

**Prof. Swami Jnanananda,
The Saint and The Scientist**

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Life, Writings and Teachings

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1927 - 1939: Germany, India & Czechoslovakia
1939 - 1944: England
1944 -1947: U.S.A.

BIOGRAPHICAL HIGHLIGHTS:

1948 - 1954: Assistant Director, The National Physical Laboratory, New Delhi
1954 -1969: Professor of Nuclear Physics, Andhra University, Waltair

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Scientific Publications of Swami Jnanananda

Books

1. *High-Vacua, Principles, Production & Measurement*, Van Nostrand Co., New York, 1947.
2. *The Elements of Nuclear Physics*, Andhra University Publication, 1962.
3. *Nuclear Models*, Andhra University, 1975.

A partial list of scientific articles that he authored or coauthored:

X-ray Physics

1. A precise method of determining the constants of crystal grating, *Casopis pro pestovani matematiky a fysiky*, **65**, 1936, issue 2, pp. 97-109. (with Prof. V. Dolejssek)
2. An application of the method wherein methods are combined for the determination of the grating constant. [I], *Casopis pro pestovani matematiky a fysiky*, **65**, 1936, issue 3, pp. 155-170.
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4. New and Precise method in the spectroscopy of X-radiations, *Inaugural Dissertation*, Spectroscopic Institute, Charles University, Prague, 1936.

Nuclear Physics

1. Thick Magnetic Lens β -ray Spectrograph – Theory and Application, *Dissertation*, University of Liverpool, 1943.
2. The β -radiations of Uranium X_1 , *Phy. Rev.*, **69**, June 1946.
3. Radioactive Isotope of Gold, ${}_{79}\text{Au}^{198}$, and low energy range of its spectrum, *Phy. Rev.*, **70**, December 1946.
4. The β -radiations of Antimony¹²⁴, Tantalum¹⁸², Tungsten¹⁸⁵, Iridium¹⁹², *Phy. Rev.*, **72**, December 1947.
5. Energy spectrum of Tanatalum¹⁸², *Journal of Scientific and Industrial Research (JSIR)*, **9**, 1949.
6. Atomic Nuclear Models and β -decay, *JSIR*, **10**, 1949.
7. Scalar units for counting pulses from G. M. Counters or Ion Chambers, *JSIR*, **12**, 1949.
8. Long Magnetic Lens β -ray Spectrometers, Part 1, Theory, *JSIR*, **10**, 1952.
9. Long Magnetic Lens β -ray Spectrometers, Part 2, Design and Construction, *JSIR*, **10**, 1952.
10. Gamma-ray absorption coefficients for Cobalt⁶⁰, *JSIR*, **8**, 1957.
11. New Scheme in Decade Scalars, *JSIR*, **8**, 1958.
12. Gamma-ray attenuation coefficients for cobalt⁶⁰ in alloys, *JSIR*, **10**, 1958.
13. Interaction of Gamma radiation with matter, *JSIR*, **20B**, 1961.
14. Scattering cross sections of Gamma radiation, *Proc. Phy. Soc. (London)*, **77**, 1961.
15. Effective Atomic Numbers of Alloys and Compounds, *JSIR*, 1962.

THE SAINT



THE SCIENTIST



PUBLISHERS' NOTE

In the far off ages the master seers and selfless sages of highest spiritual eminence from both eastern and western worlds revealed unto the posterity the nature of the universe and its laws and the nature of the Absolute-Divine by whose existence there is an existence of the relative laws that govern and the universe that is governed. Their life was a fitting vehicle of the Divine and their thought and action were in tune with the higher laws that manifest the Absolute-Divine. All this wisdom was unveiled and unfolded unto us in a fitting manner. But on account of added circumstances and occasionally cropped up causal conditions the unveiled knowledge and wisdom appears from time to time to be veiled to the view. It is in such periods that "the old order changes yielding place to new" and it is again then that there comes a necessity for readjustment and remodeling the presentation of the very same light, culture, knowledge and wisdom in a manner different from that of the old. There had been and there would be fitting personages endowed with clearness of vision, subtlety of thought and unfathomable depth of insight, who could and who would supply the said need.

A person of this stature was Swami Jnanananda who lived in 20th century as the saint from the east and the scientist from the west. His writings and teachings are best suited to this age of scientific enquiry and rationalistic criticism. We take up the privilege of bringing out these invaluable writings and lectures together with his autobiography and biographical highlights. The foreword and the preface to this book are adopted from previous publications of Swami as they were so relevant to this book. May this book go forth on its mission of helping all aspirants to live the best of eastern and western cultures!

FOREWORD

Swami Jnanananda writes and speaks from a deeply digested experience. In so doing he is in the line of the great thinkers of India. Hinduism is not a founded religion. It does not center round any historical individuals. Its fundamental positions depend on the insights of individuals who wrestled with the ultimate problems. The Vedas record the visions or views of the ancient seers, which reveal the immortal destiny of human individuals. To know, possess and be the spirit even in this animal frame, to convert our obscure plodding mentality into clear spiritual illumination, to transform our emotions into the measure and status of the divine, to make our actions partake of the divine creation, is the end of human existence. The writings and teachings of this master of ancient Indian wisdom who is also familiar with modern scientific methods are based on such a view of human life, and will, I hope, be found useful to modern intellectuals.

S. Radhakrishnan

(Prof. S. Radhakrishnan was *King George V Professor of Philosophy, University of Calcutta and Vice-Chancellor, the Andhra University* when he wrote the above Fore-word to one of Swamis works in 1931. Later as a statesman he became the President of India and kept contact with Swami through the years. - *Editor*)

PREFACE

In the west the interest for the eastern culture and philosophy, especially for that of India, is growing day by day with increasing rapidity. We know that in India there are, and have always been, great treasures of supreme wisdom and knowledge, handed down to posterity, not so much through books, but from man to man, from teacher to student and thus from generation to generation.

We have seen the Great War (World War I). There must be something wrong in a culture which was unable to avoid this catastrophe. Our western philosophy and culture and our so-called spiritual works have had their very foundations shattered and we find ourselves groping on the edge of an abyss. The sciences, the arts and even philosophical speculation, in fact, all that our civilization has been able to offer have failed to satisfy our wants. We need a new foundation.

We turn our eyes to the East, where the sun rises, longing for wisdom that would bring our various tendencies to the unification of right mental attitude and that would thus tune our discordant diversities into harmonious Oneness.

The difficulty of imbibing culture from other land directed by means of books is not easy to overcome. The author's true meaning is often veiled: our times and circumstances, our standpoint and mode of life being so different from those of the ancient Masters of the East. Such being the conditions, the translators may often have unconsciously introduced their own interpretation into their translations from the original text.

We are, therefore, very glad to hear the voice of an Indian master, Swami Jnanananda, who has won his knowledge of the various planes and of the abstract principles of the apparent life as well as of the Absolute Reality beyond, not so much by hearing precepts or by reading scriptural texts, but by viewing with insight, through renunciation, sacrifice and yogic meditation. What he tells us is not what he infers by intellectual speculation, but what is lived, and what kind of deep and abstract states of life can be gained by any person that follows the same means with the same patience, perseverance and equanimity of mind.

It is very remarkable for us to see that this wisdom reveals unto us the means for beginning from the lower states and proceeding through the difference psychic planes and finally for achieving the realization of the Absolute. This system, unlike some of those in the West, never builds with the materials of merely formal logic, a blind system of hardest contradictions in the far off blue heavens, hopelessly losing contact and connection between the apparent and the Real, the finite and the Infinite. Could we but accept this from "Purna Sutras", that the way to spiritual life, to the realization of the Absolute, lies in facts and extends on from fact to fact, it would be a great achievement and most important help to each and all of us in choosing our own Path!

Dr. Margaret Stegmann M.P.(from Dresden) German Republic (1928) (Dr. Margaret Stegman wrote this Preface to Swami's earlier work "*Purna Sutras*" in 1928.)

INTRODUCTION

From ancient times, the holy land of India (*Bharat*) had been the birth place for many enlightened seers. These seers became embodiments of pure knowledge (*Veda*) through the practice of Yoga and showed fellow humans the yogic path to eternal happiness (*Sat-Chit-Ananda*). Those great seers (*Maharishis*) also cognized the nature of the manifest physical world and developed sciences for the benefit of mankind. Sage Brahmagupta expounded mathematics, Maharishi Kanada cognized the atomic nature of physical world and Maharishi Patanjali, being a master of masters, systematized *Yoga* and began medicine on the basis of Ayurveda which was later called the Patanjali school of medicine. They bestowed divine grace on fellow humans through the development of such knowledge.

This grand tradition of seers working relentlessly in the search for truth is an unbroken tradition in India. From time to time India continues to produce one jewel after another who "see and search" the given manifest reality and discover the secrets of the unmanifest. In recent times, one such jewel of India was Swami Jnanananda. Right in this 20th century Swami Jnanananda brought that glorious tradition alive.

He is referred to as "Swami" for the most part of this book. His life itself, one can say, was the message. And his message was that perfect knowledge of creation is only possible through the experience and under-standing of the non-changing part of one's own being (*jnana*) followed by the knowledge of the ever-changing world (*Vijnana*). His life exemplified this message.

In his early teens, while attending regular schools, he developed an inner thirst for deeper knowledge about one's own existence. He left for the Himalayas when he was 21 to spend his time in deep study of religion and mystic and spiritual Yogic practices. He attained perfection through full-time intense *Yoga sadhana* (practice). Laymen, businessmen, Maharajas (Kings) and fellow mystics alike bowed to this seeker of truth for his intense *Yoga sadhana*. He attained *siddhis* (perfection in the art of living). He was known in Himalaya as Digambari Yogi as he was naked (wearing only a loin cloth) continually in the bitter cold climate of Himalaya and even led a *Yatra* (journey) to Mount Kailas naked. He was known to live perfectly free in a state of *Sat-Chit-Amanda* (*Bliss Consciousness*) even at times when he was physically ill. He came to be known as Swami Jnanananda. Having an urge to write his inner revelations as a yogi, he completed the work called *Purna Sutras*, while living in the cave *Santi Guha* in Gangotri of Uttara Kasi in Himalaya during the years 1925 and 1926. He went to his native place Goraganamudi which is located in the plain delta area of the Godavari River in Andhra, South East India. During his stay there, he gave several lectures on different systems of philosophy and expounded *Purna Sutras* comparing its theory of knowledge (epistemology) to the western philosophy as he dealt with the epistemological theory of time and space as a basis for *sadhana* in the *Purna Sutras*. His father was very much impressed with his theories and lectures and suggested that it would be nice if he could go to Germany to expound his views and theories and to learn what German philosophers

would say about *Purna Sutras*. Swami agreed but wondered how that could be possible because during those days before the independence of India, that was a hard-to-fulfill dream for just about any one. However, this wish turned into a reality. Swami was able to leave India for Germany in 1927 and he presented his lectures on *Purna Sutras*, Indian Mysticism and Philosophy to friends who were interested in the subjects.

Here he was the first Indian Yogi to enunciate to western audiences the importance of the experience of transcendence for the enjoyment of a better life. He respected the logic of modern science. He had taken to studies in mathematics, theoretical and experimental physics and other branches of science in the college of Science and Technology in Dresden in order to be able to hear the lectures of Prof. Dember on Einstein's theory of Relativity. Prof. Dember attended Swami's lectures and encouraged Swami to come to his lectures. These associations developed into making Swami complete his undergraduate work in physics and start on graduate research towards attaining a doctoral degree in physics. That was the time when Hitler was rising into power. Swami was very much shocked by the dismissal of Prof. Dember from the university just because he was a Jew. Although he held great respect for German scholarship, the developments in Dresden during the 1930's disturbed Swami a great deal and he left Germany for Prague where he continued his research in experimental physics at Charles University. He was awarded the Doctor of Science degree there. That was the time of World War II. Despite the great danger all around him, Swami fearlessly traveled to India and returned back to Prague and witnessed the German invasion of Czechoslovakia. He managed to leave Prague and reached England. He joined Sir James Chadwick to continue research in physics. Sir James Chadwick won the Nobel Prize for discovering the Neutron. Swami worked in Nuclear Physics at his laboratory and was awarded the Doctor of Philosophy (Ph.D.) for his research on Beta radiation.

This was the time when the Indian Independence movement was gaining momentum and Swami's sympathy for the movement was not appreciated by the officials in England. So Swami had to leave England. He corresponded with fellow scientists in the U.S.A. seeking a place in a laboratory with more freedom and support to continue his research. In 1945, he reached Ann Arbor, Michigan in U.S.A., at the invitation of Prof. Lindsay, an eminent X-ray physicist at the University of Michigan. He spent three years at the University of Michigan pursuing his research in Nuclear Physics. When India attained independence, Swami left for India for establishing Nuclear Research in India. Swami became a source of inspiration for everyone, encouraging them to excel in duty and to become noble-minded. For 15 years he was the Professor of Nuclear Physics in the Andhra University inspiring students, and writing articles and books.

Swami's life is a reflection of what unites India - the reverence for truth, love, knowledge and purity. It is the basis of India's Vedic Civilization. He became an example of a perfect master and radiated these qualities every minute, wherever he was. That made Indians from North to South, East to West to become fond of him. They were united in the feeling of love and respect towards him

and the philosophy of *Yoga* that he personified. He showed them the path to revive the glory of ancient Vedic Philosophy. His message was "Perfection inside and perfection outside" to make life fulfilled. The means, he said, was to experience Transcendence (*Samadhi*) first and then to couple it to the activity in the outside world. His life is an inspiration to movements later started by eminent Yogis to bring fulfillment to life by initiating and stabilizing the experience of Transcendence in each individual.

Swami was born on December 5, 1896. His birth star was "*Jyestha*." His father's name was Sri Bhupatiraju Rama Raju and his mother's name was Srimati Sita Devi. He was the first son in the family and he was named Sri Bhupatiraju Lakshmi Narasimha Raju. They were Kshatriyas with the identity of the family belonging to Dhanamjay Gotram of Kota Vamsam originated by ancient seers Viswamitra, Madhuschendasa and Danamjaya. Swami's birth place was Goraganamudi (Gargapuram), a village in Bhimavaram Taluk of the West Godavari District in Andhra Pradesh, India. His father, Bhupatiraju Rama Raju, was a very wealthy and productive farmer. He was famous for his fruit gardens and rice fields. He was also known to devote a great amount of time to reading the Vedic literature, such as *Bhagavadgita*, *Vyasastras*, *Panchadasi*, *Mahavakya Ratnavali* etc. Swami had three brothers and two sisters. Swami was initiated into education when he was five years old. He received his primary education for four years from a private tutor, Brahmasri Mangipudi Veerayya Siddanti, a well known pundit and a close friend of his father. In 1905, his father made arrangements with a renowned teacher and principal of a middle school, Sri Surampudi Seetaramayya, in the neighboring village, Veeravasaram, to provide boarding and supervision to Swami. When Surampudi Seetaramayya was transferred to another town, Tanuku, Swami was sent with him. From 1908 to 1910, Swami studied in the Tanuku School. During this time, a Sadhu from a faraway place close to Bombay came to Tanuku. This Sadhu was called Maharashtra Swami and people were visiting him to receive his blessings. Swami went to see him. That Sadhu became very pleased with this boy and he initiated him by giving him Lord Sri Krishna *mantra* to meditate upon. People believe that Swami started becoming more devoted to the scriptures and to develop personal love for the Lord Sri Krishna from that time on. Swami was admitted into the Taylor high school in Narasapuram in 1912. The Maharashtra Sadhu happened to spend some time in Narasapuram as well. During that time, Swami enjoyed visiting him often. He used to chant in ecstasy the following *slokas* from *Srikrishnakarnamrutam* (Vedic literature) which he memorized.

*Kasturi tilakam lalata phalakaē Vakshastalae Kaustaubham Nasagrae
navamauktikam karatalaevenum karekankanam Sarvajgae harichandanam cha
kalayan kantaecha muktavalim Gopastri parivaestito vijayatae gopala chudamanihi
Amsalambita vamaungala bharam mandonnata brulatam Kichitkuchita
komaladaraputam sachiprasarekshanam Alolabguli pallvirmurazli
kamapurayantam muda Mulae kalpatharo sribhajgi lalitam jape jaganmohanam*



Swami as a 12-year-old child (1908)

Although Swami was developing a keen interest in religion and philosophy, his classmates later recalled that Swami was a very good student of physics and chemistry. He would not study the subject of English language and his principal used to criticize him for that. However, he was very much interested in debating and he was the secretary of the debating society in the high school. He would not participate in polemics and would not waste his time. He followed his own way while everyone else followed some other way. He was called as a loner. However, everyone respected him for his special views. During the holidays, Swami spent his time in Goraganamudi at his home. He had a close friend in Goraganamudi by the name Sri Mulukutla Veeranna, who was the son of Brahmarsi Mulukutla Surayya, a pundit who conducted *puja* (worship to God) regularly at Swami's house. They would walk around in the gardens and spend time making plans to become great speakers or doctors or great sages. Swami was very much attracted to Swami Vivekananda's life story and his writings and speeches, and Sri Ramakrishna Paramahansa's teachings. Swami read with great interest the lectures of Lokamanya Sri Bal Gangadhar Tilak that were appearing then in the newspapers. Swami listened intently the discussions of his father on the book, *The Light of Asia* by Sir Edwin Arnold. Swami would talk to his friend, Veeranna, about renunciation, inspired by the example of Lord Buddha about whom that book deals with.

During those days, Brahmarsi Dintyala Subbayya Sastri delivered lectures at his home commenting on the *Bhagavadgita*. Swami was not allowed to hear those lectures as they concerned matters of adulthood. However, Swami would meet the Sastri, while he was returning home each day and would extract a summary of the day's lecture. Swami became increasingly detached from worldly affairs. While at home, he would sneak into the books on *Veda* from his father's library and intently read them. Swami's father got worried about his sons attachment to matters that even elders would hesitate to deal with. As Swami's eyesight showed weakness, his father took him to Madras in 1916 to get treatment from a specialist. While in Madras, Swami visited the Theosophical Society in Adayar and followed the daily proceedings that took place under the direction of Mrs. Anne Besant. Later he would appreciate the teachings of Anne Besant in his conversations with Veeranna.

Swami's behavior of too much concern with matters of Self and Non-Self, detachment and renunciation was not teenage-like and it prompted his father to arrange his marriage which he thought would bring Swami in touch with the reality of everyday world. In 1916, Swami got married to Srimati Somavatamma daughter of Sri Nad impalli Subbaraju of Komaragiripatnam in the East Godavari district. However, Swami did not show any interest in the life of a house holder. In June 1917, the results of his final highschool examination were announced. Swami went to Narasapuram to find out his result. He came to know that he did not pass the examination. Instead of returning home, he went to the railway station and left for an unknown destination. Swami's father was very much worried about the disappearance of his son and commanded Veeranna to go and find him as he thought that his son must have told Veeranna about where he was going. Sri

Veeranna, not knowing Swami's whereabouts, started speculating - that Swami must have gone to the North and probably to Calcutta remembering some conversations that he had with Swami a long time ago. So, he took some money and went in search of Swami. He found Swami sitting in a verandah reading some book at the Vivekananda Brotherhood in Belur, Calcutta. During those days, Swami Sivananda was directing the monastery and Swami had been receiving instructions on *Yoga sadhana*. Veeranna tried very hard to convince Swami to return home. Swami was not convinced. Veeranna approached Swami Sivananda and told him that Swami's father was very much worried about the whereabouts of his son and that he would provide everything necessary to carry on his Yoga practices if he would return home. He requested Swami Sivananda to tell Swami to return home. Swami Sivananda looked at the palms of Veeranna and Swami and said that Veeranna should go back home and become a householder. And as far as Swami was concerned, he said, Swami was bound to become a recluse in the quest for knowledge of the eternal truths and so he should not be discouraged. While he was talking to Swami Sivananda, Veeranna was secretly corresponding with Swami's father also how to take Swami back to his home. They concluded Swami Sivananda was the only source and Veeranna began pleading with him day after day to tell Swami to return home. One day finally, Swami Sivananda called Swami and instructed him to return home for the time being. He also told him that he would get a new command from God to leave home, eventually, and then he could return to Belur. Swami Sivananda told Veeranna specifically to provide Swami with all the facilities to do philosophical study and *Yoga sadhana* and not to force him to become a householder. Thereupon Swami returned home.

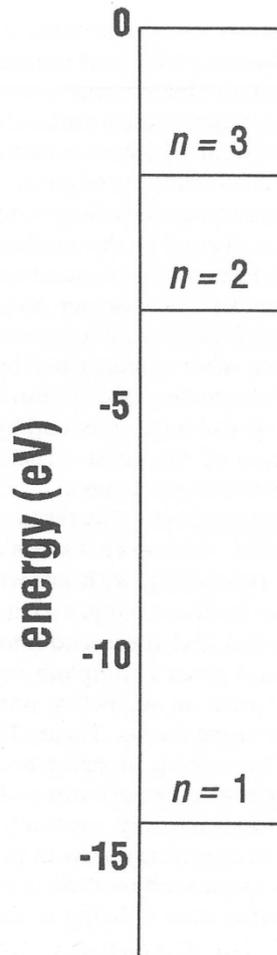
Swami's father and the other concerned elders in the family were constantly worried and they began thinking deeply on how to divert Swami's mind to the household responsibilities. Together they decided to ask Swami to take care of all the financial responsibilities of the house so that Swami's father could retire. This was contrary to Swami Sivananda's advice. Swami resented these new responsibilities and began behaving more strictly in the way that he was instructed at the Belur Math. He wore the garments of a *sanyasi* and did the daily routine as he was doing in Belur. This puzzled his father and other elders. They thought that if he could be instructed in the conventions of *Raja yoga* that might enable him to return to household duties. They brought Yogiraj Sri Alluri Ramaraju to stay with Swami and to instruct him in the *Raja Yoga*. Swami had great respect for this Yogi but resented this forced preaching on him. He did not want anything which he did not seek. So, Swami was again simply waiting for an opportunity to escape from that Yogi. One day Swami intensely felt that the call has come to him to leave home. The most appropriate time had come, as the Sanskrit saying goes, "*Yadahareva virajet Tadahareva Pravrajjet*" (The best moment to become a recluse is the moment that the seed thought for it arises). Swami left home on the night of the new moon, 14th December 1917, without telling anybody to go to the Himalayas to become a Yogi and he did become a great Yogi.

In this book the life story of this great Yogi, who later turned into an eminent scientist of India is revealed. This book is divided into two parts. Part I is an account of his evolution into a Saint

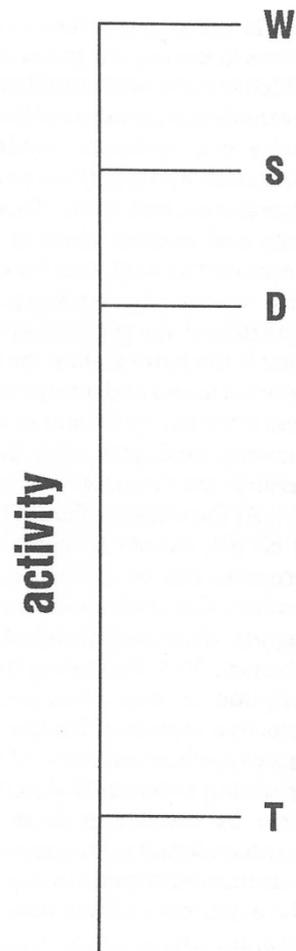
and begins with his auto-biography which reveals his evolution through intense *Tapas* (practice of *Yoga*) in interior of the Himalayas as a Yogi and as an eminent scientist in Europe and the U.S.A. It contains the many poems that Swami composed as he was synthesizing the ancient and modern ideals of life. This is followed by an account of his life evolving into a great Scientist, in New Delhi as the Assistant Director of National Physical Laboratory and in Andhra University as a professor of Nuclear Physics. The final essay in this Part is indeed a celebration of the Saint and the Scientist. It reveals his sixtieth birthday celebrated by his disciples and followers throughout India and his outside activity during that time. This part of the book, except the poems which were written in English, is translated from Telugu, the mother tongue of Swami.

The writings and speeches of Swami are compiled in Part II of this book. These are rearranged in chronological order. The aphorisms he wrote while being in the cave (*Santi Guha*) of Uttara Kasi, Himalaya, is the first work under the title *Purna Sutras*. It was first published in Germany in 1928. These sutras, being the plain expressions of mystic revelations, are characterized by philosophical coherence, cogency, subtlety and spiritual insight. The second work was a lecture that Swami gave in Germany on the subject of Transcendence. He envisions a Transcendence that will transform every human being into divine. This theme recurs again and again in various lectures. The third work is a set of five lectures on the essence of Indian Philosophy. These were delivered in German in 1928 and they were translated by Dr. Sridhara Babu of Oriental Research Institute, Sri Venkateswara University, Tirupati, India. The fourth work is an extension lecture given at Agra University, on the Philosophy of Yoga. The fifth work is a lecture given at the University of Michigan at Ann Arbor in 1948 on the concept of space. The sixth work is the presidential address given in 1962 to the International Philosophical Society at Ahmedabad under the title "The Synthesis and the Ultimate Objective of Empiricism, Rationalism and Transcendentalism".

The immortal life and philosophical works of Swami show that he was many generations ahead of his time. His writings and lectures can be understood easily now by drawing parallels with any branch of modern physics. Quantum theory¹ forms the basis of all modern physics, which deals with forces in nature and their interaction with matter in the atomic and subatomic dimensions. Any physical system, according to quantum theory, is composed of discrete energy levels which are referred to in physics the ground state and excited levels. To illustrate this point further, let us digress a little and examine the discrete energy levels of a hydrogen atom according to quantum theory.² Figure 1a shows the ground state and excited levels of the hydrogen atom. The single electron of the hydrogen atom can exist in any one of these stationary states. The atom will radiate when the electron undergoes a spontaneous transition from a higher excited state to a lower excited state. The emitted radiation from the atom is a characteristic photon with its quantum of energy equal to the energy difference between the upper and lower states of the transition. Therefore, the emitted photons reveal the existence and the structure of the excited states. However, when the electron is in the ground state which is the state of lowest energy, there is no possibility for spontaneous emission of radiation unless excited to a higher energy state. Quantum theory reveals



Level structure of a hydrogen atom.



Level structure of consciousness.

- W - Waking
- S - Sleep
- D - Deep Sleep
- T - Transcendental

Chart of the Level Structure of the Hydrogen Atom and Consciousness

that the nature of any physical system is to settle to the ground state, the state of no excitation. Therefore, if we bottle up hydrogen atoms, we find them in a natural distribution with most of them in the ground state and decreasing number in increasing state of excitation. This natural distribution is called the Boltzmann distribution³ in physics and the number of atoms in the excited states depends entirely on the temperature of the gas which is in thermal equilibrium with the bottle. It is also interesting to note that as the temperature of the bottle drops the atomic hydrogen in the bottle forms into molecular hydrogen which is a different physical system. Molecular hydrogen has its own discrete energy level structure of ground state and excited levels. This discrete level structure composed of a ground state and excited levels is revealed by quantum theory in the nuclear structure⁴ as well, and the concept holds in the latest models of quantum field theory. In summary, quantum theory reveals the discrete level structure of any physical system at the microscopic level. Its quiet ground state is the natural state that the system settles into when unperturbed by external forces and interactions (i.e., left alone). The structure of consciousness revealed by Swami in his philosophical works can be understood by drawing analogies with the quantum description of the atom. These parallels are discussed below to develop a model of consciousness. At the outset it should be stated that consciousness, being the essence of all life, cannot be explained by a simple model. However, its basic structure can be examined and understood by comparing with known models. Consciousness has basically four discrete levels, namely, waking (*jagrat*), dreaming (*swapna*), deep sleep (*sushuptu*) and transcendental (*thuriya*).^{5,6,7,8} Following Yoga philosophy, Swami gives a complete description of how consciousness and its levels arise as subjective and objective aspects of Reality in the first chapter of *Purna Sutras*. Figure 1b shows a schematic view of the level structure. The waking, sleeping and dreaming states are the excited levels, and are experienced relative to each other by transitions from one level to the other each day routinely. Transcendental is the ground level, comparable to the ground state in the quantum description of any physical system. It is a state with no attributes. The experience of this state is described as the experience of being in the absolute divine home within each one of us.⁹ The description of the experience of each individual in relative terms would be different because of differences in the nervous systems. However, the one word that describes everyone's experience is *Bliss* in English and *Ananda* in most Indian languages derived from Sanskrit. Swami captures into a beautiful poem his first experience of transcendental super consciousness (*samadhi*) as cosmic unity and unbounded freedom. It is reproduced in Part I of this book, in the autobiography. He describes in his philosophical works the transformations (removal of stresses from the nervous system) that take place as the transitions to the transcendental level are frequently experienced. In other words once initiated to experience the transcendental level, the attention shifts to experience it more and more. Even though there is no exact quantum analog, atomic systems exist with maximum number in the ground state dictated purely by the spontaneous transition probability to the ground state when the excitations are not as frequent. In the dynamics of consciousness, when the external excitations (influences) are minimized, the spontaneous desire to be in the transcendent makes the nervous system to spend minimum time in the excited state at any time. The removal of excitations (agitations in the body and mind) are clearly described by Swami in the first chapter of *Purna*

Sutras as the means to settle into higher states of consciousness which are different finer levels of the transcendental super consciousness (*samadhi*). The figure at the end of the Chapter 1 of *Purna Sutras* shows the schematic representation of the states of *samadhi*. They have various Sanskrit names. Experiences of these states have been eulogized in Vedic literature. Similarly, the waking level is composed of many discreet states. Swami refers to all discreet states in consciousness as *Vrittis* following the terminology of Yoga Philosophy. Feelings of the heart and mind (*bhavas*) are expressed because of the transition of consciousness from one discreet state to the other.

The human nervous system is the finest instrument built by nature, and has the innate ability to support the experience of any of the consciousness levels and their fine and hyperfine structure states. The intense involvement of the nervous system in the spontaneous transitions between waking, sleeping and deep sleep makes them seem to be the only natural levels of life. Transition to the absolute transcendental level from any of the excited states produces the experience of bliss.¹⁰ However; these transitions are not ordinarily experienced spontaneously because of external excitations. The nervous system must be refined and strengthened to withstand these excitations. Unfortunately, only a few people in the world are born with such refined nervous systems. Agitations in the mind and body (stresses) hold consciousness in the states of the waking level which are called states of ignorance. They inhibit the refinement process necessary to undergo spontaneous transition to the ground state, the *thuriya*, the level of Transcendence. Swami describes four Yogic paths in *Purna Sutras* to induce the refinement process that will suit different human temperaments. He elaborates this point in his lecture on the Philosophy of Yoga. The refinement process is called a prelude to self realization in religious philosophy. In contemporary language, it is called stress release, and it is understood that the various stresses generated internally and from external interactions keep the nervous system in the excited states of consciousness. Various practices taught by Yoga teachers are aimed at inducing the transitions to the transcendental level. The transition to the transcendent and transitions within its finer levels are experienced as waves of bliss. These waves of bliss further refine the nervous system to increase the intensity of experience. Absolute divinity shines forth. Bliss consciousness gets permanently established by such steady practice.

The level of refinement necessary to stabilize the ultimate experience of the ground state (*Nirvikalpa Samadhi*) depends on the individual nervous system and especially on the composition of the mind stuff (*chitta*) of the individual. Swami describes in the poem he wrote on the Philosophy of Raja Yoga, the three qualities (*gunas*) of the mind stuff, *Sattva*, *Rajas*, and *Tamas*. *Sattva* supports activity with a wider perspective, *Rajas* supplies the spur for all activity and *Tamas* dampens activity giving a narrow perspective. *Tamas* gives a false impression of stability and security even in the excited state and limits the activity so as to lose the support of natural law. In a way, *Tamas* induces self destruction unless balanced by *Rajas* and *Sattva*. The refinement process involves altering the composition to increase the influence of *Sattva* on the mind stuff and enable the mind to transcend from the influence of all three *gunas* slowly by steady practice

or to achieve the same in a single stroke by special Yoga techniques.^{11,12,13,14,15} Swami emphasizes in *Purna Sutras* and in his lecture on the Philosophy of Yoga, that each individual should explore, choose and practice the particular Yoga technique that best fits one's temperament. Swami concludes his lecture on the Philosophy of Yoga with a call to every individual to become a *Purna Yogi* and to be bound together by Truth, Knowledge, Unity and Love. The Philosophy of Yoga expounded by Swami supports the good in all religions and cultures.

Many of the poems Swami wrote are on the Yoga practice and on the experiences of the various states of Samadhi. In the poem entitled "Through the path of Silence" Swami wrote of the experience of the ground state of consciousness as the experience of *Brahmakara vritti* (the experience of *Aham Brahmasmi* "I am Brahman") that will not be lost even when experiencing the excited levels of waking, dreaming and deep sleep. One of the prominent Pundits Brahmasri Guntur Sitarama Sastri of Moggallu of Andhra Pradesh, India visited Swami and expressed his doubt as to whether that experience remains even in the deep sleep state. He asked Swami to produce evidence from Vedic Literature. Swami spoke of that experience as due to the establishment of equilibrium in the experience of various consciousness levels and it is known in Vedic literature as *Dhruva Sruti*. Swami later sent him the following Sanskrit verses from few books of the many in Vedic Literature that described the experience of the ancient sages.

Vedic Text: *Narada Parivrajakopanishad*

1. *Thuriyamaksharamithi Jnatvajagarithe sushuptyastapanna iva yadyachryutham, Yadyadrushtam thathathsarva mavijnathamiva yovasethasya swpnavasthayamapi, thadrugavastabhavathi | Sajivanmukta ithi vadanti sarva srutyardha prathipadanamapi thasyaevamukthirithi |*

A person fully awake will see the individual self as the blueprint of the Cosmic Creative Self (*Brahman*). This awareness once realized will be there even in deep sleep. This experience is as captivating as sleep is to a sleeping person. In the sleeping state, sounds and the changing scenes around one do not reach the person's ears and eyes.

2. *Swapnepi yohiyukthaha swajnagratiiva viseshathaha | Idruscheshtaha smruthaha sreshto varishto brhmavadinam |*

Such a person with deep knowledge of the Cosmic Self is considered as the best of all yogis.

3. *Nanaham brahmethi vyvaharetkinthu brhmahamasmi tyajasram jagratswapna sushipthishu | Thuriyavastam prapya thuriyatithatvam vrajet |*

The thought that the self is a representation of cosmic intelligence (I am *Brahman*) should

pervade the mind even in the waking, sleeping and deep sleep levels of consciousness. Thoughts that negate this experience should not be entertained. One should not only experience the transcendental super consciousness level (*Samadhi*) but also transcend further and experience the finer states of unbounded unity in the unmanifest.

Vedic Text: *Mantrikopanishad*

4. *Om astapadam suchim hamsam trisutra manu mavyayam | Trivarthmanam thejasoaham sarvathaha psyannapasyathi | Bhuthasamohanekale bhinne thamasivaikhare | Anthaha pasyanti satvastha nirgunam gunagahvare |*

People who practice *Dhyana Yoga* (meditation) will begin to witness the Cosmic Self in their waking level of consciousness once their ignorance gets shattered by their practice.

Vedic Text: *Yogavasiste upasamaprakarane*

5. *Sadatmana sadevedam jagatpasyathi nomanaha | yadha swapne thadhae vasmin jagratyapi janeswara |*

The even minded person will never find the world as separate from the Cosmic Self.

6. *Antharmukhamananyam supto budhovrajannapi | Puramjanapadam gramamaranyamivapasyati |*

An introspective person in all levels of consciousness finds the busy villages, cities, and even nations with its citizens lacking the experience of the transcendent, as wild jungles.

7. *Balyayauvanavrudhashudhukheshuchasukheshucha | Jagratswapnasushupteshu svasamvitti parobhavaha |*

One should be coupled to the transcendental pure consciousness (*samadhi*) level while in waking, in sleeping or in deep sleep, in happiness or grief, in childhood, adulthood and old age.

Vedic Text: *Kashmirasaiva dharsene sivasutre spandhakarikayamcha*

8. *“Jagratswapna sushuptibhede thuryabhogasambhavaha”*

The experience of bliss also happens in waking, sleeping and deep sleep levels of consciousness.

9. “*Sarvadasasu yogina savadhanena bhavithavyam ityaha. –Trishuchaturdham – Thilavadasechyam*” [*Trishujagaradipadeshu chaturdham sudhavidyaprakasarpam thuryananda rasatmakam dhama, thaila vad asechyam vyapnuyat yenathanmayebhava mapnuyat*]

Always a Yogi should be in attention. The experience of the flow of the illuminating pure knowledge can happen without interruption at any time in any level of consciousness even in waking, sleeping or deep sleep levels.

10. “*Trithayabhokta veeresaha*”

A knower of reality (*Jnani*) will be possessed by the inner experience of the unbounded Self even in the three excited levels of consciousness, namely waking, sleeping and deep sleep.

11. *Thasyopalabdihi sathatam tripada vyabhicharini nityam syat suprabhuddasya thadadyante parasyatu*

This experience of the Cosmic Creative force as located within oneself will certainly come to any person of steady intellect.

The immortal life of Swami and his philosophical writings and teachings contributed immensely to the Indian renaissance of the 20th century. Swami inspired Indians to cultivate saintliness and science to enjoy progress, harmony and bliss. He ranks high among the *sadhu* leaders of recent Hindu renaissance, with Swami Aurabindo, Swami Brahmananda Saraswati of Jyotirmath, Swami Mehar Baba, Swami Prabhupada, Swami Shirdi Sai Baba, Swami Satya Sai Baba to name a few.

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Jai Gurudev!

Long live the Vedic tradition of masters and teachers!

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PART I

AUTOBIOGRAPHY *

(* Translated from Telugu by Dr. Raju Umapathi Datla. However the poems presented in the chronological events of Swami's life were original as written by Swami in English.)

On the 14th December 1917, I left my home in Goraganamudi during the midnight hours of the new moon day. I carried with me a shirt, a blanket, four rupees and the clothes that I was wearing. I walked and walked. Eventually, I took a train going north. When the train reached Tuni station, I saw some passengers boarding the train. I knew them. For fear of encountering them and for the possibility of being stopped from going forward on my journey, I got out of the train and resumed walking. I traveled by foot and by train for many months and reached Kharagpur, which is 600 miles north of my home town. There was a railway workshop on one side of the station and the old city of Kharagpur far away on the other side. I spent two days under a Banyan tree, which was half a mile away from the city. Next to the tree, I found a burial monument. Devotees going there tied pieces of cloth onto the stems of the tree. Some railway employees who saw me staying under the tree invited me to their homes. They treated me lovingly providing meals and accommodation to sleep. I was there for a week spending the day time under the tree.

During that week I felt I should go to Lumbini in Nepal, the birth place of Lord Buddha, and practice *Tapas* (dedicated full-time practice of *yoga* for enlightenment). The devotees at the burial monument on learning of my intentions made the necessary arrangements. I traveled by train and reached Jayanagar station, on the border of Nepal. I got out of the train and walked to the banks of a nearby river. It was Gandaki, the tributary of Kamala. I entered the river and started swimming without looking for a safe place to cross the river. The water was ice cold as it was coming from the nearby snowy mountains. In fact it was the freshly melted snow. My hands and feet began freezing and became frigid. I began to drift with the swift current of the river. I was drowning on and off being swept away by the swift current. *I lost control over my body and hands and only the thought of God filled my mind and heart. I left myself to the divine will. I chanted the mantra "OM" and I felt I would leave the material body soon.* However, by divine grace, I suddenly felt my legs touching the ground. I just stood up. I walked through the remaining stream to reach the other side of the river.

After a few minutes' rest I started to walk along the river bank and reached a forest in Nepal. I looked for a place to "live" but all I found was a big rock under which I settled at the side of a hill near the river bank. I had no food. The forest was very thick. I had heard that ancient *rishis* lived on air and ate fruits, roots and fresh leaves, I started doing the same. I began practicing yoga. I spent my time doing asanas and meditation. *Padmasana* (Lotus-pose), *Siddhasana* (Perfect Yogi's pose), *Paschimotana Asana* (Head-knee pose) were the postures I used to be in. While meditating in *Paschimotana Asana*, my mind would transcend thoughts and it was full of bliss, though momentarily in the feeling of Supreme Divine. I sometimes had no sense of my own body. Three

weeks passed like that. But then I came down with heavy cold and fever. I became very weak because I did not have proper food. I had only two pieces of cloth to cover myself. The severe cold and fever continued, and as I did not have a blanket, I would sit in the sun. Even with all that hardship my yearning for Divine Consciousness used to take me to higher thoughts and I could remain calm without feeling pain.

One day a wealthy man by the name Yudda Vikramark from the town of Mujaffarpur in Bihar state came for hunting in that area of the forest. He saw me weak and unable to move. He told me that malaria is rampant in the area and there are tigers and other wild animals in the vicinity. He asked me to go with him to his town and stay at his home until I recuperate. I told him that I left towns to be in a quiet and I would not go to the town again. He said that places near Haridwar and Rishikesa are more proper for solitude and practice of Yoga as they have facilities, such as proper food and medical care. He said there are Sadhus in those areas and the environment is more congenial for spiritual *sadhana*. He also offered his help to send me there. For this I agreed. He spent two days with me giving me medicine to reduce my fever. Then we left for Mujaffarpur.

Mujaffarpur: Yudda Vikramark had several buildings in Mujaffarpur. He gave me a room on the second floor of a two-storied building. He arranged for medicines and food. One morning I came down and sat on the steps outside. Then some students who were living downstairs, were discussing physics problems from a book, while sitting nearby me in the sun. I saw the book and inquired about it. They said I would not understand, even if they tell about it. They wondered why I wanted to know it. I felt that book must have been the physics text book written by Gregory and Hardley. I picked it up and checked it. It was the book I had studied in my 10th class. So, I picked up the book and looked at the contents. I wrote the solution to the problem they were discussing on a piece of paper and gave it to them. They were surprised that I could solve a problem that was hard for them. They started passing the word around that I was a science teacher.

Within a week, my health got back to normal. I got ready to go to Rishikesa. Both Yudda Vikramark and his wife wanted me to continue my *tapas* at their home. Especially, Yudda Vikramark's wife was a great devotee of God and she visited me and talked about her problems. She was a noble Hindu housewife and she cared about her husband very much. I came to know that they had no children. Yudda Vikramark, because of his bad habits, would not stay at home. His wife was very glad that since the time I arrived her husband was staying at home to take care of me. So she requested me to stay on, so that her husband would continue to stay at home leaving his bad habits. Yudda Vikramark also requested me to continue my *tapas* at their home and they would take care of me. I disagreed as I wanted to live alone away from towns as an ascetic. I told him that it is not fair to request me to stay on because he had brought me with the promise that he would make arrangements to send me to Rishikesa. I said if they do not agree to the idea of my leaving for Rishikesa, I myself would leave some night without telling anyone. Eventually, they agreed to my proposal.



PADMA ASANA



SIDDHASANA



PASCHIMOTTAN ASANA

Chart of Swami's favorite Asanas

During those days, an Arya Samaj preacher used to visit Mujaffarpur from Delhi and gave lectures. Yudda Vikramark gave money to him and made arrangements for me to go with him to Delhi and from there to Rishikesa. So, I traveled with that Arya Samaj preacher and reached Kanpur first.

Kanpur: The Arya Samaj preacher introduced me to a devotee by the name Viswambaranath who was a wealthy member of the Legislative Council. He owned lot of land filled with gardens. He had built nice buildings and cottages in those gardens. He respected Sadhus very much and gave some of those cottages to *sadhus* to stay and practice *Sadhana*. He was taking care of all their needs. He gave me a round cottage close to where *he* was living. The cottage was beautiful covered as it was with nice flowering creepers.

Although they were sending food to *sadhus* in their own cottages, for some reason they would invite me to their building and arrange a special meal for me. They did not have children. As I was young among the *sadhus* there, they offered to have me live in their home and permit me to practice my *sadhana*. I told them that I did not come seeking comfort and nice living and I left my wife, parents, brothers and sisters etc. seeking solitude to practice full-time *sadhana* towards God realization. I convinced them that I should be put on my way to Rishikesa. After a week, they arranged for my travel with the Arya Samaj preacher who was leaving Kanpur to reach Delhi.

Delhi: We reached Delhi and because I wanted to spend my time alone, I bid goodbye to the Arya Samaj preacher. I went to the shores of Yamuna river. That area was not inhabited and was peaceful during those days. While walking on the shore, I saw a burial ground and next to it there was a hut (a small house). I went in there and found that a Brahmin had built it for doing *Tapas*. I requested the Brahmin to let me stay there and he gladly agreed. He even used to give me food every day. Victoria gardens and the famous Harding Library were not far from this place. One day I went to the library and I saw the four volumes of Plato's *Republic*. I felt like reading them. From the very next morning onwards I started getting up early, complete my *sadhana* which consisted of *Asanas*, *Dhouti*, *Pranayama*, *Namasmarana* (recitation of God's names in Sanskrit), *mantrajapa* (recitation of Sanskrit *mantras* in a systematic way) and *Dhyana* (meditation). This used to take me until 9 A. M. and I would eat my breakfast and reach the library by 10 A.M. I used to read there until 5 P.M. I finished reading those volumes in a month. After reaching the hut, I used to do my *sadhana* including meditation which used to take until 11 or 12 P.M. The Brahmin was not always at the hut and other roaming *sadhus* would come by and spend a day or two there. One morning I was alone in the hut and I was practicing my morning *sadhana*. A C. I. D. (Criminal Investigation Department) police officer suddenly pushed the door and entered the hut. Sudden disturbance in *sadhana* is quiet harmful and it made me angry. I asked him to get out. He obediently went outside and brought his superior. They took some information from me about my identification by scaring me about the consequences if I do not cooperate. Later that evening the inspector returned back with a basket of fruits. He began begging me to forgive him for his unfriendly behavior that morning. He told me that when he returned home from duty that day, his son was sick. They did

not know the reason for his sudden sickness and somebody suggested him that he might have knowingly or unknowingly hurt some *sadhu* because *sadhus* could do things that would have effects, such as his son's sudden illness. The inspector's family pressed him to recall any such happening that day. He immediately thought of me and so he came to me to ask for forgiveness. Although I did not do anything to make his son sick, I assured the inspector that everything will be all right and he should return home. The next day he returned to thank me, for his son became better overnight. I told him that nobody should harm or cause difficulties to *sadhus* and especially they should not be disturbed when they are practicing *Yoga sadhana*. I asked him not to inform my whereabouts to my people in Goraganamudi. He told me that he sent a telegram already to my home conveying that the police located me in Delhi and I am safe. However, he promised that he would not reveal my exact whereabouts to anyone, and he did not. He showed respect and devotion in his future dealings with me.

While I was in Delhi I was acquainted with two persons, one was a devotee from Punjab and another was a clerk at a railway station. We heard there were *Siddhas* (perfect *Yogis*) in Mount Abu area. Together, we decided to go there and see them.

We reached Karadi railway station. They paid for my expenses. We came across a contractor at that station. He told us there was a *Siddha* in the Pandava cave in Poona. So, I left for Poona leaving my colleagues who were intending to go to Mount Abu. I found in Poona that that person was an addict and smoked *Bhang* (Marijuana). So, he did not impress me and I left him immediately. I went to the Ferguson College in Poona. I spent two days there and met Professor Ranade for whom I had great regard. I returned to Delhi. But, on the way I went to see the Sabarmati Ashram of Mahatma Gandhi near Ahmedabad.

Haridwar: I wanted to leave Delhi and incidentally I met my old acquaintance, the Arya Samaj preacher, again. He encouraged me to go with him to Rishikesa. We reached Haridwar and I decided to part with my friend and see that place. I went to the Ramakrishna Mission in Kanakkal. The *sadhus* living there were all Bengalis. They only spoke Bengali and interacted among themselves ignoring others. I did not like that place and I went to the Surajmal choultry (a place of free boarding and lodging). I sat on the front portico and spent time just watching around. An old *sadhu* was there was coughing and smoking marijuana sitting alone. After some time, he started talking to me. He wanted me to become his disciple. I did not agree. I spent few days there sleeping on the floor and eating the free food given to *sadhus* in the choultry. In that area, they all spoke their native language Hindi. As I did not know Hindi then, I had to wait until I met some one who knew English. I met a student at last and I found out from him the way to go to Rishikesa. The next day I started walking from there and reached the Kalikamlivala choultry in the Satyanarayana village in the evening. The manager of the choultry gave me food and took care of me. The next day morning, I resumed walking and passed by Rishikesa and reached Rama Ashram. I spent four days with the librarian Munshi Sher Singh of the Ashram. I asked him where would be a place to spend time in solitude in the area. He suggested Swarga Asram.

Swargasram: Those were the days of flood. The Ganges river had flooded in full fury. No boats were plying. So, I went with a pilgrim to Laksmanajhula and reached Swargasram by crossing Ganges on the rope bridge. I went to the choultry. They had just finished their lunch and the left-over were thrown around the compound where the sadhus sat down and ate. It was stinking really and I could not stand it. Anyhow I went to the manager of Swargasram. His name was Atmaprakash. I could not stand the smell of Iodoform in his room and I thought to myself that the manager may be suffering from some chronic illness that required him to use Iodoform. I felt so sorry that place was like an abode of hell instead of an abode of heaven. 'Swarga' means 'heaven' but the place was quite opposite of what that name suggests.

I returned back to Rama Ashram which is in Muni-Ki-Vati, where there is a small dispensary operated by the princely state of Tehri. I told the Munshi of the Ashram my impression of the Swargasram. Munshi told me Swargasram is not just what I saw. He said there are areas in Swargasram, clean and ideal for spending time in solitude. He said he would send me with someone who knows that place well.

A *sadhu* by name Anandaswarupa used to come from Swarga Ashram once a week to borrow books from Ramasram library and return the old ones. That *sadhu* was called by the name Giridhar. One day (16th June, 1918) the Munshi introduced me to Giridhar and requested him to arrange for me a cottage in a quiet and lonely place in Swargashram. Giridhar was from South India and his mother tongue was Malayalam. He was of quiet nature and talked very little. He took me to Swargashram and showed me all the cottages (*Kutiras*). Then there were only few *sadhus* staying there. All the good cottages were occupied. The cottages in the middle row had doors eaten by termites. I took one of those cottages that was more peaceful and secluded. Although it was in a decaying stage and annoying, I cleaned it. They gave me a mat. I started practicing meditation etc. with great vigor sitting on the mat. One night, an animal entered the cottage at 12 P.M. As I was in meditation then, I just made a loud sound of "Om" and I heard the animal running away. The next morning, I inferred from what I saw that the animal was a porcupine.

As days went by, I became more acquainted with Giridhar. He stayed in cottage No. 130. In cottage No. 128, Saraschandraji (the earlier name of Swami Purnananda), and in cottage No. 129 a *brahmachari* from Gujarat by the name Yoganandaji were staying. Yoganandaji was a disciple of Krishnanandaji. Giridhar tried hard and slowly got cottage No. 127 allotted to me. Saraschandraji was not there as he was on a visit to somewhere. As I was from childhood a devotee of Lord Krishna and as I was practicing Yoga rigorously, irrespective of what I was doing I used to feel the presence of the Divine in my awareness. I used to feel the presence of Lord Krishna and I used to talk and move around with the strange *bhava* that everything is happening with his grace. As I was pervaded with *Bakthibhava*, I always used to see that Lord Krishna was walking to me. I used to meditate and sleep in *Paschimottasana*. I would lose body sensation as my body used to become numb in that pose. Finishing the planned task with full devotion, being independent and having the nature to express thoughts without fear, practicing *yoga* rigorously, being kind and having a

peaceful behavior were my characteristics then. So, people used to call me as "Yogiraj" (King of Yogis). I spoke English fluently. Anandasvarupa (Giridhar) became very sick with malaria fever. I felt he should be taken to the hospital in Rishikesa. I told the manager of Swargasram about the *sadhu's* malaria and requested him to arrange a *Doli* (a palanquin) to take Giridhar to Rishikesa. He arranged a *Doli* and I took Giridhar to Rishikesa and put him in the hospital. I took care of his needs and went, wherever necessary to carry on my intense *Yoga sadhana*. Giridhar regained normal health in a few days. He came and talked to me frequently from then onwards. But I used to be disturbed in my *Yoga sadhana*. I felt that I lacked solitude. I also contracted fever. So, I felt to leave that place and go elsewhere.

Mount Abu: While I was attending Anandaswarupa at the hospital, I came across pilgrims from Abu road and Palampur in Rajasthan who later became friends with me. They told me there is no malaria at the place where Sri Dattatreya did his *Tapas* on Mount Abu and it has all the facilities to do *Tapas*. After Giridhar recovered fully and after I became well enough, those pilgrims took me to Delhi. After spending two days in Delhi, I went with those pilgrims by train to Abu Road railway station. Journey to Mount Abu was very hard during those days. There used to be a postal van that used to go to Mount Abu from Abu Road railway station daily. The pilgrim from Palampur arranged two seats in the van, one for himself and one for me, and took me to Mount Abu. There was a Raghunathmandir near Nakhitalab in Abu. There were two caves and another Mandir near that temple. I spent two or three days there. I inquired the *pujaris* (priests) and the *gosain* (men who take care of the cattle) if there is any place nearby that was more secluded. They told me there is Gurusikhar within seven or eight miles where Sri Dattatreya did his tapas in ancient times and it was secluded. However, they warned me that it was very spooky and dreadful with stories of some devils living there. As I knew of no fear, I felt very happy to go there.

Gurusikhar : I walked to Gurusikhar and reached there in the evening. There was an Ashram within few hundred feet at the base of the hilltop. It had two rooms. *Gosain* were living in one room. The second room had "*Nirantar Dhuni*" (fire that was always kept going) and *Negadu* (a type of stove). I stayed in the nearby Dattatreya's cave. It had no doors. The inside was spacious. I sat on a mat inside and practiced meditation. Every day in the morning I went to the water springs located at a distance of 500 feet down the hill from the Ashram. I used to finish my morning ablutions and my bath there. Then I used to carry a pail of water with me to the Ashram. The *gosain* used to give me dough made from wheat flour to make my own bread. I used to make bread using their stove and ate around 10 A.M. and go back to my Ashram. That bread used to get hardened, while being baked in the stove. They used to call it a *Tikkad* and it was their standard diet. I used to get indigestion with it. I sometimes added water to it to help digest but to no avail. I used to eat very little. However, I had very blissful meditations and I used to have very often the awareness of God's presence around me. I used to do my meditation and sleep in the *Paschimottasan*. I stayed there like that for nearly 6 months. As I could not digest *Tikkad* bread and the water also did not suit me, I lost weight and my body became very weak. One day an agent to the then British Governor General by the name Sankarlal came to visit that area and met me. He had

his friends with him and they all requested me to let them know of my next stop if I leave Gurusikhar.

Dhud Bhavidi: I left Gurusikhar and went to Dhud Bhavidi. Dhud Bhavidi had a spring with water at normal density. Although water was only available in small quantities at a time, it was the best in the Abu area. There was a Devimandir (Temple for a Goddess) on the hill. There were three cottages near the *mandir*. Two of them had no roofs but only had bare walls. I stayed in the third one which had a roof and doors also. There was forest all around. There were Jaguars (small Indian Tigers) and other wild animals inhabiting the area. The cottage had a raised flat ground convenient to sit and I spread a mat on it. I practiced meditation sitting on the mat and supporting my back against the wall. I wrote a postcard to Sankarlal as I promised to write him after reaching Dhud Bhavidi. Soon Sankarlal came to see me with his friend named Nagar who was a strong devotee of God. Nagar was the inspector of police and was a Gujarati. They were Kayastha by caste. Kayasthas claim that they are the descendants of Chandragupta Maurya. They sent me food once a day and visited me once a week. As there were no people around, I enjoyed complete solitude and serenity. The trees were very dense in the forest and the place was nice and cool. It was very good to carry on my *Tapas*. There was a path to go into the forest right at the side of the cottage in front of the one I was living in. I would go along that path into the forest during the day time and sit somewhere for meditation. At night, I sat on the raised ground in my cottage and practiced *Yogasadhana* for hours on end. The cottage was very clean and nicely paved inside. One night, while I was doing meditation sitting on the mat with my back leaning against the wall, a small patch of the wall gave way and fell down making a sound. The next day, I saw the part that fell off. It was covering a small closet in the wall and it came down with its contents. There was a small package covered with cloth. I opened the cloth and the paper cover carefully. It had a fine metal sheet Talisman, a foot long and a few inches wide, folded inside. The sheet had the letters "V I JAY A" written in ancient Telugu script and had many *Yantras* and caricatures of various Gods drawn all around it. The paper that covered the metal sheet had the following writing on it: "WHOEVER WEARS THIS FOR THREE DAYS HIS WISHES WOULD BE FULFILLED." I had no idea about why that fell into my hand or whether there might be divine will behind it. However, I carefully folded it in a piece of cloth and wore it around my neck. This happened on a Saturday. The next day Sankarlal happened to visit me and I narrated to him what had happened. He told me that it was really from God and that I should wear it. It would bring something good for me. I told him that I will give him that package after three days. I tied it to a string and wore it around my neck. I took it off only at the time of my bath in the morning and hung it on the branch of a tree. On the fourth day morning soon after my bath, I took the package from the tree and I opened it. To my great surprise, the metal sheet was missing. I searched all around but it could not be found. I thought that some bird might have snatched it away. However, I felt embarrassed to tell this to Sankarlal. Eventually, I told him and he believed me without any question. From then onwards, Sankarlal and his friends visited me daily. Again, I had to seek solitude to carry my *Tapas*. I left that place and went to Nilakantha Mahadev, which was a few miles away up into the hills.

Nilakantha Mahadev: There was big temple of Lord Siva here. By the side of the temple, there was a cottage. It had a portico. There were hills and valleys all around the temple. A *sadhu* by the name Ganesagiri was looking after the temple as a priest. He offered me the cottage and requested me to stay there. The area had beautiful sceneries and was ideal to live. I went into the forest after taking my morning meal and carried on my *Tapas*. I would return late at night. I took bath at the well near the temple and practiced *Hath Yoga (Asanas)*. Sankarlal sent me food through Ganesagiri. I had the following books with me during those days. They were Kant's *Critique of Pure Reason, Elements of Metaphysics, Light of Asia, Bhagavadgita* and *Vedanta Sutras*. I could carry on intense *Yoga sadhana*. There were three paths leading to Nilakantha Mahadev from Abu during those days. One path was via polo grounds, the second path was via Golf grounds and the third was via Dhudbhavidi. One evening, a resident of Ahmedabad by the name Sri Bhogilal Tribhuvan Thakur came to Nilakantha Mahadev for sightseeing and inquired if there was *any sadhu* living in the area. People showed my cottage. This happened while I was away in the forest. He entered my cottage and looked around inquisitively. He found the books that I mentioned earlier. He felt that I must be an educated *sadhu* and he wanted to meet me. When he inquired about my whereabouts, Ganesagiri told him that I went to the forest as usual to do *Tapas*, that I would not return even at sunset. That day, I returned back around 10 P.M. and Bhogilal was waiting for me. He inquired about my welfare and talked to me in a friendly way. This was my first contact with Sri Bhogilal. During those days, a Moslem family from Bombay was staying in a bungalow near the Polo Grounds. The whole family would go to see me now and then. With great devotion, they prostrated before me like traditional Hindus. They drank water that is left over in my glass as *prasad* (holy gift).

I spent a total of 11 to 13 months (1918-1919) practicing *yoga* in Gurusikhar, Dhud Bhavidi and Nilakantha Mahadev. I would experience *Savikalpa Samadhi*. I would feel the presence of Lord Krishna and had strong *bhavas*; such as that I was moving around with Lord Krishna as his friend playing with him and talking to him. That feeling became stronger and I would feel that everything is controlled by Him. I would spend hours in the bliss of God Consciousness. While I was spending my time in this manner at Mount Abu, one day I had a strong thought to go and visit Himalaya peaks. It was as though God was commanding me to go. Here I like to tell you the story of a Mohammedan *siddha* whom I met, while I was at Mount Abu.

Mohammedan Siddha: A Mohammedan *siddha* lived within three miles from the temple at Nilakantha Mahadev. He wore very expensive *saris* like women. He would display his strong feelings as he is the wife of God. He worshiped God as a traditional Hindu housewife does to her husband. He wore expensive jewelry as a woman. Very wealthy people, like Maharajas, visited him. Many eminent people would visit this *siddha* when they visited Mount Abu. Everyone aspired to get his powers. One day, he came to my cottage accompanied by some *rajahs* who were visiting him then. He prostrated before me like a Hindu and began saying that I am the son of God. He said that he wants to teach me the knowledge of his super powers. I said that I am not interested. I had the feeling that giving attention to just attain super powers would hinder my

progress. He asked one of his followers to bring firewood that is burning. He asked one to put it down on the ground and asked another one to cover it with earth. When the fire was about to be extinguished he began looking at the sky and the fire displaying unbelievable anger chanting some *mantras*. Soon the fire started to produce smoke. That smoke started to smell like burning incense. He asked the gathering if anyone wants to smell any particular odor, make a choice mentally and remember it. He began looking angrily at the sky and the fire chanting *mantras*. He rubbed his two palms vigorously and went to each one of the audience who was interested in the smell of their choice. He made the first ten people to smell his ten fingers one by one. They all said they smelled what they wished; such as that of a rose, jasmine, onion etc. Then he turned to me, folded his hands saying *Namaskaram* and said I am the son of God. He prayerfully requested me to go to his house and bless him. He repeated this several times. He was staying at the bungalow that is owned by the Maharaja of Siroi. One evening I went to his residence. I spent that night at his place. He gave me supper. He had an Icon of a 'pir' (a Moslem ghost) in his room. He arranged various materials of worship and very valuable *saris* around the Icon. His mode of worship was like that of a Hindu. He wanted to teach me how to get his super powers. I told him firmly that I was not interested. He had a Moslem follower and many people were after him to learn those powers. But, he did not teach anyone. Next morning, some *rajahs* and rich people came to pay respect to him. He said that he wants to give *prasad* to all of us. Like last time he brought firewood and did the same act again and made everyone smell on their fingers incense of their choice. He then brought a coconut and again looked up and down with wide open eyes and showing anger made odd sounds. He then broke the hard crust on the coconut by striking it on the ground. From its inside came grapes, sugar candy, *khajura* (dates) and *kishmish* (raisins) more than can be imagined to fit inside that coconut. Again, he prayed with his hands looking up and clapped his hands. Out of his hand came a pile of rupee notes. Again, he did the same act and this time coins came down in bunches. He could display many such magical powers. However, I bade good bye to him and returned back to my cottage. I saw another such *sadhu* at Ragunatha temple in Abu. He could read others minds. He asked people to think of a question and he wrote the answer on a piece of paper and gave it to them. One day, while he was doing that for everyone he came to me and pressed me hard to think of a question. I asked within myself "What is the difference between *Sankhya* philosophy and Yoga philosophy." The answer that he wrote was: "there may be difference but for scholars and learned people not much difference appears." During those days, I did not like to reveal my name. I told whatever came to my mind. Once I told my name as Bharatananda, another time as Nirmalananda. I gave my name as Nirgunananda, when I first went to Rishikesa. That was the reason why Giridhar called me as Nirgun. While I was at the border of Nepal, I gave my name as Jnanabikshu. I liked this name because I liked Buddhism with some changes. However, I did not continue that name because people would think that I am a Buddhist. I did not really like any name that belongs to any tradition including the name Ananda. However, I named myself as Jnanananda on my way to Rishikesa from Abu and gave that name to the Sangha in Rishikesa to satisfy their requirements.

Swargasram: Before leaving Mount Abu for Himalaya, I spent ten days in Ahmedabad at the

request of Bhogilal. He made necessary arrangements for me to reach Rishikesa. After reaching Rishikesa, I proceeded to Swargasram. I was accommodated in the cottage number 126 next to the Ganga river. I started on an intense practice of *Yoga sadhana*. I would do *Dhyana* (meditation) for one and half hours at a stretch sitting in *Paschimottan asana*. I would lose complete body sensation experiencing the bliss of being one with Lord Sri Krishna, my beloved Lord. My old acquaintance, Giridhar came to see me twice and he told me once that I did not wake up from *Samadhi*, although he turned me around. He introduced me to Sri Saraschandra. Saraschandra sent me a letter one evening to come and eat *khichdi* (an Indian dish) with him. I went and ate *khichdi* (gruel of rice and lentils). After dinner, while I was there, I started having a wonderful feeling. I felt that I was in the presence of Lord Krishna and also in the presence of a *Sadguru* (great teacher). I felt that I was requesting the teacher to initiate me into proper *sadhana*. I also felt the question being posed to the teacher what should be my practice in the future? Then Saraschandra looked at me and said that I am already in the lap of God and that he has nothing more to tell me. I requested him again. He said he will teach me (*Sadbodha*) later as whatever he feels to be imparted to me. I went to Saraschandra again the next day. Then he gave me his *Upadesa* (instruction) to me. During those days, I used to fall down while I was doing meditation and getting into a deep sleep state. I practiced *Asanas* and *Pranayama* as usual. As I often fell down, people would come to see this. I would tip over to one side or the other, while sitting and I would fall down if I sit in meditation on a bench. One day, while doing *Yoga sadhana* on a high table, I went into the Yogic deep sleep state and Mr. Gupta from the next cottage felt very sorry to see me lying on the ground getting hurt because of falling from the table. They built a protecting circular frame around the table, so that I would not fall down. They also built a fence around my cottage, so that people would not come to see me frequently and wild animals would not enter my cottage, while I am in an unconscious state. In that manner, I spent four weeks there.

As I did not like people visiting and disturbing my *Yoga sadhana*, I wanted to go somewhere else. I should mention here that this kind of experiencing deep sleep while being in meditation, falling and tipping over etc. went away after some months. Soon I was experiencing the bliss of *Samadhi* while being fully awake in meditation. I started my journey to Kashmir following the suggestion of my *Sadguru* Saraschandra. My *Guru* did not teach me any different *Yoga sadhana* as I learnt some techniques already and advanced in *Yoga sadhana*. When I related my experiences to him, he would bring them into a proper line showing a way to understand them.

Kashmir: I went on a *tonga* (horse carriage) to Rishikesa railway station and got into a train. I could travel by train at that time because of the money that was left over from what Sri Bhogilal in Ahmedabad gave me. It was either May or June of 1919. In Lahore and Amritsar, trains were detained because of martial law enforced by the then ruling British government in dealing with the Rowlatt Act Satyagraha agitation of the people about the happenings in Jalianwala Bagh. I was asked to get down from the train at Amritsar. I spent the day there and left for Lahore the next day.



Swami with disciples, Srinagar, Kashmir

I bought a second class ticket at Lahore railway station as they were not allowing third class passengers to board the trains to Kashmir. I got down from the train at Jhelum station located on the bank of the river Jhelum. I stayed in a *Dharmasala* (free lodge) close to a nearby temple. There I got a severe attack of Malaria fever. I took Quinine mixture and stayed there for two days until the fever subdued. Again, I boarded the train and got down at Rawalpindi railway station. Again, I had high malaria fever and I took quinine mixture and it came down. I took a *tonga* along with a resident of Poonch and a Sikh youth going to Srinagar. We spent the night in a *Dharmasala*. During our journey wherever we stopped to take a break to give the tonga-horse a little rest, I inquired of people whether there were any caves around the area for me to stay and carry on my *Tapas*. We entered Kashmir via Murrie and Kohila towns. We reached Baramulla town by the sunset. When I inquired about any nearby secluded cave, someone gave me directions to it. I paid the *tangavala* (driver of the carriage) my part of the fare all the way to Srinagar and left with my bags. I came to know that a Sikh devotee by the name Santsingh built a cave for *sadhus* at a place 3/4 of a mile away from the village. I went to the cave. There were two or three Sikh family homes within 150 yards from the cave. There were 4 or 5 cottages near the cave. But, nobody was staying there at that time. It was about 10 days before *Sravana Purnima* and I was told all the *sadhus* from that place left for Srinagar for Amarnath Pilgrimage. So, it was nice and lonely in Baramulla area.

Baramulla: There were many trees around the cave. It was very convenient to do my *Tapas*. The guard at the cottages informed Santsingh that I was staying there. So they sent food daily. I accepted all that was happening according to the wishes of the Lord.

There was a creek nearby and was convenient for taking bath etc. I spent the months of August, September and October of 1919 at that place practicing daily *Yoga asanas*, *Pranayama* and *Dhyana* (meditation). *Sadhus* who went on pilgrimage to Amarnath returned back. However, they soon left because of the onset of winter. All the trees shed their leaves and were looking bare like broom sticks. It began snowing by early November. I did not have shoes. The skin of my feet got cracked and started to bleed. The roads were covered with snow. I left the cottage and went to the Baramulla village as people told me that cold would be severe as winter proceeds and prolongs. I met an officer and a devotee by the name Sri Kailasnath who arranged for me to stay in the home of a Kashmiri Pundit. I stayed there for few days, but left that place as my stay at his home was not comfortable. I left my baggage and walked to Srinagar. I arrived at a *Dharmasala* (free lodge) in Rambagh. As all *sadhus* left for warmer climates in the south down the hills, it was calm and more to my liking. I wanted to get my baggage from Baramulla. So I left early in the morning to Baramulla. I was walking in that December winter with a thin piece of cloth covering my loin and another piece covering my shoulder. I walked fast because of the cold weather and reached a Sikh Gurudwara by the evening. I walked 18 miles that day and I wanted to stay at the Gurudwara for the night. People there were kind and friendly. They gave me food and I ate as I had not taken any meals throughout that day. I lied down on a *Jambu Khana* (thick cotton rug) which they had as a spare. But, it was cold. I felt by the midnight that it would be better to walk than lie down in that cold. I started walking reciting Lord's name. My feet began bleeding as I walked fast. I walked to a junction of two roads within 10 miles to reach Baramulla. But, severe

wind began blowing at that place and my hands and feet got frozen and I could not move. I lost control and fell on the leaves on the side of the road. I became unconscious and by the early morning a Muslim walking by noticed me. He called me as brother repeatedly and eventually, I heard his faint voice. He asked me where I was proceeding to. I heard him but my mouth got frozen, so I could not reply. He had warm clothing and was carrying a *Kangdi* (a stove used by natives in Kashmir). He started warming my hands with the stove. He gathered leaves from all around and started a fire to make me warm up. I slowly got up with that heat and I began warming up my body with that heat. My limbs came back to my control. He told me that Kashmir is a cold place and one should not travel without woollen clothes.

He told me never to travel with just two cotton pieces of cloth that I was wearing. He left by the early morning. I also started to walk to Baramulla. It was morning and sun was bright. However, there was no heat in the sun's rays. I walked fast and reached Baramulla by 10:00 A.M. I told the pundits about what happened on my way from Srinagar to Baramulla. They felt very sorry and told me that if they had been informed they would have made necessary arrangements for my travel. They washed my feet with warm water and covered them to stop bleeding. They made me rest and recuperate devoting their time and attention to me. I spent 10 days in the houses of three Kashmiri pundits there. Those pundits arranged a *tonga* for my travel to Srinagar and this time I took my woolen blankets etc. and I reached Rambagh choultry again.

Srinagar: There was a temple close by and the priests went to perform *puja* every day. They gave me food that they offered to the deity. One of the priests and his relatives convinced me about the difficulties of winter in the area and took me to their village and accommodated me in a temple close to the second bridge on Jhelum river. There was also a 70-year old Bengali *brahmachari* living there. He made all the necessary arrangements for me. After few days they talked with the Kashmiri devotee and landlord, and arranged a room next to the room of the *brahmachari*. I stayed there for three months. During those months, the village became very muddy with the falling snow getting mixed with the mud.

So, at the end of March I left the village and reached a cave on the Kali (*liar*) mountain nearby. There were almond gardens all around the mountain. There was a temple on the mountain. There was a cave within 300 yards from it. I spread a mat and a blanket and sat on it. The Bengali *brahmachari* sent me some preserved food once a week. I stayed there for two months.

During those months of spring, the almond trees all around were in full bloom and people from the towns would come in many groups to celebrate tea parties.

Guptaganga: I saw for 15 to 20 days the crowds of people visiting the area. As it was not secluded any more I left that mountain and went to Guptaganga, which is 2 miles from Shalimarbag. Shalimarbag is close to Dal lake. I met a 80 year old woman who was a great devotee of God. She told me that her forefathers were equally devoted to God and they had a cave near the village where one could do *Tapas*. However, she told me that recently it had become an abode of devils and evil spirits. I told her that I like to stay there if she agrees. She agreed. She sent me food

daily, while I was there. I was sitting in *Paschimottan asana* one night in the cave. Suddenly, I felt that my legs were being bitten by some body. It was dark and I could not see. I tried to scare it thinking that it might be some animal. I changed to *Padmasana*. It came back and began biting me. It was a big rat. I carefully felt its movements in that darkness and slowly picked up my *Kamandala* (water bowl used by *sadhus*) and hit on its head. It ran away and it never appeared again. The next day I told the old woman about the incident and showed her my bitten nails and toes. I told her that the cave had a rat not a devil. I stayed there for a month. It was the end of June 1920. Pundit Sarvananda Kaul brought me food daily from that old woman. On first of July, I went to Anantanag accepting an invitation from the nephew of that area's Tahasildar Kailasnath and stayed there for two days. From there, I went to Jadipura which was 13 miles away. However, I spent the month of July on my way at Aharable waterfalls.

Aharable: Aharable is within four miles from a village by the name Avil. Here the river Vishwa falls from a big rock down to the valley. There were 30 to 40 huts close to the water fall where Gujjars (Shepherds) were living. They were Muslims. The waterfall area was the common place for grazing their water buffaloes and goats. They showed great affection to me and they brought me daily thick corn bread with great love and respect. I lived there for a week to ten days very happily. During one of those most peaceful *mornings*, I enjoyed composing the following verse.

THE MORNING IN VISWA'S VALLEY

[*A few miles up from the Aharable Fall **]

Far away from the eastern peaks,
The tender sun sharply peeps;
With gold and verdant mountain glows,
More high the snowy peaks with hues of rose;
And many a tinted dew drops shine,
Along the pastures of the *mountain* chain,
The crimson fire spreading far and wide,
Shows gorgeous sights in many a side;
And the marching ray doth slowly creep
Into the lovely glades of forest deep,
Where, with velvet green the herbage smiles;
Whom the cooling shades will forsake never.
The wood-crowned cliffs over a stream recline,
As if to sip the crystal clear water fine;
And just below, this zig-zag current Flows and flows in high torrent,
From far off ** Gracious Savior's Foot,
Which pilgrims reach through many a route.

From bush to bush tiny foxes bound,
Startled at every imagine' sound,
And there from grove to grove,
For honey's sake, the buzzing bees do move,
High above milky wild doves flutter,
And far below the chirping birds do twitter.
From far above to far below,
The passing winds slowly blow;
Their heads the tall trees gently nod,
Bringing to view many a spectacle grand;
And in all the nooks and corners there,
Wonderful the light and holy is the air,
With mild fragrance of flowers wild,
Which largely grow on many a side.
This serene valley of beauty's mines,
Where divine solitude for ever reigns,
And its sublime scenes and solemn sights,
Which seem to be the Nature's perfect designs,
Exert selfless love and calm control
Upon this, the struggling restless soul;
And call forth with respect profound to hail
The Nature's Lord, Whom Nature seems to veil.

Viswa's Valley,

Kashmir (The Himalayas). July 1920.

*Aharable Fall is situated at the western end of the Himalayas in Kashmir.

** A great water spring named Vishnu Pada.

I left Aharable by the end of July and reached a village which was about 1-1 /2 miles from Jadipura. There was a Muslim *sadhu* living in the village. People considered him as a mad *sadhu*. He wore a thick long shirt made from joining several layers of bed spreads and torn pieces of cloth. That shirt had many pockets filled with shells. He saw me while I was at the outskirts of the village in the forest. He came to me and said that I was not in good health. He gave me a shell from his pocket and said that I would recover from ill health if I wear it. He chanted some *mantras* and gave it to me. He told me repeatedly the same thing and pleaded me to wear it. I tied to a thread and kept it with me. He felt happy and said that I will gain good health. During those days, I suffered from diabetes. Also, my feet would itch and I felt pain throughout my body. I felt that itching and pain got less after receiving that shell. So, I kept it until I reached Rishikesa.

Jadipura: I reached Jadipura in August 1920. Jadipura is located 13 miles away from Anantanag. In Jadipura, a pundit by the name Avatar Kaul showed great affection to me and built a

small cottage for me to stay in the apple grove at the back of his home. There I practiced *Dhyana Yoga*. As the practice grew in intensity, I began experiencing various levels of God consciousness and various states of *Samadhi*. One day I did not come out of my kutir in the morning as I was in *Dhyana*. By the evening, I began having a unique experience where in I completely lost awareness of my body and yet I was quiet awake within myself. With my eyes closed, I could see in that state by a simple thought about it the endless galaxies in front of me. It was like a scene unfolding in front of my eyes. Countless stars rose up in front. It was a magnificent scene and yet I was a silent witness. Slowly they faded away. I gained the complete experience of *Nirvikalpa Samadhi*. It was during the month of August, 1920. I spent few months in Jadipura. I wrote the following letter to my master, Swami Purnananda, after I reached Anantanag.

Anantanag

"To The Master"

"My beloved Lord!

I remained and continued my tapasya in a jungle near Aharable waterfall. That jungle being 12 miles away from the nearest post office, I was unable to send even a single card to you as I used to feel for my helplessness. But then there was this consolation to me. It was my pleasure to have the idea of sending one letter of success after a long delay.

I was of a very firm belief that I would be able to send such a letter, for, on the one hand your grace had descended upon me, and on the other, your blessing "*Sivamastu*" would never prove to be useless and false. I am with the energy of your grace and the strength of your blessing, My Lord! at last standing and looking forwards as a man of success and as your real student! Oh! how happy am I to call myself as your real student! Also, I am extremely glad to send you this letter of sweet success. Now I happily place the feeble description of that *Samadhi* before your lotus feet

SAMADHI

Behold!

Spheres on spheres,

Systems after systems,

Countless worlds and suns,

Moons and stars and all,

Moving in measures, band by band,

The shining islands of the spatial sea

Stirred with the dreadful waves,

Which roll in restless tides of change,
Slowly, slowly drown
In the darkest abyss of space
Infinite, unfathomed, undiminished,
Leaving behind, image-worlds and suns,
Moons and stars and all mere images,
The shadow islands of the infinite sea.

 In the void of the subtlest mind
There rises and falls,
Rises and falls again and again,
As a mighty log in a stormy sea,
The yet sweet, but fleeting universe,
And then floats and sinks again, Rushing and never ceasing,
In the rapid current 'I'.

 Into the womb
Immense, great, primordial,
Slowly, slowly enter
Without haste or noise or jerks
The shadow-clusters numberless,
As the idle limbs of a tortoise great;
And yet flows and flows ceaseless
The blissful current, 'I am',
Lonely, without friend or foe.

 There stops and flows no more
 This, our current great,
And exists yet the calmly void,
That, passing from states to states unnamed,
Mergeth, my Lord, into the Void-
Absolute, beyond speech and mind:
Whose heart surveys in this insight vast,
He only knows beyond all the doubt.

Kashmir, (The Himalayas),
Aug., 1920.

Avil: I left Jadipura and reached the village, Avil. I was accommodated by some devotees there on an attic of corn granary. Very close to the village there was a forest with Devadar and Cedar trees. There was a stream flowing in the forest. It had many steps of waterfalls. There were areas without water in the stream. I would go there during the day time and sit some times within the water fall or some other times in the water hole. Sometimes I would dip into the water. Once I saw a *sadhu*

practicing *jalastambana*. Later I learnt from that *sadhu* how to practice those Yogic exercises. I would sit in the water to the extent the water reaches my neck and I used to practice *Pranayama* and various *Jalastambana* Yogic exercises. I practiced some of those exercises sitting right beneath the water fall. In this practice, I dip myself into the water and sometimes stay for as much as a half hour. I would come out of the water and sit on a rock and practice *Dhyana Yoga*. One afternoon while I was in meditation, I heard the noise of an animal. Then I looked around and saw a jaguar approaching the water hole. I chanted very loudly "OM" and it went away scared. I began experiencing regularly those states of *Samadhi* that I had experienced while I was in Jadipura, at the forest during day time and on the attic during the night time. I would get into an extreme *bhava* of the *Nirvikalpa* state.

Srinagar: I felt satisfied for gaining the *Tatva* for which I came to practice *my Tapas* in Kashmir. So I returned back to Srinagar. I stayed there for few days with my old friends. While I was in Srinagar, they took a photo of me in an apple grove. I stayed for two weeks in Srinagar. Radhakrishna Bhan and other college students would visit me to discuss topics on *Vedanta*, physics and mathematics. I left Srinagar as the winter was approaching and reached Swargasram in Rishikesa. It was December of 1920. So, I was in Kashmir for 19 months, from June 1919 to December 1920.

I was always impressed by the power of memory that blind people possess. I recall an incident in Kashmir in this respect. I met in a forest a person who was born blind. He was slowly walking using his hands and feet to find his way. I asked him whether he was alone in his journey. He replied that Almighty God is with him leading the way. I walked by him and continued my journey. After nine months I happened to meet him again. I asked him how he was doing. It was a surprise to me when his reply was: "Yes, didn't we meet nine months ago?" It is an example of a blind person's powerful memory. People born blind also possess dream state, though they have no picture of outside world. It is because the experiences with four remaining senses and the *Samskaras* of all the senses of the previous life are in the *Chitta* and so blind people also experience dreaming.

Swargasram (1921): I spent the first three months of 1921 in Swargasram, Rishikesa with my Gurudeva who was there during that time. Both of us did not like to formally initiate into *Sanyasa asrama* in the beginning. However, as time went by we began liking those formalities as we evolved through our meditations and experiences of *Samadhi* and began sensing the hidden values in the tradition. On the day that my Gurudeva wanted to formally initiate me into *Sanyasa*, there was a severe cyclone that hit Rishikesa. There were unbelievable gusty winds with rain. The sky was completely overcast and it was dark during the day. I advised my Gurudeva not to go to the Ganga river to take bath that morning. I told him that I would not take *Sanyasa* if the weather continues to be like that on the day that I am supposed to be initiated. However, the weather cleared up the next day and there was beautiful sunshine. My Gurudeva gave me *Sanyasa*. He used the water that he had brought in a bowl from Ganges river before the cyclone hit the area. He did the



Swami in Ahmedabad (1921)

ceremony, but did not ask me to fast that day or to drink or eat the *Panchagavyas* (Cowdung, *Panchitam*, Milk, Yogurt and Ghee).

Abu (1921): Later I went to Mount Abu and to Nilakantha Mahadev where I did my *Tapas* earlier. I spent only three days there this time. It did not have the calm and peaceful atmosphere as before and there were no *sadhus* there anymore. That place had changed a lot as it had become a center for agriculture. It shows how transient is the calmness of an area as everything is undergoing change. New places of solitude develop, while the old places become busy. At any time, one has to seek for oneself the place one wants to be to do *Tapas* and evolve.

I went to Nakhitalab and stayed in a cave for few days. While I was there, I inquired about the Mohammedan *fakir-siddha*, who used to be in the area. A friend told me that he passed away. He told me the following story. That *Siddha* was a permanent guest of honor at the bungalow of the Maharaja of the area. On a recent Krishna Janmastami day that Maharaja was ready to go to the Krishna temple to do *Pujas*, while he was staying in his bungalow with the *Siddha* at that time. The *Siddha* told the Maharaja that he did not have to go to the temple, since he could show Lord Krishna in a room there itself. Upon getting the permission from the Maharaja, he cleaned an empty room and did some of his mystic rituals and invited the Maharaja to open the door and see inside.

Evidently, the Maharaja saw many Lord Krishnas and *Gopikas* inside and was amazed at the wonderful display of Krishna *Lila* in front of his own eyes. Soon after, the Maharaja presented that *Siddha* lands that would yield 6000 rupees per year. However, that *Siddha* passed away few days later.

Ahmedabad (April and May 1921): While I was at Nakhitalab, Bhogilal wrote me a letter inviting me to go to Ahmedabad to spend some time with them. I went to Ahmedabad and spent the two months of April and May there. In early April, I composed the following verse in writing a reply to Pundit Nilakantha in Kashmir. It was to encourage him to reach the goal and not to be disheartened with transient failures.

(The verse entitled "FAITH IN THEE" and the three other verses "A PHILOSOPHER TRUE IS HE", "THY OWN RELIGION" and "REVELATION", which Swami composed during that "month of May are reproduced here. - *Editor*)

FAITH IN THEE

Sri Narayanesu.

Thou, the taintless Self immortal,
Dost lose thy heart and this, thy mental peace!
At the nature's crisis or *Maya's* Change,
Which thou as thine, dost always wrongly think,
As the tiger of this, our famous tale,

Who midst lambs and sheep his 'bode took,
And often friendly with them who did play,
At the sight of a roaming hungry wolf,
Or at an occasional tiger's roar,
Frightened and dreaded much, would lose his heart,
And run and run in haste
To the sheep-cote his shelter safe to take,
And from the supposed danger himself save.

Aye, this, ignoble this, befits thee not,
For can foreign change ever affect thee?
'I am the Self, the free and perfect Self,
Whom no Mayaic change can ever change,
And nature's crisis never injure.'
So minding, faith-yes, with a little faith
In thee, and thy infinite might unseen –
Arise, friend! arise and march on and on,
Till thy goal is reached.

'Success and failure and profit and loss
What are they to me? yea, mere trifles.
Success and gain add not something to me,
Nor failure nor loss ever makes me less,
The Self, the changeless Self.'
So minding, faith - yes, with a little faith
In thee, and thy perfect nature changeless-
Arise, friend! arise and march on and on,
Till thy goal is reached.

'Ah! ah! the world, this active restless world,
Is quick with praise and blame;
But then the praises ever make me not,
Nor the blames lessen me,
The Self, the Perfect Self,
Whom reach not praiser's praise and blamer's blame.'
So minding, faith - yes, with a little faith
In thee, and thy latent nature divine-
Arise, friend! arise and march on and on,
Till thy goal is reached.

[From a letter addressed to Sri Pt. Nilakanthaji]
Ahmedabad,
4th April, 1921.

A PHILOSOPHER TRUE IS HE

A philosopher true is he,
The world's vanity who doth see,
And from its distress free to be,
The texts of ancient lore doth read,
To supply this, his required need,
A philosopher true is he.

"Truly with calm and inward view,
The Truth of the truths known to few,
Which is from all the sorrows free,
The Self within is known to be."
This writ as all the learnings' sap,
Who doth at last verily grasp,
A philosopher true is he.

Who doth then with inverted view,
Passing through the states high and new
Realize That, the Divine Self,
The Second less Pure and Divine Self,
This Self to be the All doth find,
The All to be the Self doth mind,
A philosopher true is he.

THY OWN RELIGION

There shines and ever shines in thee,
The effulgent Divinity ever free;
And this thou dost not know and see,
Whatever Its effulgence might be;
For potential it verily seems to be,
As if Its divine It conceals from thee,
In this the ever changing nature's fold,
Which is out of thy grip and thy hold.

Then here begins thy work divine,
With a control, thy steady control fine,
Of nature and of its binding forces all,
Whom Maya the ancients preferred to call,
Either by love divine or selfless act,
Or by control psychic, or philosophic tact,
By each or even by the help of more;
And as stated in the scripts of ancient lore,

Manifest then the Divinity within,
Which is beyond each and every sin;
And thus know that thou art That,
Which is beyond the why and the what,
As that Divinity transcends Maya's region:
Well, this is religion, thy own religion.

REVELATION

Once I went,
By a desire sent,
To the mighty Aharable water-fall,
Where the rocky mountains tall
Stand with many a natural scene,
Which with great rapture I had seen,
By the side of the water-fall,
The mighty Aharable water-fall.

Of the lovely cataract so dear
I went to the brim well-nigh near;
And looked towards the flowing power
As an ardent zealous lover;
And many a speedy glance,
As a desperate warrior's lance,
From top to toe were sent,
Keeping my watchful head bent,
Towards the below water neat,
From my unhewn stony seat,
As long as the mind did demand
The cascade's sight to command.

With a great admiration
For the faultless nature's decoration,
From the stony seat up arose,
And seeing the yonder lovely rose,
I went to the surrounding lawn,
Where I sat with no fixed plan,
Just near the constant water-fall."
The dear Aharable water-fall.

There I did rest at ease;
Then many thoughts did cease;
And in the serene mind did shine
That complete picture fine

With all the elements chief,
Which were analyzed parts in brief,
The subject with his sure object
And subject's act with the fine object.

Thus the mind, embraced many a fact,
Subject, object and subject's act
And did move, along one track
Till it began to catch their essence intact;
While each and every name
Did melt in the nameless name,
And each and every form,
In turn, was lost in the formless form.

Lo! this nameless name and this formless form,
The warp and the woof did form
Of a limitless wondrous power,
Which seemed to be under a mystic cover,
Was furled and unfurled in sloth,
As a mighty animate cloth,
By her own inward powerful tie,
Before the majestic blissful 'I'.

Ah! to act this force ceased,
As if from her mighty work released,
And there disappeared the 'I'
As a flowing stream in a desert dry;
And yet reigned the only null,
Which, changing its obscure states in full,
Did merge into ultimate Absolute Void,
Which was of all the attributes devoid.

The seer, the seen and the relation each to each,
Whom the mind could easily reach,
And what is, what was and what shall be,
Distinct though they might appear to be,
Nay, even what is not and what shall not be,
Unsound though that sounds to be,
Are, were and shall be that Infinite One,
The Divine Infinite Secondless One:
Well, this noble truth was thus revealed,
In the charming lovely Aharable field.

Ahmedabad,
18th May, 1921.

Varanasi (Benaras): I left Ahmedabad by the end of May 1921 and reached Rishikesa. Later in early August, I left for Varanasi along with my Gurudev and fellow Bengali *Sadhus*. I used to speak in English where as my colleagues used to speak in Bengali and English. During those days Sri Gottumukkala Satyanarayana Raju, a native of Mahadevapatnam, a neighboring village to my birth place, was studying for his M.A. in Benaras Hindu University. I did not know him. But, he was on the look out to locate me among the *sadhus* passing through Varanasi at my father's request. They were sure all *sadhus* would visit the Holy place Varanasi at one time or other. One day he came along with my *sadhu* colleagues to my residence and he identified me. He informed my father by telegram that he had located me.

Immediately my father sent four messengers to Varanasi to take me back to my home town. I refused to go with them and I asked them to go back. Then my father himself came along with three of his friends and spent some days with me trying to convince me that I should go home. I politely said: "No".

Then they approached my Gurudev and obtained his permission after assuring him that they would treat me as a *sanyasi* with due respect. I was taken to Goraganamudi, my home village. I spent 15 days there. Scores of people visited me enquiring about my life after leaving my home. I explained to them various approaches to Yoga *sadhana*. I returned back to Calcutta and spent some days with my Gurudev. I left for Varanasi and I was there until the end of September 1921.

(Swami composed the following poems during his stay at Varanasi. - *Editor*.)

THIS DOTTH THY GRACE REVEAL

Neither Being, nor Non-Being,
Neither earth, nor air nor water,
Neither the element ether,
Nor light, nor its negation,
Lo! not even their subtleties,
Nor the subtleties' subtleties,
What or where or when-who can say? Such is verily known to be,
The Pure and the Secondless One.

There, where there is no longer where,
And then, when there's not e'en this when,
Riseth the Will, the mighty Will,
That knows not a different cause,
To be and become many a will,
Such is the Will, the Causeless Cause.

Lo! this Cause of many a cause,

With the hope of Its supreme hope,
Swelling and rising with no cause,
And changing soon many a robe,
Wears the form of desire boundless.

 This mighty desire limitless,
With a great inward outburst force;
 Roaring the ceaseless roar 'I am',
Gives rise to many shining waves,
Of what number and name and form,
Of what size and power and force,
Of what motion active are they,
Who can decide and speak to thee?
Such are the waves, the countless waves,
On this, our shoreless restless sea.

 With long rattling clattering sounds,
These countless worlds and suns and moons,
And stars and all the planets round,
Spring out from that, the restless womb,
As the whales of the Arctic sea,
For want of breath stifling to death,
Make a bold and desperate rush
From the choking depths of the sea,
To its surface, their field of life,
After heartless hunter's stormy siege.

 Behold! the spheres and systems all,
The restless babes of their mighty mother,
Taking thus their innocent birth,
Flying with the speed of a fleeting glance,
And themselves strewing in the skies above,
Deluge the heavens with their lustrous light.

 Then many beings numberless,
Of diverse names and diverse forms,
Serene or dull or quick with life,
With sorrow or pleasure or peace,
Are born and live and die at last
The death that looks with equal eye
In this changing universe great.

 Oh my Lord! ah my Blessed Guide!
Thy goodness great and thy causeless grace
Reveal this mighty noble truth

That the complete All, in and out,
Below, above and all around,
Belongs to That, the Secondless One;
Nay, this All's That and That's the All.

BRAHMAN

Om!

Om Tat Sat Om!

When thus we sing the symbolic Super-song,
And in earnest eagerness for That we long,
Oft with joy unspeakable our spirits do dance,
And our minds are lulled to a blessing trance.
Then from the notes very our lips are free;
And even the thoughts of them finally cease to be;
For their play-ground-minds are no more there;
And the reasoning tacts their fate do fare;
And further, we and our their nature true do share.
But behold! there exists Existence endless,
Nameless, formless, size less, shapeless,
Length less, breadth less, height less, measureless,
Limitless, support less, forever independent,
Infinite, here, there and every-where infinite,
Infinite above, infinite below, infinite around,
Boundless, absolute, not time-tied, not space-bound,
Neither conditions condition, nor limit limits,
Nor consists of parts, nor divisions, nor bits,
Impenetrable, illimitable, indivisible,
Unchangeable, immovable, unshakable,
Immutable, imperishable, indestructible,
Changeless, devoid of motion or modification,
Calm, serene, free from engagement or action,
Birth less, deathless, without growth or destruction,
Uncaused, ever causeless, and effect less ever,
Ancient, *beginning* or end knowing never,
Brahman, the only *Purusha*, the Supreme Self,
Lonely, without friend or foe or aid or help,
Devoid of the limbs and the sense-organs all,
Mindless, devoid of intellect and will or shall,
Colorless, tasteless, smell-less, soundless,

Touch less, thoughtless, reasonless, all-less,
Devoid of determination or desire or wish,
Uncontaminable, pure, without sin, without blemish,
Accomplished, without adjunct or attribute or quality,
Ever perfect, beyond *Maya* and its diversity,
Constant, eternal, ever ungained, ever unlost,
Subtlest, beauty of the beautiful most,
Neither object to grasp or to shun,
Nor subject to attraction or repulsion,
Not even their negation for an entire rejection,
Nor their middle to embrace or to avoid,
Neither being, nor non-being, nor void nor non-void.
And opposites diverging verily converge,
And intuitive knowledge super and grand,
Transcendental wisdom which is the senses beyond
Brilliant illumination full, ever illumined,
Absolute light, light infinite self-illumined,
And bliss, absolute and infinite bliss,
Bliss beyond and great, always All-Bliss,
The only secondless Existence-Knowledge-Bliss-
Sat-Chit-Ananda, imperceptible, inaudible,
Inodorable, untastable, untouchable,
Unmindable, unarguable, intangible,
Incognizable, unimpartable, unknowable,
Inexpressible- beyond speech and mind:
Well, he verily knows who thus unminds his mind

Om Shantihi! Shantihi! Shantihi!

MAYA

In the Self-Existent that exists ever,
Its negation that exists never,
Seemingly exists and exists as it were,
As power that is not power,
As unknowable ever unknown,
For 'tis knowable not to be known,
And as an eternal non-eternal,
Which doth find its limit final.

Though it is ever a non-existence,
Depending on the Secondless Existence,

Appears as existence unmanifested,
As existence undifferentiated;
And this doth into subjectivity change;
And more to objectivity it doth range.

Thus It: the Absolute ever unchanged,
Where 'What This Is Not' has managed,
To be into each of its forms changed,
It doth upon the Infinity impose,
As if to disturb all Its poise,
Its own form, its own subjectivity,
And further even its own objectivity,
Making object possible by subject,
And subject by its own object.

Then as an apparent object this doth act
Upon itself as an apparent subject;
And this doth in turn verily react
Upon its own former apparent tact,
Bringing forth this apparent Universe,
Of varied names and forms diverse:
Well, such is the Illusion, such is the Maya.

Thus, great friend,
Our feeble script doth end.

THE SELF WITHIN IS THE SELF SUPREME

This body to be the temple said;
And the simple and living Self within
Is to be the divine God truly said,
Devoid of every blemish and sin.

Thus knowing who doth his darkness dispel,
And of this ever mindful doth proceed,
Doth all those, his binding bonds transcend well,
And eternal peace doth obtain indeed.

Who doth at will all his senses control
As a tortoise who draws its limbs at will,
And doth not in the mire of sense pleasure roll,
And ever his mind with purity fill;
And doth the darkening clouds of life's lust drive,
The dark and blinding veils of self-love tear;

And doth ever in Divine Oneness thrive;
And ever and always rightly aware
Of his being the Divine Self Supreme, (Existence-knowledge-Bliss)
- all Absolute
Doth the ceaseless round of births and deaths escape
And truly gains Peace and Bliss Absolute.
Om!

I AM HE, I AM HE

The Universe Who seems to be,
But Who is not what He seems to be,
Yet with Whom this Universe is one,
And besides Whom there is none,
I am He, I am He.

Whom the *Vedas* fail to describe,
But them, by Whom the sages could scribe,
Yet all of them point Whom,
As the goal of what is and what shall be,
I am He, I am He.

Whom finds not the mystic charm,
But by Whom the mystic plays the charm,
And Whom pierce not the active acts,
But by Whom the actor acts,
I am He, I am He.

Lo! Whom the ear fails to hear,
But by Whom the ear can hear,
And Whom the eye fails to see,
But by Whom the eye can see,
I am He, I am He.

About Whom the speech fails to speak,
But by Whom the speech can speak,
And Whom the mind fails to grasp,
But by Whom the mind can grasp,
I am He, I am He.

And Whom the senses fail to perceive,
But by Whom the senses can thus perceive,
And about Whom the thinker fails to think,
But by Whom the thinker doth think,
I am He, I am He.

Benaras,
15th September, 1921.

I went to Kankhal in Saharanpur District in Uttar Pradesh and spent the month of November helping the *Sadhus* there to progress in their *Sadhana*. I fulfilled their long standing request.

I went to my native place, Goraganamudi, again in the middle of December 1921 at the request of my father and people there.

Goraganamudi (Second Trip): My father and people there built a beautiful cottage for me in a mango grove, outside the village. People in Palakoderu, a nearby village close to Goraganamudi, also built a cottage in the beautiful surroundings of fields and gardens and requested me with great affection to spend some time in their village also. I spent a month in early 1922 in a cottage near Palakoderu. I spent the rest of the time until March 1922 in Goraganamudi. While I was in Palakoderu, two brothers among Kshatriyas in the village who happened to have the same name, K.

Narayana Raju, read Puranas every day in a highly devotional style with a sweet voice which I liked very much. During this second trip to Goraganamudi, I spent some days in Relangi, another nearby village, at the request of my father's relatives there.

(Swami wrote the following poem during his stay at Goraganamudi. - *Editor*.)

MAN TO BUDDHA

Behold!
Darkness seems to veil in a thousand fold,
And there seems to be negation of light;
The causal winds blow with all their might;
And the**chitta*-sea has joined the fray,
Swirling ceaseless waves in the usual way;
'I am'I am'I am' its heaving waters roar,
As if there is none but himself of the days of yore.
Thus the roarer with his constant roar,
Breaking the hasty vision's outward door,
His own fleeting wave forms lightly perceives;
Then the seen as world he wrongly conceives;
An lo! the conceived world he thinks his pleasure;
And by this though he changes beyond measure.

This ignorant man with his vain thought,
And without asking the world's why or what,

Moving and jumping like a wild steed,
Brings up a great surging tide indeed;
And by attachment or the very rising tide,
To the mirage world the fool is tied.
Then darkness he imagines as brilliancy's mine,
Sense attachment he supposes as love divine,
Every vice he interprets as virtue fine,
Ignoble ease he takes for Supreme Bliss,
And each desire he thinks to be godly wish.
Thus he moves and thus he goes on every day,
Till his nescience punishes in its own way.

Round he moves as the bull of an oil mill,
And for low pleasures he strives with all his will;
But his ignorant acts bring forth results ill.
Lo! his mighty struggles are of no avail;
And lo! to please him to obtained things fail;
And for his acts mean, him the nature doth reject
For each cause brings its sure effect.
Then comes his past actions' painful result,
A severe slap and a sharp insult,
Which embrace him without his least consult;
And there decrease all his strength and might.
Then for him how many dangers await,
And more how many difficulties chain him tight;
And then deeps sighs and horrible groans start
From his much troubled and restless heart.

With plagues heart restless and troubled is he
In the pitiless play of the *chitta*-sea;
The causal winds blow with furious sound,
And waves of mountain heights rise around.
There a moment he laughs, a moment he doth sigh,
'Good' a moment says, the next 'bad' and the next 'fie';
And lo! his troubles constant who can see?
Whatever his actions past might be.
Then this lunatic seeks in a perverted way,
For the permanent Truth in the *Maya*'s play,
For the shadowless light in the darkness gray,
For the absolute bliss in the misery's play;
And lo! what truth, what knowledge stream,
He finds in the shadows of the deceitful dream,

Save his clinging to the sense is worthless and vain,
And his struggle or search is a painful chain,

Then repulsion proceeds from his studying heart,
Which makes many counter waves to start;
And lo! these new waves dash every *chitta*-wave,
And by this clash the tide is sent to the grave.
From many bonds him this death doth save,
And further a relief it gives which every heart doth crave;
And a way to future pleasure this relief doth pave,
Finding which he verily becomes brave.
Then this even lessens much of his grief
For he get a grand grand relief;
And he feels himself a relieved creature;

For vanishes much of his beastly nature,
Then with a clear sight he begins to view
His own powers manifesting anew;
And among these reason pure he doth find,
Which each and every problems tries to mind.

Then with this, his discovered reason he doth calmly say,
"Ennobling guide! to peace perfect show me the way.
In turn my humble heart before thee I lay;
And besides this what else can I pay?"
Hearing this, the friendly reason doth reply,
"With thy request surely shall I comply
For thou art mine and verily I am thine,
And take thee up into new spheres find."
So replying, this as if ready with all its grace,
And without knowing the why or what of his ways,
Or comparing its future service to what he pays,
Taking him into its loving and fond embrace,
To his eager sight brings up facts after facts;
And with these it builds up syllogistic tracks,
Through which it carries him with all its tacts,
Which it often displays in many of its acts.

The reason pure, keeping him on its own back,
Carries through each and every made up track;
And there investigations it begins to prosecute,
Where experience common fails to execute,
And him how kindly each of them fairly soothes.
Thus soothing, on and on, it happily moves,

And each onward march the guided partly loves;
But lo! his heart impure is there,
And the effects of deeds past he doth bear,
Which bring forth a disbelief of what strength who can say?
And from the guide this tries to lead him astray.
The skeptic art and the rational guide,
Each of them taking each opposite side,
To other's progress each trying to put a bar,
Wage and wage many a mighty war.
Lo! in these wars how confused he stands,
Laboring under past acts' high and heavy demands;
And each struggle and experience bitter each,
Make him many higher stages to reach;
And from his heart many sins to be off they make;
And many chains that bind the heart they break.
Then in the void of this, his free heart,
The spotless purity-rise appears in part;
And in the nature's field the chosen guide,
Looking into the depths of each and every side,
Slowly marches, moving on bit by bit
Till it finds its might and final limit.
But this progress the skeptic power doth slight,
And even with contempt laughs at the limited might,
And further reason's research this doth overlook,
And all this reason pure doth nobly brook.
'Vain is thy march' says the skeptic art;
But with a hope, to march its enemy ceases not.
And into the empty space this doth verily dart,
Till it comes to the point where it did start.
Then the journey long in circle ends, it knows,
And knowing thus through different paths it calmly goes;
But in every march the lesson same it learns,
And then to fight against skeptic nature it boldly turns.
"Now I know and see what thou art,
And how dost thou mean to play thy part,
Look! this ready-made and sharpened dart
How eagerly craves for thy-cold-blooded heart.
" So saying, reason darts its critical glance,
Which shatters the heart as a warrior's expert lance;
And the skeptic art with broken heart at last,

Down falls in a moment to breathe its last.

Reason with its bold and insight deep,
Thus soothes its foe to an endless sleep;
And there the friendly faith springs up soon,
Which is verily the guided's perfect boon;
And his ungoverned heart it fairly charms,
And hands over to reason's folded arms.
Then each to each it further links;
And with the joined heart reason fairly sinks
Into the deepest depths of the knowledge-sea,
Where the final truth it doth lightly see.
Then it so transcends the limited facts;
And thus ably gathers the final facts,
That the world as known through sense
Is the *chitta's* form and the form of the sense:
And the only Truth of the apparent truth,
Is beyond *chitta's* name and form in truth:
And that the One, this only secondless One.
Besides which there is nothing or none,
Is the self of all the roarer's Self of the *chitta*-sea;
And where the knower and the known cease to be,
That is in fact realized and fully know,
As the Seers had in *Vedas* shown.
Thus the guide points the truths rare;
For greater progress faith does its share;
And with opened gates the united heart is there,
As if to received knowledge vast it doth dare;
And more with complete faith it surely accepts
The truths, the reason's mature concepts;
And by this, the heart's mission main,
That Infinite Truth the guided wills to gain,
So Sages after ages have passed;
All his physical forms the time has smashed,
And with each form off its name is washed;
But new names and forms fresh are engaged
Just to suit the *chitta's* nature changed;
And this form last the seeker to suit is arranged.
In this form new, worldly gains please him not,
Not even fame for which he once sought;
And wealth and women appease him not,

Not even *Apureat* which Jaimini great had taught,
For study, for intellect's games no thirst has he,
Not even for heaven's joy which is from miseries very free,
As his boundless love and desire keen,
For that marked and infinite Goal unseen,
Cutting off all his chaining desires different,
To this changing world make him indifferent.
Further to him this world to be a vanity seems;
And a denial of this to be freedom fair he deems;
Wife and family and such vacant dream,
He wills and wills no more to dream;
Of gold and silver and such fetter strong,
Down to break he doth eagerly long.
From this ideal high who can distract him?
And more his *chitta* is filled to the brim.
With desire keen for that liberty pure,
Which is beyond each and every vanity sure.
Then, with no thought of his family's future sorrow,
Or of the requisites bare of the morrow,
Breaking the bonds that bind him down,
And waking from the dreaming world of his own,
Away he runs into far off glades of forest deep,
Into which worldly taint could never dare to peep,
And neither lust nor greed could ever dare to creep;
And where nescience was lulled to eternal sleep,
By many an ancient saint and sage,
Who, where with *Maya* many a war did wage,
And who, where gained that Eternal Peace and Bliss,
The only Infinite Existence-Knowledge-Bliss.
With renunciation he, changing his life's mode,
Soon enters that, the mentioned forest abode.
Now away from the binding world he hath run;
But the worldliness within he cannot yet shun;
And besides this, the ruffled *chitta* is there;
And more a heavy causal burden he doth bear;
And all these hinder from what truly he is to be,
The final Goal of what is, what was and what shall be.
Then knowing these to be nothing else but obstacles mere,
And to bring them into destruction's dance severe,
And thus realize That which is beyond *Mayaic* sheet,

He sits at an adept teacher's holy feet.

There with austere practice or proper Yogic plan,
Changing the nature of that, his physical plane,
Many *chitta's* mystic secrets deep he drinks;
And then of the Truth Infinite he vaguely thinks.
This thought though very vague it seems to be,
Constantly works in that, his *chitta*-sea;
And where to a feeble wave it giveth rise,
Which, as prescribed by his divine teacher wise,
Into a symbolic form with express will he doth mold,
Which is in nature different from those of old.
Slowly and slowly this steadily molded form,
That Infinite's symbol fixed and fair doth form;
And himself to center in that fixed symbolic form,
And thus abate the internal world's storm,
Constantly months after months and years after years,
Hard he struggles with eyes often filled with tears.

After such a hard and strenuous struggle long,
Detaching from the usual waves of the *chitta* strong,
He enters that, the only fashioned symbolic form;
And this entrance saves him from many a future harm.
Then each inward causal current stops to flow,
And even the causal winds from without cease to blow;
New and binding waves the *chitta* cease to swirl,
And many a mystery secret begin to unfurl;
And further, the old and dashing waves of the *chitta*-sea,
Slowly and slowly involve and finally cease to be,
All around pitch darkness seems to pervade;
And the inward stage peace begins to invade,
Where remain he who in his object centers,
And that Infinite's idol in which the subject enters;
There through the seeming darkness pitch and rare,
A sudden burst of lustrous light doth glare,
Which reflects in the wave-idol fair and pure;
And him this mirrored image can easily lure,
As each thing known this doth in beauty surpass,
And more this is an all divine qualities mass.
This charming and all captivating form fine,
Which seems to be the Omnipotency's only mine,
The seeker sees or realizes as one may rightly call;

And in this ecstasy and his divine madness all,
He doth enjoy perfect peace and bliss perfect,
Which in this worldly search none can expect.

Then in his enjoyment of the divine bliss,
The fair and charming form doth slowly miss
In that his molded wave of the *chitta*-sea,
Which in turn doth surely cease to be.
Thus becoming of each and every wave devoid,
And so changing into a calm and serene void,
The *chitta* doth merge into that, the seeming darkness,
And doth lose itself in that very primal darkness;
But, 'I am' 'I am' the ceaseless roar partly discordant,
Echoes and changes into a blissful note concordant.
Lo! even this note blissful doth vanish there,
And there yet reigns the same darkness rare,
Which slowly changing its mystic aspects few,
And dispelling its apparent nature from his super-view,
Doth merge in the Knowledge-Absolute, Bliss-Absolute,
The ever shining Truth, Secondless and Absolute
In these trances and super-states of his own,
So goes he beyond the knowable and the known;
And with mean individuality in Oneness lost,
He knows the Self, the only Truth permanent most,
Then anger and jealousy from him do flee,
And his mind even from their seeds free.
With the Self alone is content his freed mind,
And knows no more double though not blind,
For the Self in this, the seeming all it finds,
And the seeming all in this, the Self it minds.
Verily, in his well-kindled knowledge fire,
Is burnt his heart's each knotted fiber;
And with it, actions' selfish bonds disappear,
Raising the mind beyond sin and sin's fear.
His mind vexes not, since he is All-in-all,
Nor bound by passions, for he is All this all;
And this mind adheres not to good or bad,
Nor yields to joy nor curses events sad;
And undistressed it doth amid sorrows remain,
And unpuzzled to worldly cares and anxieties vain.
Thus with body disembodied does this Buddha shine,

And so shining he makes the ready world shine,
Being with liberty crowned which is for Self-Knowers meant,
Till the *Karma's* powers are fully spent.

Mango Gardens,

Goraganamudi, West Godavari Dt.

December, 1921

(*chitta=mind stuff – *Editor*)

I went to Ahmedabad and stayed there with friends undergoing medical treatment for a boil that developed on my leg and for problems with my eyes, in October 1921, before returning to Varanasi.

(Swami wrote the following poem in a letter addressed to his father Sri Bhupatiraju Ramaraju after reaching Varanasi. - *Editor*.)

SOLITUDE

Neither friend nor foe she knows:
As her house the wilderness she chose;
And away from the busy world she doth run,
As if all the society to shun;
Yet for her devoted visitor's pleasure
How kindly she opens her mighty treasure!

Any wall her fortress hath never;
And its gates she opens for ever;
Neither anger nor hatred she has;
And she is meek as every gentle lass;
Yet the earthly men like not to visit,
Though the wise point its boundless benefit.

A brow so calm, so gentle, so benign,
To her the bards rightly assign,
In her divine charm the sages find,
Though she is the queen of the lonesome wild;
And to man she is ever benevolent,

Though she seems to be dull and silent.

All the men who quit the world,
She gladly takes into her lovely fold;
And many of them she doth rightly set
In the even path to hallowed rest;
On them the divine knowledge to shower,
She rocks in cradles of thinking power;
And with silent songs she doth often lull,
To sweet and blessing trances full.

Benaras,

29th Oct., 1921.

[Addressed to Sri Bhupatiraju Ramaraju garu]

(At this time Swami was having a strong wish that the house holders should in some way practice *Tapas* with their daily activities to develop the inherent capability in every human nervous system to enjoy the freedom, the unbounded awareness and the Ocean of Bliss. With this wish in mind, Swami initiated scores of devotees into meditation *Yoga* practice, while he was at Goraganamudi. The following letter that Swami wrote to his father after leaving Goraganamudi in March 1922 to Himalaya, is a typical example of his strong wish that the householder should not miss the glorious experience of the absolute that the human nervous system can experience and by that radiate the light of infinite consciousness from inside to outside. - *Editor*)

Letter to Sri Bhupatiraju Rama Raju (Swami's father)!

OM

Hanumankutir, Swargasram
Rishikesa, Dehradun Dt., U. P.
October 12, 1922

To you, Sir, the embodiment of the Lord,

I could reach this ashram by the beginning of this month. The next day or the day after we reached this place Srimat Krishnananda Brahmachari wrote you a letter about our safe arrival here. That is why I did not write a separate letter then. So, I believe that you would not mind this delay.

I am spending my time, with the desire for complete liberation, enjoying discussions about various practices and experiences with my *sadhu* friends here, who are practicing different *sadhanas* to the development of infinite wholeness permanently in their consciousness that would be beyond all bindings.

Unless the impure impressions of affection are cast away from inner awareness, the glorious light of the infinite consciousness that is in the senses within but beyond their reach, that is in the family life but is hidden beyond the activity of the family life, that is in the unreal (*Maya*) but is hidden underneath the unreal, will not come out to be seen. The impure impressions of affection will not be extinguished, unless the limits imposed on inner awareness are removed. Those limits will not get removed, unless intense *Yogasadhana* is practiced. So, the goal of our creation, that is, to let the display of full glory of our lives, will only be fulfilled through our regular practice of *Tapas*.

There is no doubt that we could practice *Tapas*, while we are engaged in meeting the demands of day to day living. The reason is that if we adopt a path (life style) that makes our daily life into daily practice of *Tapas* and daily practice of *Tapas* into daily life, practice of *Tapas* becomes possible always. Unless we transform our life style into *Tapas*, our deeds, our adherence to *Dharma* (righteousness), our expressions of love, our total living itself will be worse than animal deeds, animal *Dharma*, animal love and animal life. So we should practice *Tapas* regularly. Such a practice will dig out from our inside and build the path to the ocean of love and the perfect field of *Dharma* that lies within us, and will fulfill the goal of the journey of our human life, that is to radiate the light of infinite consciousness from our inside to outside.

I am praying God to give you energy to practice such a *Tapas* regularly.

Bhavadiya
Jnanananda.

(Swami defined *Tapas* as regular practice of *Yoga* with chosen techniques according to individual preference which give the experience of *Samadhi* and systematically develop higher states of consciousness. - *Editor*.)

Rishikesa: After returning from Goraganamudi in March 1922, I spent my time in Rishikesa until December 1922. In October, Sri Ranchodlal came from Ahmedabad with his family on a pilgrimage and stayed at Haridwar. They visited me daily. I went to Ahmedabad in late December 1922, and stayed with Babu Ranchodlal Amritlal at Sankadisherri, Ahmedabad until March 1923. During that time, we visited a publishing company in Bombay as friends in Ahmedabad wanted to publish the occasional poems I wrote under the title of "*Flashes Divine*."

(All these poems and the poems Swami wrote later are reproduced in this book in a chronological order as part of his autobiography. - *Editor*)

Mukhuva: I returned to Rishikesa in March 1923 from Ahmedabad. I began having a strong feeling, as though, receiving a strong command to do intense *Tapas*. I immediately took some woolen clothes from Rishikesa and left for Dehradun. I stayed in a cottage in Rajpur that night and the next morning I went to Mussorie. After taking my lunch there, I looked for someone to carry my baggage. We walked to Uttarakasi via Dhanaulti and Dunda villages. That was the last week of March 1923. People there informed me that it was still cold in Gangotri since it is still winter climate there. However, I felt strongly that I still should go, even if it was very cold. I inquired from the local Pandas (people who are natives of the area and are knowledgeable about the area to guide tourists) about when the passage would be clear enough to start for going there. I got acquainted with a Panda by the name Bhumananda at the very beginning. He was very quiet and came from a noble tradition. He was very eager to serve *sadhus*. He was very soft and gentle. After spending four or five days there in Uttarakasi, I left for Gangotri with some early going pandas. I hired a porter to carry my baggage. We reached the village, Mukhuva where the Pandas live. I went up a mile beyond and reached the bank of the river Ganga. I stayed in a cottage there that was unoccupied. Gangotri was 13 miles beyond Mukhuva. The cottage and the surroundings were very pleasant and isolated from crowds as the pilgrimage path was on the other bank of the river Ganga. The calmness and serenity of the cottage were ideal for my *Tapas*. It was still occasionally snowing then. I started doing my *Tapas* intensely. *Within a week, I felt in my body intense heat and a glowing sensation. I took off all my clothes and gave away to the pandas who were visiting me now and then. I gave my watch to Bhumananda panda. Except for my eyeglasses, I wore nothing else on my body. I felt comfortable that way and I could intensify my Yoga sadhana.* Bhumananda brought me food daily.

(Intense Yoga *sadhana* means doing several rounds of *Asana, Pranayama, Pratyahara, Dharana, Dhyana* and *Samadhi* through day and night. While in Mukhuva, in the last week of April 1923, Swami wrote the following poem on "THE RAJA YOGA" in a letter to Seth Ranchodlal Amritlal Shodhan in Ahmedabad. Also, Swami wrote the poem "THROUGH THE PATH OF SILENCE" in a letter addressed to his father. - *Editor*)

THE RAJA YOGA

1

[Introduction]

Oh friend, what thou often wanted from me,
And what the seers and sages bold and free
Did even with minor details exhaust
In all the scriptural texts of the past,
Very briefly I only write to thee.
Chitta, our mindstuff, of qualities three,
Doth by its queer and inward nature own,
And as well by the seeds causal and sown,
Into a numberless *vritties* modify;
And it doth further a power supply,
Which through the hasty vision's outward ways,
Quite unknowingly in the outside lays
The very *chitta's* many a modified form;
And these in turn the objects countless form:
Thus the truly existing only Oneness
The mind-stuff presents as the false manyness.

At times gloomy *tamas* in spate,
Leaving no trace of either place or date
And when the causal seeds their work do cease,
As if, the *chitta* poor to kindly ease,
There the former *vritties* dormant lie,
Yielding place to a *vritti* queer well-nigh
Whose foundation is darkness gray and sure,
And whose substratum is voidness pure:
Thus the one shining Existence endless
The mind-stuff presents as dark voidness.

Behold! this ruling *tamas* now and then
Doth its darkening functions slowly slacken;
And then in part begins the *rajas'* play;
And the voidful *vritti* this doth slay.
But the existing supplied power there,
After taking a bit of *rajas'* share,
And thus shaking its dullness off indeed,
Doth into the regions inward proceed,
Which yet under *tamas*, charm remain.
There finding not a single *vritti* main
Of their lingering signs it taketh hold,
Which into the copies of the *vritties* old,
Are by its vital push unconscious changed;
And these copied forms are soon engaged

To be referred to something in and out
Through the hasty vision's inward way-out.
These unconsciously referred copied form
The objective dreamland verily form:
Thus the only Existence non-dual
The mind-stuff presents as objects dual.

Sometimes by a sudden burst of love divine,
Or by a control of the forces fine,
Or by thinking thoughts noble and pure,
Or by means of work which doth the mind lure,
When *vritties* have the tendency to be
Pointed and from their restlessness free,
There in the *chitta* shines the *satva* blaze,
Which doth the gloomy dullness truly chase.
Lo! now cease the dull and the active-some,
And finer the remnants few become.
As usual their forms fine are out expelled,
As by the *chitta's* supplied force compelled;
And without whose knowledge the expelled forms fine
As a super-world great and grand doth shine:
Thus the Divine of nature infinite
The mind-stuff presents as objects finite,
And the very same devoid of names and forms
As many worlds of diverse names and forms.

When our vision is thus by the *vritties* walled,
The Homogeneous is by names diverse called,
The Indivisible is by forms divided,
And finiteness is on the Infinite imposed.

When thus the light is by darkness covered,
And knowledge by nescience painful towered
Canst thou, oh wise one, expect peace and
Bliss, *CHIT-ANANDA* - the only Knowledge-Bliss?

When each the mirage forms are objects of desire,
The aspired goal is the deceptive *Chitta's* mire,
The existence real is the negation full,
And the life's joy is the mortal coil woeful,
Canst thou, oh wise, expect eternal Peace and Bliss,
SAT-CHIT-ANANDA - the Existence-Knowledge-Bliss?-

From the sense objects which are so seemingly fair,
And for which we often build castles in the air,

But which are our *chitta's* names and forms indeed,
Yet for which we have the greatest desire and greed,
Canst thou, oh wise, expect eternal Peace and Bliss,
SAT-CHIT-ANANDA - the Existence-Knowledge-Bliss?-

Nay, desire or greed is the origin of pain,
Attachment is the cause of the misery main,
Ignorance is the bondage which doth truly chain,
And to be ignorant the *chitta's vritties* train,
But behold! when the *vritties* are fully restrained,
And thus the very things are from the *chitta* drained,
What exists beyond is the Divine unmolested,
The eternal Secondless One ever unmoved.
This knowledge into which the *vritties* never dive,
And which doth the ignorance verily drive,
Is the result of the restraint of *vritties* all,
Which restraint is what Yoga the wise truly call.

THE RAJA YOGA

II

The Yoga, oh wise one dear,
Which hath 'limbs' eight in number,
Yama, Niyama and Asana,
Pranayama and Pratyahara,
Dharana, Dhyana and Samadhi,
If practiced well with patience steady,
The final perfect truth is revealed,
And eternal peace is fully obtained.

YAMA AND NIYAMA

Non-killing, truthfulness and non-stealing,
Celibacy and gift's non-receiving.
Are the kinds five of moral discipline,
Or as the *Yogins* call the *Yamas* five.

Cleanliness, austerity and contentment,
Study and devotion to Being Supreme
Are others of the discipline moral same,
Or as the *Yogins* call the *Niyamas* five.

Yoga is without *satvic* mind not achieved;

By the practice, *satvic* nature is dawned,
Of the steps two, *Yama* and *Niyama* called,
For when under such discipline trained,
Though with evils, restless and highly pained,
The chitta is from *rajas* and *tamas* freed,
And slowly is in serenity fixed,
As an unruly and stubborn wild steed,
When under discipline brought up indeed
Becomes good like a horse of gentle breed.

ASANA

When steadiness is to the *chitta* brought,
The third step next as the ancients taught,
Is Asana, the steady posture firm;
And to maintain well such a posture firm,
On a seat which the requirement doth fit,
With spine straight and chest forward comfort sit,
Upon the ribs throwing the complete weight.

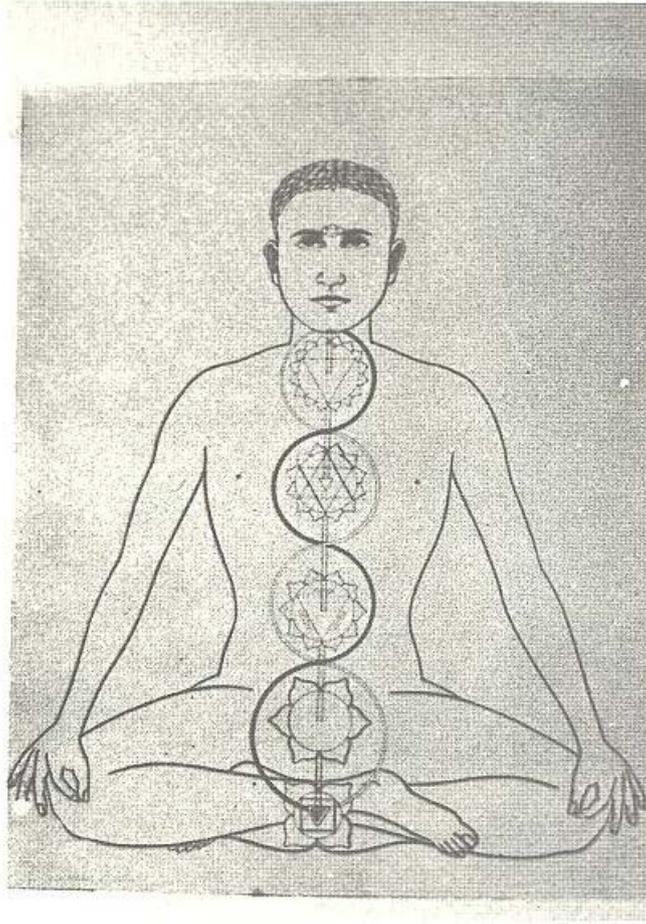
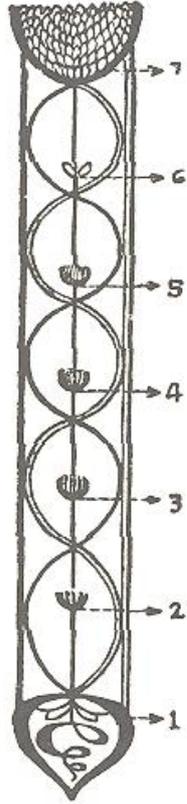


Diagram of Shat-Chakras in the human being



**Key to diagramatic
Shat-Chakra-Nirūpana**

1. Mūlādhāra
2. Svādhishtāna
3. Manipūra
4. Anāhata
5. Vishuddha
6. Ājnā
7. Sahasrāra

Serpent Power (Kundalī Shakti) }
 . . . Kundalīnī Shakti }

Idā (Chandrasvarūpini) . . Left
 Pingalā (Sūryarūpā) . . Right
 Sushumnā Middle

Key to Shat-Chakra Diagram

Key to diagrammatic *Shat-Chakra-Niru-Pana*

1. *Muladhara*
2. *Svadhishthana*
3. *Manipura*
4. *Anahata*
5. *Vishuddha*
6. (A)jna
7. *Sahasrara*

Serpent Power (*Kundali Shakti*) ... *Kundalini Shakti*
Ida (*Chandrasvarupini*) Left
Pingala (*Suryarupa*) . . . Right
Sushumna Middle

If, in such a strict posture firm and straight,
The higher Steps of Yoga are practiced,
Truly the final goal is quickly reached.
In a posture with drawn-in chest and bent spine,
Oft, the mind with thoughts mean and low doth pine,
And doth not gain much psychic control fine,
For, fine powers ascend not from their mine,
As the passage channels are highly blocked,
By the back bone bent and *nadies* crooked.

PRANAYAMA

After the prescribed posture's practice whole,
The great cosmic energy's control
In all forms, in manifestations all,
Or *Pranayama* as the *Yogins* do call
Comes as the fourth in the Yogic culture
Which hastens truly its progress future.
Behold! there lieth in a latent form,
In a chamber of triangular form,
At the *Sushumna* channel's lower end,
Which doth above in the *Sahasrara* end,
And on whose either side in parallel run,
As shown below in the diagram one,
The *Ida* and *Pingala* currents nerve,

Which in carrying the sensations serve,
The coiled up, *Kundalini* by name;
Which is a form fine of the energy same.
This *Kundalini* subtle and latent,
The mighty energy Psychic potent,
By an earnest and regular trial
Through a control of the forces vital,
Specially that which doth the function
Of the constant vital respiration,
If controlled and through *Sushumna* aroused
To *Sahasrara* the thousand petaled,
The intellect becometh sharp and keen
Consciousness riseth to spheres unseen,
And the *vritties* are all greatly restrained;
Thus the fourth step's function is well fulfilled.

THE RAJA YOGA III

PRATYAHARA

There stops not the work of a full restraint,
For there still exists the sown up seeds faint;
These do in the mind-stuff make the thoughts whirl;
And these do make in turn the *chitta* swirl
Vritties on *vritties* in many a score,
Which cover up the Light as said before.
Hence, to remove these many a faint seed,
Which with thoughts and *vritties* the *chitta* feed,
A study careful of the *chitta* said
By a keen and sharp introspection's aid,
Or *Pratyahara* as by the *Yogins* said
Is always to be of great help prescribed,
Which is of *Yoga* as the fifth step described.

DHARANA

Thus when the *chitta's* nature is well known,
And also that of the seeds formerly sown,
To destroy these inward causes vain,
And the *chitta's vritties* all to restrain,
Also the outgoing inward powers diverse,
Which from the *chitta* verily diverge,
And into fleeting forms vainly surge,
And then to be fully made to converge
At the inward note of the Super-Song,
Or at the emblem of that very Song,
Or at an outside thing greatly divine,
Or at an inward mystic symbol fine,
Or at the loving deity's lovely form,
Or at the mighty teacher's noble form,
Or at that which doth the temperament suit,
Within or without as by the teacher taught;
And on the Self-same fixed symbol fine,
Which represents the Infinity's mine,
The mind and the divergent powers to hold,
Or Dharama as called by the teachers old
Is ever to be of great help prescribed,
Which is of Yoga as the next step described.

DHYANA

All the *chitta's* diverse powers to bind,
And to hold them and the active restless mind
On a single fixed symbol definite
Of the only shining Truth infinite,
And then from their running astray to guard
Are indeed very tedious and hard.
But with patience and perseverance great,
If rightly practiced at a steady rate,
Easy, light and pleasant becomes the work;
And from the same the mind doth not shirk.
At this stage joy and peace this mind doth gain;
And now proceeds the *Yogic* work main,
For the said powers do in the same mind mix,

And this doth itself in its object fix,
With a sure attention undivided,
Which steady action is as *Dhyana* termed.

SAMADHI

Without any side way procedure wrong,
When *Dhyana* is practiced for a time long,
The fair and the fixed symbol fine,
Which doth out of the *chitta's* sphere shine,
Slowly and steadily ceases to be,
For the externalizing power free,
With the mind, concentrative and pointed,
Doth truly become otherwise engaged.
But its main inward causal *vritti* flows;
And its witness good side by side follows,
Taking this one *vrtii's* knowledge finite,
For the absolute knowledge infinite.
Then ceases this symbolic *vritti* there;
E'en its witness this very fate doth fare;
And now flows knowledge's unbroken flow,
Devoid of limitations high and low.
This unbroken flow of knowledge steady,
Is what truly the wise call *Samadhi*.

Well, for the seeming sweet pleasures earthly,
And for the best possessions heavenly,
Giving up all attachment and all love,
If this great *Yoga* just explained above,
Be with earnest and sincere heart practiced,
The final Truth is surely realized
And perfect freedom very soon obtained.

Thus, friend,
This feeble script doth end.
Yours, in the Absolute.

[Addressed to Seth Ranchhodlal Amritlal Sodhan.]

Mukhuva (Near Gangotri), Tehri-Garhwal State, (The Himalayas),
The last week, April, 1923.

(Swami described here the concentration technique. There are many other powerful techniques and he always advised people to choose the technique that suits their temperament. - *Editor*)

THROUGH THE PATH OF SILENCE

Once again I repeat briefly to thee,
What thou again and again heard from me.
This great world which doth in space vastly range,
And by time undergoes a constant change,
And of names and forms through the senses known,
Is a vain mode of our *chitta* own;
And its colors and tastes and smells and all
In the sensation's category fall;
And the time and space as objects we deem,
And which to be the infinities wrongly seem,
Are 'indeed the intellect's inherent forms,
Which a part of the inward subject forms.
Thus our non-existing world doth thrive,
For which the blind unwise vainly strive.

But this world can never seem to exist
Without the SAT which doth ever exist,
As an untruth's concept doth not remain
Without the existing truth's concept main.
Hence, beyond this world, unreal, finite,
There shines the one Existence infinite,
Of names and forms ever independent,
And o' the *chitta* or its modes dependent,
And of the intellect's forms inherent,
And of all which are by the *chitta* sent;
For that which is not from each of them free
Really existent can never be,
And that which is upon the *chitta* based
Is as much as the fleeting world debased.
So beyond all limits doth ever shine,
The Existence, absolute and divine;
Thus it is judged by the rational age,
And thus realized by many a sage.

When the Existence is for its opposite taken,
And this again is for the other mistaken,

When the Real is to be the unreal thought,
And as if real it is, the unreal is sought,
And when the vision is to the Eternal closed,
And struggle for the vain is as duty supposed
The long drawn agony of life and death except,
Oh dear noble one, what else canst thou expect?
But, behold! to him the eternal Peace cloth belong,
Who, giving up his knowledge false and notions wrong,
Breaking down, of the bonds each and every one,
Then undoing what has been unwisely done,
And transcending the knower, knowledge and the known,
As the ancient seers had often in *VEDAs* shown,
Doth realize the Eternal Infinite One,
The Divine only secondless Infinite One.

Hence this free and perfect One to realize
And his oneness with This to recognize,
And far away from birth and death to be,
And thus to be from all the sorrows free,
The aspirant the busy world doth quit,
And enters a place calm and quiet.
There he doth in an easy posture sit;
And then begins his culture bit by bit.
Since mind and minding and thought and thinking
Can embrace only the objects fleeting,
Since all those which from the *chitta* proceed
Do only comprise its own modes indeed,
And since to know that which doth all transcend
One has to body mind and all transcend,
Firstly he doth with all his mind resolve
From the active thoughts the mind to absolve.
With this all his thoughts vanish by and by;
And then the mind becomes vacant well-nigh;
But there remains the resolved feeble thought,
Which hath driven every other thought.
He begins then to attentively watch
The vacant mind and the resolved thought's march.
Lo! there in the vacant mind blank and deep,
Sometimes active thoughts fair or foul do peep,
Sometimes sentiments high or low do leap,
And sometimes a vanities few do creep

Which he does with his resolved thought off sweep.
Without any sideway procedure wrong,
When struggles thus with his practice strong
For a time considerably long,
Vacancy doth the mind's nature become;
And then subsides the only thought wholesome,
Giving rise to a fine vibration meek,
Which though appears to be dull and weak,
And to be sleep, though not verily sleep,
Is a great awakening power's heap.

Behold! at this stage he is apt to think,
That his mind only in *tamas* doth sink,
And also quite dissatisfied to moan,
And to doubt his method of culture own,
But with full faith on the guidance of weight,
And knowing this to be a stage of might,
When moves on with the same for sometime more
The risen vibration mentioned before
Evolves and evolves indeed to be fine;
And this he feels to be the mighty mine
Of the Existence or Knowledge or Bliss,
Or of the said (Existence-Knowledge-Bliss);
And lo! this his loving vibration own,
Is as the *Brahmakara-vritti* known.

When thus, on and on, progress well doth he,
This becomes as subtle as it can be;
And this subtlest *vritti* doth absorb
Him, the *Maya's* individual garb.
And now, there are not two, *vritti* and he,
But one, this subtlest *vritti* as he
And he as the *Brahmakara-vritti* same.

To this super-state, *Savikalpa* by name.
One who doth verily a visit pay,
Doth without any doubt to the world say:
"Brahman That am I, *Aham Brahmasmi*,
Brahman That am I, *Aham Brahmasmi*,"
Or doth unhesitatingly proclaim:
"I am He, I am He - *Soham, Soham*."

Then this vibrating ceaseless vibration
After the process of evolution,

Doth slowly and steadily vanish there;
And exists yet the calmly void rare,
Which changing then its obscure states in full,
Mergeth into One, absolutely full.
The state in which This he hath realized
Is the *Samadhi Nirvikalpa* called.

Thus if what has been done is well undone,
As by the ancient seers and sages done,
And if the mind is fully unminded,
And thus the *chitta* is well transcended,
The Existence-True shall be realized.

Thus my dear,
Endeth here.

Ever yours, in the Absolute.

[Addressed to Sri Bhupatiraju Ramaraju Garu] Mukhuva (Gangotri),
Tehri-Garhwal State, (The Himalayas), The second week, May, 1923.

After spending a week like that, I went to Markandeya, a village which was only half a mile away from Mukhuva. There was a cave within 500 yards from that village. I entered that cave and started my intense *Yogasadhana*. I noticed miraculous changes in my perception of reality (what is and what is not) in my understanding and feeling of existence or simply Being. I continued my practice day and night with great exhilaration. Bhumananda continued to bring food; such as boiled potatoes.

(Swami wrote the following poem during this time. - *Editor*)

TRULY RELIGIOUS

To conquer love of self and lust of life,
And to calm down the inward restless strife,
And transcend the apparent nature low
By th' unveiling process steady and slow,
And so, to be what truly is to be,
The pure and sinless Divine ever free,
Is truly great or religious to be.

Markandeya, (Gangotri), Tehri-Garhwal State (The Himalayas),
The last week, May, 1923.

Gangotri: After spending several days in the cave, I came out and walked to reach Gangotri. I crossed the wooden bridge across the river Ganges and reached a cave which was on the left side of the bridge within half a mile. That cave was in the middle of a thick forest full of pine, *devadar* and *bhurja* trees. The forest was magnificent and as I had an attitude of complete resignation, I had no fear. I gave everything to the Absolute and I was bare naked with peaceful *chitta* (mind-stuff) and having my consciousness beyond all *bhavas*. I began spending my time peacefully back in the cave near Markandeya.

(Here Swami wrote the following verses.- *Editor*)

BRAHMAN

I meditate and meditate upon
That *Brahman* who is this, the Self-Supreme,
Eternal, partless, beyond time and space,
And secondless, attributeless, endless,
Without change, without modification,
Existence-Knowledge-Bliss, All Absolute,
And Self-Illumined beyond speech and mind.

GURU DEVA

For ever I salute my Master own,
Sree Purnananda, the Effulgent One,
Whose grace and goodness verily destroy
The ignorance and this, our nescience, both.

Suddenly, one day the chief justice of Tehri Garhwal state, Sri Babu Gangaprasad came to see me, having heard about me from Bhumananda, while traveling to Gangotri on pilgrimage. It was June 10,1923. He asked me, "Isn't it dangerous here those very cruel animals inhabit this area"? *I told him that I had no thought of fear because I am feeling that everything is filled with God.* He left giving me his best wishes. I spent a month in the cave. Bhumananda told me to move to another cave near Gangotri within a mile down and close to Gaurigunda, because the cave that I was in slowly became damp on the floor.

I used to spend the day time in the forest doing *Tapas* and return to Santiguha by night. I was not carrying any material not even water pot during those days. The Ganges water was muddy then. So I used to go to a water fall that was 1/2 a mile away, where the water was dear enough every day to drink. I used to bend down and drink water. There was a big rock around which one has to go in a semicircle, while negotiating the hair pin bend on the way to the waterfall. One day while I was going around the rocks, suddenly faced a snow leopard standing on the way smelling the ground. It was only 10 yards away from me. I could not see the animal until then as the rock was obstructing the view. Probably it was smelling the presence of man. When I completely realized its presence, it was looking straight into my eyes. I felt that it might be the order of the divine to take my life away and I naturally let my mind settle down in God Consciousness. I chanted loudly "Om". The leopard stepped back still looking straight at me and suddenly it ran away into the forest. *It is an experience that proved to me that even cruel animals do not harm us if we are in divine consciousness and have no intention to harm them.* I went to the waterfall and drank water as usual that day. I continued to go to that fall once a day as usual. I never encountered that leopard again.

Pilgrimage to Gomukha Kailas: One day a thought arose in me and made me feel strongly to go to Gomukha Kailas where the river Ganges originates. I told Bhumananda about my plan to visit this place. He said that he would also go with me as he was never there before. I agreed. A *Vaishnava Sadhu* by name Dhanushdhari Baba also started with us. They both made up their baggage with two blankets and roasted barley flour to eat. I kept myself naked as usual. It was September 6, 1923. We started in the morning after eating our morning meal. As the sun was shining brightly with enough warmth to melt the snow during that time of the year, the tributary to Ganges, Bhagirathi was flooding with water along its banks. So our path along its bank was eroded and we had to walk on bushes and trees that fell down. Because of the severe cold weather and the path being so rugged, Dhanushdhari decided to stay behind. At the place by the name Cheedvas, he gathered some fire wood to start a fire to heat himself, while we two continued our journey. About three or four miles before Gomukha a tributary of Ganges was flooding severely and we had no way to cross it. So we decided to walk to its source and walk around to reach the other side. We started to climb a glacier and when we reached the top it became dark. Suddenly, Bhumananda slipped and fell down. He became unconscious. I pulled the blanket from his bag and covered him. *I embraced him to warm him up. After some time, he regained consciousness.* We continued our walk and in darkness we crossed the river on the snow where the river was not very wide and climbed down the glacier and got back to our path. We reached a place by the name Bhojivas and it was night. There was a forest with *Bhurja* trees. Bhumananda gathered some firewood from nearby trees and made fire to warm himself. We ate *Pelalu* (baked rice flour) and spent that night in the village. By the next day Dhanushdhari also came and joined us. We all started the same day and walked about 2 -1/2 miles to reach Gomukha. At the foot of the glaciers that come from their peak which would be about 15 miles up, *the melting snow comes out of a cave that has the shape of the head of a cow.* The cave is in the middle of the glacier that is about 100 feet high and 150 feet wide. The water comes out of the cave from melting snow at tremendous speed.

This is *the origin of the holy river Ganges*. This place is called Gomukha or Gomukha Kailas. Water comes down and falls on the rocks in a powerful current and makes tremendous noise. I spent two hours in *Dhyana*. Then I did the *Karma Kandas* (offerings to forefathers) according to *Sastras*. Then we started our return journey. As the sky was overcast and the sun was not as hot as on the other day, the melting of snow was not as much and there was less water in the river. We could cross the river easily. We spent the night in Bhojivas again. It rained a little bit that night. I had long hair and beard during those days. I kept myself naked as I preferred to wear nothing on my body. It was very cold but I did not feel any pain. It was quite normal and natural to me being humble and pure in mind and heart. We reached back to Gangotri by the next day.

I started my *Yoga sadhana*, again with full vigor, staying in *Santiguha*. I decided to stay in Gangotri that winter. Almost everyone leaves Gangotri after it starts to snow in November. The priests and others would leave and the temple doors would be closed for the winter. Nobody would be around to give food during those winter months. People were afraid that I might die because of lack of food and they sent parcels of preserved food like biscuits, sweets and raisins etc. from Ahmedabad, Calcutta and Andhra. The parcels were so heavy and they had to carry them on the backs of few donkeys. I sent that whole parcel to Mukhuva to the custody of Bhumananda.

Bodhi Cave: I went to Mukhuva during the last week of November and settled in the Bodhi cave which was about 3/4 mile away from the village. While I was visiting Mukhuva, they showed me the parcels that I returned earlier. I asked them to open those parcels. There were so many varieties of foodstuff which friends, relatives and devotees sent with great concern for my well being. I felt thankful for their concern. However, I invited all the villagers in Mukhuva and distributed all that food. I felt that I should not depend on that foodstuff because I wanted to be free from such an attachment. The news of my distribution of parcels reached the Chief justice of the area, the Maharaja of Tehri. He sent an order to the deputy collector of Uttarakasi to appoint a *Brahmin* to take care of my needs. The deputy collector appointed Bhumananda Panda to take care of my welfare. Bhumananda usually spent winters in Uttarakasi, but because of this appointment he stayed back in Mukhuva. He was the only Panda who stayed back that winter, while the rest left to warmer places down the hills.

It snowed very heavily that winter. Bhumananda used to bring me food everyday walking in the snow for about a mile to reach the Bodhi Cave. One day it snowed very heavily. It was a blizzard. *Bhumananda brought food even that day. However, he got so cold that his fingers got frozen and were unable to hold the plates and bowls. I was naked as usual. He put his palms and fingers on my back and he told me it was like a stove.* He left that day after he got control of his fingers. From then onwards he would warm his fingers on my back, whenever they would freeze. It snowed more and more all through December, January and February. One day in February it got very cold, he could not bear it. He requested me to move to a cottage within the village as it is becoming more difficult for him to walk this distance. I agreed to save him the trouble and I moved to the wooden cottage. While being in the cottage, I used to be in *Dhyana, Dharana* and

Samadhi day and night.

I composed the following poems during my stay in Bodhi cave.

THE SILENCE

[THROUGH SILENCE THE SILENCE IS VERILY REACHED]

Measure not with words, for That's immeasurable,
Nor sink the string of thought, for That is fathomless;
Heave not holy sighs, for That is immovable,
Nor exhaust thy reason, for That is unarguable;
Ah! seeker, friend, let loose thy hands and feet and all,
And sink down in the calm current of silence great:
Thus, through silence The Silence is verily reached!

Limit not with names and forms, for That's devoid of both,
Nor with quality, for That is quality less,
Not e'en with attributes, for that's illimitable;
Define not as such, for That's indefinable,
Nor describe e'en with speech or words of negation,
For there is hushed even the speech of negation;
Ah! seeker, friend, let loose thy hands and feet and all
And sink down in the calm current of silence great:
Thus, through silence The Silence is verily reached!

Search not here and there, for That's beyond time and space,
Nor above nor below, for That's of all sides devoid,
Roll not in diversity, for That's Unity,
Nor in duality, for That is non-dual,
Not even in manyness, for That is Oneness;
Ah! seeker, friend, let loose thy hands and feet and all,
And sink down in the calm current of silence great:
Thus, through silence The Silence is verily reached!

Wade not in the boggy mire of the senses all,
Nor in the fine but shallow ponds of reason and mind,
For That is intangible and unknowable,
Nor smolder in the hissing vapors of the 'I',
For That's the Beyond which transcends each and all;
Ah! seeker, friend, let loose thy hands and feet and all,
And sink down in the calm current of silence great:
Thus, through silence The Silence is verily reached!

Iti

With love and blessings

Ever yours, in the Absolute.

[Addressed to Sri Ganga Prasad Sahib]

Bodhi Guha-Mukhuva, (The Himalayas), The 24th November, 1923.

THIS DOTHT NOT BEFIT THEE

The Real which doth never cease to be,
Nor ever into the unreal change,
And th' unreal to the former opposed,
As the darkness pitch to the lustrous light,
Which doth truly never cease not to be,
Nor ever the Real be or become,
Identified with each other can't be;
Nor ever their respective attributes
With each other identified can be:
Such is the fact, such is the actual fact.
Yet for some inherent reasons unknown,
Men blindly couple and mingle them both,
The two, the Real and the unreal;
And the one on the other super impose,
Or th' attributes of the one on th' other,
Or vice versa the function same they do:
Such is natural procedure wrong,
The source of the world's miseries countless,
And of the ceaseless round of births and deaths,
Which is as *Avidya* or nescience termed.

In the trances super of insights vast,
When as the real the ever shining Real,
And the unreal as unreal known,
Verily the wise mingle them not both,
Nor the one on the other super impose;
But each is as it is rightly perceived.
This perception that doth the nescience dispel
And saves from the whirling wheel of strife and stress
And even from the ceaseless round of births and deaths
Is as *Vidya* or knowledge right rightly termed.

Behold! this thou hast in an insight known
Which thou hast after a long watch obtained.

Yet thou dost linger with thy habit old;
This doth not, oh blessed one, befit thee!
Tyaga, Yoga, Bhakti, Mukti and all-
None of these, thou dost require, none of these.
Only get thy habit old be consumed
By the burning flames of the knowledge fire.
Then shine in thy own glory infinite,
(Existence-knowledge-Bliss) - all infinite;
And even without the least restraint from thee,
Let the, thy empty mortal coil own,
The unreal's outcome and off-spring vain,
'Long the casual-flow freely drifted be,
Till it doth its own final ending reach
Only its unreal nature to share.
Well, with this, thy life-long mission doth end
Without any more journey to undertake.
Thus, my blessed friend,
This feeble script doth end.
Om! *iti*.

[Addressed to Srimat Swami Vijnananandaji]

Bodhi Guha, Mukhuva-(Gangotri), The Himalayas, 1st January, 1924.

A PARABLE

A farmer with a trial hard and long,
Could a seed uncommon and rare procure,
And this he did sow with his utmost care
In his own field fertile,
Ever watered by a spring near-by.
Then after a lapse of days two or three,
The sown up seed into a sprout did shoot;
And from the underground powers unseen,
The fine tender sprout quickly gathered green;
And then it did a pretty plant become.
At last, one day as ill-luck would have it,
The cattle that all around often stay,
The same field entered, the green grass to graze.
Then while grazing they did the plant approach;
And alas! with pitiless mouthfuls two

This our farmer's plant was no more there!
This the farmer did on the next day see;
And much this loss he felt;
But that could not his rare plant recover.
Then for another seed he tried and got;
And again in the same field sowed with care;
And to avoid the former danger now,
Around the seed bed a strong fence fenced.
As usual then after a days few,
The new seed sown into a fine plant grew;
And it did attract even its foe's notice.
But lo! the plant's dangers all off to ward,
And from the enemies' attacks to guard,
Around the plant the guarding fence was there.
Hence that being by its foes uninjured,
Nor being its progress checked nor hindered,
With a great and mighty trunk and branches strong,
A tree within a period short became.
Later on, the fence was worn out by time;
And the tree too was far above its need,
For that was the outside dangers beyond.

Thus friend, in our minds often, fertile,
Ever graced by the Guru's causeless grace,
The spiritual life we cultivate;
But only for want of fencing proper,
Always the same life is stunted in growth;
Those eager for the end of life journey,
In the lonely solitudes shelter take,
From the outside temptations themselves to guard;
And thus without being hindered or checked,
Allow the life to grow and perfect be.
Behold! when the life is once perfected,
And from the bonds of imperfection freed,
This world of temptations injures thee not,
Nor drag thee down from that measureless height.

OM iti.

Bodhi Guha,
Mukhuva (Gangotri), The Himalayas, Tuesday night,
The 25th December, 1923.

In April 1924, I felt like leaving Mukhuva and go elsewhere. I requested Sri Bhumananda to bring me something to wear around my waist as it would not be proper to go naked through villages. I wore the cloth that he gave me as loin cloth and started walking. I walked through the village of Sukkijula and reached Ganganani by the night. I spent that night there. The next day I reached Uttarakasi. Several Pundits, *sadhus* and laymen used to come to see me and they were amazed to see me naked in such cold weather. I stayed there for four days. I used to answer questions and clear their doubts.

Then I felt like going to Badrinath. I started from Uttarakasi and slowly reached Tehri where I stayed in a *Dharmasala* (choultry) that was next to the bridge. I sent a message intimating my arrival there to the Chief Justice of Tehri state Sri Babu Gangaprasad, as he requested me to let him know when I could visit Tehri. The Maharaja asked his Divan Pundit Bhavanidutt to make all arrangements for my stay there and so I was accommodated in a spacious bungalow equipped with good furniture. Sri Gangaprasad was very kind hearted and religious minded. I used to give talks on Indian Philosophy giving proper quotations from Vedic literature.

Pilgrimage to Badrikasram: I felt like leaving Tehri to go to Badrikasram after 15 days. Tehri Raja arranged for my travel all the necessary things and even appointed a Brahmin to cook for me and look after me. His name was Roop Ram. We started from Tehri and reached a place called *Pow* after traveling 11 miles. It was 6000 feet above sea level. We finished our dinner and rested that night in Dangchoura Dak bungalow. We started the next morning and reached the place called Kirtinagar. The brother of the Divan of Tehri state Sri Bhavanidutt was the deputy collector at this place. He took care of all the necessary arrangements and throughout our journey his subordinate officers looked after our welfare. They arranged the Dak bungalow for our stay in Kirtinagar. On the receipt of a telegram from Tehri, the officers at Kirtinagar gave a banquet in my honor.

I asked Roop Ram, as he was of tender age, to go back but he persisted to accompany me and I agreed. The next day we crossed the bridge on Alakananda tributary which was 2 miles from Kirtinagar. We continued our journey and proceeded to Rudra Prayag leaving behind Kirtinagar. On the way we met Sri Anasuya Prasad Bahuguna, who was traveling on the same route. He was practicing law in Nanda Prayag and was going to Rudra Prayag on business. He came to know me through my cook Roop Ram and began accompanying us. We reached Rudra Prayag by the evening. I went down to the confluence (*Sangam*) of the rivers Mandakini coming from North and Alakananda. I took bath at that place and sat for meditation. I had a very deep meditation and enjoyed every minute of my time there. Sri Anasuya Prasad, being a well known *vakil* (lawyer) in the area, shop keepers showed special interest and supplied extra facilities for us. I wrote and Anasuya Prasad also wrote letters about our comfortable journey and sent them through Roop Ram back to Tehri.

Sri Anasuya Prasad was accompanying me and we reached Karana Prayag and stayed there

that night. Karana Prayag is the place of confluence of Pindaru Ganga and Alakananda. It is also the place where Karana of the epic *Mahabharata* did penance. We went onto Nanda Prayag. It is the merging place of the rivers Mandakini and Alakananda. It is here that the sage Kanva did *Tapas*. It is the home town of Sri Anasuya Prasad. I was there for four or five days. One day at 4:00 A.M. in the morning, I left without intimating Anasuya Prasad. I reached Chamoli and crossed the bridge on the river there. That is the place where the roads from Kedar Nath and Badrinath meet. I took the route to Kedar. I left it after passing Gopeswara and entered the thick forest there and reached the temple of Anasuya. It was also the *ashram* of the sage Atri. It was in the middle of the forest which was inhabited by all types of wild animals like tigers, panthers, and bears. However, I felt the place to be very congenial for my meditations, so I spent three weeks doing *my Sadhana*. Everyday the temple priest from the nearest village used to go there to do *Puja*. He used to bring me boiled potatoes as food.

I resumed my journey and reached Chamoli. From there I began walking to Jyotirmath and miles before reaching there, I spotted a cottage on the other side of the river. I went down to the river walking on the steep slopes of the river bank. I crossed a small bridge there and went to the lonely cottage. It was a Devi temple. I spent few days there and then walked to Jyotirmath.

Jyotirmath: It was one of the four *mathas* (monasteries) which Adi-Sankara established as the centers of learning and for spreading Vedic religion in India. It was without an *Acharya* (teacher) during the last 200 years, because of lack of a competent teacher to run it. There was a small *mandir*, a cottage, and a cave where Adi Sankara is said to have done his *Tapas*. I stayed in the cave there for few days. One of the *Brahmacharis* living there requested me to stay there and arranged for my meals. I might now point out (as I am relating my memories in 1952) that sometime around 1940, a skilled *sadhaka* and a person of depth in Vedic lore, by the name Swami Brahmananda Saraswati was made the chief of the center. He rejuvenated the center to its ancient glory. New buildings and choultries rose up after he became the Sankaracharya of Jyotirmath..

Since Jyotirmath was in decay and a *pujari* by the name Raval was mismanaging the funds of Badrinath temple, the Maharaja of Tehri who was the traditional *mahant* (protector) of all the temples in his state, appointed Pundit Bhairavadutt to straighten the affairs. The Pundit was also instructed by the Maharaja to look after my needs and comforts, while I was in the area. So, the Pundit stopped on his way from Tehri to Badrinath and inquired about my whereabouts and came to see me. From then on he used to arrange for my needs. He stayed at Jyotirmath area as the road to Badrinath temple was very badly damaged by severe snow slides. One day I started early in the morning without informing anybody and reached Pandukeswar. I stayed in the forest close to that place. One day a *Brahmachari* from Assam came and met me. He was only 18 years old or so. I was impressed with his pure knowledge, despite being so young. I felt he was like Suka Maharishi. Pandukeswar was the place where Pandavas of the epic *Mahabharata* did *Tapas*. There were many old temples.

I started from Pandukeswar and went to Badrinath temple a day ahead of the day of the opening of the temple doors. The temple would be closed during the winter. I reached the cottages on the Naraparvat, the mountain on the left bank of Alakananda river. The Badri temple is on the Narayana mountain which is on the right bank of Alakananda. There was a bridge to cross Alakananda and reach Badri temple. I found a lonely cave on the Naraparvat. I entered that cave and settled into my *Tapas (Dharana, Dhyana, Samadhi)* routine preceded by *asana, pranayama* and *Pratyahara*).

Badarinarayana: Within a day after I reached Badarinarayana the newly appointed manager and his associates arrived at the temple. The ground everywhere was covered with snow. I used to go out of the cave during the day time and walk outside in the stunted Beri bushes all around. I used to choose a flat rock or a grass covered ground to sit for my meditation and spend the whole day like that. It was still snowing then in early May of 1924. It was an experience of indescribable state of serene existence witnessing the passage of time, while the snow slowly covered my hair.

Every day the manager used to send me the food. Sometimes I used to stay for days in the forest and two or three plates of food would accumulate at the entrance of the cave. The manager's servant used to bring food promptly and leave there, whether I ate the previous meal or not. Everyday I used to get up very early in the morning before any one else got up in the nearby cottages. Fifteen days passed by like that. One day I went out as usual in the early hours of the morning, but this time I walked to the banks of Alakananda river and went to the bridge across the river. It was a very cold morning. Although the sun rose up on the mountain, it had not appeared in the valley where I was. Just then the brothers and followers of my Gurudeva arrived at that place and took me by surprise. They became very happy to find me. Some of them embraced me and some began warming up their frozen fingers and palms by putting them on my back as they found it to be very warm. Some prostrated and put *namaskarams* to me. They told me that they were very sad until they found me as they heard that I got killed by an avalanche of snow and nobody could find me. They were very happy and they took me along to the Badrinath village, though I was not enthusiastic to go. Later during the day, my Gurudeva and his students, 16 of them, arrived. My Gurudeva came on a *Doli* (a palanquin), a carriage carried by people on their shoulders. They all felt so happy they enjoyed making me eat fruits etc.

My guru's brother and Bhumananda told me the following story about their search for my whereabouts. They inquired about me at Jyotirmath and they were told that I left for Badarinarayana. They continued enquiring on their way describing my appearance as the one who wears only eyeglasses and a loin cloth, has long hair and walks absent-minded. After they passed Pandukeswar, somebody in the local villagers showed them a cave in the valley and told them there was a *sadhu* wearing only a loin cloth about 15 days back, but unfortunately, got covered up by the heavy snow that fell during that night. They all became very sad with that news.

Bhumananda took along a person to go to the valley and to find the cave where I supposedly got

perished. They went on and on but could not find a way to reach the cave. So, they abandoned their efforts and were hoping that I might have escaped and be alive somewhere. They were looking for me and they became ecstatic to see me alive.

My Gurudeva and his brothers told me they want to give a feast to the public for three days in celebration of the joy of finding me out. I reached back to my cave by 10 A.M. There were heavy clouds in the sky by the evening and at 6 P.M. It began snowing accompanied with gusty winds. It was like that most of the night. I got up in the morning and as usual went out to take bath and returned to my cave. Usually, owing to the wind factor the outside temperature was 10 to 15 degrees Fahrenheit less than the freezing temperature of water. *I used to take bath at the river and the water used to evaporate immediately from my body. I used to let that happen as I did not have a towel to wipe out the water from my body as I was almost naked.* The heavy snowfall covered the ground everywhere. My Gurudeva and his disciples left Badri as it was very cold. It was so cold that they could not come to my cave before they left. However, Saswatananda Brahmachari came to see me and told me about their departure. He was so cold that his hands and feet were numb and his fingers were giving him extreme pain. He also left Badri shortly after that.

I spent three to four weeks more at Badri. One day, while I was walking at the place called Brahmakapalam, the manager of Badri temple came with a visiting photographer from Poona. The photographer came to Badri on a pilgrimage. They wanted to take a picture of me. *As I was naked, they wrapped around my waist a piece of the cloth that covers the camera. They took my photo.*

I always had an inclination to seek loneliness and would go to places not inhabited by people. One day I went to the village, Managam, on the right bank of the river about two miles away from the temple. That village is also called Manibhadrapuram. It was 11000 feet above sea level. Here, people called Marichhas live. They are Hindus and look like Tibetans. During the summer many of them go to Tibet for bartering all Indian goods including textiles, utensils etc. exchanging them for salt and Borax from Tibet. They used to grow potatoes in this village and around. There was a cave close to that village. It was called Ganesa cave. There was a rock formation layered like the pages of a huge book. It was called as Vyasa's book. The cave underneath that rock is called Vyasa's cave. However, that place was stinking with the dung of sheep because neighboring villagers kept their herd of sheep there. I did not like to stay there. It is said that in olden days Vyasa dictated *Puranas* which Ganesa put to writing here on the bank of river Saraswati. It is also said that Adi-Sankara wrote his *Bhashyatraya* which were the commentaries on *Bhagavadgita*, ten *Upanishads* and *Brahma Sutras* of the Vedic literature.

Beyond Managam there is a place called Ganesa Prayag, situated at the confluence of the river Alakananda and Saraswati. I climbed a mountain there which is about 12000 feet above the sea level. I cannot adequately describe the scenery there. There was an extensive grassy like plain in which there were varieties of flowers in different hues. It was so beautiful and wonderful that one gets completely over taken by the display of nature manifesting fresh from the unmanifest. This place

was called Kalapagrama, in ancient puranas. However, there was no trace of any village or habitation. Those who visit this place would be so overwhelmed by the spiritual vibration pervading there, as though goading them to sit for meditation. I walked about 1/2 a mile on that grassy plain and I sat down for by the side of a rock for meditation. There is a big cave where the sage Muchikunda is said to have done penance. Later, I went into the cave and there the snow had not yet melted, though it was summer. Water was dripping from above making "Tap, Tap" sound.

I sat in meditation outside the cave by the side of a huge rock. It was the month of July 1924. There were heavy cold winds and slowly it began to rain but it stopped by the evening. I slept there that night being in the *Padmasana* posture. The next day sun appeared in the sky. I was there that day and the day after and felt permanent peace and fulfillment.

Then I climbed down the mountain and walked to my cave. *I did not take my food for three days and the food that was sent by the manager of Badri temple was still lying down there at the door of my cave.* The manager was very anxious about my absence because he was told that the food that he was sending was still left untouched in front of the cave. He felt that my life might have been endangered because something that happened to me in my travel through the snow or during my regular visits to the river. He was so glad to learn that I was back. He came to see me immediately and took me for dinner to his home. He requested me not to go out like that without intimating anyone, as everyone gets worried because they all care about my welfare. He felt that place is very dangerous to roam around.

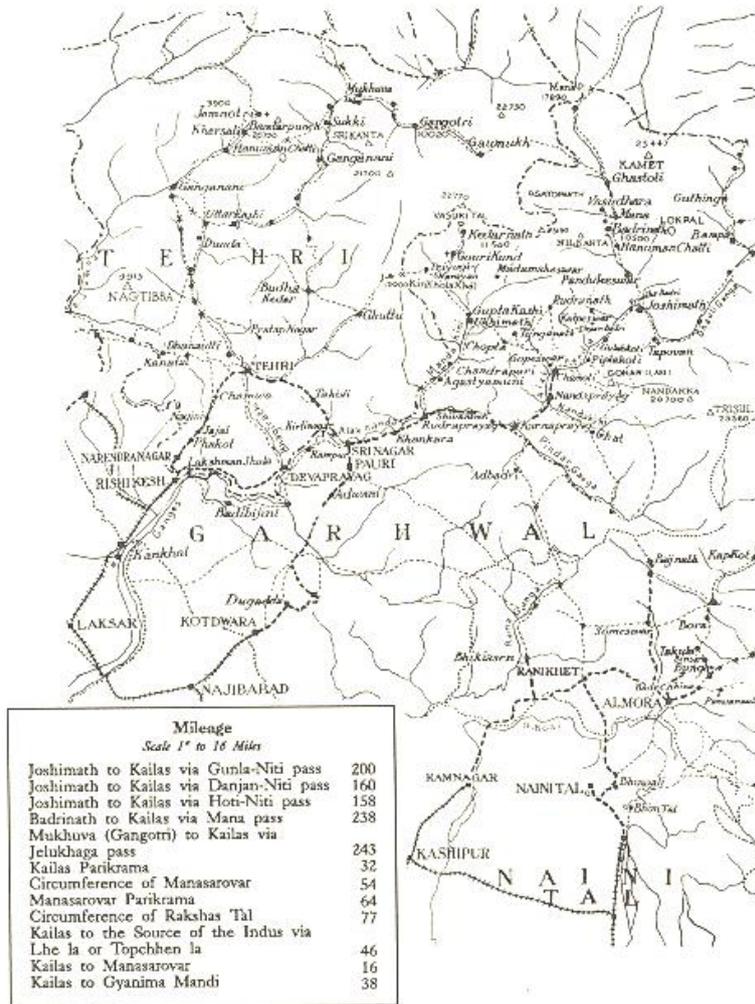
One day, I went past the village Mana and reached the bridge on the river Saraswati near Ganesa Prayag. The bridge was of only a single plank of rock laid to rest on both sides of the river. It was common folklore to attribute that rock to the mighty strong Bhima of *Mahabharata* who supposedly laid that rock single handedly to cross that river when Pandavas were on their way climbing to reach heaven at the end. I crossed that river and walked along the bank of the river. I went for four miles and found the water falling from Saraswati river down to the bottom of the hill about 600 feet below. It reminded me of the Gaurigunda waterfall at Gangotri. It was so grand and beautiful. It was a wonderful display of nature. I felt so peaceful; I sat down there and went into meditation. It was late at night that I came out of meditation and returned back to my cave. Again, on some other day I crossed the bridge and proceeded for four miles along the bank of the river Alakananda and reached the place called Vasudhara. I happened to like that place as well and I spent the day sitting in meditation before returning to my cave in Badri. The snow on the mountain Astavashu melts during the summer season and comes down to Vasudhara in surge and falls about 500 feet down. It was a grand water fall. I used to wander like that as I liked, though the manager of Badri temple requested me not to go long distances without telling him.

There was a hot spring at the foot of Badri temple by the side of the steps leading to the temple. The water from that hot spring used to flow into the Alakananda river. I never took a dip in that spring as I felt it would be very hot for me. However, Pilgrims used to take bath in that hot

spring. They used to come out saying that they were free from the fatigue of the journey.

One day I crossed the river Saraswati on the bridge and reached the snow field 2 miles beyond Vasudhara. On both sides of the snow field, the snow peaks were 20,000 feet high. It was grand scenery. That range is called Alakapuri mountain range. *The river Alakananda arises in that range and flows down 8 miles to reach Badrinarayana.* This Alakapuri range was described by the great poet Kalidas in his book *Megha-Doot*. The field I was in was covered with ice through the ages. I continued walking through that field. At some places, the ice was like sharp knives and in some other places, it was slushy. I had to carefully walk step by step and at some places I had to watch every step to continue walking because of steepness of the ice. The journey was so dangerous that as I proceeded on my journey any slip of my foot would have landed me down the steep slope into the Alakananda river way down. At some places where I used to think that it was a safe rock to put my foot on, there were unbalanced small boulders underneath that would shake my foot at the very touch. At some places, there were crevices in the snow that would gulp elephants. However, I carefully managed to reach the place called Satyasarovaram. It is also known as Satopanth or Satyapath. There was a triangular lake in the midst of those glaciers. The three corners are called as *Brahma, Vishnu and Maheswara*. Then the lake was mostly filled with snow. At one side of the lake, there was a wall built with stones. At one vortex, there was a rock big enough extending onto the shore to have a cave at the side. I spent that night in the cave. However, I heard throughout that night big blasts of thunderous sound coming from avalanches as the snow was melting. That place was awesome and terrifying. The next morning, I was back on my journey and I passed through a place called Chandrakunda and continued for about two miles to Suryakundam. However, it became impossible for me to proceed further. I returned back to the cave at Satyapath and spent that second night there sleeping in the *Padmasana* posture. Swargarohana mountain is two miles away from Suryakundam. I could see from a distance the mountain as a steep wall with holes and flats. It was said that Pandavas of the epic *Mahabharata* ascended to heaven climbing that mountain and left their physical bodies on that mountain. Another place by the name Vishmukunda is also located in the same area. I started on my return journey to reach Badrinath and these three days I did not have food. On the third day after I left for Badrinath, the sky eventually, became clear and there was bright sun. After reaching Badrinath I spent some days in deep silence practicing *Dharana, Dhyana and Samadhi*.

Pilgrimage to Kailas: One day the lawyer from Nandaprayag, Sri Pundit Anasuyaprasad Bhahuguna came to Badrinath. He came to see me and told me that he has a strong wish to visit Kailas and he would go if I would accompany him. I agreed to his proposal. He was a kind-hearted and philanthropic person. However, he had the bad habit of drinking alcohol. When I was at Nandaprayag at his home, his mother used to say to me that he might get out of the bad habit if he stays with me for some time. She used to request me daily to take him along. There was a school teacher from Ballia district by the name Ramsarikh Singh, who was staying in Badrinath for some time. He also wanted to go to Kailas after hearing that Anasuyaprasad was going. We, three spent some money and made necessary preparations to leave for Kailas. The Brahmachari from Assam



Map of Himalaya : Swami's Travel to Kailas

from Assam whom I met in Pandukeswaram, the Bengali Brahmachari from Jyotirmath, a Dimri Brahmin from Badri and some others also wanted to go with me. I agreed. These people depended on me. The Pundit manager of the Badri temple, specially visited me at my cave and requested me not to take many people as the food supplies would be consumed in few days and the rest of the journey would be very difficult without food. I told him that I had already agreed for some people to go with me, so I would not disappoint them. I told him that if any new person wants to go along, I will send that person to him. I sent many people to him whom he convinced not to make the group bigger than it already was. He also got food items like wheat flour, dried fruits, nuts of various kinds, white jaggery and potatoes packed for us and arranged horses to carry them. My father sent 400 rupees from Goraganamudi and other friends sent some more money. I handed over all that money about 1000 rupees to Sri Anasuyaprasad and the Brahmacharis. They used to make all the necessary arrangements for the long journey. I agreed for five Bihari *sadhus* to accompany me. The total number of persons in the group including porters was 18. We started on August 2, 1924 on a pilgrimage to Kailas.

We walked along the bank of Saraswati river on the first day and camped. We continued the journey the next day and already there was a difference in the walking pattern. I and the Brahmachari from Assam used to walk ahead of the rest. We came across a small stream that was flowing out of melted ice from above into the river Saraswati. It became a hurdle to cross over. That creek had boulders of ice and rocks mixed with freezing cold water flowing all around them. *I innocently went ahead and put my foot on what seemed like a smooth rock. Instantly I slipped and fell into the swift current, although I was trying desperately to hold onto anything which my hands could lay on. It was a fall of about 800 or 900 feet down below. Finally, I could hold onto a firm rock and stopped before falling into the river Saraswati.* I slowly could get back to the other side of the stream with great difficulty. *"Thank God! I am saved," I thought, "it is just by the grace of God."* I continued walking back into the route that we were supposed to take. The rest of my companions also resumed crossing that stream. From the next day onwards, we were all proceeding most cautiously and slowly to the mountains taking proper care of the horses also to climb up. The five Bihari *sadhus* could not bear the increasing cold and were unable to even breathe as we began climbing the mountain. They decided to return after two days and left.

On the third day, when we were about to reach the Mana Ghat Pass, we suddenly came across corpses of about 700 sheep and the dead bodies of about seven persons. We happened to see them closely. We all felt very sorry for they were the members of a party frozen to death because of a snow blizzard that hit them, while they were on a business trip last year. I got completely taken in for the way things happen in the workings of nature because of divine will. I sat down in meditation for a while. As there was no water around, I used snow itself to do proper *Argya* in their honor wishing them to be well in other worlds.

We went through the Mana Ghat Pass that is 18,000 feet above sea level (see the map) and entered Tibet. We stopped at a camping place and put up our tents for that night. The next day or a

day later we reached the Thulinga monastery on the banks of the river Sutlej and put up our tents there. We took pea flour as our meal. All through the journey thus far I did not ride the horse that was arranged for me. I gave it to whoever was feeling tired or sick in our group who did not have a horse. I walked. Thulinga monastery is located in a warmer place. So there were some farms growing barley, peas, and mustard. There were statues of Lord Buddha that beautifully portrayed his peaceful embodiment with no tinge of desire or sorrow. There were hundreds of other statues as well. There were 45 Buddhist monks in that monastery. They were non vegetarians. Also, there were married people with wives and children living near the monastery. We gave a feast for 20 families and 45 monks. They put 10 big pieces of jaggery, 3 pounds of flour and a lot of butter in a large pot of water and boiled it. While this was going on, the monks did *pujas* in the monastery and chanted *mantras* in Sanskrit and Tibetan languages. Then they drank that soup with great relish. I exchanged money into Tibetan coins and gave my *Dakshina* (donation) to the monastery. Then the manager of the monastery came to see me. One day he gave me presents, consisting of Tibetan tea as a mark of respect to us. We spent a week there. Two of my companions went to the other side of the Sutlej river to see three monks who built cottages for themselves and were immersed in doing *Japa* for many years. These monks took a pledge to continue their *Japa* until death. The manager of the monastery arranged Yaks for us and we left our horses there.

Within two days we reached Dapa monastery. Later We reached Gyanimamundi. We only stopped briefly at Gemul and Dongpu monasteries. At Gyanimamundi, we bought necessary provisions in a market for future journey. This market was a very busy trading place between Indian merchants and Tibetans. We were told that market runs throughout the two or three months of summer. We resumed our journey and reached the first *matha* within the purview of mount Kailas. The next day we reached the second *matha*. We had a spectacular view of mount Kailas from there. The next day we climbed steps to the Dolma pass which is 18,600 feet above sea level. We went over the pass and got down about 200 feet to the place called Gaurikunda. It was all covered with hard ice. Two or three people among us broke the ice with big stones and worked the surface creating enough space to take bath in it. The rest of our party did *Jalamarjana*. We stopped at the third monastery that night. The next day we reached the fourth *matha* and spent that night there. We continued our journey and reached Manasarovar in two more days. There was a small Buddhist monastery there by the name of Charkip. There was only one old monk living there. We spent that day there. We took bath in the lake. We started early in the next morning without taking breakfast and continued our journey only eating roasted pea flour on the way. We crossed four frozen rivers. We reached another river bed by the evening. We put up our tents and slept just eating *Sattu* (pea flour) again. That night it began snowing and it turned into a blizzard by the early next morning. Most of our tents fell down as the pegs gave away. That next morning, we started to walk in the gale wearing 'cotton and hair' to cover our eyes as protection against inflammation and 'red-eyes' caused by too-bright-snow. We reached a shepherds place by the night fall. That was a village put up in tents. They were called nomads. We put up our tents there. Later we came to know that those nomads were also bandits. However, they had great respect for Lamas from Kasi (Varanasi). Our guides told them that we were Lamas

from Kasi, they bade *namaskarams* to us. The Brahmacharis from Assam and Bengal had long hair and that especially helped to gain their respect. We bought milk and yogurt from them and gave more money than what they asked for. That made them very happy and friendly. They were fascinated by the Kerosene stove that we lit up as they never saw such a thing before. We stayed there until that afternoon. We started again on our journey and reached back to Gyanimamandi in two days. I gave feasts to the Buddhist monks wherever we stopped and enjoyed their company. We ran out of all our supplies and we spent three days at Gyanimamandi replenishing our supplies for the rest of our journey.

During those three days of our stay at Gyanimamandi, I took several walks around walking long distances every time. The Brahmachari from Assam and a guide used to accompany me. One day I witnessed a local court giving punishment to the husband and wife who stole horses. The judge after finding them to be guilty, ordered the local police to award 250 lashes with a long whip on their buttocks. So they unclothed the wife and the husband and beat them, although they were bleeding even after a few strokes. I became terribly sad and quickly left that place walking away from that area. Later I called those husband and wife and gave them food. I explained to them that stealing is a sin and eventually, thieves will get caught. I told them not to steal, but earn their living through honest labor.

The Brahmachari from Assam wanted to go to a place called Mukthinatha in Nepal. We arranged a guide for him and sent him to Nepal. We started on our return journey to Badrinath and traveled for two days and took rest for two days in a valley. We then passed through the Niti-Hoti Ghat (pass) which is 16,700 feet high and entered India. When we reached the Hoti pass thick clouds gathered in the sky with gale-like winds and soon it began raining heavily. However, as we got to Niti village, the rain subsided. We continued our journey and reached Badrinath via Jyotirmath. Anasuya Prasad returned back to his home village of Nandaprayag.

It was the end of September 1924 when we reached back to Badrinath. Already, people had vacated the area for the coming winter and it was very much secluded even closer to the temple itself. I stayed at a cottage close to the temple. The very next day after our return, it started raining in Badrinath as well. It was a down pour and it rained continuously for a week. It caused one of the worst recorded floods in the Ganges valley. Many bridges got washed away during that time. I felt so glad that our party returned, eventually, by Divine grace avoiding disaster because of rain. I was in Badrinath until the end of October. I have been naked except for a loin cloth all through this time including the time of our trip to Kailas. Now I arranged to have clothes stitched for me to wear during my intended return trip to the towns in India. My hair was netted for I did not comb my hair through these months. I washed my hair with soap and combed. I wore my clothes and reached Nandaprayag. I walked 32 miles in one day and reached Rudraprayag. I climbed down the hills and reached Rishikesa via Tehri. I saw the devastation caused by the floods of the Ganga river that year. Half of Rishikesa was washed away. Ramasram and many other asrams were wiped out and uprooted by the fast currents of floods. I was told that many

sadhus perished because of sudden flooding. The plains also were damaged very severely.

I went to Ahmedabad and spent some days there. Later I went to my home village Goraganamudi traveling by train via Bombay and Vijayawada. I reached my home village on December 24, 1924 and spent four months continually there.

Nakhitalab: I started my travels again in April 1925, this time accompanied by Brahmachari Venkateswarji who later came to be known as Swami Prajnanananda, Yogiswar and Kolla Venkataramayya. We reached Ahmedabad. I sent those three people to Rishikesa after they stayed for 15 days with me. Friends in Ahmedabad requested me to initiate them with the practice of Yoga *sadhanas*. I took the following people and went to Mount Abu: Seth Ranchodlal, Amritlal Shodan, Bhogilal Tribhuvan Thakur, Srimati Savitaben Trivedi, Champaben and few others were the interested devotees who came to Mount Abu in May 1925. We rented a Bungalow near Nakhitalab.

Everyone had a separate room and there was a hall for common gathering. They brought a cook from the Sarada Mandir in Ahmedabad. The cook was a Brahmin. He took care of all the needs in the kitchen, so that we did not have to go to buy anything. He took care of all our needs very well.

I initiated them into the practice of meditation. We had the following daily routine. After finishing morning ablutions, we met in the assembly hall early at 4:30 in the morning every day. We read one or more of the *stotras*, *Nirvanastakam*, *Bhajangovinda slokas* etc., composed by Sri Sankara Bhagavadpada. We did this with right vocal variation and fully feeling the meaning. We meditated daily starting at 7 A. M. and ending at 7:30 A. M. Then everyone practiced *yogasanas* that were prescribed individually. Then we took light breakfast. We then would continue with another round of *stotras* and meditation which lasted to 10:30 A.M. We took lunch and rested. I used to take lunch around 11:30 A.M. after returning from taking bath at Nakhilake. We would reassemble again at 2 P.M. We would read *stotras* for 2 hours and practice *yogasanas* for 1/2 an hour. Then we would go into deep meditation for 20 minutes and rest for 10 to 15 minutes. Then we walked to the forest talking to each other. We would sit somewhere in the forest and meditate and rest for some time. We then would walk around the lake and return to the bungalow by the evening. We would take dinner and walk and talk freely. We would read *stotras* before going to our rooms. We meditated before going to bed.

While I was in that routine, a wish repeatedly arose in me to write the *Bhavas* that used to spring up in my meditations as fine *sutras*. I used to just keep them in my consciousness, but as I think about them during the day, I felt that they contain concentrated absolute knowledge that is worth preserving in writing. They used to come out in English and I wrote 30 *sutras* during my forty days of stay there. I used to give lectures on those *sutras* to the rest of the devotees. I called those *sutras* as *Puma sutras*. Among the devotees there, were Acharya Gidwani, the political leader of Sind, his wife and daughter Gulab (Galli); Jamnalal Bajaj, his wife and children.

Six to seven weeks passed that way. I decided to go to Himalayas again. We ended that course and everyone had great appreciation for the fulfillment they experienced in following the course routine. I left for Rishikesa.

Uttarakasi: After reaching Rishikesa, I spent three days with my Gurudeva, Swami Purnananda. The people who accompanied me from Goraganamudi were here. I went to Mukhireti with the *Brahmacharis* (bachelors) from Goraganamudi. We stayed with the Divan of Tehri state Sri Bhavanidutt. I made arrangements for the *Brahmacharis* to go to Uttarakasi via Udathali (Narendranagar) and Tehri. Four days later, I left Mukhireti and reached the cottage near the forest at Rajpur, traveling via Dehradun. I started early in the morning from there and reached Mussorie by about 7:30 A. M. Mussorie is 6,500 feet above sea level. I took with me only light luggage. This time I carried a *Kamandala* and a *Yogadanda*. I went to the temple in Mussorie and requested the *pujari* there to cook food for me. I paid money and I had lunch there. Then I went walking for 6 miles to Dhanaulti. I decided to take a short cut and took the foot path to Dharasu which led me to the middle of the forest. I had to climb up and down the hills. There were some small villages on the way. I did not stop in any one of them as they were very unclean. I ate the boiled peas that the *pujari* in Mussorie packed for me, whenever I felt hungry. I stayed in a *mandir* near a small village that night. I slept in that small *mandir* where the room was large enough barely to lie down. Anyhow, I had sound sleep and the next day I continued my journey until the nightfall and reached a village which was only 3 miles away from Dharasu. Again, I slept in a *mandir* there. The next day I walked through Dharasu and Dunda towns and reached Uttarakasi by the evening. I only ate peas all through this travel and got very much tired from all the miles and miles of walking. I developed fever and the temperature became high when I reached Uttarakasi. I stayed in Jaipur Choultry. The next day the four *Brahmacharis* who started four days earlier than I at Tehri arrived. The brother of my Gurudeva Brahmachari Amalananda came with them. Amalananda and Prajnananda (Brahmachari from Goraganamudi) got worried about my fever. They called the doctor. He demanded 5 rupees to come to see me. The next day the deputy collector Umadutt Dangaval came to see me. When the people told him about inconsiderate attitude of the doctor, he got angry. He sent a messenger and the English doctor, Mr. Biston, came and gave me medicines. In two days I became normal.

Uttarakasi had an ashram called Dandiwada that belonged to the Maharaja of Tehri. I requested the collector to allow us to stay there as there were no *sadhus* there. He agreed. I gave the Brahmacharis, Prajnananda, Yogiswar Venkataramayya, Gauri Chandra and Ramnath single rooms and put Prajnananda in charge of taking care of the needed arrangements. I began practicing Yoga intensely to get ready to go to Gangotri. I gave up wearing clothes (except for a loincloth) after 4 or 5 days. I started on my journey at 2:00 P.M. I carried on my shoulder a small bag made with fine rope weaved like a net. I had a small pot in the net in which I put my eyeglasses, a pen and tablets to make ink by dissolving in water. I reached Bhatuwadi chatti by the night fall and Prajnananda accompanied me. He had 3 pennies and he bought a piece of jaggery. He bought bread with it. He gave me some of which to eat. We stayed there that night. But, we could not sleep

that night as there were so many blood bugs on the cots that our bodies got severe rash everywhere. The next day morning, I asked the *Brahmachari* to return to Uttarakasi and I started on my lonely and peaceful march up into the hills. I reached Ganganani chatti by night fall and I stayed in a *Dharmasala* there. The manager of the *Dharmasala* came out to receive me as he knew me. He had food specially prepared for me. I walked to the other side of the river and took bath in a hot water spring and returned. I took dinner and rested that night comfortably.

I started again in the afternoon of the next day. I came across a military commander with his troops building a bridge on the way. They talked to me with respect. They treated me as their guest and made me stay with them that night. They prepared special items of food and honored my arrival there. However, I got up early in the morning and left without informing anybody. I walked through the villages of Sukki, Jhuala and reached Harsil by the night. The river Hariganga falls into the river Bhagirathi at this village. That place is called Hariprayag. There was an *ashram* of an old *sadhu* by the name Rajaram. He came over at an early age in spiritual pursuits and remained there as a *Brahmachari*. There were many apple gardens, *Dharmasalas* and temples in Hariprayag. As Rajaram was an old acquaintance, I stayed with him that night. The next day morning I left early and reached Mukhuva. I stayed in the cottage on the right side of the river Ganges. It was the same cottage that I had stayed in once before. Bhumananda Panda came to see me again. The next day I went to Bhodi cave and stayed there for two days. Bhumananda Panda used to bring me food daily for me. After two days, I left Bhodi cave and went to Gangotri with Bhumananda Panda. I stayed at the Santi cave where I had stayed before on more than one occasion.

Writing of Puma Sutras: It was the end of July 1925. Already, people had started leaving the area for the coming winter. I began feeling a stronger and stronger wish to write down my inner cognitions. I did not have a paper to write on. I came to know that the leaves of the Bhoja tree are suitably made to use like paper for writing. It was done at a place close to Gomukh Kailas in a village called Bhojavas. I got those leaves by requesting someone who visited me. I wrote down the *sutras* that I already know, while I was at Abu. They were 30 of them. From then onwards, very often I was in *Dhyana yoga* experiencing various states of *Samadhi* as the ideas crystallized into *sutras*. The *sutras* were formulated only upon fully experiencing its content. It would take several days some times to write down few *sutras*. I finished the first five chapters during my stay in that Santi Cave.

I returned to Uttarakasi in October. I attended to the care of Prajnananda as he was ill at that time. He was staying in Dandiwada. I called in a doctor to treat his malaria infection. The two other Brahmacharis, Sri Venkataram and Sri Yogiswar, left for their home town as they could not bear the cold weather. The cold weather was just setting in. I stayed for 15 days in a Bungalow within 2 miles from Uttarakasi on the way to Gangotri. It belonged to Maharaja of Tehri. I did not like that place and so I returned back to Dandiwada. The deputy collector appointed the Brahmachari from Bengal by the name Brahmananda to provide food for me. He was my

colleague in the pilgrimage to Kailas. However, he became so absent-minded that he used to put one ingredient for another while preparing the food.

At this time, I got a wish to go to the temple of the serpent Goddess Nagini which was located 7 miles away in the forest, on the other side of Ganga. I was in a way responsible for the renovation of this temple. A *sadhu* told me about its decayed state when I came to this place from Gangotri. He told me that it was an ideal place for people like me who prefer solitude for *Yoga Sadhana*. I told the Divan of Tehri about the decaying state of the temple and expressed my wish for its renovation. The Divan wrote to the conservator of forests to let him know the actual condition of the temple. That officer immediately responded with a list of things to be done to renovate that temple. The Divan ordered its renovation and made the deputy collector of Uttarakasi to be in charge of the project. The temple got renovated. I came to know about its renovation, while I was in Dandiwada. Everyone in the neighboring villages held the common belief that the temple got renovated in 24 hours by the order of Naga Baba. All this made my wish to visit the temple grow stronger. Meanwhile, Prajnananda recovered from illness and I sent him to Rishikesa to get more rest and recuperation. I started on my journey to the Nagini temple.

Ganges flows northwards at Uttarakasi. I crossed the river on the bridge and walked through the forest. I reached the Nagini temple which was on the top of a mountain in the middle of the forest filled with Devdar and Cedar trees. There were two villages close by in the forest. In one village, all are Brahmins and in the other one all are Kshatriyas. They came to see me on my arrival here. They gave me food. Later the deputy collector came to know that I was there and he arranged with those villagers to send me meals regularly. A naked *sadhu* (Digambari) came to see me within few days to get initiated into *Yogasadhana*. I set a *Sadhana* program suited for him and initiated him into the practice. It took 15 days for him to become comfortable with his program. He wanted to stay with me and continue the practice at the temple. I told him that he could stay at the temple, but I would be going elsewhere as I prefer solitude for my practice. He did not agree to that and he left to find a place for his practice. I myself became a naked *sadhu* again during that time. I used to be in *Dhyana* and *Samadhi* states most of the time going through one round after another. I stayed through the winter until March 1926 at that temple. I finished writing sixth chapter of *Punta Sutras* at that time.

I should throw some light on how I was living naked, although it was winter and snow all around. There are two ways. One way is to take clothing off piece by piece after getting used to bear pain and discomfort at each level. This may take months and years and lot of perseverance. The *Sadhu* who came to see me earlier became a Digambari this way. These people take bath only now and then. They may have to heat their bodies sometimes by sitting near a fire. The second way is naturally by practicing *Dhyana* and getting into a state of *Samadhi* and loses the sense of the body feeling. They do not feel cold and they do not need a fire to warm their bodies as the body gets used to the temperature outside. They can take bath daily. This happens for them as the *Yoga sadhana* makes the body develop the heat within the body and they lose the sense of



Swami with his Guru, Swami Purnananda (1926)

feeling cold naturally. This is the best method to become a Digambari as it is natural and is maintained by the natural state of the mind and body resulting from the daily practice of *Yoga*.

I returned to Uttarakasi at the end of March 1926. Soon after reaching there, I started wearing clothes again. I went to Swargasram which is located just beyond Rishikesa. While being there I composed the following poem entitled "The Mysterious Dream." It was April 3, 1926.

THE MYSTERIOUS DREAM

NAMO BHAGAVATE PURNANANDAYA

Behold! 'Peace Perfect' some truly in surprise call,
Oh! some others as 'Stillness Calm' or 'Silence Great',
The Beyond, with mute dumbness in silence express;
In person, the first or the second or the third,
The wise the glory of the Infinite Glory sing;
But, I or Thou or That, oh! in what I know not;
Aye, to be or not to be - who can say?
Who asks doth err and who answers erreth too:
Such is the Self Supreme, such is Brahm, the Beyond
 There, all of a sudden, somehow I know not how,
I see, I am, not as before, but different –
Oh different! though not verily different –
Rolling, as it were, in the Temporal-Spatial sea,
While changing and changing any a varied robe.
Lo! I feel, I am in want, but I know not what,
And lo! knowing not how to move or what to do,
I in sixes and sevens forwards backwards look.
 Oh! my surprise! oh! my wonder! what can I say?
In each causal dashing wave and smiling ripple each,
In a ceaseless order that seem to dance around,
The projections - truly of my own - yes- my own
Though to unknown causes due - ah! what rare causes -
I know not them verily as of my dear own,
Well reflect to shine as countless objects fine.
 Lo! the inward feeling of this my want unknown,
When I with diverse objects fine in contact come,
Doth the ignoble forms, passion and lust assume;

And lo! of what wondrous power they are!
To each object with which I in contact come,
How oft a blind and miserable slave am made,
And further, to the same how blindly headlong run.

Then at each object I as an arrow fly;
And how oft with tired mind and wearied limbs and all,
How unsuccessful I, my objects unreached fall;
And how oft with untired vigor and zeal when reached,
The long-sought objects mine - ah! vainly thought as mine,
Do miraculously from these, my fingers slip;
And when perchance the objects in my embrace fall,
Oh! before I begin to assert them as mine.

Behold! by those the awful hiding waves behind
With cruel thuds ah! I am, I see, badly served;
And even if perchance saved from the dashing waves
Lo! they are not to suit my inherent want:
Thus ages after ages in many a form
From object to object vainly drifted am I
Till I am sick with this, the unending shallow farce.

Lo! when the so-called pleasure is a painful pain,
And this my life is but a fearful death,
Oh! what to speak of pain and death - I know not:
Thus I think, and thus I feel this - my earthly life;
And lo! 'no more I dance and no more do I play
This, the vanity's play and this, the dangerous dance',
Thus I determine and thus I make up my mind.

Now, with these determinations and ideas new,
When, to all vanities vain I turn my back,
I begin to understand my inherent want
For stainless Freedom and Infinite Bliss Beyond.
But lo! I know not where lie Freedom and Bliss Beyond
And when with vacant look and puzzled mind I stand,
The Infinite Bliss Beyond with eager heart to gain,
Lo! very far off a Super Being I find,
Who is indeed nothing less than the Bliss Beyond
And whom 'Full Bliss' the wise rightly prefer to call.

When that Great One, 'Full Bliss' with eager look I see,
Lo! this, my unspeakable joy doth no bounds know,
And, even this, my heart seems to be no more mine,
And further into His noblest embrace to take,

Him how eagerly to implore am I tempted.

But ah! my speech faileth to speak and limbs to move,
And my extreme eagerness findeth not the scope
To fulfill this the desired divine function great.
Lo! with the hindered eager desire to implore,
With helpless feelings and vacant mind do I stand,
While with pathetic sobs and sighs the tears roll,
And even this, my body all o'er perspires full.

In this, my condition — verily pathetic -
Oh! yes, the Gracious Lord, a gracious look doth look,
To soothe and bless me, His miserable helpless child.
Then, with the power and blessing of His Great Gracious look,
The failed limbs and all the sense - organs truly gain
A power supreme beyond the normal powers;
And then in low but sweet and melodious tone
Oh! I hear the refreshing speech of the Blessed Lord
Asking me Him to reach - oh! truly Him to reach,
Looking not here or there, - forwards or backwards,
But e'er and always looking at Him, the Beyond.

I now begin my journey -oh! this, my journey long -
Crossing wave after wave and ripple after ripple,
And proceed on looking at the Only Beyond.
After a long tedious course, being tempted,
Oh! I vainly look at that, the distance behind,
But lo! I see I am at the backward-starting point.

Thus again I proceed and thus again I see,
No advancement - I am verily where I was -
And thus again and again recurs the tedious farce
Till my wearied limbs and all no more carry me.

Behold! then, letting loose my wearied limbs and all,
And crying out 'oh Lord! let Thy will sweet be done',
I sink and lo! the mysterious dream doth end,
And exist not I nor this all but the Only Beyond.

Om Shantih! Om Shantih!! Om Shantih!!!

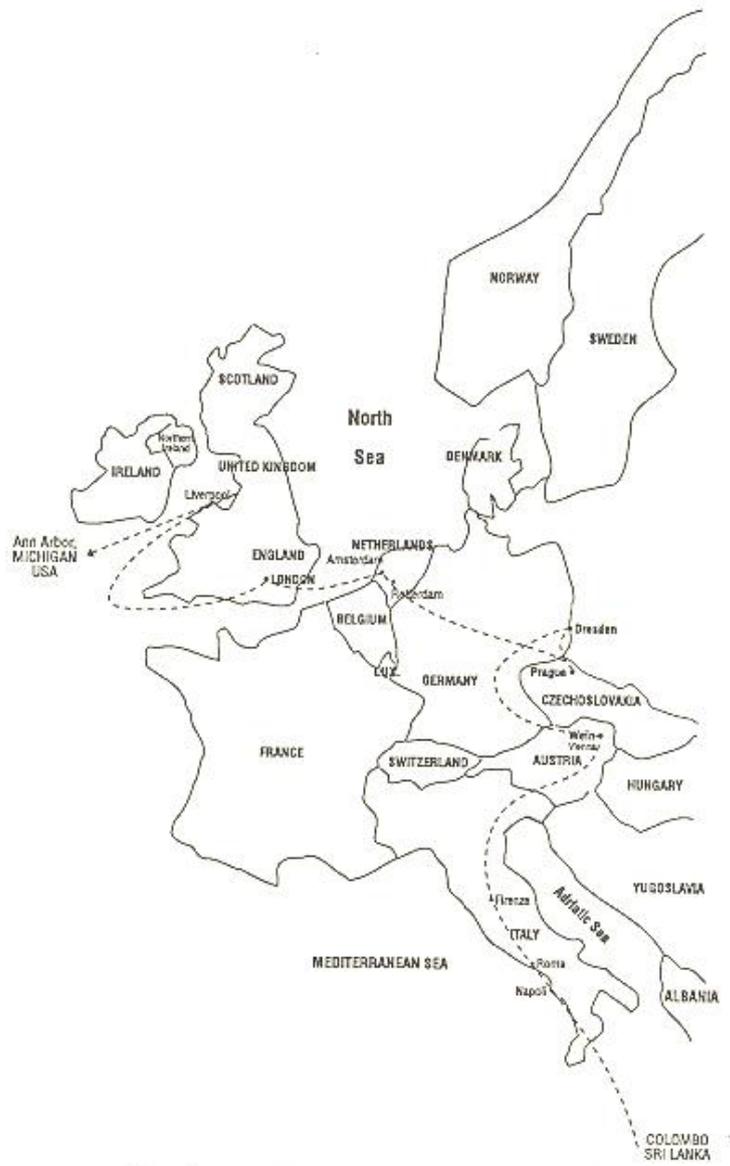
Swargasram, (Rishikesh), (The Himalayas),
The 3rd April, 1926.

While being at Swargasram enjoying the Bliss in Unity, a wish arose to visit the areas of Mount Abu. After May, I traveled to Nilakantha Mahadev near Mount Abu. That place continued to change very much. People brought that whole area under cultivation. Ganesagiri and the other sad *hus* left that place. I went onto Dhudbhavidi and spent a month there. There upon I went to Ahmedabad. I was there in June and July 1926 giving daily discourses on *Puma Sutras*. During this time, Sri Kanakadandi Venkata Somayajulu wrote me from Andhra expressing his strong desire to learn Yoga *sadhana* from me. I invited him to go and join me at Ahmedabad. He came and started learning the various parts of *Yoga sadhana* i.e. *Asanas*, *Pranayama* and *Dhyana Yoga*. He spent 15 days with me like that attending also my discourses on *Punta Sutras*. He used to be called Somayaji Brahmachari during that time. Later I sent him with a Gujarati Brahmachari by name Mahasankara, to Rishikesa. I sent a letter with them to Pundit Bhavanidutt in Rishikesa introducing them. They got cottages in Swargasram with out any delay. Later in July I went to Rishikesa and made those Brahmacharis to take *Sanyasa* oath at the Sivalaya Ashram. Somayaji Brahmachari adopted the name of Swami Pranavananda.

(Swami Pranavananda evolved to become a perfect Master of Yoga. He traveled extensively in Himalaya in his spiritual pursuits so much, that his knowledge of the Himalayan terrain and its people, was recognized by the British Government. In 1935, His book *Kailas Manasarovar* was recognized by the Royal Society in London. He became a fellow of Royal Geographical Society. He wrote many commentaries in Telugu on Spiritual Vedic literature. His Ashram was in Pithoragarh, U.P. in the foot hills of Himalaya. We were fortunate to have his close review of this book, while he was visiting Bhimavaram near Goraganamudi in 1986. - *Editor*).

I spent few days in Rishikesa and went to Munikireti to spend few more days there. Later I went to Swargasram. While I was at Swargasram, I gave talks on *Punta Sutras* to Sri Prajnananda, Pranavananda, Mahasankar, Ramananda and other *brahmacharis*. During this time, I had a wish to get *Puma Sutras* printed in Europe. So, I wrote to several publishers in Germany and got by mail copies of their sample printings and bindings. Later, I felt strongly that I should visit Germany as well. I went to Ahmedabad and spent the months of November and December lecturing on *Punta Sutras*. I wrote to my father Sri Ramaraju about my wish to get the *Puma Sutras* printed in Germany. He readily agreed to bear the cost of printing.

Journey to Europe (1927): Soon after, I went to Goraganamudi and expressed my wish to go to Germany, if possible, about the printing of *Punta Sutras*. My father enthusiastically supported my thought. He took me along to Eluru, the capital of West Godavari District, to meet the district collector and to find out the procedures. The collector made arrangements for me to get a Passport. I had to pick up the Passport in Madras, the capital of Madras Presidency of British India. I went there accompanied by Sri Ramaraju (my father) and Sri Lachchiraju, a family member. We met Sri Gottumukkala Satyanarayanaraju, M.A.B.L. He helped us to see a prominent member of law in the High Court whose secretary was also the Passport officer. They were Christians. They lovingly got the Passport issued immediately.



Map of Europe : Places of interest in Swami's life

I started from Madras and went to Colombo in Ceylon (Sri Lanka). Sri Lachchiraju accompanied me to Colombo to 'give' me a send off. I took the passenger ship by the name *Otranto* that was run by Thomas Cook and Sons to go to Europe. The ship started on March 27, 1927. It reached Naples (Italy) in 17 days.

Naples: It was a very beautiful city. I happened to stay in a luxurious hotel. I enjoyed very much seeing the beautiful sculptures all around the town. Many beautiful statues were carved from marble. There were many parks and the city was very beautiful. I spent three weeks there and took a train to reach Rome. It was just a one-day journey. That train journey gave me an opportunity to see the countryside. I saw on either side of the railway track, well organized farms, beautiful Vine Yards, many kinds of well kept houses with gardens, mustard fields with yellow flowers and well laid canals in those farms.

Rome: Rome is an old and beautiful city. It is located on the banks of Tiber River. I stayed in a hotel and spent three weeks there. I met three students in the hotel. They were students at the nearby University. One of them was working for a Ph.D. degree. They were working in the hotel as attendants for few hours each day to earn enough money to pay for their education. They became very friendly with me and I was impressed with their open-mindedness and enthusiasm. They liked to spend some time with me every day. Some times after dinner they would come to my room and spend a couple of hours talking to me. They took me around the city and showed me all the museums, art galleries and the palaces of the religious heads of Roman Catholics in the Vatican City. I saw beautiful sculpture and great art everywhere. The art of Michael Angelo impressed me most. I saw his paintings that portrayed the life of Jesus Christ as a shepherd boy and the scenes of his death. I saw in them a lively depiction of the events which I thought could only come out from a spiritually experienced person.

Vienna (Austria): I left Rome and went to Florence. After spending two days there, I went to Vienna, the capital of Austria. That city was bustling with activity being the capital of modern fashions of the time in the world. I stayed in a hotel which was big and had all the comforts. While I was there friends from Ahmedabad, Sri Ranchodlal and his wife, Sri Harshadlal Shodhan, Sri Bhogibai and five others, came to see me. Sri Ranchodlal's wife came to get medical treatment. Sri Ranchodlal was an important representative of a big business concern in British India and he came on business. He came after attending to his business matters in France. They all stayed in Hotel De France and I moved to that hotel to be close to them. We all spent four weeks in Vienna. During that time, I got introduced to the Quaker Center in Vienna. They requested me to give some lectures on Indian Philosophy. I gave three lectures there. They were so impressed that they wanted me to give such lectures at their various branches in Europe.

During my stay in Vienna, I wrote the following three poems under the title of "*Premanjali*" (Love Offerings).

LOVE OFFERINGS

My Lord, Space is limitless in Thy hands,
And ah! time is endless in Thy mind's fold,
Causation tuneth ceaseless in Thy heart;
And there's none to count and none to measure.
Ah! in the measures of Thy ceaseless tunes
The worlds are rocked and rocked and rocked;
And in the rhythms of Thy unsung tunes
Thou, my Lord, commandst me - truly Thine-
To play and dance with the rhythmical tunes;
But ah! no ear - there's none to the tune –
And no gait, there's none to Thy rhythm own.
And the heart is dead to the music roll,
Drunken and insane is the sightless eye,
And with hope the vanity-sea is veiled,
And therein I'm sunk and stifled to death.
Ah Lord! my Master, no power is left,
And no strength lingers in both - the mind and the heart -
And weakness blooms and death smiles all around
The helpless one - oh no! not to be scorned –
The living dead - ah! not to be despised –
Weak and helpless, when lying at Thy gate,
Thou doth forget not and doth forsake not;
But doth, my dear, make mine a love-lit heart.
When the love-lit heart is in raptures rapt,
Let me with these, my rolling tears own
A garland - though humble, not truly cheap,
For that costs not a little but Thy grace –
Weave and make and put in the ennobling Thine
And let every garland bead be my lip
To kiss Thee, my sweet and glorious Lord!

Vienna, (Austria),
Friday, the 20th May, 1927.

II

Is it Thy will or is it the grace Thine
That I should be Thy little weaver-maid,

Is it Thy plan or is it Thy pleasure
That I should be Thy little dresser-girl?
I weave and with countless robes I dress Thee,
And I can't but do ceaseless day by day,
For it might be, my Lord, the sweet will Thine.
Ah! the robes have in thousand-folds veiled Thee,
And Thou art in full to my vision closed.
Though blinded, I eager to see Thy face,
Though veiled Thou art, I crave for Thee,
Though busy, Thy separation's pangs I feel,
And I become jealous of the robes Thine,
For they hold in passionate embrace Thee.
Is it Thy pleasure that I should sigh?
That can't be, for Thou art the All-merciful.
Can it be Thy test for the verity mine?
That can't be, for Thou art the All-knowing
And Thou doth know what is and what shall be.
Is it Thy play - the hide and seek play Thine? -
Yes' tis so and truly it must be so,
For Thou, the player Great of hide and seek,
Doth make me veil Thee in the robes of my make.
And doth hide Thyself some where I know not,
And commandst me to seek the hidden Thee.
I obey and veil after veil out I turn
And folds after folds empty out in search of Thee;
But Thou appear not and my hopes are gone,
And but with the only right hope in thee
I cease, and looking at Thy changing robes,
Find myself, in thoughts and feelings forms,
Forming warp and woof of the clinging robes Thine,
With mad but sweet and noble peace and bliss,
Embracing Thee, my sweet and glorious Lord!

Vienna (Austria),
Monday, the 23rd May, 1927.

III

Great and glorious are they who worship Thee
With well bloomed virtues that e'er cease to fade;
Great and glorious are they who doth well burn

The Tapas-incense at the altar Thine;
Great and glorious are they that wash Thy feet
With the ceaseless flow of the love divine;
And great and glorious are they who doth serve
Thee In all ways with bodies, minds and all their own.
Ah! Master, no flower hath bloomed in me
Either to adore or to worship Thee;
No incense to burn at the Holy Thine;
Not e'en a drop of love can I squeeze out
From this, the hard and stony heart of mine,
To sprinkle on and wash Thy gracious feet;
And ah! my Lord, to serve and offer Thee
Nothing's left in the desert store of mine.
The greedy love of self and lust of life
The cormorant passion to the vanities vain
Have entered in my stores offered by Thee
And brought me down to the poor state low:
It's no good to be thus deceived outright
And roll in wants with miserable plight.
My Master, all that's enough to me,
And no more bitter fruit I like to taste;
Let no vainness for the vanities vain
Stay or linger now in the field of mine;
And to the burning humble bosom mine,
Let dispassion for all and passion for Thee
Be the two blessed hands of mine
To hug Thee, my sweet and glorious Lord!

On the Banks of the river Danube, Vienna, (Austria),
Monday, the 6th June, 1927.

Dresden (Germany): I left Vienna in the first week of July 1927 and reached Dresden in Germany. Sri Harshadlal came with me. We reached that place very early in the morning at 4 A.M. and surprisingly the sun had risen there already. In Dresden, in July, the sun rises at 4 A.M. and sets at 9:30 P.M. The railway station in Dresden where we got down, was exceedingly beautiful. The architecture was impressive with its gigantic dimensions. We went to the waiting room. I got surprised to see four stout and stalwart Germans with bald heads sitting there and drinking big jugs of beer and smoking long and big cigars. We took rooms in the beautiful hotel by the name Deutsch Her Hov. Ranchodlal joined us there and after three days they left the place to look after their businesses.



Swami at the Quaker Center, Dresden, Germany (1927)

I went to the Quaker Center in Dresden. An English woman by the name Mrs. Margaret Brown was the organizer of the Center. I gave a lecture on Vedanta in one of their meetings. They heard me intently. Mrs. Brown came to me after the meeting and requested me to quit the hotel and she would find a residence for me so that I could stay in Dresden and give lectures to them for some time. After getting my consent, she called on phone a Baroness by the name of Fraulein Von Viet and arranged for me to stay in her home. The next day I went to the Fraulein's home. She was a very old and kind woman. She never married. She used to call me as son and I used to call her as mother. She had a big house. After the first world war her savings became of much less worth because of inflation. Her brother was a Professor of Mathematics and he used to take care of her house and her vast property. She was a Quaker and a vegetarian. She disliked watching people eating meat. She charged for my living and boarding expenses only. She served the patients in the hospitals daily as a volunteer and give donations of 20,000 marks annually to the poor and ill. Her grandfather was a well-known warrior in the fighting against Napoleon. One of her brothers died in the First World War. I used to give lectures also for a gathering of 50 to 60 audiences in the park next to her mansion.

During that time, an English woman by the name Margaret Stegman came to the Quaker Center to help the middle class people in Dresden. She attended my lectures. Another Baroness by the name Frau Kamerchian Rat Fund and some more prominent devotees from Dresden attended my lectures as well. I gave many lectures, while in Dresden. Most of those lectures were on Yoga Philosophy based on personal experience. A very prominent musician by the name Professor Butner and his wife took special interest in getting the book, *Punta Sutras*, printed. They also helped to start my lectures in a big hall under the sponsorship of Kant and Sophener association. The wife of Professor Dember from the College of Science and Technology attended my lectures. As my lectures were centered on unbounded time and space experienced in higher states of Consciousness, she was greatly impressed and brought her husband to one of my lectures and introduced me. Professor Dember was an expert in Mathematical Physics. Einstein's theory of special relativity and theory of gravitation were his passionate subjects of study. He told me that he gives lectures on these subjects to the college student. He used to come with his wife to my lectures and our friendship grew as we used to discuss at length on the subject of Yoga and Transcendence. I let him know that I was interested in hearing his lectures on the Theory of Relativity and the philosophy of Natural Science about which I became very curious from his references to them in our discussions. The standard of college education was very high in Germany. The education departments and the people generally were very proud of their professors and the high standards. Although I did not have any formal education in the German school system, the authorities in the college agreed to Professor Dember's request upon the condition that I pass the entrance examinations like the students who attend those lectures.

So, I took tutoring from another professor by the name Prof. Teichman for one hour a day for three months. I learnt German and finished course work in trigonometry, modern algebra, differential calculus, integral calculus and vector analysis. In physics, I finished preparation for the

examinations in heat, optics and electricity. I worked 10 to 12 hours a day as I felt great thirst for this type of knowledge. I appeared for the entrance examination in October 1927. I passed with distinction in first class. There were three professors in my oral examination who gave me distinction for the depth of my knowledge. So, I got permission to attend college as an undergraduate. I took great interest in Physics and Prof. Dember's lectures impressed me greatly. My college schedule used to be as following: 7:00 A.M. to 10:00 A.M. experimental physics; 10:30 A.M. to 2:00 P.M. attending lectures in language, physics, chemistry and mathematics; 2:30 P.M. to 6:00 P.M. again, experiments in chemistry and physics. It took me two years of intense study like that to complete all the requirements for the undergraduate diploma. During those two years (1927-1929), I did 56 experiments altogether covering all branches of physics. Soon, I appeared for and got qualified to start my own independent research in physics to lead; eventually, to a Ph.D. degree. Some experiments I did as an undergraduate were very much at the forefront of modern physics of the time. Some of those experiments were: Determination of e/m of an electron by the Zeeman effect, Spectroscopy in the ultraviolet; work on photo electricity; Production of electric fields to see their effect on atomic spectra etc. While working on the last experiment, I got a terrible shock from one of the high voltage units. I fell down and the unit fell on me as well. My fingers got affected and contracted Staphylococcal and Streptococcal infection. The doctors operated my right hand. However, they did not do a cautious job and the infection did not subside. This was when I was ready to start my thesis work. However, I decided to return to India and recuperate. I traveled through France and took the boats to reach Ceylon and India. I reached my home village at the end of December 1929.

While I was visiting Langebruck in January, 1928 taking a brief vacation from Dresden, I wrote the following part of the poem "Love Offerings."

IV

In the majestic form and glory Thine
Thou willed and I the Fullness-temple left,
The door is closed, and I feel I am out;
And now am to the other enter through;
And who knows what would happen to?
The dark clouds of causes heavily hang,
Ages thunder and the space-lightnings flash
And ah! in torrents pour forth names and forms;
It rains and roofless therein do I stand.
With Thy mystic touch or with Thy magic wand
Or who knows with what kind of thy mystery own
All these how sweet and charming seem to be;
And I dash forth and drench myself in these all,
And forget and lose the way to the temple Thine.

I take delight and feel am delighted,
But lo! the delight's end is undelight.
Ah! is it through this Thine is to be found;
Or is it that thus Thou pave my way,
Or is it the false look mine that showeth so?
Good or bad, right or wrong, I perceive not
For good from one is bad from the other view,
And bad from other is reverse from the first,
And so goeth too the so called right or wrong.
Yet in these all a fine purport I see
And after they are purportless found to be.
Ah! my Lord, wonderful's Thy Mystery,
And thrice wonderful are the ways Thine;
The more they are thought the more they puzzle,
And the less they are the more they puzzle me too.
Oh! what mysterious Magician Thou art!
Puzzled I am and puzzled Thou maketh me;
And hide Thyself in the far off temple Thine.
Though this is an apparent suffering mine,
I blame Thee not, for such's Thy merciful play.
Ah! my Lord, I verily murmur not;
Let Thy play be played and let Thy will be done;
But let me with all my heart and soul
Resign myself to the sweet will Thine,
And let this be the only chain of mine
To bind me to Thee, my sweet and glorious Lord!

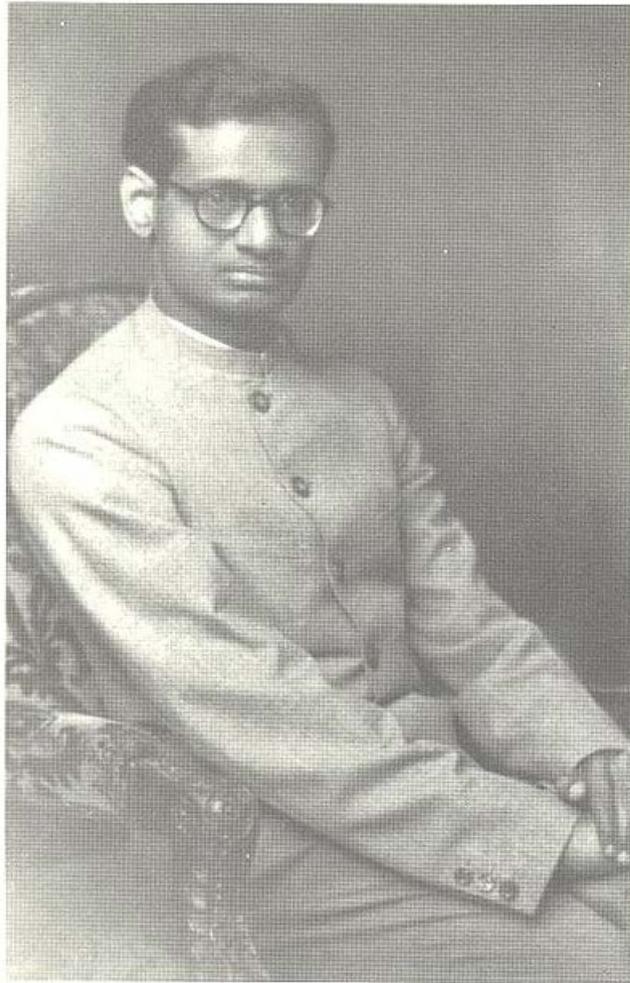
Dresden, (Germany),
Wednesday, the 21st December, 1927.

V

Ah Lord, how vast extends the land of space,
And there how ceaseless flows the stream of time,
And on the made-up sides of the ceaseless stream
Are spread the gorgeous scenes of night and day,
To reveal the infinite glory Thine.
And in this, the Self-same current Thine,
I, like a bubble of varying hues,
Am set afloat and made to flow along
Till I arrive at the far off hidden Thee.

But lo! how oft my aims are far from Thee;
And the burning lust and desire low,
In the name of virtue's bond or vice's pain,
Or, of the net of name's play and fame's game,
Or, That of duty's trap or of principles sham,
Or, of the love's ignoble prison hold,
Or, of the domestic walls of sheer vanity's make,
Throw me off from the friendly current flow;
And lo! how oft in the whirling eddies low,
Or, in the dangerous whirls of strife and stress
I'm caught and whirled like a blade of grass,
And miss the flow, the shortest way to Thee.
The power, the way to find, lies not in me;
Neither study, nor hearing fine precepts,
Neither acts' merit, nor their mundane fruits,
Not even the austerities' famous wealth
Can e'er lead me to the glorious Thee.
Ah Lord! Thou, Author of the Universe,
In countless tunes Thou tunest the grand hymns Thine;
And is not each hymn the plan of the cosmos great?
Such is Thy greatness beyond word and thought!
O my Lord, I know no more the plans mine
Save Thine, which Thou revealeth unto them,
The meek who can give up themselves as Thine,
Through the gracious tunes of the plans sublime.
Thou, the adored of the whole universe,
Thou, the Gracious Lord of the mind and heart,
I'm no more mine, but eager Thine to be,
And to let my thoughts and the emotions all
Join and unite together and e'er flow
In one, to Thee, my sweet and glorious Lord!

Langebruck (Germany),
Saturday the 7th January, 1928.



Swami as a student at the College of Science and Technology, Dresden

During those two and half years in Dresden my principal occupation that paid for my living expenses, while attending the college was giving lectures on Vedanta philosophy. My lectures were based on personal experience and so needed no preparation. I gave about 150 lectures. Some of those were lengthy discourses and by 1929, I could give my discourses in German language.

(Those lectures are in Part II of this book. - *Editor*)

India (1930-1933): Soon after I reached my home town, I started recuperating. However, the infection lingered on. I spent the whole year of 1930 in the Taylor's bungalow in Rajamundry which is close to my village. I underwent various treatments for my right hand. During that time I visited the villages of Undi, Relangi and my home village at the request of people there who wanted to enjoy my presence and my philosophical discussions. During 1930, four of my discourses on Vedantic philosophy that I delivered in Germany were printed in Madras as a book entitled "*Darsinika Mahapravachana*" (discourses based on personal experience). Prof. S. Radhakrishnan wrote the forward remarks to this book. He was then a professor of Philosophy and the Vice Chancellor of Andhra University, Waltair. Swami Pranavananda and my relatives in Relangi helped to get the book printed. During the early part of 1931 my old acquaintance, the chief justice of Tehri Raja Gangaprasad requested me to go and visit his summer palace. I went to Pratapnagar and stayed in his summer palace during the summer of 1931 and returned to my home village.

I spent the following summer in the Lucknow University hospital getting treatment for the ailment in my right hand. I spent two months in a cottage associated with the hospital. Then Dr. Nigam was in Lucknow and he used to take me to the hospital to examine me. Sri Sagi Venkata Narasimham, M.A., from my home village was with me all through that time.

I went to Pratapnagar again, at the request of Raja Gangaprasad. Then a 19 year old boy by the name Dilip Singh was working as a seasonal forest guard. His father came to me and requested me to take his son as a servant. I agreed and he served me with great devotion. I used to teach him geometry, algebra and English language. During that time, I started working with my left hand. I worked on my own the higher mathematics connected to physics. This subject is called Mathematical Physics. Maharaja Gangaprasad again took me along to Pratapnagar to spend the summer of 1933. Maharaja offered that he would send me to Europe this time so that, I can do research in Physics. I took the offer and left for Europe again. Before leaving to Europe, I visited my home village. My servant Dilip Singh was employed in the customs office at Narendra Nagar upon my request.

Second Trip to Europe (1933-1936): I traveled through Milan and Geneva cities and reached Munich in Germany. Later I reached Dresden and met most of my old friends. However, there were great political changes and Adolf Hitler had come to power in Germany. His campaign against Jews was most distasteful and deplorable. I got very sad at the way Germans were treating their Jewish fellow citizens. I was shocked to hear that Professor Dember was dismissed from the

college and that he left the country with his family to an unknown destination. Their crime was that they were Jews. I also heard that Professor Teichman was unfair to Professor Dember as he treated his case unfairly at the college. I felt the issues were too emotional and even educated Germans were irrational. I felt the situation was unbearable and I wanted to leave Germany. During this time, Subhas Chandra Bose came to get some medical treatment at the hospital in Dresden. I was invited to meet him and have dinner with him. I was impressed with his patriotic spirit and his resolve to free India from Britain. He spoke of the bright future for Indians once that happens. This event was reported in the newspaper, *Modern Review*. I wrote to Professor Dolshek in Charles University in Prague, Czechoslovakia, if he could give me an opportunity to work for my Ph.D. thesis in his laboratory. He immediately wrote to me to come over and he would arrange everything.

I left Dresden and reached Prague in January 1934. Professor Dolshek asked me what field in Physics I would like to work in. I told him that I would work in the field of X-ray spectroscopy which was just developing at that time. He gladly accepted me to work in his laboratory as he was also interested in the same field. I built a High tension Unit to generate X-rays and started doing experiments with X-rays. I published 3 papers in the *Czechoslovakia Journal of Mathematics and Physics* by the year 1935. I also passed my Ph.D. qualifying examinations in experimental physics. I had to pass three examinations. I passed one with honors and the other two with honors and distinction. I wrote my dissertation. The title was "New and Precise Methods in the spectroscopy of X-radiations." I also wrote a separate thesis with the title "Philosophy of Natural Sciences and the Theory of Time and Space." I was awarded D.Sc. (Doctorate in Science) by the University in July 1936. After a few months, I started in September and traveled by boat to reach Bombay, India. I was received by my father and Sri Prasanthananda.

India (1937-1938): On the day I arrived in India, I came to know that already my Gurudeva Sri Purnananda passed away. His body was cremated in the compound of Sivalayasram, Rishikesa. I went to Sivalayasram in Rishikesa to express my gratitude. While I was there, His Highness Maharaja Narendra Shaw, King of Tehri Garhwal state sent a messenger inviting me to Narendra Nagar. He came to know me through his Chief Justice Maharaja Babu Gangaprasad. I went to Narendra Nagar with Swami Prajnanananda. Maharaja Narendra Shaw showed great respect to me and requested me to stay in a cottage in his palace so that he can hear my philosophical discourses during that winter. In the summer of 1937, a prince belonging to the Singhay family came as a guest of the Maharaja and requested me to go to Mussorie with him as he wanted to discuss philosophy with me and clear his doubts and get mental peace. I agreed and spent that summer in Mussorie. A Sikh Jamindar belonging to the family of Maharaja Ranjit Singh gave his palace to me at the request of the prince. During that time Maharani of Siroyi, Her Highness Mandhalasa Devi was also staying in her Nepali Palace in Mussorie. I used to go with the prince to that Nepali Palace also every day to attend to *bhajans* and *stotras*. They all used to go for a walk with me and see me off every day. During the afternoons, they would come to meet me at my residence to ask me questions and discuss answers about various paths to spiritual progress.

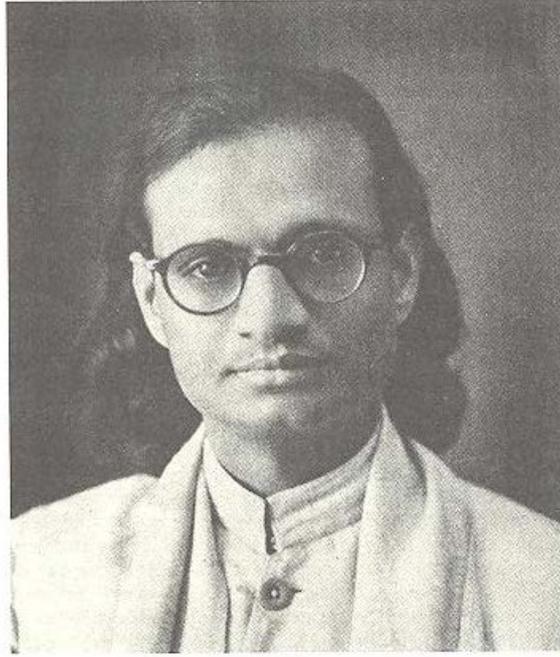


Swami with friends after the graduation ceremony for his D.Sc. degree, Prague (1936)

I came back to Narendranagar during the winter of 1937. His Highness Maharaja Narendra Shaw just left for England to attend the coronation ceremony of the new king. The Vice Chancellor of Benaras Hindu University Pandit Madan Mohan Malaviya sent a personnel message to me through Brahmachari Chakradhar inviting me to attend the convocation. I had met Pandit Malaviya earlier in Dehradun, while he was recuperating from illness. I attended the Benaras Hindu University convocation in January 1938. While in Benaras, I stayed in the house of Raja jwalaprasad as was arranged by Maharaja Babu Gangaprasad. I went from there to the annual Indian Science Congress at Calcutta as a delegate of Benaras Hindu University. Nearly 150 scientists including representatives from England attended the meeting that year. I enjoyed that interaction very much. At that meeting, Professor Syamcharan Agarwal invited me to go to Agra and give seminars at the University. I gave a seminar on the detection of X-rays at the physics department. Also, I gave an extension lecture on the Philosophy of Yoga. I visited Dayal Bagh and went from there to Ahmedabad to meet friends and devotees. They arranged a meeting in the Prembaya Hall. Sri Ananda Sankaradhruva presided over that meeting. The lecture I gave there and my extension lecture at the Agra University were later published as a book under the title "The Philosophy of Yoga."

From Ahmedabad, I went to Jaipur at the invitation of the brother of my Gurudeva, Swami Bhumananda who was staying with another friend. They arranged for me to stay as a guest of a Judge. I gave philosophical discourses there. I met Swami Prabhodananda in one of those meetings. I returned to Narendranagar during March 1938. Swami Prasantananda, Swami Pranavananda and Swami Saswatananda had been initiated into Sanyasa Ashram. I administered their oaths. Swami Prabhodananda came to see me. He was teaching English in the Dadhupanthi school in Punjab. He stayed with me in Narendranagar early part of the summer. He learned the practice of meditation from me. He later left for Gangotri to continue his *Tapas*.

After that summer, His Highness Maharaja Narendra Shaw invited me to go to Pratapnagar. He accommodated me in a vacation home in his palace. I was practicing Yoga daily and taking a walk daily. The Maharaja used to go to my room every day in the evening after playing Badminton. He used to talk and discuss about various events and subjects. One day he came late and I was away taking my daily walk. He happened to see my correspondence with Professor Konerick in Prague about the possibility of getting isotopes to start nuclear research at Charles University. That letter attracted the Maharaja's attention. It was the reply from Konerick asking me to write to Prof. Siegban in Cambridge University, England. The next day the Maharaja asked me about my plans and inquired if I would like to go to Europe to do such research. I said if it becomes possible, I would like to go. He did not say anything more then. However, he arranged for my travel with Thomas Cook & Sons. He also arranged to get me a passport from Lahore. He then told me to get ready to go to Europe.



Swami at the Indian Science Congress, Calcutta (1938)

Third Trip Abroad (1939-1948): I left for Europe via Bombay. While in Bombay, I stayed with Professors Pathak and Mehta for a week. I took the ship and reached Port Syed in Egypt. It was beginning of the year 1939. We heard that Second World War was ready to start in full swing. We also heard that divisions of German army were at the border of Czechoslovakia. I continued my journey and reached Venitia. Many people returned from there. I went to a travel office in Venitia and inquired about any travel arrangements to go to Prague. They said no travel arrangement existed. It was then; England was negotiating the Munich agreement with Hitler. A student by the name Sivakandappa came to Venitia with me. He was going to California in U.S.A. to pursue higher studies. He told me to leave immediately to reach the destination as war was imminent and no communication would be possible once war starts. He left for U.S.A. within two days. I took an Italian plane that was going to Graz in Austria. I was told that it was the home town of Hitler. I took another plane from there and reached Dresden. Just then Munich pact was signed. However, there were no trains going from Germany to Czechoslovakia. I spent two days with old friends and I could see the war mania in Germany. I asked the transport authorities to let me go to Prague. They refused first, but they then agreed to let me go as I held British Passport and as I asserted my *intention*. They did not want to arouse any suspicions and they let me take a plane to go to Prague. I landed in Prague and all the Professors from the University came to see me. They were so happy that I reached safely, in spite of all the difficulties. I did not mind the troubles so far but was worried about what was coming later. I plunged into research work and started plans for experiments in the nuclear field of physics. People in Prague were very nervous anticipating German invasion and they were building trenches all around the town and at the German border. I did my first project of verifying Knudsen's law of mercurial streaming below room temperatures. I took my second project and measured the absorption limits of the three isotopes of Lead. It took me a year to complete these experiments and during that year Germans invaded and occupied Czechoslovakia. I had started writing a book on High Vacuum. Meanwhile, the differences between Germany and Britain were widening. The British embassy informed me to leave or stay at my own risk. I felt it would be wiser to leave Prague. I packed my entire luggage in 14 boxes and sent through Thomas Cook & Sons, to their office in London for me to pick up later.

Journey to England: I got seats reserved in the plane that eventually connected to a flight that ends in London. I went to the airport in Prague carrying with me two small suitcases, an umbrella and an over coat. My manuscript papers for the book on high vacuum were in my hand .However, at the last minute, Czech Nazis at the airport did not allow the plane to leave. They did not allow my baggage to leave either. I went back to Prof. Dolshek's home. It was March 1939. German troops were in Czechoslovakia. Hitler visited Prague during that month. I stayed at the home of Prof. Dolshek for two months. Prof. Dolshek offered me a job at the University and asked me to stay. I did not like to stay there permanently. Meanwhile, Germans began harassing foreigners in Prague suspecting sabotage from them. They summoned me to report to the police station once every two weeks. I protested. I wrote them that it was unfair to limit my freedom as I came only to carry on scientific research. I challenged them to put me in jail if they can prove their suspicion on any count. I wrote strongly that I would not report to the police station. They withdrew their summons.

General Von Newsrath was the German protector of Czechoslovakia. He was appointed by Hitler. I wrote him a letter as follows:

"It would be a shame on your part to detain a guest from India for no reason. You should know better how to treat guests. I like to go to England and it would be fair on your part to let me go."

He wrote me back saying that my case was referred to Berlin and he would act according to their instructions. Soon after, he lifted the ban on my travel. They arranged a seat for me in a military train that was carrying soldiers to the border of Holland. They allowed me to carry three bags and very limited amount of money. I got on the train. The train reached the border of Germany by the night. It was all dark and the train stopped at an unknown station. A military officer came to me and took me along as his guest. Although I did not know what was going on, I was not afraid. I took the developments as they happened only as a witness. I was given a room in a hotel that was filled with young and old soldiers in uniform. A boy carried my luggage to the hotel. He did not take any tip. I took bath and took bread and vegetables for dinner. Next day, I was taken back to the train. The train left with a full load of soldiers and reached the border of Holland. That border was called no man's land then. My baggage was not checked at the entry station to Holland as I was traveling from Czechoslovakia with British Passport. I reached Amsterdam, the capital city of Holland, by train. I reported myself to the British Embassy and took their advice for my intended travel to London. I stayed in a Jewish hotel in Amsterdam for 12 days as there were no steamers and boats running according to schedule. I used to tour the city during the daytime and rest in the night. I had very little money with me. Knowing this the hotel manager only charged the least amount of money per day so that, I could stay there until a steamer to go to London arrives. Eventually, I got a seat in a steamer that was to arrive and leave from Rotterdam. I traveled by train to Rotterdam and waited for a few days for the steamer. I took the steamer to go to England. The steamer had all the facilities and food supplies. However, I had only little money. So I skipped breakfast and lunch. I did not drink tea even. A fellow passenger watching me pressed me hard to tell why I am not eating anything. I told him that I was coming from Prague and Germans there did not allow me to carry enough money. He immediately gave me five pounds. I took that money and paid for two other Jewish passengers like myself at the cafeteria.

England (1939-1943): We reached England by the evening of the next day. I went through customs and took a train to the Victoria station in London. It was Sunday night and there was a black out in effect. It was because of an expected air raid by German air force. I arranged a porter to go with me and with his help I reached a nearby hotel. I paid the porter after borrowing from the manager of the hotel. My luggage was the collateral. That manager was very kind to me. He directed me to a small cafe where I could eat some biscuits and drink a cup of tea. The next morning I went to the offices of Thomas Cook & Sons and I could retrieve the 100 pounds that I saved with them. I paid off my debts and I moved to a room in a boarding house at Russels Square. I felt like returning to India. However, friends and the agents at Thomas Cook & Sons advised me against that

idea as the war was escalating and the harbors were being mined and safe travel was impossible. The next few days I went around London sightseeing. I felt that the city was not kept to the standard of cleanliness as the cities in Germany and other parts of Europe.

Prof. G. P. Thompson was the director of the Imperial College of Science and Technology at South Kensington then. He was the son of Prof. J. J. Thompson who pioneered in nuclear research and won Nobel Prize. I wrote to Prof. G. P. Thompson if I could join in the research at his laboratory. He replied from a secret place expressing his inability to provide me a place in his laboratory as he was involved with top secret research for the war effort. However, he referred my letter to Prof. G. P. Dingle. Prof. Dingle wanted me to go and meet him. However, I wrote them letters expressing my thanks and my lack of interest in the subject of Optical Spectroscopy that Prof. Dingle specialized in.

I wrote another letter to Prof. James Chadwick enquiring him if there would be any possibility to work in his laboratory. Prof. Chadwick won Nobel Prize in 1935 for discovering Neutron in the nucleus. He wrote me to come to Liverpool and join his laboratory. I went to Liverpool in December 1939 and sent a message to him through his secretary Miss Williams. Prof. Chadwick came out of his office immediately and met me in the hall. He took me around the laboratory showing me the Cyclotron and other facilities. He talked with me very friendly and told me that I could do research on any topic that I choose. I thanked him for his kind hospitality and told him that I would return from London immediately after my luggage arrives from Czechoslovakia. I returned to London with a happy feeling. Prof. Chadwick was very serious in his interactions with people and rarely smiled. He was known to be brilliant. He maintained a very high stature and he was honored with the title "Sir".

I inquired Thomas Cook & Sons about my luggage. They told me that it was still in Holland. I requested them to arrange for a quicker delivery. It was from September that I was waiting for the luggage. Eventually, the luggage arrived. Soon I took a train in early January of 1940 and reached Liverpool in an overnight journey.

In Liverpool, I took a boarding house at 13 Abercombe Square. Soon after the January holidays for the University of Liverpool, I started going to the laboratory. Just then Sir James Chadwick was getting a Cyclotron setup using the services of an expert from America. The Cyclotron is a powerful accelerator of charged particles like protons to bombard atomic nuclei to see the inner constituents. I was asked to take care of the Wilson cloud chamber associated with that cyclotron. The cloud chamber was used to detect charged particles that fly off when the accelerated charged particles from the cyclotron smash the atomic nuclear targets. The particles coming out of the collision make tracks in the cloud chamber that can be photographed. So, any new particles coming out of the collision can be identified. To record tracks created by the charged particles, the chamber is filled with a gas at very tenuous density and the gas molecules are brought to super saturated state. This is done by expanding the gas which makes it to suddenly



Swami as a Fellow of Institute of Physics, London (1941)

cool. It makes a cloud. Any charged particles entering the chamber will hit these molecules in the cloud and leave a track. This chamber is subjected to intense magnetic fields so that, different charged particles will be deflected in different angles depending on their charge and mass. Hence, different charged particles will have different tracks and one could identify them by studying those tracks. I worked in the cloud chamber until the end of 1940. However, I felt like doing some other kinds of experiments instead of working with the cyclotron.

During those days, I spent as much time as possible during nights in the library studying and writing the book on high vacuum. I finished the book by the end of 1940. It took me 17 months to finish the book. I was recommended for a fellowship in the London Institute of Physics upon my completion of the book.

I told Sir James about my interest in doing experiments in Beta-ray spectroscopy. He readily agreed and arranged a separate room for my proposed experiments. He provided the necessary facilities to set up the experiments. I built a thick magnetic lens Beta-ray spectrograph and began measuring the low energy spectrum of radioactive gold. I wrote a report describing in detail the theory and the measurements made on that spectrograph. I showed my report to Sir James. He was very much impressed and suggested that I could submit it to the University as a Ph.D. dissertation. I submitted the report prepared as a dissertation and I was awarded Ph.D. degree by the University of Liverpool in June 1943.

During that time, I wanted to work on the Beta-radiation of uranium. This was not available in Liverpool. So we wrote to Prof. Feith who was then the head of the department of Natural Philosophy at Cambridge University and got the isotope of uranium. I did that experiment and published the results in *Physical Review*, a leading journal of Physics from the United States of America.

Those years of early forties were the years of Second World War. However, as a seeker of truth and an ardent practitioner of Yoga, my mind and heart were always in Bliss and I had no fear. I would speak my mind if the occasion demanded without weighing ramifications. As I abandoned family life and took to the recluse way of life, such occasions did not present themselves until 1942. The Congress Movement for independence from British rule based on nonviolence led by Mahatma Gandhi was getting strong in India. The leaders of the movement refused to cooperate with Britain for its war effort. They launched an agitation called Quit India, asking British to leave India. News about these events was of great interest at the University. We came to know that all the leaders of Congress were put in jail and several thousands of people were killed in police shooting the non-violent agitators. On occasion, I was lead to express my views on the subject and I condemned British action. Although British Government was against the independence movement in India led by Mahatma Gandhi, there was lot of sympathy and silent support for his cause and method among the English people especially around the University. As my views on this subject got spread around, the Government authorities got uneasy. They sent people to question me on my

views about India's freedom struggle. As I refused to answer them, they approached my colleagues to question me and slowly by 1943 built a record against me claiming that I was a freedom fighter of India and so a threat to Britain. They began cutting off the funds that I used to receive from the Maharaja of Tehri refusing to release them pressuring me to change my views on India's freedom struggle. There were people working with Sir James who became jealous of my ability to work so hard, and progress so fast, in completing the projects. Although they were nice to me because I dealt with them innocently regarding the matters at the laboratory, they began spreading rumors about me suspecting my allegiance to Britain. Somehow Sir James was also affected by these rumors and began suspecting my allegiance to Britain. For whatever reason, he ordered not to provide me any more facilities for my independent research dealing with uranium isotopes. He was just then leaving on a trip to America in the fall of 1943, and he arranged a highly paying job for me at the Baldwin scientific company before he left. It was to pay 1000 pounds a month to me but the work was to do physics research for the development and manufacture of ammunitions at that company for the war. I did not like the way those sudden changes were made without consulting me. Probably Sir James wanted to test me that way. I refused to accept the job, though it was financially disastrous. I did not have a chance to explain this to Sir James as he already left on a trip to America. Soon after his return, he became angry that I did not accept the job. He began believing that I was politically motivated against Britain and he refused to give me an interview to see him.

Ann Arbor, Michigan (America): When I began having problems at Liverpool, I wrote to Prof. Lawrence at Livermore, California enquiring if I could join their team. He was the inventor of Cyclotron. He wrote me saying that he needed to verify my qualifications and he wrote to the University to provide them. After a while, he wrote me a regret letter saying that no suitable position existed in his laboratory. I wrote to Prof. Lindsay at University of Michigan at Ann Arbor, Michigan in America. He was an X-ray specialist and he knew my research work from the days of my D.Sc. thesis at Prague. He invited me to go to Michigan. I went to the U.S. ambassador's office in London and I could secure a visa because of the arrangements that Prof. Lindsay made. So after spending four years in England, I took a steamer on December 5, 1944 to go to U.S.A. I reached New York on the Christmas day. I took a train and reached Ann Arbor, in early January of 1945 after spending a few days in New York. Prof. Lindsay came with his family to the railway station to receive me and kindly made arrangements for my stay.

The town of Ann Arbor was famous for its University. The town population was 32,000 out of which 21,000 were University students. My luggage of about 15 suit cases of books and clothing arrived later and I comfortably settled in Ann Arbor.

I spent my first six months doing nuclear research that was going on at the Cyclotron. Soon after I built a Beta-ray spectrograph and began measurements on many radioactive materials. Some of those that I researched were isotopes Gold 198, Antimony 124, Tantalum 182, Tungsten 185 etc. My book, *High Vacuua* was accepted for publication by D. Van Nostrand Co. of New York.



Swami on the steamer going to U.S.A. (1944)

Those were the days of intense secret work to develop an Atomic Bomb in America. They succeeded to develop it and they used it as a weapon against Japan during that year. I followed these events and I did not like the use of atomic energy for destruction. I received a general letter from Prof. Einstein which he sent to all physicists soliciting support to express scientists' concern against the use of atomic energy for destruction. I sent him my letter expressing my agreement with his concern. While these were going on, I became known for my philosophical pursuits as a Yogi and I was invited to give a lecture on this subject. I gave a lecture at the University.

(This lecture is in Part II of this Book. - *Editor*)

The British Government was still unhappy with me. The authorities still held the money that was sent for me from India by the Maharaja of Tehri. They made the British Government in India not to allow any money to reach me from India. However, I had no problem for money in America as I used to work for few hours a day on a U.S. Navy contract at the University which provided enough money to live comfortably.

Time rolled by until August 1947. The news of India gaining independence was gladly received in Ann Arbor. They celebrated the event and I attended a meeting that marked the occasion. I felt then to return to India and participate in developing Indian science research.

Return to India: I wrote about my intention of returning to India to Sri Harshadlal Shodhan in Ahmedabad. Sri Harshadlal relayed my intentions to Prof. Mujumdar who was then a secretary of a committee appointed by the Government to establish a University in Gujarat. Prof. Mujumdar immediately responded by inviting me to come to Ahmedabad and wrote to then High Commissioner of India, Sri Krishna Menon, in London to arrange for my travel for the possibility that I may be joining the new University. I did all my research projects and left Ann Arbor by plane to London. British authorities continued to create problems for me. They refused to give me a seat in the steamers to India. However, Sri Krishna Menon came to my aid by issuing me an Indian Passport and securing a seat in the steamer bound for Bombay. I reached Bombay on the steamer on December 5, 1947. That was the end of my foreign travel.

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BIOGRAPHICAL HIGHLIGHTS

Swami Jnanananda, the Scientist

1947 - 1954: Assistant Director,
National Physical Laboratory, New Delhi

Delhi (1947-1954) Swami was received by his devotees, Sri Bhogilal Tribhuvan Thakur, Srimati Sabitaben Trivedi, Sri Harshadlal Amritlal Shodan, Srimati Champaben Mehta, who came to Bombay from Ahmedabad. They requested Swami to visit Ahmedabad and meet with the committee who were in charge of establishing a University there.

Swami went to Ahmedabad on December 7, 1947. He met the committee and apprised them about the money and the equipment needed to establish a Department of Nuclear Research at the proposed University. The committee decided that their limited monetary allocation may not bring justice to the time and energy that Swami was ready to put in. So, the committee chairman Sri Mavalankar felt that a proper place for Swami would be at the proposed National Physical Laboratory (N. P. L.) in New Delhi. Pundit Jawaharlal Nehru, the political leader of India and the would be prime minister for the newly forming Republic of India was involved in its establishment. Sri Mavalankar who knew Pundit Nehru, acquainted him with the many-sided accomplishments of Swami. Pundit Nehru was very much impressed and invited Swami to come to New Delhi and see him, as soon as possible. Swami stayed with the devotees at Ahmedabad until the end of December 1947 and left to attend the Indian Science Congress held at Patna. He went from there to Delhi and met Pundit Nehru. Nehru was delighted at the prospect of establishing Nuclear Physics research in India and requested Swami to head the corresponding division in then N.P.L., which was starting from March 1, 1948. Swami agreed. Since there was a month's time before Swami would take up his new job, devotees from Andhra requested him to visit his native place.

Swami went to Andhra and visited his ailing father at Relangi on February 6, 1948. He spent some days at Relangi and many devotees from various parts of Andhra came to see him. Swami used to give discourses in what is happening in material science, physics and the deep connections to the spiritual science, Yoga. He would enjoy answering many kinds of questions they would ask him. Swami's disciple, Swami Prajnananda established Chidanandasram at Pasivedala in West Godavari district of Andhra and was operating it since 1942. Everyone from that ashram invited Swami to visit it.

So, he went there on February 14, 1948 and satisfied them with philosophical discourses. Also, he visited Krishnayapalem and Alampuram at the request of devotees there. He returned to Relangi and stayed with his father for a week.

He went back to Delhi via Bombay and Ahmedabad. He began working at N. P. L. starting on March 1, 1948. As the building for the Laboratory was yet to be built, temporary space was provided for its operation in the campus of Delhi University.



Swami with his father (1948)

Swami's open mindedness and his devotion to research at the frontier of nuclear physics attracted many young scientists to choose to work under his guidance. His honesty, punctuality and work ethics made everyone admire him as the best blending of the Eastern and Western civilizations. Swami published three articles during that year in the *Journal of Scientific and Industrial Research*. While waiting for the equipment to do research to be imported or made locally, Swami spent the time doing mathematical calculations about Beta-decay in radioactive elements.

After returning from his annual vacation at his home village in March 1949, he moved his residence to Apartment No. 22 in the Kotah House in New Delhi. Mr. Dileep Singh was his most devoted servant.

In October 1949, the construction of the new building for N. P. L. at Pusa Gate in the East Patel Nagar was finished. The new building was officially opened on January 21, 1950, five days before India became a Republic. Swami moved his office to the new building. Dr. K. S. Krishnan was appointed as the director of the laboratory. Dr. Krishnan admired and liked Swami very much. They used to have lunch together.

Swami represented the National Physical Laboratory as a delegate and participated in the 36th and 37th Indian National Science Congress meetings held in Allahabad and Poona.

He was always an inspiration for the seekers of truth. People around his native place revered him and he responded with love for whatever they requested of him. For example, he was invited by the devotees in Undi, a village near his native place, to break the ground for the building of a *Mandir* for Lord Rama, he went all the way from Delhi and participated in the ground breaking ceremonies. Sriman Alagari Appala Narasimham was the chief sponsor and mover for the building of this *Mandir* and he was inspired by Swami to complete the project.

He went from Undi to Ayibhimavaram to open a temple for Saraswati. He also opened a building in the memory of Sri Narasimha Raju a prominent philanthropist in the area, for the encouragement of education within the community. He visited one of his close devotees Sri Jampana Rama Raju and returned back to Undi. He also unveiled the statue of Mahatma Gandhi.

Swami stayed as a guest at the home of Sri Mudunuri (Manedar) Rama Raju, who was one of his closest disciples in Undi. Also, he was the grandfather of the author of this translation and compilation, Dr. Raju Umapathi Datla. In *Datla's* words, "I was only 4 years old and I was living at my grandfather's home then. I still cherish the memory of Swami's smiling radiant face of love and peace blessing me when I was prostrating and offering flowers every morning. That relationship continued and my own progress in life was because of Swami's encouragement and blessings."

During that time, Swami went to Chinameram and blessed the disciples of Srimat Yogiswarananda Swami. He visited Relangi and stayed with his ailing father for few days before

leaving for Delhi.

All through this trip and other trips, Swami never wanted publicity and the following letter that he wrote to Srimat Prajnanananda before this trip is worth noting.

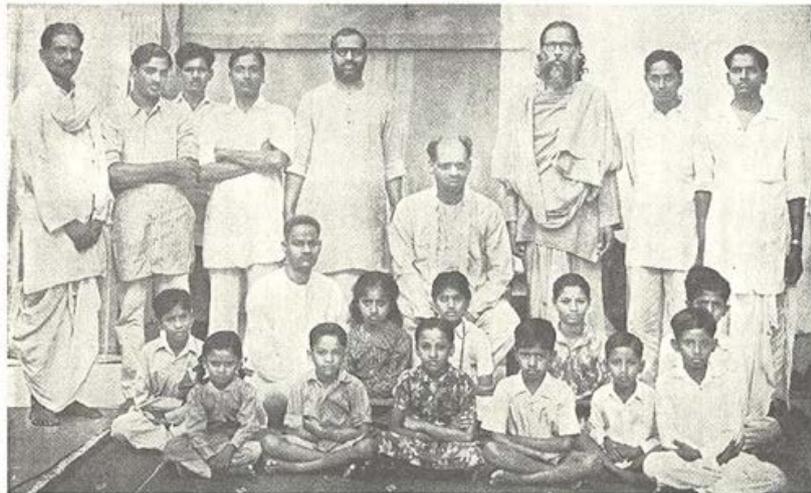
"2-1-50: ..You know I am not at all in favor of publicity. A scientist usually likes to live in seclusion and in his laboratory where he can ponder, study and understand the very fine laws of Nature. The less I am known in the public the better it is for my work that is contemplated to be carried on. I therefore request you not to publish my program in those parts as far as possible"

At the end of April 1950, Swami went to Ahmedabad at the request of his devotees there. Those devotees established in 1920 an educational institution by the name "Sarada Mandir" on the banks of Sabarmati river at Ahmedabad. That was established to give education to children under the Montessori Method. By 1950, that school expanded to have a high school as well. They were very happy with the progress of the school and they wanted Swami to break the ground for another building for the school. Swami participated in the ground breaking ceremony and gave his blessings for the Sarada Mandir.

On May 18, 1950 Swami was promoted to become the assistant director of N.P.L. where he was working since his return from the U.S.A. The Director K.S.Krishnan, and the C.S.I.R. chairman Dr. S.S.Bhatnagar made the recommendation. Swami assumed the responsibility of directing the departments of Nuclear Physics, Radioactivity, X-rays, Electrical measurements and High Voltage Physics at the laboratory.

Swami visited Rishikesa in November and participated in the annual day of remembrance of his Gurudeva Swami Purnananda. Later in December, he attended the International Conference on Elementary Particles held in Bombay. He then visited his home town, Goraganamudi, and broke ground for the building of Sri Rama Jnana Mandir in memory of his father who passed away in August. Swami's presence and his remarks to the grieving relatives eased their tension. Quoting from scriptures "*Yadrusyam Tannasyam*", he pointed out the natural course of evolution. Every living being is subjected to growth from childhood to youth and to old age. Every living being experiences *Jayate, Asti, Vardhati, Viparinamate, Apakshiyate* and *Nasyate*. Through these six *Bhavavikaras*, the body experiences happiness and sorrow, union and separation, growth and decay and eventually, disappears from the world. Swami quoted from *Bhagavadgita* what Lord Krishna spoke with Arjuna in the 2nd chapter on Sankhya Yoga about the transient nature of the body and the eternal soul. He made them realize there is no point in weeping for the dead.

During this trip, he visited Vissakoderu, a village near his home village at the invitation of the devotees there and gave a discourse on spirituality. He returned to New Delhi in January 1951 after spending a week in Goraganamudi. Soon after reaching New Delhi, he received a request from devotees in Ahmedabad inviting him to break ground for a prayer hall which request he



Swami with disciples, relatives and their children (1952)
On Swami's left is Swami Prajnanananda and on his right is Swami Pranatananda

accepted and visited Ahmedabad on January 17, 1951.

Swami took his vacation for the year 1952 in March and visited his home town again. He opened the building of "Sri Rama Jnana Mandir" on 17th March 1952. He spent a month at this new building receiving devotees and blessing them with his presence and answering questions. Here devotees requested him repeatedly to tell them the story of his life during the time of his travels through Himalaya and later through Europe and America. Eventually, he started narrating the story of his life and his disciples Swami Prajnananda, Swami Pranavananda and Sri Penmatsa Suryanarayana Raju recorded the story word for word as spoken by Swami in his mother tongue Telugu.

During that stay in Goraganamudi, Swami gave an interview to a prominent lawyer of the time by the name, Sri T.V.R. Apparao, while Swami Prajnananda took notes of the conversation. It is reproduced below.

Question: Revered Swamiji, does this scientific research of yours come in the way of your spiritual realization?

Answer. No, not at all. Had it not been for this research, my life and realization would have been incomplete. My physical research is one hand and spiritual contemplation is the other hand with which I embrace the Divine in his two aspects, viz., Material and Spiritual.

The realized soul sees the Divine both in Nature, dynamic, and in that Absolute State, Static. For a layman, an idol looks like an ordinary stone while a realized soul sees the Divine in the idol in the form of his beloved *Ishta-Daivam* with full of life and Godliness. You can know this from the life of Sri Ramakrishna Paramahansa who could see and feel his worshiped Mother, Kali in the idol.

Take the instance of Newton. Many have seen an apple fall from the tree with no effect; but when Newton saw it, his inquisitiveness was aroused and with deep concentration he went into the matter and arrived at the Law of Gravitation.

Q: Pujya Gurudev! Of the two, heart and the *Agnachakra*, which is the better place for contemplation?

Ans: Both are correct. Without knowing the true value and nature, preceptors prescribe and advise the *Sadhakas* to fix or change the places of concentration. Each of the two has got a value and unfolds psychical and spiritual powers.

Q: Swamiji, is it necessary to sit and meditate?

Ans: It is a kind of discipline. A stable and comfortable posture is recommended. There are certain *Nadis* in the body. There are 33 vertebrae in the spine and there are a number of *nadis* connected with it. On either side of the spine there are *Ida* and *Pingala Nadis*. The energy is stored and working in and through these *Nadis*. *Kundalini* is latent in the *Muladhara Chakra*. If you meditate, *Kundalini* is roused through *Sushumna* and gradually rises up to the higher *Chakras* through the spine. If you sit curved, the energy will not flow and will be obstructed. So there will not be any spiritual elevation. So you must sit erect till you attain steadfastness in your spiritual enlightenment. Once you attain the Realization, it is immaterial whether you sit or stand or lie down etc.

Q: Gurudev, is it necessary to give up figure meditation and take up *Sunya* worship?

Ans: Not necessary. It all depends on the aptitude and stage of the *Sadhaka*. In my young age, if I had not taken up *Saguna* worship, I would not have advanced in my spiritual realization. In those days I needed to contemplate on *Saguna* which suited my temperament then and which brought me to these higher stages of life. So you need not give up *Saguna* contemplation if you have got a taste. Scriptures advise different courses to suit different *Sadhakas* of different aptitudes and stages. By that you need not change your course of *Sadhana* on seeing different courses in the Scriptures.

Swami visited his sister Srimati Subbayamma at Anthervedipalem and satisfied the request of many devotees to visit their place. He spoke about advancement in science and future challenges at a meeting that was arranged.

He returned to Delhi on 10th April 1952. During that year, he supported strongly the growing desire of Telugu people in Delhi to have a school built for their children by the Andhra Education Society. That year, **he accepted to become the President of the Society** and the following eminent people took various positions to fulfill the task of winning the confidence of Telugu people in Delhi.

Andhra Education Society:

Vice Presidents

Sri M. Anantasayanam Ayyangar, M.P. and Deputy Speaker of Lok Sabha

Sri Bezawada Ramachandra Reddy, M.P.



Swami as the President of the Andhra Educational Society, New Delhi
L to R: Durgabai Deshmukh, Swami Jnanananda, Zakir Hussein, S. Radhakrishnan, Guljarilal Nanda, C.D. Deshmukh

Secretaries

Sri K. Ramagopal

Sri K. Lakshmanna

Treasurer

Sri C.V. Narayana Rao

Executive Board Members

Srimati G. Durgabayi

Sri P.N. Murthy

Sri C. Sajeewaraonaidu

Sri K. Eswara Dutt

Sri Dr. K. Lakshmana Rao

Sri Kotta Raguramayya, M.P.

Sri N.Ramaseshayya, M.P.

Sri N. Ramana Murthy

Sri I. N. Chari

Srimati Durgabai took a leading role in helping Swami and making every one work together. Delhi Corporation gave an acre of land for the school close to the India Gate at the Junction of Rouse Avenue and Mathura Road. The foundation stone was laid by the then minister for planning Sri Guljarilal Nanda on September 21, 1952. The then Vice president of India Dr. Sarvapalli Radhakrishnan presided over the function. Swami's disciples from Andhra area also collected funds for the school and sent to the society. Soon, the school came into existence. Swami spent busily the whole year of 1953 in Delhi itself. He went to Cuttack in February 1954 at the invitation of Orissa Government and gave three extension lectures about the developments in Nuclear Physics.

1954 - 1969: Professor of Nuclear Physics
Andhra University, Waltair (India)

Swami took his annual vacation in April, 1954. He went to Andhra area to spend his vacation and take rest. Swami's *sadhu* disciple, Srimat Swami Prajnanananda and Swami's brother Sri Padmanabharaju went to Vijayawada station to receive him. Upon the request of Swami Prajnananda, he went to visit Prajnananda's Chidananda *ashram* in Pasivedala. People from all walks of life swarmed to see Swami and to receive his blessings. This immediate busy activity added to the long train journey made him ill. Dr. Colonel D.S. Raju immediately came from the neighboring town, Rajahmundry, hearing about Swami's illness. He prescribed some medications and told Swami to take plenty of rest. Disciples at Chidanandasram kept vigil day and night taking care of Swami with great devotion. Swami spent two days at Pasivedala and then left for Goraganamudi, his native home village. Srimat Prajnanananda and Sri Padmanabharaju accompanied him. Srimat Prajnanananda kept vigil day and night to provide anything that Swami needed. Swami was still not well. Unfortunately, on April 24 of the fateful year 1954, Swami went alone to upstairs of his ashram, Sri Rama Jnana Mandir. He slipped and fell down the stairs. He got seriously injured with broken right shoulder and arm, and the whole right leg. It was a shock to everyone and it would not have happened if Prajnananda was around. Unfortunately, Prajnananda was away on that day taking care of some urgent work at his *ashram* in Pasivedala. Swami was given immediate first aid with the help of local doctors and was taken to the nearest town, Bhimavaram to get expert care. Dr. Gottumukkala Subbaraju told Swami's brothers that he should be taken to King George Hospital in Visakhapatnam (Vizag). They took Swami to Vizag and it took three months for him to recover from the injuries. Prajnananda and Swami's brothers were at his bed side all those days taking care of him. Dr. G. Sundararamaraju and Dr. G. Ramakrishnamraju were two of the many doctors at the K. G. Hospital who took special care of Swami. The doctors advised him to rest and recuperate after getting released from the hospital until full recovery. The then income tax officer Sri Dantuluri Satyanarayanaraju helped to secure accommodations for Swami at the Chatterji lodge on the seashore in Vizag.

The vice chancellor of Andhra University in Waltair at this time, Dr. V. S. Krishna knew Swami for some time as Swami had been to the university as an external examiner for B. Sc. (Hons) and M. Sc. students in Physics. Dr. V. S. Krishna visited Swami at the Chatterji lodge and requested him to join the Andhra University and head the department of Nuclear Physics that he was proposing to establish with aid from the University Grants Commission. Swami thought about it and agreed. Dr. V. S. Krishna took it from thereon and quickly made the arrangements for Swami to join Andhra University. In this effort, he corresponded and lobbied heavily with the University Grants Commission. He got ready acceptance from Pundit Jawaharlal Nehru and the Director of C. S. I. R., Dr. Bhatnagar as Swami was to head the Department. Dr. K. S. Krishnan of N. P. L. very much liked Swami to return to N. P. L. The following is the letter that he wrote to Swami.

Hill Side Road,
New Delhi
22-10-1954

My Dear Swamiji,

I am personally very sorry to learn that you do not intend to return to the National Physical Laboratory of India. If it is merely due to your having to ask for an extension of the leave already granted to you, I do not think there will be any difficulty in getting the leave extended. Now that the Katni apparatus has arrived, I should be very sorry if you are not able to use it. I should be personally most obliged if you decide to stay with us at least for a year and then you may decide if you wish to make alternative arrangements.

Dr. Bhatnagar mentioned to me that the Andhra University has offered you a position. If it is an attractive post, which will also enable you to carry on your research work, it necessarily makes a difference.

I hope you have by this time recovered completely and you are able to carry on your normal work.

With kind regards,

Yours sincerely,
(Sd.) K. S. KRISHNAN.

Dr. K.S. Krishnan was the co-author of the paper that won Sir C.V. Raman, the Nobel Prize. He was well-known throughout the world. He very much wanted Swami to continue at N.P.L. He was very much disappointed with the decision of Swami. But, what had been a loss to N.P.L. became a gain to the Andhra University. In fact, 1954 was an important year in the history of the Andhra University. It was in the same year that Andhra state legislature passed the Andhra University Act establishing it permanently at the most beautiful site at the sea shore in Waltair. Swami's appointment to the chair of the Nuclear Physics Department made the Andhra University very special among the universities in India. Swami was appointed as the Gauthami Professor of Nuclear Physics.

Soon one lakh and twenty thousand (120,000) rupees were sanctioned to establish the department. The department was established first in the Jeypore Vikram Deo College of Science and Technology in one big and three small rooms. The following students first joined to do their Doctoral degrees by establishing the laboratories under the guidance of Swami. They were V. Lakshmi Narayana, P. Venugopala Rao, K. Venkata Reddy, K. Seetarama Sastry, N. Prahlada Sastry, B. Durganageswara Rao. Out of these V. Laksminarayana later became the Head of the Department upon Swami's retirement and K. Venkata Reddy became a professor.

First, Swami stayed in the guest house and later moved to university bungalow that was located in front of the post office and at the back of Erskin Square. Because of Swami's liking for *Sattvic* and natural surroundings, his servants built a beautiful garden with colorful crotons and such other plants. Swami had a car and the driver Mr. Rama Rao became his trusted servant and a disciple. He kept Swami's time schedule without interruptions keeping the car in good working condition. He acted as Swami's secretary as well. Swami kept a strict time schedule of being at the laboratory between 8 a.m. to 5 p.m. no matter what. It was always amazing and inspiring to people to see a *yogi* in action as Swami, despite his crippled right leg and right hand, was always punctual in his duties, bubbling with joy and never calling sick. Swami would always reply as soon as possible to any letter that came to him from either a disciple or a colleague in science. The Vice Chancellor Dr. V.S. Krishna and the Registrar Sri K. V. Gopaldaswamy were constant admirers of Swami. They saw the need for a secretary to him and immediately provided one of their own best secretaries who was proficient in shorthand, Sri Kappagantula Sankaranandam, M. A. as the secretary and provided necessary facilities to get things moving at a fast pace.

The University Grants Commission of Government of India responded quickly to the establishment of the Nuclear Physics Department and appointed a committee in 1955 to study and recommend the type of buildings, equipment and supplies needed. Sri B. D. Lorayya, Development officer of U.G.C., Prof. P. S. Gill and Prof. S. N. Bose who was the originator of Bose-Einstein statistics were the members of the committee. Swami worked closely with them and made it possible for them to recommend a viable plan for the establishment of the Nuclear Physics Department. Their recommendation to build an E-shaped building and provide equipment imported from abroad was accepted by the U. G. C. As the equipment began to arrive and occupy more space, the department was moved to the Applied Physics Building located next to the Zoology-Botany building (Erskin College). While the new buildings were being built, the department was at this location until the end of 1958. During that period, in August 1957, Prof. W. W. Buchner from Massachusetts Institute of Technology visited the department. He was a world famous Nuclear Physicist. He gave lectures on Nuclear reactions and structure. He was so impressed with the students and the faculty of this young department that upon his return to U. S. A., he made arrangements and made it possible for a Van de Graaff generator from U. S. A. to be donated to the department. A Glass lathe was bought quickly to start building laboratory apparatus using the grant that came because of wheat loan from Canada to India. Students were inspired by gentle guidance of Prof. Swami Jnanananda and the faculty worked hard in building the young department into national recognition. Swami being well-known throughout India as a unique combination of modern scientist and ancient Yogi, attracted famous people to visit the department and they were very much impressed with the spirit of scholarship blossoming in the young department. They gave their blessings and did their best to support the efforts of Swami using their influence within the Government. Some of the famous visitors then were Sir C. V. Raman, the Nobel Laureate and Maharaja of Bobbili who was the former chief minister of Madras Presidency. The chairman of U. G. C, Dr. C. D. Deshmukh laid the foundation stone for the Nuclear Physics Department

Minister for Andhra State Government, Dr. S. B. P. P. Pattabhi Rama Rao participated in the opening ceremonies in August 1958. Soon an extension building was sanctioned to accommodate the fast growing department. Prof. H. J. Bhabha, F. R. S, who was then the chairman of Atomic Energy Commission of India, inaugurated the extension facilities. Soon the buildings were in full use with all the facilities coming together. The Laboratory was well-organized as Swami's first principle of daily activity was cleanliness and orderliness. There were dark rooms for film development, rooms for Glass Technology equipment and rooms for D. C. Generators etc. All the research rooms were air conditioned and a variety of radiation counters and other facilities to do research. The Beta Ray and Gamma Ray spectrographs were kept in a separate room and the Van de Graaff generator was kept in another room. The nuclear isotopes were stored in a well-shielded room. Swami was an inspiration for the fellow faculty and the students. They were given full freedom in developing the new department and they knew that Swami alone would make their needs satisfied. So, there was tremendous enthusiasm to get things rolling. Brilliant students were attracted to do their Masters, Ph.D and D.Sc. degrees. Swami saw to it that a lecture hall was built the way it used to be in Germany during his college days. Swami always admired the science teaching in Germany. He gave his big collection of science books to the department and they formed the basis for a good library for the benefit of students and faculty within the department. Swami got several grants for research on specific projects from the Department of Atomic Energy. He had bright and enthusiastic research scholars working on those projects funded by the Council of Scientific and Industrial Research (C.S.I.R). The funding provided new equipment and scholarships for the research scholars who were working for their Doctoral degrees. Swami always encouraged his students to publish their researches. He would carefully review the research and the papers written so that they were always accepted for publication and received good comments. During the span of 10 years (1954-1964), 20 students finished D.Sc and Ph.D degrees under the guidance of Swami. Their theses were all examined by professors outside India and received commendations.

As things evolved fast, a two-year course for a Masters degree in Nuclear Physics was introduced. That attracted students from other states as well because only Andhra University was having a Nuclear Physics Department among the Universities in India. It was very competitive to get admission to these courses and Swami always followed fairness in all rules regarding admission that was based on merit. Students could secure jobs upon completion of their degrees. Again, Swami gave excellent guidance to them to go outside and find employment. Many of his students left to do their Doctoral and Post-Doctoral work in U.S.A, Canada and Australia etc. Swami received commendations for producing such highly devoted students from professors in those countries. Many graduates from the department found employment at Trombay, at Saha Institute and other academic institutions as lecturers and later occupied senior faculty positions. Many found employment at the growing Atomic Energy Commission facilities in India. And throughout this period, Swami was a *Sadhu* in his personal life.



Swami at the Andhra University Convocation, Waltair (1962)

He would attend the Department of Atomic Energy meetings and the symposia along with fellow faculty members or he would send representatives. In 1960, such a symposium was held in Andhra University itself. Prof. T. Venkataraidu gave lectures on Theoretical Nuclear Physics every Saturday, for three months. Swami and his fellow faculty spoke about the peaceful uses of Atomic Energy in the public forum provided by the Rotary Clubs and the Lion clubs etc. Professors at the Andhra Medical College in Visakhapatnam used to have discussions with Swami about developing the field of Radiation Therapy for Cancer and Thyroid disorders. On occasion, Swami used to provide through the department isotopes requested by them. Once every three years, Andhra University had a function called Open University with a science exhibition to inform the general public about the advancements in the University. Swami's department always attracted thousands of people and left them thoroughly impressed because of the quality of exhibits and the young and enthusiastic students.

As time went by, the researches undertaken by students doing their doctoral degrees began coming to completion and their papers were accepted for publication in journals like *The Proceedings of Physical Society of London* in England and *The Journal of Scientific and Industrial Research* in India. Collaboration and close relationship with Tata Institute of Fundamental Research and Department of Atomic Energy in Bombay, Saha Institute of Nuclear Physics in Calcutta began to develop and advancement in Nuclear Physics in India began to take shape. Although there were some problems of funding, during 1965 because of Indo-Pakistan War the department began progressing well during later years.

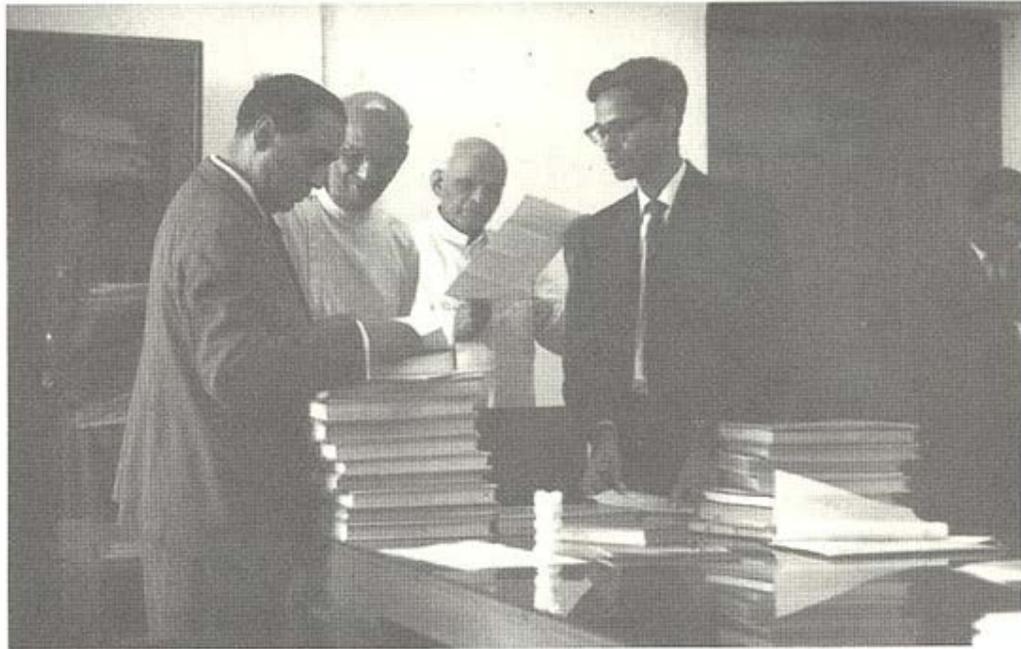
Prof. Swami Jnanananda published many articles in Nuclear physics with his students. He wrote his first book, *The Elements of Nuclear Physics* which was published by Andhra University in 1962 and was used for several years as a text book for M. Sc. courses. Dr. V. S. Krishna was very happy to support its publication.

Many famous scientists visited the Department and the following list was taken from the article written by Sri K. Sankaranandam entitled "A short Memoir of Prof. Swami Jnanananda."

1. Prof. B.V. Thosar.
2. Prof. B.D. Nagchoudhary.
3. Dr. R. Ramanna, Director of Bhabha Atomic Research Center.
4. Padmasri Dr.A.S. Rao, Director of Electronic Corporation of India Ltd.

They visited as external examiners or as symposium speakers.

In 1971, Dr. Sripada Ramamurthy of Swami's department compiled the list of Doctorates produced under Dr. Swami Jnanananda (in Alphabetical order): K. M. M. S. Ayyangar; K. Appalacharyulu; V. Lakshminarayana; K. Narasimhamurthy; V. A. Narasimhamurthy; B. V. Narasimha Rao; K. Parthasarathi; V. Radhakrishnamurthy; M. Raja Rao; M. Ramakrishna Raju; A. Ramalinga Reddy; R. V. Ramamohana Rao; J. Rama Rao; D. Lakshmana Sastry; A. Seshagiri Rao; B. Somalinga Sastry; W.V.SubbaRao; Ch. Suryanarayana; K. Venkata Reddy; V. Visweswara Rao.



Swami with Homi J. Bhabha of the Indian Atomic Energy Commission at the Andhra University (1964)
L to R: Homi J. Bhabha, Swami, A.L. Narayana, Vice-Chancellor, V. Lakshminarayana, B. Ramachandra Rao (in background)

CELEBRATIONS:
Swami Jnanananda, the Saint & the Scientist

SIXTIETH BIRTHDAY

Swami became 60 years old on December 3, 1956 according to Hindu Calendar. Swami's closest disciple Srimat Prajnananda and the people who established Sri Rama Jnana Mandir in Goraganamudi approached him and asked for his permission to celebrate his 60th birthday in Goraganamudi. After getting his permission, they began making arrangements on a large scale and sent invitations to his followers and admirers around the country.

Sri Prajnananda went to Vizag several days ahead of the birthday and with great devotion made all the arrangements for Swami to go to Chidananda ashram in Pasivedala. Swami stayed for two days in Chidanandasram and hundreds of devotees from neighboring villages came to get Swami's *Darshan*. Later Swami and all his devotees were cordially invited and comfortably settled for the birthday celebration at Rama Jnana Mandir in Goraganamudi. On the *Padyami* Monday of the month of *Margasira* of Sri Dhurmiki year of Indian calendar, which was December 3, 1956, the birthday celebration took place in a most magnificent way. On the morning of the day Sri Prajnananda, Swami's brothers and devotees took their early morning "head bath" and with great devotion went to Swami and did *Padapuja* according to Vedic rights. Sri Prajnananda then did *Viraja, homa* etc., for world peace according to *Vedic Karmakanda*. Countless devotees assembled everywhere around Sri Rama Jnana Mandir and read various passages from *Puranas, Kavyas* and other Vedic texts. Some devotees sang songs composed by them for the occasion. Devotees played classical music and other artists performed expressing their joy and devotion to Swami.

Swami's brothers and relatives worked with great devotion and made all the guests and the thousands of devotees happy with their hospitality and proper arrangements for food and lodging. At 3 O'clock that after-noon, a public meeting was held to enable all the devotees to pay their respect to Swami. The principal of Bhimavaram College, Sri E. Lakshminada Rao, M.A. presided over the meeting. The meeting started with Vedic pundits reciting Vedas. Srimat Swami Prajnananda, Srimat Swami Atmananda and many devotees and pundits read and dedicated many poems they composed praising Swami's achievements. *Anoraniyan mahato mahiyan* is the Sanskrit saying that Swami embodied fully and he was present at the function radiating tranquility and divinity. Swami Prajnanananda alluded to this in his talk and told the audience the benefit for one's own evolution that comes by talking to him, by getting his touch, by seeing him, by being in his presence and by greeting him with *namaskaram*. He spoke about the importance of 60th birthday of Swami and then read the greetings that Swami received from hundreds of devotees, friends, admirers and well wishers.

The following is a partial list of some prominent people and close associates who sent

greetings.

1. The residents of Sivalaya-Purnanandasram in Rishikesh.
2. Srimat Pranavananda, Swami's beloved disciple and a frequent visitor to Kailas Manasarovar regions, Pithoragarh, Almora; Himalayas, U.P.
3. Sri Babu Ganga Prasad Saheb, M.A., M.R.A.S., Retired Chief Justice of Tehri Gharwal state, Himalayas.
4. Sriman M. Anantasayanam Ayyangar, Speaker, Lok Sabha, New Delhi.
5. Sri Sarvapalli Radhakrishnan, Vice President of India, New Delhi.
6. Sri C.D. Deshmukh, Chairman, University Grants Commission, New Delhi.
7. Srimati Durgabai Deshmukh, Chairman, Central Social Welfare Board, New Delhi.
8. Prof. S. N. Bose who originated Bose-Einstein statistics, Vice Chancellor, Viswa Bharati University, Santi Niketan, Calcutta.
9. Sri Harshadlal Amritlal Shodan, Jyotsna and Rasikbai Jaweri, Ahmedabad.
10. Sri Radha Govind Rai, Minister for Tribal Welfare, West Bengal state, Calcutta.
11. Sri and Srimati Kurma Venugopalaswami, Registrar, Andhra University, Waltair.
12. Sri and Srimati Kurma Venkata Reddi, Nuclear Physics Research Laboratories, Waltair.
13. Sri Narayana Trivedi, Ahmedabad.
14. Sri Bhogaraju Pattabhi Sitaramayya, Governor of Madhya Pradesh, Bhopal.
15. Sri Ramanuja Chakravarti, Retired from Bengal Medical & Service, Onda, Bankura, West Bengal.
16. Sri Chelikani Annarao, B.A., Executive Officer, Tirumala Tirupati Temple.
17. Sri Lakkaraju Subbarao, Advocate, Vanivilas, Kakinada, Andhra Pradesh.
18. Sri Bezawada Ramachandra Reddi, M.P., New Delhi.
19. Sri Nidamarti Gopalakrishna, M.Ch.E., Delhi Polytechnic, New Delhi.
20. Sri Sadhusevananda, Sri Dronamraju Rama Murty, Sadhana Kutiram, Talataditippa, West Godavari District, Andhra Pradesh.
21. Sri Ivaturi Nagabhushana Rao, Engineer, Rajamundry, Andhra Pradesh.
22. Sri Vanguri Subba Rao, M.Sc., B.Ed., Principal, Narsapur college, Narsapur, West Godavari Dt., Andhra Pradesh.
23. Sri V.Lakshminarayana, Nuclear Physics Research Laboratories, Waltair.
24. Members of Nuclear Physics Laboratories at Andhra University, Waltair, Andhra Pradesh.
25. Sri M. S. Prakasa Rao, M.Lt., Sri Venkateswara University, Tirupati, Andhra Pradesh.
26. Sri Dileep Singh Chauvan, National Physical Laboratory, New Delhi.

Then Sri Laksminadha Rao who was presiding over the meeting thanked everyone for giving him that opportunity and spoke about his association with Swami. He described that after the great Kannada Maharishi of ancient times who spoke about the secrets of the atom we are fortunate to have in modern times Swami who is bringing that knowledge to every keen student and is setting an example for devoted research into the mysteries of the Universe. Later Col. D. S. Raju, M.B.B.S., L.R.C.P., M.R.C.S. (England), M.R.C.P. (London), F.C.C.P., Major I.M.S. (Retd), Ex

Col. I.N.A of Subhas Chandra Bose, spoke about the highest achievements of Swami in the fields of *Adyathmika Parathatvanubhuti* and in the experience of the atomic and nuclear world of the Physical Universe. The following people followed onto the stage and praised the noble qualities of Swami. They enumerated various important accomplishments of Swami as examples for mankind in the future.

1. Sri P.V. Narasimha Raju, I.A.S. (Retd), Bhimavaram, Andhra Pradesh.
2. Sriman Bhogilal Tribhuvan Thakur, Ahmedabad, Gujarat.
3. Sri Kala Subba Rao, B.A.B.L., Chairman, College at Narsapuram, Andhra Pradesh.
4. Sri Chilukuri Veerabhadra Sastri, Lecturer.
5. Sri Dhulipala Arica Somayajulu, M.A., Lecturer.
6. Sri Muduganti Jagannada Sastri, B.A.
7. Sri Muduganti Satyanarayana.
8. Sri Cherukuwada Venkatanarasimham Pantulu.
9. Sri Kalipatnapu Kondayya, M.Sc.
10. Sri Varanasi Ramabrahmam, M.A., Lecturer.
11. Sriman Alaghari Appalanasimham, B.A., Sub-registrar.

At the end Swami came to the podium and thanked the organizers of Sri Rama Jnana Mandir, the various poets, artists and devotees who praised his life and the various people who sent messages for the occasion. Swami said that the recognition of those people, to the various good qualities that he cherished and evolved to live, showed their own tranquil heart, their own *Bhakti*, their own humility and their own noble and powerful mind. Swami further said that this event would remain in his memory as a tribute of the devotees for the grand success of Yogic path to one's own evolution.

A gist of Sree Sadgurudeva's Shastipoorthi Speech on August 12, 1956 as recorded by Swami Prajnanananda.

His Holiness said that some of his *Sanyasin* friends are at a loss to know as to why he has digressed from the spiritual line and has taken to research in the physical sciences which is materialistic and worldly, and, at the same time, several scientist friends wondered as to why an eminent scientist like Swamiji has taken to *Sanyasa* and spirituality which from their view-point is unscientific and baseless without any bearing on the present life.

His Holiness elaborated these two viewpoints as 'subjective and objective' and explained how they are not opposed to each other and the Supreme Consciousness could be realized by either way provided there is sincere yearning in the seeker for Truth.

His Holiness further said that a synthesis of Yoga and physical Sciences would both go to make

a harmonious blending of Life-Divine and such a synthesis only could lead the humanity from the present world crisis to mutual understanding, peace, harmony and perfection.

Om! Tat Sat!

Excerpts from some of the greetings received on the occasion are given below:

Members of the Sree Purnananda Ashram, Sivalaya Rishikesh (Himalayas) U.P., dated 24-11-1956: (Signed by 'Achyutananda', Secretary)

Om! Namō Narayanaya!

Priya Sreemat Swami Prajnananandaji Maharaj:

We are sincerely thankful for your kind letter of invitation dated 15-11-56, in which we have been asked to send our greetings on the holy occasion of the Shastipoorthi on 8-12-56, when you are going to celebrate the completion of the sixtieth year of Dr. Swami Jnanananda, your Gurudeva, whom we also revere as both our Guru and Brother, being in the same order of Sree Sreemat Swami Purnanandaji Maharaj, our Gurudeva. Especially after our Gurudeva's demise, Swami Jnananandaji Maharaj, being the ablest and senior-most amongst us, is bestowing greater interest to maintain the order, and guide us, as the eldest brother, in the right direction, being at the same time the President of the Sree Swami Purnananda Memorial Trust, Rishikesh.

We are greatly pleased to be able to felicitate him on the holy occasion, though none of us can participate personally, from such a long distance, in such a short time. Still our spirit will be there to enjoy with him and with you all, even if in a figurative sense.

We feel very proud of our brother, who gave up the worldly desires in his early teens and became a *Sanyasin* and practiced severest Yoga in the Himalayas, remaining entirely naked in the snow, and possessing nothing material, and attained the highest Spiritual Bliss and Knowledge, to please himself, as also his Gurudeva, who also did the same in his early youth.

After thus realizing the highest Spiritual-Self (*Brahman*) who is all pervading, perhaps he got an inspiration to experience Its manifestations in Nature, and consequently, to perfect his knowledge, he went to foreign countries, and working in laboratories by his intuitive methods, he has become a world famous scientist in Nuclear Physics.

His noble sacrifice, polite and patient dealings, child-like innocence and simplicity, smiling face, charming character, lofty ideas, grand personality, vast knowledge etc., make everybody a friend in no time, whoever happens to meet his holy personality, be a child, young or old, fulfilling the attributes of a *Jeevanmukta*.

"While seating alone in his room, without company, he becomes absorbed in *Samadhi*, in which he passes several hours at a time in perfect bliss. But while at his desk, he works for hours, on his scientific research, dictating long thesis, giving notes and so on, without aversion."

His contributions to Science, Philosophy, and Yogas are all master-pieces, speaking of themselves. He is a Raja-Yogee by birth and *Sthitha-Prajna* by attainment.

If we are intelligent enough to appreciate him as such, we cannot but cherish and celebrate his birthday ceremony, now and often in our hearts, whenever we meet him mentally, following his teachings as our ideal, guide and Guru. Perhaps this will be the best form of greetings - Hero-worship - of such saints, sages and seers. The holy function on the completion of his 60th year should inspire a holy spirit amongst us, so that we also may be able to make our life successful and peaceful, following his teachings and footsteps.

May God bless us with his company for long, to guide us, and grant him a peaceful and blissful long life. *Om Sivam!*

Ever yours in the Almighty,
Members of the Sree Purnananda Ashram,
Sivalaya, Rishikesh, (Himalayas) U. P.

Om!

Prithiviraj Road, Jaipur (Rajasthan)

November 19th 1956

My dear and respected Swamiji:

I was much delighted to learn from Swami Prajnanandaji that they are celebrating your *Shastipurthi* or 60th Birthday Jayanti on 3rd Dec. next in Goraganamudi. I have been invited to attend the function. I should have certainly wished most heartily to do so. But unfortunately it is not possible. For owing to my chronic ill health and growing age, I am not fit for even an ordinary travel. I therefore beg to express hereby my heartfelt felicitations, and sincere devotions, and pray that you will kindly excuse my unavoidable absence.

(1) My lifelong relations with your holy self cannot be forgotten. It was in 1923 (33 years back) when I first had that privilege of your *darshan* and met you on my way near Gangotri. In 1924 you were good enough to visit Tehri and blessed me with your *Diksha* (lessons) in *Japa & Dhyana Sadhana* which I have all along been following with some modifications. You were also pleased to give some *mantra* etc., to my wife, Prem Deviji and my daughter Sushilaji who are also continuing their *sadhana*. In 1926 I had the privilege of having my sons Prakash Swarup and Jagadish Swarup initiated by you to *Upanayan* and they cherish memory of that, sacred relation with great respect. In 1931 and later in 1936 I

had the good fortune of enjoying your society and *Satsang* in Narendranagar, where you stayed for a long time during the stages of your European trip. All this is recorded in my sacred memory and also in my Autobiography or *Atma katha*, a full Chapter (viz, Chapter XXII of 8 pages) being dedicated to your noble self. After *your* European trip I had again the pleasure of meeting you in Delhi in 1948 when I shifted from Jwalapur to Jaipur and you were working in the National Physical Institute as Asst. Director.

(2) Remembering this over 30 years of relationship with your Noble Self, it is with a pang that I can reconcile myself to desisting from joining the sacred function to be held on 3rd inst. to celebrate your Sixty Year Jayanthi. But unfortunately it cannot be otherwise.

(3) Today is the 21st anniversary of that accident which occurred in Tehri State in 1935 in which the horse that I was riding died having fallen down a ditch about 300 feet deep, when I was miraculously saved, I have been observing it as my Second Birthday ever since. I have decided to write this letter today; for it is a sacred day to me as the subject of the letter is sacred in my relation to your Worthy Self.

My wife Prem Devi and my son Prakash Swarup join me in these felicitations and respectful greetings.

With profound and humble submissions,

Yours Most Respectfully,
(Sd.) Ganga Prasad
(M A., M. R. A, S., Retd. Chief Justice, Tehri-Garhwal State)
19-11-56.

Dr. B PATTABHI SITARAMAYYA, Governor, Madhya Pradesh, Raj Bhavan, Bhopal:

20-11-56.

"I have often heard about Swami Jnananandaji and if I remember right, I had the good fortune of meeting him in Delhi. I have had occasion also to know a few facts about his youth and his sojourn in the Himalayas when he was a boy, his return to this part of the country, his voyage to England, his studies in higher science to which he had taken instinctively and the exalted position that he has attained in the domain of higher science including nuclear research. It is a matter of real pleasure that his services are available to the Andhra University as he is bound to be a source of inspiration to the younger generation of students of science. I feel honored in sending greetings to such an eminent personage when the real order of things should be that I should seek his blessings"

SRI B RAMACHANDRA REDDI, M. P, New Delhi, 28-11-56.

"... Swami Jnananandaji is one of the very few great persons I came into contact with and I always remember him. What has been lost for N.P.L. (The National Physical Laboratories) is a gain to the Andhra University. I wish sincerely that he lives longer and grows younger so that he might be useful to the scientific world for a long time to come..."

Sri LAKKARAJU SUBBA RAU, Advocate, Vani Vilas, Cocanada,
8-11-56

.... Swami Jnanananda has not only contributed to spiritual renaissance but also to advancement of science. He has demonstrated to the world that there can be synthesis of spiritualism and science and that one is not in conflict with the other.

I had a rare opportunity of coming into contact with him during the summer of this year. He has endeared himself to the professional and student world in the Andhra University in a manner which no other has done and it is primarily due to his spiritualism and renunciation.

We can only pray that he may live long to shed the synthesis of spirit and science which is lacking very much in the materialistic world..."

SRI M. ANANTASAYANAM AYYANGAR, SPEAKER, LOK SABHA,
Delhi, 15-11-56

Dear Sri Swami Prajnananda,

..... Owing to the session of Parliament I have to deny myself the pleasure of participating in

the celebrations. Swami Jnanananda is a great soul and a great scientist. He was a tower of strength to all of us at Delhi and he was the President of the Andhra Association. His godliness and saintliness evoke reverence and respect in anyone who comes into contact with him and inspire him with noble thoughts and urge him to a life of sacrifice. His life has been one of dedication to the cause of education and to the service of the country.

I pray to Lord Venkateswara to grant him a further lease of 60 years and confer on him His choicest blessings....

SRI S. RADHAKRISHNAN, VICE- PRESIDENT, INDIA: 14-11-56.

"... I wish that (Dr.) Swami Jnananandaji will live long to be of service to our country."

SRI C. D. DESHMUKH, Chairman, University Grants Commission, New Delhi,
12-11-56.

.... I do not ordinarily believe in celebrating birthdays publicly but I know that Dr. Swami Jnananandaji is an extraordinary man, with attainments and service beyond the reach of ordinary men. I wish him long life and every *Siddhi*."

PROF. S. N. BOSE, Vice-Chancellor, Viswa-Bharati, Santiniketan, West Bengal,
India: 15-11-1956.

"..... Dr. Swami Jnanananda is a close friend whom I admire and respect. I hope your celebrations will take place with all due eclat. As a friend and well-wisher of the progress of Science in our country, I wish Swamiji long life, and years of active work at Waltair where he is training the younger generation of Physicists."

Dr. RAMANUJA CHAKRAVORTY,
Bengal Medical Service (Retd), P.O. ONDA, Dist. Bankura, 26-11-56

".... His Holiness is "Brahmabhuta Prasannatma." He is in His carnal body for our good and for the benefit of the world. He is ever-satisfied. Whatever we do in His name, it is for our good and satisfaction. He is all powerful and omniscient and is beyond our conception. We are fortunate to have His association and we all want His long life and sound health. So let us all kneel down before Him and pray to Him for His long life and sound health"

Sri C. ANNA RAO

....:"I invoke the blessings of Lord Srinivasa on this very happy occasion."

Maharaja of Vijayanagaram's Bequest

While Swami was actively pursuing research activity at Andhra University, his fame spread through various sections of Andhra people in the surrounding areas. Various people eminent in their own fields, elders and young alike used to come and see Swami to receive his blessings and to get answers to their own questions.

Prominent among them was the Maharaja Rajasri Rajah Saheb Pusapati Vijayarama Gajapati Raju. His family revered art and the pursuit of knowledge for centuries in that area. They were the rulers of Vijayanagaram part of Andhra. Their heir of all the glory of the family was this Maharaja. He was well known for his generosity and kind heart. He heard about Swami from his uncle the Maharaja of Tehri-Garhwal state in Himalayas, Lt.Col. His Highness Sri Maharaja Sir Narendra Shaw Bahadur, K.C.S.I., L.L.D. He came to meet Swami and after getting answers to his questions, he became a devotee and started practicing Yoga. The Maharaja was the minister for health in the Andhra Pradesh government then. The following is an excerpt from an article he wrote in the first issue of the magazine *Andhra Jyoti*.

"In January of this year 1958, I started practicing Yoga under the guidance of Swami Jnanananda. My practice went very well in many ways. The results of this *Sadhana* have been increasing experience of Joy for which sometimes there is no limit. What is the goal of this *Yoga sadhana*? It is to gain the inner strength to face and overcome the many obstacles in the journey of life. It is to lead a life that is more joyful, more productive and useful as the regular practice of *Sadhana* increases the coordination between mind and heart, and mind and body."

In the land of Andhra, the Maharajas of Vijayanagaram for many generations - Maharaja Ananda Gajapathi, Maharaja Vijayarama Gajapathi, Maharaja Alak Narayana Gajapathi - belonging to Kshatriyas of Pusapati Vamsam were honored by the people with such titles as *Andhra Bhoja* and *Abhinava Krishnadeva Raya* for their record support to art, music, poetry and literature. The present Maharaja is well known for his generosity, goodness and for his full support to this tradition. With the added influence of Swami's teachings and on his own zeal to do good to the society, the Maharaja established "Maharaja Alak Narayana Society of Arts and Science" (MANSAS) in Vijayanagaram. It is an educational trust named after his father and was registered on November 12, 1958. He gave away to that Trust his palace, his innumerable land holdings and buildings. The Raja Sahib appointed Swami, after getting his approval, as a lifelong member of the trust and as the president and secretary of its organizing committee. From that day on MANSAS began growing day by day and became an important organization serving the public.

The Raja wrote about these developments in the first issue of the weekly magazine, *Andhra Jyoti*. Excerpts to this effect are reproduced in the translation below.

"By the October of 1958, I became convinced of Swami's teachings. I decided to improve the facilities at the existing Maharaja College at Vijayanagaram and establish more of its kind for public education. So I established this MANSAS and gave quite a bit of my personal property to it. This happened because of the kind blessings of Swami. I am slowly recognizing the importance of these valuable decisions now."

The educational institutions being run by MANSAS as of 1970 are listed below:

1. Maharaja College, Vijayanagaram.
2. Maharaja B.Ed. training college.
3. Maharaja Womens College. (This college was opened by Swami on June 27, 1962 at the Moti Mahal in Vijayanagaram. Moti Mahal was built long time ago with white marble and Sri P.V.G.Raju gave it away to MANSAS to establish this college.)
4. Maharaja's multipurpose school.
5. Maharaja's night college.

Other gifts that the Raja Sahib gave through MANSAS were the following:

1. He gave his palace at Visakhapatnam to the municipality to establish and run girls high school bearing the name of Maharani Vidyavatidevi.
2. He gave the fort and all the land at Korukonda to the central government to establish Sainik School for boys to "enter Indian Army Officer Corps".

All this happened while the Raja was under the spiritual inspiration of Swami's teachings based on Vedic Philosophy.

THE FINAL YEARS

One other prominent person who became a strong devotee of Swami was Datla Suryanarayana Raju also known as Sri Suri Babu. He and his brothers Sri Datla Veera Raghava Raju and Sri Datla Venkata Ramana Raju wanted to establish a primary health center in memory of their father, the Jamindar of Rachapalli Sri Datla Venkata Subba Raju. Swami accepted their invitation and laid the foundation stone for the health center on April 2, 1961, while Sri Raja Saheb, Sri P.V.G. Raju, the then health minister of Andhra Pradesh presided over the function.

Sri Suri Babu was a humble and strong devotee of Swami. He wanted to build an ashram for Swami to live in Waltair. The Raja Saheb supported the idea by giving a site right within the compound of his palace in Waltair Uplands. Sri Suri Babu and Sri P.V.G. Raju completed the construction of the ashram. On November 5, 1962 Swami moved into this new ashram with his close disciple Swami Prajnananda. After installing all the facilities for comfortable living, Swami inaugurated the *ashram* giving it the name, Sri Jnana Vijnana Vihar. The function took place in a grand way on the Rathasaptami day, January 31, 1963. Sri Swami Prajnananda, Sri Swami Pranavananda, Sri Raja Saheb P.V.G. Raju, Sri Suri Babu and Swami's brothers who built Sri Rama Jnana Mandir in Goraganamudi, were present at this grand inauguration ceremony. Swami very happily settled at the *ashram*. On one side are the beautiful hills of Simhachalam, and on the other side is the vast view of Bay of Bengal and the site was a beautiful location for an *ashram*. Swami laid a beautiful garden and soon for the many thousands of devotees coming to Swami, the site of the *ashram* also gave an added feeling of the absolute serenity longed by all devotees.

Swami continued to develop the Nuclear Physics Department at the Andhra University into a fine institution for learning and research. Swami accepted to retire following the regulations of the University in the year 1965. After March 1965, Swami relinquished his position as the Head of the Department and the University authorities made Swami as the lifetime Emeritus Professor. Swami continued his researches with his students and started writing the book entitled *Nuclear Models*. Swami finished the book and gave it to the University for publication by the end of 1967.

Dr. L. Eiscuturd and Dr. E.P. Wigner defined the word 'model' in their book, *Nuclear Structure*, to mean any set of simplifying assumptions physical or mathematical, by means of which the characteristics of nuclear systems may be computed to some degree of approximation. Swami's book, *Nuclear Models*, contained the following chapters: 1. Single particle model, 2. Independent particle model, 3. Collective modes of Nuclear Motion and the unified model, 4. Core excitations in Non-deformed odd Nuclei, 5. Beta Decay. (*An digital copy of this book can be found on this web site: Saint-Scientist.Com - Editor*)

All through those years of Swami's residence at Waltair, devotees of Swami from North India used to make yearly visits to spend some days in residence with Swami practicing Yoga and

hearing discourses. Prominent among them were Prof. Nidamarti Gopalakrishna and his wife; Sri Bhogibai; Sri Harshadlal; Srimati Sabita Ben; and Srimati Champa Ben. Also, many devotees from Bhimavaram area used to go to Waltair to get Swami's *Darshan*.

Swami became ill with high blood pressure and '*madhumeham*' (diabetes) around the end of 1967. He got slightly paralyzed. His food habits had always been very *Satvic* without the addition of salt. The superintendent of K. G. H. Hospital, Dr. Raghunathan used to come regularly to check Swami's health and prescribe medicines. Dr. Colonel D. S. Raju used to come from Rajahmundry to check Swami's health also. Even during this time of ill health, Swami never lost his serenity and bubbling joy for which he has been a radiant source all along. He used to reminisce important events in his life and always appreciate the love and support that his father provided him. On one occasion, he told his brother how they all should be appreciative of his father for his goodness, generosity and devotion to God.

In order to be close enough to associate with Swami regularly and serve him, Swami's sister Srimati Sita Devi and her husband Sri Nadimpalli Tirupati Raju built their home close to Swami's residence. They used to visit Swami regularly and took care of all the arrangements with others. In the year 1969, Swami accepted their invitation to move to their home and bless them with his presence. Swami was very appreciative of their service and he complimented on several occasions for their affection to him.

Swami's brother Sri Padmanabha Raju and Swami's step-mother Srimati Lakshminarasayamma used to request Swami to come to Goraganamudi and take rest. Swami used to tell them that he will do that as time permits. On July 17, 1969, Swami told his brother that he would visit Goraganamudi. Swami's brother immediately arranged to travel in a car and brought Swami to Goraganamudi in a comfortable way.

Swami's arrival at Goraganamudi brought every devotee in the area to come and see him and receive his blessings. Swami used to sit in a chair and while taking rest would get immersed in the eternal bliss for hours. Although he was physically ill, one could see the eternal smile on his face. This prompted one of the devotees to ask Swami about the emotional state of those *mahatmas* who have experienced the unity consciousness (*Brahmanubhuti*) when their physical body becomes ill.

Swami gave the following reply. "Just as the rapidly flowing river overflowing its banks would overcome all kinds of obstructions and takes them with its rapid current, so do the *mahatmas* who have attained unity consciousness, who have the flow of the bliss consciousness which uproots and takes along all those obstructions born of duality in nature either in the physical body, mind or heart. They still live in the world doing their duties as a result of their left over of past *Karma* and for the benefit of the world. [*Nimishardam natistamtivrittim Brahmamayim vina (sruti)J* ." Swami quoted verses from *Mahabhagavatam* describing the state of Prahlada in Unity Consciousness.

Many devotees obtained from Swami *mantras* and got initiated into meditation during these days.

One day Swami called his brother Padmanabha Raju and told him, "The bodies of *Sadhus* do not have to be cremated. They could be buried or let out into water. So bury my dead body right in the area of this Sri Rama Jnana Mandir itself." His brother got shocked to hear this as everyone is hoping for Swami to live a long time to come. He changed the subject of conversation. He requested Swami to continue his stay at the Sri Rama Jnana Mandir. Swami told him that he has to go to Andhra University to discuss with them about the publication of his book *Nuclear Models* and after that he will return to Sri Rama Jnana Mandir.

On August 8, 1969, Swami left Goraganamudi by car and Swami's brother Sri Subbaraju's son Sri Rama Raju accompanied him. At the time of departure, Swami took both palms of his brother Padmanabharaju's hands and gently told him that he will go and return. Padmanabha Raju became very sorrowful and everyone around was watching. Then Swami stepped into the car and left to Waltair.

In Waltair, Swami discussed with the authorities of Andhra University about the final arrangements for the publication of his book *Nuclear Models*. He went to the Nuclear Physics department and informally met the professors, readers, lecturers, research scholars and students and had a hearty get together with them. After few days, he wrote a letter to his brother Padmanabha Raju conveying him that the time he spent with all of them at Goraganamudi rejuvenated his physical health and that he is very hopeful for the future. Receiving that letter, Padmanabha Raju felt that Swami will return to Goraganamudi and he began arranging Sri Ramajnana Mandir for Swami's future stay. Every devotee in the area began looking forward for Swami's return.

However, at 10:00 PM of September 20, 1969, Padmanabha Raju received a telephone message from Waltair informing him of Swami's deteriorating health and that the next day Swami will be admitted to the hospital. Padmanabha Raju left early in the morning and reached Waltair at 1:30 PM. He saw Swami's residence filled with professors and students of the Andhra University. As he entered the home, he got shocked and overtaken with grief as he heard the news of Swami's departure from this physical world at 7:45 AM. After some time, people began discussing with Padmanabha Raju about the final rites. Padmanabha Raju remembered Swami's earlier request and he told them about it. So, arrangements were made for the burial and Swami's body was kept in ice. Later that evening, Padmanabha Raju and many other elders brought the casket to Goraganamudi and made the burial at the Sri Ramajnana Mandir according to the Vedic rites. Every devotee in the area numbering thousands came to pay their respects. On the 12th day after the ceremony, all the devotees and the people who established Sri Ramajnana Mandir did the *Aradhana* and served food to everyone who came (*Anna Danam*) following Swami's tradition of hospitality to guests.



Memorial at Sri Rama Jnana Mandir in Goraganamudi where Swami's body rests in eternal silence since 1969

Srimat Swami Prajnananda who was a close disciple of Swami wrote the following *Sraddhanjali* (final respect) in Telugu.

September 21, 1969.

"My beloved Gurudeva Srimat Pujiyapada Jnanananda yati chandrulu who illuminated this world with the pure knowledge of the absolute and the relative, who was so compassionate to remove doubt and bring hope to any devotee who went to see him left his carnal body on September 21, 1969 at 7:45 AM and became part of the absolute *Brahman*. He was born on December 5, 1896. He lived for 72 years 9 months and 16 days.

I am very sad that such a brilliant person who mastered the manifest and the unmanifest left us and merged into the absolute. It is a great loss to India and the whole world. It is my hope that Sri Jnanananda Gurudeva being in the absolute will be an eternal supply of the nectar of love and hope to all the devotees, and eternally glorify the culture of Bharat. With these humble words, I am paying my last tribute to my Gurudeva by saying *Namo Narayanaya*.

Om Iti Sivamastu

Chidanandasram;
Swami Prajnananda
Pasivedala.

MEMOIRS OF EMINENT ASSOCIATES OF SWAMI IN EDUCATION & RESEARCH

Dr. M.R. Apparao, MA., DLitt
Ex-Vice Chancellor of Andhra University
February 1, 1992

I had close relationship with Andhra University since 1936. This relationship continued up to 1980. During this period the memorable event is, my closeness to Sri Swami Jnanananda. Whenever I met him, Swami treated me with great love and affection. In 1952, when I was a member of the Legislative Assembly, I happened to visit Delhi and I met Swami there. He was very kind to me and took me in his car and showed me all the important places. That was the beginning of my long association with him. Science and Spirituality combined gives "*Poorna Jnana*", i.e. complete knowledge. This supreme status was attained and lived by Swami. It was always a great joy to be in his presence.

He is a unique combination of a yogi and a scientist. We only hear of Siddha Nagarjuna, founder of Mahayana Buddhism, who was a chemist and a *yogi*. Swami was a *yogi* who experienced *Nirvikaipa Samadhi*, a state of complete quiescent consciousness. It is not possible to explain what it is, nor is it possible to comprehend it properly. Just as a barbarian who never saw a jet airplane cannot comprehend what it is, he may possibly imagine that it is a sort of superbird -an imagination which is very far from the real - a man who never experienced *Nirvikalpa Samadhi* cannot fully comprehend it except as deep sleep plus consciousness. This is perhaps the nearest an ordinary human being can go but the real *Nirvikalpa Samadhi* is far more than deep sleep plus consciousness.

Swami was a scientist in the best sense of the word in Nuclear Physics, having studied under great scientists in Germany, England and other Western countries. Scientific training and yogic experience entitle him to express himself with a unique force.

Philosophy, according to Swami, is not only philosophy based on intuition but also the one based on pure reason. All intuitive and speculative philosophies of India belong to the category of super-positivism resulting from profound intuitions of great Yogis. Swami said that he gained the knowledge of these intuitions by direct contact and personal experience, not by mere study. Facts of intuition give vigor of conviction by their spiritual force and not by speculative thinking. It is no doubt necessary to subject these intuitive truths to constructive criticism and judgment because of the danger of confusing illusions and imaginations with intuitions. 'Intuition, reason, experimental observation and scientific analysis are essential for the comprehensive understanding of Philosophy.'

Philosophy may be based on either pure intuition or pure reason or on empiricism. Whatever the basis, the ultimate object of knowledge is the 'unified matrix of harmony of unsurpassed coherence and cogency.' The philosophy of modern science is based on 'the scientific method of analysis, synthesis and generalization of hypothesis, observation, etc'. The epistemological and transcendentalist schools take introspection as the basis. Thus, while the philosophy of modern science leads to a detailed clarification, it does not lead to a rich form of speculative system, which is the goal of even scientific philosophers. Empiricism gives a description of disjointed and disconnected facts of existence without having the essential clue to the existence-in-itself. Speculative philosophy can be an edifice of comprehensiveness but is vague with regards to details. It would be good, said Swami, to enrich the methods of empiricism by those of speculative methods paving the way to unshakable conviction and supreme knowledge of the Beyond.

The scientific method's 'fundamental basis which initiates subjectivity-objectivity order cycles on a cosmic scale and the actual nature of objects-in-themselves, this knowledge, however precise and magnificent it may be, is but an empty shell—a mere structure of symbols, without knowledge of content'. All through this physical nature the Content pervades, but It is unknown to

the physical senses and It cannot be but the Cosmic Will-Supreme Knowledge. It is because of this that objective-order of unit-events materialize into the quanta of mass and those of energy. How is this to be attained? 'Our Knowledge of objects or the objective existence is the *a posteriori* and the *a priori* form factors of the subjectivity which are super-imposed by the same on the Content or Essence'. This Essence is unattainable by the methods of scientific reasoning.

The urge for attaining the Content which runs through nature creates a deep inner urge which awakens subjective one-pointedness and kindles different states of watchfulness, a state wherein the subjectivity-order remains unaffected 'by objectivity-order of unit-events'. Finally, a state is reached wherein 'Cosmic-Will-Intelligence *flickers*, and finally flickering is hushed, revealing Content, the Be-ness of Universal Consciousness that is Divine'. These states are found mentioned in ancient yogic literature as, '*Vitarka, Vichara, Ananda*', forms of '*Samprajnata Samadhi*', as well as '*Asamprajnata Samadhi*'. After attaining the Enlightenment, diversity in nature completely ceases and there will be Oneness only, 'every perceptual object presenting itself to the mind will be suggestive of the Divine'. Such an individual then, resigns and abides himself as a mere tool of the Supreme Will in order to fulfill the Cosmic Plan'. He will abide in Supreme *Ananda* surpassing all limitations. Thus, ultimate goal of knowledge is attained by the synthesis of scientific and intuitive philosophy.

Swami was an embodiment of all this knowledge. His life will be an inspiration for all aspirants of both east and west.

Prof. V. Lakshminarayana, D.Sc. F.Inst. P. (London)
Andhra University, Waltair, A.P, India
March 1, 1992

It is my good fortune to be the first graduate student of Swami and to have a very intimate contact with him for over 15 years (1954-1969). When he assumed charge as Gautami Professor of Physics in Andhra University, I was allotted to him as the first student to take up the development work of the Nuclear Physics laboratories under his supervision and guidance. So, I am extremely happy to have the opportunity of writing my memories of Swami.

One could be a revered Sage or one could be a great Scientist. However, one could become a highly respected Sage-Scientist only from "*Purva Janina Samaskara*" (accumulated good from previous births) and "God's will".

A usual question put to Swami by many was about his involvement in seemingly opposing aspects of his work - spiritual and materialistic. He used to say that his life would have been

incomplete otherwise and he treated these two aspects as "two Arms to embrace the Divine", that such a rare personality was a member of the Andhra University Faculty and was instrumental in establishing a nuclear center was the good fortune of all of us.

Although I had a close interaction with him, most of it was related to the materialistic part - Nuclear research. On a few occasions I could hear some of his spiritual discourses. One specific advice particularly given to me was "Perfection in discharging one's duties and responsibilities involving mind, expression and action (*manasa, vacha* and *karmana*) is the first step towards higher realizations. One has to be a good *Karmayogi* to start with". Swami's daily routine and the mode of discharging his duties and responsibilities had a remarkable influence on the staff members of the Nuclear Physics Department, remnants of which are still perceptible.

When Swami accepted the task of building the Nuclear Research Center at Andhra University, he had a "blue print" ready by 1954. At that time Swami said, "It has been my misfortune to work only brief periods at several institutions. I therefore, do not know how long I am destined to work here. During the course of my stay here, my primary job is to train a band of young men who will continue the mission and bring it to reality". It has been my experience that apart from the usual guidance, supervision and advice which are expected from a senior professor, Swami also provided the much needed moral support for the development of devotion in the job. As per his initial goal, Swami succeeded in training a band of young men who continued his mission.

During his tenure at the Andhra University from 1954 to 1969, Swami trained over 20 Ph.D. and D.Sc. students and published over 100 research papers in national and international journals. During this period, the Laboratories of Nuclear Research at the Andhra University were developed into a national level institution. The laboratories for Nuclear Research at the Andhra University were equipped with two magnetic spectrometers imported from Sweden and Liverpool and a number of gamma ray spectrometer systems for singles and a variety of coincidence combination studies. Extensive research work was carried out in areas of "Nuclear Spectroscopy" and "Interaction of Gamma Radiation with matter". Even by 1960, Swami realized that good nuclear research needed an accelerator and the ultimate usefulness of all research lies in its applications. He therefore suggested proposals for development of the laboratories on those lines in different phases. The proposals and programs were continued by me when I succeeded Swami as the Head of the Department. They are also being followed by all the succeeding heads.

During the decade starting from 1961 the Nuclear Physics Department of the Andhra University was adjudged to be the most active laboratory in India outside the direct control of the Department of Atomic Energy. The Board of Research in Nuclear Science recognized this fact and extended its support by way of substantial research grants for the development of the laboratory. Later, block grant support was also provided by the Department of Atomic Energy. Other funding agencies like the University Grants Commission and the Andhra State Government also recognized the Nuclear

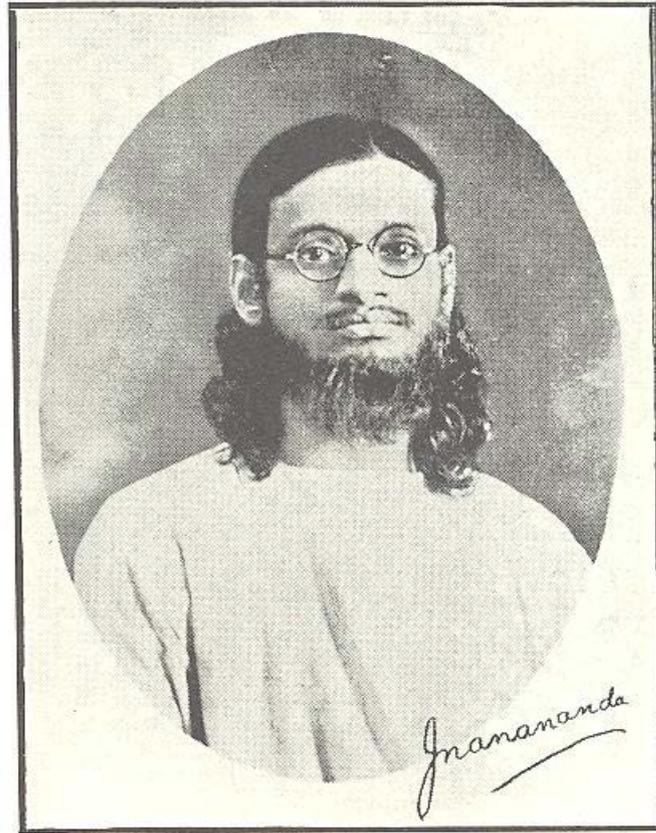
Physics Department and supported the development of the laboratories. Swami's plans included in the development of the laboratory was a Regional Center for Nuclear Science and it is hoped that his dreams would certainly come to be true.

Another question was put to Swami to explain the connection between the practice of *yoga* and the study of science and Swami replied as follows. "Basically Yogic practices are intended to train a Yogi to gain mastery over mind and body. A devoted scientific trainee should also do the same thing. In both cases a "*Sadhana*" is needed. In both cases there should be an urge to search for an understanding of the inner secrets of nature". Thus, Swami's life and work should serve as an example of the synthesis of the ancient practices and modern methods in science.

His intuition, initiative, advice and guidance are responsible for the development of the full fledged laboratories which are now named after him as "Swami Jnanananda Laboratories for Nuclear Research". Generations of students and faculty in the Nuclear Physics Department pay homage to him every year on his birthday.

PART II

**PHILOSOPHICAL WRITINGS
& TEACHINGS**



Swami when he wrote the Purna Sutras

PURNA SUTRAS

Om!

Namo Bhagavate Purnanandaya!

Chapter I

1. Now the enquiry into the Reality.
2. The Unchangeable, Eternal, Infinite Existence is the Reality called.
3. It is only one.
4. This universe of diversity and manyness, as it appears as such, is not an objective reality.
5. It, as it appears as such, is only a subjective representation.
6. The representation consists in the externalization of the modifications of the mind-stuff in a particular order.
7. The order through which they are externalized is the form of the perceptual universe called.
8. It is not modifications by which modifications are externalized as arranged in the said order.
9. The said externalization as arranged thus is purely due to inherent causes.
10. The substratum of the modifications with all kinds of the inherent (*causes*) is the subjectivity called.
11. The transformation of the mind-stuff into modifications has its causes without, as well as within.
12. The outside cause is the objectivity called.
13. The subjectivity and the objectivity, acting and reacting upon each other, bring forth this universe of varied names and diverse forms, ex-tended in space and undergoing change in course of time by some causal conditions.
14. Time and space are not objects phenomenal.

15. Even the objective conditions under which the phenomenal objects are put forth, time and space are verily not.
16. The idea of them is not derived through experience, the possibility of which is entirely based upon the already existing representations, time and space.
17. The basis, on which the synthesis of a judgment or judgments of their concepts is based, is verily not from without.
18. They cannot be imagined to be non-existing, while the objects, or rather the phenomenal objects and even the objective conditions under which the said objects are put forward, which seem to be existing in space and time, can be done away with by imagination.
19. They are the inherent nature of the general conscious aspect of the subjectivity.
20. Only on the fact of their being so, strict inward necessity and universal generality are attributed or can be attributed to all the laws regarding time and space.
21. On this necessity of their being the inherent forms of the conscious aspect of the subjectivity, rests the apodictic certainty of all the mathematical and geometrical theories regarding time and space.
22. This apparent universe, including time and space, with all its diversity can be reduced to two, the subjectivity and the objectivity.
23. These active two, because, of their being acted upon by each other, and therefore, of the mutability, are compounds.
24. They, thus of their being exposed to the laws of change, are called changeable-destructibles.
25. Well, they are so only by virtues of their inherent possibility of being changed and destroyed.
26. Apart from the said virtues, there can never be the said changeable-destructibles.
27. When the said virtues seem to flourish in something, then and then alone, there is the manifestation of the so-called changeable-destructibles.
28. Verily, then, That in which there can be the flourishing of the two kinds of virtues for the possibility of the manifestations of the said changeable-destructibles, cannot Itself be a changeable-destructible.
29. Hence, It is called the Unchangeable-Indestructible.

30. But then, time and space are only of the changeable-destructible.
31. The Unchangeable-Indestructible is therefore beyond time and space.
32. Therefore, It is eternal as well as infinite.
33. Well, this Unchangeable, Eternal, Infinite, Existence, which is as the Reality termed, is opposed to the changeable- destructibles, the subjectivity and the objectivity, as light is to darkness.
34. Therefore, these changeable-destructibles can neither be the Reality nor form Its parts.
35. They are only "what is not the Reality or theExistence."
36. The "what is not the Reality or the Existence", or in other words, "the unreal" or "the non-existence", is rightly *Maya* (*Ya-ma-sa = ma ya*) called.
37. Her possibility depends upon the Reality or the Existence, as the negation of an object or the non-object does upon the existence of that very object.
38. That Reality on which the seeming existence of *Maya* depends is Brahman called.
39. On account of Its simple existence and presence only, she has an apparent existence.
40. Her course of being to be as an apparent existence as this universe is creation called.
41. Her course of continuing to be as an apparent existence as this universe is subsistence called.
42. Her course of ceasing to be as this apparent existence is dissolution called.
43. Creation, subsistence and dissolution are, as it were, taking place in that Reality.
44. The whirling of the wheel of the said three is beginningless, for Brahman, on which its possibility depends, is eternal.
45. For the possibility and continuation of the same, Brahman acts not, nor is acted upon, changes not, nor is changed, and modifies not, not is modified.
46. But Its presence is an absolute necessity.
47. This unparalleled presence, by which the mighty ceaseless whirling proceeds from, is the "Divine Mission" of *Brahman*, as some usually call it.
48. Others call it the "Divine Mercy".
49. Others again call it the "Mysterious Mystic Power Absolute".

50. And some others again, the "Light and Knowledge" call.
51. BY the same presence she ultimately manifests herself as the subjectivity and the objectivity.
52. Each of the two acting and being acted upon, the one becomes the subject in relation to the other, and the other, the object in relation to the first.
53. The objectivity, in its fivefold aspects, acts upon the subjectivity through the medium of the five difference channels.
54. *Sabda, sparsa, rupa, rasa* and *gandha* are the five aspects of the objectivity which are termed the five tanmatras.

(The aspects of the vibratory conditions of the objectivity which affect the mind through the organs of hearing, touch, sight, taste and smell are called "*Sabda, sparsa, rupa, rasa* and *gandha*" respectively – *Editor*)

55. The subjectivity, being thus acted upon, and having thus been modified, sends the forms of its own modifications, through its own subjective channels, on to the said five tanmatras.
56. The state of the subjectivity, which cognizes as such, the objectivity of the five-fold aspects, after having enameled, as it were, the said objectivity with the forms of its own modifications, is called the subject.
57. The cognized condition of the objectivity of the five-fold aspects, after having been, as it were, enameled with the forms of the modifications of the subjectivity, is called the object of the five-fold elements which are known as the five *mahabhutas**

*The great elements.

58. The five subtile ways, through which the subjectivity reveals and is being revealed as the subject, are the five sensory organs, called *jnanendriyas*.

59. *Prithvi*¹, *apa*², *tejas*³, *vayu*⁴ and *akas*⁵ are the five elements which constitute an object.

¹The element earth.

²The element water.

³The element light.

⁴ The element air.

⁵ The element ether.

60. The subject and the object cannot be thought of independently of each other, for they are inseparable and interdependent.

61. The subject as four distinctive faculties called *manas*¹, *buddhi*², *ahamkare*³ and *chitta*⁴.

¹mind.(*emotional - feeling –Editor.*)

²intellect.

³egoism.

⁴will.

62. The faculty of receiving affections, according to the manner in which it is affected through the senses by some agency without, is known as *manas*.

63. The faculty which operates upon the bare collection of different affections, received and put forward by the *manas*, in order to bring up, or to differentiate an affection or affections into, or from the fold of the others, due to some similarities, harmonies and resemblances, or dissimilarities, disharmonies and otherwise, and to ascertain the results as the external world of names and forms, is *buddhi* called.

64. The faculty, which, flashing as it were, as the result of the action and the reaction of the *buddhi* upon the affections put forward by the *manas*, declares an individuality peculiar to itself, in order to establish a relation with all that is foreign to it as the owner or the owned or otherwise, is known as *ahamakdra*.

65. The faculty which determines either to accept or to reject or to be indifferent to, an object or an act known as such, after a free and deliberate choice according to intrinsic liking or disliking, is as *Chitta* known.

66. *Manas, buddhi, ahamkdra* and *chitta* successively supplement each other in the fulfillment of the function and the mission of the subject.

67. But beyond and above all these, shines the Reality.

68. It cannot be denied, for the denial becomes absurd and meaning-less, if the Reality, by which the denier denies, is Itself denied.

69. This undeniable Reality, beyond the subject or its faculties, is *Atman* called.

70. The senses cannot perceive It, but by This, this senses verily perceive.

71. The mind and the intellect grasp It not, but both, by This, verily grasp.

72. But, by this simple fact that it is ascertained that It exists, It cannot be said to be the unknowable.

73. It is not even the knowable, for every knowable is the knower's cognition of his own modifications, externalized as an object or objects of names and forms.

75. This Imperceptible is, as it were, perceived elsewhere as otherwise, and the foreign

that is not as the same.

76. This sort of perception is as *adhyasa** known. *super-imposition.
77. This, which is the source of misery, is said to be *avidya*.
78. Liberation is got when the said *avidya** is destroyed. *nescience.
79. Its possibility is, when the Self as the Self, and the on self as the non-self is known.
80. This knowledge shines, when all the modifications of the subject are restrained.
81. The restraint of these modifications is *yoga* called.
82. Then, It shines in an unfalsified form and glory of Its own.
83. The Self (*Atman*) is verily that *Brahman*.
84. Otherwise at other times, identification with modifications takes place.
85. The modifications of the super-conscious subject are entirely non-painful, while of those of the conscious and sub-conscious states of the subject, some are painful and the rest are non-painful.
86. They are verily five-fold:- *pramana*¹, *viparyaya*², *vikalpa*³, *nidra*⁴ and *smriti*⁵.
¹right cognition.
²wrong cognition.
³fancy. ⁴sleep. ⁵memory.
87. *Pratyaksh*¹, *anumana*², *upamana*³ and *sabda*⁴ are the four kinds of *pramanas*.
¹direct perception.
²inference.
³comparison.
⁴verbal cognition or testimony. *Sabda* is in other words known as *agamah*.
88. The subjective modification which, rising as a result of the action of the objectivity upon the subjectivity, is externalized by the inherent subjective nature, and located as such in a particular part of space at a particular time, is the *pramana pratyaksha* called.
89. The subjective modification which is deduced from one or more groups of modifications, owing to the relation of the similarity of specific and generic qualities, or of the dissimilarity of the said qualities existing in the deduced modification as well as the other set or sets of modifications is the *anumana pramana* called.
90. The subjective modification which is deduced, as an attribute to another modification or

modifications, represented either as an object or objects or as mere concept or concepts, from the relation existing between two sets of other kind of similar modifications, represented as objects or objective concepts, is the *upamana pramana* called.

91. The subjective modification which rises on account of the reference to the signification of sounds or words or their symbolic expression by means of letters, that denotes the modifications the *pratyaksha* and the *anumana* of others and especially of seers, is the *agamah* or *sabda pramana* called.

92. *Viparyaya* is a modification of the subject, under certain abnormal conditions externalized in an unusual order, as an object or objects located in a particular part of space at the time of the abnormality.

93. The subjective modification, which follows merely as a result of a reference to the apparent signification of some sounds or words, and which is devoid of every objective substratum, is *vikalpa* called.

94. The subjective modification which has for its objective substratum, the cause of the non-existence of all other possible modifications, is *nidra*.

95. The subjective modification which operates upon and reproduces the impressions already formed by all or some of the sorts of the modifications that were or have been vibrating before, is *smriti*.

96. They are verily restrained by non-attachment, self-abnegation and right practice.

96. Of these, non-attachment is the consciousness of complete contentment in the denial of all kinds of enjoyments.

97. Self-abnegation is the establishment of an attitude of supreme indifference to the "I-ness" within and the "thou-ness" without, and consequently to all the dual contraries, as well as to all the qualities.

98. They are indeed the blessing results of right discrimination between the Eternal and the non-eternal, the Changeless and the changeful and the Real and the unreal, and of a thorough intellectual grasp of the Reality so far as it is possible by the kind of discrimination stated above.

99. Right practice is an effort to resort to the right means, in order to attain steadiness and undivided calmness of the flow of consciousness.

100. The means differ according to the temperament of the subject.

101. The kinds of temperaments vary according to the qualities; and they are four in number.

102. The active, the emotional, the mystic and the rational are said to be the four kinds of

temperaments.

103. To that unparalleled presence, which is, by the active, said to be the Mission of *Brahman*, is attributed all the action of the universe.

104. It is believed that the right and complete execution of all duties, which are supposed to be incumbent upon, is the fulfillment of the said Mission.

105. The continuous struggle for the fulfillment of the said Mission is the ideal life to the active.

106. The trial to restrain the subjective modifications while leading the said ideal life, is said to be the purport of such a life.

107. To have this purport in view, the performance of actions is taken as a means of assuming an attitude which helps in restraining the subjective modifications.

108. The restraint of these modifications by the said means and helps, is verily *Karma-yoga* the "yoga by action" called. (*karma* = action).

109. To those who are of active temperament, this is indeed the best and the most suitable of all.

110. But then, the aforesaid unparalleled presence of *Brahman* is, by the emotional, the Divine Mercy called.

111. The Divine Mercy is immeasurable and unfathomable, for It is the cause of this all.

112. When the emotional begins to catch the sublimity and grandeur of the ceaseless Divine Mercy, the sea of emotion, easing to swirl up the waves of lower sentiments, gradually rings up calm and gentle ripples of higher sentiments.

113. As a result, ultimately, the very strings of the heart are struck to vibrate.

114. Hence flows out the note of intense love with the consequent attachment to *Brahman*.

115. The said love with its consequent attachment to *Brahman* is *bhakti* called.

116. The said *bhakti* naturally makes the mind reproduce the only holy thought of *Brahman*, over and over again, with the utmost quickness of succession, without the intrusion of any foreign thought.

117. This constant *flow* of consciousness, which is the result of *bhakti*, verily restrains the modifications of the subject.

118. The said restraint by *bhakti** is *bhakti-yoga*, the "yoga by devotion" called. (* devotion)

119. This is, indeed, the best and the most agreeable of all, only to those who are emotional by nature.

120. Again, there are the mystics who declare the presence of *Brahman* to be the "Mysterious Mystic Power".

121. They say that the "Mystic Power" is the cause, and this, which is displayed through this apparent universe, is the effect.

122. As an effect is nothing but the cause reproduced in another form, this power is that "Mystic Power".

123. Only that "Mystic Power" appears as this through the limitations of the laws of causality.

124. When the limitations are dropped, there is not this, only that.

125. These limitations are verily the inherent nature of the essence of the general conscious aspect of the subjectivity.

126. When the subject directly works and restrains its own functions and modifications, the said limitations together with the subject are dropped.

127. Then, there is only that "Mystic Power".

128. The method of dropping the said limitations by the direct restraint of the subjective modifications by its own exertion, is the "pure *yoga*" called.

129. This "pure *yoga*", which is as the "*Raja yoga*" known, is the best and the fittest course only for the mystics.

130. Then again, the rational, the same presence of *Brahman*, "Light and Knowledge" call.

131. After a thorough study and reasoning, they learn that there shines neither the moon, nor the stars, nor the radiant sun, nor any other object; and that it is by the ever-shining Light that all these are lighted:

132. Also, that there exists not either the knower or the known; and that it is by that Knowledge absolute, that the knower knows and the known is known.

133. The light, by which every object seems to shine either in actual name and form or only in thought form, is believed to be that ever shining glorious Light.

134. Because of the constant presentation of objects, the said belief or faith ultimately resulting into the constant flow of consciousness of that Light, restrains the modifications of the subject.

135. The restraint, by the kind of faith together with its consequent flow of consciousness of the "Light and Knowledge" absolute, brought up by rational understanding and knowledge, is *jnana-yoga**, the "yoga by knowledge" called.

*jnana = knowledge.

136. Some again, amongst the rational, study and reason out that the knower is a knower by virtue of knowing, and the known is a known by virtue of being known;

137. That apart from the said virtues two, there can be neither of the two; the knower and the known;

138. That the two limited virtues cannot be those of that Knowledge for that is absolute;

139. That they cannot be said to be two independent entities existing in that Knowledge absolute, for, otherwise that Absolute cannot remain absolute;

140. That they are, therefore, what is not that Absolute, or what is not the Existence and therefore only the non-existence.

141. Hence, every modification, either the knowing the known, that arises in the subject, is believed to be not that "Light and Knowledge".

142. This belief or faith which ultimately results into the constant flow of consciousness of negation, restrains the subjective modifications.

143. On account of the force of the said restraint, ultimately, even the modification of negation or of voidness is hushed up.

144. The said restraint, by this kind of faith, brought up by critical understanding and knowledge, is also as *jnana-yoga*, the "yoga by knowledge" known.

145. It is of two courses, the former the positive and the latter the negative.

146. Amongst the rational, some have recourse to the positive and some to the other.

147. Of all, *Jnana-yoga* is the best and the most suitable only to the rational.

148. Because of the suitability of each one of the four *yogas* to each one of the four kinds, the means and practices of each particulate one are only for a particular kind.

149. As the results are delayed by any selection done otherwise, the means are to be taken accordingly.

150. The practice becomes firmly rooted, if the effort to resort to the right means is continued uninterruptedly with perfect faith and devotion for a long time.

151. When steadiness is to the mind-stuff brought, the *yogin's* power moves along from the grossest to the most subtle, without being hindered or checked, inasmuch as the apparent existence, from the grossest to the most subtle, comes under control.

152. On account of the controlled state, when the modifications become powerless, the subject can have the power of transforming itself into the essence of any object.

153. So dawns *Samprajnata samadhi*¹ with the accompaniment of the forms of *vitarka*², *vichara*³, *ananda*⁴ and *asmita*⁵.

¹Intuitive cognitive trance.

²of metaphysical *argumentation*.

³of deliberation.

⁴of bliss.

⁵of supreme "I-ness".

154. That form of trance, where after the cessation of the subjective externalizing faculty, through there is simply the inherent modification without being represented as the perceptual object from without, or as an idea of the same- there is no understanding that there is only a modification on account of the identification of the same with the said object from without and the idea of the same, is the *samadhi-savikara*¹ called.

¹the trance with metaphysical *argumentation*.

155. That particular form of trance, where- after the simple existence of a pure modification without being represented as an external object known as such, on account of the cessation of the function of the eternalizing faculty- there dawns the knowledge that that is only a pure modification, because of the distinctive understanding of the said represented object, of its idea and of the said pure modification, is the *samadhi-nirvitarka*¹ called.

¹the trance without metaphysical *argumentation*.

156. The form of trance, which comes as a result of thorough meditation on the nature of the objectivity, where- through the subjectivity in its unaffected condition, gradually entering into its own essence, becomes one with the essence of the said objectivity- there exists yet a feeling of the differentiation of the how, owing to the indistinctness of the identity, is the *samadhi-savichara*¹ called.

¹the trance with deliberation.

157. *Nirvichara-samadhi*¹ is that trance, where, after their merging together into one, with the disappearance of the limitations of time and space, there shines the knowledge of the identity or the oneness of their essence owing to the distinctness of the said identity.

¹the trance which gives no scope for the necessity of deliberation or in other words the trance without deliberation.

158. The undisturbed flow of the said trance (*nirvichara-samadhi*) causes *ritambhara-prajna*¹

subjective luminosity which exposes truth.

159. Then, that is of the essential intuitive cognition.

160. Verily, that is superior to inference and verbal cognition, for it penetrates into the subtle and abstract forms of the apparent existence where inference and testimony cannot go.

161. The *Sanskaras*¹ born there from stand in the way of other *sanskaras*. ¹residual potencies.

162. *Sananda-samadhi*¹ is that form of trance, where- after reaching the identity or oneness of the essence of the subjectivity and the objectivity with the complete disappearance of the inherent forms, time and space-there flashes the state of spiritual bliss due to the steadiness of pure *satva*².

¹trance with pure bliss.

²soothfastness and serenity".

163. The form of trance, where, after the dissolution of the state of spiritual bliss, there seems to exist a condition which, though truly non-existent, borrowing an existence from the existing Reality, declares, as it were, an individual existence, apparently of its own through "I am", is the *samadhi-sasmita*¹ called.

¹trance with supreme "I-ness".

164. Those who have an attachment to that "I-ness" declaring borrowed existence, merge in it, and remain for ages with subtle bodies, in some subtle spheres, as their leading guardians or guides.

165. But, they to come down again and move with gross bodies in the whirling wheel of life and death.

166. The trance, wherein, the subject, having nothing as an objective substratum to grasp, on account of the precedence of the flow of the notion of voidness, and sharing a peculiar state, ceases to be superimposed upon by the Reflected Reflection of the Reality, is the *Samadhi-Visista-samprajnata*¹ called.

¹Qualified ultra-cognitive trance.

167. With this, if the course stops here, in this physical field of the divine Life, the further continuity of the course till the Reality shines in an unfalsified form and glory of Its own, naturally proceeds on again from the physical field or directly from the supreme subtle field of the same.

168. Thereafter, there is no individual gross exertion either in this field or in the other.

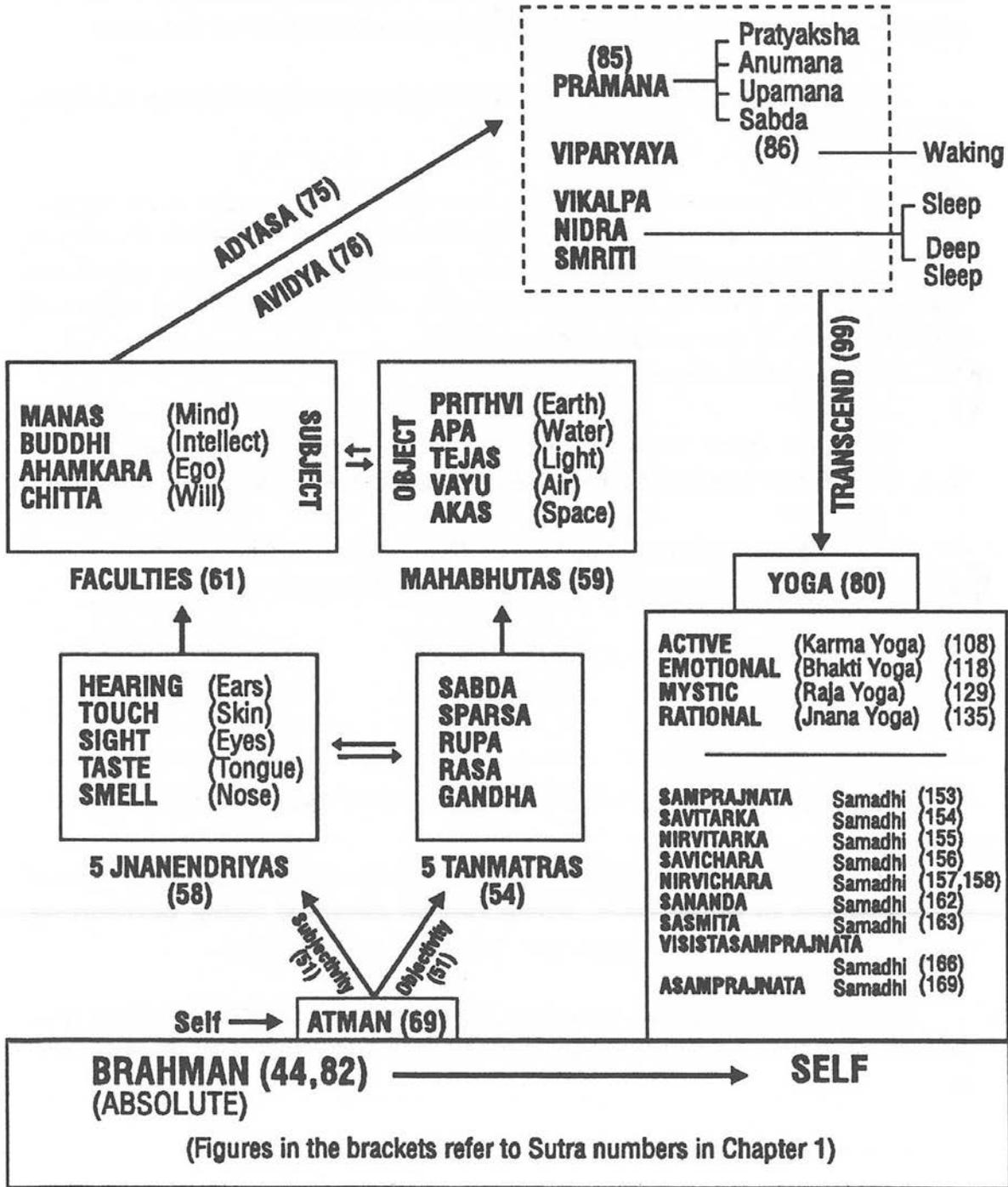
169. That, preceded by the constant flow of the notion of voidness, which flows as a result of abandoning all kinds of other notions including the subtle conditions of each and every form of *samprajnata*, in which the subject, having nothing to grasp, ultimately shares its own final

nature of non-existence, is the *asamprajnata samadhi*¹
¹ultra-cognitive trance.

170. Then, there being no duality for the possibility of superimposition, the Infinite Reality shines in an unfalsified form and glory of Its own.

Here Endeth Chapter I of The *PURNA SUTRAS*
Om! Namō Bhagavate Purnanandaya!

SUMMARY CHART REALITY (1,2,3,43)



(85) **PRAMANA** — Pratyaksha
Anumana
Upamana
Sabda

(86) **VIPARYAYA** — Waking

VIKALPA — Sleep

NIDRA — Deep Sleep

SMRITI —

MANAS (Mind)

BUDDHI (Intellect)

AHAMKARA (Ego)

CHITTA (Will)

SUBJECT

FACULTIES (61)

PRITHVI (Earth)

APA (Water)

TEJAS (Light)

VAYU (Air)

AKAS (Space)

OBJECT

MAHABHUTAS (59)

HEARING (Ears)

TOUCH (Skin)

SIGHT (Eyes)

TASTE (Tongue)

SMELL (Nose)

5 JNANENDRIYAS (58)

SABDA

SPARSA

RUPA

RASA

GANDHA

5 TANMATRAS (54)

YOGA (80)

ACTIVE (Karma Yoga) (108)

EMOTIONAL (Bhakti Yoga) (118)

MYSTIC (Raja Yoga) (129)

RATIONAL (Jnana Yoga) (135)

SAMPRAJNATA Samadhi (153)

SAVITARKA Samadhi (154)

NIRVITARKA Samadhi (155)

SAVICHARA Samadhi (156)

NIRVICHARA Samadhi (157,158)

SANANDA Samadhi (162)

SASHITA Samadhi (163)

VISISTASAMPRAJNATA

ASAMPRAJNATA Samadhi (166)

Samadhi (169)

Self → **ATMAN (69)**

BRAHMAN (44,82)
(ABSOLUTE)

SELF

Chapter II

1. Here begins a short treatise on *karma-yoga*, the "yoga by action".
2. The restraint of the subjective modifications by the constant flow of consciousness of an attitude, which can be assumed while performing action or actions, is *karma yoga*, the "yoga by action" called.
3. Its performance is a necessity for the active in order to satisfy that particular inclination and propensity of mind for action and its performance.
4. In that case, the course through inaction is futile.
5. Hence, action is better than inaction.
6. Therefore, a course of the restraint of the subjective modifications by action was also by the ancients taught.
7. The untrained subject is wild and restless on account of its being propelled by senses.
8. Senses slowly come down by strict adherence to action.
9. The pacification of restlessness is effected by experience.
10. The wild nature is controlled by perfect discipline.
11. Perfect discipline is possible by always guiding the subject with the two sets of principles of moral virtue.
12. *Ahimsa*-(non-killing), *satya*-(veracity), *akrodha*-(angerlessness), *Kshanti*-(forgiveness), *udarata*-(generosity), *maitri*-(friendliness), *karuna*-(compassion), *amanitwa*-(humility), *brahmacharya*-(continence) and *arjava*-(righteousness) are as the first set of the ten moral virtues known.
13. *Saucha*-(cleanliness), *dhairya*-(patience), *titiksha*-(endurance), *adhyavasaya*-(perseverance), *tapas*-(mortification), *santosh*-(contentment), *mudita*-(complacency), *swadhyaya*-(study), *sraddha*-(faith) and *bhakti*-(devotion), are as the second set of the ten moral virtues known.
14. Abstinance from killing or injuring beings by word, or thought, or deed, is known as *ahimsa* (non-killing).
15. A strict adherence to the said virtue makes the heart free from cruelty.

16. The habitual regard for the state or character or being in exact conformity in speech and thought to an existing fact or facts, is as *satya*-(veracity) known.
17. When that is established, the thoughts and words will be as effective as any virtuous effective act.
18. The quality or state of being free from anger, even under circumstances of extremely uncongenial character, is called *akrodha*-(angerlessness).
19. That being confirmed, there cannot be a place for anger and its concomitant evils.
20. The quality, of being perfectly cool and unvengeful for the worst injury done by an enemy, and also, of returning good for the evil is *kshanti*-(forgiveness) called.
21. The quality of being very free and liberal with large and open heartedness either in bestowing or giving alms or gifts without the least idea or expectation of gaining anything in return, is said to be *udarata*-(generosity).
22. The practice of the said two, *kshanti* and *udarata* brings forth the spirit of self-denial.
23. The quality of having affection and love for all beings, is as *maitri* (friendliness) known.
24. *Karuna*(compassion) is the quality, of having that noble feelings of sympathy with sufferings of any being, and of being prompted to relieve the said sufferings.
25. The said virtues two, *maitri* and *karuna* being confirmed, there shines amiability.
26. And also, there dawns the purity of emotion.
27. *Amanitwam* (humility) is the quality of being humble and submissive to all fellow beings.
28. By the establishment of the said virtue the vice of self-conceit cannot reach there.
29. *Brahmacharya* (continence) is the voluntary control of sensual or carnal cravings by always keeping the mind aloof from their objects.
30. Thereby, there is the preservation of sexual energy, which trans-forms itself into *ojas* or the supreme mental power.
31. *Arjava* (righteousness) is the character of being innocent, just, moral and virtuous with a disposition to do good to all.
32. That being confirmed, the two sides, the emotional and the rational, become greatly free from impurities.

33. *Saucha* (cleanliness) is the state of being perfectly clean in body, as well as in all its necessities such as food, water, air and clothes.
34. A strict observance of the said principle brings up bodily health and mental vigor.
35. The quality of awaiting events, without perturbation even amidst worries and annoyances, is called *dhairya* (patience).
36. The quality of enduring meekly all sorts of miseries, without lamenting and repenting, is *titiksha* (endurance) called.
37. They, *dhairya* and *titiksha*, being confirmed, there dawns serenity of mind.
38. Also, there, thereby develops will-power.
39. *Adhyavasaya* (perseverance) is the habit of continuing on to strive after any worth course against any difficulty, danger and hindrance or opposition.
40. The destruction of fickleness, and the consequent growth of mental steadiness are the results of the confirmation of the said *adhyavasaya*.
41. *Tapas*¹ is the habit of voluntary inflection of certain severities on the body by way of fasting etc.
¹mortification.
42. Its cultivation subdues passions and other sensuous appetites.
43. The quality of being perfectly satisfied with objects that come to one's lot, during the course of the general struggle to be what one is finally to be, is as *santosha* (contentment) known.
44. By the confirmation of the said quality, there is peace of mind.
45. The state of being pleased and satisfied with any virtuous progress, or greatness found in any fellow being is *mudita* (complacency) called.
46. The said *mudita* being confirmed, the heart becomes free from jealousy.
47. A right critical study of nature and man, in order to have an understanding of the real cause of this universe, is as *swadhyaya* (study) known.
48. The said study gives intellectual satisfaction with regard to the metaphysical problems, which spring from the very nature of the rational intellect.
49. The complete belief in the Absolute Reality, and in the "Divine Mission" of the same,

which descends as a result of intellectual satisfaction, that rises by the right understanding of the metaphysical theories, is as *sraddha* (faith) known.

50. It gives an impetus to mold the course of life in to the right direction.

51. Intense love, and the consequent eagerness to fulfill the "Divine Mission" of *Brahman*, is *bhakti* (devotion) called.

52. The said devotion brings up an attitude, by which there is a possibility of the restraint of the subjective modifications.

53. Also in those spheres, where there is the cessation of the idea of self-exertion, the force of devotion works to bring up super-conscious states.

54. The guidance, by the said principles of virtue prepares the ground for a happy operation of the said attitude.

55. The right attitude dawns later on.

56. Firstly, the execution of duties and performance of actions are believed, with reverence, to be the Mission of *Brahman*.

57. This reverential belief or faith, brings forth an attachment to action.

58. Hence, there comes the struggle for the right execution and true performance of duties and actions with great energy.

59. There success breeds happiness, and failure misery.

60. For, there is an attachment for the fruits which is the actual cause of whirling in the whirling wheel of strife and stress.

61. Nescience and indiscrimination with their following retinue are its causes.

62. Good company, right discrimination and the consequent knowledge destroy the above.

63. The modifications of the said retinue of nescience and indiscrimination, are restrained by the modifications of their corresponding opposites.

64. Then detachment from the fruit of action truly dawns, for when action is attributed to the Mission of *Brahman*, its results, good or bad, cannot be attributed to be belonging to someone else.

65. The said detachment brings peace of mind, for the ideas of success and failure work no more there.

66. There is then, tactfulness in action, for it is performed with calmness of mind.

67. Tactfulness in action is as *yoga* termed, for it greatly restrains the subjective modifications of the painful order.
68. In the said restrictive condition due to tactful performance of action, the so called pains and pleasures disturb not the subject.
69. Therefore, equanimity takes its stand.
70. Also, the lurking ego is too much enfeebled.
71. The constant recurrence of experience in the execution of action with tactfulness makes a habit.
72. A regular habit is called an instinct.
73. When blessed with the said instinct, the performance of action takes place even without much function of the ego.
74. Therefore, its enfeebled condition does not interfere with the said performance.
75. The instinctive procedure of the tactful performance of action, with very little function of the ego, develops an attitude, that he is not the actor, but that by his presence, or Mission, as called by the active, the actor acts.
76. This is known as the realization of inaction in action.
77. Hereafter begins the work of a full restraint.
78. The trial to be conscious of the said attitude under all circumstances is *dhdhana*¹ called.
¹concentration.
79. There is a firm established of the attitude by a long and continuous practice.
80. The undivided continuation of the consciousness of the said attitude under all circumstances is called *dhyana* (meditation).
81. Success is sooner, if *dhyana* is practiced with great faith and vigor.
82. An unbroken flow of the said consciousness, with the cessation of the idea of all circumstances, is as *tanmaya*¹ state known.
¹deep mediation *in which* the subject is fully absorbed in the object of its mediation (*en rapport*).
83. There, there is the realization of action in inaction, inasmuch as there is the action of

consciousness, even though there is the cessation of the idea of its own action and of the external actions.

84. Also, the ceaseless consciousness of the said attitude restrains all other modifications.

85. But then, it is also a modification, though different in nature from the rest.

86. It is a modification of the non-painful order.

87. When the spirit of intense non-attachment precedes a *tanmaya* state, the non-painful modification, causing the cessation of all others, ultimately ceases to be, as fire burning away other objects, ultimately ceases to exist.

88. But its substratum exists yet, displaying an individual existence, apparently of its own.

89. With the continuation of the precedence of the spirits of non-attachment and self-abnegation, that being suppressed, all are suppressed.

90. Then, there being no possibility for super-imposition, the Reality, Whose simple existence and presence is the "Divine Mission" called, shines in an un-falsified form and glory of Its own.

Here Endeth Chapter II of The *PURNA SUTRAS*

Om! NamO Bhagavate Purnanandaya!

Chapter III

1. Here beings a short treatise on *bhakti-yoga*, the "yoga by devotion".
2. The restraint of the subjective modifications by *bhakti-* (devotion) is *bhakti-yoga* the "yoga by devotion" called.
3. Intense love and the consequent attachment to that *Brahman*, Whose nature is infinite mercy and unbounded grace, is known as *bhakti-* (devotion).
4. It is, indeed the highest, the noblest and the most subtile manifestation of the sea of emotion.
5. Some are by nature highly emotional.
6. In its uncultured state, the emotion manifests in the forms of the sentiments of lower order, such as hatred, jealousy, anger, lust, passion etc.
7. Then it is more an enemy than a friend.
8. It, being of the nature of easy excitement, rises suddenly and falls too in the same way.
9. Hence, it is compared to boiling milk which swells and rises up at once, if the fire blazes below, and falls too in the same way, if the fire is otherwise.
10. Often is it so active in its functions that even reasons fails to come to its guidance.
11. It becomes cultured by keeping company with the great, by hearing and studying the lives of the great, by reading or hearing or singing or thinking the glories of the life of the highest ideals, and by always trying to keep the said ideals in view.
12. It then manifests in higher forms, such as love, admiration, appreciation, reverence, etc.
13. Now it is subtle in nature.
14. The subtlety is to be preserved with care.
15. The preservation is possible by avoiding, evil company, hearing or thinking or talking about the deeds of the wicked, hearing or thinking or talking about the charming objects of sensuality, and also by avoiding all sorts of fancies and luxuries.
16. The higher manifestations are slow but steady in their functions.
17. Wherever and whenever greatness or wonderful might or grandeur or sublime beauty is found either in individuals or in nature, there firstly develops love.
18. Love in its turn brings forth admiration and appreciation.
19. As a result of this, there flashes out reverence.

20. Now, the lower manifestations of emotion do not frequently burst forth.
21. If they are restrained even in their occasional visits, the feeling of reverence becomes very intense.
22. The restraint is possible by remembering the happiness derived from having the manifestations of the opposite order.
23. Also, by discrimination.
24. The animal cravings are greatly attenuated by strict observance of cleanliness of body, food, water, and air, and of austerities.
25. Its nature is perceived, studied and understood with the said intense reverence, faint but sure glimpses of the Divine are caught.
26. Then, there surges the all-consuming enthusiasm of devotion of the Divine in nature.
27. But bhakti-(devotion), deprived of the sense of the sublimity and the divinity of the Infinite *Brahman*, is always changing unsteady.
28. Nature seems to exist because of the Divine.
29. It is preserved because of the Mercy of the merciful Divine.
30. Hence, the Divine is the Lord of nature and the Lord of all.
31. By thus constantly hearing, or talking, or thinking, or singing the glory of the incomparable and immeasurable mercy and grace of the Divine Lord, the devotion becomes fixed and steady.
32. The steady devotion gradually makes the devotee forgetful of everything else but the Lord.
33. By its attainment, the devotee, relinquishing everything else, strives to throw himself at the service of the Lord.
34. The service is by way of worshipping Him with intense love.
35. Love knows no bargain.
36. Hence, the adoration is of selfless character.
37. There sometimes creep up narrowness, bigotry and fanaticism.
38. The selfless adoration, preceded by large-heartedness, destroys the said narrowness and its attendants.

39. Also, by that, the devotion becomes intense and subtle.
40. Its intensity brings up an attachment in the form of constantly recurring thinking about the Lord and His glory.
41. This sort of ceaseless contemplation gradually establishes a sort of personal relationship between the Lord and His devotee.
42. The first manifestation of the establishment of personal relationship is like that of a faithful servant to his loving master.
43. Hence, the devotee's service to the Lord is like that of a faithful servant to his master.
44. But there is then awe and fear, because of the development of the sense of personal insignificance before the Infinite Lord.
45. By this sort of service, and the consequent growth of the intensity of devotion, there disappears the said sense with all its resultants.
46. With the said disappearance, the approachment is felt to be nearer than before.
47. Therefore, the behavior towards the Lord, is like that of a friend towards his dearest friend.
48. The constant remembrance with the said friendly love greatly purifies the emotion.
49. On account of the purified emotion, the relationship is felt to be more closely personal.
50. The devotion then, manifests itself in the form of extreme parental affection for the Divine Lord.
51. Because of this great affection, often beatific nectar streams forth into the mouth and rapturous tears flow out of excessive holy delight.
52. And often, there are also deep and sublime ecstasies.
53. In the said ecstasies, as there develops a feeling that the lover and the Beloved Lord are one in spirit, the devotion manifests in a very intense form.
54. Even a moment's forgetfulness of the Divine Lord becomes intolerable, inasmuch as there comes the feeling of the pangs of separation.
55. A retirement to lonely places, in order to feel the constant companionship of the Beloved

Lord, often follows.

56. There is then, an almost undivided and uninterrupted flow of love towards the Beloved Lord.

57. Often, there is a sense of the living presence of the Beloved.

58. Therefore the devotee laughs, jumps and dances out of extreme joy.

59. And oft, there is an idea that the Lord has forsaken him, inasmuch as that sense of the presence of the Lord is off from his mind.

60. Then the devotee cries and rolls on the ground and implores the Lord not to forsake him.

61. Again he, conversing with the Lord with a choked voice and with tears flowing, becomes unconscious of everything else except his Beloved Lord.

62. Thus, he appears like a mad person.

63. Ultimately, this great attachment to the Lord results in the complete consecration of himself to the Divine Lord.

64. Therefore, there is an identification of his will with that of the Divine.

65. Also, his everything is felt to be that of the Divine.

66. Then he, being free from all desires, becomes perfectly calm and serene.

67. Also, he remains all full of a supreme satisfaction.

68. Then, even the dual contraries greatly fail to influence him.

69. Now, there is only a continuous and undivided flow of consciousness of the Divine Lord by the express force of the strongest and deepest form of devotion.

70. Hence a rise to a higher and ultimately to the highest stage becomes easy and perfectly natural, as there is no need of personal artificial exertion.

71. As a result of this constancy, the rest of the modifications cease to exist.

72. Even that of the individual ego merges in to the supreme modification.

73. Because of the further action of the most subtle form of devotion, the supreme modification merges in its substratum.

74. The said substratum displays an individual existence, apparently, of its own.

75. The devotion, after the annihilation of the limitations, becomes one with the universal

divine Love and Mercy.

76. The said Love and Mercy are nothing else but the simple existence or presence of *Brahman*.

77. It is truly the said existence or Mercy, the non-existing *Maya*, displaying an individual existence, becomes the said substratum.

78. With the presence of the notion of voidness by avoiding the idea of the supposed Mercy, that too being suppressed, all are suppressed.

79. Even the so called Mercy including devotion, the highest and the most subtle form of emotion, exists no more there.

80. Then, there being no duality for the possibility of super- imposition, the Reality Whose unparalleled presence is the "Divine Mercy" called, shines in an unfalsified form and glory of Its own.

Here Endeth Chapter III of The *PURNA SUTRAS*

Om! NamO Bhagavate Purndnandya!

Chapter IV

1. Here begins a short treatise on *Raja yoga* or the "*yoga* by direct psychic control".
2. It is the restraint of the subjective modifications by direct control of the psychic powers.
3. The psychic powers are nothing else but the reproduction of the said "Mysterious Mystic Power" of *Brahman* in particular forms owing to particular causal conditions.
4. It may be said that they are the manifestations of the "Mysterious Mystic Power" through particular limitations of causality.
5. The said limitations and conditions are inherent in the substratum of the said psychic powers.
6. The more they are directed to without, the more they are limited.
7. But, when they are directed towards their own substratum, the inherent limitations are destroyed.
8. Their destination is nothing else, but the destruction of the causes of the modifications, as well as that of the modifications.
9. The said substratum is a substratum by virtue of its being the summation of the said causes and the said limitations.
10. If the causes and limitations cease to be, the so-called substratum cannot be otherwise.
11. Then, there being neither the substratum nor the limitations, there exists the unlimited "Mysterious Mystic Power".
12. That is verily the simple presence or existence of the Reality.
13. To attain that Mystic Power, the subjective modifications are to be restrained by controlling the psychic powers and directing them towards their own substratum.
14. The said mode of restraining the subjective modifications is of eight accessories.
15. *Yama*¹, *niyama*², *asana*³, *pranayama*⁴, *pratyahara*⁵, *dharana*⁶, *dhyana*⁷ and *samadhi*⁸ are as the eight accessories known.

¹restraint.

²observance. ³posture.

⁴control of the universal principle of energy.

⁵abstraction. ⁶concentration. ⁷meditation. ⁸trance.

16. Of these, *ahimsa*, *satya*, *asteya*, *brahmacharya* and *aparigraha* are the *yams* (restraints).
17. These five are to be practiced by all without any exception or excuse, of caste or creed or time or space or circumstances.
18. The *niyamas* are *saucha*¹, *tapas*², *santosh*³, *swadhya-aya*⁴, and *iswarapranidhana*⁵.
¹cleanliness. ²mortification. ³contentment. ⁴study. ⁵devotion to the Supreme Self.
19. The purport of these two accessories is to thoroughly discipline the mind-stuff as a right preparation for the said restraint.
20. The conscience becomes perfectly clear and subtle by the vow of "*ahimsa*" (non-killing), inasmuch as cruelty and bluntness of conscience, devoid of pity, kindness and love, which are the results of habituating one's self to *himsa* (killing) or injuring or doing any sort of injustice or doing any sort of injustice to others either by word or thought or deed, cannot have a place in the nature of that individual.
21. Passion, lust, anger and ignorance that often tempt one either to kill or to injure or to do some sort of injustice to others, are greatly controlled by the habit of thinking contrarily to the temptations of *himsa* (killing) etc.
22. That being confirmed, there shall be always speech, thought, and deed only of love and kindness.
23. The peculiar mental weakness that tempts a liar to speak falsehood or a thief to speak falsehood or a thief to steal, is destroyed by strictly adhering to the vow of *satya* (veracity), and that of a *asteya* (non-stealing).
24. With the destruction of the said weakness, its concomitant evils cease to be.
25. Hence, there dawns the spirit of moral boldness.
26. The being confirmed, there truly shine manliness and power.
27. By *brahmcharya* (continence) there is a preservation of energy.
28. By *aparigraha* (non-receiving of gifts) there is no fear of physical or mental dependence and slavery.
29. That being confirmed, there comes freedom of mind.

30. By *saucha* (cleanliness) there is a cessation of the idea of body.
31. By *tapas* (mortification) there is a cessation of the ignoble sensual cravings.
32. By *santoshā* (contentment) there is an acquisition of extreme peace and joy.
33. By *swadhyaya* (study) there is an attenuation of afflictions.
34. The afflictions are indiscrimination, nescience, egoism, self- conceit, attachment, aversion, love of self and lust of life.
35. There is a purification of the nature of emotion by the cultivation of *iswarapranidhdna* (devotion) to *Brahman*.
36. The attainment of *trance* becomes possible only by the help of purified emotion.
37. *Asana* (posture) is that in which the body remains steadily erect and comfortable.
38. Its mastery drives off mental laziness and brings up a sort of relative calmness of mind.
39. *Pranayama* is the control of the universal principle of energy in its manifestations of psychic force latent within the organism of each individual, through a control of the vital energy that does the function of constant respiration.
40. The possibility of its control is through inhalation, exhalation and retention of respiration regulated by place, time, number, duration and subtle or otherwise.
41. Its control is obtained, when after the cessation of inhalation and exhalation, there shall be a state of complete retention either with or without reach for a long time, without any idea of time or space etc.
42. Its practice destroys the impurities that cover up *ritambhara- prajna*, the subjective luminosity.
43. Also, it renders the mind fit for concentration.
44. *Pratyadhara* (abstraction) is that by which the senses are not allowed to come in contact with their own objects, but are made to follow their inherent nature.
45. By that, the senses come under perfect control.
46. *Dharana* (concentration) is the subjective stead-fastness in an idea or thought or an actual object.
47. Its steadiness is by habituation to the subjective steadfastness in a particular holy and

divine conception regarding the nature of *Brahman*.

48. Or, in the inward note of the symbolic "Super-Song":
49. Or, in the emblem of the said "Super-Song" centered in any one of the psychic centers;
50. Or, in an idea derived by understanding the meaning of the said **note**;
51. Or, in an idea derived by understanding the simple emblem of the "Super-Song";
52. Or, in any one of the mystic symbols, representing any one of the deep metaphysical doctrines;
53. Or, in the direct mental conceptions regarding the same doctrines;
54. Or, in the idea of the ideal of perfection or of the highest purity;
55. Or, in the cognitions of the higher sense activity;
56. Or, in the form or idea of a brilliant lustrous flame or one of any one of the luminaries;
57. Or, in the form or idea of the divine spiritual teacher;
58. Or, in the holy appearance of a dream;
59. Or, in the idea of dreamless deep sleep;
60. Or, in the grand and sublime scenes of nature;
61. Or, in any object that suits the individual's taste.
62. *Dharana* (concentration) with steadiness ends into *dhyana* (meditation).
63. *Dhyana* is an undivided and unchanging flow of the effort of the subject to understand its own object.
(There are many techniques for *Dhyana*. For example, inward stroke of *Dhyana* using a mantra (meaningless word) to experience the transcendent is one such technique called *Transcendental Meditation*. - Editor)
64. The same, when shines with the light of the essence of the object and is devoid of the additions of anything else, is *samadhi* (trance) called.
65. The three, *dharana*, *dhyana* and *samadhi* are related to one another consecutively as cause and effect.
66. The gross are restrained by the subtle and the subtle by the most subtle.

67. The steady and undivided flow of the most subtle is by the power of impressions of the will-to-restrain and will-to-suppress.
68. The said oneness of the flow of the most subtle is as the subjective one-pointedness known.
69. The subjective transformation into diverse modifications and the recognition of all of them as such, is as diverse-pointedness known.
70. The rise of one-pointedness is after the destruction of divers-pointedness.
71. The trance is the annihilation of diverse-pointedness and the rise of one-pointedness.
72. But then, *nirbija-samadhi*, the trance-seedless, is beyond divers-pointedness as well as one-pointedness.
73. The related three are as *samyama* known.
74. It forms the more intimate internal accessory that the preceding five to *samprajnata-samadhi*.
75. The said preceding five form the external to the same.
76. But to the *nirbija* (the seedless), because of its being beyond diverse-pointedness and one-pointedness, the said *samyama* only forms an external accessory.
77. The subject capable of *samyama* can move unhindered or unchecked from the grossest to the most subtle conditions of this apparent existence known as *prakriti* or nature.
78. Hence, every aspect can be easily revealed to such a subject.
79. Because the subject can be identical with nature, every power of nature can be taken into its fold.
80. Then, the subject, taking powers from the higher and more subtle spheres of nature, can transmit the same to the lower gross spheres.
81. But this sort of lingering in nature brings up newbonds and limitations.
82. The said bonds bind and the limitations limit in a stronger way than the rest.
83. It is, indeed, more difficult to break them off than to break those of the other types.
84. Hence, the wise desire not a lingering even in the most subtle forms of nature.
85. This sort of desirelessness tends towards transcendence over one-pointedness too.

86. This tendency suppresses even the most subtle forms.
87. Their suppression means the suppression of the one and the all.
88. Then the so-called nature ceases to be even as an apparent existence.
89. This state, in which there is a cessation of nature, is as *nirbijasamadhi* (trance-seedless) known.
90. Then, there being no duality for the possibility of any sort of super-imposition, the Reality, Whose presence is the "Mysterious Mystic Power" called, shines in an unfalsified form and glory and Its own.

Here Endeth Chapter IV of The *PURNA SUTRAS*
Om! Namō Bhagavate Purnanandaya!

Chapter V

1. Here begins a short treatise on *jnana-yoga*, the "yoga by knowledge".
2. The restraint of the subjective modifications by means of a particular kind of steady and fixed idea or notion about the Reality which comes as a result of strong faith, that dawns after a right, rational, discriminative and critical understanding of all the metaphysical problems is as *jnana-yoga*, the "yoga by knowledge" known.
3. The said understanding or knowledge shines after a thorough enquiry into the natures of the perceiving subject and this perceived mighty object called the universe.
4. On account of a peculiar sort of inherent inquiring nature, that wonderful faculty known as the faculty of reasoning and judgment or in other words the intellect called, goes on with an enquiry by way of putting forward problems after problems regarding the nature of the universe and that of its existence for solution.
5. Artificial indifferentism to the said problems cannot satisfy the natural inherent eagerness.
6. Hence, there is an intense intellectual endeavor to understand the said problems.
7. As a result of the said endeavor, there stands a speculative edifice, the summits of which pierce into the empty space of pure understanding.
8. So, they transcend the regions of common experience.
9. The verity and certainty of the judgments that crown the said edifice, cannot be ascertained;
10. Because of their inaccessibility to common experimental intuitions.
11. Hence, very often there is the danger of taking the fallacious to be those of verity.
12. False knowledge based on fallacious judgments is more injurious than ignorance.
13. The possibility of the fallacious is due to want of culture and discipline of the intellect.
14. Love of senses, its resultant realistic tendencies, the force of wrong habits and the play of false imagination tend the intellect towards fallacious judgments.
15. These causes can be rooted out by the destruction of all the inherent evil tendencies;
16. Also, by driving off the mental weakness caused by the formation of the habits of sensual life.

17. When the causes are rooted out, the scope becomes less.
18. Even the remaining scope ceases to be, if the function of the intellect is regulated by the laws of correct thinking.
19. Then an earnest investigation with study brings forth right understanding of the metaphysical truths.
20. The said understanding, with an appreciation of the said truths, leaves a particular kind of mental impression.
21. The continuance of the consciousness of the said impression restrains the subjective modifications.
22. That too, after restraining all others, ceases to be.
23. Then, there shines the only second-less Reality.
24. The simple presence of the Reality is the "Light and Knowledge" absolute called.
25. It is by That that all these are lighted.
26. When there is a manifestation of That, there is no need for the manifestation of this knowledge.
27. Because this is only the limited manifestation of That Knowledge with the super-imposed additions of the forms of the subjective modifications.
28. The said mode of restraining the subjective modifications for the manifestation of that "Light and Knowledge" has ten accessories called '*sama, dama, titiksha, uparati, 'siksha, jijnasa,' sraddha, dhyana* and *samadhi*.
29. The mental state, wherein all the inherent tendencies are in a subdued condition, is '*sama*' called.
30. The vicious are by the virtuous, and they are in turn by the more virtuous replaced.
31. The state of not being carried away by external temptations and objects is as *dama* known.
32. The practice of the said two brings up strengths of mind.
33. Also, thereon, there is a gain of the tranquility of mind.
34. Thereon, subjective one-pointedness becomes easily obtainable.
35. The calm endurance of all sorts of troubles without lamenting or repining is called

titiksha.

36. Its practice develops will-power.
37. That being confirmed, the subject is capable of remaining unmoved or unaffected even before a threatening danger.
38. The quality of withdrawing all senses from the respective objects, is *uparati* called.
39. That being confirmed, all kinds of lower sentiments are restrained.
40. Thereon, the heart becomes free from all sorts of impurities.
41. Thereon, there is also the confirmation of continence.
42. Then, the intellect becomes very keen and sharp.
43. Also, the memory becomes extraordinarily fine;
44. Because of the formation of *ojas*.
45. The training of the reasoning faculty, is '*siksha*' called.
46. It is done by regulating and systematizing the course of the function of the reasoning faculty by the recognized laws of logic, in accordance with '*srutis*' (revelations).
47. Then the judgments will not be of fallacious nature.
48. That being confirmed, there shall be vast intellectual insight.
49. *Jijnasa* is the act of inquiring or investigating into the nature of the existence and the final cause of the universe.
50. By the said investigation, there is an understanding of, how the macrocosm, known as such, is a pure representation, how apart from and independent of the representation there shines the Reality, how apart from that Infinite Reality there is no possibility for the so-called existence of the representation and how the microcosm is exactly of the same plan as the macrocosm.
51. From the said understanding there flashes the real essence of the understanding that That which appears as the universe, but is not what It appears to be, is the secondless Reality.
52. And That which appears as a man or as a being, but is not what It appears to be, is *Atman*, the eternal Self.
53. And that this Self is verily that Reality.

54. Because of the complete satisfaction of reason in the said knowledge of the consequent appreciation for it, there dawns right belief.
55. The said belief in the said knowledge is as '*sraddha*' (faith) known.
56. Verily, it is more stable than blind belief.
57. Mere intellectual grasp without the said faith is of no avail.
58. The said knowledge with the great help and the working of the said faith brings forth an intensely steady attitude that everything is the Divine Reality or that the Reality is not what It appears to be or that the Self within is that very Supreme Reality.
59. The development of the said attitude attenuates the mental afflictions.
60. *Samadhana* is the subjective steadfastness in its own holy conception about *Brahman*.
61. The said conception is derived through the medium of an attitude of the positive course, or through that of an attitude of the negative one, or through that of an attitude of the course of the pure I-ness.
62. The long, continuous and steady practice in *samadhana* forms into a habit.
63. The settled habit makes the subjective steadfastness instinctive.
64. The flow of the instinctive steadfastness in the said conception gives rise to a fixed subtle modification.
65. The objective substratum of the said modification is the same conception in a perfect style.
66. It is, therefore, the *Brahmakara-vritti* called.
67. In some cases its substratum is of the conception of *Sat* (Infinite Existence).
68. In some it is of the conception of *Chit* (Infinite Knowledge).
69. In some it is of the conception of *Ananda* (Infinite Bliss).
70. Again, in some others it is of the conception of *Sat-Chit-Ananda* (Existence - Knowledge-bliss) absolute.

71. When the rational temperament is mixed up with the seeds of the mystic nature or those of the active nature, the substratum is generally of the conception of *Sat* (Infinite Existence).
72. When that shines unmixed, it is generally of the conception of *Chit* (Infinite Knowledge).
73. When that is mixed up with the seeds of the emotional nature, it is generally of the conception of *Ananda* (Infinite Bliss).
74. When that is mixed up equally with the seeds of all the other three, it is generally of the conception of *Sat-Chit-Ananda* (Existence -Knowledge -Bliss) absolute.
75. The undisturbed flow of the effort of the subject to grasp the said modification is *dhyana*.
76. The same flow of the effort or the flow of the concentrated consciousness, when shines with the light of the essence of the said objective modification, and is devoid of its own additions or limitations, is *samadhi*.
77. The trance, where, the concentrated consciousness, being fully absorbed in shining with the light of the essence of the modification, reserves an individuality of its own, though not well conscious of it, is the *samadhi-Savikalpa* called.
78. There being duality, there flourishes super-imposition. Hence, that knowledge is of mixed-up character.
80. But that is superior to the knowledge derived through sense-perception.
81. Because it refers to the particular details of the subtle and abstract forms of the apparent existence.
82. Those who have an attachment to the said knowledge on the ground of its superiority to the other sort, are bound up to the objective existence.
83. Therefore, there is a whirling in the wheel of life and death.
84. The said knowledge, however deep and sublime it may seem to be, is something like the knowledge of the so-called mysteries of the dream land or that of a grand mirage.
85. Hence, the wise eagerly wish to be away even from it.
86. The said eagerness or wish to be away even from it, is called supreme dispassion (*para-vairagya*).
87. When the said trance is preceded by the supreme dispassion, there is suppression of the said superior knowledge.

88. Its suppression indeed means the suppression of the knowing and of the known.
89. The trance, wherein there is a suppression of all these, is the *samddhi Nirvikalpa* called.
90. Then there being no duality for the possibility of any sort of super-imposition, the Absolute Reality, Whose simple presence is the "Light and Knowledge" called, shines in an unfalsified form and glory of Its own.

Here Endeth Chapter V of The *PURNA SUTRAS*
Om! Namō Bhagavate Purnanandaya!

Chapter VI

1. The subjective modifications are restrained either by pure and selfless action or by devotion or by control of psychic powers or by philosophical discrimination.
2. Also by certain prescribed complex courses, where to certain principles of the different said courses are applied.
3. The said application is according to certain laws that govern the spiritual planes.
4. And the restraint is also possible by independent and wise application of certain principles from certain courses or from all.
5. In this case, the application is according to the complexity of the nature of the subject.
6. Also, again, its possibility is by sheer touch of divine compassion of an adept teacher wise.
7. By any of the means of the restraint of the subjective modifications, when the said modifications are restrained, there shall be the realization of the Reality in Its own unfalsified form.
8. Because then, there is nothing else to falsify That.
9. From the first to the last, all the evolved states of the apparent existence exist no more there.
10. Even the apparent existence ceases to exist.
11. The declaration that it exists as a separate independent entity as to be denied.
12. For it contradicts the realizations.
13. Also it contradicts the right revealed texts that preach the oneness of the Existence.
14. Also because it contradicts the right revealed speech of Bhagavan Sri Guru Deva.
15. And also because it is self-contradictory, inasmuch as those who declare its existence contradict their own declarations regarding the Reality.
16. It is wrong to say or to declare that there reigns pitch darkness after unwisely shutting one's eyes to the brilliant Illumination that pervades all through, in and out.
17. After the cessation of all, the Reality ceases not to be.
18. Also the said Reality never ceased to be.
19. The supposed plurality of the Reality is altogether to be denied.

20. For that is never realized.
21. Also because it contradicts the supreme realization, revelations and authority.
22. There ever and always being the only Reality, whatever else seems to exist is the said Reality.
23. But then, the Reality is not what It seems to be as something else.
24. Verily, then, there vibrates the one concordant, ceaseless, supreme note of the said final realization in all the three states..
25. Passion or lust, and jealousy or hatred shall be no more there.
26. Because then, there being only the Reality, who is to love or who is to be loved, and who is to hate or who is to be hated?
27. In motion, the notion is that of motionlessness and in action, that of actionlessness.
28. Amidst sorrows and distresses, the state is that of undistressfulness.
29. Amidst enjoyments, the state is that of their beyondness.
30. Having the fruits of past actions, both good as well as bad, there is nothing to reap.
31. With body, the state is that of disembodiment.
32. Hence, there is birthlessness and deathlessness.
33. In the state of apparent mindfulness, the state of that unmindfulness, and in the state of unmindfulness, it is that of mindfulness.
34. There being non-duality, the ideas of goodness or badness do not arise.
35. Then, what injunctions can enjoin, what prohibitions prohibit?
36. In the state of transcendency over all *dharmas'*, the appearance hangs as an embodiment of all dharmas.
'Right duties, moral virtues, spirituality.
37. The apparent life just lingers as a demonstration of the *dharmas*.
38. Then the so-called world shall be the field of the said demonstration.
39. When *dharmas* are showered and when the demonstration comes to an end, the lingering also comes to an end.
40. Then The Ceaseless Reality or *Brahman* is the only Ceaseless Reality.

Om!

Here Ends, with Chapter VI The *PURNA SUTRAS*

Om! Namō Bhagavate Purnanandaya!

TRANSCENDENCE

The Realization of the Absolute

This lecture was delivered in Oberhaslich bei Dippoldiswalde, Germany, Summer 1929.

Sisters and Brothers:

The one problem that was again and again solved and that again remained problematical to every fresh seeker, the problem that had baffled again and again the rational curiosity and that had again soothed and consoled the earnest devotee's devotion, the problem that had again and again humbled down the proud exact-measurer, and that had again elevated the ardent and sincere consecration, to the very peace and perfection, is the problem that stands before us as the problem of problems. It is the problem, the solution of which is mysteriously complicated, not because the wise want to make it so, but because this grand and sublime Existence of which the problem is a problem in every age, in every clime, is indeed unspeakably complicated and chokingly mysterious. I say that the problem is mysterious, because its solution verily embraces the Infinite, the Absolute. We may project our telescopic vision far off into the interstellar spaces, we may project our mental view far-far off beyond unimaginable distances, but then the Existence extends unlimitedly further on beyond the view. And where is the end and where is the beginning? We may pierce into the unimaginably small our microscopic view which may display the small, pointing out the possibilities of the smaller than the small where our view shrinks back, where even the idea of smallness fails to depict the smallness even there shines the same Absolute in Its falsified form and glory. Truly, a problem, the solution of which embraces such a grand and sublime Existence, can be rightly said to be the problem of problems. It is no new problem which confronts us only. It is as ancient as the history of mankind. Even in those far off ages, the traces of which are unknown to history, and about which tradition hardly gives any clue, the problem was problematical to the earnest seekers, and its solution was a solace to the calm sages. Call it a problem of religion or that of philosophy. Call it a problem of science or that of any other branch of knowledge. It indeed remains the same and it affects neither the problem nor its solution, because the solution embraces the all, because it covers up all these all. Hence the wise, the great Masters, the great molders of mankind who had lived up to what they ministered unto us told us "Look with thy senses, collect the data by understanding, analyze, synthesize, and generalize the data by reason, study the generalizations with criticism, examine with thorough discrimination how far the generalizations are in agreement with the actual, the perceptual with the conceptual, transcend the state of disagreement, enter the field of agreement with religious fervor and devotion, and thus by supreme ecstasy, trance and self-absorption realize the solution, the greatest mystery of mysteries". That is the way to the solution of the problem, the problem of problems. That is the way, the only way to right wisdom. For because of this, because of the fact that one method of enquiry supplements the other until at last the Absolute Existence, the very foundation of all knowledge, is realized as the very substratum of consciousness within, the solution of the greatest problem is known. If it were not so, you might have belief, you might have argument, you

might have reason, you might have reasonable probability, but you could not have knowledge.

Without a kind of true unity between science and metaphysics and philosophy and religion, true knowledge and wisdom is not possible. It was a kind of false superstition that had thrown the unity and the supplementary nature of each other out of sight and consideration. This superstition which has been working more in the scholastic markets and academical shops than in other places, has spread the veils of darkness and has made the progress towards perfect knowledge and wisdom an impossibility. In every branch, in every form of enquiry they have created strong fences that fence the view. And lo! in these fences the seekers wander with blindfold vision, with a vision altogether restricted to short limitations to heap up heaps of rubbish and thus leave off the central point, the problem of problems. Such is and has been the blunder of the superstition. It has influenced both the dexterous artificer and the exact-measurer, both the speculative metaphysicist and the critical philosopher to such an extent that each instead of entering each other's dominions for enlarging the scope and the extent in order to know the mysteries of this sublime and grand Existence, bolt themselves in air tight compartments in such a way and to such an extent that their ultimate progress is forever stunted in growth whatever maybe the nature of the view that pervades itself in itself. There are some artificers who are very efficient in their dexterity, but who being possessed by the academic superstition, never dare to enter the fields beyond their limits. Thus the growth is verily stunted and the dexterity is not carried even a little more than brute instincts. Again there are men who can measure and calculate with wonderful exactness and precision and then define things as they seem to be as things as such, but who with indifference close their eyes to the view of careful criticism of the exact data of their experience. The indifference with which the view is closed and thus the very channels of progress are shut, is not ingrained in their nature or in that of their original enquiry. It is a matter of pity to see and to say that they are trained to indifference that destroys the very center of the idea of the enquiry. What is it that debars these men of endowments from the essence of knowledge and wisdom? Ah! In many cases it is superstition! Again I say that there are men who are up and doing, who transcending the limits of common experience fly into the refined dungeons of reasoning and speculation, and there in their whirling march of imagined impossibilities and conjectural possibilities, put an end to the progress, lose their sight and miss the way and the goal. Thus and in many ways the mischievous play of this false superstition has led and is leading astray the sincerely longing hearts and fair intellects. Therefore it is not only a piece of sagacity, but also a matter of duty to be on guard lest this superstition might over-run and put forth screens to hinder and restrict the view. No doubt some superstitions are blessings in disguise. There are again some others which, though not of any special worth and value are harmless inasmuch as they are often easily overcome. But then, the superstition of which I have been speaking is a great hindrance and is difficult to overcome, because it comes to the seekers, not as a consequence of the enquiry, but as a result of giving too much importance to the academical authority. Once more let me restate that it is against this kind of superstition that the seekers are to be on their guard in order to recognize how each form of enquiry or each view point is a supplement to the rest even though their methods of procedure may seem to be different from each other. Sometimes the unthinking

may laugh at such recognition. But permit me to say that this recognition is not incompatible with common sense. In this grand existence, in this great cosmos, each principle, be it the tiniest or be it the mightiest, fulfills each other, supplements each other. As a matter of fact there is not even a single principle the existence of which can be said to be a non-entity in relation to the rest. It is therefore befitting for an earnest seeker, for an ardent lover of wisdom to approach any object with the right spirit of enquiry, and with the recognition of the common bond and unity between every form of enquiry. Such an approach not only makes the ruggedness of the path smooth, its crookedness straight, but also reveals unto us the mystery of the object and ultimately the mystery of the mysteries, the true solution of the problem which embraces the Absolute Existence.

If an earnest seeker approaches the object and struggles on with the right spirit of enquiry, with true and loving attitude, with a heart that is freed from the weeds of wrong superstition that may stunt the growth of the very crop of the right attitude for pure enquiry and wisdom, there dawns true Revelation unto him. I say that the Revelation is not a matter of perceiving a long list of phenomenal tricks or indulging in the so-called glories of an empty pathological deception. The Revelation is indeed a matter of the subjective procedure of entering the essence not simply through demonstrative evidence, nor through simple analysis, synthesis and generalization of the data of evidence, nor simply through the act of separation of the factors of the pure subjective light from the fact of generalization, nor through the inferential function of pure reason of the possible existence of the transcendental Absolute, nor through simple devotion to that Absolute-Divine-Principle—not even through only self-absorption in That where subject and object are one; but a procedure which sums up all these factors in itself. What I am going to speak to you is of the true Revelation, of that supreme wisdom, of that wisdom that embraces the solution of the problem, the problem of problems, of the wisdom of That Absolute of which the Real and the non-real, the manifested and the unmanifested, are as it were Its forms. I speak of that Revelation which embraces the all. Therein let me declare, is the factor of strict observation and that of scientific scrutiny. Therein are the elements of analysis, of synthesis and those of generalization and those of transcendentalism. Therein are the principles of subjective luminosity and those of perfect self-absorption. Such is the Revelation of which I am going to speak to you. Such is the wisdom which the seekers have to make an enquiry of. It was as such, the sages had verily sung. That wisdom is not mere knowledge, nor mere nescience, neither mere *Vidya* nor mere *Avidya*. I say that those that have only knowledge, know not; and those that are only in nescience know not, and they too are in darkness. They alone are the wise, the truly enlightened who verily know both the *Vidya* and the or in other words, the knowledge and the nescience. Hence that wisdom which embraces the solution of that great problem, the problem of problems, embraces both, and in a more elaborate sense embraces the all, including the elementary principles pertaining to any sort of enquiry into the nature of any principle—be it subjective or be it objective. But another point to which I wish to draw your attention is that that wisdom though it embraces all these factors—is not a simple compound of all these. It embraces all these factors, yet That is beyond all.

The way to that wisdom—the means to that wisdom—is not a way which is chalked out to-day or yesterday. It was known by the ancient Masters and it was followed by the seekers with perfect trustworthiness till the Goal was achieved. It was after sitting at the noble feet of my Blessed Master—one of the greatest amongst mankind, that I knew about the path. It was due to the grace of that great Master that it could be known that the path would lead unto the Divine wisdom. One of the merits and I understand it to be the greatest merit is that the path need not be different from life I do not mean the slipshod and reckless mode but life of right earnestness and understanding. Verily such a life is the path itself is the way to the Divine wisdom. Therefore even the Masters declared that the path is not different from life that is truly human but not of mere animal nature. Hence I say that the path is the best and at the same time the most efficient because it is the most natural, of course natural to human beings who are of true human character. The path was followed even from ancient times both by the poor and the rich, both by the ascetics and by the kings and emperors. The path was followed not merely in the mountain caves and in the forest bowers. It was followed and even today is followed both in the calm hamlets and tile busy towns. Hence it is needless to think of creating some circumstances or of waiting for some congenial conditions in order to step into the path. If there is right earnestness for enquiry, for the great and soothing solution of the problem, any circumstances may suit for stepping into the path, or the circumstances suit themselves in accordance to the depth of earnestness in order to give an impetus to enter and to proceed along the path. Hence an excuse of circumstances is lame. Firstly what is needed is not the external condition, is not the external environment, but the depth of inner attitude, the intensity of inner desire for the wisdom. It is this that is firstly wanted pure and passionately intense desire for the great wisdom. I say pure desire because the desire for wisdom is for only wisdom's sake and that verily has no spirit of business transactions and knows no bargain. Such a pure desire for wisdom has to possess the heart and the mind and has to, in the form of Will, be prepared to step in and walk on at all costs. This state is the first preparation for being initiated into the path.

This longing, this thirst for wisdom presents a series of the what and the how, the when, the where and the why of a thing or of an object which ultimately ends in the great problem, that problem of problems. This kind of presentation and the kind of search that is to be made as a result of the presentation of the problem is on no account fashioned out by the hands of the idea of utility and that of practicality. It is here that I make a difference between a seeker and a collector of utilitarian facts and figures, the one looking for the final solution of the problem at all costs and the other looking for the utility and the practicality at all costs, the one striving for wisdom and the other running after the objects that seem to be glorifying the animal instincts, the one looking for pure culture and the other striving to roll in the mire of civilization. In the hands of civilization even that noble culture is a muddy pudding of nothingness! Another curious mystery is that it has no conception of right culture and if it happens to have one, it sees neither seriousness nor worth in the idea of the culture of wisdom. It has fashioned out even its academies according to its own design and the result is that the academies not only lost the original idea with which they had been planned out but have also turned out to be obstacles to the cultural view. Hence the noble cultural

progress is greatly suffering and has to suffer as long as the civilization of this type stands at its zenith. Perhaps you may be thinking that I am altogether against every kind of civilization and that I am poisoning the minds against civilization. But the fact is that the path to wisdom is far from this sort of civilization. Another point is that this kind of civilization is not natural to life that is truly humane. It is simply a course of destruction and this we have seen in the great crisis of the present day and we may see it as long as this kind of civilization stands in supremacy. So what we want is not this civilization, but a civilization that arises as a result of pure culture, that noble culture of wisdom. We want culture, we want a civilization that springs out in the course of culture, an art and a philosophy that take their root in the course of sincere struggle for wisdom and a science and a technique that grow as a result of cultural life -- a life that is truly of human character. Such a civilization, such arts and philosophy, such sciences and techniques are by no means incompatible with the culture of wisdom. They on the other hand can be guiding hands to human progress. Let us therefore replace the rot that has its origin in the idea of selfish utility and utilitarianism by right culture and its resultants. Let there be awakening of pure desire for wisdom, let there be a presentation of the great problem, thereby to achieve the fitness for wisdom and let there be an enquiry into the solution of that problem, the ultimate problem which, to the different narrowed-down branches of sciences remains problematical and which is bound to remain as such so long as the nature of enquiry is forced down into the barriers of these narrowed branches. With the spirit of true seekers, let there be a beginning to step into the path. And to initiate you into such a beginning let me give a clue to that path of culture.

The path, as I already told you, embraces the whole course of life, beginning from the very beginning of experience and its objects and ending with the end, namely the realization of the Absolute through super-conscious trance and self-absorption. And to make an enquiry into such a course and procedure for the realization of wisdom, let us start with an object or objects in general which each and every one of us is experiencing nearly at every moment of conscious life. Such a start need not be deemed to be of one-sided nature, because it will, on the one hand, take into consideration the objects and the objective determinations in relation to one another, and on the other will strive to ascertain the subject, its peculiar function in its experience or experiences of the object or objects, the factors that purely belong to it, but which are adopted as the objective qualifications and also its pure factors that are utilized as the factors of the object or objects, while estimating the objects as such in relation to one another. These considerations in the process of thorough scrutiny by analysis and differentiation, synthesis and generalization make the life a path to perfection, should the very innate nature to the supreme view to wisdom, to the final solution of the problem of problems.

So to begin with, I say that an object to you or to me or to any one is an object in so far as we perceive, in so far as we experience it as such. Every object in so far as we perceive and experience is a fact to us. Suppose there is a book and I declare that it is a book. My declaration or my assertion of the existence of a book presupposes at least my experience of it and in so far it is an objective fact

to me. The great universe is an object in so far as we experience and in so far as there is the possibility of an experience, and everything in this great universe is an object in so far as we perceive and experience. When the senses directly or indirectly come in contact with a principle of principles that seem to be foreign to the senses themselves, they are affected according to their individual intrinsic natures and these different sense affections are received by a certain faculty called sensibility, as a kind of telegraphic station which receives the different sounding electrical-signals to which our understanding faculty assigns some sense and meaning. As a result of this receptivity, as an effect of the receptive function of the faculty of sensibility, there are distinct results upon the same which are called sensations. Hence sensations may be defined as the effects produced upon the faculty of sensibility due to its receptivity of the affections. Then the understanding faculty is employed in fashioning the raw materials of sensations and the first product of such an operation, of such an employment of the understanding faculty is called experience. The instrumentality of the understanding faculty through which there is a possibility of an experience as an experience is called sensuous intuition, while the materiality, the outcome of an experience is called an object or objects of experience or is, in other words, called a phenomenon or phenomena. Experience as such, is indeed our first instruction and in its extension and possibility, is so vast that the chain of all future generations will not be in want of new information that may be gathered in that field. But then, our knowledge is not confined only to that source, is not limited only to that instruction. Experience no doubt instructs us that an object or more accurately a phenomenal object is so. It only tells us that an object as such is an object, or, to give a concrete example, a rose is a rose. Such is the instruction of experience. But it will by no means reveal unto us that an object must be so and not otherwise in relation to itself or in relation to an object or objects other than itself. Hence all our knowledge of generality, either of universal nature or of relative character as well as of the inward necessity which we attribute to the objects of experience, is independent of experience and is therefore only a form of subjective luminosity.

It is remarkable and indeed it is very remarkable, to note that this pure knowledge which I call a form of subjective luminosity, though it soars so high in the heights of pure understanding that experience fail's even to view the path of its progress, enlarges the scope of experience to such an extent that experience itself can never dream of. Well, what is it that gives an impetus to call forth this pure knowledge? Directly it is not experience itself, though it is experience that awakens that form of psychological force, called thought, which calls forth the pure knowledge into manifestation. Thought in its comprehensive sense, is the establishment or recognition of relations between objects of experience. Foremost amongst these relations, the foundation, in fact, of all others such as those of exclusion and inclusion, coexistence and sequence, cause and effect, means and end-are the relations of equality and inequality or, of identity and difference. It is not, as often erroneously taken, the difference between phenomena that is the primary datum of sensation. But it is the difference between the sensations that can be said to be one of the data of the difference of the materiality, the outcome of experience. As for example let me state that it is not the difference between the objective determinations of the object itself, referred to be the self-same, that brings

forth the sensation of blueness in one person and that of colorlessness or that of some other color in another who is said to be colorblind. It is not the difference in the objective qualities of the same object that can be the datum of the difference between the sensations of two persons. Is it the difference between the objective determinations of the sun that brings forth the sensation of the sun of a particular size in the morning or in the evening when it is at the horizon and that of the sun apparently of altogether a different size when it is at the zenith? If it is taken for granted that it is the difference between the objective determinations of an object that brings forth the difference between sensations, it can be equally logical to say that the sun of the morning becomes smaller in the noon and that of the noon again becomes larger in the afternoon which is no doubt an absurdity in itself. So what mean to point out and emphasize is, that it is not the difference between the objective determinations of an object or, more definitely of a particular object, that is and can be the data of the difference between the sensations of two different persons, referred to be the qualities of one and the same object. But then the reverse view to this understanding is commonly held by the uncritical and the result is that the recognition of the difference between the sensations is erroneously taken as the difference between the objective determinations of an object. And this again is considered to be the basis of thought. The right critical view points out on the one hand that it is not the difference between objective determinations that forms the datum of sensations, and on the other shows us that the difference or to be more definite, the recognition of the difference between sensations which forms one of the data of the phenomenal differences, is a prerequisite of thought.

It is by no means the only prerequisite of thought; there are differences other than the differences between sensations which form the prerequisites of thought. In the course of the development of an experience as an experience of an object, there is no doubt the employment of the understanding faculty in fashioning the raw materials of sensation. It is not, and I say, it cannot be that the materials are fashioned out by the self-same, or in other words, it cannot be that sensations are arranged in a particular order by themselves and are fashioned out in a particular manner for the possibility of an experience as an experience of a particular object. The said order and fashion through which the sensations are arranged and fashioned out, and which are called the form and the form of expression of an object, are the principles inherent neither in the sense affections nor in the receptivity nor in the sensations nor in the objective determinations. They are the principles purely inherent in the subject itself and come into manifestation in the course of the employment of the understanding faculty for the possibility of an experience as an experience of an object according to the nature of the subjective view. If the view is of the nature of the idea of succession, the manifestation of the said principles is of a particular type, and if it is of that of the idea of simultaneity, their manifestation is indeed of another type. (And another fact, verily curious, is that, if the view is of the nature of inherent establishment of relation between the ideas of succession and those of simultaneity, the manifestation of the order and fashion through which the sensations are arranged and fashioned out for the possibility of an object of experience, is altogether of a type of another kind.) Hence I say that there is a variation in their manifestations according to the view, and this accounts for the difference between the constituents of these principles that purely belong

to the subject. This difference between the constituents of these purely subjective principles which are of course erroneously taken as the objective determinations of an object in the name of its actual name and form, is a difference, verily different from the difference between sensations, is another kind of prerequisite of thought.

The aforesaid difference does not complete the sum mum of the prerequisites of thought, because there are differences other than the mentioned differences. The variation of the constituents of purely subjective principles, called the form and the form of expression of an object, depends upon the nature of the view, but not upon the objective determinations. I say that there is nothing like successive or simultaneous objects. Neither succession nor simultaneity is a quality inherent in, an object, or in an event as an object. Suppose there are two objects, A and B, a few meters apart from each other. If they are observed by me as a swiftly moving object with respect to A and B which are at rest with respect to each other, they seem to be successive; while if they are observed by me as stationary with respect to A and B, they are simultaneous. Hence I ask you, "What is the particular nature of the objects A and B? Are they successive or simultaneous?" What they seem to be from one view seems quite different from a different view, and hence succession and simultaneity, as I already said, are not to be taken as the objective determinations of A and B. But on the other hand they are purely subjective principles which in the course of the view bring forth variation in the form and the form of expression of an object in different ways. Succession causes the said variation in its own way and simultaneity in a different way. One is the function of time and the other is that of space. Hence, they, as purely subjective principles, are different in nature and quality. This difference between the purely subjective principles called succession and simultaneity, which is different from the previous differences, is also a prerequisite of thought.

During the course of our observations of the natures of succession and simultaneity, the peculiar difference that exists between them, and its intrinsic quality as a prerequisite of thought, we, as a matter of course, have come across time and space. As such, it is essential to look into the very heart of these fundamentals, not only because they are such of which succession and simultaneity are, as it were their functions, but also because they directly or indirectly infuse the very factor of difference in all the elements which as principles of difference, form the prerequisites of thought. Even diversity is in a way their outcome and I know no other than time and space which, seeming apparently so uniform, so innocent and so unconnected, launch out the very heterogeneity and difference. One point verily curious is that time and its determinations cannot be represented as an entity and as temporal determinations outside ourselves as much as space and its determinations as an entity and as spatial determinations cannot be within ourselves. And one more point is that two parts of the ever flowing time exist successively, but not simultaneously, while two spaces as the parts of the all-embracing space exist simultaneously, but never successively. These are no doubt two of the fundamental differences which are very remarkable. But then what is the nature of these differences? Are they differences persisting in time and space as objects independent of ourselves that shine as differences through experience? Or are they differences that crop up as differences in

relation to each other as objects-in-themselves? In order to understand this, let us see, if time and space are objects or objective determinations that come to our understanding through experience. Here one point that I permit myself to bring to your consideration is that our experience consists in referring certain sensations to something that is foreign to the subject itself. Verily such a reference which begins at a particular time, continues for a certain period and lastly ends at a particular time, each period of time from the beginning till the end of experience being different from each other, is and can be possible in time. Hence the representation of time exists previous to any reference for the possibility of the reference as a reference of certain sensations to something that is foreign to the subject. Again is not a reference a reference to something that is foreign to the subject decidedly in a particular part of space? Is not the location in space from which there is or there can be a reference, different from that particular location where the reference has been made? This difference between the locations in space indicates that the representation of space must be already there previous to any kind of reference of sensations as an experience of an object. The representations of time and space are therefore not derived through experience but on the other hand are the representations which exist previous to any experience as necessary conditions for the possibility of an experience as an experience of an object.

So what I mean to say is that time and space are neither objects nor objective determinations. If it were not so, both time and space could have been done away with as we could do away with the objects of our experience from consciousness. As a matter of fact, all those that are given to us through experience, as objects of experience, can be done away with from our consciousness, while the very attempt and the act of doing away with the representation of time denies the possibility of such an attempt of doing away with the representation of time. Also all the objective existence which fills up space can be thought of to be non-existing, while the *very* attempt of thinking of the non-existence of space, which is filled with the objective existence, denies the possibility off the thought of the non-existence of the representation of space. In the same manner the subjective principle which can represent the non-existence of all the objective existence, can by no means represent its own non-existence, because the very act of the denial of its existence affirms its own existence, as the denial of the existence of the representations of time and space affirm the existence of the said representations. From this it therefore becomes evident that the representations of time and space are not objects or objective determinations derived through experience, but are the necessary forms of representations existing as forms of the general conscious aspect of the subjective principle, previous to any experience for the possibility of an experience as an experience of an object. Or, briefly in other words, they are purely subjective forms which exist as forms of representation independent of experience.

These representations, indeed have their very root and origin in supreme consciousness and manifest as such. I mean, as representations along with the awakening of the individuality in the sphere of ideas. Well such an awakening and rise of the individuality in the sphere of ideas is called the idea of one's own existence and a simple form inherent in a unit idea of the said

individuality is called a temporal unit, or in popular language, a moment. Verily, this moment is different from the past and the future will be equally different from either that of the present or that of the past, because each simple idea of one's own individuality is different from a similar one. The form of the continuity of such temporal units by the natural reproduction of the said ideas with the utmost quickness of succession is what we call time. Time, as such, has neither absolute nor independent existence, but only has an existence as a related factor of the idea of the said individuality. Hence, when the individuality is dropped the representation of time, as a representation ceases to exist. Hence time which is dependent and conditioned only exists as a heterogeneous representation forming the form of supreme consciousness. Also the form of simultaneity, concomitantly inherent in the awakening and rise of the individuality in the sphere of ideas is called space. Space, as a representation like the representation of time, has neither absolute nor unconditioned existence, but has an existence as a related factor of the idea of one's own individuality. Hence the representation of space ceases to be if the individual consciousness is dropped. So space only exists as a representation forming the related factor of supreme consciousness. In conclusion, time and space only exist as representations forming the related factors of the conscious aspect of the subjective principle.

Now from what I have stated it becomes evident that the representation of both time and space, though forms of the self- same-subject and exist as such previous to any experience for the possibility of any experience as an experience of art object, are distinctly different from each other and that this difference between them is by no means of objective character. Here one point to which I particularly draw your attention is, that the differences, as prerequisites of thought, need not be, and are not always differences between the phenomena only to be derived as differences through, experience, but are differences between the very forms that purely belong to the subject. Hence it is quite compatible with common sense, reason and, beyond all, with the very facts to say that the difference between the representations of both time and space is purely of subjective character and form and exists as difference independent of experience. The said peculiar difference between time and space is in itself a representation and forms a prerequisite of thought.

Now let me state another remarkable point with regard to time. A temporal unit of the present that passes away enters the chain of those of the past yielding place to a distinct unit of the immediate future. Such a unit that is, is indeed different from that, that was, as well as from that that will be inasmuch as each, as a distinct expression of individuality through a distinct idea of one's own existence, influences and brings the factor of difference in the different subjective forms which exist independent of experience in a way distinctly peculiar to itself. So each temporal unit has its own distinct causal function distinctly different from that of any one of the others. Hence each unit of time is different from every other. I say therefore that the representation of time is a system of causal heterogeneity, and that the difference between each unit of the heterogeneous system of time which shines as a difference in dependent of experience, is also one of the prerequisites of thought.

The ever-varying difference which exists between the successive units of the heterogeneous system of time is the basis of the variation of each of the purely subjective forms that are independent of experience. The representation of the said varying difference which is not derived through experience, because of the possibility of an experience as an experience of an object being directly or indirectly dependent upon it, has the representation of causation within itself in so far as it influences and alters the very conditions of all the subjective forms that are independent of experience. As such, the view that causation is an objective determination derived through experience is by no means acceptable. If it is taken for granted that the representation of causation is an objective determination derived through experience, we are thrown into conflict with the very conditions of experience. As a matter of fact, a reference of certain sensations to something which is called an experience of some object, requires the pre-existence of a cause of such a reference and thus of an experience as an experience of an object. Hence the representation of causation is not an objective determination derived through experience. It is on the other hand a purely subjective form existing previous to any experience, because the thought of the non-existence of it as a thought is of the nature of the same impossibility as the thought of the non-existence of one's self as a thought. In this representation of causation there is variation which expresses itself as the difference between cause and effect in the chain of causation. This difference which is not of objective character, but of subjective form is also a prerequisite of thought.

It has been pointed out that the various differences, that between the sensations and those between the varying principles peculiar to each of the subjective forms which exist as such independent of experience, form the prerequisites of thought. Therefore it follows that it is not the difference between the objective determinations that forms the said prerequisite as it is erroneously taken by the uncritical. As a matter of fact, if we deduct from the representations of an object or objects all those differences between the sensations that belong to the faculty of sensibility, those between the inherent orders and fashions through which the sensations are arranged and fashioned out which are called the differences between the forms and which are purely inherent in the subject, and also all those differences between the varying principles of the representations, such as succession, simultaneity, time, space and causation that exist purely as subjective forms, independent of experience, there cannot be any difference that remains behind for being apprehended through experience as a difference between the phenomena. I say therefore that neither the determinations that purely belong to the object- in-itself, nor differences, if there can be any at all, between the said determinations can reach our understanding to shine as differences for forming the prerequisites of thought. Hence the said prerequisites are by no means the differences between the objects in themselves. But on the other hand, it is the differences between the subjective transformations and forms that form the basis of thought. No doubt, it has been a common error which has its origin in nescience to take the said differences as the differences between the objects-in-themselves. But the seekers being guided by careful observations and critical study of the data of observations eliminate this error and thus grasp the true nature and essence of the differences that form the prerequisites or in other words the basis of thought. And the view of

the true nature of the basis of thought is necessary in order to understand the nature of thoughts and the nature and validity of judgments that arise as a result of thoughts and particularly discursive thoughts.

While the differences or strictly speaking the apprehension and recognition of them which may be and in most cases are replaced by their reproduction in memory, are the foundations of thought, thought proper, i.e., discursive thought begins with the apprehension of identity amid the said differences, but not amid the differences supposed to be persisting in the phenomena. The phenomena are represented as different, of course, on account of the superimposition of the differences between the transformations and between the pure forms of the subject on the same and the represented are conceived as identical by an attention of the subject to the point or points of agreement amongst the said differences. But then the differences being differences between the transformations and between the purely inherent forms of the subject, but not those between the objects-in-themselves, the conceived identity and equality are indeed those of the point or points of agreement amongst the said differences. Hence the same cannot form the attributes of the objects-in-themselves or of their determinations. As a matter of fact, from the representation of an object or objects, if the conceived identity and equality which are conceived by attending to the points of agreement amongst the differences between the subjective transformations and those between the purely inherent forms of the subject, are deducted, there remains neither equality nor identity in the objects-in-themselves which can reach the reasoning faculty through the instrumentality of the understanding faculty. Therefore the conceived equality and identity are to be taken as the attributes of the point or points of agreement amongst the differences, while those of their negation are to be taken as the recognition of the attributes of the point or points of disagreement of the said differences between the subjective transformations and those between the forms of the subject. But then it is a common procedure which has its origin in nescience to superimpose all those conceived factors upon the objects of experience and to take them as the attributes of pure objects or of objects in relation to each other. Here it may be stated that, while the presentation of such object or objects after the said superimposition is a representation, the mental reproduction of the said representation in so far as it is or maybe an element of a judgment or logical proposition is called a concept. A concept being a concept in so far as it is or may be an element of a judgment and being a reproduction of a representation, cannot embrace an object-in-itself. It is no doubt a reproduction of the subjective reference of its own sensations along with its purely innate order and fashion represented as the form of an object and of the purely subjective forms, time, space and causation that exist as such independent of experience, of the recognition of the differences between the elements of each one of these subjective transformations and forms and ultimately of the conceived factors of equality and identity or of their negation. Let me say that the faculty of reasoning on the basis of the recognition of relations, forms the said concepts into judgments, and that in every judgment there is a concept or a set of concepts of which another concept or set of concepts are predicated in terms of or in relation to the former. While the concept of which some other concept is predicated is the subjective concept, the concept that predicates the said subjective concept is

called the predicative concept or the predicate. There are some judgments wherein the subjective concept will suffice in order to recognize that a predicative concept predicates of it. The relation between the two concepts is such that a simple analysis of the judgment into its component parts will be sufficient to bring up an understanding that the predicative concept by way of predication is related to the subjective concept. Such a judgment which does not demand transcendence over the experience of an object which forms the subjective concept, in order to recognize that it is predicated by a predicative concept is called an analytical judgment. Analytical judgments as such add nothing more than what is derived through experience. Therefore they are simply arranged reproductions of representations. And their extension and validity being only within the limitations of experience cannot touch the true Existence or the Existence in-itself.

Now another interesting point to which I wish to draw your attention is, that the unification of concepts into a judgment or judgments is not only on the basis of the recognition of direct relations in the concepts themselves and thus in the representations through experience, but also on a basis which exists as such independent of experience. Though this kind of basis transcends experience and its resultant judgments indeed enter the field of pure understanding where experience can no more offer any view points for testing the validity of the said resultants, it peculiarly molds up the concepts in such a way that even the view of experience outgrows its own limits. Of course in the case of analytical judgments there is no need of transcending the basis of experience in order to know the relation between the subjective concept and the predicative concept. There are however judgments, other than the analytical, wherein experience gives no such clue for tracing out how and in what distinct manner the subjective concept is predicated by a predicative concept. Such judgments which demand transcendence over experience or its scope and limits in order to recognize that their subjective concepts are predicated by predicative concepts are called synthetical judgments. The basis of these judgments, thus being independent of experience, exists as a form of luminosity inherent within us. Or in other words I say that the new additional factors that are supplemented in the course of the unification of concepts into synthetical judgments are the forms of knowledge purely inherent within us.

This form of the inherent knowledge which as an additional factor makes it possible to bring together the concepts into synthetical judgments, is by no means a reproduction of the object- in-itself in the field of the intellect, because there is no such channel which leads either one of them into the other. On the other hand I say, that while the analytical judgments are the arranged reproductions of the subjective representations, the synthetical judgments are the expressions of pure subjective form of light expressed in the field of the reproductions of representations. From what I have already stated, it follows that, all, beginning from the recognition of subjective transformations and ending with the factor of pure knowledge supplemented in the course of the combination of concepts into synthetical judgments, are in reality neither expressions nor copies of an independent objective world. But on the other hand it is said, and I say that it is rightly said, that all, beginning from the subjective transformations and ending with the said pure form of knowledge

inherent in the subject, are erroneously taken as the objective world and that if the root of the said subjective transformations, forms etc. is eliminated, there exists neither an object nor an objective world. Or, to be definitely precise and clear, let me say, that there exists nothing like an independent objective world, besides the objectification of the subjective transformations, forms etc.. When I say that the objectification of the subjective transformations, forms etc. is the object or the objective world, that the said world has no real and independent existence, and that therefore the so-called existence of the objective world is only apparent, I do not mean that the subject with its transformations and forms etc. is the true existence upon which depends the so-called existence of the apparent world. As a matter of fact neither the transformations nor the inherent forms pertaining to the subject can be said to be of real and absolute existence, because both, the transformations and forms have their origin and therefore have their being as the related factors of the idea inherent in the self-individuality or in other words, they are the inherent factors of the idea of one's own individual existence. Also let me say that the said subject is a subject in so far as it is an embedment of the related factors and in so far as it is such in relation to an object. So, when the transformations and forms are simply of relative existence and the object or the objective world is apparent, the subject cannot be said to be the real existence. Hence it is declared to be simply an apparent existence. In conclusion let me say that neither the subject nor the object nor their relations have a real and absolute existence.

Now, our enquiry into the solution of the problem of problems on this account already mentioned, need not be deemed to have resulted into the reduction of all into nothingness or into the view of nihilism, because an existence can be said to be apparent or to be unreal on the ground of a Real-Existence by which the apparent is an apparent or the apparent is known to be the apparent. That necessary Real-Existence by which the apparent is an apparent, Is Absolute inasmuch as it is independent of the apparent and as it transcends all limitations pertaining to the subject or to the object or to their relations. That is the one and the only true Existence, and there exists nothing else besides That Existence. But then if anything else seems to exist besides That Reality, besides That Existence, know it to be only the apparent and the Reality-Beyond, being That by which the apparent is an apparent. That is indeed the Undeniable because the denial becomes absurd and meaningless, if the Reality by which the denier denies is Itself denied. That Undeniable is the Infinite-Divine and as such it was revealed to the Masters. It is in the realization of That Divine-Oneness the sages found the solution of the problem of problems. It is revealed and it is in that Revelation the seekers can find out their Goal. Thus it is declared by the scriptures and thus it is taught by the great Masters. That Revelation, as I already said, does not end with experimental observation, scientific scrutiny, critical analysis, synthesis, generalization and the extract of the final deductions regarding the natures of the apparent and the Reality. All these methods, no doubt, should improve our understanding and reason and prepare us for that Revelation, for the realization of that Reality and in so far as they prepare and discipline the inner attitudes in order to transcend the subjective limitations and thus to achieve the realization of that Divine Existence, they cannot be separated from the Revelation. And in so far, they cannot be said to be different

from the said Revelation. The said methods of enquiry bring forth an understanding that there exists only one Reality, that That Homogeneous Oneness is accessible neither to the transformations nor to the purely inner aesthetic forms nor to the purely inner forms of knowledge, nor to any of the subjective faculties and functions, that That Divine shines beyond the apparent all, that the realization of That Divine consists in transcending the apparent all and that the possibility of such a transcendence is by inner discipline, restraint of the transformations, forms etc. and thus by supreme ecstasy, trance and self-absorption. This transcendence is by no means a course of annihilation and destruction. It is indeed a course of construction, a course of supply, a course of enriching and strengthening the attitudes for that Real-Existence, a course of perfecting the said attitudes in the subconscious, conscious and super conscious planes of the subject and a course of self-absorption where the apparent ceases to be apparent.

I say that after right enquiry by thus adopting the different supplementary methods, when understanding pierces into the abstract realms of nature, when reason enlightens us about the apparent and the Reality, when the heart strikes the note of true conviction to that understanding and rational enlightenment, when the attitudes are governed, disciplined and educated according to that enlightenment, all actions become the structures of the activities stamped with the seal of selflessness and sacrifice, the heart hymns the noble and magnanimous melodies of friendliness, compassion and love, and the speech manifests the verity of such a heart. Such an enlightenment and the resultant education and culture bring subjective equanimity, one pointed concentration in the inspired attitude towards That One-Divine-Reality. Such an inspired attitude is set to vibrate with all round purity and subtlety of devotion. The ceaseless continuity of that leads unto the states of transcendency, the transcendence firstly over subjective transformations, secondly over purely subjective aesthetic forms, thirdly over purely subjective forms of luminosity, fourthly over the subtle and pure I-ness and lastly over the final where the apparent ceases to be the apparent. There, where there is no longer a where, then, when there is no longer a when, That Absolute-Reality shines in an unfalsified form and glory of Its own. Such is the end of Revelation; such is the Goal of our enquiry and pure culture. There alone lies the royal balm of dispelling darkness and doubts. There alone lies the ever soothing, the ever consoling, the ever satisfying and the ever glorious solution of the Problem of problems. Let that final Goal let that final Solution be the Divine-Right and Heritage of all! Amen!

Om!

THE ESSENCE OF INDIAN PHILOSOPHY

Five lectures delivered in Germany at Dresden in 1928

(Translated from German Language by Dr. D. Sridhara Babu, Oriental Research Institute,
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Vedas - Their Origin and Structure

1st Lecture (*Delivered on January 5, 1928 in Dresden*)

The oldest religious literary monument of the world is handed down to us in the form of *Vedas* composed by Indo-Aryans, because the period of *Vedas* could be roughly taken back to 20,000 years before our existing chronology through our logical conclusions from our standpoint. Their origin is to be sought without any doubt in the Arctic Regions because it is sung in many lines in the oldest hymns about the day which is of six months duration and also about the long night. The Brahmins give value to the *Vedas*, linking the names of the wise men and seers of ancient times to the conception that the super human origin of *Vedas* and also treating them as an emanation from the divine existence and considering them as everlasting and infallible without the beginning and the end. So all the laws, all the truths of empirical as well as transcendental nature survived in them at all times whether the mankind recognizes, distinguishes, explains them or not; the facts stood and stand unobserved in their own way. For example, the law of gravitation, the basic principles of which existed already before a Newton could proclaim them. He was not the only person who was able to perceive for the first time, rather several other persons have noticed the effects of the gravitation. Probably he was the first person who has recognized and explained the basic principles of the Nature or gravitation and for that reason we speak of Newton's Law of Gravitation. In the same manner, the idea of the so called atoms also existed and it was already recognized in India by the seer "Kanada" many centuries ago.

And this is the case with all the facts of wisdom because they were of high value with validity before they could manifest themselves in this or that person. What was not there the already potential in its original form could not also succeed somehow to take a shape. Therefore, I assess all Laws of science and wisdom referring to objects of Nature have been always in existence within the range of subjective principle, because they existed and still exist there. So they are here and always the possibility of their existence at all times subsists. This treasures of principles of the whole knowledge existing within, whether it manifests in any form or not exists always and this treasure of knowledge and of realization is named as *Veda* by the Indians. The *Veda is*, therefore, solely not a book or a number of books but it is the eternally or perpetually existing knowledge. For that reason the Hindu says that the *Vedas* are everlasting or eternal and I think that he has a right to have this opinion. One can realize this wisdom through insight and experience. Such realization, we can say, is revelation in which form the seers and wise men of the ancient Aryans handed down to us the knowledge.

The ancient Aryans spent their time mostly in forest settlements in the fullest contentment where the Nature guaranteed enough food and nourishment. They knew not the outwardly directed more extroverted inquisitiveness. They did not spend their time lavishly with sports and games as it happens preponderantly now a days. Therefore there was not much activity of striving for the favor of masses. No one could interrupt or distract their contemplativeness by reading the newspaper or the reports of the parliaments or any such diversion which is usual today. Rather they utilized their time mostly in contemplation of the beauties of Nature and its wonderful phenomenon. How beautiful the warmth of the magnificent sunlight during the day? How much soothing the enchanting peaceful moonlight and twinkle of innumerable stars which glitter like diamonds in the dark hair of the queen of Night. They listened to whispering running brooks and rustling mountainous streams. They wondered by looking at gigantic mountains standing with snow capped peaks in the background of horizon. They glanced in pensive mood the slowly moving waves of the beautiful lakes. They rejoiced themselves with the change of seasons. They greeted youthful spring-maiden which spell unexhausting plenty of innumerable flowers complete and which all these natural phenomena kindled in the hearts of the Aryans a feeling of awe and wonder. In such a way to inculcate a longing for going deep into the understanding of the phenomena and also to know intimately the essence of the nature, they sought day and night to know about the cause of all these aspects of nature and then concentrated their thoughts and meditated (relaxed) and finally realized the divine existence in every aspect of nature. Who could have such a faculty to realize it, except ancient Aryans, whose hearts felt the pride in viewing the nothingness of the world, feel and or possessed of real virtues with wide open perspective. Their understanding was neither influenced by selfishness and self-love nor led by the bad habits and practices but they strived for the attainment of the knowledge through the love for truth. In every power of nature, they felt the presence of the divine. Therefore we find in the *Vedas* the descriptions and praises of the Highest Gods of the Fire, the Water, the Lightning and the Thunder of any such a power of nature. They are called *Agni*, *Varuna*, *Prajapati* etc., and a few hymns teach particular ceremonies for worshipping these different Gods. Some liked to absorb themselves in the hard and strenuous reading of the *Vedas* to have ideas regarding various Gods described therein. One has to observe that the *Veda* themselves cleared their points of doubt. There the goal is set towards the highest God who is the God of Gods and also the God exists everywhere. The development of transition from polytheism to monotheism shows us that the pre stage in different countries where every family or every racial group or community had their own God in whose name wars were fought against each other. The winning party's god became the highest Godhead against the Gods of the groups who lost the battle. And finally the status of the God of that particular race is raised He exercised power and influence as the highest God over all the subjects He subjugated. In such a way, in these countries, the plurality of Gods turned and developed into monotheism.

In the *Vedas*, as in the case of the Indo-Aryans, this development is of another nature because it is not dependent on families or communities or racial groups and their power. The seers realized the divine in every aspect of the Nature. They spent their time in singing and praising the glory of

this God-head under this or that name. They never looked down the divinity praised with another name by other group of wise men and they had nothing against to the idea if others want to see the divine from another stand point or in the light of another view and conception. They realized that the divine is absolutely one although it manifests itself in different aspects of nature. So we find in connection with this basic idea a hymn in the *Veda* which runs as follows - "*Ekam sat viprah bahudha vadanti*" - "Truth is one. The wise men call it in various ways."

The *Vedas* are of such nature, which are four in number: *Rig Veda*, *Yajurveda*, *Sama Veda*, *Atharvaveda*. Each of these *Vedas* is divided into two main parts, one is in gross form and another in subtle. The first portion is the so called portion of ritualistic action of *karmakanda* which deals with duties and ceremonies, the goal of which is the attainment of heavenly regions. The expressions of wisdom and revelations of the subtle level of consciousness are named as the portion of knowledge of *Jnana-kanda* and this is dealt with mainly in the *Upanisads* and or (*A*)*ranyakas*. The revelations therein mostly discuss and deal with the abstract states and problems of the existence, such as, what is the existence? What is the cause? What is the absolute? Who am I? etc. These problems were not solved only on basis of formal logical arguments of skeptical nature but through positive method where the abstract truths are explained through concrete examples and direct perception and experience of 'Being That'. The knowledge-portion of the *Vedas* are also known as *Vedanta* (*Veda* = wisdom, *anta* = end the pinnacle of wisdom). So they are the concluding parts of the *Vedas* or the last stage of the wisdom because the final problems sought in their solutions which were left by the other branches of knowledge. Concentration, meditation (relaxation) and intuition were treated and pre-served as a science by the ancient Indo-Aryans. The name *Vedanta*, the end of the *Vedas* has a special significance in the sense that there was no necessity of getting other knowledge beyond the obtainment of the *Vedantic* knowledge. The reason for this is that the knowledge of *Vedanta* can alone offer the final and the highest peace and full-fledged bliss.

The ritualistic portion of the *Vedas* was not originated at one time but in many successive periods and therefore it was difficult to bring a systematic order in these hymns (*Samhitas* and liturgical texts on them, *Brahmanas*). A thinker called Jaimini became successful to bring out a system from these portions of the *Vedas* in the form of aphorisms which are well-known as the *purva-mimamsa*.

In the same way revelations of the knowledge portion i.e., the *Upanisads* also were not produced simultaneously at one time but they were sung in different periods. Therefore, it is not to be found therein a philosophical system of its own and only there the thinkers and seers wanted to experience and to feel things within. For a better understanding of the *Upanisads*, the great thinker Vyasa undertook the task of bringing a systematic order in the *Upanisadic* passages by giving them the form of aphorisms. Therefore, they are called not only *Vedanta sutras*, but also *Vyasa sutras*. They are also well-known under the name the *Uttaramimamsa*, written by *Vyasa*,

otherwise known as *Badarayana* who was the composer of the gigantic epic, the *Mahabharata*, an incomparable heroic poem with eighteen cantos, one of which contains the *Bhagavadgita*.

The *Upanisads* are comparatively of recent origin as they belonged to the last period of the *Vedic* literature, roughly from 800-680 B.C. As it was mentioned already many generations have passed for creating this literature. They were originated in India, composed in a language prior to classical Sanskrit, contrasting to the oldest portions of the *Vedas*.

The revelations of both knowledge as well as ritualistic portions of the *Vedas* are visualized through meditation and intuition. The seers absorbed in deep trance or ecstasy before they started to speak or sing. In fact it is in the case of all literature in Sanskrit and also of the later period of modern Indian language to seek an expression in the form of song in which the division of time and tone influence essentially the meaning of the words. So, it is explainable through this factor how the *Vedas* were handed down only more as a oral tradition from mouth to mouth less through written scriptures. This nature of teaching is existent even now in India. Here in the west the student goes to higher education for getting more or less a kind of knowledge matching to the money spent where the major portion of the study is based on books. In India religion and wisdom are not of business value. The love is still a binding factor which ties the teacher and the taught. The disciple respects his guru and the teacher returns to disciple his fatherly affection and love. The master does not utter mere dry sentences but he sings and explains the aphorisms and also the wisdom contained therein through examples.

The tones of such songs are very often impregnated with the magical power and the variations of low shivering voice bring the secret of the magical effect in the minds of listeners. The yogis of lower cadre, the Fakirs adopt this secret power of tones in their experiments.

The state of trance and revelation could be obtained through the practices of meditation and other such type of yogic exercises. Trance means to elevate oneself to the higher level of consciousness. And it is noteworthy that the adherence to these practices in a considerable way exists in all countries and at all times for obtaining the similar physical states and revelation until one realized the absolute. The pre-requisites are certain conditions and regulations to be followed which are well- expressed in the *Yoga* system of Patanjali.

We turn now to look at the six systems of philosophy which are called *Darsanas* given below with their names and their authors who are ancient Indian thinkers and seers: (1) *Nyaya* (*Gotama*) - the Philosophy of realism and at the same time a system of logic; (2) *Vaisesika* (*Kanada*) - The philosophy of realism, especially the teaching regarding the nature and its cosmic original substances or the atoms; (3) *Sankhya* (*Kapila*) -The philosophy of idealism and dualism; (4) *Yoga* (*Patanjali*) - The philosophy of psychic control for realizing *Purusha* (The divine self exists in mankind). This system recognizes a highest *Purusha* who is known as God not in the theological

sense; (5) *Karma Mimamsa (Jaimini)*, known also as *Purva Mimamsa* - The philosophy of duties and ritualistic actions with their fruits to be obtained in next life; (6) *Vedanta (Vyasa)* - The philosophy of the absolute idealism. It has only one principle *Brahman* and There is nothing other than *Brahman*.

These are six Indian systems of Philosophy and they contain many facts which seem to be contradictory among themselves as they deal with them from different point of view. These apparent contradictions are necessarily followed from different stand points. Just as the ten photo-graphs of the Sun taken at various heights with the difference between each thousand metres show variations among themselves although these are the photographs of the one and the same Sun.

In the same way the thinkers and seers put forth their realizations in the light of different points of view and they constitute together the great Aryan treasure of knowledge. In the next lecture we try to understand this in a better way. With this the *first lecture* is concluded.

The Six Systems of Indian Philosophy

2nd Lecture (*Delivered on 18th Jan, 1928 at Dresden*)

After my previous lecture, which was thought out as an introduction to the subject, now the problems have to be touched and discussed deeply. It is a very important point to know that Indian philosophy has no conflict and confrontation with religion and mysticism, because its efforts are always directed to reach and realize the highest goal, viz. realization of the Absolute. Contrasting to this, in Europe, there has been a kind of conflict between religion and philosophy and neither theologians nor philosophers have something to do with the mystic experience. How can one overcome such conflicts which hold back beyond doubt the spiritual development of the whole country. We can create harmony in ourselves and get real knowledge if there can be no conflict between truth and truth, but only the conflict between truth and error. With this one can well observe that something that appears as reality at a specific stage of life could be proved itself as unreal from a higher stand point.

We can categorize three kinds of knowledge. The first one is the instinctive type. It is a kind of secret drive independent of intellect. It is the essential property of animals. For example, although a dog is far away in a greater distance to a tiger, it shivers and runs away with a kind of knowledge resulted from its instinct. All these responses are not due to the scent getting through its power of smell but they are all expressive forms of instinctive perception. If a goose, after coming out from the egg, tries to throw itself into the water and moves itself to exhibit its inherent well established elements, creating wonder and shock in its foster mother and foster sisters and brothers. This is what we call the vague memory of its inherent faculties which could be expressed concisely in one word "instinct".

Exclusively with instinct alone one can get the knowledge of truths in a limited way. For the obtainment of higher truths the second means of knowledge called the reason or the intellect is needed. This again tries to reach its goals in two ways namely, the analysis and the synthesis - the logical analysis of the whole into its parts and contrasting to this, connecting the many-fold parts to bring them into a whole in a systematic way. If examples are necessary for illustrating this, the application of these two means especially for the solution of geometrical and mathematical problems, is well known.

But the second method of obtaining knowledge, the reason or the intellect is not also enough to be able to assert and to discover the absolute truth. But we are in need of the third infallible means, the intuition for getting the clear knowledge of the supersensuous through ecstasy. Neither the rational thinking with which the rational judgment is to be obtained, nor the intuition the knowledge of which must be supported still intellectually through logical conception, nor the instinct alone do not help to equip ourselves to know the key for the realization of truth. We must create a full-fledged harmony from all these three sources to obtain the absolute.

The ancient Indian thinkers have introduced the grammar in the philosophical study because they knew the inherent relationship between language and thought. With that, naturally they proved also the relationship between the science of language (Philology or Linguistics) and the science of thought (Philosophy). The first place was given to the point that all expressed revelations should be understood rightly in proper perspective. So one may think now about the following questions: What is the word? What is the idea? What is the relationship between them? In what way words can express thoughts? The grammar was not taught merely for its own sake, but to prove how far a tone can mean a specific idea. It is taught therein the composition of the sounds and also the successive arrangement of the tones. That means the lesson composition besides the teaching of philosophical harmony for marching forward on the path towards the absolute. If we know the absolute word it would be possible for us to be successful to get the unknown word, the wordless. The holy scripture of Christianity is the *Bible*. It is said therein: In the beginning there was the 'word'. The Greek thinkers called it 'Logos', and in Sanskrit it is known as '*Sabda Brahman*'.

Individual letters themselves have no power and no reality. For example if somebody pronounces the letters d-o-g - successively nobody knows what he means by that. This could be compared with that someone who wants to introduce individual pearls with thread as a necklace. The principle through which different letters are put in a particular order one after another to carry a definite meaning, is *Sabda Brahman*. Likewise, if for example, ten persons pronounce simultaneously the word 'dog', we know, that it was not intended to mean ten dogs, but only one. The basis of this kind of knowledge is the absolute. That is called '*sabda Brahman*'.

The famous ancient Indian grammarian was *Panini*. As it was the practice in the case of the wise men of those days, he handed down his wisdom in the form of aphorisms (*Sutras*). One can see from the following examples "*a-i-v-n.*" and "*.r.l.-k*" how brief this way of writing in the form of aphorisms could be. So three or four letters or short syllables are enough to hand down the wisdom contained in Sanskrit language from generations to generations. What is the use to realize the Absolute in ourselves? Why are we not satisfied with the changing modification of *Maya*? The highest self in us is *Brahman*, the Divine Self; it is also even the Self of the whole universe. If we go further, we can understand correctly the spirit of the sentence 'Thou art that' (*Tat Twam Asi*). If we realize this reality we can do nothing but loving our neighbor. We reach the sublime state of equanimity or calmness of the mind, so that we feel neither pleasure nor pain. The reason for attaining such a state of mind is the attainment of harmony with the infinite which is the goal for realizing the absolute. Thus the ancient Indian grammarians contributed their share to pave the way to get such knowledge.

In those days there were no printing presses and publishing houses, neither telegraphy nor radio, nor news papers nor such media to spread the knowledge quickly and to make the big people famous by propaganda. But wonderful universities were there in India more than two thousand

years ago and one of the most prominent of them has been discovered recently through archaeological excavations. The relationship of the disciple with the teacher, as it was mentioned before, was not conditioned by the money. Absolute surrender and respect towards the master by disciple is reciprocated by the master through love and affection towards his disciple. The teacher did not sit behind the lecturing desk but they used to sit on the soft beds prepared by their disciples as it is in the case of present day teachers even now in some areas of India. During those days the disciples used to sit on the earth in a semi circular form before the teacher. If this is to be called slavery in the west, still the Indian students without any grumbling prefer this form of slavery. Another type of teachings was not at all possible in these days, because the *Vedas* had to be handed down orally for centuries, so that they were transmitted for generations with the accent from mouth to mouth.

In this manner it is also explainable that the *Vedas* could be dated long ago in the prehistoric times comparatively much earlier than the time ascribed to them by some of the Christian missionaries who came to India and who sought to determine the time of the *Vedas* in tune with the time of the old Testament. These missionaries had thought preferably that Christ might have come to this world before Buddha. If they did not suppose that it is not concerned with the historical Buddha or the prince Siddhartha of Kapilavastu who had influenced the religious life in the eastern world before roughly half a millennium of our usual counting of time which exercises still its influence.

As it was already said, the ancient Indian men of wisdom had put down their treasure of wisdom in the form of *Sutras* or aphorisms. There it is not dealt with the new creations of the philosophers but an attempt was made to bring together all the layers and categories and to mold it in a full fledged form for understanding the incomprehensible stuff which was handed down to us for long time.

Further, the philosophers who propounded these philosophical works were not individual original authors, but only compilers. The scriptures composed by them could be described as revised texts, containing ideas of the Vedic literature. Finally *Sutras* do not mean mere aphorisms but threads from which the carpet of a specific philosophical system came into existence.

The handling of the grammar as a part of philosophy has already been mentioned. In such a fashion, the sexuality also brought into the sphere of philosophical teaching in which it is sought how this power of sex could be developed and could be made useful to reach higher goals.

Now we start with a short explanation of *Nyaya* system where the sixteen categories are enumerated. Goutama holds them as very important tools required for arriving at truth. They are the following:

- I. *Pramana*: They are four in number which act as a means of knowledge namely (1) *Pratyaksa* (sensory perception) (2) *Anumana* (Logical conclusion arrived at by means

of influence) (3) *Upamana* (knowledge obtained through comparison) (4) *sabda* (verbal or scriptural testimony).

II. *Premeya*: Everything that is known through means of knowledge is called *premeya* that is otherwise known as the object of knowledge. They are twelve in number.

(1) *(A)tman* (self or soul in the highest sense of the word), (2) *sarira* (body), (3) *Indriya* (sense-organs), (4) *Vishaya* (object of sense-organs), (5) *Buddhi* (intellect or understanding) (6) *Manas* (mind), (7) *Prayritti* (will), (8) *Dosa* (defect), (9) *Pretyabhava* (transmigration of the soul) (10) *Phala* (result of action), (11) *Duhkha* (suffering) and (12) *Apavarga* (infinite bliss).

III. *Samsaya* (doubt)

IV. *Prayojana* (purpose)

V. *Drusthanta* (example or illustrative instance)

VI. *Siddhanta* (doctrinal conclusions)

VII. *Avayava* (Premises)

VIII. *Tarka* (argumentation)

IX. *Nirnaya* (ascertainment)

X. *Va/da* (debates containing objections and replies for the purpose of finding out the truth)

XI. *Jalpa* (disputation by means of attack on the basis of arrived results in debates)

XII. *Vitanda* (destructive criticism)

XIII. *Hetvabhasa* (fallacy)

XIV. *Jati* (refutation)

XV. *Chala* (quibble)

XVI. *Nigrahasthana* (points of opponent's defect)

Such an introduction to the theory of knowledge was utilized by every system of philosophy. Thus in various ways, misunderstandings are supposed to be avoided. In Europe, in similar fashion, Immanuel Kant has worked out with the measuring rod of critique, on the basis of which he composed his fundamental work *The Critique of the Pure Reason*. But, before his time in the west, philosophy was in a sad plight, whereas in India it stood in highest esteem. In the same manner it was regarded highly with great respect during the time of Greek Philosophy. It is narrated that Alexander, the Great, has refused to wage a war against India because it seemed to him that it was hopeless to fight against a nation which represented so many religious philosophers, majority of them moving around the country as *Sadhus*, outwardly appearing as beggars. Probably Alexander the Great might have tried to transplant philosophy in Greece. In spite of that, one should not conclude hastily that philosophy might have come to Europe from India as it was not to be supposed by anyone that the *Bhagavadgita* might have been derived from the Bible. Universal truths, higher realizations of religious nature and also scientific discoveries could be flashed to persons in different parts of the world independent of each other and occasionally at the same time.

The *Pramanas* start with immediately available means of knowledge i.e. sensory perception for the final conclusion cannot be arrived at until one receives sufficient material for it. Sensory perception is the result of the relationship of a sense-organ with the concerned real object. We feel something with our nose for smell or with our tongue for taste. In the case of eyes and ears the perception comes into operation through the light and sound waves respectively.

The logical conclusion is the method adopted very often. Even the mathematical equations belong to this category. The striking example of this is that of the relationship of smoke and fire. If someone sees smoke somewhere, then he comes to a conclusion that there should be fire.

The third means is 'comparison' in which we compare a particular object with another one of similar features which is well known to us in every respect. The fourth means of knowledge is *sabda* (scriptural testimony) literally means "sound" or "word". What actually is the fourth means of knowledge '*sabda*'? It means the unconditional trust in this truth, which a man of wisdom speaks of or has already spoken. Here we take the following instance as an example. If somebody describes us the bigness of a city like London we believe it according to the trustworthiness of the person who describes it. If we feel such description is trustworthy we accept it, otherwise we doubt it. Contrast to this, the description of a universally well known geographical fact is never doubted because it is already tested and verified. What a wise man or a seer has realized through intuition holds also good as unconditional truth or absolute truth as they are found in the Vedic Scriptures. Therefore the *Vedas* are called '*sabda*' or scriptural testimony.

The first six objects among '*premeayas*' stand as causes to bring six effects. The real knowledge comes up only to this (*A)tman* or the individual soul. It cannot belong to the senses and also it is

not the object of sense-perception, because it remains even after the senses and also what we perceive are surpassed. The knowledge of it also does not belong to the mind (*Manas*) which is a mere instrument of it, but it is originated and developed through the relationship between (*A)tman* and *Manas*. Then it is the individual soul (*A)tman*) which gets knowledge and recollects itself. So it feels suffering and happiness through which it gets sympathy and antipathy. The mind (*Manas*) guards not to allow the sensory impressions to invade us at once. It is an instrument, controlled by the (*A)tman*.

An exhaustive explanation of all the categories (*pad/a/rtha*) of the *Ny/ a/ya* system would lead us a long way. So we turn ourselves now next to *Vaise.s.ika* system of Kanada. Both these systems have three principles to be dealt with, 1) God (*Isvara*), 2) the individual soul and 3) the matter.

God is the absolute. He is not a creator in the biblical sense. It is said in the Bible; "Let there be light and there was light". But according to the *Ny/a/ya-Vai's'e.s.ika*, the atoms in the infinite space got the impulse to vibrate through the presence of God. The infinitesimal atomic particles in space are invisible and they are eternal like the absolute God himself. In the state of composition and combination of many atoms for forming into objects they are not eternal and invisible. But they become visible and temporary or non-eternal. The atoms combined themselves into qualitatively different elements like earth, fire, water etc., which become visible in their multifarious forms. When they- return to the original state of their own, all these manifestations would be dissolved. So creation and dissolution of the worlds are conditioned by the combination and dissipation of atoms.

The *Vaisesika* system fills the gap left by the *Nyaya* system, particularly, from the point of view of its atomic theory. It contains only six categories contrast to sixteen categories of the *Nyaya* system. They are:

i) *Dravya* (substance): It contains earth, water, fire, air, ether, time, space, soul and mind. These substances cannot exist without qualities, it is the same also the other way round i.e., qualities do not exist without substances. They may be eternal or temporary and exist either as invisible atoms or as visible bodies. The non-eternal substances or bodies are of organic as well as inorganic nature. The sense organs also belong to the group of non-eternal substances.

ii) *Guna* (qualities): They are color, taste, odor, touch, number, measure, separation, contact, disjoining, quality of belonging to genus or species etc.

iii) *Karma* (action): It includes upward movement, downward movement, contraction, expansion and horizontal movement.

iv) *Samanya* (Genus or universality): With this the distinction between man and animal is recognizable.

v) *Visesa* (species or particularity): With this one can distinguish, for example, between man and man who belong to the same class or group.

vi) *Samavaya* (Inherence): For example, the relationship between cause and

effect, threads and cloth; substance and quality etc.

vii) Some logicians mention *Abhava* (Non-existence). For example, the cloth was non-existent before it was woven, or it was also non-existent even after its destruction.

It is astonishing to observe how systematically everything was thought out in such a way that one must have a philosophy of logic for understanding of truth by brushing aside all apparent contradictions. Even we come across in the case of Schopenhauer and Kant whether their philosophical sentences means exactly this or that. The words selected in a system of philosophy or used in a discussion must be in such a form that they should be understood with their real intended meaning. If this method is adopted, some of the useless verbal warfare which we find very often in philosophical treatises or discussions could be overcome. It is also of high value to explain exactly the words adopted in them for removing all kinds of misunderstandings which could crop up due to the lack of clarity.

Let me speak now something about the teaching of another group of systems in Indian philosophy, namely, *Samkhya* and *Yoga*. One may describe them as two sister-systems, because each of them accepts all basic doctrines of the other system and all the points left untouched in one system are dealt with in the other. Thus both of them become together full-fledged. Therefore, one system is complimentary to the other. Both the systems adopt three means of knowledge (*pramana*) for bringing out their philosophical views. They are as follows: (1) *pratyaksa*, (2) *anumana* and (3) *abda*. I need not deal with these three *pramanas* once again because I have already spoken about them in my explanation with regard to the means of knowledge accepted in the first two systems of philosophy viz., *Nyaya* and *Vaisesika*.

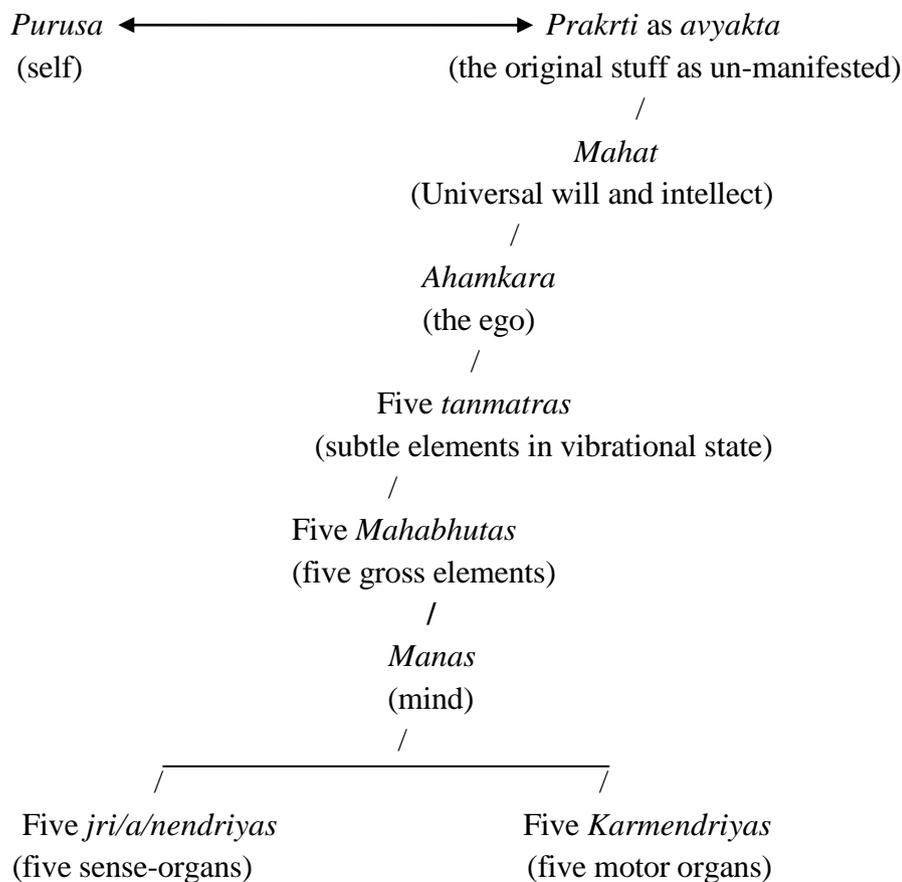
Only three means of knowledge were applied here, not because the fourth one comparison (*upamana*) was considered to be false, but because they found that only three means are sufficient for inquiring into truth.

The *Samkhya* philosophy offers us a cosmological theory, the philosophical point of view. Moreover, a few details which we miss in the *Samkhya* system are found in the *Yoga* system which has a practical angle for realizing the philosophical truths. Let me give you now a brief analysis of the *Samkhya* philosophy.

It contains two principles as the causes of the Universe: *Purusa* and *Prakrti*. There are no suitable translations for these two concepts. To make you understand, I would translate '*purusa*' with the word 'self' and '*prakrti*' with the 'original stuff' (the original Matter in the beginning). I do not mean here the Matter of Physics, but that original stuff from which the finest forms of Matter, the subtlest forms of substances of natural sciences and the powers of mind were emerged. This primeval stuff is the *prakrti* of the *Samkhya* philosophy. Contrast to this, *purusa* is not Matter in any form and not mind, but a principle, transcending the original stuff. This highest self is the absolute and it is restricted to neither time nor space. It is beyond the manifested world and also

beyond pain and pleasure. It is conscious vital principle that exists eternally in repose and blissful peace. Just opposite to it, the original stuff, *prakrti* is unconscious and also without sensation and perception. If it comes into contact with *purusa* it becomes capable of having sensation and perception, through the mere sight of the highest self '*purusa*', *prakrti* gets animated and then transports itself into vast number of manifold forms of the manifested world. It is just like a piece of iron that comes into contact with a magnet becomes capable of magnetic power to attract a few small pieces of iron. *Purusa* as a spectator feels the manifold nature of the Matter and the modifications of the original stuff. He is not a doer, however, he feels the activities and changes of the Matter. So he experiences temporarily happiness and suffering, in a state of ignorance of the fact that happiness and suffering felt by *purusa*, which belong to *prakrti* never to *purusa* without *prakrti*. But these feelings are imposed on *purusa* and so he experiences misery in the ocean of the objective existence. Whenever one knows the real nature of a *purusa* and the Matter with all its modifications is not sad, but free from all fetters of imperfection.

Much has to be said about the *Samkhya* system. But I satisfy myself in giving a summary of it by depicting the various concepts of this system in the following manner:



Purusa is the real self in human beings. Mind or soul, which is called by theologians, is only a

form of the original stuff. The Matter in the form of mind transforms itself into modifications which envelopes more or less the real self. So the real self does not exhibit itself with its real nature.

The *Yoga* system deals with the special features of the nature of the mind and its modifications. It also shows ways and means how these mental modifications could be controlled (or the natural tendency of the mind itself is used in Techniques such as Transcendental Meditation™ by Maharishi Mahesh Yogi – editor) for realizing *purusa* in his real state.

As already mentioned we are now concerned with two sister- systems in which one fills the gap by another in a complimentary way. The only difference between them is mainly that we do not find the notion of God (*Isvara*) in the *Samkhya* system whereas in the *Yoga* system this concept is introduced. The God in the *Yoga* system is not creator or ruler of the world but he is a *purusa* who is in no way limited by objective existence. He is merely a preceptor or teacher whose grace and the highest example of perfection lead us to arrive to the similar ideal of perfection.

I discuss now a few points with regard to the *purva-mimamsa* system. As it was explained in my previous lecture, there are two important portions of *Vedas*: *karmakanda*, the ritualistic portion and *Jnanakanda*, the *philosophical* portion of Knowledge. The contents of the ritualistic portion are brought in the form of aphorisms by Jaimini. Although the *purvamimamsa* is a system of rituals and sacrifices, the strictly philosophical principles are discussed therein in rare manner. It deals with a few important philosophical concepts. In fact it is very interesting to observe how it discusses the means of Knowledge. According to this system, six means of Knowledge are recognized as valid. They are:

(1)*Pratyaksa* (sensory perception): It happens when sensory organs come into contact with objects,

(2)*anumana* (Inference): To infer the invisible on the basis of the visible,

(3)*upamana* (Comparison): To get the Knowledge of the objects on the basis of similarity,

(4)*sabda* (verbal testimony): Oral or scriptural transmission of Knowledge from the authoritative sources,

(5)*arthapatti* (implication): Knowledge which is not derived from the things which could not be perceived, but presumed from the matters other than that ...

(6)*anupalabdhi* (non-perception): a kind of conclusion that can be arrived at in the case of the dryness of the earth from the non-existence or the absence of clouds and rain.

The system of Jaimini gives preference to '*sabdapramana*' although it deals with all means of Knowledge. The reason is that '*sabda*' means exactly the *Vedas*, particularly the *Karmakanda* or the ritualistic portions of the Vedic literature from the standpoint of this system. Therefore, the actions concerned with sacrifices and rituals were mostly dealt with in this system. Every good or bad action must have its good or bad results. It is a law that the good results themselves come automatically if we do our actions in a right way. If someone performs and concludes successfully

a sacrifice or a ritual, its fruits should automatically result in a natural way without any intervention of God. This means that God as the highest ruler for the moral administration of the world is not required. But how a sacrifice when it is done and concluded properly would bring some reward in the next life. Jaimini supposes that immediately the successful completion of a sacrifice it brings an invisible state of result which can push through into future. This state is called '*apurva*', which transforms itself into the heavenly rewards in the next life. Therefore, this system gives a series of rules and regulations with special reference to sacrifices and rituals, which a man has to perform necessarily and also it tries to describe such sacrifices which help a person to obtain the heaven.

We now turn to the *Vedanta* system. The Knowledge-portion of the *Vedas* preserves the treasure of wisdom in the (*A*)*ranyakas* and the *Upanisads*. It is the essence of the Knowledge that has been developed by the Indian thinkers in course of different periods of history. For the sake of correct understanding, Vyasa composed aphorisms and brought together those glorious thoughts of wisdom which are called *the 'Vedantasutras'*. He was a great seer and had self-realization. The systematization was not resulted merely on the basis of revealed truths of the *Vedas*, but they are grounded themselves on the revelations of the great seers themselves. So the fundamental basis of the *Vedanta* system is '*sabdapramana*' and '*sabda*' means naturally here revelation.

This system deals also with the other means of the Knowledge which are not always valid. For example, knowledge obtained through *pratyaksa* by means of the contact our sense organs with objects is not real in the sense that different persons perceive the same object in different ways. If knowledge through perception is supposed to be corresponding to the objects concerned, there would not be any possibility of different kinds of qualities to be possessed by the same object. That means variation in perception of the same object leads to attach different qualities to the same object from the point of different perceivers. Then Knowledge obtained by our sense organs is not truthful and therefore our senses are deceptive and also other means of Knowledge cannot be said as real and valid so far they depend on sensory perception. Only '*sabda*' which is revelation, is valid because it is supersensuous in its nature and origin. So it is considered to be the only valid means of Knowledge which is to be obtained through non-sensory intuition. The remaining means of Knowledge such as inference, comparison, implication and non-perception can be viewed as valid so far they are in agreement with the *Vedas* (*'sruti*) and other authoritative scriptures (*smrti*). If the Knowledge attained from different means contradicts revelation it should be treated as false, erroneous and deceptive.

With regard to the strict philosophical conceptions of the world based on *sruti* and *smrti* passages would indicate in the system adopts *sabda* as a full-fledged means for obtaining Knowledge. In no way it is allowed to accept sensory revelation. Sensation and other means based on it show us only manifoldness and multiplicity, whereas *sruti* and *smrtis* teach that the real existence is unconditional and unlimited unique reality which is the one without the second

accompanied to it. Anything that appears to exist apart from this non-dual reality is unreal and false. Our senses give us the knowledge of manifoldness and multiplicity in contradiction to the teachings of the scriptural revelations which conceive the only reality as a non-dual whole as the basis of real existence. The sense-organs and objects of this deceptive knowledge derived from them namely, this world of multiplicity must be understood not as real but as *Maya* or illusion. In other words this would only be an appearance not real in the absolute sense because it appears as if it exists only through our sense organs. So, the absolute, the One without the second, *Brahman*, is established as the only real existence. One can also say that *Brahman*, the non-dual reality, the only absolute ultimate existence appears in the form of the world just like a piece of rope is viewed as a terrible snake. As the illusorily observed snake is not the rope, the momentary appearance of the world before our eyes is not the absolute being or Reality or *Brahman*. "The Universe which appears to me as such is never what I think of but that with which it is always one and in addition to which surely none exists that is *Brahman*, the absolute One."

The *Vedantic* doctrine reaches its peak in proclaiming the knowledge in which that *Brahman* is viewed as the only reality and the universe is only a transitory appearance. The reality behind the apparent 'I', 'you' and also apparent "all", that is, manifestation is *Brahman*.

I have brought nearer to you the essential purport of the six systems of Indian philosophy. A kind of detailed explanation of each system is not possible within the limited span of time which is at our disposal. So this introduction of mine is enough to understand that how every system presents its own point of view. These conceptions bring out facts which are supposed to be facts from their individual standpoints. If one compares the facts of one system with another without taking into consideration different stand points, he does not understand his own view point in a harmonizing way. Sometimes it appears as if the facts of different systems contradict each other hopelessly. Think about once that there lies an error in our mind with the aid of which we begin the study of these systems. The efforts to find out mistakes in the systems, so far they offer us contradictions, is really based on our critical observation and understanding of the individual points of view. But to determine the truths, to seek to understand the great systems and their doctrines one should be able to see them from a higher full-fledged harmony in which all different standpoints based on different facts. In this context don't think simply about the systems and suppose that they do not contain contradictions at all. But let us examine and go deep into the problem to measure the depth of their doctrines. For a better understanding of this line of thinking, I give here the following example of a legend of '*Srirama*' who had a fight with Ravana, the King of demons. Ravana was in Lanka and Rama did not know how he could cross a small channel separating the southern part of India from his enemy's place. In the perplexed condition of Rama, the forest-dwelling monkeys came forward to help him by bringing untiringly the stones from the hills nearby and threw them in the ocean till they made it possible to reach Lanka by constructing a bridge. The monkeys which threw the stones for constructing the bridge from one coast to another could not measure the depth of the ocean which could be known only to the mountain of stones sank deeply in the ocean itself.

In the same manner let us not jump but let us dive deep for finding out the rare diamonds which are found in every system. If we trace carefully the facts of various standpoints of different philosophical systems in the manner already described, we would not see any disharmony, but harmony, not multiplicity but oneness, not contradictions but only a well-established system of facts. If we view two principles as the cause of the cosmos, as it is stated in some systems of philosophy we can go further and finally reduce these two principles to one ultimate non-dual reality from the absolute transcendental point of view. This non-dual principle, which is the only one reality, is called *Brahman* in the *Vedanta* system of philosophy.

We will try to explain clearly about the reality in our next lecture. Here I conclude my today's lecture which became already comparatively too long.

Subjectivity and Objectivity

3rd Lecture (*Delivered on 23rd January, 1928 at Dresden, Germany*)

In spite of differences in their conclusions different Indian philosophical systems are basically not so different from each other as they appear to be. The reason is that every system teaches truth and knowledge from its own point of view and all doctrines and realizations of different systems finally end in the universal truth of the *Vedanta* philosophy. The absolute is the only reality and whatever that shines or seems to exist independent of the absolute is only an appearance from the transcendental point of view.

Let us examine now what is real and what is apparent. We begin with the explanation of the concept 'the reality'. Whether such reality exists or not we need not bother about that question at present. So put it aside. We take into consideration the exposition of a seer or the similar realization of many seers through whom intuition of the absolute manifests. One should not laugh at this assertion as a case of supernatural wonder or miracle. But as unprejudiced seeker of truth, one has to test the statements of each great seer with reason. The opinion of a lunatic or an insane person need not be given so much weight, as in the case of the statements of a skeptic. The skepticism with a negativistic attitude is a symbol of weakness and its other side is called dogmatism. Let us beware of the weakness of the skeptic who damaged in general the culture more than the dogmatist. Let us not try to get the knowledge of the absolute neither through arrogance nor convenience or comfort. The faculty of reason or the intellectual power distinguish us from animal world and we know that it exists inside us to search for and to aim at truth and wisdom. Whoever do not possess this inclination of searching lacks the faculties known as thinking and judging. So let us utilize the intellectual faculty for examining and for doing serious search how and in what state this reality exists whether in cosmos or in one form or another in the sphere of our experience. We take here a small example: We see an object which is called 'rose' by Englishmen and Germans whereas other nationals have other names for it. I perceive a particular smell, color feeling and a particular taste and I say that the rose has sweet smell; it is red and soft and also tastes bitter.

Let us try to ascertain how we perceive the object which we call rose. A few light rays falling on the retina of the eye which acts as a mediator of the nervous system of the eye to lead the impact of the rays on it to the brain where a feeling occurs which we call 'red' in the given example. This red color is not at all the property of the object as we take it habitually but it is the result of our subjective feeling. It happens in the same manner when we taste an object with our tongue. In this case the nerves of the tongue carry this nerve-excitation to the brain for getting a feeling there which we call 'bitter' in the given example. In the same manner, it happens with regard to the sensations of our other sense organs such as the smell, the touch and the hearing. All these different sensations are considered to be the properties of the objects with which they come into contact. Truly they are not the objective properties. They are in accordance with the nature of our faculty of perception and the variety of the sense organs. So, for example, a man in normal healthy condition tastes something

with his sense organ tongue and says that it is sweet. If the same object comes into contact with the tongue of a person suffering from fever it gets a bitter taste. If the sense organs of both the persons agree with each other exactly how can something which is sweet transform itself into bitter.

Let us take two more instances in this context: Sometime back, I used to watch a smith while he was engaged in his work. He used to hold a heated piece of iron and started to hammer it without the heat of iron being felt by his hands. After the hammering I touched the piece of iron. It was so hot to me that I had to leave it down. This was really astonishing to me. The smith laughed immediately and expressed his opinion that it was not at all warm. To prove his contention he tried to hold the iron once again and kept it for a long time in his robust hand.

Permit me to give you still another example which suits to the situation for bringing clarity of understanding the point. At the same time it may seem to some people that it is not at all fit example and appears to be rough and rude. Take it for granted, I tickle you in your armpits. Some of you, possessing early responding excited nerves would definitely jump up with laughing or crying as soon as a faculty of sense perception receives a full-fledged impression. Contrasting to this, others may not get the feeling of tickling at all although I try seriously to produce that experience in you.

The nerves of some persons would not get influenced and therefore there would not be such a peculiar sensation. This happens in case of some persons who possess a kind of resistance just now described. So two kinds of persons perceive two diametrically opposite property of my fingers.

Now I question you how it is possible that somebody can experience an unbearable heat in case of one and the same object, whereas the other one gets only the feeling of acceptable warmth; one tastes sweetness and the other bitterness; one gets tickled and the other not. If all these are inherently existent properties of an object, it could never be possible at all to have differences in perceptions. On the basis of these differences in perception the diametrically opposite results become possible. Now it is very clear to us that the perceived properties or qualities do not belong to the respective object but they are to be observed as innate or inborn properties of the perceiving subject. In other words, all apparent objects with their properties have no objective reality. These so-called objects are not things in themselves, but they are only in that form as we ourselves give them. The perceptions of properties of objects are merely subjective transformations which we place them mistakenly in the objects. Therefore, it is not correct to say that the property of an object is sweet or bitter, soft or hard, black or white. Rather we should say: I feel cold or warm, sweet or sour etc., because it is connected with our sensations and conceptions, viz., the outward projection of the subjective modifications.

What exists independent of this subjective conception, we cannot determine through our sense organ and therefore, one can draw a conclusion that there is not at all anything outside the subject

and its conception. If, according to this apprehension, the negated object is not other than the sum of its properties and if the same properties exist only in the conception of the subject as feelings, ideas and apprehension there, the material things cannot exist at all beyond the subject. Thus the whole world of appearances exists only in the process of perception. This so-called subjective idealism denies any real being outside the conception of the subject.

For making this point more clear, permit me to bring the example of the snake once again. If you are afraid of a snake seen in semi-darkness and then you hold that it is a snake, there would be a lack of objective reality and exists only a subjective conception which projects its modification and has been localized in a specific situation. A rope is in this case the outer cause for the transformation of the subjectivity into modification to conceive a snake in this manner.

Everything that is perceived is in fact only subjective conception not objective reality. That is how this happens in the case of objects nearby, so also in the case of the universe. If we conceive the universe as objective reality it becomes an experience of illusion instead of realization of the reality. This happens so because we are in the habit of making unconsciously apprehensions of the perceived.

If we observe as a great wonder the grand appearance of the vast sky with glittering stars regulated with inherent laws, we can describe the high value of our subjectivity with which the very conception of the great powerful universe becomes possible through the transformations of its modifications. That subjectivity could be considered really as the wonder of wonders and as the mystery of mysteries. Now it is obvious that the subjectivity alone by itself cannot transform into modifications. But it requires an outside cause for that process as we have seen already in the example of the rope and the snake. There is a principle, independent of subjectivity, which allows it to transform into modifications. The objective universe as it is perceived is not the "object in itself", but it is, as already said, the conception of the modifications of the subject. If I take away everything from these conceptions which belong to my sense organs such as color, taste, smell, etc., further everything that belongs to the intellect by which I comprehend things, like penetrability and non-penetrability, destruction and non-destruction, and if I put aside further the imminent order with which the modifications to be projected outward for perceiving everything in a definite order, then nothing remains what one can speak of something that is known or something that is recognizable. That does not mean at all an absolute non-existence outside of the subject. If the perceived objects or the conceptions of the subject are independent of every other outer cause we encounter here inevitably the following questions which oppose each other: If an object is a mere conception or an idea which does not depend on any other cause except the subject itself, could you thereafter conceive one or many objects as a part of the space anywhere? Could you conceive a wall or a house somewhere in space? In case the objects are solely creations of the subject you erect a house definitely in some place as you please! Our inability or impossibility to erect a house or a wall at our will gives us a sufficient proof that there must be an existence independent of the subjectivity through which the

subjectivity transforms itself into modifications which have to be outwardly projected and perceived. This principle independent of the subject is the objective substratum of the perceived. The ancient wise men have already established that there is a principle foreign to and independent of the subjectivity through which the same becomes transformed into modifications to get introduced to the perceived. The nonexistence of an independent cause outside the subjectivity might have consequently restricted possibility to be able to apprehend some object in any form in any desirable place at any time, as we wish. So there must be some outside cause with which the subjectivity transforms into modifications and that which makes them to be projected outwardly in a particular special order for giving a conception of objects in a definite space and in a definite time.

In our research into the reality I have sought to introduce to you an idea of nature of the perceived and at the same time the method and manner of the perception: In what sense perceived. We are now in a position to introduce two principles: The subjectivity on one side and the objectivity on the other. The latter is the cause foreign to subjectivity and independent of it. Through this cause the subjectivity transform itself into modifications for perceiving objects or the objective universe.

There my friend looks at me suggesting that I should end my lecture for today because we have jumped into an abstract field: I sum up the essence of my lecture in a nutshell in the form of the following apprehensions. So you will be in a position to reflect on them before you come to my next lecture.

1) That principle which transforms itself into modifications for explaining or introducing objects with its indwelling or innate nature, after getting influenced by an outside cause is called subjectivity.

2) That outside cause through which subjectivity transforms into modifications to recognize the objects after the outward projection of modification is called objectivity.

3) The specific order in which the modifications are to be projected outwardly for the purpose of their recognition we call it as the form of object.

Space and Time

4th Lecture (*Delivered on 2nd Feb. 1928 at Dresden, Germany*)

After having discussed the ideas of objectivity and subjectivity we come now to the conceptions of time and space. Because all expressions of our perceptions take place in a definite space and of time, are they the objects in themselves or are they objective conditions under which the appearances have to be brought in our consciousness? In case, both of them are regarded to be true, are they subjective forms? The idea of a thing whether it is objective or in the objective character has to be attained through experience. What is experience? It is the contact of the subjective perceptions of some objects which are outside me. This objectification of the feelings of mine happens in a particular part of space which is distinguished from others. The idea of space exists even before the happening of my perception of an object, i.e., before I can make an experience of subjective or objective character. Therefore, the idea of space cannot be obtained from experience. On the other hand experience is possible only if the conception of the space is already there at our disposal.

In the same manner the idea of the time is also not originated from experience provided that so far as the contact of our perceptions of two or three objects begins at a definite time and end at another time. So these perceptions of objects happen in a successive fashion which naturally conditions the possibility of experience. Then it is clear that the time cannot be obtained from experience. But experience is possible only when the conception of the time is already there.

Apart from this, all things whether they may be objective or of objective character should be observed. Let us close our eyes and imagine once that all things are not extant. Then they in fact disappear from our imagination. We can conceive that the whole universe with all space-filling celestial bodies; we can also imagine that they are not being there. But we can never free ourselves from the conception of the space and the time; it is impossible to unthink the conceiving power of the universal conscious aspect of the subjectivity. And it cannot be viewed that the subjectivity itself does exist through the fantasy or imagination. It explains that it is just already there. In the same manner the conception of the non-existence of space and time should be understood. Independent of our imagination of their existence, the idea of their existence is already there. Thus, space and time are to be viewed not as non-existing but as the universal conscious aspect of the subjectivity in the shape of innate ideas. As soon as this universal conscious aspect is removed as it happens in the state of sleep, the concepts of space and time are not available any more. So we go further with this contention that these ideas of space and time are held as forms of the universal conscious aspect of the subjectivity.

Before I put forth the evidence with further proofs for establishing this fact I would like to tell you a few more details about the experience. We have already mentioned that the experience is not something other than the contact of subjective modification with something outside of our self and

its recognition as such. Therefore, it becomes clear that experience teaches us only this or that is so and so. But it never teaches us that it must be so and it could not be otherwise. Accordingly the knowledge of all truths of general and universal character and inner necessity are independent of the experience. Such knowledge independent of the experience is that of a universal conscious aspect of subjectivity which exists in us as light.

After ascertaining this, we turn ourselves once again to the concepts of space and time! Two spaces do not exist simultaneously and never one after another, whereas two times remain one after another and never in the same time. This knowledge has universality and innate necessity. It, therefore, is independent of experience and also of the conscious aspect of our subjectivity remaining inside us as light. It is impossible that the knowledge of the space and the time could be originated from objects which have to be understood only through experience. Consequently space and time are also only forms of this universal conscious aspect of the subjectivity.

In this context, we must take into account still another important point; It is well-known that we have two kinds of judgments. we take here a judgment as an example, namely, 'a body has extension' (dimension), 'a body' here is the so-called subjective conception, 'extension' is the predicative conception and both these conceptions are formed together into a logical judgment. If we have always a conception (*vorstellung*) of the idea of the subject, then there is also consequently the conception of the idea of predicate. In the given example, the connecting link between both conceptions of the subject and the predicate is extension. Only the experience of the subjective conception has to be ascertained that the notion of the extension belongs to it for forming into a logical judgment, containing both these conceptions. This category of judgments does not require any further basis for its formation other than the experience of the object. This subjective conception, which formulates itself into a logical judgment, is known as the analytical judgment.

But we cannot say that all the judgments do belong to this category only because there are other kinds of judgments where the idea of the predicative conception could be derived from the experience of the object with which one or more such judgments are formulated with one or more conceptions. Let us take another example of a judgment in this context, "A body has weight". The conception of the 'body' is here the subjective notion whereas the conception of the 'weight' is called the predicative notion. Beyond doubt it could be said the subjective notion is derived from experience whereas 'weight' could be obtained from the conception of the bodies connected with the gravitational pull of earth. In other words, the conception of the body can never give us the conception of gravitation and of weight. Simple experience of the body which allows us to have the subjective notion cannot permit to have the predicative notion in the same manner. Neither simple experience nor the idea of subjective notion, therefore, is quite enough to be able to say that the predicative notion (weight) is contained in the subjective notion (body). Besides, the category of judgments of the experience of the body or the idea of the subjective notion stands as a basis for forming the logical judgments in which the predicative notion is contained in the

subjective notion. These are called 'synthetic judgments'. The basis, on which we stand here, could enable us to say that the 'weight' is not originated from the body but it belongs to it and is not outside of it. In addition to that it is independent of experience. This unknown basis and all the synthesis of this basis are free from experience. These judgments are solely innate forms of light in the universal conscious aspect of the subjectivity. We take a geometrical theorem now as an example:

"The sum of three angles of a triangle is equal to two right angles". If we have only two angles of a triangle it will not result in two right angles; only if you add the three angles the sum will be two right angles."

This judgment cannot touch the experience. If one says that experience can be considered as the basis for dealing with such judgments, then all synthetic judgments of mathematics could not be universal truths, but only observations which are subject to the dangers of perception. Then they could not have the universal validity. But in all times and in all countries they had been and would be regarded as the judgments of universal validity and innate necessity with full confidence. So with this kind of synthesis with the universal validity and the innate necessity the judgments of space and time could be viewed with full certainty, if space and time are the innate forms of the universal conscious aspect of the subjectivity.

Both space and time are considered to be always infinite. They are within the reach of our experience as in the case of a conception of a room in space or a conception of space through the infinite sky. In other words, the horizon that looks as if it limits the space or in case of time, a minute, a second, a day, a year - also a century, cannot introduce us the idea of the infinite. But they act only as measurements of space and time. Such a settled conclusion is possible only if space and time are the imminent forms of the universal conscious aspect of the subjectivity. Let us take another geometrical theorem in this context to illustrate our point. "A straight line is the limiting case of a circle as its center moves to infinity". In other words, the circumference or the boundary of a circle tends to be infinite straight line as its center tends to proceed to infinity. It is clear that such a geometrical judgment cannot be derived from experience. Further such judgments independent of experience are only possible if space and time are viewed as innate forms of universal conscious aspect of subjectivity.

In a sacred book of Sanskrit literature called the *Bhagavata* which contains the teachings of a young wise man Suka to the king Parikshit, we find statements which express that space and time are supposed to be solely the conception of the human mind. The same realization is also found in a book called *Yoga-Vasistha* - where Rama receives teachings of the philosophical wisdom from a seer called Vasistha. In both cases, the realization regarding space and time were flashed to the ancient Indian seers through intuition. Immanuel Kant had found similar truths in a rational way and proved it. This tells us that the pure reason can never contradict truthful revelations and there does

not remain any doubt any more in viewing space and time as subjective forms of consciousness.

Thus you can reduce the whole world of appearance into subjectivity and objectivity which influence each other in turns and through which the whole universe bring forth its manifold appearance. As a result of their mutual influence, subjectivity and objectivity are not simply 'things in themselves' without undergoing any change but they are transformable. So they are subjected to change and destruction. They can allow everything to undergo change and destroy themselves with their power of the innate call to subjectivity and objectivity is the following: "What not the reality is?" "What not the reality or the existence is" is called or known as *Maya* (*ya, ma-ya = Maya - ya = what?, ma= not; ya = that is = maya*). This *maya* is non-existent from the stand point of the absolute. The course of *Maya* is an apparent existence of creation; the apparent persistence of this appearance is sustenance; and finally there will be its apparent disappearance or dissolution. The apparent creation, the apparent sustenance and dissolution of it takes place in the absolute reality. The creation, sustenance and dissolution follow each other in a regular manner without any break. It is just like a rotating circle of a wheel. One may say that the reality which has no beginning, on which the possibility of the revolving circle of creation etc., depend, is eternal.

I would like to make clear one point here; for the possibility of this apparent existence and for the possibility of the apparent revolving of this wheel, the reality is neither itself active nor it could be put under least influence by anything. The reality does not undergo any change still it brings changes. It becomes illogical to measure a few functions of the reality which is the absolute because the absolute cannot be absolute if it is to be brought under the spell of some influence or change, division or transformation. The Vedic seer calls the same absolute *Niskriyam*. - action-less, *nirvikaram*. - unalterable or unchangeable, *akhandam* - the indivisible etc.

But the presence of the absolute reality is a necessity for the possibility of the appearance in existence. One can compare the presence of the reality with the so-called catalytic agent. It is well-known in chemistry that a few substances which allow the possibility of chemical changes without having any connection or dissolution of the concerned substances themselves. Every catalytic agent is not influenced by itself nor influenced by others. So, it does not undergo any change. In the same manner, the reality which is otherwise known as *Brahman* is also not active itself nor it is in a state to be influenced by something. Yet the presence of the reality is a necessity for the possibility of the appearance.

This unique presence of the reality on which the very possibility of the apparent existence depends, is called by some people as "highly graceful Divine Mission"; Devotees with emotional outburst say it 'the Divine compassion'. Persons with mystic experience have the descriptive word "Mystic power" whereas the people rely on reason select the name "light and knowledge" for it. In whatever way it may be viewed, the reality is not influenced by these conceptions. In spite of it people go ahead during their life time to realize it according to their conception of the presence of

the reality. This is an important objective of the religion and it's ideal.

In this series of lectures, I cannot speak about the various ways of realization. I will take another opportunity to seek to explain you those points. With this I conclude this lecture.

Self-Realization

5th Lecture (*Delivered on 16th February 1928 at Dresden, Germany*)

In our previous lecture we have spoken about how the whole universe could be reduced to the categories of space and time and also the principles of subjectivity and objectivity. These two principles become changeable according to the inside impact and changes that occur therein. The pre-requisites of any change are to have an unchanging sub-stratum which is called the reality or *Brahman*. Contrasting to this subjectivity and objectivity are unreal. This unreality, which has only an apparent reality, is called *Maya*. Subjectivity and objectivity are two aspects of this apparent reality. We can recognize this factor very clearly if our sense perceptions are carefully analyzed and examined. We take an example here: we see an object. This so-called object is not other than the conception of our subjectivity. It stands as a modification that is projected towards outside. The outer cause through which the subjectivity gets influenced for transforming itself into these modifications for placing it outside of the body and there it is recognized as such a principle called objectivity or objective world. Without such a cause independent of the subjectivity of the state of consciousness there can be no possibility of explaining these manifestations.

Allow me now to examine the dream and the dream world. We have also objects in the state of dream. The perceptible objects of the dream world, without any doubt, could be arranged with the projection of modifications in a kind of special systematic order. This transformation of the subjectivity into a definite order of the modifications occurs independent of the power of will. This cause is called the objectivity of the dream objects. When the dream is over, that means, if the dream object disappears, the dream objectivity exists not other than as an independent principle. We cannot say that the subjectivity already existed during the state of dream which may not exist anymore in the waking state. We are aware of the dream experience even in the waking state. Then the dream subjectivity is continued to the present wakeful state. What happened to the objectivity which has allowed the subjectivity of the dream state in modification? We have no right to suppose that this objectivity has come from a secret world and might have returned to another part of the universe. The so-called objectivity and subjectivity which seem to have the possibility of the dream world or dream objects, have united themselves and are interminglingly flowing in the subjectivity of the conscious state. That means, the dream objectivity ended in order to be a principle independent of the subjectivity. Then the so-called subjectivity and objectivity of the dream state are the subjectivity of the conscious state.

In the same manner the subjectivity and the objectivity of the conscious state are supposedly apparent existing aspects of the so-called *Maya*. Therefore, the apparent subjectivity and objectivity in all states "what not really is" are forms of *Maya*. The same shines to exist in the eternally existing reality. If non-existent *Maya* shines to exist in two aspects as already

mentioned subjectivity and objectivity which influence and counter-influence each other and brought forth the world of appearances, the world of manifold manifestation.

The "*Maya*" appears as subjectivity and objectivity, the influence and the counter-influence of which bring forth the universe of macro-and micro elements, the world within and the world without - subject and object. They are only appearances not "things in themselves". In other words, the illusory power of *Maya* makes one to see the reality in appearances usually named as subject and object. These are not different from the subjectivity and objectivity but only certain states in them. The perceived state of objectivity, after the subjectivity transformed into modifications, has influenced it and after being enveloped by the forms of these modifications, is called object.

Every object, more or less contained itself with the five elements which are Earth (*prthivi*), water (*ap*), Air (*Vayu*), Fire (*Tejas*) and Sky (*Akasa*). So the object is to be recognized in such a fashion as with its elements.

The perceiving state of subjectivity which transforms itself into modifications after it gets influenced by objectivity and projects itself outside for imposing its modifications for recognizing it as objects, is called subject. The subject has specially four faculties, in which the functions of it could be categorized. The first of these faculties is the 'sensation'. It is a faculty with which it receives the impressions which are strange to the subject. In such a fashion the subject gets influenced by the impressions. This is called '*manas*'. Mere receiving the impressions is not enough to explain the full understanding and recognition with all the differences of this or that object, for example, the difference between my attitude towards a person when I see him for the first time versus when I see him again after so many years. Without least doubt, there should be a faculty which could distinguish the sensations and impressions which they bring in both the cases. This wonderful faculty functions in such a way for bringing a definite order in the impressions which are derived by the sensations. This order is necessary to judge them in this or that way. This faculty brings an order immediately among the ideas of the person seen for the first time and the same person met at a later time. For the sake of forming the judgments, we indicate the person first time seen with symbol ' A_1 ' and the same person seen later with 'B'. The wonderful faculty called "*Buddhi*" brings an order in both of these conceptions to arrive at logical conclusions; ' A_1 ' is not 'B' or ' A_1 ' is not in 'B'. The person whom I have seen again after so many years is indicated with the symbol ' A_2 '. This conception could be brought into the following logical conclusions. ' A_2 ' is not 'B' or ' A_2 ' is not in 'B'. Therefore the opinion which I hold later is different from the first one of the same person if my reason processes the conceptions, ' A_1 ' is not 'B', or ' A_1 ' is not in 'B'.

This is the function of that faculty without which such conclusive knowledge is impossible. Such an activity of this wonderful faculty is recognized as '*Buddhi*'.

We assume that a ship 'A' might have departed on a specific day and that 'B' might have entered in this ship for a journey. Therefore, I hold an opinion that this ship might have gone according to the scheduled daily trip with everyone including 'men and mice'. If the function of the subject with the faculty of perception is stopped, there would not be any conclusion that 'B' might have gone by the ship. The method of forming an opinion in a particular order for leading one to arrive at a correct conclusion without falling into the trap of wrong ones is called 'logical conclusion'. So the whole 'B' is in whole 'A'. We can give another example to illustrate this point: All men are mortal; x is a man. Therefore x is mortal. 'All men' is a notion; 'mortality' is another notion and both these notions are brought together in the form of a statement 'All men are mortal'. This statement could be called as a premise. 'x' is a notion and 'man' another notion. Both these notions together take the shape of a statement: x is a man. This statement becomes the second premise. These two premises are ordered in such a fashion for arriving at a conclusion in an easy manner, namely, 'x is mortal'.

From such knowledge derived through such rational conclusions, we must recognize the value of the function of this faculty '*Buddhi*' along with the faculty of perception. This '*Buddhi*' or 'intellect' functions on the basis of the bare collection of impressions got by *Manas* for ordering them in tune with the other impressions according to the similarity as well as dissimilarity with them. This helps also to determine the nature of a few objects of the external world constituting many names and forms with their special kind of interrelationships which cannot be grasped by mere perception. The intellect's ascertainment of objects in such a manner leads to the acceptance of the relationship of the subject with the functions of other faculties and with the objects ascertained and gives the possibility to the expressions such as: I observe, I think, I understand, I know, my object, an object which does not belong to me, I belong to the subject etc. A particular special faculty seems to be in operation in this context to harmonize and to connect different subjective functions. If there is not any such harmonizing factor, there could not be any possibility for a chain of continuance of experiences which depict the fruits of the activity of our intellect in the process of remodeling of the raw materials of different sense-impressions. This harmonizing faculty of the subject is called '*Ahamkara*'. This functions as the expression of one's own individuality basing on the influence and counter influence of the intellect, otherwise called '*Buddhi*', which in its turn, is based on the impressions received by '*manas*'. This '*Ahamkara*' also functions as the possessor by separating itself from all that is strange to it. This '*I-ness*' or '*Ahamkara*' is not the real self or '*(A)tman*', but only a faculty of the subject. This point must be stressed here because a few philosophical systems describe it as the self or the '*(A)tman*'. These systems which explain '*Ahamkara*' as '*(A)tman*' say that '*(A)tman*' is different from the absolute. We must understand that '*Ahamkara*' is only an appearance not a thing in itself; it is not the absolute or the reality but unreal.

On the other hand this appearance of '*I-ness*' (ego) or the false self is considered by some to be the everlastingly existent real self, '*(A)tman*'. So those who see '*Ahamkara*' as '*(A)tman*' find sufficient reason or ground in their supposition that their so-called '*(A)tman*' may not be *Brahman*,

the absolute. Our conception of *(A)tman* is different from the view point of those who treat *Ahamkara* as *(A)tman*. Now, I would come again to deal with the subject proper.

The fourth faculty of the subject is called '*chitta*' (will). Its function is to accept or to reject or to be indifferent toward known object or action according to its free and reflected choice depending on sympathy towards it or otherwise. These four faculties although look different among themselves are interdependent because one of them alone cannot fulfill its function properly. If the other faculties do not help, one of the four faculties cannot act independently. So, in every full-fledged knowledge, all these four faculties function. But, on the other hand, the reality without which all these appearances become impossible, is above or beyond these faculties. If something is there, then there would be a possibility of its shadow. That means, appearances could exist only if there is reality, the existence of which cannot be denied. If the reality through which the denier denies involves in self-denial, then the denial of the very reality itself becomes absurd. This undeniable reality of the everlasting subject or its faculties is the self which we call *(A)tman*. You should understand properly what we mean by the word '*(A)tman*'. But some explain *Ahamkara* or *I-ness* as *(A)tman* or the self, but the *Ahamkara* is not real. For them the *(A)tman* is not *Brahman*. What we mean by *(A)tman* is the apparent subject and its faculties. I have already introduced you that the absolute reality through which the non-existing *Maya* appeared to exist as subject or object. That absolute reality is *Brahman*. Therefore, you can easily understand that the reality of the subject otherwise called '*(A)tman*' is in fact, '*Brahman*' itself.

Some philosophical systems teach that *(A)tman* is not *Brahman* while the Vedanta explains that '*(A)tman* is *Brahman*'. This seems to be contradictory to the person who does not understand the central point of the conception of the two statements. '*(A)tman* is not *Brahman*' and '*(A)tman* is *Brahman*'. We could throw out these statements with an element of skeptical disregard but we are neither skeptics, nor dogmatists because neither of them could show the reality in its full glory. I request you not to entertain any well rooted opinions which make us to go astray from the basic principles and also I request you not to judge things in a hasty manner. Then you can see clearly and deeply the spirit of the statements and also you can understand the ideas acting as the basic ground for these different points of view. Thus, you will also be able to understand that every system contains its own peculiar view of existence representing its stand point.

I have already explained, what I mean by *(A)tman* and how this *(A)tman* is *Brahman*. *(A)tman* is the reality in you and in me. It cannot be perceived through senses. But *(A)tman* is such a principle through which the senses are able to perceive. It cannot be comprehended by the intellect or it cannot be known through reason. But through *(A)tman* only the intellect could be able to grasp or the reason could be understood. *(A)tman* could not be described as unknowable principle, as it is well known as the reality, that exists. So, would you like to come to a conclusion now with all probability that it is knowable? But it is not knowable or perceivable in the sense as this book is knowable because the whole knowability here is the knower's knowledge of One's own

modification projected outside as object or objects. This imperceivable (*A)tman* is the absolute *Brahman*. It is the only existence. If it is not the one reality without the second any of its kind, it becomes dependent and can never be the absolute. But imperceivable is perceived as the perceivable when the one reality becomes many. The attributes of the (*A)tman* or the self are truly different from those of the non-self, just like those of reality from those of non-reality and those of the one from those of the many. But we usually superimpose the qualities of one on another. This process of imposing qualities of one on another is called '*Adhyasa*', which phenomenon seems to be very natural. It takes us back to '*Avidya*' or ignorance. So long as one moves in this kind of darkness of ignorance, he cannot find peace, clarity and perfection because it is a state of imperfection which makes one to grope in the darkness and which leads him to the involvement in the deceptive conceptions of illusion. Therefore, first of all it is necessary to dispel this darkness of '*Avidya*'. How is it possible? The simple direct answer is that it is possible through "*Vidya*", the true knowledge. This true knowledge is possible when one realizes the self as the self and the non-self as the non-self. So, the real self has to be realized in its non-corrupt pure form and in its fullest glory. Then only there would be a stoppage of the process of superimposing the attributes of the non-reality and appearance on the reality, viz., the Divine self, (*A)tman*. Then the shackles of imperfection through which the chains of disharmony spring up will be removed once for all.

Before I end my today's discourse and with that the present series of lectures also, still one more point has to be clearly explained. How can this self-realization, the realization of identity of this (*A)tman* and *Brahman* could be obtained? Certainly it cannot be achieved through the reading of books or through simple hearing of instructions because for all this activity the appearance only stands as the basis. Further the attainment of the highest wisdom is only possible if the apparent multiplicity or the manifold nature of appearance disappears. Such a disappearance of appearance is definitely possible because the original cause of which lies itself in us, namely, in the subjective conceptions or in the outside of the subject in accordance with the localization of its modifications. These subjective modifications and their projections in the outside as appearance can be understood as false multiplicity or the root causes which hinder the realization of the absolute oneness, the divine reality in us. This happens in you just as in we and in others. Therefore, these root causes must be removed for enabling one to realize the divine Reality in its unfalsified form and glory.

The subjective modifications are classified into five;-

1. *Pramana* = right Knowledge
2. *Viparyaya* = False knowledge
3. *Vikalpa* = Fantasy
4. *Nidra* = Sleep and deep sleep
5. *Smrti* = memory

The control over these fivefold subjective modifications is called "*Yoga*". In no way, Yoga

does not mean flying in the air or showing some kind of art of jugglery, as it is very often falsely understood. *Yoga* is the right way of living and a right type of attending to one's own dutiful actions. It is the cleaning process of the heart and also a right kind of discriminating the Reality from the Unreal. "*Yoga*" is a state of the exalted calmness and poise of the subject and the cessation of the subjective modifications through right type of life-style, deeds, pure love and dedication. For this, it is also necessary to have spiritual control and also philosophical discrimination. Its purpose is the realization of the divine Unity, the divine nature of everything, the real goal of mankind and human endeavors.

Save yourself! Oh! Mother Germany! Your real endeavor should be the realization of God. Political tricks and plots are not for you. Mere social comforts and sensual pleasures should not be your teachings. To silence the ordinary masses for enriching your treasures should not be your aspiration. To blind your eyes with the glitter of the materialistic greed should not be your longing. You have learnt a lot in the last crisis* and you have not lost the way where you should stand steadfast on the ground of truth. You have discovered your real ideal which your noble sons acquired from you and lived up to it and taught to the world. Reflect once that your main purpose is the realization of God. Really your goal is always to realize the absolute God in everything and everything in the absolute God. You should make great efforts to realize God in every action of yours, to feel the divine love in all your sentiments, to visualize the secret presence of the divine in your conscious and unconscious activities, to perceive the divine light and knowledge in the whole process or your thinking and doing. Oh! mother Germany: This is your purpose and goal. Let your children to stick to these ideals!

'Subhamastu sarvajagam'.

(*World War I)

(When Swami was giving these discourses, World War II was only a possibility which Swami wanted Germans to avoid and turn to realization of God. - *Editor*)

SCIENCE and RELIGION

(Lecture Delivered in Dresden, Germany, October 14, 1928.)

OM! SISTERS AND BROTHERS,

It is needless to say that the subject of our today's discourse is "Science and Religion." I fear lest this name might lead you to expect that I would give an exhaustive* exposition of general science and a distinct treatise on religion or religions. That was not the idea with which the subject of our today's lecture had been designated as "Science and Religion," and is announced as such in black and white. I am myself not a gleaner of information on religions from some encyclopedia or from a big library of books on religion. As such I am here today not to force heaps of indigestible information regarding religions on you. I am here today not to shoot out a created mass of hob-goblins at you in the name of religion. I stand here as a humble man who has been under certain disciplinary training of religion at the noble feet of one of the greatest amongst us, for realizing that Truth which religionists have always been pointing out to us in various ways. After such discipline of some years, it is when it was clear that the Truth of Religion is true, is realizable and is self-demonstrable by everyone who follows the steps of discipline and culture with the same patience, perseverance and equanimity of mind, that I began to stand and now today stand here before the pulpit and desk only to explain the view and aim of religion.

Religion, the very course and procedure of human life to gain an insight into the very essence of life, is today condemned and is looked down upon with contempt. It has become a fashion of the day to condemn religion in the name of rigidly mechanical conceptions of the world. It is today supposed to be a merit to speak against religion with the so-called light of a few conceptions of science. There are and have been people who are enthusiastic, nay who are over-enthusiastic with the materialistic and rigidly mechanical conceptions of nature. In this enthusiasm there has been a transgression and there has been and is a kind of encroachment upon the Empire of freedom of the holy mother-queen of Religion. But the divine Truth of Religion is there, and who can destroy it? It is not a falsehood to be ignored and to be condemned. Truth, however contemptuously we turn our back at it, however negligently we close our vision of it, shines and verily has to shine. A blind man is blind to the sun and an uncritical man may close his eyes to the sun, but then, the sun verily shines with all his glory. In the same way the blinded with the enthusiasm in the name of the conceptions of science, may ignore the Truth of religion, but the Truth fails not to shine. Such is the mystery of the Truth. The Truth, though ignored and neglected, in the enthusiasm of science, verily shines in Its own glory giving light to the very objects of scientific investigations. I am not a scientist. (*This lecture was given in 1928 before he started his science education in Germany - Ed*) I stand here not as a scientist but as a lover of the scientific conceptions. As a lover of science, the worst homage I can pay to the conceptions of science and in a way to the sciences is to accept everyone of their conceptions uncritically and

then have recourse to fallacious judgments that create skepticism in us, which forces us to ignore the wisdom of all ages that comes in the name of religion. Now, therefore, I take some of the scientific conceptions into consideration, critically view them and then see how far the encroachment of science-enthusiasts upon religion is justifiable.

There was a time when the atom was considered the ultimate indivisible unit of which matter is composed. In the latter half of the last century it became clear that the atom was itself composite. The existence of the electron had to be assumed and it was possible to construct a theoretical model of the atom, model in which there was a large, "Nucleus"- of course large when compared with the electrons - like a sphere or a sun round which the small electron or electrons oscillated, or revolved like planets. The nucleus or the electron theory of the atom has been of a very great importance in helping to explain X-rays, radio- activity and most of the magnetic, electrical and optical phenomena. The atom is unimaginably small but the electron is unimaginably smaller. Assuming the electron and the atom to be spherical, the radius of an electron is 1/100000 of the radius of an atom.

It is claimed that an electron is the nature's unit-the ultimate indivisible unit of nature-nay of even the whole existence. Even now there are people who are quite satisfied in thinking that this nature, including all beings, is simply these material electrons. Anything said above the electrons is a fancy fairy-tale according to these materialists because science does not speak anything about it. Anything said to be known besides the electrons is a dogmatic superstition, because these materialists take the fallacious dogmas in the name of science as absolute facts. Anything - however stupid it may be- when stamped by the seal of science, is taken as a sane fact. A doctrine however fallacious it may truly be- when said in the name and with the authority of science, is madly accepted as the true wisdom for all ages. But when a truthful man, a sage, a perfect man, a holy man, a Buddha, or a Christ whose life is the practical demonstration of what he says, whose speech flows from the very depths of truthfulness, whose clear stream of reason has not lost its way into the dreary desert sand of dead habit, whose intuitional view is able to pierce into the very mysteries of nature, reveals unto us a fact as a fact or a truth as a truth, it is rejected, nay, is cried down as a base superstition. And when a perilous falsehood is said to be declared by a Haeckel or a Tyndal or some Dr. Hering with the stamp of science, it is and should be swallowed without any salt. Such has been, to the destruction of higher culture, the fashion of the day. This is verily a false fashion. If this fashion is simply false I have no objection. But then it is at the same time a highly repugnant and perilous growth, because it destroys uncritically the settled culture of the land and of the nations. This fashion which condemns the true facts that come in the name of Religion as superstitious fanciful dogmas uncritically reposes in truly false dogmas that come in the name of science.

Let us for instance take one of the fashions that come in the name of science. Science says that the least indivisible unit known up to this time to its observations is the electron. But then this unit is uncritically, unwisely, and I may even say, wrongly said to be the final truth of all truths, the

final fact of all facts the cause of all causes of the Existence. This is truly a dogma of the materialists which has not even a nucleus of verity in itself, because it has neither demonstrative evidence nor any truly logical foundation. It can be clearly seen, if we are not possessed by the demon of fashion, how the electron which is seeming to explain the physical phenomena flatly fails to explain the elementary functions of the physical body. Then what to speak of psychic organism! No doubt, with the light of the so-called electron the chemists and the physicists perhaps explain most of the magnetic, electrical, thermal, optical and as well chemical and chemico-dynamical functions of nature. But you must know that there ends not the phenomena of nature. Take the living organism in contradistinction to the un-living or dead. There we see so many vital functions, so many other functions which physics and chemistry altogether ignores inasmuch as, these functions transcend the limitations of physics and chemistry. The sciences of Biology and Physiology have advanced and are even now advancing in a way. The so-called physical unit of these sciences is the cell-the unit mass of living matter, whether rounded off by it or associated with others to form a higher unity. The cell-problem is the special problem of modern physiology and biology. What is protoplasm? What is the extraordinary significance in the colloidal state of the protoplasmic system? In what does the cellular death consist? These are problems and mysteries that remain mysterious to the view of the material sciences. Neither the doctrine of atoms, nor the theory, of electron can solve or account for the vital phenomena of life and death. For a moment let us even drop the psychic phenomena. When a cell dies we know that the atoms, molecules and ions are still (here with the energy content of the dead protein, the same as when it was living. Yet a dead cell is a dead cell in contra-distinction to a living cell. No amount of materialistic electron theory can account for the diametrically distinct states of a cell - the living and the dead.

You may if you can, analyze one atom of a cell, while living or while dead ; the electrons in either case vibrate in the same way, perhaps with the same groupal number and with the same velocity around the nucleus for the possibility of the atom of the cell. In either case the vibration of the electrons is there; yet a dead cell is a dead cell in contradistinction to a vital cell. How can I ignore this difference - an ocean of difference between the vital cell and the dead one - in order to accept that an electron is the cause of all causes! If I critically view this dogma of science which perhaps takes the form of material monism, I am forced to reject the dogma as a mere superstition of science. I cannot slavishly accept a wrong dogma and I can't be diffident, I say, I need not be diffident to look for something that lies beyond the dominion of the material sciences. Taking for granted that the vital cells are a composite of atoms which are again a composite of revolving electrons, we cannot account for the functions of the living body which is according to the cellular theory an aggregate of cells in various forms, including nervous system, ductless glands and hormones and finally the different tissues etc. In a living body there always go on continuous birth and death of the cells. Every moment so many are being born to be vital in our bodies. What cells exist at present as vital units of the physical body are supposed to be no more existing as the vital after about seven years. Suppose I determine to do something. This is a kind of volition. Well, if the volition is the outcome of cells that exist as vital units at the present moment, this

volition ceases to be as a volition after the period of the annihilation or the death of the present vital cells. But there it is possible that I may have the same kind of volition after the period. Well, if you say that that volition will be the outcome of the cells that will be existing during that period, how can they form the volitions of one experiencing conscious unity? If we take for granted that the feelings, the thoughts, the imaginations, the memory and volition are simply the outcome of cells of a particular period, the result of all these, namely the experience of a conscious unity, should be bound to cease as an experience of a conscious unity after a lapse of a number of years after that particular period. But this is not the case. The experience is not ceasing to be an experience of a wonderful and mysterious unity of consciousness in all forms. As such most of the purely psychic phenomena cannot be explained by assuming that a cell is the final unit of all living beings including man. No amount of examination of the cells which according to the materialist's view are nothing but an aggregate of electrons, shall reveal unto us the origin of thought, nay even the nature of an impulse. Let all the living scientists hold a congregation in a living cell of a human body, and examine by visualizing the revolving electrons by any of the extraordinary means; the cause of origin or the procedure of an impulse, remains a mystery to the overwhelming glow of science. Of course, recently one of the modern physiologists has discovered that there is a rise of a millionth part of a degree of temperature by nerve impulse. It is, no doubt, possible that a nerve impulse may raise the temperature. It is not a new discovery to say that certain emotions in the form of strong impulses will not only increase the temperature but also often alter the very conditions of the constitution. It is even by changing the mental attitudes that many of the bodily ailments are cured and can be cured. The system of driving off the in-harmonious conditions of the physical body by replacing the disturbing elements of psychic state by harmonious and right mental attitudes is what is called Psycho-Therapy. The possibility of Psycho-Therapy shows that a psychic causal condition may give rise to an effect in the physical body. So it is not a matter of wonder to me when I hear of the discovery of the rise of temperature by a millionth part of a degree by a nerve impulse. This is possible, but it does not mean that we can, from this, conclude that the rise of the same temperature shall bring forth the same nerve impulse. The conclusion that a rise in temperature will give rise to an impulse is a fallacy, because though similar causes are followed by similar effects, similar effects need not be preceded by similar causes. As an illustration let me narrate that Socrates was dead because he was poisoned by the state. Here the death was the effect and the poison was the cause. If similar effects were necessarily to be preceded by similar causes, all deaths would have been and would be due to poison given by the state. Then we have also to assume that Kant died because he was poisoned by the state, which is nothing but an absurdity in itself. In the same way the assumption that a particular amount of heat which raises the temperature by a millionth part of a degree, when supplied to a system of nerve cells, shall bring forth nerve impulses, is an absurdity. In spite of such an absurdity, in spite of such a logical error in this assumption, there is no want of men the materialistic school who adhere to the absurd dogma that they will in course of time create a living cells and produce cellular nerve impulses by supplying electrons in the form of thermal activity in their laboratories. If such absurdities are possible we may even try to expect large

factories to manufacture wise men and also manufacture sheep and goats and swine for the food markets of the manufactured human beings!

Here one point to which I wish to draw your attention is that some are glorifying themselves in thinking that as the death of a cell takes place by the cessation of the supply of sugar and oxygen, the cellular death means the cessation of the supply of sugar and oxygen. This is again another error, because the cells are found to be dead or dying even amidst the required amount of sugar and oxygen. It is not mere supply of oxygen and sugar that keeps the cell vital and living just as it is not mere common air that causes respiration. If it were so, a dead cell would have continued to be vital when placed in sugar and oxygen, and a dead body would have continued respiration in the open air, of course if its respiration is stopped only for want of air. So we have to know that the death of a cell consists not in the mere cessation of the supply of oxygen and sugar, but consists in the cessation of the inherent vital functions such as assimilation and dissimilation. Such is the difference between a living cell and a dead cell-one capable of vital functions and the other incapable of them. How can this difference come between the two cells, the living and the dead, if cells in either case are mere atoms and revolving electrons? It cannot be that electrons are transforming themselves into vital functions, and it cannot be again that electrons are transforming themselves into the cessation of vital functions. How a simple uniform unit-principle called electron which has a uniform nature in itself - if it is the ultimate as is declared by the school of materialism - can cause and also cannot cause the vital functions in a living cell and a dead one respectively, is a problem that remains problematical to the school of materialism so long as it sticks to its dogmas and becomes reluctant to hear or to understand the facts that transcend its limitations.

Again taking for granted the possibility of an absurdity that simple electrons can account for both, the life and the death of a cell or cells, let us see if a cell or an aggregate of cells can account for all the vital and the psychic functions of an intelligent being, say a man. Suppose a person is dying. The body is there with weakness and exhaustion. The different sense organs slowly begin to be disabled. The conscious functions and the volitional activities gradually begin to fade away. The expression changes. The eyes are pathetic. The subconscious functions wane-the pulsation becomes weaker, the respiration begins to cease, the heart stops to beat, and the body is there lying dead, no more to be vital, no more to be the vehicle by which the conscious unity has been able to express as an individual. Ah! It is a dead body in contradistinction to a living body. No more can it send a kindly glance at us. No more a loving word can the lips whisper in our ear. Lo! It remains cold, indifferent and inspiring awe and terror. Well, what is it? -Therein are electrons still revolving round the nucleus to form themselves into atoms which again form into molecules which again in their turn form themselves into cells. Many cells so formed are there still living and many still continue to live even though the person is dead. What is this? - a dead body in contradistinction to a living body which expresses not merely the mechanical functions guided by an intelligent principle, guided by an intelligent principle, guided by a wonderful, mysterious, volitional and categorical imperative, "I ought," which is not known and cannot be known under

any circumstances to the mechanical material of the scientific laboratories.

The dead body lies there, helpless, incapable of doing any corporal functions, completely devoid of all sense activity. There is not even a trace of intelligence. Not even the signs of the past volitional functions are to be found. Then what to speak of the will and its freedom! If all these are due to the simple physiological cells, several living vital cells are still there in the dead body; if the clear intelligence in man is simply the outcome of the molecules and atoms of a chemist, they are there in the dead body; if the will and its free volition are simply the results of the vibrating electrons of a physicist, they are there vibrating in the dead body. Now from all these considerations it becomes clear that neither the biological cells nor the chemist's molecules and atoms, nor the physicist's electrons can be the final causes of the living and intelligent beings or the simple and ultimate causes of their free will and the volitional functions.

In a short lecture where I should be conscious of the time limit I should not enter into the details of the problems of the cells. It is enough to say, from what I have said up to this time, that matter has not solved and cannot solve the riddle of the universe, and that it is not and cannot be, as is declared by the school of material monism; the ultimate cause of all causes, the final truth of all truths. Now knowing the inability of explaining the universe or its laws by the aid of simple matter, let us try to understand with critical eye the aim and view point of science in order to find out the faint nucleus of verity from the heaps of falsities that are carelessly gathered in the name of science. The aim, so far as I can judge, is to observe the universe and to study the facts and the factors of the facts with mathematical accuracy and thereafter to systematically generalize the different observations pertaining to the different factors of a particular fact or of different facts of the universe. The universe is the general object of observation of science or more accurately of general science. Special and particular facts of the universe are the objects of observation of special and particular branches of science. In either case, i.e. in its most general view or in its particular and special view, the objects of its inquiry are the objects as perceived by us. The objects are not, indeed, the objects-in-themselves, but are only the objects as they are represented to us by our consciousness. This being the case, the generalizations of the facts, though systematized, are valid only in the limitations that the fact of factors is the fact as is represented as such to us by our consciousness under different causal conditions. The science, some-times being overenthusiastic with the possible validity of mathematical precision and accuracy, completely forgets its limitations and begins to extend its apparent principles to the dominions beyond its limits. So the validity beyond such limits is lost in nothingness and the generalization loses thereafter its original meaning and sense. Then begins a kind of stagnation which yields place to the growth of false dogmas. Whenever the arrogance of such dogmas boastfully pretends to have solved the riddle of the universe by matter and its sole existence and whenever people carelessly delight themselves in such pretensions, the spectacle of a man holding a he-goat, another delighting himself in the attempt of milking the he-goat, presents itself to our fancy, and the rationality which looks at things with a critical eye, teaches and rightly points out that science cannot enter into the realms of the real essence so long as it takes the objects as they appear to be,

for the objects-in-themselves. The fundamental error of the views of science consists firstly in taking the apparent for the real or in the non-differentiation of the apparent from the reality or in other words in the non-apprehension of the difference between the representation and the thing-in-itself. The view based on such fundamental errors is what we call the empirical view. We may also take a cursory view of the empirical view of general sciences as an empiricist does, only with the exception that we shall not, however, lose sight of the fact that the phenomenal object is the object of observation. Suppose that here is a book which is a phenomenal object so far as I perceive it as such with my senses. It is a fact of the universe and this has many factors in itself. Its color, say green or red, is one factor. It is no doubt one of the several factors through which the fact of factors is a fact to me. And its taste, smell, motion or rest, its weight or mass, its extension in the space of three dimensions, and the utmost quickness of the reproduction of the ideal-units of time through which the factors continued to be factors to my consciousness, are all, as a matter of fact, the different factors through which the fact of factors is a fact to me. The particular order through which the factors are organized as the factors of a fact, is called the form of the fact. This form or more definitely the form of the fact is not and cannot be one of the factors inherent in the fact itself, because it cannot be an inherent factor or factors through which the inherent factors are or can be factors for the possibility of the fact of factors. Hence the form of the fact, which is not in reality a factor inherent in the fact itself, is a factor of the subject to which the fact of factors, namely the book, is a fact. But this factor which belongs to the subject, is related to the fact as the particular order through which the factors are factors for the possibility of the fact. The form which is thus a purely relative element is not to be taken as an absolute factor of the fact. Again the factors, such as color, taste and smell, which are taken as the physical features of the object, are factors varying to be factors of different types, according to the condition of the subject to which the fact is the embodiment of the factors, though embedded in one and the same fact. As for example the color of the book, say red or green, which is a factor to me or to one of you, need not be and as a matter of fact is not a factor of the same type to one who is color-blind. In the same way all others which exist as factors of a fact are not necessarily the factors of the same type or of similar type to some others though referred to have been embedded in the same fact. What I mean to say here is that all these factors the existence of which as such depends upon the nature of the subject, are referred to be the objective factors for the possibility of the fact. Therefore color, taste, smell etc. are not absolute, but only relative in so far as they are taken, though erroneously, as the objective determinations inherent in the fact. The so-called determination called weight which is often taken as a uniform objective factor, has truly no sense when considered as an objective fact. Suppose that a book weighs one gram and that it is put under the direct influence of the acceleration of the gravitational field of the sun which is 27.6 times greater than that of the earth. Then the book according to the earth's standard of weight weighs 27.6 grams. But then the same book of the weight of one gram weighs only one gram even in the sun's gravitational field when it is balanced with the same weight, one gram, which is also now under the same influence. In the same way a thing weighs differently in the gravitational fields of the different stars, provided that we balance it with a weight which is under the influence of a

gravitational field different from that in which the thing is weighed for comparison. But then it will be weighing the same when both the thing and the standard weight are balanced with each other in the accelerations of the same gravitational field. There are regions where the acceleration is zero when compared with the earth's gravitational constant on account of the neutralization of the accelerations of the gravitations of the different heavenly bodies. There, our book weighs nothing or its weight is zero when compared with the earth's standard weight which is in the acceleration of the earth's gravitational field. But then the book and the standard weight, say one gram, which exactly balance each other under the influence of the earth's gravitational constant, are and will be balancing each other exactly as before even in the regions where the acceleration constant is zero. The weight therefore is to be taken only as an element relatively existing or seeming to exist as a factor according to the observer's standpoint of observation. Therefore there is nothing like absolute weight existing independent of the observer or his standpoint as an objective factor of the fact or facts of observation.

Again that an object is at rest or in motion and that therefore rest and motion are the objective factors of an objective fact we are often apt to think. But rest and motion are factors not depending upon the facts themselves, but upon the observer's standpoint of observation of the fact. Suppose that I am stationed on a so-called uniform or translating fact, or in other words, on a system of factors, or that the fact or system of factors is fixed on, me who is uniformly moving with respect to something which is stationary or more accurately, which seems to be stationary, and make observations strictly confining myself to the fact of factors. Then I seem to be perfectly at rest as far as I am concerned with respect to the system and the system is equally at rest as far as it is concerned with respect to me. We, the system and myself, are therefore motionless or at rest with respect to each other. Again suppose that the fact falls out of me who is moving with a uniformly moving system with respect to some-thing, and that I observe the fact, strictly confining my observations only to the fact, I along with the so-called moving system seem to be stationary, and our fact which falls out of me and which is stationary with respect to the system on which it is lying when fallen out, seems to be moving as far as we are concerned with respect to each other. In nature there is no fact, the inherent objective factor of which is absolute rest. If it were not so, there would have been a possibility for the facts having motion or absolute motion as their objective factors in respect to the fact the objective factor of which is absolute rest. What I mean to say is that therefore there is nothing like the factors of motion and rest which are inherent as objective factors of the objective fact. They are factors based upon the observer's standpoint of view and the nature of his observations of different facts in respect to each other. In a similar manner, the capability of motion called kinetic energy, which is a factor of our observation of the fact of factors, is not the objective factor inherent in the objective fact itself but is a factor which entirely depends upon the point of view, and the view will be the same whether the fact is moving by the observer or the observer is moving by the fact. If the observer is stationed on the so-called moving fact, it has no kinetic energy as far as they are concerned. Again what is static to the stationary observer is kinetic to a moving observer. What is the real nature of the fact? It is one thing to one observer and quite a different thing to the other. Both are right and can be right only

on the ground that they are simply factors inherent in the observer and the nature of his observation. But the moment they are taken as real objective factors inherent in the objective fact itself, they become meaningless and absurd in themselves.

Now let me turn to the factors of simultaneity and succession and see if they are factors in the event-facts and in the objective relation of each other. As a matter of fact, what relation of event-facts seems to be simultaneous from the stationary standpoint of observation seems to be successive from a so-called moving or translating standpoint of observation. What is the definite nature of event-facts and of the objective relations of different event-facts? It is one thing from one standpoint and quite a different thing from a different standpoint of observation. If simultaneity or succession were to be a definite objective factor of event-facts or of the objective relation of different facts, there would not have been this difference of factors as we often and always experience in our observations, even if the standpoints of observation were to be different. Hence they are not objective factors inherent either in the fact themselves or in the relation to each other. They differ as a rule according to the difference of the standpoints of observation. They are therefore subjective factors based on the points of observation of the objective facts.

From all these careful considerations it becomes clear that the different factors, through which a fact is a fact of factors to our observations, are not objective factors inherent in the fact itself, but are inherent factors of the subject and its point of view. Science, as I have already said before, goes on observing this nature. After examining nature in different aspects from one standpoint or a particular aspect from different standpoints, it reduces the phenomena into matter. Thus matter in a particular form or in different forms, becomes the principal fact. Science without taking the standpoints and the effects of the change of the standpoints upon the observed facts into consideration, analyzes and synthesizes, classifies and generalizes and then defines to us that matter, its so-called principal fact, is that which has mass, weight, extension etc.. All these, I mean mass, weight, extension, and the sensible qualities, are taken as the different inherent factors of matter. Thus we have been taught from the beginning of our studies in science. It takes for granted that these factors are inherent objective factors of matter. But there is never want of experimental evidence even in the field of sciences, to show that the different factors which have been erroneously considered to be definite objective factors inherent in the fact, are by no means the different objective factors inherent in the principal fact called matter. There is, as a matter of fact, never want of testimony to show that the factors even in a particular fact are never definite and that they are always changing according to the nature of the observer on the one hand and according to the changes of the viewpoint of the observer on the other. In spite of these it tenaciously closes its doors and turns its back against this kind of evidence, this kind of testimony, because it has the fear of being demolished for being remodeled, reformed and re-organized. As it cares more for its conceptions than for higher truth or truths, it has neglected this query whether or not these different said factors are factors actually inherent in matter as its objective factors. It could have been more befitting for science as a branch of knowledge, to make this inquiry even before it begins its march into the secret depths of nature. Such an inquiry could

have not only paved out the way to more valid generalizations, but also could have opened the view of its devotees for better understanding of the mysteries of nature and thus could have saved them from many falterings, hasty and fallacious judgments, which ultimately take up the forms of false dogmas in the name of science. Of course great thinkers amongst true scientists who know the extent and the scope of the limitations of sciences in general, are conscious of the limitations in which they have to move with their reasonings and judgments. Hence they do not push their reasonings beyond their limits and thus do not fanatically deny the existence beyond their scope. But the negligence of science to ask whether or not the factors such as mass, weight etc. are objectively inherent in the matter, encourages in a way the unthinking to proceed with their reasonings partly based upon the experimental evidence, even into the regions beyond the limits which science carefully sets before them, and thus to deny the principle or principles that is or are independent of matter. In order to avoid such kinds of faulty and fallacious denials, we have, no doubt, made a few observations and have considered the nature of the phenomenal facts and the nature of the factors through which the facts are facts to us. As a result of our inquiry, observations and careful scrutiny of the observations we have been able to know that the principle fact called matter has no definite factors inherent in itself, that the factors are not definite even in one and the same fact, that the factors vary according to the observer and the nature of his view point, therefore that the factors are based upon the subjective principle, that the fact is a fact in virtue of the factors through which the fact can be a fact to us, therefore that matter has no real existence, and therefore that the apparent existence of matter is and can be due to an existence that is independent of matter. It is after this scrutiny that we see that the postulate that matter is the final cause of all causes, the final truth of all existence, is a pure dogma that is devoid of sense and meaning and that the assertion, that the riddle of the universe and the solution of the mystery of the universe are entirely in the hands of matter; is not only false but also highly pretentious. And verily it becomes clear that matter has no independent and real existence, but only apparent, that the apparent cannot be the cause of apparent or of the existence to which the apparent is an apparent, and that the real cause by which and to which the apparent is an apparent is independent of the apparent existence called matter.

Matter is simply the apparent, but not the thing-in-itself. Once again let us begin to observe it with an empirical view. Matter is said to be the composite of molecules, atoms and electrons. The last mentioned, called electrons, are supposed to be the final units of matter. Here we should not, however, forget that the supposed final units are only those of the apparent. Some of those so-called final units are said to be positive and some negative. The positive are the units-capability of maintaining equilibrium of the vibration of a certain groupal number of the other type around themselves while the negative are said to be the units-capability of vibration. When the units-capability of vibration and those of maintaining the vibration in a particular order are in a state of neutralization, they are said to be in a state of inertia. The electrons in their original order of neutralization with the consequent condition of inertia are what we call atoms. Matter is the composite of atoms so formed. A reservoir of a principle which manifests or which has the tendency to manifest through a system or systems of matter in some form of work or the other is

what the scientist calls energy. The final units of this energy are again said to be electrons. These electrons - the final units of energy - are supposed to be simple and elementary. They are as well declared to be alike and similar in character. If they are so, why do they evolve into different forms producing different effects? We are perhaps sometimes answered that they evolve into different forms according to the order and the arrangement of the system of matter in which they vibrate. If it were so they could not evolve into two forms in one and the same system of a particular order or different systems of a similar order. Suppose here is a thin coil of copper wire. Electricity, a current of electrons, is allowed to flow through the coil. If we keep our hand near the wire, we, after a little while, begin to feel warmth. Now we can touch the wire, because it is not yet hot. But then after some time we cannot even touch it, because it becomes very hot. The warmth or the heat is a form of energy the units of which are the elementary electrons. Allow the current still to flow through the same copper coil. Then after some time we will see with our eyes that the coil will become at first red hot and then luminously white? If we place it in a small dark room it is illuminated by the luminous coil. This illumination is due to light which is a form of energy different from the heat energy the units of which are also said to be electrons. The current of electrons in the same system manifests in two different forms. Therefore the simple system of matter with its distinct order in which the electrons vibrate cannot account for the difference of the form of energy. We cannot say that heat energy and light energy are exactly similar, because they produce two different effects. We cannot see by the help of heat energy and we cannot warm ourselves with simple light energy.

Now from what I have already said it is possible that some may think that heat energy is the state of lower density of electrons and that light energy, on the other hand, is the state of higher density of electrons. It may be that the difference in the two forms, light and heat, may therefore be inferred to be due to the differences of the densities of electrons. But the inference is not valid inasmuch as there is in nature the manifestations of these two forms from one and the same system at one and the same time. Hence the supposed density of electrons cannot account for the difference of the different forms. Again suppose that one says that heat in a body with a temperature lower than 400 degrees Centigrade is heat energy and the heat in a body the temperature of which is 400 degrees and more is heat as well as light. Thereby we should not conclude that the energy in a lower grade, therefore in an effect of lower temperature, is heat and that the same energy in a higher grade, and therefore in an effect of higher temperature, is light. If we were to conclude so we had to assume that the temperature of the calm glow-worms that make the pasture meadows in the dark nights so beautiful and charming by their little glowing lights, is at least four times higher than the temperature of boiling water. Such an assumption is an absurdity in itself. Hence the difference between the two, heat and light, is not a difference of grade. Here what I mean to say is that the difference between one form and the other form of energy is not due to the differences of grades or their densities. There are various forms of energy in this physical nature. We have heat, light, electricity, magnetism etc. Each one of them can be transformed from one form into the other. From this we should not conclude that one form is exactly equivalent to the other inasmuch as each having a certain causal condition in all these

forms of energy, each with its own peculiar causal condition, cannot be said to be exactly of a similar form in so far as their distinct causal conditions are reproduced into their particular effects although they are all said to be of wave motion and their ultimate units are said to be exactly similar in character and nature. Well, our principal question is, why electrons which are similar in character and nature, and are simple, and elementary, are manifesting into two different forms - different in so far as they have inherent different causal conditions to be reproduced into different effects - It is answered that the different forms of energy are different not because the ultimate units called electrons are dissimilar, but because the wave length of each of the forms is different from the wave lengths of the other forms. When asked why there is the dissimilarity of wavelengths in order to manifest themselves into different forms of energy producing different effects, and on what does the dissimilarity of wavelengths depend when the ultimate vibrating units are simple elementary electrons, we are replied that the dissimilarity of wavelengths is due to the dissimilarity of the velocities of vibrations of the vibrating units and that the wavelength is inversely proportional to the velocity of the electrons. It, therefore, becomes clear that the differences in the inherent causal conditions of the different forms of energy which are reproduced as different effects, are dependent upon the differences of the velocities of electrons. Again the differences in the velocities cannot be always attributed to the circumstances that are foreign to the electrons themselves, because we experience in nature that the wave disturbances that proceed from the same system and are propagated through the same medium or mediums have different wavelengths producing different effects. Hence the velocity of an electron is taken to be dependent upon its innate causal condition. Therefore the electrons, though they are taken to be similar in so far as their generic qualities are concerned, can by no means to be taken as similar in so far as the specific qualities of their innate causal conditions are concerned. Similarity of the generic qualities and the similarity and dissimilarity of the specific qualities of the electrons point out that the electrons, which are taken to be simple, elementary final units, are by no means so but on the other hand are composite and have composite structure. An electron is a collision of two orders of unit-events, one to be in temporal succession and the other to be in spatial simultaneity. An electron, as an intersection or, more accurately, as the collision of the orders of unit-events of the said type, can account for the differences in the specific qualities and thus for the possibilities of its manifestation into different forms of energy, but when viewed only as a primary unit in the space of three dimensions, it cannot account for the difference in the forms of energy and the transformation of energy from a particular form into the other. Now before I proceed with something more about the orders of units-events in temporal succession, and spatial simultaneity, it is better if we deal about the two forms, called time and space. A simple form inherent in an elementary idea of one's own existence or of one's self is called a moment. This moment is different from the last and the future will be also different from the present, because each idea of one's self is different from a similar one. The natural form of the reproduction of such moments with the utmost quickness of succession is called time. Time, the system of causal heterogeneity, is in itself neither absolute nor real. The existence of the Real- Homogeneity or so-called spread of the Real in a moment is called the unit-event and the spread of the same Real in a continuous

reproduction of such moments is the order of units-event in succession, while it is the form of simultaneity concomitantly inherent in the idea of one's self, which we call space. The so-called spread of the Homogeneous in the space of three dimensions is the order of the units-event in simultaneity. As time and space are the related factors with the idea of one's self, the causal heterogeneity for the distinct orders of units-events and for the units-events themselves in the Real-Homogeneity is not absolute. Hence the units-events their distinct orders and their collision in a continuum, the aspects of which are time and space, are only apparent. From this kind of scrutiny of even the scientific analysis and synthesis we do understand that the electrons, the collision of the orders of units-events, the atoms, the molecules, that is to say the whole matter and the whole nature are not real. This nature of diversity and manyness is apparent, is *Maya*. Since the apparent cannot be the cause of itself the dogma that matter is the final cause of existence is to be rejected. As a matter of fact, matter is not absolute, is not real. The true Homogeneity, by the so-called spread of which in the idea of causal heterogeneity there is a possibility of the apparent nature and the apparent existence of a denying denier, cannot be denied, because the denial becomes meaningless and absurd, if the Reality by which the denier denies, is itself denied. Hence Homogeneity is an undeniable Existence. It is the only true Existence. This one Existence, this one Reality is uncaused, unaffected, unmanifested, undifferentiated. It is one without a second (*advitiam*). There is nothing else besides that Reality, besides that Absolute Homogeneity. Whatever else seems to exist is that Reality. The whole nature, the matter, you, and I, and all are the Absolute, the second less *Brahman*. But then *Brahman*, the godly Reality, is not what it appears to be as something else, is not what it seems to be, the all. Such a godly Reality-call it *Brahman*, call it the True Existence, call it the Grand Law, call it even the Father in Heavens, or call it in any way is neither personal, nor impersonal. Such a Godly Reality is neither *Being* nor *Non-being*. Such is the God, such is the Divine. When I say "God", perhaps some of you may think that I am forcing a big personal Ruler, a gigantic Monarch, sitting on a golden throne: Such a being is no doubt an undesirable thing to the republican citizens. But then I speak of the Godly Reality, of the necessary Divine Homogeneity. "That" I prefer to call it, because speaking of it in any form of gender may bring up the idea in you of a personal being or an impersonal being to rule you or to rule me. "That" is not a ruler. "That" is not to watch you or your deeds, to offer you just rewards and punishment. "That" is not to rule you because you are "That ". (*Tatwamasi*) "Thou art That". "That" is not to watch me because I am "That ". (*Aham Brahmasmi*) "I am Brahman". Such is the wonderful truth. Such is the truth declared by the sages of India, Such is the final truth pointed out by the great teachers in every part of the world.

Verily, my sisters and brothers, that Absolute is not limited to a particular temple or to a special church, to a caste or creed, to a particular race or nationality, to a certain doctrine or dogma. That is the All. The All is That. The true understanding that the Reality as the true essence of you, of me, and of the whole apparent nature, is Religion. The process of knowing the Divine Godliness in man and in nature is Religion. The manifestation of the Divine Essence and Reality in one's self is Religion. The true realization of Godly Oneness in all through the clear stream of

knowledge, through all our selfless actions, through pure and noble love, through the education and discipline of the psychic phenomena is Religion. To build up and create a harmonious world through understanding and realization of the Godly oneness is Religion.

Let us wake up that Religion. Let us create that song of realization in us. Therein lies culture, therein lies harmony. Therein lies peace and perfection! Amen!

Om!

PHILOSOPHICAL RELIGION I

Supreme Knowledge and Wisdom as Its Basis

(Delivered in Dresden, Germany, Winter 1928.)

OM ! SISTERS AND BROTHERS,

Before I begin our today's discourse on the Philosophical Religion let me beg to clear myself to you lest the name of the subject of our discourse might lead you to expect that I would give a general exposition of speculative philosophy and its bearings upon religion. Our today's subject, if it can be deemed as a system of philosophy, has nothing to do with a system of speculation for furnishing methods to carry on elaborate and complicated arguments from assumed premises of possible possibilities or impossibilities. This subject, if it can be deemed to be an edifice of metaphysics, let me state that it has nothing to do with the theorized theory of knowledge or in the metaphysical language of Germans "Erkenntnislehre." This subject, if it can be deemed to be a system of both metaphysics and philosophy, is not to be limited to the sense of classical philosophy and authorized academical metaphysics. Nor has the subject anything to do with the religious dogmas given in the name of the accepted code of your religion and my religion. Nor does our subject constitute stories relating the pleasing and pleasurable heavens with a set of sensuous rewards or the terrifying hells with a bundle of cruel punishments. Our subject is not to chalk out the way for a code of "shall" and "shall not" or "must" and "must not" given in the name of a particular creed or of a particular church. The subject, I say, is at once philosophy and religion, of course not in the sense of classics and academics or in the sense of any particular church, but in a different sense, in a different understanding. This does not mean that I am revolutionary and that our subject is revolutionary in character. The subject, as a matter of fact, is not new, is not of my own speculation. It is as ancient as the history of mankind. Is it philosophy? Yes, it is philosophy in as much as the subject deals with a systematic study of the revelations of seers and sages which embrace the very essence of Existence. It is philosophy because it is based upon knowledge of transcendence, upon the wisdom revealed unto the wise, unto the seers and sages. Let me say that the wisdom is not a matter of mere fancy, is not a matter of mere logical conjecture constructed and construed in this way or in that way in accordance with certain assumed premises. The wisdom is not a matter of our creation, is not a matter of our fanciful play. It is indeed a matter embracing the very nature and Essence of existence. Our subject is philosophy in so far as it deals with that wisdom in order to grasp it intellectually, I mean by common understanding and reason. Then, is it religion? Yes, it is religion in as much as it deals with that wisdom and with the ways of grasping it emotionally. It is religion because it deals with the wisdom and the methods of realizing the wisdom, the very light of Existence, the very Reality. And as the subject expounds the wisdom, the ways and the sure methods of realizing the true Essence, the divine Perfection in all, intellectually, emotionally as well as intuitively through

super sensuous intuitions, I have chosen to call it the Philosophical Religion; and it is only in that sense I request you to follow me.

Now while beginning our subject, I mean the Philosophical Religion, which, as philosophy, as I already told you, does not depend upon speculation and as religion, upon any set of social dogmas, but upon the revelations of self less seers, upon the divine laws that govern the universe, upon the ever shining facts that were realized by sages, let me have the pleasure of telling you that those mighty revelations and the revealed eternal laws were sung in the form of hymns and that the most ancient collections of such sacred hymns are the Vedas, the grand and the sublime scriptures of the adepts, handed down to us orally from teacher student in those far off long ages when even speech was not committed to writing or in other words when writing was unknown. It is indeed a miracle, a matter of extreme wonder, how such a vast treasure has been pre-served only through memory and heroically handed over to us as well as to the coming posterity! These scriptures, I mean the Vedas in the form in which they exist to us, on some assumed premises are conjectured to have their beginning only about 6,000 years ago, while on some other grounds are said to have existed before 20,000 years and while on altogether differently logical foundations they are believed to have an existence even before 50,000 years. Then as regards the place of origin or the place where they were first originated also different opinions have been expressed. We were told by some that they had their beginnings in the central Asiatic regions or even more/probably in the-Asiatic arctic regions and by some others in the northern European regions and again by some others we were told, nay even assured that they had their origin only in the calm bowers of India. Here let me remark that these opinions and the plausible explanations given in connection with the date and the place of origin cannot be taken as facts of any trustworthiness, cannot be taken as more than mere plausible opinions because to the adepts, to the seers, Vedas are not books, are not simple poems or hymns composed on a particular date and at a particular place. To them, I mean to the seers; let me tell you, Vedas are the transcendental wisdom and knowledge relating to the infallible and eternal laws governing the universe. As a matter of fact all the laws and all the facts, both physical and super- physical, have been ever existing and they shall ever exist in some form or the other. Whether man takes notice of them or not, whether he enunciates or defines them as such or not, the facts indeed shine in their own way. As for example, let me tell you, that the principle of gravitation and the laws of gravitation were and have always existed. The principle of gravitation did not come with Newton. He, as a matter of fact, was not the creator. Nor was he the only person who could take notice of it. Thousands of men could utilize this principle for their practical purposes and millions could see and feel the effects even long before Newton. Of course it was Newton who enunciated the said principle in the form in which it exists to the modern empirical sciences. I say that this principle, I mean the principle of gravitation, as a principle existed even before Newton and it could have existed in the same way in which it exists now even if Newton would not have enunciated it. Now what I mean to point out is, that as all the principles governing the universe ever exist, the wisdom and knowledge pertaining to all the principles both concrete and abstract ever exist and will be

existing in their glory in the very inner nature of the subject even if they are not manifested. Supreme knowledge and wisdom cannot be in existence, cannot be in manifestation, if it were not for their existence already in the subject, for what existed not cannot be in existence. Because the supreme knowledge and wisdom were there and because they are already there in the subject they are here; and there is a possibility of their being here in their manifested form. This limitless treasure of knowledge and wisdom, whether manifested in some form or other has ever existed, and shall ever exist because what exists cannot come into non-existence. Hence it is rightly, declared that this treasure of knowledge and wisdom is eternal and it is this eternal knowledge and wisdom, the grand adept seers verily call Vedas. Let me therefore say that it is in that sense that Vedas are to be known as eternal. And when I say Vedas, I do not mean only the Vedas as they are manifested to us through the ancient seers in the form of hymns of the scriptural language of the cultured, but what I mean is that this infinite treasure of knowledge and wisdom, which ever exists in the very core of the subject and which shall be realized by, them who can verily view within by discipline of self-sacrifice, renunciation, selfless love and the restraint of the subjective transformations, modifications and forms. This kind of sublime realization of the supreme knowledge and wisdom within is what I call a revelation.

Well, the supreme knowledge and wisdom, as were manifested and were sung in the form of hymns or the Vedic hymns, were the revelations of selfless seers and adept teachers. Verily they led a pure and simple life amidst nature which provided them with their few simple wants. Unquenchable lust and greed, desire and passion could not break into their strong fortresses of contentment and satiation. Their discriminative minds were free from the passionate fevers of senseless hoardings and the encumbrance of the sins of wealth and money. Our habitual complaint of want of time for the vital problems of life, often chiefly due to sport and game, was unknown to them. They did not adopt themselves to our multifarious time killing social functions. They did not allow themselves to distractions with which the present is endangering its peace and that of the future.

The daily duties for the requisites and the requirements were fulfilled in a couple of hours in the morning and a couple in the evening. All the rest of the time they had was spent not for the idle vanities or vain glories or for easing the flesh and blood, but for looking at and adoring the nature and its grand mysteries. They were looking with amazement at the invigorating and warmth-giving glorious sun and the sunshine in the day and at the gentle, calm and charming moon, and the countless diamond stars and emerald planets twinkling in the dark hair of the queen of night. Those seers listened to the super-note in the soft-and gentle murmurs of the gliding rivers as well as in the constant roars of running brooks and rapid falls rushing forth from the mountain heights. They kneeled down and with rolling tears of love and ecstasy admired the long and mighty mountain chains piercing with their snow-crowned peaks the very heavens and the gentle ripples of the lovely lakes and the dashing waves of the awe-inspiring seas. The adept masters watched the great changes in nature, one season following the other in a cyclic order.

They filled their hearts with reverence looking at the noble juvenile maid of spring, who with her kindness cheered both the humble plant of the plain and the mighty forest tree, the pastures of the rugged mountain slopes, the even plains and the high plateaus, and with her masterly hand filled the meadows with the finest art of painting with varied hues and variegated colors. They enriched their minds looking at the hero of summer who with his heroic glances was flooding every nook and corner of the globe with warmth and light, and who creating thirst let the heavens shower to quench the thirsty earth. They beheld with wonder and amazement the cold-blooded greedy glutton, who shooting down both the flower and the fruit, the leaf and the grass and thus making the nature bare, passed away with the time, yielding place to the silver-headed winter, which, as if for protecting the meek and the gentle earth from the merciless stormy blow of cold, kindly spread its stainless white wool of snow. All these the masters watched; and thus watching they filled up their hearts and minds with love and devotion, with the spirits of admiration and adoration. Their spirit of appreciation awakened the desire to enquire and to know the essence of this grand Existence, ever changing, ever evolving, and involving. With sincere love and desire to know they asked themselves: “What is this? Whence it, comes? and Whither it goes? How is this changing? What is the changeless Real in the changeful?” These were the problems which confronted them. As a result they perceived and observed, they analyzed, synthesized, and generalized. They concentrated upon the generalizations which led them to introspection; they with their introspective meditations transcended the limits of the subjective view; and they with the transcendental view realized the eternal and supreme knowledge and wisdom. Thus they had revelations and the revealed truth was manifested in the form of hymns or the Vedic hymns or the Vedas. The Vedas, the *Rig*, the *Yajur*, the *Sama*, and the *Atharva* were thus manifested and have been handed down to us and to the posterity in a miraculous way. Let me here remark that the manifested knowledge, the Vedas, are not the be-all and end-all of Vedas, the supreme knowledge and wisdom. Vedas were revealed to the Vedic seers and Vedas are being revealed unto us even today in their countless aspects. The subject of ours today, call it a subject of Philosophy and Metaphysics or that of religion and spirituality, is based not only upon the Vedas—I mean upon the revelations of the ancient Vedic seers—but also upon the revelations revealed unto me by the grace of the Master, the great-adept seer, at whose feet I have had the privilege and fortune of sitting and drinking deep-into the mysteries of the abstract and those of the Existence-Beyond. Here, what I mean to state is that the subject of our lecture is based upon the revelations and in a general and universal sense upon Vedas. In so far as this subject deals with the way and procedure of understanding those infallible revelations which embrace the different facts of Existence and their possibility as such in relation to one another and in their relation to the subject to which the facts and the related facts are the seeming factors of Existence, it is philosophy, and in so far as it ex-pounds the laws of elimination of narrowed-down limits of “I-ness” and its inherent form of the causal heterogeneity of the continuum to which time and space are the aspects from the view and thus expounds the ways of realizing the transcendental Divine-Existence, it is religion. Such being the scope and the extent of our subject, I have permitted myself to take the liberty of transgressing the common limits of school-philosophy and creed-religion and of proceeding with

it in our own way and in the way of the Master-Seers.

Revelations being the realizations of Vedas which, as a matter of fact, are the light of Existence, the knowledge of any form of Existence, be it physical or super physical, concrete or abstract, empirical or transcendental is realized. Often the revelations even transcend the scope of word and thought; and of course as far as they can be produced and brought forth into the dominion of word and thought they were expressed and there is the possibility of their being expressed either in a poetic form or in a simple prose form. Verily, it could have been grander and could have been more befitting to sing them to you rather than to speak over with artless speech, to arouse the tunes and wake up the notes rather than to relate and to talk over. But ah! I have not that power to set the cords to vibrate and to tune and sing those grand revelations to you. Yet I have the burning desire to serve by relating them to you. Let me therefore simply narrate; simply relate the general view of the revelations. They indeed reveal unto us the second-less transcendental divine Absolute, inaccessible both to speech and thought, the un-falsified glory of that eternal Be-ness, the mysterious Awakening and Its Grand Law, the dominion of the Law as the supreme consciousness, the force of the Law as the principle of Cosmic Affirmation individualized and expressed into the forms of the heterogeneous continuum the aspects of which are time and space, the extension of the Law into the dominion of the causal heterogeneity, the presentation and the re-production of the extension of the Law as the orders of units-events and their collisions and counter-collisions as the myriad forms of psychic thoughts and feelings and the physical protons and electrons and their tempero-spatial relations as their laws of attraction and repulsion, Sympathy and antipathy for the apparent or relative existence of atoms, the unfoldment of the law of atomic agglomeration and the evolution of the apparent existence in its animate and so-called inanimate forms, giving thereby the clear view of macrocosm and microcosm or in other words the right knowledge of cosmology. The real Vedic cosmology is not a simple theory as people are sometimes apt to think and err. It is not a simple theory of atomic agglomeration. It is neither a doctrine of simple evolution, nor a created theory of simple cosmic illusion and individual nescience. It is by no means an exposition rejecting one theory and supporting the other. It is, as I said before, no theory created by some famous personality. It is knowledge and wisdom expounding the very Existence, the very Reality. In the course of my speech, if I give in connection with the revealed cosmology, an ex-position of the supreme Theological Principle, Cosmic illusion and individual nescience or that of evolution and collision or that of agglomeration and manifestation, it is, not because that the revealed cosmology has borrowed these from any one of the current theories but because all these factors are there constituting the Existence. And in so far as the current theories have any verity in themselves describing the factors of Existence, there are and there can be similarities with the revealed cosmological knowledge and wisdom, and only in so far all the current theories, losing the views of their apparent contradiction, can find out their solacing harmony in the revealed cosmology. Hence I say that the revelations, or to be definite and particular, the revealed cosmology is never in contradiction with verity even if it is derived through logical premises and inferences. As a matter of fact right inferential knowledge or knowledge manifested through right reasoning is

never in contradiction with revelations. But, very often, reason has the possibility of erring or in other words has the possibility of running into fallacies. Reason, however trained and consistent it may seem to be, is often in-consistent with the very factors of existence, because it is based upon premises derived from sense perception which have the elements of individual nescience and cosmic illusion. While revelation being an inherent transcendental view, transgressing the seeds of nescience and illusion and thus embracing the very factors and facts of existence, is infallible in its character. Such is the greatness and might of revelations. Verily blessed are they who seek within and thus strive to gain revelations and thrice blessed are they to whom the supreme knowledge and wisdom manifest through revelations.

Here let me not fail to say the fact that revelations do not end with the knowledge of cosmology. Vedas, I mean supreme knowledge and wisdom being infinite, any of their aspects can be revealed unto us. The revelations also manifest unto us the knowledge of the peculiar character of the principles that affect the senses, of the nature and function of the senses, of the operations of sensibility, of the relation and work of understanding and reason, of the nature of the expression of individuality and its establishment of the relations with the functions and the resultants of the functions of the senses, sensibility, understanding, and reason, of the emanation of the feelings, of the force and function of memory, of the nature and the function of volition and individual conscious will etc. giving thereby the right view of ordinary general psychology and of the knowledge of the principles of perception. Again there are revelations which reveal unto us the knowledge of the nature of the simple conscious state, of its functions and guiding will, of the nature of subconscious state, its guiding will and its operations, of the nature of the superconscious state, its super-guiding will and its supreme mission, of simple relations and functional relations of the different states of consciousness, of their being the aspects of supreme consciousness and will, and also of the nature of sensuous knowledge, of the nature of rational knowledge, of the nature of the inherent subjective forms of intuition and the inherent subjective form of knowledge, both independent of experience, of the function of the different states of consciousness upon the said inherent forms of intuition and knowledge that are absolutely independent of experience, thereby giving a right view and wisdom of higher psychology, metaphysics and transcendental philosophy.

There are also revelations revealing unto us the wisdom of the manifestation of the universal and individual minds, of the origin of ideas, of the relation between ideas and ideas, of the laws that govern the said relations, of the intrinsic merits of the said laws, of the laws of expression of ideas as words, of the force and significance of words, of the laws of the said force and significance, of the method of entering into the force and significance of words, of the ways of their harmonization, of the possibilities of reaching the spirit of the word through the said harmony, of the scope of realizing the divine Non-word through the method of meditating upon the laws of ideas and those of the words, giving thus a clear view of philosophical grammar and logic whose essential aims are also for realizing the Absolute through the right spirit of the word

and that of right discipline of thought and reason.

I will now make a mention of one more important branch before I proceed further. Let me say that there are again revelations which reveal unto us the sublime wisdom of the Absolute, of the possibility of the apparent existence through the Absolute-Existence, of the presentation of the Cosmic Consciousness, of the principle of Universal assertion, of the pure Ego and its nature, of the nature and separation into the subjectivity and the objectivity, of the transformations, forms and forms of light inherent in the very nature of the subjectivity, of their general natures and functions in presenting the apparent manifoldness and the deceptive many-ness, of the nature of their hindrance to the supreme view, of the possibility of getting over the obstructions of the supreme view, of the methods of restraining and eliminating the transformations, modifications, forms etc., of the annihilation of individual nescience and the possibility of transgressing cosmic illusion, and thus of transcending the apparent in order to realize the supreme knowledge and wisdom, thus giving unto us the view of *Yoga* or the science of the restraint of subjective transformations, modifications, forms and forms of light etc..

I have now presented to you only that much general view of the revelations, which will doubtless suffice our purpose, because our discourse as a discourse of the Philosophical Religion, is based on the one hand upon revealed cosmology, general psychology, metaphysics, transcendental philosophy, philosophical grammar and logic, and on the other upon the systems of education of the attitudes and feelings by governing the lower sentiments and enriching the heart with the feelings of the Sublime and the Divine, on the possibilities of the resultant subjective one-pointedness and subjective elevation, upon the system of transcendence over the ego, over the inner forms and limitations, and lastly upon the supreme realizations of the Absolute Divine in all. It is, let me declare, in the revealed view that the apparent contradictions between the so-called philosophy and religion become meaningless. It is again in this view that the diverging diversities between philosophy and religion converge. Again it is in this grand view that empiricism and transcendentalism go hand in hand with harmony. Such are the revelations and such is their universal view.

Now while coming to the basic and fundamental point of the general view of revelations, permit me to tell you again that the most ancient, Vedic seers looked at nature with wonder and amazement, with deep love and admiration, till they were one with their objects of wonder, till thereby they lost their mean individuality and thus transcended all the limitations and finally realized the Divine-Absolute in nature. The seers verily adored the rain, thunder and lightning with unflinching love and devotion. They sung unto their glory and meditated and meditated upon them till their superconscious view could realize the Reality, the divine Essence of rain, thunder and lightning. Verily, that divine Reality, they called Indra. They looked at and with serene minds meditated upon the blazing fire and lo! They beheld with their supreme view the divine Reality that pervades fire as its Essence.

Again they saw the birds flying together in great numbers, in great flocks from place to place, as if they were given an impetus to move and to fly in flocks by a common will. It was that common bond and will of the flocks of birds that the seers had meditated upon and realized the Divine in the will and the common bond as their true Essence which they called the divine Garutman. Thus every significant phenomenon or phenomenal object was their object of keen observation and meditation, and in each they beheld the Divine which they called by a particular name. Again the microcosm with its countless diversities, with its myriad changing functions, was a wonder of wonders to them, as it should be to every introspective mind; and upon that inner universe they meditated and realized the Divine-Self. We have thus so many names, *Indra, Agni, Varuna, Prajapati* etc. which may and even doubtlessly did bring the wrong idea that there are many divine principles or Gods, and that therefore the basic and fundamental tenet of revelations and philosophical religion is polytheism. It is by no means polytheism even though there are innumerable names. Nay, polytheism is never known to the view of revelations, to the philosophical religion which has abundant richness of supreme knowledge and wisdom. Polytheism had its origin not in knowledge but only in ignorance, only in those creed-religions which have evolved out of family, clan and tribal gods. In, the beginning of, every creed-religion, each family had its distinct god, each clan had one and each tribe had its own distinct god to serve as protection against every kind of danger, against every kind of sickness. This kind of polytheism gradually evolved into monotheism because the god of that family, or clan or tribe, which gained supremacy and power over all the others, had gained the supremacy over the gods of all others and thus became the common God of all. Only creed-religions which were originally polytheistic thus became monotheistic. Here let me again declare that the Philosophical Religion has never been polytheistic. It has but one Divine, the only Absolute-Divine, existing as the real Existence in all, in nature and in man. To supreme intuitions, to the Philosophical Religion there being but the one Reality, the only second less Divine Existence, the said polytheism and even the so-called monotheism are absolutely meaningless. To the revealed seers, to the supreme view, rain, thunder and lightning are the divine *Indra*, the fire is the divine *Agni* and so on. Verily *Indra, Agni, Varuna*, nay even *Garutman* and the supreme Self are all different names of the one and the only Divine. They are all-the one and the only absolute divine. This fact is not a new outcome. It was always in the view of revelations. It is revealed unto us today and it was revealed in the same way unto the Vedic seers of the ages long gone by. Long ago when history was unknown it was sung and beautifully sung in the divinest verse:

"Ekam sad viprah bahudhavadanti".
"The one Reality, the wise call in many ways."

Now from all this it becomes clear that the fundamental and the final truth of all revelations is the second-less Divine, the One without a second, that the only essential basis, essence and goal of life, nay of existence is the same Absolute, and that the true aim of our experience, our

understanding, our study, our discipline, of our religion, philosophy and science is to manifest that Absolute, is to manifest that divine Perfection, ever shining, ever existing in Its infinite glory in all. Yes, there is but one Divine,—ah how should I express—as if ever breathing breathlessly by Itself and other than That there has been nothing. There is one Absolute, therefore one existence, one Reality, therefore one life, one Perfection, therefore one humanity, and one secondless Divine, therefore one brotherhood, one harmony and one unity. Let that one Divine therefore, the unity, harmony, and peace, be the Guide of our heart and mind. Let that one Perfection be the only Light of thought, word and deed. Let that one and the only Absolute be the Law of our life. Let That be our solace and bliss in and after the so-called death! Amen!

OM!

PHILOSOPHICAL RELIGION II

The Means of Supreme Knowledge and Wisdom
(Lecture Delivered in Dresden, Germany, Winter 1928.)

OM! SISTERS AND BROTHERS,

In continuation of our discourse on the Philosophical Religion, and before proceeding on further into a more elaborate view of the subject, kindly permit me to say again that the infinite treasures of supreme knowledge and wisdom latently shining in the very core of the subject, manifest unto us in one or the other of their countless aspects. The means, I mean, the instrumentalities through which the infinite treasures of supreme knowledge and wisdom are brought forth into manifestation are several, and each means in a way has its own purport, and has its own necessity, in calling out into manifestation one or the other of the innumerable aspects of the supreme knowledge and wisdom that expound one or the other of the concrete, and abstract manifold diversities of the apparent existence, and of the Existence-in-Itself independent of every kind of representation—of every kind of limitation. Such being the importance of the means, I say that a short treatise or a brief exposition of the said means should by no means be neglected before we ascend to the heights of the Philosophical Religion. It is even very essential at the very outset, to enquire into the possibility, the scope, the extent, the validity, and the extent of the validity of every one of the means in order to grasp the significance, and the due extent, and to assign the right position, and the due merit to every one of the means. Such a sort of enquiry and study saves us on the one hand from unnecessary - superimpositions of undue merit upon the means, and on the other, from many misunderstandings, and misgivings that may arise as a result of the attribution of undue qualities. Our view, as a result of this study and enquiry, being free from the fetters of false limitations, shall not be dangerous or detrimental to our onward progress. As a matter of fact, it can be remarked, and remarked with certainty, that the negligence of the right study of the means has resulted in the errors of attributing too much, and undue importance to the knowledge manifested through sense perception, and of dogmatically adhering to the tenet of entirely ignoring all the other means besides reason or besides the so-called pure reason, and that in almost every age, more or less it is these errors that have played the greatest mischief in hindering and restricting the natural manifestation of supreme knowledge, and wisdom. These errors again are the root causes of many of the senseless disputes and controversies between the so-called classical systems. If the systems have the strength to adhere to the blunders, if they have the power to maintain their errors at all costs for showing the so-called originality, and for being designated as originally classical, let them do so. It is not our purpose to pretend extra originality nor is it our aim to be stamped with the seal of the accepted school authority. Our goal is Truth, and our view, I mean the view of the Philosophical Religion, is universal. The Truth, nothing but the Truth is the subject for the studies of the Philosophical Religion. Such being the-out-look, all its strivings, all its aspirations are directed to view the Truth from different stand-points and

ultimately to realize the Truth, the Reality in its true Existence independent of all stand-points. The procedure, then, is not from falsehood to Truth but is from Truth to Truth, is from the Truth as viewed from one stand-point to the Truth as viewed from a different stand-point, and finally to the Truth--to the Absolute Reality independent of all limitations, and knowledge and wisdom are of the Reality, and are of that Truth as is apparent from one or the other or from all stand-points. Well, if through senses particular aspects of supreme knowledge are brought out, if through reason different other aspects are manifested, and if through the rest of the different means the rest of the different aspects of the supreme knowledge and wisdom are called out into manifestation and if all these various manifestations of the said aspects—being supplementary to each other—form a harmonious union, if the harmonious unity of the manifested is the all-round view of the Real, and of the Real as it is apparent, and if this all-round view leadeth unto fullness, unto completion, and unto perfection, our aim—I mean--the aim of the Philosophical Religion is achieved. As such the Philosophical Religion looks with the senses, studies with understanding and reason, grasps the essential subjective forms of intuition and reasoning, enters the said intrinsic forms, and goes beyond the limits of these very forms, and thus realizes the Absolute. So it does not ignore any of the means. It does not ignore any of the means. It studies each, it understands each, it looks at the extent of the dominion of each, and assigning the due merit and position to each, and thus catching up the note of mysterious harmony, supplementing all, harmonizing all, and strengthening all, it fulfills its mighty purport. Such a fulfillment being its object, nay, its essential object, it does not ignore the manifestation through any of the means, and it does by no means shrink back from taking up the due and right help of each of the means even if it is banished from the annals of the school philosophy, ever if it is cried down as primitive. It keeps up to its purport and works out its mission at all costs. Such is the Philosophical Religion. Such is the purport, and such is its fulfillment.

Having the privilege of grasping the spirit and the said fulfillment of the Philosophical Religion, and having undertaken the task of speaking to you of this subject, the subject of our today's discourse, I mean to deal with the means as they form an essential part of the studies of the Philosophical Religion. I do not know how far I can do justice to them during this short period that is at our disposal. However, to be brief in my exposition of the means, let me first beg to state that sensuous cognition, transcendental aesthetic forms of intuition, inferential and comparative judgments, subjective inherent form of light; instinctive perception, verbal testimony and lastly the mystic revelations are the different means through which the supreme knowledge and wisdom in different aspects are manifested unto us. The possibilities of these means are not to be imported from a foreign locality or sphere. They are not to be manufactured by some artificial methods. The possibilities are already there, and they are reproduced into actualities, I mean, into the means for manifesting the latent knowledge and wisdom as a natural consequence of the right evolution, as a consequence of the unfoldment. Life being the be-ness of gradual evolution—life being the be-ness of the process of unfoldment —the different means for the manifestation of the said knowledge and wisdom are not to be separated from life. These means, thus verily inseparable

from life in some form or the other, unveil the latent treasures of supreme knowledge and wisdom, the very solutions of life's problems, and the mysteries of life, nay of the very Existence.

Here one thing which I mean to point out is that the Philosophical Religion, being based upon supreme knowledge and wisdom, though chiefly takes revelations as the highest means for their manifestation, does by no means fail to recognize all the other means, and their help inasmuch as the different means are the different life's processes of unveiling the latent knowledge and wisdom. Even the very ancient philosophical religionists, the sages who had the power of unfoldment through revelations, the selfless seers such as Goutama the good, Kanada the noble, Patanjali the magnanimous, Kapila the wise, Jaimini the virtuous and Vyasa the great, and scores of similar sages had the unfoldment of the latent knowledge and wisdom not simply through the common general means nor simply through the mystical means of revelations, but through both the common or general means and the mystical revelations. The final end of wisdom, manifested through the mystic means is the divine Peace or Serenity Absolute; the final goal of supreme knowledge rightly manifested through all the general means is the Absolute in divine manifestation; and the Absolute Reality is neither mere divine Serenity nor mere manifestation but both are the Absolute Reality. Hence there cannot be perfect realization of supreme knowledge and wisdom of the Absolute Reality if only one or a few means are opened to the total and entire negligence and at the expense of all the other means. So I say that each means is to be considered, that each is to be properly studied and understood and that then alone through each its due help can be taken with right advantage for manifesting the due aspect of supreme knowledge and wisdom. In that case each means, instead of being a hindrance to one another, is a source of power to one another in the manifestation of the latent knowledge and wisdom. I need no more dilate upon the necessity of a thorough study of the means of knowledge and wisdom, than to say that they are, as stated before, the very courses through which there is the unfoldment of knowledge and wisdom already latently existing within the Supreme Consciousness—(I mean not simply wakeful consciousness, nor simply sub consciousness, nor simply super-consciousness, but that Supreme Consciousness to which the three said states are the simple aspects). Now therefore I permit myself to begin with a brief survey of each of the means of knowledge and wisdom. No doubt sensuous cognition is one of the means through which knowledge manifests unto the faculty of understanding. When the senses are operated upon by some agency without, there are affections which are carried on to the faculty of sensibility. Well, as a result of the receptivity of the affections of the senses by the faculty of sensibility there is a distinctly remarkable transformation of the subject which we ordinarily call a sensation. A subjective transformation or a sensation as such is and can be a transformation to be represented as an objective quality when a distinct recognition of it takes place in the subject by the process of the manifestation of knowledge. Therefore I say that sensuous cognition is firstly a means through which the latent knowledge manifests unto us, and again it is through the process of the manifestation of knowledge that there is a recognition of having cognized, not the transformation of the subject, though in reality it is so but, the same as represented as the quality of the object.

From what I have stated it becomes clear that this subjective transformation, rising as a result of the mutual operation of the subject and the object upon each other and calling forth the inherent knowledge into manifestation, is recognized, by the aid of the self- same manifested knowledge, to have been cognized not as itself, I mean, not as the transformation but the same as represented as the so called quality of the object, and is called sensuous cognition or is also sometimes called sense perception. Sensuous cognition, as a means, being a subjective transformation and the knowledge manifested through sensuous cognition being the light of the transformation as is represented as the quality of the object, do not touch and I say cannot touch the absolutely real objective contents of an object or an object in-itself. Not even the full knowledge of the phenomenal object in its entirety can be said to be the result of sensuous cognition or through its manifestation. This knowledge or knowledge manifested through sensuous cognition is a light which in reality only enlightens us of certain relatively mutual operations and their results. Such is the means of sensuous cognition. Such is the scope, the extent, the possibility and the limitation of the possibility of sensuous cognition. And such being the view of the Philosophical Religion, in taking advantage of the means of sensuous cognition for the manifestation of knowledge, it does not falter, it does not fail to perceive the extent of validity of such a knowledge, and therefore does not restrict its view and view-points.

Now, while going to dilate upon the next means, namely, the means of transcendental aesthetic forms of intuition, let me draw your attention to the facts that the knowledge manifested through sensuous cognition is not the knowledge of the entirety of the phenomenal object but of certain relatively mutual operations represented as particular qualities of the objects and that the possibility of the means of sensuous cognition, on the one hand depends upon the faculty of sensibility and understanding and on the other upon certain causal conditions which are independent of, and foreign to, the said faculty. However all these foreign causal conditions which are foreign to sensibility and understanding are not foreign to the subject. Although there are some conditions which lie beyond the field of the subject, our consideration today in our study of the means of knowledge is not a consideration of those conditions that are entirely foreign to the subject but a consideration of the conditions that are in the sphere of the subject and which form the foundation and the material of that means namely, the means of transcendental aesthetic forms of intuition. The aesthetic forms of intuition are the necessary requisites for the possibility of sensuous cognition as a means of knowledge. No doubt, sensations or subjective transformations, as I already stated, form the material of sensuous cognition. Verily, a transformation is not transformed by itself nor is the transformation represented in a particular order by itself, because it cannot be that transformations can be arranged by the same transformations in the said order for the representation and comprehension of sensations as organizedly arranged qualities of a comprehended object. The representation of an object as such is not the result of a simple transformation because the transformation as the represented quality is a factor of the represented factual object. The transformation, however, being a represented factorial quality of the represented factual object and thus being the material of sensuous

cognition as a means of knowledge, is dependent upon the inherent order of the subject for the representation of the said transformation as the quality of the said object. The particular order of the said arrangement is called the form of the object. The form of the object is one of the aesthetic forms of intuition inherent in the very subject. As it is independent of a transformation and as the transformation is dependent upon the said inherent form for being represented as an orderly quality of the represented object, is independent of experience. Hence I call it a transcendental aesthetic form of intuition. It is by no means the only form inherent in the very subject for the possibility of a transformation as a transformation and for its possibility as the organized quality of the represented and extended object in time and space. There are indeed some more forms inherent in the very subject and independent of a transformation that is to be represented as the factorial factor of the fact namely the object. The representation of an object as such or the reproduction of a representation as a concept is not possible without the representation or its concept of extension. The represented fact always means the object extended and as such extension is the necessary accompaniment of the representation of the object in as much as an object or even a conceptual object is inconceivable without the concept of extension. There cannot be such a thing as extension if it were not for the existence of a representation as the representation of an object caused in time and space. The factor of extension embedded in the factual object is verily related to time and space for extension is always an extension in time and space. Therefore time and space are the factors attributed to the factual fact for its possibility as an object. These factors, the causal heterogeneous system of time and its coexistent factor of space are not objective conditions or factors inherent in an object. In other words time and space are not transformations derived through experience because, firstly, experience is impossible without the already existing representations of the said time and space, and secondly, while there is every possibility for the conception of the nonexistence of an experienced transformation in time and space, the conception of the nonexistence of the representations of the so-called containers namely, time and space in which the contained are contained as such is impossible. So the forms, the causal heterogeneous systems of time and space are the inherent forms of the subject existing as representations independent of experience. They are taken as the factors of the factual object for the possibility of the knowledge of the entirety of the represented object. In other words, the knowledge manifested through these inherent forms of the subject or the means of transcendental aesthetic forms of intuition, is a necessary and essential supplement to the knowledge manifested through sensuous cognition for the possibility of the full knowledge of the represented object. Or to clear myself to you, let me say that from the full knowledge of the represented object, if we deduct, all that knowledge manifested through sensuous cognition, there exists yet, a kind of knowledge as the supplement to the former which is derived through a different means different from sensuous cognition— namely the means of transcendental aesthetic forms of intuition. Well, what is that means, which seems so mysterious? It is the subjective nature—the aspects of which are the form and the causal heterogeneous systems of time and space—which exists as such, independent of experience, for the possibility of the experienced transformation as an element of a totality and for being supplemented to the element of the

knowledge manifested through sensuous cognition by the process of not, being represented as itself—though in reality it should be so—but by the process of being represented as the factors of the factual object. As such, the knowledge manifested through the means of transcendental aesthetic forms of intuition, being in reality the light of the subjective nature as is represented as a factor, of the represented object, cannot enlighten us of the object-in-itself. However, it illumines us of the state of the subject which serves as a supplement to the light of the transformation represented as the factorial factor of a factual object. The, Philosophical Religion, knowing this means as such and grasping its merit and demerit, does not limit or restrict its view or viewpoints. Thus, in the manner I pointed out before, when the knowledge is manifested through sensuous cognition and through the means of transcendental aesthetic forms of intuition regarding the totality of the representation of an object as such, the faculty of reasoning and judgment reproduces the said knowledge. The said reproduction of the said knowledge in so far as it enters or may enter the constitution of a judgment as its element, is what we call a concept. The concept, as such or as the reproduction of the knowledge which is manifested through both the former means, being the enlightenment of only the representation, does not touch the object-in-itself. Yet, it describes and defines the transformation and the subjective nature as they are represented as the supplementary factors of the factual object, in a way so as to form in a strictly formal method the element of a judgment. The concepts, then on certain methodical and formal grounds are brought together into a particular form in order to enlarge the sphere of the already existing knowledge. This said enlargement of the sphere of the knowledge manifested through both of the former means by adding some altogether new elements of knowledge, is due to the means of inferential and comparative judgments. It is a subjective modification which, arising as a result of the formal and methodical operation of the faculty of reasoning and judgment upon the different concepts or upon the different said forms by way of the recognition of a certain identity or non-identity amongst the recognized differences between the said concepts or the said forms or by viewing a particular similarity or dissimilarity by the process of comparison between the said concepts and the said forms of different types, brings up or manifests a certain form of knowledge in order to enlarge the sphere of the knowledge manifested through sensuous cognition and the means of the transcendental aesthetic forms of intuition. This means as such adds a new element to the former supplementary elements to enlarge their scope and sphere. As the enlargement is an enlargement of only those elements that reveal unto us the represented transformations and forms, this means fails to enter the existence-in-itself. Such is the view of the Philosophical Religion and as such its further outlook and progress are not checked. In all judgments, be they simple and elementary or be they inferential and comparative, there is a concept or a set of concepts—the reproduction or the reproductions, as I stated before, of the knowledge manifested through sensuous cognition and transcendental aesthetic forms of intuition—which is predicated by a different concept or a set of concepts: the reproduction or reproductions of the knowledge of altogether different transformations and forms represented as the factorial factors of the same fact or facts, or of a different fact or facts. The said predication is in some cases a predication on the ground of the recognition of a relation or relations between the two concepts in the one concept which is

predicated by the other, and in some other, the predication is a predication, no doubt, on the ground of the recognition of the relation or relations between the two which is not however in the concept which is predicated by the other. Verily, the predication in the former requires nothing else but the reproduction of the knowledge of the transformations and forms represented as the factors of a factual object which is predicated by the other, while the predication in the latter case requires something else besides the knowledge of the represented factual fact which is predicated by the other. The said something else is neither a transformation nor transcendental aesthetic form nor their result but is a form of light inherently existing in the very core of the subject. In this case it is only through this inherent light that a predication and its resultant enlargement of knowledge or the additional element of the said knowledge is possible. This invaluable inherent light—the source, of the manifestation of that knowledge which is different in character and nature from the knowledge manifested through sensuous cognition and transcendental aesthetic forms of intuition—is what we call the means of subjective inherent form of light. The knowledge manifested through this means is the enlightenment of only the conceptual relation or the relation between the concepts but is not the enlightenment of the object-in-itself independent of every kind of representation. Such is the means and such is its extent. The Philosophical Religion, knowing it thus and its validity as such, does not falter by blind-folding its vision to the knowledge manifested through other means.

Now, in connection with the next means namely, the means of instinctive perception, let me tell you that every subjective functional action and reaction in the form of transformation represented as the factorial factor of the factual fact, the transcendental aesthetic forms represented as different factors to supplement the former, the conceptual reproductions along with the subjective modification, the inherent form of light by which the subjective concept is predicated by the predicative concept or by which a predication is possible as a predication in the absence of the help of the enlightenment of the other means and other abstract and widened states of consciousness experienced during the course of self-discipline either individually or collectively, leave certain kinds of impressions in the subconscious aspect of the subject. A habitual and regular recurrence of the said impression or impressions ingrains the instinct and its necessary possibilities. Owing to either external or internal or both the added circumstances, the instinctive forms changing themselves into either physical or psychic or both functions or functional activities, bring forth a peculiar kind of subjective modification which manifests its own kind of knowledge. Though its scope is very limited, it is no doubt valid in its own limits. This knowledge which is a copy of the other forms and is in a way different from the manifested knowledge through the other means, is manifested through that means which we call the means of instinctive perception. This means, being dependent upon impressions formed by regular habits of enlightenment of the other means which embrace only the phenomenal relations, cannot enlighten the object-in-itself or that Truth independent of every kind of representation. Such is the means of instinctive perception and as such, the Philosophical Religion grasps it. Hence, there is no scope for any hindrance in its path of progress.

Knowledge, in whichever form and aspect it may be, manifesting in non-word through any of the means, expresses itself through word and word. Such a word or a collection of words—the expression or a series of expressions of the manifested knowledge of any one of the concrete or abstract forms of existence—when it comes in contact with and enters consciousness, brings forth a modification which manifests a form of knowledge of the significance of the said word or words or the recognition of an understanding of the significance of the signifier. The knowledge of the significance being different from the actual significance does not touch the object-in-itself even if it happens that the significance is the knowledge of the object-in-itself. This knowledge which is different from significance is due to the means namely, the means of verbal testimony. As such, the Philosophical Religion takes it to be and hence there is no possibility for the restriction of its progress.

Then as regards the last means namely the means of mystic revelations: it is the means which is more important and more essential than any other, because those abstract states of Existence and ultimately the Absolute-Existence or the Existence-in-itself which cannot be brought to light by any other means are revealed unto us by the means of mystic revelations. It is the means which enlightens us of those aspects of Existence and of that Existence which are beyond the scope and the possibility of the other means. Yet it is the means which is on the one hand very much ignored and is on the other cried down and condemned as mere superstition. But let me tell you that our attitude of ignoring it and our condemnation of it display our folly and ignorance. A child in whom the faculty of reason and judgment is not developed may ignore the means of comparative and inferential judgments and may as well reject it. But then he is a child. The child's rejection or denial is no proof of its non-existence. In the same way babies amongst the cultured may deny the means of mystic revelations, may ignorantly assert that it is a pathological conjecture or of self deception. It is however neither a stroke nor a flash of hallucination and it verily exists in its pristine purity only to manifest unto us the supreme wisdom which is beyond the field of the knowledge manifested through all the other means. One special and specific feature of the means of mystic revelations is that it can also reveal unto us why, how and in what distinct manner the other means and the knowledge manifested through all the other means are and can be possible while the other means in manifesting out the different elements of the knowledge can by no means exactly reveal unto us their essentially true nature. Therein also lies the supremacy of the means of the mystic revelations over all the other means. In our recognition of its supremacy we have not however to close the doors against the knowledge manifested through other means in as much as every one of the others has its distinct purpose. In the course of the means of sensuous cognition when the subjective transformation, as a result of externalization, is represented as the factorial factor of a factual object, the disciplined subjective state attentive to the represented object, as a result of the cessation of the externalizing function in the said attention, reveals the subjective transformation as only a transformation but not as the represented factor and thus gives the clue to the nature of the fact of factors. This state is the means of the first of the mystic

revelations. Then, in the process of the means of transcendental aesthetic forms of intuition when the said inherent forms, as a result of superimposition, are taken for the additional and supplementary factors of an object, the cultured subjective state attending to the transformations represented as the factors of an object, as a result of the cessation of the function of superimposition due to the knowledge of transformations in-themselves, reveals the aesthetic forms of intuition as only purely intrinsic subjective forms, but not as the represented additional factors and thus enlightens us of the right nature of the additional factors to the factors of a fact. This state is the means of the second of the mystic revelations. The means of the first and the second of the mystic revelations not only reveals the true nature of the means of sensuous cognition and that of transcendental aesthetic forms of intuition but also enlightens us of the truth of inferential and comparative judgments, instinctive perception and verbal testimony inasmuch as they are the results of the recognition of either identity or non-identity amongst the transformations and forms or of the reproductions of the latent impressions or of the significance of the said transformations and forms. The knowledge of the true nature of the means of the subjective inherent form of light is not easily possible by the means of the first and the second of the mystic revelations. In the process of the means of the subjective inherent form of light when the said inherent light, as a consequence of the attribution of the said light to the elements of knowledge derived through the means, of inferential and comparative judgments due to the inaccessibility of the basis of the synthesis of synthetical judgments in their conceptual elements, is erroneously taken for the inner elements of a judgment, the disciplined subjective state attending to the real nature of transformations and forms and thus transcending the said transformations and forms, reveals the inherent form of light as the purely inherent subjective form but not as an attributed element to a judgment. This state which thus enlightens us of the real nature of the attributed new element to the elements of a judgment is the means of the third of the mystic revelations. Even all the other means—other than the means of mystic revelations—no doubt manifest unto us the different aspects of knowledge. They however, unlike the means of mystic revelations, are incapable of throwing light on the really essential nature of their own and on the nature of the knowledge manifested through them. It is as I stated already the means of mystic revelations that rightly enlightens us of the real nature of all the means and of the different aspects of knowledge. Such is the wisdom, abstract in character, manifested through mystic revelations. Here let me beg to state that this is not the end of the scope of mystic revelations. Aye! It is far more than this. It is the revealed wisdom that can solve the problem of problems. It is the means of mystic revelations that manifests the wisdom of the Law of the Cosmic Existence and its relation to the apparent individual existence. In the course of the study of the nature of the purely inherent and unattributed form of light, when the individuality still perceives its relation to the said inherent form of light as the owner, the disciplined Super-conscious-state, in its attention to the said relation losing the said individuality and the said inherent form of light together with their apparent relation, manifesting Itself as the pure Ego reveals Its supreme nature. This is the means of the fourth of the mystic revelations. I am now going to speak to you of one more scope and I say of the final scope of the means of mystic revelations. It is final because it is the

revelation of the glorious solution of the problem of our problems. It is after the manifestation of wisdom through the means of the final of the mystic revelations, that there exists no conflict between the manifestations of different aspects of knowledge and wisdom while the simple manifestation of the other aspects through all the other means may have the possibility of some apparent conflict with one another. It is the crown of knowledge and wisdom where from the independence; the inter-dependence and the inter-relation between the different aspects of knowledge are and can be rightly realized. In the course of the realization of the supreme Ego, when the will-to-be of the conscious and subconscious planes ceases to be with the disappearance of the limitations peculiar to each, that, wherein there is neither aught nor naught, is the means of the final of the mystic revelations. Such is the means of mystic revelations and such is the knowledge and wisdom manifested unto us through this means.

Now I have given you a brief view of all the common and general means and of the means of mystic revelations along with the nature of each aspect of knowledge and wisdom manifested through each one of them. The common means, beginning from sensuous cognition and ending with verbal testimony, though they manifest their respectively definite aspects of knowledge, cannot however, bring unto light the true nature, the extent and the validity of themselves and of the aspects of knowledge manifested through them. The means of mystic revelations is the means of enlightenment of the Abstract, of the true nature of all the means and of the nature of the aspects of knowledge and wisdom manifested through them. The Philosophical Religion having supreme knowledge and wisdom, having the enlightenment of the nature of the manifestation of the different aspects of the said knowledge and wisdom and having the manifested aspect of knowledge of the nature and the scope through the different means as its basis, neither falters nor errs in rightly taking advantage of the proper share which each and every one of the means contributes. The Philosophical Religion therefore neither negates nor fails to have all the means at its disposal. It flows along with the natural flow of the manifestation of supreme knowledge and wisdom through all the bestowed natural means without being caught in the eddies of the limitations of the different means of knowledge. Its procedure is not a procedure of annihilation or destruction for the establishment of a certain aspect or aspects at the expense of the others. The supreme knowledge and wisdom which embraces all-this All is there and all the means for the manifestation of that knowledge are at its disposal. So the great mystery of the Existence is in the hold, nay, in the very grip of the Philosophical Religion. I have already shown you the characteristic vastness of the vision of the Philosophical Religion. It is not bound by the shackles of limitations or by the chains of superstitions. It does not, unlike creeds and systems inspire bigotry and fanaticism. It stands by and strengthens all. It observes with enthusiasm as empiricism and realism the physical features and measures and estimates with mathematical accuracy and scientific wit the material subtlety and the atomic agglomeration. It dives with its penetrating vision into the constituents of the atom and observes the vibratory negative and positive principles with their causal conditions of the collisions and the counter-collisions of the orders of units-events in temporal succession and spatial simultaneity. It then stands by critical transcendentalism

and idealism, and views the system of heterogeneous continuum, to which temporal succession and spatial simultaneity or time and space are the aspects, as an expression of individualization of Cosmic Affirmation. It joins its hands with evolutionistic idealism and watches the process of involution and the ultimate apparent be-ness. And above all, after the recognition of this apparent be-ness as only apparent, there is the Divine-Reality or the Existence-in-itself, shining in Its infinite glory. That is Oneness, That is the Goal, That is the end of all aspirations, and There in every progress findeth its solace. That is the Transcendental and That is the Beyond. Ah! What can I say! That breathes breathlessly without a second. Second less, for, there exists nothing: else and ah! Whatever seems to exist is only that Divine. The physical, perceived through senses exists not without that Oneness. Its reality is That and its knowledge manifested through sensuous cognition is verily that Knowledge-Absolute. The atomic agglomeration, the collisions and the counter-collisions, the orders of Units-events are existing because of that Existence. Nay, they are That, and the different aspects of knowledge, through whichever means they are manifested are verily that Absolute-Knowledge and Wisdom. The heterogeneous continuum, the inner light, the pure Ego, and the apparent be-ness exist not if it were not for that Absolute-Existence and the different aspects of knowledge of all these exist not if it were not for that Absolute-knowledge. This all is that Divine-Oneness (Sarva Kalvidam Brahma) and this knowledge is verily that Knowledge-Absolute (Prajnanam Brahma). To study, to understand, to live, to realize and to be that Divine is the Philosophical Religion. To be what really is To Be, let all our actions be the actions of consecration to that Divine, let all our thoughts and feelings be united together and ever flow towards that Divine, let all our powers be the expression of that Divine Glory and let all our light and culture be the revealer of that Divine-Perfection. Nay, let this apparent life be the vehicle of that Divine Truth. And all this is the Philosophical Religion. Let this religion, the Philosophical Religion, the religion of the adepts, shine in all the planes of consciousness. Let it give manifold strength and vigor to us to build up a harmonious unity in this manifold diversity—to build a world of peace, a world of harmony! Amen!

Om!

THE PHILOSOPHY OF YOGA

(Extension Lecture given by Swami Jnanananda at Agra University, 1938)

PRELIMINARY REMARKS

Sisters and Brothers:

§1. I fear lest the designation of our today's subject, the *Philosophy of Yoga*, might lead you to expect that I would give a general and exhaustive exposition of the system of *Yoga-philosophy*. That would be rather too big an undertaking for the short time that is at our disposal, because the system of *Yoga-philosophy*, as every perfect and complete philosophic system, comprises of: Ontology - the doctrine of Being, Cosmology - the doctrine of the universe, Eschatology - the doctrine of the state of beings after death, Psychology - the doctrine of the mind, and Ethics - the doctrine of the moral Law. In my attempt to restrict myself to the short time, I will not however give up certain essentials of such a system. At the same time I will not give merely a simple exposition of the current Yogic Pluralistic Idealism, nor play the role of a student of Comparative Philosophy by presenting to you its comparison with the Pluralistic Idealism of the Greek school. Nor in the name of *Yoga-philosophy*, it is my aim to present to you a system of mysteries. I shall, however, confine myself to the fundamental principles on which each and every one of the right yogic practices is strictly based. We shall try to study the epistemological and the psychological principles, in so far as this study is necessary for the comprehension of the relation between the *Yoga* practices and the Goal which is expected to be arrived at by their means. The study of the epistemological principles in so far as they have a direct bearing upon *Yoga*, will be of immense value both for a clear and thorough grasp of the *Philosophy of Yoga* and for its systematic practical study.

EPISTEMOLOGICAL CONSIDERATIONS

§2. What then is Epistemology? Epistemology is the theory of the method and grounds of knowledge. It is a subject which deals with-how knowledge is possible, what are the means of knowledge, what is the nature of knowledge, what are the limits of knowledge and how far our knowledge of the objective existence is valid, that is to say, how far our knowledge of the objective existence is in agreement with the actual existence-in-itself. Suppose I perceive an object. I in fact perceive it only through my senses, for if my senses are closed the object cannot be perceived. Here I see a table and it appears quite smooth. It seems to be continuous from side to side and from corner to corner. With the aid of a magnifying microscope the surface of the table however appears quite different. It does not seem to be quite smooth as it is in the case of my perceiving it with the naked eye. The so-called smooth surface is no more appearing smooth. It does appear to be uneven with ups and downs and with very many furrows. Thus my view of the surface of the table with the aid of a microscope is different from what it was before my perceiving it with my eyes aided by the microscope. Similarly things at a distance, which seem to be quite small, need not necessarily be small. If we look at the sky on a starry night, we see tiny little twinkling specks which hardly appear

bigger than the geometrical points. But we hear from astronomers that they are not mere specks though our senses represent them as such. We are taught that some of those specks are mightier than the earth, even mightier than the sun. We learn that the sun is about one million and three hundred thousand times bigger than the earth, but curiously the sun appears to us millions of times much smaller than the earth. The sun is in actuality much smaller than some of the far off distant twinkling apparently little stars. So our senses do not present to us objects in their actual nature.

§3. Suppose here is a friend of mine who is as tall and as stout as me. Suppose he is going away from me and as he proceeds on and on from me, he appears smaller and smaller in size until he becomes a mere speck and finally disappears altogether from my view. I do not consider that my friend is actually becoming smaller in size, for my inner understanding tells me that my friend is all the same as before, though to my senses he appears to be waning until at last he altogether disappears. Thus distance and location influence my sense-perception. As for example, the moon which is only a quarter of a million of miles away from us appears to be a small disk, but all the stars, say of the constellation Coma Berenices, each one of which is millions of times larger than the moon, - appear almost like the fading geometrical points. Even the nebulae in Coma Berenices, each one of which contains some thousands of millions of stars of such gigantic magnitude, appear smaller than the head of a pin to our view aided by the largest telescope, for they are at a distance such that their light takes several million years to reach us. As another example, let us also consider the giant star Betelgeuse in the well known constellation Orion. If we look at it on a cloudless night, it hardly seems to have any diameter, just as a bright circular source of light of the size of a quarter rupee situated at a distance of 70 miles away from us appears to have any diameter even when viewed with the aid of the most powerful telescope now available to us. But we learn that its diameter is over 200 million miles. It means that if the star Betelgeuse were to be only a hollow sphere, more than either 12,300,000 suns or sixteen billion and hundred thousand million earths could have easily reposed in it. The size of our sun, which is about 1,300,000 times larger than that of the earth, is in fact almost insignificant before the star Betelgeuse. But our senses represent Betelgeuse to be of insignificant size when compared with the apparent size of the sun. Thus our sense-world, or the world presented to us by our senses is not the world as it really exists, or in other words, is not the real existence. The sense-world is a peculiar presentation of the ego which is based upon the senses.

SENSE-EGO AND SUPER-EGO

§4. Now coming again to the example of my friend, who is of my size; though he appears to be becoming smaller and smaller as he proceeds away on and on from me, the Super-ego, which transcends the senses, does consider this phenomenon of my friend's apparently becoming smaller to be false and interprets my friend's size to be the same whether he is near me or away from me. It is this Super-ego, which is not based upon mere perception and observations and which illumines the critical reasoning and judgment that construes those apparently little twinkling stars

to be extremely gigantic and brings us the picture of the heavens of an astronomer. It is with these interpretations of the Super-ego and its higher and more substantial functions that the astronomer concerns himself. His picture of the heavens is different from our sense-picture. He considers his picture to be the picture of the so-called real heavens. Well, things which appear in one way to our senses are in fact different from what they really are.

§5. Now let me beg to recall our example of this table which is apparently smooth. To an eye aided by a powerful microscope, it however appears to be different. What is extremely curious and strange is that the scientist interprets our table which is apparently continuous from side to side and from corner to corner, to be discontinuous. He further tells us that the apparently continuous table is a peculiar discontinuous system, consisting of atoms, extremely small and invisible to the eye, and the atoms in turn consisting of electrons, neutrons, protons etc. We learn from them that each atom is in a way a minute solar system having the nucleus as a central sun and electrons as the planets. The electrons, we are taught, spin around their axes and revolve at terrific speeds around the nucleus of the atom. We learn that there exists space between protons and electrons, and between electron and electron in a single atom. Again a space-lattice is said to be between atoms in a single molecule. It is out of such molecules that the table is said to be composed of. Thus our table is not as it appears to be a continuous single entity from side to side and corner to corner. This table which is seemingly dull and inert is an aggregate of certain minute units which have terrific speeds. Such is said to be the actual structure of the whole of the physical universe.

§6. It is thus evident that the truth is different from appearance. The minute constituents of the objective existence, called electrons and protons, are construed in terms of the sense-object or the sense-world as material. These protons and electrons are construed as such on the basis of the view of the sense-world. These fundamentals of the picture of the so-called real world of the scientist cannot be described in the terms of the sense-world. Any attempt to proceed in that direction naturally leads us to peculiar concepts which are devoid of any real objective counterparts in the picture of the real world of the scientist. As such these attempts are misleading. The scientist therefore, does not trouble himself with these attempts, for he has been able to know their futility. The interrelations between the minute constituents are however grasped by the non-sensuous Super-ego and are expressed by means of special mathematical equations. These equations, being purely synthetical, their true basis is not to be sought in the series of sense-experiences, but only in the series of the Super-ego. So it is evident that the picture of the real world and the expressions of the relations inherent in it, in contradistinction to the sense-world and its expressions, are the outcome of the Super-ego. Thus we have the subjective series which constitute the Super-ego and the correlative objective series of unit-events, represented as protons and electrons in the web of space-time.

FORMS OF EGO AND THEIR CORRELATIVE WORLDS

§7. From these epistemological considerations, we have learnt that the sense-world is but an appearance, is but a representation and does not constitute the real world; that it is an offspring of the ego based upon the senses; that the picture of the so-called real world is different from the sense-world; that the so-called real world is the objective series of unit-events and that the correlative is the subjective series of the Super-ego. Now the question is whence and how is the sense-world apart from the real world and how is it connected with the real objective series of unit-events. When the subjective series of the sense-ego directly or indirectly comes in contact with the objective series of unit-events through the medium of the senses, there are systems of modifications of the subjective series of the sense-ego. These systems of modifications of the subjective series of the sense-ego are not recognized as modifications but are externalized, objectified and are perceived as the sense-world. The externalization and the objectification of the modifications take place not by the modifications themselves, but by a principle of the subjective series of the Super-ego. (Vide infra §24, §25) The order and the extent of the order of the principle through which the modifications are externalized and objectified as the sense-world are taken to be the form and extension of the sense-world. The extent of the persistence of the order of the principle of the subjective series of the Super-ego through which the modifications are objectified is the duration of the sense-world. Thus the sense-world is represented in the web of space-time. The web of space-time is not a modification of the Subjective series of the sense-ego but the principle of the subjective series of the Super-ego. The sense-world therefore is purely a complicated system of modifications of the subjective series of the sense-ego objectified as such in the representation of a system of transformations of the subjective series of the Super-ego. The sense-world thus seems to exist in the web of space-time as the object, and the sense-ego as the subject. When the sense-ego and its objects are transcended, the subjective series of the Super-ego is there to be operated upon by its correlative, and to catch the glimpse of the picture of the so-called real world or in other words the objective series of unit-events. This picture of the so-called real world is the so-called real object and the subjective series of the Super-ego is called the Super Subject. The said picture of the so-called real world is in fact a system of transformations of the subjective series of the Super-ego, whose objective counterpart is the objective series of unit-events. When there is purely the function of the subjective series of the Super-ego and thus there is a glimpse of the picture of the so-called real world, the sense-world loses its significance.

REALITY AND YOGA

§8. As the sense-world is only the system of modifications of the subjective series of the sense-ego, and as the picture of the objective series of unit-events is only the system of transformations of the subjective series of the Super-ego, the Real Existence is neither the sense-ego nor the sense-world, neither the Super-ego nor the picture of the objective series of unit-events. The Real Existence is limited neither by the modifications of the series of the sense-ego nor by the sense-ego, and is conditioned neither by the transformations of the series of the Super-ego, nor by the Super-ego. The Real Existence being illimitable and unconditioned is infinite and absolute. It is infinitely

supreme. Unlike a layman the philosopher does not rest satisfied with the sense-world and unlike a scientist he is not contented with the marvelous picture of the objective series of unit-events. He understands the series of the sense-ego and the sense-world, the series of the Super-ego and the objective series of unit-events. He however does not remain there but wishes to soar high into the region beyond the modifications of the series of the sense-ego, as well as the transformations of the Super-ego. Therein the series of the sense-ego and that of the Super-ego find their solace and cease in that solace. There where there is no longer a here, then when there is no longer a when, here is the Absolute Divine in an unfalsified Existence. The realization of the Absolute Divine in an unfalsified Existence is the outcome of the transcendence. The transcendence over the modifications of the subjective series of the sense-ego and over the transformations of the subjective series of the Super-ego is accomplished by restraining them. It is in such a restraint that there is the realization of the Absolute Divine in its unfalsified Existence, for the sense-objects and the objective series of unit-events are hushed. Whether you believe It or not, whether you ignore It or not, It is there ever shining in Its unfalsified Existence and Glory. It is ever there to be realized-by restraining the modifications of the subjective series of the sense-ego and the transformations of the subjective series of the Super-ego and so transcending the sense-ego and the Super-ego-and by hushing the objective series of sense-objects and the picture of the objective series of unit-events. The restraint of these modifications and transformations, which are in general known as *Vritties*, is called *Yoga*, of course in its restricted sense. I say only in its restricted sense, for in its broader sense, *Yoga* besides being the restraint of *Vritties*, is the transcendence over the series of the sense-ego and that of the Super-ego, hushing the sense-objects and the objective series of unit-events and thus realizing the Absolute Divine in Its unfalsified Existence. *Yoga* in its broadest sense finally comprises also the sublimation of the subjective series of the sense-ego and that of the Super-ego and their respective systems of objects, with the light of the realization of the Absolute Divine. *Yoga* in its broadest sense- *Purna-Yoga* - therefore consists of the restraint of *vritties*, the transcendence over the sense-ego and the Super-ego, the realization of the absolute Divine in Its unfalsified Existence, and finally of the sublimation of the subject and the Super-subject and their respective objects with the supreme enlightenment.

SPONTANEOUS AND GRADUAL MEANS TO PURNA YOGA

§9. The Reality, the Absolute Divine, the infinite Existence which the sense-ego and the sense-world cannot possibly suggest, and which the Super-ego and the picture of the objective series of unit-events can possibly point out but cannot demonstrate, is what the philosophers aspire for. It is an inner understanding, an inner urge-call it spiritual, or call it religious if you choose that induces the philosopher to strive for the *Purna Yoga*. It may be that in certain rare cases, the inner urge is extremely intense and the intensity is such that it arouses an incessant and supreme attitude of the Absolute Divine, which overwhelms and fills up the structure of the subjective series of the sense-ego and that of the Super-ego. The supreme attitude permeates and as it were blocks up the entire structure of the subjective series of the sense-ego and that of the Super-ego, so that the

modifications and the transformations are naturally restrained and the *Purna Yoga* is spontaneously achieved. With the intense inner urge, *Purna Yoga* is natural. With the inner urge and the consequent supreme attitude, *Purna Yoga* is **spontaneous**. When the entire inner is permeated with the supreme attitude, the *spontaneity* of *Purna Yoga* is such that it knows neither a dogma nor a creed, nor any special code nor the common run of creed asceticism. Those who are crowned with extremely intense urge are *spontaneous Purna Yogins*. There have been such *Purna Yogins* - natural mystics, though rare, from time to time almost in every country.

THE FOUR YOGAS

§10. *Spontaneous Purna Yogins* are no doubt quite rare. The rarity of this spontaneity may be attributed either to such an inner understanding which is incapable of kindling the extremely intense inner urge or to the lack of proper inner understanding. In either one of these cases, spontaneity of *Purna Yoga* is impossible. In the former case, the inner understanding can be made capable of kindling the intense inner urge, the removal of the barriers with which the heart is rendered incapable of attuning itself to the proper inner understanding, either with the help of the company and compassion of a *Purna Yogi* or with the practice of the restraint and experience. In the latter case however one can cultivate the conditions for the growth of the inner understanding by discipline, study and vast experience, and then after the dawn of the inner understanding, the modifications of the subjective series of the sense-ego and the transformations of that of the Super-ego are to be restrained by the subtle result of the transformation of the subjective series of the Super-ego, which as it were forms the expression of the Divine Reality for the realization. (Vide infra §11) This grand transformation is in fact the outcome of an attitude of the Divine Reality, which is cultivated and is by constant trial maintained either - (1) by inaction in the performance of action, or - (2) by love and devotion, or - (3) by direct psychic control, or - (4) by philosophic discrimination. The restraint by the result of a transformation, caused by an attitude, which is cultivated and maintained by inaction in the performance of action, is *Karma Yoga*, by love and devotion is *Bhakti Yoga*, by direct psychic control is *Raja Yoga* and by philosophic discrimination is *Jnana Yoga*. We have therefore four different *Yogas*, *Karma Yoga*, *Bhakti Yoga*, *Raja Yoga* and *Jnana Yoga*. These are the four distinct means for the attainment of the restraint of the modifications and the transformations and for hushing up their objectification and for the realization of the Absolute Divine. It is no doubt to That, that each one of the four *Yogas* leads. But that which each one of the four *Yogas* leads to, is not the achievement of the sublimation of the subjective series of the sense-ego and that of the Super-ego and the divinization of their corresponding objects with the enlightenment due to the realization of the Divine, or in other words, the obtainment of *Purna Yoga*. Each one of these four means finally leads us only unto the realization of the Divine Reality. In each one of these four *Yogas*, in the state of perfect restraint, there is the Absolute Divine in Its unfalsified Existence, while in the other states, the series of the sense-ego and that of the Super-ego and their corresponding objective worlds, which have an existence, are still taken to be undivine, earthly, unwholesome and fit to run away from. Thus at the

end of four *Yogas*, there is the Absolute Divine in the state of perfect restraint, and the undivine in the other states, because of the absence of the sublimation of the series of the sense-ego and of that of the Super-ego. This however is not the final. It is not the final which the philosophers aspire for and they have an intrinsic desire to go beyond. After the realization of the Absolute Divine, which is the final end of any one of the four *Yogas*, it is essential to let the subjective series of the sense-ego, and that of the Super-ego on the one hand and their respective objects on the other, be incessantly permeated, unhindered unchecked and unassailed by the tendencies, good or bad, virtuous or vicious, with the enlightenment due to the realization of the Divine Reality, for the achievement of *Purna Yoga*. After the realization of the Absolute Divine, it is with this process that *Purna Yoga* is achieved, it is thus that the sublimation of the subjective series of the sense-ego and that of the Super-ego and the divinization of the sense-objects and the objective series of the unit-events are established. Then there is no segregation. There is no dual thron, the Divine and the un-divine. It is no more the Divine and the all. It is only the Absolute Divine that is all this All.

§11. It is now evident that while the inner understanding with the extremely intense internal urge, the natural awakening of an incessant supreme attitude and the resultant transformation of the subjective series of the Super-ego are the direct means for the spontaneous achievement of *Purna Yoga*. Each one of the four *Yogas* with the consequent realization of the Divine Reality and keeping the subjective series of the sense-ego, that of the Super-ego and their respective objects open for being permeated with the enlightenment due to the realization are the steady means for the gradual attainment of *Purna Yoga*. In the case of the spontaneous achievement of *Purna Yoga*, the means are not to be dilated upon, for those whose inner understanding is capable of kindling an extremely intense inner urge, the whole process is natural and self-evident. But it is very rare that the inner understanding is capable of kindling such an intense inner urge. Most of the cases are such that there may be a sort of inner understanding without such an intense urge. Such aspirants in such cases have recourse to the steady means for the attainment of *Purna Yoga*. It is, in certain cases, possible to render the means for the gradual attainment spontaneous. For the gradual attainment of *Purna Yoga*; *Karma Yoga*, *Bhakti Yoga*, *Raja Yoga*, and *Jnana Yoga* form the preliminary external means and the process of the divinization of all forms of series of the cosmic existence with the enlightenment, due to the supreme realization forms the final means. In having recourse to the preliminary means, one is by no means required to take up all the four *Yogas*. For after the dawn of the inner understanding, one of the four *Yogas* is to be chosen and the choice is to be made according to the temperament peculiar to each individual aspirant. According to the classification of the *Yoga* philosophers, there are four kinds of temperaments, the active, the emotional, the mystic, and the rational..The inner understanding is more or less molded by the temperament. Consequently, the inner understanding arouses an attitude of the Divine Reality, specific to a particular temperament. The aspirant of a particular temperament therefore develops an attitude of the Divine, peculiar to himself, and this attitude brings forth its corresponding subtle transformation of the subjective series of the Super-ego.(Vide Supra §10) The subtle result of this particular transformation restrains the modifications of the subjective series of the sense-ego and

the transformations of that of the Super-ego. It is, in fact, in this way that the Absolute Divine is realized. Inasmuch as the resulting attitude differs according to the temperament, the preliminary means differ accordingly. The preliminary external means for the aspirant of the active temperament is *Karma Yoga*, for that of the emotional temperament is *Bhakti Yoga*, for that of the mystic temperament is *Raja Yoga* and for that of the rational temperament is *Jnana Yoga*.

COMMON CONSTITUENTS OF THE FOUR YOGAS

§12. In commencing the preliminary external means with any one of the four *Yogas*, it is required to harmonize the subjective series of the sense-ego and that of the Super-ego, to discipline the emotions, and to strengthen the will. The said harmonization, discipline, and strength can be acquired by disciplining one's self with the principles of moral conduct and by study and experience. There are certain principles relating only to one's self, and certain others relating to one's self with respect to the society or the nation or to the humanity in so far as one is an interdependent individual of a society or of a nation or of the humanity. The observance of the type of principles, which have direct relation to one's self irrespective of others, is directly conducive to one's self and may be indirectly so to others. The deliberate observance of the other type of principles of moral conduct, relating to one's self with respect to the society or to the nation or to the humanity and beings in general, is the foundation of the mutual understanding of the individuals, social welfare, national integrity, harmony, and perfection, and is the source of external peace and internal strength and serenity. By an earnest practice of the two types of the principles of moral conduct, the aspirant acquires an excellent discipline of emotions, harmonization of the subjective series of the sense-ego and that of the Super-ego, indomitable moral courage and iron will. As for an example let us consider the principles of truthfulness and non-stealing. Usually it is ignorance, selfishness, vanity, conceit, and viciousness that tempt one to lie and to steal others' things. By the practice of the two principles, truthfulness and non-stealing, one becomes entirely free from the vices which tempt one to lie and to steal. Thereby will-power is developed, relative internal harmony is gained and the internal life blooms with the moral strength and boldness. Hence the practice of the principles of moral conduct is of great value to the practice of the other elements of the preliminary external means. As a matter of fact, these two types of the principles of moral conduct form the rudimentary constituents of the preliminary external means for the attainment of *Purna Yoga*. Hence whichever *Yoga* one chooses according to one's temperament for one's self as the preliminary external means, the two types of the principles of moral conduct are to be practiced along with the other practices pertaining to the chosen *Yoga*. The practice of the principles of moral conduct accompanied with the practice of some of the other constituents of any one of the four *Yogas* is of mutual help. The practice of the principles of moral conduct and the experience gained thereby are of great value to the practice of the other constituents and similarly the practice of the other constituents of any one of the four *Yogas* and the experience derived there from, may offer guiding light and strength to the practice of the principles of moral conduct. It is therefore wrong to think that the other constituents of *Yoga*

are to be commenced only after perfecting one's self in the practice of the principles of moral conduct and establishing of one's self in them.

KARMA YOGA, ITS PHILOSOPHY AND SPECIFIC CONSTITUENTS

§13. The two types of the principles of moral conduct are the constituents, definitely common to all the four *Yogas*. The rest of the constituents, which are specific to each one of the four *Yogas*, are more or less similar to those which are specific to each and every one of the rest, so far as the principles of their constituent methods are concerned but are dissimilar so far as the forms of practice of their methods are concerned. We will therefore undertake to study separately the four *Yogas* with their respective remaining constituents. As a result of an enquiry and study, living up to the ideals and experience, the inner understanding, I mean, the spiritual understanding dawns. It is this inner understanding that awakens aspiration and in some cases it is the inner understanding that kindles an extremely intense inner urge. This extremely intense inner urge, as already stated, makes the aspirants spontaneous *Purna Yogins*. But the majorities are mere aspirants. The aspirant's spiritual knowledge, as remarked already, is influenced by his/her temperament. We have now an aspirant of the active temperament. The aspirant views the sense-world as the system of the objectified modifications of the subjective series of the sense-ego. This system of modifications is interpreted as an expression of a system of actions of the subjective series of the sense-ego. He understands that the picture of the so-called real world is a system of the objectified transformations of the subjective series of the Super-ego. The transformations are looked upon as an expression of a system of actions of the subjective series of the Super-ego. The objective series of unit-events, which is an objective counterpart of the subjective series of the Super-ego, is taken to be the objective series of the quanta of action. The aspirant of the active temperament therefore considers that life and nature, or in other words, the whole of the cosmic series, both the subjective and the objective, only depict action, that the Real Existence, the Absolute Divine, which is beyond the subjective series of the sense-ego and that of the Super-ego, the sense-world and the objective series of unit-events, transcends action, that the supreme presence of the Divine by which all this All can exist depicting action, is the mission of the Absolute Divine and that therefore action is the mission of the Divine. Whether one lives as an individual in these all, or whether one aspires to transcend all this All and to realize the Divine, one does so or can do so, knowingly or unknowingly fulfilling the mission of the Absolute Divine, by turning out work in the form of the execution of action. Hence work, not because the action and the work are mine or thine, but because they constitute the plan of the Divine Mission. Work and perform action, not because the work or the action's fruits are those of the sense-ego or of the Super-ego, but because action and work fulfill the mission of the Divine Reality, and the result of action and the work turned out serve the purport of such a mission. The aspirant of the active temperament therefore considers it a duty to engage the body and the mind in work with good will and right earnestness.

§14. It is with the idea of fulfilling the great duty, that the aspirant of the active temperament

engages body and mind in the performance of work. The sense-ego and the Super-ego attach themselves to the means of work with love and devotion, for the aspirant considers that action and work form the plan of the mission of the Divine, and their respective results form the purport of such a plan. The attachment to the means of work, with the notion of the divine plan and purport, inspires and it leads the aspirant through the right channel. Action becomes *instinctive* and the work is natural. Day in and day out *untiringly* karma is performed, work is turned out, the duty is fulfilled and the series of the sense-ego loses its significance and individuality. It is no more a matter of mine or thine and there is an attitude of the supreme *Sakshi* - the Witness, the Supreme presence of the Absolute Divine. A continuity of this attitude amidst action, a flow of the attitude in the midst of work, arouse a transformation of the subjective series of the Super-ego. It is by no means easy to express the transformation in terms of the sense-objects. But if we have to describe it, we may say in terms of its apparent nearest approach. This grand transformation is serenity and actionlessness in action. In this rudimentary of the higher levels of attention, the activity of the subjective series of the sense-ego becomes directed towards and united with that of the Super-ego, so that the modifications are restrained and the subjective series of the sense-ego is hushed. With the additional activity, the subjective series of the Super-ego is neither stormy nor turbulent. On the other hand, the activity gradually becomes steadied and also unidirectional. The transformation becomes undivided and unbroken and there is no effort. Then it has within itself the grandeur and the sublimity, which was never experienced before. Then in the second of the higher levels of attention, the transformation pervades and losing its boundaries, becomes identical with the subjective series of the Super-ego. The significance of the series of the Super-ego is lost, even the only existing subtle transformation is restrained, and there only exists the 'Effortlessness'. Is it a catalyzer or is it a mere presence of the Divine? It is actionlessness and void and yet seems to be the cause of all activity. It ultimately ceases and this is the final of the higher levels of attention. This is the attainment of the restraint. This is *Yoga* by action or the *Karma Yoga*. There is no dual and the Divine is the unfalsified only Divine Reality. This is the realization of the Absolute Divine Reality of the aspirant of the active temperament. This is the end of his *Yoga* -the *Karma Yoga*.

BHAKTI YOGA, ITS PHILOSOPHY AND SPECIFIC CONSTITUENTS

§15. Now let us consider an aspirant of the emotional temperament. He is an aspirant because an inner knowledge has dawned upon him through study, training and culture. His emotional nature is disciplined and his emotions are elevated and refined. He is an aspirant of the emotional temperament, and his inner understanding-his spiritual understanding-is molded and fashioned out in a way peculiar to the emotional temperament. His emotions harmonize themselves with his spiritual understanding. He sees in this universe that the unlikes attract and act upon one another, and the likes remain apart and act upon one another in a different way without direct communication. He considers that the subjective series of the sense-ego and that of the Superego are being acted upon while the objective series of unit-events act upon; and that, vice versa, the objective series of unit-events are being acted upon while the subjective series of the sense-ego and

that of the Super-ego act upon the other. He thinks that, in this sense-world, the subject knows not the subject and the object the object. Whether it be attraction and action, or it be aloofness and inaction, he feels that it is all the marvelous *Prema-Lila* - the Play of Love, that it is all the merciful supreme presence of the Absolute Divine. It is the spark of the supreme love that pervades this entire All as the essence. It is a faint ray of the supreme mercy that runs through all, like a thread through the beads of a garland, to put together all-this entire All. The aspirant of the emotional temperament interprets the supreme presence of the Absolute Divine as the supreme love. He considers it as the divine love. He feels it to be nothing else but the supreme mercy and love. It is the supreme love that illumines the subjective series of the sense-ego and that of the Super-ego. It is the supreme mercy that collects the unit-events of apparent aloofness into the mysterious series of unit-events. He considers that it is an infinitesimal of that supreme love that sparkles in the hearts of all beings. As a result of his inner understanding, he feels that it is the presence of the Absolute Divine that shines in him as the quanta of the supreme love. He knows that love brings love and hatred ceases by love. He has appreciation for the marvelous grandeur of the Supreme Divine whose presence is the mysterious love. He has adoration for the Divine Reality, for the cosmos or all-this All is the *Prema-Lila*. His appreciation and admiration bring forth love and attachment for the Divine Reality. Love makes him devoted to the Divine. Love and devotion breed an attitude of the Supreme Divine. On account of deep love he feels a personal relationship with the Divine. He considers the Supreme Divine to be either his Master or his Lord, either his Friend or his Beloved, and becomes intensely devoted. The love and devotion make his attitude of the Absolute Divine constant. By the impetus of intense love and pure emotion, his attitude of the Divine becomes objectified. He has then, as it were, the living presence of the Divine, which may be either personal or impersonal. He feels consolation and solace in the apparent living presence of the Divine. When either the supreme attitude or the apparent living presence of the Divine misses from his attention, he feels the pangs of separation.

§16. As love and devotion become pure and selfless, their flow becomes steady and undivided and the attitude constant. With the natural steadiness of the supreme attitude the subjective series of the sense-ego loses its significance and the modifications are restrained. In this Preliminary level of the higher levels of attention, his supreme attitude, qua an attitude, ceases yielding place to a marvelous transformation of the subjective series of the Super-ego. Is it an expression of the lover or that of the Beloved? Oh no, it is indescribable and yet it may be said that it seems to be the real picture of the Love-Solace. The lingering but the insignificant sense-ego is hushed and the grand transformation flows on naturally without any effort with firm steadiness. In the second of the higher levels of attention, this transformation of the subjective series of the Super-ego, as a result of its experience, enlarging itself, becomes identical with the subjective series of the Super-ego. Then the subjective series of the Super-ego becomes insignificant and the unbounded transformation which has lost its bounds in the subjective series of the Super-ego is restrained. The individuality of even the Super-ego is lost, but there exists, as it were, the supreme Love-Solace, where the lover is lost in the Beloved and the Beloved in turn in the lover. This supreme Love-Solace is the presence of the Absolute Divine, by which the lover loves and the Beloved is loved, the

subject and the object are yoked together with mutual relation, and the unit-events are woven into cosmic series. That is not as it appears as all this All and yet it is the supreme presence of the Absolute Divine which appears as all-this All. Then with this intuitive insight finally even the supreme Love-Solace ceases and it is the final of the higher levels of attention. This is the attainment of the restraint of *Vritties* (the modifications and the transformations). This is *Bhakti Yoga* or the *Yoga* by love and devotion. There is then no dual, and the Supreme Divine is the only unfalsified Divine Reality. Such is the realization of the Divine Reality of the aspirant of the emotional temperament. Such is the end of his *Yoga* - the *Bhakti Yoga*.

RAJA YOGA, ITS PHILOSOPHY AND SPECIFIC CONSTITUENTS

§ 18. Now let us consider a man of the mystic temperament. He usually seems to be dreamy. He moves amidst his surrounding fellow brethren as a visionary. He feels that the fixity of his mind on the horizon of daily environment creates chains of transient desires which supplant one another in an interminable succession. He earnestly wishes to unshackle these chains and flee from the common everyday life with its deadly dullness. He looks for a deeper and more serious procedure. He observes and studies the men and the nature around him. He carefully studies the nature of perception and watches the workings of the inner in perceiving the objects. This study, observation and introspection offer him a clue for a right procedure in his activities both internal and external. By an assiduous application of his activities in the right direction, he discerns and attains spiritual understanding. Consequently he becomes an aspirant. He is of course an aspirant of the mystic temperament. The mode of his view is in fact peculiar to the temperament and thereby his inner understanding is molded accordingly. He comprehends how the sense-world is a system of the objectified modifications of the subjective series of the sense-ego, how the system of modifications and the objectification are the functions of a power of a certain quality and how the power is by no means quantitative. Similarly he understands how the picture of the so-called real world is a system of the objectified transformations of the subjective series of the Super-ego and how the system of transformations and the objectification are also the functions of a power which is merely qualitative. He further understands how the series of the quanta of action of the objective series of unit-events is an expression of the function of a similar qualitative power. The aspirant of the mystic temperament considers therefore that the power-functions, working in the subjective series in its relation with the objective series, deposit themselves as the functions of the sensory and vital powers. In his view the sensory and vital powers are the grosser expressions of the subtle power in the subjective series inasmuch as the grosser on the subjective as well as on the objective sides are the grosser manifestations of the finer. Similarly the function of the series of the quanta of action is an expression of the power which is not a series of the quanta of quantities but is a series of the quanta of quality, if we may be permitted to say so. The qualitative power in expressing itself as a mutual relation between unit-event and unit-event so as to form the objective series, deposits the series of the quanta of power. Therefore in the objective field also the subtle qualitative powers are the causes and the grosser quantitative are the effects. These effects, he thinks, are nothing but the finer

causes reproduced in grosser forms. By a procedure from these effects to the cause of their causes, one is led to the intricate workings of the cosmic series of the power. Neither the cosmic series of the power, nor its intricate workings nor their effects can be said to be the Divine Reality, for it is by the presence - the supreme *Sakti* - that there are these in their configurations as all this All.

§ 19. The aspirant of the mystic temperament takes the supreme presence of the Absolute Divine, which is as it were a catalyzer, to be the mysterious mystic power. The internal mutual actions between the subjective series of the sense-ego and that of the Super-ego, the intricate workings of the unit-events amongst themselves so as to form into the objective series as also the mutual actions between the subjective and the objective series are all the marvelous functions of the mysterious mystic power. The presence of the Absolute, the supreme catalyzer, is there, and consequently the mysterious manifests itself in various marvelous configurations as all this All. The Absolute Divine, whose mere presence could be all this marvelous All, is the only Reality which he aspires for. The mysterious in configuring itself in myriad forms, deposits itself and works in various planes. So the aspirant understands how it is essential to discipline himself with the two types of the principles of moral conduct, which are, as already stated, the rudimentary constituents common to all the four *Yogas* and to cultivate prayerful mood and how it is required to direct the vital, the motor and the sensorial energies into the subjective series by physico-psychical or by pure psychical methods. He further learns how these directed energies becoming finer ultimately amalgamate with the subtle energies of the subjective series of the sense-ego and that of the Super-ego, how these subtle energies are to be unified by pure psychical methods and thus attain the mysterious mystic power and how that also is to be finally hushed in order to realize the Divine Reality.

§20. This understanding and learning inspire him and he begins his culture. This aspirant of the mystic temperament disciplines all his physical and mental acts by the two types of the principles of moral virtue. He strives hard and does not willfully try to act against these principles of moral conduct even in trying circumstances. Occasional failures make him more determined in his efforts. He desires to gain mental and moral strength, to avoid pitfalls and to mend himself of his shortcomings. If he is incapable of mending his ways, his sincerity gives him an impetus to burst into prayerful mood. He feels the Absolute Divine with the supreme presence which is taken to be the source of all power to be his only Savior. He prays the Divine and prays rightly thus: "Lord Divine, grant us the good whether named in our prayers or forgotten; Keep us from evil, we pray, even when we ask it in prayer."

His deep prayerful mood, his devotional prayers, his atonement with sincerity and good will strengthen him and mend his ways. By the practice of the two types of the principles of moral conduct, and the development of deep prayerful mood, he gains strength of will and moral courage. His emotions become pure and his inner attitudes perfect.

§21. In the course of this aspirant's living up to the principles of moral conduct, he carefully watches his plodding mind. This sort of watchfulness reveals him the inner propensities and the various tendencies (*samskaras*), which remaining apparently dormant in the sub-conscious depths, give impetus to various propensities. Then with philosophic discrimination and deliberation, he cuts off the weeds of undesirable propensities. So the inner tendencies become weak and come under subjugation. The subjective series of the sense-ego and that of the Super-ego gain a sort of tranquility. He has then keen perception and ready grasp of the series of unit-events. He intellectually grasps and emotionally embraces the grand mystery of the mysterious mystic power of the Supreme Divine. This unfaltering grasp and embrace automatically develop an attitude of the Absolute Divine in him. Usually the attitude is deep. In certain cases, it is however flickering and unsteady. In such cases the attitude can be steadied and made incessant by steadying the physical posture and by regulating the vital and the psychic energies, both latent and otherwise, into the various psychic planes, either by the means of the regulation of inhalation, retention and exhalation of breath or by intensive trial to hold the attitude in the mind with attention. If his attitude of the Absolute Divine is unsteady, the aspirant of the mystic temperament steadies and makes it incessant by either of these two processes. Then naturally his supreme attitude of the Absolute Divine is steady and uniform. By attention and regular trial to hold the supreme attitude in mind, it becomes incessant and the latent psychic energies arise, join together and flow in one with the supreme attitude. Consequently this incessant attitude becomes verily intense. With this intensity of the incessant attitude, the modifications of the subjective series of the sense-ego are restrained, and though the subjective series of the sense-ego loses its significance, its individuality, however, is there in a flickering condition. Now the attitude of the Absolute Divine as an attitude changes yielding place to an extraordinary transformation of the Super-ego. At this level of attention, in the beginning, he is apt to fail to differentiate the transformation from the attitude and the attitude in turn from its objectified condition as an actual sense-object. But as the transformation continues non-voluntarily with unbroken rhythm, its objective counterpart shines, as the real picture of the mysterious mystic power of the Absolute Divine, as the true representation of the mysterious whose configurations are, so to speak, the causes of the functions of the subjective and the objective series. There is then true recognition, and the almost insignificant and wavering subjective series of the sense-ego is hushed and its energies which appear to have become, so to speak, potential in the actual series of the sense-ego, become kinetic and work united with the energies of the subjective series of the Super-ego.

§22. With this additional energy, the subjective series of the Super-ego is as it were charged and the steady and non-voluntary transformation expands until it loses its bounds in the subjective series of the Super-ego. Thus the transformation becomes identical with the subjective series of the Super-ego. The transformation then is the most sublime representation of the mysterious mystic power, the very primordial source of all the functions as all this All. With this form of experience, the subjective series of the Super-ego becomes insignificant and even this only marvelous transformation is restrained. In the absence of the transformation which is to be objectified as the

representation of the cosmic power, the individuality of even the Super-ego is lost; but there exists, not the representation but the mysterious cosmic power, wherein those energies which swirl up the subjective series of the sense-ego and that of the Super-ego, as well as the objective series of unit-events, merge in and wherefrom they also emanate. This mysterious mystic power which is in fact the presence of the Absolute Divine is not all this All, and yet all-this All which seems to have a manifestation as such is verily one with the presence of the Absolute Divine. With this vast intuitive insight preceded by the supreme dispassion even for the glories of the cosmic mysterious mystic power, even the so-called mysterious mystic power ceases and this is indeed the final of the higher levels of attention. This is the attainment of the restraint of the modifications of the subjective series of the sense-ego and that of the transformations of the subjective series of the Super-ego. This is known as *Raja Yoga*. There is then no dual, and the Supreme Divine is the unfalsified only Divine-Absolute-Reality. Such is the realization of the Absolute Divine of the aspirant of the mystic temperament. Such is the end of his *Yoga - Raja Yoga* - the *Yoga* by direct psychic control.

JNANA YOGA, *ITS PHILOSOPHY AND SPECIFIC CONSTITUENTS*

§23. Now let us consider a man of the rational temperament. He is inclined to investigate and enquire into the objects that appeal to him, the world that he experiences by day, and the stupendous starry heavens with its intricate but rhythmic inner workings, which he observes in the cloudless nights inspire wonder in him. The mind that cognizes all-this All, with its extremely complicated and intricate inner workings, seems even more marvelous than the earth and the heavens. So the microcosm as well as the macrocosm is quite appealing to him and consequently he is inclined to investigate and enquire into their nature and their workings, or to say in other words, into those of the perceiving and the perceived existences. This study is more pleasing to him than any earthly thing. The solution of any one of the many problems regarding the cosmos is looked upon as an invaluable acquisition. He deems any understanding in that direction to be worth more than any earthly possession. He feels that he is dragged away from the very sunshine of his existence whenever he has to dabble in the everyday earthly environments. He feels he is cut off from the very purport of his life whenever transient desires invade his mind. He looks upon them as deadly impediments to the higher activities of the inner life. The pursuit of the glories of the earthly life and environments seems to be depriving him of his leisure for the study and contemplation of the reality of life and existence.

§24. So the man of the rational temperament breaks of such impediments and engrosses himself in the investigation and study of the serious problems of existence and reality. He carefully observes surrounding nature and then collects the data of his observations. He systematizes his data and draws his conclusions from them. In the course of observing the external existence, he watches the functions of the perceiving subject and the senses. By critical study, he understands how the functions of the objective events influence the senses, how this influence is effected by various external as well as internal conditions, how this modified influence acts upon and causes in the

subjective series of the sense-ego varieties of modifications and how these modifications are objectified and are interpreted as the sense-world by a function which is not of the subjective series of the sense-ego (Vide Supra §7).

§25. This understanding offers to the man of the rational temperament a clue to grasp that the sense-world is a representation and that the subjective representation is in fact different from the real existence which is being represented as such by it. The representation suggests the possibility of an actual existence as its background. With this suggestion he strives to dive deep into the deeper realms by eliminating the influence and the limitations of the senses. In as much as the suggestion is taken with right earnestness, there is transcendence over the subjective series of the sense-ego. With the worthy impressions of the sense-world, the transcendental ego soars high and builds up an undeniably grand picture of the so-called real world by various forms of mathematical symbols. These symbols and the intricate forms, in which they are arranged so as to form the picture of the so-called real world, are neither derived from without through sense-experience nor from the different parts of an integral external structure. They are on the other hand, the *a priori* forms inherent in the subjective series of the Super-ego. The picture of the so-called real world is therefore the pure outcome of the Super-ego. The process through which the transformations of the subjective series of the Super-ego are expressed as magnificent mathematical symbols and the order through which the symbols are arranged as a representation having an objective counterpart are neither the transformations nor the total subjective series of the Super-ego nor its direct functions. The said process and the said order which lie entirely out of the domain of the subjective series of the sense-ego as well as that of the Super-ego, are the effects of an agency of which neither the sense-ego nor the Super-ego has the possibility of any cognition. This unknown agency cannot be said to be acting upon the sense-ego and the Super-ego to bring forth the said process and the said order. This mysterious agency, which lies beyond the realms of the sense-ego and the Super-ego, exists as the supreme presence of the Transcendental Reality, which is the Absolute-in itself. The man of the rational temperament calls the supreme presence of the Absolute Reality the supreme light and knowledge.

§26. Now turning the view from the subjective side to the objective aspect of the so-called real world, the man of the rational temperament observes various symbols with which the said picture is composed of. These symbols have of course certain intrinsic relations which are supposed to have their objective counterparts. These objective counterparts as the series of unit- events do not reach the subjective series by themselves for being comprehended. But certain messages which are supposed to have proceeded from them finally reach the subjective series of the Super-ego as certain worthy and remarkable suggestions from the subjective series of the sense-ego. It is only with their aid that these peculiar mathematical relations between the symbols by themselves are interpreted as the relations between the objective *conditions* which are assumed to be forming a series. In other words, these relations are interpreted as the relations between the objective unit events, with which unit-events form into a series. If the picture and the symbols, with which the picture is composed of, are looked into, they appear to be mere forms of the subjective series of the

Super-ego and do not seem to possess any real objective content in themselves. They represent the grandest forms of cognition of the Super-ego and point out, though covertly, some unknown *content* as their objective background. This unknown content is the presence of the Absolute which cannot be touched by relative conditions. This supreme presence is in fact the objective background of the sense-world as well as of the picture of the so-called real world. This very presence of the Absolute is exactly the already said subjective background of the sense-ego and that of the Super-ego. This is indeed the very supreme presence which the man of the rational temperament calls the supreme light and knowledge.

§27. It is now evident that an earnest investigation and a deep dive into the realms of any aspect of existence point out that the supreme presence of the Absolute Reality is the background, the very essence and the very truth of that aspect of existence. This very supreme presence of the Absolute, which is the background and the reality of the subjective series of the sense-ego and that of the Super-ego shines also as the background and as the only essential truth of the sense-world and that of the so-called real world. The Absolute Reality with Its supreme presence, which is the very foundation and the reality of the subjective series of the sense-ego and that of the Super-ego, is the Divine-Self of the subjective existence. An earnest investigation finally suggests that this Divine-Self is the Absolute-Self of the objective existence, "*Ayamatra Brahma*". Thus the man of the rational temperament arrives at this fact, which is in fact the very fact of facts. Such is his inner understanding. Call it the scientific or the philosophic, the religious or the spiritual. It is just the same whatever maybe the term that you apply to this inner understanding. As a consequence of this understanding, he begins to feel that the essential unity and unique Oneness of all this diversity and manyness ought to be the keynote of life and the life's activity. He contemplates upon this majestic essential unity and unique Oneness. It is not all a matter of doubt; it is not all a matter of an idle talk of a belief. It is a matter of unfaltering faith and firm conviction. There is then a kind of unshakable sureness which is very different from cock-sureness.

§28. The man of the rational temperament, by critical reasoning and judgment, comes thus to the conviction that the Absolute is the Reality of existence. The firm conviction and the unshakable sureness mold his mental as well as his physical activities. He tries to maintain all his attitudes in tune with the Absolute. He strives to work and to live amongst all in tune with the essential unity and unique Oneness of all-this All. He attempts to purge out selfishness, vanity, and self-conceit, for he understands that the ego of any type is only superficial, ephemeral and phenomenal. He tries to dispel the ego-centric attitude, for he considers that the Divine-Self within is the Absolute-Self in all-this All. As he understands that the Divine-Self is undying and immortal, he strives to purge out the fear of death. In this way the two types of the principles of moral conduct are looked upon as the necessary matters of the course of his life in order to keep himself in tune with the Absolute Reality. He strives to live up to the principles of moral conduct even under trying circumstances. He does not willfully err and falter and he tries to proceed always in the right direction, guiding himself with the view of the essential unity and unique Oneness. In this way he gains holiness of heart, strength of will, balance of mind and equanimity. He strives to escape from the prison-hold of

the sense-ego and to unshackle the golden fetters of the Super-ego. He strives to transcend them and to aspire for the realization of the supreme light and knowledge, the presence of the Absolute Divine. Now he is an earnest aspirant, and is of course an earnest aspirant of the rational temperament.

§29. This inner understanding and the said firm conviction inspire the aspirant of the rational temperament. He hails the Supreme Divine. The mysterious presence of the Absolute Divine is, in his view, the supreme light and knowledge. The majesty of the supreme light and knowledge arouses admiration in him. So an attitude of the supreme light and knowledge possesses his mind. His inner is pervaded by this attitude of the supreme light and knowledge and his heart responds to it. With this response and the consequent attention, the attitude of the supreme light and knowledge becomes incessant and intensely dynamic. His inner activities collect together, become, so to speak, united and flow in one, along the undivided flow of the attitude of the supreme light and knowledge. The inner causal potentialities, which swirl up the modifications of the subjective series of the sense-ego, become at this stage ineffective and sterile. Then the modifications are gradually restrained and the subjective series of the sense-ego becomes insignificant. This insignificant sense-ego staggeringly maintains a sort of individuality which seems in a way purport less. This attitude of the presence of the Absolute Divine as an attitude of the supreme light and knowledge changes, yielding place to a sublime transformation of the subjective series of the Super-ego. Thereafter the subjective series of the Super-ego is steady and bright, and the transformation continues on without self-exertion with a kind of unbroken rhythm. This sublime transformation continues, and continues on unabated and its objective counterpart shines as an unparalleled representation of the very supreme light and knowledge, as the true picture of the very presence of the Absolute Divine and as the very image of the supreme light and knowledge, through the agency of which the subjective series of the sense-ego and that of the Super-ego seem to exist and respond as it were to the objective series. This sublime transformation shines as the actual lecture of the very supreme presence of the essential unity and unique Oneness, through which the diversity of the objective series seems to have an existence as a functioning heterogeneity. There is now sure recognition and it is not a matter of mere conviction but a matter of an actuality.

§30. With the continuity of this sublime transformation coupled with the said recognition, the subjective series of the sense-ego, which has already lost its significance, is hushed, and its functioning active principle is transferred to the functioning principle of the subjective series of the Super-ego. The subjective series of the Super-ego obtains a sort of fullness and is positively dynamic. Then the transformation loses its bounds and becomes, so to speak, identical with the subjective series of the Super-ego. In this of the higher levels of attention, the transformation is the most sublime and the most perfect representation of the supreme light and knowledge, the very primal source of illumination as all-this All. With this intuition, the subjective series of the Super-ego becomes insignificant and the only unbounded transformation is restrained. At the cessation of the transformation which is to be objectified, the individuality of even the Super-ego

is lost but there shines an existence, which is by no means a representation. This existence is the supreme light and knowledge by which there is the possibility of having the process of heaving of the subjective series of the sense-ego and that of the Super-ego, as well as the objective series of unit-events. In this of the higher levels of attention, even that possibility involves and amalgamates into the supreme light and knowledge. That supreme light and knowledge is not all this All and yet all-this All is one with the supreme light and knowledge. That supreme presence of the Absolute Divine is not all this All and yet all-this All is verily one with the supreme presence of the Divine Reality. That essential unity and unique Oneness is not this diversity and heterogeneity and yet this apparent diversity and heterogeneity are absolutely one with that essential unity and unique Oneness. With this intuitive vast insight preceded by dispassion for the glories of the supreme light and knowledge, the so-called supreme light and knowledge ceases and this is verily the final of the higher levels of attention. This is the attainment of the complete restraint of the modifications of the subjective series of the sense-ego and of the transformations of the subjective series of the Super-ego. This is known as *Jnana Yoga*. There is then no dual and the Supreme Divine is the only unfalsified Absolute Divine Reality. Such is the realization of the Absolute Divine of the aspirant of the rational temperament. Such is the end of his *Yoga - Jnana Yoga - the Yoga* by philosophic discrimination and deliberation.

TRANSITION FROM PRELIMINARY MEANS TO FINAL MEANS

§31. Now I beg leave to remind you once of the already stated fact that only in certain very rare cases the spiritual understanding is capable of kindling an extremely intense inner urge for the realization of the Absolute Divine and for the sublimation and divinization of the cosmic series. In such rare cases the attainment of *Purna Yoga* is naturally spontaneous. But in most of the cases the spiritual understanding is incapable of kindling such an inner urge for the *Purna Yoga*. The spiritual understanding in these cases arouses a kind of feeling the spiritual want which creates an aspiration for the attainment of *Purna Yoga*. The majority, therefore, are mere aspirants and they are not spontaneous *Purna Yogins*. But they can, as pointed out already, attain *Purna Yoga* by gradual means. I have already stated that *Karma Yoga*, *Bhakti Yoga*, *Raja Yoga* and *Jnana Yoga* are the gradual means for the realization of the Absolute Divine. I have also shown you how each one of the four *Yogas* is quite an independent and gradual means for the restraint of the modifications of the subjective series of the sense-ego as well as of the transformations of the subjective series of the Super-ego, and thus for the realization of the Absolute Divine; how each one of the means is independently capable of enabling the aspirants to realize the Absolute Divine; how the realization of the Absolute Divine is the preliminary direct means for the attainment of *Purna Yoga* and how each one of the four *Yogas*, therefore, independently forms the preliminary external means for the attainment of *Purna Yoga*. We have already a birds-eye view of each one of the four *Yogas*. From this survey it has been evident how with the practice of the constituents which are common to all the four *Yogas* as well as of the constituents which are specific to each one of them, the modifications and the transformations of the subjective series of the sense-ego and that of the Super-ego respectively

are gradually restrained and thus how the realization of the Absolute Divine is achieved. It has also been pointed out how the principles of the practice of the several different constituents of the different *Yogas*, which are based upon the fundamental philosophic and psychic conditions, are directly connected with the final result of their practice and are also thus indirectly related with the realization of the Absolute Divine.

PURNA YOGA

§32. We have so far dealt with the preliminary means, namely the realization of the Absolute Divine. As a result of the practice of any one of the four *Yogas*, there shines the restraint of the modifications and the transformations and in this restrictive condition there exists the only Absolute Divine. But when the subjective series of the sense-ego and that of the Super-ego respond to the messages of the objective series, there turn up modifications and transformations and their respective objectification as the objective worlds. In the final of the higher levels of attention, which is attained by means of any one of the four *Yogas*, there exists the only unfalsified Absolute Divine. This realization of the Absolute Divine, in a way, molds the inner form, and influences to a certain extent the internal structure and the external view. There is, however, an enormous store of impressions of various kinds of habits which are taken from the common every day environments as social virtues and merits. They may not be and usually are not in tune with the Absolute Divine. Some of the habits which are looked upon as virtues and merits are handed over to each individual as social traditions. Even after the realization of the Absolute Divine, impressions of such traditional virtues and merits in the form of tendencies propel the subjective series of the sense-ego and that of the Super-ego to various activities. In spite of the supreme realization of the Absolute Divine, these activities may not be and usually are not in tune with the Absolute Reality. This apparent existence may be considered to be the undivine even after the realization of the Divine Reality. There can be also a view of false differentiation. When the inner is burdened with the notions of the traditional so-called virtues there turns up a sort of perversion. Consequently the view is not a view of the Absolute Divine as the apparent All. It is on the other hand, a view of all this All, where I and thou and many such differences are assumed to be the necessary factors. Even saintly persons after the realization of the Absolute Divine are subjected to the notions of the assumed necessity for the said differences. As an example, let me narrate a remarkable incident in the life of Acharya Sri Sankara. It was said that while Sri Sankara, after the realization of the Absolute Divine, was one day going along the streets of Benaras, he happened to come across the so-called low-born. Then Sri Sankara ordered the so-called low born to be away from his path, for he had the traditional notions of himself being pure and of the so-called low-born being impure. The so-called low-born showed Sri Sankara the habitual folly ingrained in him which was by no means in tune with the essential unity and unique Divine Oneness and thus initiated Sri Sankara. At this initiation Sri Sankara's inner was opened to the enlightenment due to the realization of the Absolute Divine Oneness. Thus Sri Sankara could burn down the impressions of the traditional so-called virtues and could finally achieve the sublimation of the subjective series of the sense-ego and that of the Super-ego as well as

the divinization of the objective existence.

§33. This instance of Sri Sankara is indeed typical. As a matter of fact, most of the aspirants, even after the realization of the Absolute Divine, are more or less subject to the folly of the traditional so-called merits and that of the notions of I and thou and those of such dual throng. So the aspirants for *Purna Yoga* guide their activities both internal and external with the enlightenment due to the realization of the Divine Oneness. Their lives are attuned to that great enlightenment. The impressions of the so-called merits which block up the inner are exposed to the enlightenment due to the realization of the Absolute Divine with deliberation and attention. Consequently the impressions due to the said traditional so-called merits gradually become powerless and the blockade becomes annihilated. The enlightenment permeates, so to speak, the entire inner structure and there is the sublimation of the subjective series of the sense-ego and that of the Super-ego. Every action, both internal and external, which has its origin in the sublime subjective series is absolutely in harmony with the Absolute Divine. Similarly the objectification of the modifications and the transformations is in tune with the Absolute Divine. There is, therefore, the divinization of the objective world. So there is the sublimation and the divinization of both the subjective and the objective existences. Then it is no more- this existence and the Absolute Divine. But this existence is indeed the Absolute Divine. Whatever may be the level of attention, all existence is the Absolute Divine and the Absolute Divine is the only Reality. There being the only Absolute Divine, there is not and there cannot be a place for the undivine. Then the divine existence or the divine world is the Divine Reality. There is no place for the notion or the will to segregate one's self from the world, for it is the Absolute Divine Oneness. In that divine world, there is the recognition of action in actionlessness. The divine world is the only Divine Oneness and therefore the divine world is a world of Truth and Knowledge. The divine world being the Absolute Divine, it is a world of Unity and Love. Whatever may be the level of attention, all existence is the only unfalsified Absolute Divine. The Divine is the only Absolute Divine Reality. Such is the sublime end and crown of *Purna Yoga*.

CONCLUSION

§34. Let all of us have the noble view of the supreme crown of *Purna Yoga*. Let the only Absolute Divine and therefore the divine world of Truth and Knowledge, Unity and Love be our individual as well as our social ideal. Let the Divine Reality and therefore the world of Truth and Knowledge, of Unity and Love be the supreme trait of our national life. Let the Absolute Divine and therefore Truth, Knowledge, Unity and Love be the guiding motive principles of our life. Let all our actions, both physical and mental; be attuned to the divine world of Truth and Knowledge, of Unity and Love. Let the Absolute Divine be the only foundation of our idea of universal brotherhood, and let our world be the home of such a universal brotherhood wherein all the individuals would be bound together in one by Truth, Knowledge, Unity and Love. Thus let the supreme crown of *Purna Yoga* be the only crown common to all the humanity.

CRITICAL OBSERVATION OF THE EMPIRICAL AND TRANSCENDENTAL AESTHETIC OF FORM, EXTENSION, LOCATION AND SPACE*

**This paper was written by Swami Jnanananda while he was working at the University of Michigan, Ann Arbor, Michigan (U. S. A.) - (1944-1946)*

It is assumed that the total amount of matter is limited and that if it were not so, the gravitational effects of enormously distant matter would make the physical world, as it exists, impossible. The limited matter is then supposed to be contained only within a certain limited region, and all the space that extends beyond seems to the anthropomorphic view to be mere waste and futile. To avoid such a futility the utilitarian mind demands finite space to contain the total amount of matter which is limited. Even the obvious impossibility either to experience or to conceive a boundary of any sort to space does not hinder the above reasoning from accepting that space is finite. Space is assumed to be finite and unbounded, since such a space is a convenient way out for an interpretation of certain macrocosmic relations of nature. An unbounded finite, however, is a contradictory term and such a space is insisted upon without clearing off the logical flaw and contradiction. The insistence, no doubt, is justified by presenting a sort of analog.

We are told that the surface of a sphere is unbounded and yet, finite. On such an analogy, it is asserted that space is unbounded and finite. We have thus a spherical space, which is unbounded and *yet* finite. But the curious fact is that one who views a sphere as a finite thing as well views every point on its surface as an infinitesimal boundary of the surface. There are, therefore, an infinite number of boundaries instead of a finite number to the surface of a sphere. Hence the surface of spherical space is, in a way and in this sense, not boundless.

Space, to be finite space, must have space outside itself so that our view could have a basis from which we could investigate and could comprehend finite space as such, and so that even space as finite one, could exist in it. One is forced to face here the unavoidable query: What is that space beyond this finite space in which the finite space exists and from where we could know the so-called finiteness of our space? If space were to be finite, it should exist in a space other than itself, and that space in some other different space, and that again in some other, ad infinitum. Thus finite space is not contented and does not rest satisfied with its own existence but breeds a series of different spaces for its own possibility! So the possibility of the existence of finite space depends upon its own function of creating a series of different spaces prior to its own existence.

Now the question that confronts us is: What is the identity of or difference between the properties inherent in the spaces on which our thought and understanding operate in order to recognize not one space but an endless series of different spaces? None can experience any sensible qualities of spaces. Neither arbitrary attribution nor superimposition of either the specific qualities or the generic properties to or on all the spaces in the endless series of spaces is possible. Hence the recognition of similarity or dissimilarity and identity or difference of or between the

qualities of different spaces is impossible; and in the absence of such recognition the endless series of the so-called finite spaces becomes one homogeneous endless space, showing thereby that the very assumption of finite space is objectionable.

The fact that every object has extension is self evident and needs no proof, for on the one hand there cannot be an experience of an object without the factor of extension connected with it and on the other, no object can be conceived without the idea of extension connected with the same. Exact sciences usually look upon an object either as a single unitary-event or as a configuration of unitary-events subsisting in time. Every unitary-event or every configuration of such events necessarily has an extension. In nature, one observes another form of extension besides the form of extension persisting in unitary-events or in configuration of these events, the extension of the intervals between two or more unitary-events, or two or more configurations of unitary-events.

In the physical determinations of either unitary-events and configuration of unitary-events or their influences upon one another among themselves, the former and the latter forms of extensions play an equally important role. As a matter of fact, every physical determination of either unitary events and their configurations or of their respective influences upon one another, in a way, reduces to a determination of either the extensions or their functions. So extensions are of fundamental importance to all physical sciences, for a determination of the magnitude of extensions and an operation upon the self-same magnitude not only reveals the conditions of unitary-events and their configuration or configurations but also sometimes predicts unknown configurations and their influences.

In the view of physics and other allied branches of physical sciences, the dimensions of the unitary-events and their configurations or of the intervals between the same are almost as substantial as the unitary-events and their configurations or, in other words, as the physical objects. Whether one observes them or not and whether one determines their magnitude or not, the extensions are supposed to persist as long as there is objective physical existence. The whole cosmic system of extensions is in a way taken to be the warp (while the cosmic system of extent of durations to be the woof) of the web of the physical universe. The Philosophers of natural science, realizing the value of extensions and their magnitude elevate the whole sphere of extensions by defining an interlocked and correlated system of all extensions as space. In their view, therefore, space is nothing but all extensions interlocked, and if all the unitary-events and their configurations are dropped, or in other words, if the physical objects are dropped from nature, there can never be extensions of any type. In as much as space is taken to be nothing else but only extensions interlocked, in the absence of physical objects, there, therefore, exists no space.

An extension being only an extension of either an object or an interval between two or more objects, the existence of an extension or extensions is entirely dependent upon physical objects. Hence extension is only a factor and has neither individual nor independent existence. In other

words, extension does not exist if there are no physical objects. Secondly, the magnitudes of the extensions are in a way dependent upon the unitary-events and their configuration on the one hand and upon the intervals between them on the other. As the total number of unitary-events and their configurations are assumed to be finite, the entire magnitude of the totality of extensions or simply the totality of extensions must be finite. It is with this finite totality of extensions that an empiricist concerns himself in order to define the extension or extensions of his particularly definite unitary-events and their configurations or those of the intervals between them in terms of others in the totality of extensions. If the entire space were to be taken to be only the totality of the whole cosmic system of extensions which is limited, neither its expansion nor its contraction would be possible in as much as its expansion involves its extension into space other than itself and its contraction putting off space other than the same system of extensions. However, if one assumes the whole interlocked system of extensions to be perfectly stable without either expansion or contraction, then the assumption would contradict the well established scientific experience of the recession of the great astronomical bodies. Therefore, the cosmic inter-locked system of extensions is not stable; hence it either expands or contracts. Both expansion and contraction of the whole system of extensions, as already indicated, respectively occupy and put off space other than the interlocked system of extensions. Hence the assumptions, that the whole space is simply the total cosmic interlocked system of extensions which is dependent upon and determined by physical objects and that space, therefore, vanishes if physical objects cease to be are objectionable.

From the foregoing scrutiny and critical observation, it is obvious that the assumed finite space needs, as a necessity, a series of spaces for the possibility of its existence as such, that the series of spaces, which the assumed finite space should need for the possibility of its existence as finite one, is endless, that the finite space together with the endless series of different spaces, on account of the impossibility of the recognition of identity of and difference between the qualities inherent in the different spaces in the endless series of spaces, is bound to be one homogeneous endless space, and that therefore space is by no means finite. Also it becomes clear that extensions as such, though in a way dependent upon objects are and can be extensions only in space, that the limited cosmic interlocked system of extensions cannot be identical with space. For if it were so, neither its expansion nor its contraction would be possible, and that though the cosmic interlocked system of extensions, as a form of spread of the totality of the physical existence, ceases to be at the cessation of the physical existence, space remains unaffected. In our view, therefore, the empiricists have taken an entirely wrong direction in their attempts of clearing the cosmological implications by assuming that space is finite, that it is nothing but an interlocked system of extensions and that there is absolutely no space whatsoever if there are no physical objects.

What then are space and extensions? As any extension is an extension either of an object or of an interval between two or more objects and can only be represented in space, it is but natural to ask, 'How and in what manner an extension, or the cosmic interlocked system of extensions, is related to a physical object or the physical objective existence on the one hand, and to space on the other?' It

is, no doubt, well known that there cannot be the representation of an object without the representation of extension somehow directly connected with it as a necessity. As a matter of fact, it is impossible to do away with the representation of extension from the representation of a physical object, or from that of the objective physical existence. Indeed extension is the essential factor not only of the experience but also of even the conception of an object or objects. From this, it is quite obvious that extension is not itself a sensation derived through the experience of an object, for if here so, it would not have been an equally essential factor of the conception of an object. As for example, the conception of any object, as an object exists within the mind not only in the absence of all sensations derived through the direct experience of an object, but also in the absence of even the memory of the idea or the ideas of the sensible qualities. The conception of a physical object can persist in the mind also in the absence of all these factors that belong to the thinking of the understanding such as divisibility, substance, force etc. But the moment either the form or the extension of an object is deducted, the very conception of the physical object, as an object, entirely ceases to be. All our labor will be vain and useless if we attempt to maintain or to keep up the conception of an object in our mind without the form and the extension of the object. Hence, in the representation of an object or objective existence, the form and the extension of the object or the objective existence belong neither to the sphere of sensations nor to that of mere thinking of the understanding.

The cognition of an object or the objective existence by means of sensation is called sensuous cognition or empirical intuition. In a sensuous cognition or, as a matter of fact in every sensuous cognition the experience of certain sensations is looked upon as the cognition of not mere sensations but as the cognition of the definite qualities of an object or the objective existence. In other words, the sensations are objectified and are taken to be the qualities of an object or the objective existence. In the course of the cognition of an object as such, the different sensations are represented as the different objective qualities of an object. The particular order, through which the sensations are objectified and are looked upon as such, is called the form of the object or the objective existence. The definite extent of such an order of the objectification of sensations, I call extension of an object or the objective existence. And the extent of that form of order that shines as such between two or more orders of the objectification of sensations, I call the extension of the interval between two or more objects. It is now quite evident that it cannot be sensation again through which the sensations are objectified so as to be perceived as an object or the objective existence of form and extension. That which gives rise to sensations in the subject may be and sometimes is foreign to the subject but the order through which the sensations are objectified is essentially a principle of sensibility purely inherent in the subject and exists as such independent of sensations. In other words, form is purely an inherent principle of the subject which is represented as a necessary objective factor of an object, and extension is the extent of the order of the Subjective principle which is represented as a necessary objective factor of an object. The purely subjective principle, which is not a sensation but through which the sensations are objectified is represented as the essential and necessary objective factors of an object or the objective existence, namely, form and extension.

This pure principle exists as such in the very subject prior to sensuous cognition for the possibility of cognition as the cognition of an object or the objective existence. Or what comes to the same, form and extension are not, in fact, the factors inherent in the object to be experienced through the means of sensuous cognition, but are, on the other hand, the aspects of the subjective principle of sensibility through which alone experience of objects or the objective existence by means of sensuous cognition is possible and can be possible. Though both form and extension together form the principle inherent in the very subject and exist as such prior to the objectification of sensations they are not looked upon as such, though in reality they should be viewed as such, but are represented as the very essential and necessary objective factors of an object or the objective existence. Thus form is represented as the physical shape and extension as the size of an object or the objective existence. The shape and the size of an object or the objective existence are therefore not objective factors existing in themselves as such in order to induce sensations in the subject and thus to be experienced through the cognition by means of their corresponding induced sensations, but are the aspects of the subjective principle existing as such prior to the objectification of the sensations. Hence shape and size of an object are not concepts derived by means of sensuous cognition but by a principle of sensibility purely inherent in the subject. This pure principle of sensibility by which there is a possibility of sensuous cognition as the cognition of an object or the objective existence, is called the transcendental aesthetic form of intuition.

It is a matter of common procedure, quite natural to all of this, because of the fundamental necessity of form and extension, on the one hand, as the a priori conditions for the representation of an object and on the other, as the essential objective factors of the represented object, either the experience or the conception of an object or the objective existence devoid of form and extension is inconceivable and entirely impossible.

Extension, as an objective factor of the represented object at any particular infinitesimal extent of duration has a definite location which can be specified and determined with reference to the location or locations of the extension or extensions of other objects at the same specified extent of duration. The locations of extensions of any two different objects at a particular extent of duration are bound to be different. Secondly any specific extension, as an objective factor of a particular object has either the self-same stationary location with respect to the locations of certain objects or a location quite different from the original specified location or a varying location with respect to the locations of some other objects at any two specified successive extents of duration. Again, the magnitude of an extension may be stationary but the location of the extension of stationary magnitude is ever varying with respect to certain locations and is stationary with respect to certain other locations at the same specified successive extents of duration. Also the locations of the extensions of any two objects which are stationary with respect to one another are or can be varying or changing with respect to the location of the extension of a third object. Now the foregoing considerations naturally teach that the extension of any specified object has both a fixed or stationary location, and ever varying or changing locations at one and the same specified extent of

duration, and the fixity or the variation of a location or locations therefore does not depend upon the extension of even the stationary magnitude, but upon the view of the location of the specified extension with respect to the location or locations of other objects. Hence the fixity and the variation of a location are entirely dependent upon the relation or relations between the locations of the extensions of empirical objects. They are therefore not only empirical but also relative, and in fact have only relative existence. The beings, or if not, to all human beings, that the transcendental aesthetic form of intuition, instead of being viewed as the pure subjective principle of sensibility, is looked upon and taken to be the necessary and essential objective factor of an object. It is therefore evident that form and extension of an object or the objective existence, as objective factors, are only apparent. Here what we wish to insist upon is that apart from the subjective principle through which the sensations are objectified in a special manner and apart from the extent of the order of the subjective principle of sensibility through which the sensations are objectified, there exists neither form nor extension. Even if we could impart the highest degree of clearness to the form and its description and the highest degree of exactness and accuracy to the magnitude of the extension, we could never have even an inkling of the object-in-itself or the existence-in-itself. The definition and the description of the form and the determination of the magnitude of the extension of an object would, in fact, only determine the representation of the aesthetic form of sensuous cognition, the pure subjective principle of sensibility, as the essential objective factors of the represented object or the represented objective existence existing in the representation of space.

The order and the extent of the order of the subjective principle of sensibility which are respectively called form and extension are represented as the essential objective factors of the represented object. The sensations are represented as the secondary factors, the conceptual abstractions as the abstract factors and the order of the subjective principle of sensibility and its extent as the essential and necessary factors of the represented object. The order of the subjective principle of sensibility with its extent, existing as such prior to the objectification of sensations as the necessary condition for the said objectification in objectifying the sensations as the secondary factors of the represented object, is itself represented as the essential objective factor of the represented object. Hence form and extension of an object or the objective existence are of fundamental importance both as the necessary conditions for the objectification of the sensations and as the essential represented objective factors of the represented object for because extent of the subjective principle of sensibility, in being represented as an essential factor of an object, expresses itself and the peculiar condition of such an expression of the objectified extent of the subjective principle of sensibility, I call the location of an extension. The location of an extension is therefore empirical and that every extension must necessarily have a location is empirically certain. But the fixity or the variation of a location, as pointed out already, is relative. Had the location of an extension been inherent in the self same extension, the fixity and the variation of a location would have been empirically certain instead of being empirically relative. It therefore follows that the location of an extension of an object is not inherent in the self-same extension. The principle of simultaneity which exerts and exercises itself as the condition of the expression of the objectified extent of the subjective principle of sensibility is space. And in as much as the location of an

extension of an object is not inherent in the same extension and as space exerts and exercises itself as the condition of the expression of the objectified extent of the subjective principle of sensibility, or in other words, as the location of an extension, space is by no means only the interlocked system of extensions of all objects or of the objective existence, and does not therefore cease to exist at the cessation of the existence of the physical objects, as is erroneously taken by the school of empiricists.

The order and the extent of the order of the subjective principle of sensibility, through which the sensations are objectified, are represented as the form and the extension of an object or the objective existence and the condition, by which there is an expression of the representations of form and extension as essential objective factors, is represented as the location of an extension. It cannot be that the order of the subjective principle of sensibility and its extent exert and exercise themselves as a condition of the representation of themselves as the essential objective factors of an object. It is the fundamental principle called space, which unlike form and extension, is not represented as the essential objective factor of an object and which is therefore different from form and extension, that exerts and exercises itself as the condition of the expression of the representation of the order and the extent of the order of the subjective principle of sensibility as the essential objective factors of an object. So form, extension, location and space, as representations, though interdependent, are different entities. Hence neither one of them can be identified with any one of the rest. Therefore neither the cosmic interlocked system of extensions of all objects, and of all the intervals between the objects, nor the mathematical summation of the magnitudes of extensions nor the simple integration of neither the extensions nor their actual totality can ever be allowed to be identified with the representation of space. It is within space that, we represent to our-selves the objects, their forms and extensions with their locations as external. Secondly the fixity and the variation of a location with respect to other locations as relative factors of the locations of empirical objects have their existence only in space. Thirdly the location of the extension of any particular object at any specific infinitesimal extent of duration may be determined by three sets of magnitudes $X X_1 X_2 X_3 \dots X_n$, $Y Y_1 Y_2 Y_3 \dots Y_n$, $Z Z_1 Z_2 Z_3 \dots Z_n$ which represent the three sets of perpendicular distances of the extension of the particular object from the three co-ordinate plane extensions in space.

It is now evident that the representation of extension, as the necessary objective factor, and as an entity is different from the representation of space. In as much as space exerts and exercises itself as the condition of the expression of the objectified extent of the subjective principle of sensibility and since it is through the subjective principle that the sensations are objectified, space exists prior to the representation of an object as well as to the representation of form and that of an extension of an object. The representation of space therefore is neither an empirical concept which has been derived from sensuous cognition nor the general synopsis which has been deduced out of the earliest fundamental sensuous experiences. But, on the contrary, sensuous cognition, cognizing the object as external, becomes possible only by means of the representation of space. Sensuous experience of an object is the welding together of the objectification of the subjective transformations and the representation of the order of the subjective principle of sensibility with

its extent into, and expressing themselves in a united whole as an object. The condition of such an expression, as we have already pointed out, is the location of an object in space. If space were to be an object whose concept could be deduced through sensuous experience, then the condition of its expression as an objective space, which we call its location, would necessarily need another space already existing prior to the said expression and therefore prior to the sensuous experience for the possibility of sensuous experience as the experience of an object. Hence the space, in which we experience the objective existence of form and extension, is and can by no means be an object whose concept can be deduced through sensuous cognition. Secondly the reference of certain sensations to something without in a particular location which is different from the location wherefrom the reference has been made, the representation of these two locations as adjacent to each other, and finally the mathematical determination of these two locations in the system of the three co-ordinate plane extensions necessarily need for their possibility the representation of space, existing as such prior to any one of them. Therefore the representation of space is neither the outcome of experience from the relations of external phenomena, nor a generalized concept instinctively deduced out of the preexisting empirical concepts of our earliest fundamental experiences, but on the contrary the sensuous experiences of external objects and the formation of concepts and judgments based upon such sensuous experiences become possible only by means of the already existing representation of space. It is therefore an essential prerequisite for the possibility of sensuous cognition of external objects of form and extension. In brief, space is the very foundation of all external cognitions. It is no doubt quite impossible to imagine that there should be no space, though one might very well imagine space without objects to fill it. Hence, space is regarded as an essential condition for the possibility of phenomena, but not a determination produced by them. It is an essential representation which necessarily precedes all phenomena.

From the preceding survey, it is evident that space is neither an object, nor an objective factor whose concept can be derived from sensuous cognition, nor the general synopsis of our earliest fundamental experiences. It does not represent any quality of objects by themselves, or of objects in their relation to one another. Now, from these facts, it may be concluded that space is an illusion, and that it is devoid of any form of existence. But such a conclusion is not valid, because space is a necessary representation which exists prior to sensuous experience of objects. Thus, space, being the very foundation of sensuous experience, and therefore also of the possibility of the appearance of the Existence-in-itself as the phenomena, is to be sought for nowhere else but in the subject. Now, in connection with this, the particularly remarkable fact which I wish to recall back and point out is that anything foreign to the subject and derived from without through sensuous experience, can be imagined to be non-existing. But the subject who has the power to imagine that there should be no phenomena can by no means imagine the self-non-existence as much as the non-existence of space, or in other words, that he himself should not exist as much as that there should be no space. If space were to be something entirely foreign to the subject, it could have been quite possible to imagine the non-existence of space. But such an imagination is impossible. Hence, it becomes quite obvious that space is not foreign to the subject, but is, in fact, its inherent principle.

Since space is an inherent principle of the subject, it could exert and exercise itself as the necessary condition for the expression of form and extension coupled with distinctly various sensible qualities to the manifestation of the external phenomena. So only when space is an inherent principle of the subject, but not when it is or can be anything else, that sensuous cognition of external objects is possible. On the ground of non-sensuous cognitions, which are and can be attained by a system of introspective discipline and restraint and partly on that of critical reasoning and judgment space appears as a form of the general conscious aspect of the subjectivity on which depends the sensuous cognition of external phenomena.

That space is a subjective principle of sensibility or the necessary representation a priori forming the very foundation of all external intuitions had been eloquently made evident by our eminent predecessors. The whole contribution (Immanuel Kant: *Critik der reinen Vernunft*) is scrutinizingly critical and undeniably commendable. The entire presentation of the transcendental aesthetic of space and the reasoning from which the general conclusions were drawn are of course quite competent. A system of transcendental aesthetic should be as clear, thorough and complete in the exposition of the aesthetic of extension as it is in the treatise of the aesthetic of space. But our ancestral metaphysics, transmitted to us, is almost entirely lacking in the elucidation of the aesthetic of extension. This deficiency, no doubt, gave rise to a sort of vagueness even to the fundamental concepts of the transcendental aesthetic of space. Therefore, even intelligent persons, having failed to grasp the distinction between the representation of space and the representation of extension of an object or the objective existence, have taken space and its geometrical principles for extension and its principles, or contrarily have taken extension and its principles for space and for those of space. This naturally has led them to take a wrong direction in testing the validity of the universal generality and apodictic certainty of the geometrical principles of space by observing not the said geometrical principles of space by themselves but by observing and analyzing the geometrical principles of extension of an empirical object or the objective existence. The geometrical principles of extension, erroneously taken to be those of space, which are at variance with the actual principles of space, seem to be upsetting the universal generality and apodictic certainty of the geometrical principles of space. Consequently the metaphysical judgment, 'On this necessity of an a priori representation of space rests the apodictic certainty of all geometrical principles of space and the possibility of their construction *a priori*,' also seems to be unfounded. But here, I beg to be allowed to point out that the whole process of the test, however scrutinizing and scientific might be, is not valid because, the geometrical principles of space are not judged by themselves, but by the principles of extension, erroneously taken to be those of space and measured by methods influenced by various conditions and with the standards of the principles of extension. In other words, this entire test is based upon error due to want of understanding the distinction between space and extension. We therefore maintain that the universal generality and apodictic certainty of the geometrical principles of space or even those of extension, judged by themselves, cannot be refuted on that account and that therefore our metaphysical mature judgments regarding the transcendental ground, or the ground independent of sensuous cognition, on which the universal generality, apodictic certainty and inner necessity of the geometrical principles of space, and the possibility of

their construction *a priori* entirely depend, remain unaffected, untouched and un-assailed. As a matter of fact, even the measurement of certain extensions as for example, the measurement of the so-called star-shift or the magnitude of the angle or the inclination between the lineal extension of a ray of light from a star to the earth, influenced by the gravitational field of the sun, and a priori geometrical straight line would have been entirely meaningless, if it were not for the possibility of the representation and consequently of the construction a priori of such a rectilinear projection.

So in certain physical determinations of objects, while a consideration of the geometrical principles of extension is natural, a deliberate application of the geometrical principles of space becomes necessarily essential. In many of the physical determinations of objects the geometrical principles of space are almost of the same importance as those of extension. Even such physical determinations, wherein the geometrical principles of space are involved out of sheer necessity, are taken not only as trustworthy but also as efficacious, for they unfalteringly stand accurate scientific tests. This naturally establishes the certainty and the universal generality of the geometrical principles of space. The inward necessity and the universal generality of these principles of space would not have been possible, if space were to be a concept derived from external experience by means of sensuous cognition. Consequently the definitions of the geometrical principles of space would have been nothing but empty descriptions of mere perceptions and they would have been entirely uncertain, for they would have been exposed to all the accidents of perception. In the same manner, the physical determinations, which necessarily require the application of the geometrical principles of space for their possibility, together with their apodictic validity would have been entirely nonsensical. As a matter of fact such determinations would have been impossible. We therefore maintain that on this necessity of space being the fundamental principle of the subject, existing as a representation prior to sensuous cognition of external objects, rests the apodictic certainty of the said principles of space and their construction a priori, and that it is again on the same necessity that there rests the possibility of the physical determinations which necessarily require an application of these principles together with their universal validity.

Now while considering the nature and the validity of the geometrical principles of extension and their judgments, we may once more point out that an extension, as an essential empirical factor of a physical object, has a location, that the extension must necessarily have a location is empirically certain, and that a location of an extension of any particular object may be stationary with respect to the locations of extensions of certain objects or varying with respect to the locations of extensions of some other objects at any specific position of the duration in time. Also the location of an extension of a particular object which may be stationary at a particular instant may become stationary at some other instant with respect to, the location of an extension of some other object. Therefore the fixity and the variation of a location of an extension are empirically relative. And hence the location of an extension of the self-same object may be different to different subjects from different locations. Therefore the magnitude of the interval-extensions may be different from different locations at the one and the same position of the duration in time, or from one and the same fixed location with respect to any specific location at different positions of the duration in time. The geometrical

theories of extension, in specifying the extension of a particular object and determining its magnitude cannot ignore or do away with the considerations of location and the magnitude of the interval-extensions. They naturally comprise the extensions of objects as well as their locations and the magnitude of the interval extensions. Therefore the geometrical principles of extension, in so far as they involve and embody the locations and the magnitude of the interval-extensions, and the propositions derived there from, may seem to be only of relative validity. But they are apparently so and are in fact apodictically certain and universally valid. There are, no doubt, other considerations which cannot be ignored for a correct specification of the extension of any particular object and determination of its magnitude which will be the same from any point of observation at any position of the duration in time.

Every object, in so far as it is an object of experience, has an extension in space. Similarly, every object of experience has duration in time through which it lasts as an object of sensuous experience. Just as extension, as a necessary factor of the representation of an object, has a location which may be fixed or varying, the self-same or different according to the point of view, every duration, as an essential factor of the representation, as the representation of an object, has a position in time which may be fixed or varying, the self-same or different according to the point of view. The relative elements of the location of an extension of an object in space and of the position of duration in time, through which the representation as the representation of the same object lasts, heterogeneously influence the interval-extensions. Consequently the specification and the determination of the extension of one and the same object will be different to different subjects from different locations, if the particular extension with a definite location is specified by the three coordinate interval-extensions.

While the extent of the order of the subjective principle of sensibility, through which the sensations are objectified, is the extension of the object, the extent through which the same order of the subjective principle of sensibility lasts is the duration of the representation of the same object. It is now quite obvious that the representations of extension and duration are, in fact, coexisting, correlative and inseparable factors of the representation of an object. They are equally essential factors for the possibility of the representation of an object or the objective existence. Both extension and duration are factors existing as such prior to the representation of an object for its possibility. Extension is represented as and taken to be the objective factor of an object and duration is represented as and taken to be the objective factor through which the representation of the same lasts. Both, in their actuality, being inseparable factors of one and the same order of the subjective principle of sensibility, are to be viewed and regarded, even in their representation as factors of the phenomena, as inseparable and interdependent for an absolutely valid specification and determination of an empirical object, though owing to certain characteristic traits peculiar to the process of the representation of each of them our common sensuous experience cannot teach us that they are so. Extension and duration of an object, which are in fact co-existing and inseparable factors, are however separated, and each one, so segregated, is considered in a dependently by itself for the specification and determination of the dimensions of the physical object. The

segregation of the representation of the objective continuum of the empirical object into two separate factors and a consideration of them as such for the determination of the magnitude of the object seems to be quite natural to the common sense empirical view. No doubt, metaphysical and transcendental considerations have made it evident that this empirical and common sense view is after all a view of nescience and that it would be ultimately detrimental to the universally valid determinations of even the empirical object. Such transcendental and metaphysical considerations being the foundations of the geometrical theories of extension, they have grasped that the welding together of the three dimensional extension in place and one dimensional duration in time of an object into one is the only genuine clue and wonderful way out to transcend the heterogeneous influences of relative factors upon the absolute continuum of an empirical object and its universally valid specification. They, therefore, have evolved special equations and propositions which constitute the three dimensional extensions in space and one dimensional duration in time.

Thus a specification of an object common to all and its universally valid physical determination, free from the influences of relative factors or those of the limitations of perception are possible or can be possible by determining the magnitude of the representation of the extent of the order of the subjective principle of sensibility together with the extent through which it lasts in the same or similar manner as an essential continuum of an empirical object. Or, briefly in other words, the universally valid specification and absolute determination of a physical object is only possible on this necessity of the a priori representation of the four dimensional continuum of an object. Again on this necessity of the a priori representation of the objective four dimensional continuum rests the universal validity or the apodictic certainty of the geometrical principles of extension and their expression a priori in the form of propositions. If extension and duration are concepts derived by means of sensuous cognition, the concept of the four dimensional continuum would have been also deduced from the experiences of external phenomena. In that case the geometrical principles and propositions would have been nothing but mere cognitions and their empty expressions. Hence, the absolute specification of an empirical object and the universally valid determination of its magnitude would have been entirely impossible. Again if extension and duration are concepts derived by means of sensuous cognition and if these concepts are brought together into propositions equating the three dimensional extension and one dimensional duration on the ground of the recognition of an identity amongst them deduced from the experiences of external phenomena the concept of the three dimensional extension of an object in space would have implied, though covertly, the concept of duration, or vice versa, the concept of duration that of extension. But it is quite obvious that there by no means exists either such an identity or implication. As a matter of fact, in every one of the geometrical propositions of extension or more definitely, of the four dimensional extensional continuum the connection of the predicative part with the subjective part of the proposition is conceived without such identity or implication. The conception of the connection of the predicate with the subject is not based even upon the concept of extension or that of duration through which an object as an object of experience lasts. Such a connection as this is therefore transcendental. The geometrical propositions of extension, therefore, being transcendental and entirely independent of experience, we maintain that neither extension

nor duration is a concept derived from sensuous cognition. They are on the other hand the representations a priori forming the foundation of external cognition. It is because of this, because of their being the representations a priori, the propositional equations of extension are equations a priori with apodictic certainty and universal generality, and consequently the specification of an object and the determination of its magnitude, based upon the propositions of extension, are absolute and apodictically certain.

Space and extension, as we have already shown, are representations, existing as such, prior to sensuous cognition of external objects for the possibility of the appearance of the object-in-itself as the objective phenomena, or as the phenomenal objective existence. Even as such, neither one of them can be held to be identical with the other, for extension is the representation of the extent of the order of the subjective principle of sensibility through which the sensations are objectified, and space is the representation of the pure subjective principle which exerts and exercises itself as the condition of the objectification of the extent of the order of the subjective principle of sensibility. So the representation of extension as the fundamental factor of an object and consequently an empirical object itself cannot be possible without space, the pure subjective principle represented as an a priori objective extensity. Or what comes to the same, an empirical object needs two different entities, extension and space for its possibility. Extension is always quantitative. Any extension, therefore, can be expressed in terms of an extension of any chosen object, arbitrarily taken as a unit. In as much as matter is taken to be limited, the number of physical objects in existence, or the physical existence itself can be axiomatically taken to be limited. Since the extension of each individual object can be expressed in terms of the unit quantity of extension and since the total number of physical objects or the physical objective existence is limited, the totality of extensions of all physical objects can be similarly expressed in terms of the unit quantity. Therefore the cosmic system of extensions is quantitative and limited. But the representation of space as objective extensity can by no means be regarded as quantitative and consequently as limited. It is no doubt usual to think of parts of space, and whenever we consider them we mean the one and the only space in which limits *a priori* are localized and are attributed to space within them. It is no doubt due to localization of the limits a priori and to the attribution of these limits to space within them that we distinguish parts of space from one another as well as from the all embracing space. Each and every one of the parts of space, so distinguished, exists simultaneously with the rest of space. Hence all parts of space including the all embracing space are necessarily of simultaneous existence. If the limits were to be by themselves objective and were to be actually set up, then each one of the so-called parts of space, with its distinctly actual limits, would be an individual and independent entity and would be known as such through experience. Then they could not be parts of an all embracing space and could not therefore be of necessarily simultaneous existence. In that case, i.e., when two different parts of space are two entirely independent spaces, instead of being the parts of one common space, and are not even necessarily simultaneous, an expression of the location and extension of any particular object in one of these separate and independent spaces, in terms of the location and extension of any other object, existing in some other entirely different space, would be quite meaningless. Similarly a comparison

and an establishment of a relation between the locations and extensions of two different objects would be impossible, if the two different parts of space, in which the two different objects have their locations at one particular instant, are not of one common all embracing space and are not necessarily simultaneous. These consequences are indeed quite absurd. Therefore, it is obvious that there is but one space, and even if we speak of different spaces, we mean, and as a matter of fact, we can only mean the different parts of one and the only space of simultaneous existence, which are no doubt distinguished and differentiated from one another by attributing the localized limits to space within them. Each part, in so far as it is thus limited, distinguished and differentiated from the rest, is finite. But space, in which the limits a priori are represented, or can be represented to have their locations, in fact transcends all kinds of such limits, and is therefore represented as infinite extensity.

We have thus the representation of space, or infinite extensity, containing within itself an infinite number of possible representations each considered to be possessing in a way the characteristic of the original one. But if space were to be a concept derived through sensuous cognition, this would not be possible, for, a concept which is to be thought of as a representation contained in an infinite number of possible representations, can by no means be considered as if it contained within itself an infinite number of representations. Therefore, the original representation of space is not a concept, but is a pure subjective principle, existing as such prior to sensuous cognition for the possibility of the cognition of external objects.

Transcendental aesthetic principles of sensibility and intuition as means of knowledge *a priori*.

The foregoing critical considerations and discussions teach therefore that form and extension of an object are not in fact the objective factors inherent in the object-in-itself, but are only the pure forms of the subjective principle of sensibility, represented as essential factors of an empirical object, and that space is neither an object, nor an objective determination inherent either in the objects themselves, or in the objects in relation to one another, but is a pure subjective principle of intuition represented as the a priori objective extensity. They are therefore purely the subjective conditions of our sensibility and intuition without which no sensuous experience of external objects is possible. Just as the subjective capacity of being affected by something foreign to the subject and its receptivity of the affections must necessarily precede all sensuous experience of external objects, extension and space must exist as the very essential subjective principles of sensibility and intuition prior to sensuous experience for the possibility of experience of external objects. Here what we mean to say is that if we drop the subjective condition under which we can gain sensuous cognition of external objects, the representations of extension and space are nothing. In other words, extension and space mean quite nothing, if we leave out of consideration the pure subject conditions of a possible experience and take them to be something derived through sensuous experience, or as something on which objects by themselves are dependent. They can however be

said to be valid or real only with regard to all that can come to us externally or only with regard to phenomena as an objective existence. They are therefore the necessary prerequisites for the possibility of sensuous *cognition*. That or those without which sensuous experience is impossible can by no means be the result of sensuous experience. We therefore maintain and insist that form and extension on the one hand and space on the other are not derived through sensuous experience, but are pure principles of sensibility and *intuition*, which lie beyond the field of sensuous experience and without which sensuous experience is by no means possible are called transcendental aesthetic principles of sensibility and *intuition*, and they form an independent means of knowledge to supplement the means of sensuous cognition. Each one of the two means are different from each other, and each, supplementing each other, directly as well as indirectly reveal only the empirical object in its entirety, but not the object-in-itself. Before declaring our views regarding the means of transcendental aesthetic principles of sensibility and intuition, the knowledge derived there from, and their validity, we must note it there are other such transcendental aesthetic principles of sensibility and intuition other than form, extension and space. In the course of our critical survey of the representations of form, extension and space, we have no doubt come across the representations of duration and time in a way either influencing or being influenced by the representations of duration and time are directly or indirectly connected either by regulating or by being regulated by the representations of extension and space, would naturally suggest that they could be of similar origin as that of extension and space. They are however different from extension and space, for they cannot be represented to be existing outside ourselves as much as extension and space within our-selves. They do not appear to our senses and yet all that we cognize through our senses, seem to be existing as such through a certain duration in time.

The End

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THE SYNTHESIS AND THE ULTIMATE OBJECTIVE OF EMPIRICISM, RATIONALISM & TRANSCENDENTALISM

1. Preliminary Remarks

I deem it a privilege to have been asked to preside over this august assembly where important and most interesting problems relating to the subject of “Philosophy of Mathematics and Physics” are to be discussed. Sometime ago, when the Secretary of this International Academy of Philosophy approached and asked me to be the Sectional President of this Conference, I hastily snatched this occasion without realizing the implications. Because of my long association with a number of cultured citizens of this great city, and because of my contacts with the citizens of this State of Gujarat for the past 40 years, I could not resist this invitation to have the additional advantage of seeing friends and acquaintances and renewing my contacts with others. I was more or less carried away by the prospects of this opportunity; and in the surge of such a lure I accepted this invitation. I must say that I do not know if I am really competent to preside over this conference where men of understanding, with depth of vision, vast insight and profundity of knowledge, have gathered to discuss matters relating to the subjects. Nevertheless, I thought that when I agreed, even in haste, to accept this invitation, I should face this situation and do my duty unhesitatingly, without any reservation.

2. Intuitive Approach (The Inward Approach) to Reality

Philosophy, in its widest sense, embraces not only philosophy based on intuition, but also philosophy based on pure reason and critical outlook. In the earliest period of my life, when I was wandering in the Himalayas and spending time calmly in the caves, I came in touch with the vigor of a system of training and discipline which introduced me to what are called intuitive conditions. Having come in contact with teachers of profundity and having undergone a kind of training in that direction, I have had some inkling of that aspect and the philosophy associated with such intuitive conditions. In fact, all the intuitive and speculative philosophy to which most of us in India are accustomed, is a system of supra-positivism based on profound intuitions of great men who, year after year, have trained themselves, residing with contentment in the lonely nooks and corners of the Himalayas and regions elsewhere. I am no doubt familiar with that

subject, not by studying those records which reveal their intuitions, but by direct contact with teachers and by the training they gave as well as by the results of such training. It is a most fascinating field to me. Because of its directness and positive definiteness it appealed and appeals to me even today. In that field there is no juggling with words of possible possibilities and impossibilities. Such direct Supra-positivism or super positivism is the doctrine or system of Philosophy which is based not on metaphysical speculation but on the facts perceived by intuition, facts of intuition, boldly announced and defined, always appeal and give us vigor of conviction which evokes the very foundation of gaining an inner urge for seeking the Truth and Reality beyond.

3. Necessity of Critical Philosophy

The acceptance of intuition as the basis of philosophic understanding and knowledge may be profound, but even so, I believe that it is necessary, and I believe it is very necessary to pause, to study, to carefully think, to understand properly, and go through the anvil of right and constructive criticism and judgment because of the danger of it being sometimes dimmed with illusions and vague imaginations. I do not say that it is always essential, but often it may be necessary to let intuition be scrutinized in order to differentiate illusions from intuitions, in order to winnow the substance from the chaff. Such scrutiny must have a solid basis. We must have definite concepts from clear percepts and there must also be definite percepts for clear concepts. You all know that percepts without concepts are blind and concepts, likewise, without percepts are empty. Therefore intuitions need, nay essentially need, philosophy based on right reasoning and judgment as their supplement. Again, as I already mentioned, the critique of reason must have, as its basis, scientific observation in general, and observations of experimental facts. Again, careful observation and scientific analysis which form the basis of philosophy of science need the strength and vigor of speculative philosophy and critique of pure reason in order to widen its scope and its outlook. Otherwise, its growth is bound to be stunted. These aspects, viz., intuition, reason, experimental observation and scientific analysis, though each is unique in its own way, are concerned, are essential for the comprehensive understanding of philosophy in its true and broader sense. Such a philosophy, therefore, comprises uniquely, intuition, reasons and experimental observation with scientific analysis. I think each one of us should take interest in all the aspects to be able to approach, it not exactly the very truth, at least its vicinity. I am glad and I congratulate the organizers of this august institute for having taken this bold step of convening this conference. Having some inkling of the philosophic facts based on intuitions and subsequently having a smattering acquaintance with the critical philosophy and also with a bit of experience in the fields of physics and mathematics, I am emboldened to take this step to address you today.

4. Supreme Synthesis of Both Approaches

If my talk is not rigidly in tune with the academic philosophy of mathematics and physics, I

hope, you will pardon me. Philosophy may be pursued as one which starts merely from either pure intuition, or one which begins with pure reason, or one which only takes as its point of departure the picture of the universe built by scientific investigation subjected to careful analysis. These different methods of approach cannot be contradictory to one another in their ultimate objective, and in their generalization, can be enduring in all comprehensiveness. The methods of approach are no doubt different, but the ultimate fact of facts to be arrived at is common to these three branches. And the knowledge that is synonymous and identical with the ultimate fact of facts is a unified matrix of harmony of unsurpassed coherence and cogency.

The subject assigned to us for discussion in this Section is "The Philosophy of Science" —if I may go a step further—the Philosophy of Modern Science which strives to deal with the main features of the scientific method by analysis, synthesis and generalization of the hypothesis, observation, and type of conventions which enters a scientific theory. The votaries of this school of philosophy consider this form of analysis as the fundamental basis, whereas the philosophers of the traditional schools have as their points of approach. The modern school of philosophy of science, or scientific philosophy, regards the analysis of science as the most logical approach to a clear and comprehensive grasp of the subject. This subject which is constituted of scientific knowledge is not and cannot be considered as fundamentally different from knowledge derived from common means of direct cognition or sense perception, but as a further development of the same in a more systematic form. In this sense, therefore, the philosophy of modern science does not lead to a rich form of speculative system but to a detailed clarification in a piecemeal fashion, though the construction of an edifice of a large-scale system is the aspired goal even for scientific philosophers.

5. Limits of Empiricism

The detailed piecemeal clarification is the uniqueness of the "Philosophy of Mathematics and Physics", in particular, and the "Philosophy of Science", in general. The grasp of even the minute details and their inter-relationships is the pride of the "Philosophy of Science", but it does not lead further beyond the limits of details set forth for a thorough clarification. The restrictions so imposed by the methods of "Philosophy of Science" therefore, retard the progress of the achievement of all-comprehensiveness which forms the glorious edifice of intuitive and speculative philosophy. Thus, empirical philosophy is rich in the clarification of details but lacking in all-comprehensiveness. The piecemeal clarification of the details cannot be woven into the fabric of all-comprehensiveness by employing methods of empirical philosophy. Empiricism is, so to speak, a description of disjointed and disconnected facts of existence without having the essential clue to the existence-in-itself. The speculative philosophy, on the other hand, is and can be an edifice of comprehensiveness but is vague in clarification of the details. In my today's address to this august assembly, I am sorry, I am constrained not to restrict myself to these methods of empiricism. On the other hand, I wish, if possible, to enrich the methods of empiricism by those

speculative and critical philosophical methods in order that I may be enabled to indulge in a flight which soars high and gives a kind of solace, paving the way to a form of unshakable conviction to the Supreme Knowledge beyond. In my humble view this procedure is not strictly academic but its achievement is certainly the purport of the study of philosophy.

6. Epistemological Considerations (Problem of Knowledge)

The cognizance of objective existence may be said to be due to direct sense perception. Sense perception, or cognition, therefore, is the essential means of our knowledge of the objective existence. Empirical realist does not doubt the authenticity of such knowledge; on the other hand, he, with his empirical outlook, assumes that it represents the objective existence in its true perspective and this assumption spurs on to a detailed investigation of the perceptible objects employing aided senses. Such an investigation leads to a representation of these objects which differs in many ways from that of the same objects obtained with unaided senses. An object which seemed to be continuous is found to be discontinuous, and static to be dynamic, or vice versa. Even with an empirical outlook there can be two or more representations of the same object. Thus, the duality or multiplicity of representation of the same object renders the consideration that the empirical knowledge is a true representation of the objects to be vague and of doubtful nature.

There are perceptible objects with sense qualities ascribed to them. There are green leaves or red roses, sweet fruits or bitter pills, hard stones or soft cushions, hot water or cold ice, fragrant flowers or malodorous rotten eggs, noisy streets or silent bowers, and all these are percepts or objects perceived. The qualities, redness or greenness, sweetness or bitterness, hardness or softness, etc., which are usually ascribed, though mistakenly, to objects as their qualities, are by no means so. As for example, consider the colors which are ascribed to objects as their qualities. If they be the qualities of objects, they should have been perceptible in darkness. At night, when light fades away and it becomes dark, none of the colors ascribed to these objects as their qualities can be experienced by senses. Actually, multi-energetic rays of light from the sun, or from some illuminating body or bodies, are incident on the receptive objectivity, some of the energy components are absorbed by the objectivity and some by its innate nature, are rejected. These rejected and repelled energy components of light rays travel, encounter the retina of the visual organ, and produce titillations which are carried by the optic nerve to the faculty of sensibility where result sensations according to the manner in which the sensibility is affected. Therefore, colors, and likewise taste, smell, touch, etc., are sense qualities of the perceiving subject, but not qualities which can be ascribed to objects-in-themselves. The sense qualities are, however, externalized and represented, not as such, but as the qualities of objects.

7. A priori Form of Intuition & The Objectivity-Order

It is obvious that it cannot be sensations by which sensations are externalized and are

represented in a particular order as objective. The order of externalization is not by sensations by themselves but by subjectivity a priori order represented as the form of the object.

The fact that sense qualities which are represented as objective but are actually the products of subjectivity was revealed to the mystics of the Vedic Period, and was explained in their perception-creation theory ("*Drushti Srushti Vada*"). Subsequently the same fact was brought out to the forefront with some measure of clarity by Democritus who held that sense qualities existed, but in opinion only, and not in reality; and what existed were only atoms moving at random in space. Similarly, Galileo held that these sense qualities ascribed to the external objects are subjective representations. Descartes, in his "*Principia*" and "*Traite de la Lumiere*" (Theory of Perception), and likewise Locke, in his "*Enquiry Concerning Human Understanding*", dealt the same in some detail, and some significant and important advances were made in that direction. Thus, these philosophers established with some measure of positivism that sense qualities are a posteriori products and the form, as shown by Kant, is *a priori* intuitive form of subjectivity-order represented as objective. As mentioned before, the sense qualities cannot be produced by themselves and be represented as qualities of the object. The production of sensations and the representation of these sensations and the form as objective qualities is possible only with the effect of objectivity-order of events. If the former is possible without the existence of the latter, a representation of the quality of subjectivity-order as the quality of the objectivity-order or the quality objective would have been possible in any place at any time. But you know that I cannot command a jasmine or a rose either here or there or anywhere even though the perceptible qualities of each one of these are sense qualities of the subjectivity-order. There must be a cause which is apart from and independent of the subjectivity-order than can act as a stimulus to titillate and arouse sense qualities of the subjectivity-order to be represented as the qualities of the object. This cause, other than that of the subjectivity-order, belongs to the objectivity-order of events to which are ascribed the subjectivity-order of sensations, etc., to be represented as the qualities of the object-in-itself. These sense qualities ascribed to the perceptible objects cannot actually represent the objectivity-order-in-itself which by no means is possible to be known except, of course, as a mere representation. The extent and duration in which this type of representation persists are the location, extension, and period of the object-representation and these are indeed measurable quantities.

8. The Synthesis of the Subjectivity-and-Objectivity-Orders

On the analogy of the subjectivity-order together with the a priori and a posteriori factors, an objectivity-order of events with the a priori and a posteriori factors can be pictured and such a picture can surmount the controversy between the method of introspections and that of scientific observations; between the epistemological and scientific outlooks. With an epistemological consideration it can be seen that an experience as an experience of an object cannot be possible without the already existing a priori form of intuition of the subjectivity-order, namely, space and

time. With the same considerations, further it can be seen that if the concepts of space and time were to be the outcome of experience, then to have experience as their experience possible, another space-time pair must be assumed, and that again by another, and so on ad infinitum which is absurd.

It is, therefore, considered that space and time are the a priori forms of intuition of the subjectivity-order, that any two adjacent parts of space are simultaneous but not successive, whereas two parts of time are successive but never simultaneous and that space is three-dimensional, whereas time is one-dimensional. On the basis of these epistemological findings, the geometrical laws are looked upon as of apodictic certainty and of universal generality. The scientific observer with scrutiny and analysis of his observational data finds that the laws governing the three-dimensional Euclidian space are not of universal generality and are of questionable certainty. This discrepancy may be accounted for by the fact that the former lays stress on representation of the object as the subjectivity-order a posteriori modifications and a priori intuitional forms superimposed, whereas the latter on the representation of the object superimposed by the objectivity-order of events. The representation of an object or the objective-existence is actually the result of retroaction of the subjectivity- objectivity order transposed and trans-shaped. Hence, while Euclidian three-dimensional space and geometry are justifiable, the physical or the Riemannian or Einsteinian four-dimensional space-time continuum and its geometry are inevitable.

The location, extension, and period associated with object- representation can be measured in terms of any system of arbitrary units and be represented in a three-dimensional space or in a four-dimensional continuum represented by Cartesian or other type of co-ordinate systems and employing Euclidian geometry or the geometry of the four-dimensional space-time continuum. The measurements made of objects on earth-scale, employing the laws of the three-dimensional space geometry, give the same results, as when the same objects are measured employing the laws of the four-dimensional space-time continuum. The results of measurements of the self-same objects from two distant locations, applying Euclidian geometrical laws, however, may differ but not so the results of measurements of objects measured even from two interstellar distant locations while using Riemannian geometry of the four-dimensional space-time continuum.

9. Retroaction between the Two Orders: Scientific Formalism and the Content

The retroaction of the subjectivity-objectivity orders results in the content of nature constituted of the object-order of unit-events represented as quanta of mass or discrete mass particles and the quanta of energy or discrete energy packets, both being either in a free state or in a state of agglomeration in force fields. The two types of quanta, the quanta of mass and energy, are interrelated by the quantum of least action, "h", being the quantum of retroaction between the subjectivity- objectivity orders. A detailed study of mass, energy, fields of force, their characteris-

tics, and other relations involve the assignment of relative positions or locations, the measurement of their extensions, inter-distances, their relative velocities, the associated fields of forces, and other characteristics.

The measurements of most of these parameters may be effected by a procedure which is based on the results of the ideological separation of the subjectivity factors and those, in turn, from the objectivity factors, the subjectivity-objectivity orders being represented as objects. This ideological separation of space and time leads astray from the reality of the conditions of objects rendering the results of measurements somewhat fictitious, being not accurate but only approximate. In order to surmount this difficulty, the second procedure is adopted. This procedure is one which is based on the results of retroaction between subjectivity-objectivity orders and hence leading to the reality of the actual state of affairs, if not very near to it. This procedure is considered consistent with the actuality of the state of objects under measurement; inasmuch as the measurements of objects even on a cosmic scale and at inter-stellar distances are found quite consistent. The measurements carried out under such conditions and represented in any one of the arbitrary reference systems, using the geometry of the four-dimensional space-time continuum, are surprisingly unique, being very largely free from the influences of personal factors. The measurements thus made and the quantitative results obtained there from are capable of establishing inter-relations and portraying the particulars of object-order out of which elaborate schemes of Nature could be pictured and its great laws capable of exact application could be formulated in a unified form. These achievements have won the proud place in the realm of human knowledge which physical science holds today. Nevertheless, in regard to the fundamental basis which initiates subjectivity-objectivity order cycles on a cosmic scale and the actual nature of objects-in-themselves, this knowledge, however precise and magnificent, it maybe, is but an empty shell—a mere structure of symbols. It is knowledge of structural form and not knowledge of content—the very existence of which initiates the subjectivity-objectivity-order cosmic cycle leading to this existence that is nature. All through this physical nature runs that unknown content, which cannot be anything but Cosmic Will- Supreme Knowledge, forming the Be-ness of the Universal Consciousness that is Divine. It is because of that, that the objective-order of unit-events materializes into the quanta of mass and those of energy which, in turn, spurred by the same Will in the garb of the quantum of least action interact and agglomerate, and forming innumerable number of huge islands of mass, their internal structure being ignited by violent agitation, radiate. In organized sparks of mass shine the Supreme Intelligence, giving rise to the subjectivity-order. Thus, the existence of Universal Consciousness that is Divine is hinted at. It is a hint of aspects, deep within the realm of physics, the Cosmic Will-Supreme Knowledge, the Be-ness of the Universal Consciousness that is Divine, and yet unattainable by physical methods, however profound they may be.

10. The Metaphysical Approach

How then is that Content-the Be-ness of Universal Consciousness - attainable? Some votaries in quest of knowledge try their hands at it, employing dialectical methods constituting those of critical reasoning. Enquiries are made as to how knowledge is possible, what are the means of knowledge and how far our knowledge of objects is in agreement with the objects-in-themselves. With an epistemological outlook, the different means of knowledge are surveyed, the knowledge gained there from is carefully analyzed, the sense qualities, represented as the qualities of objects or the objective existence, are ascertained that they are by no means so, but are the subjectivity a *posteriori* factors or modifications, that the apparent physical features, such as form, are the order through which the subjectivity factors are organized, externalized and represented as those of the objectivity and that the condition or conditions of experience, such as space and time as the conditions of experience possible as the experience of the objective existence are and can be neither the qualities of objects nor they are objective but are *priori* forms of intuition of the subjectivity-order.

The knowledge arising apart from sensuous cognition (sense perception) results from reason comprising of analytical and synthetical judgments. The former is a judgment in which the objective concept derived through experience is adequate to find that the other concept is connected with it. The analytical judgment is therefore, a clarification of the subjective and predicative concepts of the object of experience and an identification or otherwise between them. Hence it does not add to anything other than that gained by experience. In the case of synthetical judgments, subjective concept arising out of percept or percepts is not adequate to find that the subjective concept somehow is connected with the predicative concept and thus to determine the identity or otherwise between them. These, therefore, are judgments a priori their basis being the subjectivity form-factor independent of experience. Our knowledge of objects or the objective existence is the a posteriori and the a priori form-factors of the subjectivity which are superimposed by the same on the Content. The knowledge of the existence, therefore, is merely a form—an empty shell—which the subjectivity has woven, its content being independent of it. All through the phenomenal existence, the existence known through senses runs that unknown content which must not be anything but the Cosmic Will-Supreme Knowledge, forming the Be-ness of the Universal Consciousness that is Divine. Once again, here is a hint of aspects, deep in the realm of metaphysics and yet unattainable by its methods—the methods of critical reasoning and judgment.

11. The Ultimate Objective of the Two Approaches. The Supreme Intelligence That is Divine

This magnificent hint of aspects, deep in the realms of physics and metaphysics, taken in right earnestness, may have profound and far-reaching effects on human mind in initiating an urge for grasping the real content, the Universal Consciousness that is Divine. This inner urge awakens subjective one-pointedness and kindles different states of watch-fullness, the state

wherein the subjectivity-order remains unaffected by the objectivity-order of unit-events, a state wherein the a posteriori transformations forming the subjectivity sense qualities and the a priori order through which the sense qualities are organized and represented as such and the a priori forms of intuition through which an experience, as an experience of the objective existence, is possible, are hushed, a state wherein conscious will-intelligence flickers, and finally a state of watchfulness wherein the flickering is hushed, revealing Content—the Be-ness of Universal Consciousness, that is Divine, in a unfalsified form and glory of Its Own, transcending the phenomenal all. Such is the enlightenment beyond word and thought. With this vast insight and in conformity with it, action and acting, thought and thinking, mind and minding, nay, human being in totality, mold themselves so as to attain sublimation.

The states of watchfulness experienced and the enlightenment resulting there from, mentioned and defined here confirm the states of consciousness - *Vitarka, Vichara, Ananda* - forms of "*Samprajnata Samadhi*" as well as "*Asamprajnata Samadhi*" mentioned and described in the *Yogic* literature of the past. This confirmation establishes indeed the verity of such states of watchfulness or consciousness. The fact that they are unknown in the common parlance of academic philosophy or psychology does not disprove them and their possibility. It shows the inadequacy and utter want of introspection which forms the method of study for an understanding of supra-psychic or super-conscious states in academic life. Those of us who are earnest about this study must be prepared for introspective methods and all the discipline that they entail.

Now going back to the subject of enlightenment, please let me tell you that the outlook, after the enlightenment, is such that the percepts and concepts of any object, starting from the sub-atomic ultra-microscopic particle to the macrocosmic inter-stellar heavenly body, nay, everything that is presented to the mind, will be suggestive of the Content—the Beness of Cosmic Consciousness, that is Divine. Therefore, in diversity and in the realm of many-ness, the view will be one of the Oneness. With the establishment of this outlook, every perceptual object presenting itself to the mind will be suggestive of the Divine, thereby diminishing the sensuous cognition. Again, actions, voluntary and involuntary, are actually those arising out of Cosmic Will-Supreme Intelligence. To explain this viewpoint, please let me mention that our breath and heart pulsations, as well as the circulation of our blood, are by no means the effects of our volition or the outcome of the individual will. If it were so, the mentioned functions would have taken place or ceased at our own will. But is not happening so. What then is initiating all these functions so as to enable our life-stream reaching the brain, the center of physio-psychological and psychological activities? It is not the individual will, as already pointed out. The individual will cannot arise if the life-stream does not reach the brain centers. All these functions, voluntary and involuntary, are to be looked upon as those arising not out of the individual will, but out of the Cosmic Will-Supreme Intelligence. Some of us may have a doubt as to the verity of this abstract fact.

As an illustration, let me state that a man may think that out of his own will, he can take to

agriculture and produce food and other agricultural products. Is it possible to have these products at one's own will? No doubt he may plough the field, even irrigate it with water if there be water nearby, out of his own will. In the absence of water source in the neighborhood he may have to depend upon rain which is not out of his volition. Even besides irrigation and rain there is still something which is necessary for having agricultural products. The seeds can germinate and the carbon molecules can convert themselves into those of chlorophyll by the action of the solar energy. Therefore, the sun is a vital prerequisite for obtaining agricultural products. The earth's surface is being flooded with solar energy so that every square centimeter of the earth's surface would receive about 3/4 the calorie of energy per minute. If the sun does not radiate and supply its own energy to the earth, neither plant nor animal life is possible. The sun does not radiate and supply energy to earth for the life on earth out of our will. This energy which is being supplied is independent of our individual will. Nor can we ascribe it to the will of the sun himself. More than 90 percent of the sun's mass consists of hydrogen and helium. The energy which the sun is radiating can be neither due to chemical reaction nor due to solar gravitational field. If it were so, the sun would not have lasted so long and would have ceased long before. The sun, as you know, from geophysical data, is radiating energy of energy every second for more than one thousand million years past and it may probably radiate in the same way at least for more than one thousand million years more. This colossal radiation of solar energy which is not due to either chemical reaction or gravitational force of the sun is the result of thermonuclear reaction in the solar matter which can be set by only tremendous thermal agitation. The solar matter itself cannot initiate thermal agitation.

If you ponder over this problem it becomes evident that it is again the Content, the Cosmic Will-Supreme Intelligence which is the root cause of the agitation in the solar matter for initiating thermonuclear reaction. As a result of thermo-nuclear reaction sun's energy is liberated. Thus, it can be seen that our individual will and actions as well as the actions on the cosmic scale are all the outcome of the Cosmic Will-Supreme Intelligence, the Be-ness of the Universal Consciousness that is Divine. Therefore, it is natural that one, enlightened in different states of watchfulness, views all actions, voluntary and involuntary, spontaneous or otherwise, as those arising out of the Supreme Cosmic Will. Such an individual, then, resigns and abides himself as a mere tool of the Supreme Will in order to fulfill the cosmic plan that is Supreme Intelligence, thereby realizing the Be-ness of the Supreme Consciousness that is Divine intellectually, emotionally and intuitively beyond all doubt. Then life molds itself as an integral pattern of the different states of watchfulness or consciousness. Then the outlook is one which perceives Oneness in many-ness, Unity in diversity, inaction in action and action in inaction, so that there is place neither for selfishness nor its outcome. Then unsurpassed harmony and equanimity prevail for the individual and universal blessedness. Such, I venture to say, is the ultimate purport of our study and practice of mathematical and physical or speculative or intuitive philosophy.

The End