

Sādhana-pañcakam
Pujya Swamiji's transcribed talk

This is the eighteenth part of the serial article, continuation from July 2022 newsletter.

NEED FOR CONTEMPLATION

Brahmaivāsmi vibhāvayatām; may you appreciate, through contemplation, the fact, 'I am indeed Brahman.' This is *nididhyāsitaḥ*, a fact to be contemplated upon. Contemplation is needed if *śravaṇam* and *mananam* themselves are not enough. They are enough, if you have all the things necessary, like complete *viveka*, total *vairāgya*, adequate *śamadama-uparama-titikṣā-śraddhā-samādhāna*, and also complete *mumukṣutvam*, you are not interested in anything else. If all the inner qualifications are there, then you do not require anything else, only *śravaṇam*. If *śravaṇam* is not enough, then *mananam* will do the trick. By these two alone, will you arrive at the truth. No *nididhyāsanam* is necessary.

But even if *śravaṇam* and *mananam* are there, and you know the true *vastu* as *satyam jñānam anantaṁ brahma*, and that you are that Brahman, there may still be obstacles. Someone will say, 'I see very clearly that I am Brahman, but I have no experience of it.' It is not that you do not experience Brahman. In fact you are Brahman. It is because of you that all experiences take place. Yet some say, 'I want to experience Brahman, I don't feel Brahman.' I ask you, 'How are you going to feel Brahman?' All feelings are Brahman. All thoughts are Brahman. All experiences are Brahman.

Brahman is a matter for understanding, it is not a matter for experience or feeling. When a person says that they want to experience Brahman, it means there is still some kind of feeling inside, a feeling that is opposed to the knowledge, an opposite feeling. That opposite feeling is the feeling of sorrow, loneliness, depression, varieties of things. All of the problems are only psychological.

So we have taken care of the intellectual problem by *śravaṇam* and *mananam*. But this emotional problem is still there. Everyone has to live with their emotions eve-

ryday. Daily you have to face the world and you respond to the world from the emotional mind. The immediate response is always purely from the emotional mind, because Brahman does not respond to anything. Therefore all responses are from emotions and emotions seem to have their own being. This is an old problem. It is called *viparīta-bhāvanā*, an opposite feeling. It is not that you have to experience Brahman, rather that there is something which obstructs your vision. Your understanding seems to be clouded. It is not clear because of your own emotions.

REMOVING ALL OBSTACLES

If your understanding itself is doubtful or if there is understanding but it has some *pratibandhaka*, obstacle, then you have to remove that obstacle, the *viparīta-bhāvanā*. The *ātmā* is Brahman. *Ātmā* is not the *deha*, body and yet the *ātmā* is taken to be the *deha*. Why? Because you have to live with the *deha*. In fact, you have to live with two *dehas*, namely the *sthūla-deha*, gross body and the *sūkṣma-deha*, subtle body. The term *sūkṣma* includes your *aśanāyā* and *pipāsā*, hunger and thirst, *prāṇa*, good and bad health etc. It also includes the mind and its moods. The *sthūla-deha* means physical pain and the like. All these do not disappear even if you have knowledge and therefore you live with them. When you live with them, you have to identify with them. Unless you identify with the body, you cannot get up. That is why you do not get up in deep sleep, because there is no identification with the body at that time. You may argue, 'Swamiji, some people do get up.' But they do not get up in deep sleep, they get up in dream. They are called somnambulists, sleep walkers. Something happens and the person comes to the physical body and walks all around. He is called *ubhayataḥ prajña*.¹⁰³ The *śāstra* recognizes that kind of somnambulism. It is another type of reality, a reality between *prātibhāsika*, subjective reality and *vyāvahārika*, objective reality.

So as long as you are alive, you have to identify with the body. Identification with

¹⁰³ नान्तः प्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञाघनम् न प्रज्ञं नाप्रज्ञम् (Māṇḍukyopaniṣad 7)

the body does mean that there is *aham-buddhi*, the I-notion in the body. The body becomes 'I' then, which is okay. The I-sense is also present in the mind. Without the *ahaṅkāra*, ego, you cannot see that I am the *draṣṭā*, seer and the *mantā*, thinker. It is true for a *jīvan-mukta*, as it is true for anybody. The problem is when the 'I' is also the body. For a *jñānī*, the 'I' is not the body. Therefore, 'I' is not judged based upon the body, mind and so on. But if the obstacle is there, you judge yourself. Pain is there because 'I' is being taken as only the mind or body. So in spite of *śravaṇam* and *mananam*, there is *viparītabhāvanā*. How are you going to eliminate this *viparīta-bhāvanā*?

GIVE UP WRONG NOTIONS

Dehe'hammatirujjhyatām; may you give up this idea that 'I am the body.' The author says now that you have done enough *śravaṇam* and *mananam*, you should do *nididhyāsanam* in order to eliminate the *viparīta-bhāvanā*. *Nididhyāsanam* is seeing that, 'While the body is me, I am not the body. The mind is me, but I am not mind.' There is no other *nididhyāsanam*. Therefore, *nididhyāsanam* means that you should solve the problem where the problem is. The problem is between *aham* and the *deha*, namely *dehe aham-matiḥ*, the idea that 'I,' the self, is the body. *Ujjhyatām*, may you give up this idea, this notion.

How do you give it up? *Brahmaivāsmi vibhāvvyatām*; by appreciating that you are Brahman.¹⁰⁴ May you contemplate on this properly. But what does 'properly' mean? *Ātmā* is not available for contemplation. How are you going to contemplate that you are Brahman? Here you require an *ālambana*, support, in the form of some words. By repeating, 'I am Brahman?', will you understand the truth? What is Brahman, what does it mean? So you have to use words to understand Brahman: 'Reality, all-existence, all-knowledge, fullness, purity, intelligence, unqualified wholeness, all that is here, the source of the entire universe, the basis for everything, the witness of all.'¹⁰⁵

¹⁰⁴ ब्रह्म एव अहम् अस्मि इति विभाव्यताम्

¹⁰⁵ सत्यम् । अनन्तम् सत्यम् । अनन्तम् ज्ञानम् । पूर्णम् । शुद्धम् । बुद्धम् । मुक्तम् ब्रह्म । इदम् सर्वम् । जगत् कारणम् । सर्वस्य अधिष्ठानम् ।

There are two things involved in this contemplation, the *lakṣaṇa* and the *lakṣya*. These words are all *lakṣaṇas*, implied meanings. You have to see the *lakṣya*, that which is implied. By repeating the *lakṣaṇa* of Brahman, you get to the *lakṣya*. This is *bhāga-tyāga-lakṣaṇa*. For every *lakṣaṇa*, you have to give up the general meaning and go for the implied meaning which is you. So there is some kind of a beginning, meaning *dhyāyati iva*, you are ‘as though’ contemplating. *Dhyāyati iva* is because there is only a beginning, there is no end here. The end is yourself, meaning you bring up the word and suddenly you find, ‘This is me.’ It is very clear and there is no ignorance with reference to that. This kind of *nididhyāsanam* is repeated again and again, *aharahar*, daily, in other words *nitya*, always. ‘I am Brahman.’

Aharahar, daily, can also be taken along with the phrase *brahmaivāsmi vibhāvvyatām*, appreciation of oneself as Brahman. This usage is based upon *dehalī-dīpa-nyāya*, the analogy of the lamp on the threshold.¹⁰⁶ When a lamp is placed on a threshold, its light shines on both sides. Similarly, the word *aharahar* is in the middle of the line, so it can be taken as *brahmaivāsmi aharahaḥ vibhāvvyatām*, may you contemplate daily. Or it can also be understood to mean that whenever the *ahaṅkāra* comes, let it be taken care of.

¹⁰⁶ *Dehalī*, threshold; *dīpa*, lamp.

To be continued...

The human being is aware of himself or herself as a person and in the person, one sees *sukhitvam* (the state of being happy) and *duḥkhitvam* (the state of being unhappy). So there arise such complexes as, “I am *sukhī* (happy)”, “I am *duḥkhī* (unhappy).” All our attempts are to remove *duḥkham*, to remove sorrow by bringing about changes in situations. But the problem is not *duḥkham*, sorrow; the problem is the notion, “*ahaṃ duḥkhī* - I am sorrowful.”

— Swami Dayananda Saraswati