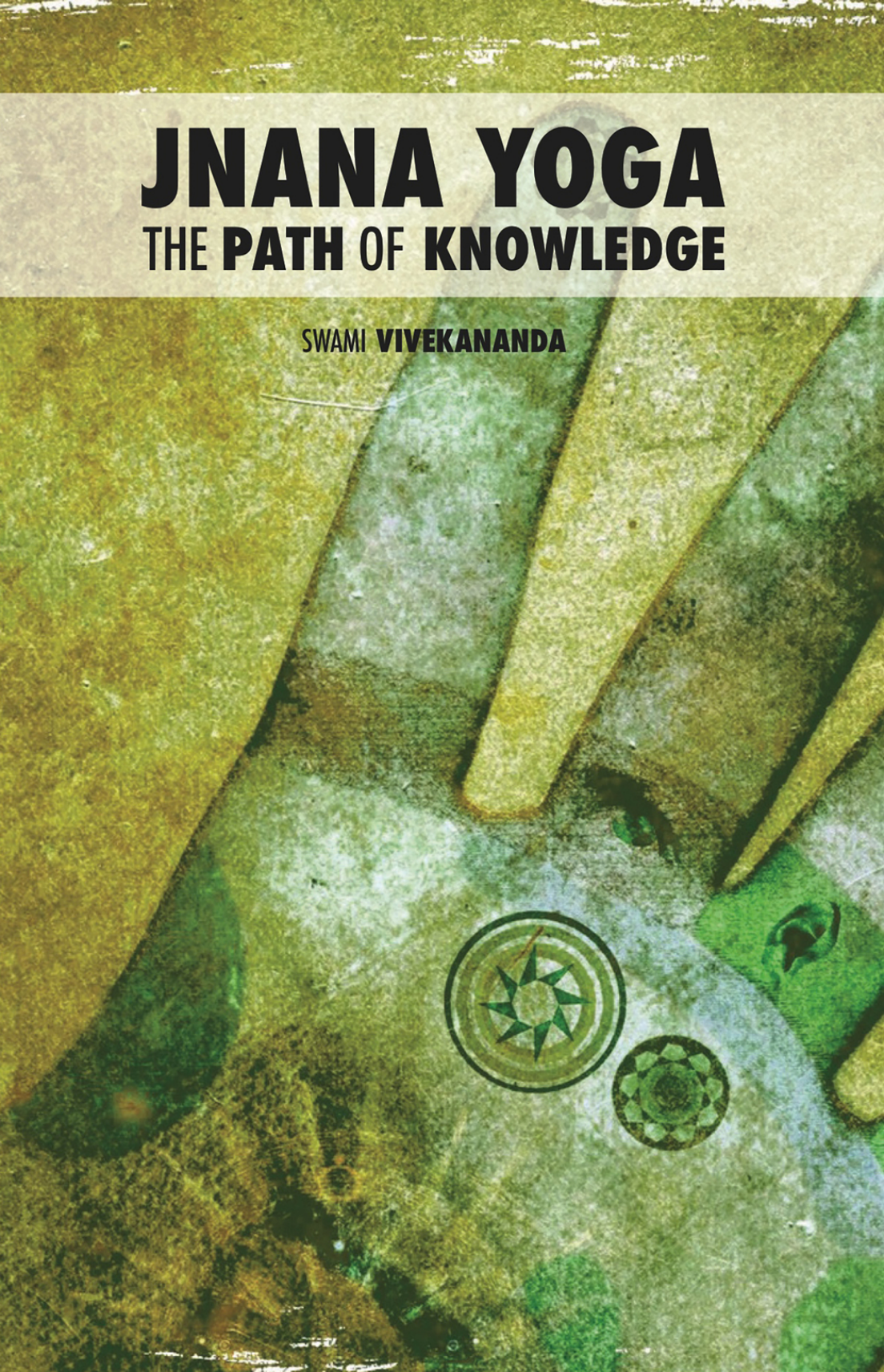


JNANA YOGA

THE PATH OF KNOWLEDGE

SWAMI VIVEKANANDA



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DISCOVERY PUBLISHER

2015, Discovery Publisher

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New York • Tokyo • Paris • Hong Kong

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THE FOUR PATHS OF **SELF-REALIZATION**

From ancient times, people of India have practiced spiritual disciplines designed to clear the mind and support a state of serene, detached awareness. The practices for developing this desired state of balance, purity, wisdom, and peacefulness of mind are known collectively as yoga.

“Yoga” means “yoke” or “union” — referring to union with the true Self, the goal described in the Upanishads.

The sages distinguished four basic types of people and developed practices that are particularly suitable for each type, in order that each man can attain the desired union with the Self.

- For rational people, there is the Path of Knowledge.
- For meditative people, there is the Path of Self-Knowledge.
- For naturally active people, there is the Path of Selfless Action.
- For emotional people, there is the Path of Devotion.

I. The Path of Knowledge

—Jnana Yoga

An attempt to realize the Brahman-Atman identity through the study of the Vedas (i.e. the sacred texts of the Hindu tradition) and direct contemplation of the self:

After negating [one's identity with the body, the senses, and the mind] as "not this," "not this," that Awareness which alone remains — that I am. ...

The thought "Who am I?" will destroy all other thoughts, and, like the stick used for stirring the burning pyre, it will itself in the end get destroyed. Then, there will arise Self-realization.

—Living Religions, 81

II. The Path of Self-knowledge

—Raja Yoga

Various systems (such as those described in Patanjali's Yoga Sutras or the later system known as Kundalini) that focus on the use of techniques (including the adoption of physical postures, breath control, mantras and visualization) to bring the mind to a state of one-pointed concentration, known as samadhi, in which union with the absolute is attained.

Words and language are imperfect to describe this exalted state. ... Mind, intellect and the senses cease functioning. ... It is a state of eternal Bliss and eternal Wisdom. All dualities vanish in toto. ... All visible merge in the invisible or the Unseen. The individual soul becomes that which he contemplates.

—Living Religions, 80

III. The Path of Selfless Action

—Karma Yoga

Karma Yoga originally focused on varnasrama-dharma — the performance of actions in accordance with the duties (dharma) associated with one's caste (varna) and stage of life (asrama). By acting in accordance with the principles of varnasrama-dharma, one gradually worked through the four stages of life (student, householder, forest-dweller, renunciate) towards ultimate release from the cycle of rebirth (moksha) — though the process might take many lifetimes to complete.

In the Bhagavad-Gita, however, Krishna redefined Karma Yoga by combining it with the fundamental insight of Jnana Yoga — namely the ultimate identity of the individual self (atman) and the Universal Self (Brahman) — leading to the conclusion that “it is the Absolute who performs all actions.” Through this realization, one is able to perform action “without any interest in its fruits and without any personal sense of giving.” By relinquishing one's own attachment to the fruits of one's actions, one attains “liberation from the self in the very midst of work”:

I pervade the entire universe in my unmanifested form. All creatures find their existence in me, but I am not limited by them. Behold my divine mystery!

... The foolish do not look beyond physical appearances to see my true nature as the Lord of all creation. The knowledge of such deluded people is empty; their lives are fraught with disaster and evil and their work and hopes are all in vain.

But truly great souls seek my divine nature. They worship me with a one-pointed mind, having realized that I am the eternal source of all. Constantly striving, they make firm their resolve and worship me without wavering. Full of devotion, they sing of my divine glory. ...

Whatever I am offered in devotion with a pure heart — a leaf, a flower, fruit, or water — I partake of that love offering. Whatever you do, make it an offering to me — the food you eat, the sacrifices you make, the help

you give, even your suffering. In this way you will be freed from the bondage of karma, and from its results both pleasant and painful. Then, firm in renunciation and yoga, with your heart free, you will come to me.

I look upon all creatures equally; none are less dear to me and none more dear. But those who worship me with love live in me, and I come to life in them. ... All those who take refuge in me, whatever their birth, race, sex, or caste, will attain the supreme goal; this realization can be attained even by those whom society scorns. ... Therefore, having been born in this transient and forlorn world, give all your love to me. Fill your mind with me; love me; serve me; worship me always. Seeking me in your heart, you will at last be united with me.

—*Anthology of Living Religions*, 66–68 (*Bhagavad Gita*, Chapter 9); cf. BG/9

IV. The Path of Devotion

—*Bhakti Yoga*

Bhakti Yoga is closely related to the notion of Karma Yoga as presented in the Bhagavad-Gita, since it is precisely by performing action in a spirit of “devotion” to Krishna (rather than as a means of generating “good” karma that will benefit one either in this or some future life) that one attains release from the cycle of rebirth. This “devotion” is manifest as an intense feeling of love for God that is frequently expressed through poetry and song, such as the following offering from Mirabai:

*Without Krishna I cannot sleep.
Tortured by longing, I cannot sleep,
And the fire of love
Drives me to wander hither and thither.
Without the light of the Beloved
My house is dark,
And lamps do not please me.
Without the Beloved my bed is uninviting,*

*And I pass the nights awake.
 When will my Beloved return home?
 ... What shall I do? Where shall I go?
 Who can quench my pain?
 My body has been bitten
 By the snake of "absence,"
 And my life is ebbing away
 With every beat of the heart.
 ... My Lord when will you come
 To meet your Mira?
 ... When, my Lord,
 Will you come to laugh and talk with me?*

—*Anthology of Living Religions*, 79

Since Bhakti Yoga is more easily pursued than either Raja or Jnana Yoga, it is by far the most common form of Hindu practice. Its appeal is nicely expressed in the following quote from Sri Ramakrishna:

As long as the I-sense lasts, so long are true knowledge and Liberation impossible. ... [But] how very few can obtain this Union [Samadhi] and free themselves from this "I"? It is very rarely possible. Talk as much as you want, isolate yourself continuously, still this "I" will always return to you. Cut down the poplar tree today, and you will find tomorrow it forms new shoots. When you ultimately find that this "I" cannot be destroyed, let it remain as "I" the servant.

—*Living Religions*, 83

JNANA YOGA

THE PATH OF KNOWLEDGE

Chapter I

The Necessity of Religion

Delivered in London

Of all the forces that have worked and are still working to mould the destinies of the human race, none, certainly, is more potent than that, the manifestation of which we call religion. All social organisations have as a background, somewhere, the workings of that peculiar force, and the greatest cohesive impulse ever brought into play amongst human units has been derived from this power. It is obvious to all of us that in very many cases the bonds of religion have proved stronger than the bonds of race, or climate, or even of descent. It is a well-known fact that persons worshipping the same God, believing in the same religion, have stood by each other, with much greater strength and constancy, than people of merely the same descent, or even brothers. Various attempts have been made to trace the beginnings of religion. In all the ancient religions which have come down to us at the present day, we find one claim made — that they are all supernatural, that their genesis is not, as it were, in the human brain, but that they have originated somewhere outside of it.

Two theories have gained some acceptance amongst modern scholars. One is the spirit theory of religion, the other the evolution of the idea of the Infinite. One party maintains that ancestor worship is the beginning of religious ideas; the other, that religion originates in the personification of the powers of nature. Man wants to keep up the memory of his dead relatives and thinks they are living even when the body is dissolved, and he wants to place food for them and, in a certain sense, to worship them. Out of that came the growth we call religion.

Studying the ancient religions of the Egyptians, Babylonians, Chinese, and many other races in America and elsewhere, we find very clear traces

of this ancestor worship being the beginning of religion. With the ancient Egyptians, the first idea of the soul was that of a double. Every human body contained in it another being very similar to it; and when a man died, this double went out of the body and yet lived on. But the life of the double lasted only so long as the dead body remained intact, and that is why we find among the Egyptians so much solicitude to keep the body uninjured. And that is why they built those huge pyramids in which they preserved the bodies. For, if any portion of the external body was hurt, the double would be correspondingly injured. This is clearly ancestor worship. With the ancient Babylonians we find the same idea of the double, but with a variation. The double lost all sense of love; it frightened the living to give it food and drink, and to help it in various ways. It even lost all affection for its own children and its own wife. Among the ancient Hindus also, we find traces of this ancestor worship. Among the Chinese, the basis of their religion may also be said to be ancestor worship, and it still permeates the length and breadth of that vast country. In fact, the only religion that can really be said to flourish in China is that of ancestor worship. Thus it seems, on the one hand, a very good position is made out for those who hold the theory of ancestor worship as the beginning of religion.

On the other hand, there are scholars who from the ancient Aryan literature show that religion originated in nature worship. Although in India we find proofs of ancestor worship everywhere, yet in the oldest records there is no trace of it whatsoever. In the Rig-Veda Samhita, the most ancient record of the Aryan race, we do not find any trace of it. Modern scholars think, it is the worship of nature that they find there. The human mind seems to struggle to get a peep behind the scenes. The dawn, the evening, the hurricane, the stupendous and gigantic forces of nature, its beauties, these have exercised the human mind, and it aspires to go beyond, to understand something about them. In the struggle they endow these phenomena with personal attributes, giving them souls and bodies, sometimes beautiful, sometimes transcendent. Every attempt ends by these phenomena becoming abstractions whether personalised or not. So also it is found with the ancient Greeks; their whole mythol-

ogy is simply this abstracted nature worship. So also with the ancient Germans, the Scandinavians, and all the other Aryan races. Thus, on this side, too, a very strong case has been made out, that religion has its origin in the personification of the powers of nature.

These two views, though they seem to be contradictory, can be reconciled on a third basis, which, to my mind, is the real germ of religion, and that I propose to call the struggle to transcend the limitations of the senses. Either, man goes to seek for the spirits of his ancestors, the spirits of the dead, that is, he wants to get a glimpse of what there is after the body is dissolved, or, he desires to understand the power working behind the stupendous phenomena of nature. Whichever of these is the case, one thing is certain, that he tries to transcend the limitations of the senses. He cannot remain satisfied with his senses; he wants to go beyond them. The explanation need not be mysterious. To me it seems very natural that the first glimpse of religion should come through dreams. The first idea of immortality man may well get through dreams. Is that not a most wonderful state? And we know that children and untutored minds find very little difference between dreaming and their awakened state. What can be more natural than that they find, as natural logic, that even during the sleep state when the body is apparently dead, the mind goes on with all its intricate workings? What wonder that men will at once come to the conclusion that when this body is dissolved for ever, the same working will go on? This, to my mind, would be a more natural explanation of the supernatural, and through this dream idea the human mind rises to higher and higher conceptions. Of course, in time, the vast majority of mankind found out that these dreams are not verified by their waking states, and that during the dream state it is not that man has a fresh existence, but simply that he recapitulates the experiences of the awakened state.

But by this time the search had begun, and the search was inward, arid man continued inquiring more deeply into the different stages of the mind and discovered higher states than either the waking or the dreaming. This state of things we find in all the organised religions of the world, called either ecstasy or inspiration. In all organised religions,

their founders, prophets, and messengers are declared to have gone into states of mind that were neither waking nor sleeping, in which they came face to face with a new series of facts relating to what is called the spiritual kingdom. They realised things there much more intensely than we realise facts around us in our waking state. Take, for instance, the religions of the Brahmins. The Vedas are said to be written by Rishis. These Rishis were sages who realised certain facts. The exact definition of the Sanskrit word Rishi is a Seer of Mantras — of the thoughts conveyed in the Vedic hymns. These men declared that they had realised — sensed, if that word can be used with regard to the supersensuous — certain facts, and these facts they proceeded to put on record. We find the same truth declared amongst both the Jews and the Christians.

Some exceptions may be taken in the case of the Buddhists as represented by the Southern sect. It may be asked — if the Buddhists do not believe in any God or soul, how can their religion be derived from the supersensuous state of existence? The answer to this is that even the Buddhists find an eternal moral law, and that moral law was not reasoned out in our sense of the word But Buddha found it, discovered it, in a supersensuous state. Those of you who have studied the life of Buddha even as briefly given in that beautiful poem, *The Light of Asia*, may remember that Buddha is represented as sitting under the Bo-tree until he reached that supersensuous state of mind. All his teachings came through this, and not through intellectual cogitations.

Thus, a tremendous statement is made by all religions; that the human mind, at certain moments, transcends not only the limitations of the senses, but also the power of reasoning. It then comes face to face with facts which it could never have sensed, could never have reasoned out. These facts are the basis of all the religions of the world. Of course we have the right to challenge these facts, to put them to the test of reason. Nevertheless, all the existing religions of the world claim for the human mind this peculiar power of transcending the limits of the senses and the limits of reason; and this power they put forward as a statement of fact.

Apart from the consideration of the question how far these facts claimed

by religions are true, we find one characteristic common to them all. They are all abstractions as contrasted with the concrete discoveries of physics, for instance; and in all the highly organised religions they take the purest form of Unit Abstraction, either in the form of an Abstracted Presence, as an Omnipresent Being, as an Abstract Personality called God, as a Moral Law, or in the form of an Abstract Essence underlying every existence. In modern times, too, the attempts made to preach religions without appealing to the supersensuous state of the mind have had to take up the old abstractions of the Ancients and give different names to them as “Moral Law”, the “Ideal Unity”, and so forth, thus showing that these abstractions are not in the senses. None of us have yet seen an “Ideal Human Being”, and yet we are told to believe in it. None of us have yet seen an ideally perfect man, and yet without that ideal we cannot progress. Thus, this one fact stands out from all these different religions, that there is an Ideal Unit Abstraction, which is put before us, either in the form of a Person or an Impersonal Being, or a Law, or a Presence, or an Essence. We are always struggling to raise ourselves up to that ideal. Every human being, whosoever and where-soever he may be, has an ideal of infinite power. Every human being has an ideal of infinite pleasure. Most of the works that we find around us, the activities displayed everywhere, are due to the struggle for this infinite power or this infinite pleasure. But a few quickly discover that although they are struggling for infinite power, it is not through the senses that it can be reached. They find out very soon that that infinite pleasure is not to be got through the senses, or, in other words, the senses are too limited, and the body is too limited, to express the Infinite. To manifest the Infinite through the finite is impossible, and sooner or later, man learns to give up the attempt to express the Infinite through the finite. This giving up, this renunciation of the attempt, is the background of ethics. Renunciation is the very basis upon which ethics stands. There never was an ethical code preached which had not renunciation for its basis.

Ethics always says, “Not I, but thou.” Its motto is, “Not self, but non-self.” The vain ideas of individualism, to which man clings when he is

trying to find that Infinite Power or that Infinite Pleasure through the senses, have to be given up — say the laws of ethics. You have to put yourself last, and others before you. The senses say, “Myself first.” Ethics says, “I must hold myself last.” Thus, all codes of ethics are based upon this renunciation; destruction, not construction, of the individual on the material plane. That Infinite will never find expression upon the material plane, nor is it possible or thinkable.

So, man has to give up the plane of matter and rise to other spheres to seek a deeper expression of that Infinite. In this way the various ethical laws are being moulded, but all have that one central idea, eternal self-abnegation. Perfect self-annihilation is the ideal of ethics. People are startled if they are asked not to think of their individualities. They seem so very much afraid of losing what they call their individuality. At the same time, the same men would declare the highest ideals of ethics to be right, never for a moment thinking that the scope, the goal, the idea of all ethics is the destruction, and not the building up, of the individual.

Utilitarian standards cannot explain the ethical relations of men, for, in the first place, we cannot derive any ethical laws from considerations of utility. Without the supernatural sanction as it is called, or the perception of the superconscious as I prefer to term it, there can be no ethics. Without the struggle towards the Infinite there can be no ideal. Any system that wants to bind men down to the limits of their own societies is not able to find an explanation for the ethical laws of mankind. The Utilitarian wants us to give up the struggle after the Infinite, the reaching-out for the Supersensuous, as impracticable and absurd, and, in the same breath, asks us to take up ethics and do good to society. Why should we do good? Doing good is a secondary consideration. We must have an ideal. Ethics itself is not the end, but the means to the end. If the end is not there, why should we be ethical? Why should I do good to other men, and not injure them? If happiness is the goal of mankind, why should I not make myself happy and others unhappy? What prevents me? In the second place, the basis of utility is too narrow. All the current social forms and methods are derived from society as it exists, but what right has the Utilitarian to assume that society is eternal?

Society did not exist ages ago, possibly will not exist ages hence. Most probably it is one of the passing stages through which we are going towards a higher evolution, and any law that is derived from society alone cannot be eternal, cannot cover the whole ground of man's nature. At best, therefore, Utilitarian theories can only work under present social conditions. Beyond that they have no value. But a morality an ethical code, derived from religion and spirituality, has the whole of infinite man for its scope. It takes up the individual, but its relations are to the Infinite, and it takes up society also — because society is nothing but numbers of these individuals grouped together; and as it applies to the individual and his eternal relations, it must necessarily apply to the whole of society, in whatever condition it may be at any given time. Thus we see that there is always the necessity of spiritual religion for mankind. Man cannot always think of matter, however pleasurable it may be.

It has been said that too much attention to things spiritual disturbs our practical relations in this world. As far back as in the days of the Chinese sage Confucius, it was said, "Let us take care of this world: and then, when we have finished with this world, we will take care of other world." It is very well that we should take care of this world. But if too much attention to the spiritual may affect a little our practical relations, too much attention to the so-called practical hurts us here and hereafter. It makes us materialistic. For man is not to regard nature as his goal, but something higher.

Man is man so long as he is struggling to rise above nature, and this nature is both internal and external. Not only does it comprise the laws that govern the particles of matter outside us and in our bodies, but also the more subtle nature within, which is, in fact, the motive power governing the external. It is good and very grand to conquer external nature, but grander still to conquer our internal nature. It is grand and good to know the laws that govern the stars and planets; it is infinitely grander and better to know the laws that govern the passions, the feelings, the will, of mankind. This conquering of the inner man, understanding the secrets of the subtle workings that are within the human mind, and knowing its wonderful secrets, belong entirely to religion.

Human nature — the ordinary human nature, I mean — wants to see big material facts. The ordinary man cannot understand anything that is subtle. Well has it been said that the masses admire the lion that kills a thousand lambs, never for a moment thinking that it is death to the lambs. Although a momentary triumph for the lion; because they find pleasure only in manifestations of physical strength. Thus it is with the ordinary run of mankind. They understand and find pleasure in everything that is external. But in every society there is a section whose pleasures are not in the senses, but beyond, and who now and then catch glimpses of something higher than matter and struggle to reach it. And if we read the history of nations between the lines, we shall always find that the rise of a nation comes with an increase in the number of such men; and the fall begins when this pursuit after the Infinite, however vain Utilitarians may call it, has ceased. That is to say, the mainspring of the strength of every race lies in its spirituality, and the death of that race begins the day that spirituality wanes and materialism gains ground.

Thus, apart from the solid facts and truths that we may learn from religion, apart from the comforts that we may gain from it, religion, as a science, as a study, is the greatest and healthiest exercise that the human mind can have. This pursuit of the Infinite, this struggle to grasp the Infinite, this effort to get beyond the limitations of the senses — out of matter, as it were — and to evolve the spiritual man — this striving day and night to make the Infinite one with our being — this struggle itself is the grandest and most glorious that man can make. Some persons find the greatest pleasure in eating. We have no right to say that they should not. Others find the greatest pleasure in possessing certain things. We have no right to say that they should not. But they also have no right to say “no” to the man who finds his highest pleasure in spiritual thought. The lower the organisation, the greater the pleasure in the senses. Very few men can eat a meal with the same gusto as a dog or a wolf. But all the pleasures of the dog or the wolf have gone, as it were into the senses. The lower types of humanity in all nations find pleasure in the senses, while the cultured and the educated find it in thought, in philosophy, in arts and sciences. Spirituality is a still higher plane.

The subject being infinite, that plane is the highest, and the pleasure there is the highest for those who can appreciate it. So, even on the utilitarian ground that man is to seek for pleasure, he should cultivate religious thought, for it is the highest pleasure that exists. Thus religion, as a study, seems to me to be absolutely necessary.

We can see it in its effects. It is the greatest motive power that moves the human mind. No other ideal can put into us the same mass of energy as the spiritual. So far as human history goes, it is obvious to all of us that this has been the case and that its powers are not dead. I do not deny that men, on simply utilitarian grounds, can be very good and moral. There have been many great men in this world perfectly sound, moral, and good, simply on utilitarian grounds. But the world-movers, men who bring, as it were, a mass of magnetism into the world whose spirit works in hundreds and in thousands, whose life ignites others with a spiritual fire — such men, we always find, have that spiritual background. Their motive power came from religion. Religion is the greatest motive power for realising that infinite energy which is the birthright and nature of every man. In building up character in making for everything that is good and great, in bringing peace to others and peace to one's own self, religion is the highest motive power and, therefore, ought to be studied from that standpoint. Religion must be studied on a broader basis than formerly. All narrow limited, fighting ideas of religion have to go. All sect ideas and tribal or national ideas of religion must be given up. That each tribe or nation should have its own particular God and think that every other is wrong is a superstition that should belong to the past. All such ideas must be abandoned.

As the human mind broadens, its spiritual steps broaden too. The time has already come when a man cannot record a thought without its reaching to all corners of the earth; by merely physical means, we have come into touch with the whole world; so the future religions of the world have to become as universal, as wide.

The religious ideals of the future must embrace all that exists in the world and is good and great, and, at the same time, have infinite scope for future development. All that was good in the past must be pre-

served; and the doors must be kept open for future additions to the already existing store. Religions must also be inclusive and not look down with contempt upon one another because their particular ideals of God are different. In my life I have seen a great many spiritual men, a great many sensible persons, who did not believe in God at all that is to say, not in our sense of the word. Perhaps they understood God better than we can ever do. The Personal idea of God or the Impersonal, the Infinite, Moral Law, or the Ideal Man — these all have to come under the definition of religion. And when religions have become thus broadened, their power for good will have increased a hundredfold. Religions, having tremendous power in them, have often done more injury to the world than good, simply on account of their narrowness and limitations.

Even at the present time we find many sects and societies, with almost the same ideas, fighting each other, because one does not want to set forth those ideas in precisely the same way as another. Therefore, religions will have to broaden. Religious ideas will have to become universal, vast, and infinite; and then alone we shall have the fullest play of religion, for the power of religion has only just begun to manifest in the world. It is sometimes said that religions are dying out, that spiritual ideas are dying out of the world. To me it seems that they have just begun to grow. The power of religion, broadened and purified, is going to penetrate every part of human life. So long as religion was in the hands of a chosen few or of a body of priests, it was in temples, churches, books, dogmas, ceremonials, forms, and rituals. But when we come to the real, spiritual, universal concept, then, and then alone religion will become real and living; it will come into our very nature, live in our every movement, penetrate every pore of our society, and be infinitely more a power for good than it has ever been before.

What is needed is a fellow-feeling between the different types of religion, seeing that they all stand or fall together, a fellow-feeling which springs from mutual esteem and mutual respect, and not the condescending, patronising, niggardly expression of goodwill, unfortunately in vogue at the present time with many. And above all, this is needed

between types of religious expression coming from the study of mental phenomena — unfortunately, even now laying exclusive claim to the name of religion — and those expressions of religion whose heads, as it were, are penetrating more into the secrets of heaven though their feet are clinging to earth, I mean the so-called materialistic sciences.

To bring about this harmony, both will have to make concessions, sometimes very large, nay more, sometimes painful, but each will find itself the better for the sacrifice and more advanced in truth. And in the end, the knowledge which is confined within the domain of time and space will meet and become one with that which is beyond them both, where the mind and senses cannot reach — the Absolute, the Infinite, the One without a second.

Chapter II

The Real Nature of Man

Delivered in London

Great is the tenacity with which man clings to the senses. Yet, however substantial he may think the external world in which he lives and moves, there comes a time in the lives of individuals and of races when, involuntarily, they ask, “Is this real?” To the person who never finds a moment to question the credentials of his senses, whose every moment is occupied with some sort of sense-enjoyment — even to him death comes, and he also is compelled to ask, “Is this real?” Religion begins with this question and ends with its answer. Even in the remote past, where recorded history cannot help us, in the mysterious light of mythology, back in the dim twilight of civilisation, we find the same question was asked, “What becomes of this? What is real?”

One of the most poetical of the Upanishads, the Katha Upanishad, begins with the inquiry: “When a man dies, there is a dispute. One party declares that he has gone for ever, the other insists that he is still living. Which is true?” Various answers have been given. The whole sphere of metaphysics, philosophy, and religion is really filled with various answers to this question. At the same time, attempts have been made to suppress it, to put a stop to the unrest of mind which asks, “What is beyond? What is real?” But so long as death remains, all these attempts at suppression will always prove to be unsuccessful. We may talk about seeing nothing beyond and keeping all our hopes and aspirations confined to the present moment, and struggle hard not to think of anything beyond the world of senses; and, perhaps, everything outside helps to keep us limited within its narrow bounds. The whole world may combine to prevent us from broadening out beyond the present. Yet, so long as there is death, the question must come again and again, “Is death the end of all

these things to which we are clinging, as if they were the most real of all realities, the most substantial of all substances?" The world vanishes in a moment and is gone. Standing on the brink of a precipice beyond which is the infinite yawning chasm, every mind, however hardened, is bound to recoil and ask, "Is this real?" The hopes of a lifetime, built up little by little with all the energies of a great mind, vanish in a second. Are they real? This question must be answered. Time never lessens its power; on the other hand, it adds strength to it.

Then there is the desire to be happy. We run after everything to make ourselves happy; we pursue our mad career in the external world of senses. If you ask the young man with whom life is successful, he will declare that it is real; and he really thinks so. Perhaps, when the same man grows old and finds fortune ever eluding him, he will then declare that it is fate. He finds at last that his desires cannot be fulfilled. Wherever he goes, there is an adamant wall beyond which he cannot pass. Every sense-activity results in a reaction. Everything is evanescent. Enjoyment, misery, luxury, wealth, power, and poverty, even life itself, are all evanescent.

Two positions remain to mankind. One is to believe with the nihilists that all is nothing, that we know nothing, that we can never know anything either about the future, the past, or even the present. For we must remember that he who denies the past and the future and wants to stick to the present is simply a madman. One may as well deny the father and mother and assert the child. It would be equally logical. To deny the past and future, the present must inevitably be denied also. This is one position, that of the nihilists. I have never seen a man who could really become a nihilist for one minute. It is very easy to talk.

Then there is the other position — to seek for an explanation, to seek for the real, to discover in the midst of this eternally changing and evanescent world whatever is real. In this body which is an aggregate of molecules of matter, is there anything which is real? This has been the search throughout the history of the human mind. In the very oldest times, we often find glimpses of light coming into men's minds. We find man, even then, going a step beyond this body, finding something



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JNANA YOGA

THE PATH OF KNOWLEDGE

Jnana Yoga is the yoga of knowledge—not knowledge in the intellectual sense—but the knowledge of Brahman and Atman and the realization of their unity. Where the devotee of God follows the promptings of the heart, the jnani uses the powers of the mind to discriminate between the real and the unreal, the permanent and the transitory.

Jnanis, followers of nondualistic or advaita Vedanta, can also be called monists for they affirm the sole reality of Brahman. Of course, all followers of Vedanta are monists: all Vedantins affirm the sole reality of Brahman. The distinction here is in spiritual practice: while all Vedantins are philosophically monistic, in practice those who are devotees of God prefer to think of God as distinct from themselves in order to enjoy the sweetness of a relationship. Jnanis, by contrast, know that all duality is ignorance. There is no need to look outside ourselves for divinity: we ourselves already are divine.

What is it that prevents us from knowing our real nature and the nature of the world around us? The veil of maya. Jnana Yoga is the process of directly rending that veil, tearing it through a two-pronged approach.



ISBN 978-1-5027-7397-5



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