Nityasutrani A Bouquet of Celestial Songs of the Chidakasha

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 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 ज्ञानजिज्ञासा

अथ प्रथमोऽध्यायः ।
अथातो नित्यजिज्ञासा ॥ १.१
Now, therefore, the enquiry into the eternal.

बुधस्वयातीतः ॥ १.२
A man of knowledge is beyond the three states.

यथा कूमोऽज्ञानिः ॥ १.३
Like a tortoise, he .. a man of knowledge withdraws.

मनसा मौनम् ॥ १.४
Real silence is to be observed by mind.

आत्ममूर्त्तिः सर्वा: ॥ १.५
In the eyes of the man of knowledge, all are images of his own Atman.

ज्ञानिनां हि न च वयः समीक्ष्यते ॥ १.६
In respect of jnanins, age is not certainly a deciding factor for their greatness.

ज्ञानमेवावस्यः ॥ १.७
Knowledge alone is to be obtained.

ज्ञानं व्रह्मविद्यां ॥ १.८
Brahmavidya is the true knowledge.

तेनेवं वननातु विचुयाते ॥ १.९
By that .. the knowledge of the Atman alone, one is freed from bondage.

आत्मज्ञानं विना देह: तम्:पूर्णं गृहं यथा ॥ १.१०
A body without the knowledge of Atman is like a house full of darkness.

आत्मज्ञानं तु सम्प्राते माया याति तिरोभावम् ॥ १.११
MAyA disappears at the attainment of knowledge of Atman.

जिज्ञासा ज्ञाने परिसमाप्त्यते ॥ १.१२
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 साधकाधिकारः:

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 मनोविध्यता

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 गुरुप्रदीपः

अथ पद्मोऽध्यायः ।
गुरुमुपेयात ॥ ५.१
One should approach a Guru.

विगतदेहवृद्धगुरुरीश 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 हैतुः चक्षुरूपस्मीलने ॥ ५.५
The Guru is the cause of removing blinding ignorance.

श्रद्धा भक्त्या च गुरुप्रसादः ॥ ५.६
By faith and devotion, the grace of Guru is obtained.

न ज्ञानं सदृशं विना ॥ ५.७
There is no knowledge without a Guru.

गुरुपदेशादृभव्यक्तिः ॥ ५.८
Only by instructions from the Guru, .. His manifestation is realized (in the Self).

अभयं गुरुप्रसादात ॥ 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.

इति श्रीनित्यानन्दनित्यसूच्येषु गुरुप्रदीपं नाम पद्मोऽध्यायः ।

Chapter - VI Characteristics of Avidya अविद्यालक्षणम्

अथ पद्मोऽध्यायः ।
विद्या वेदते ॥ ६.१
By VidyA .. knowledge, (the Highest) is made known; is caused to be known.

अविद्या निमाति ॥ ६.२
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 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 ॐकारस्वरूपम्

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 Onkara 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 भक्तिगरिमा

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.

विना भक्ति वृथा जन्म, जरूर विना घटो यथा ॥ ८.७

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

कथिन्देकः सहस्रेषु ॥ ८.८

Scarcely one among thousands strives for perfection.

भक्तिस्त्रेमस्वरूपः ॥ ८.९

Devotion is of the nature of Supreme Love for God.

यथा भक्तिस्त्रथा मुक्ति: ॥ ८.१०

As is devotion, so is liberation.

इति श्रीनित्यानन्दनित्यसूऽेषु भक्तिगरिमा नाम अष्टमोऽऽ्यायः ।

Chapter - IX The Law of Karma कर्मसिद्धान्तः

अथ नवमोऽऽ्यायः ।

प्रकः कर्मसिद्धान्तः ॥ ९.१

The law of karma is very powerful.

त्रिविधं कर्म ॥ ९.२

The Karma is three-fold.

अनितकञ्चिनः कर्मसिद्धान्तः ॥ ९.३

The law of karma is insurmountable.

अपवादः कर्मयोगः ॥ ९.४

Exception is karmayoga.

कर्मणेव संसिद्धः ॥ ९.५

By karma alone, the perfection is reached.

न मुक्ते कर्म लिप्यते ॥ ९.६

To the released person, the karma does not cling.

इति श्रीनित्यानन्दनित्यसूऽेषु कर्मसिद्धान्तो नाम नवमोऽऽ्यायः ।

Chapter - X Nature of Yoga योगस्वरूपम्

अथ दशमोऽऽ्यायः ।

मुक्तिहैत्योगस्य ॥ १०.१
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 MUlAdhAra 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 RAjayogī definitely enjoys self-freedom.

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

Chapter – XI Characteristics of the Liberated मुक्तलक्षणम्

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 Brahman.

One should desire for salvation.

The words mahatma, sajjana, 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 आत्मवेदनम्

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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