru’s job to give this last kick, as it were, to a heroic seeker in his self-effort.

In this connection, we shall have a very practical example in the maiden attempt of the present-day master parachutist! However daring a performer he may be today, he must have certainly had a first day and a first jump. In the instruction room, his instructors must have explained to him thoroughly, with chalk and blackboard, the entire science behind the principle of parachute-jump, so as to convince him intellectually of the safety of this air adventure. But, for all the trainee’s theoretical knowledge, his first-hand information of his comrades who have jumped, and even his actual witnessing of the scene of his own friends jumping, he shall not feel confident at the moment when fully equipped he is brought to the trap-door of the plane in the air! That is, at the moment of the real plunging through, at the first attempt, at the trap-door, looking down and gauging with his eyes the distance of the fall, he shall not, if he be human, find enough courage to let himself slip out through the open doorway! In all cases the instructor and his fellow comrades must bundle him up and physically push him out into the void! And once he is thus out of the plane, his class
lessons are applied by him, in that “unknown world of new experience”, almost instinctively. After a few repeated chances to live personally this unknown and strange experience, the trainee becomes a self-confident master-parachutist ready at a moment’s notice to plunge out from the noisy Castles of the Air and enjoy with effortless ease, the joy of floating about in grace and poise through Lord’s own space!

A Guru is the instructor who, out of kindness and consideration, pushes the trainee, the fit aspirant, into the actual Realm of Experiencing; the act of this kind push is accomplished during the initiation of the student into the sacred meaning of the Upanishad Mantras. The Upanishads, as you know, contain the philosophical portion of our religion. Theology is a low-roofed world. The moment rational thinking rises its head in a question mark within us, that very moment theology crumbles down into wreck and ruin. It is at such moments that the individual raises his head above and beyond the rafters and ceilings of prejudices and intolerances, orthodoxy and fanaticism, rituals and formalities, into the vast skies of philosophy.

In the Yaksha story, Indra represents such a fit student who is being initiated into the Truth by Sri Umadevi Herself. A mere knowledge, that “That is Brahman”, cannot take anybody to the Supreme Goal of Peace within himself. In this sense the initiation of Indra into Brahma Vidyā was in no way complete; Indra gained only a theoretical knowledge of what Truth is.

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद् विजये महोपयज्ञविभिः।
ततो हैव विद्वाचकार ब्रह्मेति॥ १॥

Sa Brahmeti havacha Brahmano va etad vijaye mahoe-yadhuvamiti. Tato haiva vidanchakara Brahmeti.
Preceptor: "Brahman!" She exclaimed, "Indeed, through Brahman's victory have you gained greatness!" Then alone he understood that the Adorable Spirit (Yaksha) was "Brahman".

Even though Indra had thus only an information about the identity of the Yaksha, the Sruti continues to explain to us the greatness of such knowledge. Nay, the Upanishad Rishis, by means of this story, extol Brahma Vidya to such an extent, that they say, that even the arrogant and conceited Lord of Fire and Lord of Wind have come to be recognised, with greater reverence and respect, even in the very kingdom of the Gods, because, these Gods of the Elements chanced to come nearest to the Supreme Truth in Its manifestations.

Tasmat va ete deva: aśṭimāvikāyānāḥ devan. Yadagnir-Vayur-Indraste hnamandistam pasprustte hnamat prathom pridhānchakara brahmaṇi.

Therefore, these, Gods, excel, as it were, the other, Gods, which, Agni, Wind, Indra, they alone, this, nearing (It), perceived, they were, this,
प्रथम: the first (who), विदांबकार: knew, ब्रह्म: Brahman, इति: thus.

(2) Therefore, verily, these Gods (Agni, Vayu and Indra) excel the other Gods; for they approached the Spirit (the manifestation of the Supreme) the nearest and they were the first to know Him as Brahman.

Not satisfied with this, crude though it may seem to us, in this modern world of specialised knowledge, the Sruiti continues to applaud and extol the Science of Self-Perfection by declaring that Indra had come to enjoy the honours of the King of even Lord Vayu and Lord Agni, because of the rare privilege he had of knowing, for the first time, the identity of Brahman directly from the Divine Mother, Uma Herself.

तस्मात् वा इंद्रोतितरमिबान्यान् देवान् । स हिन्नेविष्टं पस्पयं सह्येतत् प्रथमस्मे विदांबकार श्रद्धेति ॥ २ ॥

Tasmāt va indro-atitaramiśvan dēvaṁ. Sa hṛṇan- nedistam paspaṁ sahyena prathamo vidanbhakara Brahmaṁ
tasmat vā: Therefore, indra: Indra, atitānt: excels,
dēva: as it were, abhyāna: the rest of them, dēvān: Gods,

(3) And therefore, indeed, Indra excels other Gods; for, he approached the Spirit nearest and he was the first to know him as Brahman.

Just as Indra came to excel all other Gods, one who is a pursuer of Truth and who has come to know the identity of That through a study of the Sruitis, shall come to enjoy an excellence among his fellowmen.
In order to come to hear of That, the student will have to reach the sacred condition of the Indra-sthiti as explained here. He who has a passionate eagerness to understand, a humbleness and selflessness in his seeking and an inexhaustible faith in one’s own success, is said to be in the Indra-condition. To him Truth shall reveal its Absolute Nature, at the very mention of it, through a Man of knowledge, the Sacred Guru.

The sacred moment of the Vision of Truth is not long and enduring in the first few instances of experiencing. They come in "Flashes", so quick and sudden, that a meditator, unless he is extremely sensitive and extraordinarily alert with his sharpened awareness, shall miss these moments of illumination. This idea is emphasised here in the Sruti when She uses these two illustrations; the Subjective and the Cosmic:

तस्य आदेशो यदेतृ विद्वृतो व्यासुनस्य इत्यं न्योमिशिद्ब ॥ ४ ॥

Tasyaisha adesato yadetud vidvuto vyadyutada 3 ityannya-nyomishada 3 ityadhidhivatam.

तस्य : Its, आदेश : illustration (description), यदेतृ : this is, विद्वृत : lightning, व्यासुनस्य : shining like a lightning, इति : thus, इत्यं : thus (is the), न्योमिशिद्ब : of Cosmic Powers.

(4) This is the description of Brahman (description by means of an illustration); He shone forth like the splendour of the lightning; He disappeared within the twinkling of the eye. This is the comparison of the Brahman with reference to the Devas (His manifestation as Cosmic Powers).
Adesa means an illustration by means of which Brahman is explained. Here is an example which beautifully explains not only the vividness of the experience but also the flashy quickness of the Vision of Truth which the Sadhuk comes to experience vitally as his own Self. Also, as in lightning, even if the flash be but for a split moment, the light of it is so bright that it spreads all round. Similarly, though the experience be but very momentary in the final living moment of Truth-consciousness—God-consciousness—the Godman’s experience of Truth is not within himself only but also all round and about him. At the Vision of Truth, nothing else remains as Known or Unknown but That! “Non-dual, One Without a Second, Truth alone is, and That I am,” is the God experience.

Again the illustration of the winding of the eye shows how natural and effortless is the final flight to the beyond in meditation. All efforts in meditation is only for the beginner; a swimmer drowns and gulps down water only during the first few days of his learning to float in water! Having mastered the art, a rope dancer is bored to repeat, night after night, his acrobatics and feats of balance, although he must have had his own falls and bruises, thrills and joys, during his attempts at mastering his art. Similarly, a meditator may have a struggle to keep his mind in balance and in peace during his early attempts but ere long, as he gains more and more confidence and balance, he shall with a joyous ease float into himself, and there, in an effortless effort meet face to face with the One, his own-Self.

Not being satisfied with an illustration from the cosmic in her kindness, the Sruti gives to her devotees another Adesa, from the microcosm.
अथाध्यायं यदेतद् गच्छतीव च मनोकेतन चैत्युपसमर्थप्रक्षेपं
संकल्पं: ॥ ॥

_Athadhyatmam, yadetad gachhateva och mano-anena_
_cha itadupasmaratyabheekshnam sankalpah._

अथ : now then, अध्यायम् : (an illustration) from the microcosm, यत् एतद् : this which, गच्छति इव : goes as it were, च : and, मन्: : the mind, अनेन च : by this, एतद् : this, उपस्मरति : one thinks, अभिप्रण : often and on, संकल्पं: : (speedy) willing of the mind.

(5) Now as regards this description from the point of view of His manifestation as Atman within the body—“as one thinks of Brahma by the mind and as speedily as the mind wills”.

Another illustration to explain the effortless and quick success with which a true aspirant can come to realise the truth is given in this mantra. The terms used in the mantra ‘gachhateva’ (as though going out), and ‘abheekshnam’ (again and again) in their essence embrace the Theory of Perception according to Vedanta, which we had already discussed in our earlier discussions. The mind alive with Chaitanya as it were flows out through the Indriyas to the objects and there takes the form of the objects, when the possessor of the mind comes to the knowledge what the objects are.

Again, it is a subjective psychological experience that human mind is never at rest nor ever silent. Till the mind is doped with Tamas in its deep-sleep-state, the mind is a meaningless hall of revelry and drunken noise where desire prompted thought-demons dance their Eternal Death Dances. Silence within is joy Infinite and Bliss Absolute; and the Yogi alone knows
what it is! To an ordinary mortal, in his weaknesses, his 'within' is a stormy centre of dreadful commotions and horrible storms; waves after waves of different thoughts rise up, lash on each other and die into the very nothingness from which they rose, and in which they existed!

Supposing a thought wave has just risen: it rises, holds itself intact for a split moment and then perishes. Just as the sea is never without waves, the mind can never exist without thoughts. The moment a thought wave has subsided, instantaneously another rises, which again perishes only to breed many more in its place!

However infinitesimal it may be, there certainly must be a period of time which is an interval between two successive thought waves. In this interval the previous thought wave has set and the new one has not yet risen; that is the moment when mind is empty of thoughts. And you all know from our previous discussions that mind is but a flow of thoughts and that mind is not there when thoughts are absent. Also we have found that it is the conclusion of the Sruti that when mind is not there, the Yogi shall come to experience Truth.

It becomes now evident how pregnant in significance and import is this innocent looking term in the mantra namely ‘abheekshnam’. And such a subtle factor inside us is taken to serve as an illustration for the Sruti to explain the flashy moments of appearance and disappearance of Truth. It must be obvious to every one of you how inimitably true and perfect a comparison this is to indicate the sudden and lightning moment of experience of Truth that one shall gain in one's early meditation.
The Upanishadic Teacher is here giving a method of Upasara (method of meditation) for the use of the lesser students who cannot directly profit by the philosophic declaration of the Upanishad so far given.

Nowadays we have very little of the Upasana-methods practised in the religious and in the spiritual fields. But in the Vedic period we find that all Sadhakas were well versed in the methods of Upasana and a conscious and deliberate attempt was made by the Upasaka to keep his mind exclusively running in the contemplation of a given idea and its application to the Cosmic. When a meditator thus meditates upon a given idea to the total exclusion of all other ideas he comes to enjoy the fruit of his Upasana. To a seeker striving to realise the Truth declarations in Vedanta, the sacred fruit of Upasana is the invaluable spiritual treasure that he comes to earn in the form of his own powers of concentration and inner expansion.
At present very few Hindus practice Upasana. Instead of the earlier technique of peaceful and intellectual meditation, nowadays we have a modernised application of the same technique in Bhakti, a path wherein love-agitations and emotions storm within and bring the mind to a still-state of meditation. Bhakti is the path given to us by the genius Vyasa through his Puranas. Till the days of the Puranas, the life of the Aryans was a constant effort at self-perfection through unbroken introvert enquiries, conducted in an atmosphere of external peace and internal intellection.

Just as meditation, devotion also prepares and purifies a Sadhaka with equal efficiency and makes him fit for the higher contemplation of God as the Absolute Truth. The lesser evolved aspirants need this initial training before they can start the practice of deeper meditation upon the Nameless and the Formless. Here Sruti, out of Her mercy and Love, is prescribing, for her lower standard students, a method of meditation to be practised as a preliminary training. Sruti says that those who practice Vedanta should meditate upon the Supreme Reality as Tadvana, meaning One deserving to be worshipped as the All-pervading Spirit.

To a very careful student of this Sruti, the present mantra may read as a contradiction of itself, since, in the earlier part of the Kenopanishad we have read an uncompromising and positive condemnation of worshipping the deities. But on going deep into the significances we can easily understand that what the Sruti condemned in the earlier part is not Idol worship as such, but the sad practice of the Sadhakas in misunderstanding the means with the end. Worship and Upasana are not in themselves an end; they are means for purifying and
perfecting the student's inner instruments such as his mind and intellect; and when once this has been accomplished, the student is to make use of the prepared instruments for the higher purposes of deeper and more intense meditation. But ordinarily, men who lack discrimination and renunciation reach the Spiritual path and in order to trade in their sensuous joys they barter away the golden chances which Upasana provides them for achieving the highest. "Naidam Yadidamupasa-te" (Not this upon which you do your Upasana) is only a warning to those who perform the upasana with no other idea than the finite joys or rewards of higher world or of some paltry gains in this very life.

"As you think, so you become," is an eternal principle and all religions in the world work upon this broad principle in Nature. Here Sruti also gives us a clue. He who meditates upon the Lord as a benevolent power pervading everywhere and vitalising every being, such an upasaka becomes the very thing he meditates upon, and, thus, comes to enjoy the love and adoration of his entire generation.

Self-Perfection Technique

उपनिषदं भो ब्रूहीत्युक्तं त उपनिषदं ब्रूहीं वाचः त उपनिषव-मधुमेति। ६ ॥

Upanishadam bho broohityukta ta Upanishad broohmeem- 
vava ta Upanishadamahbroometi.

उपनिषदं : (the saving knowledge of) Upanishad, 
भो : Sir, ब्रूहि : tell (me) (teach me), इति : thus, उक्ता : has been said, ते : to you, उपनिषदं ब्राह्मीं : the saving 
knowledge of Brahman, ते : to you, उपनिषदं : that 
knowledge, अभ्रूम : we have imparted, इति : thus.
(7) Disciple: Sir, teach me the Saving Knowledge. Preceptor: The Saving Knowledge has been imparted to you. Verily, we have imparted the Saving Knowledge of Brahman to you.

This is not a question from one who has not understood the Upanishad given out by his Guru. In its technique it may be said that this is a literary method employed in those times to indicate that the sastras have been completely dealt with and that nothing remains to be added. Also, it shows how the student is anxious to hear more and more from the Guru regarding any other point that the teacher might, probably, have reserved, to be added as a warning or complimentary item of information, sacred and unavoidable, for the real and complete understanding of the Upanishads.

Again, this question shows that the student meant to ask about the necessary Yoga technique or about the inner purifications without which, he had heard, a correct apprehension of the Upanishad statements was not possible and much less could he have a full inward personal experience of the deep-seated Truth and Godliness in him. This interpretation is supported by the following passage of the Upanishad which explains the Tapas and the practices necessary for the right and full understanding of the Upanishad Mantras.

सत्यं तपो दमः कर्मविवाहात्मः सत्यसङ्गिणि सत्य- 
पायतनम् Ast ॥ ॥

Tasyai tapo dayah karjati pratishtha vedah sarvangani 
Satyanayatanam.

तस्ये: of it, तपः: austerity, दमः: restraint, कर्मः: (dedicated) work, इति: thus, प्रतिष्ठा: (are the) foun-
dations, वेदः: the Vedas, सत्यज्ञानि: are the limbs (of It), सत्यः: Truth is, आयतनम्: (Its) abode.

(8) Austerity, restraint and dedicated work—these are the foundations of It, the Saving Knowledge of the Upanishads. The Vedas are its limbs and Truth is its abode.

The teacher had already, in the previous Mantra, said that he had declared the entire Upanishad. One has to really wonder why, even after a declaration so open as that with which She had concluded, should the Sruti now add more and more Mantras? This is no literary fault in an Upanishad drafted and couched in a conversational style. The disciple had asked, if you remember, “Sir, teach me the Saving Knowledge”. These words in the mouth of the disciple can have two implications: (1) It directly implies a demand for a clear declaration from the Teacher that the Upanishad had actually ended and (2) it indirectly implies also that the student wants some more information regarding the technique of Self-Perfection. Although the teacher had amply explained the identity of the Director of the sense-organs, mind and intellect, the great Master had not detailed the method by which the deluded can come to realise this Supreme Knowledge.

This query of how one can realise the Perfection pointed out by the Scripture is the typical spirit exclusive for the Hindu Philosophy. No other race in the world has developed a culture of thought so complete and perfect as the Aryan grandsires who are the Seers of the most comprehensive, the most rational, the most tolerant Religion of True Love, as expounded in Vedanta.

To the thinkers of the Aryan Stock, Philosophy is
not a mere view of life; to the practical men of life and action, it was a mere dreamy Utopia and a womanish game of meddling at emotional and intellectual embroidery. Even today, to the West, Philosophy is only a view of life; and as such, they have no fundamental values to preach. Generation after generation, the thinkers of the West had to change their idealistic view of life according to the spirit of the age and the systems that came to govern it.

To our forefathers, Philosophy was not only a mere view of life but it was at once a way of life. The very name with which in Sanskrit we understand Philosophy, is Darsana, a word which has come from a root meaning To Know. That is, however, subtle the Truth may be, to the practical men of life, the Seers, a mere dream ideal was no fulfilment of their honest cravings. Whenever they, through intellect, had to come to determine the glories of an ideal, they at once took it up and applied it in practical life as a principle to live. So too, even they contemplated upon Truth and came by the principle of God. They were not satisfied by merely getting at a Symbol or an Idol to worship, to bow to and to kneel at! Realisation is the very watch-word of Aryan Sanatana Dharma. Poetry writing or word-coining prose-poetry or dexterous word-play were all to them too childish a game to play. Their culture was the culture of Life and not a tradition of dreams.

Thus, there is a wealth of significances implied, though unsaid, in the words of the disciple who was a perfect representative of the Upanishadic Age. Naturally, the Teacher, understanding this noble Aryan thirst, not only to know the Ideal but to Realise, to live and to become the Ideal himself most sympathetically explains
the very corner stones of our ancient *Sanatana Dharma* in this *Mantra*.

The Absolute Truth, in the modern vocabulary, the 'God-principle' says the *Upanishad*, rests, as it were, upon austerity, self-restraint and dedicated selfless "work". That these are unavoidable values to be lived by one before that subject can be conditioned sufficiently for a perfect tuning up with the subtlest of the subtle, the Truth, is a fact that can be known even by a man of average intelligence. No religion in the world sanctions or encourages anything other than these divine values. If today we are living certain wrong ideals contrary to these sacred principles of austerity, self-restraint and selfless *Seva*, they indeed are the very serpents that poison the sources of our modern life. Individual, communal, national, and international sorrows and tragedies of the day can all be directly traced to this senile spirit of the Age, from which these noble qualities, sustainers of true life, have been thoughtlessly eschewed with a suicidal deliberateness, almost amounting to madness!

An aspirant, unless he has the courage to refuse himself the courtings of his mind, cannot progress in the spiritual path. Religion is not meant for a feminine character who has not got the courage and the spirit of freedom to stand away from the mad wooings of the toy king, the mind, in the inner world of his dreams. He alone can stride forward to schedule, on the noble path of Truth, who has a capacity to say a strong 'No' to the childish demands of the mind, ever to run about and play in the scorching heat of temptations, amidst the sandy dirt-heap of its sensuous objects! Hence, the insistence by the *Sruti* for practising austerity. *Sruti* goes to the extent of giving austerity (*Tapas*) the status
of being the very foundation for the temple of Truth.

If austerity, means a physical denial of the Indriyas coming into contact with their objects, with low animal appetites and delusory hopes of getting thereby some passing joy, Dama (Restraint) means controlling and choking, at its very source, the annihilating flood of the desire-lava. Both being but forms of self-control, austerity is physical while restraint is psychological. In short, without a certain amount of Self-Control, Self-Perfection is impossible; it is as futile as the blindman yearning to have at least one look of his only son!

When the physical and the psychological personality in an aspirant is thus purified, ennobled and divinised, then Sruti demands of him selfless dedicated work. “If what you say be true,” all of you may wonder “what exactly is then the meaning of the Sruti Vakya, that ‘Karma’ is one of the corner stones of the Absolute Truth?”

In Brahma Vidya, Karma means the sacrificial rites or the total spiritual sadhanas. Worship, prayer, satsanga, jap, dhyān and such other daily practices of a devotee all come within the term Karma. And here the Sruti advises all the sincere pursuers of Truth that they should not indulge in worship and prayer with a view to gaining an immediate relief from sorrow or a future treasure of wealth.

When devotion is practised in a spirit of selfless ‘Gopi-love’, the Divine shall manifest to play in and around us and steal and eat away the cream of impressions we have churned out from the milk of our Real Nature!

When one has practised with sincerity, faith and honesty of purpose, both the outer austerity and the inner restraint, he is fit for Karma; he alone is fit for
Karma, a true Brahmin is he. And, when such a fit Karma Yogi applies himself, with true devotion and perseverance, to any one of the four Main Paths of Sadhana advised and encouraged by the inimitable Religion, Hinduism, he shall develop himself into a fit student for the early meditation classes. And through practice and patient and long meditations, he shall come to recognise, realise, and live the Truth that he is.

This mantra, though almost the last one, is at once the only mantra dedicated in the entire Upanishad to prescribe the technique by which the Philosophic contents of the Upanishads may be practised as a way of life. Hence, every word of it is so pregnant with suggestions and overfilled with significances, that at each intellectual thrust at it, it pours forth its precious contents of directions.

Thus, the mantra says that the Vedas are all Its limbs. In the Absolute Truth, limbs cannot be, since, thereby the Absolute would become conditioned by the name and the form. Thus, Sruti means—all the six supplementary Vedas are a necessary support for a student who is seeking to realise within himself the Self that is the theme of the Upanishads. In the modern vocabulary we may say that Self-Perfection is difficult and would be a miracle if it were to come at the end of diligent and sincere life-long practices, if the realised saint were to be illiterate, uncultured and uneducated. In short, what we, as seekers of Truth, must understand from this mantra is that no education is a waste, no bit of knowledge redundant, no experience superfluous but that they all can be intelligently made to serve our purpose in our pilgrimage to Truth.

And lastly, volumes can be written about the inexpressible expression “Satya-Mayatanam”, mean-
ing that Truth's abode is Truth. Without a Harischandra-like vow of truthfulness, no Sadhaka can enter the sanctum sanctorum of the Truth. If a Brahmin, meaning a Sadhaka, fails in his alignment with his motives, thoughts and actions, that is, if his motives are false to his thoughts, and his thoughts again belie his actions—such Brahmins are, viewed from the heights of Upanishadic perfections, mere chandilas and they shall not enter the Temple of Truth.

Upanishads insist that Truth, the Absolute, resides in Truth. Unless there is purity in vyavahar no achievement in the field of the Paramarth can be hoped for. A Sadhaka must be like Caesar's wife, above all suspicions in his ethical, moral and spiritual life.

\[\text{Yo यो वा एतमेवं वेदार्पणेः पाप्यातनतन्त्रे स्वर्गं लोके ज्ञेये प्रतितिष्ठति प्रतितिष्ठति} II 9 II\]

\[\text{शान्ति: शान्ति: शान्ति:} \]

Yo va ye tasmavam vedapahatyapapmanamanante swargehi jyeṣṭha pratitiṣṭhati pratitiṣṭhati.

Om Shantih! Shantih! Shantih!!!

Y: य: य: Verily he who, पुत्र: एता: this, एवं: thus, वेद: knows, अपहर्य: destroying, पापात्य: sin, अनन्ते: limitless (boundless), स्वर्गं: heavenly, लोके: realm (Bliss), ज्ञेये: in the Highest Blissful, प्रतितिष्ठति: (he) is established, इति: thus, प्रतितिष्ठति: is established (certainly), इति: thus.

\[\text{OM, शान्ति: Peace, शान्ति: Peace, शान्ति: Peace.} \]

(9) Verily he who knows It thus, destroys sin and is established in Brahman, the Boundless, the Highest and the Blissful—Yes, he is established in It.
The concluding mantra of Kenopanishad contains a vehiment assertion, from its Seer, that he who has known the theme so far discussed, shall have reached the Supreme State of Perfection. It is the Vedantic principle endorsed by similar repeated assertions in the various Upanishads that “To know Brahman is to become Brahman”. It is in the ignorance of our Real Nature that we have come to live the agonising days of our chocking limitations and despicable impotencies. We have come to tears and sobs because we have ‘thought’ to have lost ourselves. This being merely a delusion we have only to re-understand that the imagined loss is false, and we shall at once regain our Real Nature, the Bliss Absolute. Knowledge alone is the cure for the ailment of Ignorance. The discovery of the rope from the serpent is the most potent charm to life from the poison of its ‘bite’ in darkness!!

A woman once ‘thought’ she lost her necklace and started searching over the house and the neighbouring courtyard. The more she sought the more desperate she became and more poignant her sorrow. It is then, when she was prostrate with despair that her lord entered the room. She poured out her story of woe; but the husband all of a sudden blinked at her and asked her, “what is there on your own neck?” The woman, because she had complete faith in her lord, believing him to be honest, slowly lifted her searching fingers to her neck, and Lo! the moment the tip of her fingers touched one of the beads of the necklace, she gained the knowledge that the necklace was with her and with this knowledge she regained her lost condition of bliss and joy.

The necklace was never made new; it was always there. The misunderstanding that it was not with her
had caused all the sorrows to the woman. On rediscovering that the necklace was never lost all her agitations subsided and she regained the condition of shanti in which she was before the tragic moment when the misunderstanding rose in her mind. On the removal of her misunderstanding, which is the same as saying "on recognising herself to be the same woman complete with her necklace", she becomes the woman she was before the moment of her misunderstanding. She becomes the woman she was before her misunderstanding, the moment her misunderstanding has ended in her understanding.

God though we arc, the Soul in us has come to dream of a misunderstanding that It is a Jeeva, and believing Itself to be a Jeeva. It comes to suffer the agitations and sorrows of having lost Its God-hood! The pati of the Jeeva, a Sadguru, enters the life of the Jeeva, and when he points out to the Jeeva that the God-hood is not lost but is ever there, resplendent in Its own pristine glory, the Jeeva at first believes the master's words, in his devotion and faith to the teacher, and then later on seeks for himself and discovers the God-hood that ever lies within himself as Himself. With the Knowledge of the Self he becomes the Self.

It is this principle of Self-Knowledge, which is the very fundamental basis of Vedanta, that is being hinted at in the concluding stanza of Kenopanishad, and no one who has understood it would dare to disagree with the view that this stanza is one of the noblest ones in the entire Upanishadic literature. With a correct understanding of what we have been so far discussing, if a reader were to go back into the very body of the mantra, he can for himself discover the beauties and the
secret charms of this mantra, in itself a Divine Damsel of Truth.

Let Him protect us both; Let us come to experience Him together; Let us exert together; May our studies be fruitful; May we not quarrel.

Om Shantih! Shantih!! Shantihi!!!
KENOPANISHAD

CHAPTER 1

ॐ सहनाथं । सह नॊ भुनक्तु । सह बीरं करवावहे ।
तेजस्विनावधीतमस्तु सा विद्रिपावहे ।

ॐ शालिं: शालिं: शालिं: ।

ॐ अप्यायन्तु समासुक्ति वास्त्र प्राणश्रश्व: शोभस्यो बलमिनित्रि-
याणि च सर्वाणि सर्व श्रोष्णमनिर्वं माहर बहा निराकुर्यता मा सा बहा
निराकरोदितिनिराकरणमस्त्वनिराकरणमेःस्तुत्वाल्पिनि निरते य उपनिषतमु
धर्मस्ते मधि सन्तु ते मधि सन्तु ॥

ॐ शालिं: शालिं: शालिं: ।

ॐ केनेनित्वं पवतिः प्रेषितं मनं: केन प्राणं: प्रथमं: प्रेषितं युक्तं: ।
केनेनित्वं वाचस्मिन्वं चत्वति चक्षः: शोभं क उ देवो युज्ञक्तं ॥ १ ॥

शोभस्य शोभं मनसो मनो यथा वाचो ह वाचं स उ प्राणस्य
प्राणस्यप्राणंवक्ष्यति मुच्छ धीरा: प्रेयास्मालोकाद्वृत्ता भवति ॥ २ ॥

न तनं चक्षुर्गच्छिति न वार्त गच्छिति सो मनो न विषयो न
विज्ञानो यथैवतं निब्ध्यतात् । अन्येवेव ततौ विविद्यायो अविविद्याय।
इति युज्ञम पूर्वेण भेनस्तुविचारिकरे ॥ ३ ॥

वद्वाचानसमुद्रितं येन वाग्मुद्धते । तदेव ब्रह्मात्म विद्व हेवं
यविद्वमुपासते ॥ ४ ॥

यन्मनसा न मनूते येनाहुर्मनो भयम: । तदेव ब्रह्मात्म विद्व हेवं
यविद्वमुपासते ॥ ५ ॥

यत् ब्रह्मुपि न पश्यति येन चक्षृंचि पश्यति । तदेव ब्रह्मात्म विद्व
नेत्रं यविद्वमुपासते ॥ ६ ॥
CHAPTER II

यदि मन्यसे सुवेदेति दानमेवापि न नां तव बेद्य ब्रह्मणों रुपं यद्यस्त
तवं यद्यस्त देवेष्वयु नु सीमावतेति ते मन्ये विवितम् ॥ १ ॥

नां यदि सुवेदेति नो न वेदेति वेद च । यो नस्तदृ वेद तव
वेद नो न वेदेति वेद च ॥ २ ॥

वस्यामां तत्स्थ मां मां यस्य न वेद चः । असनस्त विजातानं
विज्ञातमनिविज्ञातमाः ॥ ३ ॥

प्रतिवोधविषिष्टं मतमूलतब्बं हि विन्द्वते । आत्मना विचित्वे वीयं
विद्या विन्द्वतेत्मृतम् ॥ ४ ॥

इहेवदेववीदय सत्यमस्ति न चेदिहेवविदीवहती विनिष्टः । चूतेषु
चूतेषु विचित्वे धोरा: प्रेत्यास्मालोकाक्षमृता मवलित ॥ ५ ॥

CHAPTER III

हि हि देवेयोविजिष्येसे, तस्य हि ब्रह्मणो विज्ये देवा अमहोपति ।
त ऐक्ष्यास्याकमेवायं विज्योस्याकमेवायं महिमेति ॥ १ ॥

tहेष्यं विजयीि, तस्यो हृ प्रान्वस्मूवत तन्त्रज्ञातानं किमं
वस्मिति ॥ २ ॥

तेजस्मुच्चतु आत्मेद, एतदृ विज्ञानश्री किमेतदृ वस्मिति
तथेति ॥ ३ ॥

tस्मित्वद्वतु तस्मित्वववदतु कोज्योत्तमिनयां अह्मस्मित्ववववज्जातेवा
वा अह्मस्मिति ॥ ४ ॥
तस्मस्तवयि कि वैर्यभित्यपीढ़ि सवर्य दश्यय यदिविए पुर्विव्यामिति ॥ ५ ॥

tasame trãṇã nidhãvãtañë bhãhãti, tadu-prãyâyam sabãjâven, tannãkãñãkãñã
dagb, sa tata eva nibûdhyate netâdhyakãm visãjãtu yabhãvetu yaksamitã ॥ 6 ॥

abhãya-vambranuç vai-vãvetu visi-jãniehi kîmêvatu yaksamitã,
tathãyã ॥ 7 ॥

damya-vrtra, tannãkãñãkãñã ko'ôśita, vâryâmã hâmamãtãtiyâ-padavãno-
âsma bha ahamamãsito ॥ 8 ॥

tasman trãṇã nãvâvetva-vâsita, tadb-bhãvâyam sabãjâven, tannã-
ãkãñãkãñã tu sa tata eva nibûdhyate netâdhyakãm visãjãtu yabhãvetu yaks-
amitã ॥ 10 ॥

abhãya-vambranuç maharàvanê tayãtyamâhãri, kîmêvatu yaksamitã tathãyã,
tadu-prãyañè tasmañã tirodha ॥ 11 ॥

sa tasminâvâkãhõ śistrumãjyâm bhuônâmãnamãnañãm hinnatã tãm
hõvõcañ kîmêvatu yaksamitã ॥ 12 ॥

CHAPTER IV

sa bhõñita hõvõcã bhuônã ca atûr vijyate mahõjyamamitã.
tato hõvõ viyavanâka bhaõntã ॥ 1 ॥

tasmanu ca eva vêva: atmânirvisânãm vêvañã. yañam-
ãkãñãkãñãsthe hõmanevidhãnusthe hõmanu prthamabhõ vishavanâka
bhaõntã ॥ 2 ॥

tasmanu ca dßiñãvarãñirvisânãm. vêvañã khuõmane vidhãn
ãkañãnu prthãmo vishavanâka bhaõntã ॥ 3 ॥
तस्येष आदेशो यदेवत् विद्युतो व्यञ्चुत्वा ३ इतीन्यमोमिष्यदा
३ इत्यचिदेवतम् ॥ ॥ ४ ॥

अथाध्यायम् यदेवत् गच्छतीव च मनोवनेन चैतुपस्मर्त्यभौक्यं
 संकुल्यः ॥ ॥ ५ ॥

तद्द तदनं नाम तदनमित्र्यशास्तिक्यं स य एतदेवं वेदाभिः हेनं
 सर्वाणि सूताः संवादाचल्लि ॥ ॥ ६ ॥

उपनिषद्य भो बृहोत्वा त उपनिषद्य ब्राह्मि वाव त उपनिषदः
 मंशायेति ॥ ॥ ७ ॥

तस्ये तथो वमः कर्मात्प्रतिष्ठा वेदाः सर्वाः सर्वः सत्य-
मायततम् ॥ ॥ ८ ॥

यो याभाभावं वेदायप्रक्ष्य पापमानममत्ते सवं लोके ज्ञेये
 प्रतितिष्ठति प्रतितिष्ठति ॥ ॥ ९ ॥

॥ शास्तिः शास्तिः शास्तिः ॥
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