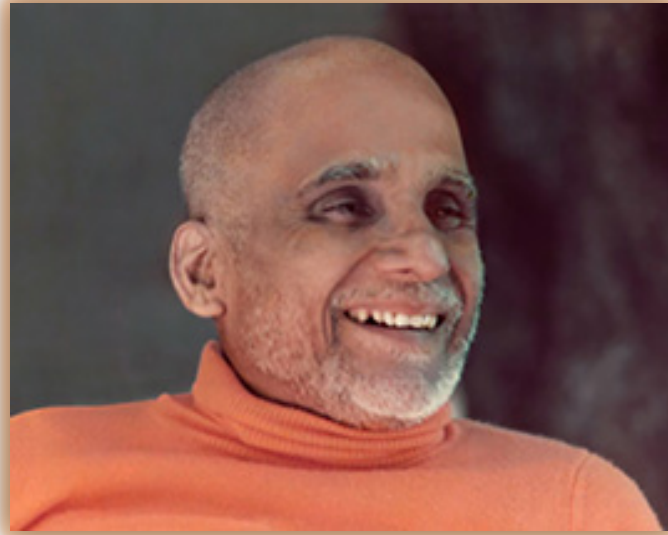


THOUGHT FOR THE DAY



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JANUARY

1. The greatest sadhana, or practice, is the longing of the soul for God, the pressure which one feels from within one's self in the direction of the Supreme Attainment.
2. The practice should not be any sudden assertive renunciation in the form of rejection of values, but it should be a growth of the personality into a wholeness which has overcome the lower, not rejected the lower.
3. The whole effort of life is nothing but a progressive movement towards harmony of personality with the environment outside in various degrees and stages.
4. Constant meditation on Om allows the individual consciousness to take the form of Om itself, which is unlimited in its nature. The meditator becomes ultimately the object of meditation itself.
5. The greater is one's approximation to the universality of the Self, the more intense is one's freedom and intrinsic goodness of character and conduct.
6. It is not man that practises yoga; it is that which is super-physical and super-individual in him which encounters this world.
7. Restraint of the senses does not mean putting pressure on the desire of the senses, but an elimination of the desire itself.
8. When God is, man ceases to be. This is a subtle result that would insinuate itself into the effort at meditation on the supremacy of All-Being. God is the Supreme Subject which contemplates Itself as the All.
9. Love is spilt on ashes and not ennobled when it is directed to fleeting appearances. True love is self-integrating and not the medium of the interaction of the subject and the object.
10. The Self neither dies, nor is born, nor has it any modification. If it has these changes, they have to be experienced by some other consciousness, which argument would lead to an infinite regress.
11. The unconscious urge of the lower to realise the higher is evolution. When it is consciously manoeuvred, the process is called yoga. Unconscious movement towards the higher is evolution; conscious movement towards the higher is yoga.
12. Our mind is only a pressure of consciousness, a concentrated form of awareness. It is not general consciousness but a consciousness particularly directed at a point in space and in time.
13. An ardent student of yoga who is sincerely attempting to achieve perfection will be guarded by the rulers of the cosmos.

14. 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.
15. As you treat others, so others will treat you. As you treat me, so I treat you. This is a law of the world, the law of society, the law of nature, and the law of God.
16. Purity is achieved by freedom from desire, and desire should be distinguished from necessity.
17. Birth and death, transmigration, is nothing but the pressure exerted upon the individual by the forces of the cosmos in order that chances may be provided to the individual to attune himself, herself or itself with the laws that be.
18. It is to be remembered that the value of meditation does not so much depend on the length of time that you take in sitting for it, but in the quality or the intensity of feeling operating at that moment.
19. Freedom does not mean doing whatever one likes. Freedom is that state of consciousness that does things in the light of the harmony that it has to maintain between the subject and the object.
20. 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.
21. In moksha, the individuality ceases to be and one exists in all places and at all times, i.e., becomes infinite and eternal.
22. Anything that is wholesome is God. God does not mean something far away from you. It is the characteristic of wholesome thinking, total thinking, and not partial or fragmented thinking.
23. 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.
24. Dissatisfaction is regarded as the mother of all philosophy. Philosophy is the child of a recognition of the inadequacies in life.
25. 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.
26. Religion is the language of the spirit in man. Religion is the reaction of the human mind to its notion of God.
27. Often it is said that yoga is a matter of grace coming from God. It is not an effort of a single individual, because the effort towards overcoming individuality proceeds from the individuality itself.

28. If we are careful enough to investigate into the rise and the action of our thought process, we would be perpetually in a state of meditation because meditation is union with things.
29. 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.
30. Knowledge and power go together where knowledge is identical with the being of what is known.
31. 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.

FEBRUARY

1. Yoga does not mean only practice. 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.
2. The whole world is in a state of meditation. The whole universe is a body of meditation because the universe is the will of God which is the thought, the original *sankalpa* of the Supreme Being.
3. 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.
4. The practice of yoga is the art of contacting the Absolute. This union is a metaphorical one, not a physical contact, in the sense that in yoga there is the union of our consciousness in the present context with the supreme essence that we are.
5. God first; the world next; yourself last; follow this sequence in the development of the thought-process so that God's power and existence may be affirmed in everything.
6. Goodness is not sentiment. It is not merely sympathy that you show by emotional outburst. It is an intelligent appreciation of values. You love because you understand. You do not love because you are emotional.
7. Sadhana is nothing but an attempt to withdraw from the particulars and sink into the Universal.
8. The world is good if you really cooperate with it as a friend with a friend, and do not treat it as an object of your senses.
9. 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.

10. The body and the environment should be kept in such a condition that one feels spirited within oneself, uplifted in feelings, and light in one's personality. What is to be done to achieve this is an individual choice, each for oneself.
11. The Om that is referred to in the Mandukya Upanishad is not merely a linguistic chant. It is not a sound that we make through the vocal cords. It is a vibration that is set up.
12. We are not trying to cut ourselves off from objects of the world, but we are trying to free ourselves from the false notions that there is what is called objectness in the object.
13. The more you grow spiritually, the more also do you become impersonal. You overcome the limitations of your body and anything connected with the body.
14. Gurus have spirituality in them; the soul works through them. It is not the mind and the intellect that work through the Gurus. When the soul speaks, the soul alone has to respond. The Guru is a soul and not a body.
15. Swami Sivananda's dream was the integration of the human personality for the purpose of social integration, and finally, what we may regard as cosmic integration—which is virtually the realisation of God Almighty.
16. If all the potentialities in the mind which are causes of future births can be compressed into a process of intense concentration, many births can be passed through in one birth.
17. Objects are neither friends nor foes. They are units of creation, impersonally existing and ready to unravel their mysteries for us.
18. Religion is not what you do with your hands and feet, or speak with your tongue; religion is what you are when you are absolutely alone in your own internal chamber.
19. Philosophy is the great art of the perfect life, a life where the common notion of it is transcended, and the Supreme Being, which is identical with existence itself, is realised.
20. When it is said that the last thought of a person should be God's thought, we are impliedly admonished to remember God every day and every moment.
21. The fact that we are able to know one another implies that we can psychologically come together. There would be no such thing as the concept of two unless there is the concept of the one already behind them.
22. Truth is the capacity to visualise things as they are in themselves, and untruth is that which obstructs this vision.
23. Nonconformists did build this art of life,
Not moral masons who the stones well count.

24. All the things in the world appear as a congealed form of universal power. There are no persons, no things, no objects, ultimately. They are concentrated pressure-points of universal force.
25. A sin is a peculiar dislocated, maladjusted situation that an individual occupies in this cosmos; this maladjustment itself is the sin. The sin itself punishes us, and there is nobody else from outside to strike a rod on our heads.
26. 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.
27. You should have a liberal heart and a charitable nature, and the capacity to feel in an expanded manner and be good in your heart, and be essentially a good person.
28. "Even this will pass away." This is a good maxim to remember that our joys and sorrows are not permanent, and that we should always be therefore unattached and hopeful of a better future.
29. Knowing Brahman is being Brahman. Knowing Reality is being Reality. Thought and Reality coalesce and become Absolute Being.

MARCH

1. Prayer is an affirmation of consciousness for rousing itself to a dimension higher than its own self.
2. When we manifest outside in our daily activity and conduct what we really are within, we are heading towards self-control and a spiritual life.
3. The whole world is active when even a single event takes place at any point in space, just as the whole body is active even if a little thorn is to prick the sole of the foot.
4. 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.
5. The control of the mind is equal to the finding of the relation between the finite and the Infinite. Great persistence, great understanding and capacity to discriminate is here called for.
6. Do not keep anything which you will be afraid of showing to others. Do not do anything which you would not like others to know.
7. The force of volition that is exerted in self-restraint is really like the dynamo that generates the power, without which the vehicle of spiritual practice will not move.

8. One's highest duty consists in the struggle for the attainment of this knowledge by which one gets unified with the all-pervading Absolute Being.
9. Though it is difficult to define right thinking, it cannot be denied that it is the goal of the aspirations of everyone.
10. *Tapas* is the process of stilling the senses and the mind and allowing the lustre of the Atman to manifest itself spontaneously.
11. Study, reflection and meditation are the processes of the method of self-transcendence.
12. Japa sadhana should not become the movement of a machine. It should be the soul in action.
13. Every adversity should stimulate more and more strength in us, and every fall should propel us to a higher aspiration, a longing which should never be dampened, threatened or vanquished at any time.
14. 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. Quality is important, not quantity.
15. Stilling the mind does not mean allowing the mind to sleep. It is making the mind more active than it would be ordinarily when it is in contact with objects.
16. The things that we want to do in this world are the confrontations before us, and our wisdom will be judged by the manner in which we deal with these situations.
17. The world is quite different from what it looks like. It is a totally different thing, other than what it appears to be before our eyes. The camouflage has to be lifted.
18. Your heart should well up and want to reach God. And when you want it, it has to come. No other qualification is necessary for you.
19. Dharma is the law that maintains the balance of forces in the Universe and dispenses the retributive justice to the individuals in such a manner as the equilibrium of creation is never disturbed.
20. Motive or intention behind an act decides whether it is going to fetter the agent or leave him free. The larger the motive behind an act, the greater is the freedom of the agent concerned and the higher also is the value of the act.
21. 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.
22. We should not be vehement in the expression of any of our opinions, notions or ideas. Moderate expression is moral expression, moderateness in every level of our life.

23. Consciousness is the most positive of facts, the datum of all experience. It transcends all limits of space, time and causality.
24. 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?
25. Self-restraint, sense control, does not mean pressing down the existing desires into the subconscious, but burning them down in the fire of restraint.
26. 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.
27. Yoga is a universal science. It is not a religion of a particular creed, cult or nationality. It is a science of living. Therefore, the way in which we have to rightly live in this world is yoga.
28. Everything in the universe is an offering to God. It is a sacrifice that the universe is performing in the very process of evolution.
29. Religion is a way of conducting yourself in your day-to-day existence. The manner in which you speak to me is your religion. The attitude that you have towards me in your heart is your religion.
30. The 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.
31. When true wisdom dawns, the mind realises its nature of Self-sufficiency and turns back to the Atman, or the Source of Consciousness, and rests as one with it in peace.

APRIL

1. Spiritual sadhana is ultimately an effort to cease from all effort. This is the highest effort, because no one normally can be without exerting oneself in some direction.
2. The daily procedure should not vary, because the system, whatever be the nature of that system, is a reflection of perfection.
3. Self-restraint is intended for Self-realisation. We restrain one kind of self and realise another kind of Self. The whole of sadhana is nothing but this dual process of self-restraint for Self-realisation.
4. In meditation, thought and being coalesce and become one. The denizens of the higher planes begin to help the aspirant, instead of opposing him as they did before.
5. The highest fulfilment is the result of the highest renunciation. The less you want, the more you get. He who wants nothing from the world finds the world

falling at his feet. Even the gods are afraid of him who wants nothing for himself.

6. Om is the symbol of Brahman and, therefore, meditation on Om leads to the realisation of Brahman.
7. 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.
8. 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.
9. Every event is a cosmic event; every baby is a child of the whole cosmos. It belongs to the universe. Everyone belongs to the universe—myself, yourself, all people.
10. It is always said that we have to conquer nature, subdue nature, etc., as if nature is our enemy. We cannot conquer nature, and there no necessity to do that, because we are not outside nature.
11. The highest scientific mind always tries to cling to the Whole, and not to even the biggest part, for, according to it, partiteness in existence is illogical and an ignorant conception.
12. The universe is like a general store and it has everything in it. It lacks nothing. They have only to be summoned into action.
13. Wherever we are, we are in a spiritual world. All processes are spiritual processes, and all processes are connected with our personal life.
14. It is essential to arrange the pattern of our thinking in such a way that we centre it in itself, so that thought thinks itself rather than it thinks something outside.
15. Meditation is an absorption of your consciousness in the context of the object of meditation. Rather, you have become it. This becoming is called samadhi in yoga terminology.
16. The yogi confines himself to a single effort of the concentration of his mind and so focuses his attention on the object that the effect is felt not only on the object but also on the mind that is meditating.
17. 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.
18. In concentration of the mind, we neither love the object nor hate the object. It is not emotional relation; it is a purely impersonal contact.

19. When you physically act but mentally are not connected with that action, that is inaction in action; when you physically are not doing but you are mentally active, that is action in inaction.
20. The Great Absorber known bestows blessings,
And knower reigns as All-Absorbant God.
21. The Omniscience of God is proof enough of the predetermination of everything. Human effort is a part of the way in which the universal plan works. Any egoism of man is thus sheer vanity.
22. The only example of an intuitively comprehended object is our own centre, our own truth, ourselves.
23. The art of yoga is the procedure which the deepest in man adopts towards the solution of the mystery of life.
24. 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.
25. Absolute Being is the highest perfection. Perfection is Bliss. The Self is the seat of Absolute Love, Love without an object outside it. It is Bliss without objectification, for Brahman-Bliss is not derived through contact of subject and object.
26. True mysticism deals with the Truth that ranges beyond and determines all rational processes of knowing.
27. The permanency of a religion is based on its substantial foundation, which is dependent on its universality of outlook. The more universal we are, the more permanent we are.
28. 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. He was himself a completeness and a comprehensiveness which can be best described as integration.
29. The relationship between the Guru and the disciple is not physical, social or personal but spiritual and, so, eternal, till the salvation of the disciple.
30. Whatever the *jivanmukta* does is righteous, moral and ideal, for his actions are the expressions of the Absolute itself.

MAY

1. The sadhana that one does should speak through the actions and the words which manifest themselves through one's personality.
2. 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.
3. All study, all endeavour, and every enterprise, in every walk of life, results in the fixing of oneself in a type of reality. This is precisely the function of meditation.
4. If you want to reach God, you have to think like God. You cannot go on thinking like a foolish person and then attain God.
5. All humanity is inside you, with you, within you, and has taken possession of you. The principle of every individual in the world is also inside you, so that on different occasions you can manifest the character of any person in this world.
6. I do not any more see many philosophies and many religions; they just don't exist for me.
7. 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.
8. Life does not come from any particular locality; it comes from the entire creative setup. All life is the world, this universe. Everything is life; nothing is dead.
9. The Self is not what you can see with your eyes, because it is the Seer of all things.
10. The 'Advaita' of Sankara is not so much the assertion of oneness as the negation of duality, as the names of his system suggests. God is not one or two or three, for He is above numerical affirmation.
11. The obstacles to meditation can be met by meditation alone, practised repeatedly with undaunted vigour.
12. Yoga is a process of rejoicing. It is not a suffering. It is a movement through happiness. From one state of joy, we move to another state of joy.
13. The Upanishad wants to tell us that the universe is nothing but a bundle of vibrations. It is not made up of things, objects, substances, etc. Energy continuum is the universe.
14. The spiritual way of life is perhaps the most intriguing and enigmatic of all arts and sciences.
15. There is eternity masquerading in this mortal frame of the human individual, the great fact of the universe which is peeping through every pore of our perceptual faculties.

16. 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.
17. 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.
18. Who seeks to know what truth do things enshrine
Would know that Self is dearest all things hold.
19. Spiritual meditation is itself a joy. It is not a work. It is not an ordinary performance. It is the soul trying to return to itself.
20. When we chant Om, we are diving deep into the very substance of the whole universe. It is as if we are melting the hard body and making it into a liquid of force.
21. Yoga is the search for Truth in its ultimate reaches and above its relative utility. Adequate preparations have to be made for this adventure. We have to become honest before Truth, and not merely in the eyes of our friends.
22. God is not merely grand or magnificent; He is also beautiful! Let the heart accept it. Then you will see the desires subside, and you will ask for nothing in the world afterwards.
23. 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 sadhana.
24. The world loves you more than you love it, and God loves you more than you love Him.
25. No achievement, either on earth or in heaven, no greatness pertaining to the world of name and form, is worth considering. The love of life is based on the love of the Self.
26. Every worship is an invocation, and every form of meditation is an invocation; and invocation means the calling of the force into our own being and the planting of the power of the Divine in our own personality.
27. Duty is also, automatically, a privilege. The gods in heaven know that we deserve whatever is necessary for our existence under the conditions of the duty that we have to perform.
28. The blessings of the greatest of people come to us unknown, undiscovered, and undemonstrated.
29. The *karma* that we speak of is nothing but the reaction of the universal electromagnetic field with which we are interfering every day as outsiders, as it were, which it does not permit.
30. The moment we intervene or touch this electromagnetic field of the cosmos with an external attitude, it gives a kick; that is what is called the nemesis of karma.

31. It is said that God-realisation is the Goal of life because when we attain God, we have attained everything. By knowing That, we have known all things. By acquiring That, we have possessed everything.

JUNE

1. 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.
2. All activity is a process of moving away from the Centre. The activity to cease from such activity is sadhana.
3. Every act of one's life should become an expression of conscious contemplation on the Absolute. Unless all acts are based on this consciousness, there cannot be any ultimate value in these acts.
4. 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.
5. 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.
6. Every object in the world promises satisfaction, but it never gives satisfaction; it only promises.
7. You have to think correctly. When you start thinking correctly along the proper lines, every other thing that the mind wants to think will also be included in it.
8. There is no need for asking for something. It is automatically there, provided you do not make the mistake of asking. If you ask, it will not be there because you have treated it as an object and it runs away.
9. "Our prosperity, our friends, our bondage and even our destruction are all in the end rooted in our tongue," says a famous adage.
10. Even those things, acts or words which are normally good and useful become bad, useless and even harmful when they are out of place, time and circumstance. A knowledge of this fact is an essential part of wisdom.
11. 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.
12. Just as you do not see the world of dream in waking, you will not see the world of waking in the Absolute. It is not that it vanishes; it has entered into its original source.

13. 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.
14. In the same way as to be human we have to control the animal tendencies by putting a check over them, in order that we may be divine and godly we may have to transmute even the human qualities.
15. Dharma is the growth of consciousness into intimacy with the being of the universe, and this being of the universe is God.
16. To the extent the quality or the characteristic of the Ultimate Reality has become part and parcel of your own personal life, to that extent you are really educated in the wisdom of life.
17. Realisation is not an actual 'becoming', but an unfolding of consciousness, an experience of Truth, Truth that already is, Truth that is eternal. We cannot become what we actually are not at present.
18. I have learned the art of Total Thinking. For me there is only One Thought and every thought is included in it. Everyone's thought is a part of that thought.
19. Truth is intuitive; it is not sensory, it is not psychological, it is not cognitive, it is not perceptual.
20. If this infinitude that is at the base of these finite forms is to be understood, realised and made part of one's own being, then the realisation accrues.
21. There is no judgment of any kind in spirituality. It is a pure entertainment of an attitude which is complete in itself, satisfied in itself, and wanting nothing from outside.
22. 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.
23. Knowledge itself is the highest end of life and not simply a means to an end. Knowledge is identical with the highest perfection.
24. No saint has been able to maintain the spiritual balance throughout his life. There have been occasional reversals though these might not have left any impression on their minds any more than the mark left by a stick drawn on water.
25. 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.
26. The more does one become fit for the practice of Advaita Vedanta, the less is the consciousness of the body and world around. Advaita and body-consciousness do not go together.
27. Only that which does not change can know that there is change.

28. The art of the affirmation of Brahman consists in constantly thinking of Brahman, speaking about Brahman, discoursing to one another on Brahman and depending on Brahman alone for everything that one values in life.
29. The universe is struggling to become aware of its own existence as a total whole. The cosmos is endeavouring to regain its integrality in an all-inclusive Self awareness.
30. The pinnacle of yoga is the absorption of the mind in the object of its concentration. The whole technique borders upon an attunement of the subjective consciousness, in its wholeness, to the structure of the object of concentration.

JULY

1. 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.
2. There were great sages who were all established in the highest knowledge of the Universal Reality and yet looked like ordinary individuals doing nothing at all—though in fact, everything was done by them.
3. 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.
4. Avoid contact with such things as are likely to stimulate sense desire or excite the ego. This is necessary until strength is gained to withstand the forces of the world.
5. A particular frequency, a wavelength, we may say, of the force of nature is what is called an object. There are no objects in this world, really speaking.
6. Just as an object is a whirl of energy, the *samskara* is a whirl of mind. So you have to set right this whirl, make it straight and make it come back to the mental source, which is called sublimation.
7. A difficult thing it is to become 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.
8. Just as you have to treat other people as though they are equally valuable as yourself in the principle of *ahimsa*, you also have to treat yourself as very valuable. You are also a great treasure.
9. 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.

10. God is here, and not in the heavens above. God loves you more than you love Him, and you are bound to achieve this glorious consummation of life.
11. There are not many actions taking place in the universe; only one action is taking place, regardless of who is appearing to do it.
12. The *jivanmukta*, the one liberated while living, sees no difference between the different types of activities in the world because, from his standpoint, all movements are movements within the Absolute.
13. There is no such thing as renunciation, if it is to be properly understood. It is a renunciation of a lesser degree of consciousness for the sake of a larger, more inclusive consciousness.
14. It is not good to perceive a person. It is good to feel the presence of a person as one feels one's own self.
15. Knowledge is happiness; knowledge is virtue; knowledge is power.
16. Understand the Understander, which is more beneficial to you than to know what is being understood by the understanding as an external object.
17. To think as a yogi would think would be to think as the world would think.
18. The very consciousness of the limitation of consciousness proves that it is not limited; therefore, anything that is personal is far from the spiritual.
19. Life is blessed. It is not a curse, as many may imagine under difficult circumstances. The kingdom of heaven is a blessed area, and we are in it.
20. The salvation of the individual is when the individual merges itself into the Infinite Consciousness and exists as the Absolute.
21. What we call yoga, the union par excellence, is the union of our being with the being of the object, whatever be that object.
22. Science and religion are inseparable, if they are dispassionately looked at and studied.
23. 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.
24. Philosophy is the search for the higher values of life, and not the values of the world as they are available to us.
25. 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.
26. What is Virat? It is you, yourself, expanded to the ultimate pinnacle of the absolute Universal.
27. Truth, dependent on its own Self, transcends even the ideas of omniscience and omnipotence, for these involve relations which are a limitation on the Absolute.
28. Goodness and badness of things are personal evaluations of situations which are themselves impersonal.

29. Consciousness is never limited, for the very consciousness of the fact of limitation is proof of its transcendental unlimitedness.
30. The Absolute transcends every function, becoming and process. It is beyond thought, emotion, will, feeling, sensation, ascertainment, name, form and action.
31. The soul that is freed from the bonds of world-existence traverses through its physical, vital, mental, intellectual and causal vestments and rejoices in the ecstasy of the realisation of Brahman.

AUGUST

1. The love of the Self is the basis of all other loves. One loves another, because one loves the Self the most. The ultimate purpose of all loves is to rest in the satisfaction of one's own Self.
2. To be spiritual is to be true to our own nature, not to be self-deceptive—to be true to our conscience, and to exhibit in our outer conduct what we are internally in our own selves.
3. There should not be any mistake in the choice of the object of meditation. If the object is properly chosen, the mind will spontaneously come under control.
4. When you are absolutely alone in the solitude of your own room, if your happiness is the most intense, that would perhaps indicate your progress along the spiritual path, your inner growth.
5. When you chant Om, do not think that you are making a sound through your mouth. It is your original source rising to the surface of your personality. We do not create the vibration; the vibration creates us.
6. Meditation is a merging, an immersion in the total absorption of oneself in that which is inundating us from all sides. It is like the drop contemplating the ocean of which it is a part.
7. 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.
8. Though a teacher can point out the way, the actual spiritual life has to be lived by one's own self, for knowledge or direct experience of Reality is the only way to liberation.
9. The world is to be contemplated upon as a kingdom seen in a dream. It is a reality at the time of its experience but vanishes instantaneously on one's rising to wakefulness.

10. The effect of one's reading and learning can be seen in one's behaviour. If the behaviour has not changed, it means the learning acquired is like water poured over a rock.
11. All goodness is a force that is struck between two extremes. When you go to extremes, even goodness becomes badness.
12. As the individual is in the universal, the environment should not stand outside you. You have to be in union with that atmosphere.
13. If you consider anything as outside you, it shall run away from you because it is ashamed to feel that you consider it as outside you and then want it.
14. The difficulty arising out of the cognition of another is because of the fact that the basic Reality, that Unchanging Eternity, has no 'another' outside it.
15. 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.
16. "The world is in a state of yoga," says the Upanishad. This single statement may be regarded as the essence of all higher teachings.
17. The whole cosmos is nothing but a balance of forces. We may say it is a big electromagnetic field which tries to maintain itself always and will not brook any intervention from others.
18. All the procedures of meditation are, in the end, ways of awakening the Soul-consciousness which, in its depth, is, at once, God-consciousness. In brief, meditation is the art of uniting with Reality.
19. 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.
20. Our quality of meditation is nothing but the quality of our personality manifesting itself. Whatever we are is projected in meditation, and so the flickering mind in meditation is indicative of a distracted and torn personality not yet ready for meditation.
21. The proper attitude for us to understand the world is that we should neither have the idea that the world is a friend, nor have the idea that the world is an enemy.
22. We should not try to be more strict on others than we are on ourselves. Our task is not so much to change the world as to change ourselves.
23. To some extent we may say that the psychic impressions formed in perception of objects become a substance, as it were, so powerful as to produce this physical body of ours, obstructing all our progress in the right direction.

24. Invisible things control visible objects. The visible world is not the real. The real is that which cannot be seen. The invisible is the real. The more invisible and subtle the thing becomes, the more real it also is.
25. 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.
26. The spirit of religious worship and meditation has to saturate and seep into secular life, if life is to become a healthy whole. The apparently secular life has to become a living step to the more organised dimension of religious experience.
27. What we call the spiritual way of living is the way of God, the way of the Absolute, the way of the Tao, as they call it. Though we might have not achieved it, contacted it, or understand it fully, we should be sure of moving in that direction.
28. 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.
29. The evolutionary process of the cosmos is the movement of all phenomena towards Self-realisation, not of any given individual, but of all things uniformly. It is the Self-realisation of the universe.
30. Great men are not those who run fast and speak much but think deep and live wisely. More than doing, it is being something—a change of outlook and attitude.
31. All the joys of this world, of all the creation put together, are said to be one drop of this Universal Brahman Bliss, the Bliss of the Absolute.

SEPTEMBER

1. The nature of one's aspiration for the ultimate realisation through yoga is perhaps the most important conditioning factor in the practice.
2. If you know the meaning of what the Self is, then you will automatically know how to go there.
3. Most people fail in their attempt at concentration of the mind because they think their mind is theirs and that so-called mind of theirs has no connection with other things in the world.
4. Yoga is nothing but conscious evolution wherein you do not contradict the evolutionary process but become aware of what is happening and are conscious of every bit of this process.

5. Meditation is not one of the activities of your day. It is the thing which you are. Meditation is yourself; it is not what you are doing. Your doing becomes one with your being in meditation.
6. The way to ultimate spiritual freedom in the Absolute is to maintain a perpetual consciousness of it. No false sense of renunciation or austerity is of any use in this endeavour.
7. For all times to come, provisions have been made by the Creator in such a dexterous manner that they shall come to the people who are really in need of them at the appropriate hour.
8. 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.
9. Gurudev Sri Swami Sivanandaji Maharaj was one of the greatest spiritual personalities of our times, a stalwart of the spirit whose main teaching was the lesson that he imparted concerning the goal of life.
10. Your feelings, longings, and the operation of your emotions should be harmonised with what you have concluded by your reasoning and understanding. Intuition is nothing but the blend of understanding and emotion.
11. It is said that when the devotee takes one step towards the Lord, he is greeted by the Lord with a hundred steps.
12. The process of yoga is the process of diving deep into one's own self, which is also a simultaneous diving into the depths of anything else in the world.
13. Mutual cooperation is the essence of duty; and in mutual cooperation, no expectation of fruits is possible because the very fact of mutual cooperation brings all the fruits that are required.
14. Our status in the cosmos is our true history, and no study of a person can be complete or be free from doubt unless it is studied from the cosmical standpoint.
15. Study under a teacher, a competent master who has trodden the path, who knows the pitfalls, who knows the difficulties, who treats you as a physician treats his patients.
16. Knowledge is not merely the cause for freedom; it is itself freedom. The universe has no reality independent of its Universal Knower.
17. The distance between you and God is the same as the extent of your desire for the world.
18. Space and time are not dead things. They are basic vibrations of the Cosmos.
19. It is not for nothing that it is said that we require divine guidance and a supernatural assistance, which we have to summon and invoke, because yoga is a supernatural effort on the part of that which is supernatural in man.

20. Spirituality is impersonality. It is not anything that is personal. It is neither yours nor mine; therefore, to live a spiritual life is not to live a personal life.
21. The study of the Atman is not the study of something somewhere, it is the study of everything.
22. 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.
23. 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.
24. Meditation is an integration of consciousness. It is not a routine or a ritual. It is an opening of yourself to the final realities of life.
25. One is born alone, and one dies alone. Hence one should live also alone. This art of living alone is yoga. Life is the process of the flight of the alone to the Alone.
26. A *jivanmukta* is a sage who is liberated from bondage even while living with a body. The perception of the material universe as such vanishes and he beholds the One Brahman appearing as the universe.
27. Success in meditation is to be measured by the peace we derive from it, and what difference it has made in our lives.
28. If the agent of action is unlimited, there is unlimited action; and unlimited action is no action.
29. We are nationals of a psychic world, more properly than the way in which we belong to the physical world of social beings.
30. 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.

OCTOBER

1. The universal has to be implanted in the particular. God has to descend into the heart of man. At least as a little iota of reality, a spark of that Fire should be present in us. Then we can be said to be set on the spiritual path.
2. That is called yoga which is the separation of consciousness from all sources of pain. We must definitely attain it, and unite ourselves with it.
3. There is no thought or aspiration which cannot be fulfilled if only it is sincere and strong enough.
4. Our meditations and our worships are really silent invocations of the characteristics of the object of our worship and meditation.
5. You are free only when moving in right directions. Your consciousness should operate properly. Only then does the question of freedom arise.

6. It may be that we try to remember God when we are comfortably placed. But the test as to whether He has really entered our hearts is whether we remember Him in sickness, suffering, opposition and times of temptation.
7. Yoga is nothing but union with consciousness, and inasmuch as the Universal has no love or hatred for anything, you also should not have love or hatred for anything if you want to be a yogi.
8. Forces which constitute the universe react and interact among one another for effecting a higher integration. We may call them men and things, and so on in a state of ignorance. These activities of forces are the history of the universe.
9. 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.
10. That which is everywhere includes even the person who tries to know It. So, That which is everywhere cannot be known unless the knower also becomes That.
11. What is harmony? Harmony is nothing but your adjustment with the cosmos.
12. Just as when we touch a live wire the electric force infuses itself into our body, when we deeply meditate on God the power of the whole universe seeks entry into our personality.
13. The duty that we owe to the Universe is our religion.
14. The greater is the approximation that you strike to God's universal existence, the greater also is your joy, your happiness.
15. Meditation is the discovery of the universal in the particular by freeing the object from the objectness that infects it on account of the operation of the space-time element, which we have to transcend.
16. There is a great solace and comfort given to us by Bhagavan Sri Krishna in the Bhagavadgita that even when you honestly feel a necessity to become perfect, God's grace has already descended upon you.
17. The more is the love for the Universal Being entertained in life, the less would be the pain and agony of departing from the body.
18. While we have to move with the times, we also have to gather the knowledge of the times in which we are living.
19. The choice of the object of meditation is to be done very carefully, suited to the temperament of the particular spiritual seeker.
20. To love or hate anything is contrary to reality, and so your emotions should be free from love and hatred.

21. Ishvara, *jiva* and *jagat* are not three entities standing apart. They are three presentations of reality or viewpoints of the Absolute from the level of the *jiva*.
22. The most fundamental experience is consciousness or awareness, pure and simple, free from the self-contradictory divisions and fluctuations of thought.
23. The test of our true progress in spiritual life is freedom from the shackles of other objective existences and a joy that we feel in our heart when we are alone.
24. If we are established in the highest form of activity, we are also, at the same time, established in the highest form of knowledge.
25. The liberated soul becomes the All. Experience of Pure Being is the criterion of liberation.
26. To recognise one's true relationship with the Ultimate Reality is to place oneself in the context of the highest form of meditation.
27. God's Grace is a powerful tonic which can correct the heart, lungs, stomach and the general condition of the body. This Divine Grace is drawn through meditation on God.
28. The observance of dharma does not violate the laws of the world for the sake of the Spirit or of the Spirit for the sake of the world. It views existence both in its depth and its width.
29. Your responsibility arises to the extent you are conscious that you are. So if you are there, you have responsibility. If you are not there, you have no responsibility. First of all, decide whether you are there or not.
30. Just as meditation is not a private practice, your achievement in spiritual life is also not a private achievement. It is a cosmic achievement. Nobody attains God individually. The whole world goes with you.
31. When you enter the consciousness of the Absolute, you will not see the world, in the same way as when you wake up the dream world vanishes. It has entered your mind.

NOVEMBER

1. The path of yoga is a journey towards the attainment of perfection.
2. There is an immense magazine of power imbedded at the core of everything in the world, even in a particle of sand. This energy can be liberated by intense concentration.
3. After a certain point or a certain limit is reached, the method of sadhana may have to be changed, the speed may have to be accelerated and a different type of guidance may have to be required.

4. We have to gain knowledge of the mysteries of life, the secrets of existence, before we can try to find out the reasons behind our sufferings and our present experiences.
5. 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.
6. Meditation on an object is not a meditation on the object as it appears to the sense organs; that would be meditation on an illusion. We have to catch the object in its root, *as it is*.
7. The magic works by a single stroke of mental effort, and this magic is the realisation of Truth.
8. The desire to become the All terminates in the experience of Infinitude. This aspiration to transcend states and things points to the unreal character of the universe.
9. Every speck of space, every atom of matter, can be regarded as a vehicle which reflects one face of God.
10. 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.
11. The properties that constitute the stuff of creation are also the constituents of the human personality.
12. Intuition is that faculty by which we attune ourselves with anything in this world and we know it thoroughly.
13. The universe is the thought of the Almighty, and therefore it is an eternal meditation by itself. Hence, our participation in meditation is participation in eternity, a blessed participation in the very holy being of the Almighty.
14. When the work is 'not mine', there is no reason for internal disturbance.
15. It is unwise to say that the world is good or bad, for all things can always be found in different places, and hence our narrow judgments confined to a limited perception of truth cannot be correct.
16. The world works for a single purpose, though it may employ different personalities and instruments in different ways for the fulfilment of its intention.
17. 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.
18. The object that you have chosen for your meditation should be the last point of the reach of your mind, beyond which it cannot go. Then it becomes the Absolute.

19. 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.
20. We have to view ourselves in a Universal context and then live life, not look upon ourselves as individuals who have to be at war with the world in our everyday life.
21. We need not be too eager to cherish either a fanatical adherence to what is ours or a contempt for what is alien.
22. The process of meditation is a march of the mind from intense personality consciousness to a gradual realisation of the impersonality of Truth.
23. A *jivanmukta* is a universal person, inasmuch as his consciousness is attuned to Brahman. For him the law of the world is the law of God, and so it is impossible for him to act wrongly, or cherish personal desires.
24. 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.
25. The ultimate experiencing Consciousness is the Self. This Absolute Self is self-luminosity, non-duality, independence, Consciousness, the sole Being.
26. 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.
27. It is easier to receive the grace of God than anything from the marketplace. If you want to get something from the shop, you have to walk some distance. But to reach God, you do not have to travel any distance.
28. It is the principle of universality that is in us that practises yoga, not the individuality that is in us.
29. God is the Supreme Viewer of the whole Cosmos, and God moves in this world in the form of His Incarnations, manifestations, expressions, functions and activities.
30. Only the Absolute can be, and is, and liberation is the consciousness of the Absolute.

DECEMBER

1. The system of yoga is a practice, and this practice is nothing but the conduct of our life in our day-to-day manoeuvring of facts, in the light of the nature of things, or we may say, in the light of the structure of the universe.
2. The whole of one's life is one of studentship in the school of creation for recognition of a cosmic significance present in all beings.

3. The strength to bear suffering comes not merely from a determination of the will, but the discovery that a vast treasure is awaiting one who practises such endurance. So it is with spiritual sadhana.
4. Meditation on the Eternal Being is the supreme form of love. Meditation starts with duality and ends in Unity, from an adoration of God to the being of God.
5. Everything is everywhere at every time in every condition. One becomes the centre of the Being of all things, the heart of everything. One becomes the Immanent Principle of the cosmos.
6. God-realisation is an integrated consciousness where we gain everything and lose nothing.
7. Physically you are identical with and inseparable from the cosmic material substance, and socially you are inseparable from the large mass of humanity.
8. Yoga is not stilling the mind. It is making the mind more active in a larger sense, in a universalised sense, by which it can work miracles.
9. The history of a thing is not what happens to that thing in a particular country or village, but what it is in creation as a totality. We do not exist merely in a country; we exist in the cosmos.
10. Practise the presence of God and perform your duty. Trust in God and do the right. This is, in essence, the gospel of the Bhagavadgita
11. The object of perception should be included in the process of perception itself. It should not stand outside you.
12. To the extent that you are able to rise above this consciousness that you exist independently, to that extent you have no responsibility in this world. God will take care of you.
13. 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.
14. Love that wants an object is not perfect. True love is never expressed. It simply melts in experience.
15. Saints and sages are still alive. Great masters are still operating. It is up to you to find where they are.
16. The wider is the ken of the activity of the Spirit, the deeper is the sense of freedom in your life, and the more intense is the joy that you experience.
17. The whole thing that you are doing is a cosmic work. It is not some person doing, somewhere sitting in one corner. Every activity is a Cosmic Action taking place through every individuality, at all times.
18. You are alone with your God, and there is no one around you. This is the truth. Rest your mind on this, and attain peace.
19. To know oneself is to know the world, and to know the world is to know oneself.

20. The whole world is a sacrifice. Every act of ours, every thought, every feeling is an offering, a worship, a waving of a sacred light before the glory of the Almighty.
21. When the senses stand together with the mind and the intellect does not shake, the state of yoga supervenes.
22. 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.
23. Whoever contemplates 'name' as Brahman, which means to say, whoever regards the subject of meditation as absolute, gains whatever that object includes within its gamut.
24. 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.
25. There is no meaning in anything in this world except the meaning of the Selfhood of that object.
26. 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.
27. Philosophy is the rational foundation of religion, and religion is the practice of philosophy.
28. 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.
29. This entire universe is indwelt by the Lord. As such, desire for objects is an impossibility. This is true renunciation; which is also the true freedom and joy.
30. When consciousness expands into the truth of Pure Being, the world discloses its eternal nature of Pure Consciousness alone.
31. Emancipation is the knowledge of eternal existence, the awareness of the essential nature of Pure Being. It is the Freedom attained by knowing that we are always free.