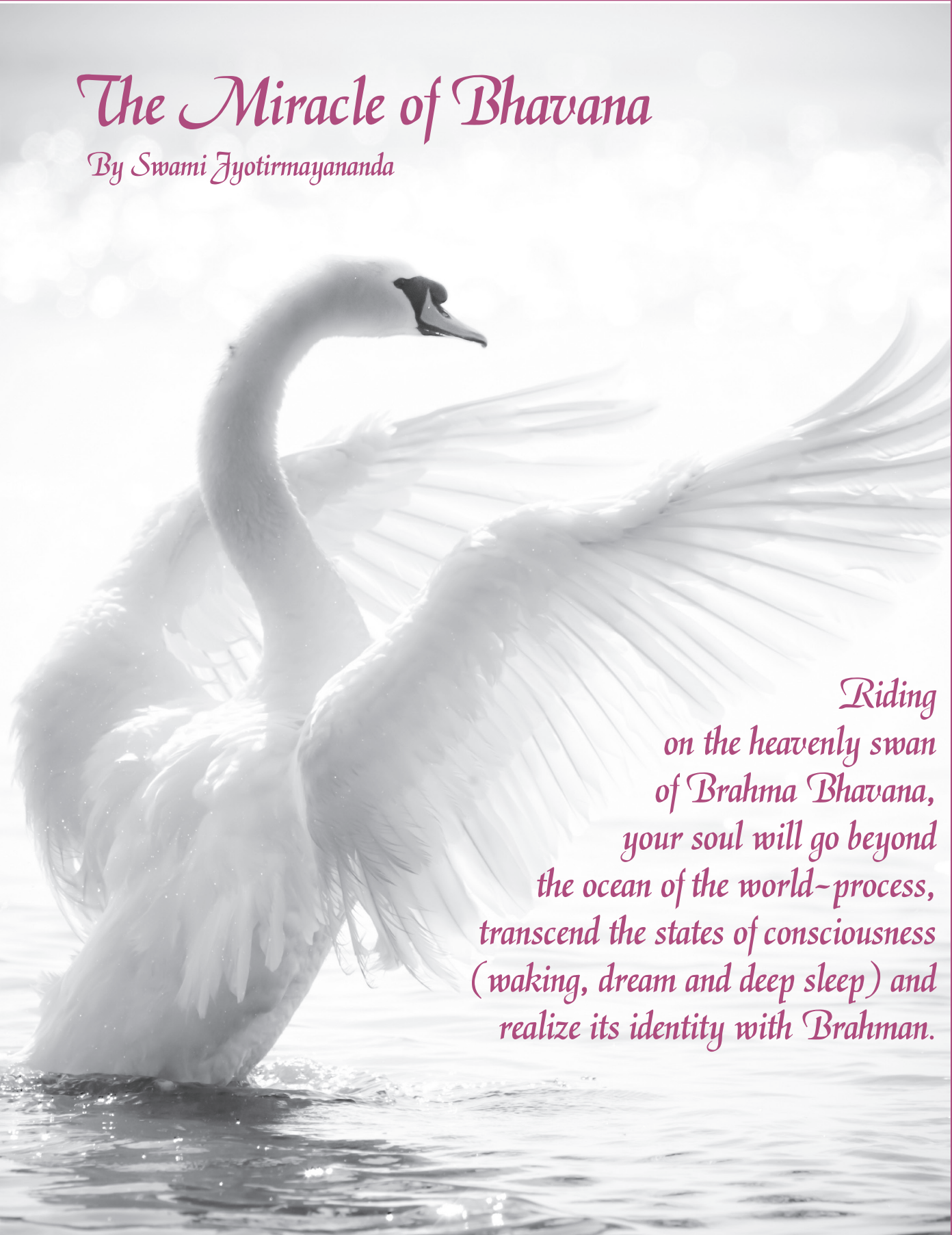


# *The Miracle of Bhavana*

*By Swami Jyotirmayananda*



*Riding  
on the heavenly swan  
of Brahma Bhavana,  
your soul will go beyond  
the ocean of the world-process,  
transcend the states of consciousness  
(waking, dream and deep sleep) and  
realize its identity with Brahman.*

**B***havana* is an important Sanskrit term that literally means “feeling,” but from a broad point of view implies a blend of thinking, feeling, willing and imagining—in fact, it implies the entire stream of the mental process.

One experiences the world of time and space according to his *bhavana*. Though, in reality, there is nothing but *Brahman*, it is due to one's *bhavana* that he find himself in a world of multiplicity, of relationships, of objects of pleasure and pain, and of numerous experiences.

It is *bhavana* that gives rise to the experiences of dreams. Though there are no real mountains, forests, rivers, stars, sun or moon in the dream world, yet they are all seen and experienced by the magic of *bhavana*. In the same manner, though there is nothing in the waking world but *Brahman*, one experiences oneself as a mortal personality abiding in the midst of numerous persons and objects.

**S**aint Tulsī Das says, “*Jis ki rahi bhavana jaisi, prabhu muratii dekhi tin taisi*”—“People perceived the form of Rama (the Divine Self) according to their different *bhavanās*.” (i.e., to some He even appeared as the embodiment of death.) Although the Divine Self is, in fact, the Reality behind all names and forms, some perceive hellish conditions, while others perceive heavenly conditions, because they are all led by their different *bhavanās*.

Led by *bhavana*, poison becomes nectar, and nectar poison; a friend becomes an enemy, and an enemy a great friend. *Bhavana* is the basis for all karmas and their fructifications.

It is due to *bhavana* that one finds great delight in one's husband or wife or

in other loving relations. When *bhavana* changes, a dear relative becomes a distant personality, a stranger, or a stranger becomes a dear relative.

*Bhavana* is of two types—positive, good and auspicious, or negative, evil and inauspicious. That which flows towards increasing illusion is negative, evil and inauspicious. While that which flows towards increasing revelation of *Brahman* is positive, good and auspicious.

**B***rahma-bhavana* is the highest form of positive *bhavana*. When a person thinks about *Brahman*, talks about *Brahman*, feels his unity with *Brahman*, wills to attain *Brahman*, performs his actions in harmony with this movement towards *Brahman*, then he is practicing *Brahma-bhavana*.

By negative karmas one remains confined to the world-process. By *Brahma-bhavana* one attains Enlightenment and brings about the cessation of all karmas.

*Brahma-bhavana* is the movement towards Truth, and therefore, more powerful than the negative *bhavana* that is a movement towards falsehood. If you promote the feeling, understanding and conviction, “I am *Brahman*. I am not this mortal personality,” you would miraculously overcome the illusions that have been created by your mind through numerous embodiments.

Promote *Brahma-bhavana* by *sat-sanga* (good association), enquiry, reflection, meditation and selfless service of humanity. Riding on the heavenly swan of *Brahma-bhavana*, your soul will go beyond the ocean of the world-process, transcend the states of consciousness (waking, dream and deep sleep) and realize its identity with *Brahman*.