

## Motherhood

*Bhagavan Baba, in His discourse in 1976, said: "Treat your mother with care and consideration; God will treat you with affection. So, make her happy to the best of your ability."*

**S**loth and dullness fog the mind and prevent the acquisition of knowledge. A passionate and extrovert nature prevents the growth of humility and devotion. Only the serene can win wisdom. The Indian way of life encourages serenity and equanimity; it fosters the ideal of *satwa*, and helps man to overcome sloth and passion, that is to say, *rajas* and *tamas*.

That is the reason why that way of life and the culture that promotes it have stood the test of time, the ravages of history, and the reverses and triumphs of movements and personalities. The consummation which that culture aims at is the attainment of bliss through the cultivation of self-confidence, meaning confidence that the Self or *atma* is the very core of one's reality. This cultivation is to be undertaken through various prescribed *sadhanas*, which prepare the brain, mind, and heart for the planting and growth of Love until the harvest of Bliss is gathered. *Atma* is but another name for the spark of God in you; and, that spark is the light, the love, the energy, in every cell and atom of every being and thing in the whole Universe.

The *Vedas* have laid down the injunction that one should revere the mother, the father, and the preceptor as Divine. This is an inescapable duty. The vilest criminal and the wisest *paramahansa*, the poorest mendicant, and the most affluent billionaire, the lowliest serf, and the most autocratic ruler have all come into this world causing suffering to the mother, fed on her blood, fondled by her arms, and toddling under her watchful eyes. But children there are in plenty who neglect and torture her most ungratefully, making her days a nightmare of hunger and fear.

Treat your mother with care and consideration; God will treat you with affection. So make her happy to the best of your ability.

There are many plans afoot to make the country advanced and progressive. From every platform and on the pages of every newspaper, we hear and read accounts of these schemes and plans. But many of these are devised without proper diagnosis of what ails the people and a proper study of the past history and present trends and attitudes of the vast majority of the people. India must remain India after the treatment by these doctors; they should not be allowed to equip it with brain, brawn,

mind, and heart, imported from other countries with different trends of culture. Brushing history aside is not a profitable or desirable step. To discard ideals and practices that conferred peace and happiness to countless generations is not wise. Transplanting foreign modes of thought and action will cause social disease and upset peace and contentment.

The attempt must be to resuscitate and recondition the *Bharat* that is. Competition, greed, violence, and autocracy—these do not fit in with the ideals of this land. They do not encourage the accumulation of trivial things or the acquisition of transitory knowledge. They have held up for the people the acquisition of discipline, devotion, and duty as the richest treasure. Codes of conduct and goals of progress that peoples of other times and climes have set before them are found even by them to be not wholly effective, if not positively harmful. How then can they be borrowed with any confidence? Artificial lives led on borrowed levels of behavior can yield only artificial happiness and prosperity. The Indian way is to walk in the path of truth and morality; to handle all problems and situations from the solid foundation of the Reality of one's personality, namely, the immortal, ever-pure *Atma*, above all the tantalizing dualities of good and bad, profit and loss, victory and defeat.

The Indian knows that Nature is God's vesture. He does not talk of conquering Nature, exploiting Nature, or commanding the forces of Nature. He moves from Nature quickly and easily to Nature's God. We are but short-term tenants on God's estate. There is no justification for claiming ownership or mastery or the spoils of conquest. Not exploitation but Love, not mastery but reverent homage is the Indian reaction to Nature and her mysteries. Love is the *sadhana*; Love is the Lesson; Love is the Instrument; Love is the Gain, the Goal. Truth and Love are the two wheels of the chariot of life.

Truth and Love are there already in the human heart, but they have not permeated into every thought, word, and deed; they have not sweetened and sanctified every thought, word, and deed. Just as stirring with a spoon will render the entire water in a glass sweet at all levels by persuading the sugar at the bottom to saturate the water, the spoon of *Buddhi* or intelligence (intellect) must be used to perform the *sadhana* of stirring, so that you can realize divinity in every particle or cell in the entire Cosmos. *Isavasyam idam sarvam*: All this is enveloped by God, says the *Upanishad*.

When the level of water in the well goes down, things at the bottom are seen more clearly. When the level of desire falls, God who is the unseen spring in everything is cognized clearly. So man must try to reduce attachments that clog and confuse, desires that agitate and confound; less luggage more comfort, makes travel pleasure, as the Railway Administration advises. Travel through life with less luggage.

This message must be spread by example and precept, by every one of you, through the activities of the *Samiti*. Since the members and office-bearers of the Units of the Anantapur District are here, I am emphasizing this point. Not individual but

collective effort has to be encouraged, so that pride and greed may be eliminated. A single strand is too weak to bind an ant; but a thousand becoming a rope can hold an elephant in restraint. The individual while in the *tamasic* stage is like the mango when it has just emerged from the flower; it is bitter in taste. Later when man becomes *rajasic*, he is like the grown fruit, sour and not very welcome. But when the fruit ripens, man is like the *satwic* person, desired and revered by all. Do not seek the faults of others; seek rather your own. And if you are not able to discover any good points in you, hasten to shed the faults and cultivate *Sathya, Dharma, Shanti,* and *Prema*. That is the message I am giving on this Day when the Mother and Motherhood are remembered with gratitude.

Source: *Sanathana Sarathi*, June 1976

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## He, as the Other

It happened at Uravakonda, 24 years ago, when I was a teacher at the High School there.

The most distinguished student at the school, Sathyanarayana, already known as Sai Baba was absent; He had gone to Puttaparthi, the village where He was born. My fourth son, Ramarao was then five years of age. Uravakonda has few wells with



drinkable water; my wife used to go far for it, to the "Bungalow Well." It used to take some bit of time for her to walk up to the well, draw water and fill the pots, and return, especially if the crowd was big. So that day she collected the children from neighboring houses for Ramarao to play with. Giving them a quantity of sugar in a cup, she asked them to play "*Puja* (worship) of Sai Baba" and eat the sugar after offering it to Baba. She thus left for the well, all the while lamenting in her heart at the absence in physical form of Sathyanarayana, the present *Avatar* [incarnation] of Sai.

The children started *bhajan* and *Puja*. And wonder of wonders, they saw Sai Baba sitting on the wooden plank that Sathyanarayana had given their parents to be placed

near the shrine. They repeated some *Namavalis* (string of God's Names) and did *Puja* to the Divine Visitor. They offered the cup of sugar, and would you believe it, Baba ate some of it. The boys ate the remainder. Then Ramarao ran out of the house to bring his mother in, for he had heard her sigh for a *darshan* of Shirdi Sai Baba.

The women from the well were about 20 yards away; the children ran forward, shouting the good news and asking them to hurry up. But they found the plank empty. "Where has He gone?" they asked the children in the room. They answered, "He went into that picture; we saw Him do it." Of course, Baba had denied *darshan* to us, who are immersed in objective pleasure seeking; but He gave *darshan* to those innocent little kids and ate what they offered!

We went to Puttaparthi and asked Baba about this incident. Baba's answer was: "Your wife felt forlorn that I was away here, far from her and you. So I presented Myself before Ramarao and the children in that Form just to convince her (through the description of their experience from these innocent children) that I am there always.

But why did He choose *that* Form, the form of Shirdi Sai Baba? The answer is, there is no "that" Form or "this" Form; both are the same.

~Manchiraju Thammiraju

Source: *Sanathana Sarathi*, June 1964

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#### **Tidbit:**

Don't forget to turn the light off when you leave a room. Save electricity. Don't leave the lights on in rooms you are not using.

#### **Swami's quote:**

"In this world, trees, rivers, and cows help others without any trace of selfish motive. They do not expect anything in return. Without trees, rivers, and cows, the world cannot exist. In fact, it is they that sustain it. But the irony is that man does not make any effort to help and serve others. The spirit of sacrifice evident in trees, rivers, and cows is absent in man today. He spends all his time in fulfilling his selfish desires and does not give even a moment for doing good to others or for helping them."



Source: *Sathya Sai Speaks* Vol. 32

## Nuclear Family or Joint Family: Which System is Better

“My Dear Students!

You can develop your science and knowledge to any extent. There is nothing wrong in it. Learn everything. That is awareness in life. There is nothing wrong in learning. Subject all your learning to discrimination, i.e., whether it is right or wrong, truth or not, permanent or temporary, and follow that which is true.

Here is a small example. See the narrow-mindedness formed because of education. People are developing themselves in an environment of narrow-mindedness and eccentricity.



There are two different kinds of families. One is a nuclear family where there are father, mother, and children. This sort of family is narrow. In a joint family, there are grandparents, parents, and children all living together. What is happening now is that in a nuclear family, both father and mother go to office and the child has to stay with the maidservant or peon. These children develop the qualities of the peon or the maidservant. They may become good for nothing. Parents get their children educated paying some money as fees. The parents do not even think as to where the son is, what he is doing, where he is going, and how he is growing up.

In a joint family, even if parents go to work, grandparents will be taking care of children. They will be teaching them right conduct and good things about life and steer the life of the children in the proper direction. In the nuclear family if parents quarrel with each other, there is no one to settle the issue. But in joint family, either the parents or in-laws advice the quarrelling mother and father against it. Today, the joint family system has disintegrated. How can those who are ruining their own families develop broader outlook? They don't even care for their parents. They chant '*Lokah Samastha Sukhino Bhavantu*' (May all the beings in the world be happy) out of sheer recklessness without any sort of sensitivity of implementing it.

Firstly, this nuclear family should be broadened. Joint family should be the family system. There is a lot of benefit in the joint family system. There are many ways people benefit out of such a system. Good qualities develop in children. This system

has been responsible for upholding the respect and honor of the family. There is no use of nuclear families. They are only pomp and show.

Today, we are teaching children artificial nursery rhymes such as “*twinkle-twinkle little star, how I wonder what you are.*” Consequently, children are not learning anything worthwhile. Devoid of the real knowledge and wisdom, they are cheating the world outside. This is not what we are supposed to teach. The society must be transformed. The country should develop. The family should be uplifted. If everyone contributes to the upliftment of their families and society, the country will prosper. Today people are not feeling the responsibility toward their family.

Students!

Firstly, take care of your family. Uphold the respect and honor of your family. Keep your parents happy. If you cannot do that, there is no use acquiring so many degrees.

*In spite of his education and intelligence, a mean-minded person will not give up his evil qualities.*

*Modern education leads only to argumentation, not to total wisdom.*

*What is the use of acquiring education that cannot lead you to immortality?*

*Acquire the knowledge that will make you immortal.*

*One may acquire a high academic qualification such as M.A. or B.A. and attain exalted position.*

*One may amass wealth, perform acts of charity, and attain name and fame.*

*One may have physical strength and enjoy a long and healthy life.*

*One may be a great scholar studying and preaching the Vedas.*

*But none can equal a true devotee of the Lord!*

Without devotion all these are useless. A toy looks beautiful in all aspects. The eyes are like stars. Nose looks like a gem. Hands and legs look beautiful. All the parts of the body have correct dimensions. But there is no life. All your education is like that. You have everything. You passed M.A., M.B.A., Ph.D., etc. If there is no character, then of what use is all this? One should develop virtues. Of what use is teaching music to a deaf person? The same is the case with our *Upanishads* and scriptures. If there is no character, there is no use learning all the scriptures and calling oneself a scholar.”

**Source:** True Education is Knowledge with Discrimination,  
Discourse 7, *My Dear Students Volume 5*,  
Divine Discourse delivered on June 24, 1989  
at the Sri Sathya Sai Hostel, Prasanthi Nilayam

## Swami's *Darshan* by His Grace

In April 2008, I went to Puttaparthi for Swami's *darshan* with my son. We planned to stay for two days only for my son wanted to attend an engagement ceremony of his cousin-sister in Mumbai. For both days, I had Swami's *darshan* just for a few seconds, Swami going from the car to the interview room.

My heart was crying for Swami's *darshan* for longer time. Somehow, the engagement was postponed. So my son suggested to stay for one more day. My son is not interested in Swami's *darshan*. The next day, there was a drama from some of Swami's devotees and Swami sat watching the drama for about 90 minutes. From about 10<sup>th</sup> row, I saw Swami materializing a gold chain from thin air and presenting it to the lead actor of the drama.

I firmly believe this couldn't have happened without Swami's grace.



~Rajni Gohil  
Flushing Sai Center, New York

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### A Master Appears

POETRY



With soft and silent tread. He came,  
And touched me, passing by.....  
I SAW HIM....  
And His Shining Presence made me want to cry!  
I felt the Glow within my heart ...  
A soft and warming Flame,  
And deep within, my humble soul  
Was whispering His Name;  
I knew not whether I should speak,  
This Miracle to probe ....  
Or ... fling myself before His Feet,  
and touch His precious Robe,  
But, the reverence of the moment  
Held me tightly in its spell,  
And all those words my heart would speak,

I knew I could not tell.  
And so, I quietly bowed my head,  
And clasped my trembling hands;  
How can one find the words  
Unless one truly understands  
The reason for such miracles ...?  
But .... let me grateful be  
That Someone, Wise and Holy  
Chose to walk so *close to me!*  
I dare not yield to human pride,  
And think I stand apart,  
But, let me hold the memory  
Within my thankful heart,  
That He... O, so tenderly,  
O, God... I never will forget,  
A Master dwelt .... *within me!*

—*Ed.* [Prof. Kasturi]  
Source: June 1976

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## Dharma Incarnate

### II

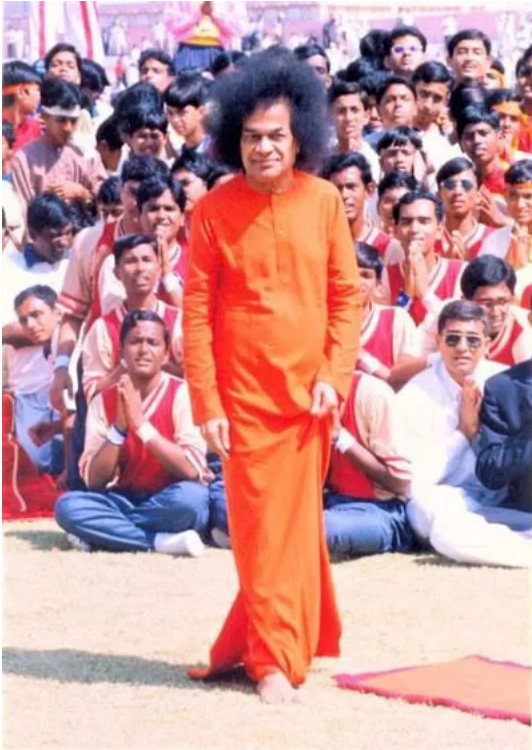
#### The Declaration

Our Lord declared on the first day of the Navaratri Festival in 1967 that He was God Incarnate. While addressing the vast concourse of devotees, before the hoisting of the Prasanthi Flag, He said,

"When moral codes lose their mastery—  
to curb mankind and cure them;  
When vice and wickedness bring ruin to man—  
to cleanse and purify;  
When good men pine midst cruelty—  
to guard and save, give solace deep;  
When God's Words are twisted,  
tarnished into rites—to reform, reveal.

To lighten burden of the World,  
To keep the Word, the plighted Troth  
God, the Ever-Full, Free, has come.  
(It can't be said in plainer terms!)

Sinking and floating on the trivial  
Sea of Living, Man  
Shrieks and wails in despair to gain the shore;  
If He but yearns and prays,  
The giver of Peace and Joy,  
Sathya Sai, the Life-Boat is here to save.



What do these words mean? They mean that our Lord, Baba, has come to suppress immorality, to restore to foster the good, to teach mankind the secrets of spiritual progress, and guide man toward the Realization of his identity with God. These are but the many phases of the Revival of *dharma*.

On another occasion, Baba declared. "Truth is my Reality; My Name Itself is Truth. What I preach is Truth. I am Truth, the Truth of Truth. This day, the World is torn by the storms of Injustice, Immorality, and Inflated Ego. I have come in order to establish beneficial mores, pure habits and attitudes, and good activities so that *dharma* might be re-established."

Our Lord is the Embodiment of Truth, of *dharma*. He alone knows Him. The physician who knows the genesis and nature of the illness can alone prescribe the remedy. Similarly, only He who knows the Inner Mystery of *dharma* can enter the task of establishing It. Baba is restoring *dharma* in ways and through means that are beyond our comprehension. He alone knows how and when; He reinforces It and restores It to health and vitality. We can only witness and wonder, watch and revere.

### **Vedic Study**

Baba is encouraging and reviving the Study of the *Vedas* and the ancient scriptures. He is laying great emphasis on Indian Culture and its basic tenets. Baba practices them and preaches about them. His Practice is the supreme example He asks to follow. He has founded a *Vedic School*. He arranges every *Dasara* a *Vedic Yajna*, strictly in conformity with the injunctions of the *Vedas*. The *Yajna* is performed by the *Vedic Scholars* He patronizes so generously. Baba wrote in the '*Yajna Vedika*': "The *Vedas* have to be revived not only for the acquisition of grace here and hereafter, but also with the aim of developing reverence to *Vedic* Injunctions, the fostering of *dharma*, and the promotion of *Vedic Studies*. When these are

accomplished, the World will gain Peace and Prosperity. The *Vedas* are the Source of all that is right. That is the reason why it is laid down, "Study the *Vedas* every day." In the Gita, the Lord has said, "I am the One who is known through the *Vedas*." Baba is bringing *Vedic* Scholars from all parts of India to attend the *Dasara* and other festivals and to take part in the proceedings, giving discourses.

He included in the curriculum for the Summer Course on Indian Culture and Spirituality for about 300 college students from all over India not only the sacred texts of all religions and epics of India, but lectures on *Ayurveda*, Astrology, and *Yoga*. The *Pundits* who delivered discourses on these traditional fields of learning were blessed and given tokens of grace. Baba's discourses given every day of the month-long course were elaborations of the quintessence of the *Vedas*, *Upanishads*, and *Shatras* and, therefore, easy lessons on *dharma*.

### **The Heritage**

Our Lord is instilling *dharma* in the hearts of young and old through other means, too. The phenomenal advances made in Science and Technology in recent times have made man cleverer and more intelligent, but less wise and less humble. In the name of progress, man is running along the road to barbarism and terror. Baba alone has this day the Might and the Compassion to lead mankind in its desperate swim against the current, toward the height from which it has fallen. Converting brains into book-stores, and conferring begging bowls during convocations, universities at the present time feel that their duty is done! Baba is establishing schools and colleges for the New University that will reveal the Universal Spirit fertilizing knowledge in all climes, and that will equip man with the skill to attain peace and joy. Peace that will survive bitterness and defeat, and joy that can survive the ups and downs of fortune. The vast heritage of wisdom earned by the sages of India is being presented to students in these institutions. Boys and girls are taught in separate colleges, and the ideal of motherhood as extolled and realized in this sacred land is emphasized in the Women's colleges.

Sai is in every being; He is the Inner Motivator of all that lives. Therefore, if we harm another, we are harming Sai; if we serve another, we are serving Him. This is the faith that one gets through one's experience of our Lord and His Omnipresence and Omnipotence. Baba is establishing the *dharma* of *seva*, asking us to serve the poor, the diseased, the distressed, the downfallen, in an efficient manner, but without the fanfare of publicity, propaganda, and fund-raising. When the Divine blessings of Baba are assured, why seek for alms from the indifferent and the ignorant? Baba is inspiring and instructing man in this *seva-yoga*, collecting the children in *Bal Vikas* groups, the youth in *Seva Dal* Units, the women in *Mahila Vibhags*, and the adult men in *Seva Samitis* all over the World.

The children of this land, heirs to the most precious of all spiritual literature, have long been denied access to that treasure house. But Baba insists that the *Bal Vikas* children be told the stories that are plentiful in the *Vedas* and *Upanishads*, the epics

and *Puranas* of India; He wants that they should learn to sing *bhajans*, enact plays on themes from the stories of Rama, Krishna, and the many saints and sages intent on God-realization. Baba Himself has set an example by writing such plays and training boys to enact them!

### **His Life as Message**

Baba says, "My Life is My Message." He has been impressing on us that *dharma* consists in the development of love, forbearance, discipline, simplicity, sincerity, fraternity, and reverence. Baba is Himself the supreme exemplar of these qualities. He is ever active in His self-imposed task of showering Grace. From dawn to dusk, He is ever busy in ministering to those who are torn by anxiety, fear, pain, panic, doubt, disease, desire, and agony of some sort or another. He knows no distinction of status or wealth or age or scholarship. All are bathed in His Love. *dharma* flows from Him; *dharma* lives in and through Him.

And let us remind ourselves that our Lord has no duty to perform, no benefit to gain! He has no compulsion to engage in activity! He is Master of all; He owns all and has nothing to gain or no fear of loss! He says, in the *Gita*, "There is nothing I need to gain; there is nothing I have not gained; there is nothing I need do in the three worlds. But yet I am engaging Myself in activity!" Why then this ceaseless toil? It is graciously undertaken by Him for your benefit and mine. You and I are prone to do what those all that we consider great do. In the *Rajasuya Yaga* celebrated by the eldest of the *Pandavas*, what role did Lord Krishna play? He could have kept all by Himself. But He imposed on Himself the task of welcoming the guests and showing them to their seats! That was done only to teach others how guests must be received and respected. Baba is active, so that we may learn the manner and method.

### **Shower of Grace**

Another means by which Baba is establishing *dharma* on the strong basis of faith in God is by the shower of grace. Those who approach Him or do not, those who are devoted to the Name He has assumed or the Form He has equipped Himself with, or those who have no devotion to them, those who have never seen Him or even heard of Him... those within the confines of India or in the most distant corners of the world—are drawn by His Grace by means of some picture or book, or a chance conversation, to look on Him for guidance or help. Then He cures the illness, rescues from the calamity, solves the puzzling problem of life, clears the doubt, loosens the knot, presents Himself in dreams, appears directly in person before them, until He transforms them into earnest seekers of their own Reality, which is Himself! This is uniquely Baba's own; no other incarnation has attempted this alchemy.

### **Four Pillars**

Baba is teaching us four great principles of life: *sathya*, *dharma*, *shanti*, and *prema*. (truth, righteousness, peace, and love). He has often told us that if we keep these four as guidelines in life, we cannot deviate from the right path. Moral codes or what are usually referred to as *dharma* (*Hindu Dharma*, *Stree Dharma*, *Raja Dharma*, etc.)

are adapted to the religion one follows, the sex one is born in, the status one occupies, the profession one is bound with etc. It will be difficult for those for whom they are intended to observe these codes because of physical, economic, or educational deficiencies. Even if these codes are observed in practice, unless these four pillars support the mansion of life, it is bound to crumble and fall apart.

Every rite that is prescribed might be done; the worship offered to the God installed in the shrine or temple might be without a flaw of *mantra* or fault of ceremony. But if the person who is *dharmic* so far as these are concerned is not observing *sathya*, *dharma*, *shanti*, and *prema*, his is but hypocritic play-acting! Bhishma is said to have told Dharmaja, the eldest of the Pandava brothers, the quintessence of *dharma* while he was awaiting death on the bed of arrows. He said, "The expounders of *dharma* are ignorant of its fundamentals, and so are leading men astray. Earnest seekers are confused by conflicting accounts and teachings. Therefore, listen, I shall tell you the basic tenets of this mode of living. *Ahimsa* (non-violence), *dana* (charity), *sathya* (truth), and *krodha-vivarjitham* (refraining from anger)—these are the four cardinal principles of *dharma*." We can see that Bhishma mentions *sathya*; his *dana* is the *dharma* emphasized by Baba, for it involves sacrifice, compassion, morality etc. refraining from anger is in other words, *shanti* and *ahimsa* is *prema*.

### Lode Stars

In this Kali Age, man is weak in body, mind, and spirit. Realizing this tragedy, Baba has with infinite compassion called on us to eschew almost all redundant and external rites, but rely on *Namasmarana* as the constant ritual and *sathya-dharma-shanti-prema* as the lodestars of daily living.

In the *Treta Age*, Sri Rama was extolled as "*Vigrahavan Dharmah*" (Dharma Incarnate). Now, in this *Kali Age*, Sai Ram is the *Vigrahavan Dharmah*.

~Vidwan S. V. Rama Sarma;  
Translated from *Telugu*

**Source:** *Sanathana Sarathi*, May 1973

Visit *Sai Sarathi* on the web at [SaiSarathi.com](http://SaiSarathi.com)

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To submit text or photos, please email them to "[editor@SaiSarathi.com](mailto:editor@SaiSarathi.com)."

# Thought of the MONTH

## Nirvikalpa

*Samadhi* is of two types: *savikalpa* and *Nirvikalpa*. In *savikalpa*, the *thripiti* or the threefold nature of knower, knowing, and knowee will persist. When it is realized that the knower is Brahman, knowing too is Brahman, and the thing to be known is also Brahman, then there is no more *vikalpa* or agitation or activity, that is *Nirvikalpa samadhi*.

*Prashanthi Vahini*, p.76

*Nirvikalpa* means arresting the activity of all the senses and assuming supreme control over them. Then the consciousness is not lost in the body, or in any part of the body, but it is entirely devoted to that higher or transcendental state.

*Summer Showers* 1972, p.252

For one who desires to attain the divine heights of the Supreme Being, *karma* (action) and wisdom are like the two wings of a bird. Many *jnanis* (seekers of wisdom) put a stop to their actions thinking that they have reached the highest state. In the state of *Nirvikalpa samadhi*, it is not possible to do anything. This may be described as the natural state of *vairagya* (detachment). But some people feel proud of their wisdom and discard all activity. This kind of *vairagya* proceeds from sloth, *thamas*, and is the result of vanity. This pseudo-detachment born out of indolence can never be traced to wisdom.

“In fact, the wise never desist from action, in order to set a model for others. If the wise do not act, there will be none to guide the ignorant,” Krishna observed.

*Summer Showers* 1979, p. 49

As the fruition of all *sadhana* (spiritual discipline), one is established in the perfect equanimity of unruffled consciousness (*Nirvikalpa samadhi*) and the *ananda* (bliss) that fills him is indescribable. It is ambrosial, equal to the nectar of immortality. *Nirvikalpa* means the state of consciousness when it is devoid of thought. This state can be reached through appropriate *sadhana*. It is of two natures: non-dual in full experience and the state of non-duality when dual thought ends. The first takes man beyond the triune of knower, the known and knowledge, and he is aware only of the cosmic intelligence or Brahman. The second stage is reached when all the attributes ascribed to God and man merge in the One, which embraces the cosmos and all its contents.

*Vidya Vahini*, p. 53