THE BHAGAVAD-GITA
WITH
SRI SANKARACHARYA’S COMMENTARY
Translated into English
by
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THE PRABODHA CHANDRIKA.

At this critical stage of Spiritual awakening, there is a hunger all over the country for a knowledge of the higher truths of life, and this hunger is by no means confined to the English educated portion of the community, but even more certainly possesses the larger fraction, consisting women and girls which is not educated in English and which vaguely strives to keep alive the old ideas and immortal truths proclaimed by the great sages of old—a fact verified by constant appeals to us to start a journal in their interest.

With a view to supply this appetite and satisfy it with the outside and needed nourishment, at least so far as the Tamil land is concerned—and always with the proviso, ctc., so far as it lies in our humble means— it is proposed to start a monthly journal in Tamil under the name of Prabodha Chandrika, which will in some measure correspond to the Prabodha Bharata, but will strictly eschew abstruse metaphysics of all kinds, whether it be Anuvadi, Vedanta, or Dvaita. Its object will be to combine the glory of religion and Bhakti and the poetry of the classic and holy world, with the help of classical literature and modern borrowings. For this purpose it will give the literary and Sangeet works of Kasi Das, Tulsidas, Jaya Dasa, Kamalashila Dasa, Sundarbar, Tayaaragari, Natapathi, etc., irrespective of sorts and epochs, rewritten in a simple and popular style, stories illustrative of great truths from the Puranas, Mahabharata, Skanda Purana, and the like, and the real higher meaning of Puranic episodes which will lift them above the common and inexpressive printed stories, turning sketches of the glorious and eternal ideals of wisdom, Siva, Ananada, Savitri, and the myriad tales and stories which the Western world contains with the precious and everlasting lessons of life and publish charming songs, Kirtans, Annamalais on God and his World; besides short moral stories, edifying sketches from the classics and the commentary in a simple and beautiful style on stanzas from Kirital, Kamal Ramanujam, Anuvadi's works, Tevaram, Tiruvaimozhi and the movements and heroes of Swami Vivekananda and others. Its pedantry and stiffness of style will scrupulously be avoided and every effort will be made to render the journal extremely interesting and useful to boys, girls, men and women who take interest in Tamil, in short to make it a household delight in the Tamil lands. The journal will be edited by Mr. R. Rajaj Iyer, the author of 'Kamalambal.'

It is priced at the low charge of Rs. 1-8-0 per year, including postage and V.P. Commission, specially in order that it may reach every nook and corner of the Tamil country.

The journal will contain not less than 25 pages (approx. size) every month of clearly printed matter.

It will commence on the 1st of the coming Tamil New Year and will be published from that date on the 1st of every month regularly. Intending subscribers are requested to register their names at once and order that the 1st issue may be sent to them per V.P.P. for Rs. 1-8-0.

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Manager,
Awakened India, Mylapore, Madras.
THE
Prabuddha Bhârâta
OR
AWAKENED INDIA.

"He who knows the Supreme attains the highest."—Tait. Upa. II. 1. 1.

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The Glory of Suicide.

The play of Hamlet is almost unanimously regarded as the very best of Shakespeare's dramas, and indeed, as one of the best productions of human genius in the West. Its greatness—it is also agreed—is due not merely to its artistic excellence, the daring with which the poet creates critical and difficult situations and the wonderful ease with which he handles them, the richness of the imagery and language in which he revels in intoxication or the profundity and minuteness of his observations on men and nature—qualities in respect to which several others of his plays have a claim to be ranked equal with, if not even superior to it—but chiefly to the unique greatness of its hero. Wonderfully rich as the creative faculty of Shakespeare was, so much so that his plays form a new world in themselves, a beautiful Vivasvmitra Srishti, in our opinion, 'Hamlet the prince of Denmark' is by far the best of his children. Other dramas reveal to us Shakespeare the poet, lending the gorgeous colors of his fancy and imagination to the varied scenes of life and vivifying them with his faculty divine, but the terrible tragedy of Hamlet reveals to us Shakespeare the philosopher, 'whom man does not delight nor woman neither', to whom 'this brave overbearing firmament, this majestical roof fretted with golden fire, appears no other thing than a foul and pestilential congregation of vapours' and all the uses of the world are 'weary, stale, flat, and unprofitable', while its few pleasures are merely as the perfume and suppleness of a minute, and who, when called upon to act seriously puts himself the question, which is better, 'to be or not to be,' 'whether it is nobler in the mind to suffer the slings and arrows of outrageous fortune or to take arms against a sea of troubles and by opposing end them.' Here in this play all dailiance with Nature is set aside, even its love scenes are melancholy unlike those of Romeo and Juliet; the Tempest, As You Like it, Othello and others, and have a tragic end; and that end too is not heightened by the heroism of human passion as in Romeo and Juliet nor rendered ghastly and terrible by jealousy kindled by malice as in Othello, but is sorrowful because the gentle emotion of love was blasted by a rigorous and searching philosophy, so cynical as to revel in such 'five revolutions' as a fair lady's head becoming chapless, eyeless and lipless and knocked about with the sexton's spade. This cynical seriousness is not itself philosophy but is the beginning of it. It is true to life though it comes very late in the course of evolution, and the play of Hamlet is great exactly because it portrays its struggles and despair of a highly evolved and introspective soul, which, being no longer able to abide contented in the life of the senses, looks straight into the meaning of the world, but finding there only a gaping void instead of the solid kernel, burns with an inextinguishable agony of despair.

This desperate discontentment with the world and its uses which the great dramatist has so graphically depicted, is not, as some critics fancy, the result of a morbid temperament brought about by the accidents of training, environments and so forth and therefore curable by more congenial surroundings or what are called the healthy influences of home, society and so on. It is not an accident caused by accidents but an inevitable stage in the progress of the soul. The fault is not in the temperament of the individual, however unhealthy, inconvenient and dangerous that may be, but in the nature of the sense-world itself. Such pessimistic dissatisfaction with the phenomenal world simply indicates that the imprisoned soul within, has gathered strength enough to assert itself. It is the voice of Prometheus refusing to be bound, the beginning of a grand internal revolution in which the battle of the senses is sought to be reduced to dust. It marks the vigorous awakening of the inner man who was hitherto lying passive and confined in his prison cell.

"He is not worth living," said a great French philosopher "who has not even once seriously thought of committing suicide." Indeed it is impossible for thoughtful men to be satisfied with this deceptive world where everything promises so fair and proves so bad. We are on all sides surrounded by an infinite network of deception, everything we love leads us into snares and pitfalls and like the moth which, attracted by light rushes into it and dies, so every moment we run after pleasures and plot our own destruction. Byron rightly said:

'quod pleasure, you're indeed a pleasant thing
Although one must be damned for you no doubt.
We are so selfish, narrow-minded, jealous, wicked and vain, that it seems one might search with a torch in one's hand in broad daylight as did the Grecian philosopher of old for a good and honest man. The littleness of the so-called great men is something appalling. The wick-
ed, the cunning and the unscrupulous, roll in wealth and luxury, while good, simple, truthful and innocent men lead a life of starvation and misery. Durjoydham, the personification of evil, enjoyed more of worldly prosperity than did poor Dharmaputra, to whom every one appeared good and virtuous and who on account of his unpractical humanity and thoughtfulness, suffered hardships for which there was no adequate recompense so far at least as his earthly life was concerned. Seeta, the incarnation par excellence of chastity and other womanly virtues, underwent woful trials in a foreign country and in the hands of a frightful demon, and even after her redemption from captivity enjoyed little happiness and, suddenly exiled by her husband, had a gloomy and pitiable end. Seriously considered, the world with its apparent arbitrary and unjust dispensations, the petty struggles with which it abounds and its innumerable scenes of woe which would prove either that it is an anarchy, or, if governed at all, is governed by a heartless and gigantic Nero, appears to be a monstrous error as incorrigible as ugly, and moves along dancing like a rudderless ship in a stormy sea. “Absurdity”, says a great thinker, “is interwoven with life. Real beings are animated contradictions, absurdities brought into action. By far the greater number of human beings can only conceive action or practise it under the form of war—a war of competition at home, a bloody war of nations abroad and finally war with the Self.” “The question between man and man always is”, says Carlyle “will you kill me or shall I kill you.”! Life lives upon death and the fair shadow of the world veils one vast grim conspiracy of mutual murder from the worm to man who himself kills his fellow.

Our life, as the Devas said to Shirdi, is, a moan, a sigh, a sob, a storm, a strife.

How truly does the poet say
We look before and after
And pine for what is not;
Our sincerest laughter
With some pain is wrought;
Our sweetest songs are those that tell of saddest thoughts.

and how pathetic and natural is his invocation to Misery
O/slap me till our hearts be grown
Like two lovers into one,
Till this dreadful transport may
Like a vapour fade away
In the sleep that lasts alway.

and his cry, “I fall upon the thorns of life, I bleed; the heavy weight of hours has chained down and bowed one too like thee (the west wind).”

It is all well to plead the duty of happiness and preach that life is a glorious inheritance, but most often this philosophy is post-prandial and derives its inspiration from a well-filled belly rolling on a sofa and protected on both sides by soft and shining leather cushions, and therefore it cannot always hold good. With the problem of life unsolved; with evil and misery, the twin demons of life staring us in our face at every step; with a mind always bent on deceiving, extremely wanton, restless and unsteady and raising a constant barrier between ourselves and truth; with a dirty, little and many-holed body which we fancy to be express and admirable in form and moving and to be all in all, as though there were neither sun, moon nor stars above us nor anything below with an intellectual vision whose range does not exceed much over six feet above the earth; and living in a world which seems to be at times a monstrous anarchy and at others a strange penal colony filled with apparently impenetrable mazes and enigmas—to fancy that we are the roof of creation, the pillar of the universe and the image of our Maker and be happy with our mortal lot, is, to say the least of it, thoughtless and childish. Like reeds planted in the middle of a rushing torrent and waving helplessly in response to every passing gale and wavelet, man trembles at every petty occurrence and is ever a sorry pendulum betwixt a tear and a smile. Being in this state, to proclaim the glory of life, is like a child rushing to a snake which is advancing to bite him. How many thoughtful men have not exclaimed, “Would that I had never been born!” Man enters the world weeping; a significant fact which reveals the nature of the whole mortal life, as the very first utterances of Shakespeare’s heroes at once reveal their respective characters in their entirety.

We have with us a picture called Pantheon Universal in which are grouped together in the mansion of fame all the great heroes of the western world from Adam downward. One striking feature of almost all the faces there is a settled expression of melancholy. Here and there a sippish king or a shallow Lokâyata (materialist) peeps out with a smile as though peacock thrones and microscopes have solved the whole problem of life. But the greater majority seem to be pondering with eyes almost glistening with tears on the sphynx questions around us and appears struck with the littleness of man, his slavery to passions, his weaknesses and vanity. Truly does Faust exclaim

I curse what’er entices
And snare’s the soul with visions vain;
With dazzling cheats and dear deceives
Confounds it in this cave of pain!

Curse’st me, at once, the high ambition
Wherewith the mind itself deludes!
Curse’d be the glare of apparition
That on the finer sense intrudes!

Curse’d be the hag dream’s impression
Of morn, and doom, and laureled bow!
Curse’d, all that flatt’rs as possession,
As wife and child, as knife and plough!

Curse’d Mannor be, when with treasures
To restless action spurs our fate!

Curse’d when, for gold, indolent leisures,
He lays for us the pillows straight!

Curse’d be the vine’s transcendent nectar,—
The highest favor Love lets fall!

Curse’d, also, Hope!—curse’d Faith, the speciere!
And cursed be Patience most of all!

Such being the real state of earthly life, which only sheer optimism or childish thoughtlessness can prevent us from realising, the best thing for a thoughtful and wise man to do is, to put an end to himself. Of all animals, man alone has the power voluntarily to kill himself once for all; and it is on this account, that to be born as man is regarded as a great privilege and indeed considered as even superior to becoming gods. There is a nice little story in the Aitareya Upanishad of the Rig Veda, that the Devas when asked to enter into a cow’s body and next a horse’s body, declined saying ‘This is not sufficient unto us’, but when asked to become men they gladly did so. The one ground and in our opinion the only one on which man has the right to be placed above other animals, may, all the rest of animate creation, is his power to commit self-murder. In point of physical frame, the senses, mind and even in point of intellect, he is outdone by several other creatures and the gods of the celestial regions above decidedly excel him in all these. But there is one privilege which is given to him and him alone in all creation and to enjoy which
all other creatures have in course of time to assume the human form and that is his power to annihilate himself.

If so, it may be said the solution of the problem of life is very easy, for it requires only a piece of cord and nail. We say yes, it is very easy and does not require even so much as that. It is in the words of a sacred book easier than closing one’s eyes or plucking a full blown flower. And we would add it is even easier, for it does not require the slightest physical exertion, not even a muscle has to be moved. Though so easy, it is yet a complete solution for all the enigmas with which we are surrounded, for all the great problems which have exercised philosophers from the very beginning of the world. Suicide without the aid of a rope or a knife or poison and without falling into the sea or a river or breaking one’s neck! very strange indeed, yet such a thing exists. The method for it is a very secret one handed down through a long line of dead men from eternity. To preserve it and obtain it and effectually use it, these are the only difficulties in the way, but when these are overcome, we become dead, dead once for all. Evil, sin, suffering, all these at once disappear, for the annihilation is complete. After committing suicide in the aforesaid strange way, we need not be afraid of grief and joy, even in the “shadow land” where spirits are said to dwell without food and clothes, and for ever, hell and future life will all lose their meaning for us. No God can hence-forth punish us: there will be no judgment on us above or below, and no karma can trouble us, for we become dead, wholly dead.

But how to commit such a secure and promising suicide? However we may die, the spiritualists tell us, only the curtain drops and the scene changes, and by some mysterious machinery we are wafted into another world where the history of pleasure and pain repeats itself in another form. Pious theologians go even farther and threaten that the certain reward of suicide is a ‘dungeon horrible on all sides round’ flaming as one great furnace and revealing by its visible darkness sights of woe, regions of sorrow, doleful shades, where peace and rest can never dwell, and hope never comes that comes to all and where flows a fiery deluge fed with ever burning sulphur unconsumed, and things of that kind. Not a very fine prospect to be sure! But the authors of our books, the sages who gave up religion are more generous and promise as a certain result of honest suicide, ‘the highest wealth, the best riches, the greatest joy,’ beyond gaining which they say, ‘there remains nothing to gain, beyond the bliss of which there remains no possibility of bliss, beyond seeing which there remains nothing to see, beyond knowing which there remains nothing to be known’. The sages, having committed suicide, explains ‘the mind attaining peace, I do not find even a trace of the universe in the free depths of myself, in the indescribable ocean of bliss of self-realisation. Has it set, is it broken, is it shattered to pieces, is it dissolved, is it pounded to dust, is it swallowed up, is it gone to decay?’ We must admit however that there is difference between the suicide which the theologians condemn and that which the Upanishad extols. The one is killing the body which is to coin a new word ‘body-side’ while the other is the killing the self which is the real suicide, and which consists in killing out the false sense of our being separate from Brahman, and it is this selfhood which is, as we have repeatedly seen, the cause of all suffering, sin and evil and of all phenomena in the universe. When we kill out the self, all bonds dissolve themselves into nothing, all phenomena are realised to be illusory and vanishing and we reach a place from which there is no return into the deceiving sense-world. The real suicide and the only one which wise men ought to have recourse to is therefore killing the self which is the source of all mischief and not the body which, by avidya, is mistaken for the self. The only way of committing this suicide is by the practice of yoga under the safe guidance of a living dead man, a Jivan-mukta as he is called, one who has succeeded in killing himself. No amount of poison, nor swords, nor fire can effect this suicide which is purely a mental process and requires no physical exertion.

Ah, who can describe the glory of this suicide! Where is the language which can venture to translate the Untranslatable, to express the Inexpressible from which ‘words as well as the mind turn back without being able to comprehend it.’ The moment the lower self which thinks itself to be finite, enveloped in ignorance, sinful or virtuous, enjoying or suffering in a huge world which seems to be there already and oppresses it on all sides with limitations, the moment this self is killed, Brahman the eternal infinite immovable, causeless, perfect, pure, imperishable, calm, free and blissful Brahman, the uplifted thunderbolt through fear of whom fire burns, sun shines, wind blows, clouds pour out rain and death stalks upon the earth, the unconditioned Bhuloka where the sun does not shine, nor the moon, nor the stars and much less this earthly fire, which yet is not darkness but the glorious Light of lights and to obtain a glimpse of whose cool moony effulgence is to get mad after Him and long for Him as no Romeo did for his Juliet, this Brahman stands revealed. Having seen this, men forget their mortal nature and becoming sages break out in a language which we the worms of earth can hardly comprehend. Every word they speak is an Upanishad in itself, their very faces shine with a strange and unearthly brightness and they exclaim “Discard shall we the whole microcosm and macrocosm, the bodies that crawl below and the worlds that hang out above as vessels of filth”—an idea which the poet catching a glimpse of the infinite within has echoed forth as follows in a moment of divine inspiration,

What is heaven? what are ye
Who its brief expostion inherit?
What are suns and spheres.....

Drops which Nature’s mighty heart
Drives through thinnest veins. Depart! &c.

Now listen to what a great suicide says:

मन्येनुष्ठलहारे निशवसि प्रतिवित्तः  
महिषी कंग याति तहलाघमयमः ।
अणोपणियायतेन तेघनागहारि दिविष्कितिः विचिन्तं ।
पुरुसः स पुष्पो दुहरायो हिरण्यः इद्व सिवघपरसम ।
नुष्ठाप्याय मन्यतात सोहननादेह्यमुद्रिका
नुष्ठाप्याय ममहिषालिन्नमानि सोहतिः लवनर्णः ।

Everything is born of Me, everything rests in Me, everything gets absorbed in Me. I am that Non-dual Brahman. I am more subtle than an atom and at the same time very great. I am all this wonderful world. I
Leaves from the Gospel of Lord Sree Ramakrishna.

(According to M., a Son of the Lord and Servant.)

Visit to Pandit Iswara Chandra Vidyasagar.

Place: Shibpur-Begun, Calcutta.

Date: 21st Seabarn: The Seventh Lunar Day
(Dark Fortnight of Seabarn).

5th August 1852, Saturday, 4.30 P.M. to 8 P.M.

Present—Bhasanath, M., Hasa, and many others.

The Master had a great mind to see Pandit Iswara Chandra Vidyasagar, One day he found him in a carriage with some of his Disciples all the way from Dakshinaban to see the Pandit at his house at Bidarbagh.

As the carriage came up before Rajah Rammohan Roy's house in Amherst Street, near Bidar Begun, the Master suddenly grew very serious. It appeared He was meditating upon the Holy Mother. One of the Disciples, M., did not notice the sudden change that had come over Him at the time. So when he drew the Master's attention to Rajah Rammohan Roy's house, the latter said with some impatience, "Oh, never mind. I am not in a mood to pay attention to things of this kind."

The carriage, a short while after, drew up before the door of the Pandit's house. The Master alighted, supported by one of the Disciples. Before reaching the staircase which led to the Pandit's library, which was also his drawing-room, our Lord said to M., with some concern. "I say, do you think I should have to fasten the buttons of my jasper?"

The Disciple said, "Oh, don't trouble yourself, Lord, on that account. Things of this kind are not at all binding upon you." The Master, child-like, seemed to be convinced, for He took no more steps than the Master. He looked as teachable as a five-year-old child.

The party was then led upstairs into a room next to the landing with the door looking out towards the south. In this room the Pandit was found seated in a chair, facing the south. A table, after the European fashion, with books and papers lying about, was before him, as usual.

The Meeting.

A Disciple then announced the Master's arrival and at once introduced Him to the Pandit, who stood up to receive Him. The Master stood with His face to the West, and with one hand resting upon the table. He looked at the Pandit in silence, but his sweet, child-like, radiant face was wreathed in smiles.

There was some company present, composed of the Pandit's friends and pupils. One of them was a boy, who had come to ask for a free studentship in connection with one of the schools of which the Pandit was proprietor.

The Master in Samadi.

Standing and thus looking on at the Pandit, our Lord, as usual, lost all sense-consciousness. He was in Samadhi.

Our Lord's love for the Pandit—He accepts for the Holy Mother the offering of sweetmeats.

After a while, taking His seat He said, as was His wont, "I want some water to drink." Therupon Vidyasagar made inquiries of a Disciple whether the Master would like to take some mithai (sweetmeats) also, which he had just received from Hurdwan. The Disciple making no objection, the Pandit went into his inner apartments and was soon found coming back with the sweetmeats. He placed them before our Lord and the party that had accompanied Him.

The Master Recommending a Servant.

When the mithai was being offered to one of the Disciples, when his turn came, Vidyasagar said, "Oh, he is a child of this house. Leave him alone." Therupon the Master said, "Yes, this young man is good. He is like the river Ganges with an apparently dried-up bed but with an active invisible current underneath. Internally he is full of pith and marrow (Anuvaya-Nava).

Vidya (Knowledge which leads Godward).

Master (to Vidyasagar): This day I am at last fortunate enough to come down to the ocean (Sejgar) itself. Up till now I came across canals, marshes, or at most, rivers. (Laughter).

Vidyasagar: Then, sir, you are welcome to take home some salt water from our ocean. (Laughter).

Master: No, my dear sir, you are surely not the salt ocean. You are not the ocean of Aditya (that leads one away from God, you are not the ocean of Vidyasagar). (Laughter).

Vidyasagar: Well, sir, I am afraid you may say that. (Laughter).

Rajas (worldly activity), when harmless: Work without attachment.

Master: Yours is sautsa guya (element of man's nature which leads to Illumination or True Knowledge). Only your satsa is in that phase of it which brings on rajas (activities of certain kinds). It leads you to the doing of good to others. Charity (dina), kindness towards others (dega), are virtues which are good, if practiced without attachment. So practised and with Asthi they will lead to God.

Days and the Perfect Man (siddha): The more Pandit.

Master: Further, I should say you deserve being called siddha (a perfect man), for has not your deya (kindness to others) made you soft and tender of heart? Bear in mind potatoes and other vegetables do not get tender until they are siddha (well boiled). (Laughter).

Vidyasagar: Please, sir, Kali' bihu (Kalai pulse pounded to pulp) when siddha (well-boiled) gets hard and is by no means tender. (Laughter) But it is not so. (Laughter).

Master (laughing): Well, my dear sir, you are no such thing. I say you are not a mere pandit—dry and hard and good for nothing.

The Master on the Value of More Book-learning: What is Paravidya (the Highest Learning)?

"In the Almanao (Pahij) it is mentioned thus on a particular day there will be twenty Adas* of water. With all this record you will be unable to squeeze out of the almanac a single drop!"

"So the so-called learned men will talk big. They will talk of Brahmas, God absolute, of Jijna, Yoga, Philosophy, Ontology and the rest of them. But there are very few of them that realize the things that they talk about."

"Parinidya (the Highest Learning) is that by which we know God."

"All else—the mere Shastres, Philosophy, Logic, Grammar, etc., etc., as such, only lead and puzzle the mind. They are good only when they lead to the Highest Learning."

(The substance of the Bhagavat Gita.)

"In one sense there is no use going through the whole of the Bhagavat Gita."

"Say, 'Gita, Gita' ten times. That is sufficient. For, said ten times, it comes to be tyagi tyagi. Now tyagi means a person giving up the world—riches, honors, work with attachment, sensual pleasures—for the sake of God."

"In one word, the Gita says, 'Give up.'"

* Adas—measure of capacity.
The Ideal Saṅyāsa (ascetic) will give up the world both outwardly and from the mind. He will give up secular work and the fruit of all works.

The Ideal Householder (grīhastha), will give up the world from the mind, i.e., he will give up the fruits of all works for the sake of Bhakti (Love of God) or of jñāna (True Knowledge.)

Thus the substance of the Gītā is, "O jīva (man) love God alone—give up everything for the sake of God."

(The Sūdāh—holy man—and his Book.)

A holy man had a punt (book) with him. Some body asked him what it contained. The Sūdāh opened the book before the man, who was surprised to find that every page was written only the name of God—the words Om Brama!

(Chaitanya Dēva and a Bhatta.)

Chaitanya Dēva in the course of his pilgrimage through the Dakshin (Decani) came across a certain devotee (Bhatta) who was in tears all the while that a Pundit was reading from the Gītā. Now this devotee was an illiterate man. He could not follow a single expression from the Gītā. Upon being asked why he was shedding tears under such circumstances, he replied, "It is indeed true that I do not understand a word of the Gītā. But all the while that it was being read by the Pundit I could not help contemplating the Beautiful Form of my Lord Śrīeśu Krishna situated before me in the field of Kṛṣṇalekha and saying all those things that are said in the Gītā. All the time I could realise, I could see before my mind’s eye, my Lord Śrīeśu Krishna. This it was which made my eyes fill with tears of joy and love."

This 'illiterate' man had the Highest Learning, for he had Bhakti and was blessed with the Vision of God.

The Master on Jnāna-yoga: Vedic or Adwaita or Philosophy of the Unconditioned.

(a) Brama of the Vedanta—The absolute and the Unconditioned.

Master: Well, I was talking of Vidyā.

"But Brama is above and beyond Vidyā (the knowledge leading God-ward) as well as Arivṇa (That which keeps all beings away from the Knowledge of God).

"Vidyā is the last topmost step of the stairs leading to the roof. Brama is the roof."

"Māya is either Vidyā or Arivṇa. Thus Brama is above and beyond Māya."

(b) The Adwaita Position: Brama is nirlipta (perfectly unattached): The Problem of Good and Evil Revived.

"Brama is unattached to Good or Evil. Brama is like the flame of a lamp. You may read the Bhagavata (the Holy Scriptures) in the light of the lamp. It is evenly open to you to forge a document with criminal intent in the same light."

Again Brama is like the serpent. What does it signify if the serpent has poison in its fangs? The serpent is none the worse for it. The poison does not cause its death. It is poison to other creatures whom it may happen to bite.

"Much in the same way what misery, what sin, whatever evil we find in this world is misery, sin and evil only relatively to us Brama—God Absolute—is above and beyond all these things.

"Evil in creation is not evil to Brama (the Unconditioned) any more than the venom in the fangs of the serpent is venom to the serpent. Brama is above and beyond Good and Evil."

"Yes, that Being is perfectly unattached. He is not to be judged by any human standard of Good and Evil. His sun shines brightly on the evil and the good."

(c) The Adwaita Position: Brama is Unanswerable (Aryapadāyanam).

"Everything—the Śrutis—even the Vedas, the Purāṇas, the Tāntras—all Holy Books—have with one sole exception, become mere Uchechikātha (like leavings of food); having been given expression to by the mouth and having thus got defiled. That one Exception is Brama. For when you read the Vedas and other Holy Books you must use the vocal organs and thus create them (the Śrutis, etc.) to be in touch with the mouth, as to speak. Thus they have all been defiled (Uchechikātha) like leavings of food. But there has been no defiling, in this world, no created being who has been able to give proper and adequate expression to Brama. He is not only not capable of being expressed by word of mouth but also no conceivable by any stretch of the intellect. Thus Brama alone is not Uchechikātha (defiled by the mouth), so to speak."


"(The Ego Undifferentiated and the Ego Differentiated).

"The union between the 1 undifferentiated (Brama or the Universal Soul and the Differentiated into the individual Soul) is the goal of the Vedantins."

(Nirvikalpa-Samādhi: The Parable of the Salt-Pot).

"Once upon a time a Doll made of salt went up to the sea with a view to measure its depth. The Salt-Doll had a sound-
ing line and lead in its hand. It came to the edge of the water and looked on at the Mighty Ocean that was before it. Up to this point it went on to be the salt-doll that it actually was, keeping an individuality of its own. But no sooner did it take one step forward, put its foot in the water than it became one with the Ocean—lost entirely to view! Every particle of the salt-doll now melted away in the sea-water. The salt of which it was made had come from the ocean, and behold, it came back once more to get reunited to the original salt of the ocean.

The 'Differentiated' once more became one with the 'Undifferentiated'.

- The human soul is the Salt-Doll—the Differentiated Individualized Ego. Brahma, the Absolute, the Unconditioned—is the Infinite Salt Ocean—the Undifferentiated Ego.
- The Salt Doll could not come back and tell of the depth of the Mighty Ocean.
- This is he who is fortunate enough to realize Brahma in the unfathomable depth of Nirvikalpa Samadhi, Undifferentiated as he is. He comes not back out of that depth to tell the world the nature of Brahma—God Absolute and Unconditioned.

For if it be ever possible, my Mother willing, for the Salt-Doll to come back differentiated again, it must speak in terms of the Finite—in the language of the Differentiated. It must behave as an inhabitant of the relative phenomenal world.

- This is why the Great Mystery defies all attempts at explanation. The Absolute and Unconditioned cannot be stated in terms of the Relative and the Conditioned. The Infinite cannot be expressed in terms of the Finite.

Brahma beyond all Predication: Parable of the Vedic Father and His Two Sons

- A certain father had two sons. When they were of age he wished to put them into the first stage of life—that of the Brahmacarin. To this end they were placed under the care of an Acharya (preceptor) and with him made to go through the Vedas and other Holy Books.

- In this way, there passed some days. The father was now anxious to see how the young men were getting on with their studies. He sent for them and asked whether they had read the Vedanta (or Yajnavalkya) which purports to teach the Highest Knowledge to the aspirant. The sons replied that they had.

- Father:—So, my boys, you have read up the Vedanta! Well, do tell me what sort of a Being is Brahma?

Eldest son (quoting the Vedas and other Sastras):—O Father, Brahma, is not capable of being expressed by words known by the mind. He is so and so. I know it all. (Here quotes texts from the Vedanta.)

- Father:—Very well, that will do. So you have known Brahma! You may go about your business. Now, my boy, let me hear what you have got to say. What sort of a being is Brahma?

- The second son to whom this question was put hung down his head and sat quite mute. Not a word fell from his lips. Nor did he make any attempt to speak.

- He continued in this state for a long time.

- The father thereupon said: Yes, my boy, you are after all right. Nothing can be predicated of Brahma, the Absolute and the Unconditioned. So do you talk of Him one way or the other, you state the Infinite in terms of the Finite, the Absolute in terms of the Relative, the Unconditioned in terms of the Conditioned! Your silence is more eloquent than the repetition of a hundred stotras (texts) and the quoting of a hundred authorities.

(f) The Adwaita Position: Realisation: Brahma is the One Substance to be realised—not described or known.

The sign of the Brahma-Janma—cessation of Vichara: after Jain.

Parable of the Caraka Ghee and the Packa Ghee.

- Yes the purana-janai (he who is full of Brahma-janai) causes to have anything to do with vichara, i.e., talking for the purpose of realising Brahma by discrimination of the Real from the Unreal.

- How long does the ghee (clarified butter) in a pan set over a hot oven go on making a noise? Why, so long as it does not get to the right degree of heat so not to have any trace of water left.

- When the ghee is caucha (not sufficiently hot) it gives those well-known sounds (kat kat).

- The packa ghee (ghee melted to the right temperature) not making any noise is he who has got Brahmacarina—that is, he who has truly realized Brahma.

- The caucha ghee is the aspirant for knowledge. The water with which the ghee was not mixed go off by its being set over the fire. This is the abhakara—the ego or self which gets very cloumous in the process of being got rid of. As soon as this abhakara is shaken off, it is packa ghee. No noise, no clamour.

- At the same time the impurities all settle down upon the bottom of the pan. Worldliness or attachment to Karman (woman or humanity) and bhoona (gold) and their attendant evils (sensuality) work with attachment, etc.), are the impurities.

- Again, the yama japta (perfect or true yama) is like the pitcher of water filled to the brim. When the pitcher is being filled in, it gives a gurgling sound (thak thak). As soon as it is filled up, the sound ceases. As soon as the packa ghee is put on, my Mother willing, to Brahma-Janma. The sound tells us that the pitcher has not been filled up. Vichara too proves that the God has not been reached.

- The bee buzzes so long as it does not settle down on the flower and begin to drink of the honey. As soon as it tastes the honey all buzzing is at an end.

- Is Vichara possible after Brahma-Janma?

- The question now arises, how do we explain the relation between a Siddha (perfect Guru) and his disciples? The Guru must talk with a view to drive away the ignorance of the disciple. This is Vichara. This Vichara, however, does no harm.

- The ghee in a pan set over the fire when melted to the right degree of heat has no doubt ceased to give any sound. But throw in a caucha lukha (i.e., a lukha not fried in the hot melted ghee). The result is that the packa ghee in contact with the water in caucha lukha, once more begins to give off sounds. The sound goes on, so long as the lukha is not fully melted and ready for eating.

- The caucha lukha is the disciple. The sound which packa ghee (the gur) gives the second time, is the vichara which the Guru is called upon to make in order that the disciple might be brought into light. The cessation of the sound tells us that the Guru has stopped vichara as soon as the disciple has been illuminated. For he (the Siddha Guru) is already placed far above all Vichara.

(g) The Adwaita Position: The Higher Self (Atma) alone knows the Higher Self (Atman).

True meaning of 'God Unknown' and 'Unknownable'.

- The result of the foregoing position (g) is that the Higher Self (Atman) alone knows the Higher Self (Atman). The Bodhakarunya (i.e., the Knowledge Absolute) is capable of being realised by Bodha (him, the Knowledge Absolute) alone.

- The 'Differentiated' Soul (gir) so long as it goes on to be differentiated and works on the lower plane cannot as such realise Brahma.

- The 'Undifferentiated' (Brahma or the Sadhu Atman) alone realises the Undifferentiated.

- This is the true meaning of the expression 'God Unknown' and 'Unknownable'. Vasudeva is known to the Sadhu Atman, what is the same thing, to Brahmacarina, the Undifferentiated.

(h) The Adwaita Position: Maya is unreal.

Vedanta Philosophy interpreted by the school of Sankara.

- All differentiation takes place in the domain of Maya. In other words Maya causes the differentiation. It ends with the cessation of Maya.
"All the facts of the Universe—every object, every phenomenon that comes under Creation, Preservation and Destruction, the body, mind and soul; under waking, dreaming, having dreamless sleep; even under meditation (Mahan) etc., etc. all come under Maya.

"All these are looked upon as Mithya (unreal) by those that interpret the Vedanta philosophy after Shankara and the like. These interpreters are called Jaina.

"According to these Brahma is Satya (real) Jagat (the universe is Mithya unreal).

"Mithya means unreal, i.e., when looked at from the point of view of the Absolute. To the Absolute or the Undifferentiated, the Jagat (universe) and Jiva (man and other creatures) are unreal, for the only Reality is the Absolute.

"When Maya is realised as unreal, the Aham (the differentiated ego) has been completely shaken off or effaced, so to speak. There is no trace of that Aham left behind. It is perfect Samadhi.

"It is absurd to say 'the Jagat (world) is unreal' so long as we remain convinced, that we ourselves (our Aham) are real!

A person who has not realized Brahma cannot realise that the world is unreal.

"On the other hand a Mahanirvana (saint) returning from Samadhi to a lower spiritual plane gets back. My mother willing, his Aham—his differentiated, annamolous though purified ego.

"Getting back his ego the Saint is thrown once more upon the world of reality. So long as his ego is real to him (real relatively), the world is real too, and Brahma is unreal (unreal relatively).

"He gets his differentiated ego restored to him, perceives Maya as real. Only the ego being purified by God-Vision, he sees the Jagat of Maya (phenomena of the universe) as manifestations to Sense of Brahma, the Absolute.

"He also sees Maya as either Vidyā or Avidyā.

"Vidyā—Maya leads Godward. To this belong Vireka (discrimination),Sarvavyaya (non-attachment), Bhakti, Premā (Love of God) etc. Avidyā leads away from God. To this belong Kāsā (carnality), Kanchana (riches, honor, work with attachment, etc.)."

(a) Vijan or Knowledge with thorough Realization—Adwaitism with an addition—Realization of Saguna as well as Nirguna Brahma.

The Reconciliation between the Adwaitist (Absolute) and the Dualist (Dualist): The Vedanta Philosophy and other interpretations: The Saguna Brahma (Personal God) realized as such: Maya as understood and realized by Viñjana.

"Viñjana are they who have realized Brahma in Samadhi (1) as impersonal or the Undifferentiated, and (2) as God Personal.

"Bijnan have realized that Brahma and the Undifferentiated is in Who causes this differentiation (abheda) namely, God (Iswara), Maya—Jīva (small) Jagat (universe).

"They have seen God, antara and bahir (both within and without) and have received this Revelation from Him direct. God (Personal) has said to them: "I am the Brahma Nirguna of the Undifferentiated and in Samadhi. I have caused this differentiation. I am the origin of the twenty-four latitudes—of I and Jagat."

"Brahma causing this differentiation, (i.e., the Personal God) they call Sakti or Maya.

"Brahma causing this differentiation—creating, sustaining, destroying—has manifested Himself in various forms to Bhakta.

* Vedanta Philosophy of the School of Shankara speaks of this.

† The categories into which the Great First Cause (Personal God) has differentiated. They are the Pancha Bhuta (the five gross elements), the Pancha Māyā (the seven subtle elements), Pancha Jñānendra (senses, organs), the Pancha Kṣetra (places of action) e.g., hands, feet, etc., The Pancha Māyā (subtle elements), Man, Buddhi, Ahankar, Prakriti.

Compare Revelations in the Vedas:—Sakhamanipāta bhāvanām

† Jaimindrāya pātha, Brahma Sutras

† The Maya or Sakti spoken of by our Lord is identical with the Saguna Brahma of the Upanishads and is almost entirely so with the Isvara of the Adwaita philosopher.
Vijnan or Knowledge with Thorough Realization as of Sakti. Is God partial? Are all men equal?

**Master:** As I have already said, *Brahman* Differentiated (the Personal God) creates, preserves, and destroys. She has made herself manifest as Vidya Sakti (powers leading Godward) and as Aridya Sakti (powers or phenomena leading away from God). Manifestation of this Sakti varies in varying centres of activity. In men, as well as in other creatures, this Sakti varies. For Variety is the Law—not Sameness.

**Vidya Sakti:** Is it then the case, sir, that he has given unto one man greater powers than to another? Is the Lord partial to a select few?

**Master:** Well, I am afraid you must take the facts of the universe as they are. It is not given to man to see clearly into the ways of the Lord.

As Vichara (the Omnipresent) He exists in and through all creatures—in and through all things (Sarvabhuta)—even in the smallest of His creatures, the ant for instance. Yes, God is present in all His creatures. God is in the ant. But the fact remains that these creatures do vary in their powers (Sakti).

If that were not the case, how is it that one man is very often a match for ten men and beats them? We all know how another would run away before those ten men, nay before a single individual more than his match.

As in the Physical, so in the Moral world. So too, in the spiritual world. Morality varies. There are different degrees of spirituality.

Look here. Allow me to put it to you, sir, it is that you enjoy the respect of all, far more than many other people. Surely you don't mean to say that you are a phenomenon, that you have got a couple of horns standing out from the front of your head and that therefore people come to see you.

(Laughter.)

No. Variety is the Law—and My Divine Mother is the One Being manifest as many. Herself of Infinite power (Avatara-Sakti), she has differentiated into Jiva (living creatures) and Jagat (all things of the universe) of varying powers, physical, intellectual, moral or spiritual.

And my Divine Mother is no other than the Brahman of the Vedanta.

And the Master Sang:

**PSALM.**

My Divine Mother: Omnipotent, Unknown, Unknownable. Is there any body who knows Kali, my Divine Mother. She who is the Consort of Kali (Siva or Brahman, the Imperial and) ?

Even the Six Schools of Philosophy do not get a sight of Her.

The Jogi always meditates upon Her at the 'Muladhara' and at the 'Sahasrara'.

There go about a Hamai (goose) and a Hamai (gander) in this wilderness of love, and these associate with each other. Siva is the Hamai, and Kali is the Hamai.

2. My Divine Mother Kali is the most beloved of Avataram (Siva) much as Siva is the most beloved of Brahma.

It is Kali—Siva or Brahman, the Imperial, that knows the greatness of Kali, my Divine Mother—greatness which is hidden from the view of ordinary beings. Who else can know such an extent?

3. My Divine Mother gives birth to the Universe—now think of Her greatness!

* Compare Revelations in the Vedas: *Vichara Sakti Purushah parshnoun.*

* The Muladhara is the first Lotus with four petals in which the Jogi meditates upon Siva and Sakti (God Imperial and Personal) as manifest in their glory. It is the root of the Sahasrana in the Spinal Cord.

* The Sahasrara is the lotus with a thousand petals which is the goal of the Sakti waked up by the jogi at the Muladhara. When the Sakti reaches the Sahasrara and gets united to Siva or Brahman (the Imperial God) the result is Somadhik in Brahmana, Gram.

She appears in Her Majesty in each grain (finite being) as individuals, just as she pleases. She is Ishwara (gets her own way).

A Saya's Pronoun (the Poet) to think that one can know Her is to think that one can swim across the Great Mighty Ocean. People will only laugh at the idea!

I understand this well enough—by the wind—but alas! my heart (prana) will not see this. It is a dwarf that must aspire to get at the Moon.

The Master in Samadhi.

At the end of this song our Lord was once more found to be in that Incorruptible Region of Samadhi. The sweet angelic Voice became still. The outer eyes became fixed and straight. The inner eye looked within and beheld the Vision of Glory! There was just as much of the Akash (the self) left, as brought the Soul face to face with the Divine Person, our Lord's and our Holy Mother. The Blessed vision our Lord enjoyed for a while. His face shone with a heavenly lustre and at last broke into smiles. Half returning to the plane of consciousness our Lord said—Yes, my Holy Mother is none other than the Brahman of the Vedanta. She is to whom the six systems of philosophy (Shad Darshana) with all the learned disquisitions that are in them, furnish no clue.

(c) **Vijnan:** The Great Revelation and the New Philosophy: The Omnipotent Mother.

"Akam (the differentiated Ego) being taken away by my Mother, there follows the realisation of Brahman in Samadhi and then it is Brahman (the Imperial God)—not the Jiva—that realises Brahman.

"With Akam (the Ego) purified and as such retained, the seeing (or realisation) of Sakti (the personal God) or any of Her Manifestations is possible by Her Grace—manifestations, such as Sreekrishna, Chaitanya Deva, and other Atman (incarnations) etc. etc. etc.; even men, women, children as incarnations; all living creatures; nay, all the twenty-four Tattvas.

"It pleases my Mother Sakti (or Personal God) to efface the self (Akam or ego) in Nirvikalpa Samadhi. The result is Brahman Jiva (realisation of the Imperial God in Samadhi).

Sometimes it pleases Her to keep that self on in Her devotees and then to appear before them (as a Personal God) and talk to them.

(d) **Vijnan:** Realisation of Saguna as well as Nirguna Brahman.

Revelation Versus Reason:

The Personal God how proved: The Imperial God how proved.

"The Key to Brahman Jiva is with the Divine Person alone, the Suggage Brahman of the Upanishada, the Personal God of the Bhaktins.

"The power of discrimination (Vichara) upon which the Adept Philosopher relies comes from Her, my Divine Mother (Personal God).

On the other hand, prayer, meditation (Dhyana) devotion, self-surrender are all derived from my Omnipotent Mother.

Again, in the third place, the Brahmanjiva in Samadhi is something dependent on that state and sometimes not. Who keeps him on in that blessed state. Who brings him down to the lower plane of sense-consciousness? Why, it is the Divine Person, my Holy Mother.

Such a person cannot be unreal. She is the personal side of one reality, Brahman of the Vedanta. Yes my Mother has descended into Her children, 'I am'; I am the Mother of the Universe; I am the Brahman of the Vedanta; I am the Awam of the Upanishada.

Thus the Personal God reveals Himself. Revelation is the proof of His Existence.

* Compare Revelations in the Vedas: Devi-Sakti—Bhag Veda Sambhita. Also Kenopanishad, 14 et seq.

* Atmaani Chitvam Vichitraschasti—Bhag Sutrak 28, 1, 11.

* Devi Sakti—Bhag Veda Sambhita.
Again the Impersonal (undifferentiated Brahma) is revealed by the Personal God, i.e., the Personal Side of Brahma. The Samadhiya saint cannot say anything about Brahma. Like the Salt-doll getting into touch with the Almasty Ocean he is lost! Nor can he, coming down from Samadhi, say anything about Brahma! Once differentiated, he is mute as to the undifferentiated. Once in the relative world his mouth is shut as to the Absolute and Unconditioned.

“My Mother (the Personal Side of Brahma) says ‘I am the Nirguna Brahma of the Upanishads.’

“This too Revelation is the only proof of Impersonal God.

“However one may describe Brahma, one must throw one’s Aham (the differentiated ego) into the description. His Brahma is at least covered, so to speak, by this Aham.

“We, surely with our feeble powers of vicara (Rationalization and Induction) we cannot lay hold on the Absolute. Hence Revelation, not vicara! Inspiration not Reason”

(c) Vijnana: The Great Revelation and the New Philosophy.

(Advaitism with an addition). Rupa or Spiritual Forms of the Deity. Reconciliation of Jnan and Bhakti continued.

“The manifestation of the Personal God is often a spiritual Form which is seen only by the purified human soul (the Bhagavati Tana).”* In other words these Rupa or Forms are realized by the organs of spiritual Vision, belonging to that Spiritual body which is derived from the Lord.

“It is not every body but the perfect man alone that can see those Divine Forms through the Grace of my Mother. (Jnan and Bhakti reconciled)

“Here is a Purvarik tilaka which reconcile Jnan and Bhakti: Once Ramachandra, (God Incarnate) said to his great Bhakta (devotee) Hanuman—‘My Son, tell me in what relation you regard me, and how you meditate upon me.’

“The Bhakta replied ‘O Ram, at times, when deluded (the conviction ‘I am the body’) clings to me, I worship Thee as Purus (the One Undivided God). Then myself I look upon as asana (part of Thee) a fragment, as it were, of Divinity. At other times I meditate upon Thee, O Ram, as my Divine Master, and think myself as Thy Servant. When, however, I am blessed, O Ram, with内外 (Brahma jnana) I see, I recognize that I am Thou and Thou art me.’

“Hanuman meant that after Brahma Jnana in Samadhi his ahum (the ‘I’) was merged or lost in Rama (by which he meant the Undifferentiated God, Ego, Absolute and Unconditioned).”

(Water to Ice—Ice to Water).

“Again suppose there is an Infinite Expanse of Water—water above, water beneath, water in all directions.

“Portions of the water we may imagine get solidified, that is, changed into ice by contact with cold.

“Again, suppose that this same ice is exposed to heat. The result would be that the solid ice is liquefied. It is changed into water once more.

“Brahma is this Infinite Expanse of water. The portions of this that are changed into ice are the spiritual Personal Forms of the Deity. The cold is the Bhakti of the Devotee, his love, his devotion, his self-surrender. The heat, again, is Jnan-Vichara (discrimination between the Real and the unreal phenomenal Universe) leading up to Nirvikalpa Samadhi and the total effacement of the self which says ‘I’ and ‘I’.

“To a Bhakta, the Lord manifests Himself in various Forms. To a person that reaches, My Mother willing, to the height of Brahmanay in Samadhi, He is the Nirguna Brahma* once more—Nirvikara (Formless) Unconditioned.”

* Herein in the Reconciliation between Jnan and Bhakti.

* The Bhagavati Tana is much the same as the Karuna Sarira (the third body of the Vedanta).
* Compare Revelations in the Vedas. Vikaravarti tathahi Shhishya.—Brahma Sutras: 10. 4. IV.

(g) Vijnana (the great Revelation and the New Philosophy).


“To him to whom it has been given to realize the Nirguna and the Saguna Brahma (the Impersonal-Personal God) it has been revealed that the twenty-four tattvas (taking in the External World) have all been derived from the Holy Mother.

“He is known that my Holy Mother is both One and Many and the Tat (it) beyond One and Many. She has not only differentiated into the Ego within man but also into these various Tattvas (the five gross elements, the five subtle elements, etc., etc.) and therefore into the External World.

The Greatest Revelation and the New Philosophy.

What does it add to the Advaitist Philosophy?

“The Adwaitist position, viz., Brahma is God Absolute and Unconditioned must be accepted in its entirety because first, Brahma has been realized in Samadhi and, secondly, because Brahma has been revealed by my Mother, as the Unconditioned that must be realized in Samadhi alone, and as being the Personal Side of Her Own Self.

“Let not the so-called ‘Advaitist Philosopher’ however, say ‘My position is the only correct, rational, tenable position. Those that believe in a Personal God are wrong. The Personal God is a myth. The Personal God has no power* to give Muki (Liberation of the Soul) etc.’

The problem for the philosophical Advaitist: How can the perfect Soul (the Atman) be led to think that He is imperfect (Jiva).

“The philosophical Advaitist, so long as he relies on his unaided power of reason, answers this question by saying ‘I do not know how this delusion (viz. the face of the differentiation into Jiva of the Undifferentiated Atman) has taken place.’

The answer which Revelation gives is conclusive.

“My Mother (the Personal side of Brahma says: ‘It is I, the Brahma of the Vedanta that have caused this differentiation.’

“So long as you say ‘I do know’ or ‘I do know’ you look upon yourself as a person. Being a person, you must take these differentiations as facts—no delusions.

“My Divine Mother says again. It is only when I efface all ahum (personality) in you that the Undifferentiated (My Personal Side) may be realized in Samadhi. And then it is all silence about delusion or no delusion, fact or no fact, knowing or not knowing. This is Brahma-Jnana.


“Till then there is the ‘I’ in me and before me my Mother (the Personal God) Almighty, Revealing Herself to Her children, through various Formats of Glory, and through the Atavas (Incarnations) Sreekrishna, Chattanya Deva, etc., and manifesting Herself as the twenty-four tattvas, as Jiva (living creatures) and Jagat (the cosmos).

“Yet, it is owing to Her power, (Shakthi) that no created being can get rid of this ahum (the self which says ‘I’ in all created beings) and which makes him of the world worldly.

“In the second place, it is She my Divine Mother, Who teaches Bhakta (love, devotion, prayer and self-surrender) to the devotee, and thus changes his ahumkar of the world into the ahum of Vidyaa making it thin like a line, a length without breath.

“Lastly, look at Her Omnipotence! If it pleases Her, She may take away the last trace of this ahumkar from any created being and bless him with Brahma-Jnana (the knowledge of Brahma, God Absolute and Unconditioned.) This result

* See interpretation by Shankara and other Philosophers of his School of Brahma Sutras IV. 8.7.14.
† Sohamayata Bahuyam—Srutti.
is come to by the differentiated ego, being merged or lost, by Her Grace, in the Undifferentiated Ego—the Atman or the Brahma. "You cannot shake off your abode (the self). Even the Atman—those that realized Brahma in Samadhi, would come down, my Mother willing, to a lower plane and have just sufficient self (atman) left to hold communion with the Personal God.

"Is it not difficult to keep incessantly to at the highest note of the gamut?"

"So long as you are a person with an Abode or individuality of your own, God will, if it so pleases Him, manifest Himself to you as a person.

"Nor can you receive, think of or perceive God otherwise than as a Person, so long as you are a person. Such is the constitution of your self (both Iskandar Sarira and Karuna Sarira).

(The Advaitist and ordinary men).

"The goal of the Advaitist is the merging of the abode (conditioned ego) in Brahma (the Unconditioned.)

(Ordinary men).

"This is not meant by my Divine Mother for every body. For with the majority of mankind the abode is a thing which, cannot be shaken off in this life, or any other life in the near future.

"Thus they (ordinary men) must, so long as they cannot attain to Samadhi, meditate upon, commune with, the Personal God (i.e., the Personal side of Brahma). For sages and the Sages and Revelation all agree in assuring us that the Unconditioned does manifest itself to man—both within him and without him—as a conditioned being, the impersonal as a Personal God.

"These personal Manifestations are by no means less real, but infinitely more real than the body or the mind or the external world.

"'Hence' say the Vijnani, 'the Necessity of a Personal God.'"

Vijnani: The Great Revelation

The Second Addition: The Identity of the Divine Mother (the personal God), Jiva (Soul) and Jagat (Cosmos).

"It has pleased my Divine Mother to have, in the course of Srishti (Creation or evolution), become not only my individual self but also these two worlds.

"To him alone who come down from Samadhi to the plane of sense-consciousness is left a thin self (like a line—a length without breadth)—just sufficient individuality to retain only the Spiritual Vision (Dirya Chakshu). This enables him to see Jiva and Jagat (the world) as well as himself as my Holy Mother manifesting herself in these different multiform Forms (sopka).

"This Vision of Glory of my Holy Mother manifesting herself in the course of Srishti as the twenty-four salts, including the external world as well as the internal, is a vision not given to everybody to see and enjoy.

"The Perception of this vision is granted to the Vijnani, to him alone who has realised the Nirakar Brahma (the Formless Personal God Absolute and Unconditioned or Nirguna Brahman in Jiva; Samadhi and the Sakar (the Personal God with forms or Surya Bhrama) in the Samadhi Sarira.

Vijnani: The Great Revelation; Third Addition: The Omniscient Mother and Karuna: Can the Saguna Brahma give Brahma-Jnana?

"Yes, even the Jiva, who loses his self in Samadhi and becomes one with Brahma by merging the individual self into Brahma is forced by some Unseen Power to come down to the lower plane of sense-consciousness.

"Who is this Unseen Power? This question brings Us to my Omniscient Mother, the Divine Person, who alone has it quite within her power, to both keep the Abahuma and in Samadhi to efface it."

(Karma).

"The purely Advaitist Philosopher says it is Karma—previous works or works in previous incarnations—which causes the Samadhi-bhatai soul to come down to a lower plane.

"Of course so long as there is the Abahum (the self or ego), there is both the agent (karana) and the work done (karuna). There is alike the Cause and the Effect. Not only that. There are as facts, also the millions of Jiva (living creatures) and Jagat (the cosmos) with the twenty-four Tattvas, Time past, Time present, Time future, Previous births, Future births and all other differentiations.

"But if there are these differentiations taken as unum facts there is also the Almighty Differentiator, My Divine Mother, the Personal God, the Saguna and Brahma of the Vedanta.

"This position is yet, made more strong by Revelation. For my Divine Mother says, It is I who have caused this differentiation. Good works (Karma) and bad works all obey me. There is, true enough, the law of Karma, but I am the law-giver. I am the one who can make all Karma, good or bad. Therefore come unto Me through Bhakti—love, devotion, prayer, self-surrender or through Jnana-sivah, if you like i.e., with good Karma (leading Godward), and I will lead you across this Bhava Sagar (this world, the ocean of all Karunas). I will give you Brahma Jnana also if you like. If there is still Karma after Samadhi, if there be still the abode and the body, be it known that such Karuna I myself order to be retained for purposes of My own.

"All this she has revealed unto Her children, Her servants."

Can the Bhakti-Yogi get Brahma-Jnana?

"So if Brahma-Jnana is one's end in view, one may attain to it ultimately, if one would earnestly pray for it to the Almighty Mother, and throw oneself entirely upon Her Mercy."

"The Bhakti, if thus anxious for Brahma-Jnana, comes to My Mother (to any of Her Divina Manifestations) with the abode (ego) of Bhakti, to find in the end the whole of his abode swayed in Samadhi, and the Mother willing.

"It is the Personal God (the Saguna Brahman, My Divine Mother) who has caused this differentiation into abode (Jiva) and Jagat. It is She who can and does efface the abode too in Samadhi. The result is Brahma-jnana.

"That it is She who does so, we learn from Revelation. The purely Advaitist philosopher who does not rely upon Revelation as well as upon Reason, says that the Personal God* can not give Moksh (liberation of the Soul) or, what is the same thing, Brahma-Jnana."

"It is from a lower plane (that of Relativity or the Phenomenal world)—the plane of 'I' and 'Thou' that the Philosopher says: 'It is I that can give Brahma-Jnana to myself': In the same plane you need from the necessity of your nature, admit a Personal God, the Omniscient Mother.

"It does seem strange that while it is supposed to be quite within the power of the individual with his limited faculties to give Brahma-Jnana to himself, my Omniscient Mother has not that power: that although you can bring to yourself your own Moksh, my Omniscient Mother has not the power of giving you that Moksh!"

"These philosophers forget that the same Being is both Personal and Transpersonal. They do not see that the Supreme Being manifests itself as a Person of Infinite Power so long as...

* Corresponding to Si of the European musical scale.
† Bhakti: devotion.
† Samadhi: a state of mind in which the body, sense and spirit, has no sense-consciousness. This expression was applied by our Lord to the Sivakalpa or Anupraptma Samadhi of the Philosophers and Chatars Samadhi to the Sivakalpa or Anupraptma Samadhi (Samadhi with a higher consciousness) of the Philosophers, see Patanjali Sutra and Vedanta Philosophy.

† Interpretation by those Advaite philosophers of Brahma Sutras IV. 3. 7—14.
as we are persons,—Infinite Power including the Power of giving Brahma-Jnan.

"But Reason alone and single-handed is such an uncertain guide!"

Mother the power of vichar (Reason or Discrimination) upon which the philosopher relies also comes from the Personal God (i.e., Brahma as Person).

"Thus the Vijñān adds yet another thing to the position of the purely Advaitist philosophy, viz., that it is the Personal God that can and does give Brahma-Jñān."

Vijñān: The great Revelation: Fourth Addition: Man’s

"Absolute" must imply the "Relative."

Revelation versus vichār.

"It is Brahma-Jnan for, so long as there is complete self-effacement and Brahma is realised in Samadhi and you are silent postulating neither existence nor non-existence regarding Brahma.

"No sooner do you talk of Advaita than you postulate the Dualism. For if there is One, there is also Two."

"Talking of Monism, you talk for granted Dualism."

"Talking of the ‘Absolute’ you talk for granted the Relative. For your ‘Absolute’ until realised in Samadhi is at best the correlative of the ‘Relative’; it is not a thing put in certain relation to the Absolute at all."

"Talking of the Unchangeable (Nitya) you take for granted the changeable (Līla or the play-world).

"Talking of the ‘Impersonal’ you take for granted the ‘Personal.’"

"Just as, talking of ‘light,’ you postulate the existence of ‘darkness,’ its correlative."

"Just as, if there is ‘happiness,’ there is also ‘misery,’ its correlative."

"Whose Līla (the changeable play-world) is it, of the same Being it is Nitya (the unchangeable). Whose Nitya it is, of the same Being it is Līla."

"It is through the Līla (the changeable phenomenal world) that you must feel your way up to the Nitya (the Unconditioned). It is again from the Nitya that you must feel your way back to the Līla (now no longer unreal but manifestations to sense, of the Nitya)."

"When you talk of the ‘Absolute,’ you cannot possibly put it as it is. You must throw over it a foreign element—that of your own Personality."

"After all we must fall back upon Revelation. It is the Divine Person (My Mother) who says: ‘I am Brahma-Saṃyoga (the Personal God), I am Nirguna brahma realised in Samadhi.’"

"The proof for both is Revelation."

Reconciliation between Nitya/vida, the view of the Advaita philosopher of the school of Sankara and Parasuram and the doctrine of Quantum Evolution, held by the Sāṅkhya school of Kapila; between Advaita and Vīśishtadvaita.

"Yes, you cannot think or speak of the butter without postulating the esse of the butter-milk."

"Of the butter-milk is the butter: so of the butter is the butter-milk. If the butter-milk is known by its relation to the butter, the butter is equally known by its relation to the butter-milk.

"In the plane of Personality—the plane of sense and even higher consciousness—you must admit both ‘Batter’ and ‘Butter-milk.’"

"So long as you are a person, ātman (ego) being kept on by the Divine Mother, your ‘Absolute’ must imply a ‘Relative,’ your Nitya (Unconditioned) must imply a Līla (a changeable play-world), your Substance must imply qualities, your ‘Impersonal’ must imply a Personal Being, your ‘One’ (ekām) must imply Many (Bākas).

"When the Divine Mother wipes out your ātman (Personality) in Samadhi, Brahma is Realised and it is all silence and Whatever is, is There. For verily the Salt-doll tells no tale, when one with the Infinite Sea!"

"Were it ever possible to lay down the position by an analogy, you might say that the original milk was Brahma-realised Samadhi, the butter was the Impersonal-Personal God revealing Himself, and the butter-milk the Universe made up of the twenty-four tattvas."

Vijñān: The great Revelation: Fifth Addition: Bhakti as well as Vichara leads to Brahma-Jnan.

The efficacy of Prayer and Faith: The Bhakta’s Wish.

"My Divine Mother (the Personal Phase of Brahma) has declared: ‘I am the Brahma of the Vedanta (Impersonal-Personal God). It is within My Power to give Brahma-jñān which I do by causing the effacement of the lower Self (ātman) and the realization of the Higher Self in Samadhi.’"

"Thus in the first place, you may come unto Brahma, through vichārā, my mother willing. It is given to a few especially in this Kalpa to come through this road ‘so difficult’ it is to shake off dharma buddhi, the conviction ‘I am the body’ which clings to us.

"Again you may come through Bhakti. Prayer without ceasing for Light, and for Love, self-surrender to him, of Love of God are the various elements of Bhakti. First come to my Divine Mother (the Personal God) through these.

"Take as my word for it that comes from the bottom of your heart) My Mother shall respond to it, if you will only wait. For, this has revealed unto Her Children.

"Pray to Her again, if you want to realise Her Impersonal self. Should she deign to grant your prayer—for she is Omnipotent—you would be in a position to realise in Samadhi, Her Impersonal self also. This is precisely the same thing as Brahma-Jñān."

(The Bhakta’s Wish).

Only, I must add that the Bhakta as a rule, will be quite content with realising the Divine Person alone—My Divine Mother, or any of Her Infinite Forms of glory including the Divine Incarnations—Sree Krishna, Chatanya Deva, etc., etc. the Visible Revelations of God. As a rule, the Bhakta does not long for Brahma-jñān, the realisation of the Impersonal. He is in ‘aim’ that the whole of his ātman should not be effaced in Samadhi. He would fain have sufficient individuality (ātman) left to him to enjoy the Vision Divine as a Person. He would fain taste the sugar in the place of being one with the sugar itself.

"To such a Bhakta, My Mother appears as a Person (the Personal God), for she is Bhakta-rājasī (Loving to Her devotees—Her children)."


The Vijñāni (he who has thoroughly realised the Deity) must insist upon Realisation as about the only great fact in spiritual matters.

"It won’t do to say from the beginning of the chapter I see God—Impersonal-Personal manifest in and through all things. Why, everything that I see—man, woman, beast, bird, tree, flower is god! Oh, I am full of Joy and Bliss! I am past all happiness and misery! Soham (I am He), Soham (I am He), and so forth.

"What as a rule is absolutely necessary is the Preliminary Discipline (Nāthana). Without it, one cannot have Bhakti (love of God). Without this discipline, it is indeed a far cry from Brahma-jñān.

For the precious Treasures are safe in the room under lock and key. You have not unlocked those treasures. Surely it does not lie in your mouth to say, ‘I have opened the lock and got into the room. Behold, I have laid my hands on those longed-for treasures those, shining gems, diamonds, jewels. Look here, I have possessed them all!”

* Adhyatma, superimposition of the philosopher.
"The Blessed One that has beheld the Vision Divine, becomes like a child, simple, open (Sarada), turning his eye upon the fresh world as it is, stripped of its artificial names and formulas." Often he is intoxicated with the wine of Divine Love, at the sight of the Revelation before him. He is one with the living Fountain of Holiness. With him therefore as a rule there can never be any distinct separation between such (purity) and unchi (impurity).

Lastly, sense-consciousness leaves him from time to time and in Samadhi he looks like a Jada (an insentient, motionless, inanimate thing).

"One must be pure, one must Renounce until Realisation, the work of jñāna and karmayog—Carnality and the worship of Mammon."

The Necessity of a Personal God: The way to solve the Problem of Life:

Pitaka Ami (the Rip of self or the Self as it should be).

"It is so difficult to get rid of this aham, which puts a barrier in the way of Brahma-Jnana! Even after Brahma-Jnana the Released Soul is forced, as I have said, by some Unseen Power, my Divine Mother, to come down to Samasr—the plane of sense-consciousness, and thus this aham though in a thin form attached to him.

"You dream of a tiger. You tremble in every limb. Your heart throbbs violently. You awake up to find that it was a more dream. But all the same, in your waking state, the heart goes on in the same way (Dood Dood).

"That being the same, i.e., the aham (ego) refusing to leave you, what should be done? Why, let it have one sola Upadhi (limiting adjunct). Let it stay on as the "Servant of the Lord" (servant of the serbs, The Master or the Lord)."

The Kamasha Ami (worse self):

"But I and Mine of worldly men is Jnana (ignorance leading away from God).

"Everything is ordered by the Lord. It is ridiculous for man to say: I am the Lord of the creation," I am Karta (doer). "All these things are mine.

"On two occasions, the Lord cannot help smiling":

Occasion No. 1 —

"The doctor is taken seriously ill and is shortly going to die. The doctor steps in and says to the mother: "Why Ma, there is no cause for anxiety at all. I take upon myself to save your son's life."

"The doctor does not see that it is the Lord who is bringing about the death of her son.

"The Lord smiles and says: "It is I that am causing the death of this man, and the kuru (doctor) says that he is going to save his life! What a fool?"

Occasion No. 2 —

"Two brothers are busy making a partition of their landed properties. They take a measuring rope, put it out across this land and say: This side is mine, that side is yours. The Lord smiles and says: 'These foolish brothers are calling the land their own? They do not see that every bit of the ground belongs to Me.'"

Parable of the Rich Man and his Sirvar.

"A Bada Bahu (rich man) has a garden, which he has placed in charge of a sirvar (steward). When visitors look in, he is all attention to them. He takes them through the different parts of the garden and the house attached to it, saying: 'These are, gentlemen, our mango trees. These others are our hul, gopu, jam (rose-berries), etc. Here, you see, is our bharthakshana (drawing room). Over there are our oil-paintings and other pictures so splendid, etc., etc.'

"Now suppose the sirvar has done something to incur the displeasure of his master, the bada bahu. Do you know how he is dealt with? Why, he is ordered peremptorily to leave the garden at once. Not even sufficient time is allowed him to bring away his bag and baggage, i.e., the mango chest (the chest made from the wood of the mango tree) containing all his things!

"And it was, hear in mind, the very same man who was so warmly talking of 'our this' and 'our that'."

"The 'mine' (or 'our') of the Sirvar comes of ajnana (ignorance leading away from God).

Faith versus Reason

Vijnana: The Great Revelation: Seventh Addition: The Omnipotence of Faith:

"Reason is weak. Faith is Omnipotent. Reason cannot go far enough and must stop at some point."

"Faith will work wonders.

"Yes, Faith shall enable man to get across the Mighty Ocean itself, without any of the least difficulty.

"Here is a Pranavilasana in this connection—Brahmendra God (in the plane of sense-consciousness) worked hard to throw a bridge over the part of the sea, separating Lanka (Ceylon) from the mainland of India. But, as to prove to the world, the Majesty, the Omnipotence of Faith, He gave it to His Bhakta the great Hanuman to cross the ocean by the maiden power of Faith.

"There is another sthasana—

"Once a Bhakta, a friend of Tirthaksharas wanted to go across the sea. Tirthaksharas to whom he appeals for help, had the name of Rama (God) written on a leaf without the knowledge of his friend. He then said to the Bhakta, his friend, 'Take this and take care you have it tied to the end of your cloth. This will enable you to walk across the ocean in safety. But mind you, never try to look into the leaf. For you will go under, the moment you look into the leaf...

"The Bhakta put faith in his friend's words. He walked the ocean for sometime in perfect safety. But unfortunately he took it into his head to try and see what precious thing was tied to the end of his cloth, which could take him unhurt through the mighty Deep. He opened the leaf and he went down into deep waters.

"Yes, Faith is Omnipotent. Before it, the powers of Nature all shrink and give way! You get over Seas and Mountains with perfect ease and the utmost indiscernence. What is more, sin and impurity, worklessness and ignorance all go out of sight before Faith."

And the Master sang:

Song: The Name of God.

Omnipotent Faith and the Hardest Sinner.

1. O, My Divine Mother, let me but die with Durga, Durga, Thy (hallowed Name on my lips: Then shall it be seen O Shankara, Thou that givest us only good, whether or not in the end you will take your poor child over to the other side of the sea of Somasr.

2. I might be the lover of a cow or a Brahman! I might have made away with an unborn child, yet in the mother's womb! I might be a drunkard! Nay more, I might have put a woman to death!

But I care not for those Pitak (terrible sins). With all these I have power enough to raise myself to the exalted position of Brahma (the Creator of the world). "Yes, Faith is at the root of all spiritual progress. You can do without all other things; Only you must have Faith."

"Have but Faith in the Lord, and you become at once free from the vilest, the blackest of all sins.

And once more the Master sang intoxicanted —

Song: Faith at the Root.

1. "Meditate on Her, my Divine Mother, and Bhava rises up (in the firmament of the Soul).

"Just as the Bhava (the strength of Love) is, so is the gain. At the root of all is prajna (Faith.)."

2. The Holy Feast of my Divine Mother, the consort of Kala (God of Eternity i.e., Brahma) from the Lake of Sutra (nectar). If the Chitra (mind) be in that Lake of Immortality—if it goes on taking its dip into that Lake—then nothing more is needed—you may do without the rest,—he is Pan, Hima, Japa, Bai.

* Pujat (worship with flowers, incense, etc.),
Hima (the pouring of oblations into the Sacrificial Fire),
Japa (silent invocation of the Name of God),
Bai (Sacrifice), etc.