

“Om Namah Sukhaya”

“Om Namo Nanave”

**THE LIFE AND TEACHINGS OF  
SWAMI SHIVANANDA OF  
NAGANUR-GADAG**

*Patron :*

**Smt. Radhakka Huvappa Bellikandi  
Sureban, Dist. Belgaum**

**SHRI ATMANANDA ADHYATMA  
PRAKASHAN**

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

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## **THE LIFE AND TEACHINGS OF SWAMI SHIVANANDA OF NAGANUR-GADAG**

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Stray notes of **Shri Swami Atmananda**  
of Minihal-Sureban, Ta. Ramadurg  
Dist Belgaum, the son of **Shri Swami Sivananda**  
of Naganur-Gadag

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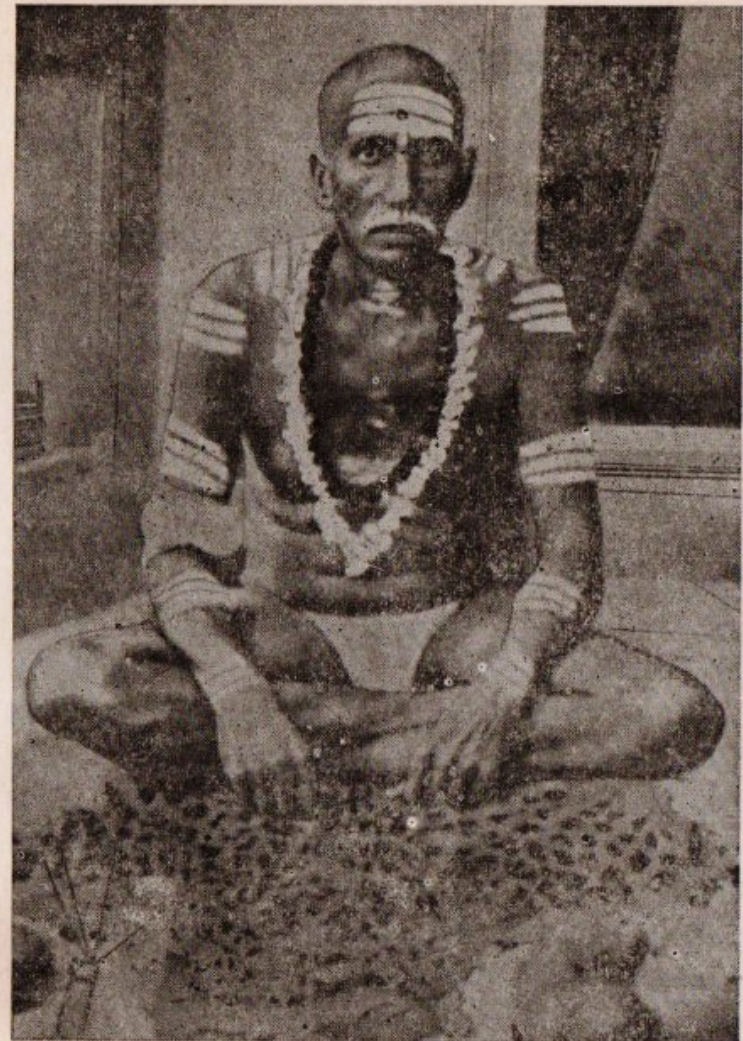
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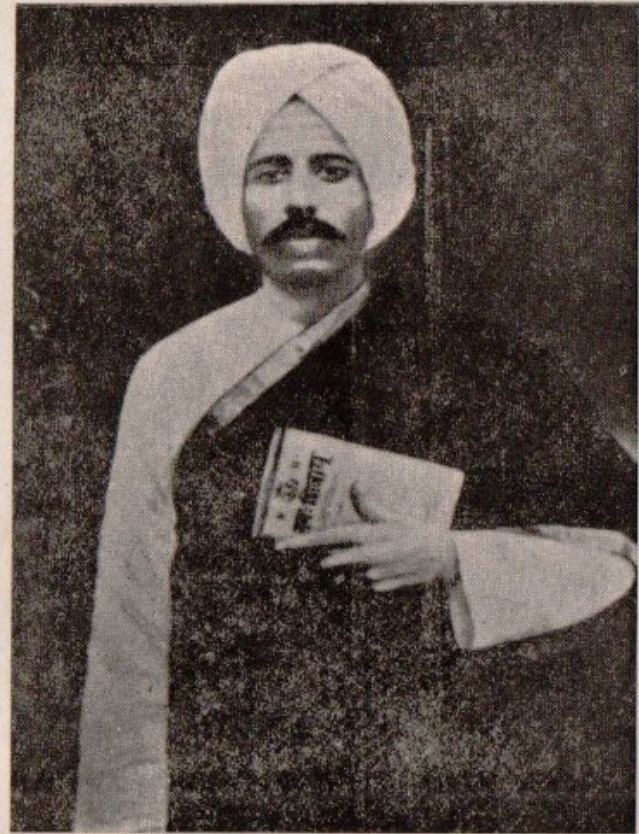


**SHRI SIVANANDA SWAMIJI**

Naganur-Gadag

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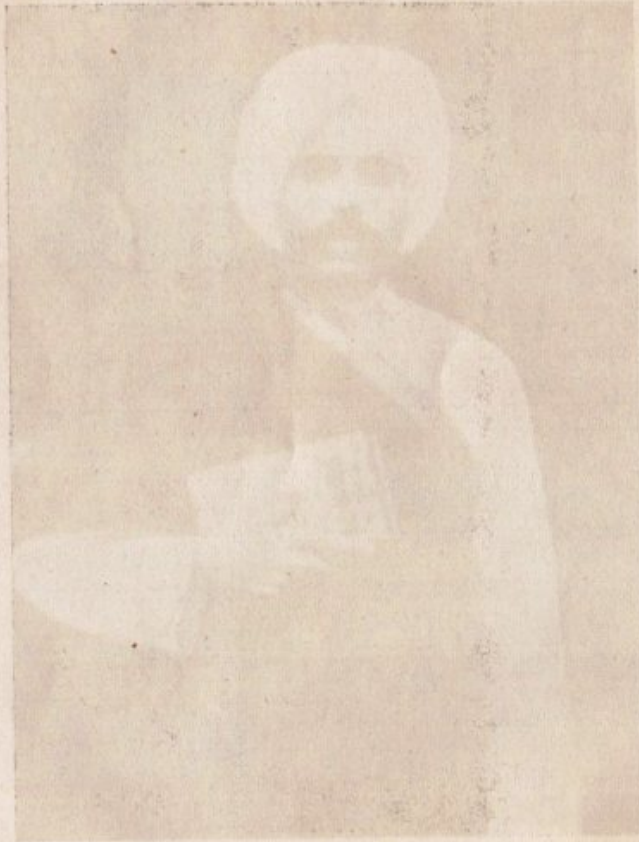
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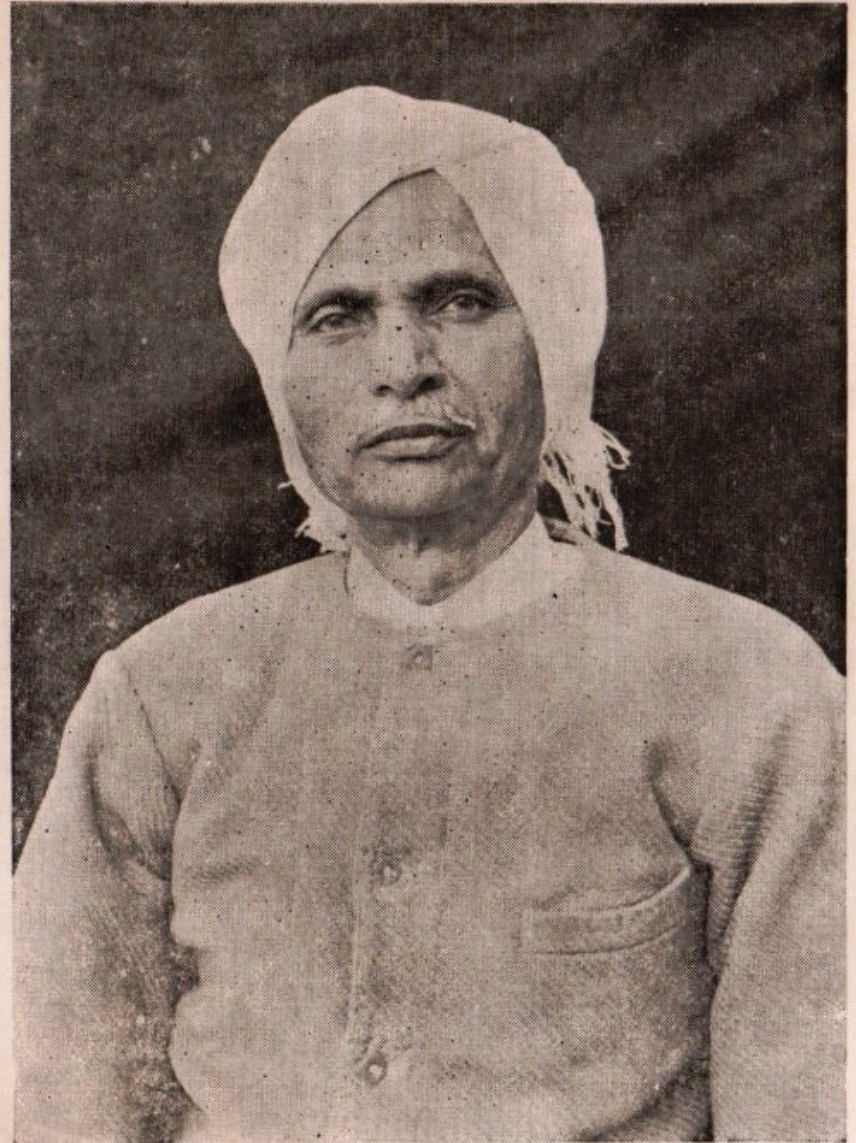
Ron, Dist : Dharwad

Om Namah Sukhaya

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H. H. Basavraj Pandit  
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Kon. Dist. Dist. Dist.



**SHRI ATMANANDA SWAMIJI, M. A.**  
Manihal-Sureban  
The son of Shri Sivananda Swamiji of Naganur-Gadag

**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 Sivananda of Naganur-Gadag. He realised his real nature of Existence-Knowledge-Bliss by recollecting the experience of his first intuition. Shri Swami Sivananda dedicated his whole life for preaching vedanta in Karnataka, Shri Swami Atmananda was brought up by special care of his father, Shri Swami Sivananda. When Shri Swami Atmananda was a boy of primary and secondary school, Shri Swami Sivananda (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 summerised 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

## ERRATA

Page	Line from top	incorrect	correct
III	1	in rich	in a rich
IV	4	abidance of	abidance in
1	11	do	does
2	6	kanarese	Kanarese
2	17	hawling	howling
9	4	शोषतः	शेषतः
15	31	मिवांभसी	मिवांभसि
30	21	unfiling	unfailing
31	27	अभिदीयते	अभिधीयते
32	19	समानाः श्रुति	समानाः । श्रुति

## The Life and teachings of Swami Sivananda of Naganur-Gadag

His Holiness Sivananda whose birth name was Viranagouda was born at Ron, Dist : Dharwar, in a well-to-do family, in about 1858. A. D. His parents (Linganagouda and Basawwa) were pious, virtuous, kind and generous and were liberal by temperament in giving charitable gifts to the sick and needy. He was a silent child but not dumb. He was so, perhaps, due to his temperamental impressions of the past or previous life or lives. One, devoted to practical spiritual studies and engaged in delighting in the contemplation of Atman or the Self in previous life or lives, do observe silence mental and sometimes oral as well. This state of silence of Sivananda continued till the ninth year of his age. It is apparent from the events of his later life that he was engaged in the study of his own self intuitively. But outsiders, even his parents, did not know that he was in his self study in childhood and early boyhood. This continued till his realisation of the Self. There is a reference to the impressions of spiritual studies in past or previous lives or

life and continuance of the same in further life or lives and perfection there of, in Bhagavadgita.

तत्र तं बुद्धि संयोगं लभते पौर्वदेहिकम् ।  
यतते च ततो भूयः संसिद्धौ कुरु नन्दन ॥

This spiritual delight and study continued in him further when he was studying in primary kanarese school. He began to attend the school in his tenth year. By then he had begun to speak with others whenever necessary. His words were usually measured, beneficially sweet and never harsh or cruel.

Shri Nagalinga Swami, Senior to Sivananda, who was known in those days as a great realised ascetic and a saint possessing mystical powers was occasionally visiting Ron. He was sometimes giving visits to the house of Sivananda. Once, when Nagalinga was passing through a street, many boys of the locality along with Sivananda followed, hawling and shouting at him. Nagalinga turned round, frightened the boys with stones. All the boys except Sivananda took to heels. Sivananda was stubborn and firm. He followed Nagalinga. Nagalinga picked up an adze from a carpenter's workshop near by and showed it to Sivananda, saying that he would cut him to pieces with it. Sivananda did not fear it at all. On the other hand, he bent down his neck and asked Nagalinga to cut it off telling him that he was neither the neck, nor the neck was his and that neither the body was his, nor he was the body and that they were mere false appearances on his Self due to ignorance or nescience. Nagalinga, a self-realised ascetic of marvellous mystical powers immediately found

out the nature and state of the mind of Sivananda to be of one of high spiritual attainments and threw back the adze in his hand into carpenter's workshop asking Sivananda to accompany him. They walked together some distance exchanging their views on intuitional experiences and returned back to their respective places of dwelling. This type of conversation was going on between the two whenever they met at Ron.

Sivananda, while attending, primary school in his boyhood, was helping his parents in agricultural matters, like bringing pasture or feed for cattle from their fields. He was obedient to his parents and elders in general. Once, when he was returning home with a bundle of feed on his shoulders, stood on the way muttering to himself " who is carrying the bundle ? Is the body carrying it ? The body is insentient. It cannot move. Who is making it move ? Do the pranas or the body or mind or all of them together carry it ? No, they cannot. They are all insentient. There must be something sentient which causes them all to carry on all physical and mental functions by its vicinity or presence. Who says in that body " I am doing this or that etc ? Who is the witness to all these dealings in the body ? So, that is the witness or Reality, Consciousness-Existence-Bliss, unaffected by the functions of the body etc. " He told his parents and was telling others some times whenever occasions arose in later days that such were his thoughts in his boyhood but he was generally mum and silent regarding his thoughts and state of his mind. Sometimes these mutterings of his on the way home or school, were being overheard by persons occasionally passing by him. They took him to be mad and dumb for some days.

Once he asked his school teacher, just to satisfy himself, but not to test him, about the Reality and its nature etc. But the school teacher did not understand him, nor could he make any head or tail of them, for it is natural, he was not initiated into spiritual matters. Such and similar events of his early life were related by himself in later life whenever occasions arose. Sivananda was well founded in his intuitional knowledge.

Sivananda was married in his boyhood by his parents in spite of his protest against his marriage to a little girl, which he told his parents, would die in a short time after the marriage and this indicated that he foresaw the events. Sivananda had fore-told his parents that the girl would die soon after the marriage. Sivananda indicated by such and similar events and sayings prove that he was perfect in both kinds of austerities i. e. jnana tapas and siddhi tapas. But he himself was not saying anything of his penance of either kind. He did not pay much value to marvellous or mystical powers and feats. Sometimes he was saying that mystical powers and feats were insignificant in the field of spiritualism. Many mystical feats were being displayed through him in his earlier and later life, but he asked and advised people in general not to pay much value and importance to such feats. He was telling in his Later life as well, that such mystical or marvellous powers and feats do not bestow upon one spiritual intuitional knowledge or liberation, on the other hand they would sometimes make one fall into worldly attachments and attractions and so into misery. His main advice was that one should attain self realisation, through discrimination and

dispassion and स्वाध्याय i. e. Self-study and Turiya or spiritual trance. He told that mystical feats and powers would not yield eternal bliss or peace. Similar and such are the teachings of many saints. viz, Mukund-Raj maharaja, a Maharastra great saint says

अतीत अनागत वर्तमान ज तापसि यासि उठे

प्रपंचज्ञान ते तपयोग बले जाण परि नोहे भव मोचकु ॥

—विवेकसिंघु उत्तरार्ध 4/42

This shows that Sivananda was उभयतपस्वि i.e. one perfect in both penances (ज्ञानतपस् and सिद्धितपस्) But he did not pay much or any value to the second i. e. of (सिद्धितपस्) mystical powers and feats.

After finishing his primary education, he studied English to some extent but he did not continue it. He worked as kanarese Primary school teacher for some years. Even then he was always in spiritual delight i. e. he was in the spiritual mood. Temperamentally, but not by appointment, he was a Brahmachari. i. e. one whose mind is usually directed towards Brahma, consciousness-bliss pure, perfect unmixed bliss. One who is in or well established in one's own real nature i. e. intuition of Reality can be said to be a Brahmachari or an ascetic real. Though he was working as a primary school teacher, he was a real ascetic, not a misnomer. Nagalinga Swami, when he was visiting the house of Sivananda at Ron, had told that Viranna (former name of Sivananda) would be a great Saint and Brahmarshi. Again when Sivananda was working as a teacher in a village near Dumbal near

Gadag a well known palmist and Swami there, had also told that the said teacher would be a great realised soul and he would shine in chariots and palanquins in future, which came true. Sivananda came over to Sotakanahal, a village in Navalgund Taluka, Dharwar district, after sometime, as a teacher. While serving there at Sotakanahal as a teacher he came in contact with a great self-realised saint named Shri Rudra-Swami-Maharaj of Banahatti, a village near Sotakanahal. Conversations between the two were taking place on spiritual matters occasionally. One point here that should be paid attention to and marked well, is that the said Shri Rudra Swami Maharaj of Banahatti was not at all a preceptor or spiritual teacher to Sivananda. Sivananda was already a prepared or enlightened Soul and did not require any help from any body in spiritual or religious matters. The two were simply carrying on conversations on spiritual matters exchanging their views mutually. Neither Shri Rudra-Swami Maharaj, nor Sivananda required any help from each other, in spiritual matters. Some people not knowing the actual facts, have misconceived that Rudra Swami was the Guru or preceptor of Sivananda. Sivananda was from his very birth a Siddha Purusha or a Realised Soul. This fact has been sufficiently proved by the very actions and words in his childhood and boyhood. He carried on his life in accordance with the natural flow of prarabdha of a realised Soul. Again the words and actions which were shown or made known during conversations between Nagalinga Swami and Sivananda are clear proof of his being a realised Soul.

While working as a teacher at Sotakanahal, Sivananda performed many benevolent and beneficial actions towards

the public and specially to the sick and needy, along with mystical feats or marvellous actions as a natural flow of his life.

Generally benevolent actions come out from Realised Souls, why realised Souls only, even from real spiritual aspirants. Attachment to worldly objects and desires for worldly or other worldly enjoyments are destroyed even in the stage of aspirants for spiritual bliss. So only meritorious actions are done by such people. There is scarcely any room for unhealthy actions in them. Why for and what for prohibited or forbidden unhealthy actions are to be done by those who possess no desires at all for worldly or otherworldly enjoyments? Some times their actions may seem to be harsh and strict on the surface, but they have the good and welfare of the humanity at large at the bottom. They realise oneness of existence-consciousness-bliss in all.

Usually he was going to a large and wide brook near the Village Sotakanahal for baths every day. There was a large and deep whirlpool in the brook, called Benni Halla. Accidentally once he fell into the said whirlpool. Scarcely any animals like Oxen, calves, cows, buffaloes, persons, whenever caught in the whirlpool escaped. But he on the other hand came out with a sudden jump, while swimming in the whirlpool through luck. People of that place or local persons of that village and of other villages nearby attributed this escape of his from the whirlpool to his power of mystical feats.

To attain Self-knowledge or knowledge of the self or Reality, one must have inclination due to impressions of

previous study i. e. Self-study, company of the self-realised, continuous study through discrimination and dispassion. To the first rate aspirants who are equipped with strong inclination, firm belief in their own Reality, deep impressions of Self-study, no preceptor is required. They take to their Self-study according to their own knowledge and impressions formed in their previous or past life or lives. No external preceptor is necessary for them. This is supported by the above mentioned verse of Bhagavadgita 6/43.

Mere company of self-realised ones, without self-effort and study, strong and deep impressions, may not do any good. What is the use of the said company, if one does not give up the sense of doership and enjoyership, if one is bound by them as one is before having the company and preachings of the realised ones? Nil. Happiness of liberation, cannot be had or obtained, if one cannot remove the obstacles or hindrances or impediments of the past, present and the future, even though one is in the company of the self-realised and hears the scriptural teachings from them every day. Mere training or learning in intellectual gymnasium, logical erudition and verbal jugglery will never yield the required self-realisation. They may at the most make one fit for achieving worldly enjoyments. Heart-knot or nescience or ignorance regarding the self can never be removed by them, nor can erroneous supposition due to ignorance be removed. This erroneous supposition due to ignorance is the root cause for all mundane existence, sorrow etc. Ignorance of the self can never be removed by mere intellectual and logical

arguments, devices, ingenuities etc. It can be easily removed only by attaining self-hood by spiritual trance or samadhi.

पलालं इव धान्यार्थी त्यजेद् ग्रंथमशेषतः

All this was clearly illustrated by Sivananda by his own life-illustration, by actual living experiences. He actually lived the life of Brahmahood. He was not merely a prattler of philosophical truths and preachings. He took to practice earnestly by reflection, unintermittent, on the Self, by removing or dispelling names, forms and actions from his temper or mood or mode of mind, and by keeping the mind firm and steadfast in one's own reality, by emptying the mind fully, without allowing anything of the worldly or other worldly to remain in the mind. He told occasionally that from another point of view, namely, that of the three states, waking, dream and deepsleep, the mystical or supernatural powers have no value at all. They are all confined to waking state alone. They can have no room in deep sleep, what then in Turiya or the fourth State. Again in Reality which is beyond even the fourth state, nothing of that sort at all exists. All this was perfectly known to Sivananda as he was a realised soul and that is why he did not give any value to such powers.

After working as primary school teacher at Sotakanahal, Sivananda went over to Manihal, state Ramdurg, Dt. Belgaum, as he became an adopted son to a widow of his near relation of Right-holder of Hakkadar patilaki service. He worked as police Patil for some eleven-twelve years. During this period he was absorbing himself in

spiritual bliss, usually most of his time. He was carrying on the duties of police patil sportively without any sort of attachment to self, power and honour, with the aim of doing good to the concerned and for the welfare of the world at large, having no self interest at all. His daily routine work was:- He went up the hill near the village in the early morning, after the night duty of patrolling of Police Patil etc. for delighting himself in the contemplation on the soul. The hill was thickly crowded with thorny bushes and trees and carnivorous and wild animals like country tigers or panthers. He did not fear these animals. Sometimes these carnivorous beasts were passing by him or he was passing by them, in the dark of early morning un-noticingly or noticingly without any fear or hesitation. Sometimes they were casting mild glances at him. He was also casting mild and peaceful glances at them. They were not coming upon him. He was safely going up and coming down the hill in all the seasons of the year, sometimes these wild animals were sitting in front of the cottage, where he was sitting for delighting himself in the contemplation of Self, at some distance. They were not raiding him. It seemed that they were overpowered or overwhelmed by his austere penance of self-realisation and of delighting in self-contemplation. So great is the influence or power of real penance of self-study and self-delight. Shepherds grazing their sheep on the hill, sometimes had the opportunities of seeing the saint Sivananda sitting on the hill or coming down or going up the hill and the scenes of wild animals passing by him or sitting in front of his cottage at some distance. These shepherds spread the news of these scenes, some-

times in the public of the nearby villages like Manihal, Sureban, Revadikop, Gonnagar and others. Sivananda was known in the public of these places as a great saint. Not only then, but even from his childhood and boyhood he was recognised by many as a man of saintly life, while at Manihal-Sureban he was widely known as a great saint. He was usually coming down from the hill at mid-noon and then after meals etc, he was paying attention casually to the duties of Police Patil sportively. He was giving instructions to some persons of the locality, who were interested in spirituality and devoted to spiritual instructions, in the evening, in his own house.

He was giving interpretations and explanations of the works, philosophical, of shriman Nijagunarya of Sambhulinga Hill. The greatest benefit of man is to attain his own reality or to know "Who am I". It is the first and foremost duty of man to know his reality with all kinds of effort by removing erroneous supposition. Maintenance of one's livelihood is secondary. It is carried on by prarabdha Karma or the action begun to fructify.

प्रारब्धं पुष्यति वपुरिति निश्चित्य निश्चलः धैर्यमवलम्ब्य  
यत्नेन स्वाध्यासापनयं कुरु ॥

-श्री शंकराचार्य

He was expressing sometimes the words of experience and intuition even in ordinary talks, Viz, Once talking with one of his sons-in-law named Tippanna of Ibrahimpur, with reference to keeping watch over fields and protecting the crops from wild and stray animals, he said to him. "To obtain crops in the form of self-bliss in the

field of mind, one should protect the plants i. e. Self-study by discrimination and dispassion, to ward off the wild beasts of desire, temptations, anger etc." This kind of thinking and practice is absolutely necessary for one desirous of or wishing for self-bliss.

On another occasion while speaking with his younger-sister, Yallamma; he compared these desire, anger etc, to thieves, that steal away stealthily the most valuable property of self-bliss, without even allowing or letting one know of it and averred that one should always be on guard, so that one may not fall a prey to these desire, anger etc, and that one should be always equipped with weapons like discrimination, dispassion, which are the only instruments to destroy the said enemies or thieves. Once when he was sitting on the hill for delighting himself in self-bliss, a large cobra passed on his right thigh which was witnessed by another person who had accompanied him on that day. On his getting up the person told him of the event, Sivananda explained to him that such impediments occur to some persons or spiritual aspirants according to their merits and demerits, but persons engaged in such spiritual attempts should not succumb to them. They should carry on their spiritual practice unintermittently with courage and boldness. Such and similar impediments like those of wild and carnivorous beasts, ghostly appearances etc. do occur and frighten away the spiritual aspirants. Cowards naturally give up their practice, succumb to passions and become bound by worldly bondage, while the bold and courageous ones proceed further with their studies and practice seriously

and absorb themselves in divine essence. A friend of Swami Sivananda of Devanga Samaj forced him devotedly to accompany him to Rameshwaram. While travelling by boat across the sea a strong hurricane started to blow. The boat appeared to become topsyturvy. The sailors and a few others of the company with the Swami Chidananda of Manihal were very much frightened But Sivananda was very calm and peaceful, not at all displaced. He advised them not to move from place to place in the boat, to sit firmly in their respective places and told them that the hurricane would stop suddenly, that the boat would not be turned upside down and that they would reach the other shore safely in a short time. So it happened. The hurricane stopped when Sivananda gazed at the sky, the boat stopped throbbing, moved calmly and reached the other shore safely without any dangerous accidents. The travellers attributed all this to the play of mystical powers displayed by Sivananda. But Sivananda himself did not say a single word about his spiritual, supernatural powers to anybody of the crew. It is another instance of using supernatural powers by Sivananda for the welfare of others, just like those of Lord Jesus Christ and other great saints of the world of all times, from time to time, whenever such and similar events took place. All this was reproduced or related by Swami Chidananda on their return to their native place, Manihal.

Sivananda was married by his parents for the second time and a son was born to him in due course of time in 1904 in accordance with his prarabdha or actions of the past begun to fructify. The said son was named Linganag-

ouda. So long Sivananda was a Naishtika Brahmachari, now became a Nuta-Brahmachari, for a short time and he reverted to Naishtika-Brahmacharya again after the birth of his son according to the rules and regulations of holy scriptures and according to his voluntary firm determination as he was destined to.

भयं प्रमत्तस्य बनेष्वपि स्यात् यतः स आस्ते सह षट्सप्ततः  
जितेन्द्रियस्य आत्मरतेर्बुधस्य गृहाश्रमः किं नु करो  
त्यवद्यम् ॥ -श्रुति

He was not at all displaced or agitated, even when he lead a married life for some time as he was well established in delighting in the contemplation of the soul, by properly and fully conquering the temptations of the enemies like desire, anger, greed etc. by constant practice of discrimination and dispassion, the only weapons to overcome those enemies unflinchingly. The realised and the sincerely desirous of release or liberation know fully well, that the bliss or ananda that is felt at the time of contact of senses and sense objects is that of one's own self and not of sense objects. They know that the pleasure felt at that time is mere reflection of the self-bliss, as the mind gets quiet and genuine, when the desired object is obtained and enjoyed. They fully realise that it is of the self and self alone for the feeling of the contact of the senses and sense objects disappears and bliss alone is experienced. No object or sense of object exists when bliss is felt Only bliss-sense or experience of bliss remains at that particular juncture. It is the self-bliss. So such persons never fall a prey to enticements or worldly charms for happiness or

bliss. They are never distracted by worldly happenings, sorrowful or blissful, whatever they be. The desires of liberation or aspirants even still engaged in the study of the self may have metempsychosis. They have the remembrances and impressions of their past self-study and continue their study but they do not slip back to worldly bondage.

They may be liberated in only one birth or many more births according to the seriousness and quickness of the nature of their study. When one becomes a perfect renunciate there is no retrogression or down fall. So the liberated and the desirous of salvation or liberation are unaffected by worldly transactions just as lotus-leaf is unaffected by water though immersed in water. The body has metamorphosis and the soul has metempsychosis, but the soul or self or existence-consciousness-bliss has no change in any way or form. It is the same ever. It has no time, space and causation. The liberated know all this for certain or they are dead sure of all this. They are adamant in their conviction.

Resuscitation like that of Lord Jesus Christ may take place, but even then, the liberated ones never fall off from their self realisation or liberation. Similarly a true or genuine renunciate never falls off from his renunciation. It is only the misnomers or fakes or frauds or disguised ones that are fallen and fall, that is all.

Sivananda carried on his usual life of the realised one in accordance with his prarabdha or prarabdha worked accordingly being unaffected in any way, not at all distracted by any worldly happenings in his life like a lotus-leaf in water, as already mentioned before.

“कमलपत्र मिवांभसी”

Whenever heavy rains fell, Sivananda was not going up the hill for delighting himself in the contemplation of the soul, but he was sitting at home in the reserved place as he was used to sit. One day when he was thus sitting at home red ants in large number attacked his body. He was usually sitting for four to six hours every day, from early morning to mid day. The red ants were biting his body all the while, but he was unaware of the biting. He being absorbed in the divine essence or bliss, could not know the pains of biting. After some time when he came down from that state of absorption in divine essence, of his own accord, like Sikkhidhwaja, according to prarabdha actions, he began to feel sensations of the red ants. He came out from that place, where he was sitting. Only then it was found out by his younger sister yallamma that they were red ants that were biting his body for about more than five hours. They were removed by her soon after. Most part of the skin of his body was plattered as the blood in those parts of the body was sucked up by the red ants. All this shows that he was usually being absorbed in the divine essence, whenever he sat for meditation at home, on the hill or any where else and was coming down from that state of absorption according to his prarabdha karma or action, like many other saints and sages of yore. Self-realised ones may come down from the state of absorption in divine essence of their own accord i. e. in accordance with their respective prarabdha or may not come back at all, the whole of their life time and may leave the body in that state alone and be the Bliss and Bliss alone forever and ever, existence-consciousness-bliss ever, like Sukamuni. One rising up to the state of absorption in the Reality

gradually and one coming down from that state may be awakened by others. But one risen to and deeply absorbed in one's reality cannot be awakened. Such a one may remain life long in the same state. A liberated one destined to preach others one's intuitive realised state and knowledge of self, comes down from that Turiya state and may preach irrespective of anything i. e. caste, creed, clime or country or sex, age, etc. or may preach a selected few who are worthy of receiving spiritual instructions i. e. well equipped with the four means of attainment of liberation, namely discrimination, dispassion etc.

There is a Sabari Temple just two miles away from Sureban, by the side of the hill. There is a small valley also. Sivananda once sat there in the said temple for self-meditation for ten days on the Vijaya Dasami festival days. Everyday during that period, he used to be in meditation for eighteen hours from three A. M. to nine P.M. on padmasana (Lotus posture) On the last day at about two A. M. when he was returning back from answering calls of nature and going to the pond near by the side of the temple, a dreadful demon appeared sitting on the front roof of the temple. Sivananda who was well aware of and accustomed to such and similar scenes was not at all disturbed or frightened. He knew that all the world and worldly shows are mere visions and visionary and false. He went straight to the pond as if unnoticed the scene, without being moved in any way, took his bath as usual, returned to the place of meditation and sat on lotus posture, as usual for meditation. Just at that time two divine or celestial persons appeared before him and

talked to him, asking him his name, native place and also as to why he was there etc. They disappeared after receiving short answers from him and wishing him every good and welfare. But he did not care a fig for this visit or their good wishes, for he was already a realised soul, who took all these as mere worldly visions or visibles. Sivananda was greatly honoured by the two divine visions, by giving salutations and bowings to him, addressing him a great saint. Even heavenly beings are unable to realise their self, for they are in heaven for the enjoyment of heavenly bliss of their meritorious actions. The way to heaven is quite different from that of self-realisation. The way to heaven is for the meritorious and that to hell is for the sinful. But the way to self-realisation or self-bliss is that of discrimination, dispassion and self-knowledge. The self or the Reality, consciousness-existence-bliss eternal is unattainable even by deities and other heavenly beings. Shri Mukunda Raj Maharaja, a great Maharastra saint says.

तु निर्गुण निराकार निःसंग निर्विकार तुझेचा स्वरूपाचा पार ।  
नेणती ब्रह्मादिक ॥

“विवेकसिंधु” पू. प्र. Verse 2

Sri Ramadasa Says in “आत्माराम”

जोशिष्य स्वामीस शरण गेला आणि संदेहा वेगळा जाल।  
तेणि जन्म सार्थक केला जो देवासी दुर्लभ ॥ समास 5/21

The so called deities attain heaven etc for the enjoyment of higher pleasures by performing meritorious deeds and not for the removal of ignorance of their self. So they

get enveloped in darkness or veil of ignorance which does not allow them to realise their own real self.

Shri Nijagunarya says—

“सुमनसगर्गादोडो अरिदु कालोत्पिने तमवप्पुददु तमदन्ददि ”  
Sometimes Gods and Goddesses come to have a visit of such saintly persons. Brahma-demons (Rakshasas, demons) etc. also visit such realised souls for having their sins washed off by the visits and for transformation of their hearts. Some stay there in their vicinity and serve during the period of their lives as ghosts, demons etc. Sivananda continued his routine of meditation and returned home after the tenth day of Vijaya Dasami and he related these events to some of the persons, who were coming to him for receiving spiritual teachings and to his younger sister Yallamma at home

Usually the dreadful and terrible scenes and forms are taken to be as the hindrances on the way to self-realisation. Persons not equipped with the means of liberation may fail to proceed in their efforts for realisation and others well equipped, do go on with their efforts without being discouraged even a bit and meet with success in self-realisation. Similarly mild and gentle divine phenomena are taken to be helpful, graceful etc, on the way to self-realisation. Anyway one firm in self-conviction and self-effort does not at all swerve even an inch from one's object of determination i e. self-realisation.

Once, when he was sitting for delighting himself in the contemplation of the soul or reality on the hill top of Manigeramma, which is now usually called Sivananda

hill-pass, the then Rajasaheb of Ramadurg, who was on pleasure walk or pastime, happened to pass by that hill along with his retinue and saw Sivananda sitting in a cottage. Out of curiosity at the sight of a person sitting alone in a cottage, on the top of the hill abounding in wild beasts and thorny bushes, trees etc. Rajasaheb asked some of his retinue, if they knew of him. Some of them who knew him told him that he was Sri Viranagouda, the then Police Patil of the village Manihal and that he lead a saintly life. Then the Rajasaheb, to see whether Sivananda's absorption in the Self was true or genuine or spurious, fired a false or missed shot, so as to pass over the cottage, where Sivananda was sitting. Sivananda was unmoved as rock, as he was delightfully absorbed in the contemplation of the soul. Then the Rajasaheb ascertaining himself that Sivananda was sincere and true in his meditation, came down from the hill with his retinue, learning from some of them that the said saintly Patil would come down to his home about mid-noon. The Rajasaheb camped that day at Manihal-Sureban. In the evening he sent for the said Patil to have a talk with him.

Accordingly Viranagouda, (Sivananda) the said Police Patil, went to see the Rajasaheb. With due deference to the Rajasaheb, he asked him when and where from His Highness came and of his well being etc. The Rajasaheb also asked him of his well-being etc. After the exchange of such mutual words of courtesy and civility, the Rajasaheb asked the Patil, where he was in the morning and what he was doing etc. The Patil submitted to the Raja, that he was as usual engaged in delighting in the

contemplation of the soul, on the Manigeramma hill and that he came down about mid-noon. He told him that he looked to the duties of Police Patil at other times of the day and night usually. Then the Raja asked the Patil, what events took place on the hill top near his village on that day in the morning. The Patil said that it was a strange question and asked, how could any external events or internal thoughts be known to a person, who is delighting in or absorbed in the contemplation of the soul. Then one's vritti is Brahmakara or follows Brahma and stands firmly in Brahma. This is actual spiritual practice. So he told him that he knew nothing of what happened in the morning that day or any other day or whatever took place on the hill top when he was sitting for delight in self-absorption. As the Rajasaheb was well versed in matters of penance of the lives of great saints and sages, easily realised the statements of the Patil, Viranagouda and asked him to proceed or continue his daily routine of work accordingly. The Rajasaheb approved the life of the Patil i. e. of Viranagouda as he knew full well that ancient kings and emperors had in their kingdoms such great saints and sages and that some kings and emperors followed their advice and dictates in their administration. He knew that Rama who is taken to be an incarnation of lord Vishnu had the great sage Vasistha as his family preceptor and had sought the preachings and teachings of Vasistha and that Lord Krishna was a disciple of the great sage Sandiphya. He finding the characteristics of a sage in Viranagouda, honoured him and assured him of his protection from any hindrance or obstacles in his life of penance from any officials in his state and left for his capital city, Ramadurg.

Sivananda, though he was leading the life of a householder, his life was like that of a hermit. He spent most of his time in spiritual matters and enjoyment. He was a spiritual giant. He never yielded to sensual temptations.

“विकारहेतौ सति विक्रिंते येषां न चेतांसि त एव धीराः ।

Sarvajna says:—

“ನೆನವಗೆ ಮನೆಯೇನು ಮಠವೇನು, ನೆನಯದವಗೆ  
ಪರ್ವತದ ಕೊನೆಯಲಿದ್ದ ರೇನು ಸರ್ವಜ್ಞ”

A श्रुति says:—

“भयं प्रमत्तस्य वनेष्वपिस्यात् यतः स आस्ते सहस्रसपत्नः  
जितेंद्रियस्य आत्मरतेर्बुधस्य गृहाश्रमः किं नु करोत्यवचं ॥

The mind of such saintly persons may turn towards any objects, but it is still in the enjoyment of spiritual bliss, as it naturally looks at existence-consciousness-bliss, setting aside names and forms and actions of the objects, external.

“ಮನವೆತ್ತಲೆರಗಲತ್ತ ಯೋಗವಹುದೈಸೆ”

After sometime he left Manihal with the intention of living on the Sambhulinga hill near Mysore, leaving aside the duties of Police Patil, by nominating a deputy for the service. But some of his disciples and devotees of Naganur and Sotakanahal of Taluk Navalgund, Dist. Dharwar, Karnataka, met him on his way to Sambhu-

linga hill at Navalgund. They, along with Shri Gulappa Holeyannavar of Naganur prevailed upon him and made him come over to Naganur in 1905, where a hermitage was erected by them for his dwelling, near the village Naganur, at a distance of a furlong or so, to the east of it, which still stands there as reminiscence. He dwelt there in that hermitage and carried on his usual practice of delighting himself in the contemplation of soul and he was becoming mum and silent occasionally, by the attainment of the fourth state, Turiya or samadhi. Some times he used to be in that state two-three days without food etc. No external functions of senses of knowledge were carried on, as it was the state of Brahmakara vritti.

ब्रह्माकारतया वृत्तिः निविकारतया स्थितिः वृत्तिविस्मरणं  
सम्यक समधिर्ज्ञानं संज्ञकम् ॥

—श्री शंकराचार्य

His senses of knowledge were open. Viz, his eyes were quite wide open and the state of his mind was that of the fourth state. He did not know of anything external, though his eyes were quite wide open. Some-times he was voluntarily or of his own accord, coming to ordinary mundane waking state. This state of his casual spiritual waking or spiritual deep sleep or samadhi, went on nearly for about eleven to twelve years, some times coming out to mundane waking state, of his own accord or being waked up by others, whenever he was gradually coming down from that state

But no body could wake him up when he was deeply absorbed in spiritual deep sleep or in the self or in Samadhi. One may be awakened by others, when one is just rising gradually to the state of spiritual deep sleep or samadhi or when one is coming down from it, but not when one is deeply absorbed in one's own true self, existence-consciousness-bliss. But the case of one going to sleep or in deep sleep or coming down from it, is quite different. This one ( in deep sleep ) is so due to forgetfulness or ignorance of the self. This one can be awakened by others at any stage of deep sleep. But one in deep spiritual sleep or Samadhi or spiritual trance cannot be awakened by others. One in this, may come to waking state due to one's prarabdha or may not come like suka. Some times, the prarabdha of the liberated one in Samadhi (spiritual deep sleep) may be such, that makes one come down and makes one preach others to attain the same liberation, which one attained. Some persons whose prarabdha is such, as to receive instructions from one, such librated, may receive instructions and others whose prarabdha is not so, may not receive instructions at all. Instructions so received may fructify in some persons, who are equipped with the means of attainment of knowledge of the self. In some who are not so, may not be fruitful. In some, the instructions may gradually make or bring about some change at least spiritually, if not full perfection. Some change of heart may take place at least.

Some may take disadvantage of the instructions and fall to bad ways of life and become fake or false philosophers, according to their respective past and present

actions, impresseions, company etc, as the case may be and may become out and out (vogabonds) loafers or profligates or prodigals.

Whenever Sivananda was sitting for meditation or even when preaching on the nature of the self and Brahmi state, he was becoming absorbed in his self and external activities of the senses of knowledge were coming to dead stop, but the senses of action were habitually performing some actions like going or walking, prattling some words accustomed to or habituated to, which require no impelling or inciting of the mind, just like wallowing of a person in deep sleep, which is not at all incited by the mind as it is immersed in deep sleep. But his senses of knowledge were motionless. They were not at all picking up any sensation of externals as they were not instigated or incited by the mind, for it was absorbed in the self. The mind, here, in this state of absorption has no conrection at all with the senses of knowledge, so no relation or retribution of the mind to those senses. It was clearly seen that no function of the senses of knowledge or mind could take place in that state of his absorption in the self. Even when his senses were functioning, he was not at all attracted or disturbed or agitated, as he was always in the state of witness and as he knew that all that was sportive play of Brahma and all that was Brahman.

Shri, Mukund Raj Maharaj says in his "विवेकसिधु"

असतां इंद्रियाचा व्यापारु । परि तो ब्रह्मरूपे वेव्हारु ।

हा पूर्णबोधासी संसारु । तोहि परमार्थुची ॥

Once, when Sivananda was in Turiya state, his body walked out of the dwelling place to thorny and milky shrubs (Euphorbia nivulia) round about the old tank of Naganur and had entered into those thorny shrubs without his ken, quite natural, as he was in samadhi or Turiya or in matha (eternal bliss'. After some time, he had come out of the thorny shrubs but no hurts were found on his body. Later, when he came down to mundane waking state, he was told of the fact by others who had seen it, but he said nothing, merely exclaiming "Hu". This shows that senses of action, function as habituated to or accustomed to, but the senses of knowledge do not function as the mind, the senser along with the senses of knowledge is immersed in the Turiya state or absorbed in Samadhi, and so no internal or external sensation. One is dead to the world but living to one's Reality, the bliss. etc. One gets self realisation in this Turiya, knowledge (ज्ञान) Samadhi i.e, when the धी(intellect) gets समम् or ब्रह्म.निर्दोष हि समं ब्रह्म. Unless one attains Knowledge-Samadhi. one can never realise one's self, the witness state. After attaining the witness state, one is completely absorbed in the self. No witness remains afterwards. The Self and self alone remains, no state at all.

It is mere existence-consciousness-bliss ever and ever. No space, no time, no causation, nothing,

nothing. Everything-Everything, that is all. One is even beyond the Turiya and contactless of anything. There is no Mayathanu. "ತನ್ನ ವಿಶಿಷ್ಟ ಜಾಗರಣದಿಂದರಿಯಲ್ಪೆ ಮುನ್ನಿನ ನಾಲ್ಕು ವಸ್ತುಗಳವು ಮಿಥ್ಯೆ" ಶ್ರೀ ನಿಜಗುಣರು:

जो नामरूपा वेगळा । मायेहून निराळा ।  
तेथे जाणीवेची कळा सर्वथा न चले ॥

Shri Ramadasa "आत्माराम" समास 1/12

At last there is no Maya or अज्ञान in Rama or Ananda or Bliss eternal.

Mere verbal, oral expression, mere verbal erudition, jugglery of words is of no use in self-realisation. One may be supplied with abundance of worldly enjoyments, transitory, resulting in misery alone. Samadhi or spiritual trance is a must for self-knowledge, bliss eternal.

“कुशलाः ब्रह्मवार्तायां वृत्तिहीनाः सुरागिणः ।  
तेऽपि अज्ञानितया नूनं यांति पुनरायांति च ॥”

—श्री शंकराचार्य

The teachings of Sivananda were mainly concerned with self realisation and bliss eternal. He stressed or laid emphasis on delighting in the contemplation on the true spiritual meaning of any holy syllables, that may be used according to the customary likings of the persons concerned, but he never advised or forced anybody to take up any particular holy syllable. He

advised that mere words have no power, it is the mind with knowledge that gives them power. It is the mind-power. The words or syllables are insentient, they cannot do anything by themselves. It is will-power that makes them powerful. They have no power of their own. Persons not understanding Sivananda in right spirit or true spirit of his life and teachings imagined him to be of certain tradition, caste, creed, etc. He held no caste, creed or tradition. Persons of different castes, creeds, and traditions were attending his teachings of their own accord. He was advising all those whoever came to attend his teachings to attain the greatest benefit of mankind i.e, the Self-knowledge, that there was no benefit or profit greater than the knowledge of one's own real-self.

“ आत्मलाभात् अन्य लाभो न विद्यते ”

The greatest worship or adoration consists in standing still in one's own self, by means of discrimination and dispassion and absorption in self (eternal bliss). Ordinary worship consists in pleasing, doing good, and looking to the welfare of others, setting aside one's self interest i. e. through self-sacrifice.

“येनकेन प्रकारेण यस्य कस्यापि देहिनः ।

संतोषं जनयेत् प्राज्ञस्तदेव ईश्वरपूजनम् ॥

—श्रुति

He was not particular about any forms, formalities, external paraphernalia, signs and symbols etc. When the

body cannot stand for consciousness-existence-bliss, how can other phenomena stand for it? Naturally not. अलिङ्गं, अस्पर्श्यं अप्रतर्क्यं. One has got to set aside all names, forms, actions etc, to attain self-bliss. Even when going to sleep, one has to merge, everything visible and the mind along with its functions, what then, when one attaining one's self-bliss. The only thing required in attaining self-bliss is that of perfect purification of the mind or the internal means of its dross in the form of attachment, hatred towards sense-objects, worldly or other worldly. To one standing still in one's self by destroying 'I'ness and 'mineness' by discrimination regarding the sentient and the insentient, bliss, eternal and non-eternal, existence and non-existence etc, what necessity is there of resorting to insentient names, forms, formalities, signs, and symbols. What signs or symbols or any externals, one resorts to when one goes to sleep-bliss? None. Then what necessity is there of any externals, when one goes to pure bliss, bereft of ignorance and its effects. What symbols, signs, preceptors or world preceptors, words or holy syllables were there in the first intuition of bliss and bliss alone

ब्रह्म एव इदं अग्रे आसीत् सः अहं अस्मि

इति अग्रे एव व्याहरत् ॥

—श्रुति

so no externals at all, only bliss thread is to be taken hold of and be bliss alone, that is all, by setting aside all the universe and of the universe as mere chaff, by destroying all desires for the world and the worldly.

While one is in ordinary deep sleep, one is merged as it were in one's Reality and enjoys bliss complete due to

ignorance (प्रविलीन इव in Reality in deep-sleep). No senses of the waking or dream states are felt here. But one, in spiritual deep sleep or Turiya, the fourth state, attains or realises one's reality through self-knowledge which is attained only in samadhi and samadhi (Turiya) alone. This spiritual deep sleep is स्वं अपीति इति सुप्ति not ignorance-sleep, which is common to all beings human or other. This spiritual deep sleep can be attained by one when one takes hold of the thread of bliss alone, not allowing either ignorance in the form of mundane deep sleep or its effects in the form of mundane wakings and dreams. This bliss thread i. e. Brahma sutra i. e. of deep self-knowledge-bliss lies in between two thought waves, one thought wave falling down and the other not rising up.

नष्टे पूर्वविकल्पे तु यावदन्यस्य नोदयः ।

निर्विकल्पक चैतन्यं स्पष्टं तावद्विभासते ॥

“ लघुवाक्यथावृत्ति ” Verse II

One attains one's self (Reality), bliss-eternal, through this alone. The attainment of Turiya is through the study of this, through dispassion. The daily routine of Sivananda's life was clearly apprehensible to those who were in his service with pure hearts of unflinching devotion. Any word or words are considered holy by man in his own imagination. There is no word or sound of any kind in Brahman, the self.

निःशब्दं ब्रह्म उच्यते । नाद बिंदु कलातीतं ।

यतो वाचो विनिवर्तते अप्राप्य मनसा सह । etc.

No word can reach Brahman or the self. Man in his ignorance imagines that this word is his name and that word is his name. One says that a certain word is his correct name, another says that another word is his name and so on and so forth. So people go on quarrelling among themselves on mere names, words and forms without paying attention to the kernel. The self is existence-consciousness-bliss. It is beyond all imaginations. Imaginations end and it is. All quarrels and fights over imaginary names and forms end when imaginations end viz. there are no quarrels etc. in deep sleep, i. e. in perfect ignorance. Then how can there be any quarrels etc, when one is in one-self, pure consciousness Man imagines a certain word or syllable to be the name of consciousness-bliss-existence and gives or attributes to it imaginary power himself and repeats it as many times as he likes or imagines to be fit and he himself thinks that he gets certain fruits there from. Sometimes he imagines that he got fruits, some times not, all this is his own imagination, his will power, power of mind. But all this ends when imagination ends. All this again is only in mundane waking state, not at all in spiritual waking state, not even in deep sleep. In spiritual waking state, there is only self alone. So Sivananda did not give importance to names and forms but gave most value to the attainment of Samadhi through the hold of bliss-thread of Brahman, the self which is one's own Reality and to being as one is स्वरूपावस्थितिः मुक्तिरिति अभिदीयते Sivananda did not preach to follow any particular tradition. He himself did not have any tradition and followed none. He simply delighted in the contemplation of the self, by throwing off all names and forms etc. Shri Ni jaguna

describes the way to samadhi in such and similar words. The way to samadhi or to the attainment of the self is to cast off all names and forms irrespective of anything internal or external.

ತನ್ನ ನಿಜಾನುಸರಣದಿಂ ಉನ್ನಿಪ್ಪುದು ವೇದದೈವ  
ಗುರುಕುಲವದರಿಂ.....ವೇದದೈವ ಗುರುಜ್ಞಂ ||

ಪರಮಾರ್ಥ ನೀತಾ, ಕಂದ

ಶ್ರೀ ನಿಜಗುಣರು

Almost all scriptures follow the real self So one has to realise one's own self, setting aside or casting off all other mundane functions which have no everlasting fruits except that of misery. There is no other gain greater than that of self-attainment. What is the use of human life, if man does not attain self-hood or Brahma-hood and if man leads only beastly or demonish or demoniac-life which would take him to hell?

आहारनिद्राभय मैथुनं च सामान्यमेतत् पशुभिः

नराणां ज्ञानं हि तेषां अधिकं विशेषं ज्ञानेन हीनाः

पशुभिः समानाः श्रुति. " ज्ञान म्हणजे आत्मज्ञान "

—Swami Ramadasaji

What exaltation or supremacy of man is there, if he only leads a beastly or demoniac life. Man is losing instead of gaining by following beastly or demoniac life. He advised to work to get at least human birth in future, by working like man befittingly, if not full perfection of self-realisation (liberation) or the state of an aspirant for liberation, so that liberation may be attained in further lives through

the well-earned good impressions of the study of the self, as mentioned before.

भ. गी. 6/43.

यदाप्रजहाति कामान् सर्वान् पार्थ मनोगतान् । आत्मन्येव  
आत्मना तुष्टः स्थितप्रज्ञः तदोच्यते ॥ भ. गी. 2/55

योऽतः सुखोऽंतरारामः तथातर्जोतिरेवयः । स योगी

ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ भ. गी. 5/24

Persons coming to Sivananda knew of him as much as their own qualifications, abilities to know allowed them to do. Many people knew little of him. They took him to be saintly that is all. Even many of his nearer relatives, acquaintances and friends knew little of him, for they were mostly worldly minded. He was never showy or pretensive in his words or actions. He was what he was in reality. Almost all the characteristics of a Jnani or a self-realised soul, as defined by Shri Nijaguna in his " Viveka chinta-mani " were to be found in him (Sivananda). A real spiritual aspirant could realise them in him and would follow him accordingly. He was an incarnate as it were of vedic spiritual knowledge for self-realisation. He was not a hypocrite. He was not a man of mere words and wordy.

" ಮಾತಿನ ಜ್ಞಾನ ತೂತಿನ ಗಡಿಗಿ ಪಾತಕರ ಸಂಗ ಯಾತಕೂ ಬೇಡ ".

He was not so. His state was like that of a person as stated in

भ. गी. 5/24, mentioned above.

He was not a lunatic or a mad person. Lunacy or madness or fallen state is quite a different thing from

Turiya State. Falling off generally results from excessive absorption in desire anger etc.

ध्यायतो विषयान् पुंसः संगस्तेषु — — — कामात्  
क्रोधः — — — प्रणश्यति ॥ भ. गी. 2/62-63

While, Turiya state or the state of self-realisation is attained through discrimination, dispassion, constant or intermittent study of the self or as defined before, of Brahma-sutra One of Turiya transcends the three states waking, dream and deep sleep, through the study of Brahma Sutra, the thread of pure bliss, devoid of ignorance of sleep. A lunatic does not get or scarcely even gets sleep. So far it is not heard or learnt that a man becomes mad by enjoying deep sleep. On the other hand, if a lunatic gets sound sleep by chance or through medicines, he gets cured of his lunacy. Where that madness or falling off through desire, anger etc and where that Turiya of pure self-knowledge and bliss of dispassion. Where that ocean of sorrows and anxieties through desire, anger etc, and where that ocean of eternal bliss through discrimination, dispassion, self-study and self-knowledge. No comparison holds good between the two.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

भ. गी.

So a vast difference between a mad man, mad with sensual enjoyments, desires, and sorrows and a man of self-knowledge. Sivananda was one of the greatest realised saints of all times. Persons who came in contact with him and followed him right earnestly were really fortunate and blest. But others who did not follow him or other realised

souls, though they came in contact with them, heard their preachings etc, were unfortunate, miserable. Some such persons who did not follow them turned out to be profligates and became ghosts and evil spirits in their after lives. Again persons who come in contact with such high souled realised beings and give them up and go to learn anything else viz-shastras or scriptures are really unfortunate and miserable. What does one learn from dead scriptures, by giving up living scriptures. i. e, living religious, pious, meritorious self-realised great saints. Such persons who give up and gave up the company of saints i. e. realised, high souled beings, some times become and became loafers, scoundrels and profligates. They incur great loss by doing so, for, all good is found or gained from the high souled beings. The real gain or profit greatest, of mankind is self-knowledge which can be secured only through such realised saints or high souled beings. If such company is lost, it is a greatest loss.

मनुष्यत्वं मुमुक्षुत्वं महापुरुषाश्रयः एतत्त्रयं दुर्लभं ।

It may be said that manhood or human birth even, is not obtained by those who give up that company. It is only beasthood or bestial or beastly and demonhood and devilish. It is a great crime and sin to do so. Giving up the society or company or service of self-realised beings is like stretching palms to misty or foggy water or to dew drops giving up ample rain water. Some even, destroy their own lives saying that they are doing great service to humanity and working for the welfare of humanity by collecting large sums of money, building mansional buildings, gathering objects of sensual pleasure, holding big gatherings

of entertainments in the name of religious functions and memories of realised saints, holding fairs and memorial functions of by-gone saints, all the while, leading luxurious and pompous lives.

There is no heredity in salvation or self-realisation. Liberation is not hereditary. Mere taking birth in the family of realised saints or being born in such high souled beings or exalted ones is no qualification for becoming a saint. One so born may be an out-cast, a beast or demon in human form doing demoniac, debased actions, enjoying worldly pleasures, using the names of those great saints, where they are born. Some born in, generally considered low castes, had and have become and may become great worshipful or adorable saints and some born in, generally maintained high castes had and have become and may become beasts and demons. All this depends upon the impressions, inclinations and tendencies of, or due to the actions of their life or lives, past. Mere birth does not hold good here. It has no connection with self-realisation. Individual's fitness due to the past impressions, the present efforts for attainment of self-realisation, self-study, the company and sincere and obedient service of the saints are counted here or hold good. Birth in great self realised saints is no inheritance to self-realisation or liberation. Even in matters of world and worldly i. e. in inheritance of worldly properties, sometimes mere birth does not hold good. Those born in the poor become rich and those born in the rich become poor in accordance with their fate or past actions. So what then in the case of liberation and self-knowledge. Persons born so i. e. in great sages and

saints may become and had and have become insects destroying grain, cloth etc, instead of becoming sages and saints. So one should take care so as not to become prey to such fake sages and saints, who try to pose and deceive others as saints and sages or in the name of saints and sages themselves. Some were born, are born and will be born somewhere, sought, and seek the company of great saints and sages according to their impressions, worked and work hard for their upliftment, engaged and engage in spiritual study and practice, and became and become great sages themselves and some born with spiritual inclinations and bent of mind engage themselves of their own accord in the said study and practice and become perfect in self-knowledge through the attainment of the fourth state or Turiya or Samadhi gradually or immediately in accordance with the states of their respective impressions, study, company etc.

Some times Sivananda was prattling like sleepy persons when he was rising up to Turiya or coming down from it-during the ascent or descent, only thus. "Have you brought pulses, bread ect, Catch hold of the thief and bring him here. Take down, I shall give mathematical problems to solve. Be silent, I shall teach you and preach you the scriptural instructions regarding salvation, or liberation" etc Such talks of his indicated that they were habituated words while he was working as teacher, Police Patil and preceptor. But when he was in full sway of his Turiya, perfectly immersed or absorbed in it, there used to be dead silence. It is but natural that he was completely silent. Silence rules in one, who has attained Turiya. Not mere mouth-silence, but silence of the mind

“ಹಮ್ಮನಳಿದು ಸುಮ್ಮನಾದ ಮೇಲೆ ಬೊಮ್ಮವನರಿಯುವದೇನಗಾಧ.”  
“ಸಲೆ ಸುಮ್ಮನಿಹುದೇ ನಿಜಯೋಗ”

—ಶ್ರೀ ನಿಜಗುಣರು

Real silence complete, of the mind is true yoga. Mere mouth-silence is no silence at all. Mouth may be silent but the mind may be a devil's workshop. Turiya or Samadhi consists in the real, complete silence of the mind through complete destruction of the impressions regarding worldly or other worldly sense-enjoyments. Sometimes Sivananda used to be in the said complete silence of the mind or samadhi as was indicated by his very being for two-three days, without food etc, even without slightest feeling of externals, as on the occasions of entering into thorny bushes, of being bitten by red ants, of false gun-shots by Raja saheb, of panthers going by him or sitting in front of him etc. He was descending to ordinary waking state according to prarabdha of his and of the persons who were fated or destined to hear his preachings on scriptural lore with reference to liberation, of his own accord or being moved to wake by others, while in the state of gradually descending down or ascending up. Some such self realised ones had and have descended of their own accord as destined to do so from the state of samadhi and preached for the welfare of humanity at large. Some have not and do not come down and some have stood and some stay in their samadhi life-long delighting in the contemplation of the bliss-eternal according to their prarabdha like Suka of yore Any way it is very scarce to find such ones. “Sandal wood is not found in each and every forest and so also, pearls are not found in each and every elephant.”

This ascent to Turiya and staying in it for sometime or some days of Sivananda, was going on at Naganur. Shri Gulappa Holeyannavar visited Shri Siddharudha Swami of Hubli and he sought his advice on the, then state of Sivananda. Shri Siddharudha Swami told him that it does become so. One has got to attain Turiya, the fourth state or samadhi for attaining self-knowledge and liberation through it. Nijagunarya, along with holy scriptures has corroborated the same view of Siddharudha and of Sivananda that samadhi is quite essential for self realisation and liberation.

“ಎರತಲಿ ಲ್ಲದೆ.....ವರಸಮಾಹಿತೆ ಪಡೆಯದೆ ಸುಮ್ಮನೆ  
ಕೈವಲ್ಯವಹುದೆ.....”

—ಶ್ರೀ ನಿಜಗುಣರು

The state of Turiya shows one one's real state or nature of existence consciousness-bliss. Lastly it disappears and one remains as one is. False appearances disappear altogether having no trace or mark at all in one. Shri Siddharudha told Gulappa that Sivananda was such one liberated, through Samadhi or Turiya, the attainment of which is a must for humanity for liberation. Sivananda was preaching every day three or four times when he was in ordinary waking state of Shhaja-Samadhi, irrespective of anything, caste, creed, clime, country, sex etc. with equal kindness, so that people may use his preachings and all in misery may attain liberation through self-knowledge, the only means to liberation through samadhi, by putting forth their efforts according to ability and qualifications in varying degrees, gradually or immediately.

Many of those coming to him gathered together once, exchanged their devotional views and thoughts regarding the

said Sivananda and thought of taking him in public processions in large or big carriages and palanquins, on the occasions of Sivaratri and in the month of Sravana and whenever they were moved to do so devotionally. Swamiji was always so far, in his usual dress of an ordinary man according to usage or custom, of pure white clothes. He wore no ochred or coloured clothes at all according to the customs of Sanyasins or heretics or hermits. He was not an outward sanyasi but he was an inward sanyasi. Sanyasa or hermitship or asceticism consists in the attainment of samadhi, Turiya but not in the changes of dress, colour of dress, shaving hair and beards and mustaches etc. Sanyasa consists in discrimination and dispassion etc, and the attainment of the Turiya or Samadhi. All this is the work of the internal means or internal work and perfection not at all of the external, not mere display of external paraphernalia. External show and paraphernalia may lead one to devilry and hell,

“जटिलो मुंडो - - - उदरनिमित्तं बहुकृत वेषः”

—श्री शंकराचार्य

Sivananda had no thought of his dress or the color of his clothes etc, as he was a high souled being of self realisation. He had left off the body-consciousness as a serpent leaves off the slough. He knew of his immortality having stood in his own real nature in samadhi. “Dress maketh not a man”

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति  
नरोऽपराणि । तथा शरीराणि विहाय जीर्णानि  
अन्यानि संयाति नवानि देही ॥

भ. गी. 2/22

But at the time of the first and foremost procession his dress was changed by his nearer devotees to a koupeena, an upper garment and a head cloth, according to their own whims and likings, which became his usual dress later on till the death of his body. But the dress was always milk white. It was not ochred or coloured. Sanyasa does not consist in the colour of dress. Even a householder (man or woman) may be and can be a sanyasin. One may be hatted, booted, coated, panted, mustached etc. and be a sanyasi. No type of dress, no food, no colour, caste, clime or country, no sex, no language, no riches, no property, no procession in carriages and palanquins, no learning of scriptures, nothing of that sort makes one a sanyasin. It is renunciation of all desires for sensual enjoyments through discrimination and dispassion that goes to make one a sanyasin. So he was, that is all.

जटिलो मुंडी लुंचित केशः काषायांबर बहुकृतवेषः ।  
पश्यन्नपि न च पश्यति लोको (मूढः) उदरनिमित्तं  
बहुकृत वेषः ॥

—श्री शंकराचार्यः

So change of dress, cutting of hair or shaving of hair and beards, ochred coloured cloths etc. may become useful in maintaining one's livelihood and for living a luxurious life. “निर्दोषं हि समं ब्रह्म” Brahman or one's own real self is defectless, pure existence-consciousness-bliss. Anything of the universe or the universe cannot be Brahman.

The universe is a mere wrong super-imposition on Brahman, due to wrong understanding or erroneous supposition and due to hallucination of the mind, which

itself along with ignorance is a superimposition. Sivananda knew that neither the universe nor anything of the universe, a bit or piece of it can become a symbol or sign of Brahman, for the universe is not even modification or development of Brahman, as there is no change or development in Brahman due to erroneous supposition. The universe is not the effect of Brahman or the self, for Brahman is not material cause to universe. The universe has no separate existence of its own with different characteristics. It has no existence in Brahman.

“ಬ್ರಹ್ಮವಿವರ್ತಮಂದೆನಿಸದು ಜಗವಿದು, ಬ್ರಹ್ಮಕಾರ್ಯವೆಂದೆನಲಿಲ್ಲ,  
ಬ್ರಹ್ಮವಿಲಕ್ಷಣವೆನಲಿಲ್ಲವದು ತಾನು ಬ್ರಹ್ಮಸ್ಥವೆನಿಸದು ಪುಷಿದೋರ್ಕೆ.”

Shri :— Nijagunarya.  
“Paramanubhava Bodhe.”

At the time of the study of Brahman or the self, taking hold of the Brahma-sutra i.e. the thread of consciousness-bliss is the means, but not the thread of any thing, symbol, or sign of the universe. No thought of the universe can engage the mind during the study of Brahman or the self or in standing still as Brahman. Brahman or the self is ever equal, motionless, defectless, quite pure, bereft of the dross of the universe, which is mere erroneous supposition or appearance along with ignorance or maya,

“विश्वं त्यक्त्वा स्वप्नविचारम्”

—Sankaracharya

No erroneous supposition or its effect on Brahman or self is found when it is removed by the study of the self and by remaining as one's own self. Bliss eternal is the

goal of all beings. The idea of individual soul has risen from Bliss for the first time or in the first instance. All beings know bliss from the very first time of the rising of the idea or feeling of 'I' from Bliss. All beings simply seek for bliss in the externals in vain, forgetting as it were their origin. They have to recollect their origin through the help of preceptors or scriptural remindings or from their own memory or through their own remembrance. They have to use their discrimination through right direction and order and have to remove the erroneous supposition regarding their own reality through the right knowledge of the self or bliss. If once they become satisfied with knowledge of the self nothing remains for them to do.

ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः ।  
कर्तव्यं न विद्यते अस्ति चेत् न स तत्त्ववित् ॥

—श्री शंकराचार्य

To be Brahman or the real self, one has got to be silent. But it is not silence of deep sleep, which is silence through darkness of ignorance, through soothing sensation of ignorance. But one has to get hold of the thread of bliss consciously in the waking state and attain the self where no distinction of any kind is found. This is a matter of intuitional knowledge, where worldly science like mathematics, logic and other material sciences do not hold good at all. Sivananda's sitting for meditation daily, attainment of Turiya, coming down from it etc. all this of his was as an example for others to follow. There are upanishads also by the names of Turiya upanishad and Turiyatita which guide the aspirants to follow. The four states

waking, dream, deep sleep and Turiya become false, when one understands the real self through special, perfect consciousness. As already mentioned before, the Turiya shows one, one's real state of existence-consciousness-bliss and disappears and one remains as one in one self.

Again as already mentioned, mystical powers of penance through Sivananda were manifesting many times, but he was advising others not to follow merely such penance of mystical powers. Nijagunarya has said.

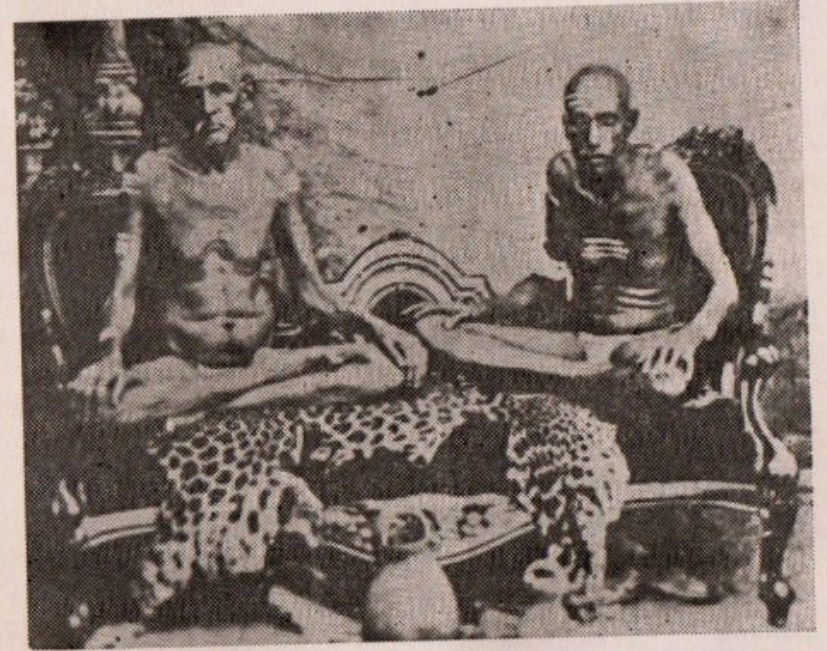
“ಸುರನರ ವಂದ್ಯತೆಯಿಂದಹುವೇನು | ಸರಸಾ-

ಲಂಕೃತಿ ರೂಪಿಂದೇನು | ಬಹುಒದ್ದಿಗಳಂ ಪಡೆಯಲದೇನು | ಮಹಿ

ಯೊಳಗಿಹುವೆಲ್ಲವನರಿದೇನು | ನಿಜಸುಖಮಿಲ್ಲದೊಡಿವರಿದೇನು ||

Paramartha Gita, Saphama Gathi, Shri Nijagunarya.

It may be said that such manifestation of mystical powers in such realised persons was for merely attracting people towards spiritual knowledge and spiritual benefit, but not for earning name, fame and worldly gains for worldly enjoyments. But some persons use their penance for attaining mystical powers for worldly gains which disappear in due course of time. People are sometimes deceived by such things. Mystical powers and their gains etc. are in the mundane waking state only and they cannot step into one's real state of existence. They cannot even step into deep sleep. So genuine self-realised souls and real aspirants for liberation care a fig for such powers. They have no inclinations for such trifling matters They killed such



Shri Siddharudha Swamiji

Shri Sivananda Swamiji

inclinations and likings long, long before when they sincerely think of attaining liberation, through discrimination, dispassion etc. Sri, Siddharudha sometimes was sending for Sivananda from Naganur, Taluk Navalgund at the times of fairs in Sravana and MahaSivaratri. Then Sivananda was often and often attaining Turiya and in this Turiya he was staying two-three days, sometimes descending down to waking state. But he used to be in sahaja Samadhi i. e. not forgetting one's real nature and carrying on external mundane transactions like an ordinary man of life.

“ಶ್ರಿಯಾದ ಮೂಢನ ಪರಿಯೊಳು ಉಂಡುಟ್ಟು  
ಸಂಕರಿಸನು ನಿಜವನರಿದ ಯೋಗಿಯಾ”

— ಶ್ರೀ ನಿಜಗುಣಾಯರಾ

With reference to such states of Sivananda, Siddharudha said that he was like a man carrying two water-pitchers or a pair of water pithers, significantly that he maintained spiritual perfectness and carried on mundane transactions in just and righteous ways. Sivananda was being taken out in procession in floating carriages and palanquins along with Siddharudha. Though Sivananda was taken out in procession in carriages and palanquins as a Swami or a sage by his devotees, he had not resigned his patilki rights, Watani lands, mundane rights, properties like customary outward sanyasins. He was a real sanyasin who had resigned and renounced inwardly through genuine discrimination, dispassion and Samadhi. His patilki and other transactions concerning watan were being carried on by deputies and attorneys appointed by him whenever necessary. He on the other hand was in his spiritual kingdom. He

knew no friends and enemies. He was seeing himself in both friends and enemies.

“आत्मानं सर्वभूतेषु आत्मनि च सर्वभूतानि — — —”

—म. गी.

His very actions towards his enemies and friends indicate or prove that he was equal to all. “आत्मवत् सर्वं भूतेषु ...पंडितः” He was a real pandit in the true sense of the term. पंडया इतः सहितः पंडितः one of Brahmakara vritti and not of विषयाकारवृत्ति or विश्वाकारवृत्ति (Vishwakaravritti). He was not an ordinary erudite or pandit in words.

ब्रह्माकारतया वृत्तिः निर्विकारतया स्थितिः वृत्तिविस्मरणं सम्यक् समाधिर्ज्ञानं संज्ञकम् ।

—श्री शंकराचार्य

अनन्याश्चित्तयंतो मां ये — — —

— — — — योगक्षेमं वहाम्यहम् ॥

भ. गी.

Thus was his life being carried on.

प्रारब्धं पुष्यति वपुरिति — — — स्वाध्यासापनयं कुरु ॥

—श्री शंकराचार्य

as mentioned before

Actions for fulfilling desires etc. in mundane existence come under the head of erroneous supposition. So one who had removed one's erroneous supposition cannot have any karma.

ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते अर्जुन ॥

—भ. गी.

Even prarabdha cannot stand for a self realised one. It is for the on lookers only in their out look or view and not for those who have realised their own self. The whole

universe along with Maya or Shakti or power is a mere, erroneous supposition. अध्यास मूलो हि व्यवहारः How can there be any karma or action when the root cause of misery i. e. ignorance is removed by one's real knowledge of the self? The reality is

अलिङ्गं अस्पर्शं अप्रतर्क्यं । निःशब्दं ब्रह्म उच्यते ।

All these लिङ्ग, स्पर्श, तर्क etc. are only in the waking not even in deep sleep, not to say of the reality. There is no logic, no word, nothing of this universe in the first intuition of bliss.

ब्रह्म एव इदमग्रे आसीत् सः अहमस्मि इति अग्रे एव व्याहरत् ।

Sivananda once advised the people or the natives of a village named Chakalabbi not to engage themselves in fascinations like processions of carriages, palanquins etc, as they attracted the people towards them and that people would be enamoured of the beauties of showy things, ornaments etc. They would make them much more extrovert and attach them strongly to external objects of pleasure and fascination. He told them that philosophical or scriptural teachings are for making people detached from externals and for making them introvert and take delight in the self, where there are no fascinations or which is unstained, untinged by any thing of the fascinating world or worldly enamours in the form of शब्द, स्पर्श, रूप, रस, गंध, i. e. sound, touch, beauty, taste and smell. He gave them most benefitting instructions that they should detach themselves from fascinations of the universe which is mere

chaff and attach to their charmless or fascinationless blissful self. The aim of spiritual knowledge is to make them dispassioned or dispassionate towards charms of the universe. He preached them intuitional teachings in accordance with the scriptural intuitional knowledge and asked them to worship or adore God in the form of living beings by pleasing them as far as possible in righteous ways.

Persons bearing even enmity, hatred etc. towards Sivananda became changed in heart, took to good ways of life and began to attend his preachings now and then. This is perhaps the influence of his spiritual penance and attainment of self-realisation and of his equal vision towards the enemy and friend alike, equal vision towards all beings irrespective of caste, creed, relation, clime and country. He was equal to all, relatives, non-relatives, well-wishers, ill-wishers etc. a characteristic of a self realised one

Once he explained that bhavi (भवि) is one who identifies oneself with that which goes on becoming i.e. the body which changes continuously. Continuous change is characteristic of any thing that has form and is seen by the senses and mind. A pariah is one who identifies oneself with the body and holds or maintains that one is the body which is born of pollutions of the body and one who realises that one is unchanging or immutable, Pollutionless, ever pure existence-consciousness bliss is Abhava (अभव). One who has no self-knowledge is Bhavi (भवि). No place at all here for external signs, symbols, external embellishments. To be Abhava (अभव) one has got to realise one's own self through discrimination,

dispassion and Turiya as mentioned above. There is no use of prattling like "I am Siva" or Brahma अहं ब्रह्मास्मि, शिवोऽहं etc. orally or any other holy syllable any times or doing any so called religious functions which have no bearing at all on self-realisation. They cannot purify the mind or the internal means of knowledge for the dirt or pollution of it is not dust or mud or any such external pollution, but it is desire, anger, greed etc. This pollution can be removed only by discrimination as to what is good and bad, what is beneficial and non-beneficial etc. and dispassion resulting from this sort of discrimination and not by any external showy actions which have nothing to do with the internal pollutions. The internal means or the mind is not dancing on skull-bone or the back bone, so it cannot be purified by drowning in the so called holy waters of Ganges etc.

कुक्ष्ते गंगासागर गमनं व्रत परिपालन मथवा दानं ।  
ज्ञानविहीने सर्वमनेन मुक्तिर्न भवति जन्मशतेन ॥

—श्री शंकराचार्य

Jnana ज्ञान means Atma-jnana आत्मज्ञान, but not the knowledge of the universe, not of insentient elements or of the productions there of, not of Prakriti and of the effects there of. The knowledge of these is no knowledge, for it cannot make one realise the self or the Reality which cannot give one liberation from all misery in all forms altogether and cannot confer upon one eternal bliss. Knowledge of the universe may at the most yield maintenance of livelihood and sense pleasures, transitory ending in wholesale misery. No symbol of Atma jnana आत्मज्ञान)

can be worn on the body. Symbol is not self-knowledge (आत्मज्ञान) at all. No one can place or nothing can represent one's own self, for it is in its very nature symbolless etc. as already mentioned before. The whole universe is a creation of the mind, which itself is immersed in deep sleep. There can be no symbols even of deep sleep, or in deep sleep, then how can there be any symbol of eternal bliss, formless. Existence-consciousness-bliss or 'I' or 'Brahman' has no form. No form can represent it. It can be intuited only in well-purified internal means i. e. mind of its dross of worldly attachments desire, anger, hatred etc. through right form of meditation with the firm hold of the thread of bliss consciousness, setting aside or throwing off all internal and external dirt in the form of impressions in varying forms and degrees etc.

“ध्यानावस्थित तद्गतेन मनसा पश्यन्ति यं योगिनः ।”

“श्रद्धावान् लभते ज्ञानं मत्परः संयतैर्द्रियः । ज्ञानं  
लब्ध्वा परां शान्तिं अचिरेण अधिगच्छति ॥” भ. गी.

So to be unborn, final and eternal beatitude has to be attained. There are no restrictions like class, caste, creed, sex, age, tradition, symbols and signs, external forms of traditional worship, sacrifice etc. One has got to be qualified with four means of liberation, discrimination, dispassion etc. No witness sense also remains in the final eternal state of beatitude of oneself. No second remains, no power, no maya, no moolavidya, nothing, what remains, remains, that is all. No word, no seer, no sight, no seen. In Turiya the extremely purified adjunct called mayathanu मयातनु remains to make one realise one's real nature or

self and that also is extinguished or disappears of its own accord after making one remain in one's own reality.

If there were any power in the Reality along with it, it could have made changes in the Reality, for the nature of shakti as averred, is ever changing. The very experience of all, that existence-consciousness-bliss is ever the same, even without a bit of change in all states waking, dream and deep sleep, proves that no change has taken place in the Reality. Bliss is bliss to all in any state. Shakti may have her sportive acts in any way she likes. It is all mere appearance on the Reality. It cannot touch the Reality. One becomes dead sure of one's own Reality, as unchangeable in any way by the sportive actions or sports of shakti, through intuitional knowledge of the Self in Turiya or Samadhi. No change, no pain, no misery is found in one's reality after, in the realisation of the self. Turiya also does not remain as already mentioned. Shakti is a mere appearance on the reality, the substratum and cannot deform or change it in any way. Nothing of the appearance can exist as a second to the reality or enter into it. Shri Mukund Raja Maharaja says-

हा प्रत्यगात्मा अभिमानी तू नोहेसि नुज दृश्य म्हणौनि ।

विवेकसिंधु उत्तरार्ध प्र. 4/9

न भासे जै महामाया । तै कैचि सर्वज्ञता आणि तुर्या ।

ते वीण परमात्मे या अभिमानु कैचा ॥

विवेक सिंधु पूर्वार्ध प्र. 6

Brahman is Brahman alone, second to none. There is no second. If there were Maya or shakti, power or ignorance, there could have been no release at all, no talk

of release even could have come down from times immemorial and it could not have been, if maya had really existed as a second entity, It is all hallucination of the mind through ignorance which appears on the substratum, the Reality. The bliss of first intuition is as it is even though many kinds of appearances on it come and go for ever and ever.

“प्रत्यक्षादि प्रमाणानि अध्यास मूलानि एव”

Nothing is to be done. nothing is done by any such appearances. Be silent well, oh, mind, silence perfect is the Reality:

“मानृमान विहीनोऽस्मि मेयहीनः शिवोऽस्मि अहम् ॥”

The evidences like pratyakshya etc, are only after the feeling of the body, as I am, not before, not even in deep sleep. They are only in erroneous supposition due to ignorance, a mere appearance on the self. The self is self-evident. No body can create the self. Self cannot be placed before the self Existence-Consciousness-Bliss cannot be created by any agents. Traditional Brahma, visbnu. Rudra are mere imaginations of the mind, which have no existence at all in the reality of one's self. No scientific knowledge of external or internal sciences can create the Reality, the substratum. All sciences originate in ignorance or nescience an appearance on the substratum.

इंद्रियाणि पराणि आहुः इंद्रियेभ्यः परं मनः ।

मनसस्तु पराबुद्धिः यो बुद्धेः परतस्तु सः ॥

—म. गी. 3/42

Taking hold of the thread of bliss of great silence is the only way to silence-bliss, throwing off the chaff of errone-

ous supposition and the bits of its effects in the form of fascinating scenes of universe and their charming attractions and impressions. Great silence is the end. The self can be realised only in Turiya or savikalpa samadhi in which the means for experience or rather intuition is the well purified state of 'Mayatanu' with the reflection of the self called Turiyathma. But the means of insentient material science cannot do anything in the field of spirituality. It is far beyond the field of material world and science.

People began to hold fairs with carriage or chariot and palanquin, while he was still at Naganur. Different fascinating functions like Kirthana, Bhajana, ordinary and other similar entertainments were performed. Many persons from different places began to attend these fairs. But Sivananda did not at all pay any importance or value to any of these functions. He used to be often and often in Turiya. Whenever he came to Sahaja samadhi, he used to give spiritual instructions in the evenings and mornings.

After the passage of a few years some of the people coming to him thought of constructing a building usually called 'Matha' at Gadag, district Dharwar for Sivananda and decided to take him there. So they did. Generally people do not take into consideration what Matha is. Matha means eternal bliss and one who is in eternal bliss or peace is called mathastha or mathapati. It seems that this original meaning has been lost sight of. Similar is the case with sinhasana. It means Jnanasana or Atma jnanasana. Nrusinha means that which kills or destroys the ignorance of men regarding their own self. In this true sense of the words, Mathastha, mathapati Nrusinha. Sivananda was a

*mathastha, Nrusinha*. So, many were drawn towards him irrespective of anything else external.

Sivananda went over to Gadag to stay there according to the wishes of the people coming to him from Gadag and other places. His daily routine of work was : sitting for meditation, delighting in the contemplation of the self, preaching three times a day, continued as he was then, in his ordinary Sahaja samadhi. Then a well was being dug up in the field where the building was constructed. He was sometime doing digging work as a sport so to say. He fell ill and at that time he was poisoned somehow. As it's effect worked hard on his body, he was taken to Naganur for rest and cure. Even in this serious condition of his body, he instructed those whoever came to see him on spiritual matters. The body has no connection whatsoever with the soul or spirit. The soul or jiva does not depend for happiness on the body or in the well-being or ill-being of the body. Individual soul depends upon his true Self-supreme and is one with Him, the eternal bliss. When the individual soul pays his attention towards the body, he feels pain or misery, but the self realised soul takes it for certain that it is false and mere feeling of the mind and that it cannot touch or make any change in his supreme self. All the appearances or feelings of joy or pain are only in the waking state. To the Self-realised one, they are nothing, mere chaff and trash. When the individual directs his attention towards his real self, he feels nothing of the body. Even an ordinary man when wounded or fever-stricken seriously, if he gets sleep by chance, does not feel the pain of the wound or of fever. Then what of one, who has

realised his real self and who is sure, of the fact that bodies, states like waking, dream and deep sleep and even Turiya are mere appearances on the self, the substratum. Such were his teachings when his body was seriously suffering from the attack of poison. He was calm and peaceful when he was giving such instructions. Gradually the effects of poison disappeared, he revived and regained his health. After a few days of revival, he returned back to Gadag. Bliss or Ananda is not an effect of anything; there is no causation. It cannot be taken, from anybody or anything and so it cannot be given to anybody or anything. If it were a thing to be taken and given, kings and emperors could have stored it in their stores, collecting from anything, everywhere. It is not an effect of anything, in any of the four kinds of causation as mentioned before.

It is self-existent. It is immanent, immune transcendental, immaculate and immutable.

ओं पूर्णं इदं पूर्णदः पूर्णात् पूर्णं उदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेव अवशिष्यते ॥

It is to be realised in oneself, by oneself in the Savikalpa samadhi. Such were his teachings when his body was in poisoned state of irresistible danger. He was pointing out that an individual had no necessity of the body to be as one is. i. e. Bliss eternal, consciousness-existence. To say that the body sense is destroyed in such dangers is very easy but it is very difficult to attain spiritual deep sleep and spiritual waking. It requires continuous study and practice for a long time to

destry the body-sense. It cannot be done on the spot. on the spur of the moment and Turiya be attained immediately. It is only possible for such persons as Janaka Raja. Sivananda sometimes was expressing that, an individual soul's home was his true nature, the reality and not the dwelling place of the body. He was recollecting the meaning and kernel of scriptural statements like'

“आनंदादिमानि भूतानि जायंते येन जातानि जीवन्ति ।

यत्प्रयन्ति यदभिसंविशन्ति तद्ब्रह्म तद्विजिज्ञासस्व”

“यतोवा इमानि भूतानि - - - -”

“सत् एव सौम्य इदमग्रे आसीत्”

“ब्रह्म एव इदमग्रे आसीत् - - - -”

etc. That he had to return back to the reality and should end his pilgrimage of life. The Jiva has to know his real nature by perishing body-sense and various impressions formed in different lives. He has to devote himself earnestly to this single work of self-study or the study of his own self. There is no God other than one's own self. Sivananda was explaining that scriptures of spiritual knowledge were experiences of the sages and saints of yore who had realised their self and the first preceptor was one's own intuitional knowledge of the self, drawing out the meaning of the scriptural sayings.

“ब्रह्म एव इदमग्रे आसीत् - - - -”

and others as mentioned before.

etc. So the first preceptor is one's own intuitional knowledge of one's own self. All this was clearly displayed by the very life of Sivananda. Sivananda himself had no preceptor. On the basis of his former or previous impressions and study, due to discrimination and dispassion, he had realised his own self in due course of time naturally. Some people not knowing the real state of his life and attainments, wrongly supposed that such and such was his Guru or preceptor.

He was advising “To have *Brahmakara vritti*” It is not to do any thing but to empty the mind of its all contents and attachments by removing erroneous supposition. Brahma, the self cannot be an object. He cannot be objectified. To know Brahman is to be Brahman. When the mind is emptied consciously then only reality remains. A salt idol going to have a bath in the ocean, melts itself there only. So does an individual going to know the reality. In other words there is neither individual nor Supreme in reality. All this difference is due to erroneous supposition. Every thing finishes, if the cause of erroneous supposition i. e. ignorance of the self, is removed by self-knowledge. Self-knowledge or meditation on Atman or Brahman is simply to empty the mind of its internal impressions of and attractions towards, the externals. Atman or Brahman or one's own self cannot be objectified as external objects or internal impressions.

So meditation or delighting in the contemplation of the soul is to be one as one is. Naturally there is no Brahma-kara vritti when the mind is emptied. Mind does not remain as mind, for the mind is nothing but a bundle of proposals and disposals, of impressions. Only Bliss-consciousness-existence remains. i.e. Brahman unobjectified Reality.

To see i. e. to know is to be.

ब्रह्मविद् ब्रह्म एव भवति ।

This was some times how Sivananda was explaining scriptural sentences. In about 1934-35, he was advising shri Sanker Rao Kurtakoti ( B. A., L. L. B , B. T. ) a high school teacher and head master for some time and his own elder brother's son Basavaraj pandit, a double acharya in *Nyaya* and *vedanta* and his own son Linganagouda. M. A., whenever they used to sit at his feet, reading Brahma-sutra Bhasya of Sankaracharya in the evenings, to grasp the inner meanings of the sutras intuitively and to be absorbed in the same and not to prattle mere words and meanings like parrots

नानुध्यायात् बहून् शब्दान्, शब्दानु बहून् विमुंचथ वाचो  
विग्लापनं हितत् ।

etc. He was advising to study *Brahma sutra* i. e. *Chidananda sutra*, *Sandhya sutra* by becoming qualified with discrimination and dispassion etc. but, not by possessing mere high sounding university degrees. double, treble or multiple, which may help to gain worldly self and power, name and fame etc. which were all perishable, yielding no

eternal peace at all, ending in misery alone. *Swadhyaya* without *sadhana chatustaya* leads to nothing but misery and sometimes may carry one to demoniac and devil births, due to mean impressions like those of body, world etc. due to mean actions out of pride of learning, power of self etc. through desire, anger and others. People generally say that God is not distinct and separate from one self as a pot is not from earth, but commit mistake of taking God to be different and separate entity from one self. To think that God is other than one's own self and that one is body is a great crime. To seek bliss or happiness outside one self is another great crime. Due to these crimes, which man commits, he has to suffer innumerable miseries of different kinds in innumerable lives. Man does not or scarcely takes to thought from whence his 'I' feeling or idea arises and scarcely knows what his first idea is. He remembers bliss, but he does not easily recollect whence this idea of bliss arises. He has to examine his conception of bliss and find out whence it is. He has to consider "No man did get happiness by seeking it outside, by begging or asking or praying". It is one's self. How can any body or anything else give it to one. One has to realise that one's own self is bliss-perfect. One has to find out that happiness is to be secured once for all in one's own self, with perfectly purified mind, which alone is the instrument and place where one can find out what one wants or desires for. Once when Sivananda in his latest old age was on his usual morning walking, some boys asked him, why he was walking with his head always bent towards ground and asked if he had lost anything and whether he was seeking for it

etc. To this the swami replied that he had lost himself and that he was seeking for it and requested the boys to seek it and get for him. The boys laughed at it saying that the old man had lost himself and that it was a great wonder. In the evening of that day, Sivananda explained how man has forgotten his real nature and how people err in seeking happiness outside, their own self. Man has forgotten his own real nature as it were and seeks it outside. He has taken the body to be his self and his self to be the body and this body consciousness has made him miserable. To be happy forever and ever in his own self, he has got to destroy the body consciousness once for all. The very fact or the understanding that he becomes anything other than his own nature is false and wrong. He has never become anything. His nature is always the same. This he has to realise by self introspection, by becoming introvert and directing his well purified mind towards his own self or rather be as one is by emptying the mind, of all that it has taken hold of as giving happiness wrongly.

It is not beneficial and just to give away one's life and leave the human body without making use of it, by attaining liberation through self knowledge and self realisation.

“इह चेदवेदीत् सत्यमस्ति न चेत् महती विनष्टिः ।”

भूतेषु भूतेषु विचित्र्य घीराः प्रेत्य अस्मात् लोकात्  
अमृता भवन्ति.”

— श्रुति

Again when shri Basavaraj Pandit i.e Sivananda's elder brother's son and Sivananda's own son Lingaganouda and Sivananda were out on a walk in the early morning, he advised them not to think of anything else of the world and worldly and to be as one is, not to take anything of

the world or worldly into consideration or thought and said “Linganagouda be as you are, let your cousin brother, Basanagouda be as he is and I am as I am”. With these words their conversation ended and it was the last conversation with them or talk to them. By these words of his he indicated or suggested to grasp the implied meaning or the implications of his words, that one is to be as one is forever and ever, the self or reality, never changing, never affected by anything, the existence-consciousness-bliss by removing the erroneous supposition, having nothing to do inside oneself or outside, which is the gist or kernel of the whole of the scriptural teachings of the whole world. Why one should lose one's human birth by spending the whole of one's life merely by absorbing oneself in beastly and demoniac actions for sense-enjoyments, which are momentary, ending in misery. Instead of that, why one should not engage in godly actions and spiritual studies, so that one may liberate one self from bondage of misery of births and deaths once for all. If not liberation here and now, why one should not work so as to be liberated in the immediate future and obtain the benefits of human birth to some extent at least.

No body has taught one the bliss that one enjoys in deep sleep. Similarly none has taught bliss. By one's own intuitional knowledge one knows it. One's own knowledge is one's preceptor. Scriptural knowledge has come down from such persons who enjoyed it through their own intuition from times immemorial. If one goes arguing as 'A Guru is wanted' there would be an end to argumentation. It would go on ad infinitum i. e., So one has got to

stand, at one place at last i. e. the first intuition of any individual from which flows on the current of teaching and preaching. But one has got to make research for one self by one's own intuition or through the teachings of the realised, high-souled beings. Mere logic may mislead. A real saint or sage who has realised the self, does not go on arguing for the sake of arguing, like ignorant logicians, not realising the self, by self-knowledge through samadhi or Turiya the only means of attaining liberation. "ತರ್ಕವನುಡಿವನೆ ತಪ್ಪುವಿದನು ಜಡತರ್ಕಿಗಳಾದ ಮಾನವರಂತೆ"

Sivananda's life was spent thus teaching and preaching the spiritual truths, not at all restricting to or limited to any traditions, castes, creeds etc. In old age as is natural, his body fell ill in travelling and moving from one place to another place during preaching. He was brought to Gadag. His illness became serious but he was calm and peaceful. His eyes were open and without any movement, as they were accustomed to be in his usual practice of meditation. Even when he was in Turiya or Savikalpa samadhi, his eyes were being opened, not at all shut or closed. He was just talking a few words of instruction to those whoever came to see him with great earnestness and devotion, at the time of his illness. Some of his devotees asked him about the running or the flow of the spiritual teachings etc. in the Ashram. But he did not give any particular message. He simply told that he had given whatever he had to give and that it all depends upon the actions, impressions, study, practice etc, of the individuals concerned and that he had nothing to say and kept mum and silent. At the time of his death, when he was on death-bed, Basavaraj Pandit, Linganagouda his son

Smt. Yellamma his sister and Chanabasappa of Tadahal were near his bed watching him. He did not say a single word to any of them. At last on the previous day to his death he became completely silent, but his eyes were quite wide open, his breath was slow. It seemed he was in his reality—the self as it was his habit of being in Samadhi. Why he seemed to be in Samadhi? It was his standing state unintermittent at the time of expiry of breath.

A realised one may be in one's own self i. e. Samadhi or may be in Sahaja Samadhi, which has been already mentioned before, at the time of death of the body. This has nothing to do with self-realisation. The statement "अन्त्यमति सा गति" is said of all persons in general and of the aspirants who are on the way to liberation, studying the scriptural knowledge, putting forth efforts to bring into action or practice the knowledge gained through scriptures and preceptors, leaving the body before self-realisation.

Sivananda or rather his body breathed its last. But he was himself as he had realised his self long long before, even when his body was at the state of a child, due to self study anterior to this present birth. To say that he left his body is only from the view of the on-lookers and outsiders. He had left the body even when, as already mentioned, he realised his self in childhood, by removing his erroneous supposition by perfect intui-

tional self-knowledge. At this time his body had attained the full age of eighty. He expired in Brahmi muhurtha on 1st of July in Adhika sravana masa or month of 1939.

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Publications of  
Shri Atmananda Adhyatma  
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