



# Spiritual Journey in February

(Excerpts from the book “The Attainment of the Infinite”  
by H. H. Sri Swami Krishnanandaji )



Compiled by :-  
**Sri U. Narayana Rao**



## 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

ॐ

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RAZOLE - 533 242.

**2017**

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(This book was published with the blessings of  
Pujsya Sri Swami Hamsanandaji of Shivanandashram H.Q., Rishikesh.)

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## FORWORD

When Swami Hamsanandaji approached me, on behalf of Sri U. Narayana Rao, for a *Foreword* for this booklet, I was a bit hesitant because usually Forewords are written by those who are more knowledgeable and well-known than the author himself. However, I accepted because it is a blessed opportunity to revive my fond memories of Rev. Swami Krishnanandaji Maharaj. Hence this *Foreword* is a bit departure from the usual ones.

I was very fortunate to serve Swami Krishnanandaji right from the day of my joining the Ashram, in July 1964. It was a miracle of Gurudev Swami Sivanandaji Maharaj whose Darshan I was blessed to have when He visited Poona (now Pune) during His All India Tour, in October, 1950. I was 18 then. I don't know what miracle He did. Since then I became deeply interested in Yoga, religion and spiritual life. I started visiting the Ashram and in 1954 took Mantra Initiation from Gurudev. When I saw young men, with shaven head and ochre robes, running about in the Ashram in the service of Gurudev, with an unusual joy on their face, I thought that that is the kind of life worth living, i.e., a life dedicated to the service of Gurudev. So in August 1962 I expressed my wish to Gurudev to join the Ashram and serve Him. But, for reasons known to Him only, He said: "Come after two years." I was wondering why he said so. But, He is a Maha-Purusha and His words have a meaning and purpose. Accordingly I came in July, 1964. Though Gurudev had attained Maha-samadhi, Swami Chidanandaji Maharaj honoured Gurudev's words and admitted me into the Ashram and asked me to serve Swami Krishnanandaji Maharaj.

In 1960, Gurudev asked Swami Krishnanandaji to live in His Kutir itself and a small room was partitioned for him in the verandah. Even after Gurudev's Maha-samadhi, Swamiji continued to stay there and carried on his duties as the General Secretary, using the verandah as his office, where I also had to work. Thus I was in Gurudev's Kutir, assisting Swamiji, from morning till evening. In those days there was no Secretary, no reception office, etc. Swamiji himself was doing everything and I was his only assistant -- I was his personal secretary, office assistant, attendant, office boy, etc. -- receiving and attending to his mail, reading the proof from the printing press, attending on guests, preparing tea for Swamiji, serving him meals, putting eye-drops, running up and down to the different departments to convey/bring message or call someone, etc., etc. (There was no intercom or telephones then.) And it was a joy to

serve him in that manner, and a great blessing, too. Especially after his lunch, while relaxing and attending to his mail, Swamiji would share his experiences and wisdom, tell us stories, etc., leaning on the foot-rest of Gurudev (in front of His reclining chair, which is there even now) all the while cutting jokes and laughing, treating us (Swami Devanandaji and myself) as his comrades. It was at this time, during 1967, that, on my request, he wrote his daily thoughts, in my personal diary, to provide the needed inspiration and guidance for me in my Sadhana. From that diary, which I treasure even now, I compiled the booklet 'Thus Awakens the Awakened One' published on Swamiji's 70th Birthday Anniversary (25th April, 1992). Thus being with Swamiji so closely throughout the day, I could observe and imbibe the spirit of his renunciation, utter simplicity and total dedication to Gurudev. *For him, he did not exist, only Gurudev existed. This gave me the feeling, satisfaction and conviction that "By serving Swamiji I am serving Gurudev Himself."* Thus did Gurudev, in His own way, fulfill my ardent wish to serve Him. Then I realised why Gurudev asked me to come after two years. Glory to the Tri-kaala-Jnani Sivananda!

One day I asked Swami Krishnanandaji: "Swamiji, You were fortunate to move very closely with Gurudev and serve Him. What was your experience?" Swamiji was always reluctant to speak about Gurudev. But, he had a kind of special affinity for me from the day I joined him, because of my name. (Swamiji's *purvashram* name was Subbaraya. Subbaraya and Karthikeya are the Names of Lord Subrahmanya or Skanda.) Hence, though reluctant, he said: "Karthikeyan, What can I tell you? Yes, we lived and moved with Gurudev so very closely, rubbing shoulders, as it were, with Him. But we could never understand Him. He was head and shoulders above us." Swamiji's eyes were already wet with tears and he could manage to say, "*We are not fit even to lift His shoes,*" before his voice was choked and tears dropped from his eyes.

That was our revered Swami Krishnanandaji Maharaj, a saint and true disciple of the Jivanmukta Maha-Purusha, Gurudev Swami Sivanandaji Maharaj! Swami Krishnanandaji and his writings need no introduction to the aspirant world. Spreading the wisdom of our saintly Swamiji far and wide is the real service we can do to him. The efforts of Sri U. Narayana Rao in this direction are praiseworthy. Salutations to all the Masters! May their blessings be upon us!!

Sivananda Ashram,  
8th, February, 2017.

**-N.V. Karthikeyan**



*Om Namo 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 Head Quarters.

“**The Attainment of the Infinite**” is a series of discourses given during the Ashram’s annual Sadhana Week in 1996. The profundity and depth of Swamiji’s thoughts, will be a great delight to spiritual seekers everywhere.

Pujyasri Swami Hamsanandaji of Shivananda Ashram H.Q. asked me to prepare a book by name, “**Spiritual Journey in February**” by culling 29 excerpts from one of the books of H.H. Sri Swami Krishnanandaji. I did so using the book “The Attainment of the Infinite” by Revered Swamiji. We have to patiently squeeze and taste the sugar-cane like sweetness imbued with wisdom in all these excerpts. This book can be used for *Swadhyaaya* at any time by the Sadhaks. I profusely thank **Sri N.V. Karthikeyan** (who closely served Pujyapada Sri Swami Krishnanandaji for so many years in the Sivananda Ashram) for providing **Foreword** for this book. Revered Swamiji blesses all the patient readers with Infinite wisdom and peace for their effort they put in reading this book.

*Om Shantih Shantih Shantih.*

Yours,

Razole,  
Date: 30.12. 2016.  
Sri Ramana Jayanti.

In the Service of Gurudev,

- **U. NARAYANA RAO.**

## **1. COUNTRIES DO NOT EXIST. ONLY THE SURFACE OF THE EARTH EXISTS.**

The vast atmosphere around us is the environment. It not only influences us minute by minute every day, but on a careful analysis we will realise that we are inseparable from this environment. The environment spoken of is a kind of society external to us. We know very well to what extent every person is dependent on external human society, and the society of nature—the air that we breathe, the water that we drink, and the sunlight that we bask ourselves in. It is not merely this much. There are greater secrets which never appear before our eyes—namely, the question of our existence itself. Do we exist? If it is true that we are existing, where are we existing? “Where are you coming from?” we generally ask a person. People say they are coming from Delhi, from Kanyakumari, from Japan, from England, from America, but whatever be the place from where we are coming, it amounts to saying that we are coming from the surface of the earth. We are moving on the surface of the earth. There are no countries, actually; they do not exist at all. They are only conceptual demarcations of the human mind for the purpose of administrative convenience. Countries do not exist. Only the surface of the earth exists.

## **2. MAGNETIC FORCES SOLIDIFY THEMSELVES INTO VISIBLE FORMS.**

The environment that we are speaking of is what is external to us from one point of view, but inseparable from us from another point of view. While this earth is a large planet, upon the surface of which we are crawling like insects, as it were, the earth is a member of the larger family of the planetary system, which is ruled by the great parent of the entire system, called the solar operation. Our family extends through entire galaxies, which are the original sources of different solar systems. Magnetic forces, which are undividedly pervading the whole atmosphere, taking often the form of what generally people call cosmic rays—which are not actually rays, but magnetic energies flowing from outer space—solidify themselves into the visible forms of bodily existence of human beings, of trees, of mountains, and of the very earth itself. The cosmological analysis, even on a purely empirical level, establishes the fact that the vibration of space created a movement which we call the activity of air pervading the surface of the earth. Friction caused by this continuous movement of the air principle created heat which we call fire. The further condensation of the density of these forces, right from the activity of space, became what we call liquid, the solidified form of which is this very earth. That is to say, our family extends beyond the surface of this earth; it touches the planets, the sun, the moon and the stars.

### **3. WE DO NOT BELONG TO OUR OWN SELVES.**

**W**e do not belong to our own selves. If it is true that we have to love our own neighbour, we have to know who our neighbour is. That question was asked of Jesus Christ: “Master, you said, ‘Love thy neighbour as thyself’, but who is my neighbour?” How would you know who your neighbour is? That which is adjacent to you; that which is almost touching you; that which is inseparable from you, which limits you and conditions you, from whom you derive benefit, and about which you have some fear, even, is your neighbour. You like your neighbour because the neighbour may be of assistance to you, under certain conditions; but you fear your neighbour also, because the neighbour can retort and retaliate, and behave in a manner contrary to your expectations. So, the neighbour is a friendly being, and also a fearsome something. So is nature. Nothing can be more friendly to us than the vast nature, because it is the mother out of which we are born. The very stuff of our body is made up of the five elements—earth, water, fire, air, and ether. If that is the case, how do we consider ourselves as outwardly existing, external to nature? The very building bricks of this body, of our own selves, are the stuff of the five elements.

#### 4. THE COHESIVE FORCE IS OUR *AHAMKARA*, OUR EGOISM.

Scientists tell us that if we squeeze out all the space from within our body, the entire stuff of our body will be one cubic millimeter of carbon, hydrogen, etc. There is nothing in us. We are puffed up balloons, due to the entry of space within us. If the house that we build is not independent of the bricks of which it is constructed, independent of the cement and the iron rods that we use, and it will not be existing there if we pull out the bricks, we can say that there is no such thing as a house. It is only a false name that we give to a spatial shape taken by the bricks and the cement and the substance that has gone into the formation of that particular structure. There are no mansions, no palaces, no houses, but only bricks, stones, cement, lime, etc. In a similar manner, a question will arise: Do we really exist at all, or are we imagining that we are, like mansions, parading ourselves? These mansions will collapse when the building bricks are pulled out. That happens at the time we call the departure of the spirit of our personality from this particular formation called the earth. The elements withdraw themselves from their erstwhile cooperation with us. The power of cohesion which keeps these elements in order, so that we may feel safe in this body, destabilises itself, and they go helter-skelter, just as if the cement that is keeping the bricks together would not be there, the bricks would collapse in one minute. The cohesive force is our *ahamkara*, our egoism, our self-assertive nature.

## **5. THE WORLD IS OUR NEIGHBOUR.**

The world is our neighbour. It is not merely near us; it is that stuff out of which we are made. The substance of nature constitutes the stuff of our physical personality. The Cosmic Mind is operating and dancing through the individual mind of every one of us. The solar orb conditions the eyes, the moon conditions the mind, and many other divine forces are conditioning the operation of the sense organs. We do not seem to be independently existing at all. We seem to be living a borrowed existence. There are people who live by borrowing, and they have nothing of their own. In a similar manner, we live a borrowed existence, and when the creditor withdraws support, the entire sustenance will collapse in one second, and the whole individual personality will get dismembered into little bits of material stuff, and reduced to the utter particles of nature. The vast stellar system above, which also forms part and parcel of the conditioning factors of our existence, is a matter that is to be considered. Why do we consult people who know the stars? Why do we worry about the stars? The stars are inside our bodies, through their operations which are non-spatial. Space is extended, as it were, and is causing a dimension of distance, all which makes us believe that the stars are far, far away from us. It is not so. It is like saying that the head is far away from the toe. In one sense, it is true; there is a distance of five and a half feet or six feet from the toe to the head. This distance does not matter. We do not feel that distance. Do you feel that your head is far away from your toe? That integrating power, which is the 'I-ness' in us, abolishes the apparent distance measurable geometrically from the toe to the head.

## **6. OUR MIND IS OUR FRIEND; OUR MIND IS OUR TREASURE.**

The greatest education is the art of the chastening of the mind. There is no use studying textbooks and going into the tomes of science, philosophy, and scripture. Our friend is our mind; the books cannot help us. Whatever we have learned from outside sources will leave us, because they are outside us. Our mind is our friend; our mind is our treasure. The mind is not merely a thought, it is also a thing by itself. Thoughts are also things. This is something new that we have to hear. The thought, the process of the function of the mind, can concretise itself into a form and assume a substantiality of its own, as it appears in dream, for instance. You can see hard rocks and mountains and rivers in the dream world. You can hit your head against a rock and your forehead can bleed even in dream, because the stuff of the mind, which has projected the solidity of the object of perception, can cause a similar experience. What is happening to us in the waking state is similar to what is happening in the dream world. Objects do not exist independently of the thought process. The relationship between the individual mind and the all-pervading Cosmic Mind is actually the relationship between man and God, the individual and the Absolute. What we require, therefore, is an intense training of our own mind, enabling the mind to think in terms of its vast potentiality.

## 7. WE HAVE NOTHING IN US EXCEPT OUR EGOISM.

The poet has beautifully said, “The egoism asserts that it is better to be a king in hell than a servant in heaven. Let it be heaven, but why should I be a servant there, sweeping the floor of the palace of the gods? Let it be hell; it does not matter, but I will be the ruler there.” Such is the way in which *ahamkara* operates, egoism acts. Personality consciousness kills us, practically. We kill ourselves by the erroneous thinking process of the terrible, flint-like *ahamkara*. That is what we seem to be ourselves. We have nothing in us except our egoism. Every moment we assert it—subconsciously, consciously, or otherwise. The individuality of yours, the egoism of yours, cannot be known by you when you are not interfered with. Let somebody scratch you; you can know what you are. The egoism will hiss like a serpent, and it will tell that person who you are. You will not tolerate any interference from externality of any kind, even from your brother, because you are what you are, and you cannot be anything else, different from what you are. “I am what I am.” This is the affirmation of our isolated individuality. Then, there is no question of liberation. Unless you want liberation, it cannot come. *Mumukshutva* is the longing for it. There is no other qualification necessary. There is only one qualification: you should want it. Your heart should want it. You will realise that the psychology of the mind is such that anything that you really want has to come to you, but it should be really a hundred per cent want. You should not desultorily and half-heartedly want a thing: “If it comes, let it come; if it does not come, it does not matter.” Then, it will not come. You should say, “It will come”; then, it has to come, because the mind is nothing but the object that we think of. The mind is touching the object. When we say it has to come, it comes.

## **8. WE SHOULD PRACTISE THE ART OF PLACING OURSELVES OUTSIDE OURSELVES.**

**H**ow could you know that the stars are distinguishable, one from the other, when they are several light years away from you? What has happened to you, actually? You have never gone to the stars. Your eyes are not touching the stars. No intelligible connection exists between you and the stars, yet you can see the stars. Actually, who is seeing the stars? It is not you, because you are here. How could you be at such a distance from the vast spatial expanse where the stars are, and yet know the stars are there? In an invisible, all-pervading form, your perceptual consciousness touches the stars. This is the reason why you are able to apprehend the existence of even the most distant things in space. It is necessary for us to understand who we are before we try to know what other things are. We have wrong notion about our environment and about the location of our existence. We imagine that we are existing in one place. We are existing in all places; otherwise, the awareness of there being such a thing as vast spatial distance will not be permissible, and not possible. But, how are we in all places, while apparently, for the purpose of a photographic camera, we seem to be sitting in one place only? In another form of our true substantiality, we are pervading all space. In order to free ourselves from the obsession of limitation of finitude felt agonisingly in regard to our own selves, one of the prescriptions of Yoga practice, as a preliminary instruction, is that we should practise the art of placing ourselves outside ourselves.

## **9. IN A SUBTLE FORM, YOU ARE AWAY FROM YOUR OWN SELF.**

**C**an you imagine that you are outside yourself, which is a fact, and the truth? If some element in you is not outside yourself, the outside object cannot be known to be existing at all, because your location as a physical body in one place cannot be responsible for your knowledge of there being another thing which is far away. In a subtle form, you are away from your own self. A thought that is connected with the body is called *kalpita vritti*, a modification of the mind which is attached to the body only. There is another kind of operation of the mind which is known as *akalpita vritti*, non-physical thinking. Non-physical thinking is the process of thought operating external to oneself. You place yourself away from yourself. To give an example, you are sitting in one place, and looking at something which is far away from you. By a stretch of your imagination and by an exercise of your will, can you transform your presence to that location of the object that you are looking at, and imagine strongly that you are not seeing that thing, but that thing is looking at you? I give a simple example of a tree in front of you. You are seeing the tree, but can you also imagine that the tree is seeing you? For this purpose, you have to practise what is known as a discarnate operation of the psychic apparatus. 'Discarnate' means not clinging to this particular body. You transfer your position to the location of the tree, or of somebody else. Look at yourself from that point of view. You become an object of perception. The other thing, which you thought is an object, actually becomes the viewer or the subject of perception. If this practice becomes possible, you will never be attached to this body any more, because you can as well be attached to any other body.

## 10. THIS IS THE PRINCIPLE OF YOGA PRACTICE, FINALLY.

**W**e hear that Bhagavan Sri Krishna lifted a mountain. Actually, he did not lift any mountain; he lifted himself. The pervasive character of his consciousness became the subject behind the mountain. There is no difficulty for me to lift my hand, because it is me, but I cannot lift somebody else's hand, like the hand of an elephant, for instance. The elephant can lift its own leg, but we cannot lift it because it is too heavy for us. Do you know the weight of the elephant? Can anybody lift that elephant? But, how does it lift itself? If it is so heavy, the elephant also cannot move. Its existence, its pure subjectivity, has become identical with the location of its large body, so that it does not stand outside itself. The elephant is something outside us. Therefore, our consciousness cannot permit the lifting of it. So, what you call Sri Krishna lifting the mountain is only him lifting his own hand, as an externalised form of his existence—an arm of his, as it were. It was not a mountain that he lifted; he lifted an arm of himself, in his wider form. He transferred his existence to the mountain, and it lifted itself, as an elephant lifts itself. This is the principle of Yoga practice, finally. You can stretch this technique even to God Himself. Even that is not an impossibility. I am just giving preliminary instructions for the purpose of psychological transportation of consciousness from one locality to another locality, so that we may not be attached egoistically to this particular body only. Transport your consciousness to that which appears to be controlling you. Then, you control yourself at that time, like an elephant controlling itself.

## **11. MAN BECOMES SUPERMAN; A MORTAL TENDS TO BECOME AN IMMORTAL EXISTENCE.**

**B**ecoming more than oneself does not mean having many things around you, because things cannot become you. They are totally outside. Any amount of wealth that is heaped like a mountain in front of you will not enhance your personality. It cannot widen your individuality. You will be the same little stupid mini-person, in spite of the large wealth that you have gained. Mahmud of Ghazni attacked certain parts of India twenty-one times, and he collected a lot of gold. It seems he went to Ghazni and piled up all the gold, which looked like a little hill. You may say that he had exceeded himself in becoming great, but the time came when he had to breathe his last. Death was catching hold of his neck. It seems he was lying down, breathing his last, and gazing at the whole hill of gold, and he died as a poor fellow that he was even before he obtained this gold, because the gold has not become himself; it was outside. So, you cannot become more than what you are, except by the enhancement of your thought. You are not the objects, the gold and silver, or the relations; you are your mind. It is the mind that is looking like what you are. If this mind can expand itself, then you have expanded yourself. The mind should exceed itself beyond the limit of this bodily location. Then it becomes a larger individuality. Man becomes superman; a mortal tends to become an immortal existence. You become wider and wider, defying the limitations of space. It is wider, not in the sense of a measurable, geometrical pattern. It is not that your body has become so thick. That is not actually enhancement of being. It is the consciousness in you that has risen above its location inside the body, and gone out.

## **12. DEATH IS NOT A SOLUTION TO THE PROBLEMS OF LIFE.**

**Y**ou have to know that you can want only yourself. You can possess only yourself, you cannot possess somebody else. But, that somebody else also will come, provided that you have become that somebody. Then, that somebody ceases to be somebody, and you become that. You become universally operative. It is impossible to imagine this condition. You may be wondering how it is possible for you. If this is not possible for you, the very purpose of your existing in this world has no meaning; otherwise, you will be leading a meaningless life of drudgery, poverty, helplessness, and foolishness, and leave this body as foolish as you were when you took birth from the mother's womb. And, you will take another birth in order to continue this same foolishness with which you have left this body. Death is not a solution to the problems of life. It is only a continuation of the problems. It is like escaping the eye of a creditor from whom you have borrowed a lot of money. How far can you go? The creditor will pursue you wherever you are. A little calf, which has lost its mother cow in the midst of a large crowd of cows, moves zigzag, running hither and thither. Somehow it finds its mother, and will not rest until it finds its mother; similarly, your actions will pursue you wherever you go. So, death is not a solution to difficulties. Your debts cannot be cleared just because you have died. You will carry the debts, because debt is an obligation of the mind. It is not an obligation of the physical body. So, the body may go, but the mind that has obtained that credit will take it, as a very powerful magnetic energy following it, and you have to pay the debt in the next birth, with a redoubled force, with doubled interest.

### **13. START THINKING SPIRITUALLY, AND NOT PSYCHOLOGICALLY.**

**Y**ou have to be larger, not by an increase in the width of your physical body, but larger in your dimension of thinking consciousness, so that you do not think only one thing, you think all things at the same time. This is the process prescribed in the Yoga technique of finding oneself outside oneself. From that point of view of the location that is external, so called, you look at yourself here, so that your attachment to this body has gone. The *karma* of this body will not attach itself. You are totally free. You become a super-physical viewer, rather than a physical observer. If this technique can be extended further and further, into a wider field of comprehensiveness of all things in the world, you become a world person. This is what they call a superman. The world becomes your body. You can imagine what you will be feeling at that time. Your little consciousness, clinging to this little body, will cling to the whole world, and pervade everywhere, and everything will be your external form. Can you imagine what it would be like to think in terms of the whole world as yourself? You cannot do that because you are unable to transfer the consciousness of your physical existence and make it enter into the substance of the universe. There is a great difficulty in becoming other than what one is. So much is the attachment to this body! That is why you cannot bear one word of talk against this body. Start thinking spiritually, and not psychologically. The psychological mind projects itself as an observer of another object. The spiritual mind considers itself as the very thing which it observes, so that the relationship between one thing and another is abolished, and it becomes a relationless, ubiquitous, expanded consciousness.

## 14. THERE ARE INFINITE WAYS OF CALLING GOD.

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**G**od also is summoned by a name. In ordinary parlance, this art of summoning the Almighty Creator is done by the recitation of a name that we associate with God's nature. The name of God is a description of the characteristic of God. God also can be summoned by a name, provided that the name chosen, with which you summon, indicates the might and the majesty, and the affection God has for you. The *mantra* that people chant in *japa sadhana*, for instance, is supposed to be an indicator of the name of God. The *mantra* that you chant, into which you are supposed to be initiated, is the *modus operandi* adopted to create in one's own mind a suggestion of the nature of the God whom one worships and adores. In the Vishnu Sahasranama, the thousand names are a thousand different characteristics of the Supreme Being, and they are not just anything and everything. There are infinite ways of calling God, inasmuch as there are infinite qualities that we can associate with God. You can call Him by any name, provided it is in consonance with His nature. What are His qualities? They are immense capacity, and indomitable power; Almighty He is called. He is the greatest power you can think of, before which nothing can stand; this is one quality of God. And He is the greatest beauty, enchanting, stunning, filling you with joy, making you feel as if you are drinking nectar; it is utter beauty, incomparable, the kind of which you cannot see in the world.

## **15. THERE ARE VARIETIES OF BEAUTY IN THIS WORLD.**

There are little, beautiful things in the world, and you cannot know which is more beautiful than the other. On account of the fickleness of our mind, different things look beautiful at different times. The sense organs can see only forms; they cannot appreciate abstract things. The solution of an algebraic equation brings joy, not because it is an object sitting in front of you; it is an intellectual beauty that has brought you satisfaction. There are varieties of beauty in this world. The crudest of all forms of beauty is architectural beauty. The Taj Mahal is architecturally beautiful. Sculpture is a subtler form of beauty. Painting is a still subtler form of beauty. Subtler still than painting is music. Music does not require any material; it is only a sound. Painting requires canvas and ink; sculpture and architecture require actual material; music does not require any material. It is the subtlest medium that you can adopt in enjoying beauty. Music is beautiful; it is beautiful to the ears, whereas painting, sculpture, and architecture are beautiful to the eyes. One is visible beauty, and another is audible beauty. A third beauty is that which is intellectual beauty. That is the beauty of literature. There are orators who can speak before a large audience. You will be stunned by listening to them. They are only communicating ideas to you. When a majestic idea is presented before you, your mind also rises to a great height of majesty. Majesty also is beauty.

## 16. BEAUTY IS A REFLECTION OF THE SPIRIT INSIDE.

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There are varieties of beauty, and God is beautiful, and the beauty of God is not like the beauty of architecture, sculpture, music, painting, and literature. It is something quite different. It is the beauty of your own soul. That is why you love yourself so much. You are a beautiful person, inside. The beauty of yours is not in your face. Sometimes the beauty of the soul that is inside you gets reflected in your face; then the person looks beautiful. When there is a harmony of the spirit inside, the person also feels the manifestation of that beauty in oneself. There are troubled souls, composed souls, happy souls, disturbed souls, and wretched souls. Anything is possible, but the soul is really, basically, a perfection. The beauty that you perceive in anything in this world is a reflection of the symmetry of your own soul. The soul of a person is a highly systematised presentation, a symmetry. When you think chaotic thoughts, and observe objects which are scattered in a confused manner, the soul's beauty is not manifest fully, because it is something like seeing an object with broken spectacles, or a concave or convex lens—not seeing properly. Beauty is a reflection of the spirit inside. Because you have got the greatest beauty inside you, you love yourself better than anybody else. You cannot love anybody so much as you love yourself, because the greatest beauty is hidden inside you. The greatest beauty that is hidden inside you is nothing but a ray of the Almighty beauty that is pervading everywhere. So, call God as a great beauty, a great wonder, a great art, a great perfection, a great power, and enchanting. The Srimad Bhagavata mentions Sri Krishna's personality as *sakshat manmatha manmatha*—one who enchants even Cupid himself, and Cupid has to hang his head in shame.

## 17. THERE ARE SOME SAINTS WHO CALL GOD “HONEY”.

**B**eauty is a pattern of perfection, and the highest pattern of inclusiveness is God Almighty. Sri Krishna’s body was described as having adamant strength, like *vajra*, as if his whole body was made up of diamond, or it was a beautifully chiseled perfection of art. If it is only an incarnation that is described like that, the original must be much greater. God is sweetness, also—not merely power and beauty. Honey may be regarded as the sweetest of things in the world, so there are some saints who call God “Honey”. The great Tamil saint Ramalinga Swami used to call God “Honey”: You will see It as beauty; you will hear It as beauty; you will understand It as a great power, and you taste It, also. For every sense organ, It is a beauty: It is the softest; It is the most musical; It is the most beautiful; It is the most intellectually appreciable classical masterpiece that you can think of. This is the art of *bhakti yoga*, calling God as the Supreme Father in heaven, wherein the *aishvarya* or the glory and majesty of God is emphasised more. Or, you love him as your beloved of the heart, inseparable. You cry, “I cannot exist without You.” The chanting of the *mantra*, called *japa sadhana* particularly, is the art of choosing a particular characteristic of God, and therefore, when you are initiated into a *mantra*, you must know what your pre-dilection, your inclination, and your liking is. You should not take up *japa mantras* that are not suitable, whose meaning you cannot understand. It is the duty of the Guru to select the proper *mantra* or formula for your recitation.

## 18. THINK OF A THING; IMMEDIATELY IT BLESSES YOU.

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**A**ccording to the Indian tradition of *mantrashastra*, the system of the arrangement of words in a *mantra* is described in a highly interesting manner. The *mantra* is not an ordinary name, like a tree or a stone. It is not like that. The words are so selected in the formation of the particular formula called the *mantra* that when they are juxtaposed and recited consecutively, they produce an action and reaction among themselves, like the chemical action taking place among chemical elements when they are juxtaposed or mixed together. Secondly, the *mantra* is supposed to be a thought generated in the mind of a great seer, called a *rishi*. Every *mantra* has a *rishi*, or a seer. When you recite or chant a *mantra*, first of all remember the name of the *rishi* who actually visualised this *mantra*. The thought of a particular *rishi* comes to you as a blessing by the very thought process of the *rishi*. Think of a thing; immediately it blesses you. You can contact even the stars by thought, even Brahma-loka. So, whenever you sit for *japa sadhana*, you firstly remember the *rishi* or the great sage to whom this *mantra* was revealed. Thirdly, there is a beauty and a divinity inherent in the art of combining these letters, so that the blending of these letters in a consecutive way produces a new effect altogether. The *mantra* is a verbal form of the pattern of divinity which you are conceiving in your mind. Certain scientists who are familiar with this word formation and the geometrical effect that is produced by the utterance of certain names have discovered that the particular form of the divinity that you are thinking of in your mind can be seen as automatically engraved even on a pattern of sand spread over the ground, or even on the water in front of you. It will make a pattern of the particular divinity, provided that your chanting is perfectly articulate and scientific.

## **19. GOD'S FORM IS NOTHING BUT THE FORM OF YOUR OWN THOUGHT.**

The *mantra* should not be chanted hurriedly, or very slowly. It should be a moderate, sonorous, loving articulation. Apart from all this, there is the strength of your own thought. It is called *sadhana shakti*. There is *rishi shakti*, *chandas shakti*, *devata shakti*, and the *sadhana shakti* of the person who recites the chant. All these combine to produce a tremendous effect, due to which many people have taken to *japa sadhana* as the sole way of attaining freedom. In the Bhagavadgita we are told that *japa* is the greatest of all the spiritual sacrifices that one can think of. *Yajnanam japayajno'smi*: That is what the Lord has declared. Why do you want so many *yajnas* and sacrifices with material, with *ghee*, and *pundits*, and all that? Mere thought expressed in the form of this articulation of a *mantra* will bring you the benefit of all the sacrifices or *yajnas* that you can think of in your mind. Finally, it all amounts to saying that *mantra japa* is the art of summoning God into yourself. You will summon that kind of form or characteristic of God which you are entertaining in your mind. Everyone has an idea of God; that idea determines the nature and the form in which God will manifest Himself. In the manner the sculptor chisels marble, in that manner only the form of the statue will come out. The thought of the sculptor is the form that the material takes in sculpture. So, God's form is nothing but the form of your own thought. As you think He is, so He is. As you would like Him to respond, in that way He will respond, because your mind is the miniature receiver-set of the great force that emanates from the Cosmic Being which, by Itself, has no form. It has every form.

## **20. ALL FORMS ARE HIDDEN INSIDE THE FORMLESS BEING.**

**A**ll forms are hidden inside the formless Being. You can say, in one way, God has no form, in the same way as a block of stone, by itself, has no shape. But you can carve any shape out of it; infinite varieties of forms can come out from that otherwise impersonal, formless block of stone. Likewise, with the totally detached, universal pervading featureless Existence, any form can come out. Thus, it is up to you to choose what form it is that you are expecting. The more complete is your concept of the form of God, the better for you, and the quicker is the result. The more incomplete is your concept of God, the lesser is the effect that you get. God may take no time to come to you, or He may take a lot of time, according to your concept of the form of God. If you think that God is distant, He will take time to come, because you have already decided He is far away. He will take you by the letter and the spirit. If God is in one place only, naturally He will take time to travel. If He is far away in heaven, it will certainly take time to come, and He will take as much time as is necessary to travel that distance. But if we can accept the fact that distance is abolished in the all-pervasive Existence, then immediate action will take place. As time and space do not exist in God, there is no distance that He has to cover, and no time that He has to take. It is instantaneous, here and now, provided the heart of a person will ask in this manner. But, if we are prejudiced in any way, and we have idiosyncrasies of our own, and think in terms of the distracted forms of the world to which we are affiliated, and carry this prejudice even to God, then the reaction will not be so intense.

## **21. THE WHOLE WORLD IS CONTAINED IN GOD.**

If we want a thing, it has to come. Many a time, even if we want a thing, it does not come because firstly, we may want it wrongly, or we may not want it, really. Really we cannot want anything, because we have other wants. The presence of other wants prevents the reality and the intensity of the want of a particular thing. The mind is its own good psychologist. It knows itself very well, and we cannot play hanky-panky with it. If there are two objectives before the mind, and if one of them is desired for the purpose of materialisation, there will be only a fifty per cent effect of the system of materialisation. It will not be a hundred per cent, because fifty per cent of our mind is subconsciously directed towards another object, which also we would like to have. If we like two things, or three things, or a hundred things, then we will get only one hundredth of the benefit that we require. God is not a fraction. He is inclusiveness, in the sense that whatever we want in this world will be found there also. There is a fear in the heart of people that when God comes we will lose the world—lose our family, lose our money, lose all connection—all the beauties and glories of the world will vanish completely when God comes. This is a frightening situation for us. Are we going to lose the whole world because God should come? This doubt will persist even in the mind of a very advanced seeker, because it is hard for anyone to appreciate that the whole world is contained in God. So, we are not abandoning the world.

## **22. ENTERING INTO GOD IS NOT A REJECTION OF THINGS IN THE WORLD.**

The idea of rejecting the world does not arise in spiritual practice. It is an inclusion of the world in the ultimate ideal that we are actually trying to meditate upon. The world is a reflection of its own original that we can find in the Absolute. Even we, ourselves, as people seated here, are shadows of our true nature, which is in heaven. Can you imagine what all this means? You are even now in the highest heaven, and that reality of your personality which is in the heaven is summoning you up, and making you restless in this world. You are not pleased with your own self. You feel wretched. Why should you not? Your real nature is somewhere else. It is pulling you up. So, you will not be satisfied with anything in this world unless you get your own true nature, the archetype, as they call it. This is a duplicate that we are seeing in the world. All things in the world are shadows of the originals that are in the highest heaven, including our own selves. We are not the ultimate realities. Our own true self is parading in its highest glory in the heavens above, in any *loka*—you may call it Brahma-loka. We are in all the worlds just now, but we think we are only in one place. So entering into God is not a rejection of things in the world—throwing out the father and mother, all our wealth and bank balance. “Everything is gone! What a tragedy!” You will be thinking like that. No. Your bank balance, in its originality, will be found there. This is only a shadow that you are operating. You yourself are a shadow. It is fluctuating; as the shadow is moving, we feel restlessness in ourselves.

## **23. THE WORLD IS A SHADOW OF GOD.**

**O**ur original is in God, and we are seeing only the duplicate of it, the shadow of it. It is not even a duplicate; it is only a shadow. It has no substance in it. The world is a shadow of God, not even a true manifestation in the real sense. It is a topsy-turvy perception of the very God Himself. We, in this personality, are only the topsy-turvy of our original. That is why we have wretchedness in our feelings, and an inability to be pleased with anything in this world. Nothing can satisfy us in this world, because all things are originally somewhere else. So, they are pulling us, without knowing what is actually happening to us. So, never imagine that you are losing the world when you reach God. You will get the world in its real form. The whole world will lift itself. When you wake up from your dream world, have you lost the treasures of the dream? You might have been an emperor, for instance. You have been a king in dream, or an emperor of Rome. You had all the treasures you can conceive. You had a huge army, a retinue, all friends, whatever you wanted. You were a big emperor in dream. You have woken up. Have you lost the kingdom completely? Can you say, "What a wretchedness! I have come to the waking condition, where all the emperorship and the glory, and everything has gone." It has not gone, because that was a shadow of the mind that has now woken up. All the treasures, all the glories, entire space-time, and even the emperorship has gone into your mind, which is in a waking condition. So, in waking, you are not losing the glory of the dream world. You are only happy that you have woken up from the nightmare.

## 24. WE HAVE TO REACH THE GREAT BEING.

The mind is so stupid. Like a pig, it will think only like a pig, and you cannot make it think like a saint. It is impossible. It requires great chastening, *satsanga*, the company of great people. You must always meet great people and discuss with them. *Tadbuddhayastad-atmanastannisthastat parayanah;gacchantyapunaravrttim jnananirdhuta kalmasah*. Speak only this: *tadkathanam*. What should you think? *Tadbuddhaya*: Your mind should be always thinking that, like a person who has lost his property thinks only that: "How will I get it? Millions I have lost. I cannot sleep. When will I get it?" *Tadatmanaha*: Engrossed in that only and wanting nothing else. *Tannisthaha*: Established in the desire to have that only. *Tatparayanaha*: Always talking about that only. *Gacchantyapunaravrttim*: Engrossed in that only and wanting nothing else, established in the desire to have that only, always talking about that only, you will never come back to this miserable world afterwards. Similarly, we are told of what is called the practice of the presence of God. It is called *brahmabhyasa*. *Tadchintanam, tadkathanam, anyonam tatprabhodanam etad eva parasmin cha brahmabhyasa kurutah*. When you think, you will think only that which you have lost. Actually, what have you lost? You have lost God Himself. The Creator of the universe you have lost. So, the heart should cry for it: "Oh, I have lost the great beauty!" *Tatkathanam*: If you see anybody, you talk only that. We have to reach the Great Being. You can find everything there. It is not there, it is here. The idea of 'there' also is redundant, because there is no space in God.

## 25. HE (GOD) WILL COME TO YOU AT YOUR BECK AND CALL.

**Suhrdam sarva-bhutanam jnatva mam santim ricchati:** “Remember, I am your friend. At the time of distress, I will come and help you.” But we have many friends who will desert us at any moment. They will turn their back to you at the least event that takes place. But “I am the friend of all beings; remember that. I shall come to your succour and give you whatever you want, if you only remember me. I want nothing from you.” Every friend expects something from you, but here is a friend who wants nothing from you. He wants only your love, and He will come to you at your beck and call. If this concept of God has entered your mind, you are a real *sadhaka*, and nothing can be more blessed than to be devoted to God in this manner—honestly and sincerely, not because you wish to be called a *sadhaka* and have a certificate that you have attended the Sadhana Week programmes. Let the Great Being know what you are. If He knows you, that is sufficient for you. If the whole world praises you and the Almighty ignores you, you are nowhere. Let there be no friends; let Him become your friend. One friend is sufficient, as the sea becomes your friend. Sri Krishna was an ocean. He was the friend of Arjuna, and one Being was sufficient. The army of the Kauravas could not stand before this one person, because the army constituted of millions were like drops in the ocean, whereas here is the ocean itself. That was the mistake Duryodhana made in choosing millions of drops, whereas Arjuna chose the ocean itself, which nobody could understand. So, the ocean defied the activity of all the drops in one second. Sit in one place, and you will find that you will get what you want here itself, because that which you seek is just here, under your nose.

## 26. OUR SOUL IS ALONE BY ITSELF.

**S**piritual practice or *sadhana* in the direction of the attainment of this supreme Aloneness also consists of a development of a kind of aloneness in our own selves. There are two types of aloneness. One is a desolate, depressing feeling of being discarded by human society, and having been subjected to an unfortunate psychological aloneness, as if in a prison. There is another kind of aloneness which we impose upon our own selves, due to being disgusted with certain things, being unhappy with conditions prevailing in society and circumstances around. But *kaivalya*, which is aloneness, is not a psychological aloneness. It is not a loneliness that is felt by the mind attached to this body. It is the loneliness of the spirit that is within us. Our soul is alone by itself. That we are, truly speaking, alone in this world is something very easy to understand. All the associations that we are speaking of—money, power, and social relations—are conditions artificially created by the coming together of a certain favourable atmosphere, because when a person is born as a little child, that child is totally alone to itself. It has no property; it has no consciousness of relations. It cannot know that it belongs to anybody, or anyone belongs to it. There is a gap of some years which we call life in this world. When that span of life is over, another aloneness creeps into oneself, which is the time of departure from this world. A sense of agonising aloneness is felt at that time.

## **27. A SPIRITUAL SEEKER HAS TO KNOW THE ALONENESS IN ONESELF.**

It is necessary to have that amount of wisdom in everyone, especially as spiritual seekers, that when aloneness was the condition of our coming into this world, and aloneness is the condition into which we shall enter when we are departing, how is it that we do not feel alone in the middle, and we have a totally different feeling of having so many things, which we never brought when we came, nor shall we take when we go? So, all relationship of every kind is a total illusion that is foisted upon the socially conditioned mind of an individual, because if that sense of aloneness, which was at the time of birth, and which shall be at the time of passing, continues for some fifty or sixty years in the middle also, the person may perish due to the grief of it. But nature's cleverness sees to it that the individual does not perish before due time, so an illusory satisfaction is created that one has everything: "So much land I have got." Like flies leaving one place and going to another place, all things shall leave a person at any moment. Bereavement is the law of nature, because of the fact that association is an artificial, contrived situation that cannot stand for all time. When discretion takes the upper hand in our life, we shall realise that we are always alone to ourselves. A spiritual seeker has to know this aloneness in oneself. It is not good to feel aloneness only at the time of departure from this body, because surely it will come as a shock at that time. That we are going to lose everything is something that need not be thrust upon us at a time when we are not expecting it; we must be prepared for it, even now.

## **28. WE CANNOT LIVE BY BORROWED PEACE.**

Considering that associations of wealth and relations are intensely conditional and cannot be relied upon—anyone can turn one’s back against us for some reason or other—it is necessary to find peace in one’s own self. If peace is borrowed from associations and connections with external things like wealth and relations of people, that borrowed happiness and peace will go like the money of a creditor, which will not stand with us for a long time. We cannot live by borrowed peace. An intrinsic strength should be developed within our own selves. It is not a strength extrinsically foisted upon us by authority, power, election and position. Intrinsic strength is that which one feels within oneself, even if everything goes. But what kind of strength can there be when everything goes? You will be wondering how one can feel intrinsically strong and satisfied if everything departs, and everything collapses. What kind of intrinsic strength can be there? That intrinsic strength comes by our friendship, not with human beings and monetary existence, but by our friendship with nature as a whole. We are not friends of nature. We are opposed to nature, oftentimes, because we feel that we are totally independently constituted, though the fact is that our personality is a borrowed existence made up by the substances borrowed from nature outside. We do not exist independent of earth, water, fire, air and ether, which constitute our body. But we are not grateful to nature. We do not recognise that our existence is nothing but a borrowed existence and that we live because of nature’s cooperation with us.

## 29. NATURE'S LAW IS ALONENESS, FINALLY.

Philosophers and mystics say that spiritual life is a process of the movement of the alone to the Alone; it is the small 'a' rising gradually to the highest capital 'A'. Everything is alone in this world. The connection of one thing with another thing is artificial. Two things cannot be joined together, under any circumstance. Nature's law is aloneness, finally. Nature is indivisible oneness, and aloneness, by itself. All things stand by themselves in their cooperative makeup, which arises on account of the functioning of the total nature in everyone. The collecting of oneself into an aloneness by oneself, at least during meditation, is an utter necessity. There should be some time in your life when you feel that you are alone to yourself. People mostly are miserable when they are totally alone. It is necessary for a spiritual seeker to feel that he or she is never a lost soul. The soul is ever complete in itself. It only requires recognition of the aloneness. So, when we sit for meditation, or even without being in a state of meditation, when we are without any kind of outer association, we can gather ourselves into this conviction of our being always guarded by the powers of the quarters in heaven. "This person who is satisfied in one's own self is guarded by the quarters," say the scriptures. "All the eight quarters of heaven will bend before you and offer obeisance to you," says the Upanishad. "Be confident that you are in perpetual friendly association with the permanent forces of nature; they can never desert you."

OM SHANTIH SHANTIH SHANTIH

OM TAT SAT.

## Amritashtakam

*(The Bhagavadgita-Bhakti Yoga-Slokas 13 to 20)*

**Adweshtaa sarvabhootaanaam maitrah karuna eva cha;**

**Nirmamo nirahankaarah samaduhkhasukhah kshamee. (12-13)**

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving,

**Santushtah satatam yogee yataatmaa dridhanishchayah;**

**Mayyarpitamanobuddhiryo madbhaktah sa me priyah. (12-14)**

Ever content, steady in meditation, possessed of firm conviction, self-controlled, with mind and intellect dedicated to Me, he, My devotee, is dear to Me.

**Yasmaannodwijate loko lokaannodwijate cha yah;**

**Harshaamarshabhayodwegairmukto yah sa cha me priyah. (12-15)**

He by whom the world is not agitated and who cannot be agitated by the world, and who is freed from joy, envy, fear and anxiety—he is dear to Me.

**Anapekshah shuchirdaksha udaaseeno gatavyatah;**

**Sarvaarambhaparityaagee yo madbhaktah sa me priyah. (12-16)**

He who is free from wants, pure, expert, unconcerned, and untroubled, renouncing all undertakings or commencements—he who is (thus) devoted to Me, is dear to Me.

**Yona hrishyati na dweshti na shochati na kaangkshati;**

**Shubhaashubhaparityaagee bhaktimaan yah sa me priyah. (12-17)**

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, and who is full of devotion, is dear to Me.

COMMENTARY : He does not rejoice when he attains desirable objects nor does he grieve when he parts with his cherished objects. Further, he does not desire the unattained.

**Samah shatrau cha mitre cha tathaa maanaapamaanayoh;  
Sheetoshnasukhaduhkheshu samah sangavivarjitah. (12-18)**

He who is the same to foe and friend, and in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment,

**Tulyanindaastufirmaunee santushto yena kenachit:  
Aniketah sthiramatir bhaktimaan me priyo narah. (12-19)**

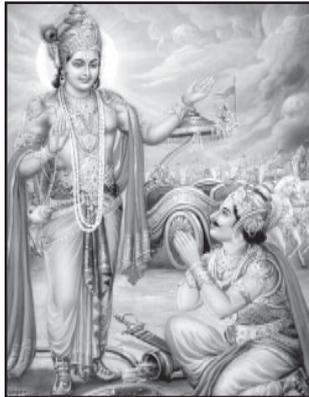
He to whom censure and praise are equal, who is silent, content with anything, homeless, of a steady mind, and full of devotion—that man is dear to Me.

**Ye tu dharmyaamritamidam yathoktam paryupaasate;  
Shraddhadhaanaah matparamaa bhaktaaste'teeva me priyaah. (12-20)**

They verily who follow this immortal Dharma (doctrine or law) as described above, endowed with faith, regarding Me as their supreme goal, they, the devotees, are exceedingly dear to Me.

*Iti Srimad Bhagavadgeetaa soopanishatsu  
Brahmavidyaayaam Yogashaastre  
Sri Krishnaarjuna samvaade Bhaktiyogonaama  
Dwaadasho'dhyaayaantargata 'Amritashtakam' sampurnam.*

***Hari Om Tat Sat***



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## THE MAHA-MRITYUNJAYA 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.*

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## SRI SWAMI KRISHNANANDA

Worshipful Sri Swami Krishnanandaji Maharaj took birth on the 25th April, 1922, in Puttur, Karnataka, as the eldest child in a highly religious and orthodox Brahmin family well versed in Sanskrit, and was named Subbaraya. Reading from the Srimad Bhagavata that Lord Narayana lives in sacred Badrinath Dham, the young boy believed it literally and entertained a secret pious wish to go to the Himalayas, where Badrinath is located, and see the Lord there.

Swami arrived in Rishikesh in the summer of 1944. When he met Swami Sivananda and fell prostrate before him, the saint said: “Stay here till death, I will make kings and ministers fall at your feet.” Swami Sivananda initiated young Subbaraya into the holy Sannyasa on the sacred day of Makar Sankranti, the 14th January, 1946, and he was named Swami Krishnananda.

In 1957 Swamiji became the Secretary especially concerned with the management of finance, which continued until 1961 when Sri Gurudev nominated him as General Secretary of the Divine Life Society, which position he held until 2001.

Swami Krishnananda was a master of practically every system of Indian thought and Western philosophy. “Many Sankaras are rolled into one Krishnananda,” said Sri Gurudev. Swami Krishnananda, the embodiment of Bhagavan Sri Krishna, lived in the state of God-consciousness and guided countless seekers along the path of self-realisation. Swamiji attained Mahasamadhi on the 23rd of November, 2001.





# **Spiritual Journey in February**

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**This book has been offered  
at the lotus feet of  
H.H. SRI SWAMI KRISHNANANDAJI MAHARAJ  
on the occasion of  
his auspicious 95th Birthday  
on 25.4. 2017.**



**The Divine Life Society Branch  
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A.P.**