

Nityasutrani A Bouquet of Celestial Songs of the Chidakasha

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नित्यसूत्राणि

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नित्यसूत्राणि



ॐ नमो भगवते नित्यानंदाय ।

Obeissance to Gurudeva Nityananda, who profusely showered eternal bliss on all those who came in contact with him in person or in absentia. He showed to the world that by devotion, one can attain the highest and that too while living. He in his simple but catching language elucidated the tenets of philosophy that enlightened the elite and the illiterate alike. Whatever he spoke occasionally always contained a thought or thoughts with fitting illustrations from day to day life. People from all walks of life sought his darsana which instantaneously gave them pleasure. They experienced indescribable contentment in his divine presence. He always spoke sparingly but firmly. In his words are reflected Upanishadic thoughts and philosophy.

Shri Nityananda was a divine personality. His teachings are so rich, varied and wonderful that it is difficult to say that he professed only a particular way of thought. He touched a variety of subjects from Bhakti to Sakti and from knowledge to realisation, and in doing so, he took every subject to such a height that it appeared to be the only subject of his choice.

Shri Nityananda did not deliver discourses. He however spoke only when he liked. For this there was no fixed place or the subject. The duration of his talk was never the same. He never spoke at a particular hour or for a particular period. During Nityananda's stay in South Kanara, a woman devotee called Tulsi Amma very carefully took down notes of what he said from time to time, in Kannada. She published the same in 1927 under the title 'ChidAkAsagitA!'. It has since been translated into English and Marathi by others. The ChidAkAsagitA comprises inspired sentences spoken by Shri Nityananda in his young age when he was already a Master. The ChidAkAshagitA is the main source of the present work. The work also includes sUtras which are based on what he spoke, during his stay at Ganeshpuri, to his devotees on various occasions. Thus an attempt is made to cover all his

teachings as far as possible.

In an humble effort, the author presents the philosophy of Gurudeva Nityananda in aphorisms in Sanskrit and a commentary in English, both of his own. May it please seekers, devotees, readers and all !

Chapter - 1 Inquiry into Knowledge ज्ञानजिज्ञासा

अथ प्रथमोऽध्यायः ।

अथातो नित्यजिज्ञासा ॥ १.१

Now, therefore, the enquiry into the eternal.

बुधस्त्रयातीतः ॥ १.२

A man of knowledge is beyond the three states.

यथा कूर्मोऽङ्गानि ॥ १.३

Like a tortoise, he .. a man of knowledge withdraws.

मनसा मौनम् ॥ १.४

Real silence is to be observed by mind.

आत्ममूर्तयः सर्वाः ॥ १.५

In the eyes of the man of knowledge, all are images of his own Atman.

ज्ञानिनां छिन्नवयः समीक्ष्यते ॥ १.६

In respect of jnanins, age is not certainly a deciding factor for their greatness.

ज्ञानमेवास्यम् ॥ १.७

Knowledge alone is to be obtained.

ज्ञानं ब्रह्मविद्यैव ॥ १.८

BrahmavidyA is the true knowledge.

तेनैव बन्धनात् विमुच्यते ॥ १.९

By that .. the knowledge of the Atman alone, one is freed from bondage.

आत्मज्ञानं विना देहः तमःपूर्णा गृहं यथा ॥ १.१०

A body without the knowledge of Atman is like a house full of darkness.

आत्मज्ञाने तु सम्प्राप्ते माया याति तिरोभावम् ॥ १.११

MAyA disappears at the attainment of knowledge of Atman.

जिज्ञासा ज्ञाने परिसमाप्यते ॥ १.१२

A philosophical inquiry concludes on the attainment of knowledge.

જ્ઞાનેન કૃતં કર્માકર્મેવ ॥ ૧.૧૩

The action done with knowledge is like a non-action.

અયુક્તં કેવલં પઠનમ્ ॥ ૧.૧૪

Mere reading is not proper .. is not much use.

જ્ઞાનાર્થી દેહચિન્તાં વિવર્જયેત્ ॥ ૧.૧૫

A seeker of knowledge should avoid undue care of the body.

અધીતમાચારેણ સડ્ગમયેત્ ॥ ૧.૧૬

Learning should be concurrent with virtuous conduct.

અહકુારયુતં જ્ઞાનં પહુપૂર્ણં જલં યથા ॥ ૧.૧૭

Knowledge with ego is like water full of mud.

નિત્યમધ્યાત્મજ્ઞાનમ્ ॥ ૧.૧૮

The spiritual knowledge i.e., the knowledge of the Atman is eternal.

અધ્યાત્મનિત્યઃ સસારમુક્તઃ ॥ ૧.૧૯

One who is firmly established in the adhyAtma i.e., the knowledge of the self, is free from the transmigratory existence.

વીતવિષયઃ સત્યપ્રિયશ્રૈવ જ્ઞાનાય યોગ્યઃ ॥ ૧.૨૦

A person who has eschewed sense-pleasures and is truthful is alone fit to receive spiritual knowledge.

ઇતિ શ્રીનિત્યાનન્દનિત્યસૂત્રેષુ જ્ઞાનજિજ્ઞાસા નામ પ્રથમોઽધ્યાયઃ ।

Chapter - II Body - Its Discernment દેહવિવેકઃ

અથ દ્વિતીયોઽધ્યાયઃ ।

દેહાત્મનોર્ભિન્નત્વમ્ ॥ ૨.૧

The body and Atman are different.

શ્રુતત્વાચ્ચ ॥ ૨.૨

The shrutis also reveal the difference between the body and the Atman.

દેહનાશો નાભાવઃ ॥ ૨.૩

Even if the body is destroyed, the Atman does not cease to exist.

દુર્લભં માનુષં જન્મ ॥ ૨.૪

Rare is the human birth.

અલકૃતા તનૂશ્ચિન્નિતા ભિત્તિઃ ॥ ૨.૫

A decorated body is like a wall with pictures .. paintings.

शरीराणि नाम कोटराणि ॥ २.६

Bodies indeed are like nests.

भानि सर्वभूतेषु, विवेकस्तु मानवे ॥ २.७

All beings have sense-organs but in man there is discriminative intelligence.

प्राणायामो देहे प्राणस्य महत्वात् ॥ २.८

On account of the importance of PrANa in the functioning of the body, the prANAyAma should be done.

शरीरं शकटमिव ॥ २.९

The body is like a carriage .. for the soul.

न जात्याद्यः ॥ २.१०

There are no castes, etc.

एतत् श्रीनित्यानन्दनित्यसूत्रेषु देहविवेको नाम द्वितीयोऽध्यायः ।

Chapter - III Qualifications of the Aspirant साधकाधिकारः

अथ तृतीयोऽध्यायः ।

साधकेन समाहितेन भाव्यम् ॥ ३.१

An aspirant should always remain alert.

तस्याल्पमन्नं निद्रा च ॥ ३.२

For him .. the sAdhaka food and sleep should be minimum.

षड्विकाराः षड्रिपवः ॥ ३.३

Six passions are six enemies .. of an aspirant.

न विकृतीभवन्ति यत्नाः ॥ ३.४

Efforts of an aspirant do not go waste.

साधना रक्षसि ॥ ३.५

An aspirant should do his sAdhanA in seclusion.

प्रायणात् पूर्वं मार्गस्थो भवेत् ॥ ३.६

Before death, one should choose a way.

विधाकृताऽऽवृत्तिरेव मुक्तये ॥ ३.७

Repetition .. of holy name or a mantra done with full knowledge alone leads to liberation.

विज्ञाते परिशमाप्यते ॥ ३.८

On knowing the highest, the sAdhanA comes to an end.

साधकः पथिकः ॥ ३.९

A sAdhaka is like a traveller.

सङ्गरहितः साधकः विद्यति विमानवत् ॥ ३.१०

A sAdhaka without attachment .. for sense-pleasures of the body is like a plane in the sky.

इति श्रीनित्यानन्दनित्यसूत्रेषु साधकाधिकारो नाम तृतीयोऽध्यायः ।

Chapter - IV Control of the Mind मनोवश्यता

अथ चतुर्थोऽध्यायः ।

असङ्ख्यातवासनासमन्वयो मनः ॥ ४.१

Mind is an aggregate of countless desires.

चंचलं मनः ॥ ४.२

Mind is fickle.

मनसो मननाश्व्य मनुष्यः ॥ ४.३

A man is called manuShya as he has mind .. Manas and a capacity of reflection (manana).

यथा नद्यः स्थन्दमानाः समुद्रे तथाऽऽत्मनि मनसस्तर्ङ्गाः ॥ ४.४

Thought-waves of the mind .. should be merged into the Atman as the flowing rivers in the sea.

सुकृतदुष्कृतयोर्मन एव कारणम् ॥ ४.५

Mind is the cause of good and bad actions.

जन्मबन्धयोरपि ॥ ४.६

Mind is also the cause of the birth and the bondage.

आत्मोन्मुखं मनः कुर्यात् ॥ ४.७

The mind should be turned towards the Atman.

मा भूर्याश्रयो रे मनः ॥ ४.८

Oh mind! Do not be a beggar.

मनः शान्तं समाधेयं सुधांशुखि शीतलम् ॥ ४.९

The mind must be calmed and made cool like the moon.

वशमानेतव्यः मनोदैवः ॥ ४.१०

The mind-god should be won over.

इति श्रीनित्यानन्दनित्यसूत्रेषु मनोवश्यता नाम चतुर्थोऽध्यायः ।

Chapter - V Guru - The Guide गुरुप्रदीपः

अथ पञ्चमोऽध्यायः ।

गुरुमुपेयात् ॥ ५.१

One should approach a Guru.

विगतदेहबुद्धिगुरुरीश एव ॥ ५.२

A Guru who is beyond his body-sense, is verily a God himself.

अनन्तरं गुरुता ॥ ५.३

Guruhood is attained only after realization.

गुरुः प्रदीपः ॥ ५.४

The Guru is like a lamp.

गुरुरेव हेतुः यक्षुरुन्मीलने ॥ ५.५

The Guru is the cause of removing blinding ignorance.

श्रद्धया भक्त्या च गुरुप्रसादः ॥ ५.६

By faith and devotion, the grace of Guru is obtained.

न ज्ञानं सद्गुरुं विना ॥ ५.७

There is no knowledge without a Guru.

गुरुपदेशाद्भव्यक्तिः ॥ ५.८

Only by instructions from the Guru, .. His manifestation is realized (in the Self).

अभयं गुरुप्रसादात् ॥ ५.९

Fearlessness is obtained by the grace of the Guru.

माता बालकाय, गुरुः शिष्याय ॥ ५.१०

What mother is to the child, the Guru is to the disciple.

एति श्रीनित्यानन्दनित्यसूत्रेषु गुरुप्रदीपो नाम पञ्चमोऽध्यायः ।

Chapter - VI Characteristics of Avidya अविद्यालक्षणम्

अथ षष्ठोऽध्यायः ।

विद्यया वेद्यते ॥ ६.१

By VidyA .. knowledge, (the Highest) is made known; is caused to be known.

अविद्यया निमज्जति ॥ ६.२

By avidyA, .. one is doomed.

अविद्या बन्धः ॥ ६.३

AvidyA is bondage.

भयो भूयः पतत्यविद्यया ॥ ६.४

One falls again and again by avidyA.

अविद्यया मायाभासः ॥ ६.५

By AvidyA, illusion of the MAyA is caused.

आत्मदर्शनं मायापाये, मेघापाये सूर्यदर्शनामिव ॥ ६.६

By the disappearance of MAyA, Atman is seen like the Sun when the clouds uncover it.

अनिर्वचनीया माया ॥ ६.७

MAyA is indescribable.

माया संमोडयति ॥ ६.८

MAyA lures.

अनन्तरमक्षमा ॥ ६.९

Afterwards, MAyA is ineffective.

मायातः रक्षाणं यथा पर्जन्यात् ॥ ६. १०

One should protect oneself from MAyA as one protects oneself from rain.

मायापिहितं सत्यम् ॥ ६.११

The truth is covered by MAyA.

जन्मैव मायया सङ्ग ॥ ६.१२

The very birth is along with MAyA.

ॐ श्रीनित्यानन्दनित्यसूत्रेषु अविद्यालक्षणं नाम षष्ठोऽध्यायः ।

Chapter - VII Nature of Omkara ॐकारस्वरूपम्

अथ सप्तमोऽध्यायः ।

वेदस्वरूपमोङ्कारः ॥ ७.१

Onkara is of the nature of the Vedas.

ओङ्कारेण मनोलयः ॥ ७.२

By deep concentration on Onkara, the mind should be dissolved into it.

सर्वमिदमोङ्कारः ॥ ७.३

All this is Om.

ओङ्कारे स्थितं मनो देहबुद्धिविनाशाय ॥ ७.४

The mind settled in Onkara destroys body-idea.

ओङ्कारः शक्तिसागरः ॥ ७.५

Onkara is the ocean of infinite power.

पूरककुम्भकौ ओङ्कारेण सख ॥ ७.६

Inhalation and retention of breath should be done with Onkara.

अस्माद्वायुः सूर्यश्च तथेन्द्रश्चाग्निरपि ॥ ७.७

On account of fear of Him, Vayu .. wind, Surya (Sun), so also Indra and Agni do their allotted duties faithfully.

आनन्दायतनमोङ्कारः ॥ ७.८

Onkara is the abode of bliss.

स अेवान्तर्ध्व दृश्यते ॥ ७.९

He .. Onkara alone is seen inside (by the Yogis).

नान्तो न चाद्विर्वा ॥ ७.१०

(Onkara) has neither beginning nor end.

प्राणेन युतः प्रणवः ॥ ७.११

Onkara vibrating in the body along with prANa is called praNava.

एति श्रीनित्यानन्दनित्यसूत्रेषु उंकारस्वरूपं नाम सप्तमोऽध्यायः ।

Chapter - VIII Greatness of Devotion भक्तिगरिमा

अथाष्टमोऽध्यायः ।

समत्वं भक्तिः ॥ ८.१

Equal-sightedness is bhakti.

निष्कामभक्तिर्भक्तिः ॥ ८.२

Desireless-bhakti is .. real bhakti.

निष्कामभक्तिरेव गरीयसी ॥ ८:३

The desireless devotion is the best devotion.

निष्कामभक्त्या सायुज्यमुक्तिः ॥ ८.४

By desireless-bhakti, sAyujya-mukti is obtained.

भक्तिः क्षीरवत् ॥ ८.५

Devotion is like milk.

आराद्रादात् ॥ ८.६

A devotee should remain away from controversy.

વિના ભક્તિં વૃથા જન્મ, જલં વિના ઘટો યથા ॥ ૮.૭

Life without devotion is worthless, like a pitcher without water.

કશ્ચિદેકઃ સહસ્રેષુ ॥ ૮.૮

Scarcely one among thousands strives for perfection.

ભક્તિસ્તત્પ્રેમસ્વરૂપા ॥ ૮.૯

Devotion is of the nature of Supreme Love for God.

યથા ભક્તિસ્તથા મુક્તિઃ ॥ ૮.૧૦

As is devotion, so is liberation.

ઇતિ શ્રીનિત્યાનન્દનિત્યસૂત્રેષુ ભક્તિગરિમા નામ અષ્ટમોડધ્યાયઃ ।

Chapter - IX The Law of Karma કર્મસિદ્ધાન્તઃ

અથ નવમોડધ્યાયઃ ।

પ્રબલઃ કર્મસિદ્ધાન્તઃ ॥ ૯.૧

The law of karma is very powerful.

ત્રિવિધં કર્મ ॥ ૯.૨

The Karma is three-fold.

અનતિક્રમણીયઃ કર્મસિદ્ધાન્તઃ ॥ ૯.૩

The law of karma is insurmountable.

અપવાદઃ કર્મયોગઃ ॥ ૯.૪

Exception is karmayoga.

કર્મણૈવ સંસિદ્ધિઃ ॥ ૯.૫

By karma alone, the perfection is reached.

ન મુક્તે કર્મ લિપ્યતે ॥ ૯.૬

To the released person, the karma does not cling.

ઇતિ શ્રીનિત્યાનન્દનિત્યસૂત્રેષુ કર્મસિદ્ધાન્તો નામ નવમોડધ્યાયઃ ।

Chapter - X Nature of Yoga યોગસ્વરૂપમ્

અથ દશમોડધ્યાયઃ ।

મુક્તિર્હૃતુર્યોગસ્ય ॥ ૧૦.૧

Liberation is the aim of the yoga.

योगेषु राजयोगः ॥ १०.२

Among the various systems of Yoga, RAja Yoga is the best.

कुण्डलिनी माहेश्वरी ॥ १०.३

KuNDalinI is the divine power and consort of Lord Shiva who is called Maheshvara.

मुक्तिदाता महेश्वरः ॥ १०.४

Lord Shiva is the bestower of liberation.

शिवपूजा व्रतादीनि चैत्र, राजयोगे बाह्यकर्माभावः ॥ १०.५

If it is enquired whether there is a Shiva-worship or any observance of vows etc. prescribed in the practice of RAja Yoga, the reply is no; there is a total absence of external actions ..

Karmas

नाडयस्तिस्त्रः ॥ १०.६

There are three nADIs in the human body.

यङ्गाणि षट्, सडस्रारं च सप्तमम् ॥ १०.७

Yogic lotuses are six, the seventh is called SahasrAra.

मूलाधारे कुण्डलिनी ॥ १०.८

KuNDalinI is in the MUIAdhAra chakra.

सडस्रारं शिवनिलयं स्वगुहं च कुण्डलिन्त्याः ॥ १०.९

SahasrAra or ChidAkAsha is the abode of Lord Shiva and is the home of KuNDalinI.

कुण्डलिन्त्युत्थापयितव्या ॥ १०.१०

KuNDalinI is to be awakened.

आसनं सुभासनम् ॥ १०.११

SukhAsanam is a posture in which one can sit comfortably for the SAdhanA.

विश्वे शरीरे चैक एव प्राणः ॥ १०.१२

In the universe and in the body, there is one prANa alone.

प्राणः पञ्चविधः ॥ १०.१३

PrANa is five-fold.

प्राणायामेन बहुसिद्धयः ॥ १०.१४

By PrANAyAma, many .. miraculous powers are acquired.

प्राणायामेन कुण्डलिनीजागृतिः ॥ १०.१५

By PrANAyAma, KuNDalinI is aroused.

अन्यैरपि ॥ १०.१६

By other means also the KuNDalinI is aroused.

गुरुकृपया विशेषेण ॥ १०.१७

By the grace of Guru, the KuNDalinI can be awakened specially.

उर्ध्वगमने अनुभूतयः ॥ १०.१८

When the awakened KuNDalinI goes upwards, the aspirant gains various experiences.

आनन्दानुभूतिः सहस्रारे प्रवेशात् ॥ १०.१९

Absolute bliss is experienced when the KuNDalinI enters into the sahasrAra chakra.

आप्त्वावः समाधिः ॥ १०.२०

Complete immersion in the divine consciousness is SamAdhi.

राजयोगी तु स्वाराज्यभाङ् ॥ १०.२१

The RAjayogī definitely enjoys self-freedom.

गुरुरुपायः, सूत्राणां संक्षेपत्वात् ॥ १०.२२

On account of brevity of the sUtras, Guru is the means to understand scriptures.

एति श्रीनित्यानन्दनित्यसूत्रेषु योगस्वरूपं नाम दशमोऽध्यायः ।

Chapter – XI Characteristics of the Liberated मुक्तलक्षणम्

अथैकादशोऽध्यायः ।

मुक्तो जितेन्द्रियः ॥ ११.१

A realized person is a conqueror of the senses.

सततं जागर्ति ॥ ११.२

The liberated person is always awake in the Atman.

मुक्तस्य प्रज्ञा यक्षुः ॥ ११.३

A realized person has the third eye of knowledge.

वन्द्यः भवतु मुक्तः ॥ ११.४

A realized person is indeed to be respected.

तीर्थानि न च क्षेत्राणि ॥ ११.५

Neither holy places nor places of pilgrimage .. are required for a person who has attained inner peace.

जले निमग्नवत् ॥ ११.६

Like a plunged one into water is a liberated person.

भावः शिशुवत् ॥ ११.७

The liberated person's outlook is like a child.

अकामडैतुकं सर्वम् ॥ ११.८

Everything done by the liberated person is without any motive.

दर्शनाय्य ॥ ११.९

And also on account of what is seen in the world.

अनावृत्तिस्तस्य ॥ ११.१०

He does not return .. to the mortal world.

युगपन्मोक्षं नेश्छन्ति सर्वे लभन्ते वा ॥ ११.११

All people do not wish for liberation at a time nor do they get also.

मुक्तिर्नाम स्वरूपज्ञानमैक्यं च ॥ ११.१२

Liberation means knowledge of the self and its identity with the Brahman.

मुक्तिमिच्छेत् ॥ ११.१३

One should desire for salvation.

महात्मा सज्जनः साधुस्तथा सत्पुरुषोऽपि च

सर्वे एव समाः प्रोक्ता एते वै मुक्तसंज्ञकाः ॥ - ॥ ११.१४

The words mahatma, sajjana, sadhu and satpuruSha are all equivalents and indicate a liberated person.

सत्पुरुषाणां वयांसि वेदवाक्यानि ॥ ११.१५

Words or sentences spoken by sat-puruShas are like holy declarations of the Vedas

सम्यक् न्यासात् संन्यासी ॥ ११.१६

By proper renunciation, a renunciate is called.

एति श्रीनित्यानन्दनित्यसूत्रेषु मुक्तलक्षाणां नाम अष्टादशोऽध्यायः ।

Chapter - XII Comprehension of the Atman आत्मवेदनम्

अथ द्वादशोऽध्यायः ।

आत्माऽन्वेष्टव्यः ॥ १२.१

The Atman should be searched.

छन्द्रीरज्ञेयः ॥ १२.२

The Atman cannot be known by sense-organs.

छन्द्यातीतः ॥ १२.३

The Atman is beyond the sense-organs.

काराङ्घ्रो जिवः ॥ १२.४

The individual soul is like a one in prison.

उच्यमनित्यम् ॥ १२.५

What is non-essential is to be abandoned.

द्वैतं भयमद्वैतमभयम् ॥ १२.६

Duality means fear, non-duality is fearlessness.

आत्मा वासनाभिरावृतो यथाऽऽदित्यो मेघैः ॥ १२.७

The Atman is engulfed with vAsanAs like the Sun by clouds.

स तु प्रतिबिम्बः ॥ १२.८

The Atman is verily a reflection of the Brahman.

तस्य विद्गुणाभावः ॥ १२.९

He is without sex.

जुवो ब्रह्मैव ॥ १२.१०

The individual soul is nothing but Brahman itself.

पराऽस्य शक्तिः ॥ १२.११

His power is boundless.

अेकं सत् ब्रह्म ॥ १२.१२

There is only one highest being, i.e., Brahman.

सगुणास्य सृष्टिः ॥ १२.१३

The creation belongs to SaguNa Brahman.

जगन्न विद्यते ॥ १२.१४

In reality, the world does not exist.

सद्योमुक्तिर्ज्ञानिन ॥ १२.१५

By knowledge, the liberation is instantaneous.


एति श्रीनित्यानन्दनित्यसूत्रेषु आत्मवेदनं नाम द्वादशोऽध्यायः ।


भातपभर्देकुलोत्पन्नेन मडादेवसुनूना श्रीरामशर्मणा विरचितानि

नित्यसूत्राणि समाप्ति गतानि ।

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