

Mahayoga

As I was telling you, this meditation process is called *Mahayoga* in the *Upanishads*. Everybody has four aspects in his life, senses, mind ego, and intellect. When you are sitting in meditation, if you are using all four, then perfectly and quickly, you will be able to achieve the highest level of Consciousness. If among those one is lacking, it will be very hard. Four *yogas* are related with the four aspects of our life as recommended by the great seers.

Definition of Hatha Yoga

Hatha yoga is related with the breath. The roots of the word *hatha* are *ham* and *tham*, receiving and discharging, inhaling and exhaling. They are called *prana* and *apana* in the Sanskrit language. *Ham* and *tham* are two special *beej* sounds. *Beej* means seed. *Ham* for *prana*, and *tham* for *apana*. These are related with the sun and moon. Right nostril is related with the sun and left is related with the moon. Union of both is called *hatha yoga*. Balance of both inhaling and exhaling, right and left, *prana* and *apana* is called *hatha yoga*. This *prana* is the root base of our senses. Our senses cannot be active if we are not giving proper energy to them. So, *pranic* energy is related with our senses. In the *Upanishads*, in many places, senses are called *prana*, and *prana* is called senses. Both are correlated. If you will control your *prana*, you will be able to control your senses. If you will moderate your *prana*, you will moderate your senses. If you conquer your senses. So this breathing exercise is called *hatha yoga*, and it is related with your senses. The senses are related with the mind. They feed the mind. If the senses are controlled then the mind also comes under control.

Definition of Mantra Yoga

Your mind is always moving, hither and thither. It is fickle. It is searching for some special object according to its own liking. If you give it something, whatever is good for the mind, then the mind will engage with it. The mind engages with sound. If the mind hears a good sound, it merges with it, that is why a *mantra* is provided for meditation. Sound always vibrates in three bodies, the gross body, the subtle

body and the casual body the vibration of sound in the *mantra* will reach through all three bodies, giving you light and divine Energy. If you relate the *mantra* with the breath, you will gain more than by paying attention to the breath alone. Likewise, if you help the mind by *hatha yoga*, by controlling the senses through the breathing process, your meditation will be stronger. So as *hatha yoga* balances the breath, *mantra yoga* absorbs the mind in sound.

mananat trayate iti mantra

Mantra means protector of your mind. The sound that protects your mind is called a *mantra*. Those who are not paying heed to their senses but are trying to control their mind with a mantra have adopted a good process.

In the *Upanishads* and the *Bhagawad Gita*, it is vividly described that your mind and breath are both projections of one Supreme Cause. The mind is nothing but waves of thought, and the breath is your life Energy. Both merge back into the Supreme Cause, Power, or Being that is residing in your *brahma chakra*. The Lord described this as-

hridi sarvsaya vishtitam.

Gita 13/17

Hirdi means *brahma chakra*. The *brahma chakra* is an actual place where divine consciousness is residing in you in the form of *jivatma*, in the form of your Self. As you attend more closely, you will come to understand it. In the presence of that supreme Self, thought and breath both stop. You received the energy of breath from outside of the body due to that Self. When the Self departs from the body, then the movement of breath will cease. It will stop automatically. So be aware about it, breath and thought are both projections of one Supreme Cause. One becomes the source of action and the other becomes the source of knowledge. So knowledge and action are both projections of one Supreme Cause. In the third Chapter of the *Bhagawad Gita*, Lord Krishna stated-

karma brahmodbhavam viddhi brahmaksharasamudbhavam.

Gita 3/15

Brahma means knowledge and *karma* means action. In this verse, the relationship between action and knowledge is described. Action is the result of knowledge and knowledge is the result of the Supreme Cause, the Supreme Self. So when you place your attention on that Cause, your thoughts will stop. At the highest level of Consciousness, when a person reaches samadhi, both breath and thought cease. This is the highest achievement of human life. If you do this practice, a day will come in your life when you will achieve that state.

Definition of Laya Yoga

The third form of *yoga* in the practice of *maha yoga* is *laya yoga*, which is related with your ego, your I-am-ness. That very I-am-ness is nothing but a projection of Supreme Consciousness. It is the effect of Supreme Consciousness. That consciousness then manifests in the form of I-amness, in a moving form. So the movement of consciousness is called I-am-ness, and that movement is related with the Supreme Cause. The dissolution of that little I-am-ness into causal I-amness is called *laya yoga*. If you merge your little I-am-ness into its causal position, then you are a *laya yogi*. For this purpose you must know how to collect your thoughts, mind, and consciousness from the lower charkas and each part of the body. This consciousness becomes identified with your body. It is by virtue of the ego that you are seeing and feeling that "this is mine," "I am...." If anybody asks who you are, you reply, "I am...." Sometimes you indicate on your body who you are. Perhaps you point to your heart, "I am...." This I-am is related with your body. So, try to collect this consciousness and merge it into its own Cause. Where there is infinity there is peace and wholeness. Where there is diversity there is disturbance and suffering. Disturbance always appears in the mind when it becomes one with diversity. You can think upon it. When you go into a deep sleep you are losing your entity. You are losing all diversity, and you are receiving peace and happiness. You are receiving energy as well. You are recharging yourself in that state of deep sleep. The deep sleep state is that state where you are dissolving your little I-am-ness into cosmic "I". Meditation is doing the same only in an awakened state. When you are going into deep sleep in *tamoguna*, it is dark. You are not going in deep sleep with awareness. Meditation is a process of going into that state with wakefulness. This state is

possible if you place your attention on the infinite Source of diversity. Diversity is nothing but a projection of Infinity. All these diverse forms are existing in Infinity. They came from infinity and they will merge into Infinity too. So limitless is not the substantive reality. Infinity is Truth. So when we realize this, we lose our identification with diversity and suffering. When we are fully aware about Truth we realize peace. The merging of I-am-ness into its own cause is called *laya yoga*.

Definition of Raja Yoga

The last is called *raja yoga*. *Raja yoga* is related with your *buddhi*, your wisdom, your intelligence. I-am-ness is the movement of that intelligence. That intelligence is the causal phenomenon of I-am-ness. It is also called wisdom or intuitive power. The different levels of mind are intuitive mind, subjective mind, and active mind. Active mind is the lower mind in conjunction with the senses. Subjective mind is your I-am-ness, intuitive mind is your wisdom and the higher consciousness is situated in your *brahma chakra*.

Raja yoga is related with higher consciousness. If you place your attention on awareness, and you discriminate between what is Cause and what is effect, that is *raja yoga*. Discriminate as I have been telling you, understanding that your body is nothing but a projection of Energy and Energy is infinite. When you come to understand that your body is nothing but a projection of Energy, and Energy is merging into its own Cause, then automatically mentally, you will merge your little structure into the cosmic form. One day, you will realize that you are cosmic. You will lose your identification with your limited form. You will be limitless, you will be unbounded. When you sit and close your eyes to meditate you will be one with *virat*, the whole cosmos. You will be one with unbounded cosmic Consciousness. So when you are fully aware, that is *raja yoga*.

According to *raja yoga*, if you control your thought, your breath is simultaneously controlled. According to *hatha yoga*, if you control your breath, thought is simultaneously controlled. These are two ways of accomplishing the same end, *hatha yoga* and *raja yoga*. In the beginning, as one tries to control the breath, stability will not be maintained for a long time. Gradually, one can control the breath for greater lengths of time. If one can control the breath, one can control the mind.

This is *hatha yoga*. *Raja yoga* teaches the opposite. If you control your mind, simultaneously the breath will be stilled. Breath is the source of all our physical activities. Thought is the guide of all activities because thought projects in the form of action. Action is performed by the senses which are totally dependent on the breath. When you combine both *hatha yoga* and *raja yoga*, you will be well suited to reach your destination. When you combine all four *yogas* into the method of *maha yoga*, you will come to realize your Real Self, your Source. The waves of your life, the waves of thought, will turn towards their source to realize Ultimate Truth.

Maha Yoga

So *raja yoga* is related with your Consciousness, *laya yoga* is related with your I-am-ness, *mantra yoga* is related with your mind, and *hatha yoga* is related with your senses. You have four aspects, and when you are practicing all these simultaneously, it is called *maha yoga*. As taught in the *Upanishads*, this practice was considered a great and mysterious process. It has not been taught publicly in my country. It was considered very mystical to the point of being prohibited because everyone is not proper vessel. What is necessary for this practice is a pious attitude. Without being pious, a person cannot do this practice. He cannot collect his mind. He cannot dissolve his little I-am-ness. He cannot be aware about Consciousness. Neither can he control his senses, nor can he do breathing exercises. All these processes demand a pure life. A pure life means pure food, pure thinking, pure drink, pure society, and pure ideology. All must be pure. If whatever you are using in your life is pure, then you can do this higher practice of *maha yoga*.

The purpose of *yoga* is to achieve Unity in diversity, to realize Unity in diversity. This is not a cult or creed. This is a spiritual science, and it will give you that Light through which you can realize oneness in all. This is the aim of life. We are human beings due to our wisdom. If your wisdom is not stable, you cannot act properly and you cannot understand properly. All discriminations and partitions that divide us, all belief in diversity, are only the effect of our polluted mind and ego. If your mind and intellect will be fresh and pure, then all barriers will finish. As we all are sitting here, we have different minds, different lung, different bodies, different nostrils, but we are all receiving life Energy from one Source. Nobody can claim that

life Energy is mine. And nobody can say that if you take this life Energy, then it will be polluted. This life Energy is not related with white, black, or red skin. Life Energy is life Energy. It is divine. That divine life Energy is the Source of all life. It means that we are all projections of one Source. You can realize Unity in diversity by thinking in this way. On the gross level, too, you can understand that you have different lungs, different nostrils, but the breath is one. If our breath is one, how can our lives be different? If our breath is one, how can our lives be separate? How can you say that your individuation is separate from mine if the Source of life is one? So when you will come to realize Unity in diversity, then you will be a real yogi and a real religious person as well.

The meaning of 'religion'

Religion means a way of realization of ultimate Truth. This is the purpose of religions, to realize your real Source, to bind back to your Source. But one cannot reach his Source without understanding, without knowing, without being aware about it. The value of knowledge is to be aware about that Truth and then to do practice. Both means, theory and practice, are necessary. By theory or philosophy you become aware about that Truth. By practice you will be complete, a holy person. Automatically, love and peace will flow from your inner heart for all beings.

Love will flow from your heart not just for human beings, but for all beings. In the *Bhagavad Gita*, Lord Krishna states that when my devotee realizes Me, then love flows from his heart for all beings, and he becomes engaged in the welfare of all beings.

sarvabhutahite ratah.

Gita 12/4

This phrase means that he has engaged himself in the welfare of all beings. Why? Because he is feeling the Truth that all are projections of one Source, one cause. We are children of one Mother and one Father. You can also realize this Truth because you have all the same means: body, senses, mind, ego and intellect. The body is merely a place where one realizes Truth. The means lie in the four realms of

senses, minds, ego, and intellect. If you use these four in the proper way, you will realize that Truth.

Definition of *Yajna*- Sacrifice

Lord Krishna, in the *Bhagavad Gita*, outlined four kinds of *yajnas*. *Yajna* means sacrifice. Sacrifice means offering.

dravyayajnastapoyajna yogayajnastathapare.
svadhyayajnanayajnaashca yatayah sanshitavratah

Gita 4/28

He told that an awakened mind uses all sacrificial processes for controlling, moderating, and subduing the senses, mind, ego, and intellect. The first is *dravyayajna*. *Dravyayajana* refers to whatever we are using in gross form, such as when eating or drinking. When we are using matter for nourishing the body and we are thinking that this body is the temple of Godhead, this is *dravyayajna*. In the Vedas, there is a very good hymn ----

ashta chakra navadvarya devanam purayodhya.

Atharvaveda 10/2-31

This great seer told that the body is the city of Godhead. The supreme God is residing in this city. *Ashta chakra*, there are eight charkas, in this city. *Navadvarya*, there are nine open gates in this city, and devanam, deities are residing in this body. There is Supreme God residing in this city in your *brahma chakra*. So, the human body is like a divine city. Divinity is residing in your body. Whatever you are giving to your body, whatever you are putting in your body, you are offering it to Divinity. If you eat dirty thing, how will Divinity be pleased? Automatically you will feed demonic forces, not a divine power. So be aware about your food. Be aware about your drink. If your food and drink are pious, vegetarian, holy, and you are taking no alcohol, it means that you are worshipping your Lord in your body. That is *dravyayajna*.

The next is called *tapa yajna*. *Tapa yajna* means sacrifice in the form of austerity. Austerity means moderation. This moderation is related with your senses.

The next is *yog yajna*, which is related with your mind. *Yog yajna* means to put your mind on one higher point and into Godhead. That is called yoga.

Then came *svadhyaya yajna*, introspection of yourself, or more literally, self-study. *Sva* means self. *Adhyaya* means to study. Self-study has great value. If you are engaged in self-study, if you are watching continuously, where you are and what you are doing, then all your activities will be pious. Introspection has a great meaning in one's life. If you are studying books, a whole library of books, and you are not aware about your own self, that study will have no meaning. It will be useless. A great seer taught that any person who is studying a lot of books, may be related with Divinity, maybe related with ethics, may be related with worldly affairs, but he is collecting information from outside, if he is not fully aware about his own self, his whole study is useless. And this seer gave a simile. As a spoon is moving among food and doesn't feel any taste, it does not know about taste, in the same way a learned person's mind may be moving through books but does not know the real meaning of those books. In other words, self-study is necessary for development on the spiritual path. This is the *svadhyaya yajna*, a great sacrificial activity. Watch your self, see your self, what your self is doing, and when it becomes prey of *tamoguna*, *rajoguna* or *satoguna*.

There are three *gunas*, or qualities, that can be related with the quality of thought. Sometimes, your self becomes the prey of *tamoguna*, and you think that whatever you are thinking is correct. This is complete ignorance. When your self becomes prey of *rajoguna* then you think that there are only one and a half intellects in the world. You have one intellect and the other half is distributed among all other people. In this position you think that nobody has the power to teach you or say anything to help you. You have forgotten your real position, your real meaning, the Real Self. This is the effect of *rajoguna*. But when you are living in *satoguna*, then your feeling is balanced and you are able to share with others.

There was a great in India who wrote many books, three of which are very popular. They are called *trishatkam*. His name was *Bhartrihari*. He told, "when I was an ignorant person, I was thinking that I was a great learned man and had a lot of knowledge. But when I gained a little knowledge at the holy feet of a great person,

then I became fully aware about myself. There is no person as foolish as I am in the world." I have translated his ideology into our language.

*nasamajha tha taba samajhata tha ki saba samajha hum mai.
jaba samajha ai to yeha samjha ki kuccha nahi samajha.*

We are residing in the body of five feet and some inches. Our self resides in the body, but we are not aware of what is going on inside. We are totally ignorant about our own bodies. When we are not healthy, we go to the doctor. He asks us about the health but what can we say and what will he suggest? We know so little. There was a person I met some years ago in Canada who went to a doctor for a checkup. He needed a form completed for his life insurance policy. The doctor checked his whole body and gave him a certificate indicating that he was in perfect health. The man went to sit in his car, turned on the motor and died at once. He died at that moment, just after having his heart checked. The certificate was in his hand. Who can know what is going on inside? If we are not aware about this body, how can we be fully aware about this universe?

The only Omniscience is God. How can we say that there is Omniscient God? Because we want to be omniscient. That is our inner desire. This means that there must be one Omniscience and we are part of that Omniscience. Due to that, this desire appears in our minds. If there would be no Omniscience, then such a desire would never appear in our minds. It means, our Cause is Omniscience, and a desire for that Cause appears in our minds. Yet, we are totally ignorant persons. We do not know what is going on inside our own bodies. How can we know what is going on outside of us? We study history, politics, so many things. All scientific research is just a drop of the ocean of knowledge. If you could collect all knowledge, you would find that you only have one drop of the ocean. This universe is like an ocean. How can one say that he knows everything? So, my dear, our great seers taught us that you must be aware about your own self first. Try to study yourself. Self-study has great meaning in your life. If you will practice it, then you will be a real practitioner and one day you will be a yogi, a real yogi. Thus, self study is called the great sacrifice; *swadhayaya yajna*.

After that *yajna* is a *Jnana yajna*. *Jnana yajna* is to be aware about cause. As self study is related with your spirit, *jnana yajna* is related with Godhead, your real Father, your real master, your real Source. If you are simply aware about your Cause without doing any of the other practices as I have described, you will be aware about all. If you gain knowledge of the Source of Self, you will achieve peace.

lahati shantim atmavit.

Only he who realizes his own Self achieves peace. No other person.

So, my dears, be aware about it and try to devote your time to practice. Time is very precious. Your time is related with your mind and your mind is related with your breath. If you search deeply, you will find that time is related with your breath, nothing else. When I was studying various philosophical treatises, one day I decided to study *Das Capital*, by Karl Marx, the “bible” of communism. It was named this because communism was a new religion although not a religion of Godhead. His philosophy is based on the history of human life as it is related to the accumulation of wealth. Wealth is the result of labor. But Communism is not aware of what labor is. Labor is nothing but use of energy. Without using Energy, you cannot do anything, you cannot create anything, you cannot get anything. Then what is Energy? Energy is related with breath. Be aware about it. If you are spending one hour and being paid one hundred dollars for that one hour, then you are thinking that you are getting enough. If you will work forty hours in one week. Then you will receive four thousand dollars. You are satisfied. But, I ask you, if you pay one hundred dollars to any person, can you get one hour more of life? You have used your life Energy for that one hour. Normally, a healthy person is taking twenty-one thousand six hundred breaths in a day, in twenty-four hours. How much breath are you using in one hour? About nine hundred breaths. So, you spent nine hundred breaths and you received one hundred dollars in wages. Be aware about this truth. You are paying nine hundred breaths and you are getting one hundred dollars. Can you buy nine hundred breaths with that one hundred dollars? Can you buy that nine hundred breaths with ten million dollars? Nobody can. It is impossible. It means that you are paying a very precious price, my dear, and getting nothing.

A great saint, Tulsidas, wrote in the Ramayana that people who thin they are gaining wealth, gold, and money on behalf to their breath are silly and foolish persons.

*Kancha kiricha badale re lehin.
kare te dari paras mani dehin.*

Shri Ramacharitamanasa – 7/121-12

It means, they are throwing away their very precious breath and they are collecting useless stones. You can think about it. You are paying one hour which means you are giving nine hundred breaths. You are gaining five, six, ten, one hundred dollars, may be one thousand dollars. But, my dear, that thousand dollars has no meaning. If you want to buy a breath, you cannot. Your breath is more precious than your money.

So, money is not a cause. Breath is the cause. Labor is not a cause. Your breath is the cause. And what is the cause of breath? Breath is the means of using the Energy of the infinite Source. Taking Energy from the infinite Source is called breath. Nobody can take a breath without Consciousness. That Supreme Consciousness is reflecting in your brahma chakra appearing in the form of self. In the light of self, this movement starts, and you become aware. By inhaling, you are receiving life Energy from outside, and by exhaling, you are discharging whatever is used from inside. This process is going on always in the light of your real Self, residing in the *Brahma chakra*. Then what is the root cause of life? Neither money, nor labor, nor energy, but your Real Self. The mind that wrote the ideology of communism was in ignorance. He did not realize that fact. He taught people that this world depends upon money and money comes from labor. And, if the force of labor will unite, then it can rule upon the whole world since labor is the main power. He was not aware about that Real Self. Without Self, body is useless. You can see the result of this ideology in the history of communism. In these talks, we are concerned with spiritualism which is thousands upon thousands of years old. We are talking about monotheism, around since an unknown time. Nobody can truly say when this Vedic philosophy was written and who its author was. When it began was an unknown time. In the light of this philosophy we have been leading our lives for thousands of years. We are enjoying divine happiness and divine bliss because we

are talking about our Real Self, not the body, not the physical world. The person who started his philosophy from the physical world, from labor, ruined so many people and countries. You are fully aware about it. His system did not survive even hundred years. You can see the results nowadays.

So, my dears, humanity can be served and saved only by spiritualism and by monotheism. There is no other way. Individualism cannot save humanity. Capitalism cannot save humanity. Socialism and communism cannot save humanity. Be aware. Only monotheism and spiritualism can save humanity. They will give you peace, light and happiness. When you will wander outside, then you will suffer. When you enter inside, you will be happy. When you believe in diversity, then you suffer. When you see Unity in diversity, then you will be happy. Seeing the Real Self in your little structure is called spiritualism. This individual self is nothing but a projection of universal Supreme Consciousness, and That is one.

The same Consciousness is residing in all mindstuff. In all *brahma chakras*, enlightening all beings. We are alive due to that one Supreme Consciousness. So, when you will place your attention on that Supreme Consciousness, then you will be a *jnana yogi*. *Jnana yogi* means being aware about Truth and being united with the Supreme Cause. When you will follow this process, then, automatically, you will be a great person. You will enjoy your life.

Not only you, if you will spread this ideology among people, then the whole of humanity will be happy. If you want to serve humanity, if you want to save humanity, you can save and serve humanity through these higher principles of monotheism and spiritualism. And be aware, monotheism and spiritualism are not related with any creed, caste, country, color, or community. This is universal Truth. I was telling you that we are receiving life Energy from one Source. This is a universal Truth. This is not related with Hindu or Christian, or any other cult, creed, or community. This is not related with East or West. This is not related with Indian or American. It is Truth. Truth is One and That is the Source of all. Be aware about this Truth, try to live in that Truth, and spread this ideology among about one thing, if your neighbour is crying, I do not think that you will sleep peacefully. If you want to sleep peacefully, then make your neighbour happy.

If in society there are many cruel, lusty and greedy people, then we cannot live peacefully. People are greedy, lusty, and cruel, not by nature, but due to ignorance, ignorance becomes the cause of all kinds of suffering, according to Vedanta. What is the cause of suffering? Vedanta taught, only ignorance, nothing else. And what is the remedy?

rite jnananna muktih. Vidyaya vindate amritam

Keno: 2/4

vidyayaamritamashnute.

Isho: 11

“Only knowledge, only wisdom, can save you. Only wisdom can give you peace. Only wisdom can fulfill your desire. Only wisdom can make you immortal.” So there is only your desire. Only wisdom can make you immortal.” So there is only one remedy. That is called higher wisdom, true wisdom, proper knowledge. And that knowledge can be spread and taught among people. Everyone has the potential to receive that knowledge. Everybody has mind, intellect and senses. If everybody can see, can touch, can smell, can taste, then everyone can understand too. This is the idea behind it. Knowledge is for humanity.

The science of Stable Wisdom

The Lord indicates that there are two kinds of experience. One is related with your Real Self and the other is related with the physical world. Whatever is related with the physical world is transitory or changeable. Intellect, ego, mind, senses, body, and objects of senses are all projections of Nature. Nature is changeable by her own Nature. In other words, change is the nature of Nature. No power can prevent change or check it. Change will go on day and night. It occurs in every moment. But there is a seer who is observing all changes. There is a knower who is knowing all changes. That seer is above change, beyond change. That is your Real Self which is appearing in the body in the form of I-am-ness. I-am-ness is your Real Self. Be aware about it. Everything is changing around you, but the I-am-ness is unchangeable. That I –am-ness is knowing, observing, seeing, and realizing all activities. When you will come to experience your I-am-ness as above Nature, beyond Nature, you will realize your non-changeable status. You will realize that your I-am-ness is a projection of one infinite cause. Automatically in that state, you will be free from infatuation. In that state, your wisdom will be pure and you will realize union with the Supreme Cause.

Then, the great question is how one can be free from illusion, delusion or infatuation? There is a very good system in our tradition. If an aspirant approaches a master with deep resolve and deep faith, he can be freed from infatuation by the master's/knowledge. Knowledge removes infatuation. The word for master is *guru*. The meaning of *guru* comes from the syllables *gu* meaning darkness and *ru* meaning light. *Guru* is one who removes darkness and gives you light, your own inner light. *Guru* means enlightener, he who can illumine your own light, thereby removing darkness, delusion, doubts, and infatuation.

Then can one be free if he has a proper guru? Not entirely. Delusion and infatuation are the result of nescience, or ignorance. A *guru* can give you light but he cannot remove your ignorance. Ignorance, or darkness, dissolves by your own practice. A *guru* can give you the light to remove infatuation. He can remove your doubt. When your mind and intellect become doubtless and free of delusion, then the *guru* will guide you. He will give you a proper practice, and put you on a proper

path. When you persist in doing that practice, then you will become free from ignorance. This is the process. So the Lord stated in these first two *shlokas* of the second chapter of the *Bhagawad Gita*, that by hearing the *guru* the mind becomes stable and ready for the understanding of knowledge.

“One who has divine faculties, divine qualities in his life is a *guru*.” What are the sign of divine life? They are doubtless knowledge, lustless love, and desireless service. These three qualities. He who is free from desire, lust, and doubt is a divine person. He who has divine qualities is called *mahatma*, saint. He realizes the Supreme Truth that the Source of life is one and that one is the Supreme God.