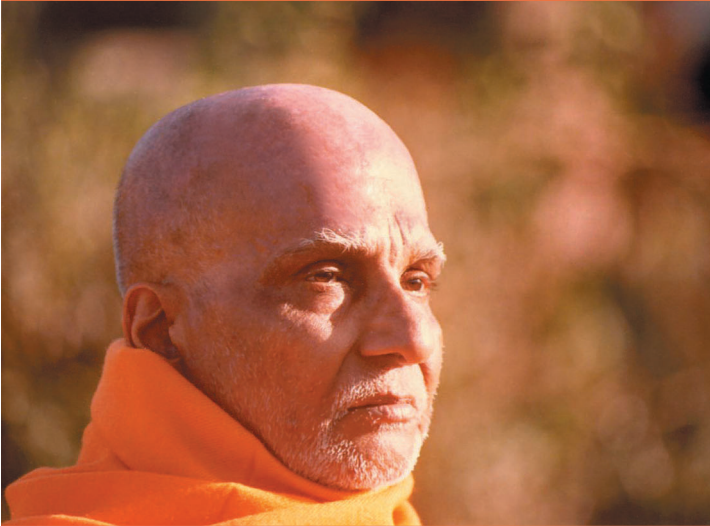


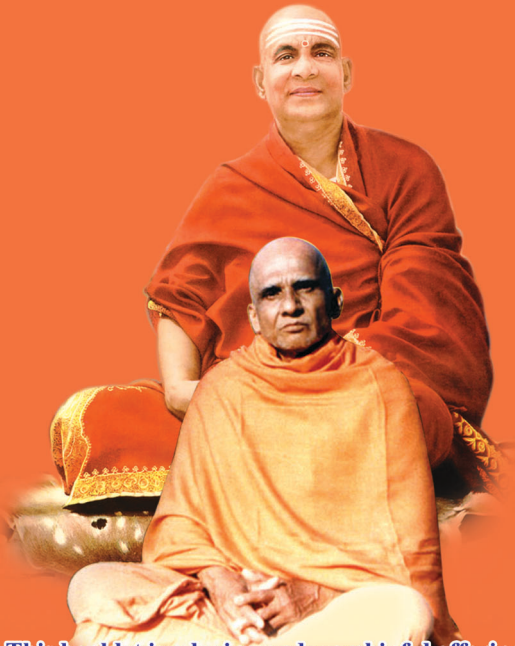


**THUS SPAKE
SWAMI KRISHNANANDAJI**

**(EXCERPTS FROM "SESSIONS WITH
ASHRAM RESIDENTS" BY SWAMI KRISHNANANDAJI)**



**COMPILED BY : U. NARAYANA RAO
THE D.L.S. BR., RAZOLE - 533 242.**

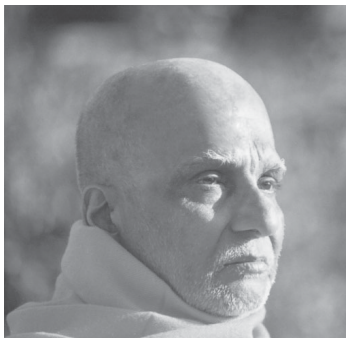


**This booklet is a loving and worshipful offering to
Pujiyapada Sri Swami Krishnanandaji Maharaj
during his Birth Centenary Celebrations (2021-2022)**

ॐ

**THUS SPAKE
SWAMI KRISHNANANDAJI**

(Excerpts from Rev. Swamiji's book
“Sessions with Ashram Residents”)



Compiled by:

U. NARAYANA RAO,
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2022



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(contains excerpts from
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By H.H. Sri Swami Krishnanandaji Maharaj.

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This booklet has been printed in
memory of (Late) Smt. Nallamsetty
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Sri Nallamsetty

Adinarayana Murthy garu (U.S.A)
and his family members. We pray
Sadguru Swami Sivanandaji Maharaj
to bestow upon all the members of
this family His choicest blessings with
good health, wealth and prosperity.

- Publisher



Om

FOREWORD

Immortal Ataman,

This small pocket-size booklet can be kept in our pocket. It is like the God in our pocket. But the God is not this much. He is also in our house. But God is not this much. He is also in our village or in the city where we live. But God is not this much. He is also in Mandal, district, state, India, Europe, South Africa, Australia, America and filled in the whole world. But God is not only this much. He is whole Universe. I am sure that this small booklet will show us the path to Moksha. Sri U. Narayana Rao is a very sincere seeker of Truth. My gratitude to him for ever and ever.

Om Shantih Shantih Shantih.

Rishikesh,
2.4.2022

Swami Hamsananda
(Swami Hamsananda)
Shivanandashram.



Om

PREFACE

Immortal Atman,

Om Namo Narayanaya.

Though my calibre is not apt to write a few words about a great saint like Worshipful Swami Krishnanandaji Maharaj of the Divine Life Society, Rishikesh, I dare to attempt by virtue of my acquaintance with him through his Spiritual and Vedantic (English) literature. I am fortunate to read some of his literature, and I developed a great devotion towards him though I am not fortunate to have his Darsan during his life period. He was a preceptor not only for millions of Indians, but also for many thousands of foreigners all over the world. I feel that Indians liked him because of his logical profound knowledge in oriental literature including Vedas, Upanishads, the Brahma Sutras etc. and he was acclaimed by his own Gurudev Swami Sivanandaji; His thorough knowledge in occidental literature made him more familiar and dearer to erudite foreigners than to Indians. His views, thoughts and analysis in his discourses astonished his Gurudev himself, and he once exclaimed thus: “Many Sankaras are rolled into one Krishnananda”

and praised him as; ‘Modern Sankaracharya’, ‘Incarnation of ‘Dakshina Murthy’ and ‘Vedanta Kesari.’

His views in his spiritual, religious and Vedantic literature are not superficial, but go deep into the subject with vivid explanation; and hence the readers of his literature may not appreciate it in its first reading. If they study them by repeated readings and could grasp his views which keep the readers at a peak and make them relish and jump in ecstacy.

The present booklet in your holy hands is “*Thus Spake Swami Krishnanandaji*”; it contains some excerpts from his book “**Sessions with Ashram Residents**”. I am prompted to set this compilation only to introduce to the readers the beautiful spiritual views and way of discussion of a topic by Revered Swamiji. But reading the complete book will give more satisfaction than the present excerpts. So my humble request to readers is that they may read the original copy of the book, or they can visit it in -- www.dlsbooks.org

The present booklet is printed to offer it as a loving and worshipful flower at his lotus feet on the auspicious Birth Centenary Celebrations on 25.4.2022.



THUS SPAKE SWAMI KRISHNANANDAJI
(Excerpts from “Sessions with Ashram Residents”)

SECTION 1

1. There are three great principles which govern everything, namely, the ideal, the organisation and the law. We may interpret these principles as either God, creation and the system of the operation of everything in the universe. It is enunciated in the form of a prayer under the aegis of Buddhist psychology, this prayer being: *buddham saranam gacchami, dhammam saranam gacchami, samgham saranam gacchami*. Actually speaking, there was no concept of organisation in India, especially in religious circles, until Siddhartha Gautama, Buddha, felt the need to bring together all his followers into a hierarchy of operation arranged systematically. (1)

2. In Vedic language the principle of law is described as *rita* and dharma, or *satya*. *Rita* is the law of God as He Himself is, independent of the creative process. The eternal time-transcending principle is *rita*, and when it manifests itself in the time process, it becomes *satya*. Hence, manifested law and eternal law are not two different things. The law of the world, the law of society, the law of the family, the law of government and administration are not different from the law of God. (2)
3. The Roman Empire fell, the empire of Egypt fell, and the empire of the Mediterranean regions fell. It fell in spite of that because it did not coincide with or set itself in harmony with the eternity of God. It was an outward beauty of an architectural structure, without a soul inside it. That is why the Roman Empire fell, and so is the case with all those empires that, grandiose

as they appear to have been, are only in people's memories by reading history books. (3)

4. A complete perfection of every part of the organisation of the body is possible only by permitting this beautiful, organised, systematic *rita* and *satya* of the soul within us to permeate every cell of our body.(4)

SECTION 2

1. Everything seems to be going on well without our knowing why it is going on well. There is a string-puller behind everything, a master who controls all the puppets of the show of this world, whose existence is totally ignored minute to minute, which always says: "I am here." (5)
2. The idea of tomorrow, or the belief in the existence of a thing called tomorrow, is a miniature form of our belief in re-birth. We are sure that tomorrow we

will be here. Who told us that? How do we know that tomorrow we will be here? We often say: "Tomorrow we shall look to it" Why do we make a statement like that? There is something in us which is transcendently operating which tells us that tomorrow is directly, cohesively, logically connected with today. If the tomorrow is not there, the today will also not be there. (6)

3. Wherever there is wholeness, organisation and completeness, there is joy; and the highest form of the integrated organisation is Pure Existence, *Sat*. Wherever there is existence integrated within itself in every level of its manifestation, there is happiness. Unless we are full, happiness will not be there. It is up to each person to know how one can be full in one's own self. What we want is a completeness of thinking. In modern days people call it holistic thinking. Every thought is com-

plete in itself. It is like taking a good meal. (7)

4. We wish to be more than what we are. Everybody has a feeling inside: "I must be more than what I am. I am not sufficient. There is an insufficiency in me. In everything I want to exceed the limitations of my existence." That impulse towards more and more reaches its culmination only in the widest expanse of comprehensiveness when the so-called individual becomes a cosmic person, when the *jiva* becomes Ishvara, when the soul becomes God, when consciousness becomes the Absolute, and when bondage melts into the freedom of moksha. (8)
5. We cannot give more than what two hands can contain, but if God gives, millions of hands start operating everywhere. There is a flood of giving everywhere. If God gives the blessing, you cannot contain it. There is an old Marathi

saying: “If God with His infinite hands starts pouring blessings upon you, how much will you grab with your two hands? On the other hand, if with infinite hands He pulls out everything, how much can you grab and keep with yourself ?” (9)

SECTION 3

1. Do you believe that God is everywhere? If He is everywhere, He is also everything. That which is everywhere has to be everything. Therefore, that which you behold with your eyes is not the world; it is nothing but the arms and the fingers of this Almighty. Remember the words of the Bhagavadgita: *sarvatah pânipâdam tat sarvato ’ksi siromukham, sarvatah srú ’timal loke sarvam âvrtya tisthati* (B.G. 13.13). (10)
2. Both the outward and the inward blend together in the universal. We look at our own bodies to see ourselves, and look outside to see the world. Can you bring

the two together in a universalised perception of inclusiveness? That would be divine perception. That is God-vision. This was the teaching of Swami Sivanandaji Maharaj. (11)

3. It is said that when the great ship Titanic sank in the Atlantic Ocean, an American millionaire went to his cabin and put on his dinner dress. People asked, "Why are you putting on dinner dress now? We are sinking." He replied, "Because when I go to the Almighty, I do not want to go as a poor fellow. I will go as a millionaire."

This is the idea we have got about ourselves and about God. What is the use of putting on dinner dress? He said, "I want to look gentlemanly before the Almighty." This is our idea of the relationship of man and God. (12)

SECTION 4

1. Plato wants kings to rule this world by keeping their minds in the high heavens. He does not mean that a king should be a despot or a tyrannical person. When it was told to Plato that he is going too high, he suggested another system of administration, called aristocracy: only the chosen elected ones will rule. But this was unsatisfactory because who will choose the people? Who are the best among people? Then there was another system, called plutocracy: only the well-to-do can rule. This also did not sound good, so Plato came to democracy. Democracy is a wonderful thing, and people today consider there is no better form of administration than that. But Plato had a poor opinion of democracy. He said it is mobocracy, rather than democracy. Anyone can give a vote and it is valid, as valid as the vote of a genius. An illiterate, unlettered, ignorant

person's vote is as valid as a great mastermind's vote.

2. Plato was a true philosopher who could imagine in the depths of his soul and contemplation that heaven has to descend to the earth if there is to be peace in the world. Latterly, Sri Aurobindo had this idea. He went on emphasising again and again that it is necessary for heaven to be brought down to the earth if the earth is to survive or if life in the world is to be anything meaningful. (14)
3. Spiritual life is a reconciliation between the visible and the invisible, God and the world, myself and yourself. What am I thinking about you? Here is the spirituality. You are sitting in front of me. What is my opinion about you? This will tell me what kind of spirit I am maintaining, to what extent am I spiritual. What are you thinking about me? That will tell you how much spiritual you are. Are you not thinking

something about other people, about things around? You do not have any clear concept of anything. Something is here, something is there, and you are having various opinions about yourself and other people. (15)

SECTION 5

1. The Supreme Being existed before creation, and that Supreme Being will be afterwards also, and in the middle we are playing the drama of independent existence, as it were. We have no independent existence. This is relativity and quantum put together. There is no independence of any person or thing. Everything is everywhere, and anything is everything. You are not just a human being; you are a superhuman individual, a representation of the cosmic existence. (16)
2. This is a wonder which we hear of in the Upanishads, the Vedas and the Bhagavadgita, which declared the very

same truths as Einstein's theory of relativity and John Bell's quantum mechanics, etc. We think that new discoveries are coming up, but these people were not born at that time when the Upanishad declared this. It is the glory of India's culture. (17)

SECTION 6

1. The entry of an individual into the womb of the mother is a consequence of a pressure exerted by its past experiences in the series of lives it underwent earlier, right from the time of creation. There is the pressure from behind to go ahead, outward, to externalise and lose ourselves in that which we consider as being outside us. On the one hand, there is a pressure from the past. On the other hand, there is a pull from the future, from what we are going to be in the future. The present, so-called, is a transitory bubble. (18)

2. The glory that we are enjoying in life is part of the bondage of life. The importance that we attach to ourselves is part of the bondage of life. The greatness that we see in ourselves or in anybody else, this is also part of the bondage of life. But who will realise this fact when bondage appears as heaven? The whole point is that. When hell appears as heaven, who would like to be free from that? This is the reason why nobody can be free from *samsara*. It catches us from every side by giving life a beautiful look by daubing it with a painting of colourful attraction called the grandeur of life, the majesty of creation, all looking aesthetically presentable. (19)
3. We have to bear in mind always that we are alone in this world. Do not be under the impression that people are guarding you. Nobody will guard you. There is no such thing. What you deserve, that you

will get. What you do not deserve, that you cannot get. This is very important. The world as a whole will come to you, provided that you are commensurate with the structure of the things of the whole universe and, finally, with God Himself.(20)

SECTION 7

1. Actually, beauty is the manifestation of the soul. The soul is beautiful. The more our soul manifests itself through the sense organs, the more things look beautiful. The rainbow, the full moon and the ocean all look beautiful. Even an elephant looks beautiful. We like to look at it. During the full moon, nectar is flowing. The nectar that is flowing from the full moon at night sustains all the plants, and they become happy. The world does not contain anything which is so great as God, and therefore we cannot imagine Him. (21)

2. Ravi Varma's painting, Michelangelo's painting, Leonardo da Vinci's painting—why is a painting so beautiful when it is only a little ink and canvas? It has arrangement, pattern, system, completeness, symmetry. A thing looks beautiful only when it is symmetrical, perfect, inclusive, rounded, proportionate, with no ugliness, no corners. That is the beauty of the soul. The soul is symmetrical, perfect equilibrium, inclusive, rounded, complete. When that gets reflected through this pattern of being, we say it is a beautiful painting. That is the power of music, painting, dance. They look beautiful because they attract the perfection of the soul by their gestures and arrangement of things. God is the original of this reflected image. If you can think that, it is wonderful. But it is very difficult. (22)

SECTION 8

1. Whatever you want, you can have anywhere, at any place. The Upanishad says that the fruit of your longing will be fulfilled here itself, not at a distant place, because the world has no distance. Distance is your concept of measurement in terms of length, breadth, height, etc. But by itself, the world does not have these qualities. Therefore, everything is just here, at this moment. As spacelessness and timelessness are essentially the nature of the whole world, you can achieve your purpose in a spaceless actuality and a timeless immediacy. Faith is the greatest qualification of a spiritual seeker. (23)
2. Even an insect would not like to be crushed by anyone's feet. It is a very valuable life to its own self. There is a subjectivity in it. Everyone protects oneself, guards oneself, because of the subjectivity that is predominant in every

person and in every thing. If this subjectivity is expanded into a cosmic area, it becomes a large kingdom of ends. This means to say that only subjects exist in the world. (24)

3. The whole world is a big ocean of subjectivity, and that universal subjectivity is called God. This is the concept of God you can draw from an analogy of there being such a thing called a world of ends, not of means. Nobody is subject to somebody else. As somebody else does not exist, nobody is a part and parcel of somebody else as if by means of service. The world is a cooperative kingdom. Everything merges into everything else; everything touches everything. Earth and heaven meet each other every moment. There is no exclusiveness anywhere. The inclusiveness patent at the heart of all things makes life a wonder and a joy. The bliss of God manifested itself as this world, by the bliss of God

the world is sustained, and into the bliss of God the world will return one day.(25)

SECTION 9

1. What do you want finally? Nobody knows what they want finally. The greatest quality is *mumukshutva*. Sankaracharya has mentioned four qualities: *nitya-anitya vastu viveka, ihamutra r//tha phala bhoga vairagya, shamadi shatka sampatti* and *mumukshutva*. The last one, *mumukshutva*, means 'wanting it'. If you can imagine what God is, you cannot really want Him. It is impossible. (26)
2. Muslims know where their God is, and so do Christians. They have got some conviction, and that conviction drives them to activity. We have no conviction, so we are not driven to anything. We have many gods, whereas they have one God. They have one aim; we have many aims. We know so many things, whereas they know one thing: (27)

3. At the cinema, you are at a distance from the screen and it looks very beautiful. But if you go near the screen and put your nose to it, then you will not see anything there. All the beauty goes away merely because you change your position, so it is a question of position only. You are seeing things from a wrong position, so everything looks hopeless; if you see from the right position, everything is good. (28)

SECTION 10

1. There is a cosmic arrangement of things, which is the cohesion of the parts in a larger whole. The whole system of administration is centred in the necessity of the parts to cohere into the whole. This is taken up in the West by the great German philosopher Hegel. He supersedes Thomas Hobbes and other people because it is a metaphysical foundation of law, and with the others it is an empirical and social pattern of law. (29)

2. Do we want to survive like wolves, like pigs? No. Survival should be with a value attached to it. Our desire to live comfortably, and for as long a time as possible, is coupled with another desire for a qualitative enhancement of this very existence. That is, there must be knowledge attached to this existence. Survival is concerned only with existing, but we would not like to exist like a stone, a plant, a beast, a cannibal or a highly selfish individual. (30)
3. We would like to be as wide as space. Though that is a tall desire, we try to approximate ourselves to that desire by widening the jurisdiction of our property. The desire for property, land, money, etc., arises on account of a basic instinct to overcome dimension itself. Space is dimension, so we want to be head of the village, or a minister of a state, or a prime minister, or a president. We would like to be king of the whole world, if possible. (31)

SECTION 11

1. Moksha means perfect freedom. Perfect freedom is not possible if there is another person sitting near you. The expectation for a hundred percent freedom is diminished by the freedom expected by another person sitting near you, so two persons cannot have one hundred percent freedom. We are a free society. Everybody is free. But your freedom is limited to the extent of the freedom that you would concede to other people also. Everybody is free to the extent that they give equal freedom to other people also. So this is not perfect freedom because it is limited by the freedom to be given to other people. But moksha is none of these things. It is the non-existence of another thing beside me. It is not that I am unaware of the existence of another thing beside me; another thing does not exist at all. (32)

2. It is said that moksha is a shocking experience. It abolishes every kind of convention, every kind of logic. Nothing that has any sense in this world has sense there. All the values of life are abolished at once. You say this is nice, that is not nice, this is good, that is bad. Nothing of the kind will be there. Everything that you consider as meaningful in this world ceases to exist there. Then you say, "Oh, I will lose everything." The mind is such a trickster. Whatever you do, it will put an obstacle. It is very difficult to think like this. . (33)

SECTION 12

1. In the Vaishvanara Vidya of the Upanishads it is said that you enter the cosmos, and the cosmos enters you, so that you do not exist at all. When you meditate, the cosmos meditates. The cosmos meditates on itself like a river entering the ocean, and there is no river afterwards. When the ocean thinks, it

does not think like a river. The rivers are inside it. Though all the rivers are inside the ocean, the ocean does not think: "I am so many rivers." It thinks: "I am one mass of existence." (34)

2. God is not a man or a woman. He is not a Brahmin or a Kshatriya. He is not an Englishman or a Frenchman or an Indian. In what capacity are you going to God? "I am Christian. My God, I have come." God will not know what is the meaning of 'Christian'. He is just 'I am what I am'. If you think "I am a Brahmin. I am coming to attain salvation", it will not cut ice. (35)
3. There is no such thing as a pope, there is no Sankaracharya or anything else. There is only an individual associated with the whole cosmos. Everything else is nonsense. If they carry nonsense before God, they will achieve only nonsense. Nobody can attain God with a prejudice in the mind. Integral life is a

life of non-attachment on one side, and freedom from hatred on the other side. That is why it is called integral. (36)

SECTION 13

1. We read in the medieval history of India that there was a mighty and glorious empire in the southern part of the country, called the Vijayanagar Empire, though now its glory is dead and gone. It appears that the architects employed by the king of that country had hung an iron statue in mid-air. Nobody could understand how an iron statue could be hanging in space. Nobody bothered about it; everybody admired it, praised it, and went away. Later on, when history changed, modern scientists came to India. They were curious to know what this mystery is. By investigation they found there were four magnetic pillars on the ground, to which nobody paid any attention. These pillars were holding in unison, with equal force, the iron

statue. Because of the equal force exerted on all four sides, the statue did not fall. (37)

2. The world is an appearance, just as the solidity of the people and the things on a cinema screen is an appearance. They are not there, really speaking, but they can entertain us. We can smile, we can weep, we can curse, and we can jump in joy over a thing which is not there at all. They are only shadows moving on a flat screen. Are we such idiotic people that we can dance in joy by seeing shadows moving on a flat surface? Illusion has no rationality. It defies understanding. (38)

3. The universe is a law, and not a thing. Can a law look like a thing? I will give another example. If you touch a high-voltage electric wire, it will create a sensation which is difficult to explain. At that time you will not feel the shock of the electricity. You will feel as if some

huge, heavy stone is hanging on your hand even though nothing heavy is there. The operation of electricity in a particular manner can give a shock to your nervous system and create a sensation of there being a huge stone hanging on your hand. There is no stone; it is a law that operates on your hand. (39)

4. Do you want to drown yourself in God? Even that you do not want. You want to meet God, but drowning, no. "I cannot drown myself in anything, even in God Himself." This is what we are—inveterate egoists, self-esteem raised to the heights, and non-receptive to any kind of good advice. This network of what we call the egoism of the personality should either be broken open, like cutting the Gordian knot, or it should be reduced to liquid so that the knot does not exist. When the knot is liquefied, the bubble enters the ocean. (40)

SECTION 14

1. We breathe, but who is causing this movement? Are we paying any tax to allow us to breathe like that? When we sleep, the heart is not sleeping, the lungs are not sleeping. Can anybody answer the question of why the heart is not sleeping when we are sleeping? Suppose the heart says "I will also take rest", and the breath says "I will take rest"? There is a cosmic force which keeps the individual intact for a purpose which is beyond the understanding of human nature. (41)
2. You are unable to coordinate your daily life with the universal life. You are creating segments, a separation between the secular and the spiritual. There is no such thing. There is no secular, and there is no spiritual. They are one only. Life is one. You cannot cleave your body into a secular part and a spiritual part.

You cannot separate them. They are one organic whole. It requires a little bit of meditation, deep thinking. (42)

3. You belong to the kingdom of heaven, as it is called. The kingdom of heaven is not in the skies. The whole universe is the kingdom of heaven, and you are living inside it. You are within it immanently. You are breathing it, you are enjoying it, you are happy because of that. The joys of life, the happiness you feel in your own heart is the *purva punya phala*, the result of good actions that you have performed. You have done great charities, great good deeds and great services in the previous life. Therefore, now you are like a king. And if you want to become a greater king in your next birth, you must do some more work now in this birth. (43)

SECTION 15

1. You establish a mighty telepathic communication with these people when you

intently pray. These people are wonderful. They are not human beings. Vasishtha, Vyasa, Suka Maharishi, Janaka, Bhagavan Sri Krishna—what power, what strength, what infinite capacity! The moment you think of them, you establish a connection. You can think anything, and you establish a connection with it. (44)

SECTION 16

1. The most dear thing is ourselves. You can forgo any dear thing in the world but 'me'. The last desire of a person is: "Permit me to be alive." That is all you want. You must be alive and existing. You don't want anything else. If all things are taken away, even the cloth and raiment and food, even then you don't mind it provided you are allowed to exist. (45)
2. "Look at Me," Sri Krishna said in his Vishvarupa form. "All that you see, all that you cannot see, and whatever you have not seen, see here." Because eter-

nity is not a time process, the whole history of the cosmos has gone into it. We are space-bound, timebound, objectivity-bound; therefore whatever Sri Krishna says, the same doubt will come: "What about my duties? Will I leave my father and mother also? Am I going to moksha with my father and mother crying there?" Sometimes people ask this. But your father and mother will be sitting there, before you go. It is a great joy. (46)

SECTION 17

1. What we really want? Living, existing--that is the greatest desire. You want to exist not as a tree or as a stone or as a pig, but as a human being. You must exist as a human being recognised by other human beings. So you want to expand your consciousness of existence to the social atmosphere. If they recognise you as existing but you are starving, that is no good. You also want food to eat because you have to live. Even the longest life is short when it

ends. So how long do you want to live? You want to defy time itself, finally. Even then, you must control the whole world, if possible. You want to expand your being to universal dimensions. 'Universal dimension' means defying space itself. You want to defy space and defy time. This is what you want, finally. (47)

SECTION 18

1. Yogis can shake a table, and it will move because they have become the table itself. You yourself are the table. It may be any person or any thing—the sun, moon, stars, whatever it is—if you stand with it, and do not have it in front of you, and allow it to enter into you, you become that very thing. This is called *savitarka samapatti* according to Patanjali. (48)
2. Stand parallel to the object, bring it nearer and nearer to you, and when it touches you, enters into you, the idea of it vanishes and the descriptive characteristic of it also vanishes. The thing as

it is becomes the thing yourself. The subjectivity in everything becomes the subjectivity in the meditating consciousness. This is the final truth about yoga. There is no need of reading any book, no need of Patanjali or anything else, if you understand these simple words that I have told. (49)

3. *Kaivalyamoksha* is the purpose for which you have come here. You have not come here to quarrel and talk nonsense and waste your energy. "There is no death except heedlessness," said Sanatkumara. People are careless about others, but if there is carelessness about oneself also, then you will ruin yourself. Now there is no question of carelessness in any matter, as the subjectivity enters the object. This pure subjectivity of the object is what is called the thing in itself in the philosophy of Kant. The thing in itself is God only, and it is identical with the thing in itself inside everything. (50)

SECTION 19

1. If one man borrowed 75 rupees from some person who had borrowed 50 rupees from him, they can make an adjustment. That man has to repay only 25 rupees to the other man. But when he did that, the other man did not like it. He said, "You must give me 75 rupees. Why are you giving 25 rupees when you have borrowed 75 rupees?" "No, no, it is adjusted," the man said. "I don't know anything. You pay your 75 rupees, and I will give you 50 rupees," the other man replied. This is the method of their thinking. It looks as if God is also having that kind of arithmetic. If a person does 75 good deeds and 50 bad deeds, it doesn't mean that he has done no bad deeds and has only 25 good deeds. You can tell God, "I have done 75 good deeds, so why don't you cancel the 50 bad deeds?" Is it like that?(51)

2. Your body is not inside you, nor is it outside you. Such words cannot be used. *It is you.* You cannot say that your body is inside you. Saying that your body is outside you is also not correct. So you cannot say that you are inside the universe, and you cannot say that you are outside the universe.(52)
3. You must work in the same way as the universe works. Do you say the universal evolution is not working? You cannot move even a finger without that. If you have a feeling inside you that you are perpetually backed up by the force of the evolutionary process and even your fountain pen is held by it only, and your mind is a part of the cosmic mind and all actions are done by it, action becomes meditation and meditation becomes action. They are not two different things. It is only a question of attitude. (53)

4. There is no such thing as action; it doesn't exist. It is a movement of your being itself, actually. But as you have separated yourself from space and time, it looks as if the action is taking place somewhere outside, and you are doing it "I am doing action," you are saying, so you are the subject and action is the object. This is not like that. The action is the subject. It is doing itself in the sense that you yourself are involved in that action and you are yourself the action. That is the meaning of Bhagavan Sri Krishna saying, "I am doing everything." He does it simply by his being. The existence itself is action. This is how God works or anybody should work. (54)

SECTION 20

1. Mind and body, God and world, inside and outside, positive and negative, light and darkness—all these are the same as *purusha* and *prakriti*, subject and

object. Wherever you touch, you will find these two things operating: I and you. The whole universe is made up of I and you, that's all— yourself, and what is not yourself. There are only two things in the whole universe. (55)

2. Meditation is nothing but the dreamer thinking of waking. The dreamer should deeply think of the waking condition; that is meditation. How will the dreamer think of waking, tell me? For the dreamer, the waking condition does not exist at all. For us also, God does not exist. But God is sitting on your head. Even then, you don't exercise it. So there is a semi-consciousness. In dream the consciousness is completely blurred, but in waking consciousness it is semi-blurred, and so there is a possibility of meditating in waking consciousness. The completely blurred dream condition is not suitable. Nor is sleep—it is completely obliterated in sleep. (56)

SECTION 21

1. The Self exists even before the mind thinks. The mind has to think something. You are internalising it. You should not internalise and externalise the Self. You must universalise it. Here is the whole point. We always make the mistake of externalising and internalising. That is a mistake in perception. Old habits die hard. You are used to using the words 'my', 'my', 'my' and so on. How long will you go on using this word 'my'? (57)
2. Ashramite: Swamiji, if the disciple who is far away is receptive, then he or she will get the message from the Guru. Otherwise, do you think the Guru will be able to send a message to a person who is not receptive?

Swamiji: Even then it will reach. It depends upon the bombarding strength of the Guru's thought. A stone cannot become smooth, but the Ganga makes

the stone as smooth as butter by rubbing, rubbing, rubbing. See how smooth, butter-like, are the hard stones? See the power of water. Otherwise, no matter how much you rub the stone, it won't become smooth. That is the impact of bombardment.(58)

3. There were some people who were intrinsically great, such as Mahatma Gandhi. He was praised and he was insulted, but it did not make any difference to him. He would not bother. He had some convictions. Great heroes lived in India, and in other parts of the world also. It is because of their inner conviction that they were great. "If everything goes, still I am. That is sufficient for me." But it should be the real 'I am': I AM. You must place yourself in direct and vital connection with That which includes everything. (59)

SECTION 22

1. Gods in exile. We are all gods in exile. Our relationship to God is explained in two or three illustrations. One illustration is this exile. We belong to another kingdom, from where we have been thrown out. But we belong to that other kingdom. This point must be emphasised. We do not belong to that kingdom into which we have been thrown; we belong to that kingdom from which we have been thrown out. (60)
2. The second illustration is that we have disobeyed God, and so He has kicked us out. This is the story in the Bible. Lucifer, an angel, asserted independence and God threw him out into perdition, and kept a flaming sword at the gate of heaven so that he may not come back. He fell headlong. 'Headlong' means head below and legs up, like Trishanku in our stories. (61)

3. There is nothing wrong with fire dispersing itself into millions of sparks, because the sparks are nevertheless fire only. So are we sparks of God? If that is the case, we will shine like God. But we do not seem to be shining like God. So it is not merely the dispersion of the whole into the parts that has taken place; there is a topsy-turvy falling of the parts. This is a very interesting thing that we have to remember. By being told that we are parts of God, we should not be under the impression that we are little gods, that our little brains are little gods thinking. (62)
4. When the headlong falling of the parts took place, hunger and thirst manifested, and the gods cried, "Give us food." So everybody in the world cries, "Give us food." The ant wants food, the tree wants food, even an insect, even a scorpion, everything wants food. Even a bird does not keep quiet. In the early

morning it gets up and then finds some way of getting grub. Hunger is the immediate consequence of the fall from the universal whole. (63)

5. Space is the Ravana, and time is the Kumbhakarna. They will not give you peace of mind. When we are hungry and thirsty, we are asking for earth and water. Why are we asking for earth and water? Because we are made up of earth and water. We are asking for the substance out of which we have been made but have been separated by space. That is the reason why even if you eat the earth and the water principles in this world, the separating principle of space will not permit you to be satisfied. So till death you have to go on eating, and even then there is not going to be satisfaction. You have to overcome space and time in order that you may get back to that original state from

where you have been thrown out. Then the gates of heaven will be opened. (64)

6. Rama had to defeat both Kumbhakarna and Ravana. I gave an example: Ravana and Kumbhakarna are this space and time. They are formidable enemies, and they will never allow you to think correctly. Everything is outside; there is nothing inside us. This is what space is telling us. And time is telling us, "Fellow, I will destroy you one day." The fear of death comes. The sense of limitation and helplessness is due to space operating in a distracting manner, and the fear of destruction and death is due to the time process. Time is the all-devouring destroyer. The Yoga Shastra is the art of defying this segregating act of space, and the death instinct of time. (65)

SECTION 23

1. If the mind feels that what it wants is inside itself, then it cannot want anything. It imagines that what it wants is outside the mind. Now, here it is committing a blunder. If a person has decided that the thing he wants is outside him, how will he get that thing when he has already decided that it is outside? How can the outside become the inside? It can never take place. The outside is outside, and the inside is inside. They are contradictories. So how can the mind, which is supposed to be inside, want a thing which is outside? That is why I said desire is a self-defeating process. (66)
2. Psychologists say that you should not go on saying and thinking: "I want that thing." Assert: "I have got it. The thing that I want is in me. It is not only in my possession, it has become me itself. I am the thing which I want." Go on saying this: "I am the thing which I want. I am

the thing which I want. I am the thing which I want." Then how will you desire it? What do you say? The desire is finished because you are the thing which you are desiring. He set the matter right: "I am the thing which I want" (67)

3. Patanjali's system is samadhi. In samadhi everything is settled. Samadhi is the art of developing a consciousness whereby the object thinks of you instead of you thinking the object. You want something. When you want something, you think the object. Can you imagine a situation where the thing is thinking you? Is it possible? Transfer your personality to that object. This is not you sitting or someone else sitting. The thing which is wanted is sitting. Be clear in your mind what you want. You may say, "I want God." All right. God Himself is sitting here, and God is seeing everything. God does not want anybody because that 'anybody' you can think of is inside God Himself. (68)

SECTION 24

1. You should not say that activity is not meditation. How will you take activity as identical with meditation? (B.G. 7.7): “See Me. Within Me all activity is taking place. My existence and My activity are identical. My being is spreading itself externally, as it were, as activity.” (69)
2. Think: “I have become so big that I am as big as the universe itself. So if I do anything, where am I doing it? I am doing it within myself only. Therefore, activity is being. Action and meditation are the same thing. Meditation is the consciousness that I am, and activity is the consciousness that I do, but here the two things merge together because I am doing it within myself only.” This is what Bhagavan Sri Krishna is telling us: “See, I am doing everything Myself. I am everywhere, and doing everything Myself.” (70)
3. There are people who perform miracles. We generally imagine that a miracle is

something which is not natural. But a miracle is not an unnatural performance; it is a natural occurrence. What nature does spontaneously through its evolutionary process is done by a saint by assuming the processes of evolution in himself or herself. You feel the whole universe is evolving. You are not seeing the evolution of the universe; you yourself are the universe evolving. (71)

4. Anything is possible to anyone as everyone is an heir apparent to the energy of the cosmos, so nobody is a poor nothing; nobody is a weakling. Everybody is a friend of the whole world, and the world is a friend of everybody. Meditate: "All the energy of the whole world is flowing through me. My cells are vibrating with the particles of nature, of all space and time, of the sun, moon and stars." It is said that when the Vishvarupa was shown by Sri Krishna, the sun and moon and stars were all shining through his body. (72)

SECTION 25

1. These two instances—honey bees and ants—illustrate what an organisation should be and how it should work. People who belong to an organisation can be spread throughout the world, if necessary. It is quite possible to set up an organisation of individuals merely by their thoughts, their thinking capacity, and an orderly behaviour of a mental perspective among themselves. This is what we can learn from honey bees and ants. (73)
2. The fortunes of a person, the joys of a person, the sorrows of a person and the death of a person are all born together from the womb itself. Your whole biography is written in the womb itself. Though, due to your interpretation of things through your egoistic individuality you seem to be working hard to modify things, such a modification against the order of the Most High is not possible. (74)

SECTION 26

1. Where is the house of Mr. John? You may say it is that house on which a crow is sitting. Maybe at that time a crow was sitting there, but it does not mean that a crow will be sitting on the house always. The definition of the house is not correct when you say that it is the house on which the crow is sitting. Likewise, the definition of God as the Creator is not a correct definition because God is not bound to be creating always. God can cease from creating. When God ceases from creating, what is His nature? So God should not be defined as the Creator. The definition given in the Brahma Sutra seems to be what is called *tatastha lakshana*, an accidental attribute, and not the essential nature. (75)
2. Timelessness does not mean a long, long duration. Even if you live continuously for millions of years, you are in time

only. But freedom is timelessness. It is called eternity. Inconceivable is this state. No human being can conceive what eternity is because our mind-body complex is involved in space and time. That is to say, no one can imagine what God is. You should not be frightened that, in your attainment of God, you will be abolished. In the same way, the Ganga, Yamuna, Mississippi, Missouri and Volga rivers need not be afraid that they are going to lose themselves in the ocean. They are not going to lose themselves in the ocean, because they become the ocean. Why are you afraid of the word 'losing'? The Ganga has not lost herself when she entered the ocean. She has become a larger being than herself. So the abolition of individuality is not a loss of existence.; it is an enhancement of existence in a freedom which is incomparable. This is moksha. (76)

3. Pure souls, sincere souls who are devoid of earthly passions, desires and preju-

dices will be able to comprehend what this is and will accept that when God is known, everything is known, and when God is attained, everything is attained. When you have God with you, you have everything. (77)

SECTION 27

1. Philosophers have spent their whole lives explaining what is it that we are seeing. We are seeing our own selves in the world. Nobody will understand that this is happening. We are putting on some glasses which are made up of the fine potentials of our desires, which are in the deepest recesses of our heart. When we see the world, we are seeing our own desires, and they colour our perception. There are conflicts in the deepest recesses of our own instincts, and they colour our perception and make us feel that God has created a chaotic world, though God does not do such things. (78)

2. When we say we see the world, we must also include ourselves because we are a part of the world. Who is seeing the world? We should not say: "I am seeing." We are a part of the world. We cannot exist outside the world. Then who is seeing the world? The world of instincts is beholding itself in a dance of confusion similar to a bacchanalian dance, a drunken man dancing in a totally irrelevant, irregular manner. That is the reason why we are not having one minute of peace in this world. We are the creators of our sorrow. This is the poison that is coming up when we start meditating on God. (79)
3. There are many gates to the heaven of God, and we have to pass through every gate. Society is one gate, the physical body is one gate, the sense organs are one gate, the mind is one gate, the intellect is one gate, and then all that is there in the state of deep sleep is one

gate. We have to pass through all this, and cannot bypass anything. The gatekeeper will stop us at every step. We have to pay our dues. (80)

4. Christ also had to pass through these stages. A voice was heard by Christ when he was doing austerity on the top of a mountain. "Why are you sitting here and torturing your body? See the beauty," said the voice. He saw a field of gold, all richness and beauty. "Here it is. This is the result of your austerity. Come on. Why are you wasting your time?" said the voice. But Christ was made of a different stuff. He said, "Get thee behind me, Satan." (81)

SECTION 28

1. There is no greater insult to a person than to tell him to change his behaviour, and you are doing that by going for meditation. This is not the way. You should not suddenly tell the mind, "Change your behaviour." Even if you

want a person to change his pattern of living, there is a way of being friendly and cajoling, having a conciliatory and teasing way of handling a thing. Even a naughty child will not like to be told, "Don't do this!" The more you say that, the more it will stick to its guns. "I will do this only," the child will say. (82)

2. You cannot curse even a tree because it will resent it. J.C. Bose discovered that if you talk ill of a tree, it will know. If a gardener says that tomorrow he will cut down this tree, the tree will know, and it will tremble. By an electromagnetic metre it can be shown what the tree is doing, and the next day when the gardener walks past it, it will tremble. But if a gardener is kind—"My dear tree, I like you very much. I will water you, manure you. How beautiful you are!"—the tree will smile. You do not believe that flowers can smile. The harvest in the field can smile. Beautiful music en-

hances the crop. The art of meditation is nothing but the art of handling irrelevant thinking. Naughty children, and people who refuse to take any advice, how will you handle them? Mostly you want to wage war. It won't work. You cannot wage war against your own self. (83)

3. Every part of the body is connected to every other part of the body. If you touch one part of the body, you have touched the whole body. The entire body will know it. It is necessary for you to accept the superior understanding that any form is the same as any other form. "Which god is better for me, this one or that one?" This doubt has no meaning. Any form is as good as any other form, just as you can touch the body through any limb of the body. The power of the thought of the meditator is what is behind the process of energising that particular form. (84)

4. A person who has been healed of illness will not go on saying, "I have abandoned the sickness. I have rejected it" Will anybody talk like that? Anything that you have really abandoned cannot enter your mind a second time. So to go on saying, "I have rejected everything; I have abandoned everybody; I have no responsibility" is a foolish way of thinking. The mind is a greater teacher to us than any Guru in this world. (85)
5. If God is said to be here and now, everything in His creation is also here and now. Why should God be here and now, and mountains be many miles away from us? Nothing that God has created is not here and now. Whatever the creation of God is, it is the same as God Himself. You have to behave with the things of the world in the same way as you behave with God. (86)
6. Modern science has demonstrated that events do not take place in space. If

events do not take place in space, where are they taking place? They are taking place in a spaceless existence. The spacelessness of the event makes it a cosmic event. Every event which appears to be taking place in one place is taking place everywhere. A philosopher said, "At the birth of every event, the whole world is in travail." 'Travail' means birth pangs. The pangs of the birth of a child in the form of an event anywhere in the world are felt by the whole cosmos, which is the mother. The universe is the mother of every event that takes place anywhere, as if a child is born. There is no event, no birth of a child, no action taking place without the knowledge of everything in the world. Are we not reminded again and again of the beautiful statement of a poet who said that you cannot touch the petals of a flower in your garden without disturbing the stars in heaven? There is no se-

crecy. A hymn in the Atharvaveda says that if you utter one word secretly, in a corner, in the ear of a person, it goes like a thunderbolt and is felt in the highest heavens. Even a whispered secret is felt like a thunderbolt in the high heavens. Does not the body feel the pain if there is a prick of a thorn in even the tip of the toe? Is it only the toe that is feeling the pain? The whole body is agitated, and forces are released to repel that enemy. So does the world act. (87)

SECTION 29

1. The bondage is created by the feeling of the impossibility of attaining liberation. That is the bondage. Feeling that it is not possible for you is the bondage. The land and property, husband, wife and children are not the bondage. You have a feeling that this kind of thinking is not possible, and that this kind of meditation is also not possible. "I am not for it. I am a helpless person. I have a

great many problems.” These thoughts are the bondage. Don’t say that somebody is creating bondage for you. You have decided that you are unfit for it. If you have already decided that you are unfit, who will make you fit afterwards? Space and time will not allow you to think that which is above space and time. (88)

2. It is the eternity in us that attains liberation. So when it is said “Ask and it shall be given”, the eternity within us should ask, and eternity will respond from outside. The internal location of eternity, which is the aspirant, will receive a response from the all-pervading eternity outside: *tat tvam asi*. *Tat tvam asi* means this eternity is the same as that eternity. It is not that they are two things. The eternity within is the same as the eternity without. As Vedantic philosophers say, the space outside a tumbler is the same as the space inside it. If

the space inside a tumbler wants liberation, what should it think? It should give up the idea that it is inside the tumbler, because space cannot be contained within a tumbler. It is not possible. It is an apparent limitation imposed upon it, which is something well known to us. (89)

3. In modern science there is a problem of bringing together the relativity theory and the quantum theory. There are some contradictions because relativity concerns itself with the cosmic operations of space, time and cause, and quantum concerns itself with subatomic particles. What is the connection? Einstein, who was wedded to this concept of the cosmic operation of space, time and cause, would not easily accept the findings of quantum because it contradicts his theory of relativity. He became very annoyed when quantum physicists said minute particles are per-

vading the whole cosmos so that the whole universe is one only. Einstein rejected that completely. The propagator of the quantum theory is said to be David Bohm, and Einstein was opposed to it because, according to the quantum theory, there is no distance. Space does not exist at all. Everything is energy only. But if that is so, then what is the use of relativity—space, time, cause? (90)

4. You are accustomed to only large space-time-causation activity, the theory of karma, and so on. In quantum there is no karma theory or anything, and you are not existing there. The whole thing goes in one second. This is *tat tvam asi*: thou art That. Space-time-causal relativity is the same as quantum mechanics, and the attempt to unify them is called the unified field theory. (91)
5. Buddha sat under a bodhi tree, and all disturbances came to him. The winds started blowing. It was Mara, or Satan, as he is called. All sorts of visions Bud-

dha had. Some were very highly attractive, some were terrible—thunderstorms, death-like blows, and so on. But he understood that these kinds of problems are all caused by the old memories of involvement in space-time. They are the Mara and the Satan, and they won't leave you like that. So he somehow collected himself and recovered. "I will sit here," Buddha said. "Let the flesh melt and the bones break, but I will not get up until I get illumination." (92)

6. Many people have got many other ways. They say you are alone with God, that's all. You don't have anybody else. This is the *bhakta*. Devotees feel, "I have nothing around me. I am seeing only God everywhere." Some people say all these people in the world are only manifestations of God, that He is a social worker. Some are very strong in their determination to defy space and time itself. There are as many ways of meditation as there are human beings in this world.

Though we have broadly classified them into karma, bhakti, jnana and yoga, and so on, there are minute differences in the manner of the conducting of the aspirations of people, and every path, every road, leads to Rome, as they say. Whatever be the method that you are adopting, if it is connected like an internet connection to the centre, it will take you to that place. Wherever it is, it will come to you, but determined will is necessary. (93)

SECTION 30

1. A thought has meaning only when it has content. What is the content of that thought which we are thinking every day? The content is that which we consider as of immediate utility, without taking into consideration the future consequence of the concentration of the mind on immediate details. This is like the difference between a politician and

a statesman. The politician mostly thinks of the immediate utility which is before him, and he has to somehow or other deal with it. He will not think of the future. Let the future go. But the statesman will think of the far-off future consequences of several steps that he takes. We have carried our mind even at the time of coming into this world. (94)

2. There is no beginning of our lives. Our beginning is the beginning of the universe. We have not come from any particular place; we have come from the universe. So when we are born into this world, we are born into this world from the universe itself. This is, briefly, the point made out in that great doctrine of the Vaishvanara Vidya in the Chhandogya Upanishad. We bring the whole world with us when we are born. All the five elements contribute to the production of this body. Where are the

five elements? Everywhere. So that which is everywhere congeals itself, as it were, in a point which produced this isolated individual body. Why does it congeal itself in one particular point and create an individual? Why are the elements not individuals? This is because what we usually call a pressure of consciousness, or more properly, a desire, is involved in the very meaning of individuality. The consciousness of individuality is nothing but the consciousness of a desire. (95)

3. Our experiences are the product of not only what we are accustomed to think at any particular moment, but are also the product of what we are not wanting to think. Philosophers use the word 'prehension' for this kind of psychological operation, different from the word 'apprehension'. Apprehension is a conscious act of knowing something in a particular way. Prehension is a subtle

undercurrent of activity going on in the subliminal layer of our mind, which knows more than what the apprehensive mind knows. There are operations inside us which know us much better than we know our own selves. People call them the subconscious, unconscious, etc. Prehension is a kind of subtle activity going on in the subliminal layer of our personality which, unfortunately for the individual mind, is connected to the whole world. So this prehensive activity is an agent employed, as it were, by the world-consciousness. It will tell the central law what we are doing. What we are doing individually is known to ourselves, but what we are not doing individually will be known to a subtle agent who is sitting within us and who immediately records all our deep secret instincts and longings in the documents of the cosmos. That sometimes causes us agony and sometimes causes us joy, without our knowing why we are some-

times happy and sometimes unhappy.
(96)

SECTION 31

1. The reason for meditating on anything is to make that thing one's own. That thing on which we are meditating should be under our possession. There is no use of meditating on anything over which we have no control. We have no control over anything in the world because all things are outside us. Everyone is outside everyone else. Everything is external; nothing is inside us. Yoga meditation is supposed to be a method to rectify this uncontrollable existence of thinking in the world. It is a union with what we are meditating upon. (97)
2. There are two kinds of mental function. They are called *kalpita vritti* and *akalpita vritti*. *Kalpita vritti* means imagining something as existing. Imagination is also a function of the mind. There is a *vritti*, a mode of thought, which acts like

a mould into which it tries to cast the form of the object. This is why there is a desire for objects. When an object is desired, it is not possessed. The mind foolishly converts itself into a mould, into which the shape of the object is cast. So the mind thinks the shape of the object, and when it thinks the shape of the object, it foolishly thinks that the object is possessed. The object cannot be possessed, because it is outside. Every desire will be defeated; there will be frustration. Nobody has gained anything in the world by desiring a thing. But if the object is inseparable from your very being, it will not go.

All your joys and satisfactions in life are only imaginations, and imagination seems to be working and bringing some joy because the mould takes the shape of that object. It is the shape cast into the mould of this mind that makes you feel that you have got the object. But the

object is far away; only the shape of it has been cast into the mould. Here is the mistake in thinking any object. (98)

3. There is another *vritti* of the mind, called *akalpita vritti*, which is not imagining that something is there; it is you yourself. Everything that is outside you will run away from you. But that which is yourself will not run away. That which is yourself is the Self—call it the Atman or anything else. If something can become yourself, it will not run away from you. But if it is there as an object of seeing, perceiving, contacting through the senses, it will run away because it is outside. “Nothing is outside me; all things are myself only.” This is called *akalpita vritti*, where the thought identifies itself with the object. The object becomes the thought, and the thought becomes the object. You and I are one. (99)

4. If you honestly feel the being of that thing as your being, the tragedy will not

take place. You can take any object for your meditation, and it will speak. Madame Helena Petrovna Blavatsky, —a Russian leader and a founder of the Theosophical Society—had this identifying power. If you go on thinking the table, it will lift up. It is said that Lord Krishna lifted a mountain. He did not lift any mountain; he lifted his own hand, that is all. He was one with all things. The mountain was himself only, so when he lifted the mountain he was lifting his own hand. What is the difficulty in lifting his hand? But if the mountain is outside him, then nothing can be done. The whole world will come to you, provided you are the whole world. (100)

SECTION 32

1. Brahma is not sitting in a far-off place. The creative activity taking place in the whole universe is Brahma, the sustaining activity taking place everywhere is Vishnu, and the transforming activity

taking place everywhere, inside your body also, is Rudra. So Brahma, Vishnu and Siva are working inside you. The three states of waking, dreaming and sleeping—waking is Virat, dreaming is Hiranyagarbha, sleeping is Prajna—that is Ishvara, and Kutastha Atman is Brahman. (101)

2. In those days Swamiji was taking bath in the Ganga. A very charitable person he was, even in his heart. “I take the first dip in the Ganga for the salvation of all those people who have departed from this world. The second dip is for the salvation of all the people who are going to be born into this world. The third dip is for the salvation of this particular soul. So I take three dips,” he would say. (102)
3. If you want something which is worrying you, and you cannot sit without it, you must be given it in a homeopathic

dose, not in an allopathic dose. An allopathic dose means you are actually giving it, but a homeopathic dose means it looks as if you are giving it, but you are not actually giving it. Like that you must fulfil desires. Desires should be fulfilled in a homeopathic manner, not in an allopathic way. Allopathic means you are actually giving it, and that should not be done because then danger will come. It requires great guidance by a good Guru, a person who understands your problems. (103)

SECTION 33

1. Sit quietly, and mentally do *puja*. There are varieties of gestures that the *pujari* makes. Do all the gestures mentally, and invite God. If you say “Come on”, He will come. Then really He will come. It is easier to call God than to call even a dog. A dog will also come if you call it, but God is quicker than that because He is inseparable from you. Think: “All my

limbs are His limbs.” Then your whole body becomes sacred. A person whose body has become sacred is a saint. A saint is not made of gold and silver. He is like anybody else, but his very personality has become sacred because he has invoked the most sacred of all beings into himself. It is the mind that makes a person a saint, not any kind of action that he does. You need not do anything but simply sit. You will become a saint. Try to do this *avahana* every day. To invoke God, you don't require anything. You neither want flowers, nor incense, nor camphor. Nothing is necessary. You can have the camphor in the mind only. (104)

2. If you are sure that the whole day you have been thinking only that which you would like to become, then you will become it. But if you have been thinking that which you would not like to become, then rebirth will take place and

you will be taken to that place, to that thing, which you have wrongly been contemplating by distracting your mind. This is a simple secret(105)

3. Don't believe the pundits who unnecessarily argue that God is neither *nirguna* nor *saguna*. Or, you may say God is either. Inside a block of stone there is a statue. Is there a statue inside a block of stone? No. But there is a statue because you can simply carve anything out of it. This is *nirguna*. That block of stone is *nirguna*. Nothing is there inside it, but you can carve it in any way you want. You can carve a tiger, you can carve an elephant, you can carve a god, you can carve a devil; anything can come out of it. This is an example of *nirguna* and *saguna*. Every quality is there in one thing; therefore, it looks like no quality. A block of stone has no statue in it, but every statue is there in it. An ink

pot has no picture in it, but you can draw any picture with the ink. You need only a brush and paper. Now, is there any picture there? But you can create anything. A *nirguna* ink pot becomes a *saguna* picture. Everything is divine if you understand it properly. Everything is divine.(106)

SECTION 34

1. All the elements in you will go to the elements outside, and all the gods operating through your sense organs will go back to their original gods, so that you will not be there at all. It is like a person who lives on borrowed money. When you repay the debt, you have nothing with you. You cease to exist. These are all elements borrowed from the world outside. The skin, the blood, the marrow, the heart, the lungs, everything is borrowed from outside. They will go back. They are dismantled.

It is like dismantling a house. So much effort you have taken to build a house with steel, cement, and so on. When you dismantle it, the house goes. (107)

2. You are a totally independent person; you must remember that. You have no friend in this world. You do not belong to anybody. You do not belong to even your father and mother. It is a kind of mistaken notion that you possess your child, and so on. The child does not belong to its father. This child was with somebody in the previous birth. Due to some karma it was thrust into the womb of this mother and this father. So is the case with one's parents; they were also thrust into somebody's womb by their karma. Thus, interrelationship is impossible. Each one is totally independent, but the biological instincts are so strong they compel you to feel: "This is mine, and this is not mine."

But there is One Person who is behind you always. You cannot forget that He is the person with all eyes, and your eyes belong to Him only. You are not seeing; He is seeing through your eyes. This is yoga, my dear boy. Listen to me. (108)

TWENTY-ONE PRACTICAL HINTS ON SADHANA

1. First of all, there should be a clear conception of the Aim of one's life.
2. The Aim should be such that it should not be subject to subsequent change of opinion or transcendence by some other thought, feeling or experience. It means, the Aim should be ultimate, and there should be nothing beyond that.
3. It will be clear that, since the ultimate Aim is single, and set clearly before one's mind, everything else in the world becomes an instrument, an auxiliary or

an accessory to the fulfilment of this Aim.

4. It is possible to make the mistake of thinking that only certain things in the world are aids in the realisation of one's Aim of life, and that others are obstacles. But this is not true because everything in the world is interconnected and it is not possible to divide the necessary from the unnecessary, the good from the bad, and so on, except in a purely relative sense. The so-called unnecessary or useless items are those whose subtle connection with our central purpose in life is not clear to our minds. This happens when our minds are carried away by sudden emotions or spurts of enthusiasm.
5. All this would mean that it is not advisable or practicable to ignore any aspect of life totally, as if it is completely irrelevant to the purpose of one's life. But here begins the difficulty in the practice of sadhana, because it is not

humanly possible to consider every aspect of a situation when one tries to understand it.

6. The solution is the training which one has to receive under a competent Teacher, who alone can suggest methods of entertaining such a comprehensive vision of things, which is the precondition of a true spiritual life, or a life of higher meditation.
7. There are economic and material needs as well as vital longings of the human nature which have to be paid their due at the proper time and in proper proportions, not with the intention of acquiring comfort and satisfaction for one's self, but with a view to the sublimation of all personal desires or urges, whether physical, vital or psychological. An utter ignorance of this fact may prove to be a sort of hindrance to one's further practice on the path of sadhana.

8. It is, of course, necessary that one should live a life of reasonable seclusion under the guidance of a Master until such time when one can stand on one's own legs and think independently, without help from anyone.
9. But, one should, now and then, test one's ability to counteract one's reactions to the atmosphere even when one is in the midst of intractable and irreconcilable surroundings. Seclusion should not mean a kind of self-hypnotism or hibernation and an incapacity to face the atmosphere around.
10. It should also not mean that one should be incapable of living in seclusion, alone to oneself, when the occasion for it comes. In short, the ideal should be the achievement of an equanimous attitude to circumstances, whether one is alone to oneself or one is in the midst of an irreconcilable social atmosphere.

11. While in seclusion, the mind should not be allowed to go back to the circumstances of one's family life, official career or to problems which are likely to disturb the concentration of the mind on God, because the pressure of these earlier experiences may sometimes prove itself to be greater in intensity than one's love of God.
12. It is impossible to concentrate on God unless one has a firm conviction and faith that whatever one expects in this world can also be had from God; nay, much more than all these things which the world has as its treasures and values.
13. It is difficult to have the vision of one's Aim of life when the mind goes out of meditation to whatever it longs for in the world. Hence, a deep study of the Upanishads, the Bhagavadgita, the Srimad Bhagavata, and such other scriptures is necessary to drive into the

mind the conviction about the Supremacy of God.

14. Study or svadhyaya, japa of mantras, and meditation are the three main aspects of spiritual practice.
15. Svadhyaya does not mean study of any book that one may find anywhere at any time. It means a continued and regular study, daily, of selected holy texts, or even a single text, from among those that have been suggested above. A study in this manner, done at a fixed time, every day, for a fixed duration, will bring the expected result.
16. The japa of the mantra should, in the beginning, be done out loud so that the mind may not go here and there towards different things. The loud chant of the mantra will bring the mind back to the point of concentration. Later on, the japa can be done by moving the lips but without making any sound. In the

end, the japa can be only mental, provided that the mind does not wander during the mental japa.

17. A convenient duration, say, half an hour or one hour, should be set up at different times, so that the daily sadhana should be for at least three hours a day. As days pass, it can be increased according to one's capacity.
18. During japa, the mind should think of the meaning of the mantra, surrendering oneself to the Deity of the mantra, and finally, communing oneself with that great Deity. Effort should be put forth to entertain this deep feeling during japa, every day.
19. Meditation can be either combined with japa, or it can be independent of japa. Meditation with japa means the mental repetition of the mantra and also, at the same time, meditating deeply on the meaning of the mantra, as mentioned above.

20. Meditation without japa is a higher stage, where the mind gets so absorbed in the thought of God, surrender to God, and union with God that in this meditation, japa automatically stops. This is the highest state of meditation.
21. Throughout one's sadhana, it is necessary to feel one's oneness with the universe and with God.

Om Tat Sat

Om Shantih Om Shantih Om Shantih



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

ABOUT SWAMI KRISHNANANDAJI

Worshipful Sri Swami Krishnanandaji Maharaj took birth on the 25th of April, 1922 in Puttur, Karnataka, as the eldest son of 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.

Swamiji 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 order of Sannyasa on the sacred day of Makara 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.