The art of education will never attain complete clearness in itself without philosophy. There is interaction between the two, and either without the other is incomplete and unserviceable.” J.G.Fichte

The structure of education is built on four parameters of man’s life-biological, psychological, sociological and philosophical. Whatever philosophy says, its consummation is found in education. Besides explaining the basic sources and aims of human life, it answers the deepest questions of life, thus helping human being not to lead a life of confusion and conflict, ambiguity and inconsistency. Whoever tried to philosophise, sees the culmination of his thinking in being an educator. It is a fact of history that philosophers of all times have also been great educators. It is to point with avowed certitude that the ideas of Pythagoras and the Pythagoreans are straight from the Sankhya philosophy of India as explicated thousands of years prior by Kapila, the principal formulator of the Hindu philosophical system. Yogananda is one of the great educators as well philosophers who widely viewed by his Western and Eastern followers and his Indian countrymen as both a divine personage and a manifest example of the “ideal man.” Yogananda gave the validity of Vedic philosophy’s avowal that it is not speculative in nature; rather, it is universal truth which is affirmed pragmatically realizable and affirmed that the goal of life for every human being is to attain one’s true and inherent capacity which is, when manifest, divinity itself exemplified as, what is some times called, the “ideal man.” This is the unalloyed—the pure—state of attained truth. The achievement by its very nature entails the all
round development of human being. Ainslie summarizes this point by confirming that:

*The Hindus, alone of mankind, have penetrated behind the veil and posses the knowledge, which is really not philosophical, i.e., wisdom-loving, but wisdom itself...*

*Truth is not an eternal discussion; it is Truth. It follows that only by actual personal realization, by practice or method such as Paramhansa Yogananda offers, can Truth ever be known beyond doubt.* (Cited in Yogananda, 1982, p. 8)

The six systems of Hindu philosophy are Nyaya, Vaisesika, Mimamsa Yoga, Sankhya and Vedanta. Three of the six systems are principal evidence in the philosophy and teachings of Yogananda, namely, Sankhya, Vedanta and Yoga. His purpose was to teach (a) all interested persons the universal precepts of right living to foster their three fold – physical, mental, spiritual well being and (b) the kriya yoga technique to accelerate their highest attainment – self-realization. But these instructional objectives of his are, in fact, precisely what Indian philosophy has always been about. According to his claims, he sets down exactly how to achieve what scholars have busied themselves with for centuries; namely attempting to understand and define exactly what is achieved by true Vedic philosopher in the meditative state and interpreting what others have said or have done in service to that end. As he said in his mission: “I came not to preach a doctrine but to teach the living truth” (SRF, Note 3) and this is true.

Looked at contextually, it would appear that Yogananda not only had as his mission the transmission of the age-old knowledge and processes of the highest philosophy, but also, through his own existence, the living example of the true philosopher-seer; the consummate example that the life rightly lived can and does result in
the vowed culmination the “ideal man” the consummate realization of the self as soul. Given the absence of the personal validation, and without the living example that this end is real and possible, the philosophy would remain what most philosophy essentially is, a merely speculative, analytic and descriptive academic enterprise.

The Vedanta doctrine revealed in the philosophy and teachings of Paramhansa Yogananda is that advanced by Sri Shankra and is properly referred to as Advaita Vedanta; the qualifier “Advaita’ denoting a strictly monistic philosophical position. The quintessential teaching is that God alone exists, all souls are a part of God and are therefore the same in the essence as God, and that God alone exists, all souls are a part of God and therefore the same in the essence as God, and that God is knowable.

In summary, three Vedic philosophical systems are identified as imminent in the philosophy and teachings of Paramhansa Yogananda. The Sankhya system postulates the cosmological doctrines; Yoga the ethics and scientific application principles necessary to achieve Self-Realization. The Vedanta system, in a sense, is the “foundation” philosophy in that it embodies and synthesizes all the doctrines into a unified whole, yet, it basically leaves articulation of certain discrete elements to each respective systems.

In conclusion, it is important to note that Yogananda intended his teachings to emphasize the application (“how-to”) approach.

**FUNDAMENTAL POSTULATES**

**Vedic Idealism** extended the inherent monistic, absolutistic doctrine (i.e. the ultimate reality is one and only one) of earliest Vedic expression to encompass the principle of idealism. This is accomplished by asserting that the single reality is spiritual in nature and that everything else is explained as existing in and through it. The
immanency of this position in Yogananda’s teachings is rendered apodictic by SriYukteshwar as he declares:

“The Eternal Father, God.... is the only Real substance (sat) and is all in the universe” (1972, p.1). This message is consistently woven throughout Yogananda’s teachings and little more can be said about it in discrete context.

The cosmology of the Upanishads embodies the doctrine of the evolution of all things to form the universe from first principle Brahma. This teaching admits two realities; Purusha (soul) and Prakriti (all of creation). These two realities are – Purusha and Prakriti—are totally independent of each other relative to their existence. As Yogananda puts, the soul is “Individualized Spirit.” The nature of Spirit—thus that of the soul—he characterizes as “ever-existing, ever-conscious, ever new joy [sat, cit, anand]” (1976, p.481). Tara Mata defines Prakriti is merely the name given to a state of equilibrium of three eternal opposing and diverse forces, sattwa, rajas and tamas gunas, literally “that which guides regroupings in varying proportions make up all the created worlds of thought and matter.”

**Sankhya philosophy** is clear and abundant in evidence in the teachings of Yogananda although seldom is it articulated in the metaphysical vernacular common to formal Sankhya expression. Two examples of his expression embodying the Sankhya metaphysical are offered for illustrative purposes.

In the following discussion Yogananda discloses how creation evolves from the mind of God. This discussion also reveals the presence of the basis of Sri Shankara’s postulate of the higher and lower knowledge as discussed earlier.

Matter can be considered as non-existing; but matter does have relative existence. Matter exists in relation to our mind and as an
expression of invisible electronic forces that do exist, being unchangeable and immortal.

Both water and ice are manifestation of invisible gases and have only formal transitory existence. Similarly, both mortal mind and matter are fleeting manifestations of divine consciousness, and possess merely formal existence; in reality only Cosmic Mind exists.

Just as a child is born through the instrumentality of parents, so matter is dependent on matter for its existence. Matter is born from Divine Mind and perceptible to mortal mind; in itself and of itself, matter has no reality, no intrinsic existence.

The bond or nonintellectual electronic forces of creation are nevertheless creative teleological agents because they contain within themselves the vibration of the universal, conscious-of-itself life force or prana, which in turn issued from the fiat of Divinity.

“God said let there be light: and there was light,” [Genesis 1:3] that is, the projection of divine Thought and will become light or vibratory energy, the flowing forth of life current and electrons, which further vibrated more strongly and became the diverse subtle or unseen forces of nature, which in turn externalized themselves as the ninety-two principal elements of matter that constitute the universe. (1976, p. 57)

Yogananda, at another time, outlined the process in a similar mode yet with interesting subtle differences. In this description he includes a statement on the creation of the human being.

The only difference between consciousness and matter, mind and body, is rate of vibration. Vibration is the motion of the energy. How did this motion originate from the cosmic intelligence? All the vibrations in the ether are manifestations of the intelligence-guided cosmic energy. Spirit as the un-manifested absolute is without
vibration or motion. Spirit manifested as the creator or God, the Father. The creator first stirred His still Spirit with the motion of thoughts, thus God the Father’s first projection of creation was cosmic intelligent motion or vibration of thought. This motion became stronger and grosser until it changed outwardly and manifested as cosmic light and cosmic sound (registered in the human body as the visible spiritual eye and the audible cosmic sound of Aum or Amen). The vibration of the conscious cosmic energy became progressively more gross, until it began to manifest as divine, semi-intelligent, instinctively guided electronic energy, and finally as the still grosser forms of gaseous, liquid and solid energy.

Likewise, the microcosm or body of man came into being first as a vibratory thought-form, the casual body. This in turn produced the grosser vibrations that make up the astral body or energy body of man, which produces the still grosser vibrations that structure the solid physical body. Just as man uses electronically projected light and shadows on a movie screen, so the cosmic Operator combines various thought-frozen vibrations of cosmic light and energy to produce in man’s consciousness the “picture” of a solid physical body. (1976, pp.336-367)

He states that “Man” is both- purush and parkriti. What is the meaning of Purusha. The first meaning is, Pure shete ya sate ya sa Purush. That is, entity that lies quiescent in the psycho-physical structure of another entity is called Purusha. Such as in a house where a marriage ceremony is being held, different people perform certain tasks. The head of family, however does not do any special task, but supervises the proper completion of all tasks. Similarly, Purusa, the Cognitive Faculty, lies hidden in the physical body. Without him no organ of the body can function. The second meaning of Purush is purasi tisthati ya sa purusha: The entity that remains before all other entities is Purusha, the meaning of both the above the
same: Param Purush is the Supreme Pratisamvedii. He is addressed as Shiva and also called the Cognitive Faculty (Chitshakti), that is Shiva is also a kind of force or Shakti. In ordinary terms what we call Shakti is Prakriti. So Parama Purush is Chitshakti and Prakrti is His Immanent power. Only if Chitshakti permits, it can the binding faculty of Prakrti influences Him. But if the Cognitive faculty does not desire it, the Operative Force of Prakriti is helpless. Then Shiva does not remain dormant in His manifested stance. We witness the manifested state when the Cognitive Faculty permits the Operative Force to operate. So when some one attains freedom from bondage it means he or she is freed from the bondage of the Operative Principle, and is thus established in the Cognitive Faculty. This is why it is said, *Jinatma shivam shantimatyantameti*. Purush is the Transcendental Entity; Prakti is merely the immanent power of Purush. Shakti sa shivasya shaktih. The style in which purush functions is called nature. Nature can not act independently and thus can not be regarded as the absolute cause of creation, the Supreme Reflective Plate.

Human existence may be said to represent the “grand delusion” wherein the soul (Purusha) mistakenly assumes itself to be of creation (Prakriti) through a compellingly convincing intimacy, which consummates a completely false identity through association and identification. The resultant is the soul’s delusive experience and identification of itself as ego; that is, as the subjective-object of Prakriti culminating as mortal man. Falsely perceiving itself as the human form and mind, it wrongly believes the perennially transforming dualistic experiences to which all humans are heir (e.g. life and death, happiness and sorrow, sickness and health, love and hate, wealth and poverty, heat and cold, light and dark, etc.) to denote its true nature. The instrumental cause of the transformation of all humans is the three principles of Prakriti. Prakriti is an entity which
is doing something, but it can not be material cause or the efficient cause because behind the actional faculty of Prakriti there is no scope for any moral principle. Shakti or energy itself is a blind force – if it is not supported by intellect or prajina it is always crude and static. Hence the Sadhana of Prakriti divorced from the touch of Purush (consciousness) is highly dangerous. In this delusive and totally engaging identification – of Purusha with Prakriti—lies the genesis of all human suffering and affliction and can be overcome by liberation.

**INFLUENCE OF CHRISTIANITY**

The teachings of Jesus Christ in the Bible were a great source of influence and inspiration on Yogananda throughout life. Several components of Yogananda’s thoughts manifest a clear synthesis of religious Hinduism and Christian concepts which amalgamated into a single system of principles. Yogananda knew Christianity from very early days and accounts of this are available in his Autobiography. He said about Jesus, “For most of his followers Christ exists as an ideal personage they have read about in the Bible. But to me he is much more than that. He is real.” (Man’s Eternal Quest, p.233)

Yogananda in his talks and writings said much about Jesus. He compared Jesus and Lord Krishna many times. His pursuits of truth and constant dedication to truth enabled him to embrace in Christianity what he was convinced was truth. Yogananda not only fascinated by the person of Jesus but by his inner light. He said, “Jesus as an individual personality can reincarnate in two ways: in vision and in the flesh. If you have great devotion you can see him inwardly exactly as he appeared when he lived on earth. A number of saints have thus beheld him and have relived with him various events of his life.” (Man’s Eternal Quest, p.232) Yogananda developed the concept of self-mastery, character formation and rebirth. He said, “According to law of cause and effect, every action creates a
commensurate reaction. Therefore whatever is happening to us now must be a result of something we have done previously. We may understand, too, how the perfect life of Jesus on earth was the result of several previous incarnations in which he had developed self-mastery.” (Man’s Eternal Quest, p. 230) Yogananda valued greatly the role self-mastery and truth which is root of true happiness in the process of education.

Jesus was a source of great attraction to Yogananda as Yogananda himself lived every word of what he taught and every article of faith that he believed in. Jesus went around doing well. Jesus was a living faith, a faith that he lived in every detail. Jesus meant love and truth for him.

Christian education is an attempt to incorporate the basic values of Christianity in the field of education. Education aims primarily at the formation of character and the building of the individual’s personality. Christian education inculcates the values in the formation of the learner’s character through a variety of means. Yogananda acquainted himself with Christian education not only in America but his Guru Yukteswar also taught about it. As in Autobiography, he mentioned, “Master expounded the Christian Bible with a beautiful clarity. It was from my Hindu guru, unknown to the roll call of Christian membership, that I learned to perceive the deathless essence of Bible, and to understand the truth in Christ’s assertion—surely the most thrillingly intransigent ever uttered: “Heaven and earth shall pass away, but my words shall not pass away.” (p. 168)

Jesus’ teachings left a conspicuous mark on all his principles. Mastery on Self is central to his thoughts. Yogananda said, “Jesus was sent on earth as an example, that God’s other children might know one who had overcome the delusions of this world. Jesus was so
humble that he said, “I do nothing of myself; but as my Father hath taught me.” His entire love was for God. His whole consciousness was absorbed in the Father.” (Man’s Eternal Quest) Yogananda also finds God as the centre of all dogmas.

The network of activities generated by the educational activity of the missionaries included close contacts with the parents and the community for a variety of purposes. These contacts provided them with opportunities not for conversion as usually misunderstood, but for opportunities “to bear witness to Jesus” in their thoughts, words and actions in which could be manifested the principles and things for which Jesus lived and died. Education was accepted as themselves at the service of people. This was the major impetus behind all the educational involvements of Christian missionaries down the time of the British in our country. The exaggerated enthusiasms that these missionaries often showed in education have caused concern and doubt in the minds of our nationalist leaders.

Yogananda states that REINCARNATION is the “the doctrine, set forth in Hindu scriptures, that human beings, entangled in a web of unfulfilled material desires, are found to return again and again to earth until they consciously regain their true status as sons of God.” (1982, p. 478). At times some Westerners try to assert the Eastern doctrines are “theirs” and consequently are at such variance with “ours” as to represent unimportant, curiously quaint, hence insignificant propositions. However, relative to this world, it must be asserted that if there is a science to, or a scientific basis of, existence, then all of mankind must necessarily be subject to it. The apriority proposition of existential universally is, it must be remembered, one of the basic positions this work embraces and endeavours to elucidate.

Yogananda said about the reincarnation in western belief:
“The early Christian church accepted the doctrine of reincarnation, which was expounded by the Gnostics and by numerous church fathers, including Clement of Alexandria, the celebrated Origen (both 3rd century), and St. Jerome (5th century). The doctrine was first declared a heresy in A.D. 553 by the Second Council of Constantinople. At that time many Christians thought the doctrine of reincarnation afforded man too ample a stage of time and space to encourage him to strive for immediate salvation. But truths suppressed lead disconcertingly to a host of errors. The millions have not utilized their “one lifetime” to seek God, but to enjoy this world—so uniquely won, and so shortly to be forever lost! The truth is that man reincarnates on earth until he has consciously regained his status as a son of God.” (1985, p.199)

Yogananda draws a realistic picture of the grim absurdities of life when he says:

“Some babies are still-born, or die only after a little while, without having had a chance to experience life. People of all ages are stricken with suffering, diseases and death. There is no certainty about life..... If this life is the beginning and the end, then I say it is a terrible injustice. It is ruthless. We don’t want to think of a God who would create such a life – this world would just be God’s great zoo, with us as merely experimental animals, His human guinea pigs. If God deliberately made specimens with great talent and others with poor mentality, some beautiful and others deformed, then there is no justice, and no use in religion. And if this is only life, with no existence hereafter, then there is no point in making any effort beyond satisfying our selfish whims of the moment.” (The Divine Romance, 266-67)

“The implication of this declamation is the law of reincarnation, which forms an important part in the grand scheme of the cosmic
drama. Yogananda defines reincarnation as “the process of a soul through many lives on the earth plane, as through so many grades in a school, before it ‘graduates’ to the immortal perfection of oneness with God” (Man’s Eternal Quest, 216). Man has put themselves in a mess; he faces all sorts of troubles because he has misused the God given free-will. Until he makes right choices, transcends binding desires and all other delusions of this world through wisdom and love for God, he will not become ‘perfect’. Till then he has to pass through the gates of many births and many deaths. This, says Yogananda, is the real meaning of the passage in the Book of Revelations “Him that overcomes will I make a pillar in the temple of my God, and he shall go no more out (Rev. 3:12)”. That is, one who conquers Satan (Maya) or delusion in this life will go back to God and will not reincarnate any more.”

According to Yogananda early-Christianity taught reincarnation. When Jesus said ‘Elias is come already, and they knew him not,” (Mathew, 17:12), he meant that the soul of Elias had reincarnated in the body of John the Baptist (Man’s Eternal Quest, 306). Answering the oft-asked question ‘Will Jesus reincarnate again’, Yogananda says that Jesus is omnipresent. St. Francis saw him in flesh and he (Yogananda) himself was blessed by the ‘dashing’ (sight) of, and communion with Jesus. He further says:

Metaphysically, he is already omnipresent. He smiles at you through flower. He feels his cosmic body in every speck of space. Every movement of the wind breathes the breath of Jesus. Through his oneness with the divine Christ Consciousness he is incarnate in all that lives. If you have eyes to behold, you can see him enthroned throughout creation. (Man’s Eternal Quest, 232).
Karma

The creation of the universe is sustained by actions or Karma. Where there is expression, there is invariably vibration, and behind the vibration there is action. Where the active capacity is dormant, motionless or quiescent, there are no waves, and there is no expanding evolution of life and spirit. Under these circumstances, the cosmic consciousness is lying in blessedness as if it were a tranquil, serene and boundless ocean. When the surface of this ocean is agitated but a gust of wind, surging waves are created. Hence, when the unmanifested Cosmic Consciousness is tossed by Prakrti, the refulgence of expression begins. This universe, full of fleeting shows wonders, is crude manifestation of Cosmic Consciousness. This crudeness results from the domination of Prakriti over Purush.

In situations where Cosmic Consciousness is less intense, the influence of Prakrti is proportionately more pronounced. The bondage of Prakrti is in the limitless field of activities of universal Purush, otherwise called Sagun’a Brahma. What, after all, is a piece of stone? It is a finite manifestation of Purush where Tamoguna is extremely dominant, and as a result of this, the consciousness in the shape of Purush appears crude. Prudent people will consider Purush dominated by tamah as crude or jad’a.

Names are assigned to different objects according to the variation in the degree of crudeness or consciousness. Every object in this perceptible world is pervaded by tamogun’a for the simple reason that nothing is free from the bondage of Prakrti. Why are human beings said to be the highest creatures? It is because the consciousness of human beings is very highly developed. Humans desire to attain happiness from within the subtle entity rather than from crude objects. This insatiable hunger leads human beings towards divine happiness. In those unit beings where the
consciousness has not been overpowered by crudeness, there is the Endeavour for self-evolution and for achieving happiness. The strong display of rajogun’a in Prakrti is an outcome of this effort.

For the sake of self-preservation, one cannot remain in the state of inaction, because inaction is indicative of death, not of life. Now the question may arise that since every entity is composed of the three gunas, does not the dead body also contain them? All the signs of what is called crudeness exist in the dead body; tamogun’a predominates while sattva and rajah are only indistinctly expressed. Therefore, there is no propensity for action and far less the capability for action. Thus, we arrive at the conclusion that everything existent is pervaded by the three gunas but in accordance with the variation of their proportion, Prakrti is dynamic in certain situations and inert in others.

According to both science and philosophy, every action has a reaction which is co-existent with the original action, whether the action is a physical one or only a psychic vibration. This potentiality of reaction or sam’ska’ that one gets through physical or mental action has to be endured by some other act inevitably. But when we perform one act which is reaping the consequence of a previous act we are not acting independently. In such a case we act mechanically, propelled by the reaction of the previous act, and we may be obliged to do some undesirable acts that that brings disgrace, accusation and affliction. We upbraid our self and regret at leisure for it. It is as if our hands and feet are fettered, and we are unable to avoid such actions.

So long as one consider ones identity separate from supreme brahma, and so long as we are engrossed with the “individual I”, we will have to continue to perform actions and inevitably earn their reactions, which in potential form are known as samsakras. In order that these seeds of reactions can germinate, we will have to select a
new physical form. In other words, we will have to subject oneself to the cycle of birth and death in this revolution of karma, like the oil-mill bullocks. Both moksa and mukti will remain remote from us, beyond our access. As we make our mean ego the object of our A’tman, our actions will be a source of our enjoyment but not of salvation.

\[ \text{A’sana ma’re kya’ hua’, jo gayii na man kii a’sh} \]
\[ \text{Jo kolhu’ ka boelko, ghar ki krose pac’a’s.} \]

Does the oil-mill bullock move on? It keeps going around in circles all day. But through it may walk more than fifty miles; it does not advance at east, since it is tied to the pillar of the oil-expressor. Likewise, those working with the unit “I” as their object are similar to the bullock of the expelling machine.

\[ \text{“Ya’vanna ks’iiyate karma shubham cashubhameva ca} \]
\[ \text{Ta’vanna ja’yate moks’o nrr’a’m kalpashataeeraapi} \]
\[ \text{Yatha’ laohamayaeh pa’shaeh svarn.amayaerapi} \]
\[ \text{Tatha’ babhho bhavejjiivo karma’bhica’ shubhaseshubhaeh.} \]

\[(\text{Tantra})\]

In other words until the actions, whether good or bad, are annihilated, human beings can not attain salvation or moks’a can the gold chain be looser or less torturing than the iron chain to someone in bondage? Similarly, the bondage of bad actions is exactly as tight as the bondage of good actions.

\[ \text{Na’buktam’ ks’iiyate karma kalpakot’ishataeeraapi} \]
\[ \text{Avashyameva bhoktavyam’ krtam’ karma shubha} \]

\[ \text{Shubham”} \]
Therefore, salvation or emancipation, it is necessary to be liberated from the bondage of sam’ska’as. The question is, how to attain salvation? When it is essential to act for maintaining one’s existence, how is it possible to avoid the cycle of action and reaction?

It is known from philosophic proportions that the attainment of mukti (liberation) or moks’a (salvation) is possible only through spiritual practices or sa’dhana’. It therefore follows that there is certainly some means to attain liberation from sa’ska’ras.

There are three processes for attaining freedom from the bondage of action: (1) relinquishing any desire for the fruits of action, or phalakamksatyaga, (2) abandoning the vanity of performing and act, or kartrtva’-bima’na tya’ga, and (3) surrendering all actions unto Brahma. All of these have to be followed in the individual life, and it must be kept in mind that they all have to be strictly observed.

The term ‘Iishvara’ means Purush uninfluenced by actions, results or objectives. For this reason one has to be action free in order to merge into Iishwara. But as Prakriti’s dominance prevails, it is not possible to be action free by merely relinquishing the desire or pursuit of the fruits of action it is hard to get rid of the vanity of a doer, of the idea that “I do”, in so far as we have can not extricate ourselves from the objects of our actions or from contemplation of accomplishment.

To avoid these, one has to always contemplate that one is a machine, and Brahma alone is the machine operator who gets the work done through this machine. But even this is not sufficient to eradicate the vanity of a doer. The reason is that one may believe that, although a machine, yet he or she is superior to others having seen selected by the machine operator for the particular action being performed at that point of time.

To avoid such thoughts, belief has to be developed that Brahma is only served or chosen by Brahma. That is, Brahma inspires us to
donate and again receives the same through others. It is simply by the grace of Brahma that we act and have the favourable opportunity of performing this act. It is possible to avoid the doer’s vanity or perform kartrtv'abhima'na tya’ga by developing this belief.

Karma is seen as the primal force which affected the prim genial illusion-producing delusion-inducing bond between the soul and nature (Prakriti); that is, in its most cosmic conceptualization, karma may be conceived as the lawful catalyst which precipitated the veil of delusion over the soul thus rendering it falsely believing itself to be the mortal mind and body—the construct of Nature.

When people’s actions are supported by their physical energy and actional faculty but not by their spiritual energy, they become easily tires in the process of work. But when they plunge into activity with cent percent of their energy and move forward with a clear plan of action, fixing a high ideal before them, all their actions become successful, and their lives are fulfilled. This is called devotion.

There can not be devotion in every physical action because the existence of devotion is dependent on the Absolute Entity (Purush). When people are engaged in intellectual activities, their work is bound to be temporary. But when there is both knowledge and action, and both are fused into one, the result is devotion. Devotion itself has an attraction which is permanent in effect, and this is called inspiration.

Swami Anandamony Giri explains karma as:

The law of karma ..... is based on the principle of duality—cosmic action—and governs all actions in creation. The word karma comes from the Sanskrit word kri, “to do.” This cosmic law of karma is called sahib karma; nature’s action.

Sahib Karma is the law of harmony, of balance. In the cosmos, it governs the motion of the stars and planets. It governs also the
evolution of life—from mineral to plant to animal to man. In man, Sahib Karma governs the involuntary functions, such as circulation, digestion etc.

Man alone has freedom of choice and the power to reason. Therefore, he sets into motion, through his action and thoughts, the human karma, or java karma. It is, of course, the universal law of cause and effect, but man applies through his free choice of action and thought. (March 1974, p.45)

It has been said in Gita-

“ Karman’ yeva’dhika’rka’raste ma’phales’u kada’cana”

Human beings can only control their deeds but not the fruits thereof. When we have no commands over the actions, it is vain to brood over the attainment of certain objectives. There is no use in brooding.

We determine the standard of human beings depending upon the degree of success or failure, or purity or impurity of their actions. If the actions of human beings are successful and pure, we call these people great. Thus before starting any work, wise people should think whether the action is righteous or not. If it is they should throw themselves into action then and there. They are destined to be victorious. When people decide to act they generally do not bother to think whether their action is righteous or not, rather they merely think whether or not they can achieve success, the more they think thus, the more a fear grips their mind that they will fail, and ultimately they will never achieve success, whether the task is righteous or unrighteous. They should rather think whether or not the action is righteous. Whenever performing one’s action, one must analyze to what extent the action about to be undertaken will ensure physical, psychic, spiritual, social and economic progress and one must also consider whether one’s action will truly bring welfare to the
world. When there is certainty that actions are truly benevolent, one must immediately throw one selves into those actions. The inspiration behind righteous intellect comes from Param Purush and thus it is He who will provide with the requisite strength to accomplish the task. When conscience dictates that the action to be performed is benevolent, one should realize that if discriminating intellect behind the conscience is convincing the righteousness of the action, then that intellect will also surely provide with the requisite courage to translate that idea into action. Thus when there is conviction of the righteousness of the action, then that intellect will also surely provide with the requisite courage to translate that idea into action.

\[ Ataman pathname' vided Shari ram rathameva tu \]

\[ Buddhim tu saratham vided manah pragrahameva ca. \]

If human body is compared to a chariot, and then the passenger is the Atma, unit consciousness, the intellect is the charioteer, and the mind is the reins. When the intellect determines that a particular action is supported by conscience, then the intellect is sure to receive all kinds of assistance from Param Purush.

The poet Chandidas sang,

Look, oh human beings, humanity is the highest truth – There is nothing above it.

Whenever one performs any action, humanity should never be devalued; whenever one undertakes any action one should think whether or not it is truly human, whether or not it is truly righteous. The moment one’s judgment convinces one that this action is righteous, one should not waste a single moment; one should forthwith jump into action, and victory will be there.

Yogananda defines karma as: Effects of the past actions, from this or previous life times; from Sanskrit kri, to do. The equilibrating
law of karma, as expounded in the Hindu scriptures, is that of action and reaction, cause and effect, sowing and reaping. In the course of nature righteousness [rīta], each man by his thoughts and actions becomes the moulder of his destiny. Whatever energies he himself, wisely or unwisely, has set in motion must return to him as their starting point, like a circle inexorably completing itself. An understanding of karma as the law of justice serves to free the human mind from resentment against God and man. A man’s karma follows him from incarnation until fulfilled or spiritually transcended. (1976, p.474)

Many people cherish the idea that bhakti, devotion has nothing to do with jñāna and karma, but this sort of thinking is totally defective. Devotion is never divorced from the knowledge or action; rather it is a synthesis of the two, it is their consummation. People may think they can achieve the Supreme goal of life by practicing parānayama in a closed room for twenty four hours; they will certainly fail, for them there is inertness, there is lack of dynamism. Someone who continues the ritualistic incarnation of mantras twenty four hours a day can not attain the Supreme Goal. Conversely, those who exclusively perform actions can not attain the Goal either; they will simply become like machines – they will become slaves of action. A machine is certainly dynamic and works extremely hard, but can that machine acquire knowledge and devotion?

Knowledge and devotion are converged to fulfillment of life attained. Thus those in whom devotion has awakened will have to engage themselves in suitable action. In life one can never escape from the need for action. If they do not understand which action is beneficial for them, they should consult others; but they will have to work continuously. Since devotion has awakened in them and they are sure to attain success in whatever action they undertake. Plunge into action and you will find that you will be able to do anything and
everything. When one starts working for the welfare of society, society can never remain backward; it is bound to progress, and through the advancement of society one will achieve success in one’s life. No action is greater than the human capacity to perform it. Of all the manifold entities in this expressed world, human beings are the most powerful.

Karma thus perceived can rightfully be considered the lawful equilibrator, the cosmic jurisprudence, by which the results of every man’s actions are inexorably rendered in the course of variant temporality. Through this cosmic agency then, as Yogananda asserts, “Each man by his thoughts and actions becomes the molder of his destiny.” If this be true, then we must ask for what reasons do we observe and experience so much pain, misery, avarice and affliction about and within us? Surely, we must reason, no one of sound mind would by design and intention chooses to create such negative states purposely. And yet it seems, by the dictates of this doctrine, that we indeed do; although obviously seldom (if ever) with different conscious intent.

The essential significance of the doctrine of karma in Yogananda’s philosophy, as it has been presented to this point, is in consideration of the following:

(a) the prime motivating force in mortal existence is desire (b) desire is uniquely expressed within each person positively and negatively—as attachment and aversion respectively, (c) the blind (ignorant) pursuit of desire, that is, without awareness of or regard for moral—cosmic—order, invariably leads to violation of the law, (d) violation of the law produces all existential misery and suffering (e) the mere incurrence of misery and suffering in and of itself neither effects complete expiration of past-generated consequences (i.e., results of important thought and action), nor does it inhibit the possibility of future recurrences.
A common misconception equating karma with fate is addressed. The importance in clarifying this erroneous belief lies in the fact that if karma is understood as fatalism, then the concepts of free will and responsibility are necessarily invalidated. Yogananda explains:

“The law of action, or karma, is not fatalism. The effects of whatever you have done may be changed. Many people confuse karma with what they call fate. The effect of action for which a person is responsible may not come to him until a long time afterward, when he has forgotten about the action. Not being able to account for the effect because he was forgotten its cause, he decides that he must be a victim of fate.”

“The idea of fate springs from the ignorance of the real causes that operate a particular event. The seed-effects of our actions do not always immediately sprout and if we happen to think of the possible consequences, we quickly forget if the results are not immediately forthcoming. But the seed effects born of those actions remain hidden, ready to germinate into the seemingly sudden and unexpected events of the life. Then we mistakenly think them to be caused by an external fate. But there really is no such force as fate. Our lives are governed by our past actions.”

“Different habits are controlling our different lives. Everything we are now, and everything that is happening to us now, comes from the past... You should not be a fatalist, going through life feeling beaten and thinking that everything disagreeable that happens to you is caused by an unjust fate. Nothing rules you. You are the architect of your destiny. (SRF, note 4)

As Yogananda points out, “The effects of an action for which a person is responsible may not come to him until a long time afterward, when he has forgotten about the action.” When an object,
due to its objective existence, substantiates its entitative existence as the counterpart of an action or an existential faculty it is called samvedii and such an action is called samvedna. When human beings proceed towards the cause from the effect along the path of law of causation, they finally reach a stage where they only see the effect and not the cause. For example, the cause of a tree is a seed and the cause of a seed is the tree. A stage is reached when the cause of the seed is no longer known – the intellect fails to proceed any further. The supreme cause remains beyond the mind’s periphery on the other side of creation. The human mind cannot reach it because it remains embedded in God. Considering this notion in the context of reincarnation, what seems apparent is that karma accrued in one life time will not all be compensated for in that same period? Accordingly, one’s “karmic account,” so to speak, must in some way carry forth into subsequent incarnation for compulsory resolution. This notion is seemingly close to the doctrine of necessitarianism—results follow by invariable sequence from causes and therefore, the will is not free—but is, in fact, very different from it. In necessitarianism there is no interventional possibility and no exit from the cause-effect sequence. In the doctrine of karma both are possible and ultimately inevitable. But until one is prompted to intervene and pursue exiting, the order of “natural righteousness” naturally prevails. Thus a reservoir of unresolved consequences is added to and drawn from in each lifetime. Those drawn from the reservoir work to and drawn from actions long since forgotten (e.g. past actions)

To conclude the karma and to describe where the “seed” tendencies of one’s past actions and those of current actions are stored:

Karma is the law of action. Mind or body in a specific form of movement is termed “action.” Every action mentally or physically performed, consciously or unconsciously, has a specific effect on the
life of man. These good and bad effects of actions in this present life remain in the sub consciousness, and those seed effects brought over from past existences are hidden in the super consciousness. The seed effects of actions – good or bad—are stored in the sub consciousness or super consciousness until one develops spiritually to the point where his actions are no longer identified with feeling or personal attachment. The ideal is not total inaction of inertia, rather, to cognize experiences without desire for the fruit (outcome) of action. Action is necessary to life on this plane, but it should be performed with unselfish ambition if one is to avoid imprisoning karmic chains.

Action that is performed in this life by free will and intelligence is called free action, or Purushakar; actions performed under the influence of habits established by actions in past lives are called samskar means action performed by influence. Actions that come under the classification of samskar are those past habits, or actions of past lives, which come as the instincts and habits of this life. This inner environment governs your life. (SRF, Note 4)

Spiritual inspiration and devotion arise in the human mind through sadhna or selfless service. Many people may think, “How it is possible for devotion to arise without following the path knowledge or action?” the arousal of devotion is but the reaction of one’s previous actions. Perhaps at some time in their previous lives people cultivated knowledge (jinana) and selfless service (karma), and as a result they have attained devotion without practicing jina’na and karma sadhna in life.

In the flow of creation, Purush is also inseparably associated with the creative force. Although the Purush is not the enjoyer of the fruits of action, yet it maintains the closest association with the Operative Force of Prakrti. As such it can not be the Karam prati Samvedii. Hence only the Param Purush which is above the Purush
and the Prakṛti, because when we reach both the mutable and immutable (ksara and Aksara) in the path of synthesis towards the One, we notice that in the previous stage both of them have emanated from the unmanifested supreme cognition (nirksara). Unit consciousness will have to proceed from matter to mind to consciousness and from consciousness to the Supreme Cognition. All human beings are endowed with this capacity to move towards the Supreme Cognition. We all have come from the Supreme Entity, and we will all finally return unto it. This is truth of universe.

This concludes discussion on a very vital doctrine in the philosophy and teachings of Paramhansa Yogananda. Explanations of a few more concepts given by Yogananda are given in the above paragraphs for good measure as these concepts also form the central thesis of his Educational Philosophy.

**Ignorance** is the basic cause for human affliction is viewed by the Hindu mind; but ignorance is conceived as unique mode. Swami Sri Yukteshwar explains this mode of ignorance:

“Ignorance, Avidya, is misconception, or is the erroneous conception of the existence of that which does not exist. Through Avidya man believes that this material creation is the only thing that substantially exists, there being nothing beyond, forgetting that this material creation is substantially nothing and is a mere play of ideas on the Eternal Spirit, the only Real Substance, beyond the comprehension of the material creation. This ignorance is not only a trouble in itself but is also the source of all the other troubles of man.” (1977, p.27)

In Vedic philosophy and, therefore, the philosophy of Yogananda, these “other troubles” referred to, are four in number, being: Egoism, Tenacity, Attachment and Aversion. Together with Ignorance they are referred to as the five klesas—affliction or
troubles—of every mortal being. The consequence of the influence of
the five afflictions — involvement in egoistic works—causes man to
erroneously believe his body is his being; that is, his exclusive
existential reality which together with Nature reality in to. Yogananda
explains the process and the truth behind it:

“Identifying himself with a shallow ego, man takes for granted
that it is he who thinks, wills, feels, digests meals, and keeps himself
alive, never admitting through reflection (only a little would suffice)
that in his ordinary life he is naught but a puppet of past actions
(karma) and of Nature or environment. Each man’s intellectual
reactions, feelings, moods and habits are merely effects of past
causes, whether of this or a prior life.” (1985, p.284)

Yogananda further confirmed this factor and said, “The cosmic
order (rita) that upholds the universe is not different from the moral
order that rules man’s destiny. He, who is unwilling to observe the
universe moral precepts, is not serious to pursue truth” (1985, p.
266).

Ignorance can not be destroyed by outward ritual but there is
need of realized knowledge. As Indian philosophy has not faith only on
theoretical knowledge but it requires spiritual inquiry. One had to
withhold his thoughts, will and feel his mind with super conscious
forces in the spinal shrines, thus lived in this world like the God has
made it. He fulfills his Supreme Desire and becomes an inexhaustible
blissful spirit.

To overcome this ignorance, there is knowledge. According to
philosophy knowledge is of two types- Para and Apara. So far
Paragyan is concerned it is independent of objective knowledge as well
as of unit mind. And Apara Gyan, we derive through Direct sources,
Inferences and Testimony and these are subject to previous
experiences. John Locke and David Hume concluded that “all
knowledge is based on experience, there is nothing like inert.” Kant gave theory of “genuine knowledge” and “necessary knowledge” and explained about unknowable “Thing in-itself”. Intuitionist like Schopenhaur and Bergson made improvement on Kant’s theory and declared that by intuition one can know “unknowable thing-in-itself” but they fail to define “Intuition” and the process to acquire it. But Indian Philosophy holds that to acquire para gyan- “unknowable thing in itself”, Agrya-buddhi or pointed intellect is the only means which a man can acquire by Sadhna.

**Truth** is a very ambiguous word; it is a difficult concept to explain. Everyone has convictions they swear to as truth. But among countless differing ideas, what is really true? To explain the truth Yogananda adduces: “Thoughts are universally and not individually rooted; a truth cannot be created, but only perceived” (1983, p 178). It is the reference act of “perceiving”. What is important here in Yogananda’s confirmation that truth can be perceived? What this is taken to mean that the truth he refers to is pure—unalloyed—Truth; that is, it contains no falsity, no fiction whatsoever. The question naturally arises as to how and through what medium of knowledge this state of certitude can be actualized. And answer is the medium of intuition. As divinity is the same essence as the soul (Atman), it follows that intuition is the method of knowledge whereby the Self may be truly apprehended. And this complete apprehension of the self (self-realization) will subsequently be shown to be the attainment of the ultimate psychological state and its unqualified expression. Truth is underscored by Yogananda’s averment:

*How and how far can we know the ideal, the truth? To show how we know the ideal we must deal with the process of knowing the world. Then we shall see whether the process of knowing the world is the same as the process of knowing the ideal, and whether the latter*
pervades the former—only the process of knowing the two being different. (1982, pp. 74-75)

Truth that can be tested and experienced individually can satisfy the soul. It depends on what truth that is. The guru may mean this: "To deep and sound meditation and its peace, and through such peace: great Bliss." Show each man that the most interesting thing in the world is the Bliss-God within, and give him the key to enter into this realm of unparalleled joys. Truth that can be tested and experienced individually can satisfy the soul. It depends on what truth that is. The guru may mean this: "To deep and sound meditation and its peace, and through such peace: great Bliss." Show each man that the most interesting thing in the world is the Bliss-God within, and give him the key to enter into this realm of unparalleled joys. In finding God we have found deep Bliss - The Universe is but a part of Him. It sounds good. There is no denying of that. Yogananda also affirms that “It is through intuition that humanity reaches divinity” (1982, p.83).

Several comments on Yogananda’s statement are necessary to clarify two points. First, the “ideal” and the “truth” he refers to is synonymous with the realization of the Self as soul. Second, the “knowing of the ideal” will be seen to denote a mode of knowledge substantially different from the more traditionally accepted sense of that process. The outstanding difference this other mode of knowing will bring to our awareness is perhaps most easily characterized as the experiential consciousness to our more normal dualistic state of “me” in here and “it” out there. The former is affirmed a real and necessary mode.

In the context of Yogananda, Truth leads to and eventuate the final goal of Self-Realization. This truth is elaborated in his words: “Truth is no theory, no speculative system of philosophy, no
intellectual insight. Truth is exact correspondence with reality. For man, truth is unshakable knowledge of his real nature, his Self as soul” (1985, p.570)

Yogananda said, “In absolute sense, anything that contradicts true happiness is untruth; and that which gives permanent happiness is truth.” Here Yogananda refers to permanent happiness as not only the temporary thrill that comes with material success and pleasure, but to the joy found in the soul’s attunement with God. By this standard, anyone can judge any action one performs as to its projected end result – whether or not that action will promote lasting happiness.

Yogananda considered that “Ultimate truth is God; and God is the ultimate Truth. The universe is upheld by this Truth through the operation of lord’s cosmic laws. These laws are the basic truths that are eternal and not subject to man’s manipulation. He further said that, “If you want to find truth, your thoughts and actions must be true – physically, mentally and spiritually in accord with the eternal divine principles.

The Hindu scriptures declare that those who habitually speak the truth develop the power of materializing their words. What commands they utter from the heart come to pass. (Yoga Sutars II:36) Because the words are built on truth, all scriptures extol it as a virtue by which any man may come in contact with God. Mahatama Gandhi often said: “truth is God”; he lived his whole life with truth in every walk of life.

Yogananda holds that, “Truth is ultimate Substance. Let me first explain where the presence of that Substance is to be found. Everything is linked with Cosmic Intelligence – the tree, the sky, a bird, man. That link is called Substance. This substance or Truth is
hidden; what you see are only phenomenal appearances arising out of Substance by the power of cosmic delusion, or maya.

He gave three ways of arriving at truth: though sense perception, through inference and through intuition.” (Journey to Self-Realization, p. 107-108)

**Love:** The world as a whole has forgotten the word love. Love has been abused and crucified by man that very few people know what true love is. Just as olive oil is present in every part of the olive, so love permeates in every part of creation. But to define love is very difficult, for the same reason that words can not fully describe the flavour of an orange. Yogananda said, “The satisfaction of love is not in the feeling itself, but in the joy that feeling brings. Love gives joy. We love because it gives us such intoxicating happiness. So love is not ultimate; the ultimate is bliss.” (The Divine Romance, p. 3)

Love is God’s well-worn cliché. But all love is not God. Sense-bound love is circumscribed; selfish love is mean and calculating. Possessive love kills the objective it adores. These are pebbles of love. True love is based on mutual respect, unselfishness, concern for the beloved, and self-sacrifice. It is friendship of higher order. Sympathy is the key to Christ like love. Christ’s love is all-embracing and all-forgiving; it is divine. God felt lonely in his joy and wanted to share His Joy and so He evolved the whole universe from His being and made men. Love is the ‘mantra’ of the soul to go back to and merge with God. This is how the love is God. Yogananda says:

*It doesn’t matter how many mistakes you have made; they are only temporary. You are formed in the image of Spirit. The Lord created this delusory motion picture of earth and all its pleasures for but one purpose: that perchance you would see through His play of ‘maya’ and forsake it to love Him alone* (Man’s Eternal Quest, 181)
Thus, the sole purpose of human life, according to Yogananda is to love God. If man is seeking happiness, God too is seeking love. In man’s love is God’s fulfillment. When man loves God with the unceasing desire of heart, Yogananda says, “He who is playing hide-and-seek in the beauty of flowers, in souls, in noble passions, in dreams” (Man’s Eternal Quest, 182), shall reveal Himself and both will enjoy love.

Speaking of the various types of love in inter-personal, social relations, Yogananda makes an interesting point. Love is one, but channel makes it appear differently. Thus we have fatherly love, motherly love, friendly love and love of a lover or spouse. It is the consciousness that distinguishes love but not the physical vehicle. Thus a father may express motherly love; and many other permutations are possible (The Divine Romance, 5). Pure love and friendship is possible between two persons. But Yogananda put it: ‘unfortunately, love is too often destroyed by overemphasis on sex experience’ (The Divine Romance, 8). According to Yogananda, friendship is the grandest relationship based on love. “To wish for perfection for the loved one, and to feel pure joy in thinking of that soul is divine love; and that is the love of true friendship”. This divine love becomes wonderfully manifest in the ideal Guru-disciple relationship. It is unconditional unselfish love. In communion with God through meditation, one experiences the greatest love.

The self-realized yogi who experiences the God as love, finds Him everywhere, in all the experiences of life and he is full of the great joy of Love, that is spirit. Yogananda says:

“To stop loving is to stem the purifying flow of love. I shall loyally love every being, every thing, until I shall find all races, all creatures, all animate and inanimate objects embraced by my love. I will love until every soul, every star, every forsaken creature; every
atom is lodged in my heart; for in the infinite love of God, my breast of eternity is large enough to hold everything in me”.

“O Love, I see Thy glowing face in the gems. I behold Thy shy blush in the blossoms. I am enraptured hearing Thee warble in the birds. And I dream in ecstasy when my heart embraces Thee in all hearts. O Love, I met Thee in all things-only a little and for a while—but in Omnipresence I clasp Thee entirely and forever, and I rejoice in Thy joy ever more”. (The Divine Romance, 296-297)

Thus Yogananda describes love as pure and glowing as gems and present in every creature in the form of God and his own omnipresence as realized Sat-Chit-Ananda, co-extensive and eternal with God.

**Perception** is the fundamental method by which we sensually cognize the tangible phenomenon world (reality). Our five so called physical senses are the intervening elements between all that is “out there” and what we individually perceive the out there “stuff” to be; which we in turn and throughout time store the data on, integrate, analyze, synthesize, act on, react on and so forth. Yogananda explains the normative perceptual process within the Vedic context:

*Our senses are, as it were, windows, through which stimuli from the outside come and strike the mind, which passively receives these impressions. There is no stimulus unless the sense-windows are closed.*

*Mind not only furnishes the connections to the stimuli received through the different senses, but stores their influences in the form of impressions. However, these impressions remain a confused, disconnected mass until the discriminative faculty (buddhi), operates on them. A relevant connection is then established and the details of the outer world are recognized as such. They are projected, so to speak, and known in the forms of time and space, having distinct.*
associations—quantity, quality, measure, and meaning. A house is then known as a house, and not as a post. This is the result of the cooperation of the intellect (buddhi).

We may see an object, feel it, and then hear the sound of it when struck, our mind receiving these impressions and storing them. (Budhhi) interprets them and seems to project them in the form of a house with its various parts—size, shape, color, form, fashion and its relation to others in the present, past, or future in time and space. This is the way that knowledge of the world arises. (1982, pp. 75-76)

From Yogananda’s description it is evident that perception is not the necessary knowledge instrument to achieve the desired goal of unity—transcendental diversity. This is so as it involves time and space and thus, by nature, is necessarily of diversity. Yogananda confirms this in this statement:

“We know that the intellect can work only upon the materials supplied by the senses. It is certain that the senses give us only the stimuli of qualities and variety. Not only do the senses give variety, but intellect itself deals with variety and remains in the region of variety. Though it can think of “unity in diversity,” it cannot be one with it. This is its drawback. Intellectual perception cannot really give the true nature of the one Universal Substance underlying diverse manifestations.”

This is the verdict of reason itself. When buddhi turns back upon itself to judge how far it is capable of knowing reality by interpreting the sense-impressions, it finds itself hopelessly confined within the domain of the sense-world. There is no loophole through which it can peep into the super sensuous world. (1982, pp. 76-77)

Given that the first instrument of knowledge—perception—is insufficient to directly comprehend Reality (the truth behind reality), we
shall move next to consider the power of inferences; the second instrument of knowledge.

Inference is, as Yogananda states, “another way of deriving knowledge of the world.... based on experience—on perception—be it deductive or inductive” (1982, p. 78). Thus viewed, inference as a knowledge instrument is incapable of providing new information. It is only capable of manipulating the sensually-derived perceptual data to enable broader use of it but, does not in any way contribute to the fund of it.

Consequently, inference too is unable to serve to effect direct comprehension of Reality. In fact, both perception and inference in a rather compelling way serve to actually militate against this very goal. Yogananada reviews the process and points out the inherent problem:

No matter what forms of thought, reasoning, inference or imagination we employ, we are still not face to face with Reality. Reason or thought may arrange and systematize facts of experience; it can endeavour to see things as a whole; it may try to penetrate into the mystery of the world. But its effort is hampered by the materials on which it works—facts of experience, sense impressions. They are bald, hard facts, disconnected, limited by our powers of perception. The materials disturb rather than help the thought process, which itself has a restless continuity. (1982, pp. 79-80)

Intuition is defined by Yogananda as:

“It is very difficult to define intuition, for it is too near to every one of us; every one of us feels it. Do we not know what the consciousness of existence is? Every one knows it. It is too familiar to admit of definition. Ask one how he knows he exists; he will remain dumb. He knows it, but he can not define it. He may try to explain, but his explanation does not reveal what he inwardly feels. Intuition of every form has this peculiar character.” (1982, p.83)
Intuition is soul guidance, appearing naturally in man during those instants when his mind is calm. The human mind, freed from the disturbances or “static” of restlessness, is empowered to perform through its antenna of intuition all functions of complicated radio mechanisms – sending as well as receiving thoughts, and turning out undesirable ones. He confirms that intuition is a vehicle enabling proof of one’s existence. He reviews the ineffectualness of sense-perception and thought to provide this proof:

“How do we know that we exist? Through sense-perception? Do the senses first tell us that we exist—whence the consciousness comes? That can never be for the consciousness of existence is presupposed in the attempt of the senses to let us know of our existence. Sense cannot consciously be aware of anything without our first knowing that we exist in the very act of sensing.”

“Does inference, the thought process, tells us that we exist? Assuredly not for the material of thought must be sense-impressions, which, as we have just found, can not tell us of our existence, as that feeling is already presupposed in them. Nor can the process of thought give us the consciousness of existence, for the latter is already implied in the former. When, by comparing ourselves with the outer world, we endeavour to think or infer that we exist therein, the consciousness of thinking and inferring.” (1982, pp. 82-83)

Yogananda continues by affirming the ability of the intuitive faculty to confirm our existence and notes that in fact sense and thought are both made possible by it thereby confirming its superiority:

*Then, if sense or thought fails, how do we know that we exist? It is only by intuition that we can know this. Such knowing is one form of intuition. It is beyond sense and thought—they are made possible by it.* (1982, p.83)
The superiority of intuition is further amplified as Yogananda declares that full knowledge of the sensuous world can only by accomplished through the knowledge of the super consciousness. Two revealed points previously discussed should be remembered here: (a) full knowledge of the sensuous world can never be achieved through the instruments of perception and inference, and (b) the super sensuous world can be known only through the instrument of intuition. Therefore, as Yogananda declares:

"Intuition….. is the process by which we know the super sensuous world—the world that is beyond senses and thoughts. It is true that the super sensuous, and to know the latter in completeness is to know the former; but the process of knowing the two must be different." (1982, p. 81)

Yogananda gives higher place to intuition than mind because he said truth can only be perceived by intuitions. Yogananda said, “So how are you going to find the truth, the reality that lies behind what the senses perceive? You can not do it by your rationalizing mind, because you fall victim to the senses; it only infers about what the senses tell it. The mind, therefore, does not comprehend the infinite forces that are dancing all around. Only by development of intuition one can know what truth is. Intuition is direct perception. It is all-knowing pure comprehension of the soul.” (Journey to Self-Realization, p.109)

Yogananda’s doctrine of epistemology can be summarized:

"Intuition comes from within; thought from without. Intuition gives a face-to-face view of Reality, thought gives an indirect view of it. Intuition, by a strange sympathy, sees reality in its totality, while thought chops it up into parts." (1982, p.82)

It has long been the belief of many academic scholars that Vedic philosophy has laid the claim to higher consciousness states
through the attainment of profound states of knowledge. Fundamentally, of course, from Yogananda’s confirmation this is a true statement when and only when it is predicated on the epistemological stance herein presented. In other words, it necessarily entails the pragmatic validity of intuition as the exclusive instrument of knowledge enabling the direct apprehension of the super sensual world (Reality) and the complete comprehension of the sensual world (reality).

Intuition or direct knowledge does not depend on any data from the senses. That is why the intuitive faculty is often called the “sixth sense.” Everyone has this sixth sense, but most people do not develop it. However, almost everyone had had some intuitional experience, perhaps a “feeling” that a particular thing is going to happen, when there is no sensory evidence to indicate. It is important to develop intuition, or direct soul knowledge, for he who is God-conscious is sure of himself.

According to Yogananda the MAN is a rational animal. In the beginning of his life, he is engrossed mostly in his instinctive animal appetites. That is why children are animal like in their early life. They pass the time in eating, digging, fidgeting and frisking here and there without any purpose, just like the animals. Just like pragmatist he had faith in ‘Habit’ the pattern of behaviour which is the best guarantee of moral excellence and helps man to achieve maximum growth and progress. This can be summarized by Yogananda’s saying:

“Environment and company one keeps are of paramount importance all through life, but for a child in its formative years they are of special importance. Children are born with prenatally acquired tendencies that may be either fostered or suppressed by environment. Habits are formed during early years of life; and if you happened to cultivate the habit of indulging in sense pleasures you think that you
prefer them, until you learn through meditation to understand and feel the superior joys of the inner life.”

In Yogananda’s philosophy, man is principal. Accordingly, his teaching may be said to conform to the ancient dictum: “Man know thy self.” However, as is evident in his writings, the knowing of the “Self.” However, as is evident in his writings, the knowing of the “self”.

Yogananda states that “the human body is the most intricate of all His creations.” (1976, p.26) An idea of the magnitude of this intricacy is suggested in the following;

“A single original cell, the united sperm and ovum, divides; and by multiplication of the process builds up trillions of cells around itself to create the bodily temple that houses our divine soul consciousness.”

“You don’t realize how much energy is locked in even one little gram of flesh. Its release would spread countless electrons far into space. And the power and extent of the consciousness that is present in the body is beyond human conception. Though we are made of flesh, behind these gross cells are electrical currents, life currents. And behind these subtle energies are the thoughts and perceptions.” (1976, p. 22)

The creation of the body of man is intimately associated with creation pattern of the universe. So man’s body follows a schema similar to that of creation of the universe. Proceeding from this perspective, Yogananda discuss the nature of the body of man:

“The microcosm, or body of man, came into being first as a vibratory thought form, the causal body. This in turn produced the grosser vibrations that make up the astral or energy body of man, which produces the still grosser vibrations that structure the solid physical body. Just as man, uses electrically projected light and shadows and sounds to create a ..... picture of a human being on a movie screen, so the cosmic operator combines various thoughts-
frozen vibrations of cosmic light and energy to produce in man’s consciousness the ‘picture’ of a solid physical body.” (1976, p. 367)

Man’s subtle body is of light, prana or lifetrons. In the preceding discussion, Yogananda makes reference to three bodies; the casual, astral and physical. In his philosophy these three bodies are perceived as three sheaths that successively encase the soul. The powers of the astral body enliven the physical body and casual body is an idea-matrix for astral and physical bodies. Liberation, according to this philosophy, is to uncover these sheaths which depend on the matter of working one’s way through the vibrations creation-producing spectrum of God’s creative consciousness.

Relative to each of the three bodies of man is a corresponding world, i.e., just as this physical manifestation of creation (the world) correlates with the physical body of man, so the casual and astral worlds correlates with the casual and astral bodies of man as soul.

Sri Yukteshwar provides a terse summary of the nature and relationship of three bodies of man or three sheaths of the soul:

“In thirty-five thought categories of the casual body, God elaborated all the complexities of man’s nineteen astral and sixteen physical counterparts. By condensation of vibratory forces, first subtle, then gross, He produced, man’s astral body and finally his physical form. According to the law of relativity, by which the Prime Simplicity has become the bewildering manifold, the casual cosmos and casual body are different from the astral cosmos and physical body are likewise characteristically at variance with the other forms of creation.

“The fleshy body is made of the fixed, objectified dreams of the Creator. The dualities are ever present on earth: disease and health, pain and pleasure, loss and gain. Human beings find limitation and resistance in the three-dimensional matter.”(cited in Yogananda, 1976, p.424)
Clearly, from what Sri Yukteshwar stated regarding the three bodies of man, these bodies do not stand in an insular relationship, they are casually interrelated and dynamically interactive. Sri Yukteshwar relates the manner in which the three bodies are expressed in many ways through his threefold nature. In the wakeful state on earth a human being is conscious more or less of his three vehicles. When he is sensuously intent on tasting, smelling, touching, listening or seeing, he is working principally through his astral body. His causal being finds expression when man is thinking or diving deep in introspection or meditation; the cosmical thoughts of genius come to the man who habitually contacts his casual body. In this sense an individual may be classified broadly as ‘a material man,’ ‘an energetic man,’ or ‘an intellectual man.’” (cited in Yogananda, 1976, p. 430)

Now there comes the critically important matter concerning the manner in which the three bodies are bound inextricably together and the process(es) by which the bonds are progressively broken and libration is ultimately achieved. Sri Yukteshwar again speaks:

“When man’s desire to live is severely shaken by disease or other causes, death arrives; the heavy overcoat of flesh is temporarily shed. The soul, however, remains encased in the astral and casual bodies. The cohesive force by which all three bodies are held together is desire. The power of unfulfilled desires is the root of all of man’s slavery.”

“A soul, being invisible by nature, can be distinguished only by the presence of its body or bodies. The mere presence of a body signifies that its existence is made possible by unfulfilled desires….When desirelessness is attained through wisdom, its power disintegrates the two remaining vessels [the astral and the casual bodies]. The tiny human soul emerges, free at last; it is one with the Measureless Amplitude.” (cited in Yogananda, 1979, pp. 425-426)
The subject of desire and its role in keeping the soul bound to delusion is so strong in Yogananda’s philosophy that a statement of his must be included. In this statement, he renders the relationship between the doctrine of karma and desire lucid.

“To become the friend of God, man must overcome…..his own karma or actions that ever urge him to spineless acquiescence in the magic delusions of the world. Knowledge of the iron law of karma encourages the earnest seeker to find the way of final escape from its bonds. Because the karmic slavery of human being is rooted in the desires of maya-darkened minds, it is with mind-control that the yogi concerns himself. The various cloaks of karmic ignorance are laid away, and man views himself in his native essence.” (1979, pp. 490-491)

Idealist considered that man is evolutionary, both biologically and spiritually. They emphasized that spiritual evolution is more important because this terminates in establishing a harmony between one’s own soul and the universal soul. The spiritual side of man distinguished him from other animals. Biological growth such as Harrapa evolution has a fall but spiritual side always go on the path of growth. On this point Yogananda said that two forces are constantly at work in universe- the centrifugal and centripetal, the centre being God. For aeons, creation and dissolution have been pulling one another in endless cosmic cycles operated through the outflying (centrifugal) and incoming (centripetal) forces. Yogananda says that we can think of ‘evolution’ as going away from the God and ‘involution’ as going back to God. The same forces are at work in human history too. In the history of mankind many civilization rose and fell. New ones will come; they too will fall. Rise implies fall and birth implies death.
According to Yogananda, there is a subtle inter-relation between man and nature. “All nature consciously communes with you when you are in tune with God” (Man’s Eternal Quest, 96), he says. But, when one is out of tune with God and when one constantly sends out narrow, selfish, negative and inharmonious thoughts, nature not only does not commune with one but she reacts, painfully, in a harmful way.

The world is a testing ground, a laboratory and also a school. Each individual faces tests and trials, conducts his own experiments and learns his lessons. Yogananda says that the world is God’s laboratory, where he is testing souls to see if they will overcome evil desires by good ones, and make Him their supreme desire, so they can return home to His kingdom. (Man’s Eternal Quest, 126)

GOD

We consider religion is a kind of personal insight into the ultimate reality; we never laid much stress, exclusive stress, on any particular way of approaching the Supreme or calling the Supreme. This is a thing come down to us from the early period. Ashoka cut into the rock and he said: “Do not quarrel about religions, concord is meritorious. Do not imagine that you have a complete hold on truth. You may not have it; no religion has a monopoly of Truth. You must try to know the God above all Gods who is expressed in different individuals.”

In the western world the idea of God developed through observation of the law of cause and effect. Man can materialize objects by taking materials from the earth and shaping them in accordance with a preconceived idea; therefore it seemed reasonable to conclude that this whole universe have been created from idea. Science has learned that all matter is made of invisible building blocks- electrons
and protons. But no one can tell why some electrons and protons become wood, and other become human bones. The sages of India say that everything proceeds from and goes back into its source: God.

Yogananda considered God is essentially spirit. He is Consciousness, Intelligence and Energy too. He is both impersonal and personal. He is both Father and Mother. As Father He is all reason and as mother He is unconditional love, compassion and forgiveness.

He is always ready to listening to man and discussing the right way to pra. Yogananda says: You must banish the thought that the Lord with His wonderful power is far away in Heaven, and that you are a helpless little worm buried in difficulties down here on earth. Remember that behind your will is the great Divine will, but that oceanic power can not come to your aid unless you are receptive. (Man’s Eternal Quest, 39)

These words of Yogananda dispel the common misconception of many people that God is somewhere ‘far away’ and that He is inaccessible to all, and that He is indifferent to the sufferings of man. Yogananda maintains that God is intimately and intricately a part of our lives. He is the source of our power and of our whole being, and He cares for us. Yogananda tries to explain God’s nature from different angles.

In his transcendent aspect, God is ‘Sat-Chit-Anand’, (Ever existing, Ever Conscious, Ever New Joy) and in His Immanent aspect he is everything. Yogananda says, ‘we are little flames coming from the big flame of life. Beneath the tiny jets of human life is one Life; behind the flowers, behind all nature is One Life’ (Man’s Eternal Quest, 334)

Yogananda further assures us that God is Love. He is eternal Lover seeking ‘our’ love to be merged in His immanent love. He gave free-will and he waits to see whether man uses his free-will to love
Him who is the giver of all gifts. He also expects man to transcend petty, jealous and self-centred loves and to become universal Love. God's nature is such that He cannot refuse sincere love. He appears everywhere, in all the splendor of His Immanence.

Different people may set different goals for their lives, like making money, acquiring properties, getting into positions of power, conquering difficulties, creating work of art, rendering social service or pursuing pleasure through various means. Yogananda does not discourage any one from pursuing one's chosen goal in life, but he advises 'take God with you through life'. With God, there is wisdom and peace; without God, there is delusion and suffering. With God, life is a divine romance, without Him it is just an experience – sad or happy.

Referring to God as Light or 'Cosmic Beam' the Yogi declares:

Out of the Great Power all atomic energy is throbbing, manifesting and sustaining every cell of physical universe. As moving pictures are sustained by a beam of light coming from the Light pouring from the projection booth of Eternity. When you look to, and find that Beam, you will behold its Unlimited power to rebuild the atoms and electrons and lifetrons in all body cells that may be 'out of order'. Commune with the great Healer (Man’s Eternal Quest, 90)

There is a God. He has given man independence, power and reason. Man can find the Lord because of gift of reason. Use the key of reason. It is not found in stones and animals. God gave man reason that he might find freedom from the delusion and mortality. There are basically two approaches to God realization: the outer way and the inner or transcendental way. The outer way is by right activity, loving and serving mankind with consciousness centred in God, the transcendental way is by deep esoteric meditation. Yogananda said that Samadhi is a joyous experience to banish the spiritual ignorance
and be one with God. All great teachers declare that within this body is immortal soul, a spark of that which sustains all. Thus, it is God’s Light has become energy and matter, percolating through consciousness and mind. When one ‘communes’ with the omnipresent, omnipotent ‘Healer’ God through meditation and other spiritual practices, mental and physical illness will disappear. To overcome the fear of death, Yogananda says that death holds terror for man because he has left God out of his life and that all painful things frighten us, because we love the world without understanding its mystery and purpose. “When we behold everything as God, we have nothing to fear”, (Man’s Eternal Quest, 209) says author. One sees even disease and suffering as a necessary part of God’s creation and tries to achieve ‘titiksha’ or endurance, a sort of “mental aboveness”.

Yogananda considered, “God is simple. Everything else is complex. Do not seek absolute values in the relative world.” (Autobiography of a Yogi, p.40)

SPIRIT- NATURE DUALITY

The Upanishadic dictum: Brahma=Atman, established the spiritual basis of man insofar as Atman was declared denotative of universal Soul. And atman (or Jiva) was identified as an individualized manifest part of Atman (i.e. Divinity particularly manifest) more commonly known as the soul; the spiritual, hence, true nature of man. Brahma was also noted to be manifest aspect—God the Creator—of the unified Trinitarian nature of God; namely Brahman.

Yogananda aptly points out the significance of this relationship and relates it to the central Vedic thrust: “The conscious fusion of atma with Brahma, soul with Spirit, may be said to be whole import of the Vedas” (1985, p.86) Consequently, it is this endeavour of man to consciously fuse his soul with the godhead (i.e., to consciously
perennially—intuitively—know his true nature as ever-present ever-conscious Bliss), which is seen in Yogananda’s philosophy and teaching to be the primal psychological drive or expression operative in each and every human being; albeit typically perverted in expressional and unconscious in awareness. Yogananda explains:

A little analysis of the motives and ends of men’s action in the world shows that, though there are a thousand and one proximate or immediate ends of men in regard to the particular calling or profession that they take up, the ultimate end—which all other ends merely subserve—is the avoidance of pain and want, and the attainment of permanent Bliss. Whether we can permanently avoid pain and want, and obtain Bliss, is a separate question; but as matter of fact, in all our actions we obviously try to avoid pain and to gain pleasure.

Happiness and Bliss are not the same thing. We all aim at Bliss, but through great blunder we imagine pleasure and happiness to be Bliss..... The ultimate motive is really Bliss, which we feel inwardly; but happiness—or pleasure—has taken its place, through our misunderstanding, and pleasure has come to be regarded as the ultimate motive.

Thus we see that the fulfillment of some wants; removal of some pain, physical or mental, from the slightest to the acutest; and the attainment of bliss from our ultimate end. We may not question further why Bliss is to be gained, for no answer can be given. That is our ultimate end, no matter what we do—enter a business, earn money, seek friends, write books, acquire knowledge, rule kingdoms, donate millions, explore countries, look for fame, help the needy, become philanthropists, or embrace martyrdom. (1982, pp.7-8)
**YOGIC UNITY**

‘Unity’ is oneness. Unity also means, as the Concise Oxford Dictionary puts it, “being formed of parts that constitute whole.” Hence, ‘Yogic Unity’ is the realization of oneness in both its transcendent and immanent aspects, by following the yogic practices. The Vision of Yogic unity, therefore, is the comprehensive view of the one-in-all and all-as-one, with all its implications for the ‘one’ (soul) and the ‘all’ (the universe)

‘Yoga’ means union. As a system, yoga is the scientific method of ridding oneself of mortal consciousness and realizing oneself as Spirit.

God is the macrocosm and man is the microcosm. In essence they are one. It is man’s duty to meet Him. The path is yoga. Realizing ‘yogic unity’ means realizing one’s true nature as the SELF- the ever-existing, ever-conscious, ever-new joy. In effect, it implies a gradual ‘increase’ in one’s awareness of one’s unity with God. He who realizes this ‘unity’ knows this truth, (in the words of Yogananda):

*I am beyond everything finite; I now see that the spirit, alone in space with its ever new joy, has expressed itself as the vast body of nature. I am the stars, I am the waves, I am the Life of all; I am the laughter within all hearts, I am the smile on the face of flowers and in each soul. I am the wisdom and power that sustain in all creation.*

(Man’s Eternal Quest, 11)

These words of Yogananda about Yogic Unity find an echo in Sri Aurobindo. Speaking about the goal and scope of his integral yoga, Sri Aurobindo says:

To see, to know become and fulfill this One in our inner selves and in all our outer nature, was always the secret goal and becomes now the conscious purpose of our embodied existence. To be
conscious of him in all parts of being and equally in all that the dividing mind sees as outside our being, is the consummation of the individual consciousness.....This is the entire definition of the aim of integral yoga; it is the rendering in personal experience of the truth which universal Nature has hidden in herself and which she travails to discover. It is the conversion of the human soul into the divine soul and of natural life into divine living. (The Synthesis of Yoga, 12-13)

These worlds also are lighted in Gita: "... those who, renouncing all actions in Me, and regarding Me as the Supreme, worship Me... For those whose thoughts have entered into Me, I am soon the deliverer from the ocean of death and transmigration, Arjuna. Keep your mind on Me alone, your intellect on Me. Thus you shall dwell in Me hereafter."

So for liberation we have to devote us completely at the feet of supreme power and meditate to know the truth of life. As M. R. Sampatkumaran explains in his overview of Ramanuja's commentary on the Gita, "The point is that mere knowledge of the scriptures cannot lead to final release. Devotion, meditation and worship are essential."

We see a piece of wood or iron; we see only the mass, not the whirling bundles of electrons and other subatomic particles. In fact, the visible appearance is only symbol; it is not what ultimately is. When man begins to understand that things are not really what they seem to be and that there is a dichotomy between appearance and reality, he begins to probe deeper and will finally emerge victorious with the knowledge of Immanent Unity. When he is thus established in the knowledge of the One behind the many, the changeless ocean of Spirit behind the rippling waves of names and forms, he will be one with the omnipresent God and i.e. liberation. In order to achieve true
liberation, it is important to control all mental desires and tendencies to enjoy sense pleasures. The following verses of Gita illustrate this:

"When a man dwells in his mind on the object of sense, attachment to them is produced. From attachment springs desire and from desire come anger." (2.62)

"From anger arises bewilderment, from bewilderment loss of memory; and from loss of memory, the destruction of intelligence and from the destruction of intelligence he perishes" (2.63)

**Mind**

In helping the educator to formulate an answer to the question, “What is man?” This is the metaphysical or ontological questions: of what is man made? It has long been the common sense view of our culture that the nature of man is dualistic, that man is composed of mind and body, spirit and flesh. This division of man into mind and body is but a subdivision of the larger dichotomy of the world into animate and inanimate categories. Mind is the primary source reality and the central core of personality development. Yogananda said about mind, “The mind is the controller i.e. at the controls of this body. The body itself is designed by the mind. We are the sum total of the consciousness. We ourselves have created over a period of incarnations. This mind or consciousness is the supreme force that governs all voluntary and involuntary activities of this bodily factory with its multifarious outputs.” (Journey to self realization, pg.5) He defined three states of mind i.e. joy, sorrow and hollow in between are indifference or boredom. Beyond the first three conditions of mind—happiness, sorrow and indifference—is the state of peace. The last or fifth state of consciousness: the attainment of ever new joy. That state is found only by concentrating on God in deep meditation. So mind is
the gateway of that all-fulfilling joy will never grow stale. Meditation upon the soul is the method by which mind can be made to work its wonder under self-control.

However, abstinence from action is regarded as being just as detrimental as extreme indulgence. According to the Bhagavad Gita, the goal of life is to free the mind and intellect from their complexities and to focus them on the glory of the Self by dedicating one's actions to the divine. This goal can be achieved through the Yogas of meditation, action, devotion and knowledge. In the sixth chapter, Krishna describes the best Yogi as one who constantly meditates upon him - which is understood to mean thinking of either Krishna personally, or the supreme with different schools of Hindu thought giving varying points of view.

Yogananda said that it is mind that secretes thoughts. Formation of good and bad habits depends upon the constructive or destructive thoughts. Everyone must learn to cut out wrong thoughts with the incisive scalpel of wisdom. Thought is a projection of God’s omnipotent light and will. Thought is the matrix of all creation; thought created everything. If one makes up his mind to change, one can use its power to transform oneself.

Like idealist, Yogananda considered mind is more important than matter, and is the seat of final truth. Things exist and become reality only when they are perceived by mind. They have, therefore, no existence apart from mind. He explains this by saying:

*The Hindu sages and yogis say that matter is materialized mind-stuff, and some of them proved this truth by demonstrating the power to materialize and dematerialize their bodies and other physical objects.*

(Man’s Eternal Quest, 56)
Yogananda separated mind from consciousness. In the ordinary wakeful consciousness, under the influence of ‘maya’ or duality, feelings and emotions agitate or disturb the mind only, but not the consciousness. Consciousness identification with the ego, the mind and world makes it muddled. He further said man can be categorized in three forms. First form is worldly consciousness. Self-centred and sense-bound people come into the former category. People leading a balanced and harmonious life, enjoying the happiness that comes out of it, and sharing it with others can be described as having spiritual consciousness. Second form is sub-consciousness. It awakens with proper ‘sadhana’ and is a Christ consciousness, and from there to Cosmic Consciousness. According to Yogananda, subconscious is the storehouse of memory and, in conjunction with life-energy it is the producer of dreams too (Man’s Eternal Quest, 30). Third form is super-consciousness. Sleep itself is a sort of super consciousness (Man’s Eternal Quest, 161); because, in sleep, the individual gets to contact the native springs of soul-joy and rejuvenation.

By studying these factors the modern educators pave the way to a scientific control of human nature and behaviour which should take a great deal of uncertainty out of teaching.

According to Yogananda, the mind’s attachment to certain people and things is the main cause of pain and suffering. The fulfillment of a desire which is nothing but a new condition of excitation which the mind puts on itself gives pleasure and the thwarting of it results in suffering. Both are only mental states. There is no intrinsic worth in the objects or experiences themselves. Hence one should try to attain Bliss-consciousness directly, instead of through fulfilling desires, indirectly.
It is said in Shastra, “Mana eva manus’ ya’ na’ m ka’ran’ am bandhamoks’ayoh.” (Mind alone is the cause for the bondage or emancipation of human beings).

Thus, the mind is behind all activities, whether we direct it towards worldly or towards Brahma. No action is possible without the mind. The mind has infinite potentialities and controlling these infinite potentialities is sadhana.

Though the mind is very powerful, it has one serious shortcoming. It cannot think of two objects concurrently.

Whenever it thinks it has one single object. Nevertheless the speed of the mind’s action is baffling. While concentrating on a particular work we may also hear others about us. This is due to belief that the thought currents of mind are unbroken. therefore worldly acts and meditation on Brahma can not be done simultaneously. It is possible that on one side human will remain will bound up with passion, anger, avarice ect. And on the other hand, will worship Brahma. The mind must be sanctified with Brahma. Apathy towards worldly objects is not our goal. Living in this world we can be apathetic with regard to the world. Our object is to act, but our actions will be such that they will not bind us to the objects.

The feelings of weal and woe are creations of mind. Although the mind is limited, its orbit is vast. The aspirant undertakes spiritual practices through mind. When aspirant merges his or her mind in Brahma through Sadhana, he or she attains Brahma. They earn an eternal abode above all weal and woe and they can not entertain any feeling of difference. They see Brahma in everything. Ya’jinavalkya says to Maetreyii: “The A’tman alone is the place of bliss.”

Universe is the psychic projection of macrocosmic mind and the Universe is related with the macrocosmic nucleus (Purusottama) through Ota-protayoga.
Representationists like Locke, Descartes held that our knowledge about the universe is determined by primary qualities and secondary qualities. Secondary qualities are depended on sense organs, therefore, it depends on mind- but this concept does not present satisfactory and comprehensive explanation. If the secondary qualities are dependent on mind, on which the primary qualities are dependent? There is no reply to it.

Neo-Realists like Holt, Marvin, Perry and Bertand Russel were of opinion that the outer universe is independent of mind or idea. Human mind does not perceive an object but its sense data – sense data change from observer to observer, but object remains permanent. This theory, though accepts dual reality, can not stand in ultimate relation between object and mind.