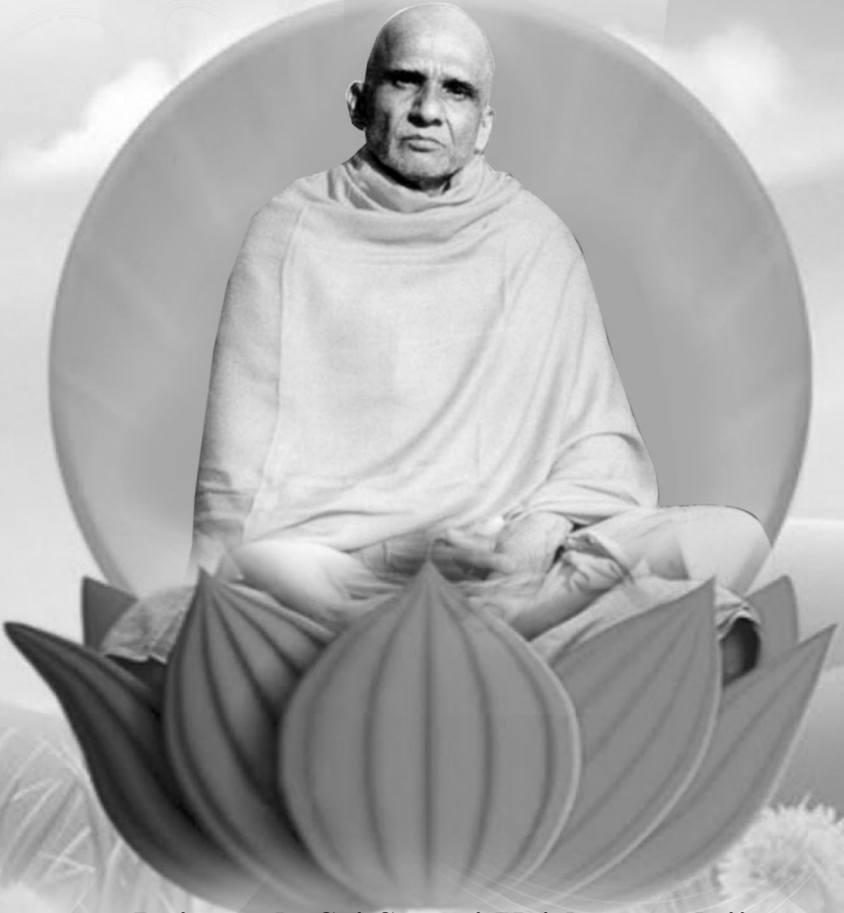




# Spiritual Journey in December

(Excerpts from the book “Commentry on the Kathopanishad”  
by H.H. Sri Swami Krishnanandaji)



**Pujyapada Sri Swami Krishnanandaji**

Compiled by :-  
**Swami Hamsananda**



## THE UNIVERSAL PRAYER

O ADORABLE LORD OF MERCY AND LOVE!  
SALUTATIONS AND PROSTRATIONS UNTO THEE.  
THOU ART OMNIPRESENT, OMNIPOTENT AND OMNISCIENT.  
THOU ART SATCHIDANANDA  
(EXISTENCE-CONSCIOUSNESS-BLISS ABSOLUTE).  
THOU ART THE INDWELLER OF ALL BEINGS.

GRANT US AN UNDERSTANDING HEART,  
EQUAL VISION, BALANCED MIND,  
FAITH, DEVOTION AND WISDOM.

GRANT US INNER SPIRITUAL STRENGTH  
TO RESIST TEMPTATIONS AND TO CONTROL THE MIND.  
FREE US FROM EGOISM, LUST, GREED, HATRED,  
ANGER AND JEALOUSY.

FILL OUR HEARTS WITH DIVINE VIRTUES.

LET US BEHOLD THEE IN ALL THESE NAMES AND FORMS.  
LET US SERVE THEE IN ALL THESE NAMES AND FORMS.  
LET US EVER REMEMBER THEE.  
LET US EVER SING THY GLORIES.  
LET THY NAME BE EVER ON OUR LIPS.  
LET US ABIDE IN THEE FOR EVER AND EVER.

--Swami Sivananda



***Spiritual Journey  
in December***



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2022

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Pujya Sri Swami Hamsanandaji of Shivanandashram H.Q.,  
and with the noble heart of Sri Nitta Ramprasad & Smt. Suseela  
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## FOREWORD

**Scott Morrow**

3515 N-Roxboro Road  
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North Carolina - 27704 (U.S.A.)

“With great joy and gratitude I lovingly offer Pranams to Sri Swami Krishnananda Maharaj, and to his Sadguru, Sri Swami Sivananda Maharaj. “My debt to both of these great ones is immense; the blessings they have rendered to so many is immeasurable. I had the good fortune to sit at the feet of revered Swami Krishnanandaji for some years in my younger days, and I count this as one of the greatest privileges of my life. Amidst the barrage of bills and papers and requests that came to him in his service as General Secretary of the Ashram, there was always good cheer, humor, loving care, and treasured wisdom for the people who sat with him in his morning sessions over many years. But in fact, Swamiji did not need to say anything for there to be instruction and teachings! Just being with him and watching him closely one was instructed. It was my experience that he would not so much give formal, specific guidance to disciples; rather, his LIFE and his way of being was his most profound message. Just being in his presence was teaching enough and at the same time, every day it seemed there would be some inspiring spiritual lesson that would be offered. The teaching would sometimes come in response to a question, but just as often it would come spontaneously, almost magically, according to the needs of those present. Sri Swamiji was often likened to a coconut-hard on the outside but soft on the inside. I can say that being with him was nothing but soft and sweet for me! He was like a father and a mother to so many of us, and I will never forget him. I would like to tell one story which



illuminates the compassion and decisive skillful means that Swami Krishnanandaji so ably displayed. One day a very distraught Japanese woman came to see him, saying that she had been to a palm reader and that the palm reader had told her that she would soon experience a very negative event. As she sat there crying, we expected Swamiji to gently console her, but that was not the medicine she actually needed. Swamiji spoke to her very harshly, saying, "If this man is your guru, go to him with your sorrows! Why have you come to me; it was not I who gave you this prediction, so leave now and go to him who did." We were shocked. Why would Swamiji speak so severely? I have to admit that I as myself a bit puzzled, and once everyone else had left, I leaned over and whispered to him, "Swamiji, don't you think you were a bit hard on that lady." He smiled the most beautiful and benevolent smile and whispered back to me, "She is already halfway towards being better!" And sure enough, the next day she came back to Swamiji smiling and filled with gratitude, as she had been supported by him in the most perfect way to transport her out of her self-pity and confusion. "I love to tell this amazing story, because it so exemplifies the wisdom, compassion and courage of Sri Swamiji. What a spiritual giant he was, a genius, a master orator, philosopher and writer-a second Shankaracharya. We who have known him are blessed beyond measure. I want to offer my thanks to Sri Swami Hamsanandaji who has so devotedly collected the brilliant texts offered here. May all who have the good fortune to read these words benefit to the highest degree.

Yours,  
In devotion to Gurudev,

Date : 2-4-22

**Scott Morrow**

*Om Nama Bhagavate Krishnanandaya*

## PREFACE

His Holiness Sri Swami Krishnanandaji Maharaj was one of the greatest philosophers and mystics of all time. He has illumined countless seekers all over the world through personal contact, and through his innumerable talks, discourses and lectures, many of which have been published in book form by the Divine Life Society Headquarters.

“Commentary on the Kathopanishad” blesses the spiritual aspirants with an in-depth analysis of each verse in a unique and all-comprehensive style and also explains the sublime doctrines of Vedanta in a very attractive manner. This illuminating book was released on April 25th 2018, the sacred occasion of the 96th Birthday of Sri Swamiji Maharaj.

As I was very much impressed and inspired by the teachings of this book I culled 31 excerpts from this book and named as “Spiritual Journey in December”, I am very happy as this book in being published for the Birth Centenary (25-4-2022) of H.H.Swami Krishnanandaji Maharaj.

I am very grateful and thankful to Sri ScottMorrow for his wonderful and inspiring “Foreword” for this book and all others who helped in shaping and publishing the book.

Sivanandashram  
Date : 2-4-2022

Yours,  
In the Service of Gurudev,  
*Swami Hamsananda*  
**Swami Hamsananda**

## 1. The knower is superior to the known.



**T**he knower is superior to the known. The intellect is superior to the mind. The mind generally thinks in an indeterminate manner, but the *buddhi*, or the intellect, determinedly cognises, decides and concludes. The intellect is purified mind. Some say the intellect is like sugar and the mind is like jaggery, out of which the sugar is made by a purification process. But there is something superior to the intellect of the human being, which is *mahat-tattva*. *Mahat-tattva* is the cosmic intellect. The word *mahat* is used in Sankhya philosophy. According to the Sankhya philosophy, Prakriti is the supreme potential for creation. It is constituted of the properties of *sattva*, *rajas* and *tamas*. In the beginning of things, Prakriti remains in an equilibrated condition where the three properties are in a state of harmony; therefore, there is no perception or knowledge of anything at that time. Suddenly there is a disturbance of Prakriti, and one property rises to the surface and has an upper hand over the other two properties, and that particular property becomes the medium for the reflection of the Cosmic Being through it. Various mediums through which the Supreme Being manifests itself are said to be of the cosmic *sattva guna*. The cosmic *sattva* pervading all things is *mahat*, according to the Sankhya doctrine. It is identifiable with Hiranyagarbhata-ttva of the Vedanta doctrine.

## 2. Consciousness is the Ultimate Reality.



*Mahatah param avyaktam.* The *mahat-tattva* is a manifestation of the supreme Being through the *sattva guna* of Prakriti; therefore, the very appearance and the very possibility of the existence of such a thing called *mahat-tattva* is due to the existence of another principle above it, called Prakriti. So Prakriti *avyakta*, as it is called, is above the *mahat-tattva*. *Avyaktaat purucah parah*: The Supreme Being—Purusha, as it is called, or Brahman as it is called in the Vedanta—is superior even to Prakriti, because Prakriti acts only as a medium of reflecting the original Consciousness. Consciousness is the Ultimate Reality. Brahman, Purusha, is Supreme. So what are the gradations? From the objects we go to the sense organs. This is also a method of meditation—how we have to gradually withdraw the mind from the lower categories to the higher categories.

### 3. That is a God-realised man, we may say.



*Uttisthata jaagrata praapya varaan nibodhata: ksurasya dhaara nisita duratyaya; durgam pathas tat kavayo vadanti* (1.3.14): Arise, awake! This is a call for us. The Upanishad tells us, “Sleep not, wake up, stand up, gird up your loins.” *Praapya varaan nibodhata*: Go to competent teachers and Masters and know the secret of this path, because it has already been mentioned that unless the teacher is competent in his approach, knowledge cannot be gained. The competent person has been described as one who is identical with the knowledge, or rather, identical with the object of his knowledge. That is a God-realised man, we may say. A Godman should be your teacher, and until this is achieved, progress is not likely to be speedy. So wake up from your slumber of ignorance. Stand up and prepare yourself for the practice of yoga by contacting great Masters who will bless you with instruction. *Ksurasya dhaara nisita duratyaya*: This path of the Spirit is very subtle, sharp, cutting, invisible to the eyes, like the edge of a razor. The edge of a razor is cutting, sharp, but invisible to the eyes. So is this path.

## 4. There is no other way.

**O**ne can be freed from the jaws of death by knowing that which is above all that is audible, all that is tangible, all that is visible, all that is capable of comprehension through the sense organs. That which cannot be tasted or touched or smelt because of its eternity of character, such a thing which has no beginning and no end, which is above *mahat-tattva*; *mahatah param*, *dhruvam*: permanent, ancient, perpetual; *nichaayya*: knowing that, one is freed from the clutches of death. There is no other way. A proper concentration of the mind every day is necessary to adjust oneself with the requirements of the spiritual reality which masquerades in this very world as the visible objects. This is the story of Nachiketas. This is the wisdom imparted to Nachiketas by Mrityu, the great Lord of Death. Whoever speaks it, whoever hears it, such a blessed soul, highly intelligent, glories in Brahmaloaka, the region of the eternal. Whoever reads this, whoever studies this, whoever and practises it according to the rules mentioned here will reach the abode of the Absolute.

## 5. Ignorant people are like children.



Children run after the sense organs and their objects. Ignorant people are like children. Children are people who have little knowledge, and children, in their ignorance, run after the joys of the objects of sense. *Te mrityor yanti vitatasya paasham*: Whoever runs after the joys of the objects of sense will be caught by the noose of death. Death is pervading the whole world. There is no place, no atom where death is not present. Yama is ruling this world as the immanent force of destruction, as the power of time that swallows everybody. Whoever is foolish enough to conclude that joys are only in the objects of sense, and runs after them day in and day out, and does not believe that anything is superior to this world, he shall be caught by death, and he shall have to meet the consequences thereof. *Atha dhiraa amrtatvam viditva*: But the great heroes of the Spirit, knowing that there is such a thing called immortality, never seek the permanent among impermanent things.

## 6. Seek not the eternal in the non-eternal world.

**Y**ou want permanent happiness, but you seek it in the impermanent fluxations of the physical constituents of the world. Therefore, be not caught by this transient picturesque manifestation of the colours and the sounds of the objects of sense. Seek not the eternal in the non-eternal world. Knowing this, great souls withdraw themselves from even the perception of objects, leave alone an interest in them. They settle themselves in the permanent that is within them and attain to the Atman, which is the same as Brahman. Children without understanding run after the pleasures of sense objects because the Creator Himself pierced the senses in an outward tendency, as it were. The senses cannot see anything that is behind; they see only what is in front. Not only do they see what is in front, they rush vigorously forward in search of more accumulation of objects for their indulgence.



## 7. Timeless is this Atman.

One who knows this great Atman seated in the heart of all—the experiencer of the consequences of the deeds performed by itself through its association with the three sheaths—one who knows this Atman as independently reigning supreme above the three sheaths, as well as involved in the three sheaths, thereby experiences the fruits of karmas. *Madhu* is the word used here. *Madhva*: one who eats honey. Honey is the fruit of the action one performs, and the eater thereof is the *jiva*, the individual soul, which is nothing but a limited expression of the universal Atman reflected, peeping through the three bodies: causal, subtle and physical. This Atman is actually the Lord over the past, the present and the future. Timeless is this Atman, spaceless is this Atman, objectless is this Atman. It has no limitations of any kind. One who knows this shrinks not from anything, fears not anything, wants not anything. Here is the truth. This is verily that: *etad vai tat*. “What you ask, here it is. Take this knowledge, Nachiketas,” says Yama.

## 8. The kingdom of God is within us.



**B**rahman contemplated, concentrated itself, and did *tapas* in the form of the will to create the universe. The first manifestation is Virat, which came out of the *tapas* of Brahman and is prior to the five elements, yet it is involved in the five elements in the form of this vast cosmos. This Virat, so big, so great, so expansive, the effect of the very will and *tapas* of Brahman, is within us. The kingdom of God is within us. 'Kingdom' means 'very big'. Such a vast area of suzerainty is within the little space of the heart of man. Unfortunately, one knows this mystery of mysteries only through the five elements. The Virat is spreading itself everywhere in front of us as this glorious presentation of what we call creation, but we see only trees, we see twigs, we see bricks and stones, we see walls, we see rivers and mountains. Instead of seeing a person standing before us, we are seeing his skin, his hair, his bones and his sinews. This is the mistake that we make in the perception of the world.

## 9. God controls everything.

*I*t is because of the impulsion of this Cosmic Being that the sun rises in the east, and the planets rotate on their axis and revolve around the central nucleus of the sun. The seasons come and go in proper time. There is administration in this universe. Things do not happen confusedly. There is precision, order, mathematical perfection seen in the workings of nature. Everything is beautiful. Nothing is untoward in this world. Mathematics is a poor science of precision before this great precision of the workings of nature, inwardly as well as outwardly. This perfection, this precision, this ordered manner of the movement of things like the sun and moon and stars, is all due to the universal controlling power of the Atman that is Hiranyagarbha, Virat. God controls everything. All the gods are embedded in this. The millions of gods that people worship in the forms of religion in this world are twinkling sparks of this wondrous divinity universally present everywhere and twinkling in our own hearts. Nobody can go beyond that. Once we reach that, our movement stops, as the movement of a river stops when it touches the ocean.

## 10. We see the world exactly as it is not.




**T**he perception of the ugliness of the world is the effect of the operation of a lower instinct operating in us, the lower self, as they call it, which works through the sense organs that are our taskmasters in misguiding the *jiva*. They are dacoits of the first water. These are the friends that we have. *Tasmat jaagrata, jaagrata*, says Sankaracharya. There are thieves here in the form of the sense organs, and they want to deprive us of the treasure of our wisdom by compelling us to see what is not there through the distorted sense organs. And what do we see in the world? We see the world exactly as it is not. It is the topsy-turvy, erroneous vision of the sense organs that makes us feel that the world is wretched. God has never created a wretched world, because if the effect, which is God's operation, is so bad, God should also be a little bad indeed because whatever is in the effect should also be in the cause. If God is perfection, glory, wonder, honey and milk, eternity and infinity, how could such a Being create a dirty world full of evil?

## 11. The abode of God is our own heart.



**T**he abode of God is our own heart, but when that infinite God occupies a space that the human understanding can occupy, He looks like a little thumb-like flame. *Angushtha-maatrah purushah*: So small He is. We sometimes compare the soul of a person to a little flame, which at the time of death is said to leave the body and fly. You must have seen pictures drawn by artists of the way in which the soul is said to depart from the body. Actually, the soul does not depart; it is the body that departs. The body is shed by the soul. As we cast off a cloth that is old and worn out, so does the soul shed and cast off the body, the apertures, the encrustations and the sheaths that are not anymore of utility to it. It stands isolated. Nevertheless, generally in the case of people in the world, the soul does not become a universal expanse after death. It does not mean that the space becomes vast. In the case of the soul of the individual, there is a marked difference.

## 12. Everywhere everything is.



*Hamsas sucisat, vasur antariksasat hota vedisat, atithir duronasat, nrsat, varasat, rtasat, vyomasat, abja, goja, rtaja, adrija, rtam brhat.* This is a great mantra from the Rigveda Samhita, which you can repeat every day as your *japa*. This particular mantra has left nothing unsaid. Everywhere everything is. The Great One is pervading all things. Brahman is the Atman. The *prana* is thrown out when we exhale our breath. Who is throwing it out? Somebody is there inside who pushes the breath out. *Apaanam pratyag asyati:* When we inhale the breath, it is pulled in. Who is it that pulls it? There is somebody sitting in between the *prana* and the *apana*. The most glorious Being, beautiful, radiant, that Being expels the breath as *prana*, and inhales the breath as *apana*. This Great Being sitting inside and silently making this subtle act of throwing out and bringing in, this Great One is the most adorable of all the gods in heaven. Daily worship it, adore it, and be aware of it.

### 13. We are not living by our breathing process.



**W**e sometimes believe that we are living because of the breath, that if the breath stops, we are no more. But actually, we do not live by breathing; we live by that which causes the breathing. If that propulsion to breathe inwardly and outwardly is not to be there, if that billowing action of the coming and going of the breath is not to be there, if somebody inside is not working this incessant operation of the breathing process, exhalation and inhalation, there would be no life at all. We are not living by our breathing process. *Itarena tu jeevanti*: We are living by something which is other than the breathing process, on which the *prana* and *apana* are dependent, on which the fivefold *prana* is fixed. Breath is not the source of our life; that which causes the breathing process, which is very important indeed, which is invisible to the eyes, that is what is to be considered as the source. When the body is cast off in the case of a person who is ignorant, how he takes rebirth is explained in the following verses.

## 14. When you really die, you become the Atman.



**Y**ama says, “Nachiketas, I shall describe to you some mystery. When you really die, you become the Atman. But in ordinary death, one does not become the Atman.” In real death, one really becomes the Atman. What is this real death? Some call it the mystical death. Having known this Supreme Brahman, one becomes the Atman. Having known the Supreme Being, one becomes the Self of all beings. What happens to a person after death is the answer that is attempted in one or two mantras that follow. What happens is to be determined by the conditions that are of the present and the past. It is said that a straight answer to this question cannot be given, because what was in store even before the birth of this body is to be taken into consideration. Many karmas are performed, as is usually done by everyone, and these karmas are done under different impulses: intense, middling and mild.



## 15. The soul never ceases its efforts toward its liberation.



*T*he urge for reincarnation testifies to the immortality of the soul. The soul never ceases its efforts toward its liberation, and its efforts in this direction take the form of a series of births and deaths, outwardly manifesting the internal nature of its constitution. The soul never gets the supreme satisfaction that it hopes for in this endless process of achievements. All its efforts are unfortunately in an erroneous direction, and so instead of immortality, there are only endless births and deaths. Things are connected by a perpetual bond of affinity, and emotional affections are propelled by the existence of internal unity. This internal union of things and persons manifests as loves outside. While this internal spiritual unity is the reality, it takes the form of an external attraction and pull when it manifests in the world.

## 16. The properties of the world do not belong to the Atman.



**T**he odour of air is not really its property. We have scent at one place and stink at some other place. Just as the quality of the air does not limit air, the quality being due to the limitations of bodies such as room, vessel and so on, just as the odour that we attribute to the air does not really belong to it, so is the Atman free from any container. It is not large or small. The properties of the world do not belong to the Atman. The Atman is the existence of all beings, and their being is the being of the Atman. *Suryo yatha sarva-lokasya caksur na lipyate caksusair bahya-dosaih, ekas tatha sarva-bhutantaratama na lipyate loka-duhkena bahyah*(2.2.11). How is the Atman unaffected? Like the sun is the Atman unaffected. If we spit at the sun, or praise or abuse the sun, it does not affect it. Just as the sun, the eye of all the world, is not affected by the way it is viewed by all people, likewise is the Atman transcendent to the world and is unaffected by it.

## 17. Peace is the nature of the Atman, as is bliss.



**P**ease is the nature of the Atman, as is bliss. The more we manifest the Atman in our life, the more do we become blissful, powerful. Our face glows with radiance. Not only have we peace within, but we can also radiate it outward, like the sun. It is eternal among all the so-called imperishable things of the world. *Parinama nitya* is the temporarily permanent, not the eternally permanent. A building is permanent, but not eternal. While the objects of the world can be called permanent, they are not eternal; but within them is a permanent substance, the Atman. There is a consciousness behind all things. Intelligence is immanent in human beings, in animals, in the vegetable kingdom. In the subtler realms, such as *svarga*, etc., where we are in a spiritual world, not in an intellectual world like ours, we are closer to Reality, and the senses become more and more ethereal and less and less useful, so that when we reach the highest, Brahmaloka, we do not need the senses at all, and one mirrors the other, one reflects the other.

## 18. Know the Knower.

“*M*y dear Nachiketas, never can you find peace in this world which is torn asunder,” says Yama. “Peace is to those who recognise the one Atman as present in their own self, as the supreme Enjoyer, and not as the object of enjoyment.” “Know the Knower, see the Seer, understand the Understander,” says the Upanishad. Who is to understand the Understander? There is a strange way of knowing the Knower. It is called *atmasakshatkara*, or Self-realisation. To them who have attained this belongs real peace. *Tad etad iti manyante’ nirdesyam paramam sukham, katham nu tad vijnyam kimu bhati vibhati va* (2.2.14). How are we to designate the Atman as this or that when it is in all things? Mystics have called it ‘That which Is’. ‘This is That’ is the definition of the Atman, and not anything else, because indescribable supreme bliss is that Supreme Being. It cannot be indicated by any symbol. *Katham nu tad vijanyam kimu bhati vibhati va*: In a humorous way Yama speaks to Nachiketas: “How can I speak about it? How can I understand it and explain it to you? How can I say whether it shines from within or from without? It is within as also without. This wonderful Atman, what shall I say about it? It can crop up in any form, here, there, everywhere. Does it shine or is it reflected through objects? What shall I say? I can only say verily it is That.”

## 19. Every light is illumined by That light.

**T**his light of the Atman is such that the sun cannot shine there. If millions of suns were to shine, it would not be equal to That, what to say of lesser lights like the moon, stars, fire, etc. Every light is illumined by That light. Which light can illumine That light? We breathe because of the breath of that Breathless Being. We exist because of that Supreme Existence. Every-thing depends on That; how could they derive vitality from anything else? In that Supreme Life, this so-called sun of empirical life, this moon or mind, or the fire of human desire, do not shine. All these are mockeries before the Atman. Our intellect, even that of a genius, all that we regard as the highest in us, are matchless before the Atman. All these values are borrowed from that Supreme Value, and there is nothing here if what is borrowed is returned to it. The empirical values and realities of the world are reflections of the *paramarthika satta*, or the Eternal Reality. These three realities—*pratibhasika*, *vyavaharika* and *paramarthika*—are not three realities, but three expressions of the One Reality.

## 20. The root of this tree is God Himself.



*T*here is an integrated concentration of the tree in the seed. All the ramifications and the diversifications of the tree can be found to be hiddenly present in the seed, though not visible to the eyes. When the tree germinates into a little plant, it shoots forth the energies embedded in the seed, and externalises itself to some extent. There is a total absorption of power within itself in the case of the seed. The externalisation into space and time commences when it becomes a little tendril, and it grows taller and stouter. When this happens, its longing to become other than what it was in the seed becomes more and more pronounced. It becomes more objective in its nature, more externalised in space and time, and more filled with a desire to expand itself into space. Thus is this tree of God and the universe. The root of this tree is God Himself. Because of the transcendence of God, the root of the tree is regarded as something that is above us. Transcendence is something which is above in a very specialised sense.

## 21. God did not create this world.

*T*he world, looking like what it is—or rather, God Himself appearing as this universe—did not have a beginning. We cannot say God created the world some time back. It is like saying the rope started appearing to be a snake on some day. The rope never began to appear as a snake on some day or at some time. The rope never created this snakehood from itself, yet it is there. But it is not permanent because the moment light is splashed on the rope, we will immediately recognise that the snake is not there. The snake was there; always it has to be there on account of the dimness of light and our defective perception—but, at the same time, it is not there. So is this world. It is always there. God did not create this world, but the appearance of God as this manifested universe has to always be there. Eternally we will see the world, and there is no end for that. We cannot prevent God from appearing in this manner of space, time and object. God did not think “Let Me become the tree; let Me become the object and other things” in the same way as the rope does not feel that it should become a snake.

## 22. The world will vanish in one second.

Can we say that one day the energy started thinking “Let me become a stone”? It has never become the stone, and the stone does not exist at all because if the stone were to exist really, the microscope would show it. It does not show it. The inner content has not transformed itself into the outer form. That is to say, the inner energy, which is electromagnetic, has not become the stone. The power of the universe has not transformed itself into the objects of sense. They appear to be like that on account of a defective vision, and if we have a microscopic eye, we may not see the world at all. We will see only a continuum of energy billowing like waves in the sea. The world will vanish in one second, provided we have got X-ray eyes or microscopic eyes. Now we have a dull eye; therefore, we see things which are not here. So this tree which is inverted with roots above and branches below is permanent in one sense, and not permanent in another sense: *Ashwatthas sanaatanah*. This world that we see is actually the appearance of the immortal purity, as God Himself is this universe.



## 23. God is like a terror to all people.

All this world, whatever be its form, is a manifestation of the cosmic Prana, Hiranyagarbha-tattva, or Sutratman. Prana is a traditional Sanskrit name for describing what we may call cosmic energy. The quantum of cosmic energy, which is equilibrated in its nature, with no high and low, and with no disbalance in the distribution of its parts, can be called Hiranyagarbha-tattva, cosmic power. Everything is controlled by this energy. It is like a terror to everybody. *Mahad bhayam vajram udyatam, ya etad vidur amritaas te bhavanti:* God is like a terror to all people. This Mahat-Brahma, this Sutratman, this Hiranyagarbha-tattva is like an uplifted thunderbolt causing fear to everyone. Due to fear of Him, the sun rises in the east. Due to fear of Him, the moon rises. *Bhayad asyagnis tapati, bhayat tapati suryah: bhayad indras ca vayus ca, mrtyur dhavati pañcamah* (2.3.3). Due to the fear of this terrible law, the sun seems to be rising in the east and setting in the west precisely. Fire burns, Indra and Vayu perform their functions, and death itself does its duty because of fear of this Being. Even death is afraid of this great law. It is the central authority ruling the whole cosmos.

## 24. It is the penultimate

Only in Brahmaloaka can the distinction between the universal and the individual be seen, as the distinction between light and shade. When the sun is shining in the mid-sky, the light is so intense that we can clearly distinguish that brilliance from the shade cast by a tree. So is the distinction, the clarity, that we can perceive in Brahmaloaka, the world of the Creator, where the supreme consciousness of the Atman will be clearly experienced as distinguished from all that is created and all that is *anatman*, or other than the Self. The Self and the not-Self are very rarely distinguishable, and even then, very unclearly in our case, and unclearly in Pitriloka also, very unclearly in Gandharva-loka, but clearly in Brahmaloaka. The distinction between God and the world, in the form of the distinction between the universal and the particular, or the universal and the external, can be seen in Brahmaloaka, which is the highest spiritual experience that is possible for any seeker. It is the penultimate region of Godhood. The sense organs do not perform functions continuously. There is the projection of energy through the sense organs, and also the withdrawal thereof. There is the beginning of the action of the senses, and also the ending. The senses do not work continuously all the twenty-four hours.

## 25. He shall not have any



**T**he functions are totally different, and there is no connection between one and the other. How do you bring a connection of one with the other? Know that. Know that which can enable you to bring about a harmony among the sense powers as seeing, hearing, etc. Know that which enables you to know the coming and going of the sense organs. You know that you are not working through the sense organs in sleep. When you close your eyes, you are not seeing. When you wake up in the morning, you open your eyes and see things, but you know all these things are taking place in you only. That continuity of consciousness which is responsible for the knowledge of the beginning and the end of the powers of sense, and also for the distinctions between the sense functions—that power is what is to be known. Having known that, the great hero of the spirit grieves not anymore. He shall not have any sorrow afterwards. *Indriyebhyah param mano manasas sattvam uttamam, sattvd adhi mahan ayma, mahato 'vyaktam uttamam* (2.3.7): There is a repetition, almost, of a verse that occurred earlier. Beyond the sense organs is the mind, beyond the mind is the intellect, beyond the intellect is the great intellect, the cosmic intellect, Hiranyagarbha-tattva, beyond that is the cosmic Prakriti, the Avyakta, and beyond that is the Purusha. That Purusha has no characteristic.

## 26. Thus you attain immortality,



*A*vyaktaat tu parah purusha vyaapako'linga eva cha yam jñaatvaa muchyate jantur amritatvam cha gachchati (2.3.8):

This is a brief statement of the way in which sadhana has to be practised, meditation has to be carried on. Withdraw the consciousness from the objects and centre it in the senses, withdraw it from the senses and centre it in the mind, withdraw it from the mind and centre it in the intellect, withdraw it from the intellect and centre it in the universal intellect, Hiranyagarbha-tattva, the creative power, Mahat-tattva. Withdraw it from that also and fix it in the cosmic Creative Will. Withdraw it from the Will and enter into the Supreme Purusha, whose essence you yourself are. Thus you attain immortality, not before that. Those persons become immortal and deathless who are able to visualise inwardly, by insight, that great light which cannot be beheld through the sense organs. This form of the supreme essence is not to be comprehended within the field of ordinary ocular vision. No one can see Him with the eyes. All-pervading is that Being. How would you see that, inasmuch as it is not an object of the senses?

## 27. The energy of the mind flows through the sense organs.



*T*he energy of the mind flows through the sense organs. We have been told again and again that we waste our strength, our energy, our potential, in sense perception. Whenever we see a thing, hear a thing, or enjoy any object of sense, a proportion, a part, some measure of the energy of the mind goes outwardly in the direction of that object. The more we enjoy objects, the weaker will we become in our mind, and perhaps in our body also. Mental weakness, inability to remember things, forgetfulness, distraction, all these characteristics of a weak mind that has exhausted itself by depleting all its energy through the sense organs. There are five apertures. These apertures are the senses. We are constantly engaged in feeding them with sense objects. Every moment of time, we see and hear, touch, taste and smell. These are not innocuous activities taking place; they are vital functions which sap our energy. The more we indulge in things, the weaker we become psychophysically.

## 28. Objects are mischievous sidetrackers.

*Y*oga is not the manner of concentration of the mind by be-reavement, etc. It is a deliberate withdrawal, consciously attempted, due to the fact that there is really no joy in any object. Objects are mischievous sidetrackers. Philosophical analysis will tell us that there is a mistake we are committing every day in imagining that our joys are embedded in the objects of sense. Thus, by the practice of philosophical analysis and by the power of reason, convincing oneself that there is no great point in the senses being indulged so much, we withdraw the energy of the senses. What happens then? The mind becomes very strong. Those who cannot see and hear have very powerful minds, generally speaking. They think better. When the mind is so concentrated by the energy embedded in it by the withdrawal of the sense organs, it settles itself in the higher reason which contemplates the Supreme Reality, and the intellect does not oscillate. The oscillation of the intellect is due to the logical process which it carries on, on account of reports received through the mind from the sense organs.

## 29. Be full of heed, carefulness and vigilance.



Again and again there is an emphasis on the restraint of the sense organs, the restraint of the energy that is flowing through the senses and establishing it in the mind and the intellect. In this practice of sense restraint, and mental control, and the stability of the intellect, or the reason, we must be very cautious because the winds of desire will blow so violently that all the fixity of our reason and our mind, though strong like a tree planted on the earth, will be broken and turned down. Even the strongest tree can be felled by a violent wind. Desires are such tornadoes. Therefore, the Upanishad says *apramattas tadaa bhavati*: Be full of heed, carefulness and vigilance. Sri Ramakrishna Paramahansa Deva has an analogy for how we have to be concentrating and be always heedful. Suppose we are on a journey somewhere and are caught at night by a heavy rainfall, and we have no place to stay. We run here and there in search of a little hut where we can rest. On the way, in the pitch dark, we find a little thatched hut almost about to break, but because of the heavy rain we somehow or other get in, and we are shivering. When we feel like reclining a little bit, in the twilight, in a flash of the light from the lightening, we see a small snake crawling out from a hole. It is showing its head. When we look behind, there is another snake behind us. When we look to the right, we see a scorpion coming towards us, and another scorpion on the other side. Will we sleep because we are tired? Will we be cautious? Will we be vigilant? Will we be able to concentrate our mind on the predicament in which we are? Such is the way in which we have to concentrate.

## 30. That which is, is God.



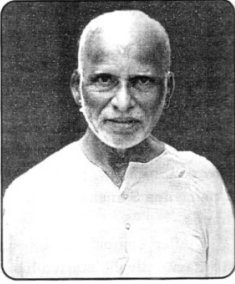
Neither by speech nor by mind nor by perception through the eyes can this be known. Any amount of listening will not suffice. Any amount of mere thinking will not suffice. And touring, looking at all things the whole world over, will also not be adequate. We will not see God anywhere by any amount of thinking. We can travel from one corner of the earth to another corner of the earth, but we will not see God. From the Himalayas to Kanyakumari we can travel, and we will not see God anywhere. Then where is God? We go on thinking, but nothing comes out of it. And we go on listening; then also, nothing comes out of it. What do we do now? *Astiti bruvato 'nyatra katham tad upalabhyate:* It is to be accepted as Pure Existence. *Astiti:* That which Is, is God. It is not in the Himalayas, it is not in Kanyakumari; it is that which Is. In the Panchadasi, there is a chapter on this is-ness, or the existence of things. Generally we say a building exists. a chair exists, a table exists. We convert the term 'exists' as a predicate or a verb to be tagged on to the subject, which is the building, which is the chair, which is the table or anything, under the wrong impression that existence is an attribute of the chair or the table or the building or whatever it is, the fact being quite the reverse. Existence is first. The form of the building or the chair or the table, or anything, is secondary. There cannot be a chair unless existence is there prior to it.



## 31. Existence is Truth.

*Why* should we use 'existence' as a verb that follow a noun? The noun is non-existent practically, minus that verb which indicates the prior existence of the reality behind even the noun. So it is existence first, and chairhood afterwards. But we always say that the chair exists, as if existence is the quality of the chair. It is the other way around; the chair is the quality of existence. The chairhood, the buildinghood, etc., are qualifications, name-and-form complexes growing externally on existence as an accretion. Existence is Truth. So you exist, I exist, this exists, that exists. There is a general existence of everything. If we can boil down all the forms and names, the shapes and contours the differentiations and relations--all these diversifications which are the creations of the perceptions of the sense organs--boil them down to the basic substratum or the menstruum of pure Existence, we will find there is one uniform continuum of the existence of everything, without any distinction of one thing from the other thing.





DARA HARJITA WANG

Amikom Yogyakarta  
Sugeng Pagi

that Truth face-to face ?

15. Once you have an orientation towards the Truth, of what avail is formal education of any description ?
16. There is no sin worse than lethargy. The indolent never make anything of their lives. The easy-going nature will eventually ruin them.
17. What needs to be done today, do it today itself. It is vain to claim that you will do it tomorrow. If you can, well, do it right now.
18. Man is by no means a sinner. Rather, he is of an essentially good nature. He gets born on the earth with a ray or spark of Divinity.
19. If you are truly hankering for the divine being within, it is you who have to transform yourself first. Dream not that the world is going to change for you.
20. May be, there are some to thrash you, to abuse you or to humiliate you. Bear them all and your life will be crowned with all glory.
21. If one does not know one's own defects, he never can grow.
22. God sees only your motives and little else.
23. Education is simply incomplete without a knowledge of Sanskrit.
24. Remove quickly all the barriers that stand between man and man.
25. All the objects of the world are by nature such that they carry with them pleasure that is mustard-seed-like in quantum and pain of the size of a mountain.
26. Even the not-so-good-to-look-at housewife too is a very damsel for her husband. Everything in this world is thus only a relative appear-ance and nothing more.

27. Never, never for a moment entertain the idea, "I have helped that man." Rather, be happy that it is your good luck to have got such an opportunity
28. Always keep on praising the Lord and singing His glories. That will steady your meditational efforts.
29. Whatever circumstances you may have to pass through, whatever fate might befall you, never for once give room to despair.
30. Welfare of all creatures is the only right definition of 'love' in this world of ours.
31. Do your duty just because you have got to do it. Worry not for the associated results.
32. It is not God alone that is to be worshipped at home. The Guru is also worthy of equal adoration. That is the only way to earn His grace.
33. Your salvation lies but in your hands. Bearing this truth in mind, proceed ahead on the spiritual path.
34. If you desire ardently to win God's grace, start marching towards Him right now, at this very moment.
35. The more the peace you can radiate to others, the more the peace you can get.
36. Death, contrary to popular belief, is something very pleasant, for it puts an end to everything, so that is not a problem. Man's real problem, of which he is mortally afraid, is rebirth.
37. We should live in the world, without a pinch of attachment and with perfect peace. This is all the ethics that the Gita propounds.

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## SWAMI PARAMAPRIYANANDA

Revered Sri Swami Paramapriyanandaji Maharaj was born to Sri Venkata Rao and Smt. Kameswari at Chittayavalasa, Vizianagar District, Andhra Pradesh on 16th June, 1947 and was named Ranga Rao. He was the younger son of four children of pious Brahmin family. He was educated throughout in Odisha schools and colleges at Rayagada, Jeypore, Berhampur, Cuttack, etc. Formally speaking, he was a post-graduate in English with a Diploma in Education. He served different schools and colleges for nearly thirty-six years and retired as the Head of the De-partment of English, Vikram Deb College, Jeypore, Koraput District. He was rendering dedicated services to the Yoga Vedanta Forest Academy, Sivananda Ashram, Rishikesh as Professor, Western Philosophy from March, 2016. He has authored numerous books, articles, translations, etc. in Odia, English and Telugu apart from delivering innumerable lectures on religion and philosophy in different languages in different States of India. He took Mantra Diksha from Param Pujya Sri Swami Krishnandaji Maharaj in June, 1990. By his inspiration his Dharmapatni Smt. G. Girija and four Kanyaratnas Padmavati, Sailaja, Dharmavati and Nagamalliswari- also took Mantra Diksha. He was initiated into the holy order of Sannyasa in Sivananda Ashram on the sacred Maha Sivaratri day in February 2010. He worked tirelessly for the propagation of Indian Thought and Culture.

Swamiji served the Divine Life Society, Jeypore as its President for a long period and has done his best for the all-round development of the Branch. He was simple, unassuming, amiable monk noted for his loving disposition and kind-heartedness, always seeking opportunities to be of service to others. A scholar-saint of lofty ideology, Swamiji attained Maha Samadhi on 22nd November, 2021 at Jeypore.

**Compiled by : Sri Bharat Chandra Nath**

Released on the sacred occasion of the Shodasi Mahotsav of Brahmaleen

**Sri Swami Paramapriyanandaji Maharaj**

**at the Divine Life Society, Jeypore, Odisha on 7th December, 2021**



*Swami Krishnanandaji has more divine qualities than are mentioned in the Gita. Who knows how many Sankaracharyas have gone into our young Swamiji? Only if you have performed hard Tapasya in hundreds of previous births, will you be able to sit at the lotus-feet of Jnanis like him and learn the Vedantic truths. Talking with him is like talking with God. He is our Dakshinamurti. The celebration of his Birthday is the worship of Brahman. Such celebrations are very necessary.*

*- Swami Sivananda*

## THE MRITYUNJAYA MAHA MANTRA



“Om Tryambakam Yajamahe  
Sugandhim Pushtivardhanam;  
Urvarukamiva Bandhanan-  
Mrityor-Mukshiya Mamritat”

**Meaning :-**

Om – “We worship the Three-Eyed one (Lord Siva), who is fragrant (with energy), and who nourishes well all beings. May He liberate us from death for the sake of Immortality even as the cucumber is severed from its bondage (to the creeper)”.

*This Mantra wards off all kinds of accidents, bestows health and long life and ultimately confers Immortality.*



## **SPIRITUAL JOURNEY IN DECEMBER**

**This book has been offered  
at the lotus feet of  
H.H. Swami Krishnanandaji Maharaj  
on the occasion of his  
Birth Centenary Celebrations  
On 25-4-2022  
at Sivanandashram, Rishikesh.**



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