



Aparokshanubhuti

What does *Aparokshanubhuti* – direct Experience – mean? All the knowledge an individual gathers in this material world is through the perception of senses. Whatsoever you know about the world right from the birth onwards, is through the five senses of seeing, hearing, touching, smell and taste in the form of *roopa*, *shabda*, *sparsha*, *gandha* and *rasa* (appearance, speech, touch, smell and taste). These are the five dimensions of your cognition, five types of experiences through which you perceive the whole world and acquire all the knowledge. So this is indirect knowledge. It comes through one of the senses or a combination of them. If any of these senses is absent, that part of perception is absent. A person born blind has no perception, form and appearance.

In direct Knowledge the sense play no role. Aparokshanubhuti, the direct Knowledge, arises only when the senses are completely still. The senses are the main obstacle in direct Knowledge. When the sense are totally still, the mind is desireless, and when the seeker enters a very subtle state of higher consciousness, one experiences one's own real Self, transcending the material world and its cognition. That is the direct Experience.

The seers had that great Experience and came face to face with the ultimate Reality. The moment they entered into the direct Experience, they were amazed; they were stuck dumb. Because, there was a total transformation of their whole consciousness and they became filled with the Light. The darkness of ignorance vanished instantaneously, all doubts vanished forthwith. They experienced total Knowledge. Everything became straightway. No more any questions or doubts remained. That knowledge is known as *Brahma-jnana* and the knower as *jnani*. Whatever is to be known became known to them. They became the very embodiment, the very personification of Knowledge itself.

The records of these purely transcendental experiences comprise and constitute the contents of the end portion of Vedas known as *jnana-kanda* or the *Vedanta*. So *Vedanta* is the most important and valuable portion of the wisdom heritage. It forms the very basis and foundation of spiritual life. It is the source and origin of all the Indian philosophical systems.

■ *Swami Chidananda*