

mind alone can see God.
 Concentration itself is purity. Forget not that the God that you seek is within yourself. (15/47). 30MON

[Source: In the Vision of God, Volume I,
 by Swami Ramdas, pp. 209-210]

- When the whole mantaam... goes on reverberating in the mind, One is freed from fear, awake or asleep... Established in this cosmic vibration, the sage goes beyond fear, decay, and death to enter into infinite peace. (17/47). 31TUE

[Source: Prashna Up. Question 5, 6-7, p 166
 in The Upanishads, Trans. Eknath Easwaran
 Tomales, CA, CA.: Nilgiri Press, 1987]

- When delusions are absent, the mind is the land of the buddhas. When delusions are present, the mind is hell. Mortals create delusions. And by using the mind to give birth to mind they always find themselves in hell.

Bodhisattvas see through delusions. And by not using the mind to give birth to mind they always find themselves in the land of buddhas. If you don't use your mind to create mind, every state of mind is empty and every thought is still. You go from one buddha-land to another. If you use ~~from~~ your mind to create mind, every state of mind is disturbed and every thought is * in motion

You go from one hell to ~~the next.~~ (18/47). 2^{THU}

[Source: The Zen teaching of Bodhidharma. Trans. Red Pine. New York: North Point Press, 1987. The Zen teaching of Bodhidharma. Trans. Red Pine. New York: North Point Press, 1987, p 61]

- The sign of the invocation's reaching the innermost self is the ~~absence~~ absence of the invoker from both the invocation and the

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3 FRI

invoked. The invocation of the self is ecstasy and drowning in it. Amongst its signs is that when you quit the invocation, it does not quit you. This is the exaltation of the invocation in you that rouses you from absence of mind to presence of mind. Its spiritual lights never disappear.... (Ibn Ata'allah) (19/47)

[Source: The Key to Salvation: A Sufi manual of Invocation, Trans.

4 SAT Mary Ann Koury Danner, Cambridge!
The Islamic Texts Society, 1996,
pp. 47-48, 50].

- Invoking the letters of God's Name without presence of mind is invocation of the tongue; invoking with presence of mind is invocation of the heart; and invoking with an absence of self-awareness because of absorption

in the tongue; invoking with presence of mind is invocation of the ⁵SUN earth; and invoking with an absence of self-awareness because of absorption in the invoked is the invocation of the self - this is the hidden invocation!

Ibn Ata'Allah.

[Source: The Key to Salvation: A Sufi Manual of Invocation. Trans. Mary Ann Koury Danner. Cambridge: The Islamic Texts Society, 1996, p51]

- The reality of the invocation is when the invoked takes ⁶MON possession of the heart, and He is one. Separation and multiplicity exist before that for as long as the invoker is in the station of invoking with the tongue or with the heart. (21/47) (Ibn Ata Allah).

[Source: The Key to Salvation: A Sufi manual of Invocation. Trans.

Mary Ann Koury Danner Cambridge: The Islamic Texts Society, 1996, p117]

7 TUE

- Invoking removes darkness and brings forth radiant lights. (22/47) (Ibn Ata'Allah)

[Source: The Key to Salvation: A Sufi Manual of Invocation, Trans. Mary Ann. Koushy Danner, Cambridge: The Islamic Texts Society, 1996, p. 77].

- Whosoever perseveres in the invocation will find that lights come to him constantly and that the veils of invisible things are lifted from him. (24/47). Ibn. Ata' Allah.

8 WED

[Source: The Key to Salvation, A Sufi Manual of Invocation. Trans. Mary Ann. Koushy Danner. Cambridge: The Islamic Texts Society, 1996, p. 47]

- His Name, is the "Spirit of the Spirits", His invocation the ruby of the mines. His love is in the soul, He is both our refuge and our Hope. When I mention His name, good fortune arrives;

then the Name becomes the Named -- without duality, ^{THU} without hesitation. (25/47)

[Source: The Sufi Path of Love: The Spiritual Teachings of Rumi, p 159, Trans. William C. Chittick, Albany, N.Y.: State University of New York Press, 1983]

- Even if you do not ~~reach~~ reach His Essence, yet His Remembrance has numerous effects upon you. You actualize tremendous benefits by invoking Him. (26/47).

10 ^{FRI}

[Source: The Sufi Path of Love: The Spiritual Teachings of Rumi, p 158, Trans. William C. Chittick, Albany, N.Y.: State University of New York Press, 1983]

- The true monk should have prayer and psalmody continually in his heart. (27/47).

[Source: Epiphanius, Bishop of Cyprus: The sayings of the Desert Fathers: the alphabetical collection, Trans. Benedicta Ward, SLG.

11 SAT

Kalamazoo, Michigan : Cistercian Publications Inc., 1981, 1975,
 p.57, p.57, Epiphany 3]

- So remember the name of thy Lord and devote thyself with complete devotion. (41/47).
 [Source: Quran 73.1 - 8]

IV - Everyday :

- Truth is ~~higher~~ High, Higher still is Truthful Living! (1/1)

12 SUN

[Source: Shri Guru Granth Sahib]

V - Prayers :

- When a Jew is about to say: 'Blessed art thou, O' Lord our ~~king~~ God, King of the world', and prepares to utter the first word, the word 'blessed', he shall do so with all his strength, so that he will have no strength left to say 'art thou'

And this is the meaning of the verse in the Scriptures : 'But 13 MON they that wait for the Lord shall exchange their strength.' What we are really saying is 'Our Father in heaven, I am giving you all the strength that is within me in that very first word ; now will you in exchange, give me an abundance of new strength, so that, I can go on with my prayer.' (1/36)

[Source: Martin Buber's ten rings, collected

Hassidic saying, p. 29]

14 TUE

- What counts is to restrain the blaze in the hour of the desire and let it flow into the hours of prayer and service. (4/36).

[Source: Martin Buber's ten rings, collected
Hassidic saying, p. 95].

- He who learns the Torah and is not troubled by it, who sings and forgives himself, who prays

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15 WED

because he prayed yesterday -
the worst scandrel is better
than he!

[Source: Martin Buber's ten rings,
collected Hassidic saying, p.96]

- I repeat, it is necessary
that your foundation consist
of more than prayer and
contemplation. If you do
not strive for the virtues
and practice them, you
will always be dwarfs. So,
be occupied in prayer not
for the sake of enjoyment
but so as to have the
strength to serve. Mary and
Martha must combine. (7/26).

[Source: Saint Teresa of Avila, from The
Interior Castle, translated by Kieran
Kavanaugh and Otilio Rodriguez
(Mahwah, N.J.: Paulist Press, 1979)]

- Someone asked what there
was that was superior to prayer.
One answer is that "the soul"

of prayer is better than prayer.
The second answer is that
faith is better than prayer.

17 FRI

Prayer consists of five-times-a-day performance, whereas faith is continuous. Prayer can be dropped for a valid excuse, and may be postponed by license; faith cannot be dropped for any excuse and may ~~not~~ not be postponed by license. (Again, faith + without prayer is beneficial, whereas prayer without faith confers no benefit) (8/36), ?
(Rumi)

[Source: Essential Sufism, by James 18 SAT
Fadiman & Robert Frager, Harper San Francisco, p. 152].

- Rabia was once asked, 'How did you attain that which you have attained?' 'By often praying,' I ~~see~~ take refuge in You, O God, from everything that distracts me from You, and from every obstacle that prevents me from reaching You'.

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19 SUN

[Source: translation by Andrew Harvey and Egle Hamut - 'Perfume of the Desert']

- You cannot attain pure prayer while entangled in material things and agitated by constant cares. For prayer means the shedding of thoughts. (17/36). saint Evagrius the Solitary.

[Source: On Prayer : ("Philokalia (Vol. I)", pp. 62-63, text 71)]

you are

20 MON - When a praying, do not shape within yourself any image of the Deity, and do not let your Intellect be stamped with the impress of any form; but approach the immaterial in an immaterial manner, and then, you will understand (19/36).

[Source: On Prayer : ("Philokalia (Vol. I)", p. 63, text 67)]

- The soul cannot have true knowledge of God through its own efforts or by means of any created things, but only be divine light and by a special gift of divine grace. I believe there is no quicker or easier way for the soul to obtain ~~the~~ this divine grace from God, supreme good and supreme love, than by a devout, pure, humble, continual, and violent prayer.

21 TUE

22 WED

By prayer I mean not merely prayer from the mouth, but of the mind and heart, of all the powers of the soul and senses of the body. This is the prayer prayed by the soul who wills and desires to find this divine light, studying, meditating and reading without cease in the Book and the more-than-a-book of life. This Book

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23 THU

of life is the entire life of Christ while he lived as a mortal on earth. (20/36). (Angels of Foligno).

[Source: Complete Works. Mahwah, New Jersey : Paulist Press, 1993 p. 302]

- The door by which we can enter this castle is prayer. It is absurd to think that we can enter Heaven without first entering our own souls. -- without getting to know ourselves, and reflecting upon the wretchedness of our nature and what we owe to God, and continually imploring His mercy. (22/36).

[Source: Interior Castle, Trans. E. Allison Peers, New York: Bantam Doubleday Dell Publishing Group, Inc., 1990, p.53, Second Mansions, Chapter I paragraph 12]

- And when you pray, you must not be like the hypocrites; ^{25 SAT} for they love to stand and pray in the synagogues and at the street corners, that they may be ~~seen~~ seen by men. Truly, I say to you, they have received their reward.

But when you pray, go ^{into} your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. ^{26 SUN}

And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask him. (34/36).

[Source: Matthew 6.5-8]

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28 TUE

- One must not stand up and say the Tefillah except in a serious frame of mind. The pious men of old used to wait an hour, and then say the prayer, in order to direct their hearts to their Father in heaven. (35/36).
[Source: Mishnah, Berakot 5.1]
Talmud.

29 WED

VI - Yoga and Breath Techniques:

- What now is Right Attentiveness? [...] - Whenever the disciple (a) is conscious in making a long inhalation or exhalation, or (b) in making a short inhalation or exhalation, or (c) in training himself to inhale or ~~exhale~~ exhale whilst feeling the whole (breath-) body, or (d) whilst ~~calm~~ calming down

this bodily function (i.e., the breath) - at such a time **30 THU** the disciple is dwelling in contemplation of the body, full of energy, clearly conscious, attentive, after subduing worldly greed and grief. For, inhalation and exhalation I call one amongst the bodily things. (1/26).

[Source: Majjhima Nikaya, 113, I.]

- There are, O Monks, among these disciples some monks, **31 FRI** who persevere assiduously as conquerors of introspective breathing exercises. Inhalation and exhalation, O' Monks, practiced and cultivated introspectively causes the attainment of high recompence, of high advancement. Inhalation and exhalation, O Monks, practiced and cultivated introspectively causes the unfoldment of the four Foundations of Introspection; the

Four foundations of Introspection, practiced and cultivated assiduously, cause the enfoldment of the Seven Factors of Enlightenment; the seven factors of Enlightenment, practiced and cultivated introspectively, cause the enfoldment of knowledge that liberates. (2/26)

[Source: 118th Discourse, in Dwight Goddard, A Buddhist Bible, p 75]. (Buddha Sakyamuni).

- But how, O Monks, must inhalation and exhalation be practiced and cultivated introspectively that it causes high recompense, high advancement? A monk, O Monks, goes into a forest, or to the foot of a great tree, or to a lonely place, and there sits down, cross-legged, holding his body upright, and practices Introspection. He breathes in attentively, and attentively breathes out. (2/26)

[Source: 118th Discourse, in Dwight Goddard, A Buddhist Bible, p. 76]. (Buddha Sakyamuni)

WEEK 36

3MON

— But now, O Monks, must inhalation and exhalation be practiced and cultivated introspectively in order to establish the four foundations of Introspection?

'At a time, O' Monks, when the Monk drawing in a long breath knows' I am drawing in a long breath,' exhaling a long breath,' drawing in a short breath,' exhaling a short breath knows' I am exhaling a short breath.'

4TUE

'Perceiving the whole body will I breathe in, perceiving the whole body will I breathe out,' thus trains himself; at such a time, O' Monks, the monk examining the body observes the body, unremittingly, with perceptibility and insight, after having conquered worldly desires and worry. I call this, O' Monks,

a transformation of the body,
 namely inhalation and exhalation. Thus, therefore, O Monks,^{5 WED}
 at such a time, the monk examining the body observes the body, unremittingly, with perceptivity and insight, after having conquered worldly desires and wo^ory. (1/26).
 (Buddha Sakyamuni).

[Source: 118th Discourse, in Dwight Coddard,
 A Buddhist Bible, p. 77]

- At a time, O Monks, when the monk trains himself:

'perceiving the thoughts will I breathe in, perceiving the thoughts will I breathe out;' per enlivening the thoughts will I breathe in, enlivening the thoughts will I breathe out'; 'concentrating the thoughts will I breathe in, concentrating the thoughts will I breathe out'; dissolving the thoughts will I breathe in, dissolving the thoughts will I breathe out';

6 THU

7 FRI

at such a time, O' Monks,
 a monk examining thoughts
 observes the thoughts, inten-
 tingly, with perspicacity and
 insight, after having conquered
 worldly desires and worry.
 (5/26). (Buddha Sakyamuni).

[Source : 118th Discourse, in Dwight
 Goddard, A Buddhist Bible,
 p. 78]

- At a time, O' Monks, when a monk thus trains himself :

8 SAT

'Perceiving impermanence will I breathe in, perceiving imper-
 manence will I breathe out';
 'rejecting attraction will I breathe in, rejecting attraction
 will I breathe out'; 'perceiving
 eradication will I breathe in,
 perceiving eradication will I
 breathe out'; perceiving estrange-
 ment will I breathe in,
 perceiving estrangement will I
 breathe out'; at such a
 time, O' Monks, a monk examining

phenomena observes phenomena,
unremittingly with perspicacity ^{SUN}
and insight, after having conquered
worldly desires and worry. And
he recognises with wisdom,
how worldly desires and worry
are being overcome, and
attains peace. (6/26). (Buddha Sakyamuni).

[Source: 118th Discourse, in Dwight Croddard,
A Buddhist Bible, p. 78]

- Great is the glory of the Lord
of life, infinite, omnipresent, all-
knowing. He is known by ^{10 MON}
the wise who meditate And
conserve their vital energy.

Hear O children of immortal
bliss, You are born to be
united with the Lord. Follow
the Path of the illumined ones
And be united with the Lord
of life.

Kindle the fire of kundalini
deep in meditation. Boiling your
mind and breath under control.

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11 TUE

Drink deep of divine love,
And you will attain the
initiate state.

Dedicate yourself to & the
Lord of life (God), who is
the cause of the Cosmos,
He will remove the cause
of all your suffering.

And free you from the
bondage of Karma.

Be seated with spinal
column erect, And turn
your senses and mind deep
within.

12 WED

With the mantram echoing
in your heart,
Cross over the dread sea
of birth and death.

Train your senses to be
obedient.

Regulate your activities to
lead you to the goal.

Hold the reins of your
mind As you hold the
reins of restive horses. (9/26)

Source: Shvetashvatara Upanishad, trans-
lated by Eknath Easwaran, 1987;

Nilgiri Press, Tomales California

(Upanishad)

WEEK 37

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- That one is called Shiva,
The Radiant One.

Ever-free, without death or
decay,

13 THU

He is the highest goal of
the liberated ones. Witnessing
everything without aid or instrument,
Steady, immovable, and changeless,
He is the source of all
existence, the one attainable
through yoga. (12/26). (Vishnu Sahasranam)

[Source: Jonathan Star, the Inner Treasure,
Tarcher Putnam].

14 FRI

- That One is called Prana,
The Supreme One force that
controls and regulates everything.
He gives power of breath to
every creature.

Master of all living beings,
Container of all creation,
He can be known through silence,
meditation, and practice of
yoga. (13/26) (Vishnu Sahasranam)

[Source: Jonathan Star, the Inner Treasure
Tarcher Putnam]

15 SAT

- The ego is like a stick that seems to divide the water in two. It makes you feel that you are one and I am another. When the ego disappears in savadhi one realizes Brahman as one's own inner consciousness. (15/26)

[Source: Mahendranath Gupta, The Gospel of Sri Ramakrishna, Trans.

Swami Nikhilananda, New York: Rama-Krishna-Vivekananda Center, 1942, '948, 1958, P. 284]

16 SUN

- Yoga is the restraint of the thought-waves of the mind. (21/26). (Patanjali)

[Source: Yoga Sutras, 2]

- Health is wealth; Peace of mind is happiness; Yoga shows the way. (22/26).

(Swami Vishnu Devananda)

[Source: Illustrated book of yoga, By Sw. Vishnu Devananda, Sr. disciple of Sw. Sivananda, a spiritual Master, India]

⑤ : The Absolute :

17 MON

I - Universal Mind & Consciousness:

- The four directions plus upward and downward constitute the spatial continuum. (yu). What has gone by in the past and what is to come in the future constitute the temporal continuum. (chou). The universe (these continua) is my mind, and my mind is the universe. Sages appeared tens of thousands of generations ago. They shared this mind; they shared this principle. Sages will appear tens of thousands of generations to come. They will share this mind; they will share this principle. Over the four seas sages appear. They share this mind; they share this principle. (1/12).

18 TUE

Source: Complete Work of Lu Hsiang-shan (Hsiang-shan ch'u'an-chi), 22:5a, in Wing-Tsit Chan, Chinese Philosophy, Chapter 33

19 WED

- I am neither the mind, the intellect, nor the silent voice within; neither the eyes, the ears, the nose, nor the mouth. I am not water, fire, earth, nor ether. I am consciousness and Bliss. I am Shiva! I am Shiva!

I am not the life-force nor the vital airs; Not the seven components nor the five sheathes. I am not the tongue, hands, feet, nor organ of procreation. I am Consciousness and Bliss. I am Shiva! I am Shiva!

20 THU

Neither attachment nor aversion can touch me; Neither greed, delusion, pride nor jealousy are mine at all.

I am not duty, nor wealth, nor happiness. I am Consciousness and Bliss. I am Shiva! I am Shiva!

I am not virtue nor vice; not pain nor pleasure; I am neither temple nor holy word

not sacred fire nor the
Vedas. I am Consciousness
and Bliss. I am Shiva! I
am Shiva!

I have neither death, nor doubt,
nor class distinction;
Neither father nor mother, nor
any birth at all.

I am not the brother, the friend,
the Master, nor the disciple.

I am Consciousness and Bliss.

I am Shiva! I am Shiva!

I am not detachment nor salva-
tion, nor anything reached

by the senses; I am
beyond all thought and form.

I am everywhere, and nowhere
at all. I am Consciousness
and Bliss. I am Shiva! I
am Shiva! (3/12). (Shankara)

21 FRI

22 SAT

[Source: from the Inner Treasure by Jonathan
Starr (New York: Tarcher-Patman, 1999)]

- Chiti is supremely free. She is
self-revealing. She is the only cause

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23 SUN

of the creation, sustenance, and dissolution of the universe. She exists, holding the power within Her that creates, sustains and destroys. The prime cause of everything. She is also the means to the highest bliss. All forms, all places, and all instants of time are manifested from Her. She is all-pervading always completely full and of everlasting light. Manifesting as the universe, still She remains ~~at~~ established in Her indivisibility and unity. Within the blue light, She pulsates as ambrosial bliss. There is nothing apart from Her. There is no one like Her. She is Only One, the Supreme Witness, the One who is called cosmic Consciousness or Supreme Shiva. She is ever solitary. In the begin-

24 MON

in the middle, and in the end, only Shri is. She ²⁵_{TUE} does not depend on any other agency; She is Her own basis and support. As She alone exists, She is in perfect freedom. (6/12). (Muktananda).

[Source: Muktananda, Swami Siddha Meditation. South Falmouth, MA... SYDA Foundation, 1977, p. 60]

- Experience shows that the spirit is nothing but awareness. Whoever has greater awareness has greater spirit... When the ²⁶_{WED} Spirit becomes greater and passes beyond all bounds, the spirit of all things become obedient to it. (8/12)

[Source: The Sufi Path of Love: The Spiritual Teachings of Rumi, pp. 31-32, Trans. William C. Chittick, Albany, N.Y.: State University of New York, 1983].

- Man is shut up at present in his surface individual consciousness and

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27 THU

knows the world only through his outward mind and senses and by interpreting their contact with the world. By Yoga, there can open in him a consciousness which becomes one with that of the world; he becomes directly aware of a universal Being, universal States, Universal force and Power, universal Mind, Life, Matter and lives in conscious relations with these things. He is then said to have cosmic consciousness. (9/12).

28 FRI

[Source: A Practical Guide to Integral Yoga]

II- God :

- The doctrine of the Tathagata-womb is disclosed in order to awaken philosophers from their clinging to the notion of a Divine Atman as transcendental personality, so that their minds that have become

to the imaginary notion of "soul" as being something self-existent, may be quickly awakened to a state of perfect enlightenment. All such notions as causation, succession, atoms, primary elements, that make up personality, personal soul, supreme spirit, sovereign God, Creator, ~~and~~ are all figments of the imagination. and manifestation of mind. No, Mahamati, the Tathagatta's doctrine of the womb of Tathagatahood is not the same as philosopher's Atman. (1/4). (Lankavatara Sutra).

29 SAT

30 SUN

Source: Ch. IV, p. 314, in Dwight Hudson, A Buddhist Bible].

- Those who adore God in the sun behold the sun, and those who adore Him in living things see a - living thing, and those who adore Him in lifeless things see a lifeless thing, and those who adore Him as a Being Unique and unparalleled see that which has no like. Do not attach yourself to

a particular creed exclusively so that you disbelieve in all the ^{MON} rest ; otherwise you will lose much good; nay, you will fail to recognize the real truth of the matter. God, the ^{omni} present and omnipotent, is not limited by any one creed. ~~whether~~ wherever you turn, there is the force of Allah. (17/94). (Ibn Arabi).

[Source : Essential Sufism, by James Fadiman & Robert Froger, Harper San Francisco, p. 229].

- What is God ?

Q TUE

The mind of the Universe.

What is He ?

All that you see, and all that you don't see.

Guide and Guardian of the universe,

Soul and Spirit of the world,
Builder and master of so great
a work - to Him all names belong.
Would you call him Destiny ?

You will not err.

3 WED

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Cause of causes, all things depend on Him. Would you rather say Providence? This will be right.

By His plane the world is guided safely through its motions. Or Nature? This title does Him no wrong. Of Him are all things born, and in Him live. Or Universe? You are not mistaken. He is all that we see, wholly present in every part, sustaining this entire creation. (19/94).

4 THU

[Source: Davis, Chas. Greek and Roman Stoicism. Boston: Herbert B. Turner and Son 1903, pp. 226, 236, 241]

- O' dear One, listen! I am the reality of the world, the center of the circle. I am the parts and the whole. I am the will

holding Heaven and Earth in place.
I have given you sight 5 FRI
only so you may see me.

• O' dear one ! I ~~can~~ call again
and again but you do not
hear me, I appear again and
again but you do not see
me, I fill myself with fragrance,
again and again, but you do
not smell me. I become
savory food yet you do not
taste me. Why can't you reach
me through your touch or
breath me in through

6 SAT
your sweet perfumes ?

Love me, love yourself in me.
No one is deeper within you
than I . Others may love
you for their own sake, But
I love you for yourself.

Deary One ! This bargain is not
fair. If you take one step
to ward me, It is only because

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7 SUN

I have taken a hundred
toward you. I am closer
to you than yourself. Closer
than your soul, than your
own breath. Why do you
not see me? Why do you
not hear me? I am so
jealous. I want you to
see me - and no one else.
To hear me - and no one
else, not even yourself.

Dear One, Come with me.
Let us go to Paradise
together. And if we find any
road that leads to ~~pp~~

separation, we will destroy
that road, ~~but~~ Let us,
go hand in hand in the
presence of Love. Let it be
our witness, Let it forever
seal this wondrous union of
ours. (20/94).

Source: Mahtheim, Ralph, trans.
Creative Imagination in the Sufism
of Ibn'Arabi. Princeton, N.J.: Princeton
University Press, 1969, pp. 174-175]

- God and love are as body and soul. God is the mine, love is the diamond. They have been together since the beginning... in every beat of every heart. (22/94). 9 TUE

[Source: Nicholson, R.H. The Mystics of Islam. New York: Shocker Books, 1975, p 81]

- Think of Brahman, Existence-knowledge - Bliss Absolute, as a shoreless ocean. Through the cooling influence, as it were, of the bhakta's love, the water is frozen at places into blocks of ice. In other words, God now and then assumes various forms for His lovers and reveals Himself to them as a Person. But with the rising of the sun of knowledge, the blocks of ice melt. Then one doesn't feel any more that God is a person, nor does one see God's forms. 10 WED

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11 THU

what He is cannot be described. who will describe Him? He who would do so disappears. He cannot find his I any more.
(25/94). (Ramakrishna).

[Source: Mahendranath Gupta. The Gospel of Sri Ramakrishna. Trans. Swami Nikhilananda. New York: Ramakrishna - Vivekananda Center, 1942, 1948, 1958, p. 209].

- In the Vedas, creation is likened to the spider's web. The spider brings the web out of itself. and then remains in ~~not~~ it. God is the container of the universe and also what is contained in it. (27/94). (Ramakrishna).

12 FRI

[Source: Mahendranath Gupta. The Gospel of Sri Ramakrishna. Trans. Swami Nikhilananda. New York : Ramakrishna - Vivekananda Center, 1942, 1948, 1958, p. 194].

- Be on your guard against the tricks of the demons. 13 SAT
 While you are praying purely and calmly, sometimes they suddenly bring before you some strange and alien form, making you imagine in your conceit that the Deity is there. They are trying to persuade you that the object suddenly disclosed to you is the Deity, whereas the first Deity does not possess quantity or form. (30/94). (Saint Evagrius the Solitary)

[Source: On Prayer, (Philokalia (Vol I), p. 63, text 68)] 14 SUN

Excellent Thought Practice

There is no gainsaying what the masters have so well affirmed, that a man does not find it except by acquiring worldly the thought that God and he alone exist; and so he does not let his intellect wander at all towards anything whatsoever, but longs only for

15 MON

Him, cleaving to Him alone. Such a man will find true rest and freedom from the tyranny of the passions. My soul, as, David says, is bound to Thee; Thy right hand has upheld me. (Ps. 63:8. LXX). (31/94).

[Source: St. Theodore the Great Ascetic in A Century of Spiritual Tents: ('Philokalia' (Vol. 2), p. ?)]

16 TUE

- If I say that 'God exists', this is also not true. He is being beyond being: he is a nothingness beyond being. Therefore, St. Augustine says: 'The finest thing that we can say of God is to be silent concerning him from the wisdom of the inner riches'. Be silent therefore, and do not chatter about God, for by chattering about him, you tell lies and commit a sin. If you

wish to be perfect and without sin, then do not prattle about God. Also, you should not wish to understand anything about God, for God is beyond all understanding. A master says: If I had a God that I could understand, I would not regard him as God. If you understand anything about him, then he is not in it, and by understanding something of him, you fall into ignorance...

17 WED

(36/94). (Meister Eckhart)

18 THU

Source: Selected Writings. Trans. Oliver Davies. New York: Penguin Books USA, Inc., 1994, pp. 236 - 7]

- They call Him Indra, Mitra, Varuna, or Agni, or Garutmat, the heavenly bird.

Reality (sat) is one; learned men call It by various names, such as Agni, Yama, or Matarisvan.

(37/94). (Rig Veda)

[Source: I. 164. 4b]

19 FRI

- All religions - Hinduism, Islam, Christianity - and I have also followed the paths of the different Hindu sects. I have found that it is the same God toward whom all are directing their steps, through along different paths. You must try all beliefs and traverse all beliefs and traverse all the different ways once. (58/94). (Ramakrishna).

20SAT

[Source: Nikhilananda, 1942; p.35]

Mistranslations?

- God, there is no god but
He, the Living, the Everlasting.
Slumber seizes Him not, neither
sleep; to Him belongs all
that ~~is~~ is in the Heavens
and the Earth. Who is there
that shall intercede with
Him save by His leave?
He knows what lies before
them and what is after them,

and they comprehend not anything not anything of His knowledge save such as He wills. His Throne comprises the heavens and earth; the preserving of them oppresses Him not; He is the All-high, the All-glorious.
[...] God is all-hearing, All knowing. (65/94).

21 SUN

[Source: II, 256-9; VI, 102-3, Translation by A. J. Arberry].

- All that is in the heavens and the earth magnifies God; He is the All-mighty, the all-wise.

22 MON

To Him belongs the kingdom of the heavens and the earth; He gives life, and He makes to die, and He is powerful over everything.

He is the first and the last, the Outward and the Inward; He has knowledge of everything. It is He that created the heavens and the earth in six days, then

WEEK 43

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23 TUE

seated Himself upon the Throne.
He knows what penetrates
into the earth and what
comes forth from it, what
comes down from heaven,
and what goes up into it.
He is with you wherever
you are; and God sees
the things you do.

To Him belongs the kingdom
of the heavens and the
Earth; and unto Him
all matters are returned;

He makes the night enter
into the day and makes
the day to enter into the
night... He knows the
thoughts within the breasts.
(66/94).

[Source: LVII, 1-5, Translation by
A.J. Arberry]

Visiting
the
Greek
books
of
the
Koran
and
the
Bible
etc.

- So also did we show
Abraham the powers and
the ~~law~~ laws of the heavens

and the earth, that he might have certitude. When the night covered him over, he saw a star; he said, 'This is my Lord.' But when it set, he said, 'I love not those that set.' When he saw the moon rising in splendor, he said, 'This is my Lord,' but when the moon set, he said, 'Unless my Lord guide me, I shall surely be among those who go astray.' When he saw the sun rising in

25 THU

splendor, he said, 'This is my Lord; this is the greatest of all,' but when the sun set, he said, 'Oh my people! I am indeed free from your (error) of ascribing partners to God. For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I ascribe partners

26 FRI

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27 SAT

to God'. (74/91)

[Source: Qur'an 6.75-79]

- See you not that God knows all that is in the heavens and the on earth? There is not a secret consultation between three unless He is their fourth, nor between five unless He is their sixth, nor between fewer or more

28 SUN

unless He is in their midst, wheresoever they be. (85/94).

[Source: Qur'an 58.7]

- We indeed created man; and we know what His soul whispers within Him, and we are nearer to him than the jugular vein. (96/94)

[Source: Qur'an 50.16]

- Blessed are the peacemakers:
for they shall be called ^{30 TUE}
the children of god. (93/94).

[Source: The New Testament Sermon
on the mount.]

III - Tao :

- Whether things are produced
or destroyed, [Tao] again
identifies them all as One. (1/4)

[Source: Chuang Tzu, Chapter-11, in
Wing-Tsit Chan, Chinese Philosophy,
Chapter 8]

IV - The One :

31 WED

- Therefore, what he liked was
one and what he did not
like was also one. That which
was one and that which was
not one was also one. He who
regards all things as one is
a companion of Nature. He who
does not regard all things as
one is a companion of man. (1/75)

[Source: Chuang Tzu, Chapter VI, in Wing-Tsit
Chan, Chinese Philosophy, Chapter 8] WEEK ⁴⁴ 176/212

- In everything there is a sign that points to the Oneness of Him. (24/75). 1 THU

[Source: The Key to Salvation, A Sufi Manual of Invocation. Trans. Mary Ann Kony Danner, Cambridge: The Islamic Tents Society, 1996, p 142]

- They (the wise) have stretched to cord (rashni) of their vision [to encompass the Truth], And they have perceived what is higher and lower:

The mighty powers [of Nature] 2 FRI
are made fertile.

By that One who is their Source.

Below [i.e., secondary] is the creative Energy (svadha),

And above [i.e., primary] is the Divine will (prayati). (28/75) Rig Veda.

[Source: X.129. 2-7]

- At the end of the 'night' of time, all things return to My Prajapati;

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3 SAT

and when the new 'day' of time begins, I bring them again into manifestation.

Thus, through My Prakriti, I bring forth all creation, and all these worlds revolve in the cycle of time. But I am not ~~but~~ bound by this vast display of creation; I exist alone, watching the drama of this play. I watch, while

4 SUN

Prakriti bring forth all that moves and moves not; thus the worlds go on revolving.

But the fools of the world know Me not; ... they know not the Supreme Spirit, the infinite God of all.

Still there are a few great souls who know Me, and who take refuge in Me.

They love Me with a single love, knowing that I am the Source of all.

They praise Me with devotion;...
their spirit ~~is~~ is One with ^{MON} Me,
and they worship Me with
their love. They worship Me,
and work for Me, surrendering
themselves in My vision. They
worship Me as the One and
the many, knowing that all is
contained in Me. (30/75).

[Source: 9: 7-15 ; based on Nasaro, Juan
1962.]

- There is one ~~divine~~ divine Mind
which keeps the universe in
order and one providence
which governs it. The names
given to this Supreme-God differ;
he is worshipped in different
ways in different religions;
the religious symbols used in
them ~~totally~~ vary, and their
qualities are different; sometimes
they are rather vague, and
sometimes more distinct. (33/75).

[Source: De Iside et Osiride, 67]

7 WED

- The two exist because of the One, But hold not even to this One; When the One Consciousness - is not disturbed, The ten thousand things offer no offence. (44/75)

[Source: Hsin-hsin ming 'Inscription on the Self of the Elf', Suzuki, 1960 pp. 76-82].

8 THU

- He is God the Father whom we might also call 'One' or 'Unity', because He necessitates being out of what did not exist (through his Omnipotence) ... This [Omnipotent Power of His] is the Word, the Wisdom, the Son of the Father; and we may regard Him as co-equal to the One or Unity. (56/75). Nicholas of Cusa.

[Source: De sapientia, Dolan, 1962; p. 113]

- If I say, 'He is One', it is a lie; If I say, 'He is two',

I am guilty of slander.

Kabir knows Him as He 9 FRI is, but cannot express Him.

The devotee who can stay in that place where the Invisible and the manifest are one, like a lamp in the doorway, illuminates both what is within and what is without.

As a piece of cloth is not different from the threads which comprise it,

So Brahman is not different from the world, and the world 10 SAT is not different from Brahman.

Oh kabir, there is no difference between the world, the Creator, and Brahman; Brahman is in all and all is in Brahman. The fire is One, whether it burns in a lamp or a torch; so Brahman is all, and in Him exist all souls, God, and the world.

Unity is the essence of the teachings

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11 SUN

of all saints ;
Laugh at kabir if you do
not become perfect by living
in accord with this truth!
(60/75)

[Source: Bijak, Shastri, 1941; pp. 42-43]

- Say, He is God, the One!
God, the eternally Besought
of all ! He neither begets
nor was begotten.
And there is none comparable
unto Him. (68/75).

[Source: Qur'aan 112]

12 MON

- Now, there are varieties of
gifts, but the same spirit;
and there are varieties of
service, but the same lord;
and ~~these~~ there are varieties
of working, but it is the
same God who inspires them
all in every one. To each is
given the manifestation of the
Spirit for the common good.
(70/75)

[Source: I, Corinthians 12.4-7]

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- God said to Israel, 'Because you have seen me in many ¹³TUE likenesses, there are not therefore many gods. But it is ever the same God: I am the Lord your God.' Rabbi Levi said, 'God appeared to them like a mirror, in which many faces can be reflected'; a thousand people look at it; it looks at all of them. So, when God spoke to the Israelites, each one thought that God spoke individually to ~~them~~ him. (71/75). (Midrash).

[Source: Pesikta Kahana 109b-110a]

¹⁴WED

V - Undifferentiated & Unborn:

- We look at it and do not ~~see~~ see it; its name is The Invisible.
- We listen to it and do not hear it; its name is The Inaudible.
- We touch it and do not find it; Its name is The Subtle

15 THU

(formless). These three cannot be further inquired into, And hence merge into one, Coming up high, it is not bright, and coming down low, it is not dark. Infinite and boundless, it cannot be given any name; It reverts to nothingness. This is called shape without shape, Form (hsiang) without object. It is the Vague and Elusive. Meet it and you will not see its head. Follow

16 FRI

it and you will not see its back. Hold on to the Tao of old in order to master the things of the present. From this one may know the primordial beginning [of the Universe]. This is called the bond of Tao (I). (1/22).

[Source: Laozi 14, in Wing-Tsit Chan, Chinese Philosophy, chapter 7]

- The Supreme Vacuity which neither comes into [nor goes out of] SAT existence is probably the subtle principle in the reflection of the mysterious mirror of prajna (wisdom) and the source of all existence. Unless one possesses the intelligence and special penetrating power of a sage, how can he harmonize his spirit with the realm of neither existence nor nonexistence? Therefore, the perfect man penetrates the infinite with his wonderfully ^{mind} 18 SUN

and the finite cannot ^{obstruct} him. He applies to the utmost his ears to listen and his eyes to see, and sound and color cannot restrict him. Is this not because he leaves the vacuous self-nature of things as it is and therefore they cannot affect his spiritual Intelligence?

Therefore, the sage exercises his

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19 MON

true mind and is in accord with principle (li), and there is no obstruction which he cannot pass through. He views the transformation of all things with the clear understanding that [they are all of] one material force (I) and therefore he is in accord with whatever he may encounter. Since, there is no obstruction which he cannot pass through therefore he can mix with the impure and achieve

20 TUE

Purity, and since he is in accord with whatever he encounters, he sees the unity of things as he comes in contact with them. Since this is the case, although the ten thousand forms (phenomenal things) seem to be different, they are not so in themselves, it follows that these [apparent] forms are not the real forms.

As these forms are not the real forms, although they [appear to be] forms, they are not [real] forms at all. (2/22) 21 WED

[Source: Song Chao, Treatises, The emptiness of the Unreal, Ch. 2, in Wing-Tsit Chan, Chinese Philosophy, Chapter 2].

- Again Mahavati, there has always been an eternally-abiding Reality. The 'substance' of Truth abides forever whether a Tathagata appears in the world or not. So,

does the Reason of all things (dharmaata) eternally abide; so does Reality abide and keep its order. What has been realized by myself and all other Tathagatas is this Reality (Dharma-kaya), the eternally-abiding self-orderliness of Reality; the 'suchness' (tathata) of things; the reatness of things (bhutata); Noble Wisdom which is Truth itself. (7/22). (Lankavatara Sutta)

[Source: Ch. XII, p. 348, in Dwight Goddard, A Buddhist Bible] WEEK 47 190/212

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- The absolutely Non-Manifested cannot be designated by any expression which could limit It, separate It, or include It. In spite of this, every allusion alludes only to Him, every designation designates Him, and He is at the same time the Non-Manifested and the Manifested. (8/22).

[Source: Kitab al-Manaqib 132, p. 87, in The Spiritual Writings of 'Abd al-Kader, Albany, N.Y.: State University of New York, 1995].

24 SAT

- Accustomed long to meditating on the Unborn, the ~~Indestructible~~ Indestructible, the Unchanging, I have forgotten all definitions of this or that particular goal. (14/22). (Milareppa).

[Source: Evans-Wentz, 1971; pp 245-247]

- The quintessence of the utmost Way is Dark, dark, Secret, secret; ce

the apex of the Utmost way
is Mystery, mystery, Silence,
silence, look at nothing,
listen to nothing. (16/22). Tchuang Tzu.

25 SUN

[Source: Zhuangzi, chap. 11 (Huang Lao School),
trad. A.C. Graham, 1981, p. 178]

- There is, monks, a condition where
there is neither the element of
extension, the element of cohesion,
the element of heat, nor the element
of motion, nor the sphere of the
infinity of space, nor the sphere of
the infinity of Consciousness, nor

26 MON

the sphere of nothingness, nor the
sphere of neither-perception-nor-
non-perception; neither this world,
nor a world beyond, nor sun
and moon.

There, monks, I say, there is neither
coming nor going nor staying nor
passing away nor arising. Without
support or mobility or basis is it.
This is indeed the end of suffering.
That which is Selfless, how is it is

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27 TUE

to see;

Not easy is it to perceive
the Truth.

But who has ended craving
utterly Has naught to cling
to, he alone can see.

There is, monks, an unborn,
a not-become, a not-made,
a-not compounded. If, monks,
there were not this unborn,
not-become, not-made, not-
compounded, there would not
here be an escape from the
born, the become, the made,
the compounded. But because
there is an unborn, a not-
become, a not-made, a not-
compounded, therefore there is
an escape from the born, the
become, the made, the com-
pounded. (17/22).

[Source: Udana 80, Pataligama]

VII - The Self:

- There are two selves, the

separate ego and the indivisible Atman. When one rises above I am me and mine, the Atman is revealed as one's real self. (13/48). (Upanishade)

[Source: Katha Up. Part 2, 3:13, p.97 in The Upanishade. Trans. Eknath Easwaran. Tomales, CA.: Nilgiri Press, 1987].

- Like two golden birds perched on the same tree, intimate friends, the ego and the self dwell in the same body. The former eats the sweet and sour fruits of the tree of life while the latter looks on in detachment. As long as we think we are the ego, we feel attached and fall into sorrow. But realize that you are the Self, the Lord of life, and you will be freed from sorrow. When you realize that you are Self, supreme source of light, supreme source of love, you transcend

the duality of life and enter
into the unitive state. 1 SAT
(14/48).

[Source: Mumukshu Up. 3:1-3, p.115; also
compare Shvetashvatara Up. 4:6, p. 225,
in the Upanishads. Trans. Eknath
Easwaran. Tonales, CA: Nilgiri Press,
1987]

- The self is not bad in itself.
Never blame yourself. Part of
the work of Sufism is to
change the state of your self.
The lowest state is that of
being completely dominated by
your wants and ~~desires~~ desires.
The next state is to struggle
with yourself, to seek to act
according to reason and higher
ideals and to criticize yourself
when you fail. A much higher
state is to be satisfied with
whatever God provides for you,
whether it means comfort or
discomfort, fulfillment of physical

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3 MON

needs or not. (17/48).

Source: Essential Sufism, by James Fadiman & Robert Frager, Harper San Francisco, p. 20]

- The Self never undergoes change; the intellect never possesses consciousness. But when one self sees all this world, he is deluded into thinking, "I am the Seer, I am the knower."

Mistaking one's self for the individual entity, one is overcome with fear. If one knows oneself as not as the individual but as the supreme Self, one becomes free from fear. (18/48)

[Source: Atma Bodha : 26-27]
Shankara.

- The Self is the witness, beyond all attributes, beyond action. It can be directly realized as pure Consciousness and infinite bliss. Its appearance

as ~~are~~ an individual soul is caused by the delusion of ^{5 WED} our understanding, and has no reality. By its very nature, this appearance is unreal. When our delusion has been removed, it ceases to exist. (19/48).

[Source: Vivekachudamani, Prakhananda, 1947; p. 76] (Shankara)

- The soul acts, to be sure, but the activity of the soul is not independent. It acts itself, but the Lord causes it to act.

^{6 THU}
Moreover, the Lord in causing it to act now has regard to its former efforts, and He also caused it to act in a former existence, having regard to its efforts previous to that existence. (21/48). (Shankara)

[Source: Commentaries on the Vedanta Sutras; Vol. II, 2: 3: 42; Tribaut, 1962, p. 61]

- The Avadhi lives alone in an empty hut;

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7 FRI

With a pure, even mind, he
is always content.
He moves ~~also~~ about, naked
and free, aware that all
this is only the self.
Where neither the third
state (deep sleep) nor the
fourth state (samadhi) exists,
where everything is experienced
as the self alone,
where neither righteousness
nor unrighteousness exists,
could bondage or liberation
be living there?

8 SAT

In that state (samadhi) where
one knows nothing at all,
this versified knowledge
doesn't even exist.

So, now, while I'm in the
state of samarasā,
I, the Aradhut, have spoken
of the Truth. (36/48).

[Source: #73, to 75, Reprinted from
Abhayamanda, S., *Battatraya: The Song*
of the Aradhut, Olympia, Wash.,
Atma Books, 1992]

The Man :I - About Man :

9 SUN

- Anything humans can think of, is a possibility in reality. (1/1).
- Oda Eichiro [source :]

II - Spiritual Bodies :

- Huifan of K'uang-shan said, "The transmission of fire in the firewood is similar to the transmission of the spirit in the body."

Fire is transmitted to another piece of firewood in the same way as the spirit is transmitted to another body. The earlier firewood is not the same as the later one. From this we know that the act is wonderful for fingers to supply no more [firewood while the fire is transmitted elsewhere]. (I). The former body is not the later body. From this we

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11 TUE

realize that the feeling about man's destiny (2) is deep. When we see that the body of ours our life perishes, we must not say that consciousness and spirit die with it, and when we see the fire ending with one piece of wood, we must not say that consciousness and spirit die with it, and when we see the fire ending with one piece of wood, we must not say that the time is up and all is finished. (3).

12 WED

A latter-day scholar (4) quoted the words of the Yellow Emperor (5) saying, "Although the body has decomposed, the spirit does not disintegrate. It goes along with the transformations [of the Universe] and changes infinitely. (6). Although the saying does not explicitly talk about the three periods (past, present and the future are

are continuous) (1/13).

[Source: Hui Yan in Chi-Tsang

(549-623), Profound meaning of the Three Treatises, in Wing-Tsit Chan, Ch. Philosophy, Chapter 2.]

- The Teacher said, "The original mind is vacuous vacuous (devoid of selfish desires), intelligent, and not beclouded. All principles are contained therein and all events proceed from 'it'. There is no principle outside the mind; there is no event outside the mind". (4/13).

13 THU

[Source: Wang Wan-ch'eng kung ch'u'an-shu, or Complete Works of Wang Yang-ming, Instruction for a Practical Living, 1:24b, in Wing-Tsit Chan, Chinese Philosophy, Chapter - 35]

14 FRI

- Then, Mahamati said to the Blessed One: You have spoken of an astral body, a 'mind-vision-body' (manomayakaya) which the Bodhisattvas are able to assume,

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15 SAT

as being one of the fruits
of self-realization of Noble
Wisdom: pray tell us, Blessed
One, what is meant by such
a transcendental body?

The Blessed One replied: There
are three kinds of such
transcendental bodies: First,
there is the One in which
the Bodhisattva attains
enjoyment of the Samadhis
and Samapattis. Second,
there is the One which is
assumed by the Tathagatas
according to the class of
beings to be sustained,
and which achieves and
perfects spontaneously with
no attachment and no
effort. Third, there is the
one in which the Tathagatas
receive their intuition of
Dharma-kaya. The transcendental
personality that enters into the
enjoyment of the Samadhis
comes with the third,
fourth and fifth stages as the

16 SUN

mentations of the mind-system become quietened and waves 17 MON of consciousness are no more stirred on the face of Universal Mind. In this state, the conscious mind is still aware, in a measure, of the bliss being experienced by this cessation of the mind's activities. The second king of transcendental personality is the kind assumed by the Bodhisattvas and Tathagatas as bodies of transformation by which they demonstrate their original vows in the work.

18 TUE of achieving and perfecting; it comes with the eighth stage of Bodhisattvahood. When the Bodhisattva has a thorough-going penetration into the maya-like nature of things and understands the dharma of imagelessness, he will experience the "turning about" in his deepest consciousness and will become able to experience the higher samadhis even to the highest. By entering into those

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19 WED

enacted Samadhis he attains a personality that transcends the conscious-mind, by reason of which he obtains supernatural powers of self-mastery and activities because of which he is able to move as he wishes, as quickly as a dream changes, as quickly as an image changes in a mirror. This transcendental body is not a product of the elements and yet there is something in it. That is

20 THU

analogous to what is so produced; it is furnished with all the differences appertaining to the world of form but without their limitations; possessed of this "mind-vision-body" he is able to be present in all the assemblages in all the Buddha-lands. Just as his thoughts move instantly and without hindrance over walls and

rivers and trees and mountains
and just as in memory he recalls and visits the scenes of his past experiences, so, while his mind keeps functioning in the body, his thoughts may be a hundred thousand yojanas away. In the same fashion the transcendental personality that experiences the Samadhi Vajravim-bapanna will be endowed with supernatural powers and psychic faculties and self-mastery by reason of which he will be

21 FRI

able to follow the noble paths that lead to the assemblages of the Buddhas, moving about as freely as he may wish. But his wishes will no longer be self-centered nor tainted by discrimination and attachment, for this transcendental personality is not his old body, but is the transcendental embodiment of the his original vows of self-yielding in order to bring all beings to maturity.

22 SAT

23 SUN

The third kind of transcendental personality is so ineffable that it is able to attain intuitions of the Dharmakaya, that is, it attains intuitions of the boundless and inscrutable cognition of Universal Mind. As Bodhisattva-Mahasattvas attain the highest of the stages and become conversant with all the treasures to be realized in Noble Wisdom, they will attain this inconceivable transformation-body which is the same

24 MON true nature of all the Tathagatas past, present and future, and will participate in the blissful peace which pervades the Dharma of all the Buddhas. (7/13). Lankavatara Sutra.

[Source: Ch IX, in Dwight Goddard A Buddhist Bible]

- God encased the human soul successively in three bodies - the idea, or causal body; the subtle

astral body, seat of man's mental and emotional natures ; and the gross physical body. On earth a man is equipped with his physical senses. An astral being works with his consciousness and feelings and a body made of life atoms. (I). A causal-bodied being remains in the blissful realm of ideas. (9/13).

25 TUE

Paramhansa Yogananda. [source:]

- When king Solomon 'penetrated into the depths of the nut garden' {song of Solomon 6.11}, he took up a nut shell and studying it, he saw an analogy in its layers with the spirits which motivated the sensual desires of humans... God saw that it was necessary to put into the world so as to make sure of permanence all things having, so to speak, a brain surrounded by numerous

26 WED

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27 THU

membranes. The whole world, upper and lower, is organized on this principle, from the primary mystic center to the very outermost of all the layers. All are coverings, the one to the other, brain within brain, spirit inside of spirit, shell within shell.

28 FRI

The primal center is the innermost light, of a translucent, subtlety, and purity beyond comprehension. That inner point extends to become a "palace" which acts as an enclosure for the center, and is also of a radiance translucent beyond the power to know it.

The "palace" vestment for the incognizable inner point, while it is an unknowable radiance in ~~itself~~ itself, is nevertheless, of a subtlety and transluency than the primal point. The palace extends into

a vestment for itself, the primal light. From then outward, there is extension extension, each constituting vesture to the one before, as a membrane to the brain. Through membrane first, each extension becomes brain to the next extension.

29 SAT
upon
a

30 SUN

Likewise does the process go on below; and after this design, man in the world combines brain and membrane, spirit and body, all to the more perfect ordering of the world. (10/13)
(Zohar) [Source:]

31 MON

Finished the diary...

Contd... on the 2002 JKB

Diary. (Numbered 3 in green).

Sticky.