Nityasutrani A Bouquet of Celestial Songs of the Chidakasha

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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 Upanishadatic 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

Now, therefore, the enquiry into the eternal.

A man of knowledge is beyond the three states.

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

Real silence is to be observed by mind.

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

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

Knowledge alone is to be obtained.

Brahmavidya is the true knowledge.

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

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

MAyA disappears at the attainment of knowledge of Atman.

A philosophical inquiry concludes on the attainment of knowledge.
The action done with knowledge is like a non-action.

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

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

Learning should be concurrent with virtuous conduct.

Knowledge with ego is like water full of mud.

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

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

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

Chapter - II Body - Its Discernment

The body and Atman are different.

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

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

Rare is the human birth.

A decorated body is like a wall with pictures .. paintings.
Bodies indeed are like nests.

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

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

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

There are no castes, etc.

Chapter - III Qualifications of the Aspirant

An aspirant should always remain alert.

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

Six passions are six enemies .. of an aspirant.

Efforts of an aspirant do not go waste.

An aspirant should do his sAdhanA in seclusion.

Before death, one should choose a way.

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

On knowing the highest, the sAdhanA comes to an end.
A sAdhaka is like a traveller.

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

Chapter - IV Control of the Mind

Mind is an aggregate of countless desires.

Mind is fickle.

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

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

Mind is the cause of good and bad actions.

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

The mind should be turned towards the Atman.

Oh mind! Do not be a beggar.

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

The mind-god should be won over.
Chapter - V Guru - The Guide

One should approach a Guru.
A Guru who is beyond his body-sense, is verily a God himself.
Guruhood is attained only after realization.
The Guru is like a lamp.
The Guru is the cause of removing blinding ignorance.
By faith and devotion, the grace of Guru is obtained.
There is no knowledge without a Guru.
Only by instructions from the Guru, .. His manifestation is realized (in the Self).
Fearlessness is obtained by the grace of the Guru.
What mother is to the child, the Guru is to the disciple.

Chapter - VI Characteristics of Avidya

By VidyA .. knowledge, (the Highest) is made known; is caused to be known.
By avidyA, .. one is doomed.
AvidyA is bondage.

One falls again and again by avidyA.

By AvidyA, illusion of the MAyA is caused.

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

MAyA is indescribable.

MAyA lures.

Afterwards, MAyA is ineffective.

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

The truth is covered by MAyA.

The very birth is along with MAyA.

Chapter - VII Nature of Omkara

Omkara is of the nature of the Vedas.

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

All this is Om.

The mind settled in Omkara destroys body-idea.
Onkara is the ocean of infinite power.

Inhalation and retention of breath should be done with Onkara.

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

Onkara is the abode of bliss.

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

(Onkara) has neither beginning nor end.

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

Chapter - VIII Greatness of Devotion भक्तिम्‌विविधाः

Equal-sightedness is bhakti.

Desireless-bhakti is .. real bhakti.

The desireless devotion is the best devotion.

By desireless-bhakti, sAyujya-mukti is obtained.

Devotion is like milk.

A devotee should remain away from controversy.
Life without devotion is worthless, like a pitcher without water.

Scarcely one among thousands strives for perfection.

Devotion is of the nature of Supreme Love for God.

As is devotion, so is liberation.

Chapter - IX The Law of Karma

The law of karma is very powerful.

The Karma is three-fold.

The law of karma is insurmountable.

Exception is karmayoga.

By karma alone, the perfection is reached.

To the released person, the karma does not cling.

Chapter - X Nature of Yoga

Liberation is the aim of the yoga.
Among the various systems of Yoga, RAja Yoga is the best.

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

Lord Shiva is the bestower of liberation.

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

There are three nADIs in the human body.

Yogic lotuses are six, the seventh is called SahasrAra.

KuNDalinI is in the MUIAdhAra chakra.

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

KuNDalinI is to be awakened.

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

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

PrANa is five-fold.

By PrANAYAma, many .. miraculous powers are acquired.

By PrANAYAma, KuNDalinI is aroused.

By other means also the KuNDalinI is aroused.
By the grace of Guru, the Kundalini can be awakened specially.

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

Absolute bliss is experienced when the Kundalini enters into the sahasrara chakra.

Complete immersion in the divine consciousness is Samadhi.

The Raja yoga definitely enjoys self-freedom.

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

Chapter – XI Characteristics of the Liberated

A realized person is a conqueror of the senses.

The liberated person is always awake in the Atman.

A realized person has the third eye of knowledge.

A realized person is indeed to be respected.

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

Like a plunged one into water is a liberated person.

The liberated person’s outlook is like a child.
Everything done by the liberated person is without any motive.

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

He does not return .. to the mortal world.

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

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

One should desire for salvation.

The words mahatma, sajnya, sadhu and satpurusha are all equivalents and indicate a liberated person.

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

By proper renunciation, a renunciate is called.

Chapter - XII Comprehension of the Atman आत्मायाश्चर्चा

The Atman should be searched.

The Atman cannot be known by sense-organs.

The Atman is beyond the sense-organs.

The individual soul is like a one in prison.
What is non-essential is to be abandoned.

Duality means fear, non-duality is fearlessness.

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

The Atman is verily a reflection of the Brahman.

He is without sex.

The individual soul is nothing but Brahman itself.

His power is boundless.

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

The creation belongs to SaguNa Brahman.

In reality, the world does not exist.

By knowledge, the liberation is instantaneous.
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