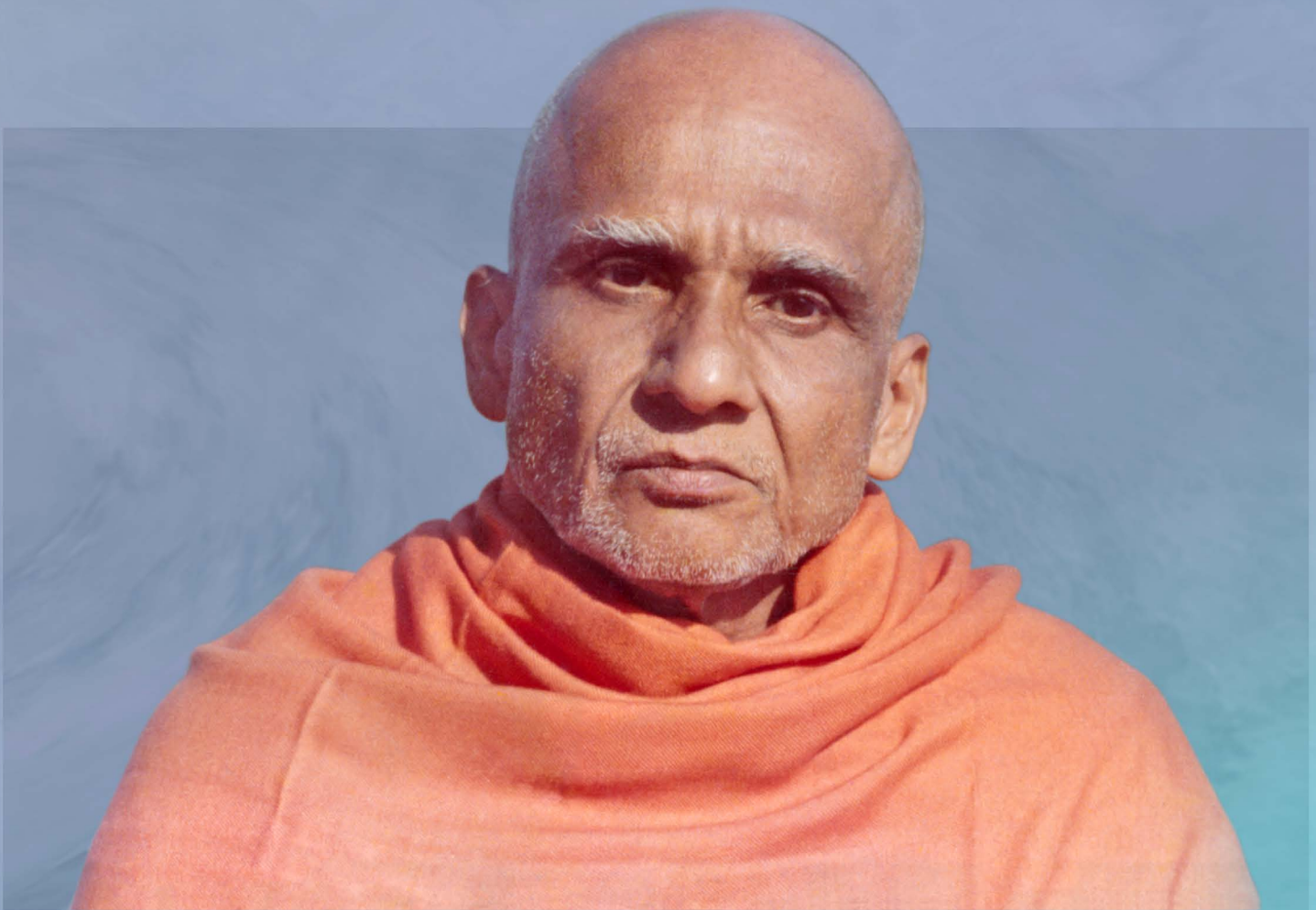


THE DRAMA of CONSCIOUSNESS



H.H. SWAMI KRISHNANANDA MAHARAJ



His Holiness
Sri Swami Sivanandaji Maharaj

The Gurm

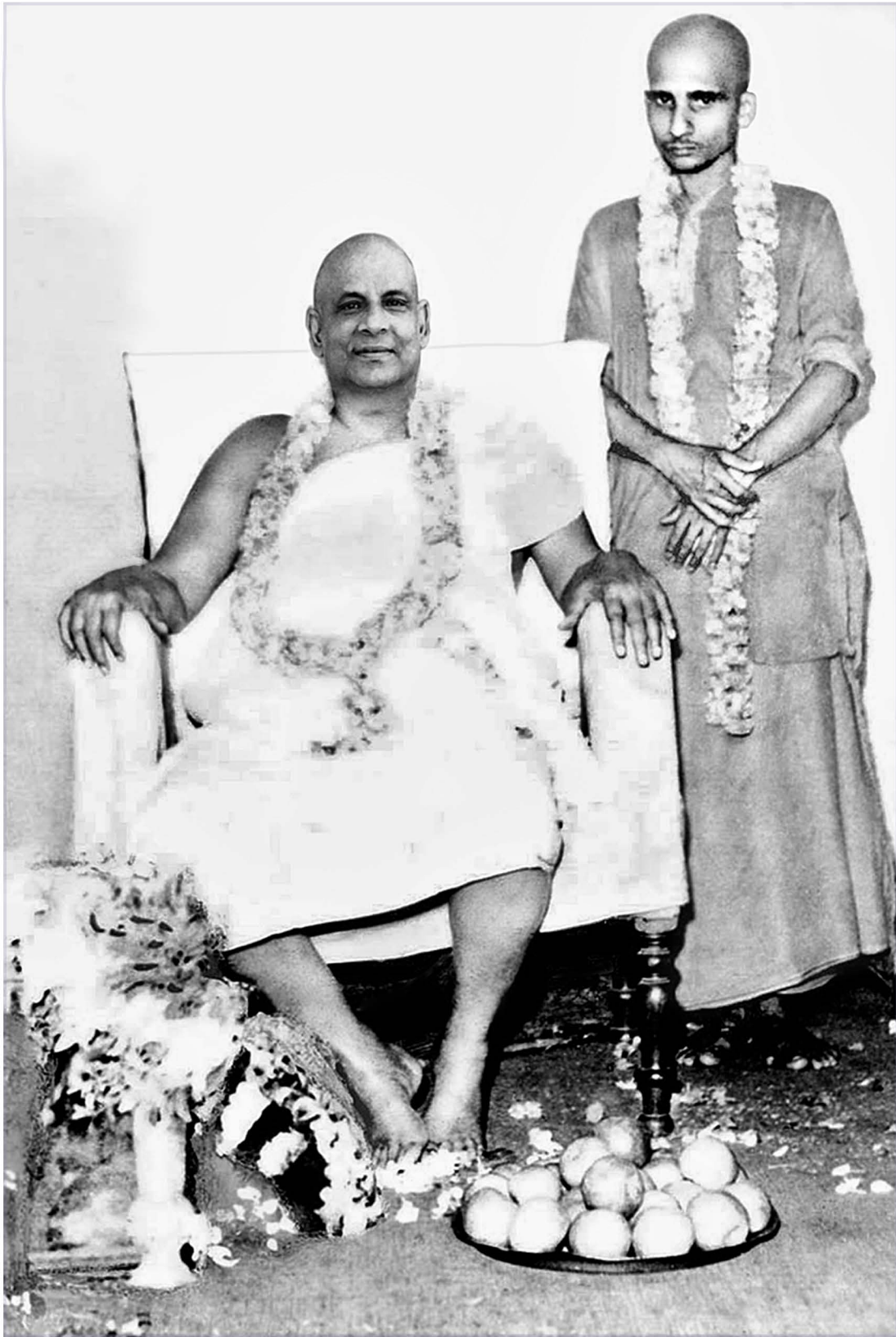
The Gurm is a spiritual mentor and guide to the student and the seeker. There is no objection to respect, regard or follow anyone whom one considers one's superior in any way. It is quite all right even if a seeker has many teachers from whom knowledge comes in some way or in some form, though the spiritual Gurm is only one in spite of there being many instructors on the path, - Sikshā-Gurus, - from whom several degrees of knowledge are imbibed. The whole world, all Nature, is a personal Gurm to everyone. The highest Gurm is the Moksha-Gurm, who becomes responsible for the final liberation of the seeking soul. The relationship between the Gurm and the disciple is not physical, social or personal but spiritual and, so, eternal, till the salvation of the disciple.

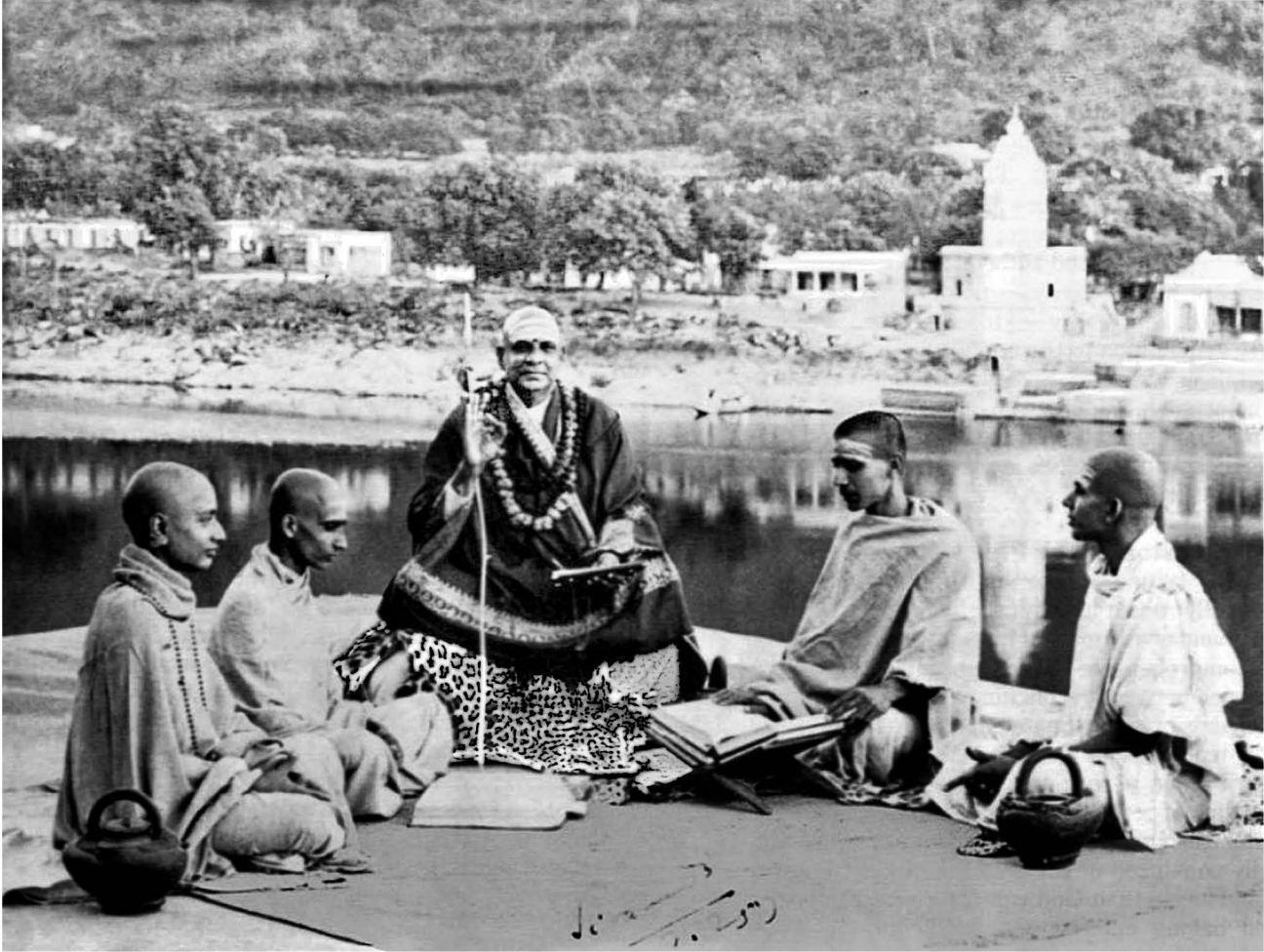
Shamī Rishmanand
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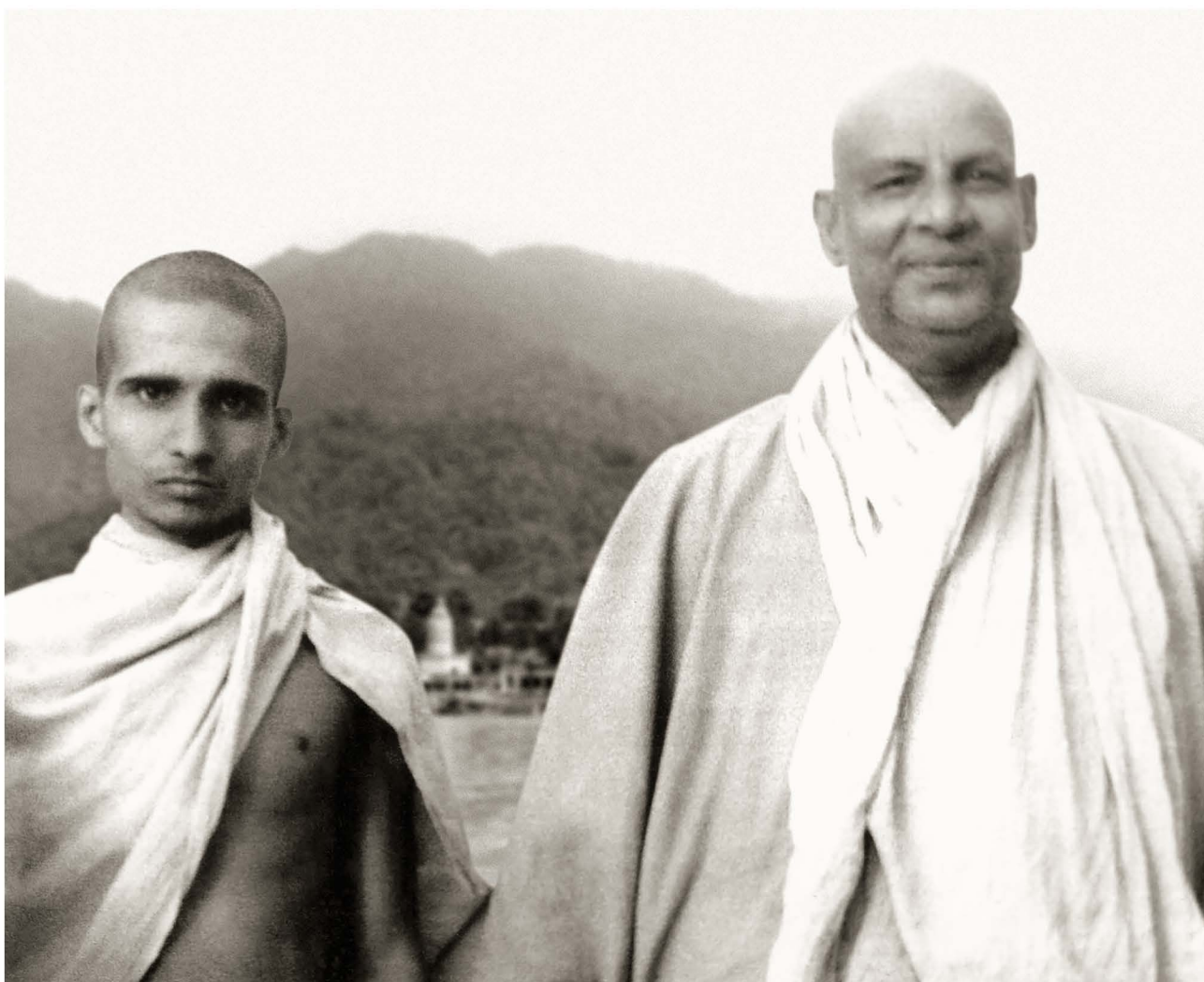
His Holiness
Sri Swami Krishnanandaji Maharaj

Gurudev Swami Sivananda highlights this great principle of spirituality becoming the working order of creation, the methodology of living in this world, the very way in which we breathe, live, work and transform our daily activity, our performance, our work and our very movement in this world into a regular worship of God Almighty. The world becomes a veritable manifestation of God before us, and our daily duties become a waving of the holy light before this great Master of creation present in all living beings, beaming through all eyes, nodding through all heads, speaking through every tongue, and working through all hands—*sahasra shirsha purushah*. This great message of the Purusha Sukta was the final message of Gurudev Swami Sivananda. He stood for the message of the Vedas, the Upanishads and the Bhagavadgita which, we may safely say, highlight the farthest reach that mankind could achieve in its slow movement from the lower order of creation until it reached the human stage, wherein it was not content. Humanity became a pointer to the presence of a superhuman possibility. Life emerged from the lower species to the higher order of creation until it reached human nature. It is only at the human level that it could visualise the presence of a future which is more inclusive and wider in its dimension. It is only at the stage of humanity that one could visualise the presence of divinity.

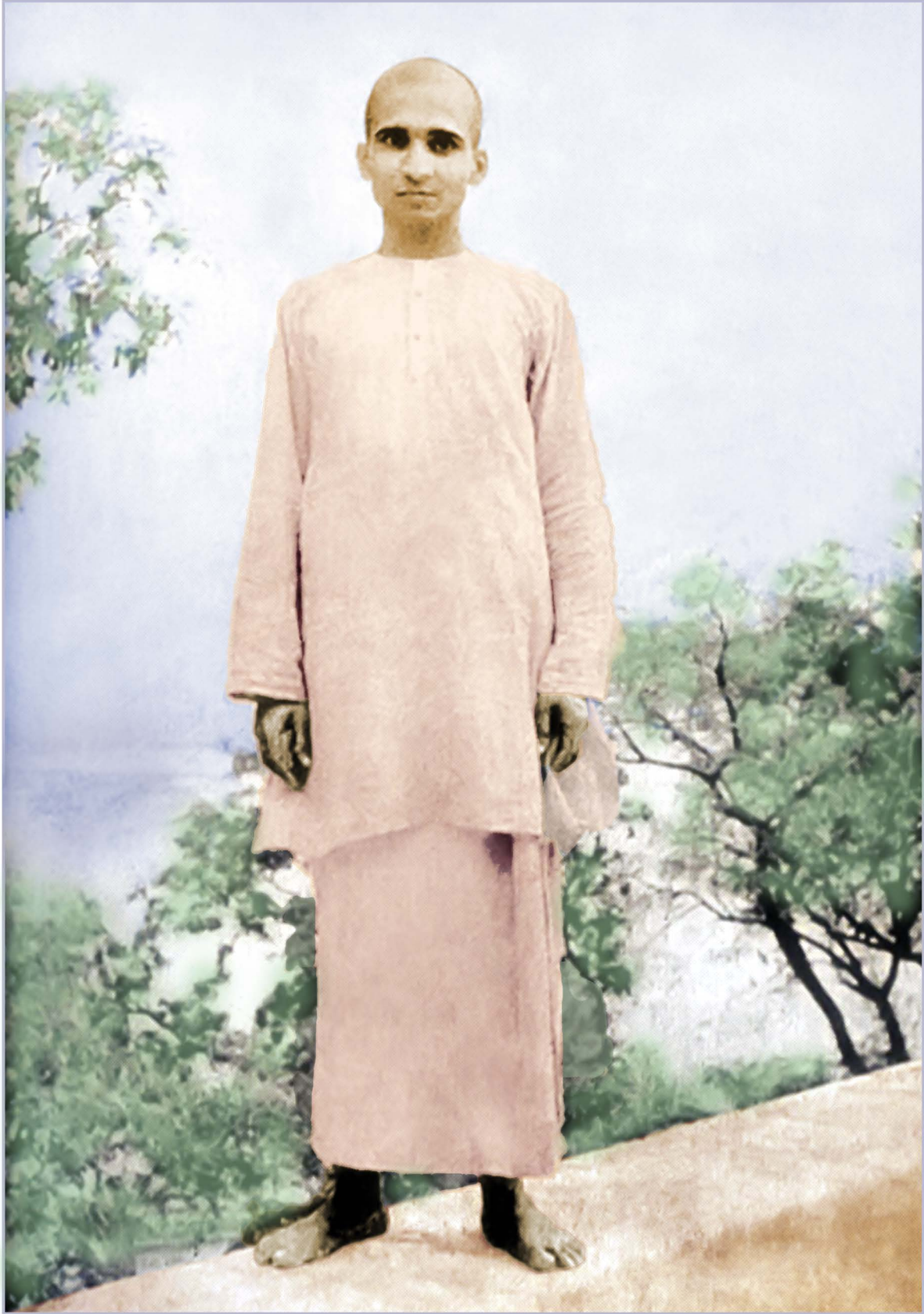


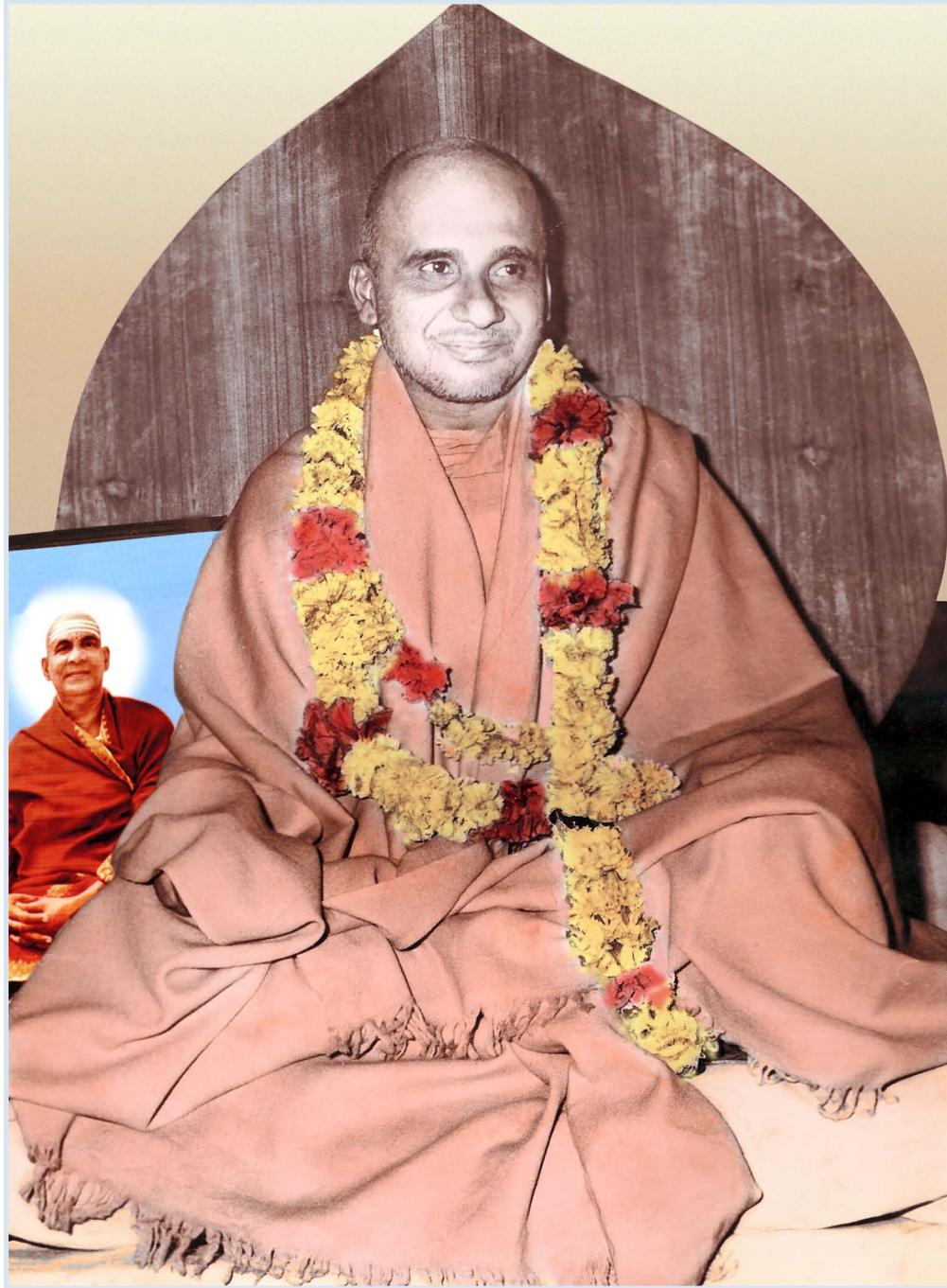


By some mystery of the workings of Nature, as it were, divine hands begin to operate and grace descends and we are brought in contact with a proper Guru or a teacher. That itself is a great blessing; contact with a proper Guru is really coming in contact with God Himself. To get a Guru is as difficult as getting God. And once you get a proper teacher, then you are on the path. This is a great achievement, and again this is the work of God.

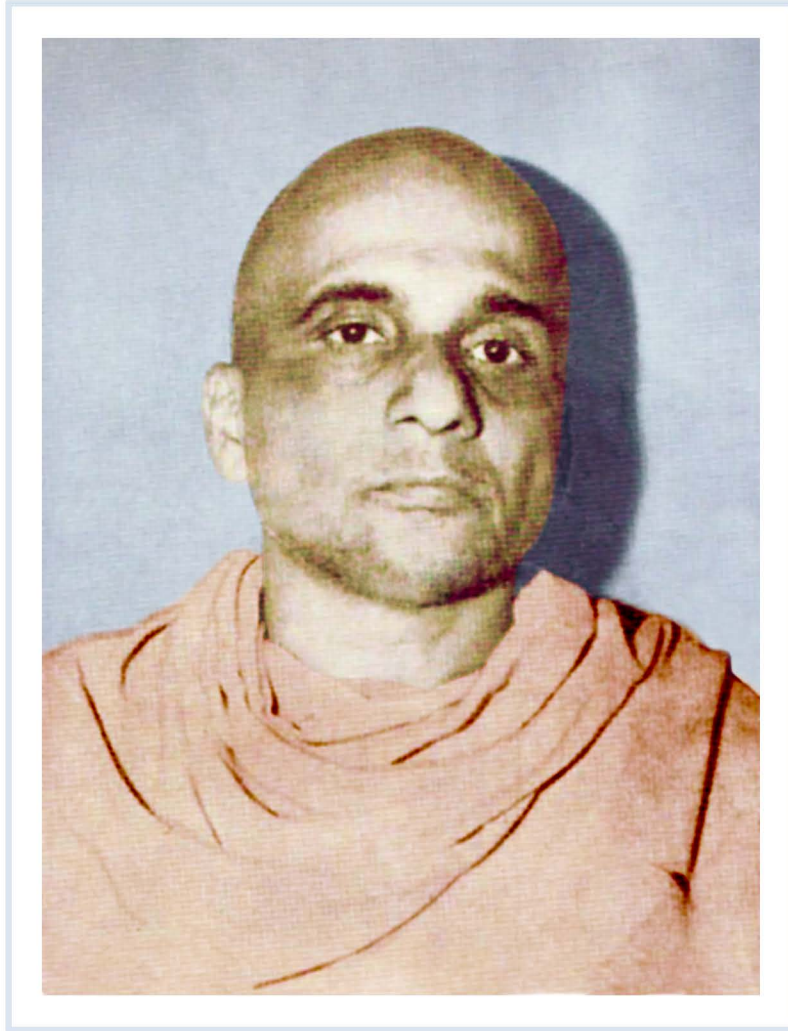


The world is frequently visited by stars coming from Heaven, shedding their light throughout the atmosphere of the Earth and giving everyone a living fillip, as may be required under the conditions prevailing at that hour. This coming of the divine power under prescribed conditions and circumstances is called an incarnation, or the sudden rising into action of a luminary, sometimes known as a great sage or saint. The word ‘incarnation’ suggests the coming into form—or, more popularly, the embodiment in flesh and blood—of that which is essentially formless and capable of assuming any form. A potential which has the ability to work in any fashion whatsoever can also work in only a given fashion and under a given condition.





When it became necessary for the Ashram to co-opt assistance from other members in the work of management, Swami Krishnananda was asked to collaborate with the Working Committee, which was formed in the year 1957. At that time Swamiji became the Secretary especially concerned with the management of finance. This continued until 1961 when, due to the absence of the General Secretary for a protracted period, Gurudev nominated Swamiji as General Secretary of the Divine Life Society, which position Swamiji held until 2001.



Krishnanandaji is a wonder to me! He has excelled me. He has excelled Sankara. He has excelled Dakshinamurthy. He came a few years ago. As usual, I asked him to stay in the Ashram. After six or seven days, he told me, "I know the Gita a little." I asked him to recite the Gita. And he recited a chapter of the Gita beautifully. Then, gradually... how he evolved and grew in knowledge and wisdom is a wonder to me!

Swami Krishnanandaji is a master of Western philosophy also. This is because of the intense thirst for knowledge that he has. He wants to compare Western philosophy with Indian philosophy. We should study Western philosophy also and find out the grandeur of that philosophy. Of course, Western philosophy cannot satisfy an absolute idealist like Krishnanandaji. People are stunned by his knowledge. With poor nutrition, ill-health, and many inconveniences, how Swami Krishnanandaji has done so much is a wonder. It is all due to God's grace. It is all due to his Purva-Samsakras. One lecture of his is quite sufficient to inspire and elevate you.

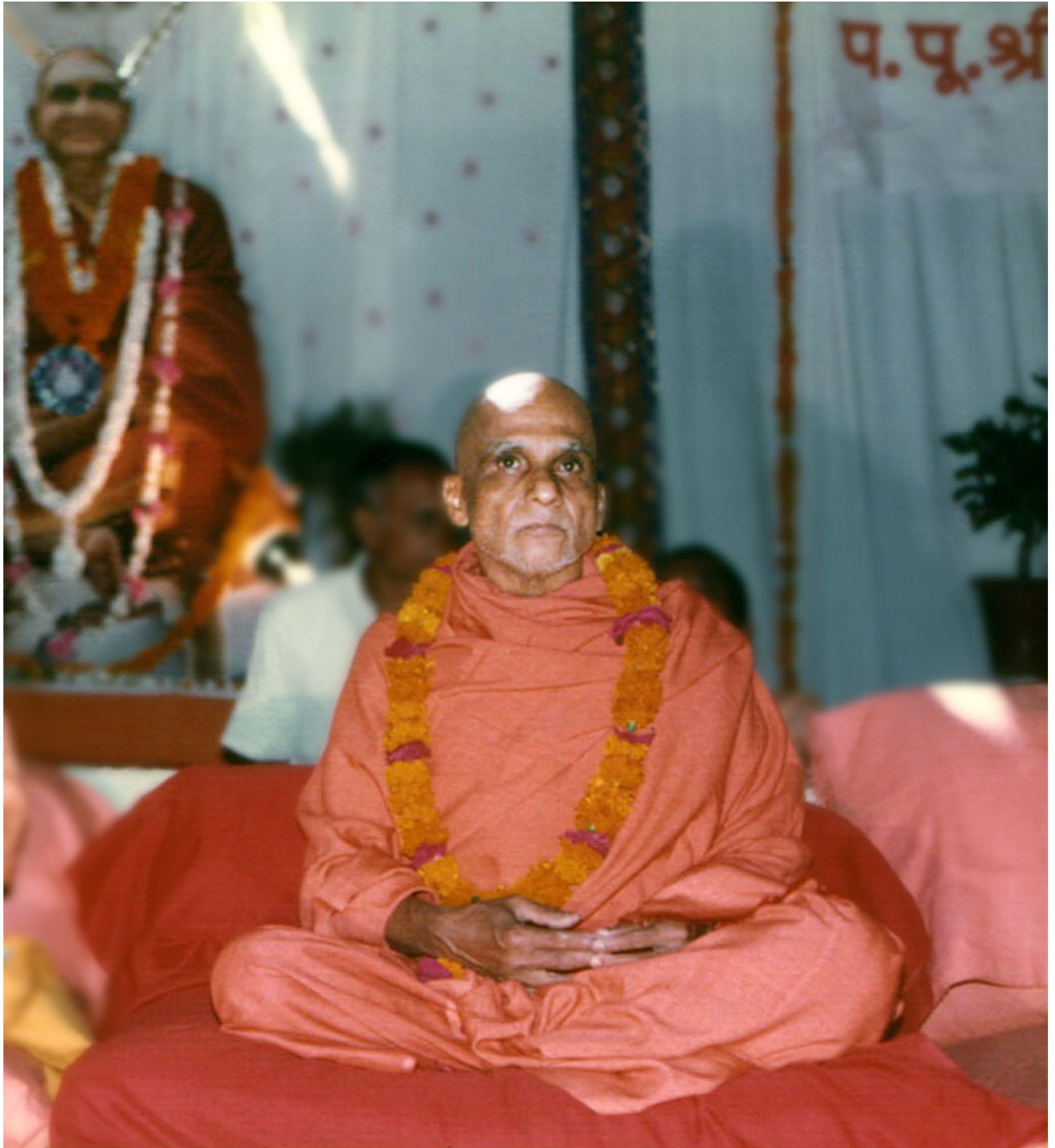
– Swami Sivananda



To describe Swami Sivanandaji Maharaj as a founder or a president of the Divine Life Society is to describe him in the poorest manner possible because he was not just a founder of the Divine Life Society; he was himself something, even if the Divine Life Society were not to be there.

Swami Sivanandaji Maharaj was a man of God who lived a life of utter divine vision, a descent of a power which originated this universe. And he was himself a completeness and a comprehensiveness which can be best described as integration.



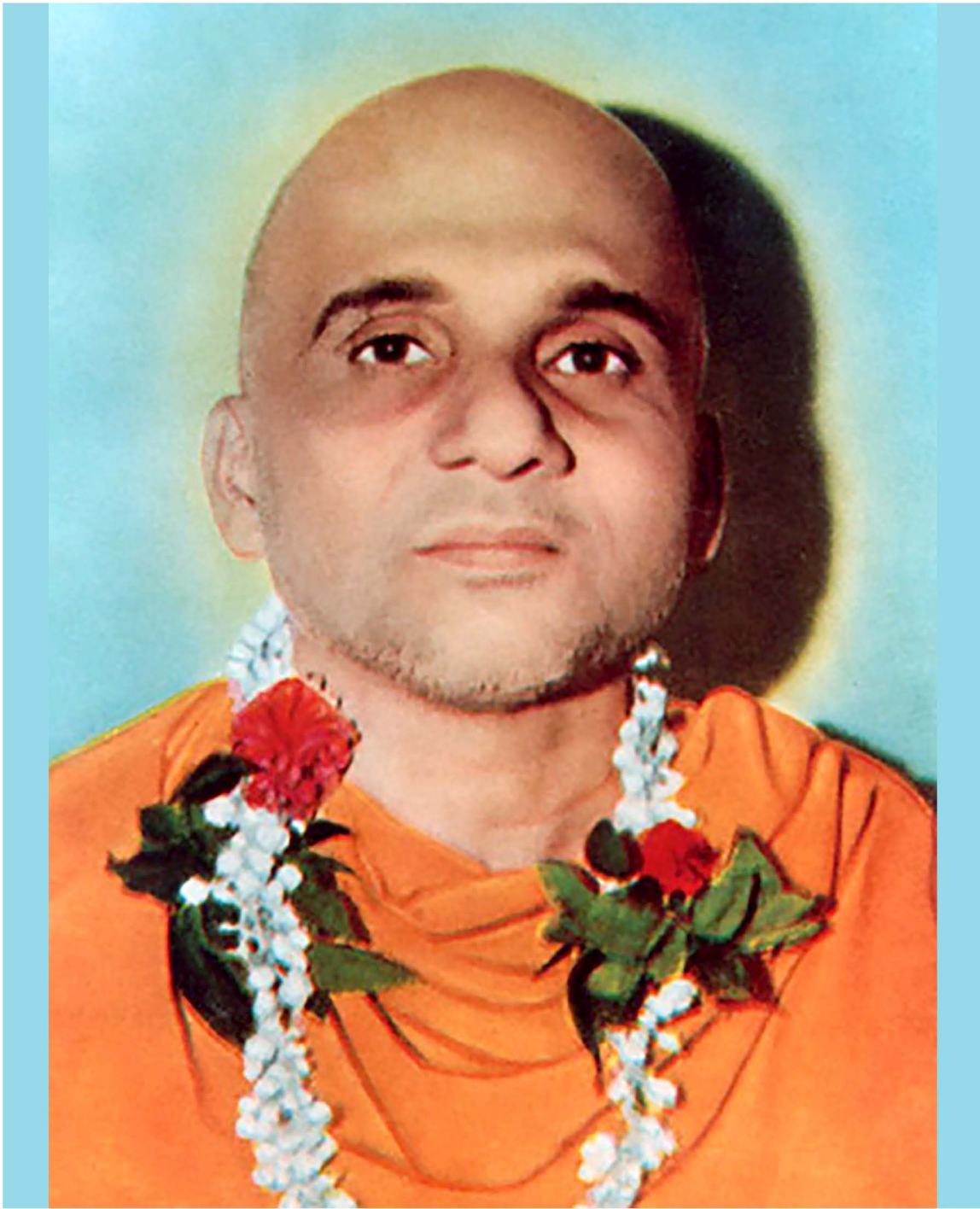


Pure Consciousness is the same as Pure Bliss, the source of Power and the height of Freedom. This is the supreme Silence of the splendid Plenitude of the Real, where the individual is drowned in the ocean of Being.





Sri Gurudev Swami Sivananda found that Swami Krishnananda was suitable for the work of correspondence, letter writing, writing messages, and even assisting in compiling books and editing them, etc. Later on Swamiji was given the work of typing the handwritten manuscripts of Sri Gurudev, which he used to bring to him every day. For instance, the entire volume of the Brahma Sutras of Sri Gurudev, which he wrote by hand, was typewritten by Swami Krishnananda. Swamiji confined himself mostly to the literary side and never had any kind of relationship with visitors, so that people who came from outside never knew that he existed in the Ashram. It was in the year 1948 that Gurudev asked Swamiji to do more work along the lines of writing books on philosophy and religion, which he took up earnestly. From that year onwards, Swamiji was more absorbed in writing and conducting classes, holding lectures, etc., as per the instructions of Sri Gurudev. The first book Swamiji wrote was *The Realisation of the Absolute*, which was written in merely fourteen days, and is still considered by many as his best book—terse, direct, and stimulating.



Self-realisation is synonymous with the attainment of unlimited spiritual strength. It is the strength born of independence, freedom in the highest sense. Power that is a result of the idea of possession is imaginary.







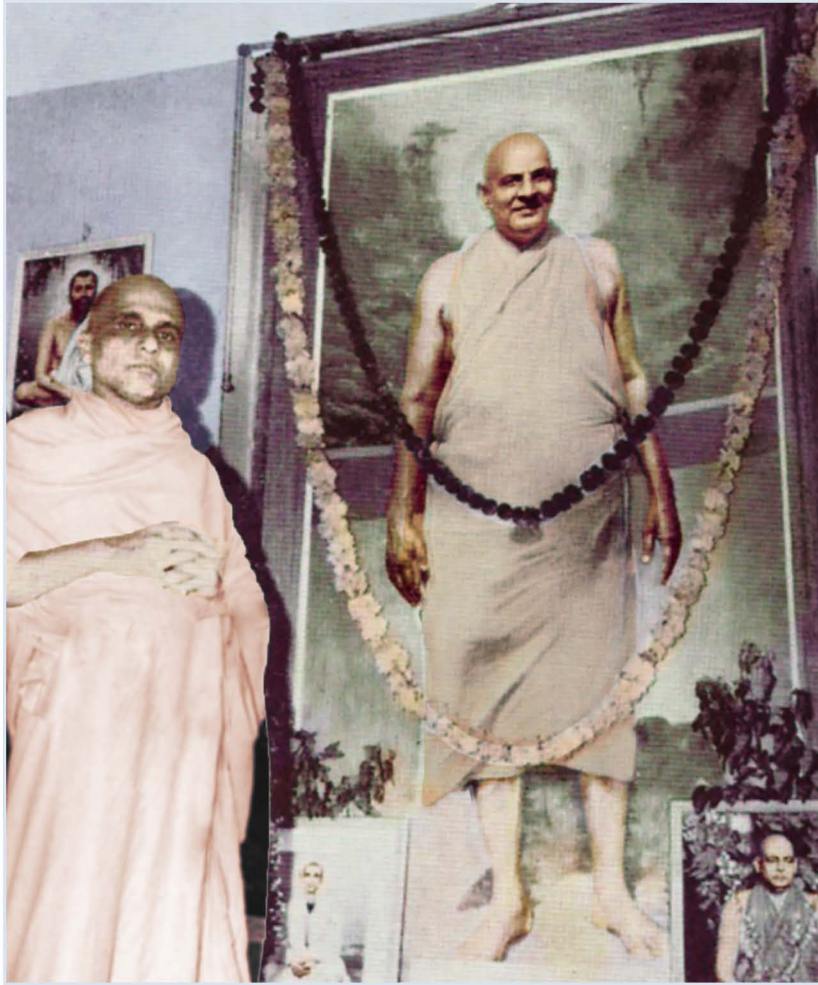
The importance of sadhana in spiritual life is great enough to compel the attention of anyone wishing to be freed from botherations. The vexations of life are due to entanglement in externalised forms, while freedom at once manifests itself when the universal nature of these forms is beheld.



Knowledge and power go together where knowledge is identical with the being of what is known.



What is harmony? Harmony is nothing but your adjustment with the cosmos.



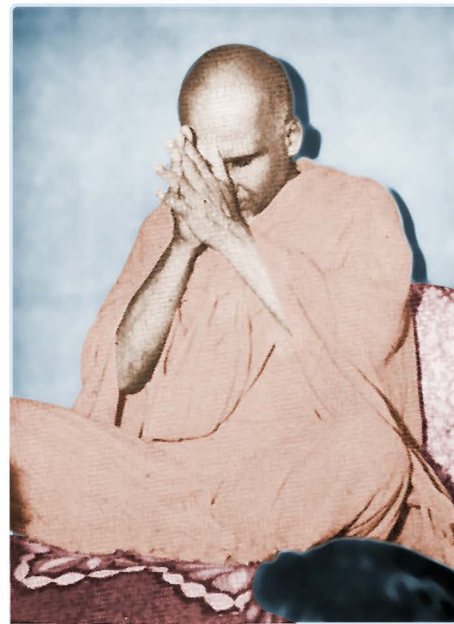
The liberated soul becomes the All. Experience of Pure Being is the criterion of liberation.

Every speck of space, every atom of matter, can be regarded as a vehicle which reflects one face of God. To think God would be to drown one's self in an indescribable completeness whereby one loses one's presence, the individuality evaporates like mist before the blazing Sun.

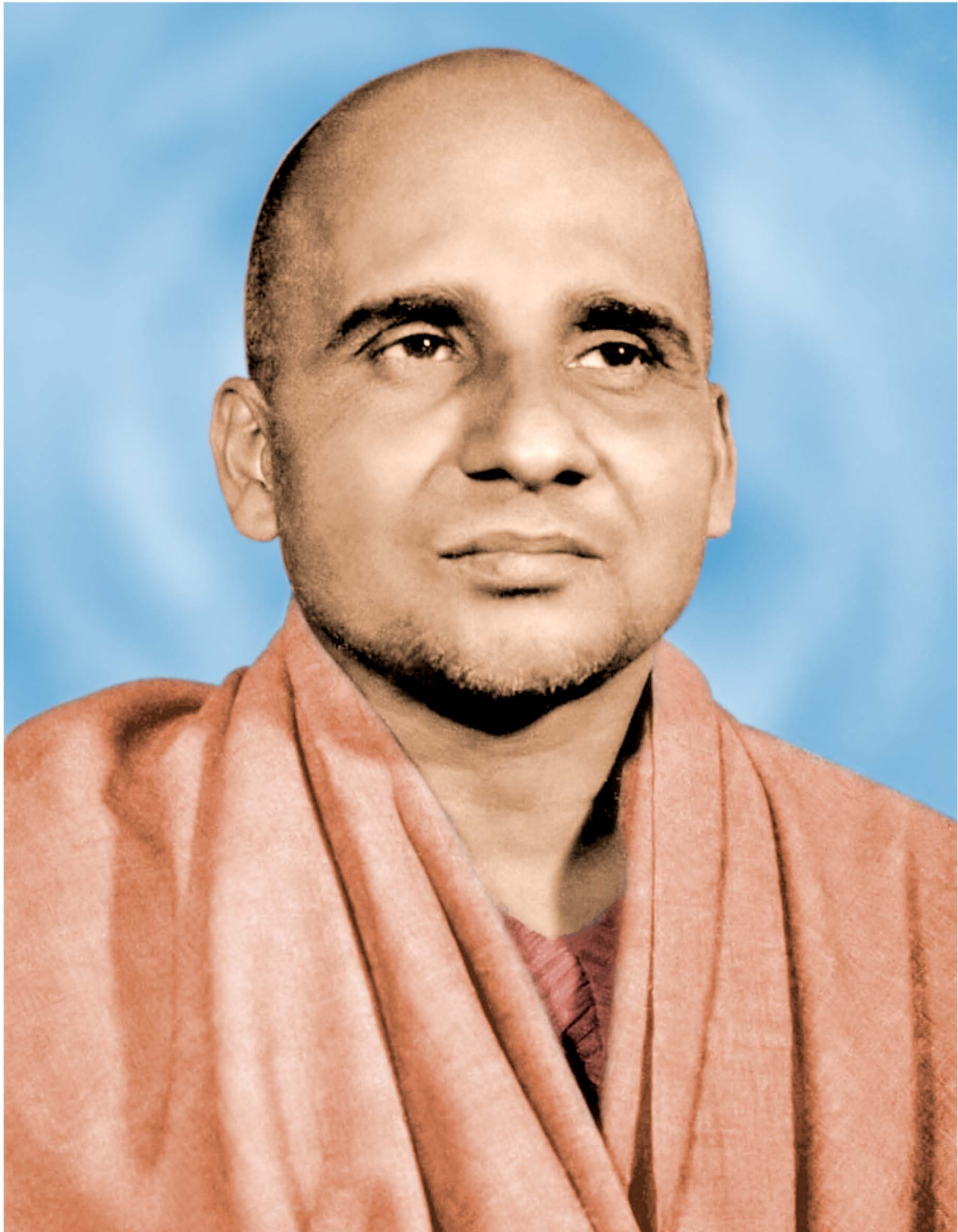




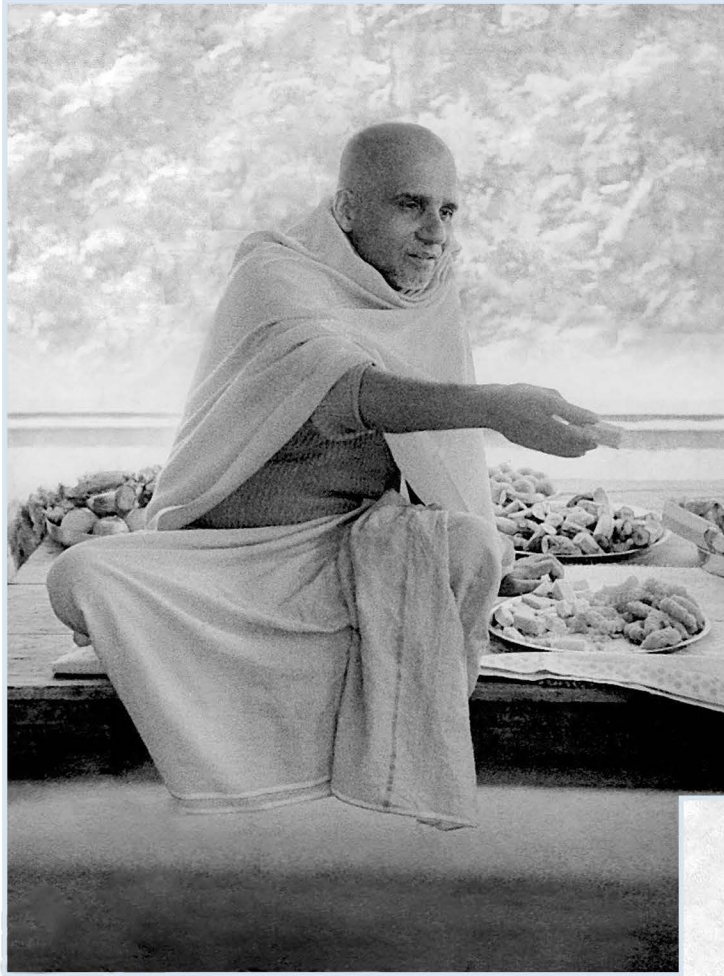
When we go to the furthest limits of the cosmos outside, as has been done by modern physics for instance, we will find in the farthest distance of the cosmic periphery the same thing that we find in the deepest recesses of our heart. The farthest and the nearest are the same.



The love for the Eternal is the essential passion that burns in the heart of all things.



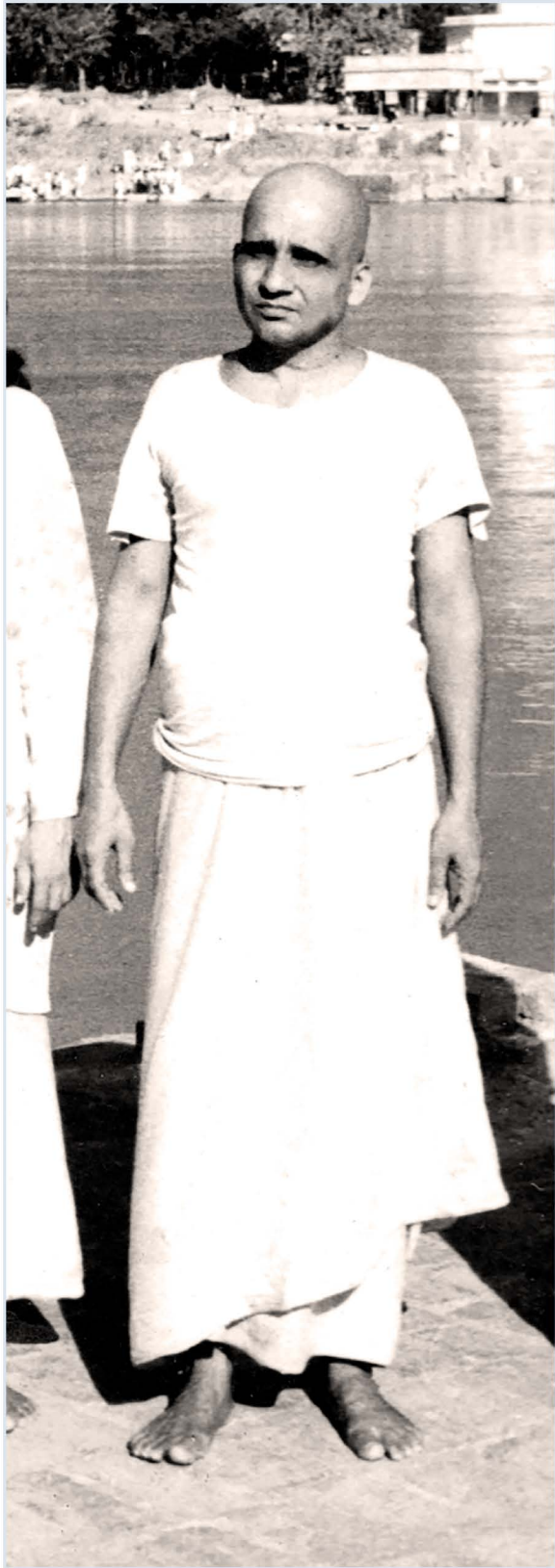
When you try to understand things in terms of the Spirit, you will realise that all things assume a uniform meaning, even as the sunlight is equal to all objects.



They say that procrastination is the thief of time, postponing a work which needs to be done immediately. There is no use committing the same mistake again and again and resolving every day to avoid it, but with no success. Something positive has to be done with strength of will.

The immersion of what we really are in what we are not is what is called the affairs of the world. The whole panorama of the drama of existence in this world—the whole history of mankind—is the story of the antics which human nature plays by running out of itself and becoming what it is not.



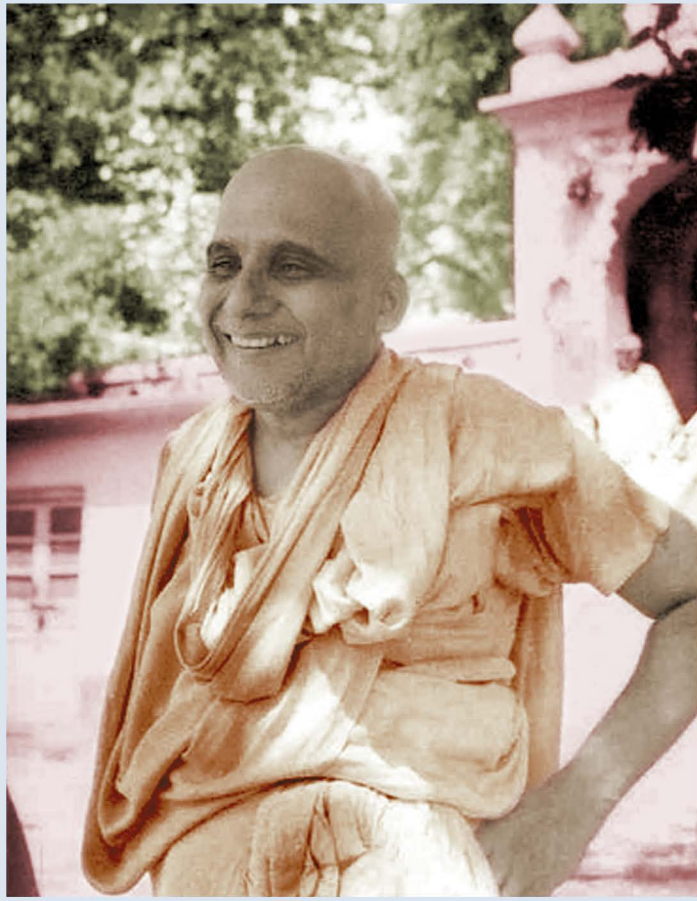


There is a guiding hand always; there is a leading angel sitting on our very shoulders. Every person is carrying within himself or herself a guiding power, a divinity. There is a divinity that is aware of what is happening. With millions of eyes it looks at us and sees us and notices what is happening to us.





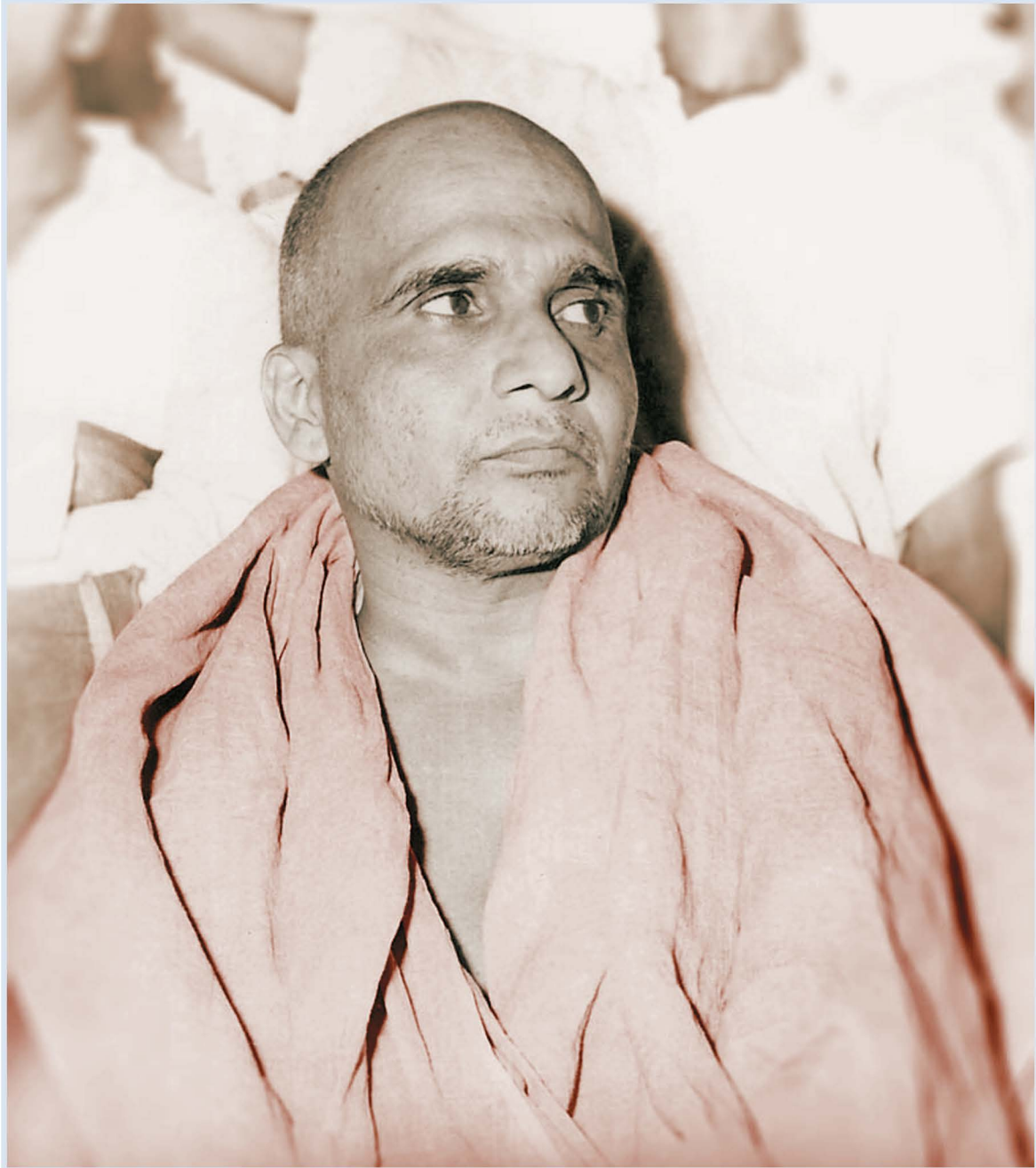
Yoga practice itself is a miracle. The affection that yoga has for you, they say, is equal to hundred mothers' love. You love yoga but yoga also loves you.



The whole point about the religions is that they are like many roads leading to one peak of a mountaintop, where they will all merge into one single spot. If this is accepted, there will be fraternity and brotherly feeling among the religions in the world.



When one undergoes the process of education, no other factor in life should interrupt or interfere with this process. The process of education should be such that it includes in a balanced way all the sides and layers of the human nature—physical, intellectual, moral and spiritual.



The great love of the jnani for all creatures of the universe cannot be equalled by any other's love or compassion. The love of the jnani is real love. It is only the jnani that can serve and help the world in the best possible way, for he knows that all is the one Self, the Great Being of Brahman. Without knowing this, how can one be truly good and virtuous?



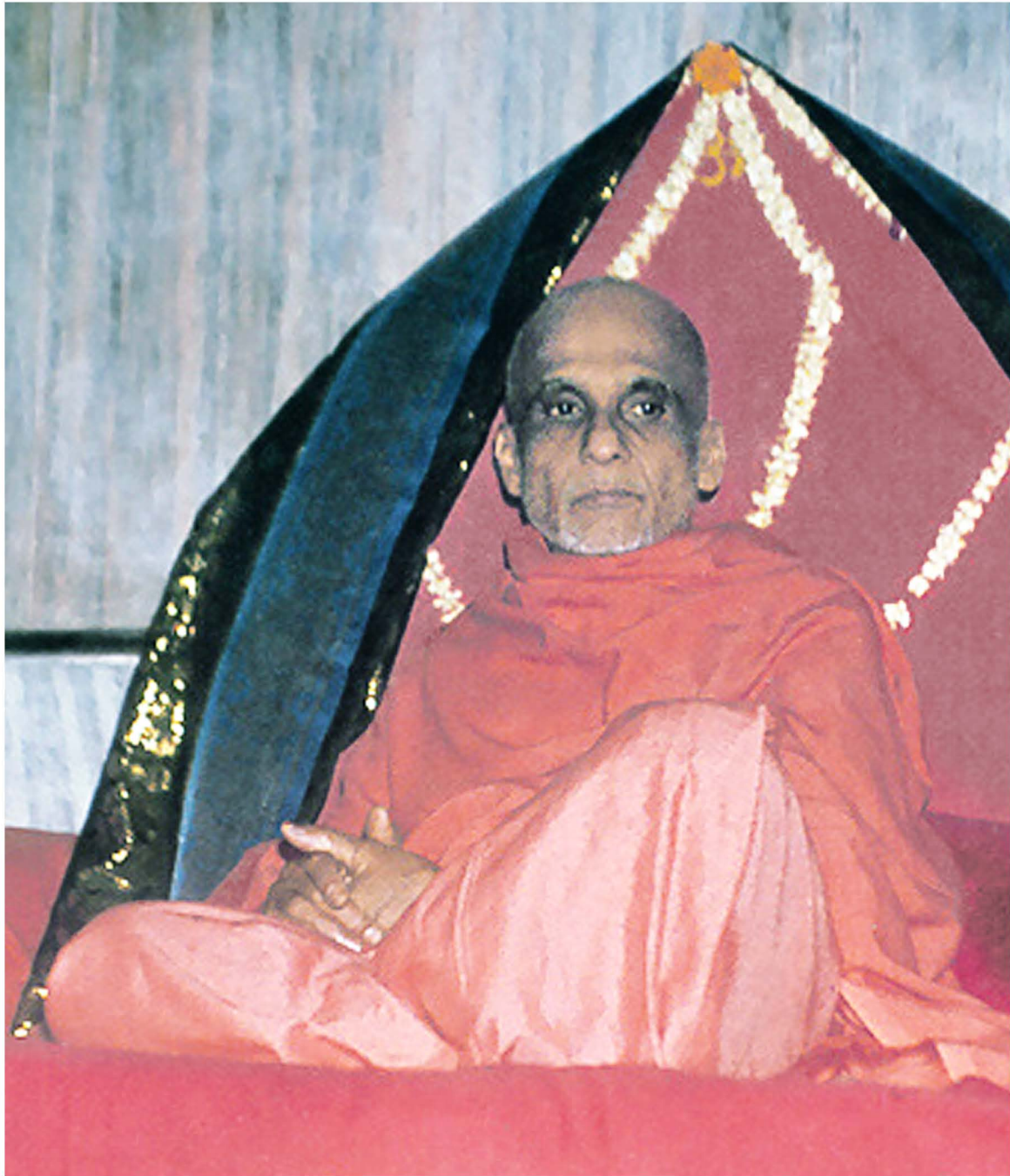
‘Intuition’ actually means an entry into the object—through the whole of our being, to the whole of the object. The entirety of us contacts the entirety of the object—not through sensation, but through a commingling of being. Being enters being. What we call yoga, the union par excellence, is the union of our being with the being of the object, whatever be that object.



To be able to realise God, you have first to want God. It is almost a question of supply and demand. To want God is not merely to 'think' but to 'feel' through your 'whole being' that you cannot exist without Him. The entire personality vibrates with a longing that cannot be satisfied by the beauty and the grandeur of the world. There is a want for 'That' alone, and nothing short of it.



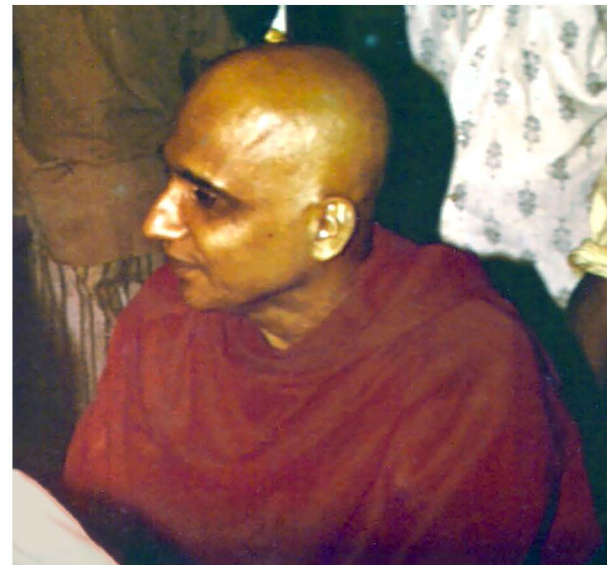
The relativity of the cosmos implies the existence of worlds within worlds and worlds interpenetrating one another without the one necessarily being conscious of the existence of the other. The different worlds are constituted differently. Some of them may be almost similar in their nature, but mostly they differ and may be inhabited by different kinds of individuals ranging from the highest gods down to the lowest denizens of the nether regions.



Yoga does not mean only practice. It is something different also. It is the energy of the whole cosmos wanting to befriend you, come to you, take care of you, possess you, unite itself with you, inundate you and 'be' you. That is the Great Yoga.

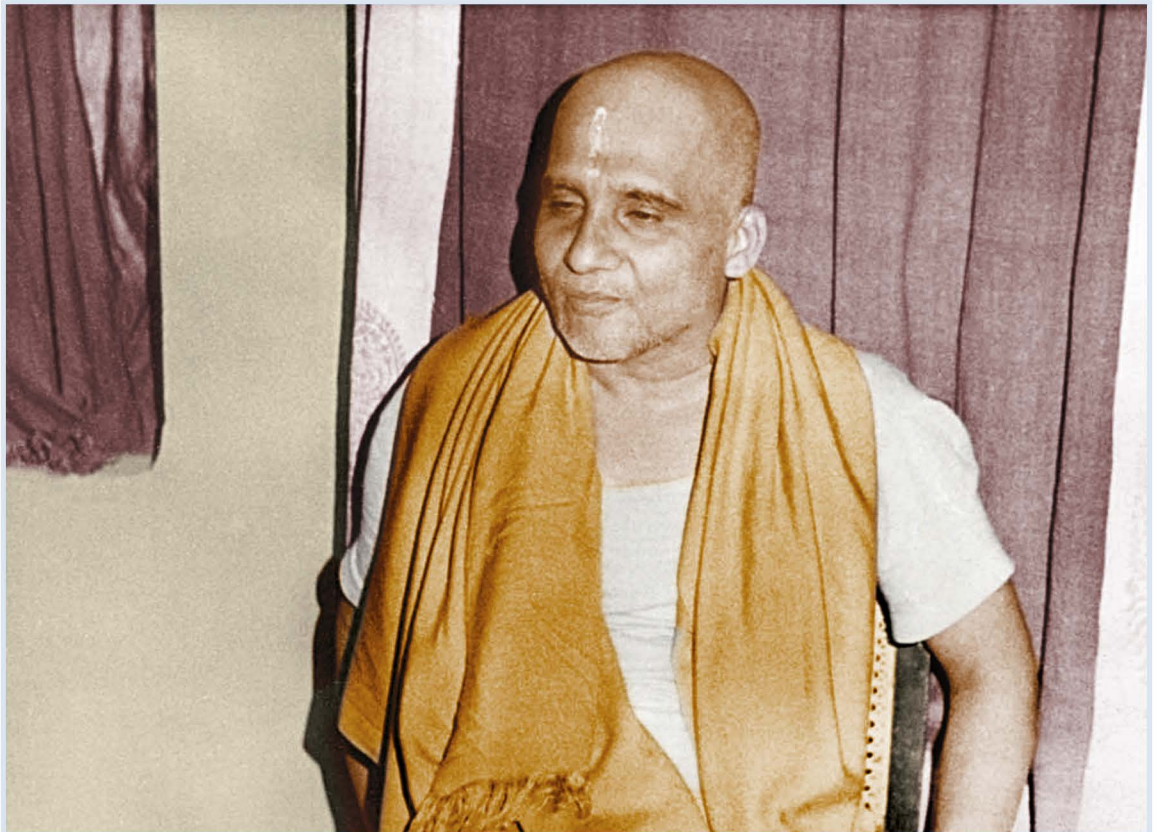


Realisation is not an actual 'becoming', but an unfolding of consciousness, an experience of Truth, Truth that already is, Truth that is eternal. The essential existence can never change. We cannot become what we actually are not at present.





There is one who knows the most secret deeds of our private personality and the whispers that we do in the ears of people in the remotest corner of the world. The little whisper that we make in the remotest corner of the world reaches the heavens like a thunder.



We cannot know the universe unless we know ourselves. While this is true, the reverse also is true, at the same time. We cannot know ourselves truly, unless we know the whole universe. The one is the same as the other.

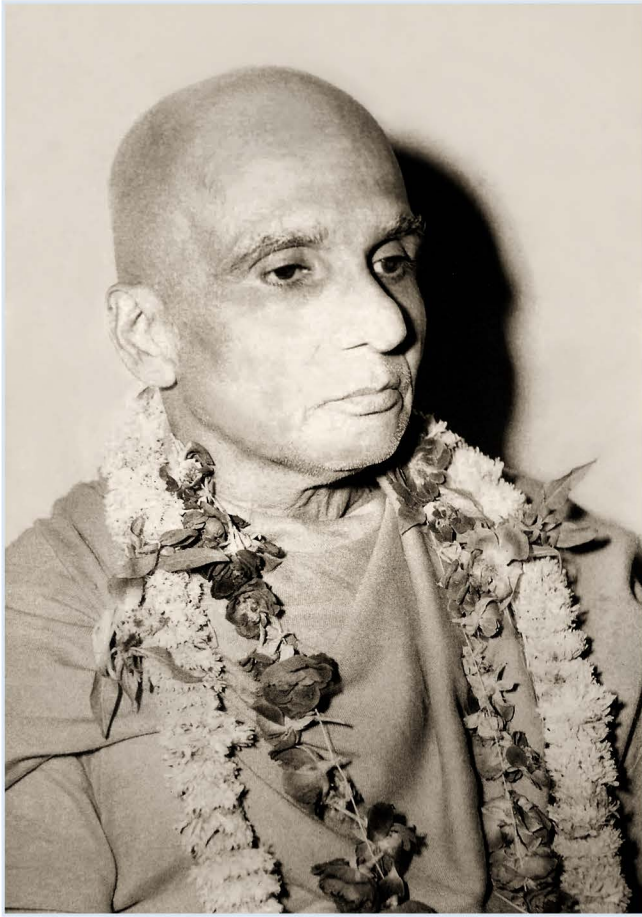


This investigation and study of the position of the human individual in the universe should direct him to the correct way of approach in launching upon the methodology of education. And what is life but a continuous process of educational training?

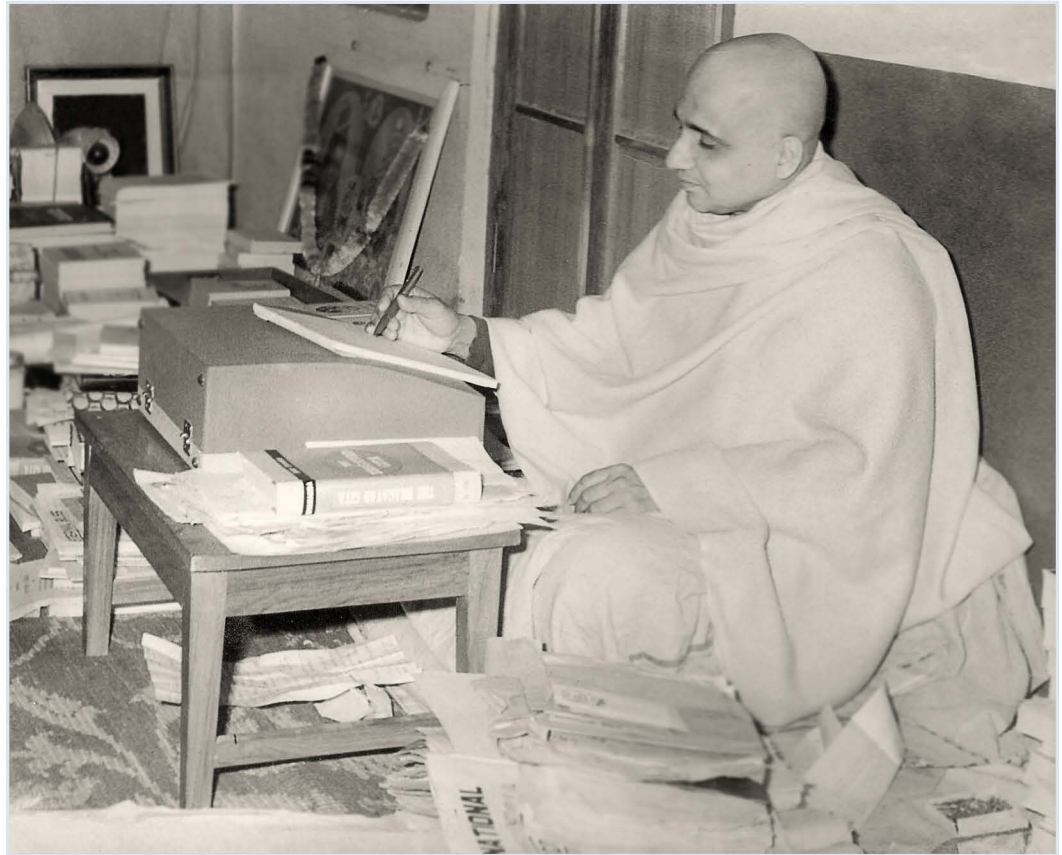


There is no such thing as renunciation, if it is to be properly understood. You are renouncing only an inadequacy and not a reality. It is only the renunciation of an inadequate idea that you have about things, for the sake of a higher, more adequate achievement. It is a renunciation of a lesser degree of consciousness for the sake of a larger, more inclusive consciousness, so that it is not renunciation at all—it is only a growth into a higher realm.



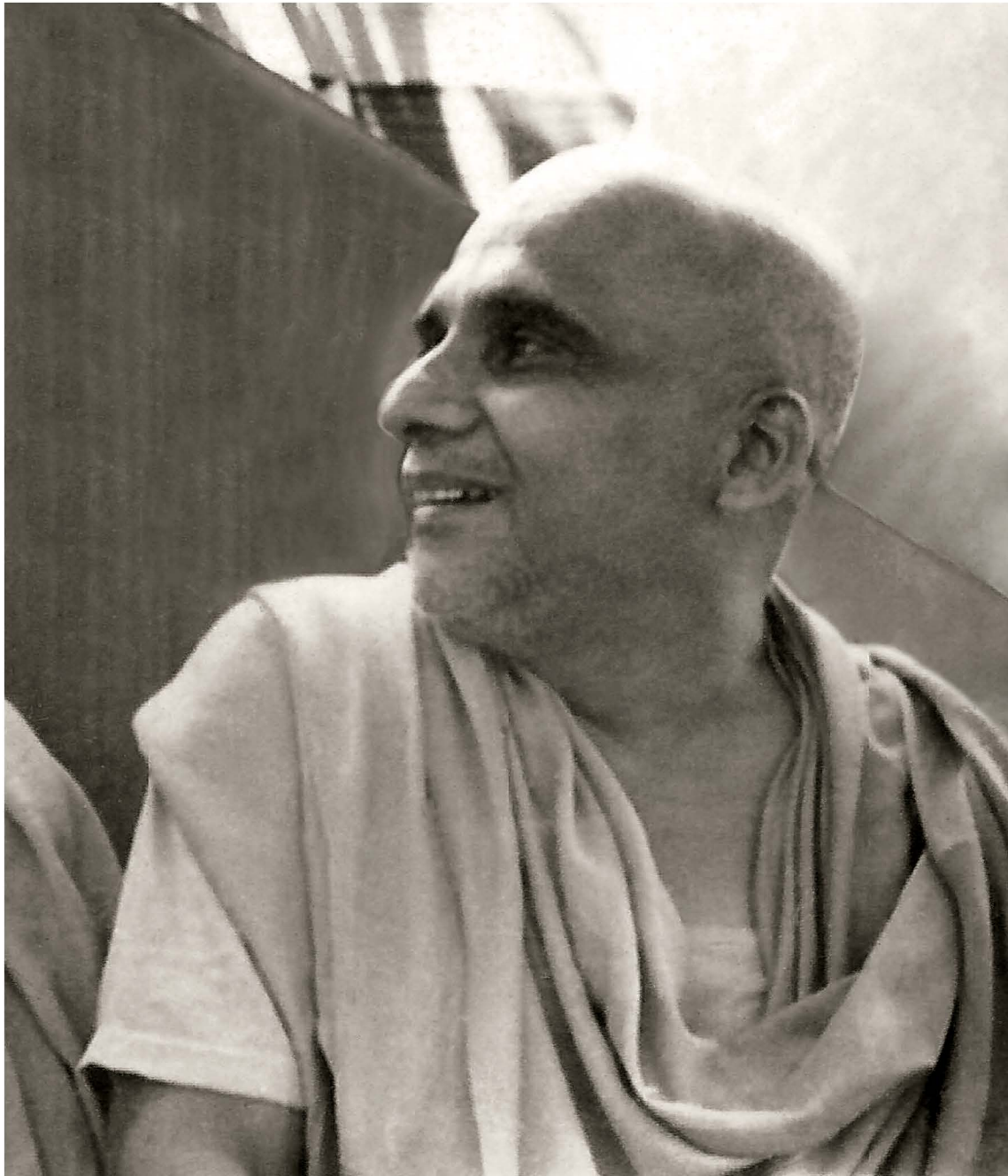


They say that procrastination is the thief of time, postponing a work which needs to be done immediately. There is no use committing the same mistake again and again and resolving every day to avoid it, but with no success. Something positive has to be done with strength of will.

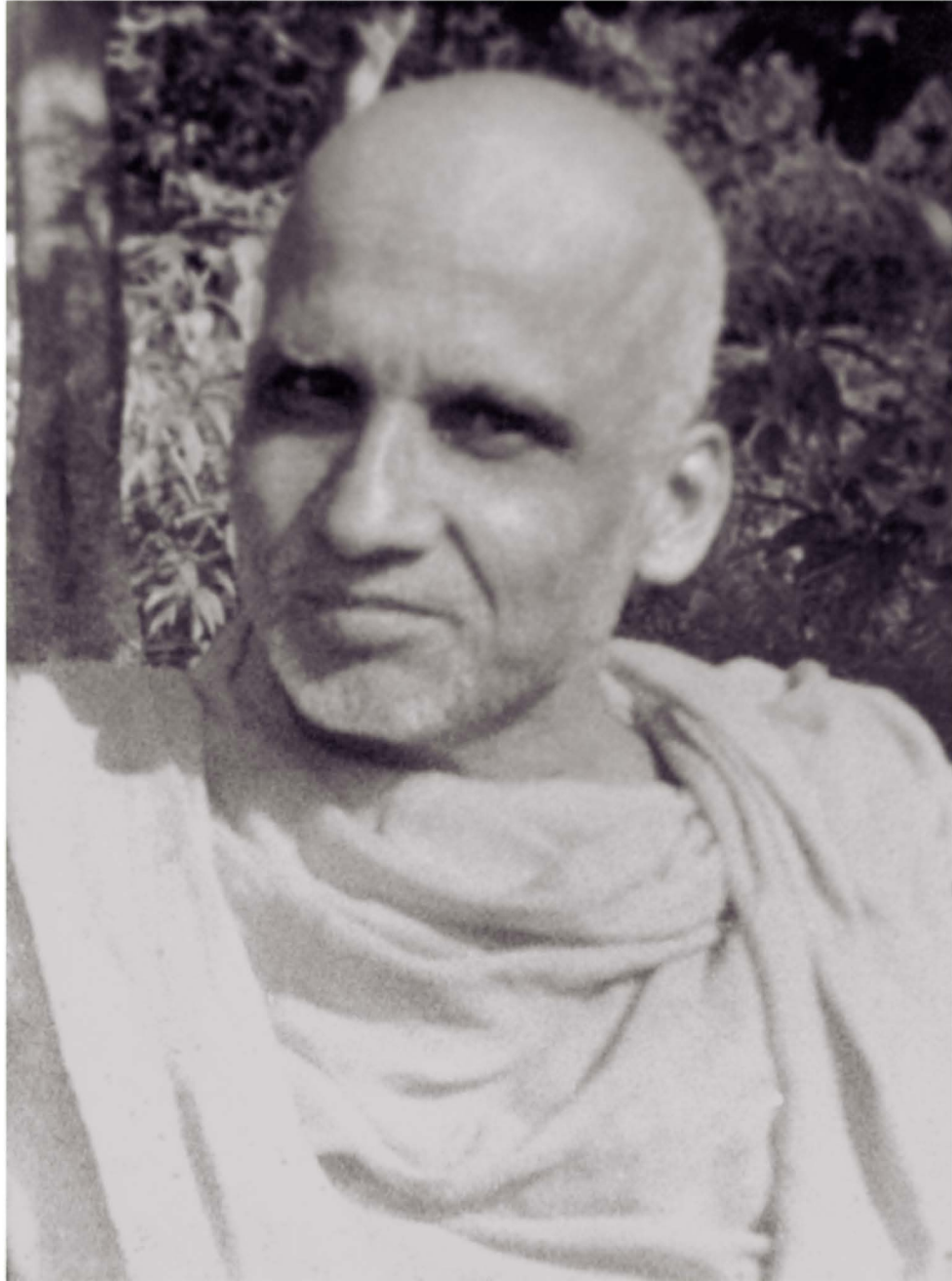




The thought of God is like the centripetal cohesive force in a star or a planet, which drives its constituents to its centre by a pressure of inwardly directed energy, and it strikes a universally attuned equilibrium of the entire personality in relation to creation as a whole, provided the thought is deep enough and is sincerely raised in one's mind. It produces a thrill beyond words.



Renunciation is not an abandonment in the literal sense of the word, but a spirit that is maintained within—a spirit of not belonging to anything, and a spirit of nothing actually belonging to one's own self. In this process of the determination of the spirit, the world stands united with you because of the fact that you are made of the same substance as the world of nature.

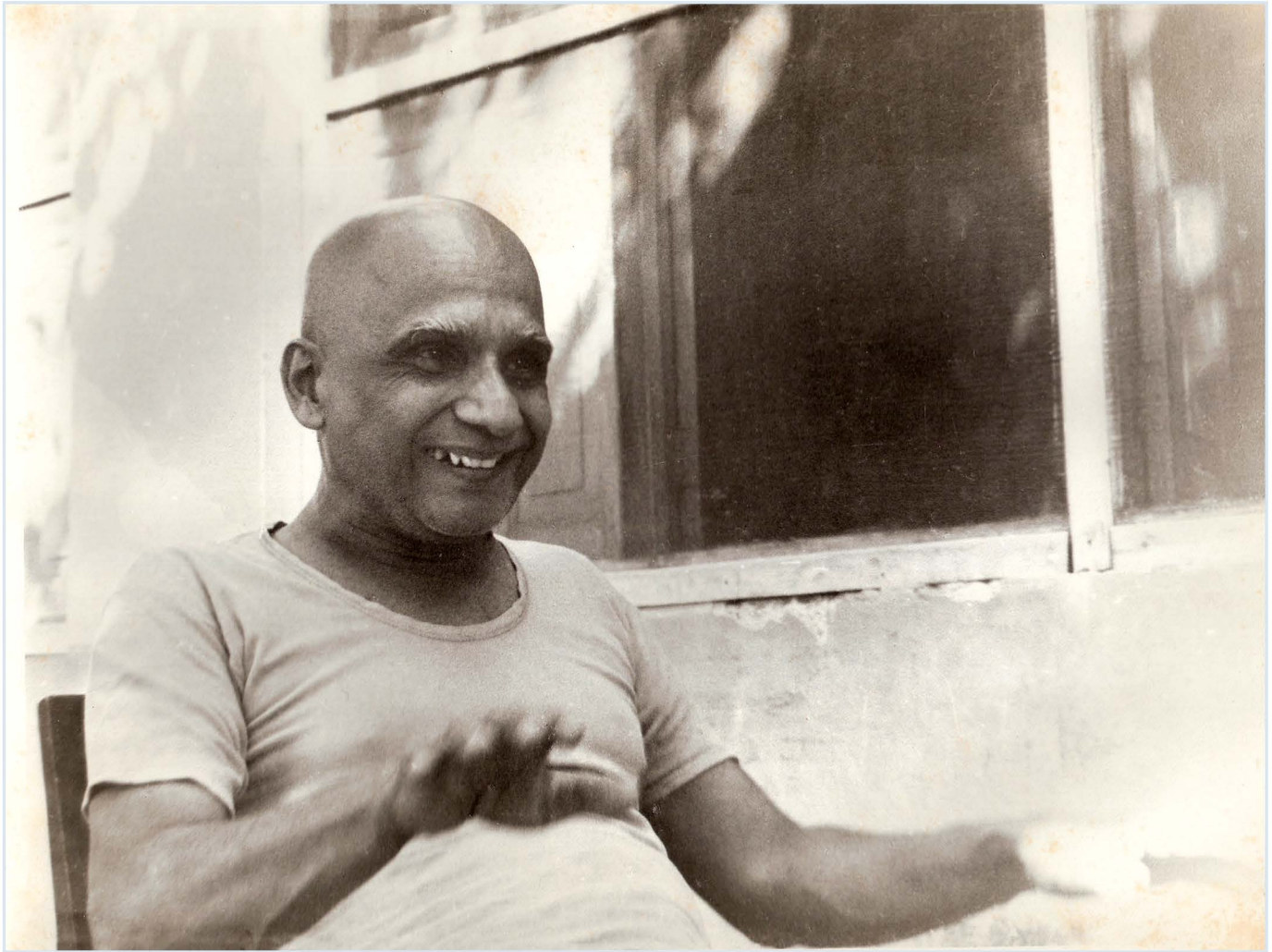


Yoga is union with God, the Almighty. Yes, it is true; this is yoga, in the end, but it also means that yoga is every stage of the ascent of the spirit in the direction of this supreme attainment. Though there may be millions of steps to be taken in the direction of God-realisation, each step is, also, yoga.



Sadhana is not any kind of bodily action that is outwardly directed, but is rather a state of mind, a condition of thinking, a consciousness in which one lives and activities.





The delight of the Self is the delight of Being. It is the Bliss of Consciousness-Absolute. The Being of Consciousness is the Being of Bliss, Eternal. It does not lie in achievement but realisation and experience, not invention but discovery.

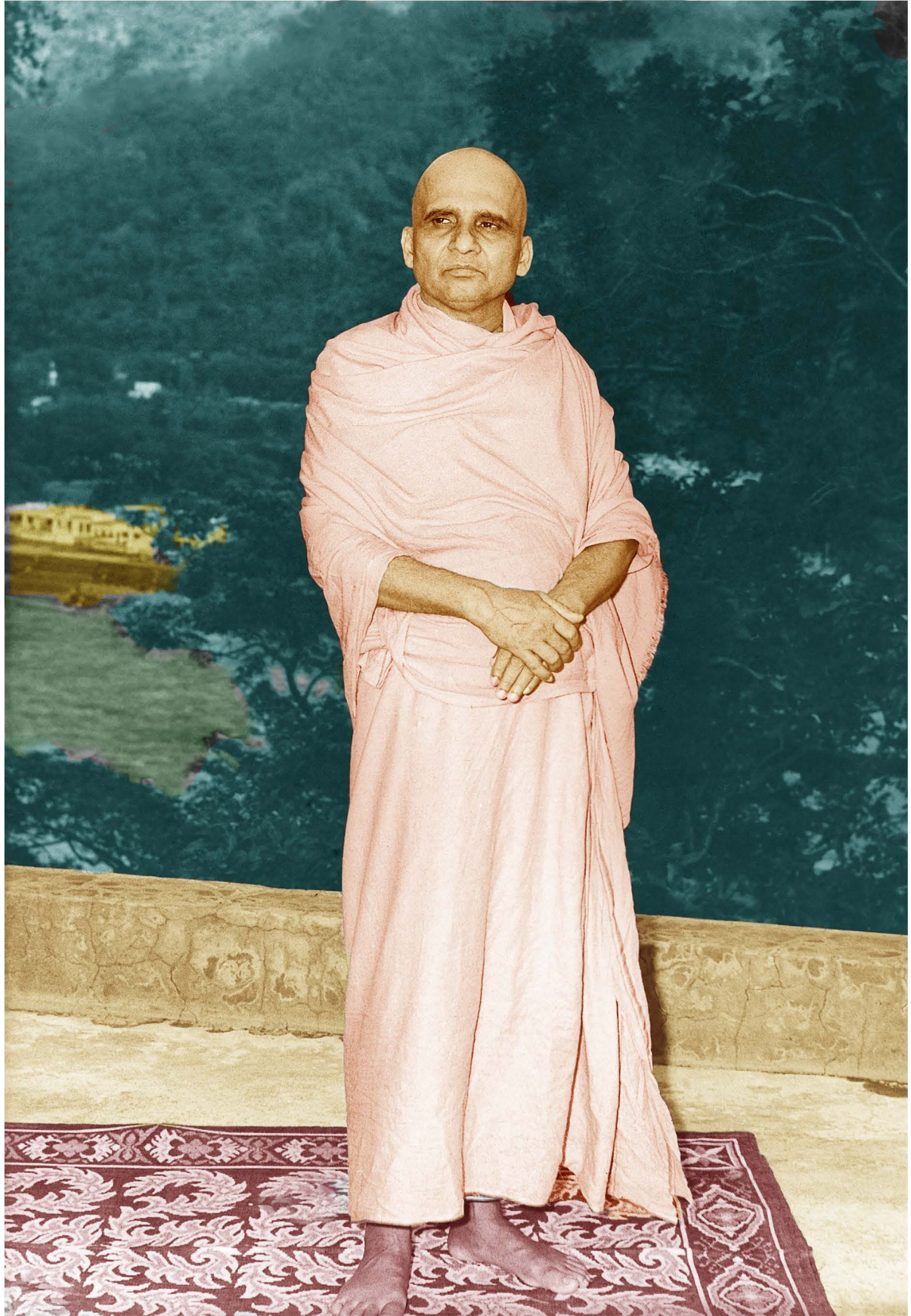
ON LIFE ETERNAL

The fourteen worlds are held together in this little frame,
All glories past of bygone ages scintillate herein.
The ancient kingdoms, kings and wars of centuries before
Lie latent here in all their hues, as past with present fused,
Sri Krishna, Buddha, Christ and prophets are not dead and gone,
The here and now can manifest as timeless eternal.
That Dwaraka which shone as mighty suns in spotless sky,
Or Ayodhya where Rama rules with matchless majesty,
The journeys Buddha with his teachings moved on foot everlong,
And scenes of Christ's crucifixion, or lives of exemplars,
Are all as solid seals cast on the screen of firmament
And even now they all do exist, past is still alive
Since nothing dies externally since it is there eternally.
The winds of heaven blow on earth and keep contact aglow,
And God above here walks in streets with staff and bending back.

Then how can man his brother catch and imprison in bars
Or hunt in forests as his meal as if they have no life?
The eater eats the other who is eater by himself,
Then bacchanal of eating spree would rend the world apart.
Then, all this shows that none is free and none independent,
And life can live by non-competing cooperation.
The Veda hymn has loud proclaimed the need of sacrifice,
Which Veda calls as Yajna cosmic, actionless action,
Which goes as love for neighbour's welfare or selfless service.
But who is neighbour, this is hard for unlettered to know,
Since what is near and what is next door is called one's neighbour.
But what is near or is at hand, this who can clear pronounce,
The very earth or which we stand is nearest of neighbours.
The air we breathe, the sun and moon and all the stars and sky
Do all impinge on very skin which clothes tabernacles.
Then who is neighbour calling service from our hearts and hands,
Let each one ponder deeply this, and blessedness attain.

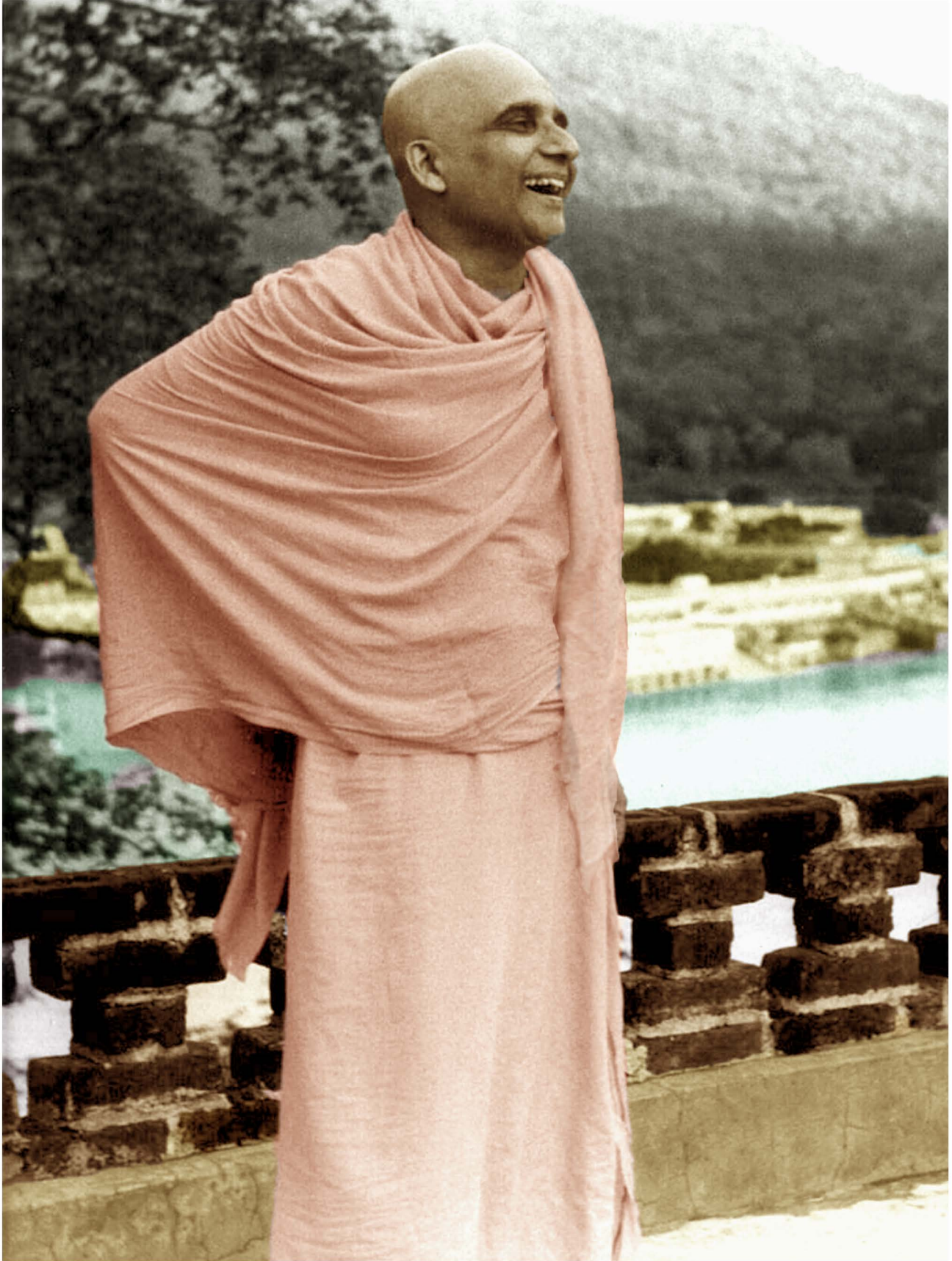






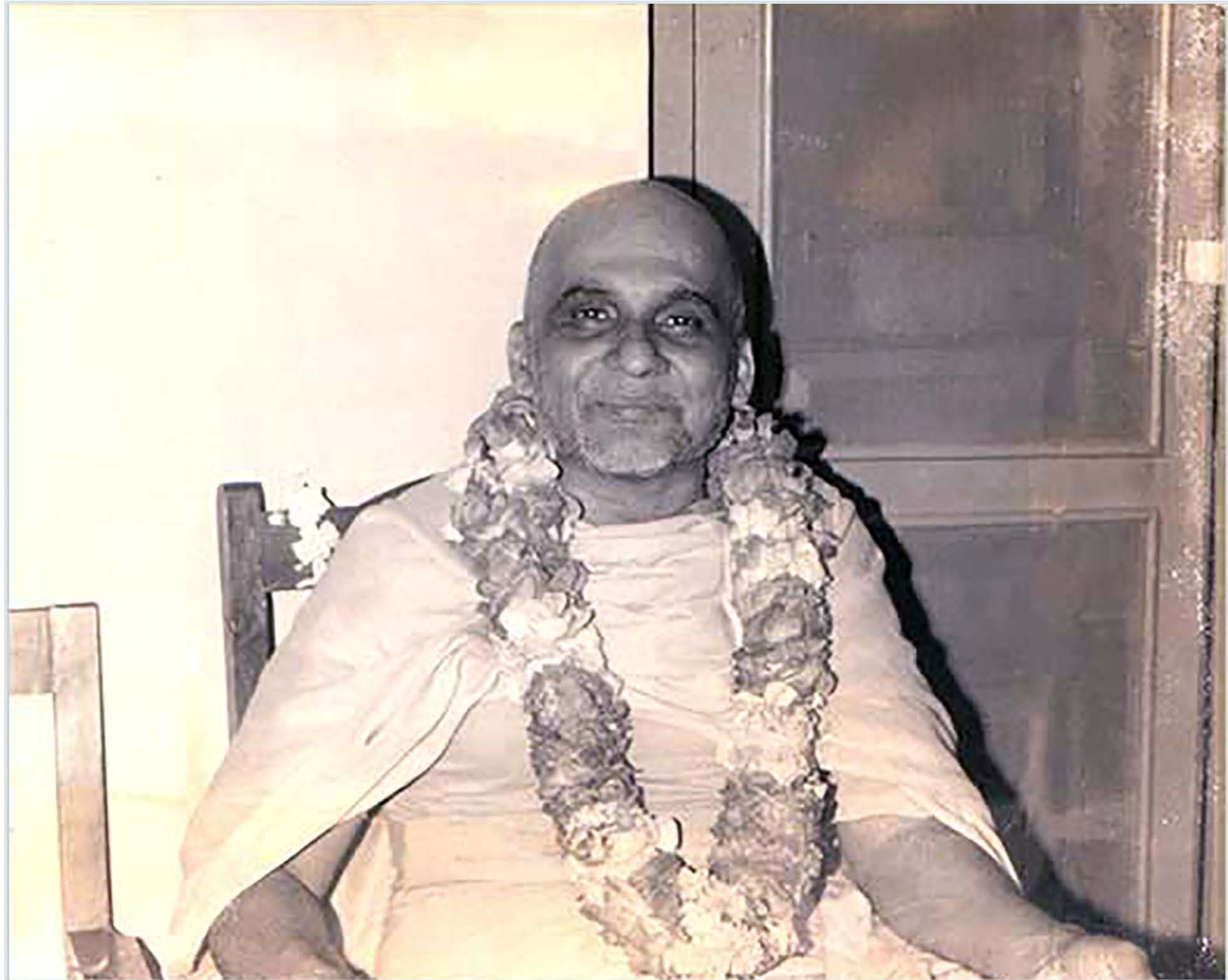








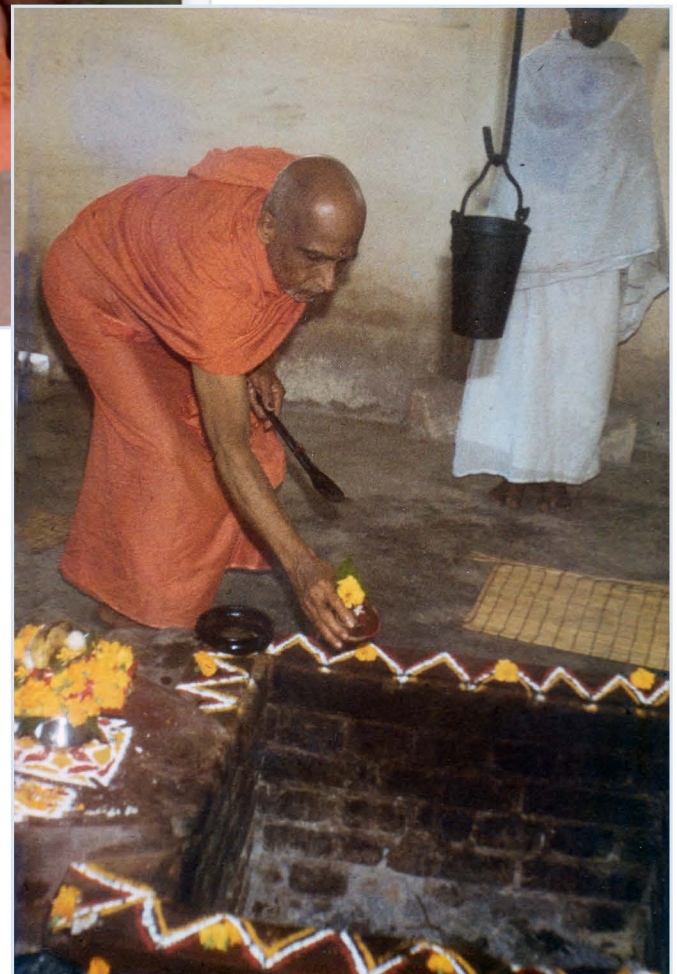




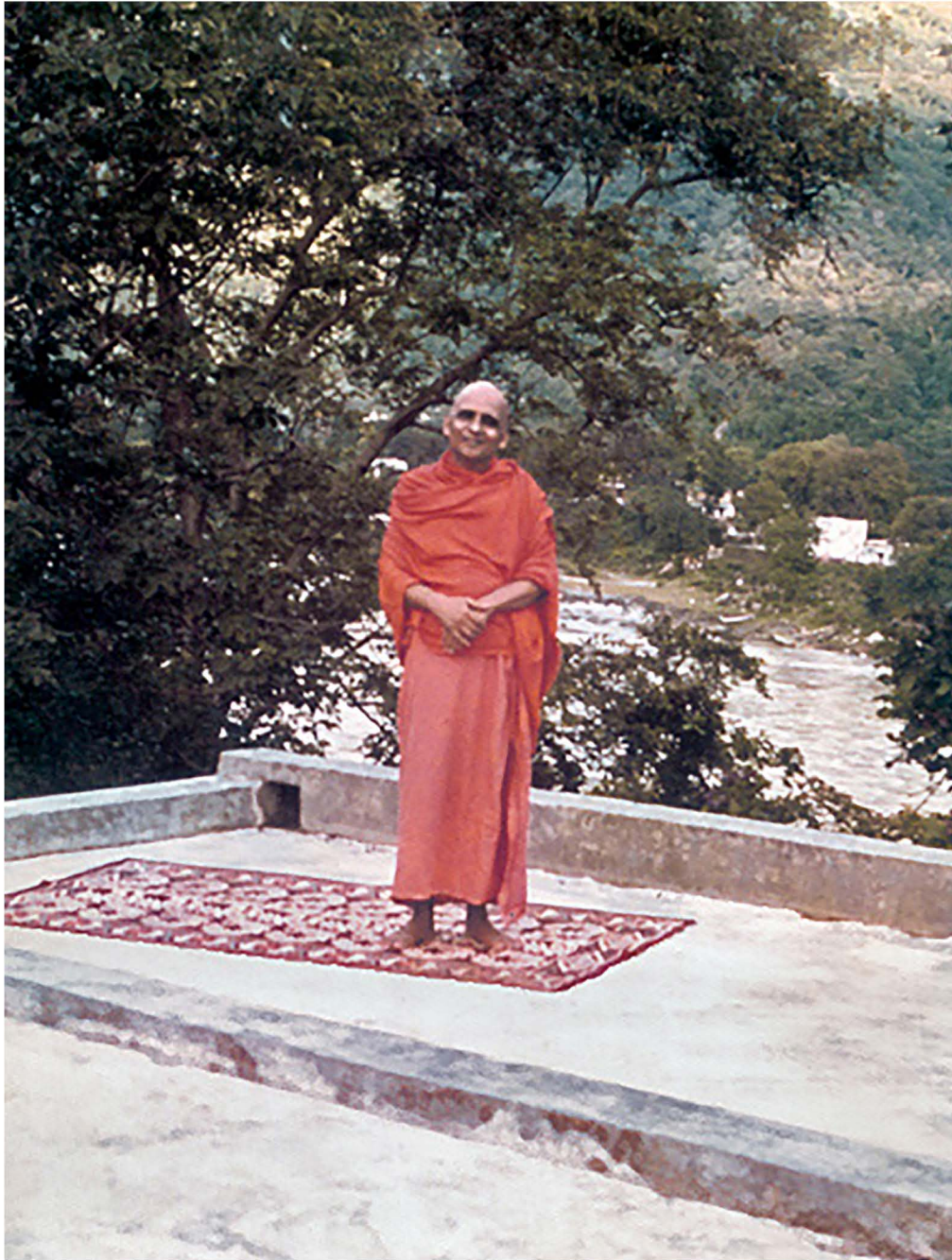
Religion is not the act of belonging to a creed, a temple, or a church. It is an inward acceptance of one's conscious relation with the Almighty, who presents Himself as the degrees of Deity in the different religions. When we are in a holy mood, we are really in the temple of God. When we are in a state of meditation, we are in the church of Christ. The temple or the church is this very transcendence which is the spirit of religion that occupies a position superior to the empirical subjects and objects of the world.



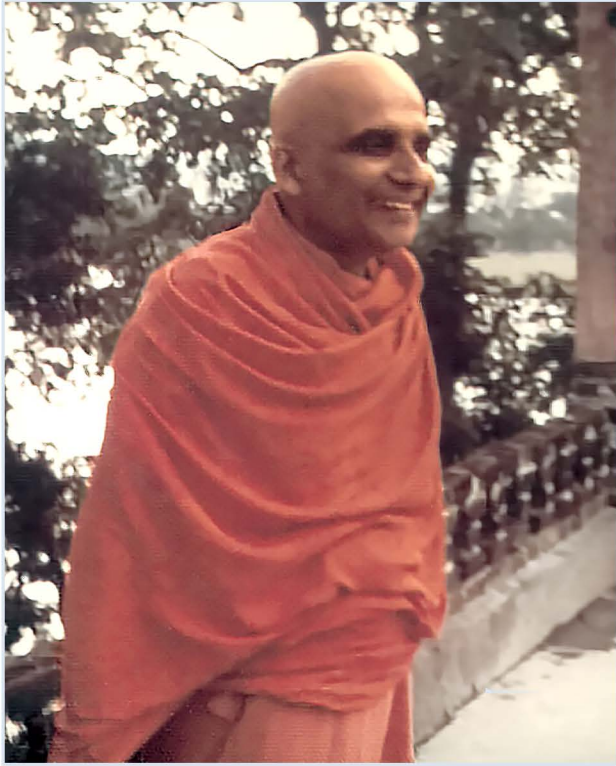
Do not make the mistake of thinking that the soul is inside you, because if the soul is inside you, you will be outside it.



Yoga is anything which reveals or reflects the wholeness that we truly are, and the world is anything that makes us feel that we are fragmented, dissected, cut into pieces and out of tune with ourselves.

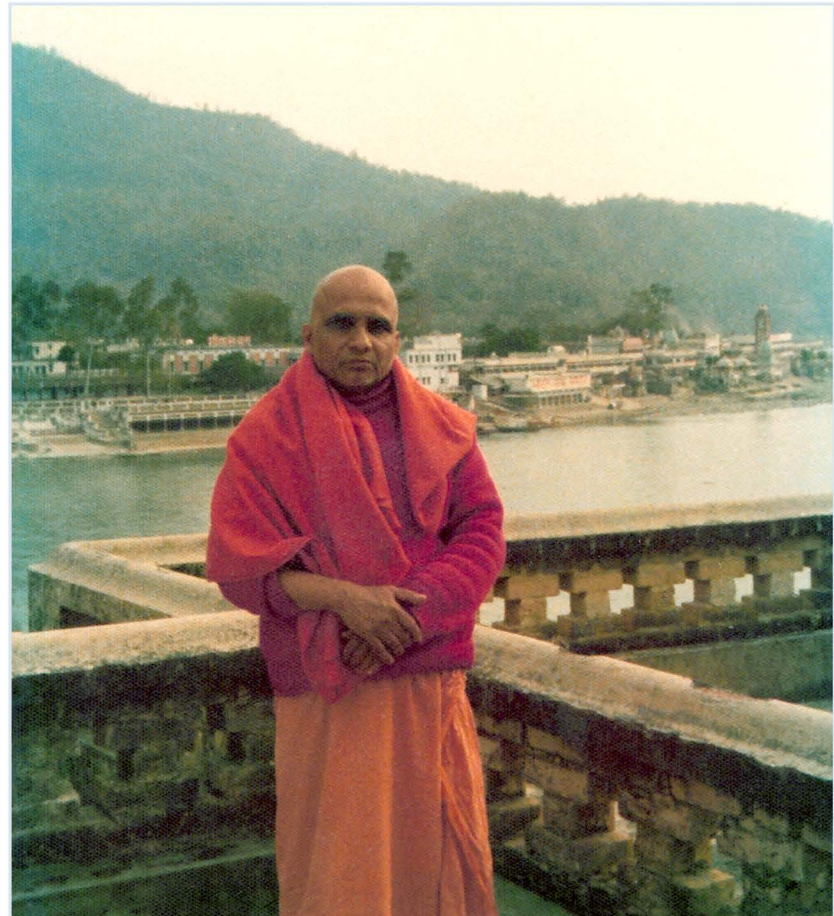


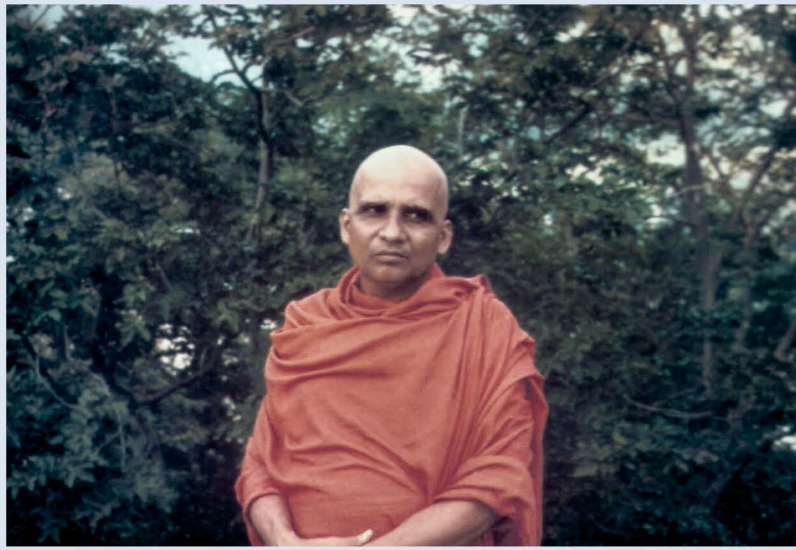
The sage is without hatred, and loves all. Firm in his resolution, he is yet possessed of the tenderest compassion. While wanting nothing for himself, he gives joy to all.



We always imagine that the Supreme Being is very far away—many, many millions of light years away—yet It is very near, in our throat itself.

Physically you are identical with and inseparable from the cosmic material substance, and socially you are inseparable from the large mass of humanity.





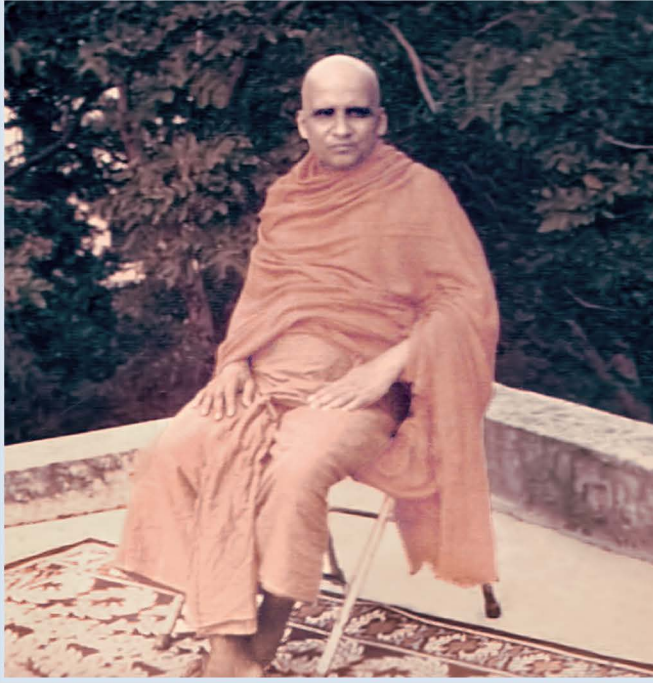
The discovery of a purpose in the operation of things, a purpose in nature as a whole, will land us in the necessity to know what the final purpose of the universe is. This is an inquiry into the nature of the Supreme Reality.



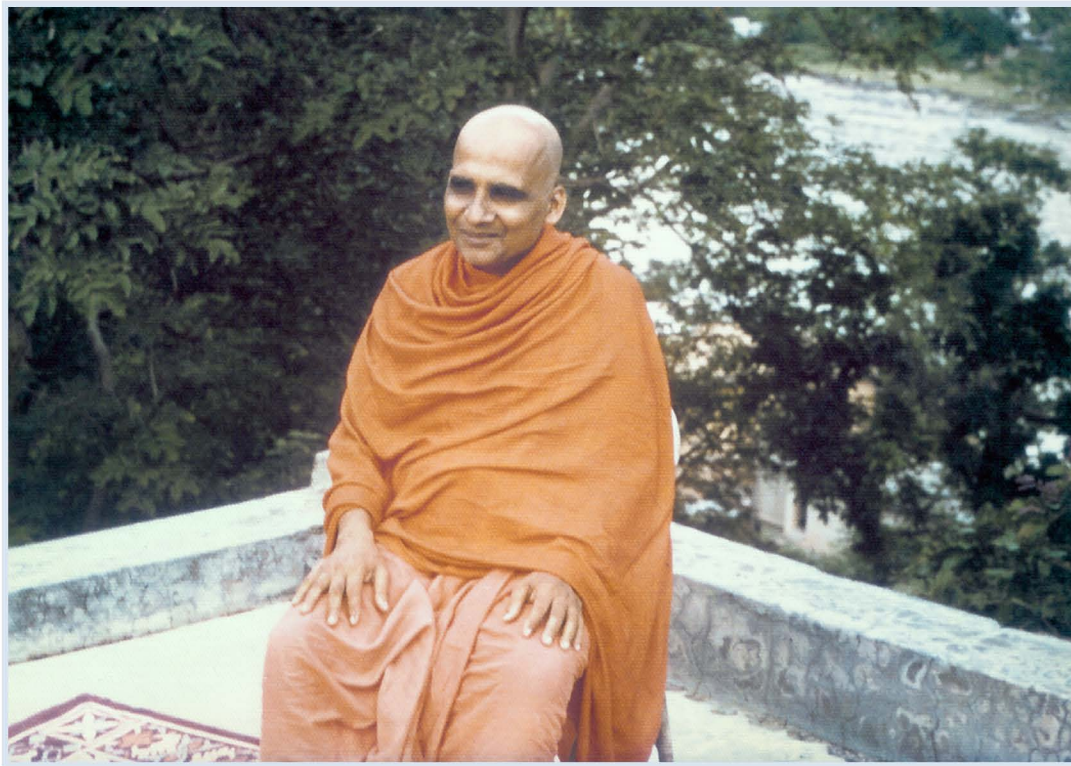
Philosophy is the rational foundation of religion, and religion is the practice of philosophy. The development of the religious consciousness in the human individual is the enhancement of dimension in experience achieved through the series of the degrees in which man adjusts himself with the universe.







Spiritual knowledge means the direct experience arrived at through the fusion of the essence of the object of knowledge into the essence of the subject of knowledge. Hence spiritual knowledge is indivisible experience, not divisible like intellectual knowledge. It is intuition which does not function on the basis of duality, but is essentially a self-identical, integral experience.



Remember, there is nothing that God cannot give you. The desires are foolish expressions of an uneducated mind. All that you want in this world, which is just a shadow of the realities of things, you will find in the Reality, in the kingdom of God.



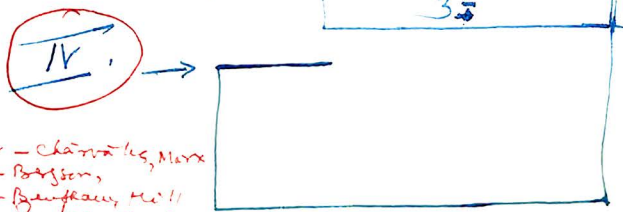
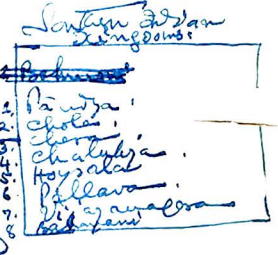
Meditation is your duty. It is not something that you are doing as an occupation; it is the art of being yourself. Nothing can be more profitable for a person than to be one's own self. Prayer is an affirmation of consciousness for rousing itself to a dimension higher than its own self.

I RELIGIONS **II** WORLD CULTURES

- | | |
|--|-------------------------|
| 1. Hinduism - <i>the Vedas Mahabharata Brahmanas Ramayana Upanishads Bhagavad Gita</i> | 1. Indo Valley = Indus |
| 2. Jainism - <i>Satvratas Digambara</i> | 2. Aryan = Ganga |
| 3. Buddhism - <i>The Tripitakas</i> | 3. ← Babylonian = Egypt |
| 4. Sikhism - <i>the Gurus of Akal</i> | 4. Persian = Persia |
| 5. Zoroastrianism - <i>Zens Avesta</i> | 5. Egyptian = Nile |
| 6. Judaism - <i>Old Testament</i> | 6. ← Greek |
| 7. Christianity - <i>New Testament</i> | 7. Roman (Italian) |
| 8. Islam - <i>the Koran</i> | 8. German |
| 9. Sufism - <i>Machavi</i> | 9. French |
| 10. Taoism - <i>Tao Te Ching</i> | 10. British |
| 11. Confucianism - <i>Analecets</i> | 11. American |
| 12. Shintoism | 12. Japanese |
| 13. Theosophy - <i>Spirituality</i> | 13. Mayan |

III INDIAN HISTORY:

1. Bharatavarsha
2. Aryan
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- Body - Materialism - Charvaks, Marx
- Prone - Vitalism - Bergson
- Leaves - Idealism - Hegel, Heidegger
- Mind - Psychology - Pavlov, Jung, Schopenhauer
- Intellectual Philosophy - Plato, Kant, Hegel, Schopenhauer
- Power - Pragmatism - William James, Schiller
- Socialism - ...
- Spirit - Spirituality - ...

Padma
Kareek Nari
Good Nam
Gentleman
Elfish man
Gambal

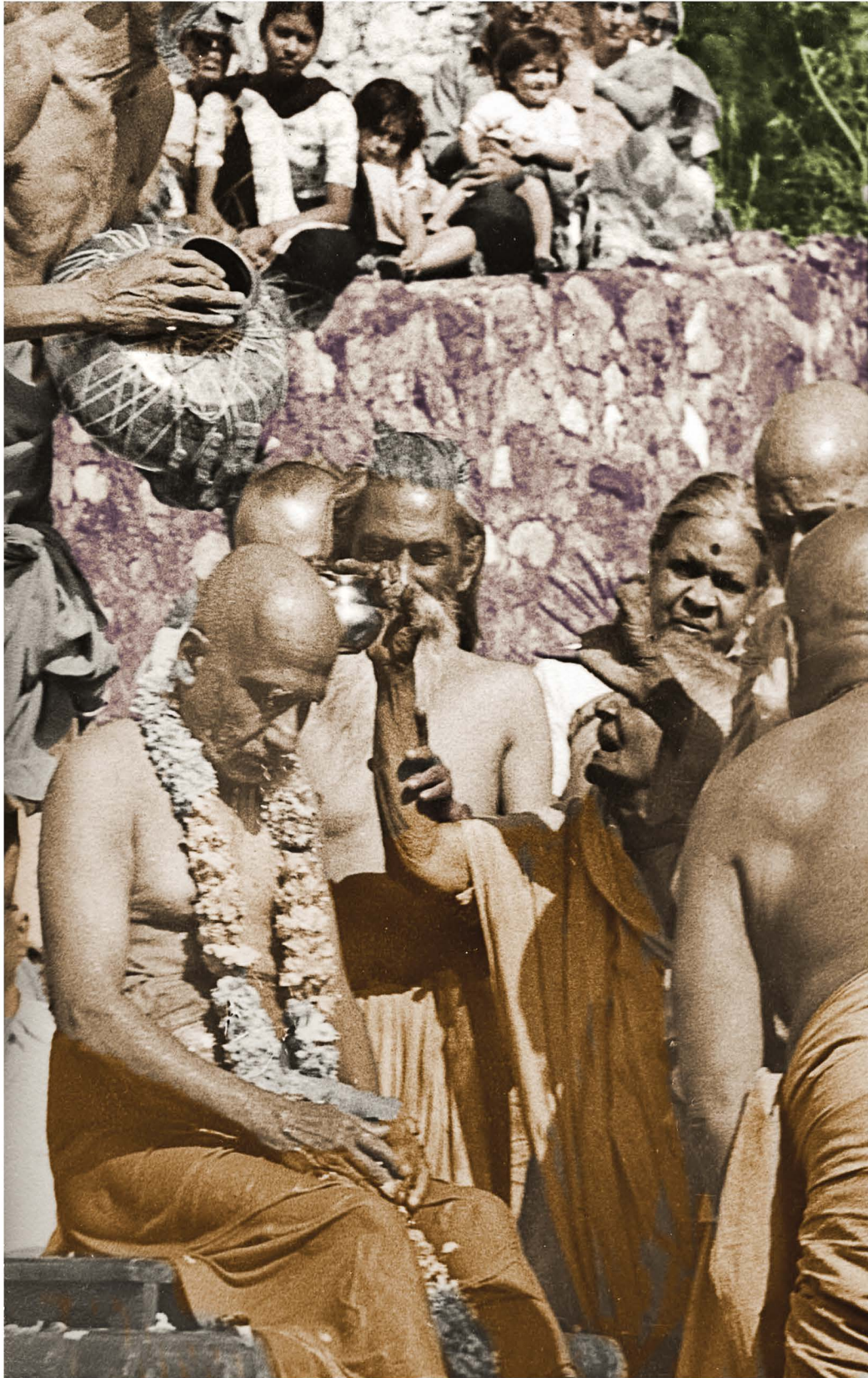
Rome
Greece
Babylon - Assyria
Egypt

Monarchy of the lower -
Aristocracy
Oligarchy (Timocracy)
Democracy





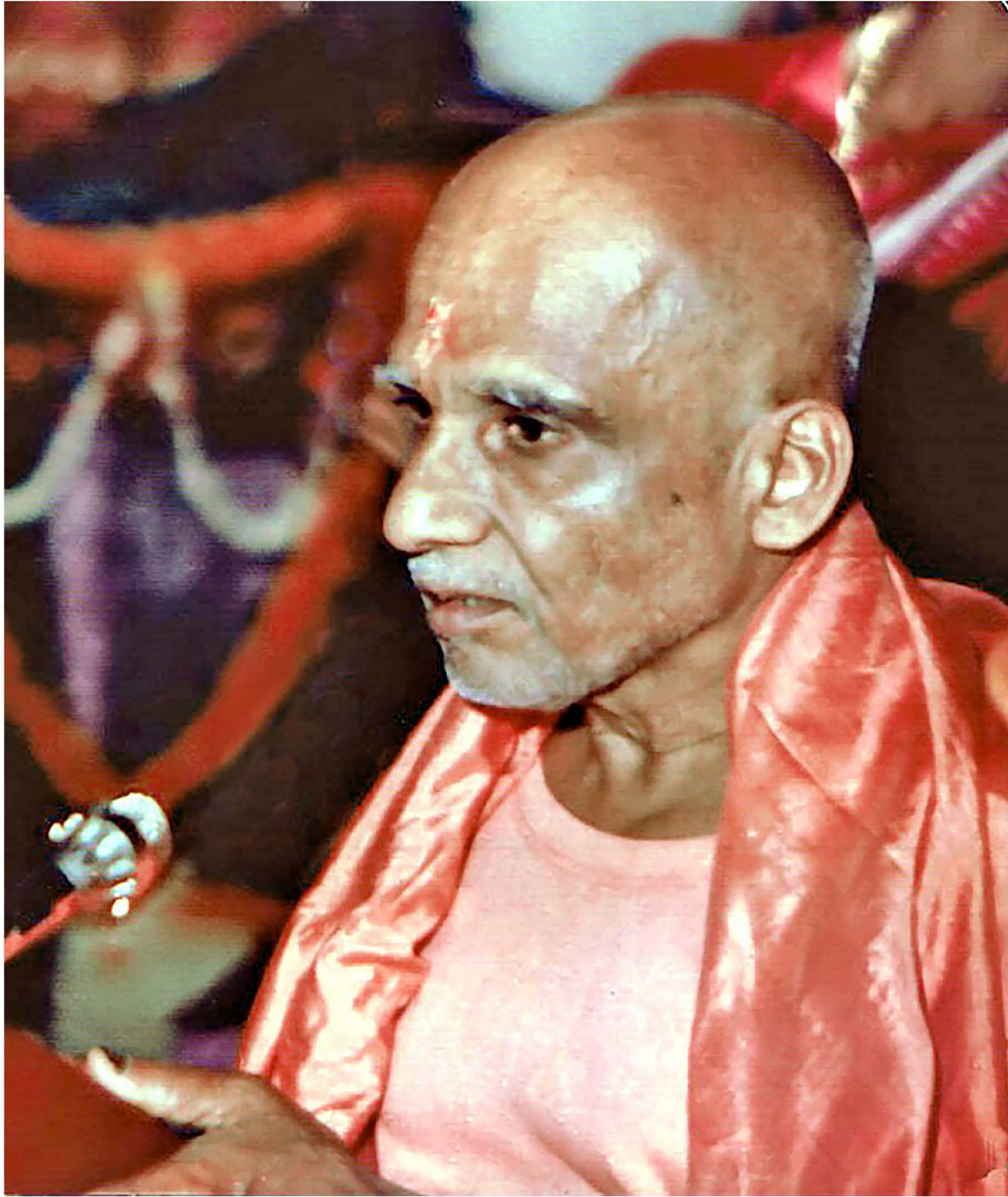
The sadhana that one does should speak through the actions and the words which manifest themselves through one's personality. The personality is the vehicle of the aspiration that wells up within. And the face is the index of the mind.





We are not confronting anybody else; the world is confronting itself for a total evolution to take place in an onward ascending march towards a recognition of itself. The universe marches upward in an ascending spiral movement to find itself in itself, to know itself as itself, which is called the Self-realisation of the cosmos. We may call it God-realisation. The path of yoga is a journey towards the attainment of perfection.





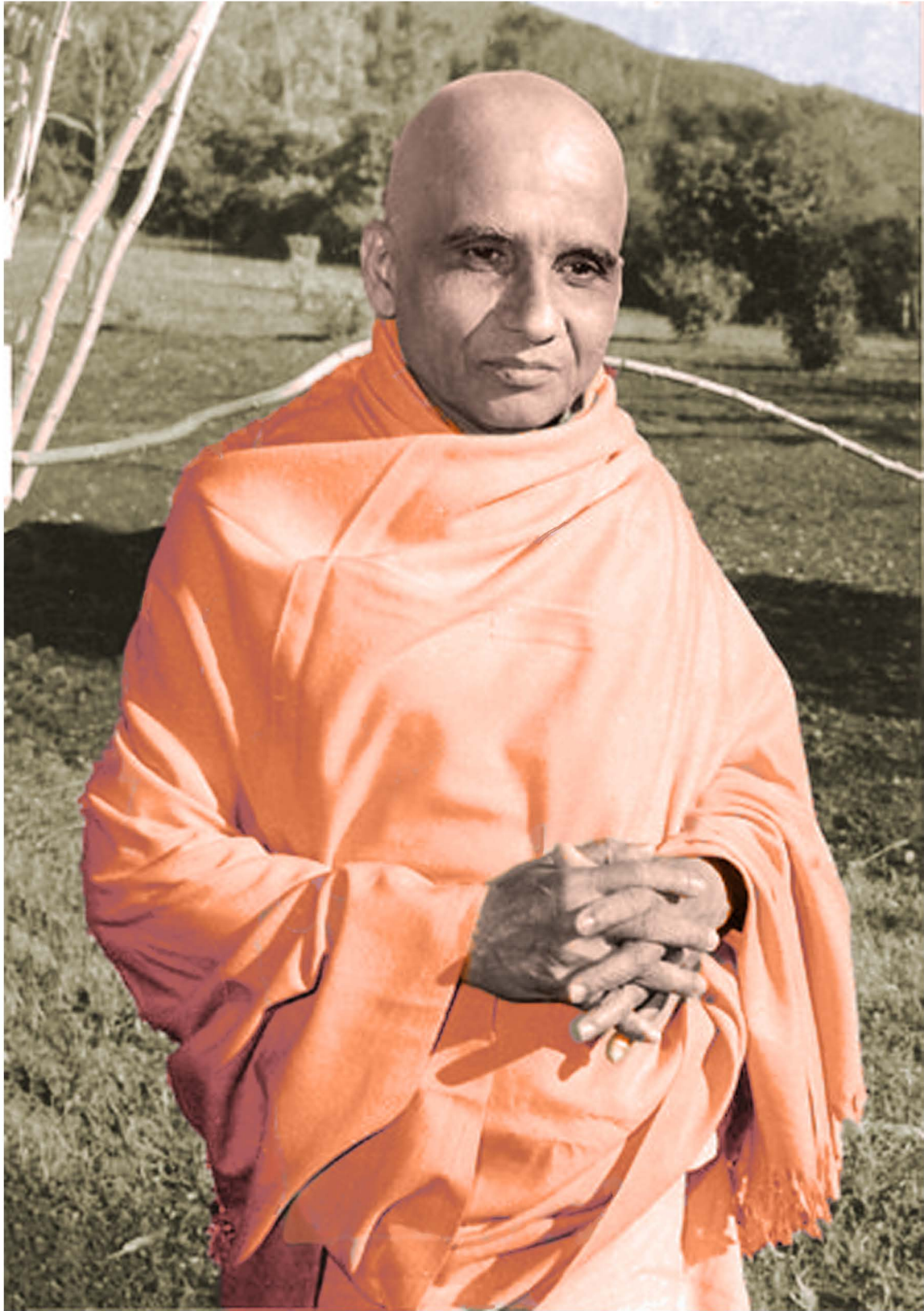
There is no thought or aspiration which cannot be fulfilled if only it is sincere and strong enough, and the mythological glories of the epic personalities are intended to foreshadow man's ascending achievements in the process of the higher evolution of consciousness to the full expression of its inherent potentialities.



The love that you feel in respect of an object is in fact the love that you feel towards that which is called perfection and completeness. The mind does not want an object; it wants completeness of being. That is what it is searching for.



The seekers who austere transform the objectifying energy into the Conscious Power that causes the blossoming of the self-sense into the objectless Consciousness are the integrated aspirants of the Absolute, whose power is used to carry on profound spiritual meditation.

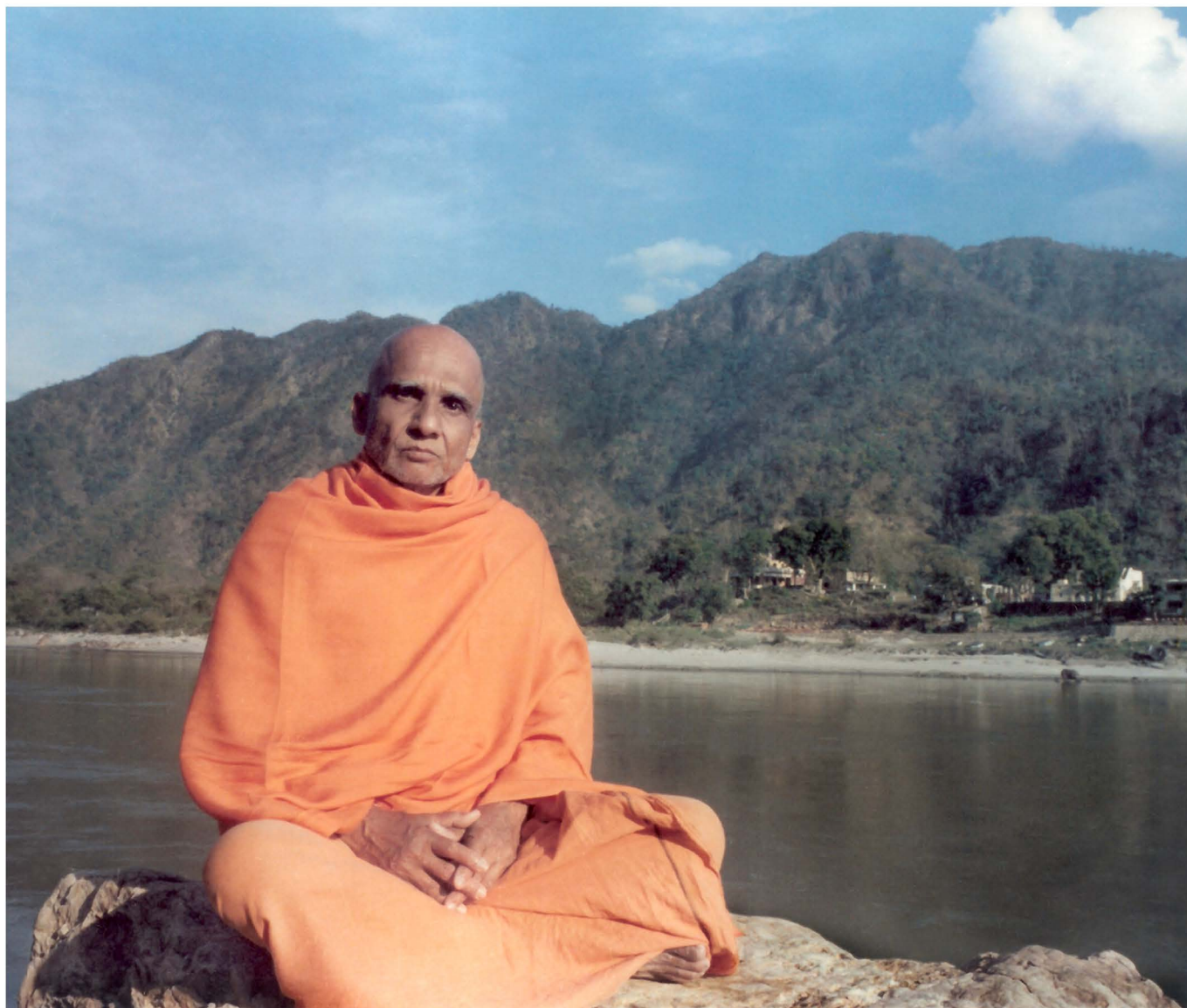




There is a guiding hand always; there is a leading angel sitting on our very shoulders. Every person is carrying within himself or herself a guiding power, a divinity. There is a divinity that is aware of what is happening. With millions of eyes it looks at us and sees us and notices what is happening to us.

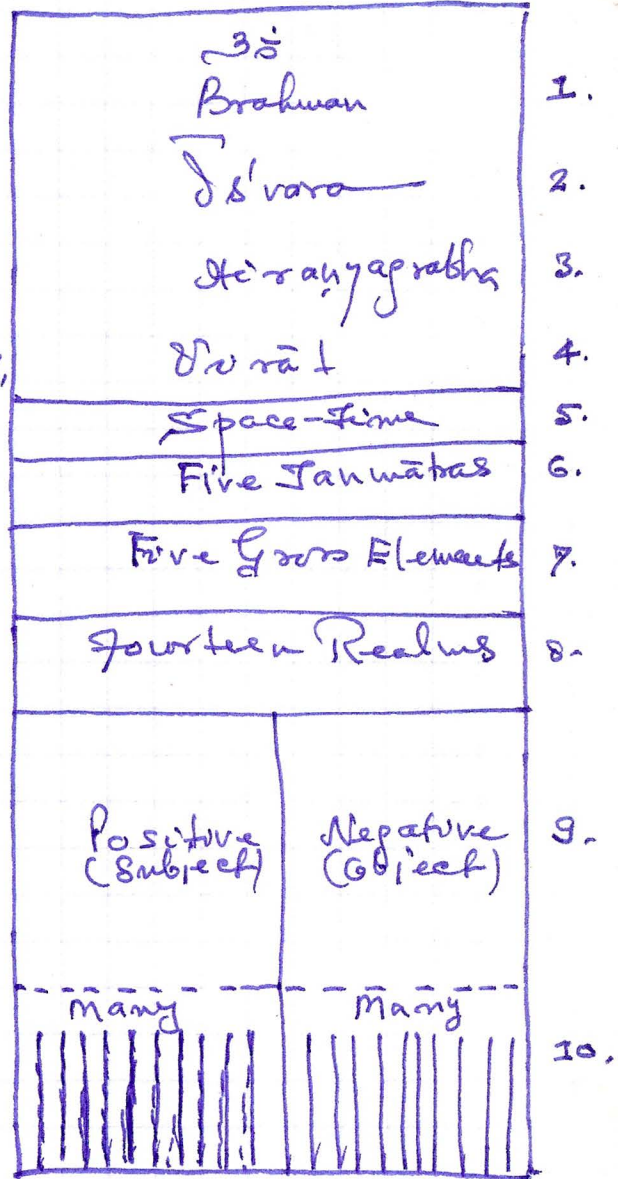
The Guru is not a person, he is not a man or woman; he is a principle which represents a power behind and beyond the visible framework which you call the body of the Guru. And, therefore, to look upon the Guru as a person and then to judge him as you judge anybody else in the world, and to take his word or not to take it from your own point of view, would be to cut the ground from under your own feet.





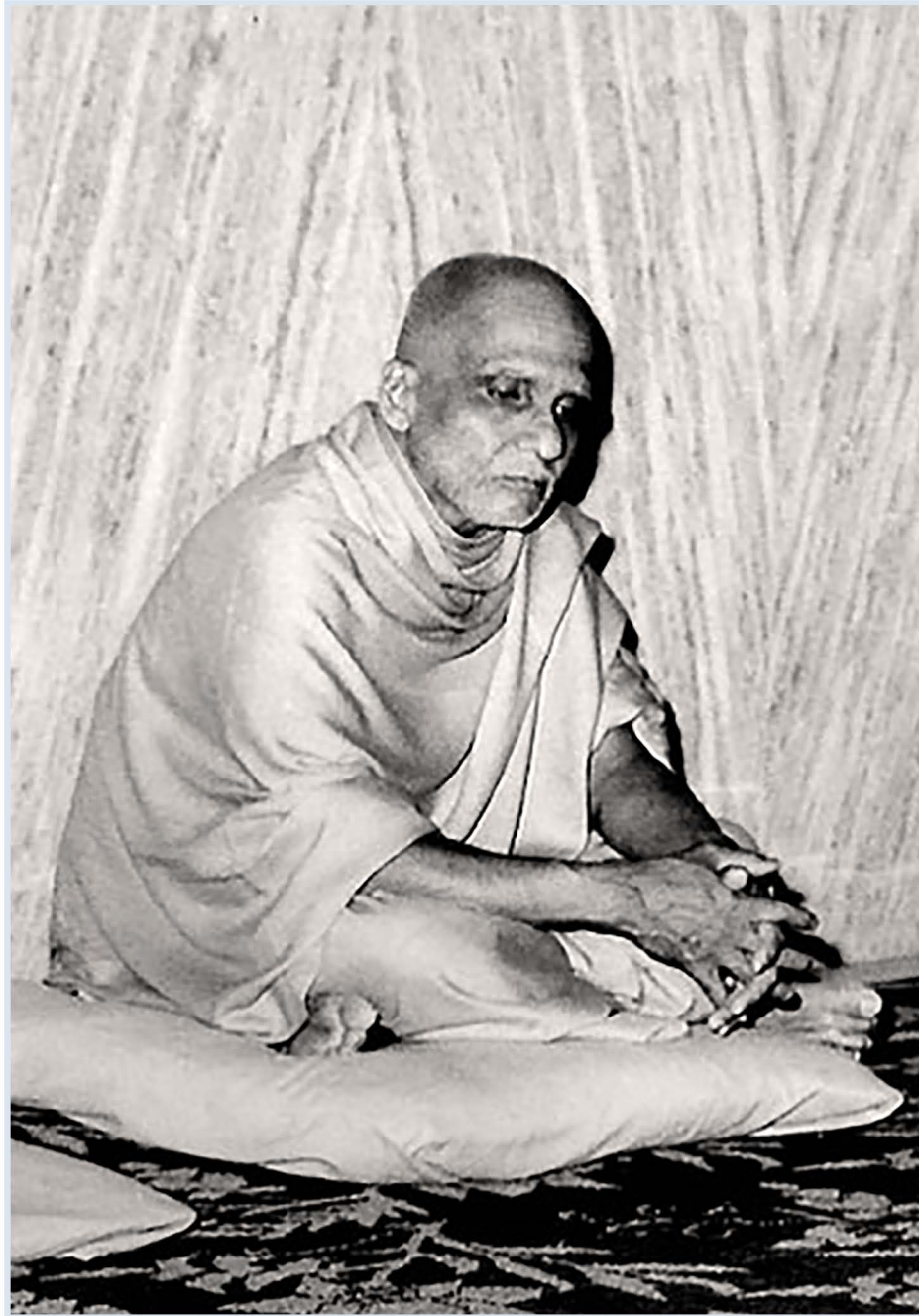
All the procedures of meditation are, in the end, ways of awakening the Soul-consciousness which, in its depth, is, at once, God-consciousness. What is apparently extraneous and outside one's body gets vitally woven up into the fabric of one's being in rightly practised meditation. In brief, meditation is the art of uniting with Reality.

- 30. Axiology, 31. Aesthetics, 32. Ethics, 33. Civics, 34. Sociology, Economics, Politics, History, 35. Culture, 36. Paleontology, 37. Philosophy, 38. 39. 40.
 - 29. Psychoanalysis
 - 28. Psychology
 - 27. Physiology
 - 26. Zoology
 - 25. Botany
 - 24. Chemistry
 - 23. Physics
 - 22. Geography
 - 21. Geology
 - 20. Cosmography
 - 18/19. Astronomy
 - Extrovert Reception
 - 17. Ego
 - 16. Hunger-cold
 - 15. Hunger-thirst
 - 14. Five Sheaths
 - 13. { Waking
Dream
Sleep
 - 12. Reversal of Reception
 - 11. Independent
- 78 Seities

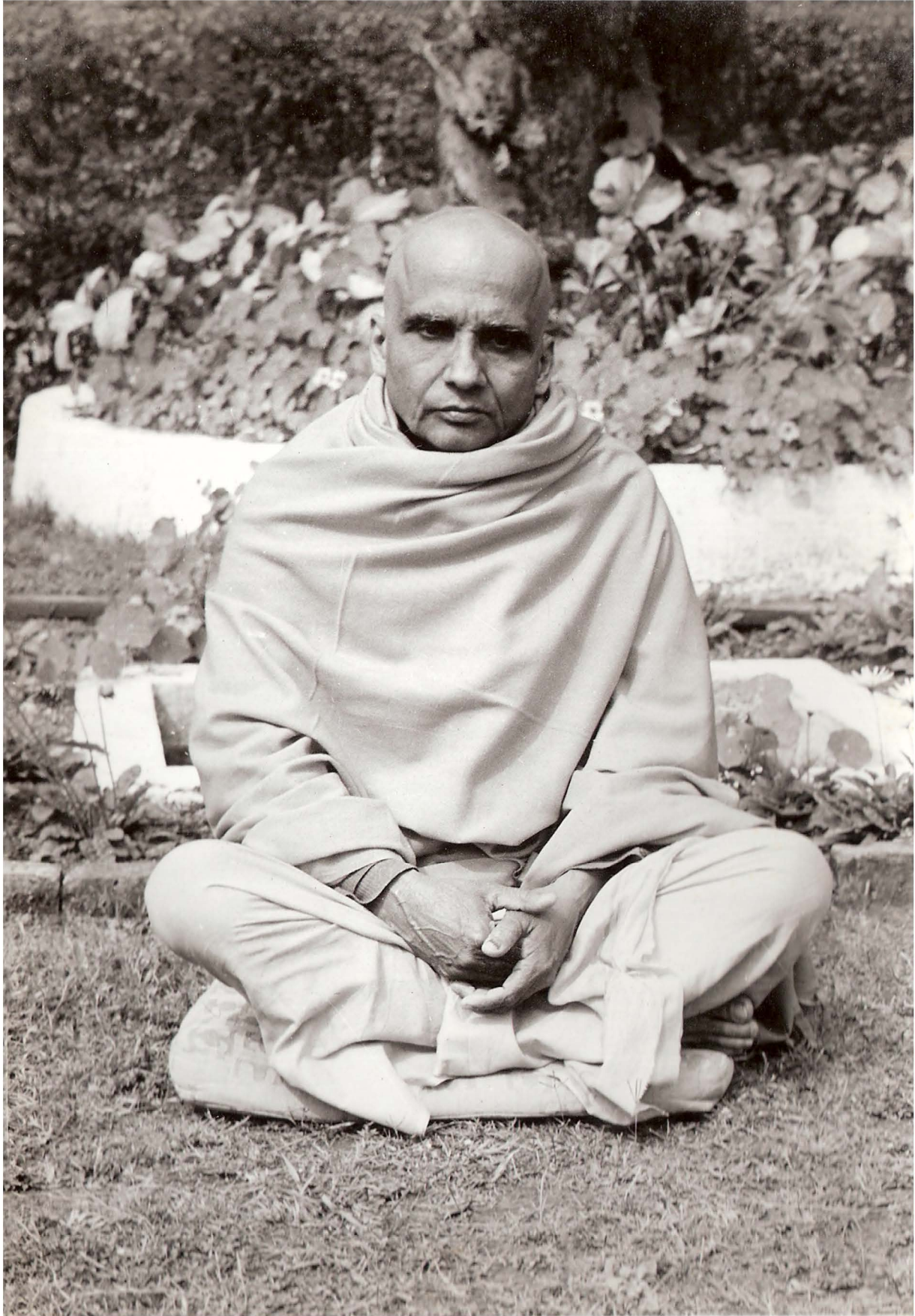




Yes, you may say the whole process of evolution itself is a kind of dream. A cosmic dream it is, but it is done very systematically; therefore, you call it evolution, systematic and symmetrical.



Our joys and sorrows are just sensations or experiences and cannot be called either good or bad, even as we cannot say whether the heat of the sun or the coldness of water is good or bad. Goodness and badness of things are personal evaluations of situations which are themselves impersonal.







In the final stage of worship, the soul of the devotee itself performs the worship by offering itself, by surrendering itself, in an intimate union of itself with its Beloved.

Krishna

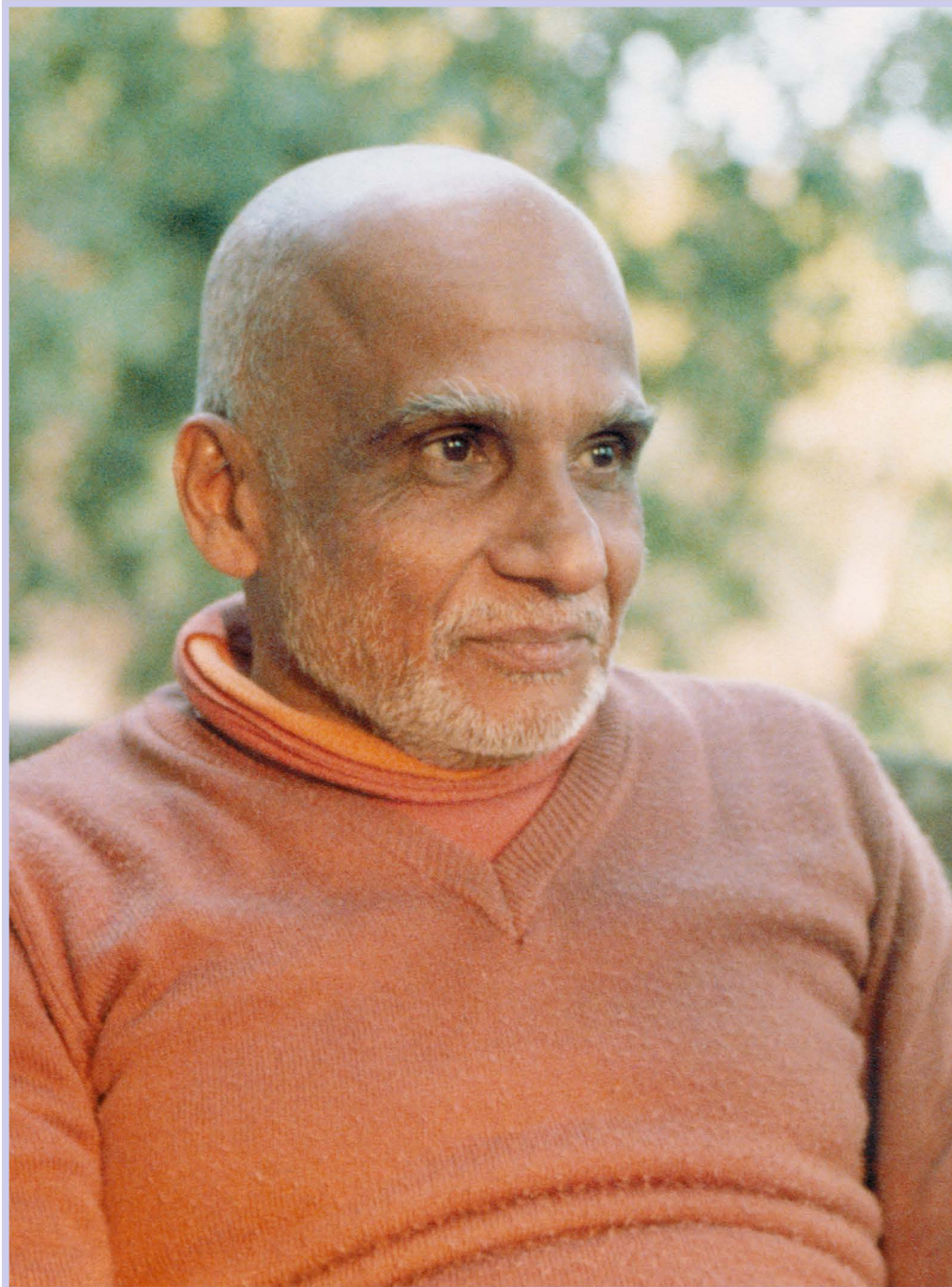
Meditate on the wonderful
 Krishna who could walk on earth
 and in heaven simultaneously, bring
 kings down from their thrones by a
 mere word of his, assume the Cosmic
 Form of the Almighty and yet wash
 the feet of guests who attended the
 Rājasūya sacrifice of Yudhishtira,
 befriend charming girls who loved
 him as the All-in-All, give assur-
 ance and comfort to the weep-
 ing Draupadi, put courage and
 energy into the diffident Arjuna
 terrified even the terrific gods in
 battle, speak the highest philosophy
 and fight as the mightiest of sol-
 diers, give spiritual vision to
 Yogins in meditation, hypnotise
 the whole army of the Kauravas by
 a mere look, converse with
 Brahma and Rudra as friends
 and yet hold the reins of Arjuna's
 chariot in war, and remain at
 once the source of omniscience
 and omnipotence, a master of Yoga,
 a Centre of love and a dynamic
 man of action, — a perfection
 of personality as man and God
 in one — the great Ideal of the
 Superman. Om Krishna namah ॐ



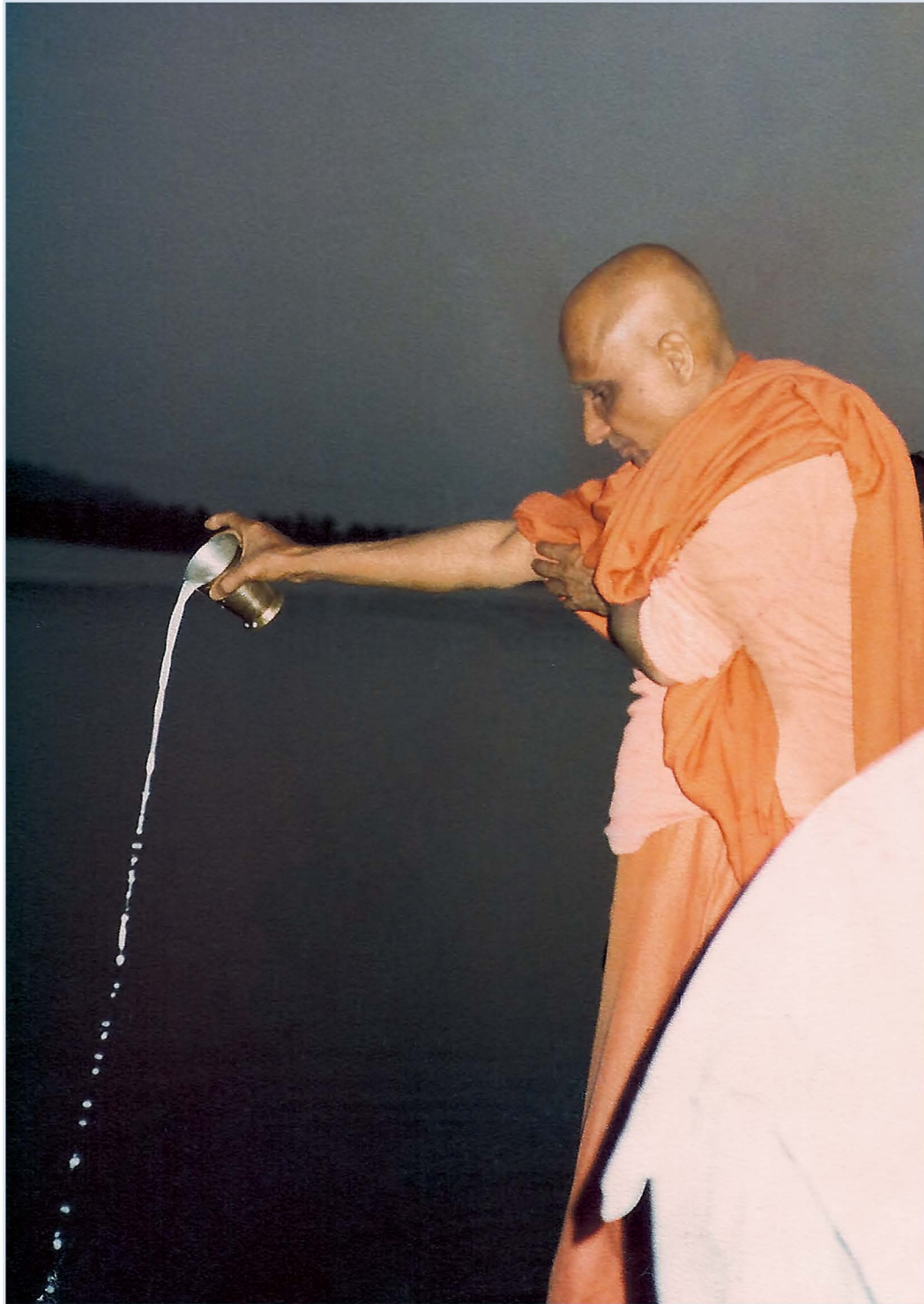
The Incarnations are universal beings and they are superhuman in their knowledge and power. The distinction between an ordinary individual and a Divine Incarnation is this, that while the individual is confined in its consciousness to the operations of the sense faculties, the mind and the intellect, the Incarnation has an intuitive perception of the inter-relatedness of all things and there is a vision of the Absolute perpetually before the eyes of the Incarnation, notwithstanding the fact that it appears to have descended to the level of the particular individuals.



A philosophical insight is an awakening of a new light from within, with whose aid one can illumine the dark corners of the earth, and endeavour to see things in their true colours, rather than be carried away by their chameleon-like shapes and presentations.



The pressure of the truth of the absoluteness of consciousness is the source of the force that compels individuals to transcend their finitude and find their eternal repose in it alone. This permanent Verity is the supreme object of quest through the cosmical endeavour in creation, wherein alone all further impulses for externalisation of forces are put an end to.

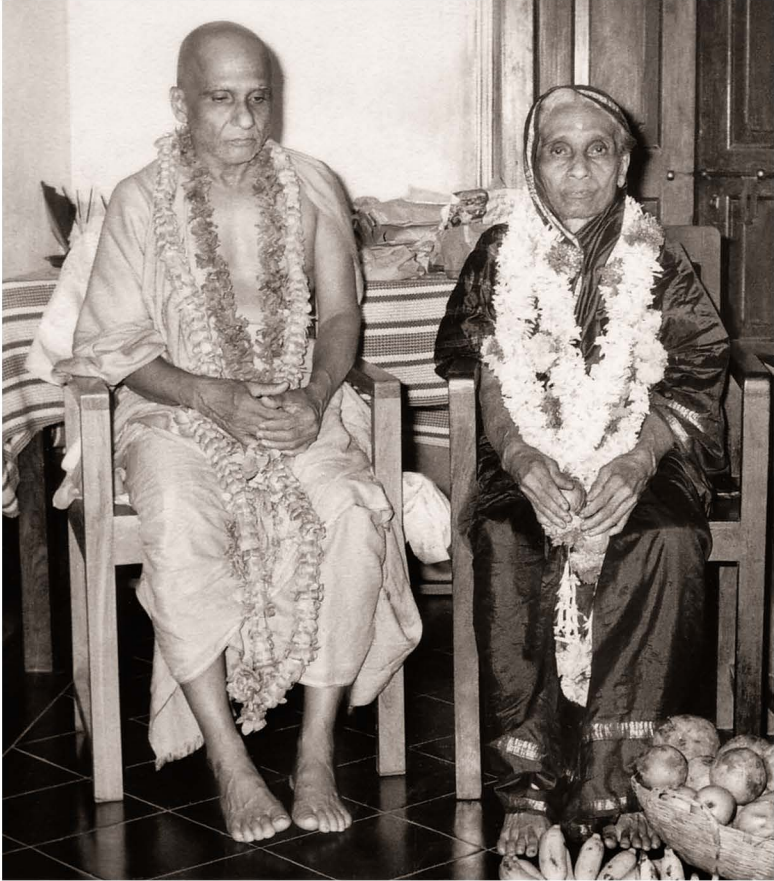


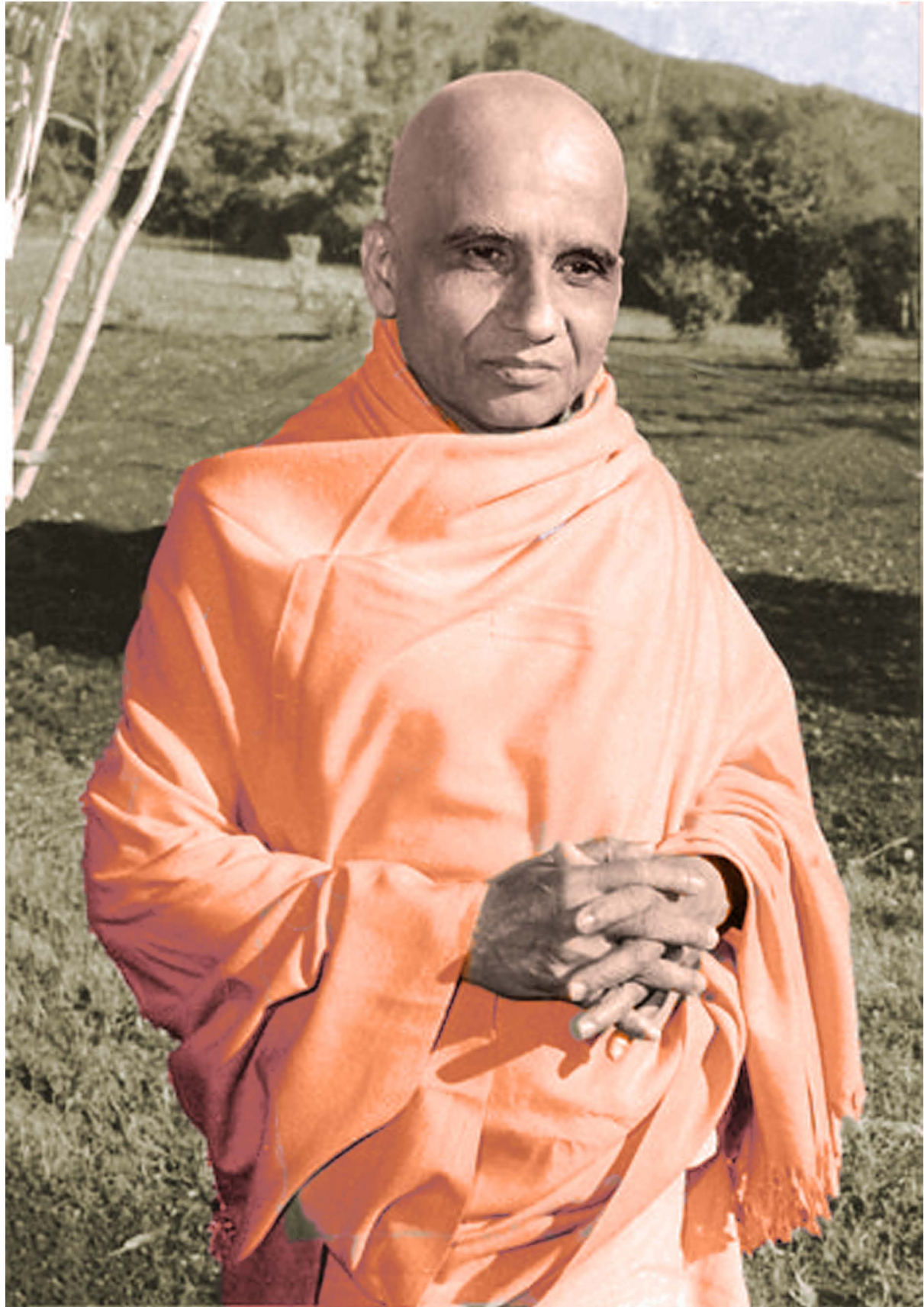
Brahma, Vishnu and Siva are not three gods, but the one God performing three functions. There can, thus, be no superiority or inferiority among them. They are like the three faces of a crystal where one face reflects the others.



How do you know that your consciousness has expanded? When consciousness expands, the sense of freedom also gets expanded, and simultaneously your joy is enhanced. The wider is the ken of the activity of Spirit, the deeper is the sense of freedom in your life, and the more intense is the joy that you experience.

These shots were taken when Swamiji visited his native village as part of his 60th birthday celebrations. Here Swamiji is with his purvashrama mother.







You will find finally that there is nothing so difficult as God-experience, and yet nothing so simple as attainment. In a trice you will understand what it is. It is simple because it is yourself, and it is also difficult because it is yourself.



Unthinkable, imperceptible, is the way of yoga. The way of the yogi is like the track of birds in the sky or of fish in water, as they say. The track is invisible. So are those of fish in water; so is the path of the Spirit. It is invisible.

30

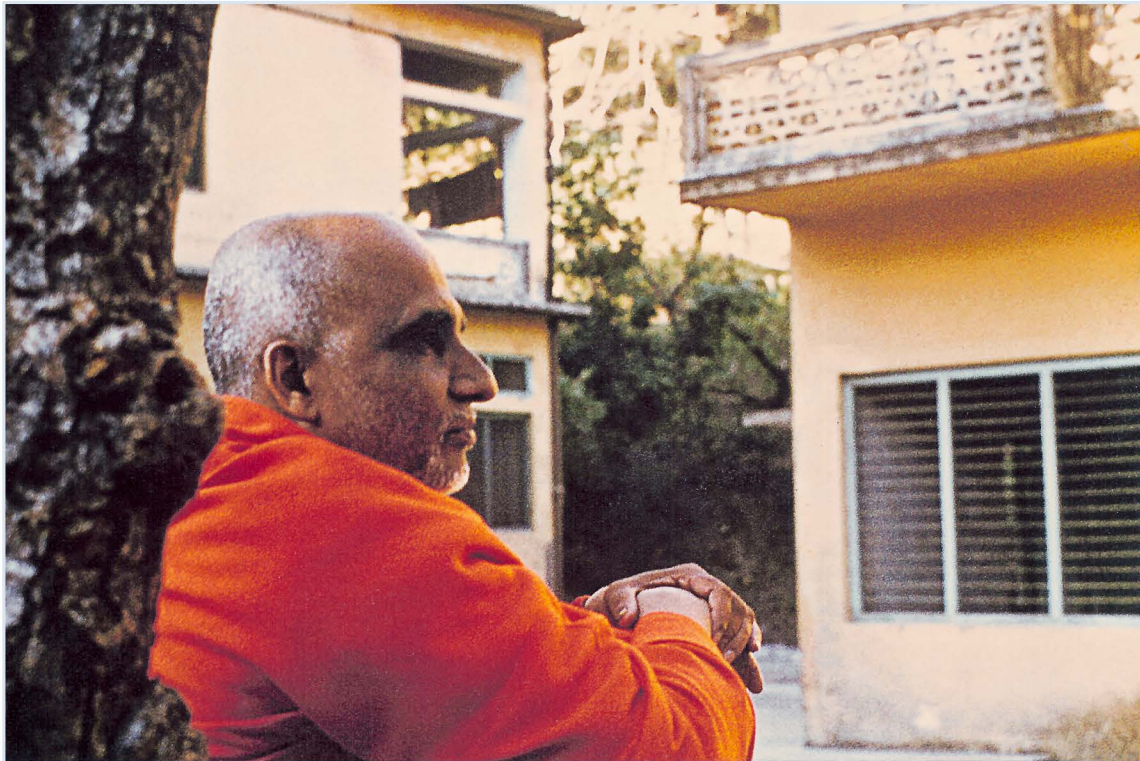
Vide Sri Krishna's counsel in the 18th chapter of the Bhagavadgita: "अतीन्द्रियाणि संशयैः", etc. Any thought or feeling that there is an "object" "outside" Consciousness would foil all attempt in gya brah ma

- IV: Politics; Manu, Vyasa, Kautilya, Hobbes, Hegel;
- Economics
- Sociology; Ethics
- III: History; Gibbon, Toynbee, Goethe, Hobbes

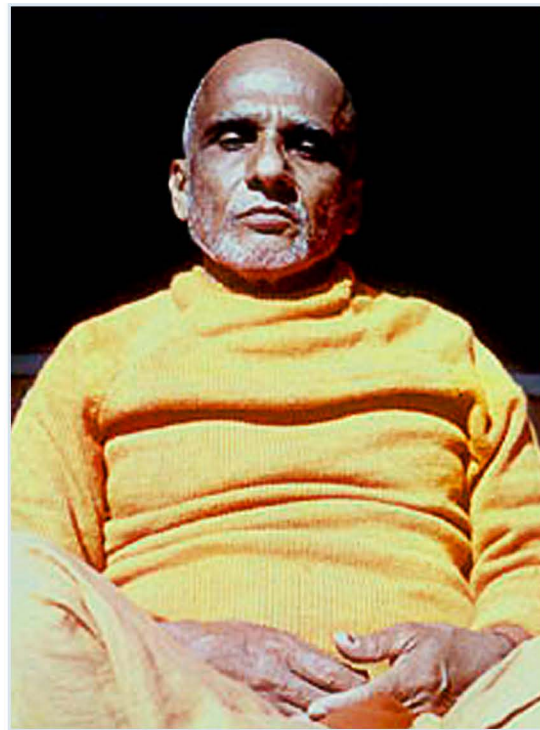
I. Philosophy: (Sartre), (Kant), (Cosmology), (Nietzsche)

- Plato
- Aristotle
- Plotinus
- Descartes
- Spinoza
- Leibniz
- Kant
- Fichte
- Schelling
- Hegel
- Schopenhauer
- Green
- F.H. Bradley
- B. Bosanquet
- A. Cairns
- J. Cairns
- A. Stein
- J. Jeans
- A. Addington
- AN Whitehead
- J. Alexander
- gandapada
- Āchārya Baukara
- Yogesvara
- Padmapada
- Vacaspati
- (see Rousseau)

- Psychology } Freud, Adler, Jung, Patanjali
- Psychology } upanishads;
- Chemistry } P.C. Ray
- Physics: { Einstein
- { Eddington
- { Jeans
- { J. Alexander
- { AN Whitehead
- Epistemology: { Immanuel Kant
- { v. Rādhākṛṣṇan
- { Satprakashananda



A difficult thing it is to become a philosopher! It is not merely reading a book, or going through the range of the history of the thoughts of philosophers. One can become a professor of philosophy, but not easily a philosopher. A philosopher is one who has an insight into the substantiality of things, and not the appearances they put on in their mutual relationship.





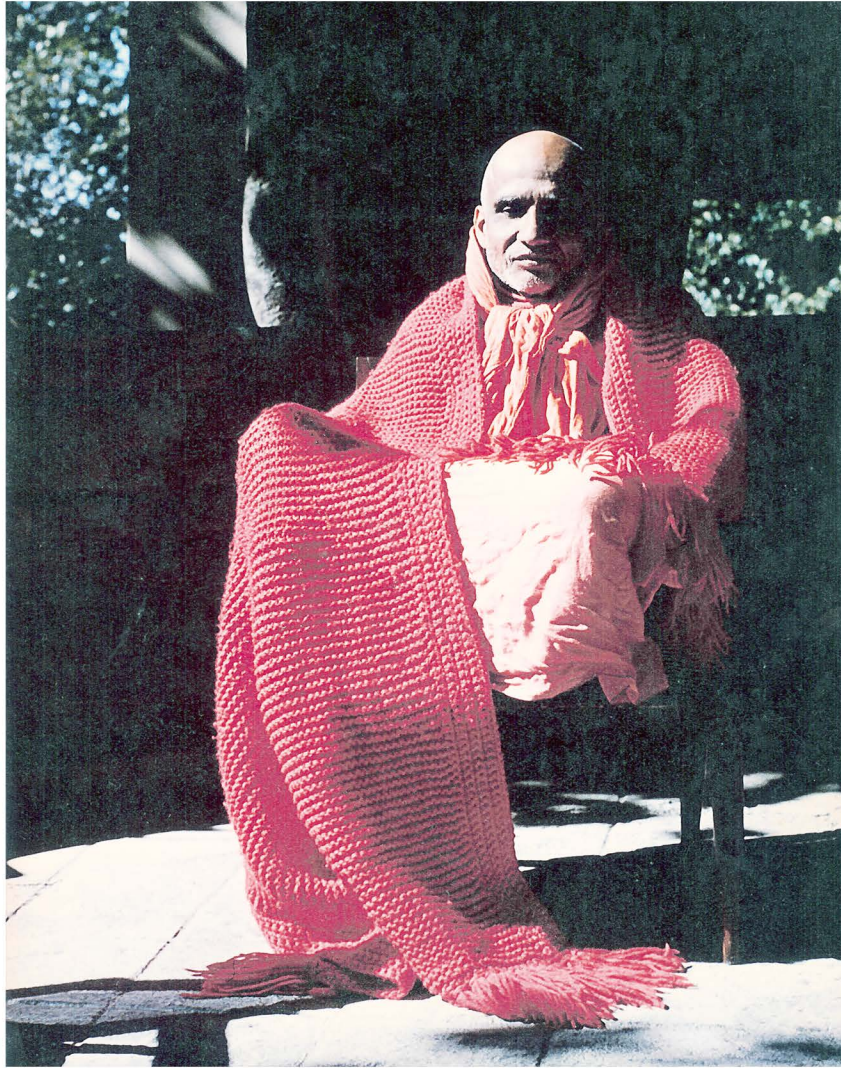
There is a subterranean relationship between our inner contents and the whole cosmos outside. The moment we begin to enter the realm of yoga practice, we also start operating upon our cosmic relationships. This is something important to remember.



The aim of philosophy is right living. Genuine, real philosophy, worth its name, is expected to enable one to live the truest life possible—a life of wisdom, free from the imperfections by which ordinary unphilosophical life is characterised.



The test of spiritual advancement is a gradual attainment of freedom from doubts of all kinds and a conviction of having reached a settled understanding in regard to one's true aim of life. It is this conviction that brings inner strength and power to face all opposition.



When one beholds all variety
As rooted in the Absolute,
Then and there does one realise
The widespread bliss eternity's.
No sun, nor moon, nor stars, nor fire
Do shine before that Glorious Light,
On reaching which the blessed souls
Return never to mortal life.



THE SUPREME BRAHMAN

The Supreme Object to be known,
Knowing which there is naught to know,
Is That which is the Being-All,
As also what is Non-Being.

The Absolute is Brahman Great,
With no beginning or an end,
Know what it is in fullness now,
The Glory surpassing reason.

With hands and feet spread everywhere,
With eyes and heads and mouths and ears,
As infinite encompassing,
All worlds at once it envelops.

Looking like all the senses' science
It stands above all sensations;
It's Unattached, though holding all,
And Undefined, yet beauty grand.

It's out and in amidst all things,
Unchanging, still in greatest speed,
Subtlest is it as Subjectness
Of all that seems as objective.

Farthest is it, and nearest still,
Divided looks though impartite,
As men, women and all species,
As all the things it does behave.

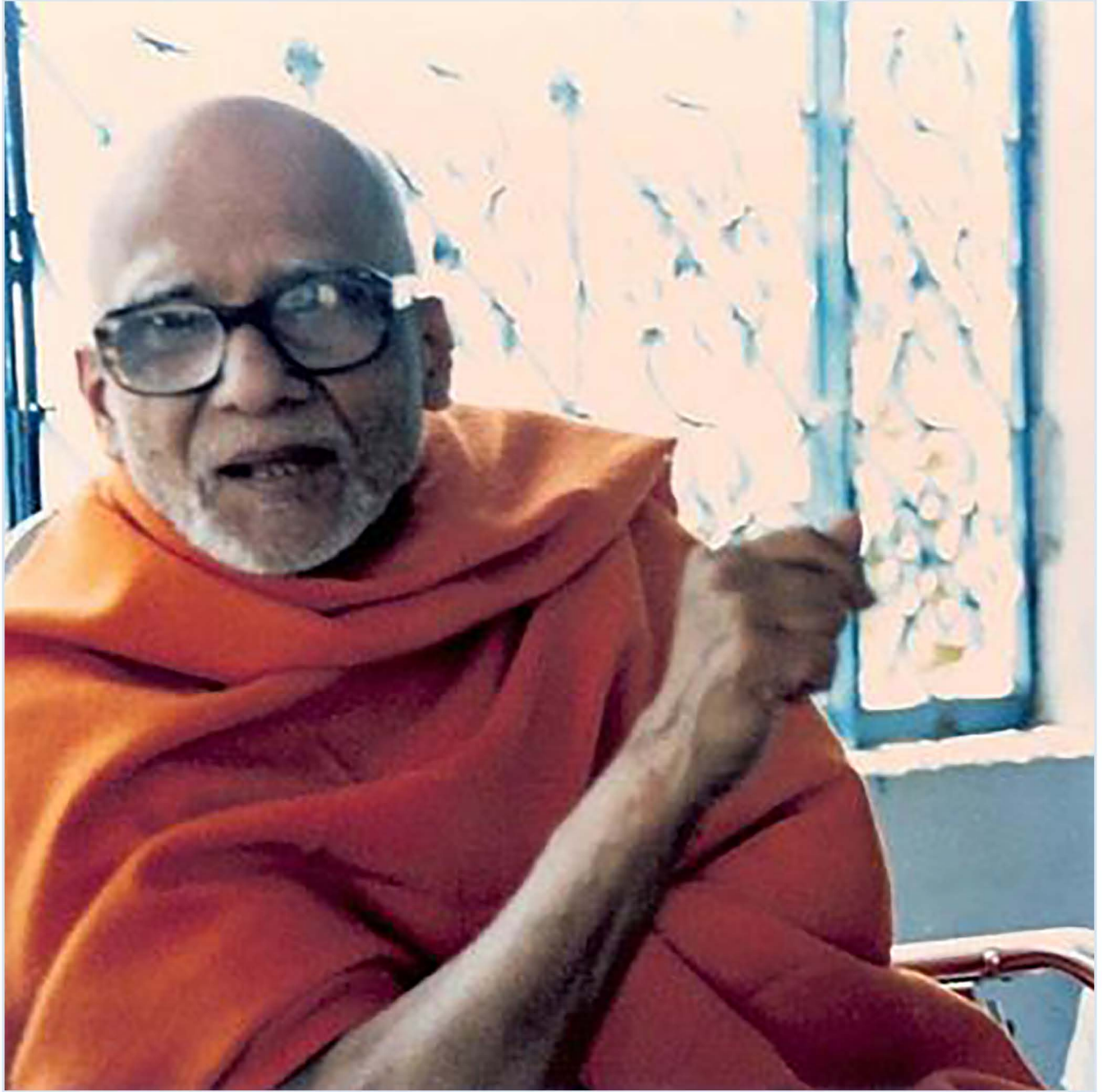
It absorbs all, Samvarga known,
Yet repels what is 'external';
The Greatest Light of lights is it,
Beyond the sleep of ignorance.

All knowledge of which world does boast
Is ray of darkness in its eyes,
For sense and mason of this world

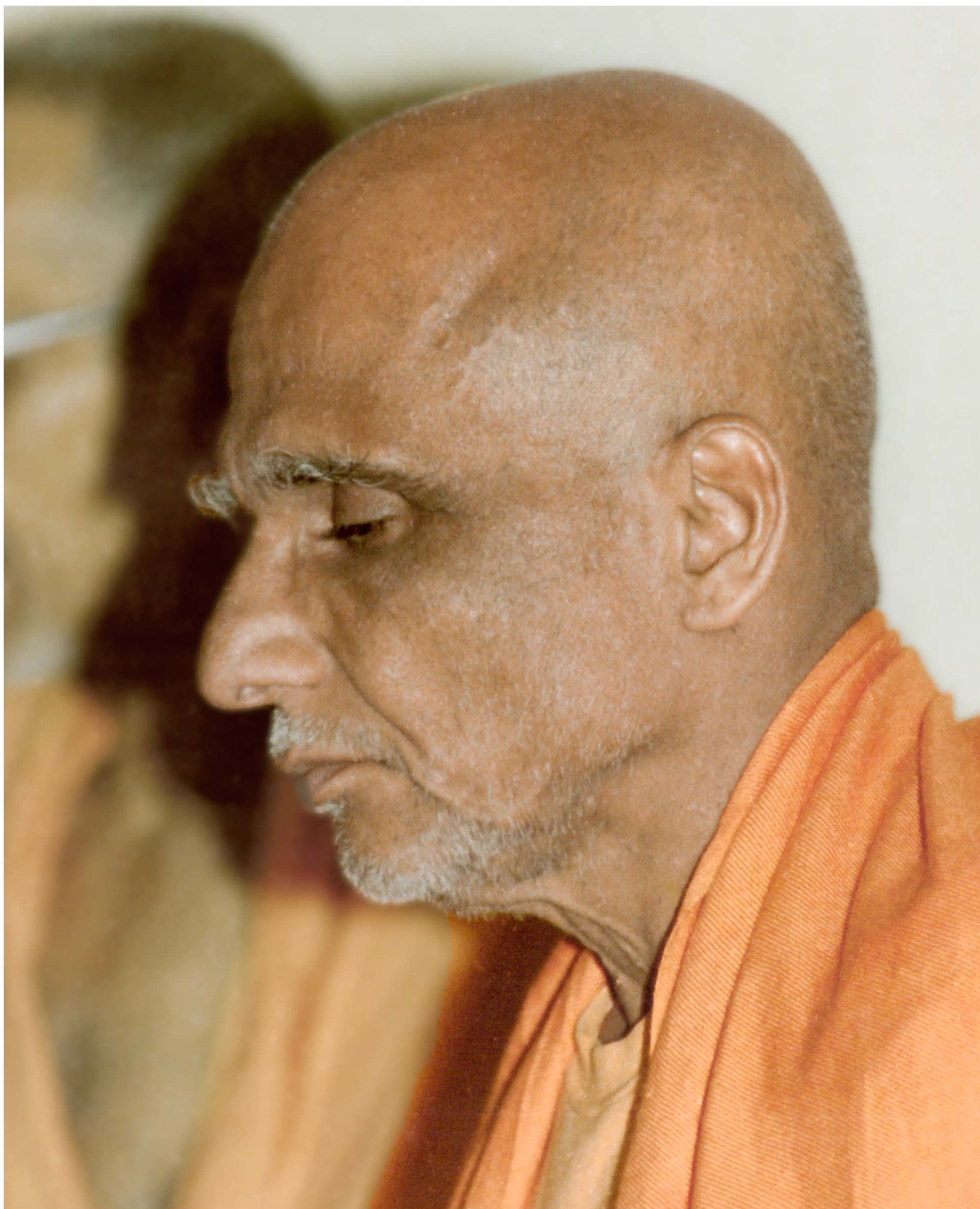




When God touches us, we cease to be human beings and we do not think as intellects or minds at that time. And it is impossible to describe in language what would be that state when we are magnetised by the glory of God. We melt away into nothing, we cease to be, as if we are possessed by a supernal beatitude.

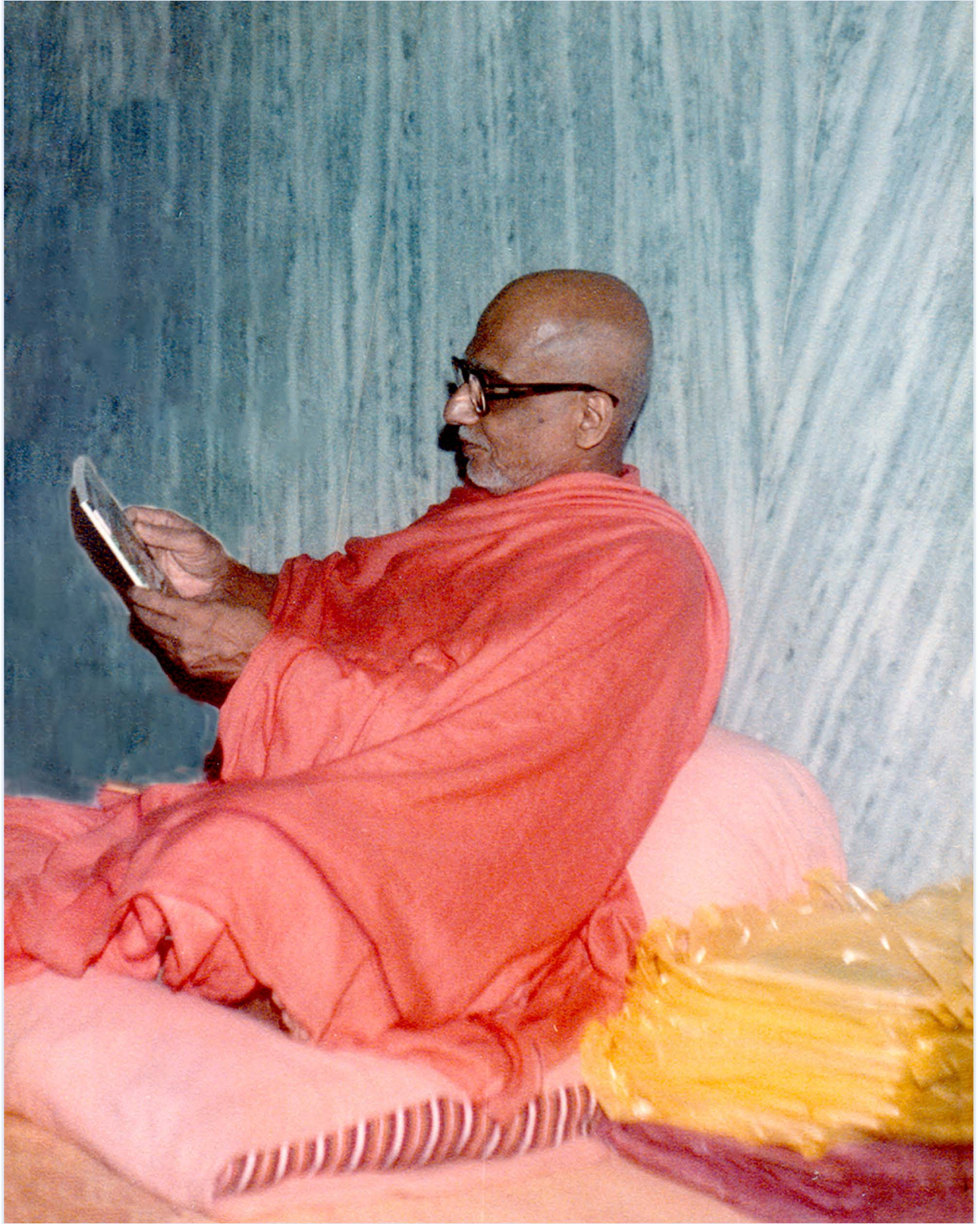


Spirituality is above ethics and morals. It is not limited to the dos and don'ts of religion. The more we get united in spirit, the lesser is the need for these dos and don'ts. We become our own law, and nobody else need inject law into our veins.



I do not anymore see many philosophies and many religions; they just don't exist for me.





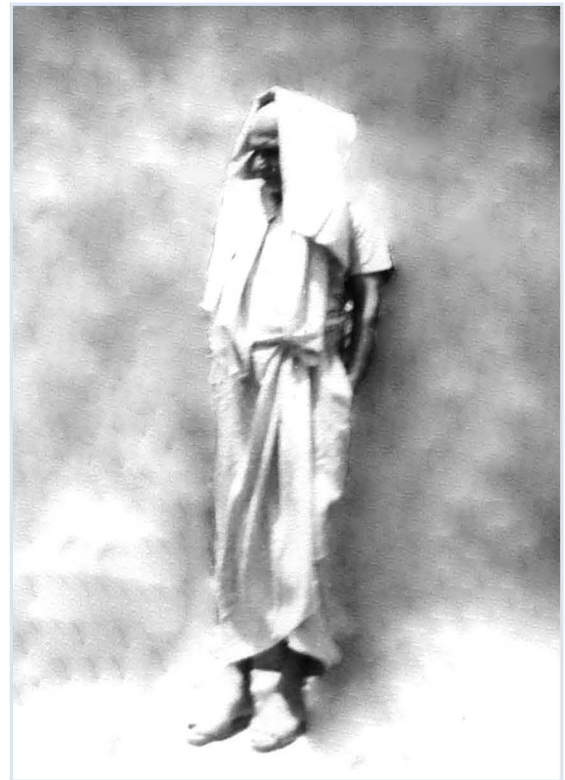


It is possible that if you finally want a thing, it will come. It is a psychological secret that if you strictly believe that what you want has come, it should come and it has to come, because your resolution touches the object that you need and it gravitates towards you immediately.

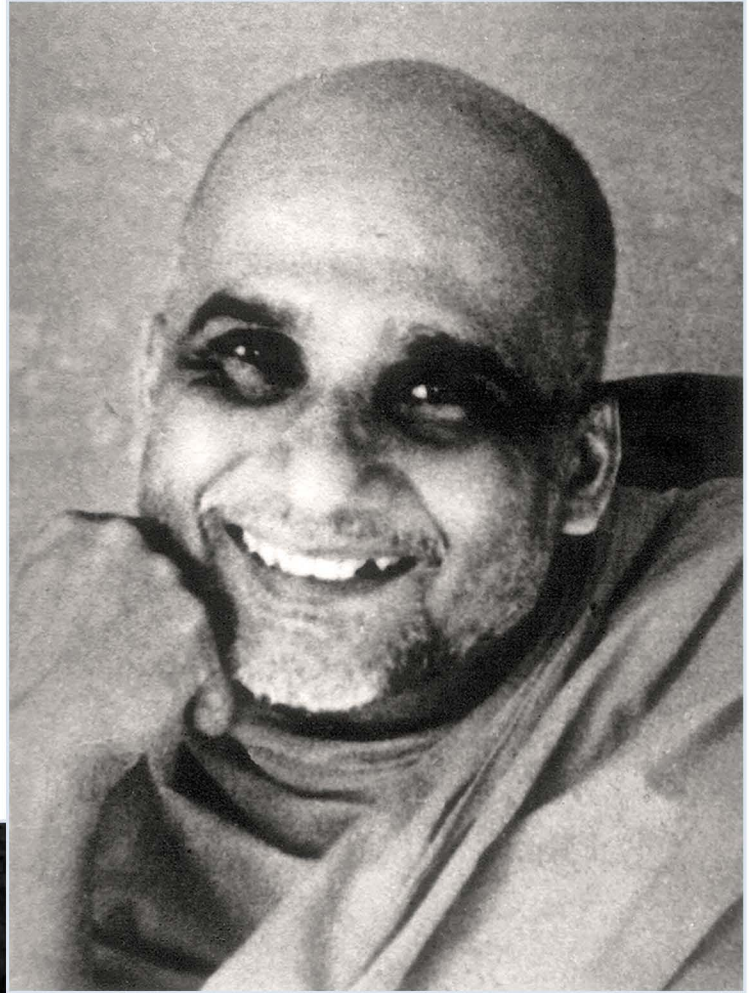


The world is rooted in the belief in its existence. The form of the world changes when the consciousness reaches the different relative planes of the various degrees of reality. When consciousness expands into the truth of Pure Being, the world discloses its eternal nature of Pure Consciousness alone.

Whether man is different from God, a part of God, or one with God can be known from the relation of the dreaming individual to the waking individual. The relation is similar.

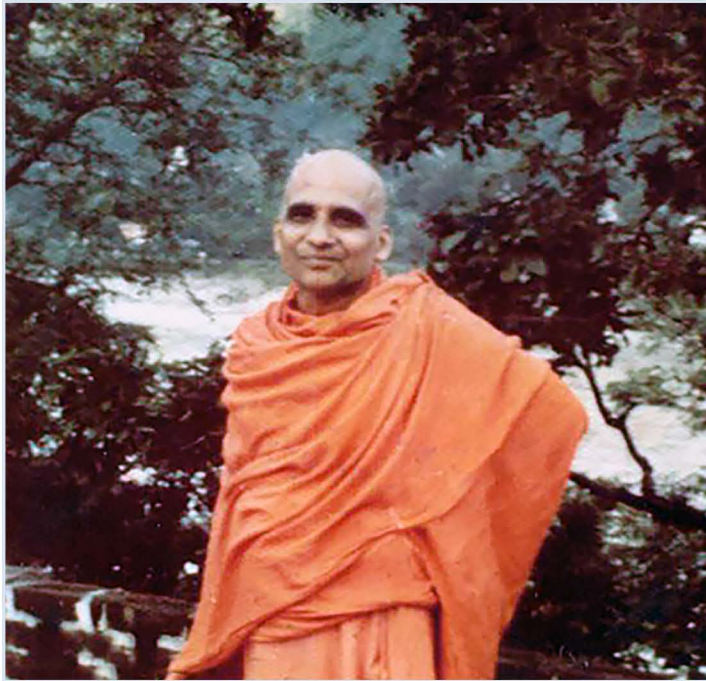


Knowledge itself is the highest end of life and not simply a means to an end. Knowledge is identical with the highest perfection. The sages who have this knowledge are satisfied with It alone and not with some external means of satisfaction which will simply fatten the body and the ego.

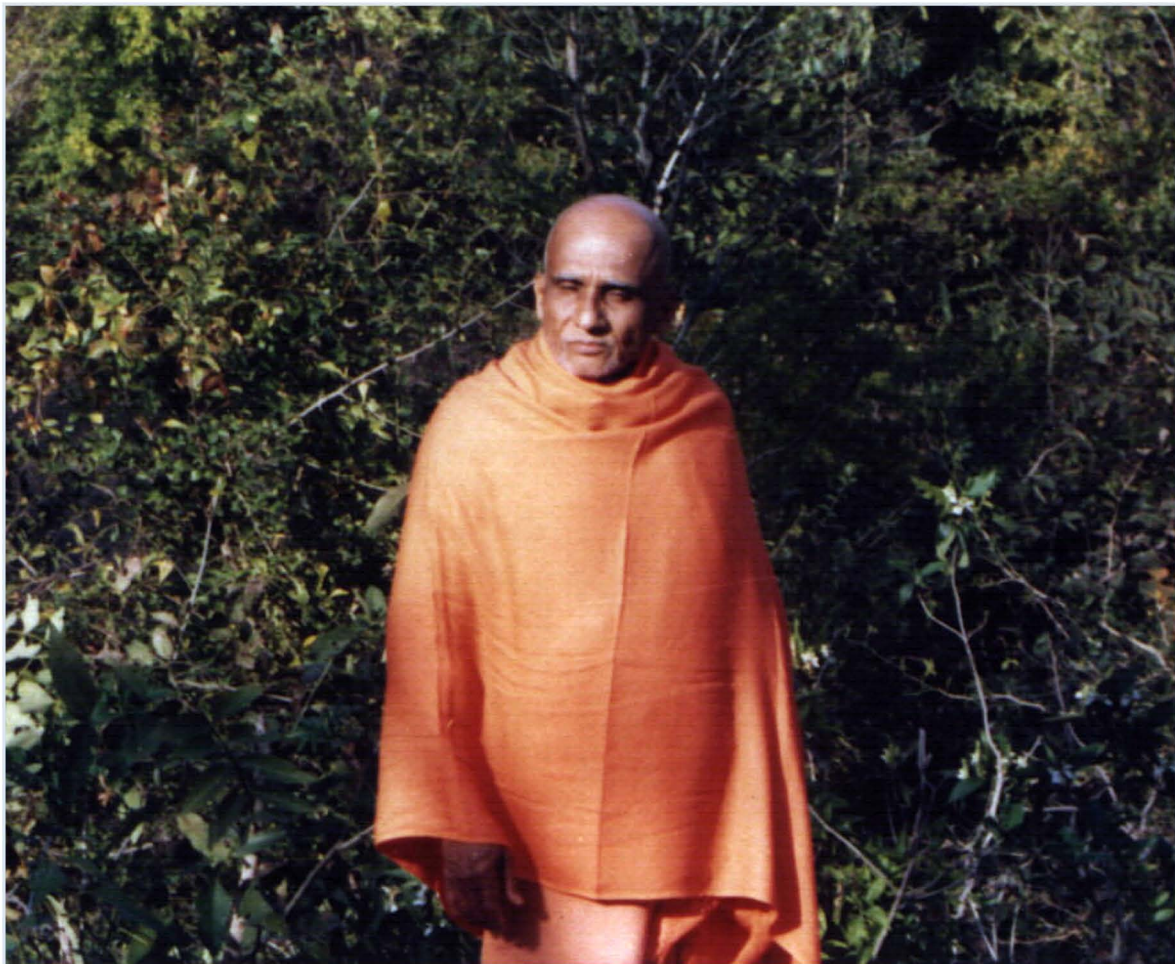


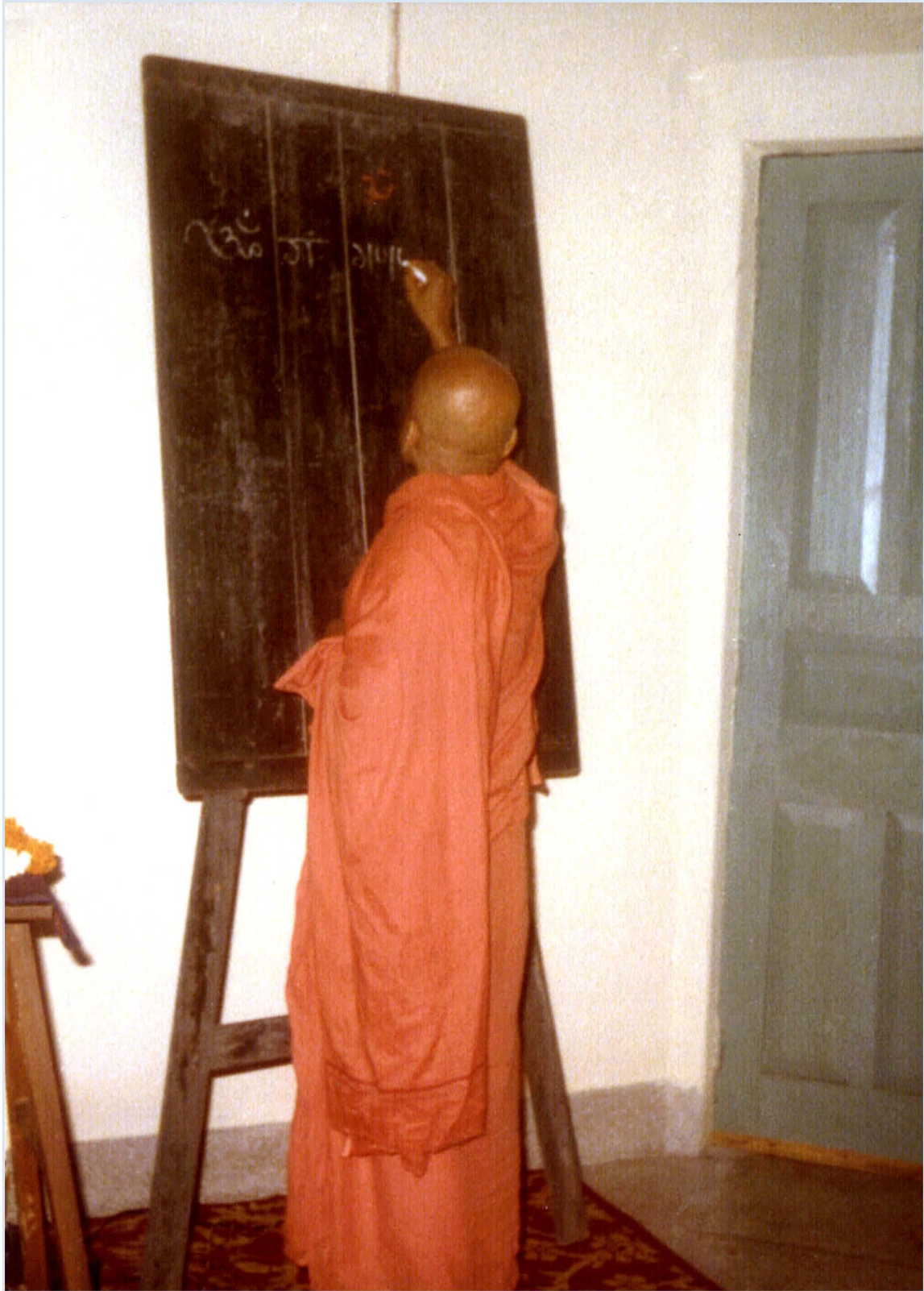
Every adversity should stimulate more and more strength in us, enough to be able to overcome onslaughts of such types again. Every fall should propel us to a higher aspiration, a longing which should never be dampened, threatened or vanquished at any time.





Space is the relation of the coexistence of ideas and time is the relation of the succession of ideas. As coexistence and succession themselves are ideas, the world has no existence independent of the mind, working from the subjective side as the thought process of the individual and objectively as the Will of Brahman.

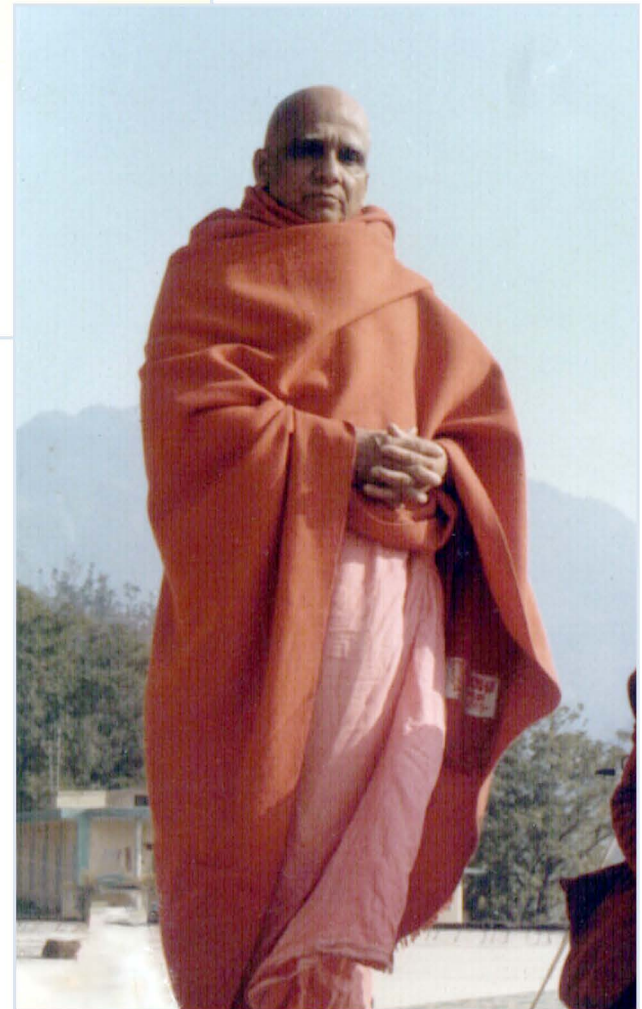
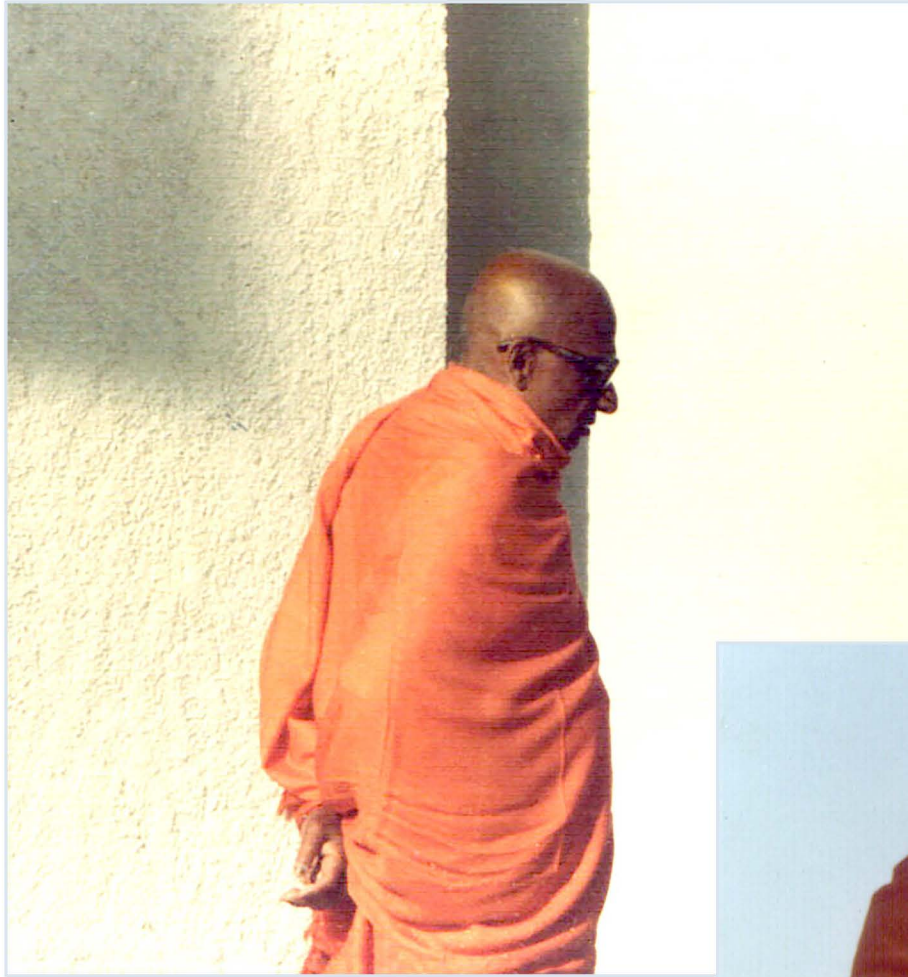




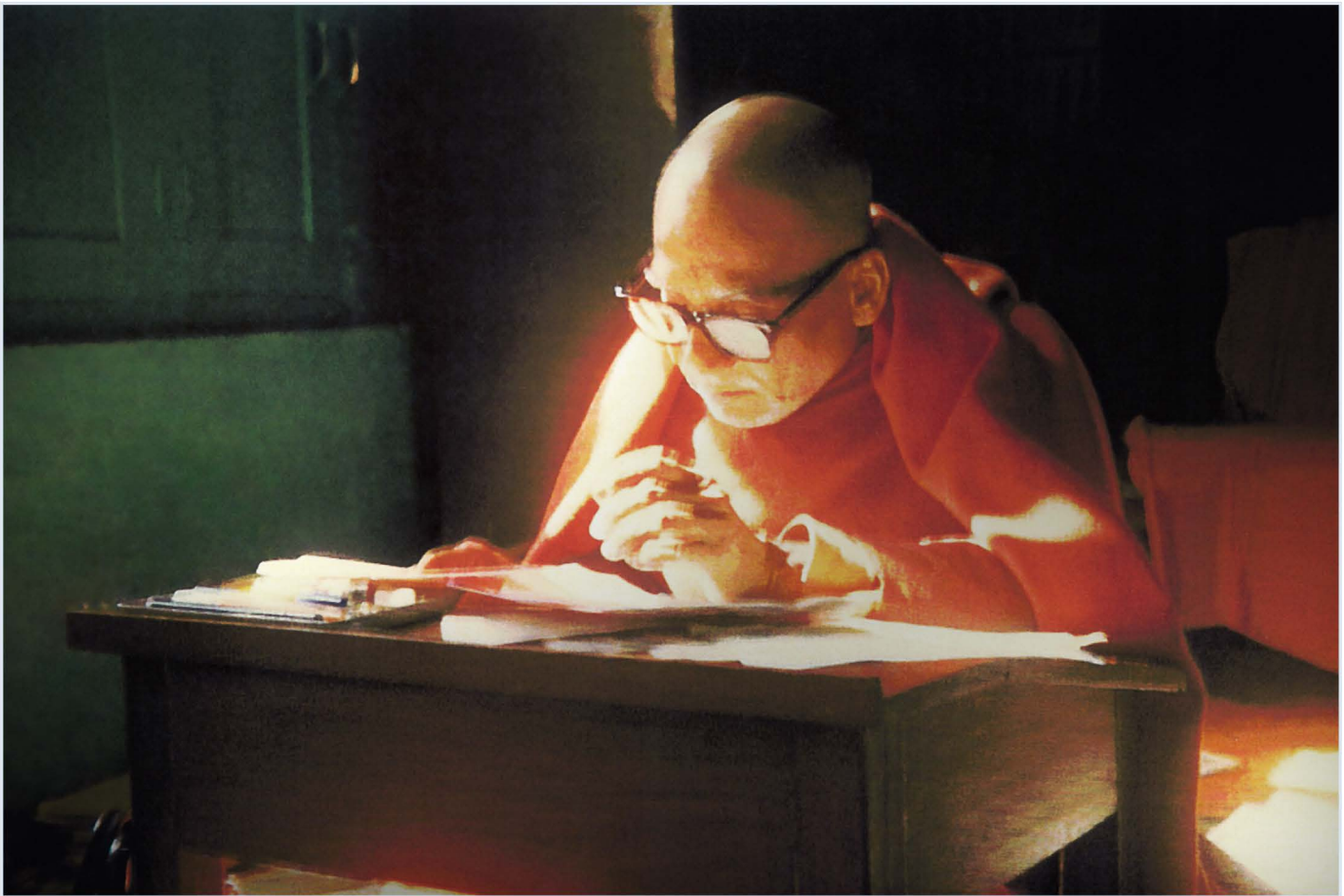
Truth is the capacity to visualise things as they are in themselves, and untruth is that which obstructs this vision.

Never be in a hurry in the practice of yoga. Take only one step if it becomes necessary; do not try to make a hurried movement. If today you are capable of taking only one step, that is good enough. It is better to take only one step, but a firm step, rather than many steps which may have to be later retraced due to some errors that you have committed. Quality is important, not quantity. Many days of meditation do not mean much; it is the kind of meditation that you have been practising, and the quality, that is involved there.





There is no world even now and the question of seeing the world, or not seeing the world, does not actually arise. Whatever is there now, will be there even afterwards. Just because someone has changed his mind, the world is not going to be different. But his mind has undergone discipline to such an extent, and has changed and transformed in itself, that it will see the world in the way it has to be seen.



Nonconformists did build this art of life,
Not moral masons who the stones well count.



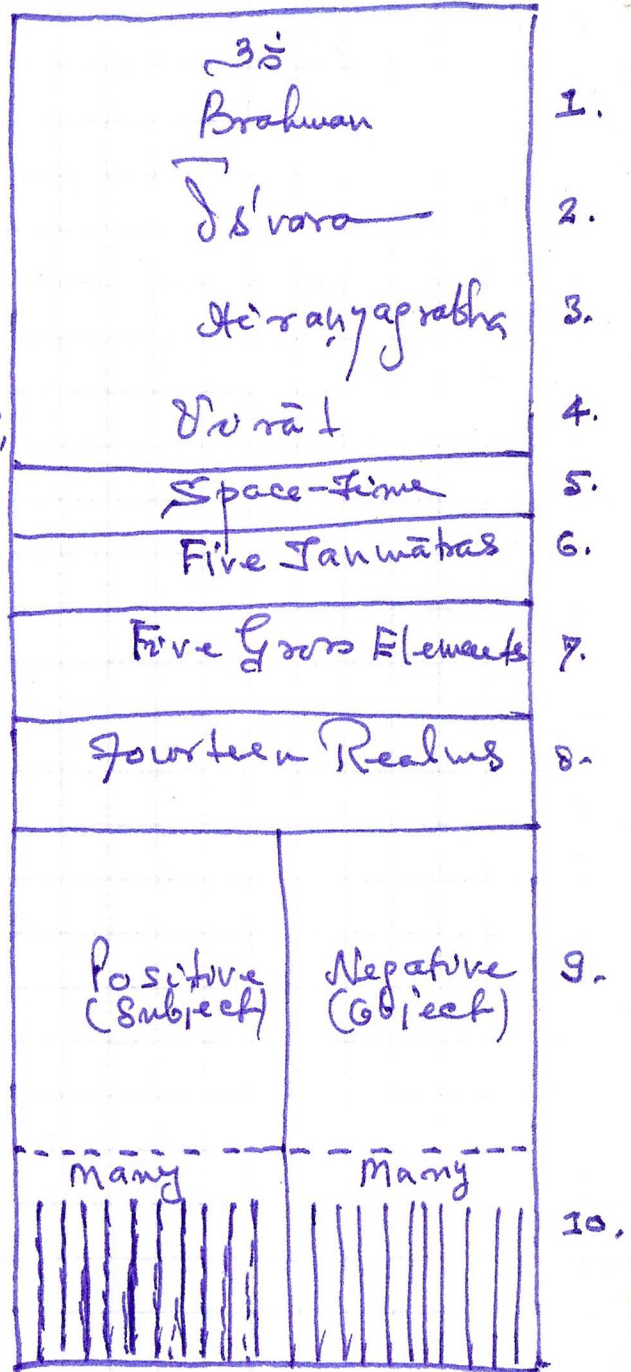
The contemplation of the Absolute is the highest form any religion can take. But this enterprise of the mind requires of it an understanding of the universal situation far beyond normal human comprehension. The popular minds of the masses need a religion they can appreciate and absorb into their daily life, and they demand a religious goal which they can intelligibly plant in the soil of their feelings.

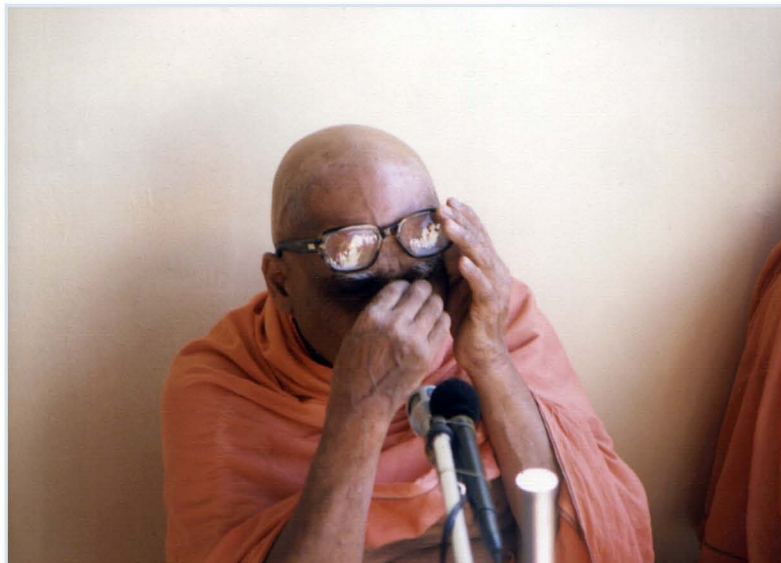
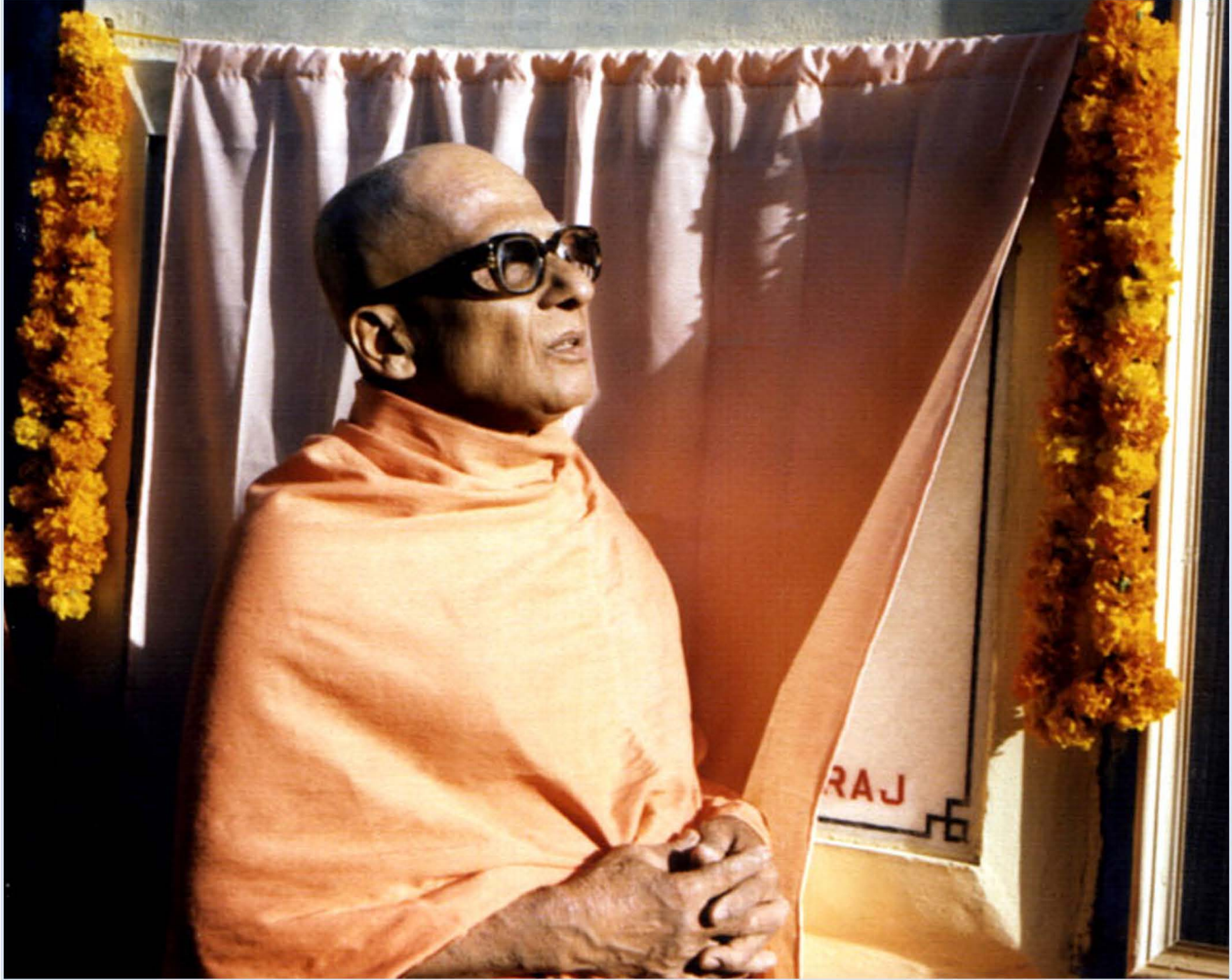


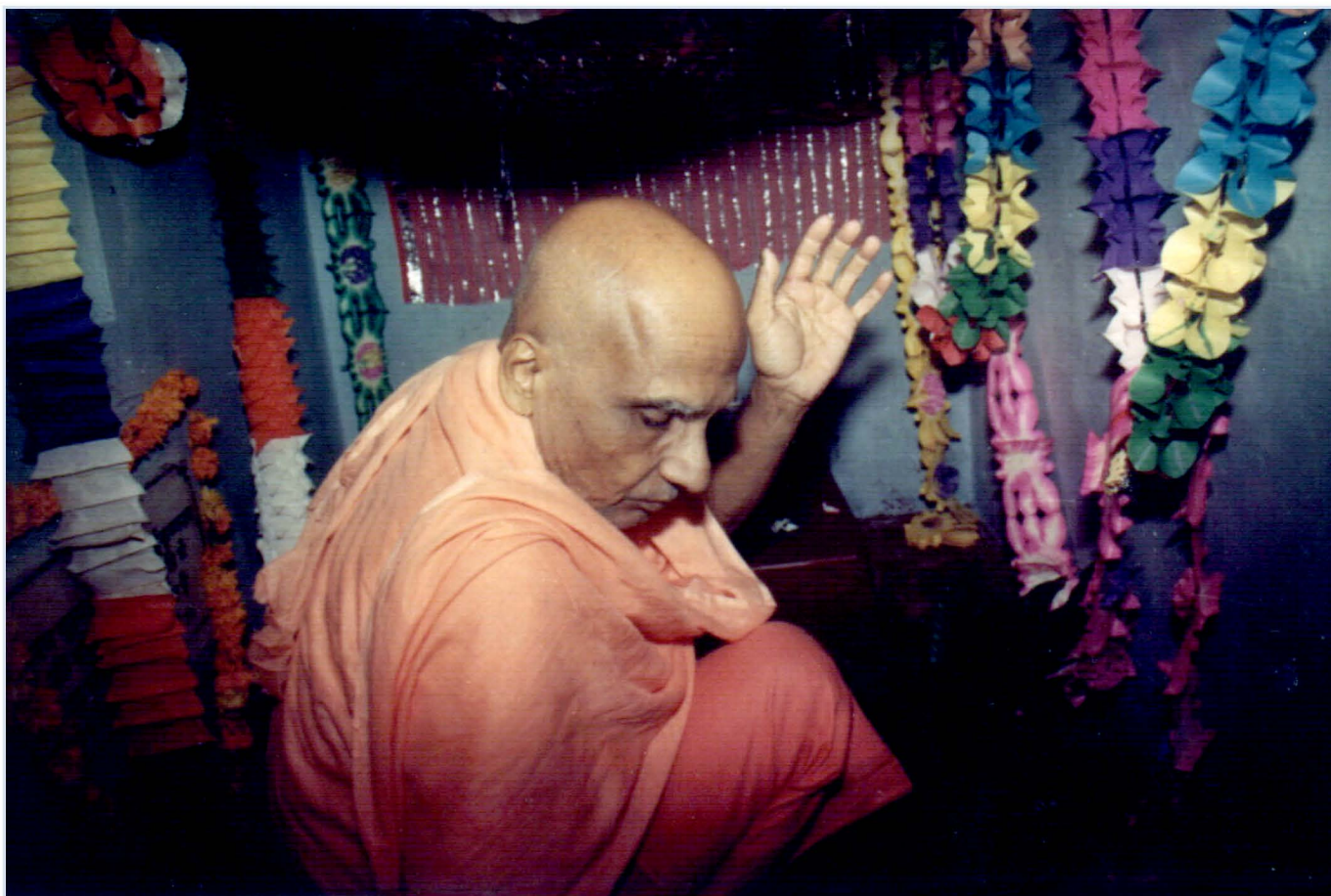
The nature of one's aspiration for the ultimate realisation through yoga is perhaps the most important conditioning factor in the practice.

30. Axiology, 31. Aesthetics, 32. Ethics, 33. Civics,
 Sociology, Economics, Politics, History,
 34. Culture, 35. Religion, 36. Philosophy, 37. Psychology, 38. Philosophy, 39. Philosophy, 40. Philosophy

- 29. Psychoanalysis
 - 28. Psychology
 - 27. Physiology
 - 26. Zoology
 - 25. Botany
 - 24. Chemistry
 - 23. Physics
 - 22. Geography
 - 21. Geology
 - 20. Cosmography
 - 19. Astronomy
 - 18. Extrovert Perception
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 - 14. Five sheaths
 - 13. { Waking
 Dream
 Sleep
 - 12. Reversal of perception
 - 11. Independent
- 78 Saitis



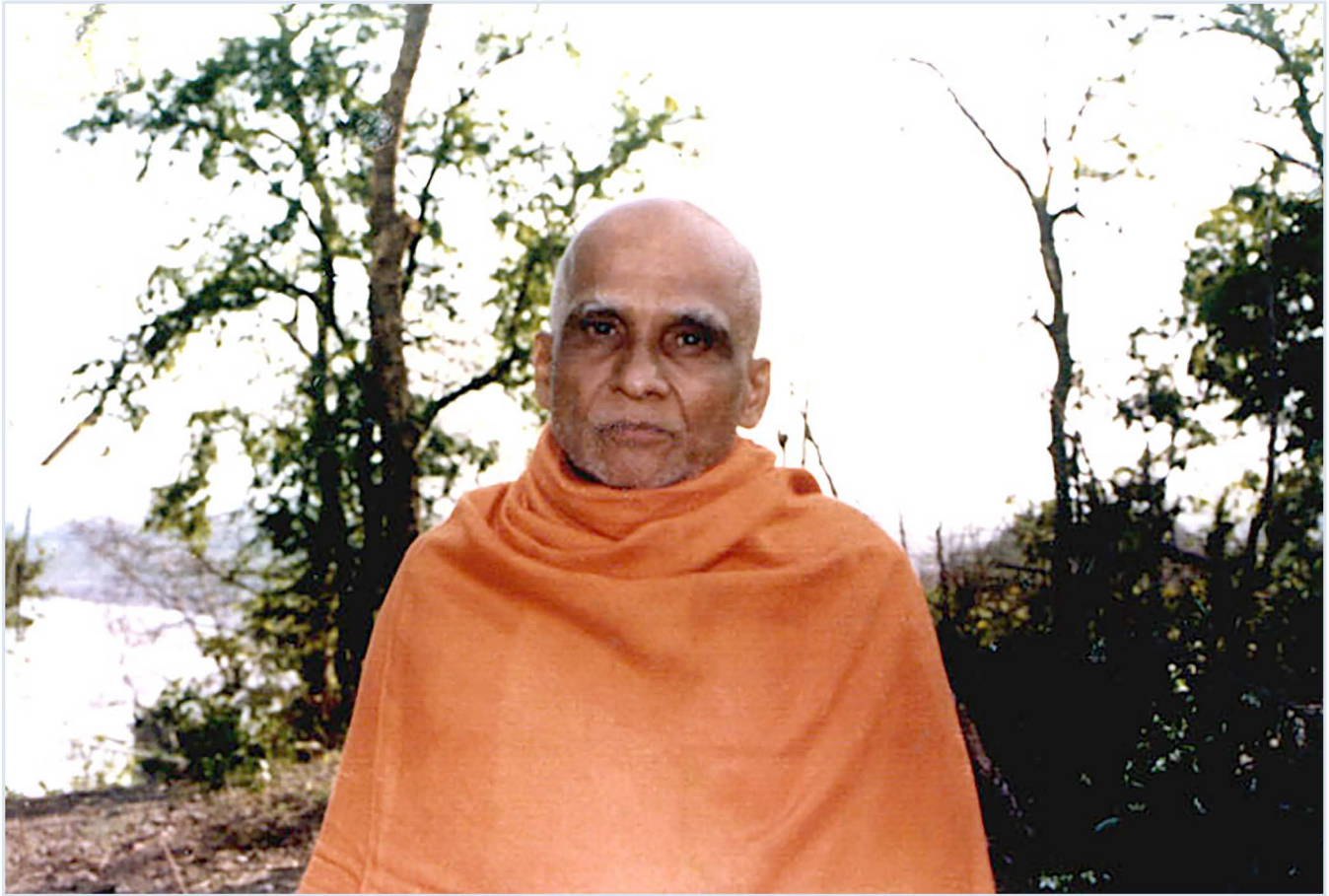




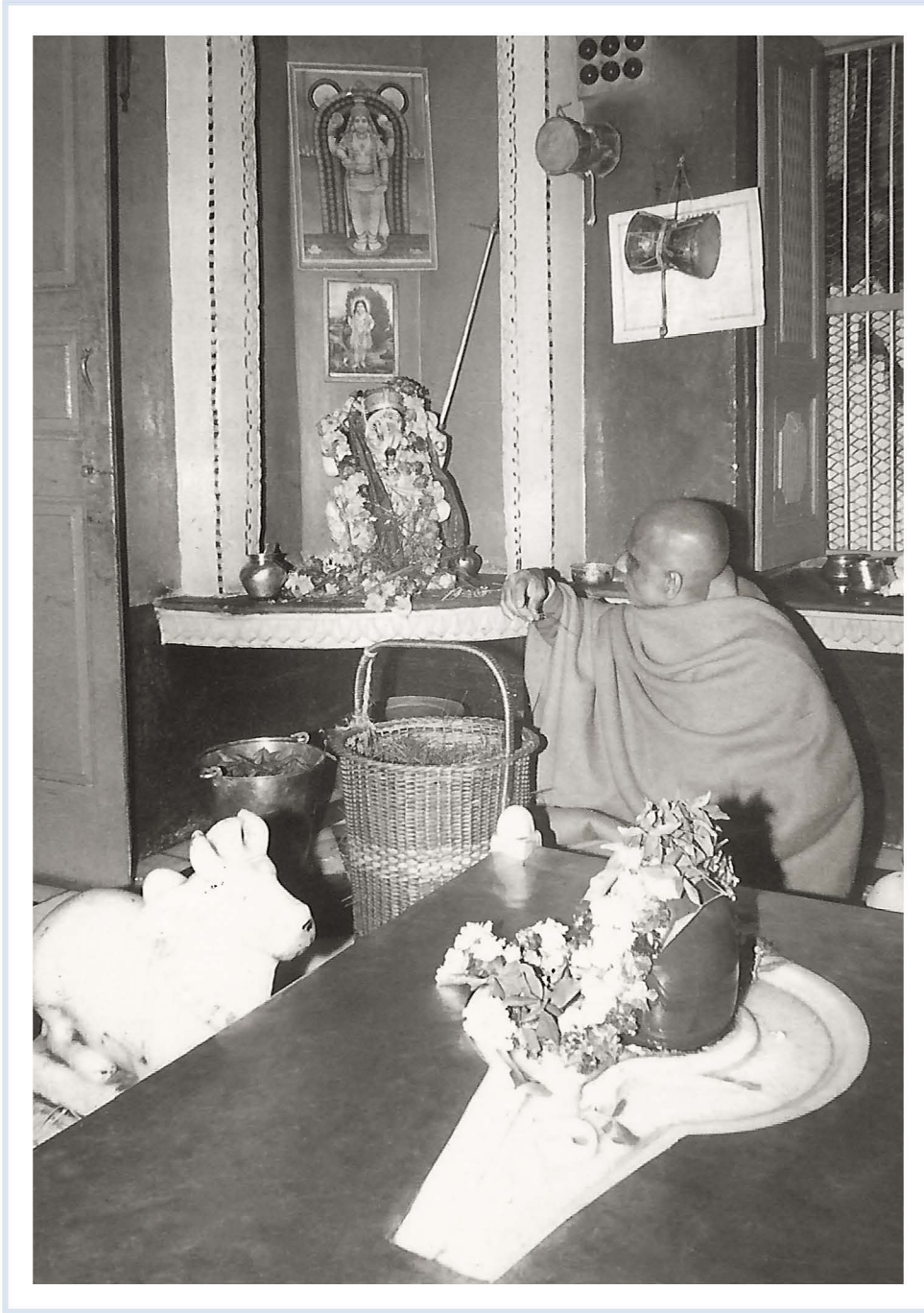
We are nationals of a psychic world, more properly than the way in which we belong to the physical world of social beings. Our psychic apparatus is a complicated structure, because it has connections with almost everything in the world.



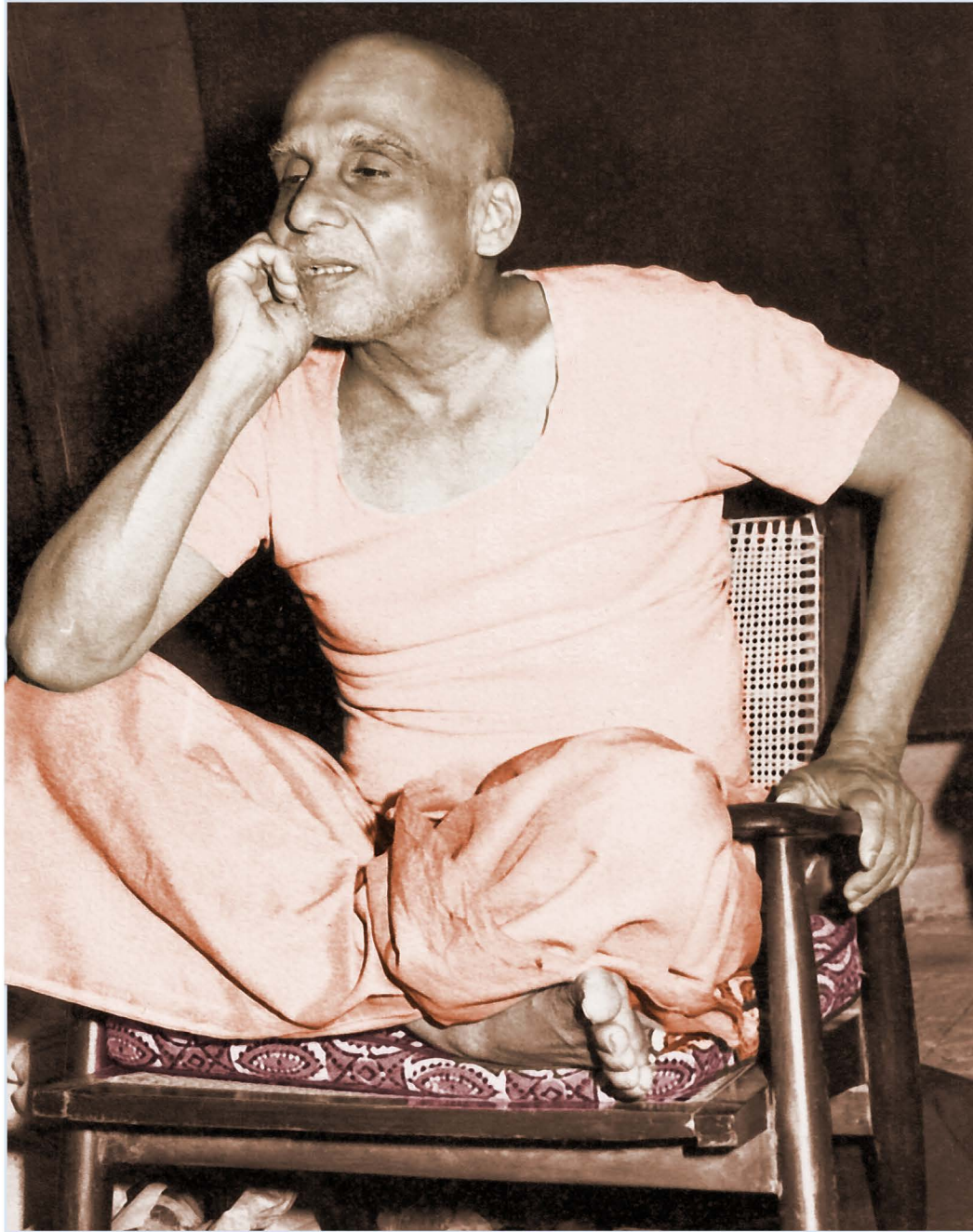
Doubts on the path of sadhana indicate that the spirit of sadhana has not been properly grasped. When there is enough conviction about the correctness of the method adopted, sadhana quickly bears fruit.



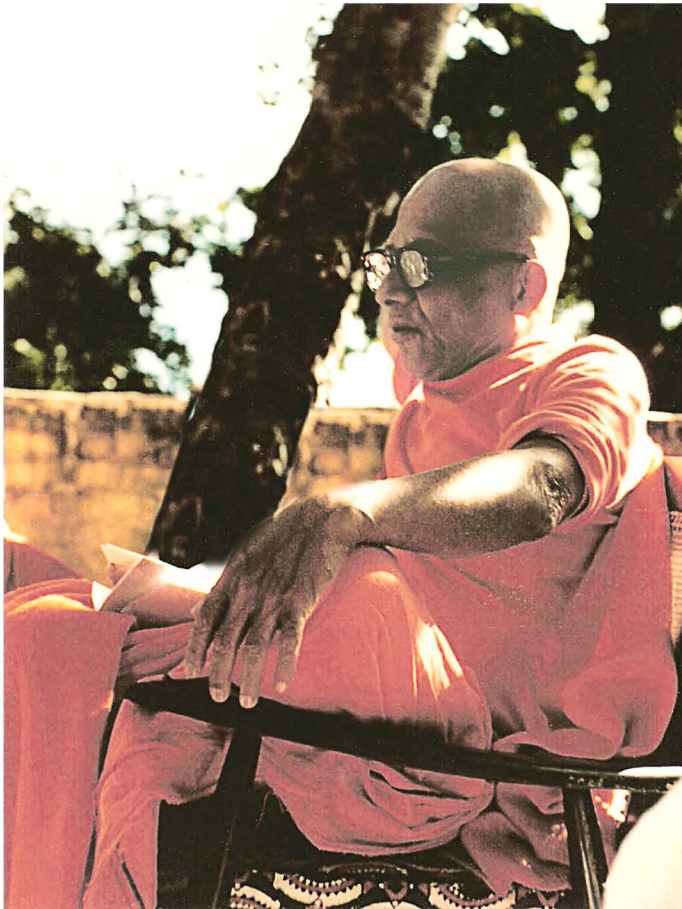




Every activity directs itself to a state where activity itself ceases and, in the end, all action finds itself in a state of abolition of all necessity for action.

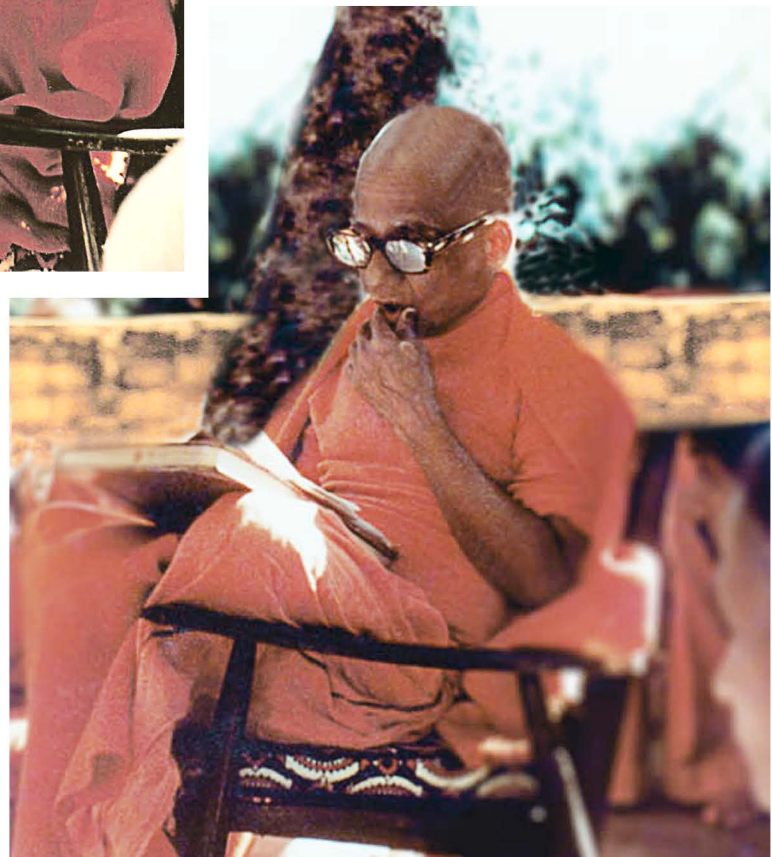


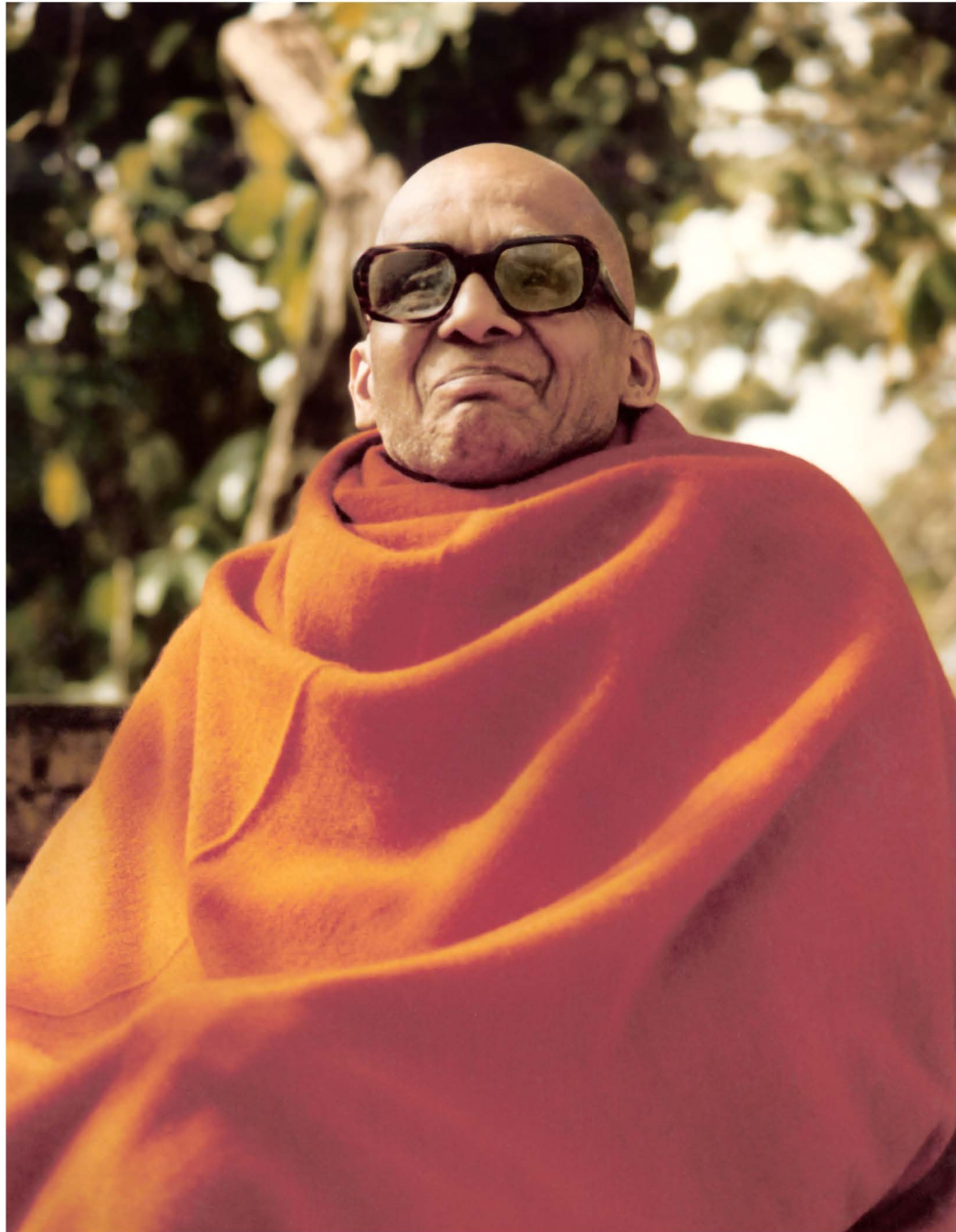
When one is in a mood of meditation, one is practising true religion, but by so doing one does not belong to any particular religious cult. We live religion when we are in a state of meditation, because religion is the relation between man and God, between the soul and the Absolute. The affirmation of it in life is religion's aim.



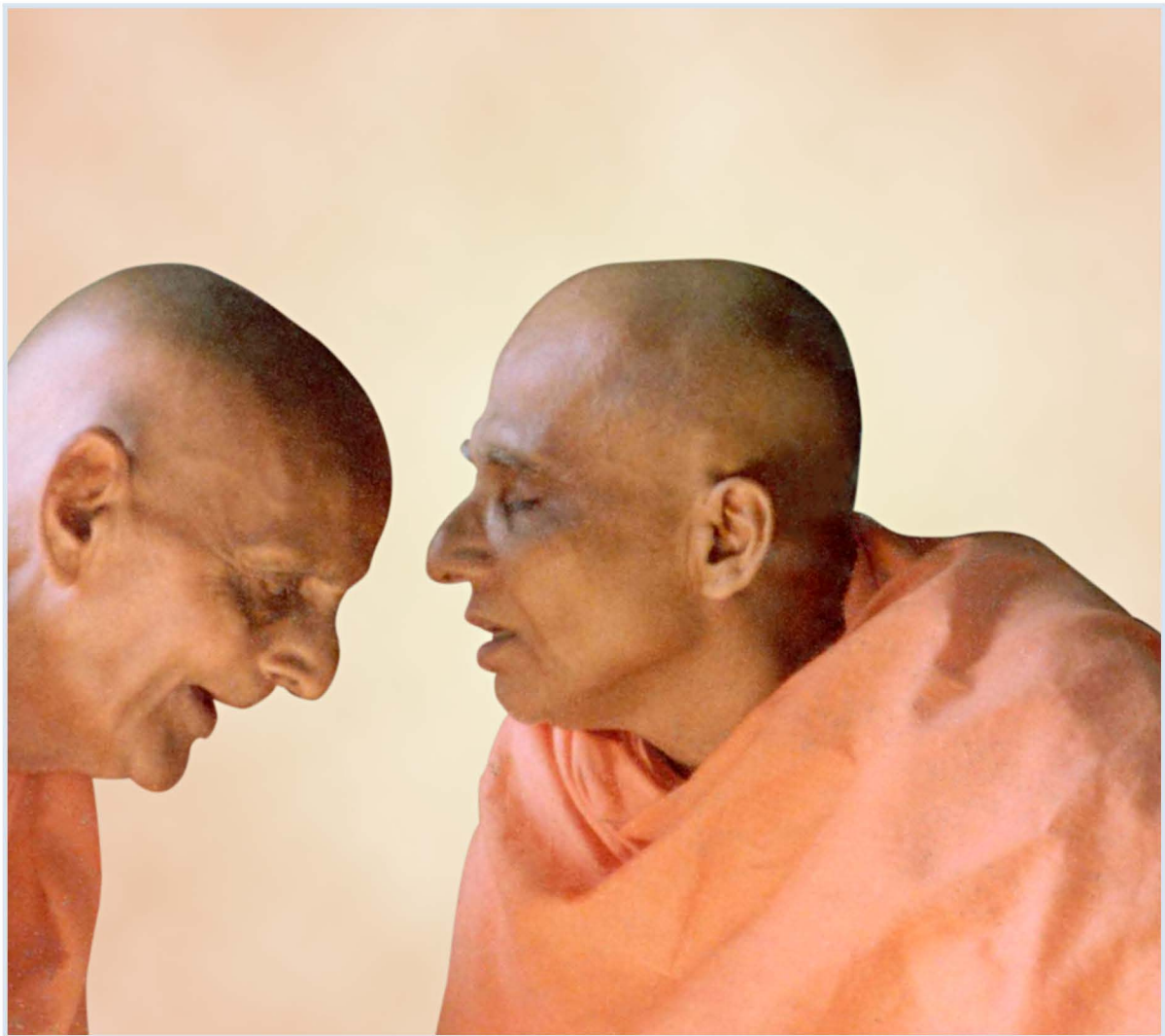
Often, what matters most is not the words that are said but the way in which they are said. People either bore or irritate others with what they regard as wisdom, when it is wrongly uttered or expressed at the wrong moment or told to the wrong person, though the intention behind it may be good. Judgment of circumstances is necessary to bring about the requisite result. Else effort may become a waste or even harmful.

We can judge ourselves as to the spiritual progress we make by the extent to which we are free from seeing defects in others. The wider we grow, the narrower becomes the eye which sees defects in the world.

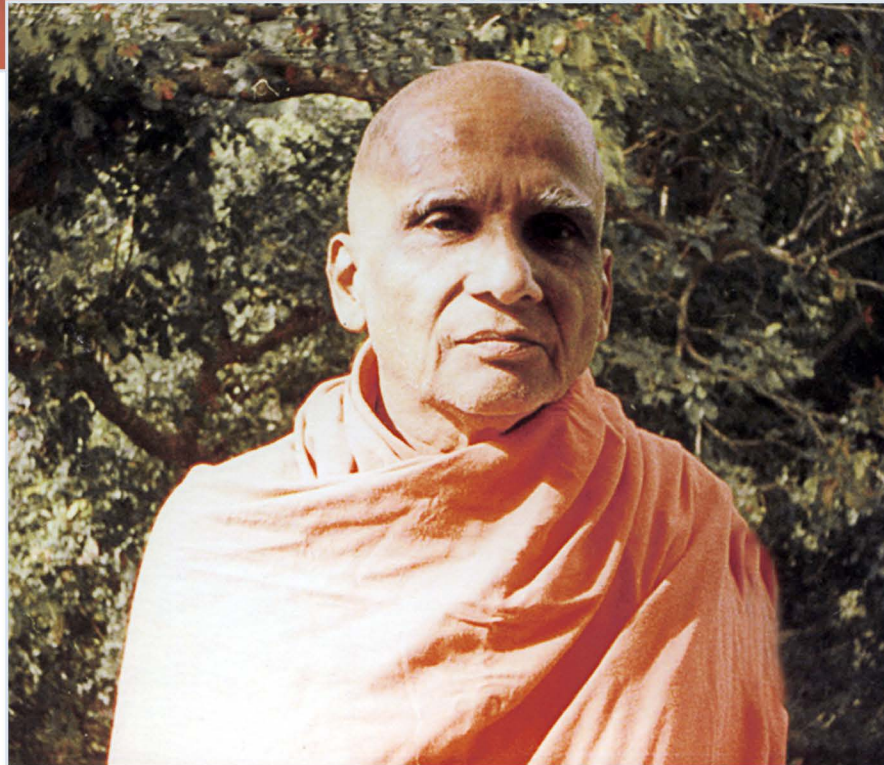




When true knowledge arises, we are happy. When true knowledge arises, we give fearlessness to all; and when true knowledge arises, we, too, are fearless, and no one can frighten us. Knowledge is, therefore, happiness; knowledge is virtue; knowledge is power.



Even thousands of fathers and mothers cannot equal God in compassion and concern, in love and affection, in goodness and kindness. The love that God has for man is a million-fold greater than the love that man can imagine in himself in respect of God. This mighty law of God operates in this manner because of His being present everywhere, at every time.

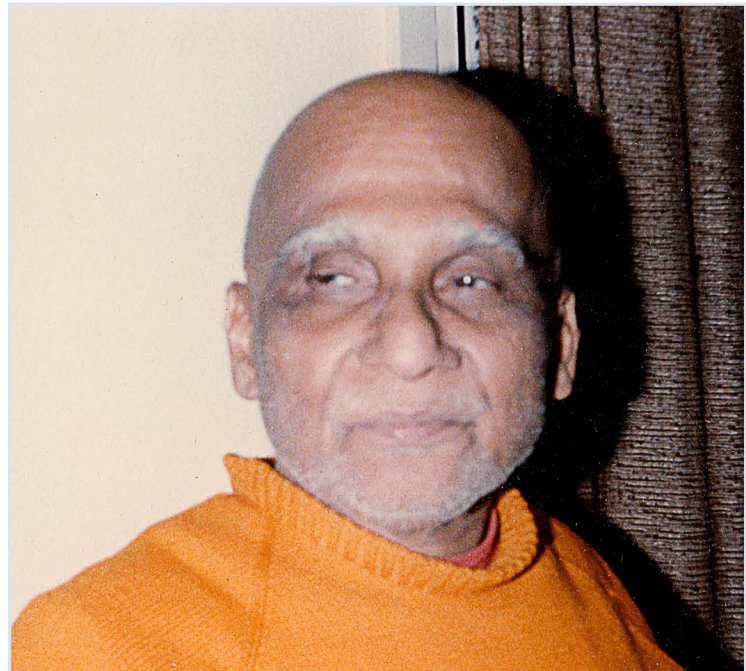


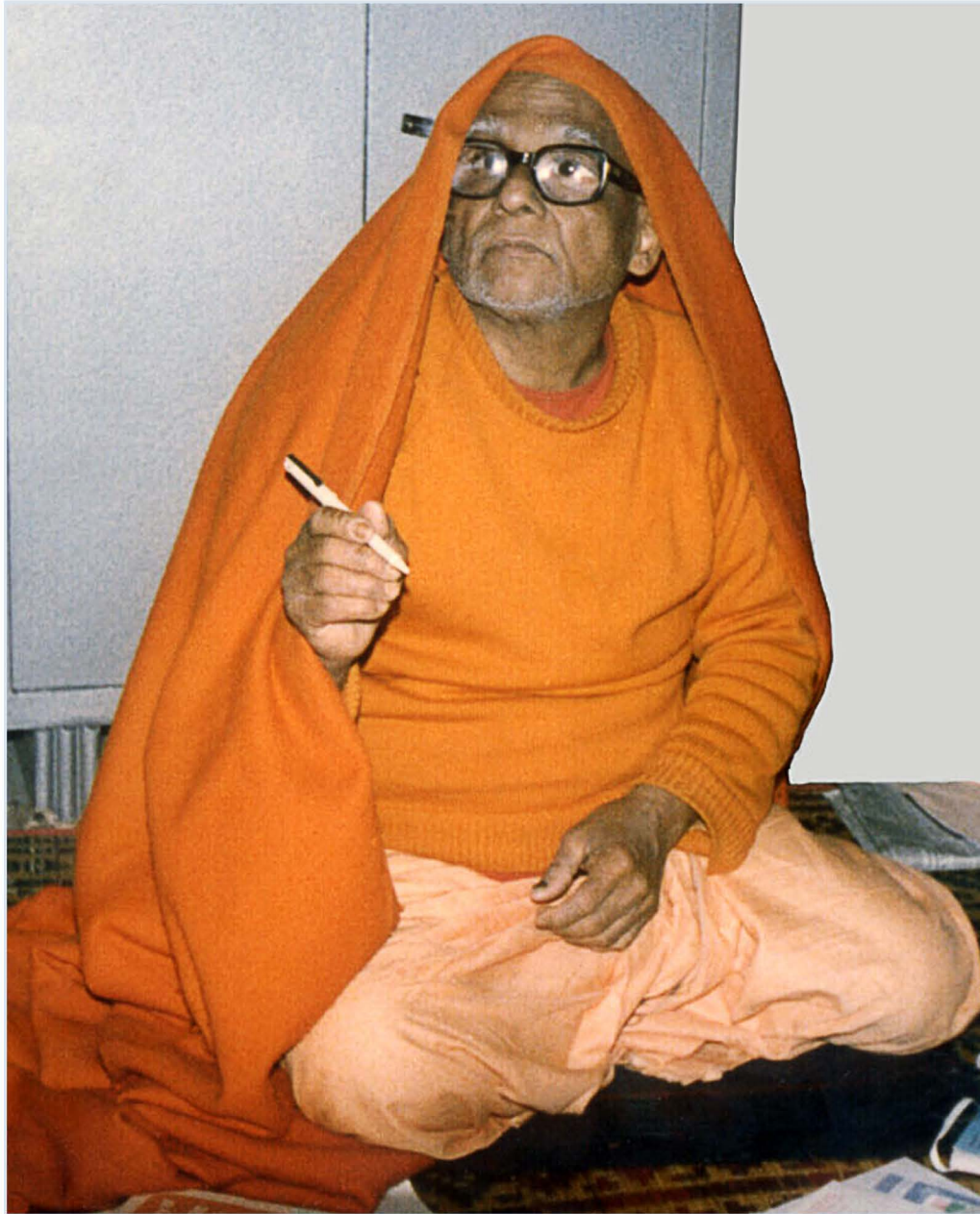
The sense of perfection slowly enters the mind, when it gradually learns to dovetail the various discrepant particulars of the world into a coherent whole. This stage comes when the existence and activity of the mind coalesce in an adjustment of oneself with God's Creation.



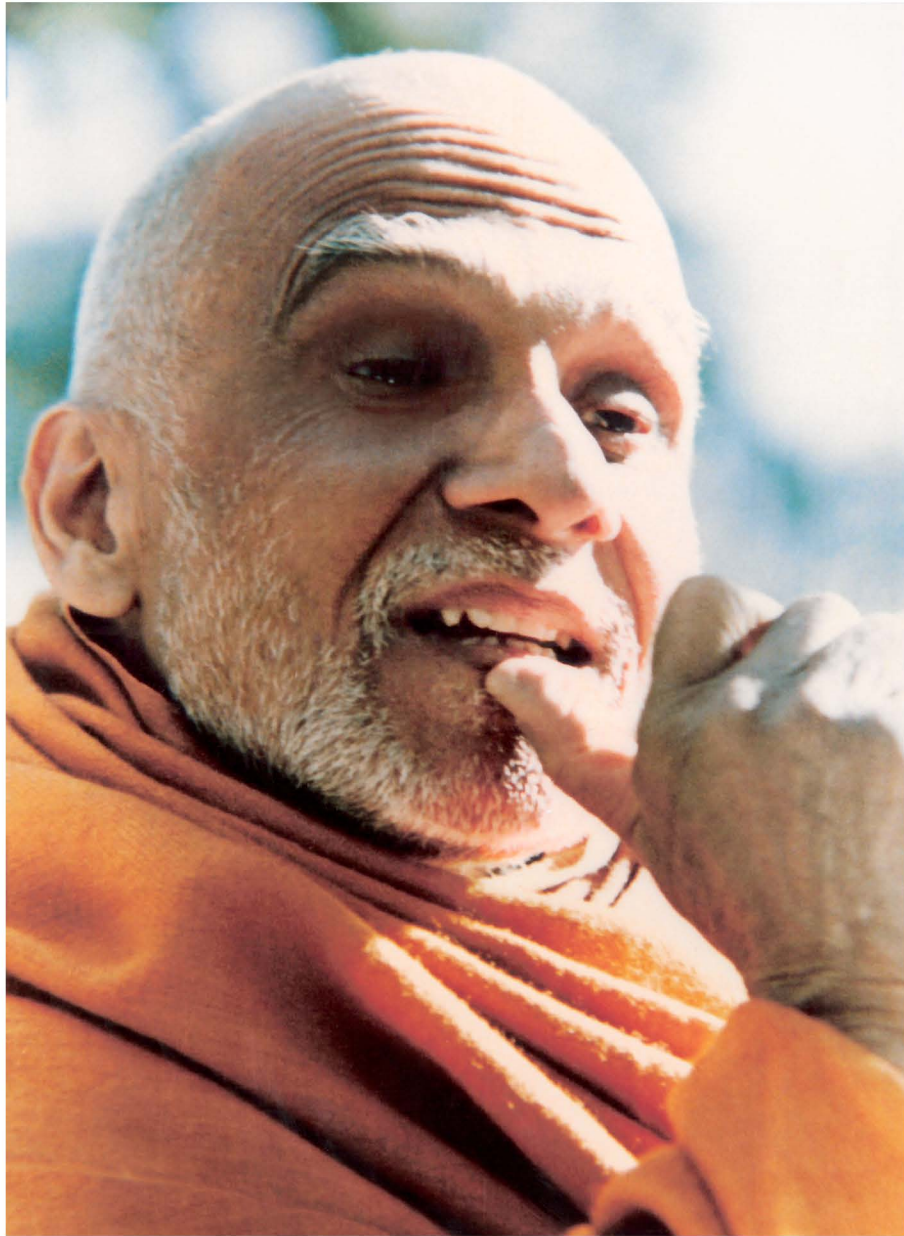
The meditation of life, then, is the gradual establishment of wholeness in the midst of particulars, in every level, in every stage, in every degree of evolution.

When man's meditation on God ends and God begins meditation on all Creation, the consummation is reached. It is here that all questions are answered and all problems solved.

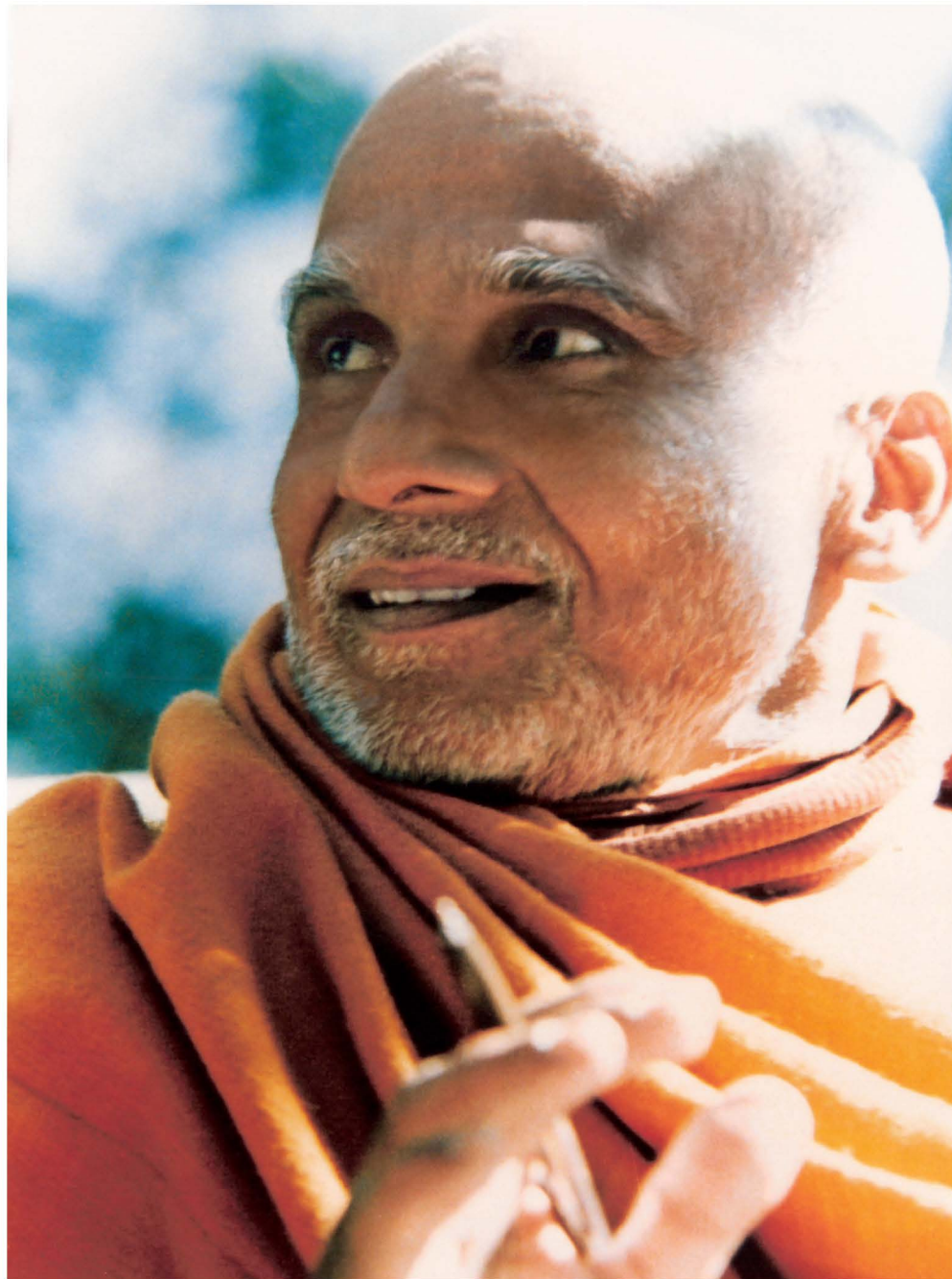




The heroic leap of the individual into the unknown is the expression of the want of a superior joy. The dissatisfaction with limitedness in life directs the soul to catch the fullness of perfection in the truth of its Integrality, with which the individualised condition is not endowed. Hence, universal movement and individual effort, though differing in their altruism of nature, can be understood as a reflection of the tendency to Self-perfection of Being.



Being is truth in the transcendent sense without reference to anything else. It does not pay heed to the difficulty of man that he cannot transcend the limitations of relativistic consciousness and so naturally takes the value and meaning of the relative order to be the truth. The highest value of truth is equated with pure being, for non-being can have no value.



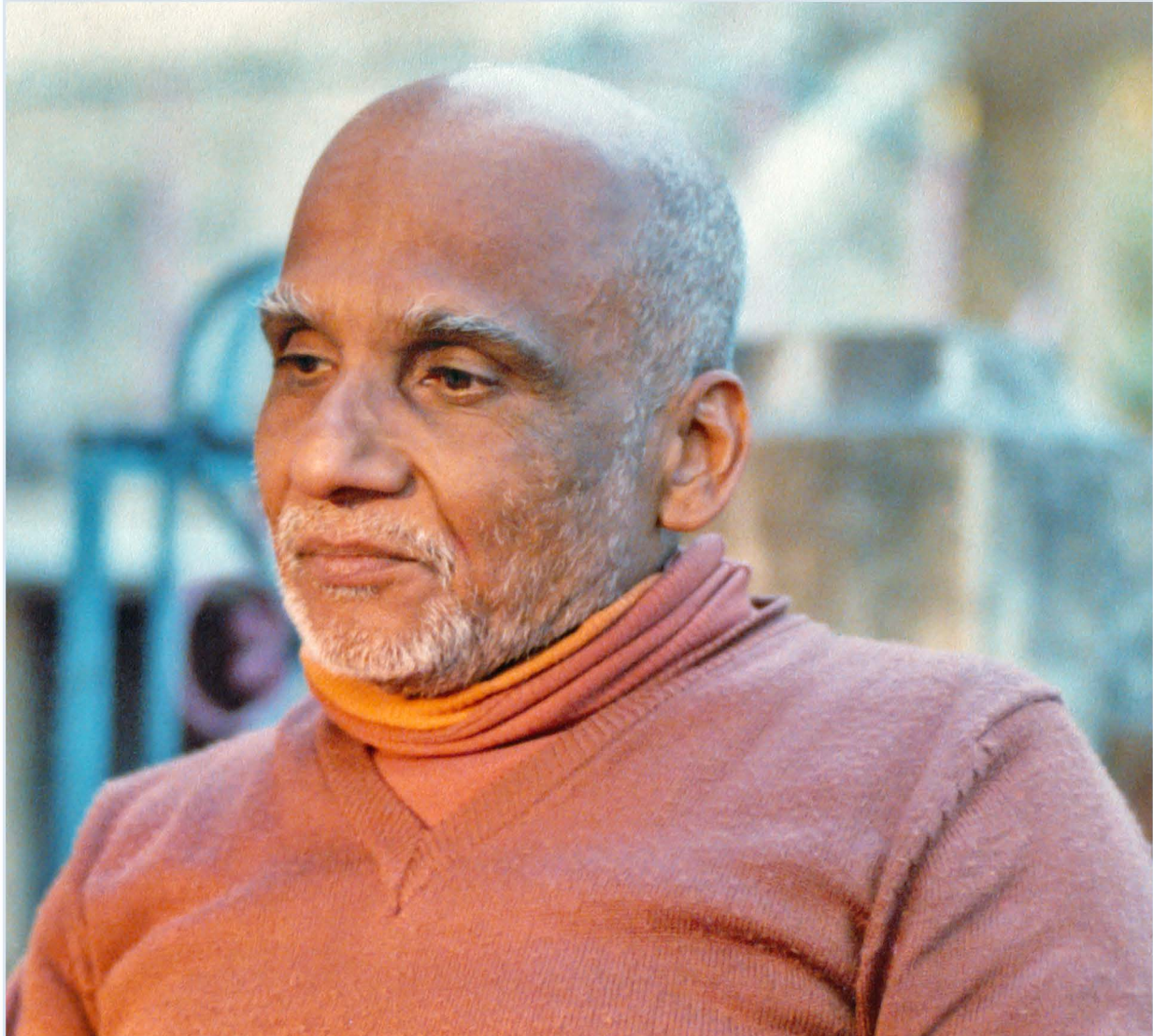
Existence must be the same as consciousness in order that existence may be known. If it is not known, it itself is not. Existence is really the existence of consciousness. The cognitive organ modifying the basic consciousness follows existence.



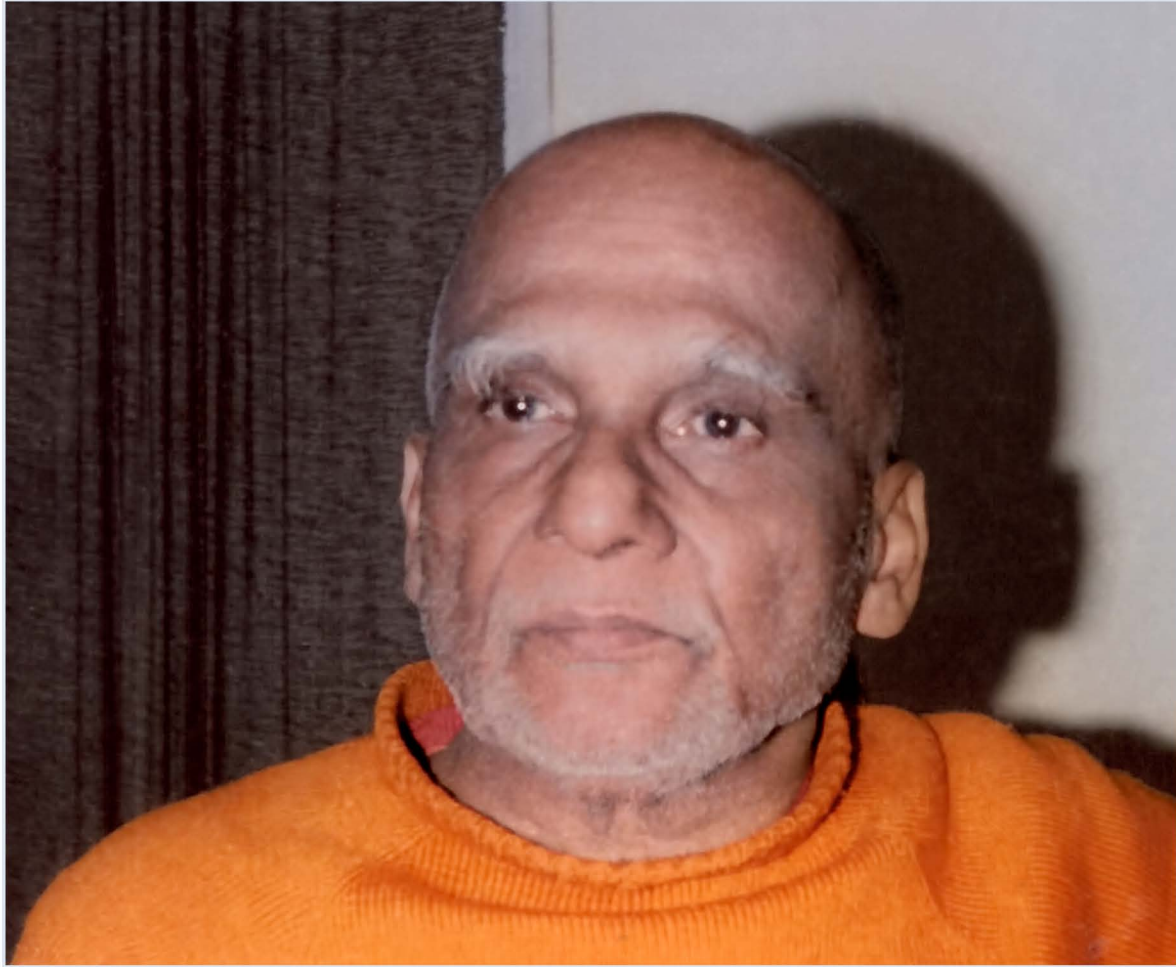
O Guru! Without Thy infinite compassion, no Self-realisation is possible. Thy grace comes in the form of self-effort and meditation and Thy grace alone removes my ignorance. Sadhana is possible only with Thy blessing. If thou turnest away from me, Truth will turn away from me. Thou hast illumined me, O Lord! Prostrations to Thy Lotus-Feet!

The more you are alone, the more are you near to your Spirit. This loneliness of your life promises you greater satisfaction than all the contacts that you can make in your social life. The Spirit does not come in contact with anything, and its joy cannot be enhanced by contacts; on the other hand, all contacts are a restriction on its expression.

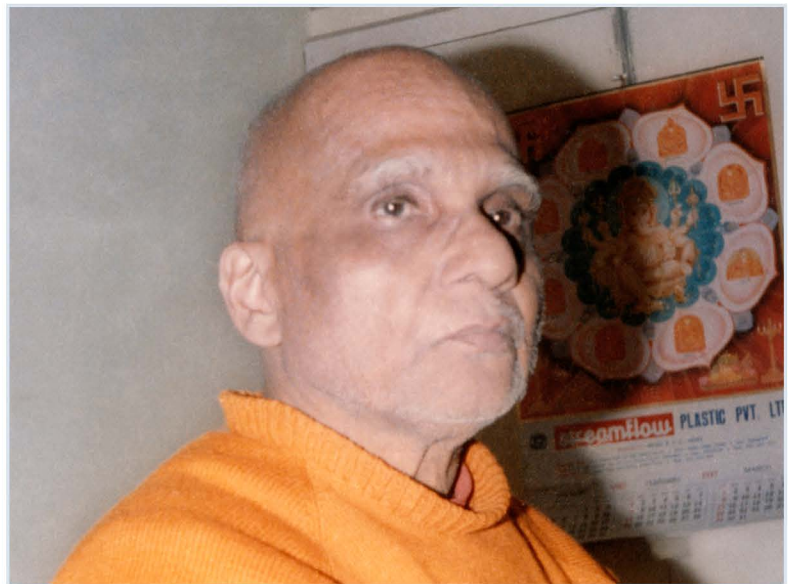


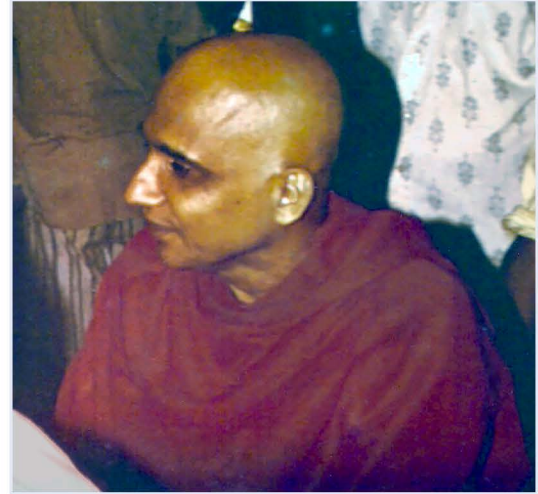


The universe is a vast field of psychological experience of multitudinous centres of individuality for working out their deserts by way of objective experience. The universe is another name for experience by a cosmic mind, of which the relative minds are refractive aspects and parts.

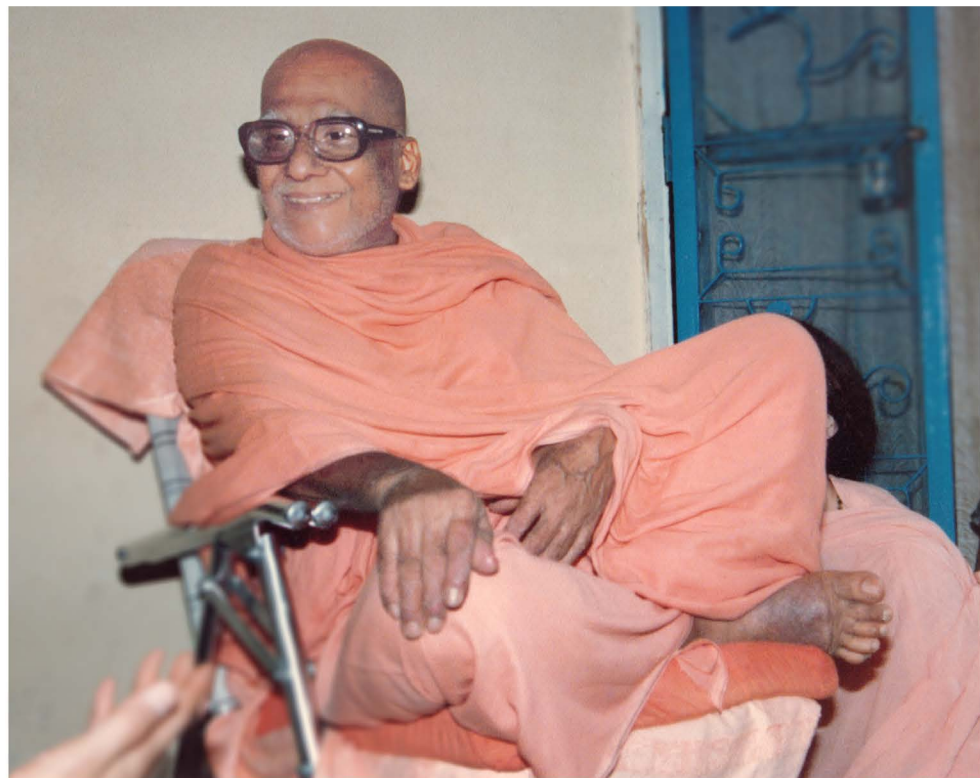


The Absolute is Brahman Great,
With no beginning or an end,
Know what it is in fullness now,
The Glory surpassing reason.





The depth and solidity of substance in the world is similar to the distance and substantiality of things seen in a mirror. This truth is not realised in life because the body of the observer is itself involved in this reflected appearance called the world.



A Guru is one to whom we can open our heart wholly, and there should be no kind of hesitation or reservation in his case. This is because the Guru is not just a person in the world; he is a superior individual who has risen over individuality to some extent, and therefore, he can accommodate any kind of psychological repercussions through which a student has to pass, because he himself has passed through all those stages, and they would not be repellent to him.



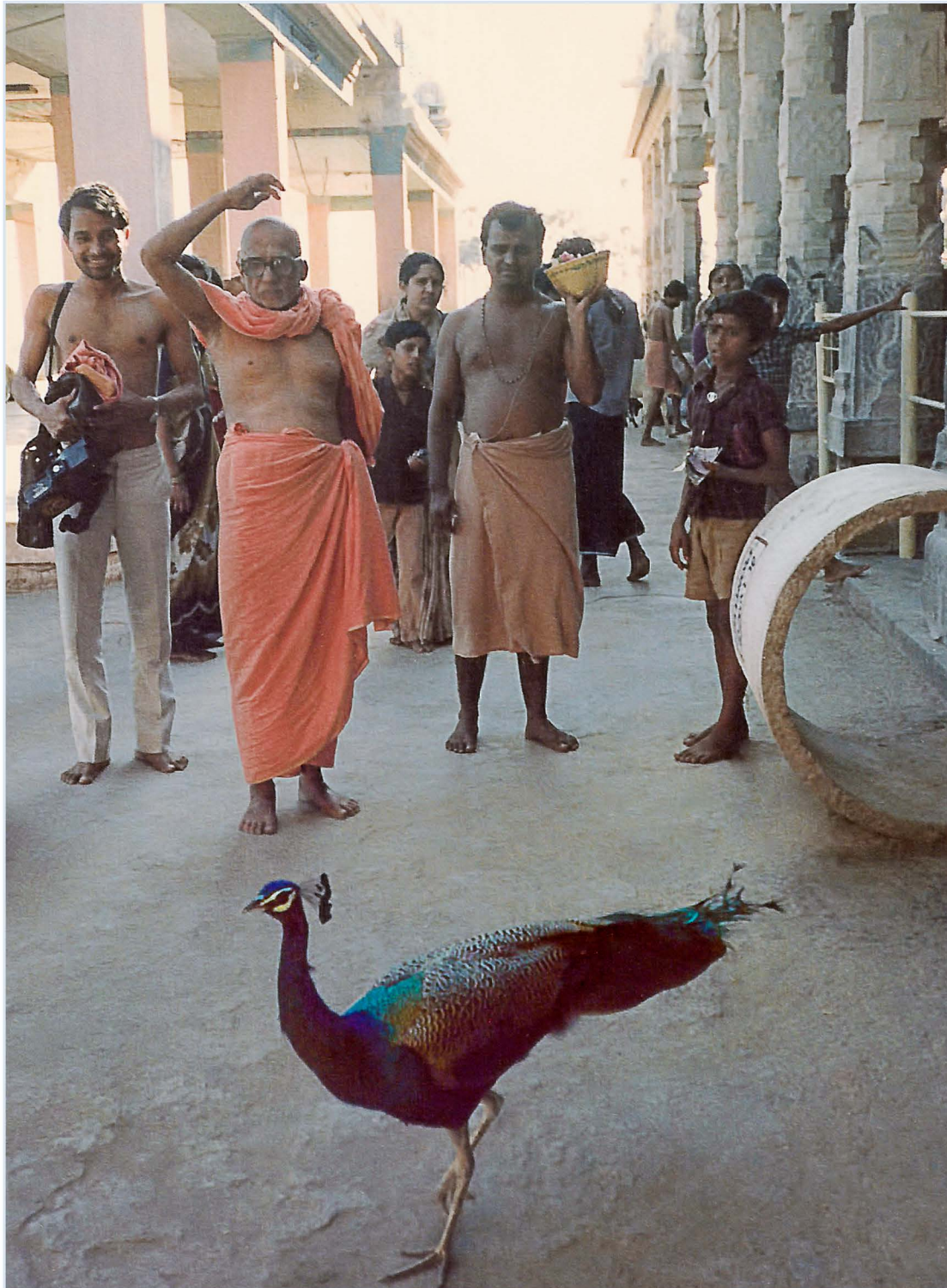
A tremendous velocity is assumed by the personality of the person established in knowledge, and so the one who is established in the highest knowledge may appear to be doing nothing at all.



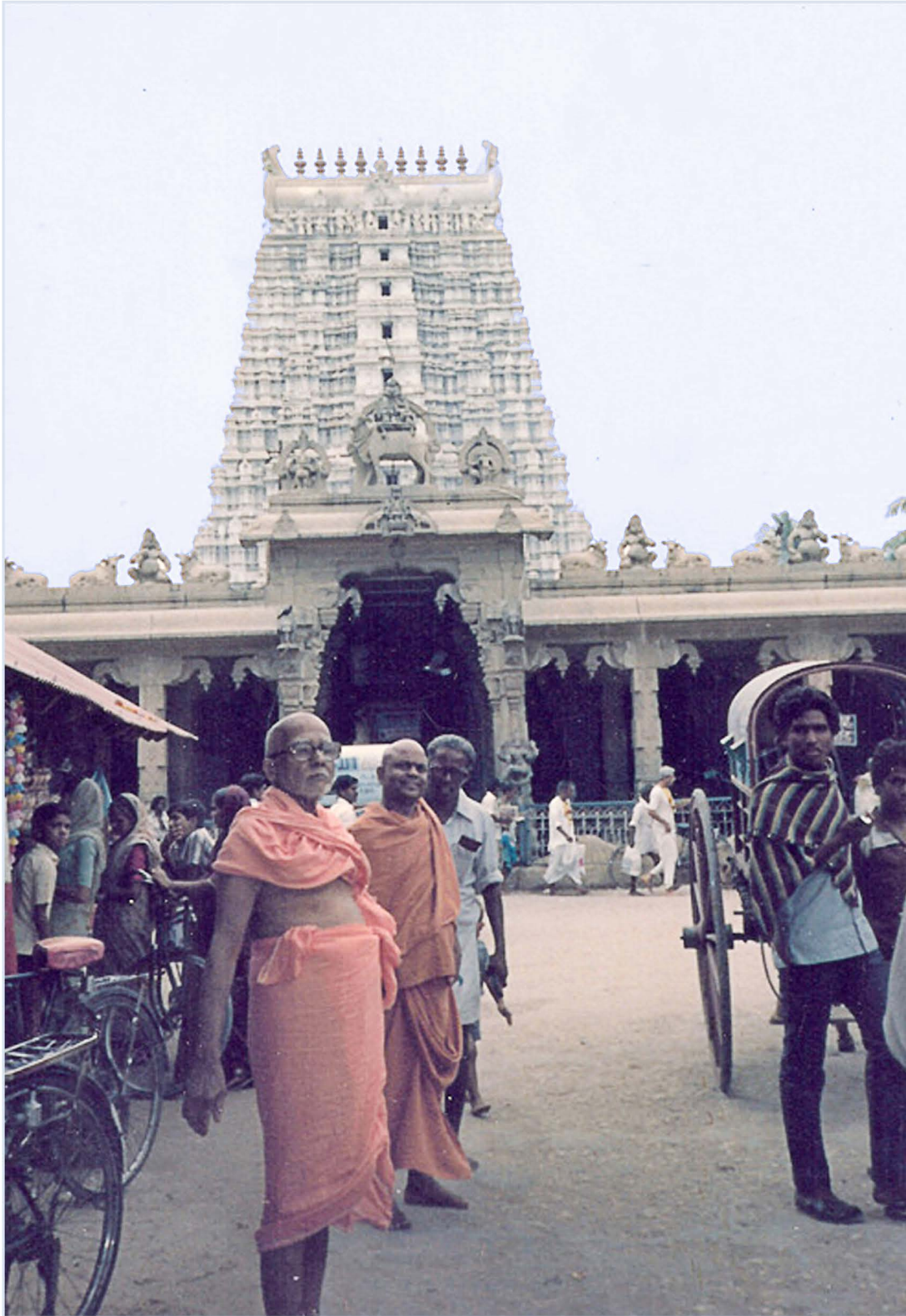
Sadhana is a sort of constant remembering a thing against heavy odds, and pulling up oneself from sinking into deep mires. To retain the thought of God in a world of colours and sounds that dazzle the eyes and din the ears is hard enough. This is Sadhana, a feat of will and understanding.



The jivanmukta experiences his being the lord of all, the knower of all, the enjoyer of everything. The whole existence belongs to him; the entire universe is his body. He neither commands anybody, nor is he commanded by anybody.



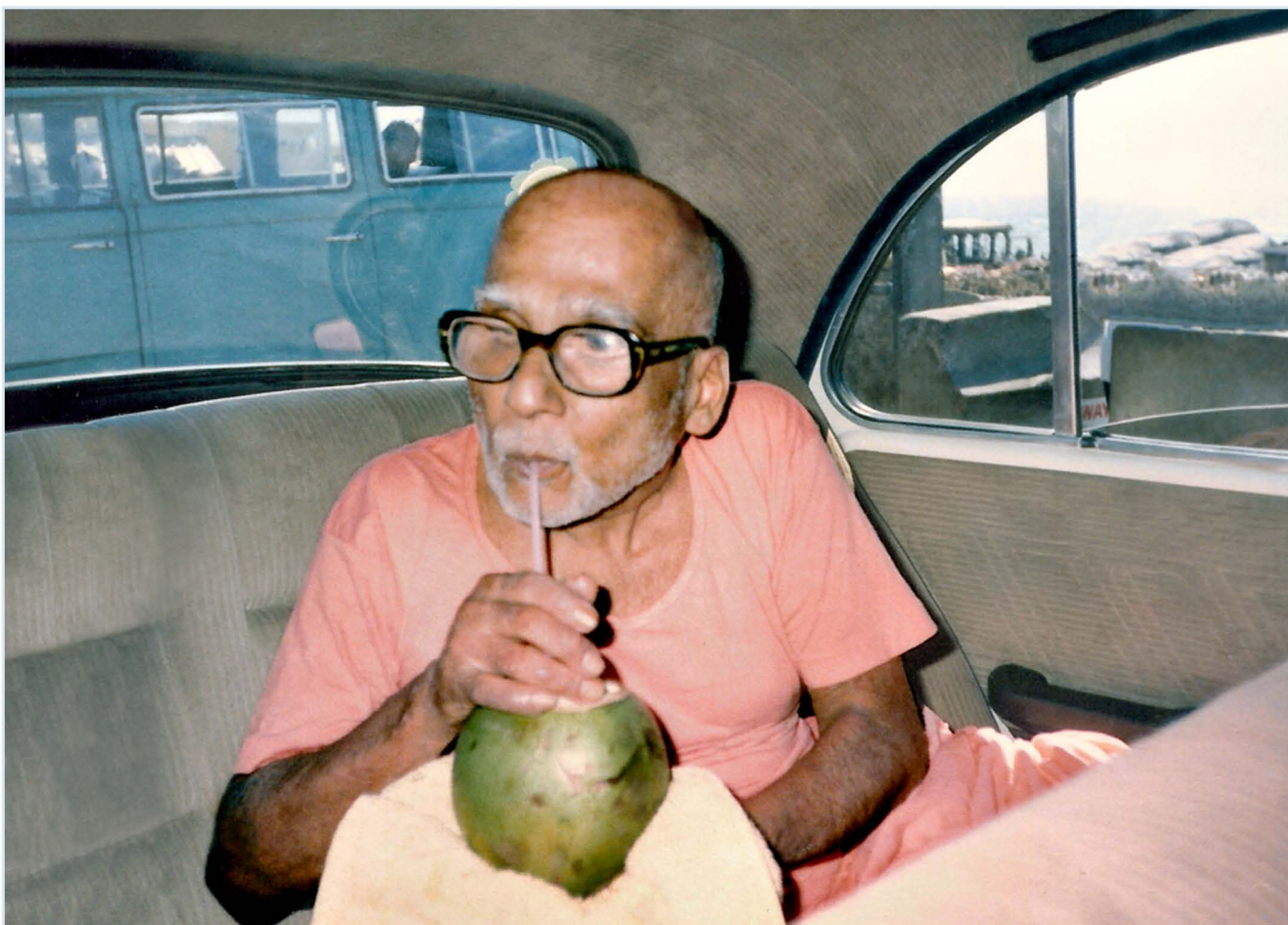
There is a limitation in certain forms of love, and there is no limitation in certain others. Love is an action of the soul; it is not a mental activity. To the extent the soul operates, to that extent your love is unselfish and genuine.



The world is in a state of yoga,” says the Upanishad. This single statement may be regarded as the essence of all higher teachings.



One has to be friendly with every stage of creation, and yoga is nothing but this establishment of amity and friendliness in every level of creation. All tension and disparity is overcome by a gradual accommodation of oneself with the atmosphere in all the levels in which it may manifest itself.



If omnipresence, omniscience and omnipotence are to be pressed into one being and this being is to be focussed into a jet of action, what will be the result? This is what happened when Sri Krishna lived as a Person in this world. This is also the difficulty which people feel in writing a biography of Krishna, for to be all-comprehensive is a difficult thing for the mind to think.

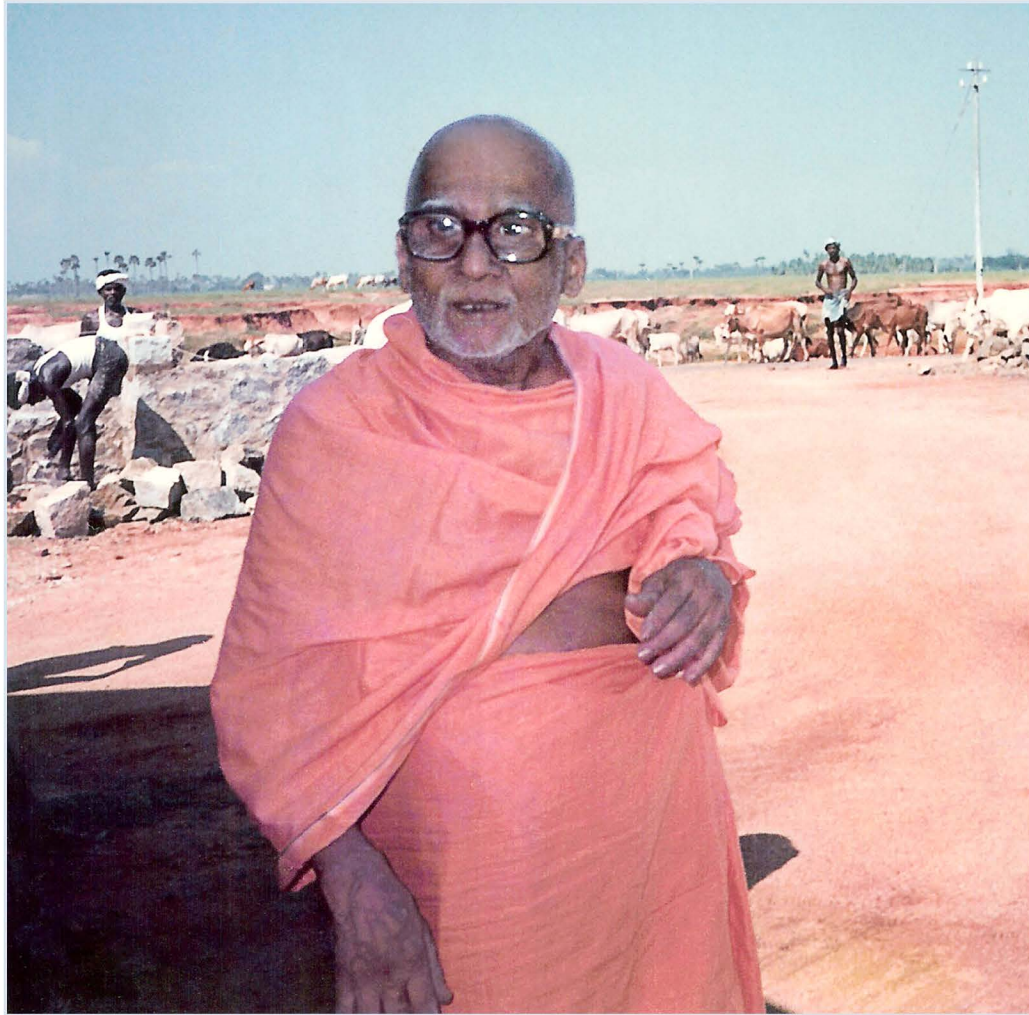




Beauty is the characteristic of that object which is placed in the proper context of the visualising consciousness. Ugliness is the characteristic of that object which is wrenched out of context. Thus, what makes a thing beautiful or enrapturing or ugly or wretched is the context in which it is beheld, or appreciated. So is the case with yourself and everybody.



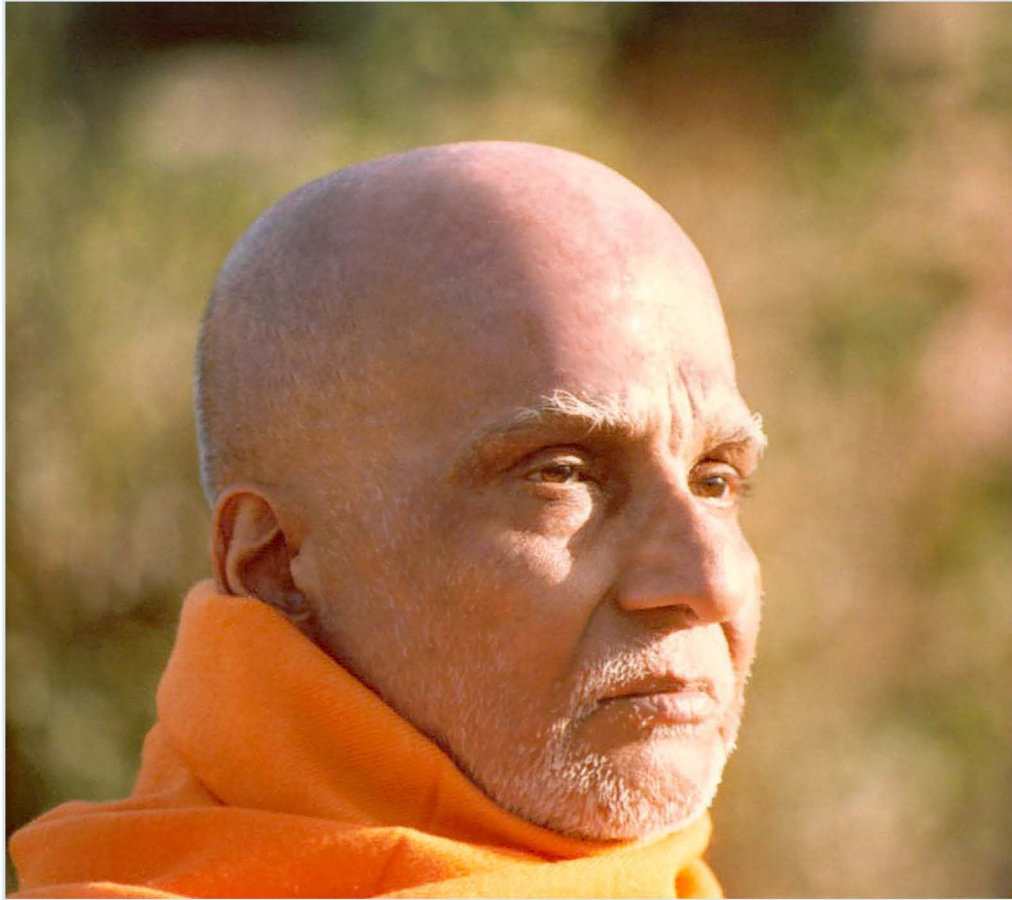
The world is one, knowledge is one, the aim of humanity is one, and we need not dub ourselves as religionists, creedists, philosophers, spiritualists, mahatmas, sadhakas, etc. Let us call ourselves pure human beings who aspire for the glory of mankind as a whole. And this glorious destination of mankind is single. As rivers enter the single ocean, all values of life shall commingle in the ocean of that Eternity, that Infinity, that Supreme Repository of absolute value.



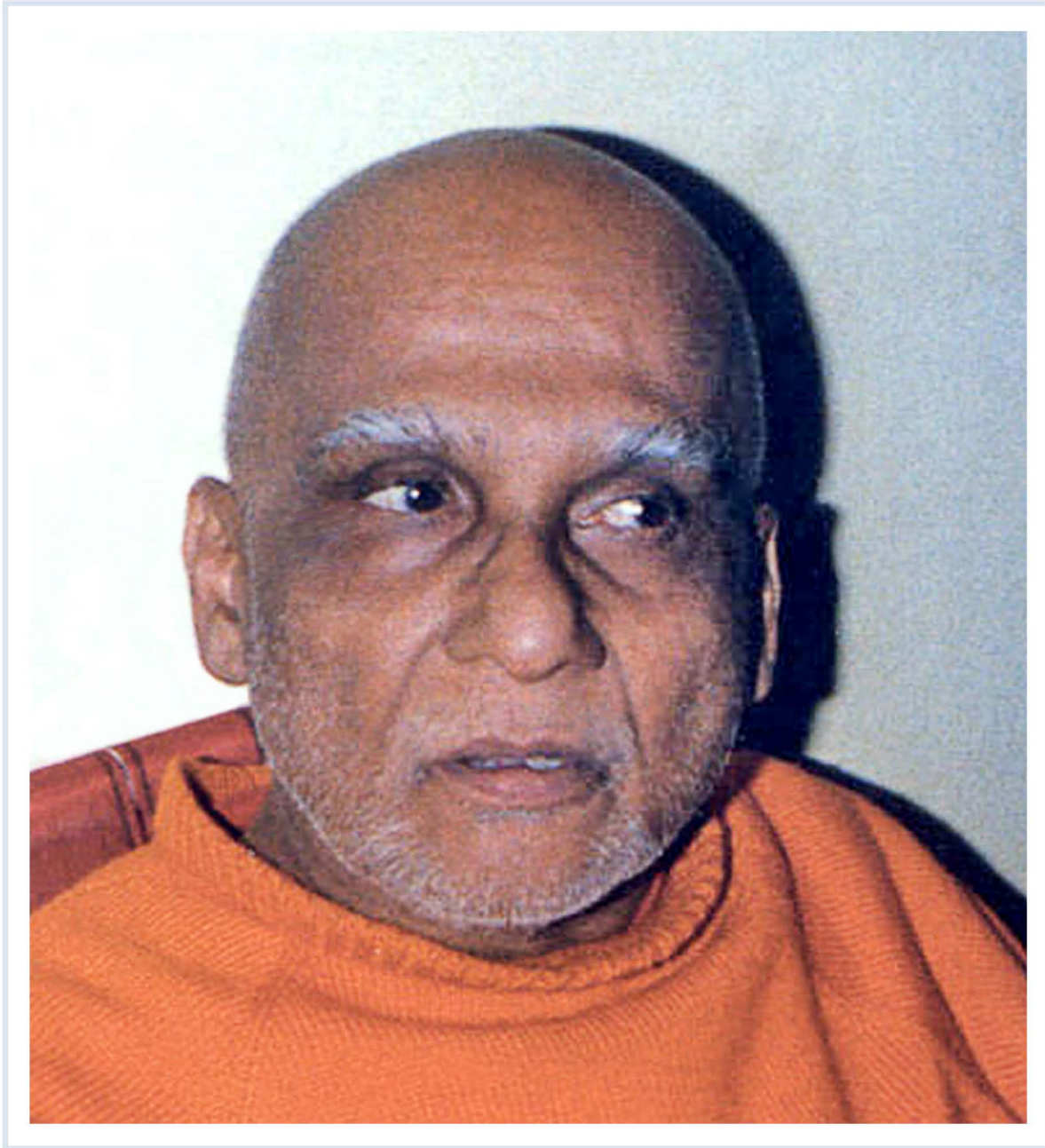
A kind of total transformation of values is necessary by rethinking in a new model altogether, so that you don't think through the body but through a way which is away from the body. Now you are thinking that you are a physical subject, so the consciousness clings to the body to such an extent that you think nothing but your own body. Let that thing which you now consider as your physical subject be an object, and you will be as much detached from it as you are detached from any other person sitting here—because you are not this; you are another thing that is looking at you. And you will look at yourself in the same way as you look at other people.



Initiation is not mere utterance of words. It is a communication of an energy, a force. It is the will of the Guru, as it were, entering into the will of the disciple, where both have to be on the same level. Otherwise, there cannot be initiation.







The universe is something like a powerful radar system that is set up from all sides to record every action and every event that may take place anywhere, even of the least intensity or momentum.



What you have enjoyed yourself and what you have given over to others in charity or as gift is really yours. Everything else is of doubtful nature and you are merely a protector thereof.

21.12.86:

35

Repirals came from heaven when the earth
Abuffers craves from balancing rains from high
By blocking doors which peep from low above
through snuff of ladder call to evolution.

Plato

1. An External Idea behind changing forms
(the republic) Utopia Utopia Utopia
2. Cosmology of Timaeus = []
3. Refers class of Cooperative Society
(Three)
4. Educational Curriculum
5. Co-Community of property and family
6. Meditation on the Absolute
for salvation in it.
7. Five types of Government: Howard
Aspirer
Gyphar
Deveron
Tycoon

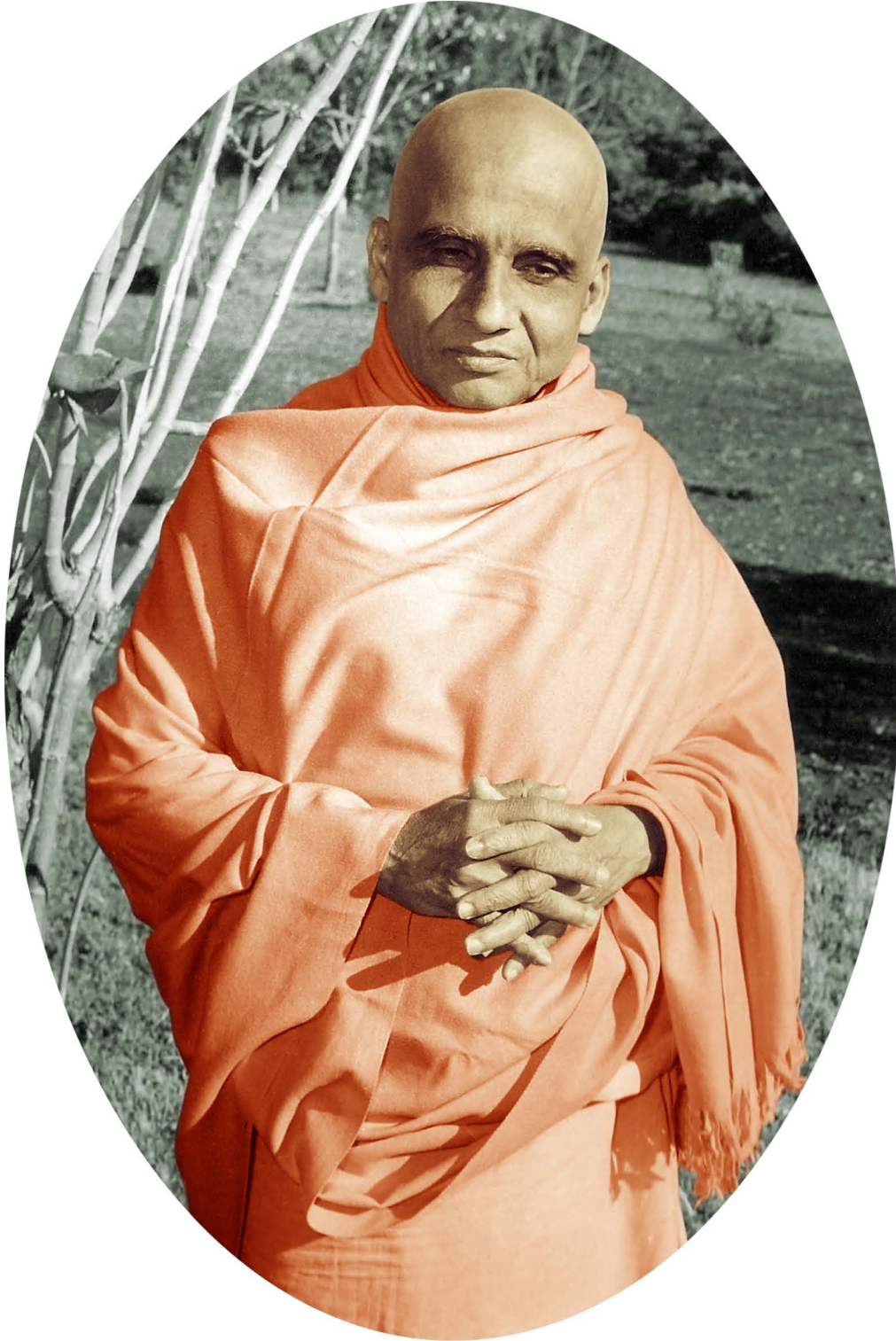
Mathematics
Literature
Famatics
Logic
Grammar
Lexicon
Theatrical
Astronomy, etc.
as in []
The highest teaching
is metaphysics & the one
of the Absolute. The defining of
the Absolute

9. Ethics = (1) Harmonic
of five classes
Family
Society
Nations
The
Universal
Absolute Self } Cp. Kant

(2) Harmonic
Jesse, Jephthah, etc. (elements of
Sicut Pan, Kshatriya, individuality
Stitishan
Bohagave

(3) "True morality consists in giving
due satisfaction to the different
elements in us and prevent
any one part from dominating (or suppressing)
at the expense of others."

(4) Justice is
"filling one's
proper part"
in society, personality
the criterion of the
the interest of the whole.



Understand the Understander, which is more beneficial to you than to know what is being understood by the understanding as an external object.



The philosopher-aspirant who is possessed of a flaming passion for integrating himself in Existence does not have the dull patience to linger on with the slow process of progressive self-transcendence through the channels of the different degrees of reality.



That is wisdom which can reconcile itself with actual life. When the realities of practical life conflict with or stare at the knowledge we possess, it should be remembered that such knowledge is immature and is a mere theory. Moreover, it is not knowledge 'of' life that we need; we require knowledge which 'is' life, and is inseparable from its daily vexations.



In your dealings with another person, try first to think through the feelings of that person and then try again to overcome the limitations of those feelings by rational methods of approach. This will avoid much of the unnecessary tangles in which social life is caught up every day.



Charity of things is of less consequence than possession of charitable feelings, and resorting to charitable speech, charitable demeanour, and charitable actions through a general charitable temperament. This is, in short, what is called self-sacrifice, for it involves parting with some part of the delights of the ego.



Tapas is the process of stilling the senses and the mind and allowing the lustre of the Atman to manifest itself spontaneously. The power of the sage is this energy of the Atman revealed by the cessation of the externalising activity of the senses and the mind.

The world loves you more than you love it, and God loves you more than you love Him. You may move slowly towards the Goal, but it comes often with a great force. When the ocean rushes into the river, it will come with a greater energy and push than the force with which the river enters the ocean.





Superhuman picturisations which are the content of epic and heroic poetry transmute and transform for the time being the consciousness of man into the very substance of the vision that is presented through the saga of such elevating poetry. Man is just what he thinks and no thought of his can be merely a flight of empty imagination.



The lover of God—the true lover of God—transcends the realm of shame. When you love God, you may become something which will not be understandable to society, the public of people. Nobody could understand Mira, the queen of a kingdom, dancing in the streets.





We need not be too eager to cherish either a fanatical adherence to what is ours or a contempt for what is alien. Knowledge is not the property of any community, and it has no national barriers. It succeeds when it is honest enough to accept what is of worth and substance, wherever it be found.





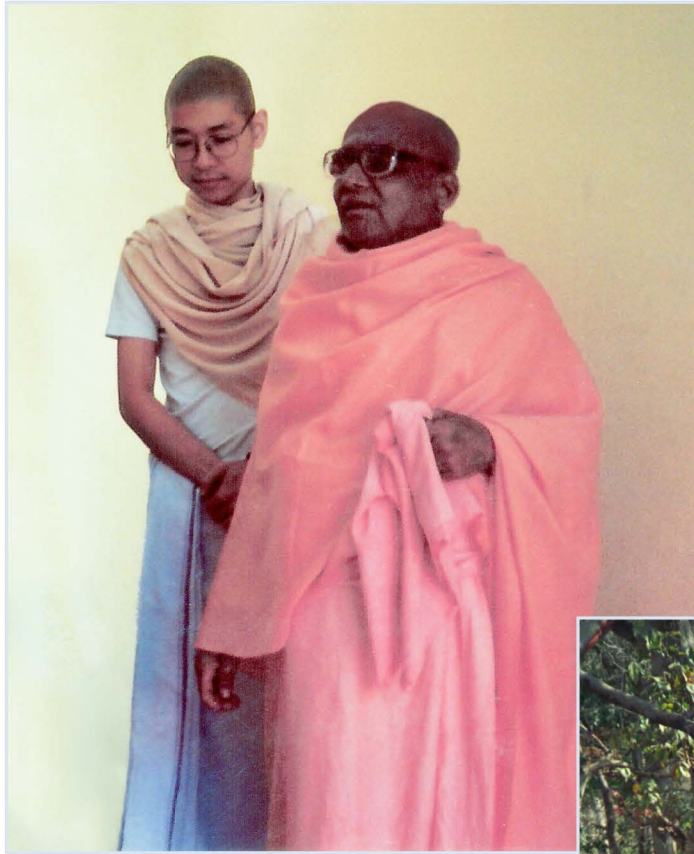
The spiritual way of life is perhaps the most intriguing and enigmatic of all arts and sciences.







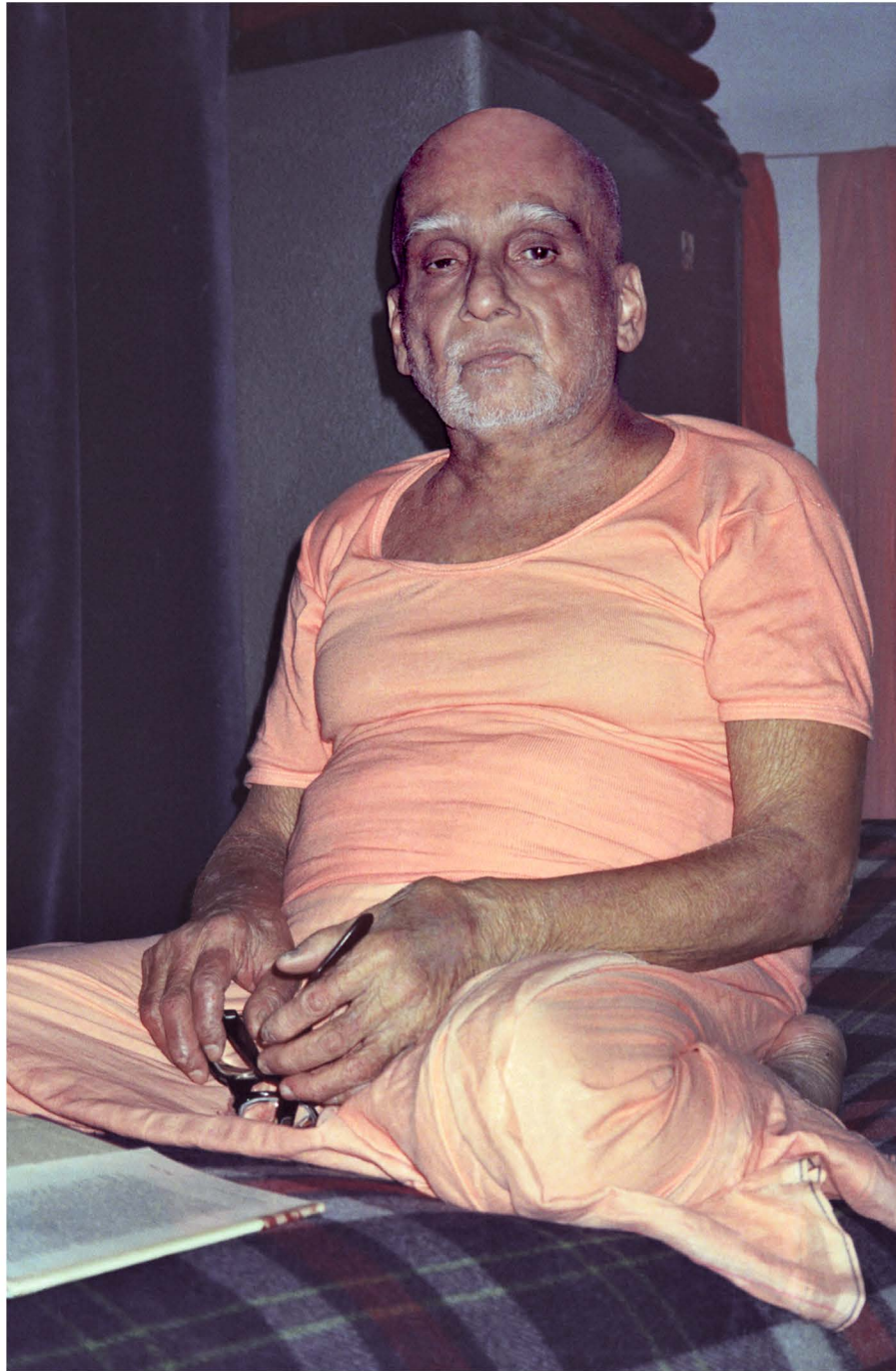
Identify yourself with That which is everywhere. If it is everywhere, you are nowhere. Do you understand me? So who is meditating? That which is everywhere is meditating on itself. 169. The object of meditation is the final choice that you make in this world. You have selected it as the ultimate meaning for your life.



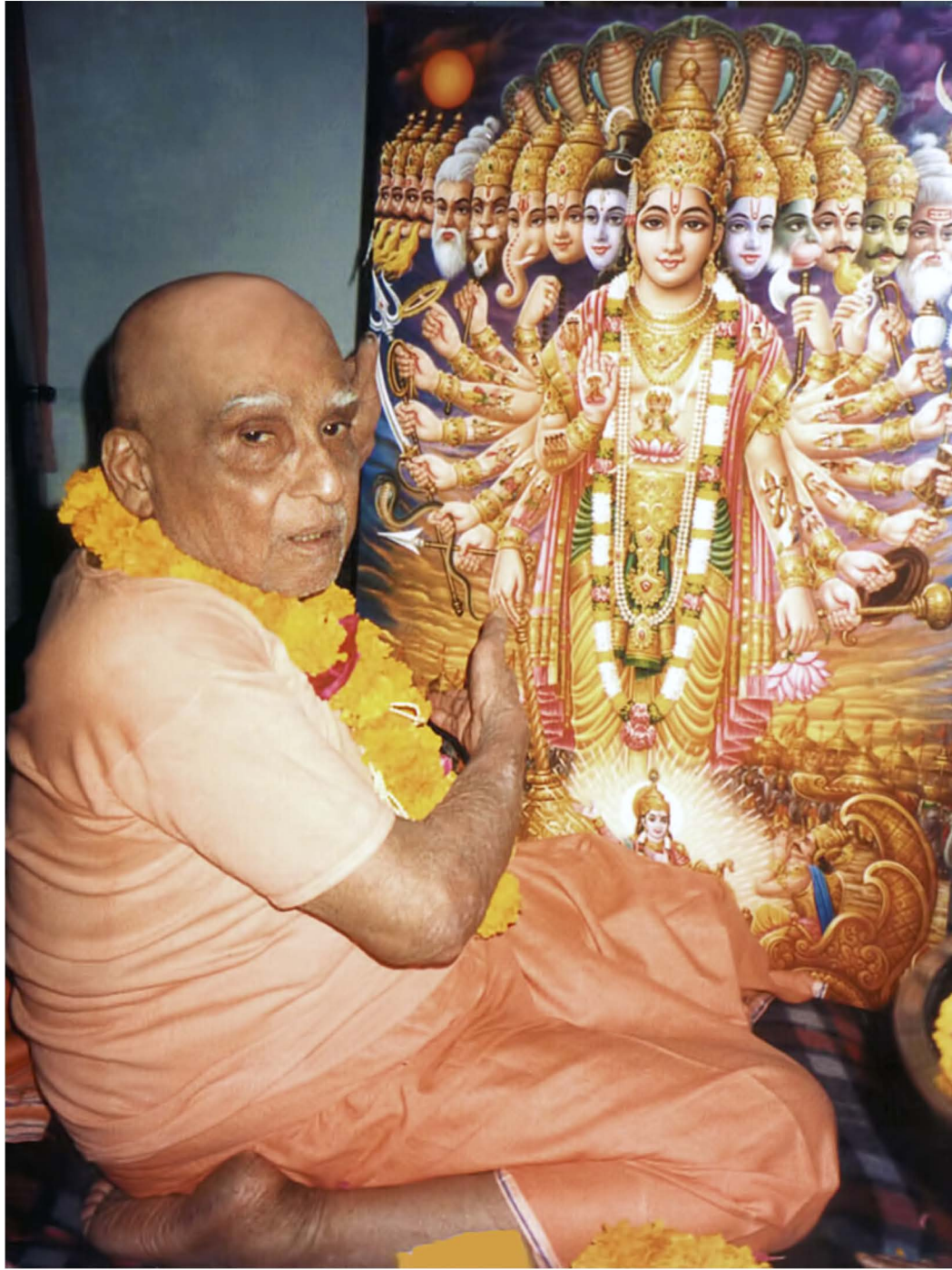
The object of meditation is the final choice that you make in this world. You have selected it as the ultimate meaning for your life.

Life is a process of entering into God. This is achieved by seeing God in the objects as well as the actions of the world, which is not the seeing of particulars, but of the Universal in them.





Appearances have reality in them, but reality is different from appearances. Appearances do not exist in the Absolute even as its adjectives, for it can have no adjectives other than itself.



The Virat exists as an eternally active Cosmic Art of dynamic Dance of heightened bliss-infinite, which goes by the name of creation of a universe of panoramic expressions of gorgeous beauty and a variety of experience in the indivisible delight of Self-recognition and Self-union in everything; everything is everywhere, every time, in every form.

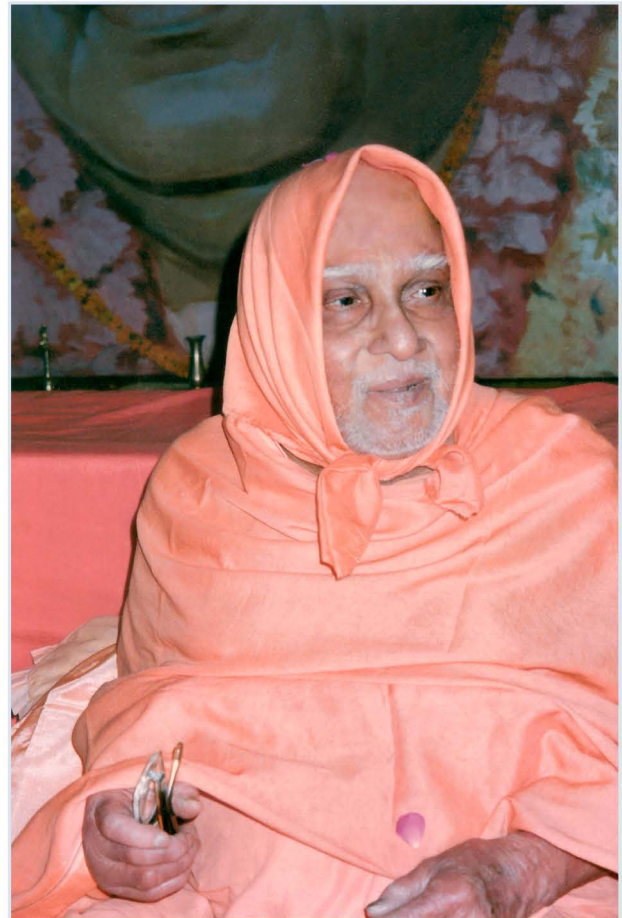


What man needs is not philosophy or religion in the academic or formalistic sense of the term, but ability to think rightly. The malady of the age is not absence of philosophy or even irreligion but wrong thinking and a vanity which passes for knowledge. Though it is difficult to define right thinking, it cannot be denied that it is the goal of the aspirations of everyone.



The miracle that Swami Sivanandaji Maharaj worked is its own explanation. That tapas which he performed is the seed and the tree of whose fruit we are tasting at this present time as this vast organisational work and wave of spiritual enlightenment.

As one adores, so does one become. Who will not adore from the deepest recesses of the heart the best of things conceivable, which goes deep into the feelings, on which one broods for ever and ever?





I can deeply feel affection for you without any kind of outward demonstration of it and that is enough. That is called dhyana, or meditation.



Compassion is the process of the Self-fulfilment of the essential Spirit through a spontaneous outflow of itself towards egoless conscious beings.



That the Self is of the nature of absolute Bliss is proved from the fact of its being the eternal Consciousness which is self-luminous in nature. There can be no imperfection in Consciousness. It is clear that it is free from all wants, because it is absolute and includes everything in itself.



The seeking of the meaning implicit in life's processes is philosophy. The working out of philosophy in one's life is the practice of yoga.





The Jivanmukta is neither an idle man nor an active man. He is a transcendental actor. His behaviour is understandable even as Brahman is inscrutable, for he is Brahman itself. Whatever he does is righteous, moral and ideal, for his actions are the expressions of the Absolute itself.

