



Before we tell you what to do?

Biggest bock is still on the way.

Sir I know what to do , but I don't feel like doing it? Why.

Most of what we know is the solutions to problems that you have and not your centres.

Now you know if you get up early morning and study you will get good marks. Waking early may be your problem but not of all your centres. Its like a hospital says we want to give best care to all the patients , but this is the problem of all the employees of the hospital.why ? Because every body has his own problem which have to deal with. Sister has to give medicines then talk to some on the phone then..., sweeper has own cleaning quickly then chat with someone then.., doctors has to see the patient soon then see the next patient then watch the world cup then some thing more important...now if these people we want to take good care of patients and also try. But the quality is not same in different institution. Some do better than others.

Our mind also has different centres with their personal responsibilities and priorities. Some do what is needed and some struggle. Why ?

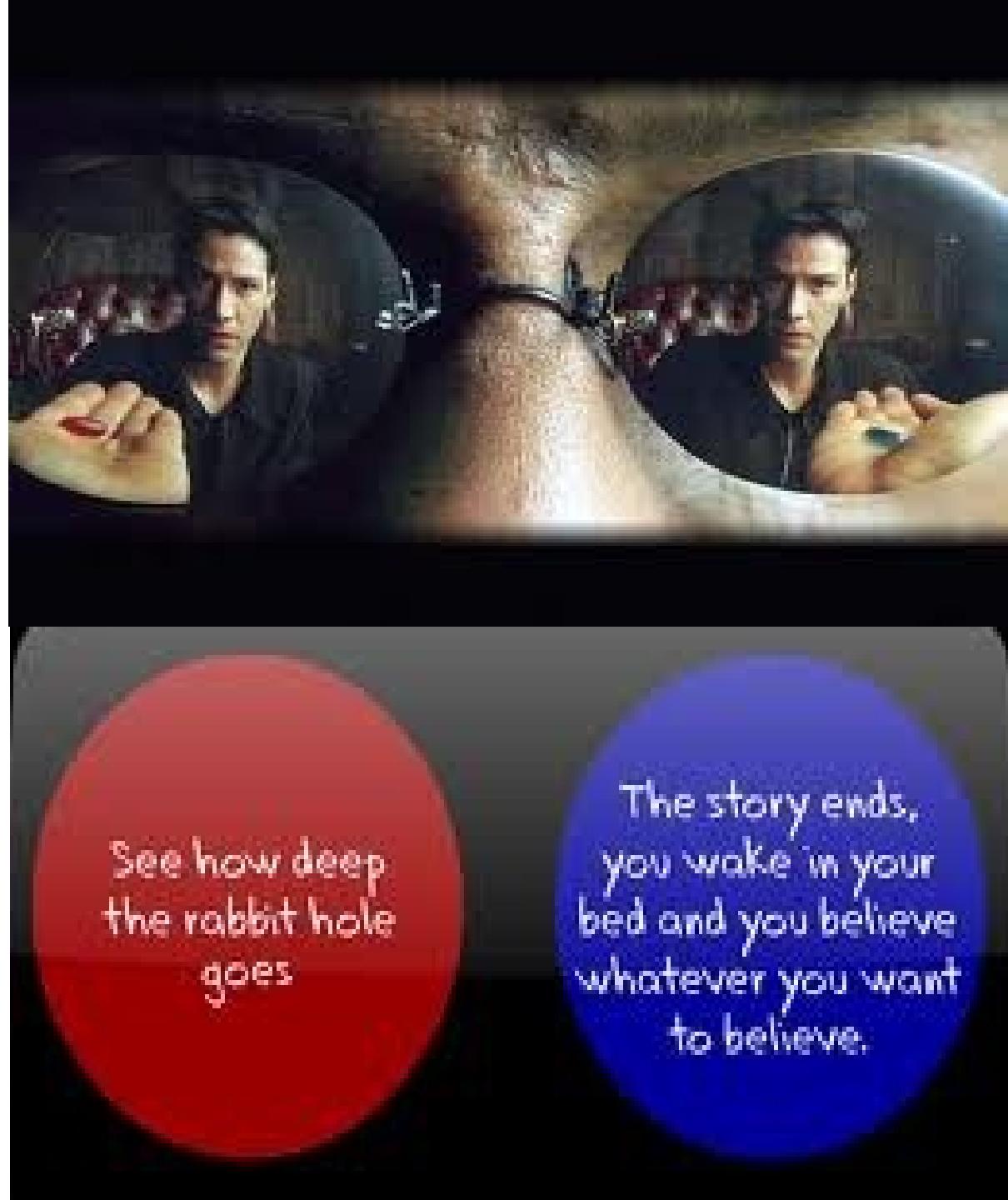


Before I tell you about the QUEST IS yet some else's problem

Now before we can proceed further to the Higher Sections we must have practical exercises for reaching that Critical-Certain-Stage.

But no practical measures are of any use unless we come to terms with the cardinal problem of the spiritual life-or for that matter any kind of serious or purposeful living-which is :

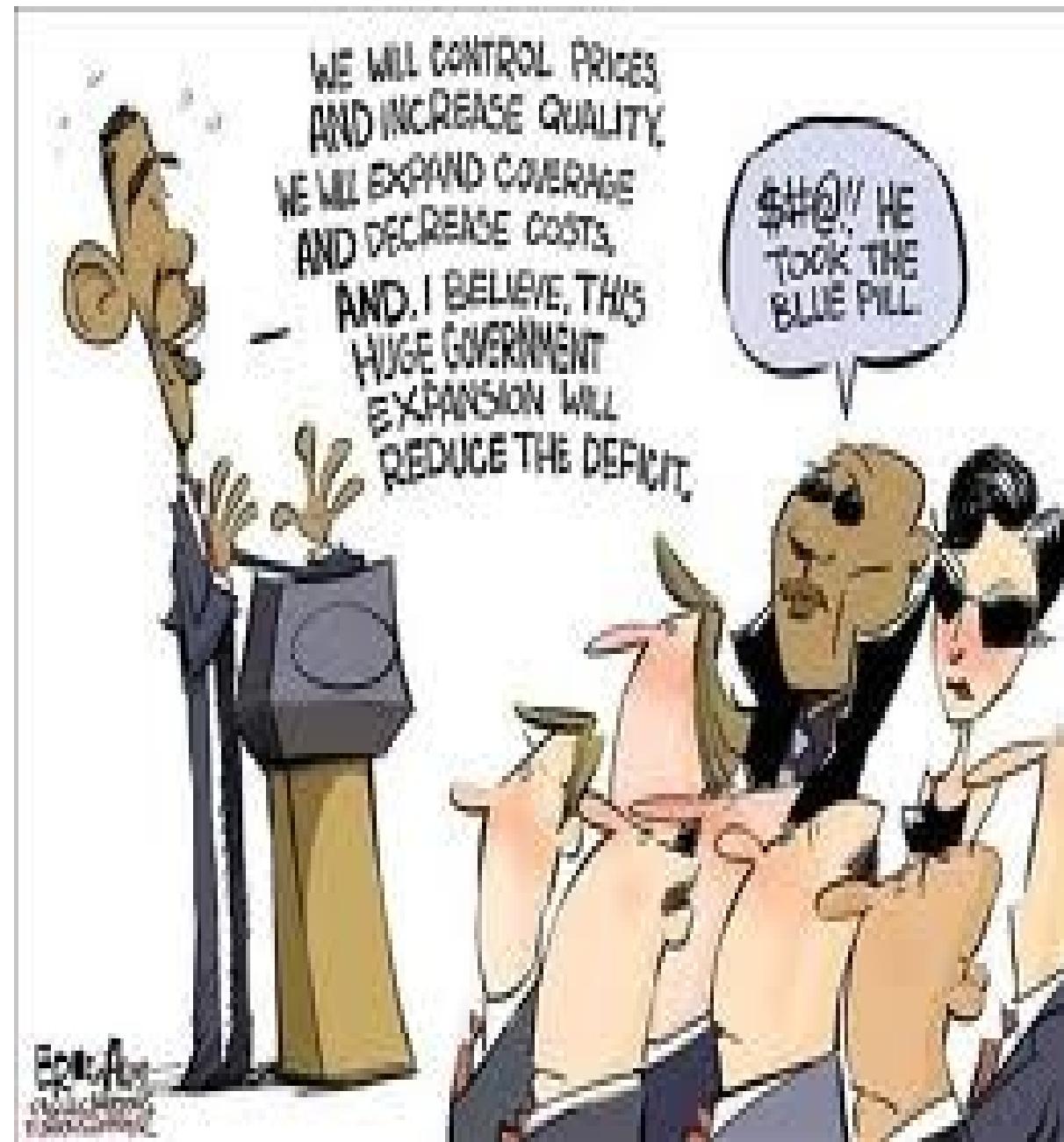
**How to keep up our interest in
and enthusiasm for the QUEST in
spite of countless
difficulties and reverses?**



Grauer alltag:

Moreover, let's not forget that the severest trial comes in the form of that **monotonous routine** of everyday life, the aptly-called 'grauer Alltag', which drains away our strength and enthusiasm alike. For the bulk of our earthly existence is (except in very unusual cases) made up of trifling events and incidents. Even a Prime minister or a Hemmingway-hero needs must spend a considerable portion of the day dressing, undressing, brushing his teeth, drinking out of a glass (primeminister) or bottle (Hollywood-hero)-and other less mentionable chores of daily living.

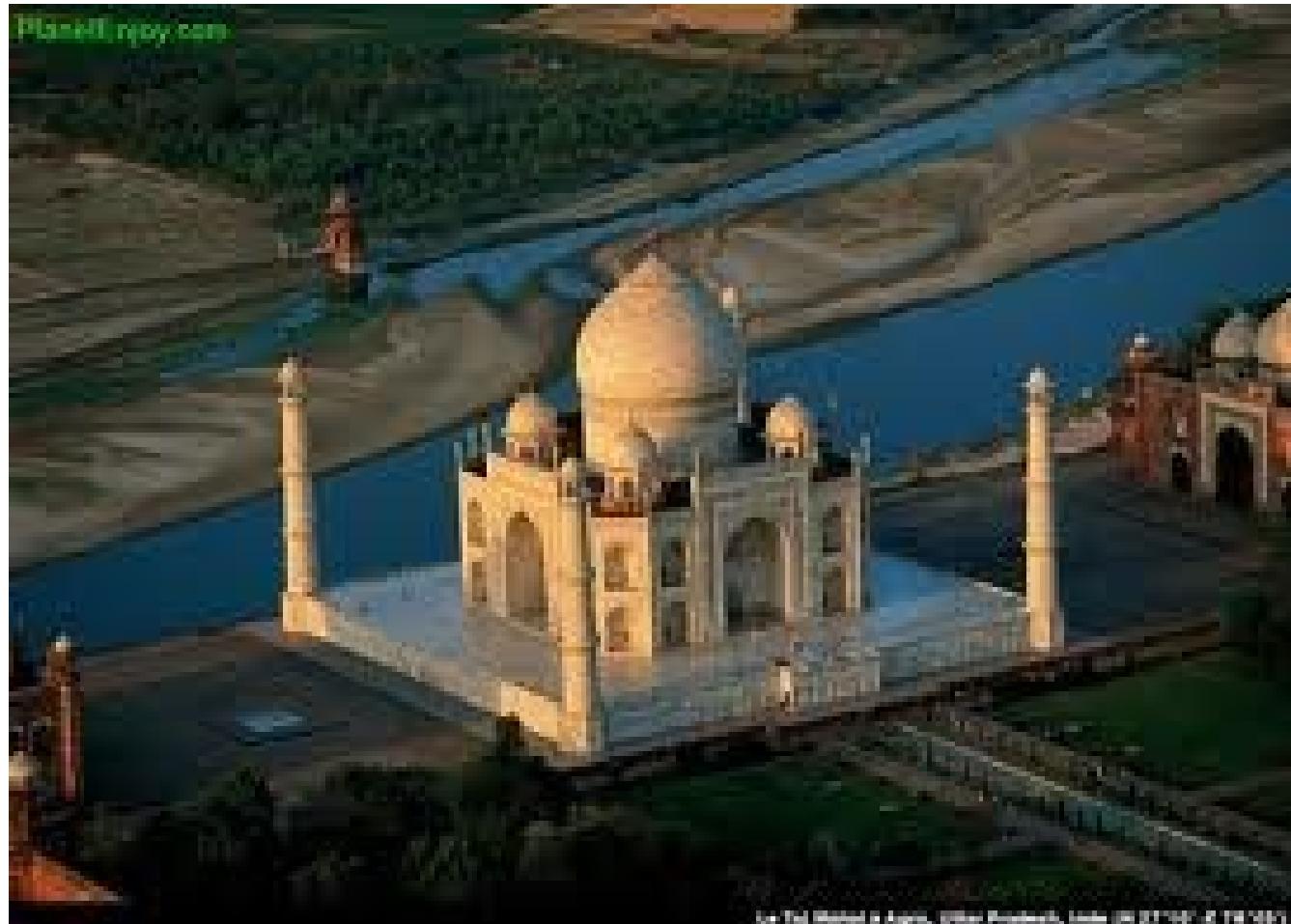
Great, meaning extraordinary, events occur but rarely in the life of an average person.



DAIZ

Daily routine of life:

- To bring forth enthusiasm for ‘great’ things is almost unavoidable; **but how about maintaining such enthusiasm in midst of the daily grind of routine?**



Acid test- beginner



The acid test for a beginner on the spiritual or any serious path lies in **sustaining interest for the QUEST even in the middle of the common details of life.**

How to maintain equipoise in daiz?

- To maintain equipoise in spite of ceaseless provocations caused by the trifling irritants of everyday existence demands a resoluteness of which only a handful are capable.
- And yet the viability of the spiritual life is tested in the field of our ordinary activities (like, for instance, the patience or lack of it with which we wait for a bus) and seldom in the spheres of extraordinary achievements.
- Without enthusiasm even the spiritual QUEST will appear tiresome. But how to keep the fires of enthusiasm burning in the face of idiotic trifles?



Priti=Indispensible quality of enthusiasm

- Without enthusiasm even the spiritual QUEST will appear tiresome. But how to keep the fires of enthusiasm burning in the face of idiotic trifles?
- More spiritual aspirants have fallen '**back to usual**' because of a failure to sustain enthusiasms for the 'QUEST than due to any other single cause.
- The indispensable quality of enthusiasm is known in Zenoga as Priti = that elements of genuine joy with which we do a thing. To tasks of our delight we rise betimes and go to them with longing.



Sourcivity=(coming from inner source =creativity)



Only an enthusiastic life is capable of creativity. When we live ‘creatively’ our actions are not stereotyped but reveal an individuality all their own. The pre-condition for enthusiasm is a condition of profound interest in any theme, thing or person. **Can you imagine enthusiasm without interest?**

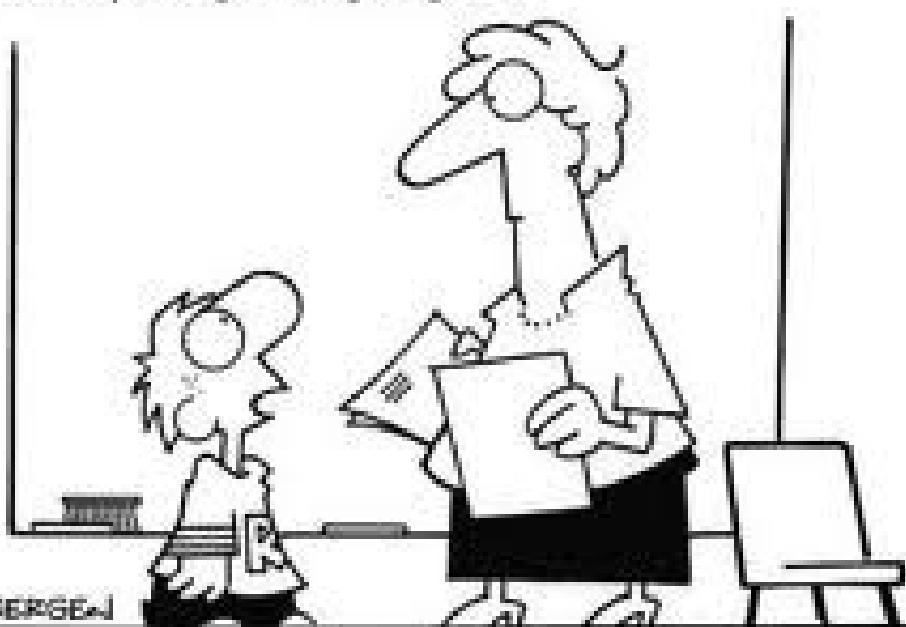
Where does the interest go? Who takes away my mental energy (interest)?



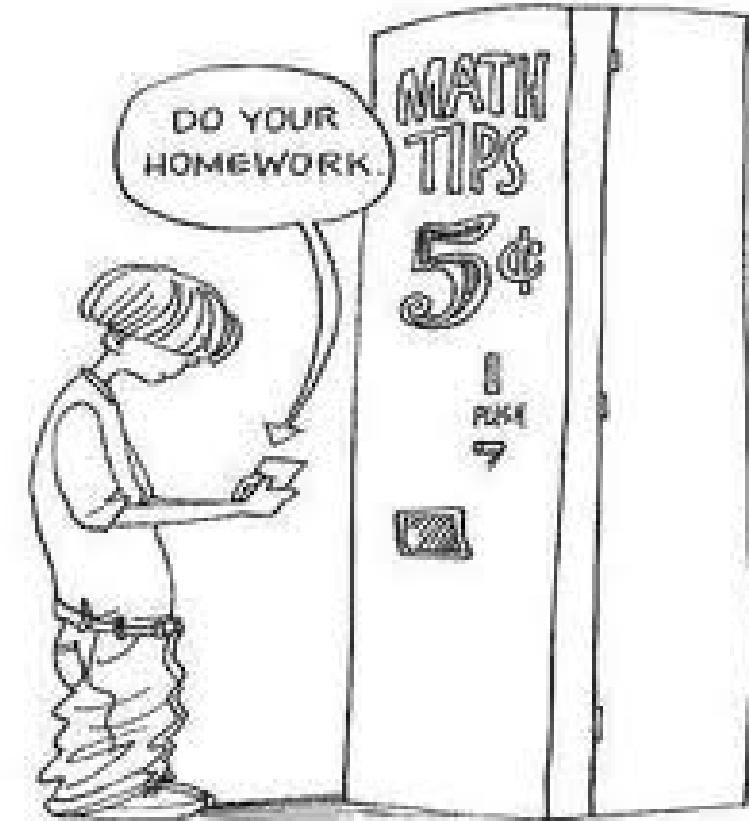
The opposite of **profound interest** is not only indifference but also '**shallow**' interest which may aptly be called : **sensationalism**. Genuine enthusiasm is rooted in profound interest – an interest which borders on commitment and so draws **sustenance from the very depths**. A person who is full of such commitment to the QUEST is too enthusiastic to experience dullness even in routine or to be deterred by trifles however frequent or obstacles however great.

Emphasis on wrong spot.

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"I couldn't do my homework because my computer has a virus and so do all my pencils and pens."



The reason why most people do not possess such undiminishing enthusiasm for the QUEST (or for anything else except perhaps the fondling of their grand children) is that **modern man lives his life at a rather superficial level**. This cannot be helped in modern techno-civilizations because of the top heavy emphasis put on **speed and efficiency**.

Top heavy emphasis put on speed and efficiency.



We are all in a terrific hurry; to go from where we are to where we are no better. Such a 'fast' for superficial life needs a constant supply of sensations to keep it going.

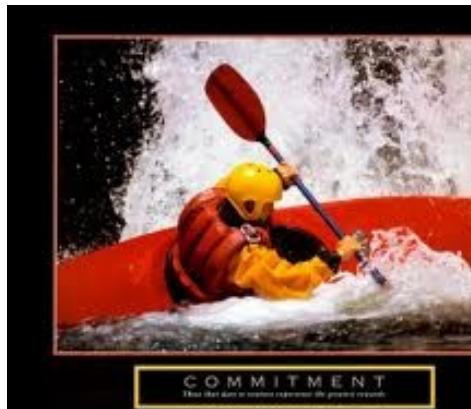
Without **kicks** and titillation you cannot avoid depression from drudgery.

- The modern world may be described as one keen on being ‘high’ by constant kicks of some kind or another. Alcohol is a kick, sex is a kick, sleeping-pills are a kick, and murder mysteries are a kick—even the ‘guru thing’ can become a kick. Really serious life is essentially a matter of deep experience and no of kicks.



On the surface you find only waves, at the depths of mind are the doors of all worthwhile.

- So long as we allow our mind to function at superficial levels we can gather no deep experiences. Without deep experience we get sex-orgies instead of love, partys instead of friendship, dogma instead of devotion, respectability instead of ethics, theology instead of religion; a mind content to dissect a dogma but incapable of comprehending the indwelling spirit.



When you're beyond screwed, but way too stubborn to care...

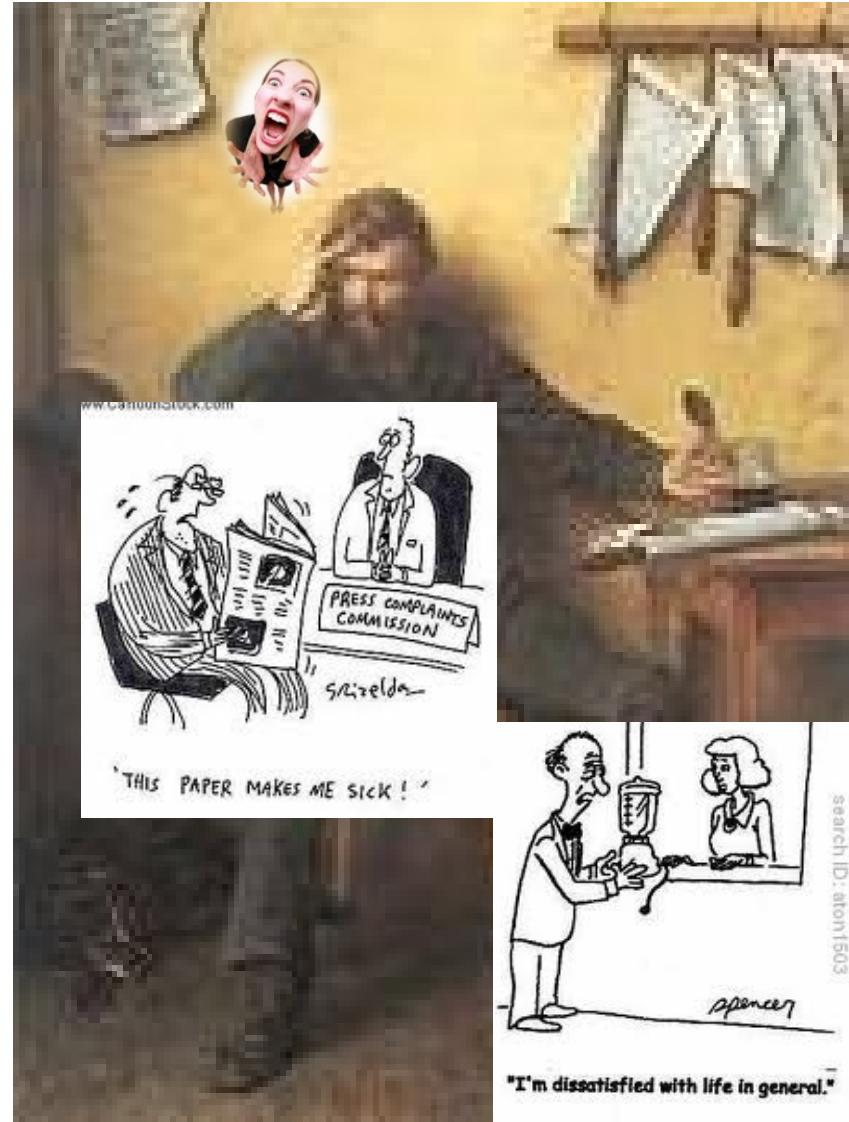
Experience is deep or foolish not both.

- Depth of experience alone is the yardstick of spirituality and, that too, irrespective of the sphere of activity. One can be intensely sensible and serious while working in the Stock-Exchange or in a brothel-or one may be very casual being in a church or in an Ashram. There is no penumbra of approbation around any activity sui generic.



Dissatisfaction is only on the surface

- And that is why most men are dissatisfied with the objective conditions of their life. For a superficially led life is always complaining about its destiny just as a bad workman quarrels with his tools. The discontent of these malcontents is chronic because of the perpetual sense of injustice with which they colour all incidents; instead of counting their blessings. Such a person carries on a feud against, what he calls his 'fate' we have been placed when we ignore the spiritual potentialities beneath.



Why chances of success increases at the bottom of the depth ?

- Only the surface of the ocean is whipped to waves by the ‘winds of karma’, its depths are unstirred.
- Let us gladly accept all that is denoted by ‘Fortune’ instead of gambling with her and losing all in trying to win all as her wheel turns.
- If we seek the depth (= deep experiences) we will have chained the wheel of chance and are free from her rotations.
- Triumphant living does not mean making no mistakes but making only our own mistakes, mistakes conditioned by our own and not adapted principles.



Bosses are gone and losses are sitting in the chairman's place.

- The **spiritual quest** has in our time been supplanted by the **quest for Security** and yet man remains **fettered to the evanescent**.
- Only an immature soul strives for security by attempting to be secure in a gale at sea by **trying to control the winds**.
- The **mind if shallow sees** only the mundane which being transitory is **unreal and so powerless**; it is insecure ie : the very opposite of what it seeks.
- **The eyes of the initiated see the supramundane.**



What do u see ,mundane /supra mundane?

- The spiritual quest has in our time been supplanted by the quest for Security and yet man remains fettered to the **evanescent**.
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Good and the bad news, is that earth is not funclub it's an advanced educational institute.

- The mundane mind feels restricted by its external environment, be it ideas, persons, or surroundings.
- All ideologies pertaining to utilitarianism, technocracies, social utopias is so much happy talk; **Bhoga-Bhumi** or 'enjoyment-ism' instead of **Jnana-Bhumi** or '**wisdom-training**'.
- It is exactly when our contact with life is **shallow** and superficial that we **find real or imaginary discords in our external environment**.
- We would then try to 'cure all social ills' be it by **bullet (=revolution) or ballot (=Politikerei)** rather than begin with the **real spade work which consist of improving ourselves**.
- **Superficial life** consists in selecting (out of the totality of data reaching us from the external world) and inchoate group within which attention oscillates.
- Thus the **more our inner life has dried up** the more to **difficulties in the external world** loom insurmountable. When we are exhausted within we seek solace from without.



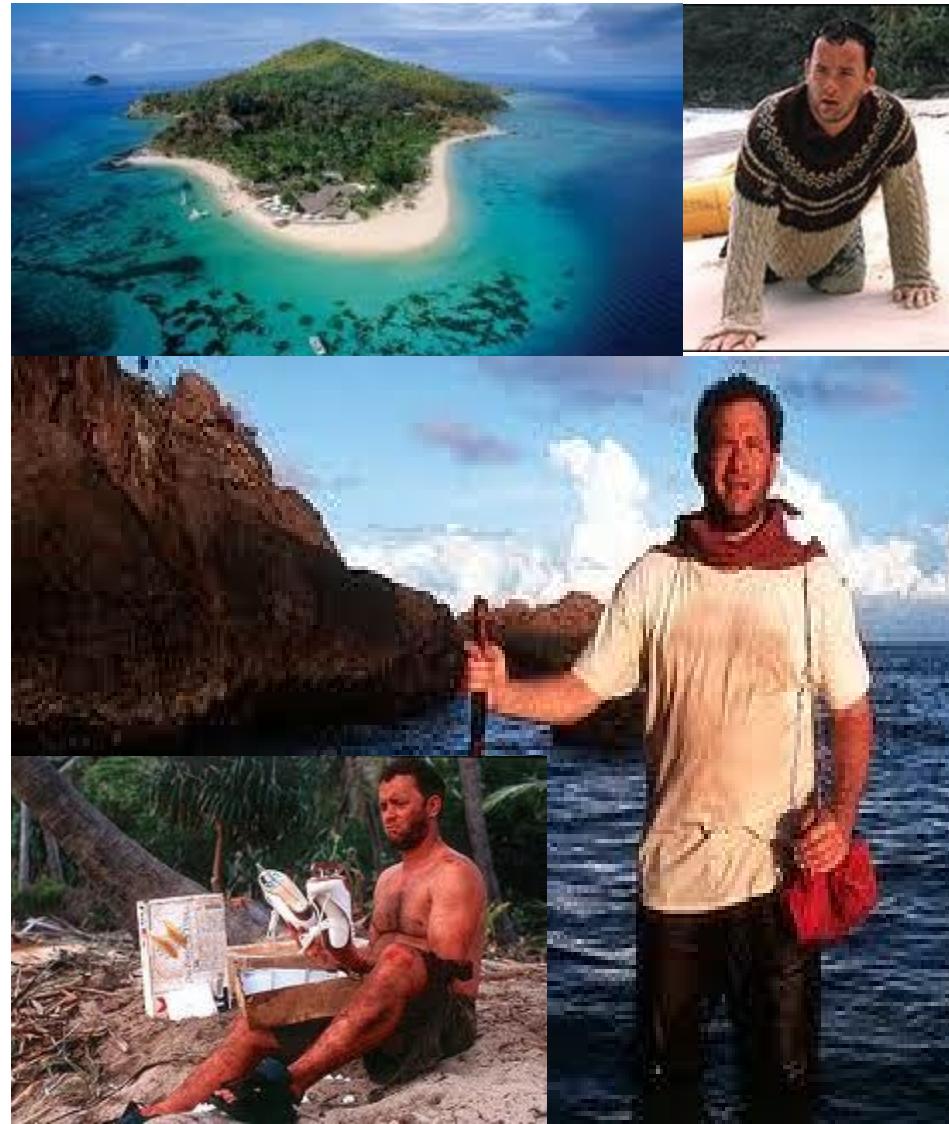
Prof-i

- What slows down or enthusiasm for the spiritual life is a lack of **profound interest** for the QUEST. A mere change in our fortunes would not for certain renew our interest. The problem remains : **how to enter the very depths of our Being-in-itself.**



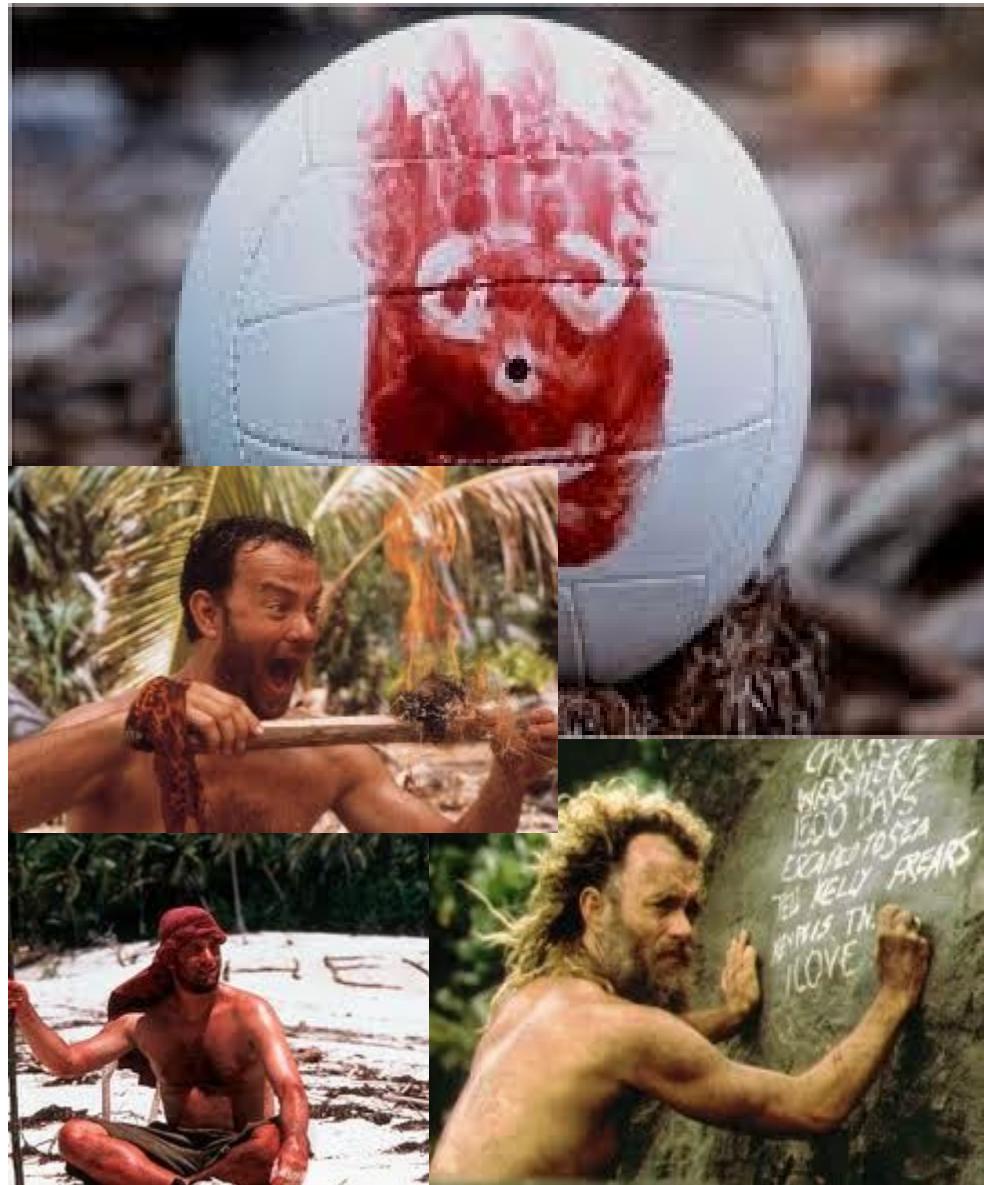
Depth ?

- We can and should work at improving our external circumstances. Yet we should make the end also the means in that we look upon the situations in which life places us not as not many obstacles but as so many fields of expression for our spiritual urges. Then changes in environment will **follow (and not precede) the unfolding of profound interest.**
- A mind devoid of profound interest will not even notice the advantages an improved environment brings him. He **carries his bad habits into the new environment and poisons it to boot; he carries ruins to ruins.**



Prof-i

- On the other hand external obstacles are swept away under the impact of genuine enthusiasm resulting from profound interest. What is subjectively felt at 'profound interest' finds its expression in the objective world as 'genuine enthusiasm'.
- By **profound interest** we mean an interest so deep as to cease from being interest for, in or about a specific thing and becomes an interest-in-itself unrelated to any specific object. I
- It is this state of interest-in-itself which brings about 'genuine enthusiasm'. Interest in a specific object excludes that open-mindedness essential to **heightened sensitivity**.



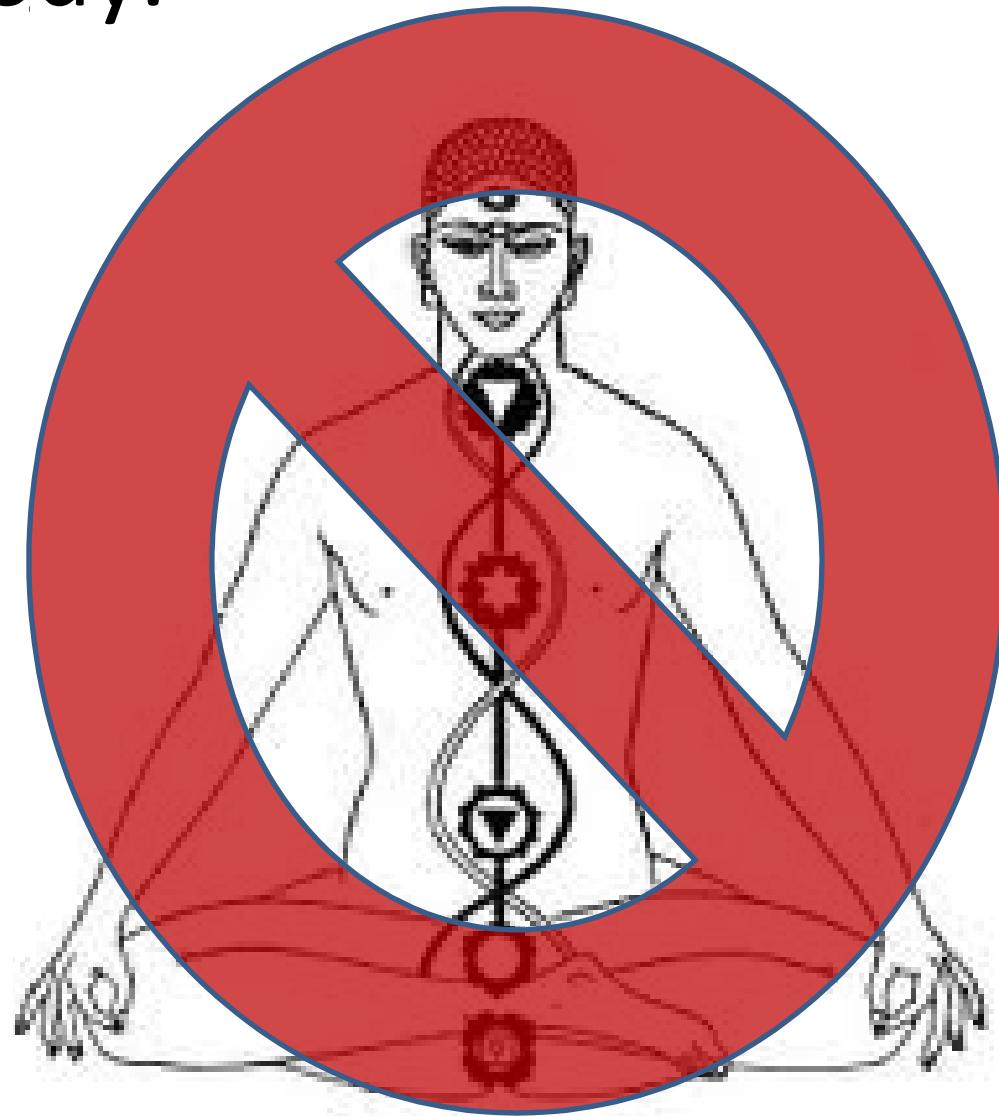
First right step last step:

- Heightened sensitivity and enthusiasm go together.
- Without heightened sensitivity and enthusiasm even great pleasures (be they earthly or heavenly) would subjectively be experienced as dull. No welfare-state, no earthly Utopia, no heavenly paradise can pour blessings into a mind having no space to receive them-as is the case with a shallow mind ?
- “Oceans of Hochheimer, a Throat like that of Ophinchus... cannot make a Shoebblack happy.”
- **If, on the other hand, we can expand our sensitive receptivity then our life will undergo moments of deep experience even in everyday drudgery. Even routine and trifles become significant when seen in this light.**



Chakras are not inside the physical body.

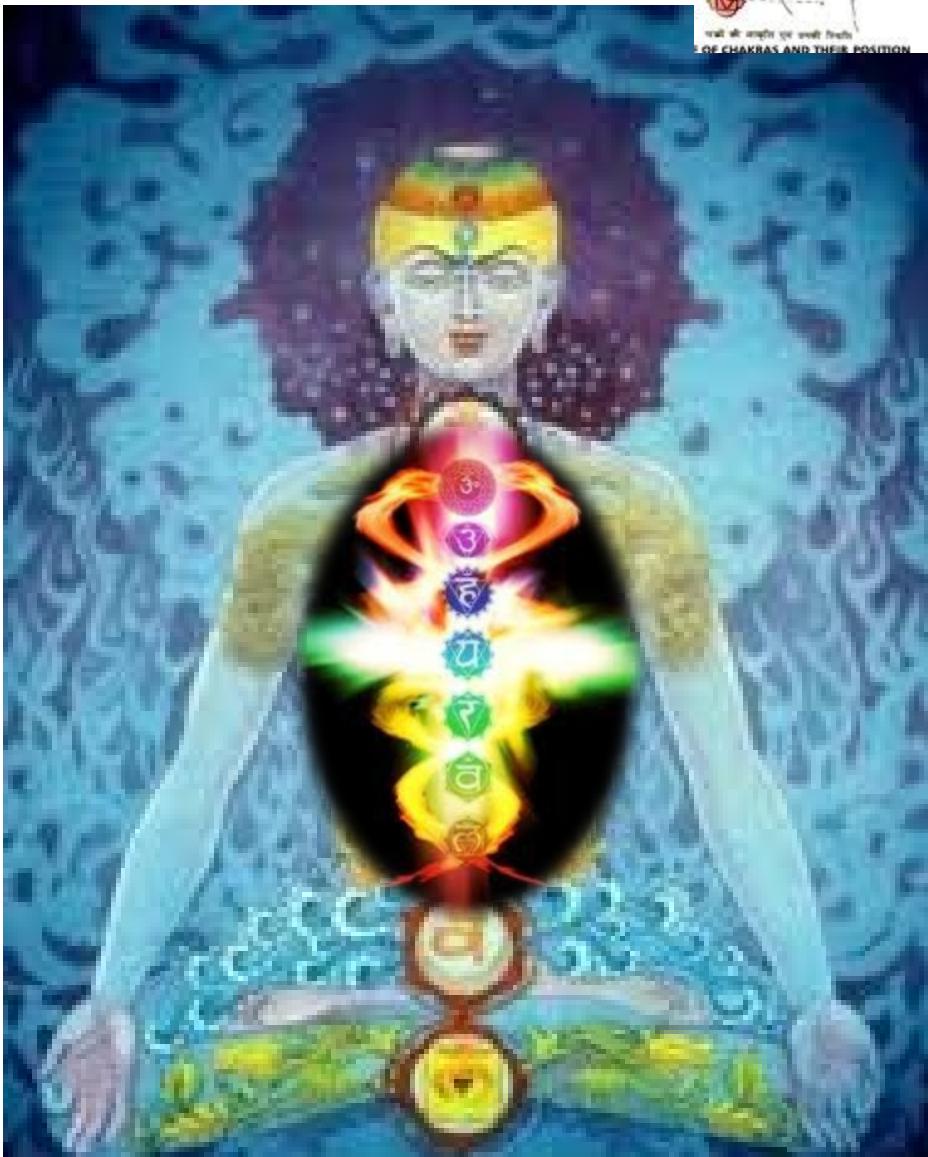
- Now, the 'Centres' of Zenoga (=all imaginary points in the 'four-sectional' mind) should *not* be confused with the 'Chakras' of Kundalini Yoga.
- To begin with, wrong are all explanations which assert that these Chakras are situated inside the spinal aperture.
- Only the first Chakra (situated at the base of the spinal column) may properly be said to be located inside the spinal aperture.
- Already the second Chakra, slightly higher up the spine, is to be located outside (and behind) the (gross) body; and so on till a kind of half-moon (concave to the back of the gross body) joins with its tips the spinal base with a point hovering above and almost touching the summit of the head.



Seven chakras

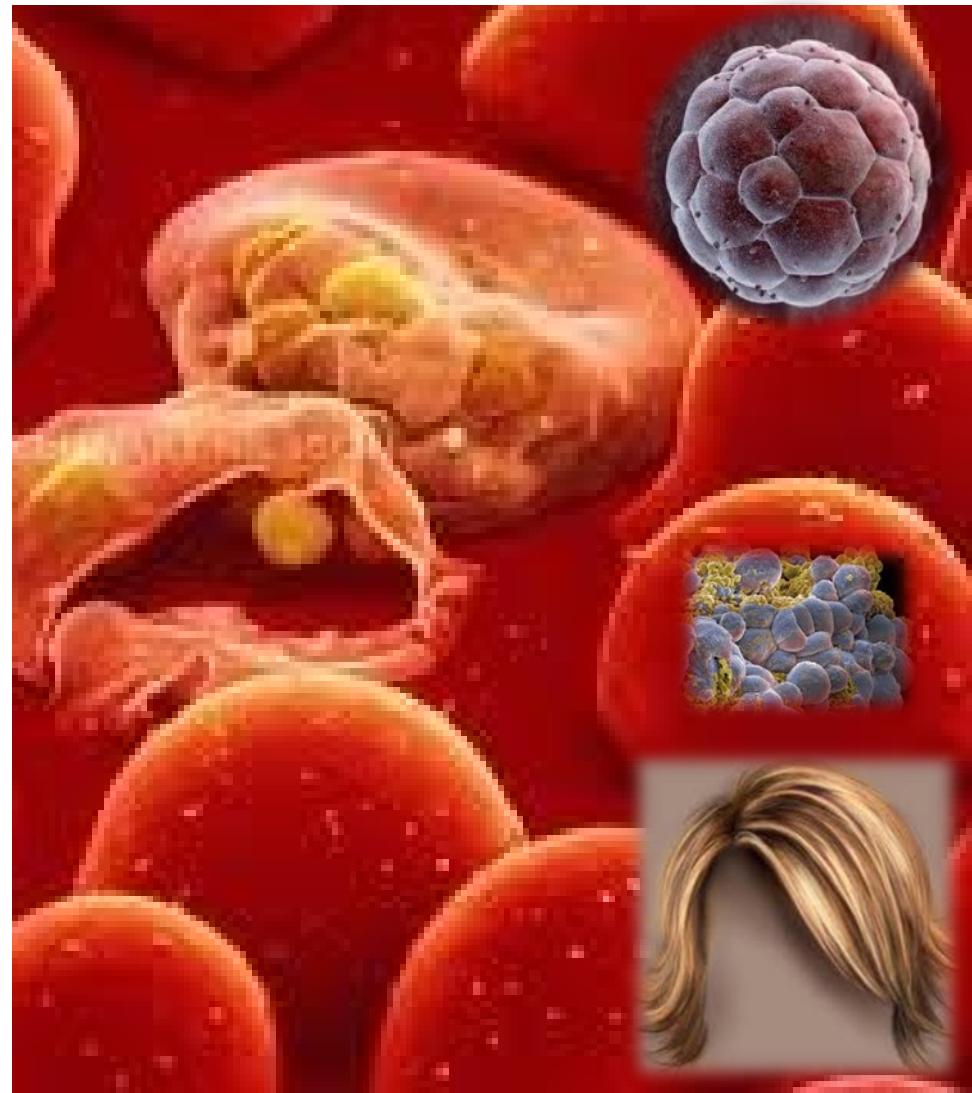
(advanced nuclear fission and fusion centre)

- The Chakras when developed cause reciprocal points to arise in *front* of the body equidistant to their own deviation from meridian; the corresponding half-moon now projected in front of the body constitutes (including the horizontal axes joining the 'Chakras' behind the gross body) what is called the 'causal' body considered still more subtle than the half-moon line of Chakras behind which collectively forms the 'subtle' body.
- **The centres in Zenoga have little to do with all this.**



Vasana and vasanas

- At this point we may anticipate an important term, or rather twins of a term :
- The word **vasanas** when used in the *plural*, and with a *small 'v'* Means :- predispositions -including inclinations and disinclinations of all kinds psychic and otherwise. The same word **Vasana**
- When used in the *singular*, and with a *capital 'V'* means :- the general mental tendency or rather 'constitution' (analogous to 'constitutional' law) arising from the above-mentioned predispositions.



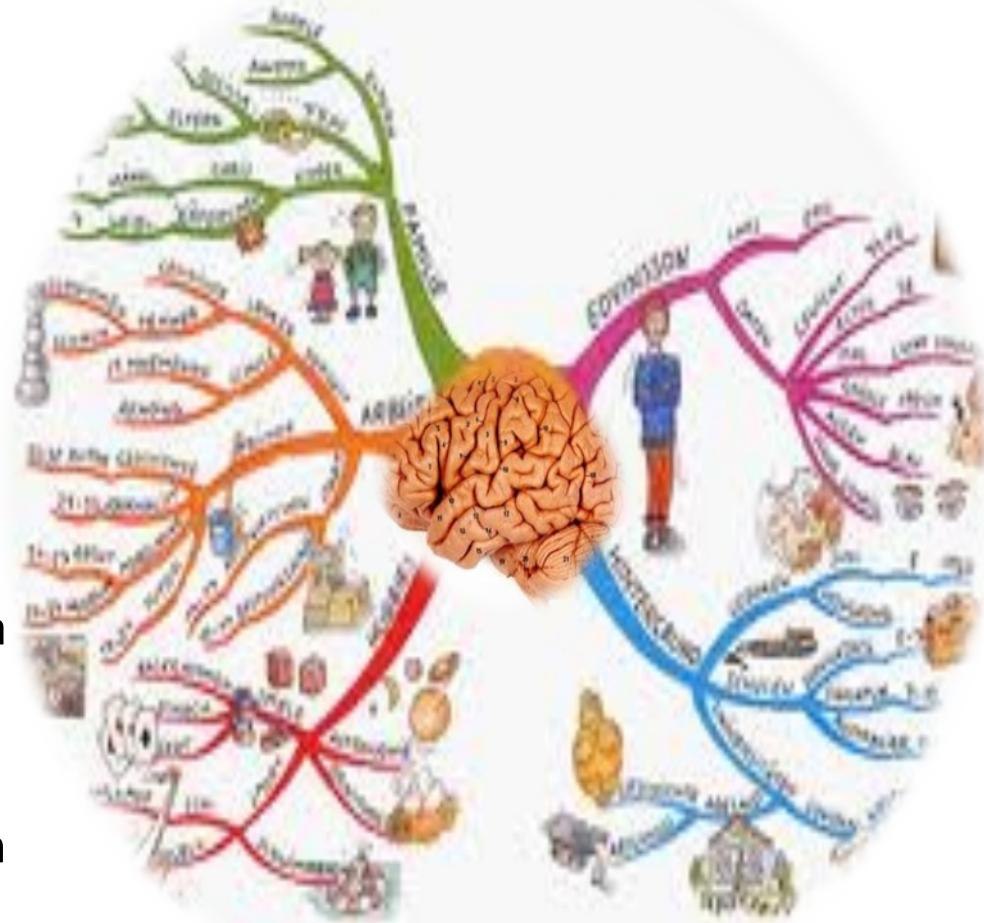
Vasana and vasana

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- **A mental resolution contrary to one's own Vasana will meet with pitfalls just as a statue 'against the constitution' is void.**



$Vv = (V + v) + \text{some thing more}$

- The Vasana consists of vasanas yet is something above and beyond the total of its added units – for the essential elements of the past (including pre-natal past) persists not so much in memory as in being.
 - In the moment of death the single vasanas regroup to **crystallize** according to a said pattern; this pattern will then serve as prototype for the Vasana of the next incarnation.
 - The principles, according to which this regrouping takes place, I have explained in detail in the book : Die verborgene Weisheit.



Qualitative replacement of v + v= new V

- Only by a qualitative transformation of the vasanas do we create in ourselves a capacity for deeply-felt experience so necessary to 'profound interest. The vasanas resemble the cells of the physical body; there is a constant process of removal and renewal. The ejected vasanas like eliminated cells are replaced by new ones. Of what stuff are these new cells created? In the main out of the nutrition (food and drink) we take.
- And of what stuff are the replacing vasanas formed? Out of and resembling the mental quality of, the thoughts accompanying each and every act of taking nutrition.
- If we are full of hatred while eating we create an undue supply of vasanas of the 'hate' variety; if full of anger, of the 'anger' variety and so on.
- **Thus Zenoga gives paramount importance to how you think and feel while eating and drinking.**





Tempest : me to Me

- The psychic tempest has a therapeutic value.
- It casts off all dead things and so the burden of the past is swept away.
- This is what Shakespeare really meant by using the word Tempest as the title of his most occult play.
- Without a tempest our mind would remain placid and so cannot be deeply stirred by profound interest.
- Even the German word ‘beben’ (as also in ‘Erd-beben’) had originally this meaning of ‘seaquake’ (=Strum, storm) derived from the Indo-European : Viprah, meaning one who is inwardly stirred=the sage.



Offer no resistance ()to tempest:

- Such as psychological tempest is no honeymoon. One is torn by the temptation to resist the storm (out of a fear of being swept away altogether) and a wish to surrender.
- These contradictory desires create much confusion.
- Indeed confusion is a concomitant of the gale and whatever decisions one makes at such a moment makes confusion worse confounded.
- **In the psychic upheaval one must find a jury anchor-anything which will help us to stay out. If we offer no resistance, the tempest will get a chance to work itself out, the result being a transformative cleansing of the Vasana.**



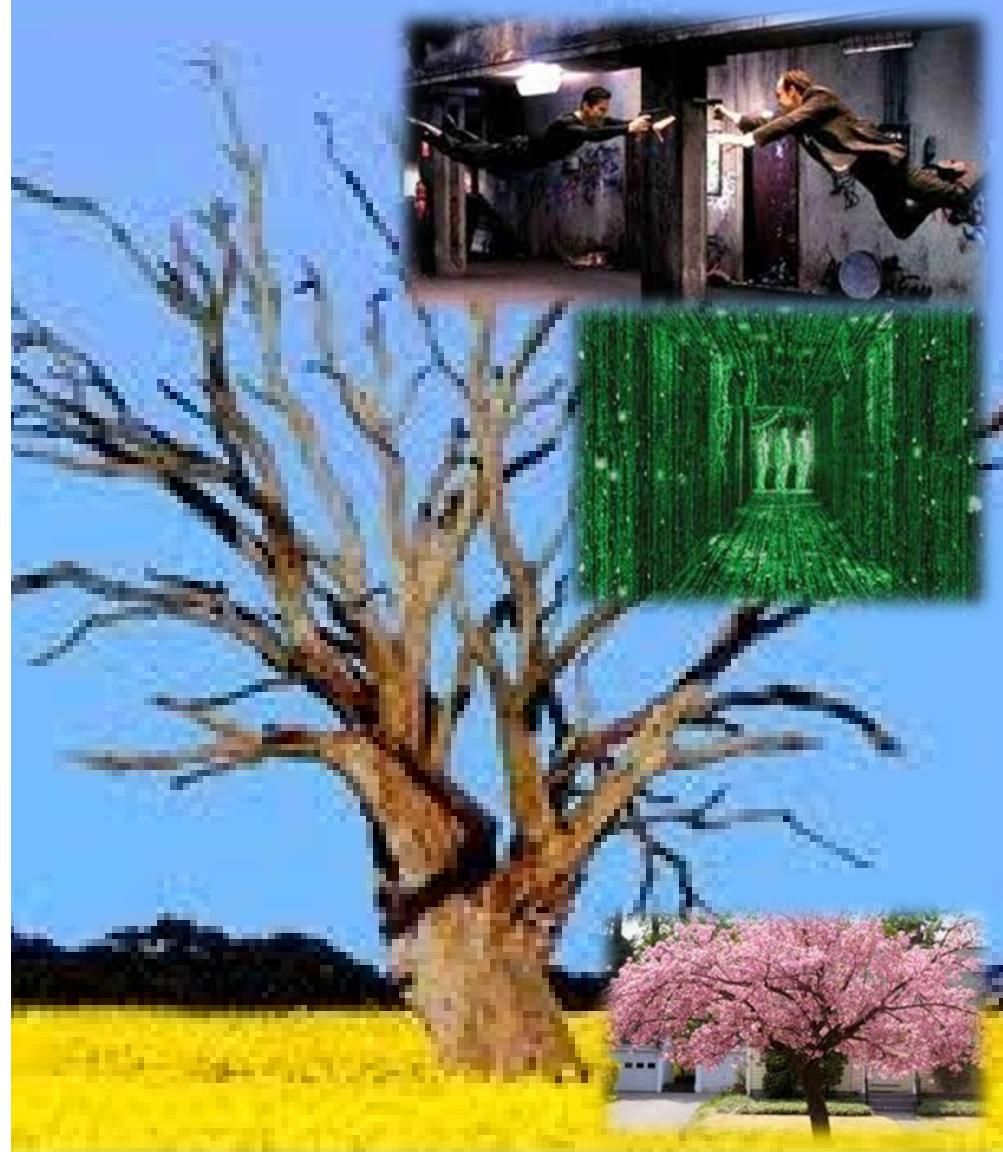
Law permits only warrior's to grow to next level, rest are not yet in the womb.

- A new mental attitude will open out for the storm-purged psyche. Needless to say, a 'new' Vasana (with its new all-round attitude to life) is always accompanied by torrents of enthusiasm because profound interest has now been awakened.
- **Dare to be brave** : invite tempest to put some pep into your life. Forget 'security' – it is the weltanschauung of a mouse. Even a crow will live for hundred years by eating the preferred grain. Be not like dumb driven cattle, be a warrior on life's battlefield. All life is a challenge.
- How do you expect to find 'security' when all life is a challenge? If all life is a challenge then, unless you are alert and vigilant, all you will get yourself is a false security : like the security of a savings bank account during a galloping inflation.
- If you are not vigilant then either you are not aware of life's challenges or even knowing them you are so stick-in-the-mud as to have become totally stagnant. Now how can there be 'profound interest' (for anything except kicks) in an existence totally stagnant? "Fixed like a plant in its own peculiar spot To draw nutrition, propagate and rot."



Face and weather the tempest: Real king is tested hard before getting enthroned

- To weather a tempest is an undertaking involving considerable courage.
- Yet that condition of inward solitariness when you are facing the full impact of a psychological storm brings with it psychic renewal of a high order.
- In that kind cruelty of the tempest, obstacles of our previous environment are eliminated as dead leaves and branches are shredded by a tree during a storm. The past is blotted out leaving no 'complexes' behind.
- **Behold the post-tempest future fraught with untold spiritual possibilities.**



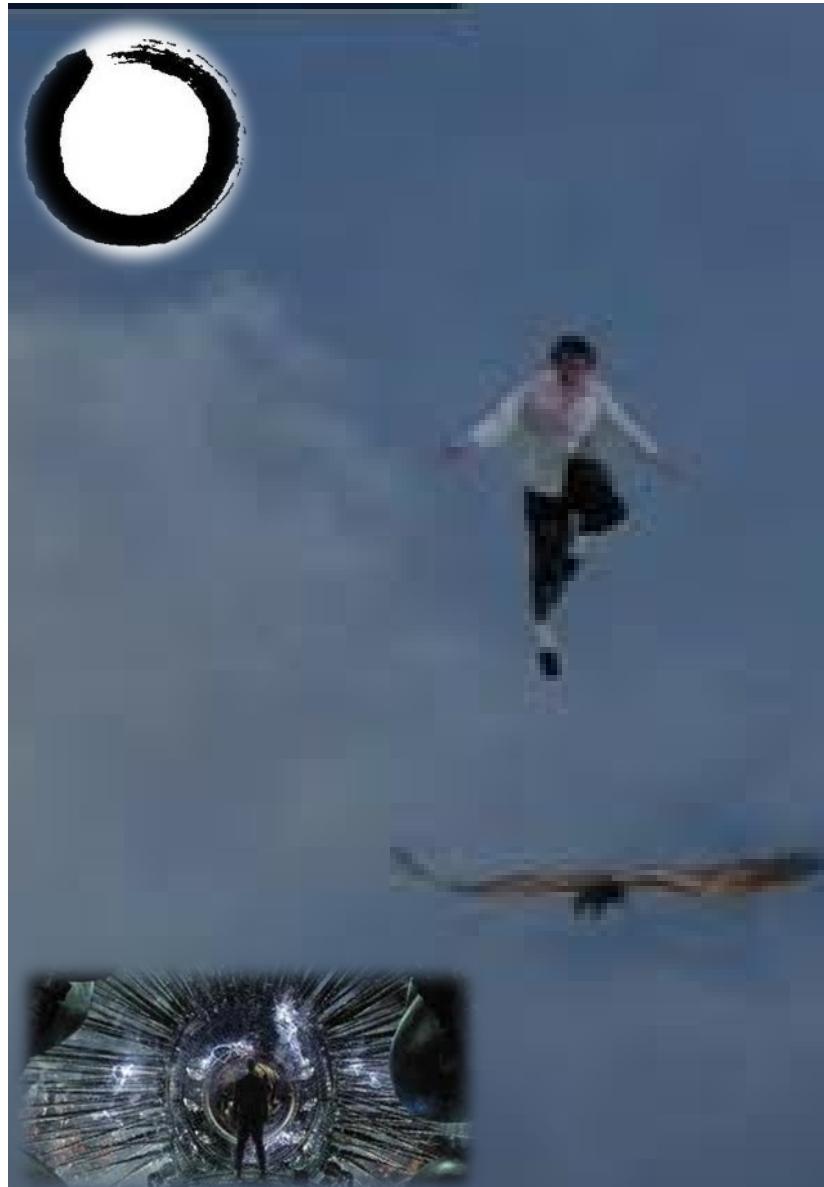
Growth has three speeds: 1.slow-evolution,2.fast-revolution,3. and instantly

- Evolution has, for the continuity of its operations, the principles of gradualness. Indeed, according to Kant (who coined this term and not, as many suppose, Darwin) it is called 'Evolution' for that very reason because any change divorced from gradualness is to be termed 'Revolutions' – e.g. : Industrial 'Revolution'.
- Yet spiritual life is an entirely new dimension of Being so it is not the principle of gradualness (nor for that matter 'revolutions'), but that **instantness**, which operates here.



instantness

- This instant-ness becomes possible in that Critical-Certain-Stage (C.C.S., for short). The C.C.S. provides the soil in which the spiritual plant may take growth. In the C.C.S. the mind is poised at the point of psychological transition; transit from Sec. 1 to the Higher Sections.
- At this point of transition spiritual transformation ceases to be evolutionary and becomes revolutionary; the mystic event of this sudden change being instant; hence our term : **instant-ness**.



Process of discovery is “a law” “a must”

- The spiritual path cannot be treated until it is discovered.
- Attempts to tread the spiritual path before having found it give rise to untold needless difficulties. The result then is weariness, dejection and frustration because that element of inner joy (called Priti in Zenoga) is missing.
- The attempt to imitate a particular pattern of living taught in spiritual books is not a discovery of the Path but a mere attempt to mould and confine Life to fit into that pattern.
- This joyless imitation may be called uncreative discipline in contrast to the Priti (=joy-through-creative discipline) of Zenoga.



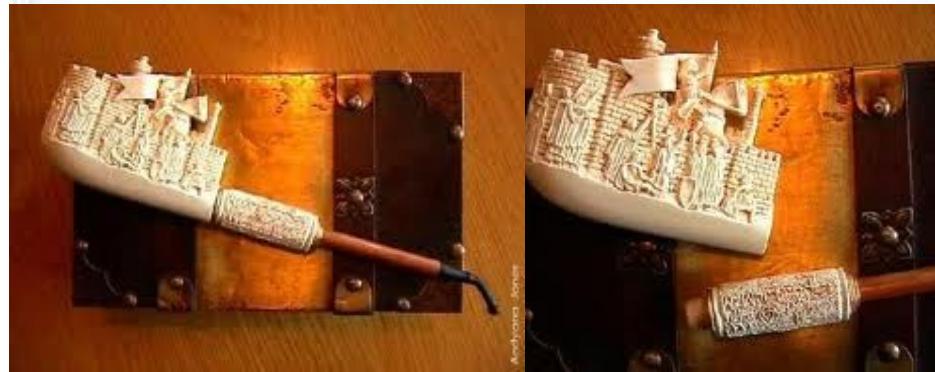
Spontaneity:

- Without spontaneity and creativity, any hidebound 'system' of living (=living according to some 'system') is bound to be joyless because it is only in the mood of 'functional wellbeing' (=that feeling you get upon discovering something or even upon discovering your own progress on the way of Discovery-or, for that matter, that feeling of 'making progress' in or at anything) that a creative joy in the day to day unfoldment of our own life becomes apparent.
- If every man were a thinker there would be as many spiritual paths as there are individuals. Yet for each specific individual there is but one Path;
- he may rightly tread only that path **which he has discovered for himself in this life and which at the same time is suited to his Vasana.**



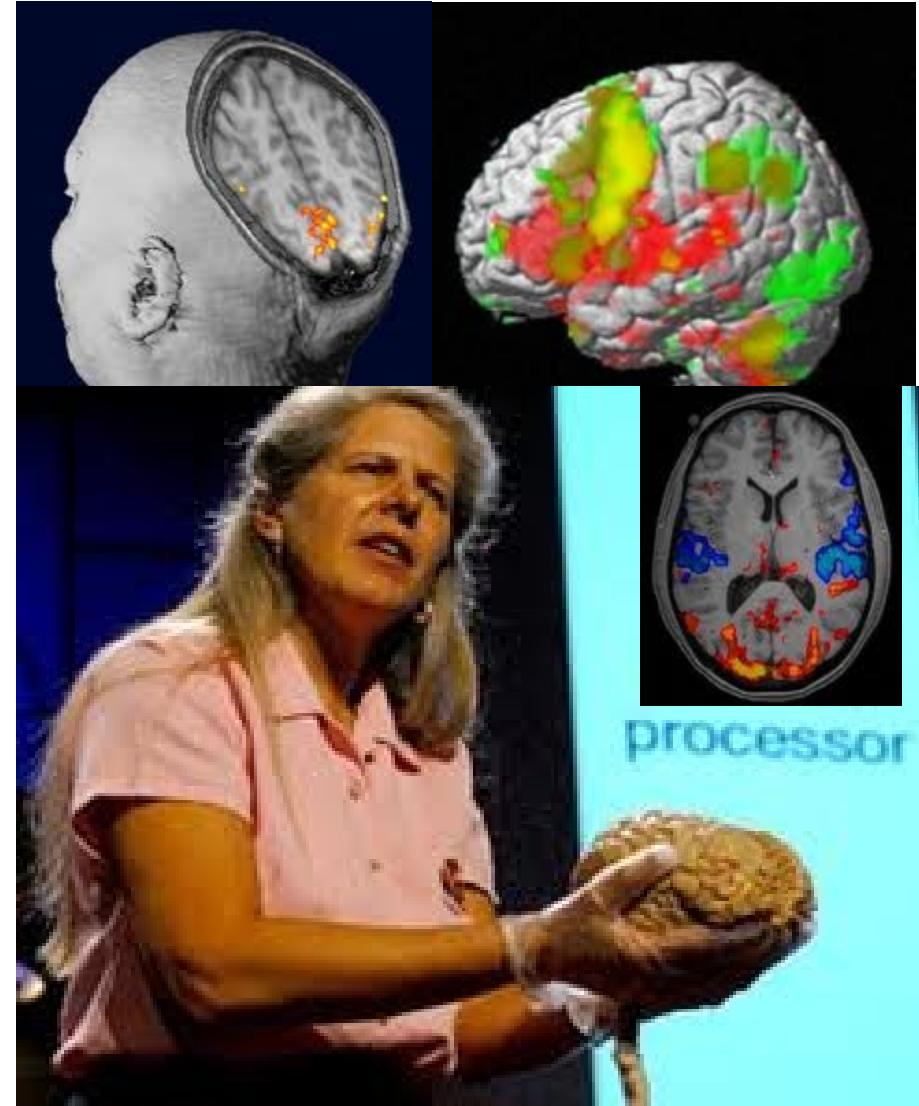
Ur Username / ur password

- On such a path everything becomes natural and spontaneous for him;
- While on other paths he feels constrained to become what he feels he is not.
- The discovery of the path certifies its existence.
- Discovery implies new data or a new relationship between already-known facts.
- Where the discovery is a psychological moment (as in the ‘discovery’ of ‘love’, ‘faith’ or a spiritual path) it has a dynamic dimension to it.
- To discover such psychological entities means also discovering at the same time that the discovered moment is now no longer where it was – for all life is movement. **“That awful daring of a moment’s surrender Which a lifetime of prudence cannot retract.”**



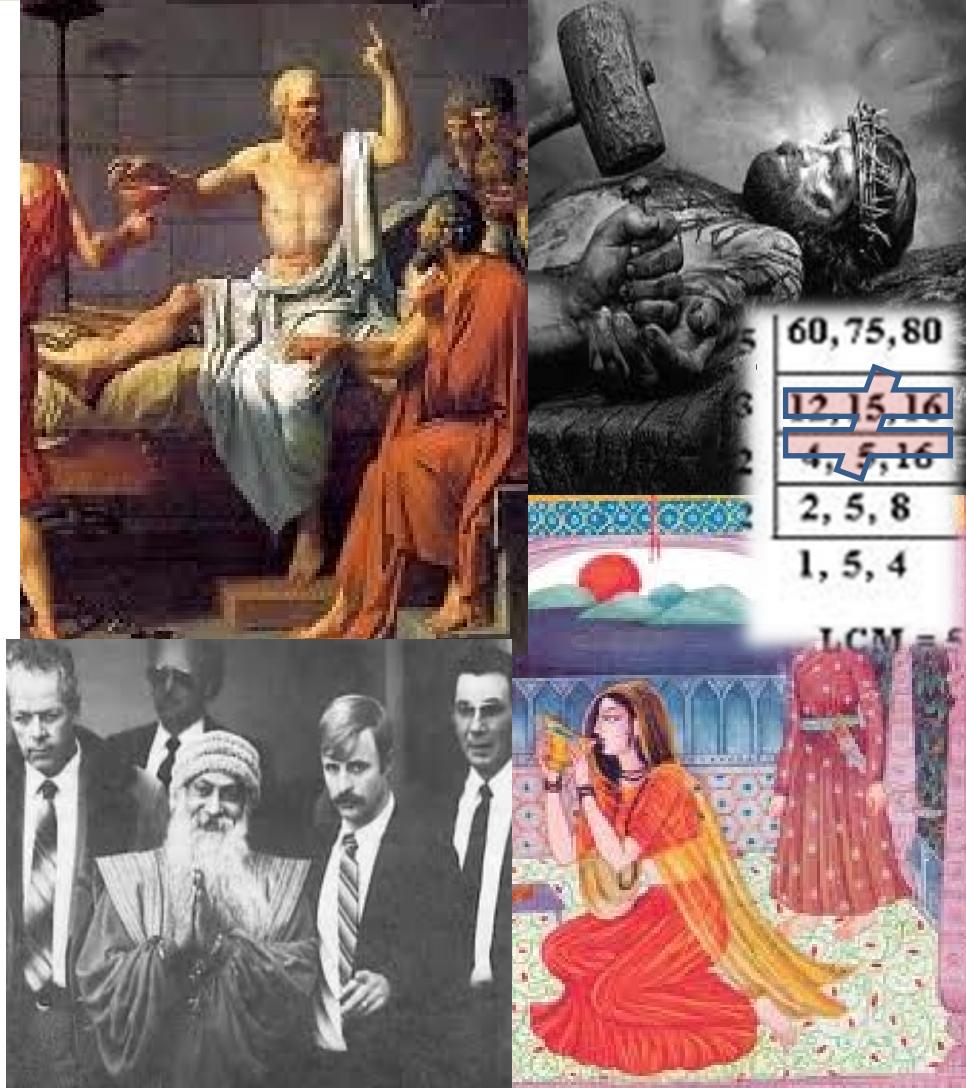
Rediscover and rediscover

- As our psychological constitution is changing ceaselessly from thought to thought, mood to mood, the Path also must be rediscovered every day in changing psychological settings.
- The once-found path tends to get concealed in a changing psychological environment and must be aufgedeckt anew.
- The person ignorant of Zenoga may think this constant re-discovering of the path as monotonous and tiring an exercise as the finding of the L.C.M. and G.C.M. of arithmetical fractions which plague his school life memories. Psycho-spiritual discoveries, however, exclude monotony-for this kind of discovery has always a thrill about it.



Why they killed yet remain defeated with Socrates, Jesus and others? Because addiction of **thrill** is stronger than kicks.

- Even the repeated discovery of the spiritual path is an invigorating experience accompanied by thrills.
- **Thrills better than any provided by kicks.** The thrill lies in finding out (like a clever detective in TV-dreadfuls) where the Path could be hiding in every new psychological situation with which life constantly confronts us.
- Can playing the detective be dull? We say 'playing' because spiritual life is play not grind. Nietzsche explains spiritual life as a camel (= beast - of burden, grind) becoming a child (= child at play). **The thrill of re-discovering the path in ceaselessly changing psychological situations provides that element of zest (=priti) which differentiates a life of spiritual adventures (Lao-Tse) from a life of ethical inflexibility (Confucius).**



Journey shouldn't be forced because there is no anger without angry. still my friend Shishir like Karan more than Krishna.

- Ethical drill signifies movement according to the set terms of an established static code. (The ‘thou shallst’ and ‘thou shallst not’ and ‘thou shallst not’ generalizations).
- **Spiritual adventures signify movement according to the dynamic particularities of each specific situation.** The ‘principles’ of ethics are based like the vices (greed, envy, hate, etc.) it denounces on particular psychological states irrespective of individual situations. (Thus, for example, ethics overlooks the cruelty arising from refusing to be cruel to a masochist).
- Do the ‘virtues’ and ‘vices’ of Ethics have an existence apart from an individual having them? A vice like ‘greed’, for instance, can mean in practice only someone having or showing that property. And that psychological state of ‘greed’ will differ not only from individual to individual but also from situation to situation. So that in the end it is but a psychological incident or event whose content is depicted as ‘greed’ – usually for want of a better name to facilitate generalizations.



Why Confucius and Manu are not loved as much as Jesus or Buddha?

- In Germany this is made worse by using adjectives to qualify vices when they appear in incidents of which one approves. Thus 'anger' comes to be labeled '**positive anger**' – gerechter Zorn-Entrustung. In the same way one could justify entertainment as 'positive asceticism'!
- The psychological content of a 'vice' like anger, greed or lust does not lend itself to generalizations, for every incident in which they occur will have an individuality of its own.
- G.K. Chesterton delighted in showing in his short stories how easily virtues and vices lose all meaning once disconnected from the peculiarities of the incidents in which they occur.
- Each psychological incident has an individuality of its own and our own individuality changes according to the psychological settings of an incident.
- **Here we have two variable factors. But the spiritual path in itself is a constant.**

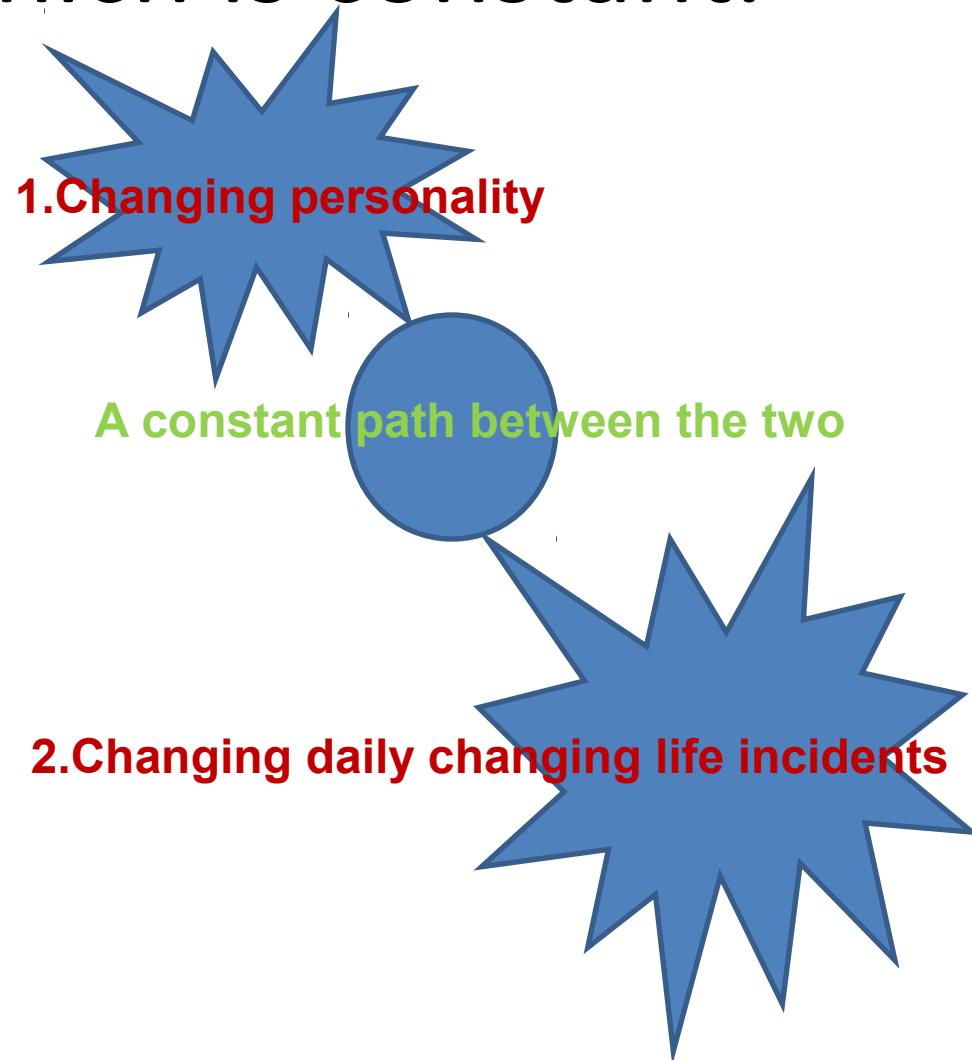


"That's Confucius. I dated him once. I wasn't impressed though, he was all talk."



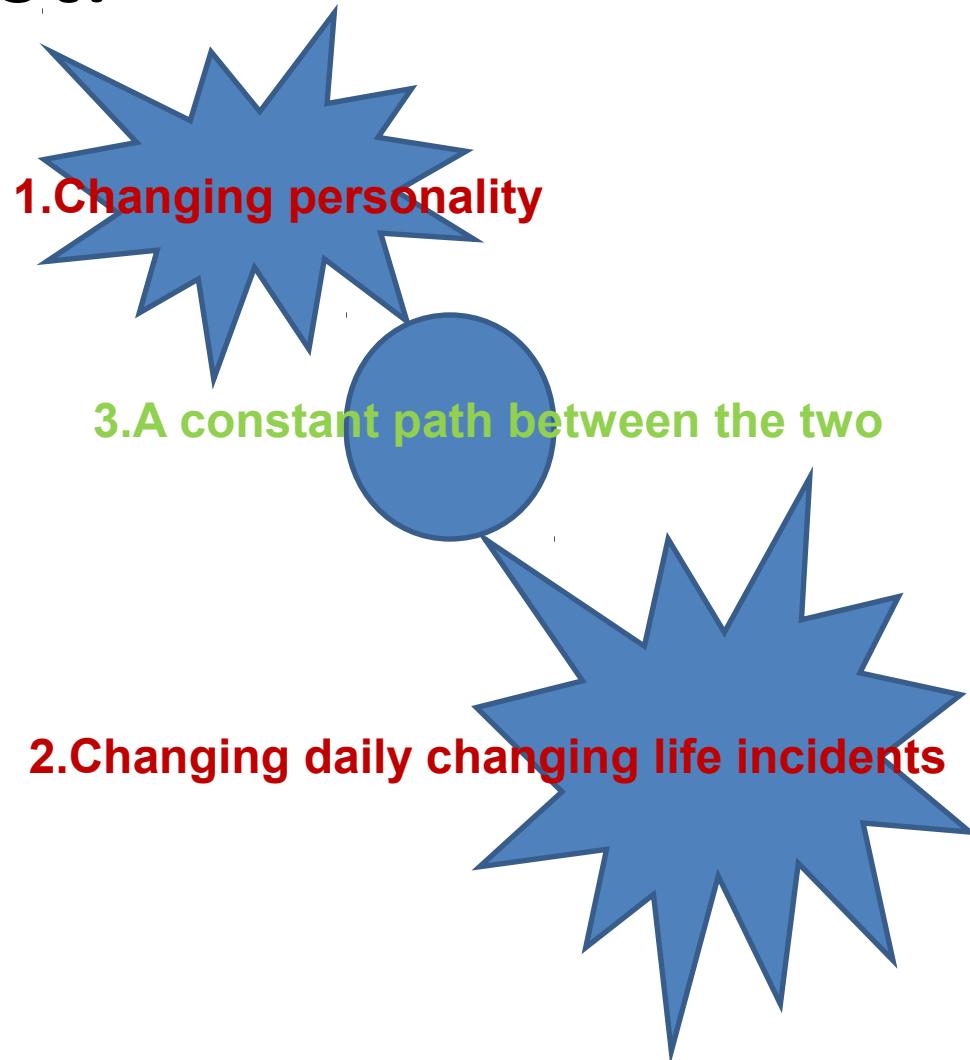
Between home and bazaar there is always a way which is constant.

- Each psychological incident has an individually of its own and our own individuality changes according to the psychological settings of an incident. Here we have two variable factors. But the spiritual path in itself is a constant.
- This constant ever again appears in a field dominated by the above-mentioned two variable factors :
 1. Our changing (perhaps 'evolving') personality in
 2. A life full of changing incidents.



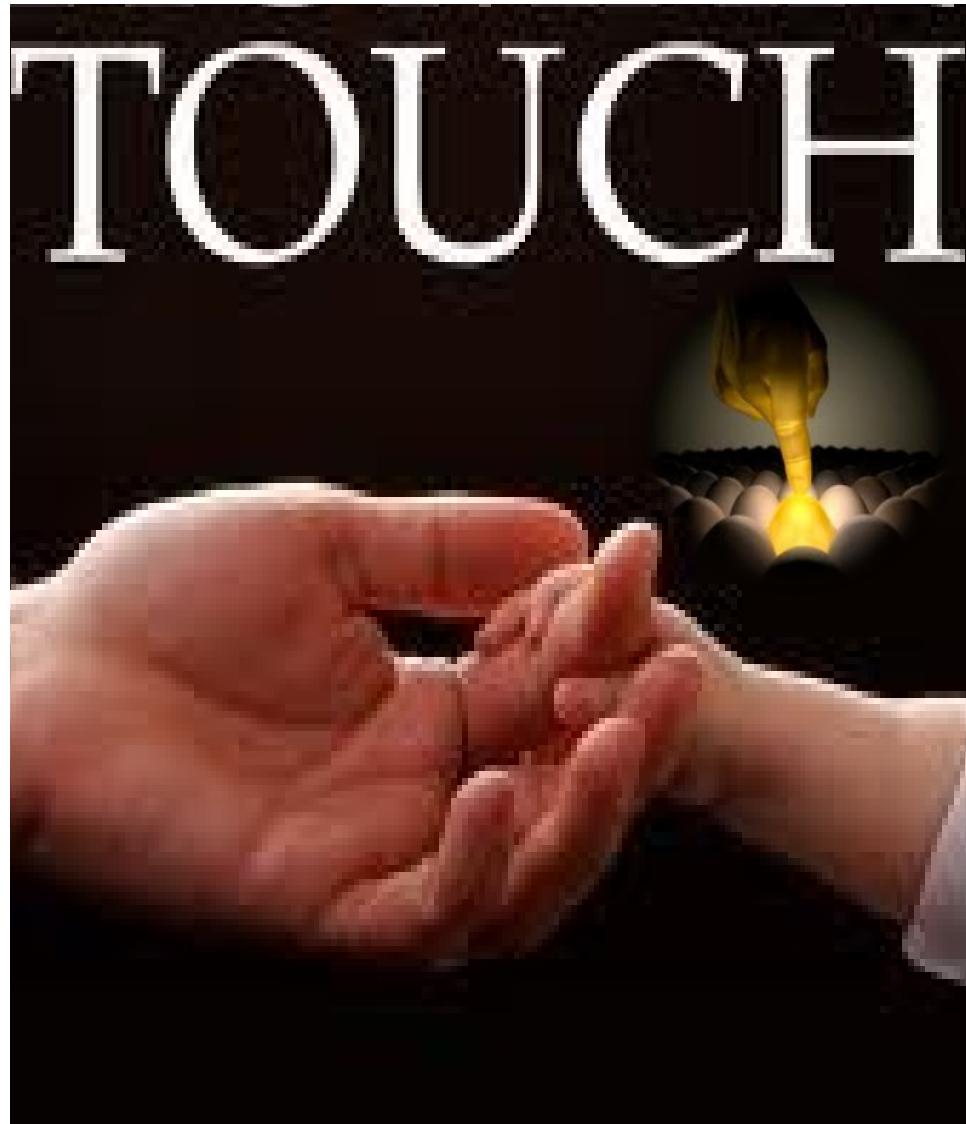
We get lost in 1 or 2, 3 is never lost.

- One of the sixteen laws of spiritual mathematics says that where of three given things two vary in terms of each other and of a third which remains constant, the one remaining constant will lie on the diagonal of the two variants. Thus the Path is always to be found no matter what the situation. The path never gets lost; we get lost when we do not find the path-for there is no 'getting lost' apart from a definite destination.
- **Thus the path has to be 'un-covered' anew in each changing situations; this kind of discovery is a dynamically constant process giving day-to-day existence the thrills that expels boredom.**



Discovering the path is like touching 10000volt , completely transforming.

- The discovery of the path is a journey to that C.C.S. After the C.C.S. comes initiation. The treading of the spiritual Path after initiation is a journey not only to but also with God; for after initiation you walk the Path not alone but with the MASTER (high intensity individual), the Master Himself (-MAHAAVATARA)(highest intensity individual).
- **The discovery of the Path means, in the long run, the discovery of the Master's Divinity.**



Liking to be alone is important.

- PLOTIN describes the Soul's journey to divinity as a flight of the alone to the Alone. It is only when we are alone that we become one with the Path we tread.
- In order to reach the Light (of Divinity) which is Alone we must begin our search in a condition of aloneness.
- It is only when we search earnestly that our asking for wisdom acquires a depth distinguishing such asking from inquisitive curiosity.
- Yet depth of any kind is difficult when the mind is distracted by drifts.



Actual aloneness is bigger:

- Yet our psyche is also ‘alone’ in another sense of the word :
1. We can see only when the wavelengths of light are between : 0.00008 and 0.00004 centimeters (all else is invisible to the naked eye)
 2. We can hear only at vibrations occurring between the frequencies of : 30 and 20,000 per second (All else is inaudible to us). When we compare such paltry figures with the range of electro-magnetic vibrations existing around us (=radio waves of wavelength 20 kilometres, down to cosmic radiation of 0.000000000 millimeter) it is evident that we are very much ‘alone’ or ‘blind and deaf’ to a wide range of events; for we are sensitive only to a very limited field of vibrations.



Why Pseudo-relax:

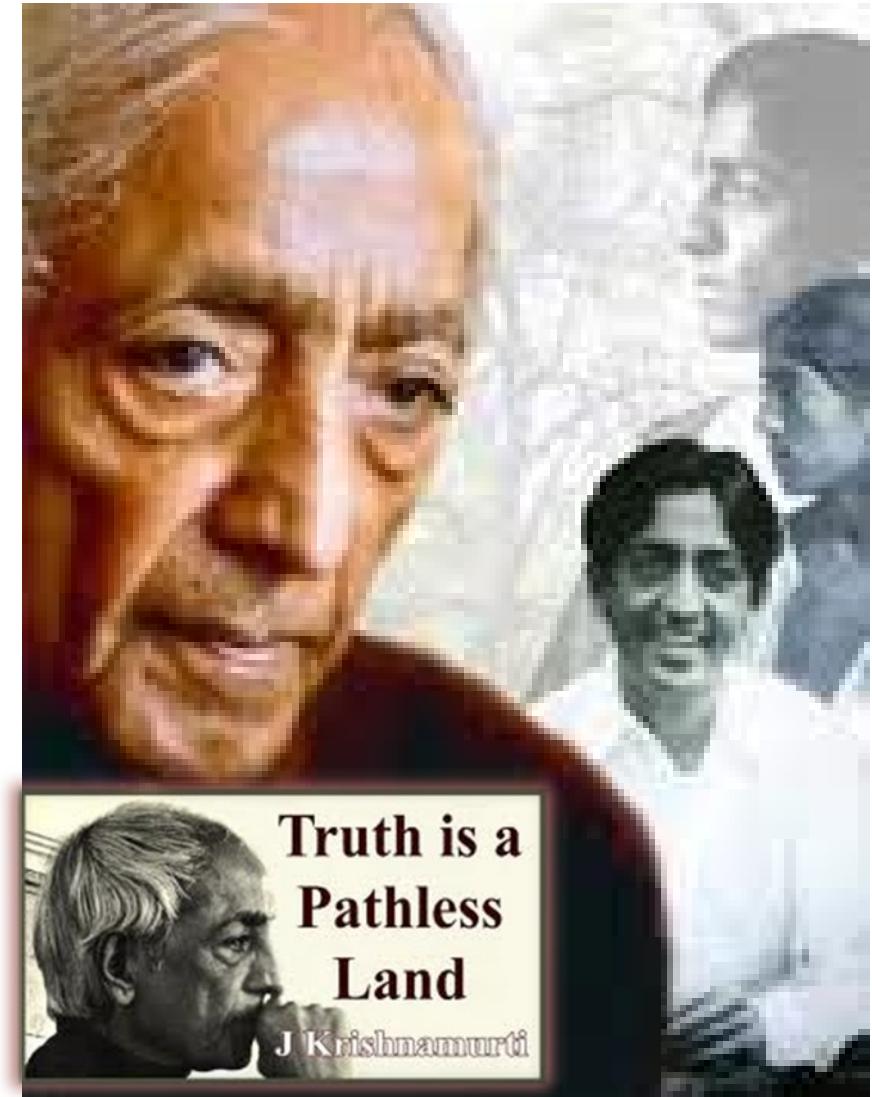
- By proper preparation through Zenoga our range of perception can be increased well beyond the average.
- Enlightenment comes only when we are alone.
- Yet man fears to be alone-and being alone is a state he wishes to escape from. So he is always on the look-out for someone or something. If modern man cannot find anything at hand to occupy his mind, he digs out some subject through sheer curiosity so that his mind need not be alone with itself : e.g. : watching TV or chatting , or driving a car without any real destination so that the mind be occupied with the attention paid to driving; this he calls 'relaxation'.



"I've got his web surfing down to four hours a night."

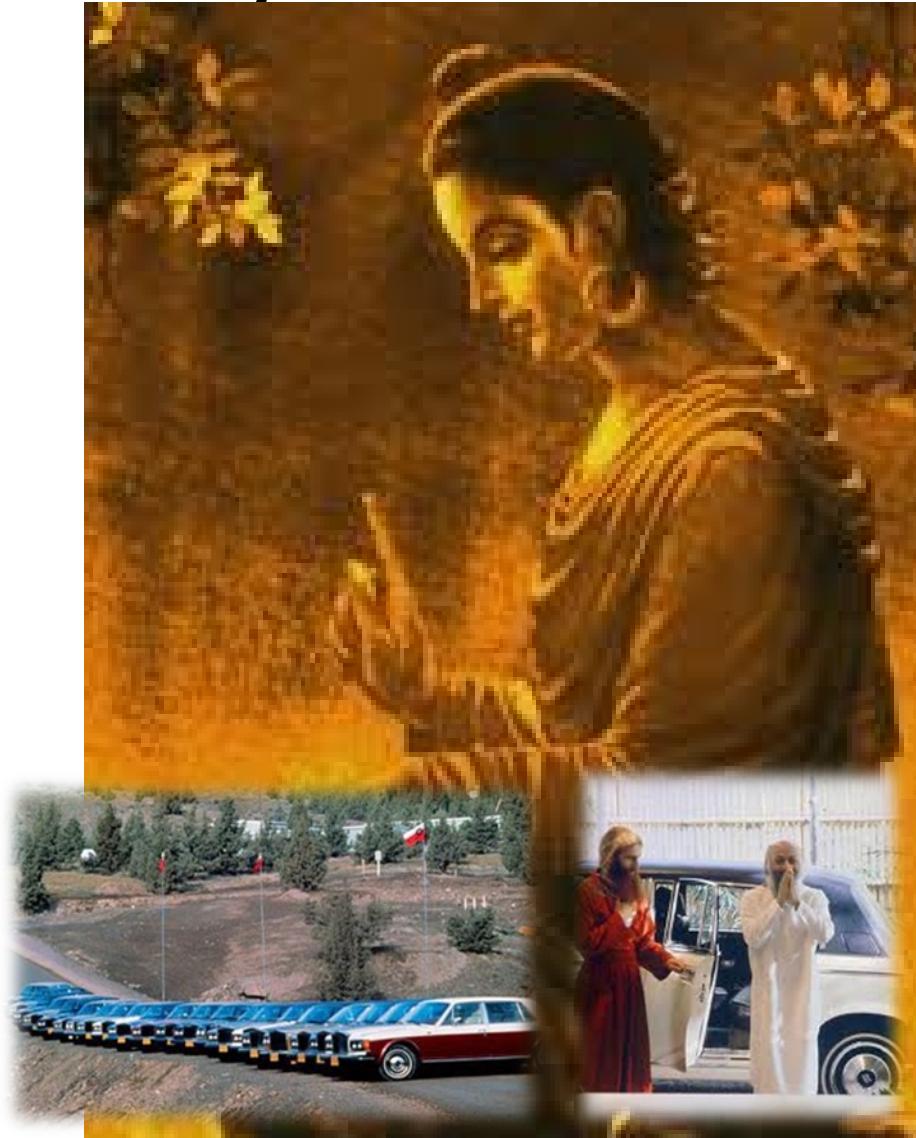
Childlike adult mind: nobel laureate khalil gibran said about jk “as he entered the room it seemed he is god o love.”

- Aloneness, in opposition to this kind of pseudo ‘relaxation’, is a state in which the mind has nothing to hold on to.
- Our experiences in Life are superficial because we are so seldom alone. Our receptivity to experiences of the Spirit thus becomes poor in depth. No wonder if **our spiritual radiation becomes even poorer.**
- Spirituality, once it takes roots, is a plant of rapid growth.



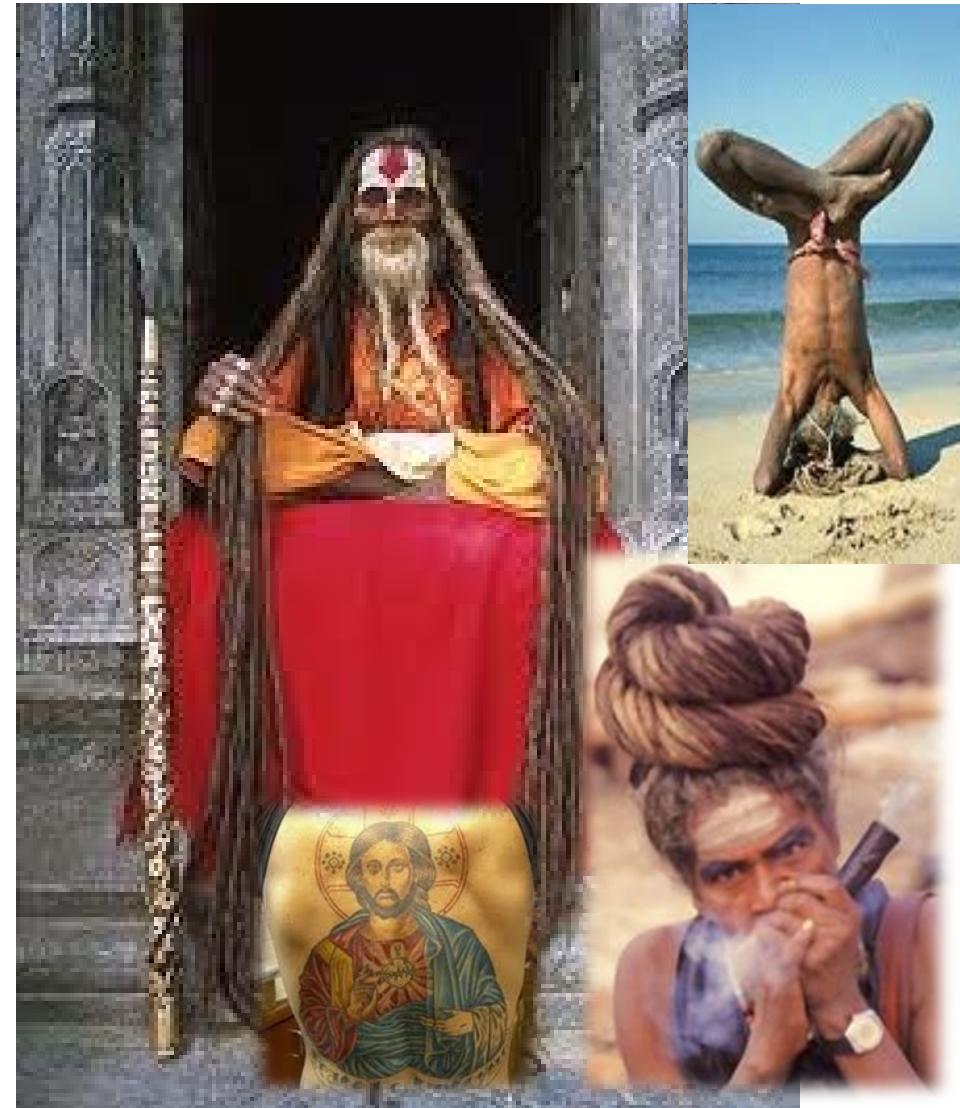
Become rich not for money but for others, 84 rolls royce...

- “This will I do because the woeful cry Of life and all flesh living cometh up Into my ears, and all my Soul is full of pity For the sickness of the world; Which I will heal, if healing may be found By uttermost renouncing and great strife.” *Light of Asia*



God is not our God if he needs...

- The purpose of this book is to provide an opportunity of understanding the purpose of Life, to work and progress within Life, **whilst living a regular ‘normal existence.’**
- God-(that most elusive word, that most exploited word, that most misunderstood word), if God be, could He be such that He requires the most difficult and strange practices along with special conditions, in which He can be found by the very few? Then He is – not the God of our age!



We don't need answers we need questions.

- As one matures, certain vital questions inevitably come to mind :
 1. What is the purpose of birth and Life?
 2. Can the simple 'man-in-the street' ever know the answer or is it beyond his understanding, and is best left to the few?
 3. Is free will given to man or is everything predestined, marked and drawn to the least detail for an eternity to come? Life would indeed lose some of its charms if this were so and there would then be no hope for honest men who sincerely wish to do something worthwhile with their lives.

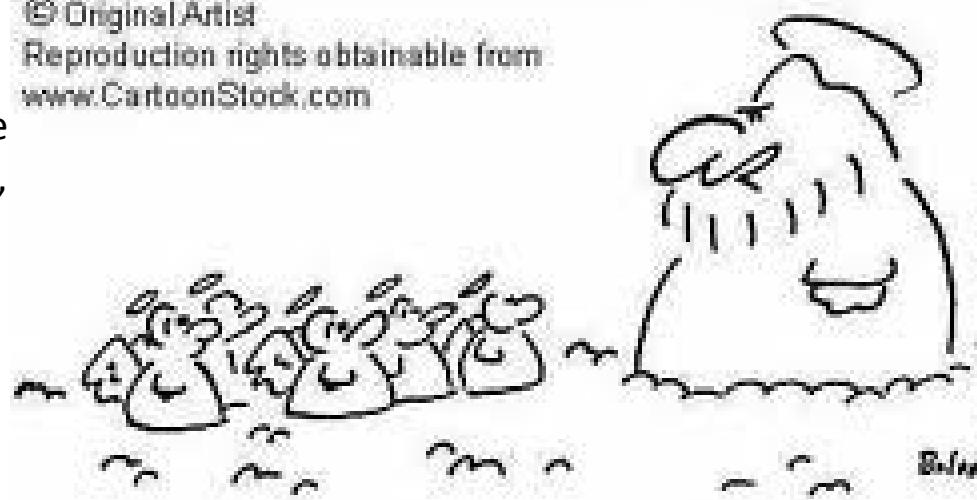


With maturity answers don't come only changes questions.

4. There is some Power behind Creation by whatever name we know it. **Is it possible to know and understand Its Laws** or have we to accept them blindly as, being finite, we cannot fathom the Infinite?
5. Is there a **golden middle road**-one of neither extreme indulgence nor of absolute denial?
6. Must man renounce knowledge and progress to find the answer or must one renounce everything worldly and became a hermit?

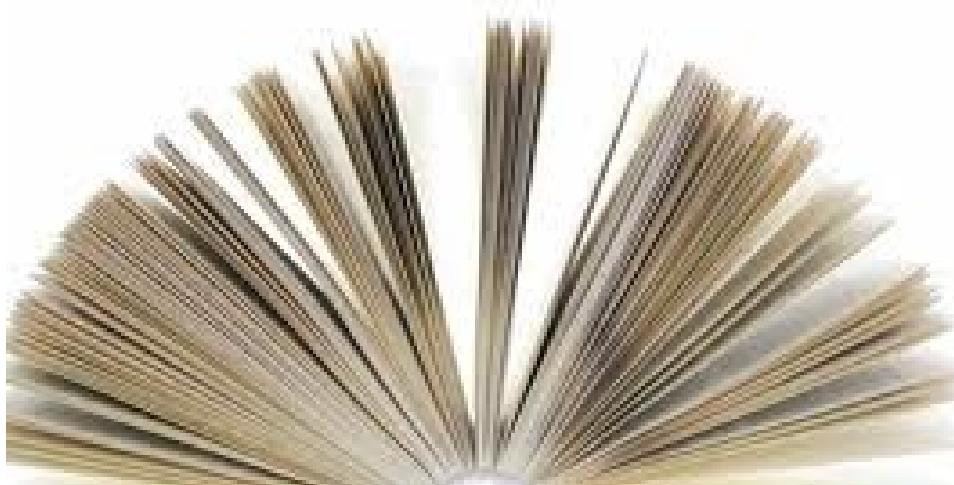
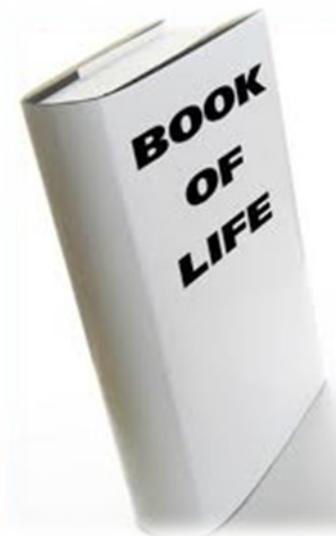
From early childhood these and similar questions oppressed me; "One passionate note of interrogation, an unappeasable hunger for enlightenment, on the basic problems of life."

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Important line here is “not that I dint find!”

- I experimented with many different ways, the pleasant and the unpleasant, the easy and the difficult, the strange and the commonplace. I tortured myself in many ways. I kept my mind open and I gave every theory a fair chance. I opened my heart to all religions that I may gather the good in them all. I searched in many books, but was often disappointed! I searched for schools and for gurus, but was again disappointed, **(not that I did not find them!)** Then God guided me through one of His advanced sons. The name of his teaching was Zenoga. Under his guidance I slowly progressed. Under his guidance this book is written.



Please thank yourself and God if

- If what is written contains wisdom, then God be praised that my mind could finally grasp what my Teacher could explain. If the reader finds anything inconsistent, know that I have not been able to grasp what was explained, or must have added something inadequate of my own. If this book serves any purpose I shall feel happy that the struggle of over thirty years have found solace in a few.
- **This is yoga without glamour.** What you do will be strictly between you and your God and no man shall know of it. In this book you will find simple practical thoughts which have been tried and successfully put to the test. You too can, if you so desire, put them into practice, and succeed.



You get what you pay for, nothing in the universe is free.

- Above all, there does not exist in his life nor in all Creation, “something for nothing”. You will have to pay a price. We have all heard the story of Ramakrishna, who simply by a touch of his hand made Vivekananda see God.
- None is prepared to tell us, how much Vivekananda had worked and progressed (before this event) to fit himself for that Divine touch from the Master.
- This book is dedicated to that Great Soul who guided me – I so unworthy. If we can only be as he was, certainly God could be wonderful! He was instrumental in inspiring in me a deep and unshakeable love for the Divine. **“The journey of a thousand miles begins with the first step.”** Take that first step today and may God be with you. We have come from somewhere and we are going somewhere. Surely the Great Architect of the Universe, could hardly have built a stairway that leads to nowhere. The guarantee of arrival is in practice.



Sri Ramakrishna Paramahansa
(Dakshineswar 1884)



Swami Vivekananda
(London 1896)