

Imperience-The Roots

PREFACE

IMPERIENCE was a word coined to distinguish it from experience. Experience is the knowledge that arises due to external/outside inputs. Imperience is the wisdom gained on contemplation on the deep states of non-concentration concentration (Absorbency). As Dr. K.C. Varadachari says “Reality is then what is to be known. It is to be known through the integral experience or imperience of the heart, which is the living organ in every human being”.

“IMPERIENCE”- Centre for Research and Training in Pranahuti Aided Meditation continuing its practice of releasing extracts, essays and compilations based on the sayings of the Masters is pleased to present the following selections from the writings of Dr. K.C. Varadachari.

The selections start with the summary of the three schools of Vedanta given in the book “Living Teachings of Vedanta” of Dr. K.C. Varadachari. From thereon the selection proceeds on to one of the posthumously published essays of Dr. K.C. Varadachari wherein the author stresses the fact that the Human Destiny is Sri Ramchandra’s Rajayoga only. This is followed by the thoughts for contemplation from various works of Dr. K.C. Varadachari.

“To the mind that sees warily, truth gleams like a star”- we hope serious seekers who are inclined to study the roots of Imperience get ample insights

from these selections and are motivated to do research in the field of Pranahuti Aided Meditation.

EDITOR

LIVING TEACHING OF VEDANTA

-(an extract)

Summarizing briefly, the truths or the living factors that have been stressed by the three schools are firstly, the individual is a dynamic existence and not a divided unity with chaos within. In other words, the individual is a self, not a series of states. Secondly, this individual integral self has a wonderful, pliable and perfect instrument as its body. It is not a barren existence, a ghost floating in the void, somehow and sometimes caught within the meshes of body and held in bondage. Thirdly, this individual self-body is a social entity. It has to exemplify a unique function, a function which is a perfection of the Divine, inalienable and thoroughly distinct from every other, being an archetype¹. It also means that there can be only distinct functions and not superiority or inferiority in functions.

To reveal this unique character in all the three levels of life is to have, in some measure fulfilled the universal life purpose of Divine harmony or Lila. Thus does the world

¹ Sankara, Ramanuja, Ananda Tirtha, and Vedanta Desika held themselves to be incarnations of Siva, Adishesha, Hanuman, and Ghantavatar, the divine bell-avatar. The conclusion that they are archetypes is irresistible.

exist for the sake of the Lila of God and the freedom of the individuals² From the integral self-hood to the integral selfbody, and then the same in relation to the society which is the nisus of Identity, is the history of the spirit. Identity of the Universal Brahman manifests itself as the harmony of the manifold. This is the continuous, uninterrupted progress of Advaita to Dvaita understood as the Great Society-the Utopia of political philosophers.

The faults of this last position are apparent as in the other two. In trying to insist upon the duties of the station and in the emphasis it places on the ritualistic phase of human life it has by its very seriousness spoiled the individual and the society to which he belongs, at one breath. Rites are the beginnings of creative art. True art is social, and it has a seriousness and a purpose which cannot be described in terms of the seriousness and the purpose of pedants in art and philosophy. There is an inner rhythm and vision, a fluid integral character, a throb of harmony and humanity that reveals the artist that all the formal purposiveness of the unartistic can never reveal. To divine the archetype and to express it uniquely so as to contribute beauty and radiate joy, is the uniqueness characteristic of each self.

² Lokavatlu lila Kaivalyam. (cf: my paper on this topic in Journal of the Benares Hindu University Vo1.11936)

It is unfortunate that Madhva's philosophy which is the highest statement of the goal of man, has not been understood by most expounders. The destiny and the unique character of every individual are guaranteed by his theory of eternal distinctions. The distinctions indeed are perfections. But this beautiful theory has been surrendered to unhealthy adoration of false values of conservatism, and ritualism, and prejudice.

The one thing which has, more than any other, contributed to the failure of these systems is that the individual personalities have been worshipped beyond all measure much to the detriment of the truth that is behind them. Instead of mutually complementing their labours, they established unhealthy and nauseating rivalries between them and their gods. Instead of an integral spirituality coming to its own on all levels of human experience and unfolding the Unique Society, it has led to the antithesis of spirituality, pure materialism of forms and ritualism and brute mechanism of orthodoxy.

There is a fatality that when thought tries to expand and influence many, it simply shrinks into nothingness. Quantity and quality refuse to go together. The doctrine of Reason of Buddha led strangely to the doctrine of licence, indifferentism and nihilism; the doctrine of integral dynamic consciousness

(Advaita) led to a thorough-going staticism and hypocrisy, the doctrine of an integral individual existence continuous with the Universal Divine Life to meaningless unworldiness; and the doctrine of lila, creative Harmony of the Society (Dvaita), to a chaotic mass of superstition and social rigidity parading itself as orthodoxy. But to know their living teaching is to be established in integral consciousness or self (sthitaprajna) which is happiness, action and perfection, that nothing can disturb or annihilate. It is the service of the Universal God-head, with full knowledge, for the sake of the realization of universal Beauty (ananda-rasa). This is true synthetic Yoga, the fulfilment of knowledge and action in devotion, the bhagavata-dharma of Love of God in each and in All which is known as Lila.

To the mind that sees warily, truth gleams like a star, but how many. And scanning the sky our time is past, and the Day finds another morning.

Human Destiny is Sri Ramchandra's New Darshana

(The article is one of the unpublished papers of Dr. K. C. Varadachari and did not carry any Title. Taking consideration the purport of the article the topic has been named. A few changes and incorporations from the writings of Rev. Babuji, had to be made in the paper and this was done by me. It is hoped that readers will get the spirit behind the system and everyone responds according to the need of times. - K. C. Narayana).

"We are all brethren connected intellectually, morally and spiritually - the main goal of human life. This and that have gone now. There remains the purity alone in all His work and environment which weaves the spiritual destiny of the persons with the Ultimate" Message of Rev. Babuji Maharaj on 30.1.1982. The spirit of this call delivered just about an year before the Master shed His mortal coil was well anticipated by Dr. K. C. V. in the article that follows.

Too easily the old habits and practices creep in and pollute the pure spiritual atmosphere sought to be perpetuated by Master in his infinite zeal to better humanity. Amazingly great rationalizations are given for habits and actions which show human weakness rather his awareness of Master. Pure devotion to Master gets unfortunately confused with slavery and slavish practices of the past:

despite clear warnings by the Master in person as also in his works. Human nature does not seem to want Master and masterliness but continue as Brute and seek Slavery. Divinisation of humanity perhaps is the goal of Nature and Man seems to be totally unprepared for, nay unwilling for it. (The readers may note here the concept of Living Masters and the slavish and abject submission towards them not for Freedom but for relief of various kinds. Their number which is swelling by the day, no wonder, is just a manifestation of the old habits of Gurudom. K.C.N.)

The need for another Darshana or system of spirituality can be justified only if we accept the goal of Divinisation of Man. If this system is to be one more method of attaining "liberation" - then it is just one more. But the call of the Master is not to liberate a few souls, who come to his fold.

The cry of Nature to make Man live at peace with his fellow beings and other species has been there for over few millennia. But the concept of brotherhood and peaceful co-existence has been only voiced from all floors and rarely do we find it practiced.

Liberty, Equality and Fraternity are the three basic spiritual values aspiring to become secular. In the process we find the deep rooted "selfishness" in Man, the sworn

enemy of all spiritual values using these three concepts for its own purposes, resulting in all round hypocrisy. While every leader, political or spiritual voices these values, they neither believe in them nor really want them to find any place in our life. The vocal transmission given to these values have sufficiently grossened them and solidified them - that we finally find these today as "idols" used to deceive the mankind. Poor souls are not aware that Nature has its own design to meet the situation!

The values of Liberty and Equality are more spiritual and perhaps need more time to find expression in mundane matters; life being what it is, variance and difference are in built. Except for the feature all came from the Primordial one, equality is hard to accept. Liberty or Freedom is bound by responsibilities. But Fraternity has no restraints. It can be expressed by one and all. It is possible to behave in a brotherly way with all. Yet we have failed God for so many years, with our properties, nations, races, sexes and other distinctions. NATURE DEMANDS THAT UNIVERSAL BROTHERHOOD BECOMES A FACT BEFORE IT TAKES UP THE WORK OF DIVINISATION OF MAN. (Capitals not in original). The thought of brotherhood, which was one of essential sharing in the tribal cultures to the concept of tolerance of others views in the modern world is by itself an

interesting study in the evolution of Man. But his destiny is far beyond; almost a journey to the Infinite. The Divine Will to find expression of its Glory in Nature has but found so far little success. Human being with its meal of "selfishness" has been obstructing the expression of Divinity in him and so of nature. NATURE IS JUST IMPATIENT AND THE DIVINE PERSONALITY (REV. BABUJI - editor) IS EQUALLY INTERESTED TO EXPEDITE THE DIVINISATION OF MAN - THE HOPE OF GOD - WHO CREATED him IN HIS IMAGE - meaning thereby that he is granted the original thought - the kingly aspect in Man and Nature.

The New Darshana is for those who participate in the Divine Work of Divinising Man - rather than those who seek individual transformation. The assurance of Master that He is taking care of every abhyasi and that every abhyasi should spread the message means that every one should actively participate in bringing about simplicity, purity and fraternal feeling in all, not worrying about his own realization. It is not therefore meant that one should not have the craving. It is a must, it is the promise and it is the beginning. But that is not the work of the Master nor is it His mission.

Those saints who seek individual salvation only are comparable to those who are selected to play a cricket match, seeing the

strong opponent side (evils in life) walk back to the Manager praying to Him to allow them sit in the pavillion due to their inadequate capacities, or more appropriately to Uttara Kumara who having started for the battle with Kauravas seeing their might wanted to flee. The uniform worn by him (the abhyas of Ten Commandments etc.), the refuge he has in Brhannala (the veiled Master) notwithstanding he wanted to flee (so are those who seek liberation from life and who do not want to better the lot of man.). The Ten Commandments, the practice of meditation are but uniforms that the sadhaka has to wear. No doubt they are to be pure and perfectly ironed. But that is only a preparation. The individual elevation in consciousness is but a step in the greater task of Divinisation of Man. If every abhyasi really believes in the Master, he has the onerous responsibility of shedding through his actions and behaviour the Radiance of the Divine Personality deeply imbedded in him. He should be conscious of the fact that he is walking temple, in as much as Master is present in his heart.

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MY PHILOSOPHY

The evolution of one's philosophy is almost synchronous with the evolution of one's personality or rather its maturation. The broad outlines of the development of one's philosophy however are conditioned by more factors than one. The very climate of one's traditional and cultural situations mould the formation of one's philosophy. Not all are called upon to accept the challenge of these hereditary conditions in the changing situations such as have faced the modern world and in India.

The east that was content to accept the traditional interpretations and act accordingly through a millennium of undoubtedly provocative changes had at long last to rise up and seek a new way of living its old life and this is above all one revealing fact in the attempts that have been made during the past half a century - the meeting of the East and the West, the intelligent appreciation of the good in both and an active intelligence that makes the blend a real organic synthesis useful not merely for the East or the West but for the Global world that we have grown into. The critical estimations of our reactions-the traditional reactions to the shocks administered by global science, global economics and strategies for health and warfare not restricted to meteorology, have in

recent times produced quite a good amount of direct and sincere thinking of our metaphysical assumptions, a new. Old dichotomic and dialectical theories have been forced to meet with the transcending factors which refuse to oblige their interpretations. Thus those who have been both in the age-the age of transcendent change-such as our present, have been forced to examine presuppositions and question our postulates and never under any cover accept them as axioms or proofs.

These forces have had their main say and man is seeking a philosophy for man rather than a truth about reality. This is the most ancient problem when man was confronted by physics his discovery of himself became important. Not because reality exists for him, but because the reality he knows depends upon what he is.

The problem about the nature of the external world-its reality or unreality, its relativity and so on are subject to the most important factor-the individual who arrives at the solution to the problems. There is clearly the need for inspecting the instruments of our knowing as a preliminary to the attempt to know or understand the nature or reality-the objective world as well as the subjective. The basic discovery is then the discovery of the nature of the individual who is claimed to be

the knower, for whom this knowledge is necessary. This led to the psychological inspection of one's nature, one's ways of knowing reality or whatever confronts him in his life. The sensory world known through the senses are undoubtedly about the most clear and sensory knowledge began to occupy a very large canvass in one's thoughts. These fragmentary knowledges through the senses however were discerned to be limited activities of the mind behind and useful for all activities in the world-catering to the body which seems to be made part of it so to speak. The inferential modes of connecting or linking up experiences that have been seen to recur opened up a wider world for action and the knowledge of this phenomenal world became extended. There it stopped. Man is not merely a being who senses and acts with his body, but a dreamer-a new world opens up to one in this vast domain of independence and still more the vast sleep-consciousness in which all the senses find their sleep and yet renew their power and ability to act. Man is multi-personal, his waking, his dreaming and his and his sleep awareneses are new frontiers to his being and unless he integrates these three his knowledge itself falls into three irreconcilable, mutually stultifying experiences. The integration of the physical or mechanical (jagrat), the emotional (instinctive) (svapna) and the su-supti (deep sleep) is the basic necessity for being able to

be a knower of Reality. This integration was envisaged by the seer of the Mandukya Upanishad and he called this integrated being-the fourth, turiya which pervades and suffuses all the others. The sensory itself would undergo changes even as the dream would open up extra-sensory or manasa-possibilities and the susupti would reveal the basic ground of human integrative oneness-the calm that abides.

All these are facts which have to be experienced and that is the most important fact about the literature that speaks the language of attainment or experience or intimate awareness. The path towards this integration is not limited to the cogitations of the mind, but rather the attainment of this integration at the level of superconsciousness (turya). This has been said to be the process of becoming unified in oneself and getting over the processes that have divided. This has come to be known as Yoga: the yoking of the triple forms of the person (purusa), which have got divided and into apparently irreconcilable dualities and trinities. Yoga became the one great preoccupation for philosophical understanding not the mere cogitations or the logistics or even ennobling dialectics. This is a strictly scientific methodology to arrive at that real awareness which is known as self or

atman or Brahman because it is vaster than the three severally as well as jointly taken.

To one who has arrived at that awareness of oneself as an integrated person alone is possible that vision of the Kavi who sees beyond the three, and who sees Reality as it is in itself as from eternity yatha tathyato arthan vyadadhat sasvatibhyah samabhyah).

It is clear that to depend upon our senses alone or along with the reasoning process that connect these sense observations themselves could hardly lead to our apprehension of the world out of which much is left out as meaningless for our immediate human needs. The individual psychology of today is in pretty difficult condition and does not go with our physical sciences. With both out of tune, our knowledge today is unenviable condition. Thus when the ancient opening is available it is best to explore this methodology of integration of the human person-who becomes a real self capable of integrated knowing –leading up to real and ultimate knowledge – absolute knowledge so to speak.

The seer having been attained as the Rsi, Kavi, Drasta, His knowledge becomes the pramana. This in fact is the aptajnana without illusoriness or fragmentariness or negations.

The attainment of aptajnana may be considered to be the attainment of real experience (anubhava). Not all experience is capable of being the carrier or bearer of the true nature.

The wisdom that comes from exercising this 'experience' that has reached its fullest integration is something that transcends the world values and instils the dynamism of eternal values.

There is an ancient myth-and myths of this higher world order give us transcendent clues to the inner knowledge of this world itself. It is not only to Plato we owe this recognition but to the ancient seers of the Upanishads and the Puranas.

Every one must have the double fold knowledge of this world and yonder. Some called this the knowledge of the life and death. The Upanishads indeed have spoken of avidya and vidya (knowledge of works and knowledge that leads to freedom) as both necessary; they have also spoken of the knowledge of birth and non-birth also (sambhuti and asambhuti). Both have to be known in order to gain the status of freedom from death and immortality.

The myth that refers to the moon and the Sun as the two eyes of God refers to the twofold

vision of the world of man through the Moon (symbolic of knowledge through manas) and world of Gods through the Sun (symbolic of knowledge that is of the atman or dhi). The great gayatri mantra of the Vedas speaks of this higher knowledge from Savitar as the dhi. Later thinking may have reduced this dhi to the status of the Samkhyan buddhi which is the mirror of the soul in Prakriti or matter. The knowledge of the Moon-knowledge or manasa-knowledge has to be interpreted in and through the sun-knowledge which is of the eternal. The Moon-eye which is said to be the left eye is outward turned (paran chikhani) whereas the sun-eye the right eye ought to be inward turned (pratyak) and develop the inner vision in dhyana – the path of the dhi (dhiyana): thus the twofold knowledge procures the fullest meaning of the outward world and the inner worlds-and thus we are enabled not merely to state that one is the shadow of the other or merely an inversion or perversion of the other (vivarta) but also as the majesty of the inner Light world as it has manifested even to the very eye of the mind. Thus the myth of two headed Janus is in a sense repeated in the myth of the twofold eye of the divine. Greater than the two eyes a third eye also has been spoken of – the third eye not always of anger or fire of destruction but that which reveals a transcending of the solar worlds too-for such is the Infinite, unfathomable, that sustains

the worlds of light (Sun) and the Moon (shadows).

This integration of the world-consciousness with the higher world consciousness, alone can confer a vision that is eternal verity.

Dr. K.C. VARADACHARI'S

THOUGHTS FOR CONTEMPLATION

1. All the great ideological platforms of either spirituality or politicality have come down to a level of simple and pure materialism. Instead of slogans creating a new force the force that created them has become ineffective, uninspiring. That is why the biggest of slogans that was given to the world at each stage by each one of the prophets has become meaningless. That is why in our attempts to get back to the condition of Centre, which created the Universe itself in its supracosmic form, nothing can help us except that Centre itself. So, the ordinary words which our Vedantins have made, called the jeevatma and the Brahman or Paramatma, have no meaning at all to those people who use them. On the other hand, the Jeevatma is a thinking, moving being. It is not a static but a dynamic and so is the Brahman not a static but a dynamic entity. Both of them have come out from the Centre, which has been beyond the regions of our philosophies or spiritualities. We have to go beyond the Jeeva and beyond the Brahman to a condition, that is neither thought nor motion. Those who say thought is motion are speaking nonsense. And those who maintain that motion has no thought are

also speaking nonsense. They almost came together. They are like time and space, the two coordinates of existence. This is the picture which our Master gives. It is simple provided you rise up to the point of perception by experience or imperience with the help of the Divine cosmic(Vol I-pg 188-189).

2. Shri Ram Chandraji affirms that where philosophy ends spirituality begins. It begins with wonder or mystic experience. The mystic seer wishes to probe into that which is beyond thought and sense and even the individual ego-sense. He is determined to realise Reality through thought if possible if not through being itself. In one sense then being becomes the mode by which Being can be apprehended or grasped or made real to oneself. This is the meaning of anubhava, which may be properly translated as imperience rather than experience. It is an in-tuition rather than intellection or discursive and dichotamic dialiectic. (Vol I pg-4)
3. Reality is then what is to be known. It is to be known through the integral experience or imperience of the heart, which is the living organ in every human being. (Vol I pg-5)
4. "There is fatality that when thought tries to expand and influence many, it simply shrinks into nothingness. Quantity and

- quality refuse to go together" - Living Teachings of Vedanta.(Vol II pg 41)
5. The formations of the descent are clearly on this principle of inversions. (Vol I- Biographical note –pg 5)
 6. In fact truth is the Ultimate-the Primal Being which is verily non-existence to all the ways of knowing that man has at his command-perception, inference, analogy and even the Sabda or scriptural revelation. But it is something that could be known perhaps by being instructed by the seer by means of transmission of a new power of consciousness far above the conventional pramanas or ways of knowing. (vol I pg3)
 7. This Ultimate Reality is characterised by Peace, Calm, Plenitude and Simplicity and Infinity. (Vol I –pg 6)
 8. Most individuals do sign away their lives or execute a bond or give an undertaking not to bring any action against the doctor if the patient dies on the operation table, or as a consequence of it, under any circumstances. The doctor gets immunity from prosecution if the case goes wrong, or death ensues. Similarly, the individual must be willing to run the risk of complete dependence and reliance on the Master or Guru in his spiritual efforts. (Vol I-pg 316)
 9. As it is said of law, that the letter killeth the spirit, so too habit killeth subtleness and freedom. (Vol I-pg 318)

10. The dictum that the mind is the cause of both bondage and freedom would be meaningless unless, in the former condition as the cause of bondage, it is different from the latter when it is the instrument of freedom and liberation. (Vol I-pg 318)
11. Denudement is necessary for enjoying loneliness with God. (Vol I- 327)
12. One does not develop a void within by running to a void .(Vol I - Pg 328)
13. Existence, in this sense, means a loss of being (called essence) and loss of existence would mean the gain of being (essence).(Vol I - Pg 342)
14. To rise beyond ourselves and gain that height of Being is our only way towards real experience and Being. (Vol I - Pg 343)
15. Now such an experience is within the reach of every one of us with the help of the supreme transmission of the Ultimate Master. All this, it may appear, will demand only one thing from you - constancy of remembrance of your goal. (Vol I - Pg 462)
16. A constancy requires a fidelity of experimentation and knowledge of the Ultimate! (Vol I - Pg 462)
17. In fact, our own people constantly recite 'kamoha karshit, manyural karshit'. They are not ours, they are Nature's, and I am not responsible for their working. That is

why Master has stated that yours is not to touch those centres but to go upward, and these things naturally come under control. Now this is a very great discovery. (Vol I - Pg 464)

18. Therefore if you want to exist, you must speak the truth. (Vol I - Pg 483)
19. I remember Swami Vivekananda called Hinduism kitchen religion; it was rather unkind of him. (Vol I - Pg 84)
20. The subtler and spiritual the food that one eats, the more perfect becomes his capacity to respond to the Divine force that is always flowing into one. (Vol I - Pg 85)
21. A higher region of experience leads to a greater apprehension of the meaning of existence as beyond living and beyond consciousness and therefore beyond truth. (Vol I - Pg 146)
22. Sahaja Samadhi means attachment with Reality all the time, without interruption even when we are doing any work; not only when we are in Dhyana as in the case of Nirvikalpaka Samadhi or even Savikalpaka Samadhi or Samprajnatha or Asamprajnatha Samadhi. This Sahajavastha is sought to be established in everyone of our Abhyasis, so that he will be doing his duties detached from the fruits of duties; but attached all the time to the Reality which pours itself down into him and supports him by its changeless condition. So, this kind of

- establishment in that Consciousness which you may call a kind of establishment in that Consciousness which you may call a kind of "Stitha Prajnatha" is normal to us and is something to be attained by everyone of us, which means that we are not trying to get out of this world. (Vol I - Pg 216)
23. This Pranahuti is a real one and once it is established, the human individual grows to his real dimension of spirituality. (Vol I - Pg 221).
 24. The Divine Mind will be able to cross over every fortress or every barricade that we have erected for ourselves and become a free mind. Not a mind that thinks it is free while it is imprisoned in its own fortress. (Vol I - Pg 223).
 25. Some people, of course, describe it as "Vidyurlekha", that is lightening like. It will be seen for a moment, but you feel it once for all. Some people call it a bluelight or dark-light. Whatever it is, we are not concerned about the nature or the light. The real thing is that when that experience of Godly-light had the effect, you feel your body lighter as in contrast to heavier. (Vol I - Pg 242).
 26. The ego is the plurality nucleus fulgurated from the Centre, and lasts as long as the Centre is in this poise of stir (ksobh). (Vol I – Pg300).
 27. One ideas has atleast been missed - man is NOT perfect, is NOT the embodiment

of God as he is at present; he has yet to become the embodiment of God, has yet to become the temple of God. (Vol I – Pg428).

28. Now if we study the tendencies in the several movements, on the one side we have Ram Mohan Roy, Keshab Chandra Sen, Tagore, Sri Aurobindo where you will find the world affirmation more important, rather than the world denying Ramakrishna-Vivekananda school on the other. (Vol I – Pg427).
29. If ever you have any fancy for worshipping idols in the temples-well I think there is a process of consecration or deification of a stone. And so also unless you can deify man you cannot worship him. And what is the process of deification of man? I consider we have missed our whole purpose in the religions when we have taken man at his worst and thought that he was God himself. We have yet to develop man as the embodiment of God. We must make it possible for every human individual to be divinised, to become an abode of God. And how this is possible by the service of man in the hospitals, the service of animals in the goshalas or in any of the pinjrapoles, or any other leper-asylums I do not know. Whom are we trying to sell, let me know. But that doesn't mean that I am harsh. I don't want you to be harsh, I want you to be kind. (Vol I – Pg428).

30. Total or integral surrender (prapadana or prapatti) alone makes for the evolution of the individual, and gives meaning and power to the practices of bhakti, karma and jnana. (Vol I – Pg320).
31. The Yogic Consciousness is not like dream consciousness, through in ordinary life it is just possible that since every abhyasi is also capable of having dreams, or rather, dreams being also states of consciousness, they are the operations of the highest consciousness already introduced or transmitted to him. They through out the inner psychic contents and, in doing so, do not create psychos but abolish them. Further they are, in one sense, the intimations of the higher consciousness at that level of the individual where his external organs are at rest only the inner mind actively receiving the higher consciousness. In other respects it may very much look like the other symbolic imagination or projection from within one's own depths. (Vol I – Pg367).
32. Dirt and diseases which are the causes of our misery or non-bliss, are of three kinds, physical, vital and mental, and they come from the outer world or external world and also from higher powers or forces which are cosmic. Whatever they are, they all get removed by this incoming descent or interpenetrating flow of the Waves of

Bliss Ocean of the Master. This suddhi or purification leads to the clear and calm dhyana, meditation-cum-concentration. (Vol I – Pg121).

33. There is no doubt that one does experience the coming into oneself of the object in the form of waves of bliss (anandalahiri) which is followed by the ascent of oneself to the centre of the ocean of bliss. (Vol I – Pg121).
34. To explain the normal by means of the abnormal is a modern hobby. (Vol VI – Pg432).
35. Dream is a deep disease and not a common ailment. The reason is not far to seek; the symbolic reintegration in the life of the primitive is undeveloped or under-developed, just as in the case of infants. (Vol VI – Pg441).
36. Instincts check instincts, they limit emotions and not reason. (Vol X – Pg590).
37. Emotion is polyandrous, in its being there is neither faith nor sanctity. (Vol X – Pg591).
38. It takes two to keep peace but only one to break it. (Vol X – Pg709).
39. Poetry is no substitute to realization. (Vol X – Pg713).
40. Religion seeks liberation in and of this world whereas mysticism seeks liberation from this world. (Vol X – Pg428).
41. Truth is the goal of all logical thought, though it may not be the goal of all

- processes known as thought.(vol II - Seven types of logic pg Vii)
42. General knowledges are those knowledges that idiots possess. (Vol II Seven types of logic - pg 483)
 43. The sane man is normal not because he is just like everyone else but because he is superior to the lunatic; the healthy man is normal because he is superior to the cripple. (Vol II Seven types of logic - pg 484)
 44. Form and generalized idea are not identical. Form includes the unity of species not a generalization. God is not only the genius but the genus of man, the 'essence' from which proceed individuals or 'identities'. (Vol II Seven types of logic - pg 485)
 45. Analogy is of the concrete proportions and has no abstract equivalence. (Vol II Seven types of logic - pg 486)
 46. At best, time is "the mercy of Eternity"; its swiftness makes more tolerable the condition of our fallen state. To the imaginative eye there is more definite shape to time. (Vol II Seven types of logic - pg 488)
 47. Man's conceptions of both subject and object are oppressed by a mystery. He knows vaguely that there is something behind him, that he is not wholly self-contained unit of perception and that as an individual he is part of something more than an aggregate; but what the

- form of this he does not know. (Vol II Seven types of logic - pg 491)
48. Transcendence of intellect is the only method of arriving at Reality.(Vol II Seven types of logic - pg 498)
 49. Intellectual logic that works on the basis of dichotomy and negation can never lead to the concept of transcendence at all and does not even lead to positively real relativism. (Vol II Seven types of logic - pg 503)
 50. It is not as a comparative philosophy of Religion would have us believe a thinking so very compendious and hard that results in an erudite piece of scholarship, informed by man views. Modern thinkers consider that a study of comparative philosophy or religion or rather a comparative study of these would yield us general laws of thought and faith. Modernism hugs to the discipline of the inductive method in this as in others; legitimate within certain limits, the synoptic is beyond its grasp. Intuition can never arise from the intensity or hardness of intellectual thinking, analytical or syncretical or synthetical. (Vol II Seven types of logic - pg 511)
 51. The promise of the immortality and intrinsic value of the many is indispensable to the logic of real infinity. (Vol II Seven types of logic - pg 512)
 52. Transcendence of the human valuations may entail giving up many formulations of

- the human mind. The emergence of new valuational concepts of instruments is a fact that we cannot lose sight of. (Vol II Seven types of logic - pg 512)
53. Thought as determined by ignorance expires in the Infinite, but when thought determines the ignorance it is not found that it has to expire at all. (Vol II Seven types of logic - pg 546)
 54. The integral view severs nothing, annuls nothing, it restores to unity the divided, both in the organic as well as in the cosmic. (Vol II Seven types of logic - pg 548)
 55. The human organism is not a machine. .It is not made out of given parts. It has growth and expansion. The whole is not merely greater than the sum of its parts but is that which controls and sustains and utilises all parts for its own purposes. (Vol II Seven types of logic - pg 550)
 56. God is a fact of experience in religious and spiritual aspirations of the man and is something more than what can be defined - to say it is Nothing is wrong but to say it is Nothingness is more true. (vol II - pg 426)
 57. God cannot have created evil, and a creator God and existence of evil cannot go together. (vol II - pg 425)
 58. Not to love God becomes a pathetic climax but not to be loved is worse. (vol II - pg 484)

59. I agree that I do not know whom to love, and that I want of God the capacity to love. (vol II - pg 478)
60. I also know that to absorb the Highest mind you must have humility and the ability to penetrate the inner rather than the outer garments. It was with that approach that I read and studied every philosophy, but none fully satisfied me. (vol II - pg 478)
61. Consciousness such as the individuated particularised individuals possess is not the Ultimate. (Vol I - Pg 13)
62. Even the practice of virtue has become a hazardous enterprise in the modern world. (Vol I - Pg 14)
63. The ethical life is a life of tensions whereas really it is the life of vice that ought to be so. (Vol I - Pg 14)
64. There can be no Yoga without being assisted by the two yogas of Prapatti or Saranagati and Dhyana. (Vol I - Pg 22)
65. Firstly seek the kingdom of freedom, moksha. Then you will find that every other thing will naturally follow from it, namely righteous wealth and righteous power, righteous enjoyment of love and desire, righteous enjoyment of dharma-God in this universe. (Vol I - Pg 27)
66. The one goal of God seems to me, just as my one goal is, that He should lean Himself to me, just as I yearn towards Him. (Vol I - Pg 29)

67. Godly life produces in all beings the love and the piety that is central to the very life of the Abhyasi. (Vol I - Pg 89)
68. In spiritual life one has to learn the three 'R's - ridicule, repression and respect. (Vol I - Pg 88)
69. The process of learning involves a constant process of unlearning also. (Vol I – Pg202)
70. In fact, we have what we call family misery, not family happiness. (Vol I – Pg217)
71. And once we complete the act of negation on our part to the best of our ability, the Divine completes the task and takes us onwards. (Vol I – Pg254)
72. I hold the view that God's grace has begun to flow through us the moment we surrender either mentally or physically or vitally. Now all these things show that God is constantly with us and ready to take us up at the slightest sign on our part of accepting Him. (Vol I – Pg225)
73. We feel that it is more easy to prostrate with the body than with our vitality or with our mind, though we are loquacious about the matter. We almost utter continuously "I surrender, I surrender" but the real surrender does not normally take place. (Vol I – Pg224)
74. the Supreme personality or the Divine personality alone can connect you back and also create that flexibility in you by moulding your whole being by removing

the knots and other interferences and putting back to the Ultimate. And that is to be done by that Mind. You are not able to achieve your goal yourself. The instruments of knowledge, so called, learned instruments of Divine or the instruments of karma are useless, because we have found them to be of no use. Nor the usual method of Raja Yoga that is being practised without the help of the Divine connecting you with the Ultimate is of any avail. There is no yoga otherwise. (Vol I – Pg206)

75. Sri Ramchandra's Rajayoga, like the earliest Vedic invocation, says that our loyalty or goal must be for the Ultimate Reality. Nothing less should be aimed at. (Vol I – Pg334)
76. Humility is the essence of spiritual evolution, and any ambition should be recognized as a hindrance to the ultimate realisation, because these are known by seers to be obstacles and perversions of the real aspiration. This is the first difficulty. (Vol I – Pg335)
77. Though miracles are said to qualify a person for sainthood according to some religions, yet miracles by themselves mean nothing at all, except as obstacles to spiritual ascent for the individual exercising them. (Vol I – Pg337)
78. If ego is one barrier, sangha is the other. Both could be bonds for the man who

seeks something more valuable than
either, for example, God. (Vol I – Pg338)