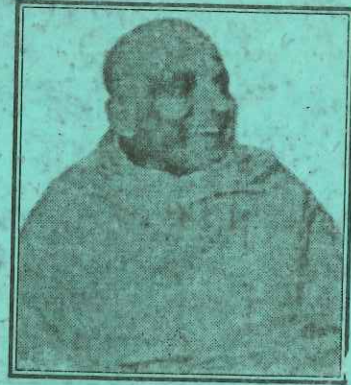




**WHAT IS THAT, BEYOND
WHICH NOTHING EXISTS**



BY

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Sri Sureswathiy

May God Bless you

— Swami Hamsanand

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WHAT IS THAT, BEYOND WHICH NOTHING EXISTS ?

- (1) Philosophy is the search for the higher values of life - not the values of the world as they are available to us.
- (2) There is always a difficulty in our adjustment with the conditions prevailing in society and with people, and even with nature itself.
- (3) Only that which does not change can know that there is change.
- (4) The whole universe of perception, the entire creation, may be said to be involved basically at the root, in something which cannot be said to change.
- (5) Movement is always in some direction, and there is no movement without a purpose.
- (6) Our heart throbs in a state of satisfaction of the fact that there is something above us.

- (7) The Infinite is summoning every finite individual.
- (8) The difficulty arising out of the cognition of another is because of the fact that the basic Reality, that Unchanging Eternity, has no "another" outside it.
- (9) This world is not in a position to satisfy the desires of even one person finally.
- (10) I can deeply feel affection for you without any kind of outward demonstration of it and that is enough. That is called "Dhyana" or meditation.
- (11) Independent of the body and also of the mind, you are Whole.
- (12) None of us can escape this idea of God being a little far from us.
- (13) God is not external, not an object.
- (14) Whatever we may say about ourselves in relation to God, in that statement of ours, we are delimiting God and denying the Universality and the Ultimacy of Reality that is His essential characteristic.

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- (15) There is something called Vaishvanara Agni, the all-pervading fire of the cosmos, by knowing which one knows all things.
- (16) He who knows the Self knows all things.
- (17) The Self is not what you can see with your eyes, because it is the Seer of things.
- (18) You cannot explain the fact of memory of sleep unless you concede somehow or the other, by the force of logic, that there was a kind of consciousness in sleep.
- (19) Existence - Consciousness - Bliss is your real nature.
- (20) The Self is Universal Existence and Universal Consciousness.
- (21) The Atman is not a subject which can be perceived through the sense organs, nor can it be understood intellectually by any kind of logical acumen.
- (22) It is only the knowledge of your own self that can assure you true freedom.

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- (23) The study of the Atman is not the study of something somewhere, it is the study of everything.
- (24) The Self not being the person "You", this physical body-mind complex, but the principle that is the principle of all things.
- (25) The tendency to move in the direction of what the Atman is not - the impulsion towards externality of objects - is the dirt, or Mala, as it is called.
- (26) Work becomes Yoga only when the performance of work is free from the impulse of selfishness.
- (27) You are serving your own self when you serve humanity.
- (28) Actually, service is not service done to anybody else - that term "else" must be removed from the sentence.
- (29) Has the world any meaning minus you ?
- (30) You attract things towards yourself because you are attracted towards That which is everywhere.

- (31) Many people may honestly feel a difficulty in knowing what will happen to them after attaining God.
- (32) The first thing you can do in your life towards performance of austerity is to avoid luxury and a happy-go-lucky attitude.
- (33) The path of the Spirit is a via media ; the golden mean is the path of spirituality.
- (34) Study under a teacher, a competent master who has trodden the path, who knows the pitfalls, who knows the difficulties, who treats you as a physician treats his patients.
- (35) The Creator pervades the whole of creation.
- (36) Actually, it is believed that nobody can answer this question as to how creation came at all.
- (37) That which is above time cannot become something in time.
- (38) Actually, possession is not the way of being happy.

- (39) The greater is the approximation that you strike to God's Universal Existence, the greater also is your joy, your happiness.
- (40) All this that you perceive, see, or contact through the sense organs is enveloped by God.
- (41) Knowledge of the Supreme Being does not mean idleness of personality.
- (42) It is a wrong notion of yourself that makes you conclude that one can keep quiet without doing anything because God does all things.
- (43) The extent of God - Being man itself in your own individual being is also the extent of your joy or happiness in this world.
- (44) The entire world of beings will be at your service, as it were, if you are unselfish, detached and want nothing.
- (45) You will not get anything out of selfish action, because you are organically related to the whole organism of the creation of the world.

- (46) "I am something and the world is another thing. I have no connection with you". This is the essence of selfishness.
- (47) The whole purpose of the Upanishadic teaching is the Liberation of the Self.
- (48) You are a tool or an instrument; the handler is somebody else, because you are a part and God is the whole.
- (49) If you want to meditate more, work more. If you want to work more, meditate more.
- (50) Great souls have only one thing in their action, in their speech and in their thought.
- (51) God is not outside the world, and the world is not outside God.
- (52) Even the littlest material in this world can act as a ladder to climb to the pedestal of God's Existence.
- (53) You are not fit even to take the name of God if you have egoism in your nature.

- (54) Understand the Understander, which is more beneficial to you than to know what is being understood by the understanding as an external object.
- (55) Your existence and my existence and the existence of this desk and table, everything—they are participations in the Universal Existence.
- (56) The meditation of the Upanishads is the affirmation of the wisdom of the name of Brahman.
- (57) The analysis of deep sleep is a master key to open the gates of the secret of your own existence.
- (58) Brahman experience is not an object of contact; it is an identity.
- (59) Space is actually the negation of the Infinity of Brahman.
- (60) Space and time are not dead things, they are basic vibrations of the Cosmos.

- (61) The Universal cannot be thought by the mind and, therefore, that cosmic point also cannot be really thought of.
- (62) The Supreme alienation of the Universal into the Supreme externality is called creation.
- (63) All that is in the Universe you will find in yourself. You are a miniature of Creation.
- (64) The word "External" contradicts any thing that can be considered as Universal.
- (65) As the child grows and grows, he becomes less beautiful to look at because the senses begin to appropriate much of the Pranic energy for their own individual operation.
- (66) All the things that we call the Universal manifestation emanate from the Supreme Being only.
- (67) Hunger is created, and food is digested by the action of "Samana"
- (68) There is space, time and externality in dream, as there is in the waking state.

- (69) "For the sake of the liberation of the soul, one Upanishad is sufficient - The Mandukya Upanishad", provided it is understood properly in its deep connotations.
- (70) Cosmic-consciousness was there ; Universal-consciousness was our essential nature in deep sleep.
- (71) This life is one link in the long chain of the births that we have undergone, may be thousands in number.
- (72) Merge waking in dream, merge dreaming in sleep and merge sleep in the Atman.
- (73) "Hamsa" is the name of the religion of the Krita Yuga, "Hamsa" means just love of God. It is not love through some "ism" this community, that community.
- (74) Only by the chanting of "Om" can one enter into the Bliss of the Atman, is the teaching of the Mandukya Upanishad.

- (75) "The Atman **was**" is not the proper way of putting it because It also **is**, and **shall** also be in the future.
- (76) The word " Universal" implies that which is inclusive of all things, outside which nothing can be.
- (77) When God created the world, it appears as if He has ceased to be, and that that is why we see only the world in front of us.
- (78) The more intense the affirmation of individuality, the more intense also is the negation of Universality taking place at the time.
- (79) The topsy-turvy, headlong falling of individuality into the sea of sorrow is actually an involvement of Consciousness in externality and multiplicity.
- (80) If space and time are only negations of the Ultimate Reality which is Universal, in a way we may say the whole of creation is a negation of Truth.

- (81) To the extent to which the Universal is absent in our particular individuality, to that extent we are full of appetites, hunger, thirst and what not.
- (82) The Yoga system is the science, the technique of the reversal of this process into which we have fallen through the process of creation.
- (83) What we call evolution in modern scientific language is the effort of the external to become the universal.
- (84) The tragedy of birth and death is part and parcel of the consequence of the negation of universality and the affirmation of individuality.
- (85) The borderland of Universal Knowledge is the death of the human personality.
- (86) That which appears to be good now and is bitter tomorrow may not be considered as good.

- (87) As things in the world are transient and passing, they cannot also be regarded as finally good.
- (88) The metaphysical good, the spiritual good, the ultimate transcendental good is that which is good for the soul.
- (89) The last thought is the fruit of the tree of the life you have lived in this world.
- (90) If you realise the Self before the end of this life, no birth will take place. Why ? Because the need for birth will not arise.
- (91) No desire can stand before the blaze of the knowledge of the Self.
- (92) Only he who has love for the Universal Self can be said to have fulfilled all desires; every other person has some extraneous desire.
- (93) The Soul is the Absolute and , therefore, it enters the Absolute.
- (94) There is no hope of immortality through wealth.
- (95) Neither does love for another seem to be justifiable , nor does love for one's own self seem to be meaningful.

- (96) In all love, in all affections, in all attractions, the Self pulls the Self.
- (97) The sea of consciousness is everywhere in the universe. One eddy or wave of this consciousness is touching another.
- (98) The Soul is the most beautiful thing. Nothing can be beautiful like the Soul.
- (99) There is no meaning in anything in this world except the meaning of the Selfhood of that object.
- (100) Consciousness by itself does not perceive anything. It is the Self, the Universal Perceiver.
- (101) God doesnot know anything, because outside Him nothing is! But God knows everything because He Himself is everything.
- (102) All the joys of this world, of all the creation put together, are said to be one drop of this Universal Brahman Bliss, the Bliss of the Absolute.
- (103) It is the great Bliss of Universal Existence that is summoning you, and the establishment of oneself in that consciousness is the Liberation of the spirit, Moksha.

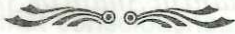
- (104) Scientists to-day tell us that every cell of the brain of a person is connected to every atom in the cosmos.
- (105) Remember this interesting recipe :- Everything can be found at any place, at any time.
- (106) Consciousness projects the form and it also withdraws the form.
- (107) Bhuma in Sanskrit means Plenum, Fullness, that which is complete, that which fills all space, outside which nothing is.
- (108) Are You not conscious that there is space and time ? Don't you feel that consciousness precedes space and time ? That which precedes, therefore, is higher than that which succeeds. That is why Consciousness is that, beyond which nothing exists, and Consciousness is not a person.

Om Tat Sat

Om Shantih Shantih Shantih



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