

“Om Namah Sukhaya ”

“ Om Namo Nanave ”

**THE GOAL IS ONE, THE PATH IS ONE
BLISS IS THE GOAL
THREAD OF BLISS IS THE MEANS**

(A brief survey of talks of His Holiness Atmananda
Swamiji, Manihal-Sureban, Dt. Belgaum)

Patron :

Shri S. M. Holeyannavar
Manager,
District Co-operative Union Ltd., Dharwar

**SHRI ATMANANDA ADHYATMA
PRAKASHAN**

**At : HANGARAKI Post : GARAG Tal. & Dt.: Dharwar
(Karnataka, India)**

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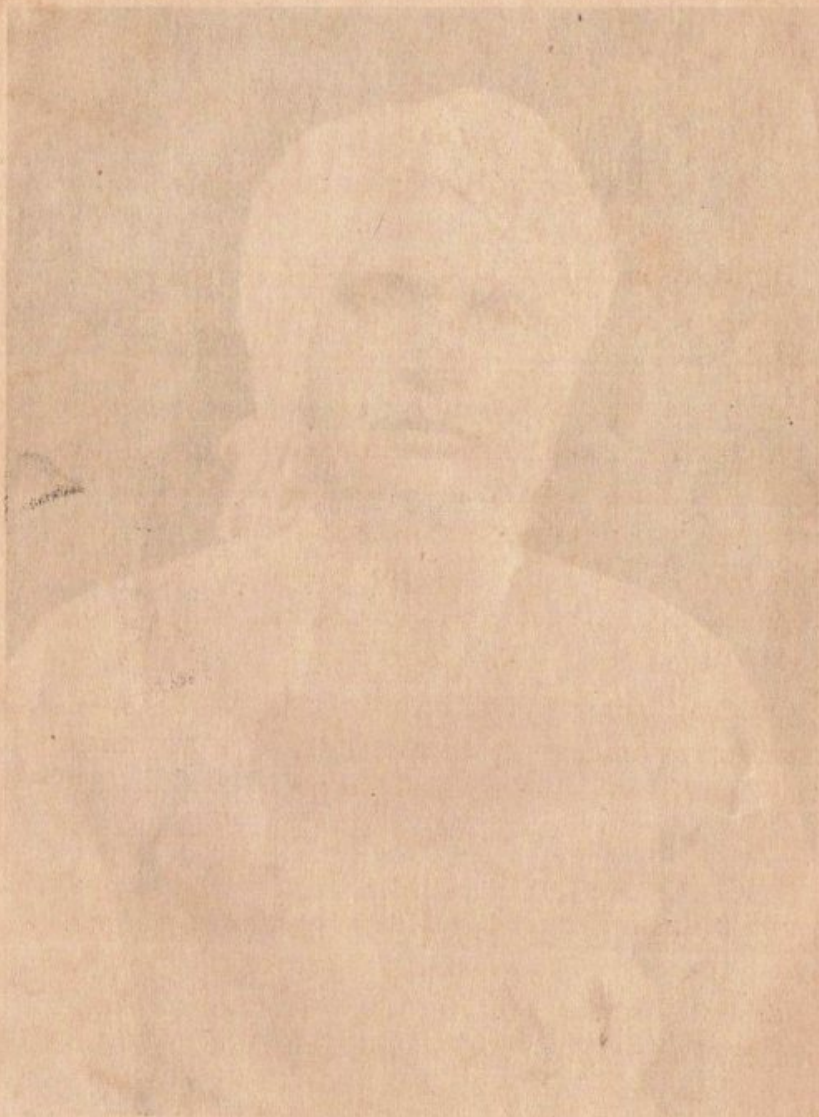
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His Holiness Atmananda Swamiji
Manihal-Sureban
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Brief Life Sketch of

SHRI ATMANANDA SWAMIJI

Shri Swami Atmananda was born in 1904 in rich Paknak Reddy patil family, at Manihal-Sureban, a village in Ramadurg taluka of Belgaum District in Karnataka. He had spiritual bent of mind since his childhood. He lost his mother when he was four years old. His father was a realised soul and was called by the name Shri Swami Shivananda of Nagnur-Gadag. He realised his real nature of existence-Knowledge-Bliss by recollecting the experience of his first intuition. Shri Swami Shivananda dedicated his whole life for preaching vedanta in Karnataka. Shri Swami Atmananda was brought up by special care of his father, Shri Swami Shivananda. When Shri Swami Atmananda was a boy of primary and secondary school, Shri Swami Shivananda (his father) was attaining super-conscious state which lasted days together many times. Shri Swami Atmananda passed B. A. (English, Sanskrit & Ancient Indian history & culture) degree in 1930 and M. A. (Ancient Indian history & culture) degree in 1932 from Banaras Hindu University. Then by the special encouragement and guidance of his father and due to his efforts of his past life to know

his real nature, he determined to attain superconscious state. All power, riches, luxuries and fame were left aside without a murmur. He spent all his time for spiritual sadhana of abidance of his real nature. In 1936 he married a very pious lady by name Devaki. She co-operated during his spiritual sadhana in all ways of his likeness. He had two sons and two daughters. The second son expired when he was a college student. Now his son and two daughters are quite pious and moral in their householder's life. He is a realised soul. He is preaching vedanta philosophy since forty years, to all people, for the welfare of the world. He is one of the great apostles of Vedanta philosophy. He is extremely polite even to the lowest. He is always cheerful. His main teachings can be summarised as follows. "Man is desiring happiness through his own experience of happiness of first intuition. No knowledge of scriptures is necessary to attain self-realisation. Universe is a mental creation which is non-existent. Universe is insentient and is of the nature of unhappiness. So all learning about Universe is quite useless. You are happiness yourself. But, you have forgotten your real nature of happiness. Your real nature is not affected by the three states of experience i. e. waking, dream and deep sleep. These three states are mere appearances (the creation of nescience) on your real nature, having no real

existence at all. You can recollect your real nature of happiness and abide in it. To attain one's own real nature, the attainment of superconscious state is absolutely necessary. Only by attaining perfect control over the senses and transcending the sleep one becomes qualified to attain superconscious state. Man is an architect of his own fortune. His own intuition is his own preceptor. Merely change in dress or leading a life without a wife cannot make us to attain our real nature. So to recollect our real self and remain as the self is the only way."

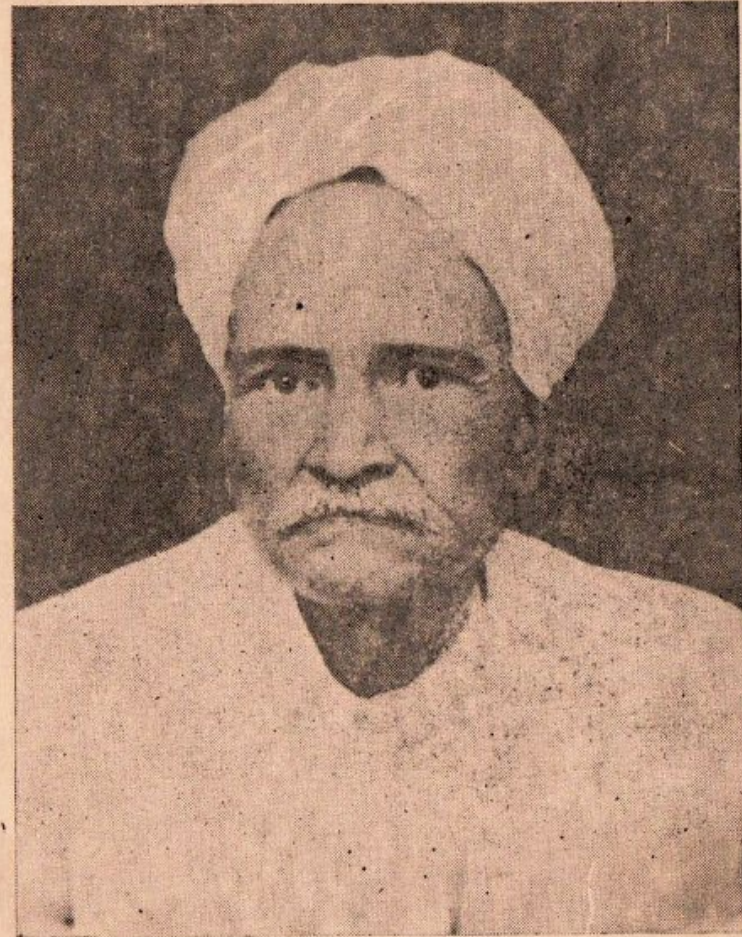
—*Publisher*

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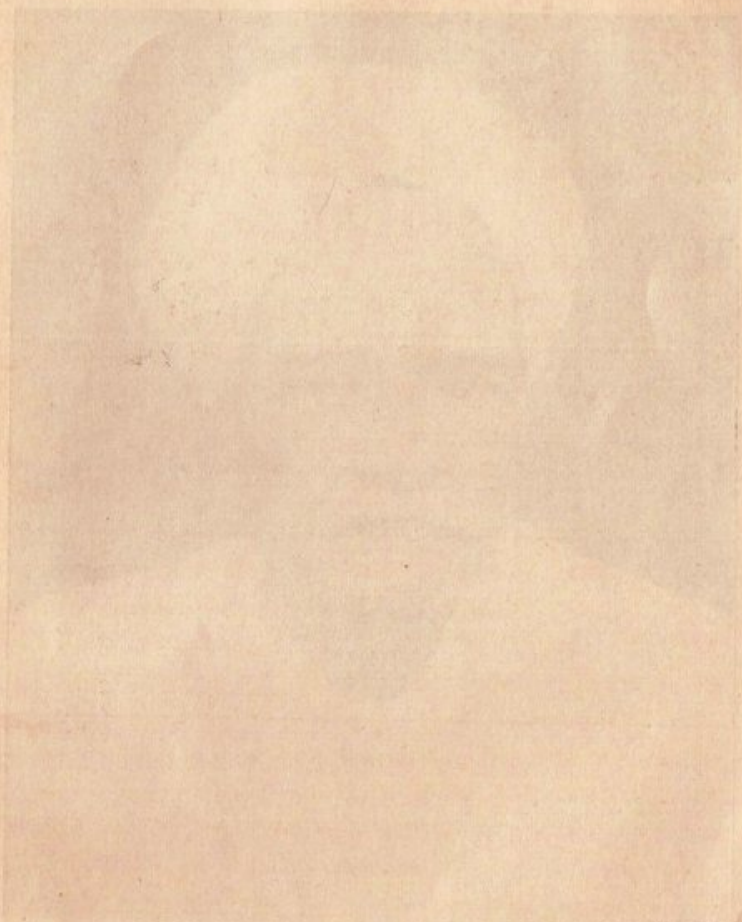
Om Namah Sukhaya

Om Namo Nanave



This publication is dedicated to revered memory of
Shri Maritammappa Hanumappa Holeyannavar
of Nagnur

Tq. Navalgund Dist : Dharwad



The publisher is indebted to several friends for their generous contribution towards the printing of this book.

...and sense of knowledge or bliss. no sense of doing anything, no sense of being. The prakriti is a mere appearance on the self-existent, unchanging, uncreated consciousness. The prakriti cannot change or point in any way. The individual soul exists as...

THE GOAL IS ONE AND THE PATH IS ONE

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THE original consciousness is as it is, never changing in any way. The individual soul has for its very first knowlode or conciousness that I am that original conciousness-existence-bliss. Individual soul is a reflection of original conciousness in the internal means, a most subtle purified modification of prakriti. The means in first intuition is most subtle (mayathanu) and most purified state or modification of prakriti in the process or procedure of creation, having no turbid elements of prakriti, which are suppressed to the utmost degree. In first intuition there is no nescience. There is no other evidence in first intuition. First intuition is immediate knowledge, without any media in any form of individual Person, thing, reasoning or analysis, language, words or world perception, God or any agency, no space, time and causation, but intuition independent of anything else. There is none in first intuition, no triads, no other thoughts, no words, (scripture) ouch

form, taste and smell, no senses of knowledge or action, no sense of doing anything, no sense of breathing. The prakriti is a mere appearance on the self-existing, unchanging, uncreated consciousness-bliss. The prakriti cannot change or pollute it in any way. The individual soul forgets as it were some-how, its first intuition and becomes extrovert on account of adjunct. Though forgetting as it were its origin, it retains its knowledge of intuition of bliss faintly as the means being now extrovert and polluted by turbid elements of prakriti. The whole process of creation and creation are only in the prakriti and the individual directs its attention to subtle and gross effects or modifications of prakriti. The adjunct carries on fourfold work in different forms, namely mind, intellect, chitta and ahankara, when the individual becomes extrovert with its adjunct and assumes the gross and subtle bodies (namely anandamaya, vijñāna-maya, manomaya, pranamaya and annamaya koshas i. e. different sheaths). The state of first intuition is beyond all these sheaths i. e. it transcends all these. There is no sense of any of these in first intuition, not even a bit. When the individual assumes annamaya sheath, the sense of breathing and other external actions begins i. e. the sense of functions of five pranas, the five senses of knowledge and five senses of action.

Bliss has been partially forgotten but not completely. If it had been forgotten completely without any trace of its being left, it could not have been desired for. None can forget the experience of bliss of first intuition, but one may forget where, how and when about intuition of bliss. One may forget worldly objects and the knowledge thereof. None can make one know bliss anew, newly or afresh. The very

first known thing to a being is bliss. Man is seeking happiness on the basis of his first intuition, but not on the basis of external or internal agency or others' instruction or preaching. So no preceptor or world preceptor exists in one's own intuition of bliss. Intuition does not require any other proof. It is perfect in itself. Only that which is known and remembered can be desired for, if wanted. Bliss is known during first intuition, it can be remembered as it is partially forgotten or forgotten as it were and it is wanted because it is source of the individual. The desire for bliss arises in beings as they have partially forgotten it and they are away from it. Even the lower animals have the experience of bliss in their first intuition. The beings human or other go to sleep of their own accord in accordance with their own intuition of bliss. No body has taught them bliss of first intuition and the state of deep sleep. So one should not depend upon any thing for happiness other than one's own first intuition. That which did not exist in first intuition has nothing to do with intuition. So we need not take that as evidence or help or guide which is not existing in first intuition. Everyone knows bliss through intuition and none is required to deliver learned orations on bliss to teach it. Remembrance and recollection of first intuition are the two factors of the method or the means for attaining eternal bliss irrespective of education, caste, creed, tradition, faith, forms, formalities, sex, age, climate or country etc.. The remembrance of bliss is not of the fact learnt or heard from others but of one's own first intuition. Man has intuition of bliss, existence and awareness knowingly or consciously. He expresses his knowledge of bliss with pure awareness of it in the

waking state. That is why he wants to be knowingly happy and not unknowingly happy as in deep sleep or in the states caused by sleep producing intoxicants such as marijuana, L. S. D. etc.

The first known thing to a being is not wife or husband, son or daughter, father or mother, the five elements or the productions of five elements, nor does a being arise from any of them. All beings or individual souls have not come from sense objects but from bliss. The individual souls live with the aim of attaining bliss. So a being is not satisfied by returning to any of them, on the other hand the being becomes disgusted with any and all of them, even the body which one wears. All these, hence are not bliss. They are not desired for by a being who is discriminative. All beings know bliss intuitively or by intuition in the first instance and not by the objects of senses. Externals become the objects of senses only when one becomes extrovert and directs attention through senses of knowledge towards external objects. The first known thing to a being is bliss and not any externals. So a being has to return to bliss to end the journey, but not to any sense objects. On the other hand one gets worried of all sense objects whatever they may be, in the long run or in the end after enjoyment, for they are not joy or bliss.

One has to remove everything that seems to have stuck to one due to nescience. Nescience and its various effects seem to affect one when one is in the state of mundane wakefulness. In reality it is not so. One is always one only. One has to remove the false under-

standing by dispelling nescience which seems to cover one's existence or one's reality. The nescience appears to be on account of not understanding one's own reality. The nescience appears on consciousness and envelops the same consciousness. It creates distorted visions, the dream, deep sleep and the waking states and makes the individual to perceive these to be really existing and the really existing consciousness as non-existing as it were. Consciousness is always the same, never changing in any of the states of effects of nescience. It is only nescience that displays or exhibits diversity endless on the eternal truth. One loses as it were one's own reality though existing on it, the substratum. One identifies oneself with externals extraneous to one's own real nature. This makes one to seek bliss in sense objects which are mere insentient creations of the mind, deluded. This may be called as the state of one's paradise lost.

Man forgetting his real nature of bliss tries to be happy in thousand and one ways through senses and sense objects and through intoxicants etc. The senses and the sensory objects are created things and they are perishable and insentient. Sensual life results in tiresomeness or weariness, sometimes much more disaster and gloominess, but very scarcely a bit of satisfaction, that too a passing sensation and the last result is misery only. So the sense objects are boredom and serfdom and not spiritualism, not bliss. Sensual life abounds in misery, is an obstacle to the realisation of real bliss, and to the knowledge of reality. The impressions regarding sensual pleasures agitate the mind and stimulate one to run after sensory objects. At the end of every day's journey one becomes tired, no doubt,

but one does not take into consideration the result of day's journey and goes to bed generally hoping to become successful and happy the next day in future. Again the same and similar procedure is followed the next day to become happy and the result is also tiresomeness or weariness. Human beings are generally engaged and engrossed in the wine in the form of infatuation for sense objects, taste, smell etc. A child is not so much attracted by external objects of senses of knowledge as a grown up person is. Attraction from external objects increases in proportion to the knowledge of and infatuation for the externals. The basis for this attraction is the wrong understanding that bliss is found in and obtained from the sense objects. The state of bliss is one's own first intuition i. e. one's own real nature.

Happiness felt due to real discrimination and dispassion makes one realise that the mind is calm and peaceful when it is disentangled and detached from worldly affairs. This again propels one to recollect one's first intuition of perfect bliss and then further makes one realise one's own real nature with absolute certitude or certainty.

Moral equipment along with development of sharp intellect is quite essential. It may be acquired gradually but it is a must, otherwise the impurities of intellect cannot be shed off and so one cannot attain superconscious state to realise one's reality. Only a pure heart can make intuitional experiments regarding reality. Observance of moral rules gradually takes one higher and higher in renunciation. When this observance of moral rules is yoked to

discrimination, it will lead to dispassion which again is a must for one's introversion. Then introspection would naturally ensue which in its turn would impel one to make intuitional experiments. This leads to self realisation through the attainment of fourth state

One may require a preceptor or may not according to individual qualification. It depends upon the study of one-self in the past or present life. One may begin the study of one's own self with immediate remembrance and recollection of impressions of past study in previous life and proceed further and attain perfection or one may approach a worthy preceptor to have guidance on the way of reality. No hard and fast rule can be laid down regarding the requirement of a preceptor or non requirement of a preceptor.

One may of one's own accord become a scientist in spiritual field and make researches in it for one's own self. So one may put one's experiences to the test of intuition. One may propose some hypothesis for oneself for attaining eternal bliss and put it into crucial test of intuition and accept the same as valid if it stands the test of intuition or one may receive the guidance of one established in one's own self and follow it with one's own crucial test of intuition. Any way it varies with individual's qualifications. The self realised one's only can and may help on the way to bliss eternal. What is the use of following the foot steps of only those who are wandering aimlessly on the outskirts of impregnable thorny mountains, not knowing the right path of retreat? The self realised ones help the aspirants by making them recollect their first intuition.

Some very exceptional souls may not require any preceptor. They realise their real nature by recollecting their first intuition. Even when one receives instructions from a teacher, one has to give up all that, realising that no instruction exists in first intuition. One has to follow the thread of bliss of first intuition. Instruction from others is secondary. All this is the work of discriminative mind.

Dispassion arises in one's heart. An ascetic is one who retires or returns back from the world and the worldly to his heart finding no happiness in them. Heart of retired soul is monastery, not merely a building or cottage erected in wilderness. Wherever and however the body be, it is dispassion that goes to make asceticism. Asceticism does not depend upon any external insignia, neither dress, nor color, nor the dwelling place of the body. But asceticism depends essentially on absolute desirelessness for external and internal objects. So an ascetic is one who has maintained dispassion unswervingly in one's own heart irrespective of caste, creed or color. One may be with wife, children etc. i. e. family or without it. That is a different matter altogether.

Matha does not mean a building away from the haunts of people in general, but it is a dwelling place of one who is established in eternal bliss, for matha means eternal bliss. It may be taken as an example of transferred epithet, from a man in eternal bliss, to the building where such man dwells. No external symbols or insignia can indicate that such and such a person is in eternal bliss or has attained eternal bliss. One may dwell in a palatial building or in a

cottage as one's pecuniary matters allow one to do so. Bliss is not a compound, a mixture, nor a chemical effect, nor a particular state. It is an entity itself. So it cannot be dispelled by anything external which is mere show of illusion. The self-existent can never be represented by a created thing i.e. universe. None can create or produce it by any means whatsoever in any laboratory. Bliss is not a production in any way of the four forms of production.

Mind is controlled by discrimination and dispassion and practice constant. So constant practice of discrimination as to what is blissful and what is not, as to what is permanent and impermanent, and what is true and untrue etc. can be carried on. This leads to dispassion. So dispassion through discrimination is the only way to calm the agitated mind. Dispassion happily controls the mind. Dispassion is the immediate, categorical and concomitant remedy to make one happy.

After all it is the mind that wants to be happy and not the soul or the self which is ever bliss perfect itself. Mind has to attain eternal bliss but not the skull, knee bones, forest or clothes. The mind has to perform austerities and to be purified of its dross to attain eternal bliss. But the skull, knee-bones, forest and clothes have not to perform austerities or penance to get themselves purified of the dross namely desire, anger, greed etc. to attain eternal bliss.

Remedies originating in indiscrimination and nescience can never remove misery. The insentient actions like controlling breath cannot remove ignorance or erroneous

supposition, because they are themselves productions of ignorance, for example the effects of darkness cannot destroy or remove darkness. Silver appears on the mother of pearl to blurred view or sight in shady places or at a distance. But there is no silver at all. This wrong understanding of silver in place of nacre can never be dispelled by any actions except that of understanding in its right form or right understanding as the thing is. Actions done in misapprehension cannot remove the absurdity of knowledge. The curtain of forgetfulness which has covered as it were one's reality has to be cast aside by right knowledge of the self, the substratum which is ever resplendent, unalloyed bliss.

The higher state of renunciation is the destruction of the ego. The ego is its own enemy. It makes itself heaven or hell. If it becomes introvert and stands still and steady, it attains its own heaven, and if it gets extrovert and becomes agitated, it is doomed to hell. To be happy one has to renounce extroversion and distraction of mind through destruction of impressions by discrimination and dispassion. So a renunciate is one who has renounced extroversion and distraction of mind and not one who merely changes dress or color of dress, ways of living, places of living, articles of food, keeping or increasing all the while fashionable ways of life. One may go on changing one's ways of life like weather cock suitable to the fashions of the day. But this is not renunciation. When the desire for enjoyment of worldly and otherworldly objects ceases, then only mind becomes calm. One has to find out whether one is happy eternally irrespective of externals. What

renunciation is there if one depends upon externals for one's happiness? One has to neither depend upon external objects, nor upon internal ideas or thoughts of externals, casting off everything that has been caught internally is the main point in renunciation. The sense or feeling that one has renounced everything has also to be renounced in renunciation.

Knowledge of universe is no knowledge, for it does not dispell nescience which seems to envelop one's self and makes one unable to realise one's self. The knowledge of one's self leading to liberation is true knowledge. Self is bliss. Bliss is even and not uneven. Knowledge of mundane matters however extensive and intensive cannot dispell nescience which is the root cause of misery. One in thousand realises that nescience is the root cause of all misery. It is very rare to find a man putting forth sincere and earnest efforts to realise his own self, for he is so strongly enamoured of the beauty of external things, that he can scarcely dream of the self.

Usually it is said in almost all quarters that one should retrace one's steps back to the origin and that one should go by the way one came, but it is very rarely realised that one has come from the reality, the bliss and has to trace one's steps back along the path of bliss to the origin, bliss and has to end one's journey or pilgrimage in bliss absolute.

The first intuition is learnt by oneself. One's own real nature is partially forgotten by oneself. The three

states, deep sleep, dream and waking are created by one self. The body consciousness is learnt by oneself. That the sensual indulgence is of the nature of happiness is learnt by oneself. So one has to deliver oneself or one has to attain redemption or deliverance from the bondage of birth and death by oneself, with the help of recollection of one's own first intuition of bliss-consciousness-existence.

The soul has neither to go anywhere, nor has to become anything. For name sake it is said that it has to make return journey. It is said so, only with reference to the feeling 'I' or false 'I' which seems to arise on the soul, bliss-consciousness-existence, due to nescience apparent. Metaphorically it is said so. In truth, only the misapprehension or mis-appearance of 'I' due to apparent nescience or the mask of apparent nescience has to be cast off. The reality is always the same everywhere, no change is brought about in it by the appearance of nescience and the feeling 'I' on it. It is ever resplendent.

'I' (the reality) is one and the same for all times, for all beings, in all states everywhere. It is first and foremost name of all. There was none to name one as 'I' in first intuition. But it assumes innumerable different forms in dream and waking due to different innumerable forms of the adjunct nescience which is an appearance on the origin or substratum of all beings. So the 'I' appears to be different in various modified forms of the adjunct nescience. So the variety of 'I's of the same 'I' appear. The adjunct nescience is one and the same in deep sleep to all beings and it is even and not uneven and becomes an object to

them all with or which possess the instrument called "Mayavritti" in deep sleep. The state of deep sleep may be taken as ajnana samadhi without any modifications. As all beings possess the same instrument Mayavritti in deep sleep they enjoy deep sleep uniformly with the same monocular. Again all express the same experience of deep sleep uniformly when they come to the waking state with different minds. The common modified state of Mayavritti of deep sleep is now changed or modified into innumerable various forms called minds. They express that they enjoyed perfect bliss and they did not know anything except enjoyment of bliss. Nescience in the form of not knowing anything becomes object to all beings with "Mayavritti" as an instrument of deep sleep. 'I' is the same always but the adjuncts differ statewise. The adjuncts being turbid and dirty in dream and waking states, the beings also seem to differ from one another. The different adjuncts of beings of dream and waking states merge as it were in their cause namely nescience in deep sleep.

Rest or peace obtained through intoxicants is no peace. For it is transitory and unhealthy. Intoxicants in any form namely opium, drinks, L. S. D. etc. destroy the physique and physical and mental health. They deteriorate physical body, mental and physical energy. Habits of these intoxicants increase and strengthen. One wastes away lot of money for these habits. They cannot satisfy the hunger for rest and peace. If these habits are once formed, it is difficult to give them up. They become obstacles even to sleep. Mentally one becomes insane. There is every opportunity of one becoming mad in sticking to these

habits. They can never give natural rest or peace just like sleep. Sleep is healthy as it removes the day's weariness or tiredness naturally, while the intoxicants produce weakness though it appears apparently that they yield rest. In comparison to bliss of first intuition they are no where. Even the bliss of deep sleep is transitory in comparison to that of first intuition. Even sleep does not lead to eternal peace. Then what of these intoxicants which carry away one still more to vast wilderness of darkness and ignorance. The thread of first intuition leads one to eternal peace, and light or wisdom of reality, wherein one abides in bliss forever and neverending.

Now just a word about meditation. Let one put questions to oneself "who am I?" "whom to meditate upon?" etc. To find out answers for these questions one has to look into one's constituents, if any and see whether there is anything different from one. If there be no constituents of which one is made up of and if one is whole, then there is nothing to be thought over and meditated upon. Again if one wants anything other than oneself, then one must be not a whole, but an incomplete entity and so one has to make oneself whole by securing others required to make one whole. In that case the mingled ones, must separate from one another one day or other, for they would be things in time and space abiding the rules of causation, so not eternal. All this is the calculation of the mind. If one is made to realise one's own first intuition leaving the knowledge of externals through senses which are extrovert naturally, one becomes absolutely certain that one is one. So there is no question of medita-

tion. The first thing is, then to see, who the meditator is. There is neither meditator nor the meditated upon, nor the meditation. Neither the knower, nor the known, nor knowing. I am that I am i. e. peace abides.

If there were ignorance there could not have been that first intuition that 'I am existence-consciousness-bliss.' Ignorance appears as it were on that substratum later than the first intuition some how. So ignorance is taken to have a beginning and not without beginning. It has beginning and end. There is no Moolavidya or ignorance in the sat or existence. It could never have been removed if it were really existing. It is removed by vidya or knowledge. So it is later appearance later than first intuition. Existence-consciousness-bliss is always one and the same without any second to it. All the world and worldly are later imaginations of the mind, the subtler effects of prakriti or maya an appearance on existence-consciousness-bliss. Turiyatma with 'Mayathanu' the subtlest and purest means is witness to this maya and its subtle and gross effects. This witness also gets oneness and identity with its origin and this witness-feeling also disappears. The origin existence-bliss-consciousness alone remains.

There is no bondage, no samsara in one's first intuition. So there is no necessity of removing it. If there were any bondage in reality, then the problem arises how to remove it. But there is no bondage at all. So no bondage, no removal. The feeling of bondage and its removal is only an illusion. Illusion itself has no characteristics of its own. Illusion is after all illusion. If it had any characteristics, it could have been a thing in itself.

having real existence of its own. So man has nothing to do to be really happy forever but to recollect his first intuition and be as he is ever.

All theories and doctrines regarding removal of bondage or the world and worldly or mundane existence for attaining eternal bliss or the reality may hold good if there be worldly bondage. It is man's erroneous supposition regarding his reality that has given rise to so many theories. They may be called religions, philosophies, theism, atheism, mono-theism, polytheism, henotheism or any ism. Man without turning his attention towards his own reality of unchanging bliss which he ever desires for, gropes in darkness building up so many theories for attaining eternal bliss. In truth there is no worldly or otherworldly bondage. In first intuition no theory, no ism, no sophies, etc. exist. There is mere simple consciousness that 'I am bliss-existence.' All theories, creeds, faiths, isms, all paraphernalia etc. formed in mundane waking state crumble down when one enters deep sleep. All these appear to the wise as mere pains-giving diseases like rheumatism, which are dissolved in deep sleep. Man simply worries about so many issues which have scarcely anything to do with eternal peace. What propriety is there in engaging in so many isms which are of no avail, even when going to sleep or sleepy mood. Better leave off all these aches similar to headache and be still as one is. No quarrels, no battles, no wars, no discussions, no conferences etc. exist in first intuition. With whom to confer, with whom to discuss, what theories, about what. What to control, whom to control, where to control, by which to control

where there is none else. There is no prakriti or maya, nor its effects, no ignorance, no erroneous supposition. More blood has been shed, more fights have been fought, hand to hand, mouth to mouth from time to time in the name of religions and isms-aches-and pains, than in the name of worldly affairs. It is just like taking out a bandicoot from excavating into a mountain. All the aches (pains) can be cured only by the medicine of discrimination, dispassion and being still as one is—the panacea for all these diseases, the diseases of becoming.

The root cause of rebirth is love along with hatred (or likes and dislikes) for the world and worldly. This is due to ignorance of one's own self. The ignorance leads to erroneous supposition and this leads to other causes of bondage. The wheel of loitering in the three states of ignorance keeps itself moving in the cycle of birth and death. The impressions for the world and worldly are to be annihilated by discrimination and dispassion as they are created by non-discrimination and non-dispassion. The ignorance of one's own self is to be annihilated by coming back to one's first intuition with 'maya thanu' wherein one realises one's oneness and identity with the original consciousness—existence—bliss, where ignorance is shattered to pieces and disappears altogether. No question of rebirth as the root cause, ignorance is taken by root or is uprooted completely without leaving any trace of its working in any way.

When the mind subsides in deep sleep, there are no senses, no body, no sense objects and no sense enjoyments.

If the mind does not work, where does the world or universe exist and to whom does it exist? It is all mind's play due to erroneous supposition. The so called universe does not exist without mind and beyond mind. The mind merges as it were in deep sleep in ignorance and the individual merges as it were in his own reality. But these two are not extinct completely in deep sleep. So the individual with the extroverted mind, creates his own universe, the body, senses, sense objects etc and is caught in the net of senses, sense enjoyments, objects of senses, sorrows and miseries through erroneous supposition, as mentioned above.

It is the mind that creates the dream universe. No external agency created the dream universe and asked the individual to work, enjoy, suffer etc in dream. When the dream disappears due to withdrawal of mind to whom does the dream universe exist? The individual may remember the dream but the dream does not exist for him, no suffering, no enjoyment, etc of dream. In the dream, the universe is created by the mind, the mind forms, possesses and maintains number of impressions, tendencies, inclinations etc. but all of them disappear as soon as the dream is gone. They may be remembered for some time but are forgotten later on.

It is the mind that has created its own bondage and that alone has to be released itself from bondage. So deep and strong is the covering of ignorance for the individual soul as not to allow him to think over his own bondage, caused by his own imagination. Even then it is absolutely

certain that the individual soul can in this very human form make effort and find out that he has neither bondage nor liberation, that he is pure consciousness. There is no other entity to cause him bondage or liberation. When there is 'I' there is bondage. whenever there is no 'I' there is liberation. The liberation is to 'I' only and to none else. All creeds, castes, religions, yogas exist when 'I' exists, but when 'I' disappears, to whom do they exist? Thus thinking let one be still and consciousness. Many dreams occur and disappear, many sleeps come and go, but 'I' is the same, never changing with any of them. Dreams are remembered in wakings, but their existence is no more and they are taken to be false, while the wakings are not at all remembered in dreams. Both dreams and wakings are imaginations. Similar is the case with different lives, one life does not exist in another. The 'I' may take as many lives as it likes and as many kinds of lives according to its actions and impressions, but they are imaginations, all the imaginations of individual 'I', for when this 'I' subsides there is no life or there are no lives. The events of one life and property or possessions alive or otherwise do not come to another life, not even remembered. Why then worry about them. All lives are just like passing shows, as unreal as dreams. Ghosts or spirits, sometimes tell you their remembrances of possessions, events etc. of their previous or past lives, which have become dreams to them. They cannot possess them again in their life of ghosts. Some times very scarcely some persons tell you events, places, father, mother etc. of their past lives, which have become dreams to them. Then why worry about the present which becomes a dream one day.

A being does not get up or arise from any object of sense knowledge every day, but from the temporary abode of bliss i. e. deep sleep. Again after enjoying bliss in the temporary abode gets up and engages in the same and similar business of getting objects of senses for enjoyment and the routine goes on till the end of life mundane whatever form of body the being puts on, the body of human beings or beasts or birds, plants, worms or reptiles. But the being is not at all satisfied with anything in any of the bodies, however much the enjoyments be. The ultimate aim and end is eternal bliss. So the journey of a being ends, when the being returns to the origin, bliss bereft of any adjuncts like deep sleep or sense enjoyments. They have to resort to the thread of bliss the path and end their journey by running along it. It may be called by any name but it is the one and the only path by which the beings have come, by which they have to return and there is no other alternative.

After development of the body in the womb, individual soul enters the body with the subtle body carried by the vital breaths through Brahma-randhra, the soft part in the centre of the middle of the head. So some aspirants practicing Hathayoga control their breath with deep breathing, make it pass through the Sushumna nadi and retain it in Brahma randhra at the time of leaving the body and at last go out of the body through the Brahma-randhra. They attain Brahma loka for the enjoyment of bliss of that loka, which is just like deep sleep. After the expiry of the period of bliss there, they have to return back to mundane world, due to the decay of their merits, after

the enjoyment of bliss in that loka. So it is not jivanmukti (liberation while alive) as the impressions in the subtle body are not destroyed. The impressions are formed in the subtle body (with the reflection of consciousness, supreme.) The subtle body is carried by vital breaths from one gross body to another. Jivanmukti consists in destruction of the impressions by self realisation in turiya. One attaining this does not return back or does not take rebirth.

It is no use to pray. By praying, begging, asking or seeking bliss cannot be obtained. It is not at all necessary to seek nor do anything, but it is necessary to be completely silent consciously, by recollecting one's first intuition.

The consciousness or knowledge of bliss is in the mind or the internal means. The individual soul retains its knowledge or experience of bliss in its adjunct, the internal means from its own first intuition, The consciousness of or knowledge of bliss is not either in the breaths or pranas or in the five senses of knowledge or of action. The five breaths and the senses of knowledge or action have no intuition or experience of bliss as they are gross, later and insentient productions of gross elements of prakriti. The mind, the internal means, though gets turbid by becoming extrovert, still possesses the capacity of having or receiving the reflection of original consciousness-existence-bliss and retains the capacity of understanding and can alone desire for bliss etc. But the five breaths and senses of knowledge and action cannot have any desire for bliss etc. because they cannot possess the capacity of having or

receiving the reflection of original consciousness-existence bliss in them as they are completely insentient. So the desire for sense objects and sense pleasure arises in the mind and not in the breaths and senses, due to wrong understanding that mind derives happiness from sense objects, forgetting as it were its own first intuition of bliss in its most subtle and perfectly purified form i. e. 'Mayathanu'. Erroneous supposition is on account of ignorance of the real nature of the reality. This erroneous supposition is rooted in the polluted mind but not in the breath or senses or in the body. The mind not only partially forgets its first intuition, but also forgets the experience of deep sleep, (when it is in 'Mayavritti' state) In deep sleep there is no slavery at all to senses, sense objects and breaths and their functions. Mind in the form of mayavritti enjoys bliss complete in deep sleep without any reference or slavery to any of them or to their functions. No controlling or otherwise, nothing of the sort of the breaths or senses is felt or done while going to deep sleep or in sleep. They subside in sleep. Even the very knowledge of these subsides as soon as the soothing sensation of deep sleep begins.

Rites, ceremonies, karmas (actions) and upasanas (adorations), external paraphernalia etc, done or performed by the senses and breaths have no bearing on the process of attaining bliss eternal. No sense of these is found in deep sleep. No karma or upasana is necessary to be done to go to deep sleep. The very understanding of waking state drops off or subsides and along with that the activities of that state whether religious or yogic or

scientific to wit, controlling breath, rites, ceremonies, automatically drop off. The individual may possess sound or unsound senses of knowledge or action, it is immaterial in the attainment of eternal bliss. One suffering from Asthma may and can attain eternal bliss if one possesses well purified internal means i. e. Antahakarana. Eternal bliss is attained only by well purified mind alone. It is sine-qua-non. The consciousness of breaths, the senses, either of knowledge or action-of the body and its constituents is quite absent in the state of first intuition as well as in deep sleep. Breaths, senses and their functions etc. are all extraneous to first intuition as well as to deep sleep. They have no place in them. They are all gross productions of gross elements of prakriti. Though some of them seem to be subtle, still they are gross with reference to mind and to the most subtle, most purified adjunct, the 'Mayathanu' the adjunct of first intuition.

Apparent bliss is enjoyed by all beings through sense objects when the mind is still. This bliss also is the reflection of real bliss of one's own self. But it is wrongly taken to be bliss of sense objects. The enjoyer of bliss is the mind with the reflection of consciousness i. e. individual soul and not the senses or vital breaths, since they do not possess consciousness. Mind and its different modifications in different states like dream and deep sleep and turiya have the reflection of consciousness original and enjoy bliss along with reflection. This reflection-consciousness or individual soul is given different names according to different states and adjuncts. So it is the mind that is the means to enjoy bliss and not the senses or the vital

breaths. Mind has to be made quiet and still to enjoy bliss. True yoga consists in quietening the mind through discrimination and dispassion, by destroying the impressions regarding sense objects which are wrongly taken to be givers of bliss.

Yoga is defined as controlling of chitta-vritti but not as controlling of vayu or prana. Vital breath is only a carrier of the subtle body of impressions with individual soul from one gross body to another gross body, lower or higher according to merits or demerits. If it is controlled, the mind may become still and enjoy bliss as long as it is still. But the impressions in the mind are not destroyed. When the stillness of the mind is over, the impressions in it lying dormant in that stillness due to the control of breath awaken or rise up and the individual soul, again falls into the whirlpool of mundane life of sorrows and enjoyments with wrong and strong understanding that the senses and sense objects give bliss in truth. Control of breath does not destroy the impressions of the subtle body, for the impressions are not formed out of not controlling vital breath. If impressions were formed for want of controlling breath, they could have been destroyed by controlling breath. But they are formed for want of discrimination, dispassion, further due to erroneous supposition and ignorance of reality. Just as horses are restrained by holding up the bridles, the functioning of the mind is restrained by controlling the vital breaths. But the zeal or enthusiasm or power of the inner feelings of the mind of horses to run is not annihilated by mere holding up the bridles. Similarly, inner motive power of mind

functioning in the form of the power of impressions is not destroyed by mere restraining the vital breaths, which are like bridles of horses. The impressions of the mind are restrained and hidden in deep sleep, but they again spring or jump up when deep sleep is over and work as before. Similarly when the vital breaths are controlled in Kumbhaka, the impressions in the mind are suppressed and hidden and lie dormant in the mind and jump up again when the breaths come down from Kumbhaka in Brahma randhra and may work havoc in the waking state and may take the individual to (perdition) hell or heaven as the impressions work. One enjoys bliss in deep sleep for the time being when the impressions are hidden along with the mind. Similarly one enjoys bliss through Kumbhaka (checking up) of vitals in Brahma-randhra for the time being as the impressions are suppressed and hidden there. Again on the descent from Brahma-randhra the impressions begin to work. So one may define yoga as the destruction of the impressions of the mind or internal instrument.

Worshipping deities, gods and goddesses has nothing to do with the attainment of eternal bliss. Deities etc. are man's own creations. They have no existence of their own. Man in his erroneous supposition has imagined them in various ways and has given various forms according to his inclinations. They have not come of their own accord with their various forms and stood before him ordering him to pray them for blessings and removal of miseries. They have not asked him to perform different rites and ceremonies to satisfy them, so that they might shower upon him blessings and remove curses. From time

immemorial he has been performing those various rites and ceremonies. In spite of that man is still in miseries and sorrows. Not a whit of them is lessened in any way. On the other hand there is increment. What gods and ceremonies were there in first intuition of consciousness-bliss-existence, when one said to oneself "I am that"? None. So better take hold of the same thread of bliss of first intuition and be still throwing off all those which had no room at all in first intuition.

Religions are all incomings after men. Religion as such is a later production of the mind. When the mind subsides in deep sleep, there is no religion, no body, no world, no gods, no religious ceremonies. Simply one has to revert back to one's pure remembrance of first intuition and be still, that is all. Instead of doing this man has fought numberless battles and wars in the name of religion and happiness from times immemorial and shed blood in immeasurable quantity. Even now in the so called civilized days quarrels, battles etc. are going on in the name of religion. One says that certain religion is world religion and the other says that another is a world religion. This would go on till man becomes wise and turns his attention towards his first intuition. What world was there and what religion, or what world preceptors were there in the first intuition? None. Then why fight simply for nothing.

Giving up body or liberation takes place when the body is living, but not after the body is dead. The individual soul has caught hold of the body with its

adjunct ahankara, but this soul is not affected by changes in bodies. Vital breaths have not caught hold of the body, saying that they are body etc. They are insentient and cannot have the power of understanding and so they cannot know that they are body. The vital breaths or the senses have not assumed the bodies. (Physical, subtle, causal, mayathanu) but the individual soul has assumed these bodies. So the individual has to cast them off by self realisation.

Consciousness is not a creation. Consciousness is self existent. Consciousness cannot create consciousness. There can be no consciousness other than it to know it. Consciousness cannot be known by consciousness. So consciousness (self) cannot be the object of consciousness (self). The insentient cannot create consciousness. The consciousness cannot be digested, destroyed or deformed. The consciousness cannot place consciousness in front of itself, analyse, observe and find out the constituents of consciousness and reconstitute them into consciousness by mixing them in their proper proportions as one does the insentient objects. To be happy one is not required to learn anything anew as one learns thousand and one things in the waking state, nor anything has to be forgotten as it is done in deep sleep. To attain bliss one has to be as one really is and not to become anything else. One has to practice unlearning the learnt knowingly but not merging the learnt as in deep sleep unknowingly. To be silent due to tiresomeness or weariness is one thing and to be silent purposefully and knowingly unlearn the learnt is another thing.

The only qualifications for attaining eternal bliss are the firm determination, strong will, well purified mind which has lost its dross, dirty impressions through discrimination, dispassion and constant practice. Waveless conscious state of mind is the thread or means to study and attain reality. This is a thoughtless state which lies in between two thoughtwaves of the mind, between one thought wave arising and other subsiding. This conscious state is very difficult to attain no doubt, but it has to be attained. It is a peculiar state of conscious mind wherein nothing of the universe occupies it or appears in it, nor nescience takes hold of the mind. Nescience and its effects in the form of waking, dream and deep sleep have no place here in this state of completely purified mind. The real self of man is crystal clear to such a superconscious mind. It is a state of being aware and thoughtless at the same time. One can realise in this state that one is witness to the whole mirage of universe along with body consciousness and 'I' consciousness. This witness state can be taken as jnana-samadhi or the state of the self realised. By attaining witness state one becomes dead sure of the fact that one's real self was not, is not and cannot be affected by any tinge of nescience in the form of three states. This witness state helps one to realise one's reality and vanishes after making one adamant in one's consciousness-bliss. It is a state of enjoying bliss knowingly and there is no soothing sensation of nescience as in the case of deep sleep. It partakes the nature of reality as it transcends the ignorance of deep sleep and its differing modifications in dream and waking. In this witness conscious state one becomes witness to all bodies gross, subtle, causal, even to

mayathanu. The gross body is breathing but one realises that one is not affected by any body. The ahankara maintaining the body sense is transformed into mayathanu which maintains consciousness-existence-bliss leaving aside the three bodies. The knowledge of three bodies becomes null and void due to self realisation and when one descends to ordinary sense of mundane waking of physical body consciousness, one's knowledge of self realisation does not vanish as ignorance has been destroyed by self realisation. One in this witness state does not see even the effects of prakriti. One getting witness state knows all three states to be not sticking to one and forgets them knowingly or consciously.

Study of deep sleep reveals that one is existence-consciousness-bliss. One is dead sure of one's existence in deep sleep. The experience of bliss goes on in deep sleep but it is not known to one that one is enjoying bliss with a peculiar modified state of mind called "mayavritti". Similarly nescience is known to one in sleep but one does not know that one is knowing nescience with "mayavritti". The mayavritti reverts back to the state of waking mind with the impression of complete bliss and of not knowing anything else in that sleep.

The self realised may remain in the state of witness or in that which transcends it i. e. in one's own reality through one's mundane life. One remaining in one's own reality would naturally be dead to the world having no states of nescience i. e. waking, dream, and deep sleep. One who is in the state of witness may become a guide or torch light to other human beings on the way to eternal bliss or

may not, as the circumstances of that particular liberated soul and other human beings that come in contact with him, would decide the situation. It all depends upon mutual circumstances. A liberated soul may lead a quiet life of witness without the contact of other beings or he may come to light and be of great help to humanity.

Turiya is a state of consciousness and bliss pure unlike the state of deep sleep which is a state of nescience and bliss. Turiya transcends the state of adjuncts of deep sleep, dream and waking and the characteristics of the adjuncts of these states. In turiya one is knowingly blissful and in deep sleep unknowingly blissful. In turiya one is perfectly sure and conscious of one's own reality, while in deep sleep nothing is known about one's reality, as one is engrossed completely in nescience or ignorance. In turiya one is witness to deep sleep, dream and waking which are the states of nescience, while in deep sleep one knows nothing of dream and waking states. In turiya one realises that one is completely immune and unaffected by the three states. One finds oneself perfectly immaculate as one's instrument here is completely purified of its dross and partakes the nature of supreme 'I' (consciousness-bliss-existence). In turiya the adjunct has become even due to consciousness, while in deep sleep the adjunct has become even due to the mask of ignorance. One coming to mundane wakefulness from turiya carries on the functions of daily mundane life taking them to be not affecting oneself, just as a juggler plays or exhibits a number of tricks and shows holding them to be false, all the while, as one's ignorance is shattered to pieces. But one coming to

mundane wakefulness from deep sleep is again engrossed in one's former mundane transactions, pleasures and pains, taking them to be really affecting oneself as before, as one's mask of ignorance has not been shattered by merely attaining deep sleep, the state of darkness of nescience. Those who have attained the witness state preach about witness state. Those whose experience is restricted to only deep sleep, preach about deep sleep only.

The first and last or ultimate states are one and the same. While coming from deep sleep to mundane waking state, one passes through the sensation of bliss and gradually or immediately slips down to full waking state. Then one carries on one's mundane duties and functions worldly or spiritual according to one's impressions and tendencies or the mixed ones, as the case may be. One after being worried with worldly transactions traces one's steps back to deep sleep for getting rid of tiresomeness or weariness of waking state. While doing so, one passes defacto through the soothing sensation of bliss, the same or similar to that which one enjoyed, when coming from deep sleep to waking state. The mundane waking state in between two deep sleep states is mere trash and chaff from the point of peace or rest or bliss. It is not only mere trash and chaff but it is defacto mere suffering and weariness or tiresomeness. The very words which one expresses at the end of days journey out of weariness—"Let us have sound sleep" indicate that one attains nothing but weariness as balance, though passing through few seconds of bliss now and then at short intervals, which are mere

appearances or passing shows of bliss. So a wise one desiring for eternal peace, becomes completely tired of dream like states of different lives which are mere trash and chaff and misery. He does not fall a prey to kaleidoscopic vision of life and finding its vanity and falsity recollects one's first intuition of bliss and bliss alone without intervention of nescience and its effects, dream, waking and deep sleep. One reassertains the state of first intuition knowingly, which was attained once, to end one's pilgrimage. No nationality, language, sex, profession, richness, poverty, honour, dishonour, science, scientific knowledge, separate different branches of knowledge or any pairs of opposites exist in soothing sensation of deep sleep or deep sleep. Their difference vanishes and one becomes bliss perfect due to nescience or ignorance. Naturally then they cannot peep into the thoughtless conscious state of first intuition. No idea of caste, creed, science or scriptures remains in first intuition. Only the remembrance and contemplation of that thread of perfect unmixed bliss remain till the feeling of that study or contemplation merges knowingly in ones own reality existence consciousness-bliss, without the sense of time, space, causality etc.

Bliss is as it is, ever constant, eternal entity, never changing, never decreasing, nor increasing, however great number of beings, men, birds, beasts may enjoy it continuously. One enjoys bliss as it is. One does not enjoy bliss after preparing it oneself or after getting it prepared by anybody else, just like sweet meats or edible or drinkable things. Bliss is not the enjoyer, nor enjoyed, nor enjoy

ment. There are no triads, but only existence-knowledge-bliss remains.

It is very difficult to make out who is a liberated soul. But at the same time it is very easy as well to recognise him, for the media for attaining liberation are the characteristics of liberation i. e. discrimination and dispassion etc. It is again a knotty problem to find out whether one possesses these characteristics, for these, de facto, are not external symbols and cannot be detected. They pass detection. That is why you find a great number of fake ones and become disappointed after a long time of personal contact with those fakes and frauds. There are many who go by the name of saints, but they are destitutes, sycophants or parasites, sometimes they gather smattering knowledge of philosophical terms and terminology, masquerade as great saints and defraud people in general. That is why it is usually said "Sin is committed under saintly brow". Genuine saints or liberated souls are difficult to find as said above. Only genuine liberated souls and saints can cater to the moral and spiritual needs of humanity. The fakes and frauds being far away from the bliss of God or self realisation, defraud people in general by dry discussion of various schools of philosophy and make their living of loaferdom. People in general should be aware of such fakes, frauds or hypocrites.

The two main characteristics (discrimination and dispassion) of real saints are accompanied by conviction, patience, compassion and similar virtues. The real saints have transcended the three ordinary states and have

attained the fourth state through discrimination, dispassion and introversion. Mere intellectual analysis and dry discussion of three common states namely deep sleep, dream and waking cannot stand one in good stead in the attainment of reality or eternal bliss. At the most they make one perfect in the art of news-report or information of reality, an expert member of information bureau regarding reality. One would be a laddie in the broth. Mere intellectual training or advancement is not sufficient in self realisation. One may be or become an intellectual giant, at the same time a pigmy in matters intuitional. One may secure highest score intellectually but at the same time only a zero morally and spiritually or even some points below zero.

Observance of morality involves the primary state of renunciation or self denial. Primary state of self denial is sine qua non for co-operation in any and every sphere of society. Every individual in society has got to sacrifice something of individual selfishness to run the human society smoothly. If this is not done, individual interests clash among themselves and bitter struggle for existence would spring up. Self abnegation at least in some degree is quite essential even for a joint family to work smoothly. It is the back-bone of joint family system. If a family runs on the principle of self-abnegation, it can look to the welfare of the individuals. If not the joint family would naturally fall a prey to disruption. Tall talks of universe as a family are carried on in season and out of season almost on platforms-religious, economical, social, philosophical, administrative which and where not, but

all to nothing, but hypocrisy and self aggrandisement rule the day. It is usually said "If one gets fresh milk every day, why one should keep a cow?" Disruption of human society would be the result. Needless to draw attention to pages of world history, for it is known generally in every quarter that humanity is suffering heavily due to the lack or looseness of observance of moral rules. Renunciation begins at home. Charity begins at home. Truth is truth or honesty is honesty, every where, at all times and with all individuals. How is it possible for humanity to rise to spiritual heights, when it is not ready to put into practice or observe even the Alpha and Beeta of spiritual principles i. e. moral rules? -let alone the omega of spirituality.

Self abnegation is to be put into practice sincerely and earnestly by humanity. So this practicable principle of self abnegation, the foundation stone of morality and happy life is to be taught from the very childhood, to attain the birthright of humanity i. e. eternal bliss here and now. Oneness of soul or Atman is to be brought home to individuals or individual souls. Discrimination as to what is good and what is bad to one is the corner stone of morality. Mere external compulsion and thrusting the pills of morality into unwanted throats would not yield desired fruits. One should make oneself sure of the fact that greedy attachment to transitory worldly objects and circumstances leads to unending misery. The desire to enjoy the worldly objects with intention of becoming happy eternally is the root cause or the source of misery. If this fact takes roots in one's heart,

one is forced to thought as to why one should yield to sensual pleasure and attach to sense objects simply for falling a prey to misery, why one should inflict pain on others simply for facing misery or suffering more and more, why one should incur the ill will of others and why one should not refrain from inflicting pain on others and be at peace and do good to them.

Man is a rational being and so he can use his rationality to his good or welfare. One desirous of attaining eternal peace has got to make use of one's rationality in right direction as to sift the right from the wrong, the good from the evil, the changing, from the unchanging, the eternal from ephemeral etc. This can be done by one in human life alone and not in the lives of other beings. Food, sleep and procreation etc. are common to all beings—human or other. But rationality is the differentiating characteristic of man from other beings. If man does not use this characteristic of his in right direction, he would be no better than a beast or a demon.

Observing the moral and spiritual rules, one becomes qualified to attain spiritualdom, if not one descends to loaferdom.

May every one enjoy eternal bliss.

Publications of
Shri Atmananda Adhyatma
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