

# **OUR RELIGION**

**Dr Kavi Yogi Maharshi Shuddhananda Bharathi**

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## OUR RELIGION

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## OUR RELIGION

by Kavi Yogi Maharshi Dr. Shuddhananda Bharati

This book elaborates all the existing religions and brings out a synthesis of all in Sama Yoga-Unity,  
Constructive Modern Science and Soul elevating Spiritual Sadhanas.

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## AUM JAYAAUM

### ANTHEM OF OUR RELIGION

Souls of love, gather all  
In common cosmic hall.  
The One in all makes us one  
In heart and soul within.  
We live here for He lives  
The unique Soul of souls  
He breathes life in this flute  
His fingers tune the note  
He plays in poet's dreams  
He aums in honey bees,  
Mumbles in mountain streams  
He blows in balmy breeze.  
Let's live in His delight  
Doing deeds good and right.  
Let us work, gain and give  
Like fruit-trees we survive  
In God's Grace let's be one  
Like rays in rising sun.  
He is sea; we are drop;  
He is our only prop.  
With love and purity  
With psychic unity,  
With solemn equity  
We gain divinity  
Thus OUR RELIGION gives  
All souls immortal bliss.

Yogi Shuddhananda Bharati

## INTRODUCTION

(St. HARRY DICKMAN, BROOKLYN, NEW YORK)

Kavi Yogi Maharshi Shuddhananda Bharati is well known to me since 1938 when he was steeped in spiritual silence at the feet of Sri Aurobindo. As a seeker of truth, I was fully satisfied with his evangel of Sama Yoga which is a practical synthesis of all systems of religion and Yoga, a gospel of Perfect life in tune with the unique One that is the Soul of beings. He wrote to me “Everything blossoms from within. The fountain of peace and bliss bubbles out of the tranquil heart and mind fixed in inner communion. Seeds take root, bees gather honey in deep peace”. He gave me this peace while I was struggling for life in the war-torn Latvia. He enabled me to escape to New York through his friend and poetess, Madame Mirza Kempe. The works of **St. Shuddhananda Bharati** brought me peace and soul-conscious wisdom.

Our Religion was sent to me by the Kavi Yogi when I was struggling for life. Its study brought me inner solace and psychic health. I requested him to print it and send copies to me.

**St. Shuddhananda** is a cosmic Apostle of Spiritual Socialism and Sama Yoga, which aim at a collective life of love and light. This is a compendium or epitome of all scriptures, East and West, promoting a collective transformed life of Spiritual Socialism. It is a rendezvous of the hearts of prophets, saints and thinkers. I earnestly recommend this excellent book for the deep study of all aspirants who want to live a life of peace, bliss and spiritual dynamism.

## 1. NEED FOR RELIGION

Sit for a while calmly. Think deeply in silence. Enquire within yourself “Who am I ? What am I ? Whence and what for? Why should I live in this body? What is this world before me? What is my duty and destiny?” Can you answer these questions ? You feel perplexed. You can’t find the origin of life and its goal. The span of life that we live in this world has a vision and mission. It has a mystic entrance and a mystic exit.

Suppose you have plenty of money, rich friends, luxurious life; are you satisfied ? No. There is a dissatisfaction in you. You want something, That something is your self. You are out of tangent with your self—the self that is your being, the centre of your life and breath, the fountain of your peace and bliss. How to attain it and enjoy self-peace and bliss?

The path to that bliss is called Dharma, Yoga or Religion. Dharma is the virtuous force which establishes you in the self. Yoga is the inner-communion which yokes you to the self. Religion is the link that binds you to your self. What is in this self? The self is permeated by a mystic force, the pure almighty grace which is Divine. To attain That and be That is the *summum bonum* of human existence. In the evolution of life, man alone has got that psychic awakening to know and be the Divine. All religions, each in its own way, aim at this Central Realisation of Divine in the self, otherwise called God. From Manhood to Godhood is the course of religious evolution. Religions are many and many are the schools of thought. Religions have developed round personalities like Buddha, Jesus Christ, Muhammad, Guru Nanak, Zoraster etc., These religions going in the name of the Prophets teach moral disciplines and devotion to a Higher Truth called God, Guru, or Master.

There is an ancient Veda Dharma which is impersonal though many sages have contributed to its growth.

Religion is a binding force that brings together the physical, vital, mental and psychic planes in tune with the intrinsic soul or self in the heart. This self-realisation is the root of religions.

The stream of human existence gets its energy from the fountain of the soulful heart and flows as the current of love and service to mingle with the Ocean-God, its source and resource. This is Religion or Dharma.

See how the forces of Nature serve the world by turns. The silent sun brightens lives. It draws vapoury yarns from the Ocean, weaves them into clouds. The merciful clouds pour down pure water. The water nourishes fields and clothes fair earth green and gold. The fields feed man and man lives for mankind — this is religion – to perfect man’s life and live for mankind. Prophets of humanity gave themselves, sacrificed their own body and energy to live this truth of get-and-give, live-and-love, seek-and-serve. Mahavira, Buddha, Jesus, Rasul, Shankara, Vagisa, Chaitanya and a galaxy of Saints loved humanity and lived the truth and held their guiding Light to humanity. This is Religion. This is Dharma and this is Yoga – to live the truth and be the light, to serve brothermen on the way to unite with the Eternal One. It is to realise our origin and goal as that unique ONE. Prophets are many but Truth is one. Religions are many but realisation is one. Paths are many but the goal is one. Rivers are many. They come from various directions; but the ocean is their unique goal. Books are many; but the look is one – the Inner Look that realises the One-in-all, the one self in all beings. This is the sole outlook of religions, to realise the unique I and know the Truth of truths. I’m AUM. Aham Brahmasmi, Tat Twam Asi. The I in the heart’s core is God. You are That, He is That and everything is That.

Religion brings a rhythmic inner balance to our life. It aims at the self which is the abiding Truth of existence; it stands the hammer strokes of material life and shapes the harmony of spiritual living.

## 2. UNDER THE BLUE CANOPY

Behold the mystic sky above. It’s like a big question mark demanding us “Who and what are you without me?” Behold it in the silence of the midnight when all are cradled in sleep. Behold the silent smiling moon leading the stellar galaxy downward. It stimulates our contemplation. Behold the joy of the moonlit sea dancing round the earth like a vast circle of mermaids. The silent heaven inspires the roaring sea. The sky,

sea, earth, moon, sun, air and rain lead us to think of the Unique One who manifests everything in Nature. Names, forms and attributes are given to the Unique ONE by men. Call That He, She It, Siva, Vishnu, Shakti, Father, Mother, Jehova, Alla, Tao, Ahura or Akaram – That Reality changes not by name and form nor attribute. God smiles in the beauty of Nature. His will runs the round of seasons. He is the breath and beat of beings. He is immaculate purity, master of Nature, free, unattached witness, omnipotent, omniscient, omnifarious, eternal, immaculate, beyond mind and senses. This earth of ours is just a spec in the starry sky. We behold his presence in the elements and in the sun, moon and stars. The sun's heat draws vapour from the sea, weaves clouds and pours blessed rains that cherish our earth. He horizons East, West, North and South. His Grace-Light shines in the silent sun. Hail almighty wonder, gracious splendour, divine energy, magnanimous manifestation that gives light, heat, and rain! Dawn and dusk stimulate meditation. The sunlit splendour outshines millions of stars. Happy birds sing welcome songs and farewell concert to the Sun who rises in the golden dawn and sets in the ruddy eve. The cosmic existence measures its gait to the rhythm of the mystic Nature manifesting God's glory. AUM is the symphony of cosmic Divinity.

AUM is His name; heart is His home, His splendour is the same beyond name and form. Religion (relegio) binds the human soul with the Divine Reality. Yoga unites, Dharma drags and Religion binds the soul to God. OUR RELIGION signifies ONE GOD, UNITY OF SOULS and RIGHT LIFE that effects good living and God-union. Our Yoga is SAMA YOGA that has a harmonious life of purity, unity, and divinity. This yoga of inner harmony regenerates degenerating mankind. It aims at a war-free world of love and service, peace and bliss.

Two world wars have shaken the harmony of cosmic existence. A fatal neutron-bomb war is booming in the rank of warmongers armed with nuclear warheads. The worst nemesis is knocking at our doors. Space flight above and space fight below threaten the world with a colossal homicide. The sky, sea and earth are vitiated by fumes choking life. Humanity East and West lives in fear of an atomic holocaust. The river of life struggles through hills and rills of the undulating destiny.

### **3. RIVER OF LIFE**

Life is a flowing river of progressive consciousness. It struggles through ups and downs of destiny to fulfil itself in a mystic something. From cradle to grave, a latent force leads the life. A river struggles through hills and rills to pour itself into the ocean. The living earth empties it and the gracious heaven replenishes it. Rains and springs fill it; and animals, and plants drink it. Through plains and plateau, through fields and meadows, through towns and hamlets, the river flows on singing AUM. Even so runs the river of life through the thick and thin of embodied limitations, to pour itself into an infinite bliss. The river sings AUM and the ocean roars Soham, Sivoham. The river represents, the jivatman and the ocean Paramatman. The Past is its source, the present course and the future its concourse. Soul force is its resource. The womb is the origin and the tomb the destiny of all embodiment. The body ripens and rots like a fruit. But something cautions right and left to the march of existence.

That Something is beyond birth and death, beyond cradle and grave. The embodied soul acts on the stage of life, as a mumbling baby, crawling child, playful urchin, studious boy, robust youth, happy lover, fond husband, responsible father, busy worker, careworn grand father, bedridden invalid, dying man, dead body. Curtain up shows him, curtain down hides him. Is this the drama of life? Crawling upon four, standing upon two, leaning upon three, where does man go carried by four? Is birth and death human destiny? Who bears the living burden which needs four to carry when dead? SOUL you say. It enters from the mystic unknown, plays its part and exits into a mysterious oblivion. Is this the drama of life?

Behold a tree. The invisible root down the earth cherishes the visible branches, flowers and fruits. The unseen promotes the seen which bristles with green and golden luxury. Seasons change the tree. Winter nourishes, summer dries, autumn denudes and the spring nourishes its Colourful beauty. A heavy storm pulls it down. An axe hews it to pieces. A carpenter saws it and polishes it for furniture. The refuse goes to fire. Is this the fate of a tree? Which led the growth of a tree, which bloomed in winning colours, which tasted as ripe fruits, which led its growth from root to fruit? The ripe fruit smells and tastes sweet. The rotten one smells foul. Is this the destiny of a fruit? The fruit has the seed in it. To taste the fruit-pulp and sow the seed and perpetuate the plant family is the mission of so many stages of its evolution from root to fruit. The

perpetuation of the vegetable kingdom is in the seed. Even so the perpetuation of the animal kingdom is in insemination. The mission of a river is to feed plants and lives and flow into the sea to become the Sea-Self. Even so the mission of human life is to flow on and on until it reaches the Divine-self and becomes That. That is the source, course and resource of existence. Self finding, self consciousness, self-identification, self-existent bliss, self-transcendence and self-expansion—such are the steps to the Integral fulfilment of the mortal human in the immortal Divine. This goal is achieved by the unitive force of Religion, Yoga or Dharma.

But man stands puzzled before the Sphinx of existence. Psychology stands stunned before ecology. Man plays with sand homes on the vast seashore of existence.

Goethe, the famous author of FAUST, told Napoleon “O Warrior, you maintain that you have conquered this land and that land; have you conquered your mind?” The swordsman stood flabbergasted before the words-man. He cried “O Poet give me a constructive message”. “Be a Sage” ejaculated Goethe, “You wage wars and act like a blood thirsty tiger. Off with that vital passion. Have compassion. Act for the good of your nation. Give free education, remove Poverty; promote prosperity” “Yes, Master poet, this is a turning point in my life. Thanks.” The warrior reached Paris with the shame of defeat in Moscow. He turned his attention to free education for his nation and for the development of industrial schools.

After the battle of Waterloo, the British made him a prisoner in St. Helena. Sitting before the surging sea, he reflected over his bloody past. He had Moliere (comedy) and Corneille (tragedy) in his two pockets. He read often Moliere and laughed at his tragic past. He was operated for his stomach ulcer when he said “who will operate my mental ulcer? He uttered the word of God but died with the word “Mon Epee, my Sword” in his mouth.

The river of life flowed into the Unknown, throwing away body on the seashore.

Mind is man; life is what man thinks. He who conquers the mind, conquers the world – Jitam jagat kena manohi yena. The balanced ingathered mind maintains inner equilibrium and paves the path for a Godward elan. The river of life struggling through the ups and downs of destiny finds at last its goal in the ocean self. Man gets Light from Love dedicated to God.

### **LEAD US O WILL**

Lead us O Lord Supreme  
To do Thy Will in faith  
To glorify Thy name guides  
To love Thee, Light of Truth  
(1)

Our trust in Thee abides  
Like life in breathing air  
Thou art the Truth that  
Thee we follow, sans fear.  
(2)

Kindle beacons of hope  
In calm communion  
Like the Sun rising up  
With rays in union.  
(3)

No evil force shall stand  
Before Thy cosmic Flame  
We hold Thy helping hand  
Lead us O Light supreme.  
(4)

## **4. REBIRTH**

OUR religion has a strong faith in Rebirth. I myself experienced rebirth, being born twice for the same mother. Man is a paragon of created forms. He is a noble being with limitless ability, angelic qualities, brilliant brain, beautiful form and benign heart. One day this form goes to the grave. The soul escapes to unknown regions. It takes with it vital desires and mental impressions. The thought force of this birth is seed of the next birth. Body plus soul is man and body minus soul is dead matter. The soul goes with mental impressions. The soul is immortal and body mortal. The soul breathes as life in the body. Fire burns it not. Even atom bomb cannot kill it. The body is cast away like a worn-out shirt. The soul wears or enters a new body throwing out the old body. Thus goes on reincarnation. I remember fairly well my last four births which assimilated Yogic experiences, and this birth came only to record my intuitions. The consolidation of good experiences and

thought impressions in the casual body follows good reincarnation. The vicious thought entails a brute reincarnation. The virtuous etheric form gets a benign virtuous reincarnation. I was a Sama Yogi in previous births and I was born and I lived among great Yogins in this birth. The virtuous type of etheric form is born in a pious family. Thoughts assimilated in the causal body conditions rebirth. Just as the current is not affected by the colour of bulbs, the soul is not changed by mental impressions. We must live conscious of the immortal soul that we are intrinsically. We must live a life conscious of the immortal Spirit. We must live in tune with the inner man in psychic awareness.

Dante loved Beatrice who died a virgin. His imagination descends in the hell circle where infernal souls suffer sins of violence and forgery. Then he climbs to the mountain isle of purgatory where sins are purged by suffering. Then he ascends to Eden, the Paradise where he meets Beatrice. "Angel, then I saw you with human eyes and now I see you with a pure heart as an angel" says Dante. Beatrice leads him to the Empyrean where blessed souls enjoy divine ecstasy. Thus reincarnation is upheld by great thinkers like Hegel, Leibnitz, Schopenhauer, Blavatsky, and Besant. The ancient tribes of America and Australia believed reincarnation as an essential factor in Nature. "Life, death and rebirth come in succession," Says Shankara (*Punarapi Jananam Punarapi Maranam*).

## 5. HAPPY LORD

Happy soul, eternal soul,  
Its Will is all in all!  
The I is its source and goal  
Dynamic silence, role.

You demand what is its age  
Know it's age is personage  
Beyond youthhood and dotage  
The Self rests like a silent Sage.

His life is lovely and long  
His will is solemn and strong  
His life is active and alert  
Like a watch that goes correct.  
He spreads wide like solar beams  
And flows, like immortal streams.

His Truth is the same  
In every name and form  
The heart is His Self-home  
His sacred name is AUM !

## 6. TEMPLE CULTURE

The whole world is a temple domed by a vast celestial blue. Billions of stars follow the moon and pour themselves into the golden brilliance of Aurora. The Sunrise is like a luminous Lingam filling the universe with its radiant light. From womb to tomb, from cradle to grave, the march of beings has its ups and downs, weals and woes. The vital beasts roam in forests living by killing one another. The thinking man seeks further than the eat and sleep life. He seeks untrammelled peace and bliss. His mind wanders to and fro. He seeks a place where the mind can settle in peace. The temple offers him an atmosphere of serene peace. All religions seek a sanctum of peace and serenity for inner communion. Such a place we call temple, church, mosque, synagogue or koil; it is a sacred sanctum of peace and bliss. St. Appar sings "if you long for steady peace, adore, hail, sing, pray, worship God in the temple fervently. Vain is a life that fails to hail and adore God. Failing daily adoration, life becomes a mental victim of fell and foul diseases. Seek the company of pious souls. Avoid worldly contact of vital passions and itching pleasures. Bow before the Lord and remember Him in your mind; utilise the active day in doing good."

“Ding dong, ding dong!” calls the temple bell. Go, go to the temple and join devotees praying there. Puja goes on. The solemn atmosphere vibrates with prayer and meditation. The mental curtain lifts up. The bright sanctum shines with divine splendour, incense fumes. The camphor light waves. Camphor is our jivatman. Light is Paramatman. Smoke is vital defect. The jivatman is absorbed in the Paramatman at last. This is the significance of the camphor worship. The soul transcends mental planes and mounts the dizzy height of His. The temple is called Aalayam, where the human gets spiritual sublimation and unites with the blissful Divine. Tamil calls it Koil, mansion of the Divine King. He is present there to bless mankind. God is a conscious power, force, light that sublimates the soul. A watch runs by the key given to it by man; the soul too lives and acts by the force given by God’s Grace.

Our Sages considered Heart as the temple where the Divine Force throbs. The Veda maintains “HEART is the abode of God. Call Him Siva, Narayana, Vishnu, Ganapathi, Murugan or Shakti.” I realised as a boy, the lightning-flash in the core of my heart and the constant symphony of AUM in my pineal region. The throb and Aum are always felt as peace and bliss. St. Manivachakar says “Hail Nama Sivaya. His feet are always dancing in my heart”. Tirumular maintains “My heart is the grand temple. God is always present there.” Bhagavan Ramana maintains “Aham Aham, I, I, shines Brahman in the heart’s core. You can realise it by untrammelled meditation, Atma vichar (Enquiry of Who Am I), breath control or by calm thought-free silence.” The Divine flashes in the psychic heart like lightning in the nimbus. Jiva is Siva, God enshrined in the body – *Deho Devalaya prokto; Jivo Deva: sanatana:* says the Veda.

God’s cosmic energy plays as the multitude of beings. The wind fans, the sun waves camphor light, plants shower flowers, birds sing hymns, waves bugle and trumpet, the stars adorn, and the universal worship goes on day and night in the cosmic temple. St. Thayumanar beholds God smiling in the blossom. St. Thirumular regards body as the moving temple of the Jiva-Sivam. St. Nammalvar proclaims “Heart is the temple in which I have installed Madhava, my gracious God”. The Upanishad maintains “God is infinite Truth, Knowledge, Bliss. He dances in the heart’s cave. He is the highest who has realised this.” God is called Deus in Latin, Deo in French, Divine in English, Deivam in Tamil, Devudu in Telugu, Deva in Sanskrit. The pure Tamil word Kadavul means God shines in the pure heart.

The Sun and Fire were adored as God’s manifestation by sages. “Behold that Sun of thousand rays, that ethereal light, dawn and dusk! Sunrise and Sunset are the most auspicious hours for meditation and japam. The Gayatri, Aum Sivam, Nama Sivaya, Sivoham Sivamayam, Aum Namoh Narayanaya, Hare Rama Hare Krishna, Aum Shakti, Aum Shuddha Shakti are popular mantras. “Aum, hail God, individual, universal, transcendent, pervading the earth, air, sky. We meditate upon Thy cosmic Force. Let it enlighten our intellect”. This is the substance of the Vedic mantra.

### **Life Around Temple:**

The artistic mentality of man made images for Godheads and their forces and built temples to adore them. Temple culture developed and spiritual life developed around it. Alvars and Nayanmars came to revive God-consciousness and devotion in mankind. Jesus, Moses, Zoraster, Rasul, Buddha, Sankara, Ramanuja, Desikar, Appar, Sambandar, Sundarar, Manickkavachakar, Patnattar, Tayumanar, Ramalingam and a galaxy of Saints came before mankind to remind them of the omnipresence and omnipotence of God and called humanity for united living in God-consciousness.

### **God Awareness:**

They raised temples in which men and women can quietly meditate on God, think of God and surrender their all for the love of God. Festivals were organised to educate the masses in God-awareness and devotion. Temple is the rendezvous of all that is best and holy in the human being-his art, beauty, song, poetry, heart’s fervour; charitable tendency, self-giving and self-sacrifice. Temples were built in such a way that they can transform devotees by awakening God-consciousness.

The tower calls you saying “Behold I am here”. The flag-post represents the Backbone or Merudandam which contains the sensory and motor nerves and the spinal is that which actuates life movements. The Balipitam calls for the sacrifice of ego and desire. The Nandi represents the pure soul that waits for the Light of God. The curtain in the sanctorum represents the maya that hides the image of God. When it is raised, the eyes see the Divine light of Grace and the benign form of God inside. The gradations of Sadhana or method

of reaching God is shown in the temple cult. Our temple is divided into sixty four squares each containing a Godhead – thirty two inside and thirty two outside. Aum is represented as Ganapati the head of all Ganas or principles of the human entity. Then Skanda with his six faces represents the dynamic aspects of Godhood which are love, heroism, beauty, grace, bliss and the light of knowledge. Siva is the God in the Jiva; after adoring these forms we come before the Silent God Dakshinamurti and meditate. Worship begins with chanting and muttering of canticles and ends with perfect ingathered silence.

This is the temple culture developed by fervent devotees of God in India and this holds good in principle to all. Religious thoughts, forms and names differ. The Spirit is the same. Man gains Godhood by ingathering the mind and concentrating in the heart.

## 7. IMAGE WORSHIP

Blessed are the pure  
For their Godhood is sure

Blessed are the peaceful  
For they shall be joyful

Blessed are the meek  
They get what they seek  
Blessed are the righteous  
For they shall be victorious

Blessed are the faithful  
In God their will shall fulfil  
Blessed are the patient  
Their effort shall be efficient  
Blessed are they that love  
They receive Grace from above  
Blessed are the truthful  
Their life shall be fruitful.

Man's psychic love for God began to take shape in the adoration of His manifestation in the elements sun, moon, stars and the soul which breathes as life. He saw the round earth, round sun, round moon, round firmament, round stars and imagined godhead in round pebbles and stones. He imagined the blue vault as the form of God. In the flame he saw Shakti. He planted a fine oval stone under a tree and adored it as Siva—the God in Jiva. That symbol was called Lingam and it was the most ancient form of image-worship. Man imagined all the fundamental principles of life, living in it. There are three zones of psychic consciousness in man—one is Nature, the next is soul or Spirit and the third is God. Religion is a means of inner communion with the inmost truth of our psychic being that is God in the soul. For this inner communion, the mind must be ingathered; it must not wander through the senses. For this concentration and central fixation, the mind must be focused in some symbol. The first symbol chosen by man was the heart-shaped Lingam and the first name given by man to God was AUM. He imagined Brahman in the Akasa, ethereal vault. Aum is God; Aum is Brahma; Aum is All, says the Veda.

The ancient AUM was in the form of Linga, an oval cypher. Then man saw that God created, protected destroyed, changed, concealed and manifested the world of beings. For every act he imagined an aspect of God. Thus God's creative aspect was called Brahma; His power to protect and rule over all was called Vishnu; His power to destroy the old was called Rudra; His involutive power was called Maheswara and His gracious Power of manifestation was known as Sadasiva. His beyond aspect is called Para or Parama Suddha Sivam. The energies of these manifestations are Saraswati, Laxmi, Kali, Maheswari, Manonmani and Shuddha Shakti. Divine Artists gave attractive images to these manifestations.

## POWER FORMS

We can very easily explain this by science. You cannot imagine what electricity means by mere word. Electricity is the energy of Nature. You can understand it better if I point out the light in a bulb, the sound in radio and the power in a dynamo and say here is electricity. The form is needed for better comprehension.

Sweetness is abstract. When it takes the concrete form of sugar, you are able to understand and say “I have tasted sweetness.” Even so, if I say God is impersonal, a Power beyond thought and word, you cannot understand. If I show you the sun and say “behold God in the light” you understand. Even so God’s innumerable powers were sculptured in images.

Man saw the cosmic play of God—His fivefold acts of creation, protection, destruction, involution and evolution. He imagined forms for God, shaped Nataraja, a very beautiful form of God. Nataraja creates the universe by the sound of Damaruka in one hand, destroys sins by the fire in another hand, protects all by raising his hand, assimilates all by crushing the evil force and re-manifests all by raising his gracious feet. Then came the aspect of Skanda or Muruga, ever young and beautiful who destroys demon forces and saves devotees. Vishnu or Narayana is the omniscient, all powerful aspect of God who manifests himself as Rama or Krishna to uphold Dharma and put down Adharma or evil and vice. The cosmic energy of God is conserved in temple sanctums. They manifest by the mantras, tantras, and agamic worships.

## **8. THOU ART ALL**

Thou art all, All in All  
O God the unique ONE!  
Swim or sink, rise or fall  
To save us there is none  
Except Thy Grace Divine.  
Thy compassion tends us  
Like a lovely Mother  
Life is all fun and fuss  
Without Thee, Saviour!  
Thy benign Grace saves us  
Thy tender heart moves us.  
Life shall be fun and fuss  
Failing Thy consciousness.  
Thou art Truth, Love and Bliss  
Thou art the One that is.  
Thou knowest who is who  
Thou doest what to do.  
Teach us to play our part  
In Thy cosmic drama  
Thy care is our comfort.  
No full stop but comma  
Punctuates life and death.  
Upon this changing earth.  
O lightning in our soul  
We breathe our life in Thee.  
Thou art our part and whole  
In the play of He and She  
Counting here one two three.

## **9. POPULAR RELIGIONS OF COSMOS**

RELIGION as we have seen is to discover the intrinsic self and live in its consciousness, a life of purity, unity and divinity. Let us know the most popular living religions of the world and then elaborate the Vedic Truth.

1. THE HINDU VEDAS are the most ancient scriptures, not written, but revealed to introspective sages who were self-immersed. Vedanta and Siddhanta are the two wings of the Vedas. Agamas are parts of applied truths of the Vedas. We will elaborate this later on.

2. Buddhism adores the Buddha, Dhamma and Sangam. Mahayana, Hinayana and Zen are important sects among Buddhists.
3. JAINISM follows the doctrine of Ahimsa and Sukladhyan. It adores Arhants, Siddhas, Acharyas, Teachers and Sadhus. Digambar, Svetambar, Stanakvaasins are three sects in Jainism. The second and the third are offshoots of Vedism.
4. China follows besides Bhuddhism the cults of Leo-tzu and Confucious. Japan follows Zen Bhuddhism and Shintoism.
5. Zorastrianism follows Zoraster's Zend Avasta. It has taken Vedic ideas.
6. Christianity with its branches follows Jesus and the Bible. It does humanitarian and cultural service to humanity.
7. Islam teaches strong devotional fervour following Prophet Muhammad. It hails Allah, the Supreme Lord, and prays for His Grace.
8. JUDAISM follows Mosses and the old testament, Thora and Talmud. The Jews adore Jehova in Synagogues.
9. Sikhs follow Guru Nanak and Guru Gobind Singh and adore Sat Sri Akaal and read Japji.

Besides these old religions there are followers of Ram Mohan Rai (Brahmasamajists), Dayananda Saraswati (Arya Samajists), Ramakrishna Mission, Theosophy, Sanmargam of St.Ramalingam, Satyagrahis of Mahatma Gandhi, Advaitins of Shankara and Visishtadvaitins of Ramanuja, Desigar and Alwars, Dwaitins of Madvacharya, Vallaba, Nimbarka, followers of Sai Baba, Satya Sai Baba, Aurobindo, Gandhiji etc. Let us deal with religions that have a large following before we enter the Vedic universality.

## **10. ZORASTRIANISM**

O! Lord Ahura Mazda, the world is dark with ignorance. Ahriman, the Satan, has rendered it a hell of sins, passion, outrage and violence. O Lord! people adore devils and invite evils. They are divided, sectarian, clannish, quarrelsome, evil; come O Redeemer!" Thus lamented Mother Dugdova and the Lord answered her fervent prayer. She married the wise Pourushaswan and a Divine son was born to them (B.C.660) with golden brilliance, laughing delightfully. Sages adored the divine child scintillating with holy grace. He was named Zarathushtra. He attracted people by his gentle manners, kindness, benevolence, patience and sympathy. He was pure in and out. His mind was in constant communion with the Divine. He renounced the world in his fifteenth year. He visited India and learnt our Vedic lores, the Indo-Aryan culture. He renounced all attachments and steeped himself in Tapasya for ten years silently. Vahuman, the God of all virtues, blessed him. Ahuramazdan inspired him with His Grace and Truth-light. He gave him the evangel of Zendavasta—Purity in thought, word and deed, compassion for mankind and unity of consciousness. But the forces of Ahriman, the Satan, were against him. The rich were much against him. Again the Prophet of purity, unity and divinity travelled in India and China meeting saints and sages. He was now forty years old. He got new light from the Vedic lore. He entered Iran with a spiritual strength and defied the devil ahriman and got a faithful following of dedicated souls.

But the Iranian king Vishadasvan got faith in the prophet when his touch cured his sick horse. With his whole family and officers the King surrendered to the Prophet. His son, the prince, became his follower. The minister Prachostra gave his fair daughter OVI in marriage to Zarathushtra. The King's brother Jaribairi became the faithful follower of the Prophet. He built temples of LIGHT-WORSHIP all over Iran. He cured the sick and the disabled. He divided people into Sages, Heroes and Industrialists and gave education to all. He compiled Zendavasta and Gathas or prayers for the daily study of his followers.

But Arajasthan, the Turanian King, invaded Iran, pulled down Zorastrian temples of Light and put to sword the holy prophet in prayer. The prophet threw his holy rosary with the mantra Asham Vairya and the enemy died. His son-in-law, Jamaswan took his place as the master and did wonderful service in spreading Zorastrianism and Zendavasta throughout Iran. But due to Islamic impact later on, the Zarathustras had to leave Iran and take refuge in Bombay. They are called Parsees here and their community flourishes in India with great leaders like Dadabai and scientists like Homi and Prophets like Avatar Meher Baba.

There is close relationship between Hinduism and Zoroastrianism: Aum = Hom, AhuraMazdan = Asura Mardanan (Vishnu), Garudman = Garuda, his vahanam. Aramati = Laxmi, Harasvaiti = Saraswati; Iman = Yema; Iyarman = Aryaman; Mathra = Mantra, Vahumanan = Brahman; Ashem Vaahu = Love and Virtue bring felicity. Yada Aahu vairyo=Love is the Divine way; Dina= Jnana. Zendavasta is the book of Knowledge. Vahuman is the deity of Virtue and Wisdom. Ahriman is the friend of evil and sin. Spendamania is the conscience that accords good thoughts. Purity in thought word and deed is the fundamental teaching of the Zend. Conscience(Dena), physical force(Agu), Atma (urvan) are the tatvas of Zend.

The Gathas of Zoroaster proclaim many rare truths: He taught absolute unitariness and supremacy of Ahura Mazdan's Divinity. He conceived one supreme Cosmic Government for all humanity. Psychic purity is the Supreme virtue.

Rigveda begins hailing Agni or fire. The Zoroastrians adore Agni as the symbol of divinity. They raise Fire temples. Zend Avasta is the Zoroastrian Veda; it contains religious laws, mythical tales, and direct conversations between Zoroaster and Ahura Mazdan. He is the protector of all beings in the universe. Pure thought, word and deed, strong faith in God, virtuous life, charity, philanthropy, hospitality, honesty, chastity, truthfulness, are the fundamental virtues followed by Zoroastrians. They respect parents, elders and teachers; they are charitable. Navajyoti ceremony corresponds to our Upanayanam done in the tenth or fifteenth year when kusti or sacred thread, and a white linen shirt are worn. Kusti made of lamb's wool is worn round the waist of boys and girls. Their mantra is Asham Vahu and Yata Ahu Vairyo. (Purity is holiness; God's will is the law of holiness). Mitra or Sun is regarded as the symbol of God adored by Zoroastrians. Zoroastrians keep earth, air and water pure. They expose dead bodies to Dokhamas or towers of silence. Vultures devour those bodies. They consider it a sin to burn or bury the dead.

*Hail Ahura Mazda Divine Splendour  
Omnipresent, almighty Saviour*

*Let our life be a total offering  
Of pure love, truth, and faith to Thee, O King.*

This is the constant prayer of a devotee of God.

## 11. JUDAISM

JUDAISM is the religion of the Jews who follow Moses and the Old Testament adoring Jehova. Abraham is the founder of the Jewish race. Abraham had two sons Isaac, and Ismail. The revelations of Moses are known as Pentateuch. Torah is the Divine revelation to Moses on Mt. Senai. Every word of the Pentateuch is God-inspired. The scribes were the priests that explained the laws of Torah. Pharisees were religious teachers that upheld the authority of religious traditions. Sadducees were high priests who upheld the revelations of Moses. They did not believe in angels and spirits. Moral action with the freedom of will was their dictum. The Essenes followed ascetic disciplines of celibacy, fasting, and silence. They worshipped the Sun and the angels.

Synagogue is the church, school and court of law which enforces the Hebrew law. The Mosaic cosmogony holds that God created earth and heaven on the first day, sky and waters on the second day, land, grass, birds and fruits on the third day, sun, moon and stars on the fourth day, whales, birds and moving creatures on the fifth day, cattle, creepers, and human beings on the sixth day. Seventh Sunday, is dedicated to prayer. The creation ends with man. God created Adam and left animals in his charge; Adam and Eve lived in Eden, a celestial grove, and had three children: Cain, Abel and Sheth. Cain killed Abel; Sheth continued the human progeny. Repentance and prayer with a penitent heart has the power of redemption.

God is unique, supreme and all adorations must go to Him and not to any image or person. God is impersonal, immortal, all-pervading. God is God. Sunday is the hallowed day of prayer and meditation. All must honour their parents. Killing, adultery, theft, false witness, coveting neighbour's belongings are deadly sins. One must fear God and keep His commands. Strong like a leopard, swift like an eagle, fleet like a deer one must keep God's command quickly.

## 12. DYNAMIC CHRISTIANITY

GOD, Christ, Cross and Bible have done sublime service to humanity through an army of dedicated missionaries. The Holy Bible came out in printed form in 1611 A.D. It has been translated into 400 living languages. Thousands of learned dedicated missionaries have gone across the world with the flaming cross of corpus christie. The blood of the holy Grail runs through the arteries of these fervent souls. The agony of crucifixion has moved the heart of humanity. Jesus called humanity to live as the fond children of the unique Father in Heaven. Millions of dedicated souls take the cross with zeal and zest to preach the Gospel of Love and serve, pray and be blessed. They do immense good to humanity starting schools, colleges, seminaries, Churches, hospitals, orphanages, art homes and Inner Communion halls. I was pleased to see the ship LOGOS laden with missionaries sailing port to port holding evangelistic lectures, concerts, spreading the Gospel all over the world. Their orchestras and Inner communion classes are largely attended everywhere. Thousands purchase their books and unite their voices with the waves of climbing diapason. We see a miniature Kingdom of heaven in the LOGOS. I owe my education and poetic acumen to my contact with Reverends like Zambro, Wallace, Baninga, Miller, Lorbeer, Popley, Stanley Jones, and above all Sadu Sunder Singh with whom I have travelled up the Himalayas. I attended Bible classes, read Shakespeare and Milton, Dante, Moliere Corneille and Racine and wrote a thesis on Bible in Shakespeare, Dante, Racine and Corneille and got degrees. But I cared more for knowledge than certificates. All my degrees and diplomas along with my uniform, were bon-fired by Mahatma Gandhi who sent me to Rural Service.

The words of St. Augustine appealed to me:

*“Thou art within me and I searched Thee outside. I burned for Thy peace. “Noverum me Nouverum Te” may I know my own self and may I know Thyself ? The Indian sage says Ayam Atma brahman. I am Atma, the Brahman. ‘I and my Father are one says’ Jesus. I remember often the advice of Polonius to Laeratus: “To thy own self be true. Give every man thy ear but few thy voice”.*

The words of Sadu Sunder singh ring still in my ears:

*“ Sacrifice brings new light into a life that flows from love’s height”.*

*Like life in breathing air*

*Like love in inner flair*

*Let the knowledge we aspire*

*From all directions pour*

*Into our heart every hour.*

With this preamble I go to Bethlehem where Jesus was born in a cattle shed. God made Jesus Immanuel, the immaculate baby of Virgin Mary, the espoused wife of Joseph who hailed from the family of King David. Angel Gabriel announced the incarnation of Jesus. Augustus Ceasar was then the Roman Emperor and Herod was his governor in Judea. Census was taken then and Joseph with the pregnant Mary had to hasten from Nazareth to Bethlehem where Jesus was born in a humble manger. A new star twinkled in heaven. Astrologers predicted that Jesus shall be the King of Israel. Sages came to adore baby Jesus in the small hut.

Jesus Immanuel called Yeshus in Arabic, the son of carpenter Joseph, was a divine child. He was baptised by John on the banks of the river Jordan. The divine spirit, the Holy Ghost descended into him. A voice from heaven declared “Thou art Christ, my anointed beloved Son. I am well pleased with thee”. Satan tested and tempted him. Jesus Christ withstood all temptations saying “Get thee behind me, Satan”.

He was living with the sages of India from the age of 18 to 32. He preached His Gospel of Love and Truth. He declared “I am the Son of God. I shall bring the Kingdom of Heaven upon the earth. Believe in the Fatherhood of God and Brotherhood of mankind.

Hearken to my Gospel of Truth-Love:

***Blessed are the meek; for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful for they shall attain mercy. Blessed are the pure in heart; for they shall see God. Blessed are peace makers for they shall be the sons of God. Blessed are they that have been persecuted for righteousness sake for theirs is the Kingdom of Heaven.***

I speak by the command of my Father in heaven. Heaven and earth shall pass away. But my words shall not pass away.

Love God, the Lord with all thy soul, mind and strength. Thou shalt love thy neighbour as thyself. Let not Thy left hand know what thy right hand gives. The Father which is in secret shall reward thee openly. Behold the fowls of the air; they sow not, neither do they reap and gather into barns. Yet our heavenly Father feedsthem". This Gospel Truth went to the heart of the people.

Jesus had twelve followers who left behind them home and property and went with Him: Simon (Peter), his brother Andrew; James, son of Zebedee; John, his brother, Philip, Bartholomee, Thomas, Mathew, Mathew the publican, James the son of Alphous, Labbous, Simon the canonist, Labbacus (Thaddacus) and Judas, the betrayer. Go among the lost sheep of Israel and preach them saying "*The Kingdom of Heaven is at Hand*". Heal the sick; cleanse the lepers; cast out devils. Fear not them that kill the body but are not able to kill the soul. He that heareth you heareth me. Resist not evil. Judge not lest ye be judged. Cast not your pearls before swine. Beware of false Prophets. Take heed that any man deceive you.

He that followeth me walketh not in darkness. Seek ye first the kingdom of God and its righteousness and all these things shall be added unto you. Ask and it shall be given. Seek and ye shall find. Come unto me all ye that labour and are heavy laden and I will give you rest. I am meek and humble of heart. Be not afraid; Only believe. I am the light of the world. I and my father in heaven are one."

But alas, unfortunately Pharisees and scribes accused him and abused him. Enemies sprang up everywhere. But the masses loved Him and hailed him as the Saviour, King of Israel. He loved even the enemies and blessed them that cursed Him. He raised His Divine voice and declared "Be ye perfect even as your Father in heaven is perfect". Every good tree bringeth good fruit. A good man from the treasure of his heart bringeth that which is good. The seed that falls on a rock does not grow. But the seed that falls in a fertile field grows and yields fruits. Behold the lily smiling with glorious beauty; none clothes it; behold the sparrows; God feeds them. Food and raiment shall be provided by the Omnipresent One. Be carefree and do His will. Jesus prophesied about his crucifixion and resurrection on the third day. He was betrayed by Judas. The Jewish authorities arrested him on charge of treason under the law of the Roman Empire setting himself as Saviour and King of the Jews. He was donned the crown of thorns, and treated most cruelly and crucified between two thieves. He gave up his ghost saying "*Father they do not know what they are doing! Into Thy hands I commend my spirit*". He was put in the tomb. But he escaped. Devotees saw His resurrection and sensing on the third day. Even the doubting Thomas was able to touch Jesus when one day He appeared amidst His disciples. Lord Jesus commanded His disciples to go abroad with His Gospel of Love and Faith and gave them His spiritual Power. St. Thomas came to India, started churches in Malabar and built a grand church in Madras and trained many missionaries. That part of Madras on the sea beach goes by the name St. Thome. St. Peter raised the grand Roman Catholic Church and Vatican in Rome. The whole world esteems Christ, Cross and the Bible.

Christians have made Christ a living reality by their service and sacrifice. Christian missionaries carry the cross and the Gospel to nooks and corners of the world and raise churches, schools, seminaries, hospitals etc. The blood of Jesus flowed through five wounds and His Spirit flows through five continents. The agony of crucifixion is wept by millions and millions of devotees praying before the cross. The Good Friday, when He was crucified on mount Cavalry, the Pentecost reminding the descent of the Holy Ghost into the soul of the apostles, Easter Commemorating Resurrection, and the grand Christmas commemorating the birth of Jesus (25th December) are observed by the whole Christendom. The remembrance of CORPUS CHRISTI and the holy grail (Cup used by Christ at the *last supper*) is widely popular. The New Testament written by St. Mathew, Mark, Luke and John adorn millions of hands; but its spirit must move the soul of political powers not to declare wars and amass lethal weapons of mass murder. Christ came not to destroy but to fulfil and His sacrifice on the cross has inspired humanity to amply fulfil His ideal. "Heaven and earth shall pass away but not my word" said Jesus. What is that word? "Good deeds are the best prayer".

I was attracted by St Francis and had the peace of meditating in his grotto. The human sympathy touched his soul. He kicked off money-making business and found peace in praying before St. Damino which he renewed gathering stone by stone. God's grace and service of the sick and the poor are richer than gold and silver. Serving the miserables brings more peace and solace than worldly fame and wealth.

The Franciscan order of poor friars lived in huts, helped lepers and sickly souls. Pope Innocent III appreciated his simple life and ample service. The Saint perspired the blood of crucifixion and received stigmata, the mark of Christ's wounds. Poverillo Francis and his franciscan friars were welcomed everywhere singing hymns and ringing bells. He breathed his last in his forty fourth year (3-10-1226) with a song of gratitude calmly.

“Glory to Almighty God, Glory to Jesus  
Christ, Saviour. Praise be to brother  
Sun who gives us light. Glory to Sister  
Water that purifies us. Glory to Mother  
Earth Who sustains us. Glory to brother  
Wind that gives us Breath. Gratitude to  
God and the Sun”.

Grace is gifted power. It animated souls like St. Francis, St. Therasa and Sadhu Sundersingh who suffered terrible persecution in Tibet and calumnious insult from his relatives. I had close contact with him. We went together as far as Mt. Kailas. He had a dazzling vision of Jesus. He fasted for forty days purifying his mind. He was thrown into a charnel-well in Tibet. A mysterious force let down a rope for his escape. He tried to establish a United Church in Punjab. But his life disappeared behind a curtain of mystery.

Missionaries like Albert Schweitzer rendered admirable service to Negroes as a doctor, pianist, philosopher, evangelist, and reformer. I have heard him play my Tirukkural couplets on the piano.

Despite such saviours wars devastate Christian countries. From gun and canon war Demon has jumped to nuclear weapons. The Neutron Bomb and ICBM threaten colossal destruction of mankind. H.G. Wells and Bertrand Russel have warned war-mad nations against the possibility of human extinction as a whole. The descent of the Kingdom of Heaven upon the earth uniting all countries, all humanity into one transformed Cosmic race was the evangel of Jesus the Saviour. War can stop only when a World Federation of nations is achieved and Spiritual Socialism (Sama Yoga) is established.

### 13. HAIL JESUS

Hail universal Christ  
Saviour of the world  
We, human beings thirst  
To have your love first.

Save us, save us, Jesus  
Save us from ignorance  
Save us from vital fuss  
Bring us new renaissance.

From Father's high heaven  
Why did you come on earth ?  
What has this earth given  
You whose love is its worth.

O Jesus on the cross  
How did you bear the pain  
When hostiles did oppress  
How did you rise again ?

Blessed is your sermon  
Blessed are parables  
An answer to mammon  
A warning to Iblis;

Why did foes crucify  
Your flesh when You were Self?

Their cunning you defy  
     Fie upon human wolf!  
  
 Many a prophet came  
     Preaching love and service  
 But world is all the same  
     Where is your sacrifice ?  
  
 St.Jone was burnt alive  
     Good good Gandhis were shot  
 In history they live  
     The hostile aim is lost.  
  
 Bible voice leads to peace  
     Sermons have saved souls  
 The cross inspires the mass  
     Faithful souls play their rolls.

## 14. AL ISLAM

It was Ramzaan. I was then living with erudite Moulvies in a popular Mazjid. Abdulla Moulvi, an Islam Yogi reads the Al Quoran and explains me every Sura clearly: It was during the month of Ramzaan that the Al Quoran was revealed to Prophet Muhammad as a guidance to mankind. Quoran is an exalted scripture of better life. It has 114 chapters and 6247 verses. The Quoran was revealed to the prophet during a period of 23 years of spiritual life, a life of surrender to God, prayer and meditation. The word Quoran comes from the root IRKA meaning that which is voiced forth. There is a calm, peaceful, luminous centre in us. By prayer and meditation the mind calmly settles in that self-centre.

Allah is all, all in all, the unique one. He is the first and the last—Huval avval and huval akhir. His light illumines all. The heart of the faithful believers is the abode of God. The Gita says “The almighty God lives in the heart of all beings.” The human soul finds peace in surrender to that Unique One in the heart. Sympathy for all beings is the hall mark of oneness in the unique One. Submit to Allah and shun the devil. “Be bliss; off with iblis” says Islam.

### NAMAZ

Prayer is the spiritual diet of man. Prayer is a regular and strict discipline which Mussalmans observe daily. A divine thrill is felt in the heart when they pray together as brothers in the masjid. There are five common prayers for a devotee of Allah.

- |                     |                    |
|---------------------|--------------------|
| 1. (Salat-ul-fajir) | early morning      |
| 2. (Zuhr)           | early afternoon    |
| 3. (Asr)            | late afternoon     |
| 4. (Maghirib)       | sunset prayer      |
| 5. (Isha)           | early night prayer |

In prayer the Imam (leader) is followed. The Islamic Republic is Seen in the mosque. Any pious man versed in scriptures can take the place of an Imam. There is absolutely no difference of material status in the Lord’s House. Here is a remarkable spirit of equality. A king stands with a beggar in prayer.

*“Bismillah-ir-Rahman-ir Rahim. In the name of Allah, the benevolent and merciful. All praise is due to Allah the beneficent and merciful”.*

Mecca 46 miles from Port Jedda on the Red sea coast is surrounded by a barren hill and desert. The Mosque stands in the centre of the city. It is a quadrangle with high granite walls. The inner sanctuary or KAABA is a rectangular granite building 40' x 33' with an entrance door and no window. A sacred black stone is embedded there. The Kaaba is open to pilgrims only seven times a year for males and another, seven times for women. I was enraptured doing Namaz among so many fervent devotees.

We visited Medina, Maina, Jerusalem, Bethlehem and other pilgrim centres and returned home fully transformed. The great Avali taught me inner secrets and initiated me in inner Namaz.

### **Meditations of Rasul:**

Calm, silent, self-gathered, Muhammad sat in the lonely Hira Cave and sent fervent prayers towards the Almighty Divine seated in the heart. He prayed for the wellbeing of humanity. "All merciful Allah, Lord of heaven and earth and all that live here and there; blessed be Thy glory. Let Thy justice reign upon this earth. I invoke Thy grace on behalf of humanity pining with agony and anguish. Men have lost faith in Thee; they are indulging in lust, rape, plunder, jealous quarrels and murders, in drink and sensuality. O Gracious Lord, take pity on these wretched souls and send Thy healing Power. I shed tears for them before Thy omnipresence O mercy, Thy Grace is our refuge. Thy compassion is our felicity. All adorations go to Thee O God, lead us towards light and goodness.

### **Al Amin:**

For days, for months, for years the Prophet prayed thus and once the Grace descended upon him and spoke through his medium. From the day he began his Divine work, the Iblis too began devilish work. Enemies scandalised him, persecuted him, stoned him, threatened him and chased to kill him. But the Almighty God protected His devotee. He traded, travelled; he married, got a child; he fought, ruled, moved among men but he fixed his mind in God. He lived in Allah Consciousness. He kept himself humble before the Almighty. "Know that this world is only a sport, a play. Your possessions and your children are only a trial, a temptation. Believe in Allah. Be careful of your duty. Allah is a witness to all things. Read your own book, your heart, by inner look. Help the needy and the wayfarer. Do not display your finery. Pay the poor-rate. O people of the household ! Allah desires of you a thorough purifying". This was his message to the house holder. Wicked villains plotted his life. They hunted to kill him.

### **Allah is with us:**

The pure-hearted Rasul, fled from Mecca towards Medina. He hid in a dark cave called Thouri with his disciple Abu Baker. The Quraishi hordes approached the cave in large numbers. Abu then lamented "Ah Rasul, enemies have come near; we are only two against a horde; what shall we do?" "Not two alone" assured the Prophet, "There is the Almighty Allah nearer to us, with us, in us. Fear not. O Imandar ! He knows the situation and His will shall prevail". The enemies saw the cave's mouth spider-webbed and marched imagining that none could have entered it.

### **Islamic Republic:**

Rasul thanked Allah and ran with his disciple to Medina where he was warmly welcomed. He raised a fine Mazjid there around which an Islamic Republic rose thrilling with prayers.

"Adore God alone, Pray, fast, give in charity, unite, hate none, be gentle, be chaste, be pure" exhorted the Master. He raised an army of strong believers and marched to Mecca and conquered it without shedding blood. He was once alone in the battlefield; enemies hemmed around him and threatened "what can you do now, single-handed, alone? See! we kill you." The Prophet Patiently replied, "I am never alone, Allah is with me and His almighty hand protects devotees". The enemies were baffled by that faith; they kissed his feet and embraced Islam.

### **Arrow Comes Out:**

Ali was the husband of Fathima, the only daughter of Muhammad. In the battlefield a sharp shaft pierced his breast and he fell discomfited. Devotees anxiously reported to the Lord, "Ah Rasul ! Ali is shot by an arrow. We could not pluck it" cried devotees. "He meditates now, go and pluck out the sharp arrow muttering Bismilla". The devotees did so and the arrow came out and Ali felt happy.

### **Like all Prophets Rasul also taught morals:**

"Help the poor. Be true to conscience. Keep daily Namaz. Off lust! Whip adultery a hundred times. Speak gently. Observe moral purity and social unity. Allah watches you. Avoid stealthy look and wicked thoughts. Pious devotees enter paradise and enjoy fertile exuberance and cool river beds. Fulfil your duty. Observe charity. Act as if God is watching you every where and always. Let believers display brotherly love to all believers. Souls ! Believers are brothers salaming one another. Know life in this

world is a play. Dedicate life to God-love. Do not be tempted by worldly glamour.

The prophet led a pure God-conscious life. He enjoyed the peace that came by the Divine Grace. He dedicated all his life to the love of God by prayer and to the love of humanity by sincere humanitarian service. Before he breathed his last he steeped himself into meditation, requested his disciples to observe Namaz regularly. He gave his clothes to St. Qarni who was his great devotee. Qarni accepted it from Umar remarking "My Heart is clothed with Rasul's love".

The Sufi Poet Jalaludin Rumi Lived in inner communion, alone, closing his room. Devotees knocked at the door. No answer. Is there Rumi? No; who is there inside? "Only Allah." when Rumi opened the door devotees bathed in his blissful smile. Savants sang his verses and garlanded him and the poet sang:

"Allah is all. His will is done.  
Garland God with hearts of pure love".

Kabir sings

"When I am, God is not.  
When 'I' melts away God smiles in my heart".

Islam is soaked in God conscious prayer and spiritual brotherhood of believers, "Bismilla and Allaho Akbar" echo everywhere where Muslims live a life of Namaz and Zakath (giving to the poor) . . . Allah O Akbar!

## 15. HEART OF THE BUDDHA

GLORY to the Buddha, the ocean of compassion. He was a heart from head to foot. His heart melted with love and mercy at the very sight of human suffering. He condemned totally, caste arrogance, dreadful orgies and animal killing in the name of religion. He was born as the prince of Kapilavastu, Nepal. His father, king Suddhodana placed him amidst worldly enjoyments. But Prince Siddharta Gautama, thought beyond the luxuries and vain glories of the world. He was bold, heroic, strong, but his heart melted at the thought of human sufferings. He was married to Yasodara and got a son, Rahula. Beauties, dainties, vital pleasures, music and dance did not attract him. "Life is love; love is joy, the world is fair; rejoice, O Prince" cried his attendants. But during a well arranged pleasure procession, an old decrepit stood before him and said "O Prince you too must play this part, one day". A dead corpse reminded him of the inevitable fate of every one born in this world. Cradle and grave, birth and death, pleasure and pain and pitiable mundane sufferings haunted his melting heart day and night. One midnight he crossed the lure of wife and child, and palace; he silently escaped the golden prison of pain-pricked pleasure, on a fast horse. He disappeared into a distant forest solitude. He wandered in search of a remedy for the sorrow and suffering of mankind. He boldly stopped animal sacrifice in the Kingdom of Bimbisara. He did Yoga with five ascetics. But he found a remedy for mundane grievances after forty nine days of meditation under a bo-tree near Gaya. He overcame the test of Mara, the tempter. Gautama stood up as the enlightened Buddha with a heart to serve pining humanity. He delivered his evangel first to five sages in the Deer Park, near Benaras. His teachings carried ethical, moral and psychic codes of life. His eightfold path insists on developing right view, wish, word, effort, action, living, right reflection and meditation. He stood silent before an eager audience with two fruits in His hands. The audience grew tired, restive and impatient. Buddha smiled holding up two fruits and declared: "These fruits ripen in silence. Even so silence the restless mind of desires; your heart shall smile with fruitful peace." Buddha came to fulfil the need of His times. "Mend the visible life here, before questioning about God and heaven. Perfect your manhood before thinking of Godhood. Before lifting the ultra cosmic veils, lift from your mind, the veils of ego and desire. Take the middle path and avoid extremes. Fulfil the need of today, present limes. Control passion; cultivate compassion" taught the sage of moral courage.

The Buddha rose early morning, finished his ablutions and sat alone in self-gathered meditation for an hour. His disciples too did the same. He went with them bowl in hand, to beg food. After meals he took some rest and then taught his disciples the righteous path to spiritual life and freedom. In the evening He preached to the public. The night was spent in self-gathered meditation and silent rest. During rainy seasons he remained in a particular place. Thus he taught for fifty years how to live a righteous life of peace, love and

service. Self-master is the real master (Atmahi atmano nathaha). Waste not the fleeting life in the vanity fare. Spend life in being good, doing good. Observe the golden rule; Inflict not upon others what is painful to you. Good deeds add charm to good words, just as scent adds charm to the beauty of a flower. Purity, charity, wisdom, sacrifice, patience, courage, equanimity, good resolve, love and truth are the ten perfections of Buddhahood.

## 16. ZEN CULT

I travelled widely in Ceylon, Japan, China and Tibet doing Buddha sadhan.

Buddhism forms one fifth of the world population. There are varieties in Buddhism; Teravada, Mahayana, Zen, Shin, Soto, Jodo, Rinsai, Tandal, Orani, Ditsu, Nichiran etc. in Japan. They hold mass prayers and meditations, conduct schools and colleges. Besides Shinto, Japan is rich with these growing cults especially the Zen Cult which counts for the Nippon Dynamism. The Zen cult of meditation was taught by the Buddha to Kasyapa. Its 28th patriarch Bodhi Dhamma, a dynamic Dravidian saint, brought Zen cult to China. The Chinese emperor WU patronised Zen cult and popularised it in China. Then the cult spread in Korea and Japan. Japan stands head erect, blowing off the cinders of the atom bombed tragedy, due to its Zen discipline. Dr. Suzuki the Zen Master of Kamakura gave me a fine place to live with the Zen monks in Sojiji monastery built of pine wood. Zens are strict vegetarians. They do not take even milk. They take twice bread, rice, fruits, vegetable soup, cooked carrots, and tea. They obey the Master implicitly. I lived with 500 Zens happily.

In Japan the radio gives cautions for the morning Taishi and all take exercise. The zens rise up at four in the morning. They finish their toilet, wear kimono and stand in a line.

“Now meditation” order comes. All descend into a wide underground hall and sit in lotus pose. They concentrate upon the sanctum light in the centre for five minutes and close their eyes in inner communion. Meditation goes on for one hour. Then a bell tingles and all stand up singing their mantra “AUM NAMYO HO RENGEKYO- (Hail Lord of Light in the Lotus Heart). Sometimes they beat a hand drum and dance. They sing and dance round a light. Zens realise Satori or the light-flash in the heart which brings enlightenment. It is like lightning flash in the nimbus. Zens are spiritual soldier-saints at home and soldiers in the field. Each has an appointment and each faithfully fulfils the Master’s command. They gather in large numbers on Thursday in a particular monastery and spend the whole day in prayer, meditation, holy music and sacred study. The Zen discipline has dominated the Nippon cult.

They are so beautiful, dutiful, and so true to their country that they work with the feeling “Our life is a consecration to Japan.” It is meditation, concentration, and consecration that have made Japan a nation of victorious heroes. Spiritually they are yogins, materially they are scientists. Science and Yoga unite in their integral progressive life.

## 17. JAINISM, RELIGION OF AHIMSA

Pavapuri, Samana Belgola, Mt. Abu—These are dynamic centres of Jainism. I studied deeply Jain scriptures under able saints. I meditated naked, taking bilva, tulsi and plantains for hunger for months. Sukladhyan opened my heart to inner light. The image of Mahavira was before me. At Pavapuri I meditated in the lotus-lake view Samavasaran of Mahavira, so silent and serenely peaceful. On Mt. Abu I was happy with Digambar saints. Tatvartha Sutra, Panchastikaya, Sarvarta Siddhi, Life history of Tirtankaras from Parsvanath to Mahavira inspired me. I took to fasting and silence for a fortnight and wove the life of Lord Mahavira into inspiring verses. The book called Jinanandam was published by the Jain devotees and I was invited by Jain centres to expound the holy book. I was with Digambaries, Swatambaries, Stanakvaasins and Therapants. Gambira Vijayaji the torrential orator, encouraged my evangelistic tour. I sat in silent samadhi under the gigantic Gomateswar 56 feet high up the Vindhya hill 400 feet high. It was the statue of Bahubali. Many saints from Pavapuri and Abu came there and saw my sukladhyan. I admired Mahavira’s great love and nonviolence and His equal-minded regard for all saints.

His Samavasaranam was an adorable centre for all. What he spoke was a central Truth for all to follow. The fundamentals of Buddhism were there and more than that, Mahavira was a pure celibate Sage who attained Kevala dhyana by hard tapasya observing Brahmacharya, silence, fasting, ahimsa, peace and purity. He had the intuition to know things and happenings. He saved Sandana Devi from ill-treatment by a cruel lady. He was the saviour of suffering innocents and pious seekers. Jains avoided night meals, animal food, wine and whoredom. They adored five advanced souls, Arhantas, (Saviours, Prophets) Siddhas, perfect masters, wise men, teachers of wisdom and pious souls that carry the gospel of Ahimsa amidst receptive aspirants. Mahavira preached his Gospel of Tapasya and Ahimsa as he sat in the Samavasaranam during a Dipavali day. He disappeared into a splendour of Grace Light that enveloped him all around. Perfect wisdom, perfect inner peace, perfect moral and spiritual conduct, pure love and mercy towards living beings and deep introspection that effected eternal bliss—such was Mahavira Tirtankar who brought for seekers untrammelled bliss. His Gospel of Ahimsa inspired Mahatma Gandhi and effected the freedom of India from thrall-dom.

*Hail Siddha Bhagavan ! Hail purity, perfect peace. Hail holy sage of Ahimsa ! Hail Lord almighty Mahavir !*

## 18. SAVANTS OF CHINA

Lao-Tze and Confucious are the two famous savants of China. Lao was born grey, under a plum tree. He was a state historian and keeper of the secret archives. Hence he knew the ins and outs of the palace life. Experience taught him wisdom which he recorded in his famous book, TAO TE CHING. Tao is the Path to perfection. Tao is an eternal force that sustains all, in and out. It is the way and the goal of existence. Lao worked in the SO palace keeping an inner diplomatic silence in an atmosphere of green envy and red rage. He fled away to the Gobi desert for solitary contemplation leaving his sayings with an earnest friend. He was then 83 years old.

Now an young man, Confucious, met him; he may be thirty years old. He was tall, strong, brave, well educated, a statesman, a minister, but above all, a seeker of better life. He collected his practical wisdom into analects.

Confucious demanded Lao Tze, “I love this sky bound world and the beauty of Nature. But I see a degenerating humanity around me. How to rectify the world?”.

Lao murmured looking at the sky. “Rectify yourself first, Self-reform is safe, true reform. Behold the vast canopy of heaven shimmering with millions of stars, shining with Sun and Moon. Take lesson from the silent Sun and Moon that command life on the earth. All lives are contained in the hollowness of heaven and earth. Tao is everywhere, everything. Tao is the core of your being”.

Lao was calm, self-gathered, silent and dynamic. Kung was good, active, virtuous. They put forth flowers and fruits of wisdom like the peaceful Nature. Their wisdom perfumed and sweetened human life. Kung sat silent in contemplation.

Kung’s father Shuh Liang was a wise man seventy years old. His mother Ching Tsai was young, pious, and pure. She delivered Kung in a mulberry hill cave. Felicitous voices declared: “Heavens hail thy holy son, He shall cherish earth like a spring of righteousness”. The father died when Kung was three years old. The mother cherished his heart and brain inspiring him with the stories of saints and historical heroes.

Kung developed social virtue (Jen) from his boyhood. He had the intuition of finding within by meditation, solutions for the riddles of existence. He reformed himself before reforming mankind. He was not a mystery monger nor a sky gazer. “How to serve Gods” demanded a youth. “Serve mankind first” replied Kung. “Sir, tell me all about death”. “My dear sir, know all about Life first” said Kung. He who overcomes others is strong; but he who overcomes himself is mighty. Kung often thought over the teaching of Lao: “He who bends shall be made straight.” To a man calm and quiet, the entire world surrenders. Kung writes in his Analects: “At fifteen my mind was bent upon learning, at thirty, I stood firm, at forty I was free from doubts, at fifty I understood the supreme will, and the decrees of heaven, at sixty, ears were receptive to truth, at seventy, I followed my heart and conscience.” He got by heart the Poohi-Law which is the Manu Dharma of China. He mastered the Chinese literature. He was an aesthetic genius, an accomplished musician. He encouraged music as a means of psychic harmony. He married a charming damsel by psychic love in his

nineteenth year. He got a son and two daughters whom he brought up according to his ideals. He spent his days in the development of knowledge, wisdom and social efficiency. He served as a storekeeper to maintain his family. Then he founded an academy and taught young men moral virtues, history, philosophy and literature. Character building was his chief aim. He taught his students “Think more than you read; speak less than you know; be slow to utter and quick to act. Better do good at home than walk hundred miles to temples. Realise goodness in actual life.” He exhausted the whole collection of good books and old records in the Canton library. He began self-reform from the day he met Leo Tze at Logang. He grew as a man of perfect virtue, political sense and administrative capacity.

Kung was a loyal citizen. He advised all to cultivate good manners, to love their country and live amicably with their neighbours. He asked them to promote knowledge and wisdom and shun the evils of falsehood, drink, gambling, murder and debauchery. “Do not carry pleasures to excess. Too much light blinds the eye; too much noise deafens the ear, too much grinding wears an axe. Follow moderation in eating, drinking and enjoying life. The world is an interplay of good and evil, cold and warmth, high and low, wind and rain, sun and moon, thunder and lightning, strong and the weak. Be equal minded and work out your destiny. See that you harm none; for sympathy is man itself”. This advice was taken in good light by friends.

Kung was made soon the Governor of Chung-Tu. He completely transformed the life and manner of the city. He introduced reforms which even the modern world will admire. He created an ideal government there and under his healthy administration the social harmony increased, economic difficulties were solved. No man was in want of food. Kung measured food to the needs of individual families. He took particular care of children and gave them sound education. Women were chaste; men were devoted husbands. Labour was honoured and kept people above want. There was a sudden revolution in the Lu state; its chief fled away and Kung fled with him. All was chaos. The oppressive Government was worse than a forest of tigers. He tried boldly to retrieve the land from the law of jungles.

An ideal social order makes the entire world a common home of humanity. Men of virtue must be elected as administrators. There must be sincere concord of hearts. Man must love man sincerely. People shall love others too like themselves. Young and old, helpless widows and widowers, orphans, destitutes, the sick, the maimed –these must be provided for and the able bodied shall exert themselves in their aid. Men shall be appropriately employed and women suitably married. Nothing must be wasted or stored in vain. None shall store things selfishly; everything shall be utilised for the common good. Every one must exert for his living. No work, no food.

If the fruit of labour is enjoyed commonly, there will be no cause for conspiracy, robbery, theft or rebellion and no need for bolting one’s doors. This is a true commonwealth. When shall we see this grand social policy implemented in the life of nations ? The words of Kung must be in everybody’s mouth, heart and life. They elevate the human life, they guide followers on the right path; they purify the heart and encourage healthy action. They create unity, peace and solidarity in the nation. The analects of Kung provoke self-reflection. “Examine yourself and find out the cause of your failure and weakness. Do your duty sincerely; do not crave for fame, name and public recognition. Be true to yourself. See how the vast sky works silently and see how seasons march around time in harmony. Rule yourself and develop knowledge, love and virtue; keep cool within and serve the world”. He has given an order of self-development; investigation, learning, sincerity, rectitude of purpose, family discipline, local self-government, universal self-government–these are the orders of an active existence. Kung is a teacher for all generations. Remember Kung in your private life, family life and national life for the messages of Kung have such human values. None took his advice. The Duke treated him indifferently. Wisdom could not prevail over evil. With tears in his eyes, he went into an exile of thirteen years. He rejected even the state pension. He was content with his poverty. “With coarse rice to eat and water to drink, and my bent arm for a pillow, I still have joy in these things.” To his sympathetic students he told “The superman is a superman even under trying circumstances”. The Lu ruler was dead. His successor recalled Kung respectfully. Kung returned but re-turned, retired into a peaceful valley. His last days were spent in solitude and disappointment. None understood him. “There’s none to know me” was his last word. He died in B. C 478, a ripe man of seventy three. He was buried in a hill forest. His disciples mourned three days near his burial. A statue stands there today in his memory !

His admirable works inspired humanity. His analects collected by his son PO Yu and handed down to posterity inspire all even today.

## 19. SHINTOISM

SHINTO is the most ancient religion of Japan. It gives a Godward elan to life, It is a creed of the pure heart. The political, social and spiritual life of Nippon is largely influenced by Shintoism. It is very close to Taoism and Hinduism. Shintos have a divine regard for the Mikado. They evince deep reverence towards ancestors, parents and elders. They offer prayers to the sun like Hindus. "O Sun God enlighten our inner vision and bring love and light to our heart." This is their prayer. The Shinto shrines are very clean and beautiful decorated with flowers. A bright round mirror, a shining sword and a jewel represent wisdom, courage and benevolence which the devotee must cultivate. The Shintos live the ethical principles of purity, sincerity, faith, love and honesty. See not evil, speak not evil and think not evil are the commands of conscience in every heart. Shintos are brave heroes, astute politicians, loving husbands and helping friends.

As I was walking with friends in the Tokyo Maiji garden one evening, the sun was setting. Its ruddy brilliance reflected in the clear waters of the lake. The Shinto Professor who accompanied me at once sat cross-legged in meditation. I too meditated with him. The boys and girls, men and women strolling nearby joined us in meditation. Half an hour passed in deep inner silence. A tingling bell called us to the temple. All of us hurried there. A lady was officiating as the priest. Some angelic damsels offered flowers to the light reflected in the round mirror. Melodious songs with accompaniments and jingling dances added aesthetic fervour to the service. Shintos adore sunlight reflected in the mirror with great fervour. The prayer is: "Bring Light to our life, O Sun-God, let all lives unite in Thee O Splendour". Flowers were offered as the saxophone played sacred tunes along with prayerful voices. Sacred texts were sung from scriptures :

*"Let our hearts like mirrors, reflect divinity. Let us be loyal to the emperor. Let our life be a sincere dedication to love of God and service to the nation".*

Festivals are grandly celebrated. Heroes ride on horses. Music moves emotion in the heart. Thus flourishes religion in Japan, a military religion of emotional dynamism.

## 20. SAT SRI AKAL

**"Sat Sri Akal"** The Eternal One, God, is truth. "Vahi Guru" Hail master, Sat Guru. "His grace purifies and protects us.

Aum is His name, Heart is His home, His Truth is the same beyond name and form. This is the essential technique of Guru Nanak the Founder of Sikhism, the religion of the disciples who seek God's grace through surrender to the gracious Master, Guru. Guru Nanak composed thrilling songs which he sang with his disciples. He widely travelled with his Gospel of "Aum is God", He is attained by Japa and Tapa, and by austerity of singing His Name which is Aum. God is One impersonal, all-pervading.

Guru Nanak went to Mecca. Tired of long journey, he took rest stretching his legs towards the Kaba. The Imam got angry and cried "How dare you put legs Kaba-ward?" "Sir, I am tired, drag my legs please where there is no Kaba", The Imam turned Nanak's legs North, South and East. Nanak ejaculated "Behold Sir, Kaba is every where. One must find Allah in the heart." He met Kabirdas and liked his songs: "Do Sadhan, serve Satguru, your life in this world is but a few day's drama. While yet you live, live in God-consciousness." "Buy something valuable in the market" said the father giving him money. Nanak found a set of hermits on the way and fed them sumptuously. On his return he ejaculated "O Father I have bought the most valuable thing which is the punya or Virtue of Saintly blessings. I fed them with the money given by you". He took job in the granary of the Sultan. His task was to measure wheat. As he measured out thirteen ("Thera" Thine) he became unconscious and measured out all the grain to beggars crying "O God all is Thine". His teaching was a synthesis of Indo-Islamic cults. He had followers among both. His teachings were compiled into a Holy Book (Guru Grandh) JAPJI, by his follower the sixth Guru Arjun. It is divided into five Kandas: Dharma, Karma, Jnana, Saran and Sach, (Truth). Sikhs adore and study Japji, the Holy Book, fervently.

Sat guru (Divine master), Sat sangh(company of Godmen) and Sat Nam, Aum Japa are the sadhanas of Sikhism.

The tenth Guru, Guru Govinda Singh made his disciples militant. He did rigorous tapasya for many

years and returned with the grace of Jaya Chandi to form a Khalsa force to fight enemies who persecuted the Sikhs. He first baptised five earnest souls by offering them amrit, nectar, sugar syrup slaked by his sword. He initiated the Khalsa movement. Brave soldiers followed him to the battle field to fight tyrants who persecuted them. His soldiers had long hair (Kes), wore shorts (Kacha), had a comb (Kanghi) to braid the hair, Kara iron bracelet and Kripal (Double edged sword). They sang songs of the sword Talvar Gith and jumped into the battle field. They fought against the Mogul troops unto the last.

Amritsar, the Golden Temple of the Sikhs has got an historic fame. My friend V.V.S. Ayyar adored Guru Gobinda Singh and Chandi. He initiated me in the Khalsa cult one fair night and vowed to train brave troops of dedicated heroes, soon. But destiny put him to premature death in the Papa-naasam torrent.

India today wants a synthesis of Nanak's Sat-nam and Guru Gobind's heroism—Nanak in the mind and Gobind in the nerves.

## 21. HINDU DHARMA

### What is Dharma ?

Dharma is the way of Right living. Dharma is a psychic force that draws the wandering mind into the heart and the heart into the Self -I which is the Divine in us.

### What is Hindu Dharma ?

Hindu Dharma is a GOD CENTRIC way of life revealed by the Vedic Rishis and inspired Seers. It is the oldest religion of the world. The Hindu accepts Veda and Gita. Aum is his mantra. He adores the Cow. He believes in Rebirth.

### Who is the prophet of Hinduism ?

Hinduism is not a personality cult, It is built round no prophet or person. It is centred in the heart's core which is the abode of God in man.

### Is there one Bible for Hinduism ?

Not one; but many—Vedas, Upanishads, the Gita, Kural, hymns of sages, songs of inspired saints—are all codes of Hinduism. The Ramayana, Maha-Bharata, Bhagavatam, Skandam etc., are applied scriptures of life. We have a massive subjective works and objective too. There are fourfold codes of Hinduism. Yoga Siddhi or Gospel of perfect Life is a book for all.

### What are the fourfold codes and disciplines ?

Srimad Bhagavata says "Dharma had four legs. Tapas, Soucham (purity), Daya (compassion) and Satyam. It stands upon one leg-Satyam, Truth, in the Kaliyuga.

1. Hindu Scriptures speak of the four Vedas—Rig, Yajur, Sama and Atharvana.

2. Vedas give us four Mahavakyas.

**Prajnanam Brahma** Awakened Knowledge is the conscious Divine in us.

**Aham Brahmasmi.** That Brahman is the Self-I.

**Tat Twam Asi.** Thou art That Divine.

**Ayatma Brahma** This Atma is Brahman.

3. There are fourfold Sadhanas to attain this Self knowledge. They are Siddhanta Sadhanas:

(a) Charya—Good Conduct.

(b) Kriya—worship of God and service to mankind.

(c) Yoga—Inner Communion, meditation.

(d) Jnana—Self identification and divine consciousness, at-one-ment.

4. There are four subjective Sadhanas, the Vedantic Sadhanas, for this Self-identification.

(a) Nitya Anitya Vivekam—to know what is lasting and what is ephemeral in this world and to practise the lasting Truth.

(b) Iha-Amutra Phala Bhoga Viraagam— to leave off desire for the enjoyments here or there, on the earth or in the heaven—to be free from all cravings.

(c) Shad Sampati, Six Virtues; Sama (inner balance); Dhama (mind control); Uparati

- (dispassion self-withdrawal); Titiksha (forbearance); Shraddha (deep faith and sincerity); and Samadhana (self-settledness).
- (d) Mumukshutvam- ardent yearning for freedom.
5. There are four Purusharthas one has to attain in human life - Dharma (righteous life), Artha (wealth), Kama (enjoyment) and Moksha (liberation).
  6. There are four Yogas which give perfection to human life, Karma yoga, Bhakti yoga, Jnana yoga, and Raja yoga.
  7. There are four Ashramas leading step by step to perfection – Brahmacharya (celibate life), Grihastha (family life), Vanaprastha (secluded forest life) and Sanyasa (perfect renunciation).
  8. There are four states of consciousness-Jagra (wakeful state), Swapna (dream state), Sushupti (deep sleep), Turiya (Self - conscious state).

### **Who is a Hindu ?**

A Hindu is one who lives a pure, gentle, inoffensive life in tune with the infinite and prays for the peace and felicity of all mankind. The way of living of such a yogic life is Hindu Dharma. It is right thinking, right living, and right action. The Hindu Dharma prays God for the peace of all beings, even hills, forests, land, sea and sky. It is a universal religion.

A religion has a scripture, a symbol and an army of missionaries. Buddhism, Christianity and Islam have a Prophet, a Book, a Place of worship and plenty of preachers. Has your Hinduism any such organisation ?

Hinduism is sky-and-sea wide. It is infinite. Its scope is not narrowed down to one book, person nor place of worship. The entire universe is its temple. The collective Soul is God. Selfless service to God in humanity is worship and felicity of all beings is bliss, beatitude and liberation.

### **What does a Hindu worship?**

The Hindu worships the Unique One – Eko Devaha –in all ways, and he serves God ensouled in all beings. All Jivas – souls are one in Siva or blissful God.

His scripture is not a verbal scripture. It is not in the book, but it is in his heart, in the inner look. Libraries are contained in one Aum and it is in the heart, it is the unwritten scripture from which emanates a world of sound forms.

### **Who is the Prophet or Master of Hinduism ?**

The Prophet of Hinduism is the inner Guru, the Siva in the jiva; the Master who speaks to us in the form of Conscience, as Self-I. When one is conscious of this, he is ever happy. Hinduism has a galaxy of saints, thousands of sages, hundreds of inspired songs and hymns which hold the light of Dharma on the path to salvation. Hinduism is not a watertight compartment. It does not force any one into a particular groove. It gives all, freedom to follow the light of their conscious soul.

Hinduism is like a vast library in which you choose the author you like and study him with concentration and follow his teachings. Any one is free to live the teachings of Hinduism.

### **What are the teachings of Hindu Dharma?**

The teachings of Hinduism are truths revealed to Seers of intuition, in their meditations. They are collected in the Vedas and Agamas:

1. God is the heart of beings, attained by ingathered meditation.
2. God is Truth, Love, Bliss, Power and Peace; these qualities divinise life.
3. Faith in God, conscious surrender to His will, service of God in mankind, conscious of Him in all and all in Him.
4. To be conscious of God with every breath and heartbeat.
5. To regard Father, Mother, Masters, Benefactors, Guests, Saints and Sages as forms of divinity and serve them sincerely.
6. To acquire learning as a bachelor and cultivate spiritual power, then to marry a suitable mate for conjugal life, then leave home and property in charge

of grownup children and lead a lonely life and at last to do Yoga and lead a God-immersed life, are the four stages of human evolution.

7. The Hindu scripture regards universe as the omnipresence of God. It forbids men from coveting another's wealth.
8. Serve beings without selfish motive. Enjoy world without attachment and without Trishna—craving.
9. Make action Karma Yoga, love Bhakti Yoga, and Self-consciousness Jnana Yoga, meditation Raja Yoga.
10. Be pure in thought, word and deed; purity leads to unity with the Pure-Self and that leads one to Divinity.

### **Can those who profess other religions be a Hindu ?**

#### **There is caste, exclusiveness etc.**

Hinduism is really In-doism. It is a deep introspective way of collective harmony of all religions. All those who feel God in the heart of beings, all who serve creatures, conscious of the God in all, all who love, give, serve, meditate and realise the One in the many are followers of Hinduism. Rigid casteism is unknown to the Hindu Dharma. It is a wrong overgrowth. The Veda regards the human aggregate as a body; the brain thinks; the arm protects, limbs move and act and the legs walk and run errands. The Hindu must be divine in heart and brain, a hero in arms, active in industry and commerce; he must be a servant of God in humanity. You pay tax to the Government for house, light etc. Even so pay prayer, and japam to God.

#### **What does Hinduism envisage ?**

It is a liberal soul-conscious collective life in tune with the Infinite that Hinduism envisages. Janaka, Nandanar, Vagisar, Sambandar, Nammalvar, Andal, Mira, Tulsidas, Kabir, Sankara, Guru Nanak, Ramakrishna, Ramalinga, Dayananda, Rammohan, Tagore, Gandhi, Ramana, Aurobindo, and Sai Baba are Hindus, though their thoughts and acts are different.

Ekam Sat. "Truth is one" is a significant dictum of the Hindu Religion. Hinduism is a Sama yoga, a spiritual Socialism.

#### **Why is Hinduism called Sanatana Dharma ? What is its technique ?**

For it is the most ancient religion revealed by God to Seers of Light and Love. It is unique in its application to their individual as well as collective life. It is Unitarian in its aspect and every one has his part (his Swadharma) in the whole just as every part contributes to the running of a machine. It has no quarrel with any other faith. It maintains the equilibrium of unity in multiplicity. Its current moves every part of the universal mechanism. To act the Dharma conscious of the Brahman, God in all, is its technique. It englobes all in its soulful totality.

#### **What is the goal of Hinduism? Is it in or out?**

Religions built round personalities point to a heaven as the goal of life. Hinduism says heaven or hell, good or bad, weal or woe is in the mind. To rise above these dualities and be the blissful Self is the goal of Hinduism. All pleasures born of the senses and the mind are evanescent. They change and vanish. The Real Delight is in the Self. Great Saints establish the Blissful Truth, calm and tranquil, in the Heart of beings.

#### **How to effect this teaching ?**

To effect this we must start prayer and meditation every day. Let us raise the hymn of common prayer:

*Aum Jaya Aum Aum Jyoti Aum*

*Aum Satchidananda Shuddha Shakti Aum*

and march victoriously to the goal of life which consists of Purity, Unity and Divinity. Hinduism is a Yoga or inner union with the Self-I.

## 22. YOGA SADHANA

All life is Yoga and life sans Yoga is like language without grammar. Yoga supplements religion. Yoga is a psychic science which has a tremendous educative value for mankind. Yoga is life in tune with the Soul which is a fountain of peace, bliss and energy. Yoga is life natural which promotes character, cosmic consciousness and kindles the latent genius in man and woman. Yoga is a dynamism of inner life which brings success to the workaday outer life too. Yoga is education at each step of its sadhana. It evolves manhood to super manhood. Its cosmic force transforms every part of the being in and out and accords luminous health, glowing body, flaming energy, shining intellect and a peaceful life of soul's dynamism. Shankara, Ramanuja, Madhava, Chaitanya, Guru Nanak, Ramalinga, Ramadas, Tirumula, Thyagaraja, Ramakrishna, Vivekananda, Gandhiji, Ramana, Sri Aurobindo, and Sivananda were all top-ranking Yogins who did holy service for the Purity, Unity and Divinity of humanity. The nation progresses with Yoga and falls down failing Yoga.

Yoga is of two kinds, one is Vaidic Yoga and the other Tantric. The Vaidic Yoga perfects life and Tantric Yoga energises it. Hatha Yogi through specified asans, pranayam, bhandas and mudras and inner cleanings gives the body and nerves health and vitality. Its graded exercises penetrate the unexplored regions of the human mechanism and regulate the hormones flowing from the endocrines—the pineal, pituitary, thyroid, parathyroid, adrenals, spleen, liver, testis etc. They are kept functioning soundly like well keyed clock.

Raja Yoga accords conquest of the mind and opens all psychic centres to a soulful life of purity, unity and divinity. It has eight graded Sadhanas or practices—four external and four internal. They are: **YAMA** [moral perfection], **NIYAMA** [Vital discipline and worship of God], a firm pose or **ASANA**, **PRANAYAMA** [rhythmic breathing and breath control]. These four are external Sadhanas. There are four inner sadhanas in Raja Yoga. They are **Pratyahara** [ingathering of the mind], **Dharana** [fixing it in the heart], **Dhyana** [meditation] and **Samadhi** [Trance or Self Absorption]. Raja Yoga keeps the mind in tune with the Soul which is the Divine in man. It controls the three mainstrings of existence—Ida, Pingala and Sushumna Nadis, [Sun, Moon and Flame] which are astral tubes and channels of psychic currents. They extend from cerebrum to sex-centres. Spinalis or the Sushumna is the central nerve of the body and psychic powers vibrate in lotus forms along its centres. They are called plexus or planes extending from anus to apex, from kanda to brahmarandra. Wonderful powers are pent up latent in these planes which are activated by sending up the cosmic energy from the sex centre by will power. Concentration of the mind and consecration of the heart to a higher principle called God generates tremendous psychic energy. The Yogi is conscious of the Self or the Divine in Him, the man within men, the impersonal Power that moves to action every part of his being.

**Karma Yoga** enjoins us to dedicate every thought, word and action to the Divine in the heart.

**Bhakti Yoga** is a rapturous Sadhana of love and devotion to the Beloved of our soul imagined as a master, mate, child, servant or consort. It is a Yoga of heart's psychic love for the Divine.

**Jnana Yoga** or the Vedantic Yoga is achieved by self-reflection and self-consciousness. The Jnani is equal-minded, forbearing, self-controlled, and austere. He sees himself in all and all in himself. Jnana Yoga develops cosmic vision and self-bliss.

**Tantra Yoga** is a synthetic process assimilating the best in every system of Yoga and transcends all by generating Shakti or Divine Energy and transforming the whole being by the polarity of Siva-Shakti in the male and the female, just as nuclear energies are generated by electro-protonic charges.

But all these systems of Yoga are synthesised in the realisation of the unique one who is the self of all beings. Moral virtue, prayer, Japam, AUM-chanting, Asans, pranayam, meditation and self-reflection are steps to the realisation of the self that is the Divine in the human.

### UNI-PHENOMIC PRINCIPLE

We are in the days of nuclear dynamics and mono-substantiality of the physical world and the uniphonemic principle of space-fluid-dynamics. The different energetic fields of physics and chemistry are linked together in the continuous mobile fluid which is space. What is objectively various is subjectively one. Even so life anywhere and everywhere is an efflorescence of the unique self that is the heart of beings. Scientists have discovered the unity of atomic diffusion and our sages of intuition have discovered the Ekam Sat Truth; that is one Self which pervades all beings. To find that One within, to be that, and see that partout is the unique

goal of the inner science of Yoga.

The keys of a typewriter strike at one centre; the waves unite in one ocean, rays in one Sun, and all directions are one in the horizon. Even so Yoga is the psychic science of harmony and atonement. It promotes unity of consciousness. It is an inner education through meditation and introspection. All outer Sadhanas help this inner sadhana. Meditation is mental silence and peace. This dynamic peace is a foyer of energy. Inner peace radiates as peace in the world. We can behold a world of love and peace by group meditations in each home, street or in temples.

Yoga is a unitive force that can bring together all humanity conscious of the unique One that is the Self in all, that thinks in the mind, breathes in as life and acts in the body.

Behold a motor car. It can run only when all its parts in and out are OK. God is the master; soul is the driver; mind is the dynamo, life energy is the petrol, the rest of the mechanism is like the body. Each part of the car must be conscious of the Master inside; be conscious of the Master inside. To be conscious of the Master and obey His Will and act in tune with his will is Yoga.

We have a Self-conscious energy moving the entire being. We must go deep within to be conscious of it.

To find out the Self seated in the heart of the body- car, to be conscious of the I am-ness and atonement of our being is the *summum bonum* of Yoga. Ramana Maharshi says “Be firmly and peacefully equi- poised in the Heart-Self and that is Yoga, Bhakti, Jnana etc.” The Veda clearly says, “ He is supreme who is conscious of the Self-Divine in the heart’s Cave and that is Satyam, Jnanam and Anantam—Truth, Wisdom and infinitude”.

The amplitude of that Spirit must engulf matter. The inner dynamism that runs the mechanism of the body, vital and the mind is the Spirit in our heart. Find it and be That. Then your life shall be a symphony of joy and peace, love and delight. Say Aum, hear it always in the sahasrara, meditate upon it. Patanjali says His word is Pranava; (Tasya vacha pranava:) Do pranava japam and know its meaning. Realise the Truth by meditation. By meditation one finds the Self, (Dhyanaena Atmani pasyanti) says the Gita. Rise up at five; clean yourself, drink five mouthfuls of water, do asans, especially Prana Dharna, Sirapada asan, sarvangasan, matsyasan and jayasan. Do ten pranayams, do inner pranayam for five minutes do chara pranayam for five minutes, take bath, meditate for half an hour, do Suryanamaskar for ten minutes, read the Gita a chapter a day, contemplate on the inner meaning of each stanza. Eat good vitamin food to the hunger point, twice a day, sleep at night after nine for six or seven hours, keep body sound, mind clear, trust in God, walk to the rhythm of “Aum Jaya Aum”, read good books. Your life shall be happy and sublime. Talk to the point, avoid gossips, hear learned men and listen to holy songs and live a life in tune with the heart’s Divine Self. This is Yoga, this is Yogic education and this shall perfect your being and transform all principles of your being into a poem of joy and peace, sublime light and love.

## 23. THE VEDIC LIGHT

The Hindu Sanathana Dharma is based upon the immortal Vedic authority. It is an eternal Truth-light. It cannot be replaced by any other scripture just as the Sun light cannot be replaced by electric light. Veda chalks out a royal path to Life Divine. It is a guiding light to peace, bliss and soul force. It accords a felicitous existence of Spiritual Socialism. It calls for a collective life of purity, unity and divinity. Its rhythmic vibration stimulates inner dynamism and lays the foundation of a universalised life. “The self in you is the self in all” says the Veda. The seer intuition sees the whole human aggregate as a titanic Purusha, universal soul. Intelligentia is its head, heroism shoulders, industry and commerce the thigh and social service the feet. Behold the fruits of a jack tree ranging from top to root. Even so the four orders of an active society are united in the cosmic Purusha, root to fruit. The functions are decided by the individual’s nature.

The calm luminous wisdom of the Satvic brain contributed sound education and arts and spiritual training. Dauntless prowess of the rajasic community displays noble heroism in defending the countries from enemies in and out. These heroes safeguard freedom and welfare of the society. They are like arms and nerves of the nation. Those who are skilled in arts, crafts, agriculture, horticulture and commerce are businessmen, the third in social grade. They build wealth and nourish the nation. The contribution of the fourth

community is the basic service to the nation. The foot must walk; than only the body shall move. Vedic society is a commonwealth of souls who are strong in brain, brawn, bargain and do manual service. Every one has the right for spiritual perfection and salvation by the dedicated fulfilment of his Dharma.

Walk together, talk with one soulful voice, unite heart and soul to be good and do good; follow the counsel of the wise that is good for all. Live as one spiritual communion of equal souls. The vedic Rishi prays “Hail pure Almighty Grace, victorious force of universal peace and bliss, lead our dedicated life to heights of Truth–Knowledge–Bliss.” Listen to a patriotic prayer of the Vedic seer.

“Hail Mother Earth rich in yields, furnishing us with crops and cow–milk. Hail Bharat, abode of joy and peace, spiritual splendour, love and wisdom. Hail giver of health and wealth, peace and prosperity. O Mother, we think of your blissful grace always, in homes, fields, forests and in the assembly of the wise. Rout out fear, disease, decay and dark hostile forces and render this land free and peaceful. We vow and resolve to become strong and powerful to accomplish your will and command. Shower on us your benign blessings. We live, move and have our being in Thee, Salutations Mother Divine.”

The vedic Rishi has the cosmic vision to see the Self in all and all in the self. The Veda is called Sruti, a revelation heard in ingathered silent meditation. The entire world is a grand temple. Dedicated service is worship. Cosmic bliss is self bliss. Gravitation is already there, Newton discovered it. Electricity is already there; Faraday found it. Atomic force is already present in Nature; Einstein and Compton found it. Even so Vedic truth was discovered by Seers.

Other spiritual scriptures are *Smritis*, spiritual laws of life learnt from sages. Manu, Yegnavalki and Parasara gave Smritis or laws of life to humanity. Ramayana, Mahabharata, Bhagavata and Skandam teach the laws of life through stories.

The Vedic Sama Yoga transcends all narrow domestic walls and promotes inner concord and accord. The Vedic Sage brings us wisdom from the dizzy height of Divinity scaled by inner communion in sylvan solitudes resonant with the constant symphony of Nature. The Vedic symbolism is woven from the forces of Nature, ether, air, sunlight, fire, water and earth. God is realised by inner awakening.

Vedic deities are symbolic representations of divine qualities. For example, Aditi is, the mother of Gods, Agni is the divine energy, Bharati large hearted truth-consciousness, Ila truth vision, Indra illumined mentality, Kavi seer poet of god vision, Rudra impeller of evolution, Sarama intuition, Soma divine bliss, Surya revelatory light, Usha dawn goddess, Vayu life energy.

The I is Purusha in the heart, the inner Man. Knowledge is conscious living in the I-Self. It is the dispeller of sorrow, misery and ignorance. Conscious Self-I is the seer knowledge embalmed in the Veda. Look-lore is more than book-lore. It transcends the mind to introspective self-revelation. The Vedic Seers hailed the unique One of pure bliss-consciousness (Shuddha Shakti Anandam) as the source, course, re-source of the cosmic entity. “It is the gnostic force that builds up the multiplicity of cosmic existence” says Pythagoras. He was the first western thinker to blend the will of God with religion, philosophy and science. He built up a brotherhood of thinkers who developed music, medicine, metaphysics, mathematics, science, astronomy and social service. He cleared the cosmic mystery by finding out the ONE that manifests the many. Man is microcosm who contains all elements of the macrocosm. Thus the **Ekam Sat** idea of the Veda is widely spread all over the thinking world.

It is rare to enjoy untrammelled peace in this rushing age of feverish activities of the vital vanity fare.

The Rishi Cult of Vedic discipline develops inner concord, and cosmic consciousness. The Ekam Sat idea of the Veda promotes the healthy harmony of nations and achievement of a world-union.

## **GAYATRI SADHAN**

Gayatri is a creative vedic mantra, a formula of higher evolution. Gayatri ingathers the mind and fixes it in the focal heart centre, where the Truth-Light flashes like lightning in rain clouds.

Repeat AUM eight times in ascending cadence and eight times in descending cadence—like Sa ri ga ma, pa da ni sa Sa ni da pa me ga ri sa... This is one Udgaata-this will set in vibration the psychic planes. Then repeat:

*Aum Bhur Bhuva Suvah  
Tat Savitur varenyam  
Bhargo Dhevasya Dhimahi  
Dhiyo yo nah prachodayaat  
Paro Rajasae Vad om.*

This is the meaning of the great mantra. God is AUM. He is Sat, Chit, Ananda—Truth-consciousness-bliss. He pervades the physical, vital and the mental planes. He is the supreme Savitri, giver of Gnostic Light, the impeller of illumined thoughts. Let us meditate upon His pure conscious energy Shuddha Shakti. Let us live in that Light by inner communion. That light shall impel our thoughts to higher planes of Divinity so that our human life becomes Divine life.

## 24. VEDA SAYS

1. *Aum iti Brahma; Satyam Jnanam Anantam Brahma.  
Brahma vit aapnoti param. Issa vasyam idam sarvam.  
Ekam Sat. Eko Visvasya Bhuvanasya Raaja.*

Aum is God; He is the unique one. God is Truth, knowledge and Infinity. God-knower is supreme among men. All beings are enveloped in God. God the Truth, is one; God is the unique King of the universe.

2. *Swasti: panthaam anucharema Surya Chandra masaam iva.*

Even like Sun and Moon, let us follow the path of felicity.

3. *Sam gachcha twam; sam vadatwam. Samanaa hridayaaniva:*

Assemble in bon accord, progress ensemble, speak together; let our hearts unite in good purpose.

4. *Mae bhrataa bhrataram dwashad, Sarvaa aasaa mama mitram bhavantu:*

Let not brother hate a brother. Let me have friends who do good in all directions.

5. *Satyam Vada; Dharmam chara. Matru devo bhava; Pitru devo bhava; Aachaarya devo bhava:*

Speak the Truth; act virtue; Adore Mother, Father and Master with divine regard.

6. *Satam jiva sarado vardhamana. Sarve bhavantu sukhina: Sarvagm Shanti.*

Live ye hundred summers. Felicity for all ! Peace for all Aum, Aum, AUM.

7. The Truth is one; seers speak of it variously.
8. The Unique Divine is world's overlord.
9. He lives in every heart as the pure Soul.
10. AUM is His name; Heart is His Home.
11. Walk together: talk with one voice, think with one mind.
12. Let hearts be united in God.
13. God is Truth, Be Truth-conscious.
14. Act without I and mine pride.
15. Covet not another's property. Give liberally and enjoy
16. Speak gently, cautiously, offending none.
17. With sound body and mind do felicitous good turns.

18. Respect, father, mother, brother, guest, teacher, elders.
19. Love and live, serve and deserve.
20. Make and fulfil good resolutions.
21. Defy death knowing soul's immortality.
22. From asat rise up to sat, from gloom to light, from mortality to immortality, from ignorance to knowledge.
23. Brahman is infinite like the sky. He is infinite, Truth and Wisdom. He is present in the heart's cave.
24. God is the unique One beyond name form and attributes.
25. AUM-GOD pervades all like ether and air.
26. God's dynamic splendour pervades all in and out, earth, heaven and nature. Beings emanate from His bliss, live in His bliss and remerge into His bliss.
27. Like lightning flashing in rain clouds, God shines in our heart.
28. He is Brahma, Vishnu, Siva, Indra, Air, Sun, Fire.
29. Gracious Splendour, ancient One, cosmic Flame, we adore Thee collectively for the collective felicity of beings.
30. Hail Almighty Grace! bring victory to our endeavours, live in our hearts and guide our destiny.
31. Peace for all beings, in all lands. Let our love be fruitful in cosmic service. Aum Tat Sat. Tat Twam Asi.

## 25. LIVE THE TRUTH

Live the Truth O live the Truth  
 Sit firmly in the heart.  
 The light is there! the way is smooth  
 Look at the shining Chart!

Not up, not down, not all around  
 Not East, not West you see.  
 The Truth in self is sound and round  
 Know That as bliss; be free!

Heavy loads of books do not lead  
 The mind to central bliss.  
 Unload yourself and gently head  
 The one word that is His!  
 Aum is That word; it is the Voice  
 Of God in Self serene.  
 All logic is a wasteful noise  
 When That which *is* is-seen!

## 26. THE HEART OF THE UPANISHADS

Upanishad is the Jnana kaanda of the Veda. It gives us the bliss of Self-Realisation and the peace of inner sublimation.

The Upanishad is the inner knowledge, the gospel of the inmost of things. It has its home in the Truth of the Spirit. Its highest goal is the realization of the Self as THAT, as the Brahman, who is All in All and all that is. The Brahman-knower is supreme—*Bramavid apnoti param*. Brahman is Truth Knowledge, Infinity—*Satyam Jnanam anantam Brahma*. He is the truth of the objective; He is the Truth of the subjective.

“Let there be no denial at all” - *Anirakaranamastu*—is a significant command of the Brahma-Vidya which the Upanishad is. Out of the 108 Upanishads, ten have been chosen by commentators—*Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Taittiriya, Aitreya, Chhandogya, Brihadaranyaka*. “Brahman is our real Self. It is a vast powerful consciousness beyond our mental being. That is the mind of our mind, sense of

our senses, speech of our speech and life of our life. Brahman is not expressed by speech. Aum is the symbol of Brahman. Brahman is behind the mind which is composed of thought, will and sensation. Nothing is external to it, nothing is other than itself. It is the all-comprehensive self-awareness. It is the Brahman that stands behind the victory of Gods. So says Vedanta, the Vedic Conclusion.

Indra, Vayu, Agni, representing the cosmic Divine on the mental, vital and material planes, could not know the Brahman. Such is His might. He was too immense even for the all-devouring Agni who with all his might could not burn even a straw put before him by the Divine Spirit. Vayu, the Life-principle, could not seize even the frailest trifle which was shielded by the Omnipotent. Indra, the mind could not envisage what is not limited by time and space. Indra pursues its way through the highest ether of pure mentality. There he meets Uma Haimavati, supreme Nature from whom the whole cosmic action takes birth. She has the knowledge and consciousness of the One. She explains to Indra, "It is Brahman. It is through the victory of Brahman that you have attained glory." It is by coming into contact with the supreme consciousness and reflecting its nature and by the elimination of the vital, mental and physical egoism that Brahman can be known and possessed.

The Self is not known by study, brain power and much learning. He alone whom the spirit chooseth getteth the Spirit, and to him this Self reveals itself. This self is not obtained by one without strength, not by a confused and stumbling mind, nor by austerity without the mark of truth. When the seer of knowledge strives after it by all these means, his self enters into the Brahman. In the Eternal he finds his dwelling-place. He that knows the Supreme Brahman, he, crosses beyond grief and sin; he is released from the captivity of the heart strings (ignorance) and he becomes immortal. That is true existence; that is freedom.

By realizing Brahman as our Self, we find the divine energy which lifts us beyond the limitations, weakness, darkness, sorrow and death of our mortal existence. The self must be attained here, in this body. By the realisation of that knowledge one knows the secret of life. Great is the loss of those who do not realise.

The central idea of the Ishopanishad is a reconciliation of the unity and the cosmic multiplicity of the Brahman, Isha God whose habitation is the universe and who dwells in the sum as well as in the part, in the microcosm as well as in the macrocosm. Free enjoyment and possession of existence is the object of this habitation. Enjoy, not through vital desire, nor at the cost of others; but by the renunciation of desires, by freedom from coveting another's possession, by being ego-free with the consciousness that everything is possessed by the one Divine Existence. One must enjoy life here in cosmic consciousness, devoid of lust, greed and envy. By renouncing, one should enjoy—*Tyatkena bhunjita*. Work in active existence must be accomplished as a sacrifice. Doing works verily, one should wish to live a hundred years—*kurvanneveha karmani jivishet*. Work binds only when 'I' binds the motive, only when desire and selfishness taint the purity of the offering. Action binds not, when the act is done as a sacrifice to the Cosmic Divine merging in Him all the separative ego. Work is a condition of self-fulfilment. Denying the self, is slaying it. From the human to the Divine is the law of evolution. Self-immolation coerces self-fulfilment, Self-slaughter leads one to the sunless worlds. *Asuryana mate lokah*—enveloped in blind gloom.

The significant truth that the Upanishad declares is to see the One in the many, and the many in the One. That One is stable, unmoving — "But His divine consciousness is swifter than the mind"—*ManaSojaviyaha*. The world is a cyclic movement of the divine consciousness. Creation is a self-expansion of Brahman into space and time. The world moves round the stable One. The Stable One outstrips others who run by its active consciousness. Brahman is the eternal goal, the beginning and end; the gods represent the cosmic personalities of Brahman. Seeing that One in the many and the many in that One is true seeing. Such a seer identifies himself with the Self in all existences. He who sees the Self in all existences is free from dismay and mental gloom. He in whom it is the Self that has become all that is, has the perfect knowledge. How shall he be deluded, whence shall he have grief who sees everywhere oneness? This is verily the core of Upanishadic Truth.

*Yasmin sarvani bhutani atmaiva abhut vijanatah,  
Thasya ko mohah kah shokah ekatvam amupashyatah.*

The realization of this essential oneness in the Self of all, the vision of all in the Self is the condition of peace, bliss, love and harmony, in and out. "It is the Brahman, in His active Consciousness, that has gone

abroad, and has become all things.” He is the resplendent Self, pure, unpierced by evil; He is Immutable, indivisible, defectless, unaffected, unmodified, eternally pure. He is the Seer, the Thinker, the One who becomes All, the Self-existent. He is His own subject and object. He is the Lord of Vidya and Avidya, unity and multiplicity. Both are twin-powers of His Energy. By Vidya, one attains the passive Akshara Brahman. By Avidya, one may attain the Kshara Purusha, world-soul. But the highest goal of Man is the Uttama Purusha, Purushottama, upholding both Kshara and Akshara as modes of His being. Not individual but collective realization in Him is the fullness of man’s fulfilment. It is Unity fulfilling Multiplicity.

Next, the Upanishad speaks of immortality. Life in the ego is mortality. Life in the spirit is immortality. The knot of birth is ego-sense, and its dissolution brings us to non-birth. Attachment to birth in the body leads to an endless round of egoistic births in lower forms. Exclusive attachment to non-birth leads to a dissolution into Nihil or the void, instead of passing from a limited into an illimitable existence. The one is necessary to the other. Life enjoys its immortality by living in the Divine Truth. The face of this truth is covered from human consciousness with a golden lid, brilliant formation of concepts and percepts, which Surya, the Gnostic Light, replaces by self-vision. So the Vedic Rishi invokes Surya: “O Fosterer, sole Seer, Ordainer, Illuminating Sun, Power of the Father of creatures, marshal Thy rays, draw together Thy Light, the lustre which is Thy most blessed form of all. That in Thee I behold, the Purusha there and there. Vision is the perfect seeing, the integral knowledge, expressed in the supreme So’ham.” Knowledge and action, Light and Energy, consciousness and life are included in the formula of immortality. “O Agni, knowing all things that exist, lead us by the pure happy path to felicity.” This is the prayer of the sage.

This is the essence of Vedanta to see the Brahman in the self, and in the world, to see That as the One that has self multiplied through its creative energy. In the Ananda of its creative play, it has become all that is in the Universe of becomings. There is nothing but That, and all is That. To dissolve the separative ego individuality in this cosmic consciousness and live in the knowledge of the One that is, to remember always the immortal One in everything, everywhere, in all acts, is the way to this bliss of existence here. Life in the pure Bliss-Light is the central truth of the Upanishad.

The words of the Upanishad belong to the entire universe. They touch the heart and promote divine-consciousness. The Divine Soul shines in the heart of beings always. Knowing that, man becomes divine. There is no other way to bliss. The Upanishad thinks in terms of the soul. One is dear to another not on account of the body; on account of the intrinsic soul. Purusha Suktam sums up the glory of the Pure Universal Soul and its realisation in the core of our being:

“Let us meditate upon Narayana, the Omnipresent Divine. He is the universe, the Lord of universal felicity, the eternal supreme God, the adorable one. He is ultra-cosmic, transcendent, eternal, the universal Lord, the Heart-dweller; He pervades all that Is. He is the Supreme *Purusha*, Lord of Souls. The everlasting Entity, imperishable Reality, Cosmic force, Indweller, the great Truth worth knowing, the Supreme Brahman. Him let us hail. That Narayana is the Supreme Light, Supreme Spirit, Supreme Brahman, Supreme Truth, the Supreme Principle behind the universe of beings, the supreme Object of meditation. Great is he who thus meditates, Whatever exists in the world, seen or heard—everything in and out is pervaded by Narayana, the Omnipresent Divine. He is infinite, immutable, imperishable, omniscient, beyond the ocean of maya. He is the Lord of Cosmic Bliss.”

Where is He in us? The heart hangs down like an eight-petalled lotus bud. There shines the radiant Divinity that sustains the Universe of beings. This heart is the central core of our being, the fulcrum of the body. It is the psychic mechanism generating divine energy. It is set up in the breast. It is the place for concentration and meditation. There are many subtle nerves in this psychic plane. There is a minute hole at its end where all cosmic energies are concentrated. Inside it passes the subtle spinalis. There is a mighty fire in the heart-centre. Its flames spread everywhere animating all nerves. It is the first eater of food; it digests the food and spreads its essence throughout the body. Though it digests all, it remains ever as it is, indigestible, eternal. Its rays spread across up and down continuously. It is the ever-wakeful cosmic fire. The animal fire is born of this mighty psychic fire. Life ceases when this fire ceases. Occasional fasting keeps this fire alive and active. Gluttony affects its warmth. That mighty fire warms the body from head to foot. At its centre, there is a very minute flame-point. It traverses the *Sushumna* (spin alisma) to *Brahmarandhram*, the pineal region in the cerebrum. That divine fire shines abright like lightning in the bosom of black clouds. It is minute like the nose of a paddy grain. It is golden effulgent. Like the energy in an atom, there is a stupendous fire in the central core of our being. It is the soul-force, the Divine energy, the cosmic fire which

creates, sustains and cherishes the being. Yogins steeped in trance feel it blissfully coursing through the entire body. This warm vibrating fire is the *Shuddha Shakti*, Pure Divine Energy which promotes meditation. Amidst that cosmic flame, *Paramatma*, the Supreme Divine is present. He is the *Brahma, Siva, Hari, Indra, Akshara* (eternal), *Paramo* (superb), *Swarat* (sovereign). He is the unique one who is called and conceived severally by different seers. Names and forms do not change Him. He is beyond them. Call Him Siva, Vishnu, Pure Shakti, Allah, Father in Heaven, Jehova, Tao, Ahura Mazdan, Ram, Rahim—He is the One, the One without the second, the unique divine.

The Vedic conception of God and Truth is universal. The Veda thinks and speaks in terms of universe and humanity at large and there is no place there for any sectarian religion. One Soul, one universe, one humanity and one God is its refrain. Let us see That in all and all in That. Let us regard the universe as He Himself. Let us regard all beings as His becomings. Let us think in terms of the universe and be one in the Supreme Divine. Let us meditate upon him in the heart and be conscious of Him everywhere in everything, within everybody. Thus let us become one family of God-children to fulfil our collective life in the Divine.

## 27. GUIDING LIGHT

Lift off the screen that hides  
 The central Self from thee  
 Behold the Light that guides  
 Behold; be That; be free !  
 There is a Light, there is a Light  
 Beyond this day and night  
 It is the Light from thy Self—height  
 Ever cool, ever sweet, ever bright  
 Thou art That supernal Truth  
 Know That, Be That, O Soul  
 The life here is its outgrowth  
 The One that is the All  
 Fear is to be far from That  
 Doubter is to doubt That  
 They are blind who can't feel That  
 Thou art that; know Thou art That  
 It is the unique one in me  
 That is the one in you or he  
 To Know That One, is to be  
 That which is the All we see.

## 28. SAMA YOGA VEDANTA

This earth evolved human beings 200 centuries ago. Life is a rustling march of battling forces of good and bad. The forces of the Spirit and the matter, (Purusha and Prakrti) are opposing each other. Science is the material force of Nature. Yoga is the religious force of the Spirit. Science has advanced in nuclear dynamics and space technology. From Newton to Compton a series of discoveries of the laws of Nature have resulted today in atomic fission and fusion. Uranium thunders and ICBM onslaughts are threatening material creations with a colossal tragedy. Even the much vaunted space flights of cosmonauts is a prelude to space-fights endangering poor earth with blasts from the blue. I have seen the atom-bombed Hiroshima twice and the hideous sight of victims yet in hospitals. It is more frightful than earthquakes. The patients went on patiently with possible services. A frightful quake devastates earth life. What can man do beyond Seismological recording of tremors? Man can measure but not change the pressure of invincible Nature. He is at a loss to reform and transform himself: See his politics verging towards perdition. See his family life, resulting in scaring overpopulation and puny progenies unfit to stand the struggle for existence. Behold his lupomania which makes matters worse. Look around our schools. What are students doing in Bengal and Kerala and even here? Language stages ravaging wars. Behold the fanatic fits in the name of religion—which is always

a divided house ! Amidst these pandemoniums we hear Nuxulbari Lal salams ! Whither India? Whither humanity? A Saviour Force is the urgent need of to day. The Force is ready to manifest. The Instrument must be prepared for reception by a transformation from within. This inner transformation is otherwise called Yoga.

### **INNER LABORATORY**

Scientists have made experiments in labs and have revealed life-expanding truths. Our Saints from their heart's cave have brought out psychic truths and forces for the spiritual rebirth of humanity. Scientists have discovered Atomic forces and saints **atmic** forces. Scientists have enthused astronauts and our Yogins have created **atmonauts**. A Yogin's cosmic force is more powerful than the force generated from a plutonium plant. The cosmic consciousness of real Yogins can radiate to far off lands and transform minds. A Yogin sitting in his cave self-immersed can open the heart of thousands to self-awareness. He can bring about ecological and environmental changes for the better. If thousand such Yogins are united in inner-communion with God, we can avert the thermonuclear holocaust threatening humanity today. This psychic work in the inner-laboratory is called Yoga Sadhana.

### **SURRENDER EGO :**

The world is like a space boat manned by a mysterious Cosmonaut. We are a limited number of crew. The crew must obey the captain. The captain shall lead us to higher planes of peace and bliss, if we surrender our ego to Him. You all know the story in the Kenopanishad where Indira, Vayu and Agni could not shake an atom of the Divine spark. Uma, the cosmic force reveals at last the might of the supreme Divine who is the thinker in the brain and seer in the eyes and actor in the nerves. The silent Yogin with the Divine spark aglow within, can redeem the human world from fear, ignorance, slavery and suffering. The rapacity of scientific war-mongers can be changed by the capacity of self-gathered Yogin, established in untrammelled peace and inner harmony. I call upon you all to practice Sama Yoga for the good of yourselves and the world. Come out of your narrow sectarian barricades and group prejudices and walled creeds and dogmatic forts.

### **A NEW PAGE IN LIFE**

Accept all one God, and lead humanity to live under His heavenly Canopy as one family knowing one another as the equal soul, loving and serving one another and doing what is good for the world. O Saints and Yogins, do not create new religions in your name. Lead mankind to God. Descend from your palanquins and pontific heights and condescend to bring the Gospel of the Soul to the common All. See how the Christian Fathers are serving humanity; see how the Buddhist Bikkus are spreading their religion. Our Religion is losing ground—a religion which can very well provide a universal code of life. Christ came, Buddha came, Rasul came and Gandhiji came; but the world is all the same. Why ? Because group mentalities and personality cults are standing between God and Man and creating opposing camps. Religion hates religion; sect decries sect; matams hate matams. Man has become a slave to his narrow groove and an enemy of the brother man. This chapter of the divided mentality must end now and we must open a new page of harmony in our universal relationship.

Let us cultivate Purity in thought word and deed, unity by inner communion, and let us cultivate love of God by cultivating pure love for mankind animated by compassion. Let us cultivate good heart and blessed thoughts to counteract the poisonous effect of asuric forces in the world.

### **RAM AND BOMB**

Rest in God; trust is Truth; then you need not be afraid of atomic blasts. Ram is greater than bomb. O they waste millions of hard earned money in making nuclear weapons? O Saints and Yogins of India, heap your Atmic balms by Japa and meditation. Crores of Ramnam can counteract atom bombs. Be near God by inner communion. You need not fear man and his scandalous betrayal. Take shelter at the feet of God. His Grace shall protect you through thick and thin. Man's vanity and self-willed arrogance take so many attractive shapes to divide soul from soul and souls from God. Yoga tries to unite all souls in God. Vedanta helps to realise God in the Soul.

## INDOISM

Ordinary life is tied to the senses and the mind. It rambles in the forest of lust, greed and envy and suffers the slings and arrows of the obdurate Maya. To bring this life back to the natural home of the inner man and yoke the mind to the soul and the soul to God is Yoga. Vedanta is to realise that Self-God in us by silent contemplation and reflection. Vedanta begins where Yoga ends. Vedanta is beyond sectarian religions and personality cults which divide mankind out of recognition.

Divine life is a polarity of Yoga and Vedanta. It is real Hinduism, verily INDOISM, introspection and self-realisation. Yoga leads you step by step like a motherly nurse to the portals of the Self which is God in man. Moral purity, devotion to God, steady pose, breath-control, ingathering, and fixing the mind and self-finding are disciplines in Yoga. Vedanta begins with the enquiry 'Who am I' – Koham and ends with the answer "I am I – the Self." – SOHAM. Self is the Divine in man; to be Self-conscious is the living symbol of inner realisation. It is to live in the Truth and be the Truth or Sat and know the non-self as Asat. Yoga liberates the mind from the illusion of phenomenon; Vedanta establishes the mind in the Noumenon, and says "I am that". One is the means and the other is the end. Yoga is like the bees that seek flowers for honey. Vedanta is like the bee that settles in the heart of the flower and enjoys the honey of Self-bliss. Yoga-Vedanta is a perfect synthesis of life in the purity, unity and divinity of Self-identity with the God-in-man. It raises the human life to the hierarchy of Freedom from all bondages. It establishes man in his natural state – *Sahaja Stithi* – of Self -knowledge and Self-Bliss. Yoga prepares you for the examination and Vedanta answers the question of life.

## MEDITATION

Yoga-Vedanta is the present term of Universal Religion. Just as pitchblende yields radium and uranium atomic energy by a series of mechanical processes, the mind of moods and modes reveals the psychic Spirit by a series of patient inner works. The body and the nerves are trained by Asans and Pranayama. The mind is conquered by meditation. Egoism is removed by surrender and service. The heart is opened by psychic devotion. Concentration is cultivated by Japa. Take any practice and do it like a painter who lives at the point of his brush. The Divine Current manifests itself in any heart that is pure and prepared. Take to any known line. Man the unknown shall reveal Himself.

Meditation is the fulcrum of Yoga and Inner reflection the central point of Vedanta. Pure Life and disciplined living, strong body and clear mind are needed for meditation and concentration. The six-fold virtues of Sama (mental control), Dama (sense control), Uparati (cessation from attachments), Tithiksha (endurance of heat and cold, pain and pleasure, blame and fame), Shraddha (faith and sincerity), Samadhana (constant effort to get inner equilibrium)—these six virtues lead one to self-reflection. Then one knows what is right and what is wrong, what is lasting and what is evanescent; he then attaches himself to the Eternal Truth in all. Then he is liberated and he feels the bliss of spiritual freedom and attains the real Swarajya and Samrajya. Self finding is the crown of Yoga and Self-Being is the aim of Vedanta. Purity, Unity and Divinity are the three-fold Sadhanas towards the attainment of GODHOOD which is the goal of all religions, Yogas and philosophies. Sama Yoga-Vedanta is for all nations, for all humanity. Leave off all apparent differences and come together, walk together, think together and realise together and live an equal divinised life to serve, love, meditate, realise, and enjoy Self-bliss.

## SELF ENQUIRY

Who am I and what am I?  
I am the Sun of inner sky.  
How old am I, can you tell?  
As old as the Eternal.

What is my age, can you gauge?  
It is courage in godly sage.  
How strong am I, can you test?  
As strong as the mind at rest.

How tall am I, can you know?  
As tall as my thought can go.  
How large am I, can you scan?  
As large as the thinking brain.

Can you weigh my psychic weight?  
Spotless heart's love reveals that.  
How good am I, can you say?  
As good as your deeds convey.

How deep am I, please measure,  
As deep as the soul's treasure.  
How wide is my fame, O friend?  
As wide as the views expand.

How worthy am I? tall me now,  
As worthy as you love and give.  
How much fame do I deserve?  
As much as you really serve.

How pure am I, can you see?  
As pure as the soul is free.  
Who am I what is my call?  
You are the soul; that is all.

Your Corpus is carnal.  
This pure Self is eternal.

## 29. THE GITA YOGA

Gita is the gifted book of Sri Krishna inspiring the victory of the Divine Force and the utter defeat of the Demon force. All schools of Indian Philosophy monistic qualified monistic or dualistic, have commentaries on the Gita. It is a book of luminous thinking and thought provoking messages.

The Gita begins with the surrender of Arjuna and strikes its final note on Surrender.

“Become my-minded, be my lover, my adorer, sacrifice to me, bow thyself down to me, and thou shalt come unto me; this is my pledge and my promise unto thee; for thou art dear unto me, O Arjuna ! Whatever thou doest, whatever thou givest, whatever thou enjoyest, whatever be thy effort, thy endeavour—offer everything to me. Be a doer of my works, accept me as the Supreme one; I will deliver thee from all sins; grieve not, Surrender!”

The lower must give itself entirely to the Higher, so that the Higher may descend and lift it up. One must abandon all attachments and follow the Will of the inner Divine. The mind must be offered as a sacrifice to the All-Knowledge, the heart as a sacrifice to the All-Love and the body as a tool to the Master of Works. The real goal of the Gita's Yoga of Knowledge-Love-Work is a self giving and self-fulfilling union with the Divine. To raise our whole existence to the Divine Being to dwell in Him, to be in tune with His Will, to unify our heart, mind and life with His conscious presence and to divinise life, is the goal of man. He who lives such a life is not caught in the whirl of Nature's modes. He is not bewildered at the world appearances. The Yoga of the Gita is verily Karma Yoga; Yoga of consecrated action in love and knowledge of the Divine who is the Lord, the Witness and the Director of works. It lays stress upon Brahma-Nirvana as one possible solution to the riddle of existence. “After attaining Brahma-Nirvana, sages devoid of evil, do works for the common good,” says the Lord. It lays greater stress upon acting in the world for the welfare of the public, as an instrument of the Divine.

Perfect resignation to the Divine Will, ego-free-heart, self-gathered equipoise—these are the signs of one who lives in the Divine. Such a person is never affected by the storm and stress of the external world. He is far above likes and dislikes, hopes and fears. He is not bewildered by the show of things, for, to him

everything is the Divine and His play. He is never affected even if streams of desires enter his ocean-self. The lamp of peace in him is not ruffled by the storm of lust and envy. He has nothing to desire, nothing to gain or lose. Ever content, tranquil, pure in thought, word and deed, straight forward, candid, truthful, unselfish, compassionate, patient, forgiving, modest, gentle, the liberated sage acts in the world, even like the forces of Nature, unattached to results.

### **THE SUPREME TRUTH:**

The Gita is not only a celestial song of historical significance but also a deep image of the supreme truth and its realisation. Kurukshetra symbolises the battle field of the Gunas. The 100 Kaurava brothers with their forces signify the RAJASIC and the TAMASIC qualities. The Pandavas signify the SATTVA GUNA, full of love, purity, virtue, truth and charity. Arjuna represents the human 'I', Sri Krishna is the Supreme Being that leads the world's play through His YOGA MAYA, Himself being the unattached witness thereof. The egoistic Arjuna thinks himself to be the hero of the battle of existence. He is deluded into the false notion of seeing his own personality as the cause of the battle and its results. When his confused ego-self surrenders to the all-witnessing Charioteer of Existence, then alone the truth is revealed to him. It is not Arjuna, the limited personality, that fights the battle of life, but it is the Inner 'I', the Divine in the Self that does everything. The human personality is a mere occasion-NIMITTA MATRAM.

The world is an eternal Kurukshetra, not a single moment passes there without fight. The GUNAS are the armies arrayed one against the other in this vast battlefield of Nature. Our body is the car driven by the PARAMATMAN, the dynamic witness in our heart. The JIVA, bound to the mind is Arjuna. It must surrender itself to the Supreme and live and act making the entire existence a purified sacrifice unto His Will. Then we too shall have the privilege of hearing the word of the Lord. Then we shall be so many live-Gitas.

The Gita lays down a royal road for all of us. Let us contemplate upon these Truths:

1. I am equally available to all creatures.
2. I am the ATMAN residing in the heart of all beings.
3. Through meditation ATMAN is known.
4. Live in Yoga with me at all times.
5. Become my minded, my devotee.
6. Equal mindedness, equal vision—this is Yoga.
7. Skill in consecrated action is Yoga.
8. Steadfast in Yoga, perfectly pure in Self, master of the senses and the mind, he who has become one with the Self of all beings, is never bound though he acts.
9. Be always one in heart, conscious of me, the Unique one.
10. When one has attained the Brahman, one neither desires nor grieves.
11. Rare is that great soul who is able to realise me as Vasudeva, the Omnipresent in all.
12. O Bharata, take refuge in me in every act of Thy life.
13. My devotee never perishes, Him my love cherishes.
14. O Arjuna, there is nothing anywhere except Me.
15. By the purified mind, let one lift oneself to the Supreme!
16. The universe of beings is my cosmic form. By self control, detached witness attitude, control of mind and senses, faith, sincerity, equilibrium, the vedantin attains the *SUMMUM BONUM* of existence. Vedanta is the goal of the Veda.

### **30. SACRIFICE**

Sacrifice, O Sacrifice,  
Like clouds that cherish verdant earth,  
Like songful streams that flow and feed,  
Like smiling flowers that feast the bees,  
Like lamp that burns to light a house,  
Like trees that offer fruit to men,  
Like Sun that saves the life of earth,  
Like stars that guide the path at night,

Like a mother that loves her child,—  
Do sacrifice for public good !

### 31. RISHI CULT

The ancient Maharishis of India lived in tune with the Inner Divine. They were able to meet calmly the slings and arrows, the pricking and tickling shocks of evanescent, mundaneness, by rising beyond the changing credentials of the senses. They took refuge in the Deliverer that ruled from above the destiny of the world of action. The life of the sages was a dynamic Yoga. The hungry mental man found in religion a Beyond Heaven, an ultra cosmic Deity and a moral code to deliver him from the terrible Drama of the mundane life. But where there was a mental conception of heaven, the hell too followed with a pandemonium of Satanic forces.

The Rishi thought further. He sought within himself. He shook off the iron or golden fetters of the mind and found peace in ingathered self-fixity. He was no more a prisoner of modes and dualities. Free from the ego-walled mental prison he sought a Bliss, a Peace, a Beauty, a Knowledge, a Truth-Light which is a symbol of his Reality. He was no more perturbed, by joy and sorrow, love and hate, life and death, here and there, earth, heaven and the hell. The Rishis of India made their entire life a pure Yoga; we call it Rishi-Cult.

Yoga begins when man becomes introspective and directs mind towards Self-search. His introspection mounts from plane to plane even like that of the Brigu Rishi. Rishi Brigu tries to analyse the Self in every plane of consciousness and he discovers the Brahman in every plane. "Matter is Brahman; from matter lives emanate, in that live and into that remerge." In the same manner the Vital, Mental, Gnostic and Bliss planes are Brahman which originates, sustains and dissolves creation. The planes form the ladder of self-transcendence. As man approaches nearer and nearer to the Self, the intellectual thinking stops, the mind stills itself. An ineffable Peace and Bliss posses him. He transcends reasoning to intuition, mental consciousness to cosmic consciousness. He goes deep into the secrecy of the Pure Divine Self whose Light dazzles away the ego-I. The Seer sees the Self in the seen. There he realises that the Light in the Sun and the Light in the Self are one. By that Truth-Light and cosmic vision, he sees the manifest world as a becoming of the Supreme Being, as a play of His cosmic energy. This at-one-ment, this existence in tune with the central Self is the aim and endeavour of religions and spiritual paths. This is the achievement of Sama Yoga.

But what an arduous journey It is! It is an up hill task of hard patience. It is indeed narrow and difficult to tread as on 'a razor's edge! More so to purify the mind from vital passions and liberate it from ego and ignorance.

It is very difficult to concentrate and meditate for self-identification. India has a Rishi-Cult which is Yoga in daily life. It seeks to organise and discipline social life upon a broad spiritual basis, in a manner conducive to progressive purification and liberation of the mind and its identification with the Self in the individual, as in the universe.

The Rishi-Yoga considered the human aggregate as a titanic Purusha of Whom each social division was a limb. The intelligentsia, formed the brain of the cosmic Purusha. Their essential nature was satvic, clam, tranquil, self controlled, wise, luminous, self-sacrificing and intuitional. Rajasic men of noble heroism formed the shoulders of the nation. They were able leaders, rulers, flowers of chivalry, full of vital stamina. These dauntless soldiers protected the national Dharma. The wealth-making class formed the thigh of the Purusha. They were the peasants, agriculturists, traders merchants and businessmen. They were husbandmen of honest industry, skilled in turning the soil. They were proficient in art, trade and merchandise. They solved the economic and agrarian problems of the country. Manual labourers and workers formed the feet of the Purusha. They were active helpers and the edifice of the society stood upon their strength and stamina. The teacher, the hero, the trader and the worker were one body in the Cosmic Purusha. The feet are as important as the head and arms. They were equal instruments of the national Purusha. They were even like the fruits of a jack tree, top to the root fruits are the same in the tree; the fruit at the foot is said to be better in taste. The Spirit was the root and the Spirit the fruit of this corporate existence. By this natural arrangement the spiritual, political, industrial and servital functions of the nation went on smoothly. The function was decided by the individual nature -SWABHAVA NIYATAM KARMA—and was done as a worship to the

Divine in the collective man. This was indeed an elastic self-arrangement of the body-commune in which each lived for all and all for each and everyone for the Divine. Its laws and regulations and daily routine were based upon PARAMARTHA, the Divine Truth.

The fundamental laws of the society were based upon the Gita's dictum of pure offering of all thoughts and acts to the Godhead in man. Life was led as a pure sacrifice to the Divine. The aim was self-fulfilment of the individual in the universal Divine. By sincere self-giving and surrender of act and fruit, man is freed from the vital desire and ego which are the Pandora's box of evils and sufferings. Devoid of I-and-mineness, equal to the shocks of pain and pleasure, heat and cold, firm in faith and steadfast in the Self, the yogi does his appointed duty as a duty towards the national Divine. The ideal man of the Rishi-Cult is ocean-like, ever full and profound, unshaken by storm and stress, indifferent to the play of the three modes. The kiss and kick, the jewelled clasp and jealous pinpricks of fortune cannot influence him. He is a YOGA YUKTA who acts like a JIVANMUKTA, an active witness in the field of life. He renounces ego and egoistic attachments to the fruit of acts.

Purity, Unity and Divinity are the triple aims of life. Purity is attained by moral discipline, offering gifts, BRAHMACHARYA and austerity. Unity is attained by inner communion, meditation, purified service to humanity, intense devotion to God. Divinity is attained by faithful consecration, Yogic concentration and surrender to the Supreme Divine. YAJNA, DHANA and TAPAS, Self-sacrifice, Self-offering and Self-control are three great disciplines of Self-purification. Giving money to the needy, feeding the poor, protection of refugees, educating students, creating work for workers are gifts. The highest giving is to give all one is and has—one's mind, heart, life and living, one's thought and actions to the Divine Master of Existence. Tapas or askesis must be done in body, mind and word: Worship and service of God-men, sages, teachers, cleanliness, purity in and out, probity, candidness, compassion, non-injury — all these virtues form physical TAPASYA or austerity of the body. Sweet, soft, harmless, soothing words, harmless truth and sacred study form the verbal askesis. The mental askesis consists of serenity, refined temperament, calm, lucid, contented mind, self-control, inner silence, word-control, honesty, purity of motive, quiescence of vital passions and equanimity.

Thus the being is purified and rendered fit to receive the Divine grace and force. The Pure Almighty Grace is everywhere. What is necessary is to offer oneself as the pure spotless vessel and keep inner contact and communion. Keep the heart ready, a foyer pure and clean; you will be conscious of the beamy blaze of the beatific flame of Divine Grace. Keep your mind steady and silent; You can feel the spontaneous energy and gnostic light of the Grace.

The aspirant must be regular in his daily disciplines. He has three kinds of Karma or duties. One is the Nitya Karmas like Sandhya, Japam, meditation and devotional obligations. The second is the Naimitya, occasional duty or ceremony to forefathers, and celebration of the day of saints and prophets. The third is Kamyā Karma or self-interested prayer, offering or adoration of deities to secure personal gifts. But the real Yajna or sacrifice is to be the pure Divine instrument and act, in Divine Consciousness, to act like the forces of Nature to the impersonal command of the Divine. That is real Karma Yajna. The highest worship is the equal-visioned consciousness of the Divine Omnipresence and service to the moving temples of God. This is Upasana Yajna. The Yogin prays to God for the peace and felicity of the universe of beings. To know the Divine in the Self and in the All-Self is Jnana Yajna, Knowledge-Sacrifice. The real Self in man is clouded by the restless mind and ignorant Ego. Mind must cool down, calm and crystal-pure in the heart. Towards this the Rishi practised Yoga.

There are several systems of Yoga practised by the ancient seers and Siddhas; Mantra Yoga, Tantra Yoga, Laya Yoga, Hata Yoga, Raja Yoga, Karma Yoga, Bhakthi Yoga, Jnana Yoga, Samadhi Yoga, etc. But let not aspirants confuse these names. As I reached the Mahaturya Samadhi I found no need for these names—for Yoga is one. It is one pure Sama Yoga and all the good effects of the above Yogas are synthesized in that. The Knowledge and Realisation of the Unique One behind the relative world and in the heart of embodied beings is the object of the Yoga. Conquest of desire, subduing passion, mental-vital-physical control, mind's concentration, renunciation of ego and attachment, work-worship, psychic love and devotion, sincere surrender to the Divine Will – these are preparations to that unique Self-realisation and all these are found spontaneously assimilated in the pure Sama Yoga. Now let us make a study of its hope and scope, its vision and mission.

### 32. MIND THE MIND.

Mind the mind, mind the mind  
Mind is foe; mind is friend  
Mind is heaven; mind is hell  
When mind is calm, ill is nil.

Crooked mind is wretched woe  
Bent stick casts bent shadow  
The moving life follows thought  
Good and bad grows from that.

Know the ONE that is all  
The ONE is in the Soul  
Mind makes man rise or fall  
Raise it to the All in All.

Pure heart is golden throne  
Of God the unique One  
Have strong faith in the Truth  
Halcyon peace leads thy path.

The sage lives in active peace  
His faith and force increase  
The quiet mind succeeds  
In all its words and deeds.

### 33. SAVIOUR SHANKARA

Light of the World

What a luminous manifestation is Shankara profound in wisdom, deep in intuition, clear in expression, infinite in faculty, vast in learning, pure in life, the light of the world, the Saviour of humanity!

He wants us to rise above caste, creed, clan, name, form, clime country and know the unique Brahman that we are in reality.

*Jati Niti Kula Gotra Durakam  
Nama Rupa Guna Dhosha Varjitam  
Desa Kala Vishayadi Vartaya  
Brahma Tat Twam Asi Bhavayatmani*

In this perishable body of nerves and muscles resides the imperishable Truth of I-self (Ahamatma). To be conscious of that inner reality is the '*Summum Bonum*' of knowledge that accords peace and bliss.

I had the early fortune of initiation from Bhagavan 'Nrisimha Bharati'. He was Vedanta personified, Calm, Serene, Peaceful, bright like the crimson dawn, sweet like nectar. He was all love and grace. His lotus eyes radiated psychic light. It was he who called me "Kavi Yogi Bharati" and initiated me in the secrets of Tat Twam Asi. He lives in my heart for ever and inspires my pilgrim soul that flows from Sage to Sage, mumbling Aum Jaya Aum !

Like clouds that cherish vernal earth  
Like songful streams that pour into sea  
Like the sun that radiates light  
Like honeyed smiles of fresh blossoms  
That feast the bees humming Aum  
Like trees that offer flowers and fruits  
Like a mother that tends her pet child  
The Sage so serene and mild

Blessed my boyhood and kindled  
The light that leads my aged life !

We have equal reverence to the great Kamakoti Acharya Chandrasekara Saraswati. Adi Shankara raised a dynamic centre at Kanchi. The world of thinkers think with Shankara 'Brahma Satyam' – The 'I' that breathes in our lungs and beats in our heart's cave is the Supreme. He who knows it is the loftiest sage — '*Brahma vit apnoti param.*' The Supreme soul is Truth, Knowledge, Infinite freedom. It dances as 'I' in the heart cave. From Rama to Ramana all awakened souls felt the dance of I-reality in the heart. From Shankara to Sivananda all great saints have lived in this unique reality.

Vivekananda the lion of Vedanta roared Shankara's Truth before the Parliament of religions and won laurels for Vedanta. Swami Ramatirta followed him as the apostle of Aham Brahmasmi. Bradley, Emerson, Walt Whitman and Goethe re-echoed the heart of Shankara. Ramana Maharishi in our days radiated the light of Shankara's Viveka Choodamani.

### **PROPHECY REALISED**

I had the fortune of meeting H. H. Chandrasekara Bharati at Sholapuram. He prophesied that I will one day settle in a particular area and do Tapasya. It has so happened that today in an area of thirty two acres 'Shuddhananda Yoga Samaj' has developed a spiritual and cultural centre with a calm hermitage for my Tapasya.

### **ADI SHANKARA**

Adi Shankara was born at Kaladi by the grace of Siva. He had the intuition to master the Vedic lore very early in life. He had the aspiration to live the lore and be a dedicated missionary of Vedanta. After a long search in hills and forest glens, he met Govinda Pada, who was awaiting a worthy disciple. He explained the Mandukya Karika and sent him to Benares as an apostle of Vedanta. Here Shankara wrote his illuminating commentaries on the Brahma Sutras, the Upanishads, the Bhagavad Gita and the Sahasranama. He sang thrilling poems on God.

**CONQUERING PILGRIMAGE :** Shankara set out on a conquering pilgrimage challenging and defying wrong movements. He had the blessings of Kumareli Bhatta the Vedic scholar who sent him to Mahishmati dominated by 'Mandana Mishra' the indomitable ritualist and ceremonialist. Shankara challenged him in a long discussion and won him and his wife Sharada to his mission of pure monism. Mandana took orders under the monastic name of Sri Sureswara Acharya. After a victorious Vedantic Pilgrimage all over India, Bhagavan Shankara established his 'Sharada Pitam' at Sringeri and raised the standard of Tat Twam Asi. He made Sri Sri Sureswara Charya the responsible pontiff of Sringeri and went on a whirlwind tour from Kanyakumari to Mount Kailas. At Badrinarayan he met Saint Vyasa who appreciated his commentary on the Brahma Sutra. He removed the dross of ages and upheld shining Vedic truths. He rekindled Self knowledge, the bed rock of pure monism. After finishing his mission, he disappeared into the icy wilderness of the Himalayas. He was then thirty-two years old. But he outlives his mortality by the immortality of the Self knowledge, he awakened in seekers and by the treasure of Wisdom embalmed in his works. Shankara made a synthesis of Siva, Vishnu, Ganesha, Kumara, Surya, and Shakti cults in his exquisite poems.

We give here His teachings in a nutshell:

1. Acquire a calm self equipoise.
2. Discriminate the Real from the apparent.
3. Forbear the freaks of heat and cold, friend and foe, praise and blame of the human nature.
4. Steep yourself in serene meditation and self-reflection.

### **HAIL SHARADA**

Hail Mother Sharada  
We salute thee Gita in hand  
Thou art the source of all good things  
Peace and bliss of all beings.  
Divine Mother of God-men  
In serving Thee we are one  
We go forward, heroes bold

Thy graceful smile is our stronghold.  
Lead us to a better Divine Life  
Defying vital pain and strife  
Lead us to Psychic purity  
Unity and Divinity.

Sad Guru Sivananda Saraswati follows Shankara and Sadasiva Brahmam in upholding the immortal Truth of the Upanishads. Shankara wrote in ancient Sanskrit and Sivananda wrote in the modern English intelligible to the present generation. Like Shankara, Sivananda has given clear commentaries on the Gita, Upanishads and the Brahma Sutras.

### **34. SAINT VIDHYARANYA**

St. Vidhyaranya the dominant Saint of the 14th century, hailed from an enlightened family. His brother Sayana wrote a commentary on the Vedas. Madhava (Vidhyaranya) and Sayana were ministers of Pratapa Rudra. They had no children. They were statesmen who maintained the status quo of Spiritual India. They did tapasya up the Matanga hill. Vyasa Rishi appeared before them and gave them the Vedas saying, "This shall be your holy progeny-expound the Vedas."

Sayana dedicated his entire life to write his famous commentary on the Vedas known as the Sayana Bhashyam. Madhava took orders from the Sringeri Muth and became Vidhyaranya. He was a superman, a poet, patriot, scholar, diplomat and creative genius.

He pitied the plight of the Hindu nation without unity and sanity, crushed under the iron-feet of alien invaders. The Hindus neglected their religion, scriptures and lost their ground before the wild onslaught of aliens.

St. Vidhyaranya manned the Time Spirit and worked out a Vedantic Socialism in our communal life. The Veda wants us to be Brahmin in brain and Kshatriya in brawn. It says, "That country prospers in peace and plenty where the Brahmin walks hand in hand with heroic Kshatriya". The Hindu Kings indulged in sex and sport and the sporadic alien hordes crushed them to slavery. For the nation lost its Dharma which is its life and spiritual stuff.

Two heroes sought refuge at the feet of St. Vidhyaranya. They were Harihara and Bukka of Warangal. They told him how Warangal, their capital was sacked and destroyed by enemies. Vidhyaranya blessed them, taught them military science, quelled the alien usurper and established the Vijayanagar Empire. A magnificent city was raised at Hampi according to his plan. The air of the city echoed with Vedic hymns.

For 250 years the kingdom of Vijayanagar flourished with famous cities and strong citadels extending its wings up to Madurai and Rameswaram. After fulfilling his political mission successfully, Vidhyaranya took up his spiritual mission with a religious fervour. For it is Religion that built up the Islamic, Christian and Buddhist empires. It is Religion that fostered the State. Religion is the force that sustains politics. He became the pontiff of Sringeri after his brother Bharati Thirta. Vidhyaranya was the dominant Acharya of Vedanta after Shankara.

The Chenji fort, Tanjore palace, the grand Madura city were all splendid monuments of the Andhra Kings. Tirumalai Nayak sent by the Vijayanagar king as a Governor of the Pandya kingdom was the architect of modern Madurai. His minister Nilakanta Dikshitar was a poet and a diplomat. His artist Sumanthira Murti carved on the monolithic pillars of the Meenakshi temple wonderful images of cultural beauty and spiritual magnanimity. The temple which was the central glory of Madurai was ruined by invaders. Its towers were pulled down and the whole area remained desolate for more than fifty years. Tirumalai renewed and rebuilt the temple. He raised the grand Vasantha Mantapam and Pudu Mantapam where we see sculptured Tirumalai, with his wife and family. His Palace and Darbar Hall draw the attention of the world even today. He dug the biggest tank in S. India and organised a Boat Festival. There are so many ballads, and dramas hailing the glory of the Vijayanagar Naicks.

**HUMPI:** Krishna Deva Raya who was the greatest king of Vijayanagar made Hampi the city of sculptural beauty. For about 259 years the Andhras held sway over the entire South India and many Andhras settled in the South. Thus the work started by sage Vidhyaranya was crowned with success. He richly provided the

Sharada Pitam of Sringeri and became its pontiff after the Mahasamadhi of Bharati Thirta. He made a golden image of Sri Sharada Devi which is adored today. He made Harihara and Bukka endow rich lands and properties to Sringeri. It can be very well said that Vidhyaranya was the most dominant Acharya of Vedanta after Shankara.

Shankara's Vedanta slept in a neglected corner. Vidhyaranya gave it new life, brought to light and wrote enlightening books in a simple limpid style. He gave Prastana-Triya of Shankara again to the world and revived in the national life, Vedantic Spirit. He wrote a precious work called Pancha Dasi which is the fountain head of Vedanta, the Eternal Light of Spiritual life.

## PANCHADASI

The Word Pancha Dasi means fifteen. In fifteen chapters it lights fifteen lamps of inner Divinity for humanity. Let us enumerate here the fifteen lights:

1. The Light on Tatvas or fundamentals.
2. Lights on the five elements.
3. Lights on the Pancha Kosa, five planes.
4. Lights on Duality. (Dvaita Prakaranam)
5. Lights on Introspection. (Chatradipa)
6. Lights on inner stability.
7. Lights on the witnessing Soul. (Kutastha)
8. Lights on Meditation. (Dhayana Dipam)
9. Lights on the world-play. (Nataka Dipam)
10. Lights on Brahmanandam. (Divine Bliss)
11. Lights on Atmanandam. (Self-bliss)
12. Lights on Advaitanandam. (Monism)
13. Lights on Vidyanandam. (Spiritual lore)
14. Lights on Vishayanandam. (Sensual pleasure)
15. Lights on Intrinsic and Integral Bliss.

The central idea of the work is this:

Off with the thoughts of the non-self which entail confusion. Meditate upon the Central Truth which is your bliss-Self. That alone can accord you liberation from cares and anxieties.

There are so many encirclements around the Self or Atman. Take for instance a coconut; you cannot eat it as it falls from the tall tree. You have to peel out the thick outer coverings; then the fibres, break the hard shell and reach the white kernel and the sweet water. The self is surrounded by so many psychic sheathes. Man is mind; bondage or freedom rests in the mind. Bondage is attachment to sense-objects. Freedom is freedom from objects of the senses.

*Mana eva manushyanaam  
Karanam banda mokshayo:*

That which binds is Karma. Infinite bliss and peace is his, who is self-fixed free from Karma. The wandering mind leads one to misery and bondage. Bondage is in Chitta, the emotive recorder of sensations. Joy comes by detachment from the objects of senses which produce Conceptions and Impressions. Man can be an unattached witness to the world play when he is heart-fixed. Our reality is the witness-Self. It must be cleared from the labyrinth of past impressions. Self-enquiry removes the mental illusion that hides the Truth-Light-Self. The Self-knower crosses the sea of sorrow. *Sokam tarati atmavit.* Do not feel constrained to any mental or vital emotion. Rise beyond the form-name complex of the world and fulfil your existence in the Bliss self in and out, serene, peaceful, blissful. This is the Vedantic evangel of Saint Vidhyaranya.

### 35. HAIL SILENT MASTER

Salutations, Master Supreme  
Teaching by silent Chinmudra,  
The gnostic symbol of wisdom.  
Salutations, lights of wisdom  
You reveal us the beyond-truth  
You speak in self-gathered silence.  
Hail immutable Unique One,  
Dream objects seem external;  
Awakened, they play internal.  
The name-form multiplicity  
Projected by Thee, Magician,  
Like sprout and plant from the seed  
This tossing sea of mundaneness  
Comes out from Thy cosmic will.  
The shadowed screen plays by Thy Light  
The Maya's power plays as the world.  
Wake up, Self-I, O God in me.  
O great awakener, supreme Lord  
Earth, water, fire, air, smell, sky, sun, moon  
Are eight forms of Thee, O Supreme  
We eulogise Thy All-Soul-ness  
Fill our soul with Truth-Wisdom-bliss.  
Salutations, Eternal In-light;  
That radiates through our senses  
Like lamp that shines through pots of holes.

### 36. SIDDHANTAM

Vedas and Agamas are seer intuitions that give a Godward elan to the human life. They release the soul enmeshed in mental and vital tangles. Vedanta turns to the soul and says Tat Twam Asi, Thou art That. Siddhanta turns to God and maintains 'I am Thine'. Both accept the Divine essence in the human. Both look for the atonement with that Divine essence. It is a vast science of God realisation developed by a galaxy of inspired poets and illumined saints. It leads the soul (Pasu) enmeshed in Pasam (Vital bondage) towards Pati or Lord of lives. The mind-bound soul is like an ore fed with dirt and desire, with I and mine ego. It is like the ore that emanates from the mine. It has to pass through the arduous process of purification in the furnace of Self-surrender. The prayerful call from below and the descent of the Grace from above are the Aurobindonian process of Divine transformation of life. Life is an evolution of the soul from Jivahood to Sivahood. The mind-bound soul is clouded by the dirt and desire of I and mine. Like the ore from the mine it has to pass through the arduous process of purification and transformation. The descent of the Grace must transform it to receive the benign force of Godhood. Both Saiva and Vaishnava Siddhantas are based upon Prapatthi or surrender of the Soul to God, Jiva to Siva, Atma to Paramatma.

Siddhanta is a widely synthetic religion. It includes the essence of all religions and Yogas. From atheism to theism, from materialism to monism, it considers all schools of thought as gradations of a soulful evolution. It does not allow ascetic refusal nor pragmatic denial. From a happy middle path, it climbs to the highest realisation. It utilises the apparatus of Nature [Maaya Tanu] and actual life in the world as steps to self purification. It scrutinises our being part by part and purifies. It considers Maya as a creative force of the Divine which expands and enlightens existence. It explains life as a play of the Divine Grace. It does not deny the objective reality. It embraces both Spirit and matter as the subjective and objective realities of integral existence. It is pure Advaita (Shuddha Advaitam), which likens the union of Jiva and Siva to fruit and juice, salt and water, fire and red hot iron. Its graded Sadhana begins with moral discipline and devotion,

traversing the field of Yoga and culminating in the knowledge of the blissful SIVA. Its equal-visioned Grace considers all beings moving under the heaven's canopy as one family undergoing varied stages of evolution. Nandanar the Harijan Saint, to Sambanda the Brahmin Saint, it has equal regard for all Godmen irrespective of caste and clime. It can be adapted as a Universal Religion, a Sivo-Shakti culture. It considers the cosmic life as a play of God in He and She.

## **Siva and Shakti**

The modern atomic science speaks of the positive and negative ions, electrons and protons releasing nuclear forces of tremendous thermal effects. The electric battery accumulates static and kinetic currents. That produces the electric energy which burns bright in the bulb, blows air in the fan, burns in the heater, cools in the fridge, sings and speaks on the radio and drives machines. Even so there are two Supreme forces that play as the cosmic life of beings which are spoken as He, She and It, masculine, feminine and neuter. We observe everywhere their birth, growth and death. The phenomenal world moves like a movie-film before us. A current moves the show. Living actors are behind the shadow play. Even so there are actors and factors behind the cosmic play. A master directs the play. His will directs the creation, progression, dissolution and resurgence of the world of beings. Hara the Supreme is the Lord of creation, protection, destruction and resurgence of beings on the earth. Like the Sun He is unaffected by creation. He is the be all and end all of existence—the absolute pure bliss—Shuddhananda Sivam. The play to purify and liberate beings, goes on by His very presence. It is an act of Divine Grace for the evolution of souls from bondage to freedom, from Jivahood to Sivahood. There are innumerable books that give us light and leading to realise Siva in the Jiva. Sivagnana Bhodam says:

“The soul sees and enables the eye to see. Even so God sees, knows and enables the soul to see and know. God, Soul, and World are three real entities. By fervent love God becomes conscious. God's Grace manifests Itself as knowledge, beauty, strength, peace and bliss to build, protect, evolve, involve and re-evolve the universe of beings.” Each function and power assumes a name which we tabulate here:

<u>GOD</u>	<u>SHAKTI</u>	<u>Function</u>	<u>POWER</u>
Brahma	Vani	Creation	Knowledge and skill
Vishnu	Lakshmi	Protection	Beauty and prosperity
Rudra	Kali	Destruction	Strength and valour
Maheswara	Maheswari	Screening	Peace and serenity
Sadasiva	Manonmani	Resurgence	Bliss

## **Maya**

Maya plays a very important role in Siddhanta. It is not a mere illusion. Maya has two syllables—Ma to destroy and Ya to create. Maya is the creative, transformative and destructive force of the Divine Grace. It is a very subtle reality. It is eternal, but changing. It is Maya that provides the soul body for its enjoyments. It is not a snake in the rope, but the wriggling movement of the snake. It is not a void; it is only an instrument of Cit Shakti or Siva Shakti. By the divine conscious force, Maya appears as names, forms, organs of thought, feelings, sensations and enjoyments of the material world.

## **CREATIVE FORCES**

Man is like a paddy seed of which rice is the soul, husk, the body bran, the bondage. The Divine Grace through Maya adds a body to the soul, a mind to know the body, and a life in the world to enjoy the Karma and get rid of the impurities. This is just like the washerman mixing fuller's earth with dirty clothes and beating them clean upon a stone. The Jiva bound by mental impressions is like the ore from a mine. The ore has to be melted repeatedly in a furnace to get rid of its dross, to render it pure and effulgent. The Divine Grace sets the soul on the wheel of cosmic evolution; it is the driving force too. The same Divine Grace-Power liberates the soul from the wheel of cosmic rotation. The soul attached to the mind and body suffers bondage. The soul detached from them is purified, illumined and made aware of its union with the Divine. Liberation comes as the soul bends towards the Divine. Maya gives body, mind, world and enjoyment for the soul.

## **TRANSFORMATION**

The instinct for enjoyment cannot be cloistered and strangled. Siddhanta refutes illusionism and negative attitude towards the world and empirical life. It seeks to awaken the inner dynamism [Sattini padam] by the Divine Grace. It seeks to conquer the lower vital nature by the descent of the higher Divine Nature. Maya purifies the soul; Shuddha Shakti, the Pure Divine Consciousness enlightens it and liberates it by the Divine Consciousness. Siddhanta seeks to master the forces of microcosm and macrocosm; in other words, it tries to establish Swarajya (self rule) and wider Samrajya (self empire) through graded transformation beginning with a total surrender to the Divine Shakti.

St. Tayumanar beautifully describes this process of transformation:-

“In this dingy body, I was shut up like copper in verdigris. Thou hast set ablaze the flame of knowledge in me to melt my soul again and again to utter purification. In ripeness of time, Thou hast transformed it by a touch of Grace, into burnished gold of high care. Gratitude liberator ! Gratitude, O Divine Light shining in my conscious heart and in the heart of seekers like me. Hail Dynamic silence, Conscious Bliss, Hail Crown of Siddhanta!”.

## **Realisation**

Siva is the Soul's Self. To be conscious of That is Self-realisation. To feel the pulsation of His presence in every atom of the being, leaving no room for the egoistic consciousness, is the perfection aimed at by Siddhanta.

This is the aim of all religions. Devotion, dedication, concentration, consecration, meditation, realisation and lot of other notions are contained in that unique Mantra: Nama Sivaya. Vaishnavites take the mantra - Aum Namō Narayanaya. Leave off worldly craze and head on towards God's omnipotent-Grace! It is waiting for you; aspire and call; the Grace shall descend ! Dedicate your thought, speech and action to Siva; immolate your ego personality at His feet. Take refuge in Him; you will live in the blissful freedom of Divine Consciousness. By ceaseless fervent devotion the soul attains the feet of Hara [Hari]. It is He that throbs in the heart of beings. It is He that thinks in mind, moves in the nerves, feels in the heart.

## **37. SAGES SAY SO**

Bhagavan Ramakrishna asked Vivekananda (Narendranath) “What is the aim of your life? “ “I shall like to remain always immersed in Nirvikalpa Samadhi and enjoy the Divine Bliss” “No” retorted Ramakrishna, “I can never imagine that you will be so small and selfish only to enjoy yourself. On the other hand, be like a big banyan tree under whose cooling shade thousands of weary souls will take shelter and be cooled and consoled”

On another occasion Sri Ramakrishna was sitting before Narendra and other disciples in an ecstatic mood. Narendra was thinking within, “what shall be the aim of my life”. Ramakrishna looked at him and told “Not Samadhi but service; regard Jivas as the veritable manifestation of Siva and serve”. Naren was pleased with the new message, planned to serve mankind.

**SWAMI VIVEKANANDA** Says:

“What I want to propagate is a religion that will be equally acceptable to all minds. Arise, Awake, and stop not until the goal is reached. Stand up and be strong. Ye Divinities on earth You are Immortal Spirits, free, blessed and eternal.

**SWAMI RAMATHIRTA'S SPIRITUAL SOCIALISM ASSERTS:**

Follow your inner voice faithfully. Assert your Self-Majesty. Preserve Inner balance. Be happy and cheerful. Find world unity in the unique self.

**ST. TIRUVALLUVAR** says:

Long they live on earth who gain  
The feet of God in florid brain.  
Perform good deeds as much you can  
Always and everywhere, O man.

Virtue enhances joy and gain  
Forsaking it is fall and pain.  
Mental courage is true manhood  
Lacking that, man is like wood.  
Worldly wealth departs in speed  
Fearless heart is wealth indeed.  
He lives in loving heart of all  
Who serves the truth serene in soul.  
Water makes you pure outward  
Truth makes you pure inward.  
From what, from what, a man is free  
From that, from that, his torments flee.  
He is a man of Divine worth  
Who lives in Ideal home on earth.

**St. AVVAIYAR** says:

Life shall prolong in joy and peace  
If rhythmic breath controls with ease.  
Sivam fills the astral nerves  
Of sages living in self-awareness.  
Be centre in; above psychic light  
Meditate SIVAM in central heart.  
God fills beings like juice in fruits  
Which ardent meditation tastes.

**ST. PATTINATTAR:**

The supreme Master prescribed an esoteric inner worship. It is not chiselled stone nor copper image. He made my heart thought free, clear. He installed there the feet of Divine Consciousness-Sattinipadam. Truth is revealed. I seek no further.

Keep to Self-quest, enquiry, of "Who am I?". Regard this human life at a puppet show. Regard kith and kin as a market crowd. Behold existence as a flow from an inverted water pot. Believe in the UNIQUE ONE the LORD of all. Believe the esteemed riches of the world as nil, a vanishing show. Have helping mercy for the hungry poor. Deviate not from justice. God's Will prevails, believe. Have faith in the Grace of the Divine Master. Liberated sages fix their mind in inner silent Self whatever they may be doing, just as ladies carrying water pot on the head fix their mind there while waving hands in jovial talk with friends.

Birth brings nothing; death takes nothing. Your will and act take effect. Wealth and life stop with home. Gentle damsels with flowing eyes stop at the street corner. Sons sob and sob up to the grave yard. But your good and bad deeds follow you to the coming birth.

Crowned emperors and proud potentates have at last turned to handful of ashes. Nothing worldly lasts except the bliss of The Benign Grace, O Ekamba Unique Divine-dancing in the hall of cosmic conscience.

**RAMALINGA SWAMY** the modern saint prays ardently:

"Grant this my petition, Father; I must do good to all beings, in all the worlds I must spread Thy Glory. The path of consciousness of Cosmic Soulhood, (Anma Neyya Orumay) should extend all over the world. I must enjoy the fullness of Thy Bliss. Thy unfailing Truth, I must speak to men and my words must carry proven deeds. The dead humanity (dead to spiritual consciousness) I must restore to eternal Divine consciousness."

All must enjoy the spiritual blessings You have showered upon me. O Love, O Light, O Truth, O Divine Splendour, I hail Thee with boundless rapture. Let the world walk on the pure spiritual path of Thy Light and grace. Let me gather all mankind around Thy splendid radiance. I fear none. I conceal nothing. I feel the descent of effulgent Truth-Light. Come all and enjoy the Light that shall immortalise humanity.

O my people, waste not valuable life in fun and gossip. The Light is within you. Look with introspection. The inner torch burns bright in the soul. Would you fall into the dark well of ignorance ? Come, set foot on the spiritual path..."

**ST. TAYUMANAR** gives a collective call:

Behold the crows dining ensemble. Limitless current of cosmic bliss overflows everywhere in plenum abundance, its joy is for all. Let us feast upon that unique bliss, O humanity before the body falls, come collectively. In vain you chase after the monkey mind running through ruts and woods, and ridges.

**ST. MEIKANDAR**

Body is the mechanism of Nature. The Soul dwells in its core and responds "This is my body". It feels the five sensations too. The magnet actuates iron; even so Chit Shakti, the Divine Grace, actuates the human mechanism. By ceaseless love, the jiva attains Siva.

**ST. TIRUMULAR**

(St. Tirumular is a Siddha Yogi of the highest order. He gave humanity a most valuable work called TIRUMANDIRAM saying "I share my Divine experiences with the human aggregate". His was a life-divinising Yoga, a synthesis of Tantra, Mantra, Hata, Raja, Bhakti, Jnana, etc. After seeing his friend Agastya, he sat self-immersed under a Bo-tree at Tiruvavaduturai where a popular monastery flourishes. He compiled his revelation into a spiritual treasure of 4000 quatrains divided into nine Tantras.)

The whole work has been elaborated by me as SIDDHA YOGA. I give here a few chosen hints from the voluminous work.

A sound body prolongs life. Clean healthy habits, vitamin, metabolism, rhythmic breathing, sublimation of sex-energy—these keep the body hale and healthy. Rhythmise inner breathing, concentrate in the pineal and cardiac regions; keep inner-gaze watching the breath and heart beat; keep introspective silence peacefully hearing and concentrating on the inner AUM. The magnifying lens can burn a piece of cotton, only when the Sunlight concentrates into it. Even so the mental strains are burnt away only when soul's light reflects into it. Even years of Sadhana will not grant self-realisation. GOD is love attained by love-consciousness. To the clear minded, JIVA is verily SIVA. Pure senses are shining lamps. God is the indwelling bliss of existence. The control of breath must be in the proportion to 1:4:2. Breath-control prolongs life. Breath is the measure of life. Heave a breath by a whiff from the sacral plexus to the pineal-region. Bring it down again. This inner heaving prolongs life and cures all diseases of the heart and lungs.

**YOGA SIDDHI**

Supreme Master the unbound One looks on  
His presence provokes five fold works anon.

Creation, preservation, destruction, involution, and evolution are the fivefold actions. Organise round the temple of Grace in harmony, the life of the human race. Hail heavenised earth and divinised life. Let Truth and Bliss live like husband and wife in your being. Nations unite only when hearts unite. Establish hence harmony in the heart. Ripe-minded sages must not stand apart. For public good they must cooperate.

**ST. ANDAL SINGS**

Hail Govinda, we adore and sing Thy glory this dawn, praying for one boon. Let us forever be with Thee-serving Thy will alone. All our love is dedicated to Thee, unique One; change all other desires except the unique aspiration of serving Thy will.

**VISION OF ST. NAMMALVAR**

Prosper all, prosper all ! felicity for all ! Gone is the curse on living beings. Destroyed is the hell of misery. Death has no sway here. Kali the iron age, shall be overthrown. Devotees of the sea-hued Krishna enter the world in rich abundance. Behold this. Come all seekers, savants and servants! We shall hail Madhava who wears beautiful fragrant Tulsi garlands. Angels and devotees tour the world singing His glory and dancing in ecstasy. The grand, golden age (Krita-Yuga) is born. Kali has fallen. Supreme bliss floods the

earth life. The angels of sea-hued Krishna have entered and filled the land in super abundance.

### **ST. MANICCA VACHAKAR**

Who am I, who is my heart, What are my knowings, who knows me if the celestial Lord did not remove my delusion ? Go and hum at His honeyed lotus feet, O king bee. This day O Siva! You have graced me, dispelling my darkness and rising in my heart like a Sun. Your glory fills My mind. Nothing else claims my thought, except Thy Splendour, Gracious Self, Unique One. Atom by atom ego is worn off to nothingness; my being is made one with Thee. Nothing exists in me besides Thy consciousness. But who can fully comprehend Thee ?

Unique form, manifesting a splendid Sunlight, Blazing with Divine majesty, sublime resplendence, I have taken firm hold of Thee. Where shall Thou go leaving me, benign Saviour!

### **ST. APPAR**

Subjects we are to none, to any earthly king. Death we fear not. Hell we suffer not. Weaklings never we are. Disease we know not. To none are we serfs. We enjoy eternal bliss. There is no misery for us. For we are servitors of the King of all beings who is bound to none. Shankara, we are His and we take refuge at His feet.

My mother, my father, my brother and sister, He is. He created the three worlds. Always I think of Him who resides in my heart. My responsibility, He has assumed. The Beloved of celestials, the Lord of the holy shrine. He is unseen, impersonal. That Lord is the Helper and Saviour of devotees who take refuge at His feet. Hail Hara!

The well tortoise demands the sea tortoise, “can your sea be compared with the well I live in?” Even so petty minded egoistic sinners rarely behold the magnanimity of Siva, the God of Gods.

Plough Truth; sow aspiration; weed out untruth; irrigate with patience; fence with dignity of labour; watch the self and be righteous. Thus this shall yield Sivahood in abundance.

### **ST. TIRUJNANA SAMBANDAR**

Nama Sivaya is the name of the Lord. It is the truth of the Vedas. It redeems and redirects on the path of virtue, fervent devotees. Upon this earth, we can live a good life everyday. We can achieve our better ends. We can behold before our eyes benign felicities. Behold our stronghold the supreme lord who resides with His Shakti Uma in the sacred holy pilgrim centres for our redemption.

Vive wise sages, celestials, cows, shower blessed rains. Let the king be exalted. Let all evils and sins subside. Let Hara’s name encompass so that all evil miseries leave off and good alone prospers in the world.

### **ST. SUNDARAR**

No further bondage; my mind meditates upon Thy feet, enshrined in my heart. Nil bondage; I have taken utter refuge at the feet, enthroned in my heart. This meditation at Thy feet has saved me from rebirth. I am reborn in Thy Grace, never to take another birth in the carnal body. O Lord of the holy temple, adored and hailed by savants of spiritual lore, even if I forget Thee, my tongue shall ever hail Thee Nama Sivaya.

O my supreme Lord, mad after devoted lovers, O Siva crowned with the crescent I think of Thee sans respite. Father living at the auspicious temples I am yours, O Lord, bless me with Thy benign Grace. I am Thine in utter surrender. Do not disown me. I am Thy own man, Thy devout lover.

I am Thine forever, slave of Thy servants. O Mercy, show me your luminous feet. My heart melts with love. Lord of fervent lovers, show whom shall I think besides Thee, O Mother-like Love.

Love, serve, give, purify, meditate,  
be good, do good — SWAMI SIVANANDA

Keep inner silence. The all in all  
shall do you all good — ST. SAI BABA

The silent splendour in the heart  
shall lead you to Light and Bliss — AVATAR MEHAR

BABA

The inner I-consciousness in the Heart is the  
Self-God. Be conscious of That. - BHAGWAN RAMANA

Be conscious of the psychic I in the  
heart – That is Realisation — ST. JNANA SIDDHA

**MAHATMA GANDHI:** Hinduism is the most tolerant of all religions. There is no religion other than truth. Truth is Rama, Iswara, Lord, Kuda, Allah; I am a humble seeker after Truth.

**BHARATHIAR:** None but we wherever we turn our eyes.

Crows and sparrows are our clan. The seas and hills are our commune. None but our own self wherever we turn our eyes. Let the victorious drum beat hailing cosmic unity.

**RABINDRANATH TAGORE:**

He is the inmost ONE who awakens my being  
with His deep hidden touches.

Days come and ages pass, and it is ever He who  
moves my heart in many a name, in many a  
guise, in many a rapture of joy and sorrow.

Deliverance is not for me in renunciation, I feel the  
embrace of freedom in a thousand bonds of delight.

Yes, all my illusions will burn into illuminations of  
joy and all my desires ripen into the fruits, of love.

Hidden in the heart of things, thou art nourishing  
seeds into sprouts, buds into blossoms, and  
ripening flowers into fruitfulness.

### 38. SAMA YOGA DHARMA

His form is LOVE; His heart is compassion. He is the storehouse of all felicities unstrained by grievance. He is the All-sustainer. He is the repository of all virtues and goodness. He is the Ocean of Yogic-conscience into which all religions flow and find their Unity. He is PURITY, Creative Cosmic Force, Universal Benefactor. He is the All-beautiful, Manifestation of spiritual Effulgence. He is the supreme Almighty Grace dancing in the heart of beings. Salutations to that Divine Omnipotent, Truth-Knowledge- Bliss!

That Omnipotent One is indicated by the mantra, “Aum Tat Sat” - (That Supreme, Transcendent, Universal, Individual Truth ). He is the Supreme Light. Call Him Siva or Vishnu, Allah, Tao, Ahura, Father, Mother or anything. He is not changed by the name or form that we give him. He is ever PURE, UNIQUE REALITY, unapproached by delusion. I adore THAT by my heart’s communion.

The entire universe is His Temple. The collective Soul is His adorable form. Desire-free service to all is real Worship and adoration. Liberation or Mukti is to see all souls prosper in spiritual felicity. Individual freedom and felicity alone will not do. Individual is part of the Universal. So we think in this Yoga in terms of Universality and humanity and consecrate everything for the All. The soul sanctified by pure Yoga sees all beings as equal souls by self-identification. The heart is moved by universal compassion. Thus identifying with all, let the pure-souled sage do what is good for all.

In thought, word, and deed, in body, mind, and life and in all movements, in the enjoyment of the mind and the senses, let him observe purity. Let him do everything with a pure motive for self-purification. Let him consecrate all to the Pure Almighty Grace.

Psychic devotion, pure knowledge, good deeds, acts that elevate beings to Godhood, Meditation, Japam, Repetition of spiritual canticles, holy concerts, company of saints, service to holy causes and wide compassion—these are the practices meant for self-purification.

To annihilate lust and anger, to cultivate Dharma or virtue, to purify life, liberate mind from stains, to attain inner equilibrium, let the heroic soul, the spiritual adventurer, practice Sanmarga or walk on the path of pure truth, that shall lead him to the universal Divine.

Off with all thoughts and past impressions; off with worries ! Create vacuum inside, in the mind. Say Aum Shuddha Shakti Aum (Hail Pure Almighty Grace) and plunge into meditation in the Psychic Temple of the Heart.

Pure psychic meditation is the highest yoga. It is the supreme askesis. By this meditation in the heart's cave, Seers and Sages are conscious of the pure Soul which is the Divine In all. Aum is its form. Meditate upon THAT as Aum - A is the Almighty Pure One, Shuddha, U is His universal cosmic Energy - Shakti, and M is Man, the Soul that is the centre of the Divine Grace. Aum itself includes Shuddha Shakti Mantra.

Sama yoga contains these important Sadhanas.

(1) Purity in all planes, in and out, in body, vital, mind and heart.

(2) Liberation from lower nature, from vital egoism, passions, from greed, envy, lust etc., freedom from all bondages.

Like rays in rising Sun  
In God's grace we are one  
Love, serve, and be benign  
This is Our Religion

-Yogi Shuddhananda Bharati.