

# Jnana Vahini

## Stream of Spiritual Wisdom

### 1. Remove ignorance by incisive inquiry

*Just as thick fog is dispelled by the rays of the Sun, ignorance melts away before the powerful rays of knowledge* (Sanskrit saying). Knowledge is acquired by uninterrupted inquiry. One should constantly be engaged in the inquiry of the nature of Brahman —the reality of the I, the transformations that occur to the individual at birth and at death, and other such matters. Just as you remove the husk that covers up the rice, so too you have to remove the ignorance that adheres to the mind, by frequent application of incisive *Atmic* inquiry. It is only when full knowledge is won that one can get liberated, or, in other words, attain *moksha*. After attaining the above-mentioned *Atmic* knowledge, one has to follow the path of Brahman and act according to the new wisdom.

All doubts that afflict the mind have to be solved by consulting those who know or the true teachers one has the chance to meet. Until one gets firmly fixed in the path that the spiritual teacher (*guru*) or sacred text (*sastra*) has shown, one has to steadfastly obey their rules and directions. One has to be in their company or be associated with them in one way or other. Because one can progress very fast if one keeps close to a wise person who has realised the truth, one must, with unrestricted renunciation and sincere earnestness, follow the instructions of the teacher and of the holy scriptures. This is the real penance (*tapas*); this spiritual exercise leads on to the highest stage.

### 2. Cognize the shining inner Atma as oneself

**W**hen ignorance and its concomitant delusion disappear, the *Atma* in everyone shines in Its own splendour. All that we see is as a mirage, the superimposition of something over the Real and the mistaking of that for this. Things have a beginning and an end; they evolve and involve; there is evolution as well as involution. When all is subsumed by involution (dissolution of the world, *pralaya*), only the causal substance (*mula-prakriti*) endures. Only the unmanifested cause survives the universal dissolution.

When gold is melted in the crucible, it shines with a strange yellow glory. Where did that light emanate from? From the gold or the fire? What happened was only the removal of the dross by the fire; the effulgence belonged to the gold itself; it is its very nature. The fire is only an instrument for the removal of the dross. Nothing has been added to the gold by the fire in the crucible!

If fire could give the splendour, then why doesn't a stick or blade or pebble placed in the fire become as shining as gold? One has to conclude that the splendour came not through fire but out of its own inner nature.

The inner presiding *Atma* (*Pratyagatma*) is separate from the five sheaths of the individual (the *pancha-kosas*). It shines with its own splendour; it is the witness of the activities and consequences of the three qualities (*gunas*); it is immovable; it is holy and pure; it is eternal; it is indivisible; it is self-manifested, it is peace; it has no end; it is wisdom itself. Such an *Atma* has to be cognised as Oneself.