

Just as there is a veil of ignorance for the individual,  
So there is also a door to Knowledge.

N.6.

VOL 15 NO 6

## Mātri Vāni

Without God, where are you ? That glimpse does occur  
in some form, in some condition or other.

★ ★ ★ ★

Although lacking nothing that the world can provide—  
is there peace ? Your true being is Knowledge, Peace—so  
long as you do not find if there can be no peace. It is the  
nature of the world to keep the sense of want burning. From  
the world you receive the things of the world—never supreme  
Peace. Therefore the awakening of your true nature is impe-  
rative. You cannot remain in the realm of want.

★ ★ ★ ★

Is peace possible in the domain of want ? Ever new  
desires will arise. Sense objects that only generate poison,\*  
never give real peace. Caught in the round of coming and  
going, can one be at peace ? As long as there are two, there  
will be sorrow. Duality breeds conflict, pain. Sorrow arises  
from want. So long as you are not established in your true  
being you cannot possibly be at peace.

★ ★ ★ ★

Everyone must strive after the revelation of Eternal  
Truth. Endeavour to go to your own home. To live in ano-  
ther's house, in the company of another causes conflict and

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\* A play upon words : *Vishay* sense object; *vish hai* is poison.

suffering—that is to say, where two are there is darkness : darkness signifies ignorance.

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Action is subject to one's own free will—and yet again it is not. What does "subject to one's own free will" signify? His Will alone is Will. The will by which you carry out your work, this very same will must be applied to the contemplation of God. Then only will you discover the Great Will. What is needed is the Supreme Will that takes one beyond willing and not willing.

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*Prārabdha karma*\* exists. But there is also a state of achievement which is beyond *prārabdha*, where the question of capacity and incapacity does not occur. When the flood comes, it washes away everything.

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Having made contact with a great spiritual being (*Mahāpurush*) there can be no more downfall. To go near fire without being affected by its heat is impossible. Those who cultivate the company of a *Mahātmā*, do so in order to be liberated from the round of birth and death. The question of birth and death does not even arise anymore. If there is birth there will be death and if there is death there will be rebirth.

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\* *Prārabdha karma* That portion of one's past actions which is bound to fructify and cannot be averted.

# Conversations with Sri Anandamayi Ma

RECORDED BY PROF. B. GANGULY

( Translated from Bengali )

**Question :** Can man become absorbed in the worship and contemplation of God with every part of his entire being ?

**Mataji** (addressing Narayan Swami) : Where is the seat of the mind ?

**Narayan Swami :** The physical mind is in the heart. But the mind is also subtle. The mind is invisible.

**Mataji :** So long as one moves in the kingdom of the mind, whatever one may say is all right.

**Narayan Swami :** Names, forms, the world, are all illusory. If Reality is to be found one needs something imperishable. In order to do *sādhanā*, a special subtle body has to be created.

**Mataji :** The subtle body that is capable of doing *sādhanā* is created during *dīkṣā* (initiation), at the time when the Guru transmits power to the disciple. "My whole being cries for Him whose whole being is mine" says Rādhā. Real *sādhanā* is practised with every part of one's whole being simultaneously.

**Saswatananda Swami :** When all the different parts of one's being have been made still, then there is worship. After the whole body has been fixed, *sādhanā* can be performed, this is what the Upanishads teach us. Those whose mind dwells on the body, by stilling the body, can concentrate the mind on God.

**Mataji :** What do you take from the Ganges ?

**Narayan Swami :** *Brahmavāri*.\*

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\* *Brahmavāri* is another name for *Ganājal Ganges water*.

*Mataji* : In that water one becomes immersed. *Brahma-vāri* gives liberation. Who says all this ? Thus, can any part of one's being be omitted ?

*Saswatananda Swami* : The ideal is to go beyond mind, intelligence and Iness. Few are capable of this. The average aspirant's duty is therefore to practise *sādhana* with all the parts of his being.

*Narayan Swami* : The differences between *svajāti*, *vijāti* and *svagata* are vedantic. In the Brahman there is no distinction whatever.

*Mataji* : Once, on receiving cardamoms as *prasāda*, Swami Akhandananda asked : "What is this ?" This body replied : "Brahman." Cardamoms, their seeds, their husks—should they not be called "Brahman ?"

*Narayan Swami* : Ma once said, one who has realized the Brahman does not see many, he sees one.

*Mataji* : If someone is established in that state then, in cardomoms, here, there, in this and that, in achievement and non-achievement, in the individual, the world, the *sādhaka*, and so on and so forth—wherever these may be, in whatever state or condition, there itself he sees the One. Realizing the Brahman, the one Self, there is THAT and nothing else, there is no second. There, what I say and what I hear is He in that shape. One Brahman without a second. Manifestation and non-manifestation, within, without, are that one Brahman. If one's doctrine is that there is only one Brahman, then there can be no question of being able or unable to do anything. Thus : One's whole being with all its various parts can be applied to one's *sādhana*. Where questions arise, there, whatever may be said is all right; everything is possible. Theory and practice are forms of Him. You alone are and none else. Understanding† (standing under)

† A play upon words : *Bhoja* means both burden and understanding.

means exchanging one burden for another. One must go beyond understanding, in other words beyond intelligence. By understanding with the mind nothing will get straight. He Himself is present in this form. Wherever a man is, there is Siva, and wherever a woman there is Gouri. You are your own manifestation and within yourself you are indeed unmanifested. In this misery His play goes on—He Himself the *līlā*.

Whoever speaks, what he says and to whom, all is indeed the Brahman. There is no contradiction. Everything is true. In division there is the one Brahman, and in non-division also He Himself, you. *Brahmamaya*, *Brahmamayī*, *Brahmgopal\**, everything is right, nothing is excluded. There is one *Ātmā*. If a problem arises, then also.

*Question* : A mother does everything for her baby. Ma, you also do everything for us, please !

*Mataji* (laughing) : Clever baby ! Trying to teach the mother ! If you become a real child you will entirely depend on the mother and let her do as she pleases. So long as you are not truly childlike, go on doing. Tread the path to the revelation of Him.

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\* *Brahmamaya* Pervaded by the Brahman stands for the Vedantic doctrine, *Brahmamayī*, the all pervading *Śakti*, for Tantra, and *Brahmgopal* is spoken of by the *Vaiṣṇavas*.

## Mātri Satsang

*Recorded by Swami Bhagavananda Giri*

( Translated from Hindi )

Prayag, Ardha Kumbh Mela, January 1<sup>st</sup>, 1943.

*Question* : If I go to Europe, should I not eat meat and fish ? If it seems necessary, then also not ?

*Mataji* : If you believe that it will help you towards God-realization you may eat it.

*The Questioner* :—I fail to understand what you mean.

*Mataji* : What you do and how you do it determines the result you get. If you are not used to taking meat and fish, do not take it. If foreigners eat meat, let them do so. When the climate of a country makes meat diet advisable and its inhabitants take to it because they have been born and bred there, they are doing well. There is no objection so far as they are concerned. But you should abide by your own rules. Have there not been great men in the countries where meat and fish is eaten ? Whatever food and drink helps you in your search of God, of that you should partake. When you travel abroad, it does not mean that you are bound to adopt a non-vegetarian diet. If God's devotees visit foreign countries, there also they offer their food to God before eating it. Those who, going abroad, start taking meat and fish, do it out of greediness, to please their tongue.

While this discussion was going on, Swami Sharana-nandaji arrived. With great reverence he was offered an *āsana* and sat down.

*Question* : While walking about, is it not necessary to take care that no ant or other little creature be trodden on ?

*Mataji* : To feel this way is very good indeed. Still better will it be to remember that all creatures are manifes-

tations of God. If any living being is crushed under one's foot, one should do obedience to it as a form of God.

*Mataji* : (turning to Swami Sharananandaji) :

*Pitaji*, now you say something !

*Swami S.* : (with the voice of a child) : Ma, Ma, Ma !

*Mataji* : *Pitaji*, this little girl says : Namō Narayana, namō Narayana, namō Narayana !

*Swami S.* : People who abstain from meat are called vegetarians. What really matters, is one's attitude of mind. Someone may not eat meat, but devour human beings. Great rulers start a world-war—is there no violence in this ? From one point of view, even to pluck a flower is an act of violence. On the other hand, people join Parliament or the Legislative Assembly and make laws by which millions of men are annihilated. What sort of non-violence is this ? One should discriminate carefully between what is beneficial and what harmful. What does beneficial signify ? You may be a general in a righteous war and put to death thousands of people without incurring sin. Yet, if out of selfishness or for pleasure you kill one little ant, there is violence in this. The man who earns money for his livelihood commits violence; the one who subsists on whatever is given to him is non-violent. From violence men gradually move towards non-violence. Someone who is really non-violent loses his pride and self-conceit. Vegetarian diet is preferable to non-vegetarian. In polar regions, where there is always ice and snow, people are forced to take fish since no other eatables are available. One should reduce grains and eat more vegetables.

*Question* : Milk is also a form of blood.

*Mataji* : One may tend cattle and drink cow's milk. One should not take milk without doing service to the cow. Drinking milk does not involve violence.

*Questioner* :—Violence is a very great sin.

*Mataji* : Great sinners are those who regard their body as their real self. *Pitaji* (Swami S.) quite rightly said that man harms himself.

*Swami S.* : If *Mataji* tells you not to indulge in violence you should obey her. But if the desire to hurt someone remains in your heart, it is not right. If you say : "If *Ma* tells me to be violent, I shall be", this is certainly wrong.

*Dr. Pannalal* : It is mostly sick people who come to *Mataji*.

*Swami S.* : After being cured they also come to her.

*Mataji* : This is a nice thing to say ! This body is your small child and so you affectionately address her as "Ma."

*Swami S.* : Those who are not good people, will not go near saints and sages. Those who seek the company of the holy and wise are good and sound people—otherwise, why should they come here ?

*Mataji* : When someone harbours a fault in his character he feels afraid. Faults must be destroyed from their root. When error and delusion are completely destroyed then Truth will shine forth.

*Dr. Pannalal* : We do not consider a fault to be a fault. When we come to *Ma* once by mistake, we, by mistake, come again and again to her.

*Swami S.* : When the moth flies to the light it is burnt to death; and yet, no sooner does it see light than it hurries towards it.

*Mataji* : *Pitaji* knows everything. This body is only a little child—what does it know.

*Dr. P.* : *Mataji* wants to call us all to herself.

*Someone* : We are all hungry.

*Mataji* : This is excellent. When the child is engrossed in his play, the mother calls him. At times she also



slaps him. If he is dirty she washes him and takes him on her lap. The mother knows that the child will get ill if he remains dirty. She will certainly remove all impurity from her child. The child likes to wallow in filth but the mother lifts him out of it and scrubs him clean.

*Question* : We can neither free ourselves from our worldly ties nor do we love God; so, what will be our lot ?

*Mataji* : Remaining in the jungle, one has to clear it. Start clearing from where you are. By lighting a small fire the jungle will be burnt up. By coming to the Guru everything is achieved. If the disciple is patient and alert everything becomes possible.

*Question* : At times the mother leaves the child to himself and then again she plays with him full of affection.

*Mataji* : This is indeed God's play. All that you perceive is nothing but God's play. Turn your gaze towards yourself. Who are you ? I am one and I am also many. He stages the play with Himself alone.

*Someone* : It looks as if God has invented such a play in order to bind us all.

*Mataji* : Everywhere only God's play is being enacted. This should be your attitude of mind. You are yourself the One and you yourself are the uncounted many. Try to find yourself ! Seen from another angle of vision : "Lord, you are whole and I am a part of you. You are the Master, I the servant." Try to know yourself. "Who am I ? Where am I ?" Try to realise first the part and then you will be able to find the whole — the *Parmātmā*. Without knowing yourself, how will you find God ? What is to happen the next moment, whether you are aware of it or not, leave it to God's Will. Decide to follow Truth. When one resolves to follow Truth, this sometimes bears fruit. To speak of God is the only real talk, all the rest is vain and futile babble. Where Ram is there is rest and ease ; where Ram is not there is restlessness and disease. (Mataji starts

laughing heartily and everybody present joins in). Once upon a time sin asked God : "Lord, you have assigned their rightful places to all creatures. Please, tell me also where to dwell !" The Lord said : "Where God's name is not, there is your place !"

*Question :* How can one sustain the remembrance of God throughout the twenty-four hours ?

*Mataji :* By practice. By constant practice anything at all can be accomplished. Those who meditate, whether their mind is able to concentrate or not, they continue their meditation. Whether you like to do *japa* or not try to adhere to the practice of it all the same. Make an effort to let your mind be filled with God's name at all times. Be it at home or anywhere else, remember that nothing exists outside of God. The idea of duality is itself sorrow. Feel that you are an instrument in God's hand. To do what God makes one do is best. Truly, God alone is the manager of the whole world.

*Question :* Why do we fail to remember God's name ?

*Mataji :* You forget to remember God's name and this is why you do not find God. Always bear in mind that whatever happens in this world happens according to His Will. Everything is indeed God's. While in the waking state sustain the constant remembrance of Him. Do good works. Pray. One should practise the repetition of God's name, prayer and austerities. At night before falling asleep, think over everything good and bad you have done during the day. With a prayerful attitude of mind dedicate all your actions at the lotus feet of the Lord. Ever pray to God to bless you with the spirit of dedication. Do not think : "It does not matter if I do anything blameworthy, I shall ask God to forgive me." On the contrary, you should endeavour to engage only in the most commendable, praiseworthy deeds. You must never even give a thought to any bad or reprehensible work. Pray—surrender yourself totally at the lotus feet of God.

*Question:* Should office-work, business and the like also be dedicated at the Lord's lotus feet ?

*Mataji:* Endeavour to do all work in a spirit of dedication. The attempt to surrender, and surrender coming about effortlessly are two very different things. Just as doing *japa*, and *japa* occurring spontaneously, are not at all identical. By the constant practice of surrender, surrender will finally come about.

*Question:* Why is the mind unsteady even after taking *sannyāsa* ?

*Mataji:* Your indifference to worldly enjoyment is not yet mature, that is why ! Spend every bit of your energy and strength in the attempt to realize God. Whatever God does, He does it very well. Having been blessed with a human body, use this body to attain to God-realization. Try your utmost and you will surely be successful. Many people, while advancing are in the habit of looking back. Do not again and again turn your attention to the past, for this will arrest the speed of your progress. Go on with your work and do not keep on looking for results. Neither should you repeatedly beg from God. The fruit of your labours you will reap without a doubt. If you meditate with one-pointedness, God will certainly be revealed to you. Employ your mental powers and the power of you ego in the performance of *sādhana*. Quickly, quickly engage in spiritual exercises—light will come to you. Do not worry about the fruit of your endeavours. Just as when cooking dal, if you keep on stirring it, it will be spoiled. You must give the dal time to get boiled. Burn your desires by discrimination and dispassion or else melt them by devotion. Do one of the two !

*Question:* Which is the better of those two ?

*Mataji:* It depends on what suits each particular person. What is consumed by discrimination and dispassion can also be melted by devotion.

*Question* : This brother does not want to either burn or melt. What is to be done ?

*Matiji* : He who says he does not want, really does want. It is man's nature to want. Why do you get caught in bondage ? By bondage your want will not be appeased.

*Questioner* : Whatever pleases God most, that should be done.

*Matiji* : That's right. You ask God for something and you receive it. Obtaining some thing you get nowhere. God is whole, indivisible. If you want to beg from God, beg for complete Realization. For the Realization of THAT which is whole, unbroken, you must make a complete, uninterrupted effort. What does Enlightenment mean ? Real Enlightenment is the realization of God. Sorrow and suffering are where the vision of God is not.

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# Vedantic Conception of Mind

DR. I. K. TAIMNI

A tremendous amount of research material about the nature of mind and its working has been collected by modern psychologists and loosely incorporated in the so-called science of psychology. Much of this knowledge is concerned with the expression of the lower concrete mind through the human brain and the behaviour of human beings under ordinary and extraordinary conditions. Although it throws some light on the working of the human mind and has been utilized for solving some superficial problems of human life it suffers from the fundamental defect that it is based upon a very partial and hazy idea of the mind itself. This is due mainly to the superficial approach of modern psychology which tries to study mind only in its physical expression and through physical instruments. As mind is an independent principle and can be expressed through the physical brain only very partially and imperfectly, it has necessarily to be studied and investigated by mental methods if we are to know its real nature and the tremendous potentialities and realities which lie hidden within it. It is only Yoga which has studied and investigated mind systematically in this manner and therefore it is only yogic psychology that gives correct and reliable knowledge with regard to the nature of mind and the methods by which it can be controlled, purified and investigated.

From a critical and careful study of the *Yoga-Sutrās* of Patanjali one can piece together the elements of yogic psychology and gain some comprehension of the real nature of mind and its function in the manifested universe. This yogic psychology is really an integral part of the philosophy of Occultism which is based upon the experiences of the highest Adepts of Occultism and gives us a total view of the

universe both in its visible and invisible aspects. But we shall not attempt to consider here the nature of mind and its working as it appears from a study of the *Yoga-Sutrās*. We shall consider the vedantic conception of mind instead. This conception, though not fundamentally different from that of Yoga, formulates the essential facts which are involved in a different and simpler manner and enables us to understand the nature of mind more clearly. It also enables us to apply our knowledge in observing and controlling the mind in meditation more easily.

According to the vedantic conception, mind has four aspects, all of which are involved in its working under different conditions. These four aspects are called *chitta*, *mana buddhi* and *ahamkāra*. Let us see what is the significance of these four well-known Sanskrit words in this context and what light they throw on the anatomy of mind. We shall try to understand these things at the lowest level and in the simplest terms so that we can correlate our knowledge with our ordinary experiences and also apply it if necessary to the difficult task of inhibiting the modifications of the mind.

*Chitta* may be considered as the image making faculty of the mind. In its higher aspects the content of the mind, at any moment, can be anything which occupies the field of consciousness and is called *pratyaya* in yogic terminology. But it is better to consider this content as a mental image for our present purpose. Our ordinary thinking is done through mental images and the mind is really never free from such mental images. Even when we are engaged in abstract thinking, as in mathematical deduction, these mental images are always present in the background and continue to change with the processes of thinking. They are not really essential for pure abstract thinking but somehow the ordinary man working through the lower concrete mind will find it impossible to eliminate them altogether and do his thinking without them. This aspect of the mind which

enables it to form these mental images either through direct contact with objects or through memory or imagination is called *chitta*.

It is necessary to note here that in vedantic terminology, mind in its total aspect is called *antahkaraṇa* and this word therefore means practically the same thing as *chitta* in yogic terminology. It is also necessary to remember that the *pratyayas* of the subtler planes cannot be imagined on the physical plane because they involve higher numbers of dimensions. That is why in books dealing with Yoga no attempt is made to describe the phenomena of the subtler worlds. We can deal only with general principles according to which the mind functions on those planes and cannot comprehend the *pratyāyas* which occupy the field of consciousness at different levels.

*Mana* is that aspect of the mind which underlies the succession of mental images. A continuous stream of mental images is passing through the mind of every individual and no two images in two successive moments are exactly the same. Even when they appear to be the same as in *Ekāgratā Parināma* (*Yoga-Sutrās* III-12) they are not really the same. The fixity of mental image under these conditions is due to the reproduction of exactly similar images. That aspect of mind which has to do with the relentless succession and change of these mental images is called *mana*.

*Buddhi* is the light of consciousness which illuminates the mental images present in the mind. Mind in this system is considered to be *jada* or insentient and it is only when it is illuminated by the light of consciousness that these mental images acquire meaning and significance. That is why mind is symbolized by the moon which shines by reflected light and the *Atmā* by the sun which shines by its own light. It should be noted that the word *buddhi* is used here in a somewhat different sense, as the illuminating light of Consciousness behind the mental images, and not in the sense of

*viveka* or the faculty of discrimination. But on deeper thought the two functions will be seen to be essentially the same, *viveka* being merely perception working at a deeper level and so seeing the deeper significance of things.

*Ahaṃkāra* is the egoic centre from which the light of consciousness which illuminates the mind is projected. We generally refer to it as the 'I', the pivot round which our mental life revolves. *Ahaṃkāra* is generally associated in the mind of the common man with egotism or pride but this is not its real meaning in philosophy. If we examine our mental life we find that all our mental images and experiences centre round an egoic centre which relates and coordinates them into a harmonious and integrated whole. Without such a centre of consciousness there could be no meaningful and continuous mental life. All our mental images and experiences will remain scattered in a haphazard manner with nothing to bind them together into an integrated individuality. It is true that the contents of this individuality change constantly but the 'I' which binds together the memories, experiences and anticipations etc. always remains. It is this 'I', rooted in the centre of our consciousness, which illuminates our mental images and coordinates our experiences, which is called *ahaṃkāra* in Hindu philosophy. Behind this centre is the whole of Reality existing in layer after layer of unimaginable splendour.

It is necessary for the student to understand clearly the nature of *ahaṃkāra* and its real function in our mental life. It is really the centre of individualized consciousness, the very basis of our life as a separate individual. It is through this individualized centre that the Universal Spirit or *Paramātmā* expresses Itself as an individual Spirit or *Atmā*, or *Puruṣa* as He is called in yogic terminology. This dual character of *ahaṃkāra* must be kept in mind if we are to grasp its essential nature and not to confuse it with its lowest and frequently undesirable expressions in the form



of pride, selfishness etc. On the one hand it constricts and limits the unbounded and infinite Reality which exists in its background, and on the other, it provides the very basis for the life of the Monad as a separate individual. If there were no *ahamkāra* or 'I' ness of the subtlest kind there would be no Monad or individual Spirit.

If we examine our mental life and analyse our mental operations we shall be surprised to find that these four aspects of mind—*chitta*, *mana*, *buddhi* and *ahamkāra* are present in every mental expression and the vedantic conception of mind is correct at least as far as our ordinary experiences are concerned. We are always dealing with mental images in our mind. These images are changing continuously. It is the light of our own consciousness in the form of awareness which illuminates these ever-changing images and imparts meaning and significance to them. All these mental images which constitute the basis of our experiences are centred in and are coordinated by our 'I', the centre of our individuality. This is the anatomy of our mind in a nutshell.

Our mental life can be compared to the projection of a cinematographic picture on a screen. Let us note briefly the correspondences between the different aspects of the mind referred to above and their counterparts in cinematographic projection. We see that in both cases we are perceiving images, mental images in our mind on the one hand and photographic images on the screen on the other. In both cases there is succession of images, each successive image being different from the previous one and separated from it by a gap. But the succession is so rapid that it gives an illusory impression of continuity and smooth life-like movements. In both cases the images are illuminated by an external source of light, by the light of consciousness in the case of the mind and the light within the projector in the case of a cinematographic screen. In both cases the images are projected from a centre, the centre of egoism in

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the case of the mind and the aperture in the case of cinematographic projection. In both cases the whole phenomenon is a play of light, light of consciousness in the case of the mind and physical light in the case of the screen. If the light disappears the whole phenomenon disappears.

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# The Microcosm and the Macrocosm

*D. S. Mahalanobis*

We have seen, in a fragmentary way, the parallelism between the origin and development of our world and of the fertilized female egg cell. That story is the story of world evolution in two series, subject and object. The analogy between the two is far more significant than one can realize in a passing review.

Ancient philosophers regarded man as an epitome of the universe. That idea originated in pre-historic India with the Sāṅkhyas. This was much earlier than in other countries, where however, man or human nature was thought to represent the exterior universe, their psychic background was overlooked. The Indian philosophers' view is that man and the great world have been fashioned in essential features, on the same model, physically and psychically. The model is an eternal Idea that has unrolled itself in two series, the microcosm and the macrocosm. The latter evolved first of course. In fact, the world is viewed in India as the body of the Cosmic Being. What we perceive around us as our sense objects, visible or invisible, is his gross body, behind which are the subtle and the causal bodies and the World-mind, that is, *antahkarana*. That is to say, the two series are physically and psychically related on parallel planes. Let us put the two series side by side for a closer study :

## THE MICROCOSM

### A. The Psychic Trio :

1. Individual Consciousness
2. Individual Ego
3. Individual Manas

## THE MACROCOSM

### A. The Psychic units

1. Cosmic Consciousness
2. World-Ego
3. World Manas

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\* *Vide* Ananda Varta. Vol. XV, No.2, "Evolution of Matter."

**B. Five Subtle Sense Organs, i. e., Sensory Centres ( on mental plane ) :**

1. Auditory Centre
2. Tactile Centre
3. Visual Centre
4. Gustatory Centre
5. Olfactory Centre

**B. Five Tanmatras or Subtle Elements ( on mental plane )**

1. Sound (*Śabda*)
2. Touch (*Sparśa*)
3. Colour (*Rupa*)
4. Taste (*Rasa*)
5. Smell (*Gandha*)

**C. Five Gross Sense Organs ( on physical plane )**

1. Gross Auditory Organ (ear)
2. Gross Tactile Organ (skin)
3. Gross Visual Organ (eye)
4. Gross Gustatory Organ (tongue)
5. Gross Olfactory Organ (nose)

**C. Five Gross Categories of Matter *Bhutas* ( on physical plane )**

1. Ether (*Ākāśa*)
2. Tactile Energy (*Vāyu*)
3. Luminiferous Energy (*Tejas*)
4. Differential Energy (*Ap*)
5. Gross Inertial Matter (*Kṣiti*)

**D. Five Subtle Motor Organs, i. e., Motor Centres ( on mental plane )**

1. Vocal Centre (*Vāk*)
2. Contactual Centre (*Pāni*)
3. Locomotive Centre (*Pāda*)
4. Excretory Centre (*Pāyu*)
5. Reproductive Centre (*Upastha*)

**E. Five Gross Motor Organs, i. e., End-Organs ( on physical plane )**

1. Physical Organ of Speech (*Vāk*)

2. Hands (*Pāni*)
3. Legs (*Pāda*)
4. Rectum (*Pāyu*)
5. Genitals (*Upastha*)

Although Consciousness, Ego and Manas have been shown as discrete units in the table, they are in reality, an inseparable trio, a single entity with three integrated functions, and none of them can act independently of the others. These three functional features are collectively known as *antahkarana*, the inner causator. *Antahkarana* is mind, which in Hindu Psychology connotes three things: (a) Consciousness, (b) Ego, and (c) *Manas*, a lower mind coordinated with the brain directly, and is known as the *Manas Indriya*, the instrumental mind. This psychic trio represents different levels of psychic materialization. The basic stuff of our consciousness, in Indian conception, is a non-material principle that is capable of grossening to any level, mind or matter. It should be remembered that the conception of consciousness as a substance is foreign to western thought, though fundamental in all Indian systems. In its higher aspects it is unknowable; the highest status is the Absolute.

From this Acosmic Source emerges Cosmic Consciousness and functions through a lower status called the Ego, i. e., the World-Ego, which is at the root of self-sense and genetic basis of the subject and the object series--the microcosm and the macrocosm. The microcosm is based on the macrocosm. It appears that the consciousness stuff descends, through grosser and grosser states, to become matter, as if in a sort of entropy, and then in a reverse order starts to evolve as body, life and mind, back again to its formless status in the Absolute: descent of the Supermind to the null-point, gross matter, and ascent of the matter-involved spirit to supramental consciousness. It is a cycle. Man is a little universe, a replica of the Cosmic Being, i. e., Cosmic Consciousness in its embodied aspectation that we call the world.

We can see in the table that there are twenty-three units in the subject series, shown under five rubrics, viz. A, B, C, D and E. These are all the essential factors the psychic being ( in man ) needs to function on the mental and physical planes.

Let us compare the two series, subject and object. Common to both sides are A, B and C groups, with this exception that, in the second series, the psychic units are beyond our perceptive range. It is significant to note in these three groups that every factor in the matter series is represented on the same plane by a corresponding factor in the subject series. The subject and object units are, in fact, different forms of the same principles evolved to accord the development of the two sets of reciprocal characteristics in two parallel systems, mind and matter in our conception. We cognize by our physical organs only the gross categories of the object series. The subtle units ( *tanmatras* ) can also be cognized, though by exceptional faculties ( possessed by mystics ), or by inference. The motor organs in D and E have nothing in common on the other side. The reason is that the motor organs are mere complementary units of the sensory organs, and are evolved from the *tanmatras* and *bhutas* of the cosmic series. These two sets of organs are designed, as we shall see later, to participate in the bounty of the world around us, i.e., Nature's bounty—*tanmatras* and *bhutas*, and their varied techtonics, aspected as objects. It should be observed how the units grow grosser and grosser in the matter series, and in relation to them our organs too evolve adapted to them, i. e., evolved later to suit the end. This is not to say that the whole range of sense objects can be apprehended by our senses. Our perceptions are usefully restricted between limits. That is to say, our auditory, tactile, visual, gustatory and olfactory organs have only limited ranges of perception, and we do not hear all sounds, nor see all waves of light, nor feel, taste and smell every object of perception. Were we to perceive the whole range of

sense data, our familiar world would cease to exist for us and in its place would appear another universe of bizarre and abnormal phenomena, some of which could be fatal to our existence. Were we to see infra-red and ultra-violet rays and radio-active particles around objects, aspects of things would vary, changing sharply between cold and hot spells, between seasons, between night and day. Our eyes would then see nothing in clear outlines on hot days or in tropical countries; heat-rays would mask all objects with a reddish haze even in darkness. Our ears would be stormed day and night by a battery of chaotic sounds of all intensities; our tactile organ would be too sensitive to touch, to heat, cold or pain, smells of all sorts would sicken our olfactory and sicken the gustatory too, along with it. These are some of the physical and mental effects. Such a situation is unfavourable to mental growth, and would affect our organs in many ways, vitiating the body-economy. That is why man designedly is a microcosm, and what he perceives are only specimens representing the whole universe, i. e., *akāśa*, *vāyu*, *tejas*, *ap* and *kṣhiti*. If, however, our perceptions<sup>2</sup> were exalted to supernormal heights on the cosmic level, we would see through matter, perceive an ocean of ether around us, in which the world would seem an illusion caused by different modes of the ultimate substance, figured as the Cosmic Being, and we would find ourselves merged in that Unity.

Ancient sages of India teach us that the microcosm and the macrocosm are more closely related than appears on the surface. Man's physical sheath (body) is made up of the five categories of matter, *ākāśa*, *vāyu*, *tejas*, *ap* and *kṣhiti*, which represent the stuff of our universe, the gross body of the Cosmic Being. Behind his physical body man has a causal apparatus to function through his external body. The causal body is a subtle apparatus and consists of eighteen princi-

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<sup>2</sup>Extra-sensory perceptions. Sensory perceptions will always have some limit.

ples listed in groups A, B, D of the the first series and five *tanmatras* of the second series, viz., Consciousness, Ego, Manas, five subtle sense organs, five subtle motor organs and five *tanmatras*, which are also represented in a complex mode in the Cosmic Being.

The causal body, inhabited by the spirit (*jivātman*), clothes itself in the womb, motivated by past *samskāras*, by means of cells amassed by the proliferating cytula. Man's body thus formed—if it is a human body—is a model of organization and efficiency. We have seen this life-story of the fecundated cell. Do we have any justification to believe that a mass of inconscient cells can build up by itself the most perfect and complex machinery on earth? The fact is, the causal body, helped by physical forces, does it, using the cells.

True, we know that isolated cells have a spontaneous tendency towards formation of an organ. This tendency is not inherent. Upto a stage any cell is capable of building any organ. Only when a cell has been fixed for automatic behaviour towards specialization in a direction, its role is decided. It is similar to the inherent tendencies of all ultimate particles, which are subject to very stringent rules of behaviour. "Only under exceptional conditions (in gases at very high temperatures or low densities) do they move at random, as was wrongly assumed in the dominant theories of the nineteenth century. On the contrary the typical condition is one of rather regularity, symmetry or ordering, as for example in crystalline materials, in organisms, in plastics, and in liquids—for even in liquids every small region is highly ordered. Though some prejudices remain from the last century, the facts are unmistakable, and this is the second step towards the idea of structure. *In general the particles display a high degree of ordering in space; they tend to assume regular or ordered arrangements*".\* This spontaneous

\* Lancelot Law Whyte, "Accent on Form".



tendency of the material particles to fall into set patterns is ascribed by the ancients to the moulding influence of the causal frame of the World-Ego (Cosmic Being). Science will probably ascribe this tendency to the metrical field of space-time, the new "ether". Celis too obey biological instincts, i. e., Ego impulses of the individual at conception.

The causal body is not exactly a body as we recognize a body to be. It is somewhat of a thought-form, a material form though, or quasi-material, we may say. The causal sheath is the instrument of the soul to incarnate in flesh. The causal body, however, cannot function by itself; operated by the soul, it has to use the material frame in the matter-world.

We know, the causal body is a highly tenuous thing, and the corporeal body is mere gross matter moulded to pattern. How can, then, the one be harnessed with the other? The gross body can hardly be expected to prevent the spirit-thing from passing out any moment, as at death. They are linked up by a set of binding principles. These are the five *tanmatras*, the same that we know as matter-constituents. They are the material analogues of the causal material, on the same plane, and are subtle. Hence, they certainly are capable of acting on things of their own kind in refinement. The subtle and the corresponding gross organs are harnessed together by these binding elements, the *tanmatras*. At the time of death, the binding forces become morbid or weak at the linking points, and the causal body snaps them off and goes out, that is, the soul goes out with its causal sheath.

During the life time of a corporeal frame (of a man), the causal body acquires a personality, that is, the soul acquires a personality in the causal body, which carries the personality away, in a residual form, at physical death. Personality is built up of our empiric experiences called *sanskāras*. It is a sort of quasi-material sheath, and forms at rebirth the under-frame of our innate impulses. Sheathed

in this personality garb, the causal body is known as the subtle or astral body (*sukshma-deha*). The subtle body is (the causal body is not), subject to pleasure and pain, and has to incarnate again, along with the causal core, to fulfil the urge of *sanskāras*. It is by means of this body that the spirit can temporarily go out of its physical body, when trained to do so by *yoga* practices. In exceptional cases we see a dead man revive, this is due to the return of the spirit to its body after the exit.

What is its magnitude, one may ask. Can we ask: What is the magnitude of a thought?

Psychic entities have no measurable magnitude by our standard. Their earthly efficiency depends partly on the kind of body they occupy. Like the mind, they can be in a tiny cell or in a huge body. This is nothing extraordinary when we know that even a gross material body like our earth can be compressed into a thimble, if all space inside it could be taken out of its atoms and molecules. The comparison, however, is faulty.

If we look back to the table again, we could find that, in the two series, we have the personal Ego on the one side, and the World-Ego on the other. Ego is the factor that imposes limitation, and the Infinity is presented to us by it in finite forms and consciousness is brought to null-point involved in matter. It is the division principle, according to Sri Aurobindo. The World-Ego reaches down to our sense organs as objectified as things. The individual Ego is its perceptor through its auditory, tactile, visual, gustatory and olfactory organs. It may strike us that the subject and the object series represent, fundamentally, the configured personal Ego and the World-Ego, or in other words, they represent the meeting of the microcosm and the macrocosm, though we hardly realize it. It is an unconscious attempt on our part to feel the unity of the universe, our identity with the Creator.

We have already pointed out that man's sense organs and motor organs are two complementary sets. Let us arrange the two series to bring out their interdependence :

1	2	3	4	5
1. Auditory organ	Tactile organ	Visual organ	Gustatory organ	Olfactory organ
2. Vocal organ ( <i>Vāk</i> )	Contactual organ ( <i>Pāni</i> )	Locomotive organ ( <i>Pāda</i> )	Excretory organ ( <i>Pāyu</i> )	Reproductive organ ( <i>Upastha</i> )

In the two series, the first pair of terms are complementary; so are the second, third, fourth and fifth pairs, i. e., the two terms in each are complementary to each other. (1) The auditory and vocal organs are intended for sound-reception and sound-production. What we hear we reproduce by means of our vocal organs. People born deaf are also dumb. Speech helps us to train the ear, as in music. All sounds are voices either of Nature ( Cosmic Being ) or of man. *Akāśa* has the attribute of 'sound', which is the earliest manifestation of form. Form is the Cosmic voice. On the *Vaikhari* plane, i. e., plane of matter, we use air for the same purpose, form-production. (2) The tactile organ, skin, is dependent for its active functioning on the contactual organ, hand, which we move to touch an object. In fact, the hand is the most efficient part of the whole tactile system. Touch is specialized as the grasping artistry of the touching hand (3) Man's visual perception of space and colour is perfected by locomotion, specialized by legs. Adaptation to visual distances and three-dimensional space requires the use of locomotive organs to aid the eyes. (4) The taste organ and the excretory organ are the two opposite ends of the alimentary canal. They function in an interdependent way. The taste organ receives food, which is digested in its passage through the alimentary canal, absorbed in the intestines and excreted by them after the intake. *Pāyu* comes from the root *pā*, to

drink. The intestines 'drink' the liquid part of chyme. (5) Our olfactory and reproductive organs too, have remarkable allied functions. Olfactory is the smell sense, and smell is a biological urge for creative union. A powerful aphrodisiac, smell guides animals to track their mates. Even the human spermatozoon is supposed to be attracted to the ovum in the womb by a sort of chemical smell that can guide it to the latter. "The nuclei of both cells, of spermatozoon and of the ovum, drawn together by a mysterious force, which we take to be a chemical-sense-activity related to smell, approach each other and melt into one." "Smell" as an attribute of matter, represents gravitational forces, as has been explained in previous articles, and is a structure-building force. The function of the reproductive organs too, is to unite the male and the female gametes with an urge to organize the embryonic structure. Smell sense is the 'mass-sense'; two material bodies attract each other by 'smell', gravitation, and the two sexes are meant to do so in the biological fulfilment. This is in evidence in the animal kingdom, where the opposite sexes are not attracted until the periodic 'smell' guides them.

Apart from the utility value we impute to our different organs, they have a mystic role too. They are intended for us to realize and feel the Creator's nearness to us in His material creations. Our senses consciously or unconsciously seek Him in matter, in our love for the things of the world. And this love can only be consummated by extending it to all things, living and non-living.

The ancient Teachers of India recognized the unity of the world too well. Even today when a Hindu sits down to worship his God, he offers flowers, smoking incense, lamp-light, eatables and natural scents as tributes to his Lord. There is a beautiful verse which he utters during this service:

ॐ गन्ध दद्यान्महीतत्त्वं  
 पुष्पमाकाशमेव च ।  
 धूपं दद्याद् वायुतत्त्वं  
 दीपं तेजः समर्पयेत् ।  
 नैविद्यं तोयतत्त्वेन  
 प्रदद्यात् परमात्मने ॥

Why does he pick out these five very common things?

An ancient imagery invests the World-Being (macrocosm) with a set of five sense organs. To the worshipper the imagery is a reality, for, the Cosmic Being must be approached through a figure; our mind cannot think of a supra-mental God—formless, attributeless, beyond time, space and causality. The devotee seeks His presence in everything and chooses, out of the immensity, five symbols to represent the whole range of material things, which are, as it were, His sense objects.

Flower has the most beautiful form. And the first forms were sounds in *akāsa*—from *śabda* the world began. *Śabda* is the property of *akāsa*; hence flower as form or *śabda* represents *akāsa*, 'sky'. Flower, therefore, carries the best offering in the 'sound' realm, for the regalement of the Lord's ear, the 'sky'. Smoking incense, like flowing air, represents the best tactile object for the Lord's touch, which is manifested to us as *vāyu*. The soft lamp fed with ghee is the most exquisite light that can be laid at His service to illuminate things for His sight represented in *tejas*. Eatables picked from the taste category, are for the gustatory, which is represented in the *toya-tattva rasa*, sap or water. Scents are offered for the olfactory. The olfactory is the 'mass-sense'; we smell the mass for its odour. Mass is the property of matter (*kshiti*), evolved out of gravitation, i.e., 'smell'. Gravitation is the 'smell' of matter, *mahitattva*, as has already been shown. Hence scents are symbolic offerings for His 'mass-sense', the olfactory.

The worshipper knows that *Paramātman* is immanent in all things in the world of *pancha-bhutas*. He has become the *akāśa* ; He has become *vāyu*, *tejas*, *ap* and *kshiti*. He has become the universe, the *jīvātman* (spirit), the mind and the ego. He has become our body, created out of *akāśa*, *vāyu*, *tejas*, *ap* and *kshiti*. Unto Him the worshipper renders the things that are His, and thus realizes that the *Paramātman* and he are one. The whole universe manifests this Unity to his exalted perception, in this worship.

The world is presented to us as insensate through our senses, a set of very crude apparatuses that can give us only an illusory view of the Reality. Man must live down this illusion, and in his small compass as microcosm, live the great life of the universe, himself united in that Unity— with the *Paramātman*, the Cosmic Soul. His worship expresses exactly these sentiments.

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# Sadasiva Brahmendra Yogi, A Jivanmukta

T. KRISHNAJI

In the Puranic History of Bharata Varsha, we come across a few sage mystics *Jivanmuktas*, of whom the foremost are Suka Brahman, Rishabha Deva, and Jada Bharata. They ever remained aware of the infinite Brahman, not caring for food, shelter and raiment. They are the models of an ideal ascetic life. Suka Brahman, son of Veda Vyasa, was a born mystic. He left his father and roamed in the forests and on river sides unconcerned with the world. Once he passed by a pond where women were bathing and they did not mind his presence though he was a lad of sixteen summers, going naked. The aged Vyasa came soon after him and the women, at once put on their clothes. Vyasa, in surprise, questioned them why they covered themselves at the sight of an old man when they were unashamed before young Suka. The women replied : "Revered sir, you are conscious of the distinction of sex whereas Suka has no such consciousness." Suka remained always in the awareness of the *Brahman*.

Rishabhadeva retired from his kingship to a forest to lead an austere life of meditation without bothering about food and shelter and he lived on *akāsa vritti*, or *ajagar vritti* like a python which remains fixed and feeds on what comes by chance. Rishabhadeva is also revered by the Jains as a Thirthankara. His son was Bharata, whose just rule has been commemorated by renaming this country 'Bharata Varsha', while its earlier name was 'Ajanabha Varsha'. Bharata retired from his kingdom but because of his attachment to a doe, he had to be reborn. He was utterly oblivious of his body and moved like an inert. He was forced to carry the palanquin of King Rahugana and his instructions to the King are a memorable and illuminating chapter on

*advaita siddhi*, narrated in the *Bhāgavata Purāna*. These ideal sages, Suka, Rishabha and Jada Bharata belong to the realm of mythology. Sadasiva Brahmendra who possessed the sage wisdom of Suka Brahman and the extreme *vairagya* of Rishabha and Jada Bharata, lived about 250 years ago on the bank of the Kaveri river and in the forests of Tanjore and Trichynapoly districts. He will be referred to as Brahmendra.

No authentic reports of his life and time are available. Some of the traditional accounts were embodied in a lyric in his praise by H.H. Sri Narasimha Bharati, the *Jagadguru* of Sringeri, one of the great mystics and scholars of India, when he visited the *samādhi* of Sri Brahmendra at Nerur.

King Shabaji (1684-1712) was an enlightened prince of Tanjore. He had endowed all the lands situated in the village of Thiruvasanallur to forty-six Brahmins. That village was renamed in about 1695 as Shabajirajapuram. One of the donees of land was Moksham Soma Sundara Avadhani, a learned Brahmin from Andhra Desa. Parvathi Ammal was his dutiful spouse. They were blessed with a son named Sivaramakrishna. He was also called Picchu Kuppier. Probably he was named Kuppier, as he was born late in their married life or after the loss of some issues. Picchu means mad and probably that was his nickname given to him by the village boys who could not understand his precociousness.

According to the available material, we may say that he lived about 250 years ago. Malhari Pandit attached to the court of Sarabhoji Maharaj (1711-1729 A. D.) of Tanjore refers to his meeting Brahmendra in the outskirts of the village of Dipambapuram. He states that he requested the sage to bless his patron king with progeny and that the sage gave him a copy of 'Atmāvidya Vilasa' in token of his blessings and that he gave three *blikshas* to the sage\*. Vijaya

\* See the preface to the *Prakaranas of Brahmendra* by V.V. Press, Srirangam.



Raghunatha Tondaiman, Rajah of Padukotah (1730-1769) met the sage in a forest near Thiruverangulam and obtained blessings from him for the prosperity of his kingdom and for progeny. He received *Upadesa* written on sand. The king removed the sand with the mantra in tact to his palace and enshrined it for worship. The sage told him to learn from his class mate Mahabhasya Gopalakrishna Sastri the details of the worship. The King also installed an image of the sage near the shrine of Dakshinamurti in the Brihadambal Temple and duly worshipped it. There is a grant of the year 1738 by that King to Gopalakrishna Shastri, which confirms the traditional story. Since then Navaratri festival has been celebrated in that state on a grand scale. It is also said that Thayumanavaswami, a great Tamil mystic, met the sage in the course of that year.

The village of Thiruvasanallur, inhabited by learned Brahmins, echoed with vedic chants, learned discourses and vedantic disputations. Brahmendra, a boy prodigy, brought up in that atmosphere of learning imbibed all knowledge of scriptures quickly in company with other boys of the village some of whom grew with him to wide fame as scholars, saints and poets. Some of his class mates were: Mahabhashya Gopalkrishna Shastri, whom he recommended to the Tondaiman King. Ramabhadra Dikshitar, the author of *Jankai Parinayam*, Ramakarna Rasayanam etc and a great Rama Bhakta and Bridhara Venkatesa Kavi, popularly called Ayyaval. They were all grantees of lands in that village.

Ayyaval, a contemporary of Bodhendra Saraswati, was a great devotee of god Siva. He wrote *Akhya Shashti*, *Daya Satakam*, etc. He had spread the religious practice of reciting God's name. Once on Kartika Amavasya day there was a *Shraddha* ceremony in his house. He was so kind-hearted that he could not stand the sight of a hungry harijan at his door and gave away the food prepared for the *Shraddha*. Although fresh food was cooked, the Brahmin guests refused