

3 BRAHMAN OR THE SUPREME REALITY

1. Brahman is the last generalisation to which we can come. It has no attributes but is Existence, Knowledge, and Bliss-Absolute. Existence, we have seen, is the very ultimate generalisation which the human mind can come to. Knowledge does not mean the knowledge we have, but the essence of that, which is expressing itself in the course of evolution in human beings or in other animals, as knowledge. The essence of that knowledge is meant, the ultimate fact beyond, if I maybe allowed to say so, even consciousness. That is what is meant by Knowledge and what we see in the universe as the essential unity of things.

2. The Brahman, the God of the Vedanta, has nothing outside of Himself; nothing at all. All indeed is He; He is in the universe; He is the universe Himself. "Thou art the man. Thou art the woman. Thou art the young man walking in the pride of youth, Thou art the old man tottering in his step"

3. Brahman is Sat-Chit-Ananda--the Absolute Existence-Knowledge-Bliss. The phrase Sat-Chit-Ananda means-Sat, i.e. Existence, Chit, i.e., Consciousness, or knowledge, and Ananda, i.e. Bliss, which is the same as Love. There is no controversy between the Bhakta and the Jnani regarding the Sat aspect of Brahman. Only the Jnanis lay greater stress on His aspect of Chit, or Knowledge, while the Bhaktas keep the aspect of Ananda, or Love, more in view. But no sooner is the essence of Chit realised than the essence of Ananda is also realised. Because what is Chit is verily the same as Ananda.

4. We sometimes indicate a thing by describing its surroundings. When we say "Sat-Chit-Ananda" Existence-Knowledge-Bliss. we are merely indicating the shores of an indescribable Beyond. Nor can we say "is" about it, for that too is relative. Any imagination, any concept is in vain. Neti, neti "not this, not this" is all that can be said, for even to think is to limit and so to lose.

5. Brahman is one, but is at the same time appearing to us as many, on the relative plane. Name and form are at the root of this relativity. For instance, what do you find when you abstract name and form from a jar? Only earth, which is its essence. Similarly, through delusion you are thinking of and seeing a jar, a cloth, a monastery and so on. The phenomenal world depends on this nescience which obstructs knowledge and which has no real existence. One sees variety such as wife, children, body, mind, only in the world created by nescience by means of name and form. As soon as this nescience is removed, the realisation of Brahman which eternally exists is the result.

6. You are also that undivided Brahman. This very moment you can realise it, if you think yourself truly and absolutely to be so. It is all mere want of direct perception. . . . Being again and again entangled in the intricate maze of delusion and hard hit by sorrows and afflictions, the eye will turn on itself to one's own real nature, the Inner Self. It is owing to the presence of this desire for bliss in the heart, that man, getting hard shocks, one after another, turns his eye inwards-to his own Self. A time is sure to come to everyone, without exception, when he will do so-to one it may be in this life, to another

after thousands of incarnations.

7. All this universe was in Brahman, and it was, as it were, projected out of Him, and has been moving on, to go back to the source from which it was projected, like the electricity which comes out of the dynamo, completes the circuit, and returns to it. The same is the case with the soul. Projected from Brahman, it passed through all sorts of vegetable and animal forms, and at last it is in man, and man is the nearest approach to Brahman. To go back to Brahman from which we have been projected is the great struggle of life. 2

8. He who is beyond the senses, beyond all touch, beyond all form, beyond all taste, the Unchangeable, the Infinite, beyond even intelligence, the Indestructible-knowing Him alone, we are safe from the jaws of death.