

THUS SPAKE SWAMIJI – Volume II

108 Quotable Quotes

of

Pujyasri Swami Paramarthananda Saraswathi



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Note: Swami Paramarthananda has not verified the contents of this compilation. This work has been done with His blessings.

The quotes are based on my class-notes and from the transcription of Swamiji's classes done by other students.



Thus Spake Swamiji...

गुकारस्त्वन्धकारो वै रुकारस्तन्निवर्तकः।

अन्धकारनिवर्तित्वात् गुरुरित्यभिधीयते॥

Gukārastvandhakārō vai rukārastannivartakaḥ

Andhakāranivartitvāt gururityabhidhīyatē

The local light will remove the external darkness whereas knowledge will remove the internal darkness. And the person who removes the internal darkness called ignorance through knowledge is called a *guru*.



Thus Spake Swamiji...

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥

akhaṇḍamaṇḍalākāraṃ vyāptaṃ yena carācaram
tatpadaṃ darśitaṃ yena tasmai śrīgurave namaḥ

I worship that guru who has taught me **That** (*tat padam darśitam yena*), which is the **Ultimate Substance** of the entire cosmos (*akhanda mandala ākāram*); and which pervades (*vyāptam*) both mobile living-beings and stationary inert entities (*cara and acaram*).



Thus Spake Swamiji...

Why is Guru's feet worshipped?

Guru's feet represent the path taken by the teacher which is the path prescribed by the *Vedās* - the *vēdika mārgā*. The two feet also are symbolic of '*parā vidyā*' and '*aparā vidyā*'.



Thus Spake Swamiji...

Benefits of *Karmayogā* (4S):-

1. **Self-esteem;**
2. **Serenity;**
3. **Setup-harmony;**
4. **Spiritual growth.**



Thus Spake Swamiji...

Five Capsules of Vedāntā:-

1. I am of the nature of eternal and all pervading Consciousness.
2. I am the only source of permanent peace, security and happiness.
3. By my mere presence I give life to the material body and through the body I experience the material universe.
4. I am not affected by anything that takes place in the material world and in the material body.
5. By forgetting my nature I convert life into struggle and by remembering my nature I convert life into a sport / entertainment.



Thus Spake Swamiji...

Five features of Consciousness:-

1. Consciousness is not a part, product or property of the body.
2. Consciousness is an independent entity which pervades and enlivens the body.
3. Consciousness is not limited by the boundaries of the body.
4. Consciousness continues to exist/survive even after the death of the body.
5. The surviving Consciousness is not accessible because of the absence of the body-medium.



Thus Spake Swamiji...

All the Upanishads are meant only to raise the aspirants from the 'jīva-jagad-Īsvara' triangular-format to the 'Ātma-anātmā' binary format. All the Upanishads are struggling to achieve this purpose, using the 'lever / jack' of *mahāvākyam*. A serious student should appreciate this, make proper use of the Upanishads and raise himself from the *Vyavahārikā* level to the *Pāramārthikā* level.



Vedantic Acronyms coined by SPji

CCC	Calmness, Cheerfulness, Confidence.
CLASP	CLaim of ownership, Anxiety, Special Prayers.
ERG	Earned and Ripened Grace
ESNS	Ekam, Sāram, Nīthyam, Sathyam.
FIR	Frequency, Intensity, Recovery time.
OMACT	Objects of experience, Materialistic, with Attributes, Changing, Temporary.
PORT	Possessions, Obligations, Relationships, Transactions.
SOP	Situations, Objects, People.
TDS	Thought Displacing Skill.



Thus Spake Swamiji...

Freewill is there for all *jīvās* (living beings) including animals etc. But in other living beings they remain suppressed / passive. Only in a human being that freewill gets expressed / active.



Thus Spake Swamiji...

Atma jnānam alone is the best
armour to face the AK-47 bullets
coming from *prārabdha*.



Thus Spake Swamiji...

Not only Hinduism – but all religions
must accept that all religions are valid.



Thus Spake Swamiji...

According to *Vedāntā*, our deep-sleep-state is a temporary experience of *mōkshā*. That is why in this state everyone uniformly experience *ānandā*. There can be 'unhappy-waking' or 'unhappy-dream', but can never be an 'unhappy-sleep' (if you do sleep) ! ☺



Thus Spake Swamiji...

The word '*Advaitam*' will negate only a '*second pāramārthika sathyam*'. The word '*Advaitam*' will happily allow any number of '*vyavahārika sathyams*' and any number of '*prādibāsika sathyams*'.



Thus Spake Swamiji...

Appearances can be deceptive. You cannot find out from the picture whether it is a 'rising sun' or 'setting sun'.



Thus Spake Swamiji...

When we say '*Ātmā is nirgunam*' – it does not mean *nirgunam* is yet another superimposed attribute of *Ātmā*, but the very nature / *svarūpam* of *Ātmā*. *Ātmā* does not **have** *nirgunam*; *Ātmā is nirgunam*. But the *nirgunatvam* is not self-evident; otherwise, the *saguna* superimpositions would not have happened.



Thus Spake Swamiji...

Just as, even though the rope is evident as '*This is...*', but the ropeness is not evident. If ropeness is also evident, then there would not have been any superimpositions (like snake, *mālā*, streak of water, crack in earth etc..). Therefore, although *Ātmā* as *chaitanyam* is evident, *Ātmā's nirgunatvam* is not evident. The *nirgunatvam* of *Ātmā* is revealed by *Saṣṭrā* by knocking-off the *sagunatvam-s*.



Thus Spake Swamiji...

Vedāntā is not about understanding or discovering a new thing, but about correcting the misunderstood *Ātmā*. Only one simple correction is required with regard to my understanding about myself. If I make the necessary correction it will make a huge, radical change in my attitude at four levels - towards me, the world, God and mokṣā. And the change of attitude is *mokṣā*.



Thus Spake Swamiji...

The 4 phases of bhakti: - 1. *Bhagavān* is a person (Beginner *bhaktā*); 2. *Bhagavān* is universe (developed *bhaktā*); 3. *Bhagavān* is consciousness (Greatest *bhaktā*); 4. That *Bhagavān*, the consciousness is **I AM**. (*Unāni*).



Thus Spake Swamiji...

Many people have desire (for *mōkśā*), but no opportunity. Many people have opportunity, but no desire. Only a few people have both.



Thus Spake Swamiji...

If you wrongly understand the *kāranam* status of Brahman as the 'real status', then it is '*parināmi kāranam*'. If you correctly understand the *kāranam* status of Brahman as temporary, deliberately superimposed, compromised, as though, seeming status, then it is '*vivārtha kāranam*'.



Thus Spake Swamiji...

I alone am the projector of this waker's world (*jāgrad prapanchā*) with the help of my *māyā shakti*. I also project a world within this world (*svapna prapanchā*) with my *nidrā shakti*. I can also say that I alone "appear" as the dream-objects because they are nothing but a 'bunch of my thoughts'!



Thus Spake Swamiji...

Although I am in the proximity of the mind,
I cannot be contaminated by the mind. It is
like the movie-screen and the movie played
on the screen. *I don't get moved by the
movie!* I use the mind, but I am not the
mind.



Thus Spake Swamiji...

Siśhyā: If *Ātmā* alone is *sathyam* and everything else - including *Guru* and *Śāstrā* – are *mithyā*, then how the *sathyam* can be known through *mithyā*?

Guru: Just as the cow's footprints / hoof-marks do not belong to the cow, but the owner traces the cow (*sathyam*) with the help of the cow's hoof-mark (*mithyā*).



Thus Spake Swamiji...

A crystal in close proximity to a red flower 'appears' as red; but it does not 'become' red. And even when it appears as red, the crystal is colourless. Similarly, even when I appear as *saguna* (with many attributes), I am always *nirguna chaitanyam* only.



Thus Spake Swamiji...

Dvaita differences are experienceable but do not exist. When you make an enquiry with the help of a *pramānam* to prove the difference, the difference will disappear. Example is darkness. Though darkness is experienced, but when you want to analyze darkness and go in search of it with your eyes and light, the darkness disappears. So is the case with mirage water also (Example-2).



Thus Spake Swamiji...

Vēdā never prescribes *mokṣā* as the compulsory goal to be chosen by anyone. But *vēdā* prescribes *dharmā* as compulsory which is living a life of moral and ethical values. Whether you choose *arthā*, *kāmā* or *mokṣā* as your life's goal, *vēdā* only prescribes that the means chosen by you to achieve it should not violate the *Laws of Dharmā*.



Thus Spake Swamiji...

Mokṣa is the discovery of self-fulfilment by which we convert *artha*, *kāma*, and *dharma* into a luxury rather than a necessity. We learn to enjoy them in their presence without missing them in their absence. This inner freedom is *mokṣa*.



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Thus Spake Swamiji...

Meditation / *upāsanā* is important to discipline the mind, refine the mind, and make the mind available to me whenever I want. For receiving, retaining, assimilating and reaping the benefit (of the knowledge), my obedient mind is necessary.



Thus Spake Swamiji...

An object of attachment gives me disturbance when that object goes away, or about to go away, or may go away. An object of aversion gives me disturbance when the object of aversion has come, or going to come, or may come. *Rāga vishayā* disturbs by departure. *Dvesha vishayā* disturbs by arrival.



Thus Spake Swamiji...

There are two extreme groups of people. Some are attached to rituals and they would not come to *vedāntā*. Some others never enter *yajnā*, *dāna*, *tapā*. What is intelligence? Enter, purify and get out. And after getting out you should do *vedānta sravana*, *manana*, *nidhidhyāsana*.



Thus Spake Swamiji...

The dream-world is experienceable, transactable and useful in dream [ETU]. But still it is *mithyā* only, since it has only borrowed existence from the 'observer-waker'. *Vedāntā* says, so is the case with this waker-world also, since it has only borrowed existence from *Ātmā* – the '*sākshi chaitanyam*.'



Thus Spake Swamiji...

The experiencer experiences everything without doing the job of experiencing. Else, it will come under '*kriyā*'. The experiencer (Brahman / Absolute Reality / *sākśhi chaitanyam*) experiences all by mere presence.



Thus Spake Swamiji...

A *Karmayōgi* has a world-view which can be presented in a Triangular Format of *Jīva – Jagat – Īśvarā*.

A *Jnānayōgi* has a world-view which can be presented in a Binary Format of *Ātmā – Anātmā*.

A *Karmayōgi* becomes a *Jnānayōgi* by “Format Conversion.”



Thus Spake Swamiji...

Your struggle is caused by self-misconception. The misconception is caused by self-ignorance. These three put together is called *samsārā*. You live in a 3-storey building consisting of self-ignorance, self-misconception and self-struggle. *Mokshā* is end of human struggle as it gives freedom from all these three.



Thus Spake Swamiji...

Because unreal is always born out of ignorance, negation of unreal is possible only by negation of ignorance. Negation of ignorance is possible only by production of knowledge. Production of knowledge is always possible only by a '*pramānam*'. Therefore, *mithyā* can be negated only by '*pramānam*'. An action can never negate/eliminate a *mithyā vastu*. Neither beating with a stick, nor chanting of '*garuda mantrā*' will eliminate the rope-snake. 😊



Thus Spake Swamiji...

For *mokṣā*, I need not 'get' something; I only need to 'drop' something (the superimpositions upon me).



Thus Spake Swamiji...

There are certain things that will naturally go away by aging – like our hair, teeth etc. But ignorance alone is the only thing which will not go on its own. It will go only by gaining knowledge. ☺



Thus Spake Swamiji...

In many theologies, in many other religions, God is defined as a person elsewhere, beyond the Universe. In fact, science lost faith in religion only because of the definition of God as 'a person' located in 'a place'. Veda never defined God that way. Veda defines God as the invisible, inherent and intelligent principle [***3i principle***], because of which all the things of the universe, or factors of the universe, are functioning in a harmonious manner.



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Thus Spake Swamiji...

Although we talk about cause and effect relationship, actually gold and bangle are not two related substances because there is no second 'thing' called bangle. Bangle is only a second name of gold and not a second substance. Similarly, *mithyā* is not a second substance but a second name of the same substance called *sathyam*.



Thus Spake Swamiji...

A *dhārmic* person has got a 'golden *samsārā*'. Occasionally if some *adharmā* is inadvertently done, it creates guilt. To a limited extent guilt is good to improve ourselves. It is an excellent repairing mechanism. But, thereafter, you need to transcend guilt, because it also is a '*sāttvic bondage*'.



Thus Spake Swamiji...

In the *shānti pātā* that occurs in *Taittriya upanisad Brahmānanda valli*, the teacher first prays for *guru sisya raksanam* for communication and to put forward sufficient efforts to study. Also there is a prayer for mutual relationship between *guru and sisya*. Compassion on the part of teacher and trust on the part of student will make the study effective.



Thus Spake Swamiji...

If the student merely says “*I have understood*”, how will the teacher know what he has understood? The student, therefore, has to say something summarizing his understanding.



Thus Spake Swamiji...

An ignorant person is one who has studied *vedāntā* very well, but continues to think the mind as himself. When the mind slips from *Ātmā* he says 'I have slipped from *Ātmā*'. The moment one says so, the meaning of 'I' is something other than *Ātmā*. When I say that I have fallen from the stage, it means that I am not the stage. Whenever a person says that he has slipped from *Ātmā* it means that he has not understood *vedāntā*.



Thus Spake Swamiji...

I should not identify myself with one body. Or, I should identify myself with all bodies. Either way, no problem. But, when I identify myself with a few bodies (people), then it is *samsārā*!



Thus Spake Swamiji...

Normally knowledge will come in tuition only. Only in very rare cases (*yōgabraśtan*) intuition will give knowledge / *muktī*. 😊



Thus Spake Swamiji...

The most powerful and valuable instrument given to me by *Bhagavān* is my mind. If it does not obey my instruction, then it becomes a very dangerous instrument. '*Instruction flouting mind*' is the biggest obstacle to spiritual growth.



Thus Spake Swamiji...

A *jnāni* will say 'I am incapable of slipping from *Ātmā* because I happen to be the *Ātmā*.' Not slipping from the Truth is... remembering that I cannot slip from the Truth because I am the Truth.



Thus Spake Swamiji...

Therefore, the *Srutī* need not do the job of revealing me. It only has to do the job of negating whatever is superimposed upon me. The '*pramānam*' cannot also reveal me because I alone reveal every '*pramānam*'.



Thus Spake Swamiji...

In all other unreal superimpositions (like ‘snake upon rope’, ‘silver upon shell’ etc.,) the ‘*Adiśtānam*’ also is ‘*anātmā*’ / an object. And, therefore, a ‘*pramānam*’ (the eyes - with the help of torchlight) will do both the jobs of negating the unreal superimposition (snake) as well as revealing the ‘*anātmā adiśtānam*’ (rope). But in the case of ‘*dvaita prapanchā*’, it is entirely superimposed upon ‘I, the *Atmā*’ / the subject itself, which no ‘*pramānam*’ needs to reveal because *Atmā* is already self-evident.



Thus Spake Swamiji...

Jnānam is a joint-venture. It is not the total responsibility of Guru alone. Guru can try to communicate in the best manner, but the absorption has to be done by the student. The student needs to be sincere and revise what has been taught before.



Thus Spake Swamiji...

Karmayogā consists of **RIDE**: - **R**educe *adhārmic* activities; **I**ncrease *dhārmic* activities; **D**edicate all actions to the Lord; **E**xperience everything as *Prasāda*.



Thus Spake Swamiji...

Many people are mistakenly quoting the upanishadic *mantrā* that an *upāsakā* after death travels through *śukla gathi*, goes to *Brahma Lōkā*, and reaches *Parambrahmā*. This leads to a wrong conclusion that *mōkśā* can be attained through *upāsanā*. It has to be correctly interpreted thus: The *upāsakā* after going to *Brahma Lōkā* understands that the all-pervading *Parambrahmā* need not be reached; and that *Parambrahmā* is non-different from I, the *Ātmā*. (*Krama mukti*).



Thus Spake Swamiji...

With absolute conviction in *Guru-shAstra vAkyAs*, may you boldly proclaim as follows:-
"I am pure Consciousness. I am the 'Light of all lights'. In my presence alone all other lights can be called lights. I alone can illumine darkness as well. In my presence alone darkness also is experienced. No other light - like sun, moon, stars etc - can illumine darkness because in their presence darkness will be absent.



Thus Spake Swamiji...

The most difficult thing in the creation is listening. We think that when we are talking, the other person is listening.

In fact, when we are talking, the other person is planning his reply.



Thus Spake Swamiji...

Understanding that the whole world is God (*Viśwarūpa ēaśwarā*) takes only one minute. But changing my attitude in synchronisation with the above knowledge requires long *sādhana*.



Thus Spake Swamiji...

We discount *svapnā* as meaningless, looking from the standpoint of *jāgrad prapanchā*. But, what *vedāntā* wants to say is that the *jāgrad prapanchā* also will appear equally meaningless from the standpoint of the 'mahā jāgrad' or *ātma jñānam*.



Thus Spake Swamiji...

Once I understand my real higher nature, my *abhimānā* / attachment / strong holding on to the *sthūla sarērā* and *sūksma sarērā* (*mūrtha* and *amūrtha*) is supposed to weaken. Claiming my higher nature is for loosening the lower 'i' called *ahamkāra*. As 'Aham' becomes *prabalā* (strong), the *ahamkāra* should become *durbalam* (weak).



Thus Spake Swamiji...

Mental conditions belong to the
mind – and not to Me.



Thus Spake Swamiji...

In fact, sanyāsā can be defined as 'mobile phone renunciation'. *"You be mobile, but you don't have mobile!"* Sanyāsis are supposed to be on the move all the time. 😊



Thus Spake Swamiji...

Even though *mokshā* is my very nature, due to ignorance I have disowned my very nature. The *sāadhanās*, therefore, are not to acquire *mokshā*, but to reclaim / reown my very nature. This claiming part is *jnānam*.



Thus Spake Swamiji...

The example given in our *sāstrā* for our searching for Reality is this: - The musk-deer has got the fragrant musk in its own navel. But it will run and run in search of that and die, not knowing that it is within itself. Absolute Reality remains a mystery because the Seeker happens to be that what he is seeking!



Thus Spake Swamiji...

Everything in the universe is nothing but name, form and function. Just as the goldsmith does not produce anything new, but only gives different shapes to the already existing gold. And also gives different names to the different shapes - like chain, bangle, ring etc.



Thus Spake Swamiji...

Saṅkarāchārya writes in *yati pañcakam* - five verses on the glory of this *jñāni sannyāsi* who lives under a tree, who does not have expensive clothes or who has got minimum clothes and who does not know from where the next *bhikṣā* is going to come. We pity such *sannyāsis*, but when interviewed they say, *nandati, nandati, nandatyeva* - "My life is made, I am the happiest person". So, good fortune is *jñānam*.



Thus Spake Swamiji...

'Neighbourisation' .. Make yourself a neighbour to you. For neighbour's problem you are very wise. We are very good advisors to our neighbours because we don't have *abhimānā*.



Thus Spake Swamiji...

Never look for Absolute Reality - either with open eyes or with closed eyes (two kinds of searching)! The experiencer is not available for searching, or experiencing, or meeting, or contacting. Experiencer is available only for claiming as '*I am*'.



Thus Spake Swamiji...

We always experience the world which is very much there before us. We have never seen or experienced something called as "*Brahman*". While it being so, our Vedas makes a bold statement: "*Whatever is ever seen is never there, and whatever is never seen is ever there!*"



Thus Spake Swamiji...

Normally, one cause can produce many effects by multiplication or division. A seed becomes a tree bearing multiple seeds. One amoeba becomes many by division. But, *Thurīyam (Brahman)* is that ONE which can never 'become' two or many – either by multiplication or division. Since it cannot become many, it is neither a cause nor an effect. (*Ajāthi vādhā*)



Thus Spake Swamiji...

From the vision of a *Jnani* no event deserves sorrow as a response. We don't say response is not required – we only say sorrow is not required as a response.



Thus Spake Swamiji...

The world is unreal. What is unreal is experienceable but not countable – like the ₹1000 note after demonetisation! 😊



Thus Spake Swamiji...

Knowing that *Brahman* cannot be known is the knowledge of *Brahman*.



Thus Spake Swamiji...

Any other āśrama you can enter and if it does not suit you, you can come out. From Brahmacharya āśrama you can go to Grihastha āśrama; from Grihastha āśrama to Sanyāsa āśrama. From Sanyāsa āśrama, you cannot come back, because it is a one way traffic; and there are many many miserable sanyāsis not happy with the life they lead, because mind wants change.



Thus Spake Swamiji...

Benefits from *vedapōōrva* (*karmā* and *upāsanā*) can be derived only upon constant practice (*anuśtānam*). Attending 1-week yoga class alone will not give benefit. However, in *vedāntā*, knowledge (of Self) itself will give benefit of *mokśā* / freedom / liberation.



Thus Spake Swamiji...

Jnānam is the most powerful injection which will give 'emotional immunity'. With just one shot of *Jnānam*, life-long the mind will be immuned to *prārabdha* ups and downs.



Thus Spake Swamiji...

I don't have control over the nightmarish dreams. The only way to end the dreamer-problem is to wake up. Similarly, the only way to end the problematic *jāgrad prapanchā* related miseries is to wake up to my true identity. The waker-problem is to be solved by waking up to my *paramātmā bhāvā*. There is no other remedy.



Thus Spake Swamiji...

Sometimes, *jnanam* may be overpowered by past impressions (*pōōrva vāsanā*) despite present knowledge (*vartamāna jñānam*). The job of a *vāsanā* is to generate thoughts in the mind. For a *Jnāni* they are too feeble to get converted into words and actions because immunity is strong.



Thus Spake Swamiji...

The job of *rāga-dveshā* is judging the situation and reacting to the situation. *Karma Yogā* is the only way to dilute *rāga-dveshā*. When it comes, it is immediately neutralised by *prasāda bhāvanā*. First I ask ‘What?’ because of *rāga-dveshā*; then I ask ‘So what?’ because of *prasāda bhāvanā*.



Thus Spake Swamiji...

The 'Projector' cannot be projected because the 'Projector' exists even before the process of projection. Because, only if there is a 'Projector', you can talk about the process of projection. And only after the process of projection, the 'projected' will come into existence. Therefore, all the 'projected-s' are the later-ones; and before that, the 'Projector' solely exists.



Thus Spake Swamiji...

What is real nature is always with me because what is always with me is called real nature. Fire need not work for acquiring heat; sugar need not work for acquiring sweetness.



Thus Spake Swamiji...

Rituals, ethics and scriptural study – these three are the components of our religious life. Many of the vedantic students have got an inferior thought towards rituals. That attitude should go. I am not saying you have to eternally perform rituals, that is also not correct. All three must be judiciously balanced. Many people are doing good in rituals, but they don't lead an ethical life. You should follow a life of values and you should study the scriptures as well.



Thus Spake Swamiji...

I am '*Nirgunam Brahma..*' - from *pāramārthika dṛiṣṭī*; from absolute angle; by excluding *māyā*.
I am '*Sagunam Brahma..*' - from *vyavahārika dṛiṣṭī*; from empirical angle; by including *māyā*.
It is only two *dṛiṣṭīs* and not two *Brahmans*.
Gold and ornament are not two things – but two perspectives of the same thing.



Thus Spake Swamiji...

Initially, you have to practice three important religious karmas - yajña, dāna, and tapaḥ. However, when you practice them, you should not get attached to them because later after purification, you have to renounce them ('*Sangam tyaktvā*').



Thus Spake Swamiji...

I should uplift myself in four stages.
Ahamkāra bhāvā → Jeevātma bhāvā →
Paramātma bhāvā → Sarvātma bhāvā.



Thus Spake Swamiji...

An existent world cannot be negated by śāstrā – because it is existent. A non-existent world need not be negated by śāstrā – because it is non-existent. Then what requires negation is that which is ‘seemingly existent’. Since the Upanishads negates the world, the world comes under ‘seemingly existent’ category.



Thus Spake Swamiji...

When the eyes cannot see the eyes themselves, how can the eyes see the 'Seer' behind the eyes?



Thus Spake Swamiji...

Of the six types of *pramānams*, only the *śhabda pramānam* (*Vedanta sāstrā*) alone can give self-knowledge. Whereas all other five *pramānams* are like spectacles – which will reveal the external world, *śhabda pramānam* is like a mirror. Spectacles and mirror – both are glass only; but there is a difference. One will help me to see outward, the other will help me to see myself!



Thus Spake Swamiji...

The practical use of *ātmajñānam* is dilution of *aḥamkāra*, *mamakāra*, *rāga* and *dvēṣā* – the *duṣṭa chaturṣṭayam*. May you learn to ‘stomach’ all choiceless situations!



Thus Spake Swamiji...

To know about *Kāranam Brahma* the student should study a sleeping person; but in the process he himself should not go to sleep! ☺

[As demonstrated by King *Ajāthaśatru*, the Teacher, to his student *Gārgya*, in *Bṛihadāraṇyaka Upanishad*]



Thus Spake Swamiji...

Sun is called *Vivasvān*, because *विवहः* (*vivahḥ*) means annam / food - which represents energy or nourishment. Therefore *Vivasvān* means the energizer, because we know that the Sun alone is responsible for our food; directly or indirectly.



Thus Spake Swamiji...

yatra etat puruṣaḥ svapiti nāma - when a person is called **svapiti**, in sleep, asleep. **svapiti** means asleep, **puruṣaḥ** means, any **jīvā** or individual is asleep what happens to him? **Hey somya, tadā sampannaḥ bhavati** - he merges in to a state of pure EXISTENCE, **without any individuality**. During **jāgrat avasthā**, I have an individuality, associated with the **sthūla śarīram**. In **svapna avasthā**, I have got an individuality associated with the dream body and sense organs. In **suṣupti**, the sense organs are resolved; mind is resolved; emotions are resolved; **kartṛtvam** [doer-ship] is resolved. Enjoyer-ship is resolved. Knower-ship is resolved. **manaḥ, buddhiḥ, citta, ahamkāra**; even **cidābāsā** is resolved. That means, even CONSCIOUSNESS is [not resolved] but, not manifest, because, for the CONSCIOUSNESS to be manifest, what is required? **The mind has to be active!** Therefore, **jñānendriyam, karmendriyam, antaḥkaraṇam, kartṛtvam, bhoktṛtvam, pramātṛtvam** - **all of them are resolved**. Even the **manifest CONSCIOUSNESS**, called **cidābāsā**, is resolved. What remains at the time of sleep? **ONLY ONE THING REMAINS. WHAT IS THAT? I AM EXISTENT. I EXIST BUT I DO NOT EVEN CLAIM, 'I AM EXISTENT'. I EXIST.**

Chandōgya Upanishad – 6.8.1



Thus Spake Swamiji...

**न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः
तत्त्वज्ञानात् परं नास्ति तस्मै श्रीगुरवे नमः**

na guroradhikaṃ tattvaṃ na guroradhikaṃ tapaḥ
tattvajñānāt paraṃ nāsti tasmai śrīgurave namaḥ

There is no Truth greater than guru's teaching. There is no *tapā* or *upadēsā* or *sādhanā* greater than listening to the teaching of the guru. There is nothing superior to the Truth given by guru's teaching. To such a guru, I offer my worship.



Thus Spake Swamiji...

Rope as a rope does not frighten. It frightens only when it appears as a snake. Similarly Advaitam is ever secure. Dvaitam alone causes fear. We experience 'temporary advaitam' during our deep-sleep state. Just as when I am in deep sleep, I am not afraid even if a cobra is on my body!



Thus Spake Swamiji...

What is the difference between space and directions? 'Conditioned space' is direction. Sunrise is a condition. The space conditioned by the rise of the sun is called as East. Consequently, all other directions emerge. Without *suryā* it is called *ākāśā*; with *suryā* it is called '*daśa diśā*' (ten directions).



Thus Spake Swamiji...

You have struggles. Your struggle is caused by self-misconception. The misconception is caused by self-ignorance. These three put together is called *samsārā*. You live in a 3-storey building consisting of self-ignorance, self-misconception and self-struggle.



Thus Spake Swamiji...

In the olden days, as all were studying the *Vedās*, the vedic letters (*samhitā*) / *mantrās* were taken for invoking the 'Totality' for meditation. Whatever our mind is soaked in / what is valued by you, that has to be taken as the symbol for meditation. Suppose you are a cricket fan and all the time watching cricket, cricket..., then you may take the three stumps as *Virāt*, *Hiranyagarbhā* and *Antaryāmi*, and do *upāsanā*! 😊



Thus Spake Swamiji...

Dropping *ahamkāra* and *mamakāra* - which is called internal *sanyāsā*, is dropping ownership and controllership. We do not own or have control over anything. We are only **users** and **contributors**. Everything is owned by and every event is controlled by *Bhagavān*.



Thus Spake Swamiji...

Vedā does not want to talk about spirituality for majority of humanity. Therefore, in the initial part (*vedapōōrva bhāgā*) it talks about fulfilling material / worldly desires and solving worldly problems.



Thus Spake Swamiji...

“There was an interesting article in Readers’ Digest, Nov 99 issue, you should all read that. Prayer is a powerful healer. They have scientifically experimented it, they don’t know how it works, but they find that belief in God works wonders.”

(Source: Swamiji’s article “Are the scriptures scientific?” published in ‘**Vedaneri**’ – May ’15, 2017 (A Tamil monthly publication by Swami Chidbhanananda Ashramam, Vedapuri, Theni - 625531.)



Thus Spake Swamiji...

The whole *Vedāntā* is like a jigsaw puzzle. Each piece covers one aspect. The student has to rearrange all the pieces and discover the solution: '*Aham Brahmāsmi*'.



Thus Spake Swamiji...

Just as the mirror is compulsory for seeing your own face, *vedāntā* is compulsory for seeing your own nature.



Thus Spake Swamiji...

A wave looks upon itself as incomplete as long as it thinks that it is a wave. The moment the wave revises its thinking, it understands that 'waveness' is only an incidental aspect which is subject to arrival and departure, and that its real 'ness' is not 'waveness' - but it is 'wateriness'.



Thus Spake Swamiji...

“Which smeller will smell what kind of smell, with what smelling instrument?” Only when the smeller-smelt-smelling instrument divisions are there, then only the smell-knowledge is possible. When there is only one division-less *Ātmā*, who is the knower? What is known? What is the knowing instrument?



Thus Spake Swamiji...

Q. When the dreamer wakes up, will he meet the waker or not?

A. After waking up, the dreamer does not meet the waker, but discovers that he *is* the waker.



Thus Spake Swamiji...

Working for poornatvam is samsārā.

Working with poornatvam is mōkshā.

In other words, mōkshā is converting
'for' into 'with'.



Thus Spake Swamiji...

Just as the internet is indicated by 'www' (World Wide Web), the interdependent cosmic network of the universe is indicated by the three aspects: *adhyātmam*, *adhibūtham*, and *adhideivam* – 'aaa'. 😊



Thus Spake Swamiji...

Saśtrā need not 'give' *mokṣā*. For *mokṣā* there is one obstacle – the misconception. Therefore, *Saśtrā*'s attempt is to knock off the misconceptions like 'I am bound' / 'I am a *sādakā*' etc., from the intellect.



Thus Spake Swamiji...

**अनेकजन्मसम्प्राप्तकर्मबन्धविदाहिने
आत्मज्ञानप्रदानेन तस्मै श्रीगुरवे नमः ॥**

**anekajanmasamprāptakarmabandhavidāhine
ātmajñānapradānena tasmai śrīgurave namaḥ**

With my guru's teaching of *ātma jñānam* all my binding, *samsārā* causing, *sancita*, *āgāmi* & *prārabdha karmās* are burnt down, which *karmās* were acquired through many past *janmās*. To that guru, I offer my *namaskārams*.