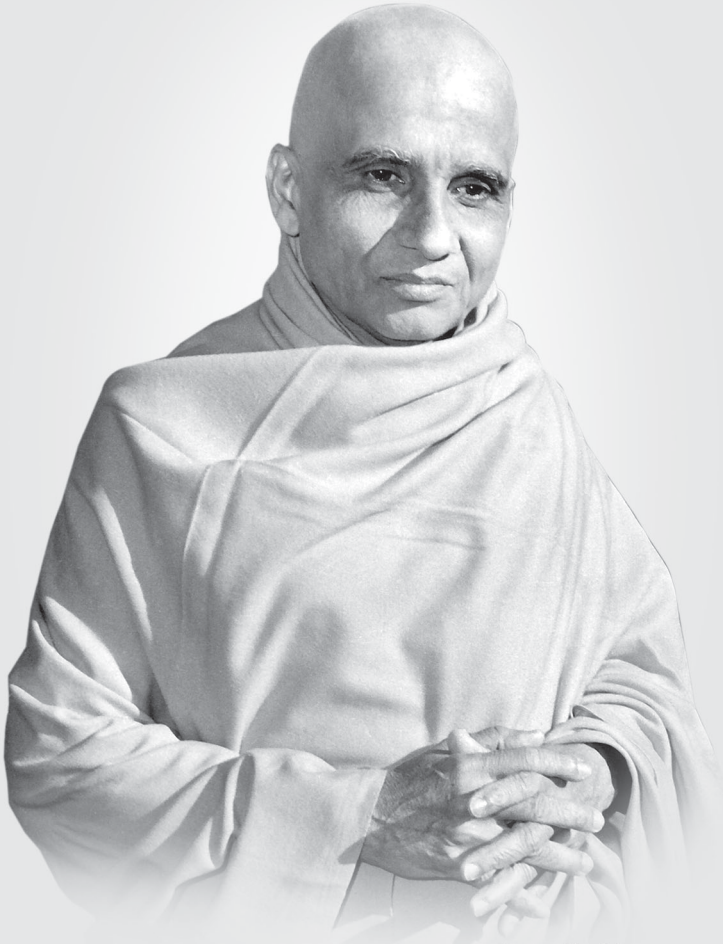




Spiritual Journey in March

(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



**Spiritual Journey
in March**



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

Compiled by :-

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2017

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

CONTENTS

1. THE WORLD REACTS UPON US IN THE MANNER WE REACT TOWARDS ITSELF.
2. ALL RELATIONS END WITH BEREAVEMENT.
3. NATURE HAS NO FRIENDS AND NO ENEMIES.
4. EVERYBODY DESERVES, AND THEN RECEIVES.
5. GIVE, AND IT SHALL BE GIVEN UNTO YOU.
6. WHY SUDAMA BECAME SO POOR?
7. YOU ARE SPIRITUALLY ALONE, THOUGH SOCIALLY A UNIT OF HUMAN SOCIETY.
8. OUR WHOLE LIFE IS OUTWARDLY MOTIVATED.
9. WE HAVE NO SINGLE MOMENT TO BE OUR OWN SELVES.
10. THERE ARE THREE KINDS OF SELF.
11. WHEN THE MIND REVERTS TO ITS ORIGINAL SOURCE, IT TASTES THE BLISS OF THE ATMAN INSIDE.
12. THE MIND IS TURBULENT, BUT IT CAN BE EDUCATED.
13. DO WE HAVE ANY OBLIGATION TO HUMAN SOCIETY?
14. THE PLEASANT THING IS DIFFERENT FROM THE BLESSED THING.
15. IF THERE ARE DACOITS, THE SENSES ARE THE DACOITS.
16. THE VISIBLE IS THE PERISHABLE; THE INVISIBLE IS THE REALITY.
17. MOKSHA OR LIBERATION IS THE ATTAINMENT OF THE INFINITE.
18. GOD KNOWS GOD.
19. ALL OBJECTS ARE OURSELVES ONLY; THEREFORE, THERE IS NO NECESSITY TO RUN AFTER THEM.
20. THE WORLD IS NOT OUR SERVANT.
21. BECOME A LIMB OF THIS WHOLE WORLD.
22. THIS IS WHAT IS KNOWN AS PRAVRITTI DHARMA.
23. NOBODY CAN EXPLAIN WHY CREATION HAS TAKEN PLACE.
24. ORIGINALLY, THE COSMOS WAS NOT A VISIBLE OBJECT.
25. THIS IS THE ILLUSION THAT IS MADE BY THE EXTERNALISING FORCE OF CREATION.
26. THE MIND IS PULLED TOWARDS THE BODY.
27. WE ENTER THE WORLD, RATHER THAN LOOK AT THE WORLD.
28. THE SENSES DO NOT KNOW WHAT UNIVERSALITY IS.
29. WHERE IS THE PURE REASON?
30. YOU YOURSELF ARE THE MIND.
31. WHAT REALLY BELONGS TO YOU IS YOUR OWN SELF.





Dr. Krovvidi Subba Rao,
Faculty Member, YVF Academy,
The Divine Life Society,

Sivananda Ashram,
RISHIKESH-249192,
Date: 18. 06. 2017.

FOREWORD

His Holiness Swami Krishnanandaji's book 'THE ATTAINMENT OF THE INFINITE' is a philosophical text of high order. He discussed Existence, Consciousness, Cosmos, Body, Mind, *Ahamkara*, Death, God and many other such issues. In his seven-day discourse in a *Sadhana* camp in 1996, he talked about anything and everything men need to know spiritually. The message of this book is of highest order. The spiritual seeker must be well prepared to receive that message, and to digest it. At many places, he said that it is our mind which is our friend or foe. We must expand our mind very much beyond our empirical selves. Then only can we become a part of Nature and finally, we can identify ourselves with God and be happy. I can consider that this is the best possible philosophical teaching one can get from a saint.

Swami Krishnanandaji was a real spiritual preceptor who met the requirements of both a *S'rotriya* and a *Brahmanishtha*. He had a thorough insight into the meaning of the scriptures and had the capacity to express it in the best of languages. He was the one who established himself in the knowledge of TRUTH and had the capacity to express it adroitly. He lived in truth and breathed truth. Thereby he proved his credentials as a real *S'rotriya and Brahmanishtha* of the highest order.

Swami Krishnanandaji was famous for writing books on advanced philosophy. His first book 'The Realisation of Absolute' which he wrote when he was around twenty five years of age was a very master piece on Upanishads. The explanation of some

advanced philosophical statements in various books like ‘*Tattvamasi*’, ‘*Universality of Self*’ and many more such themes streamed forth from this versatile genius in all grace and so, they will eminently stand the ‘test of time’. His final spiritual message was “Realise your Divine Nature. See every living being in the Divine. Shun your ego”. If one understands and follows these things strictly, he will definitely become an elevated soul and all mental peace will be his.

Shri U. Narayana Rao a staunch disciple of Swami Krishnanandaji with the guidance of Swami Hamsanandaji has taken on his shoulders the very big task of spreading Swamiji’s spiritual message in the form of ‘Spiritual Journey’ month-wise and day-wise. Now a common man need not worry himself that he is unable to understand the complex spiritual teachings of a great saint like Swami Krishnanandaji. The excerpts which are being given by Shri Narayana Rao will be of great help to a spiritual seeker of average intelligence. Now through these books, a common spiritual seeker will be very much benefitted and he can improve his spiritual knowledge and thereby evolve spiritually.

May the blessings of Swami Krishnanandaji and Gurudev Swami Sivanandaji dawn upon Shri Narayana Rao and Shri Hamsanandaji in the form of good health and long life so that their services will be available to all genuine spiritual seekers for ever and ever.

May God and Gurudev bless them!
OM TAT SAT.

A handwritten signature in black ink that reads "KSRao" with a long horizontal line extending to the right from the end of the name.

(Dr. K. Subba Rao)



Om Namō 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 March**” by culling 31 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. This is the second and final serial book prepared using ‘*The Attainment of the Infinite*’. We have to patiently squeeze and taste the sugarcane like sweetness imbued with wisdom in all these excerpts. Every excerpt, if read with all concentration, elevates us to Higher Spiritual Realms. This book can be used by the Sadhaks for *Swadhyaaya* at any time (not only in the month specified). I profusely thank **Sri Dr. Krovvidi Subba Rao** for providing **Foreword** for this book. Abundant benedictions would be showered by Revered Swamiji upon all the patient readers with Infinite wisdom and peace for their effort they put in reading this book.

Om Shantih Shantih Shantih.

Razole,

Date: 3.7. 2017.

Yours,

In the Service of Gurudev,

U. Narayana Rao

- **U. NARAYANA RAO.**

1. THE WORLD REACTS UPON US IN THE MANNER WE REACT TOWARDS ITSELF.

If we have a strength of our own inside, born of a conviction of inclusiveness and perfect adjustment of thought, coextensive with nature as a whole, there should be no difficulty in being alone to oneself. It is actually a large aloneness, an expanded form of aloneness—not socially expanded, but metaphysically expanded, spiritually expanded. Your soul has touched the souls of things outside, and so that aloneness that you feel at that time is a spiritual aloneness, a reflection of God's aloneness, as it were. I am reminded of a line from Milton's *Paradise Lost* where Adam, having being created, sees around him large nature, one thing having connection with another thing. There are trees and animals; they live in a brood, but he has nothing with him. He complains to God Almighty: "My Lord, I am alone. You have not given me any friends." The Lord Almighty God answers him: "My dear child, do you know that I am alone? I have no friends. I have no associations. I am alone to myself. Do you know that? Can you say that I am an unhappy person because I have nobody around me, and I am alone? Learn this from me." This is an answer that the Lord is supposed to be speaking to Adam when he complains of the lack of facilities of social association. This is not in the Bible; it is only Milton's idea. In the beginning, the aloneness that we feel in ourselves is most unhappy, most unwanted, and grief is the nature of that aloneness that we feel. "Oh, nobody wants me." Everybody wants us, if we only want everything. The world reacts upon us in the manner we react towards itself. But, we have no feeling for things of this nature, and our feeling is in respect of social associations only.

2. ALL RELATIONS END WITH BEREAVEMENT.

The so-called favourable circumstances, in the midst of which we are living, are supposed to be the product of some of the *karmas* that we performed in our previous lives. We must have done some charity, some good deeds, some service to people. That potency of good action that we performed, in respect of the society around us, brings to us now, in this world of human relations, a satisfaction of being in the midst of friends, relations, and cooperations. But as *karmas* perish, together with their fruit, their results also perish; that which has come will also depart. The Mahabharata gives a concluding message: "Any kind of accumulation, whatever be its nature, will end in the dissolution of that accumulation. The collecting of things will end in the dismemberment of the parts of that collection. All who rise in authority and power in society will end in fall unto the lowest level. All relations end with bereavement." *Samyogaha viprayoantah*: "As logs of wood incidentally meet each other on the surface of the ocean due to the wind blowing in one particular direction," says Sri Krishna Dvaipayana Vyasa in the Mahabharata conclusion, "they become friends, not knowing that their friendship and coming together on the surface of the ocean is due to the wind that blows in a particular direction."

3. NATURE HAS NO FRIENDS AND NO ENEMIES.

We meet each other; we are friendly with people; we have got relations. We come together in a fraternity of relationship in the same way as logs of wood meet each other on the surface of the ocean. But the logs have no independent thinking process in their minds. The logs cannot control this connection. The wind must be blowing from somewhere. Some super-operation is active in bringing us in contact with certain things in the world, but it can operate in the other direction, also, because nature has no friends and no enemies. When the biting winter is making us feel very uncomfortable and a little sunbath in the winter is very pleasant, we cannot say that the sun is our great friend, because he is giving the warmth when we are shivering with cold in winter. And in the hot summer, if a person has sunstroke and is about to collapse, we cannot say that the sun is an unkind person. The sun was neither favourable to us, nor unfavourable to us. Some operation is there, superintending beyond human control, which makes it appear that things are of a particular nature. No one can escape death. It is not necessarily after twenty-five, thirty, forty, or fifty years; it is at any moment. The length of life of a person, the duration for which we will be alive in this world, the experiences that we will pass through during this duration of our life, and all the experiences of pleasure and pain connected with that, are already inscribed on a plate even when we are inside the womb of the mother. Our future, how tall and how wide we will be, how wealthy and how poor, and how long the life will be, with what kind of health and what kind of illness, with what relations or with no relations—everything is decided. Inside the womb itself all things are written, and we cannot change it afterwards, because that which is written inside the womb is actually a result of what we have brought with us from previous births. We will not get anything which we have not actually deserved. Undeserved facility is impossible.

4. EVERYBODY DESERVES, AND THEN RECEIVES.

All the facilities that we enjoy in this world, and all the suffering also to which we are subjected, are what we have brought with us. We have sown the seeds of joy and sorrow both in one life, and those seeds will crop up into the joys and the sorrows of our daily experience. There is no use complaining, "So and so is giving me great joy; so and so is causing me great unhappiness." We have ourselves created the joy by some good actions that we have performed in the previous birth. We have miserably failed, and done something which is most untoward; that has reacted upon us. Everybody deserves, and then receives. We are not given a grace or a gift by anybody. No charity is given by nature to us. There is no such thing as charity, gifts, and just giving for nothing. No; that cannot take place. There is no charity in nature; it will give us what we deserve. Our cooperation with nature, with God Himself, and our inward communication of our own being with the being of that which is supposed to be blessing us will decide the extent of the blessing that we will receive from nature and God Himself. *Ye yatha mam prapadyante tams tathaiva bhajamyaham*, says the Bhagavadgita: "As you think of me, so I will think of you. As you describe me, so I shall describe you. Whatever you have given me, I shall give you back. The only thing is, if you give a small quantum of goodness to nature or God, it will come back to you in large measure, because of the pervasiveness of nature and of God. We may give a little thing, but a large thing comes.

5. GIVE, AND IT SHALL BE GIVEN UNTO YOU

Sudama brought one handful of *chura* and was hiding it under his armpit in a niggardly fashion, tied in a ragged cloth, which he wanted to offer to Sri Krishna in Dwaraka. He did not want to open it because of the glory around—the large golden plate that was placed before him. Sri Krishna asked him, “My dear friend, what have you brought?” He could not say that he had brought a wretched thing. He was hiding it in his armpit and never wanted Him to know. But Sri Krishna said, “No, you have brought something.” He pulled it out. He pulled one handful. When it fell on that large golden plate, it started mountain-like overflowing. We may give one grain, but we will be given back a mountain of grains in return by God. Give, and it shall be given unto you—pressed, shaken, overflowing, not in the niggardly way you gave. This is the inner secret of spiritual performance, by which we must recognise our true friend, and our true source of succour, who will protect us when we are in danger. Can you think of any person in the world who will be ready to protect you when you are suffering? You have seen, before your eyes, that people who held high power in society and administration are cudged and thrown into the streets, as it were. They are unwanted elements, like animals. Can you trust human beings? Today he is Caesar in Rome; tomorrow, he is a target of attack from the very friends that he had around him. Remember the words of Shakespeare: “But yesterday, only yesterday, the word of Caesar might have stood against the world. One word from Caesar would face the whole world. But today, no one is so poor as to do him reverence.” The king has become a beggar in one minute. And if we think we are also kings, then we should be prepared for that beggarly life one day or the other. We deny a little particle of goodness to God, and we become poor.

6. WHY SUDAMA BECAME SO POOR?

I will tell you a humorous story of why Sudama became so poor. He was a comrade and a schoolmate of Sri Krishna. They were studying under the Guru Sandipani as students. Among many other students, Sri Krishna, the little boy, and Sudama, another boy, and many others went to the forest for cutting wood. That was the system of ancient *Guru seva*. Wherever there is a *gurukula*, the students are supposed to bring holy firewood from the forest for the performance of *yajna* or *havana* by the Guru. The wife of Sandipani Guru gave some fried *channa* to Sudama. She tied it in a bundle and gave it to this boy: "It may be raining; you may be cold and hungry. When you return in the evening, you will find it very difficult, so I will give you a bundle of this fried *channa*. You can eat it on the way." It appears that, due to fatigue, these boys and Sri Krishna, also little boy, were all lying down. Sudama felt like eating the *channa*. He took some and was crunching it; Krishna heard and said, "Oh, you are eating something alone to yourself." "No, I am not eating. My teeth are chattering due to cold," he said. This deceptiveness that he showed to a boy like Krishna made him utterly poor, and he became miserable throughout his life. And he had to come for help from the very same person to whom he did not give a little *channa*. This is a story in the Puranas. We are mightily guarded; this is something that we have to remember. We are not without friends and relations, but they are in the original heavens and not in the mortal world. Mortal friendship will perish, like anything that is mortal. Mortal association, mortal wealth, and all mortal things go by the very meaning of the word 'mortality'; they cannot stand.

7. YOU ARE SPIRITUALLY ALONE, THOUGH SOCIAALLY A UNIT OF HUMAN SOCIETY.

Spiritual life is painful in the beginning stages, because of the hard psychological discipline required. The discipline is inward, mental, psychological, and organic. It is not external discipline that can take us to God. We may eat only once a day, or we may not eat at all for some days; we may not sleep; we may take a bath a hundred times; we may go on rolling the beads. These are external disciplines that we are imposing upon ourselves, but the internal discipline is that which is known to ourselves only, and not to others. Socially oriented disciplines are not sufficient. There must be a spiritually oriented discipline, which is the discipline of consciousness itself. Be sure that you are perfectly all right, and under any circumstances you are all right: Why should you have any suspicions in this matter? Wherever you are, you are on the surface of the earth only. Wherever you are, you are in the atmosphere of the solar influence and the benefit of the stars. Wherever you are, you are inside the universe; therefore, security and satisfaction should flow to you from all sides. You are spiritually alone, though socially a unit of human society. The soul has no society. It cannot belong to somebody else. To think like this will bring some unhappiness inside, because one may feel that spiritual discipline is an abandoning of the joys of life; it looks like that. That which really belongs to you will not leave you, and that which leaves you does not really belong to you. When you leave this world and go to another realm, you will take with you what really belongs to you. What is it that actually belongs to you? It is what you have thought, what you have felt, and what you have actually been contemplating upon in your mind. That will mightily produce an immortal effect, as your true property, finally telling you that you are your only property.

8. OUR WHOLE LIFE IS OUTWARDLY MOTIVATED.

The moment we think an object, part of the energy moves towards that object. The object, so-called, is something like the consumer point. It may be a gadget—an electromagnetic gadget, an electric bulb, or any kind of mechanism which draws energy and consumes energy. The more are the connections given in this way from the original source of power production, the lesser is the quantum of energy available in the producing centre. Our activity through the senses is an unending process. There is no single minute when we are not thinking something. To think something is to go out of oneself for that moment. The thing is not ourselves, and therefore the thought of the thing is a transference of ourselves to that which is not ourselves. Here is the sorrow. Why is it necessary for the mind to think that which is not one's own self? The reason is the inherent tendency of the mind to move externally in space and time. It cannot think itself; it thinks what is other than itself. The vehemence with which the mind moves outward is due to the structure of our psychophysical personality itself. Our whole life is outwardly motivated. The whole body, with all its energy content, is eager to rush outside itself, in order that it may come in contact with another body. The senses equally are intensely eager to rush outside, out of themselves, and be another thing different from themselves; so is the case with the mind.

9. WE HAVE NO SINGLE MOMENT TO BE OUR OWN SELVES.

The whole personality, the psychophysical complex, is rushing outwardly from moment to moment, so that we are perpetually other than our own selves. We have no single moment to be our own selves. All joy and satisfaction arises from the deepest self within us, and sorrow arises from the departure of our own selves to a location which is not ourselves. It is the non-self pulling us in one particular direction that takes away all the quantum of our energy, and makes us weak. The greater is the intensity of this vehement movement of our own personality towards outer conditions, the weaker we become—physically, psychologically, and in every manner conceivable. What is meditation, then? It is a technique and an art of drawing back this excess of energy that is moving outside and getting depleted in the direction of objects, and turning it back towards one's own self. If all electrical connections are cut off everywhere, the dynamo that produces electricity will run with tremendous speed; otherwise, if the consumer points are too many in number, the dynamo will start moving slower and slower, and very, very reluctantly.

10. THERE ARE THREE KINDS OF SELF.

The objects of sense are the consumer points, and oneself is the producing centre. You can imagine what actually should happen to us if there is continuous consuming of ourselves in the direction of what is not ourselves. What is the meaning of this 'not ourselves'? Anything that you cannot consider as yourself is the notself. When you look at an object, do you consider it as yourself? Actually, if you go deep into the matter, you will realise that there are three kinds of self, and we mix up one with the other continuously, due to haste in our way of thinking. One of the selves is the physical self: Mostly, we are that self only. The bodily self is the allself for us. The magnetic externalising force of the physical components of our individuality automatically depletes our energy, and even if we do not do anything, we become old, automatically. This world is a world of death. Everything has to die, because everything is contaminated by the suffering caused by the pull exerted by the outer circumstances of space and time, so that we are servants of space-time pulling. This world is a world of death. Everything has to die, because everything is contaminated by the suffering caused by the pull exerted by the outer circumstances of space and time, so that we are servants of space-time pulling. That kind of self, which is in the form of the object of like and dislike, is known as the *gaunatman*, or the secondary self. The true Self is *mukhyatman*. It is deeper than the body, deeper than the sense organs, deeper than the mind, the intellect, and the causal body. It never wakes up, generally. It is like a sleeping lion.

11. WHEN THE MIND REVERTS TO ITS ORIGINAL SOURCE, IT TASTES THE BLISS OF THE ATMAN INSIDE.

When we feel happy at the time of our so-called obtaining of a desired object, we may be under the impression that the object emanates joy, that satisfaction oozes out from the object of our affection. It is not so. We have found ourselves, somehow, in that object that is physically and spatially distant, and so we are hugging and clinging to that object. Actually, we are clinging to our own spatially alienated self. When that object comes nearer and nearer, spatially, we feel happier and happier, because that alienated self of ours is actually coming nearer and nearer to the true Self within us. When we are actually in possession of that object, the mental activity which moved out in the direction of that object ceases and reverts to its original source. When the mind reverts to its original source, it tastes the bliss of the Atman inside. So, the joy of sensory satisfaction is a negative activity taking place by the nearness of the object of affection and the apparent feeling of possession of the same, all which is totally artificial, make-believe, and an illusion. This has to be understood carefully by every spiritual seeker. Without understanding the psychological turmoil that one is unwittingly passing through, any amount of activity as an external symbolic performance of *sadhana* may not help us. Wealth acquired in the dream world is not a real wealth, and misconceived practice is not real practice. An erroneous *sadhana* cannot lead to any kind of palpable achievement.

12. THE MIND IS TURBULENT, BUT IT CAN BE EDUCATED.

Objects which are emotionally connected with one's own self disturb the mind more intensely than objects which are just objects of general perception. Looking at a tree in the vast forest, with which we are not concerned, is also a *vritti*, no doubt. The mind has moved out in the direction of the formation of the tree. But, if it is a plant that we have grown in our own back yard of our house, it becomes an object of our emotion. It is "my plant", whereas a tree in the forest is anybody's. This is the difference between general perception of an object, and emotional perception. Before we enter into the art of meditation, we must distinguish between the two activities going on in our mind—the general psychological perception, and the emotionally charged perception. In the same way, as in medical treatment we take care of acute diseases first and the chronic ones a little later on, we have to take care of the emotional aspect of our personality first and foremost, and other things afterwards. There is no use thinking of God suddenly, in a large universal fashion, when the mind emotionally pulls us down, with great force, to a target which it considers as immensely valuable. The reason why the minds of people operate in this manner is to be understood first. The mind cannot be trained, except by understanding. Any amount of will power exerted upon the mind will not make the mind yield. The mind is turbulent, but it can be educated. The only way of harnessing a person or a thing is by educating it into the true nature of its relation to other things. We cannot command even a dull servant, because what is required is not a command, but an educative process which makes that servant feel the obligation that he has in respect of the performance which has become his duty.

13. DO WE HAVE ANY OBLIGATION TO HUMAN SOCIETY?

A duty is not an obedience to any particular individual in the world. It is an obedience to a principle of life. The principle is mutual cooperation. Life is a cooperative process, and if each one asserts oneself as totally isolated from others, the cooperative feature of social existence would crumble down and there would be nobody to exert towards any achievement. There would be neither rights nor duties; there would be chaos in society. To assert one's rights minus responsibilities is the height of selfishness and egoism, and miscalculation. It is like cutting the ground under one's own feet, Do we have any obligation to human society, or are we just scot-free, and let anything happen anywhere? This attitude is born of total ignorance, because while we are spirits, Atmans, we are also units of society. We are entangled in various ways, and not in one way only. A social implication is inseparable from social existence. Can you imagine yourself being somewhere without any relationship to humanity outside? Our existence depends oftentimes on the activities of other people. Our needs are supplied by the efforts of people outside us, and we ourselves do not produce all the goods that we require. But in return for the facilities given to us by the effort of other people, we owe an obligation to them. If you say, "I have no obligation; I have only a right to acquire," you are misplaced completely. The Bhagavadgita announces this great point that we have also a social obligation, apart from an obligation to our own mind psychologically, and an obligation to the God who is superintending over us inside. With turmoil of any kind in the mind, and depression, sorrow, and disgust of any nature, one cannot sit for meditation. The disease has to be cured before we take to the healthy way of concentration of the mind.

14. THE PLEASANT THING IS DIFFERENT FROM THE BLESSED THING.

There can be dangerous desires in the mind which cannot be fulfilled, because they will be contrary to the welfare of society and one's own self. Harmless desires and harmful desires are two varieties of things, which arise from the emotions of people. Intelligence is the only way of handling harmful desires, because one is required to understand the consequences that follow from trying to fulfil a harmful desire—harming not only others, but simultaneously one's own self, also. But in the eagerness to fulfil the wish arising within oneself emotionally, one jumps in a fit of passion, not knowing what consequence follows. The rightness of an action is supposed to depend upon certain consequences which are to be considered at the same time. Firstly, when we take a step, there must be a justification for the step that we take, for some reason or the other. The aim before us is to be justifiable. The end that we conceive in our mind should not be a harmful thing to any person. Secondly, the method that we are adopting to fulfil that desire also should be justified. It does not mean that if the end is alright, the means can be bad. It is not true that the end always justifies the means. Oftentimes, in the modern world, we find the policy of the end justifying the means is followed, because what we are going to achieve is more important: "What does it matter in what way we are getting it? By hook or by crook we want to get it." No. Anything that is achieved successfully by wrong means will tumble down one day, because the foundation is not strong. And finally, it should be beneficial to oneself in the long run. That which brings immediate relief is not necessarily a really beneficial thing. *Sreyas* is supposed to be different from *preyas*. The pleasant thing is different from the blessed thing, because the pleasant thing is that which is to the liking of the sense organs, but the *sreyas* or the blessed thing is that which is to the benefit of the soul within us.

15. IF THERE ARE DACOITS, THE SENSES ARE THE DACOITS.

Meditation is an art of becoming our own selves. That which we are is imperishable. Though circumstances are perishable, objects that we like are perishable, and the body itself is perishable, we are not perishable. That is why we have an infinite longing within us. If we were really perishable individuals, our desires also would be fulfilled immediately by a little effort of the mind. Any amount of effort cannot fulfil our desires, because desire arises from the infinite source of our personality. There is an infinite longing within us, which can be satisfied only by an infinite possession, but the world does not have anything that can be called infinite. Therefore, we may say, we ourselves do not belong to this world. That is the reason why nothing in the world satisfies us. It is so because all things come today and vanish tomorrow, and they are really not organically connected to us. Though we may imagine that some things belong to us, they are not vitally related to us. They stand apart from us. Brother or sister, father or mother, any kind of relative, money, or land all stand outside us. They cannot become the vital being of our own selves. Our property cannot enter into our body, so our longing for it is futile. There is bereavement and loss of property; nevertheless, we cling to them, knowing well that this effort on our part is going to be futile. An illusory phenomenon of possession takes hold of us in the little tenure of our life between birth and death, and we live like utter fools. There is a deceptive activity going on in the sensory world, and if there are dacoits, the senses are the dacoits. They take away whatever we have, and give us nothing in return. What have you got, actually? You have your own self. What you have with you is your self. Do not say, "I have got relations. I have got land and money." They are totally independent, like you. You have nothing to call your own. You go like a pauper when you leave this world.

16. THE VISIBLE IS THE PERISHABLE; THE INVISIBLE IS THE REALITY.

That which you have thought, that which you have felt, and that ideology that you have entertained in your mind will come with you wherever you go, because that which comes with you is an operation taking place in your own self. That operation taking place outwardly will not come with you. Have you seen people dying and going away, and people forgetting them after three days? It may be your dearest relative; three days you mourn, and the fourth day you do not even know that the person existed at all. What has happened to that great person who was inseparable from you? You burn the body of your father in the cremation ground; you throw into the pit that very father whom you adored. Who is your father, then? If it is your father whose photograph you have taken and hung on the wall of your house, why did you discard that father and bury him under the earth? If you say, "This is not my father", then, who is your father? Think over this matter. What were you clinging to, actually, throughout your life? You were clinging to an ideology which has escaped your notice. So is the case with your own body, also. If the body of the father is not the father, this body of yours also is not you. Nothing that is visible is the real thing. The visible is the perishable; the invisible is the reality. This is how we have to educate ourselves gradually, and turn back to our own selves in our infinite capacity.

17. *MOKSHA* OR LIBERATION IS THE ATTAINMENT OF THE INFINITE.

Moksha or liberation is the attainment of the Infinite. The Infinite is not a large accumulation of particulars. If all the atoms in the universe, innumerable in their number, are brought together into a large heap, we cannot say that we have touched the Infinite. The Infinite is not a numerical accumulation of particulars. It is an undivided Being, outside which nothing is. *Yo vai bhuma tat sukham*: Great joy is in the *bhuma* or the plenum of felicity. What is *bhuma*? What is plenum? What is Infinite? *Yatra na anyat pasati*: It is that condition where you do not see anything outside you. *Yatra na anyat srunoti*: You do not hear anything outside you at that time. *Na anyat vijanati*: You do not think and understand anything outside you. *Sa bhuma*: Where there is no necessity to look outwardly through the eyes, or hear anything externally, or think externally, because of the filledness of the plenum of infinitude attained in one's own self; that is *yo vai bhuma tat amritam*; that is the Immortal. *Anyat alpam yatra anyat pasyati anyat srunoti anyat vijanati srunoti tad alpam*: Perishable, paltry is the nature of that thing which you see with your eyes, hear with your ears, or understand with your mind. Where it is not necessary for you to see anything, or hear anything, or think anything, because of the fullness of your being; the All-Being does not see anything; the All-Being does not have to hear anything; the All-Being does not have to think.

18. GOD KNOWS GOD.

God cannot be known by any person, because God is not a person; He is an inclusiveness of every person. God knows God. Actually, the highest meditation in the infinite sense is God meditating on Himself. The whole universe contemplating its own completeness is meditation. It is not that we sit in a hall, close our eyes, and think something outside in space. That is not actually the right meditation, because in all these meditations that are externally motivated, we are contemplating some perishable phenomenon, and therefore imperishable results cannot follow from that. That which we contemplate in meditation should get absorbed into ourselves, so that we become a larger being, in the sense that the object has entered into us, and it has enhanced the dimension of our being. If that which we want has entered us already, we will not want it anymore. If hundreds of things have entered into us by the pervasion of our consciousness in all these objects, we have become dimensionally overwhelmingly large—not large in possession of any external wealth, but large in our own spiritual dimension. The 'being' has expanded, not the 'becoming'. The art of meditation is actually the art of enhancing the dimension of our consciousness. Our being has to become a larger being. It is not a thought of anything particular. There is a difference between being and becoming; becoming is a process, and meditation finally is not a process. It is a tendency to being one's own Self—Being, as It is in Itself—Being that is undivided in Itself. Being cannot be divided into two parts, because if Being can be split into two sections, one section becomes becoming; the other, finite being. *Akhanda*, undividedness, is the nature of Pure Being. This can be realised only if the tendency to externalise the consciousness in terms of objects outside ceases, and the things that attract us become our own selves. The object flows into the subject.

**19. ALL OBJECTS ARE OURSELVES ONLY;
THEREFORE, THERE IS NO NECESSITY TO
RUN AFTER THEM.**

The psychopathological or psychological phenomenon known as telecommunication is an outer symbolic shape of the capacity of our own selves to touch the distant stars. We have come from the stars. Our body is made up of planetary influence—the sun, the moon, Jupiter, Venus; all these are the substance of our body. Astrologers say that every limb of our body is a force generated by one of the planets. There is nothing in us minus this. Not only the planets, but the stars themselves exert influence. “We are what our stars are,” we usually say. What is the star under which you are born? The star which is so far away, incalculably distant, has such an exerting power upon us, that we are made of stars. Such is the capacity that we have within us to touch distant things, because they are really not distant; they appear to be spatially outside, but inwardly they are organically connected with our own selves. All objects are ourselves only; therefore, there is no necessity to run after them. The Brihadaranyaka Upanishad says: “If you consider an object as outside you, it will run away from you.” If you consider me as an object, I shall not see you again. You tell any person, “You are an object for me.” Will anybody like to hear that? He is a subject. Every person is a dignified subject, but who is an object here? Tell me. If you utilise any person, or anything in the world, as an object, it will flee away from you, because even if it cannot speak the language of a human being, it will speak a language of resentment by your treating it as an external object. Everything dislikes being externalised. If I come to your house as one of the guests, and you treat me as some kind of externalised intrusion, I will leave the place immediately. No object will come to you.

20. THE WORLD IS NOT OUR SERVANT.

It is futile to imagine that the world will give us satisfaction, because we are thinking that it is an outside servant. The world is not our servant. The objects are not going to yield to our commands, but they will yield to our affection, and affection is the word for the manner in which we have to deal with the world of things. They become ourselves. That is the meaning of *yatra na anyat pasyati*. “You need not have to see the world. The world has become you.” Who meditates? The world contemplates itself. Where are you at that time? You have become part of the world. No, it is not easy to think like that. You can never, with any effort, imagine that you are a part of the world. You are inside the world; you are outside the world; you are looking at the world; you are harnessing the world; you are utilising the things of the world. This is how you think. You cannot for a moment think that you are included in the world. The very elements that are the substances of nature are the elements of our own bodies. Where comes the necessity to feel that we are outside it? If this conviction arises within ourselves, all things will join together and enter us. *Sarvah dvijah balimasmai haranti*: As vassals offer tribute to an emperor, all the quarters of heaven will join together and pay obeisance to you. The Upanishad tells us that if you are the embodiment of the stuff of the whole world, you become the mother of all beings. When you eat food, all the beings are craving to know what you are eating. As children sit round the mother and ask for food, so do all beings expect you to consume the whole world within yourself, so that they may be satisfied. When you are satisfied, everybody is satisfied. This is the meaning of *brahmana-bhojana*. They serve food to Brahman. *Brahmana* means one who has established himself in the Absolute—*brahma bhavati iti brahmanah*. That means to say, when you feed that Absolute Being, you have fed all the quarters of heaven.

21. BECOME A LIMB OF THIS WHOLE WORLD.

Moksha, liberation, is an entry into the structure of things, and not wanting things. You cannot want anything, and there is no necessity to want anything, either. The quarters of the heavens are your friends. The world is your friend. If you simply say, "Come!" it comes, just as you tell your hand, "Come!" and it comes. You tell your legs "Come!" and they come. If the legs come because you want them to do something, the world also will do the same thing, provided you have become a limb of this whole world. The turbulent impulses, with which we have come to this world, will not give us a moment's peace of mind. They have to be harnessed as beneficiaries and made our own, rather than alienated. The soul is not inside us; it is ourselves. Do not say that the soul is inside. It is you. You cannot say, "I am inside myself." This idea of insideness arises due to the body, which tells you that something is inside. You have to distinguish between the 'I' that is in you, and the mind that operates. When I am coming, the mind is not coming. I am coming. Who is this 'I am'? Think over this matter. That 'I' is the principle that contemplates the great 'I' of the cosmos. All are 'I's' only. You are an 'I', I am an 'I', everything is an 'I' only. Every little thing asserts 'I am'. If all these 'I's' join together, there is one single 'I' at that time. That Total 'I' is contemplating Itself. That liberation where the Total 'I' feels complete in Itself, having achieved whatever It wants, is real spiritual liberation. 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.

22. THIS IS WHAT IS KNOWN AS PRAVRITTI DHARMA.

There is an externalising compulsive force operating throughout the cosmos. Grossly, it manifests itself as gravitation. The gravitational pull of the outward rush of creative activity includes also the operations of the minds of individuals, who are mostly bodily conditioned, so that we think in terms of our bodies, and not independently. Scriptural descriptions of the creative process, or the findings of modern science in this connection, appear to tell us that something very strange happened, and is happening even just now. The One indivisible force split into two parts: the positive and the negative of creation. Every scripture says this, and the big bang spoken of in modern scientific language is just this indescribable split of the One undivided originality into a segment of positive and negative characteristics. When the indivisible One apparently becomes two, there is a double activity taking place simultaneously: the consciousness of the separation of one thing from the other, and the consciousness of it being impossible for half of it to have no connection with the other half. This original cosmic predicament is reflected in the lowest of social activities of human beings. It is the activity of the One and the many operating at the same time. The onrush of diversification, the pressure towards externality, compels itself to reach to the lowest level possible, until it reaches the utter externality of materiality, down to the atoms and the electrons and the particles of sand. The impulsion to objectification and diversification seems to be a tendency to destroy itself completely, so that there is a cosmic death, we may say, in the utter finality of the creative process. This is what is known as *pravritti dharmā*, the natural tendency of creation to engage itself in outwardly motivated activity. *Pravriti laxano dharmah nivrittistu maha bhagah*, says the Smṛiti. But, if it is possible to resist this onward rush of externalising tendency, we will be more blessed.

23. NOBODY CAN EXPLAIN WHY CREATION HAS TAKEN PLACE.

“Create!” says Brahma in the Srimad Bhagavata Mahapurana. “Let me create!” says God in heaven, in the biblical language. Why did this desire to create arise at all? Why should He create? It is an indescribable potential seed of outwardness. Nobody can explain why creation has taken place. What we seek in this world is just material objects, material benefit, and material acquisition. Anything that is non-material cannot attract us. Material benefit is the final benefit; any other benefit is not. We do not consider an increase in understanding and knowledge as having any worth, because an attempt at the increase of the wisdom and the understanding of life is an inwardising process of the mind, whereas the asking for material gains of any kind is an externalising force. Matter asks for matter. The body, which is material, seeks material contact. It does not want anything else. This is called *pravritti dharma*, or the externalising tendency in creation. Philosophically, in Indian parlance, we say the universally spread out, ubiquitous Absolute Brahman became a potential for creation called Ishvara, in the same way as a painter would stiffen with starch the otherwise clean canvas, or cloth. With a pencil, the artist starts sketching the pattern which he would like to present as a piece of beautiful artistic presentation. Then, a further externalisation takes place, by filling this sketch with colour and ink, and we have a fully manifested, externalised form of the painting. When we see the painting, we cannot see the canvas. When we see the world, we cannot see God; when we see God, we cannot see the world. If we go on concentrating on the canvas and the screen behind, the show will not be interesting, because our mind is diverted to the background and not to the actual performance. But if we are concentrated on the movement of the shadows or pictures, we cannot, at the same time, think of the background.

24. ORIGINALLY, THE COSMOS WAS NOT A VISIBLE OBJECT.

When we are engrossed in the perception of the material things in the world, the background of it is completely forgotten. When we look at Virat, the colour-filled painted picture of creation is actually this visible cosmos. Originally, the cosmos was not a visible object, because there was no one to see it. The seeing principle gets involved in the very process of the manifestation in creation. The grosser is the manifestation process, the greater is the tendency to segregate, to cut the subject from the object, the seer from the seen, the inside from the outside, the top from the bottom, the right from the left; everything is scattered in such a manner that a person who looks at the world with his eyes cannot know what is there at all. This distracted presentation of the variety of creation is the cause for the flitting of the mind from one thing to another. No one can keep quiet looking at one thing only, because every little thing looks equally good, so no one can sit in one place. We have to keep moving from place to place. We cannot be satisfied with any one kind of endeavour. We have to go on doing different things continuously, all for the sake of a material gain that is expected to accrue to us by the contact of the material components of our body with the material components of the world outside. We have only statics and dynamics in science; equilibrium is unknown to science. When the externalising impulse and the stabilising force meet together in harmony, there is an equilibrium created that is called *sattva* in Sanskrit. So, these forces, which are the strands of the rope of the object so-called, look like hard material substances. The hardest rock is a bundle of intense vibrations. Due to the intensity of the vibration, we cannot see the porous condition of the object, in the same way as a very powerfully moving electric fan may look static, as if nothing is moving at all.

25. THIS IS THE ILLUSION THAT IS MADE BY THE EXTERNALISING FORCE OF CREATION.

There is a fluidity, as it were, behind the apparent solidity of the perception of objects, but this cannot be observed by the sense organs, since this so-called fluidity of the basic nature of the objects is so rapid in its vibratory motion that the senses cannot catch up with it. If the structure of the retina and the perceptual faculty also moves with equal rapidity, we would not see the world at all, just as two trains moving at equal speed will create the illusion of stability of the two trains; we cannot know which train is moving, or if anything is moving at all, because two trains are moving parallel at the same speed, and each one looks like a static existence, though it is moving fast. This is the illusion that is made by the externalising force of creation, one thing becoming multitudinous, and we become helpless because of our notion of isolation from this cosmic drama that is taking place. If we are not an observer of the moving picture, if we are one of the participants in the series of moving pictures and are inside the screen, we will never see the movement of the pictures. We are standing outside the movement of the pictures; therefore, they seem to be moving there. If we are able to counteract this gravitational repulsive process which takes us away from the centre of the universe, and turn our tables round, and think in terms of the very structure of the objects of observation, then we will not see objects. We will see our own selves. When we see our own selves, we would not know what type of thing we are.

26. THE MIND IS PULLED TOWARDS THE BODY.

God is playing a drama, as it were, in this vast creative process. He remains Himself, in the same way as, in the dream world, varieties of movements and activities taking place are observed by the one indivisible waking mind which still exists as it was; it never changes, never creates, never absorbs, from its own point of view. This is the reason why we say that there is an illusoriness potential in the very perceptual activity of the world. The impulse of creation which is externally motivated, is what is grossly known as the gravitational pull. Nobody can resist this pull of gravitation. The mind is pulled towards the body. It cannot think independently, because the material components of the body exert a gravitational influence upon the thinking process, also; therefore, when we think, we think like bodies, and if we want or desire something, we want only bodies. Because of this involvement in the externalised onrush of creative process of *pravritti dharma*, we are unable to concentrate our mind on the ideal of our meditation. *Chanchalamhi manah krishna pramathi balavadridham*: Impossible to control is the mind; impetuous, turbulent, is the tendency of the mind to turn back towards the body and towards material components connected with this body and its relations. Turbulent is the world; impetuous is the mind. It is resisting any kind of attempt to bring it back to the point from where it has arisen. The outward rush is as impulsive as the waters of a flooded river in which even elephants cannot stand and will be washed away.

27. WE ENTER THE WORLD, RATHER THAN LOOK AT THE WORLD.

Any amount of physically conditioned thinking will not be a proper medium for meditation. We have to develop within ourselves a touch of the cosmic, in order that we may be saved from this trouble of individual gravitational pull of the bodily condition. Unless there is an element of God in us, it will be difficult to succeed in this world. Pure devil cannot get on; it is not possible. There must be some spark of light even in the utter darkness of sensory perception. All this means intense austerity of the mind, or retention of the mind from its onward movement towards things, and trying to think not in terms of the outwardly located objects, but in terms of the very basis of the creative process, which includes all these objects and our own selves. For the time being, psychologically at least, we have to be cosmically located; otherwise, the mind will not come round. It is only when our mind gets tuned up to the cosmical situation that it will yield and listen to any kind of advice. It is unable to appreciate the fact that it is not cosmically conditioned. How would you change the way of thinking into a cosmical fashion? It requires a tremendous effort of the mind. *Aneka janma samsiddhas tato yati param gatim*: Often it is said that the difficulty involved is so much that we may have to take several births to be able to think in a cosmical fashion. We should not think in terms of our relations, in terms of the objects that pull us in their direction, or in terms of the body, which also conditions us. Transfer this body, with all its affirmations, to the vast sea of objects, so that we become a member of the cosmic medley of individualities, and it does not stand in the position of the onlooker of the forest of individuality in front. Let not anyone stand outside this vast forest of individualities, but become one of the plantations in this vast cosmic operation. That is to say, we enter the world, rather than look at the world. We make the world our own, rather than convert it into an object of perception.

28. THE SENSES DO NOT KNOW WHAT UNIVERSALITY IS.

Sensory perception is the reason why we are unable to concentrate the mind on anything that is of a universal nature. The senses do not know what universality is. They are wedded to individuality, particularity, segregation, and isolation. To make matters worse, we have five sense organs; five different affirmations are made at the same time. Like a head of a family pulled in different directions by the members thereof, the individual consciousness inside is pulled in five different directions externally by five different sense organs. So, there is a fivefold onslaught of sensory activity taking place, even in our little contact with a single object of the world. There is a deliberate attempt, as it were, on the part of these fivefold apertures of sensation to deceive us completely. Every moment we are deceived by the activities of the sense organs, which tell us five different things. Fortunately, we have only five sense organs. Suppose we had one hundred sensations; we would see one hundred elements, and there would be no end for the variety in creation. It does not mean that we are seeing all the variety of creation with the eyes. We see a limited segment of creation, due to the limitation of the sensory activity. If we have got all eyes, and all ears, and all taste, then we will be just seeing endless cosmic variety of creative dissipation, and we would not know where we are standing. Because only five senses are there, we are saved this tragedy, but they are doing enough mischief for us. It is said that sense control is necessary for the purpose of engaging oneself in meditation. What is the meaning of 'sense control'? There is an impulsion inside, an energy content, a potential for outwardness; that is the sense organ. Desire cannot be absent merely because the organs are not operating.

29. WHERE IS THE PURE REASON?

We must understand what sense control is. It is the reverting of the very consciousness of wanting a thing through the sense organs, and universalising it. A particularising tendency of the sense organs is to be absorbed into a universalising tendency of mental perception. Rather than thinking through a particular sense organ, we should think purely in terms of the mind, proper. Pure reason, uncontaminated by the influence of sensations, should be our guide. But, where is the pure reason? It does not operate at all; it is dead already. Usually, our reason corroborates and confirms the reports supplied to it by the sense organs. If the sensations say, "It is like this," the reason says, "Yes, it is like that." The reason cannot operate impersonally, in a detached way. But there are occasions when the reason can operate in an independent manner—for instance, your feeling that you would like to be much better than what you are now. This is a rational operation; the senses do not tell you like that. No sense organ can tell you that it is better to be more than what you are. It is the pure reason that is operating when telling you that you are a finite individual, and you would like to break this finitude. The sensations will not tell that; they are satisfied with finitude. But you have got an internal higher *buddhi*, or intelligence proper, uncontaminated by the reports of the sense organs, which tells you, like a good friend, that you are not so important as you think you are. You are a finite non-entity. You are helpless. Your very existence as a finite is due to the cooperation of other finites, like many donkeys joining together and forming a good United Nations organisation; it will not help you. The reason is still alive in every one of us; only, it is submerged by the impetuous activities of the sense organs that run outward, while the reason moves upward. The reason moves upward in the sense that it tells you that there is something higher than what you are.

30. YOU YOURSELF ARE THE MIND.

You do not like to feel that you are just one Tom, Dick and Harry among many other people. You would like to be much more than this. The senses know that the body will perish one day, but the reason tells us that there is something in us which is more than the perishable element. The intellect is of two kinds, the lower and the higher—*ashuddha buddhi*, and *shuddha buddhi*. *Shuddha buddhi* is the transparent intellectuality, the rationality which reflects the cosmic operations in their integrated form, whereas the lower one reflects the diversity seen by the sense organs. We are simultaneously living in two worlds—the world of phenomenality, and the world of noumenality. We are in the world of eternity, and in the world of time; we are in the world of death, and at the same time in the world of immortality. *Viveka shakti*, *vichara shakti*, the capacity to investigate into the truth of the matter in this fashion, is the precondition of attempting to sit and meditate. You should see that the mind is not unsatisfied. It should not feel that you are bullying it, belabouring it, or cudgeling it; that will not work. The mind has to be trained by an educational method, an application of reason which is called *viveka* and *vichara*, the investigative capacity. That which is far away can easily be seen and understood, but a thing that is nearer cannot easily be understood, and the nearest thing is your own self. So, you cannot control yourself. We can be masters of everybody, but we cannot be masters of our own selves because here, in our case, we are the teacher as well as the taught; we are the schoolmaster and the classroom, at the same time. It requires *satsanga*. Good things should be dinned into our ears every day. Wherever you go, you should see and hear only good things. If you are not able to hear good things, go to a place where you hear good things, because the habit of inundating the mind with good information adds to the strength of the mind in the direction of universalised perception. You yourself are the mind.” The controlling activity becomes inoperative, because here the controller is the same as the thing that is to be controlled.

31. WHAT REALLY BELONGS TO YOU IS YOUR OWN SELF.

You have to learn the art of being alone to yourself. Do not be always thinking of other people. You are sufficient unto yourself. You are your own strength, and you are your own failing. All that is necessary for you is hidden inside you. You have only to bring it out. This conviction that all that is necessary is hiddenly present in our mind will convince the mind that it has a self-sufficient comprehensiveness, and it can be happy wherever it is. If you can convince yourself, then you can be happy wherever you are, under any circumstances, because all that you need is potentially present within you, and you can summon it at any moment. If you cannot believe this, if you think that your welfare lies in others' hands, in other things, then the mind will go outwardly with the impulse of creation. The liberation of the spirit, called *moksha*, is capable of demanding the greatest price. What does God want from you? It is not some banana, not some *prasad*; no, because these things that you are offering to God do not belong to you. What really belongs to you should be offered, and what really belongs to you is your own self. Self-sacrifice, or self-surrender is the act that pleases the Universal Being. No amount of study of the Vedas, no austerity, no study of books, no charity, no philanthropy, and no goodness that you can consider worthwhile in the social sense can touch the spirit, which is unrelated to everybody else. Any amount of thinking in terms of relationship with another thing weakens the mind. You are happy with what you are, not with what you have. Be satisfied with what you have, but do not easily be satisfied with what you are, because you cannot know what you are. Various shapes will be seen in what you are, and they will be kaleidoscopic, chameleonlike pictures, and you can misguide yourself by imagining that you are a perfected being. Be humble before yourself, with humility. Belief in the perfection that is hidden in one's own self will bend the mind in the direction of perfection.

OM SHANTIH SHANTIH SHANTIH

OM TAT SAT.

ॐ



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.

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 March

**This book has been offered
at the lotus feet of
H.H. SRI SWAMI KRISHNANANDAJI MAHARAJ
on the occasion of
his auspicious 16th Punya Tithi Aradhana
on 28.10. 2017 (Gopashtami).**



**The Divine Life Society Branch
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