

The Relevance Today
of Swami Vivekenanda

DECEMBER 2016

heartfulness

CONSCIOUSNESS
EGO
INTELLECT
THINKING

Evolution of CONSCIOUSNESS

*Daji's 2016 Series
Compiled*

**SPIRITUALITY@
WORK**

*World Confluence of Humanity,
Power and Spirituality*



The Science of
SPIRITUALITY

COLLECTOR'S EDITION



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IMPROVES
FOCUS AND
Comprehension in children

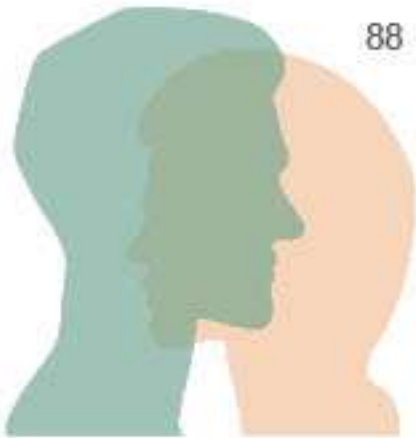


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Heartfulness Relaxation

Sit comfortably and close your eyes very softly and very gently.

Let's begin with the toes. Wiggle your toes. Now feel them relax.

Relax your ankles and feet. Feel energy move up from the earth... up your feet to your knees relaxing the legs.

Relax your thighs. The energy moves up your legs ... relaxing them.

Now, deeply relax your hips ... stomach ... and waist.

Relax your back. From the top to the bottom the entire back is relaxed.

Relax your chest ... and shoulders. Feel your shoulders simply melting away...

Relax your upper arms. Relax each muscle in your forearms ... your hands ... right up to your fingertips.

Relax the neck muscles. Move your awareness up to your face. Relax the jaw ... mouth ... nose ... eyes ... earlobes ... facial muscles ... forehead ... all the way to the top of your head.

Feel how your whole body is now completely relaxed.

Move your attention to your heart. Rest there for a little while. Feel immersed in the love and light in your heart.

Remain still and quiet, and slowly become absorbed in yourself.

Remain absorbed for as long as you want, until you feel ready to come out.

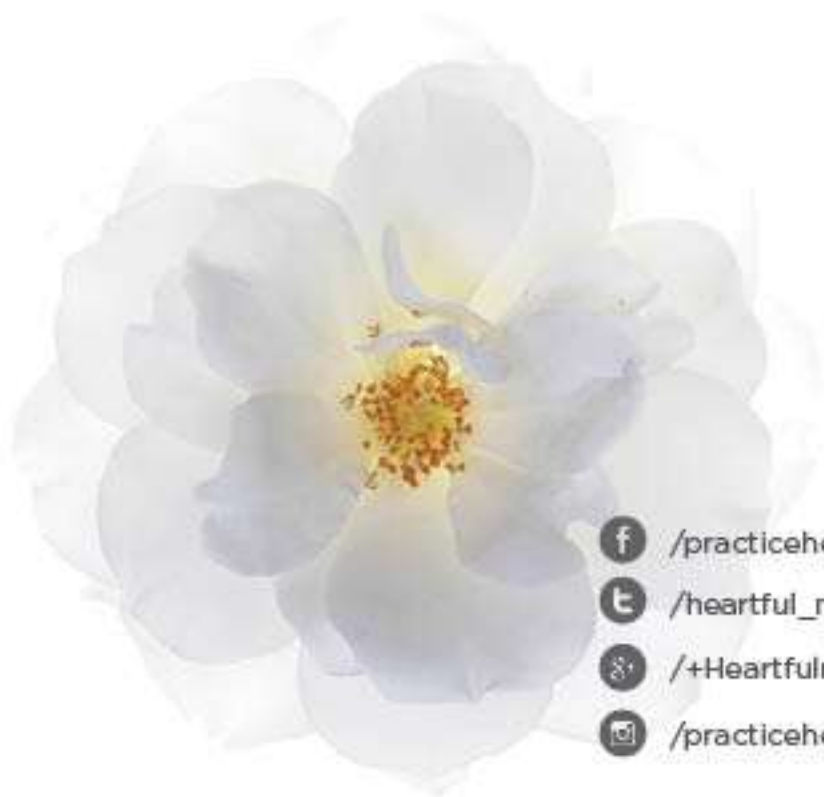



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dive deep within



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A Collector's Edition

Dear readers,

As the year comes to an end, our December issue is a very special one. We are gifting you a Collector's Edition of the year's articles about the science of spirituality, featuring three authors - Swami Vivekananda, James Allen and Kamlesh D. Patel.

It is the season for celebrating and giving: Thanksgiving, Bodhi Day, Milad un-Nabi, Christmas, Hanukkah and New Year's Eve are all on our doorstep. It is easy to simply go along with the modern commercial materialistic approach to these festivals, and yet behind each one is a symbolism that reminds us of their deeper purpose. Taking the time to learn about this symbolism opens our eyes to the richness of humanity.

Why do we give? Each one of us will have different personal reasons for giving gifts during the festive season, be it out of a sense of duty and habit only or because we really put our hearts full of love into the gifts we give. And yet there is a collective understanding that the generosity of giving is something good for us - it is good for the soul. A wealth of research now shows that generosity can lead to improved life span and happiness, better outlook at work, cooperation and social attitude, reduced stress and greater success. What better time of year than now to be generous, remembering that it is not the material value of a gift that matters, but the love that is imbibed in it.

From us at Heartfulness Magazine, we wish you and your families the best for December and the New Year. We will be back in January, with a new and improved magazine, based on your feedback and suggestions.

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Swami Vivekananda (1863-1902)

Vivekananda was a spiritual giant of the 19th century whose guru was the saint Ramakrishna Paramahansa. He introduced the Indian philosophy of Yoga to the western world and raised interfaith awareness. He is



probably best known for his inspiring speech at the Parliament of the World's Religions in Chicago in 1893, which began, "Sisters and brothers of America".

James Allen (1864 – 1912)



Allen was a British mystic and philosopher, known for his inspirational books and poetry and as a pioneer of the self-help movement. Born in Leicester, England, to a working-class family, he left school at fifteen to support the family, after his father died. In 1903 he retired to devote himself to writing and moved with his wife and daughter to a small cottage in Devon, where he spent the rest of his life.

As *A Man Thinketh* has influenced many contemporary writers and has inspired millions to recognize that our visions can become reality, simply through the power of thought.

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Embracing the many roles of a modern-day spiritual Guide, you will find Kamlesh Patel equally at home meditating with a group of followers in the sublime stillness of a Himalayan ashram, teaching thousands of people to meditate at an international conference in Lyon France or Los Angeles California, addressing recruits in a police academy in Delhi and sharing tips on life skills with students at a high school campus in Mumbai.



Known to many as Daaji, he has that rare and beautiful blend of eastern heart and western mind that allows him to dive deep into the centre of his existence in the heart, and simultaneously have a scientific approach to original research in the field of meditation, spirituality and human evolution.

As global head of the Heartfulness Movement and the fourth spiritual Guide in the Sahaj Marg system of Raja Yoga, Daaji oversees Heartfulness centers and ashrams in over 130 countries, and guides the 7,000 certified trainers who are permitted to impart Yogic Transmission under his care.

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Observation

SWAMI VIVEKANANDA explains the scientific basis of Yoga and the importance of observation in the process.

All our knowledge is based upon experience. What we call inferential knowledge, in which we go from the less to the more general, or from the general to the particular, has experience as its basis. In what are called the exact sciences, people easily find the truth, because it appeals to the particular experiences of every human being. The scientist does not tell you to believe in anything, but he has certain results which come from his own experiences, and reasoning on them when he asks us to believe in his conclusions, he appeals to some universal experience of humanity.

In every exact science there is a basis which is common to all humanity, so that we can at once see the truth or the fallacy of the conclusions drawn therefrom. Now, the question is: Has religion any such basis or not? I shall have to answer the question both in the affirmative and in the negative.

Religion, as it is generally taught all over the world, is said to be based upon faith and belief, and, in most cases, consists only of different sets of theories, and that is the reason why we find all religions quarrelling with one another. These theories, again, are based upon belief. One man says there is a great Being sitting above the clouds and governing the whole universe, and he asks me to believe that solely on the authority of his assertion. In the same way, I may have my own ideas, which I am asking others to believe, and if they ask a reason, I cannot give them any.

This is why religion and metaphysical philosophy have a bad name nowadays. Every educated man seems to say, "Oh, these religions are only bundles of theories without any standard to judge them by, each man preaching his own pet ideas." Nevertheless, there is a basis of universal belief in religion, governing all the different theories and all the varying ideas of different sects in different countries. Going to their basis we find that they also are based upon universal experiences.

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We first observe facts,
then generalise, and
then draw conclusions
or principles.

In the first place, if you analyse all the various religions of the world, you will find that these are divided into two classes, those with a book and those without a book. Those with a book are the strongest, and have the largest number of followers. Those without books have mostly died out, and the few new ones have very small followings. Yet, in all of them we find one consensus of opinion, that the truths they teach are the results of the experiences of particular persons. ... If you go to the fountainhead of Christianity, you will find that it is based upon experience. Christ said he saw God; the disciples said they felt God; and so forth. Similarly, in Buddhism, it is Buddha's experience. He experienced certain truths, saw them, came in contact with them, and preached them to the world. So with the Hindus. In their books the writers, who are called Rishis or sages, declare they experienced certain truths, and these they preach. Thus it is clear that all the religions of the world have been built upon that one universal and adamant foundation of all our knowledge – direct experience. The teachers all saw God; they all saw their own souls, they saw their future, they saw their eternity, and what they saw they preached.

Only there is this difference, that by most of these religions, especially in modern times, a peculiar claim is made, namely, that these experiences are impossible at the present day; they were only possible with a few men, who were the first founders of the religions that subsequently bore their names. ... This I entirely deny. If there has been one experience in this world in any particular branch of knowledge, it absolutely follows that that experience has been possible millions of times before, and will be repeated eternally. Uniformity is the rigorous law of nature; what once happened can happen always.

The teachers of the science of Yoga, therefore, declare that religion is not only based upon the experience of ancient times, but that no man can be religious until he has the same perceptions himself. Yoga is the science which teaches us how to get these perceptions. It is not much use to talk about religion until one has felt it. Why is there so much disturbance, so much fighting and quarrelling in the name of God?

... Man wants truth, wants to experience truth for himself; when he has grasped it, realised it, felt it within his heart of hearts, then alone, declare the Vedas, would all doubts vanish, all darkness be scattered, and all crookedness be made straight. "Ye children of immortality, even those

What right has a man to say he has a soul if he does not feel it, or that there is a God if he does not see Him? If there is a God we must see Him, if there is a soul we must perceive it; otherwise it is better not to believe.

who live in the highest sphere, the way is found; there is a way out of all this darkness, and that is by perceiving Him who is beyond all darkness; there is no other way."⁷

The science of Raja Yoga proposes to put before humanity a practical and scientifically worked out method of reaching this truth. In the first place, every science must have its own method of investigation. ... I could preach you thousands of sermons, but they would not make you religious, until you practised the method. These are the truths of the sages of all countries, of all ages, of men pure and unselfish, who had no motive but to do good to the world. They all declare that they have found some truth higher than what the senses can bring to us, and they invite verification. They ask us to take up the method and practise honestly, and then, if we do not find this higher truth, we will have the right to say there is no truth in the claim, but before we have done that, we are not rational in denying the truth of their assertions. So we must work faithfully, using the prescribed methods, and light will come.

In acquiring knowledge we make use of generalisations, and generalisation is based upon observation. We first observe facts, then generalise, and then draw conclusions or principles. The knowledge of the mind, of the internal nature of man, of thought, can never be had until we have

first the power of observing the facts that are going on within. It is comparatively easy to observe facts in the external world, for many instruments have been invented for the purpose, but in the internal world we have no instrument to help us. Yet we know we must observe in order to have a real science. Without a proper analysis, any science will be hopeless, mere theorising. And that is why all the psychologists have been quarrelling among themselves since the beginning of time, except those few who found out the means of observation.

The science of Raja Yoga, in the first place, proposes to give us such a means of observing the internal states. The instrument is the mind itself. The power of attention, when properly guided, and directed towards the internal world, will analyse the mind and illumine facts for us. The powers of the mind are like rays of light dissipated; when they are concentrated they illumine. This is our only means of knowledge.

Everyone is using it, both in the external and the internal world, but, for the psychologist, the same minute observation has to be directed to the internal world, which the scientific man directs to the external. This requires a great deal of practice. From our childhood upwards we have been taught only to pay attention to things external, but never to things internal; hence, most

of us have nearly lost the faculty of observing the internal mechanism. To turn the mind, as it were, inside, stop it from going outside, and then to concentrate all its powers and throw them upon the mind itself, in order that it may know its own nature, analyse itself, is very hard work. Yet that is the only way to anything which will be a scientific approach to the subject.

What is the use of such knowledge? In the first place, knowledge itself is the highest reward of knowledge, and secondly, there is also utility in it. It will take away all our misery. When by analysing his own mind, man comes face to face, as it were, with something which is never destroyed, something which is, by its own nature, eternally pure and perfect, he will no more be miserable, no more unhappy. All misery comes from fear, from unsatisfied desire. Man will find that he never dies, and then he will have no more fear of death. When he knows that he is perfect, he will have no more vain desires, and both these causes being absent, there will be no more misery – there will be perfect bliss, even while in this body.

There is only one method by which to attain this knowledge, that which is called concentration. ... How has all the knowledge in the world been gained but by the concentration of the powers of the mind? The world is

ready to give up its secrets if we only know how to knock, how to give it the necessary blow. The strength and force of the blow come through concentration. There is no limit to the power of the human mind. The more concentrated it is, the more power is brought to bear on one point; that is the secret.

It is easy to concentrate the mind on external things, as the mind naturally goes outwards, but it is not so in the case of religion, or psychology, or metaphysics, where the subject and the object are one. The object is internal, the mind itself is the object, and it is necessary to study the mind itself – mind studying mind.

We know that there is the power of the mind called reflection. ... The powers of the mind should be concentrated and turned back upon itself, and as the darkest places reveal their secrets before the penetrating rays of the sun, so will this concentrated mind penetrate its own innermost secrets. Thus will we come to the basis of belief, the real genuine religion. We will perceive for ourselves whether we have souls, whether life is of five minutes or of eternity, whether there is a God in the universe or none. It will all be revealed to us. This is what Raja Yoga proposes to teach.

The goal of all its teaching is how to concentrate the mind, then, how to discover the innermost recesses of our own mind, then, how to generalise the contents and

form our own conclusions from them. ... Every human being has the right and the power to seek for religion. Every human being has the right to ask the reason why, and to have his question answered by himself, if he only takes the trouble.

So far, we see that in the study of this Raja Yoga no faith or belief is necessary. Believe nothing until you find it out for yourself; that is what it teaches us. Truth requires no prop to make it stand. ...

The end and aim of all science is to find Unity, the One out of which the manifold is being manufactured, that One existing as many. Raja Yoga proposes to start from the internal world, to study internal nature...

The mind is an instrument, as it were, in the hands of the soul, through which the soul catches external objects. The mind is constantly changing and vacillating and can, when perfected, either attach itself to several organs, to one, or to none. ... The perfected mind can be attached to all the organs simultaneously. It has the reflexive power of looking back into its own depths. This reflexive power is what the Yogi wants to attain; by concentrating the powers of the mind, and turning them inward, he seeks to know what is happening inside. ... As each science requires certain preparations and has its own method, which must be followed before it can be understood, even so in Raja Yoga ●

Excerpts from the 'Introduction' to Vivekananda's book *Raja Yoga*



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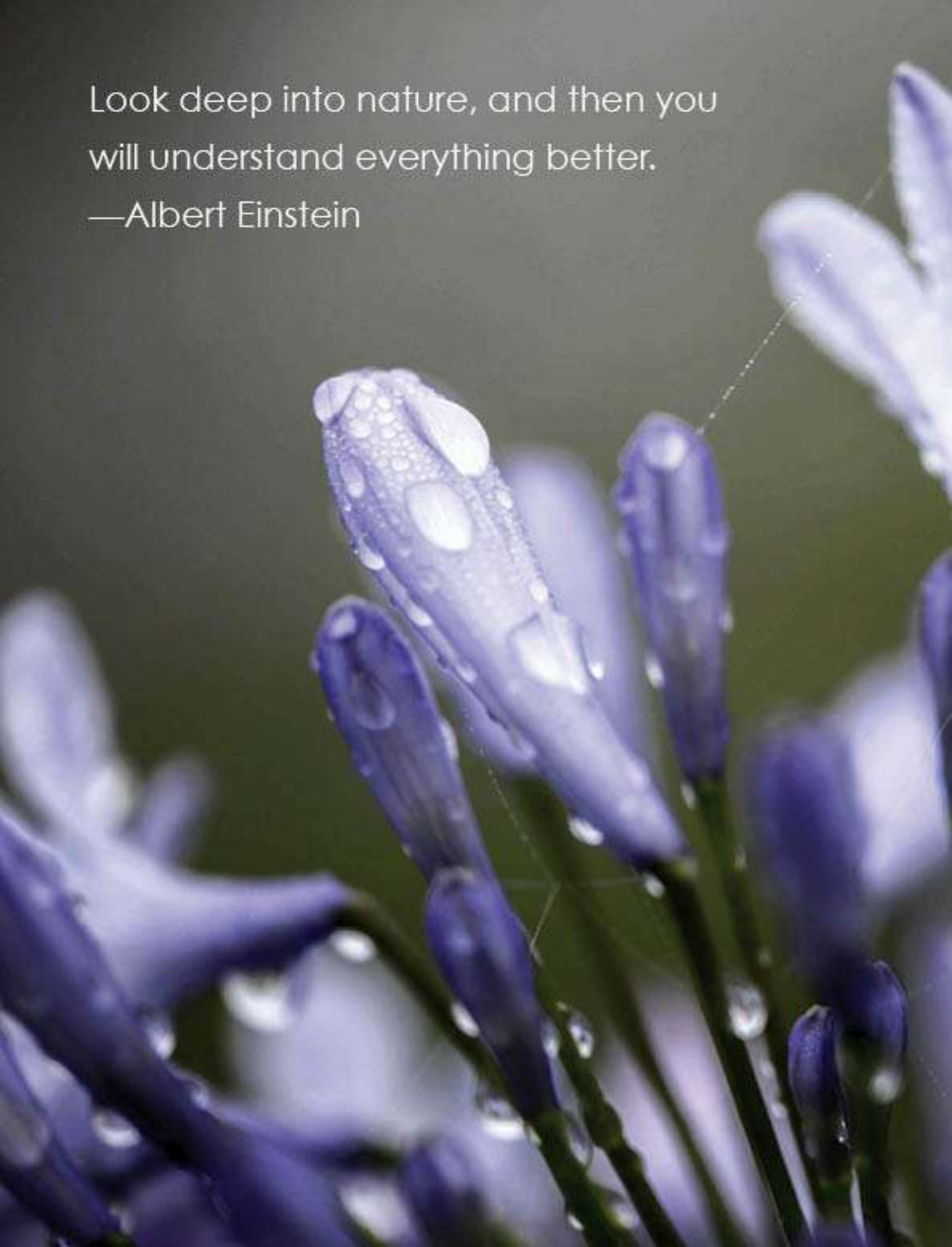
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Look deep into nature, and then you
will understand everything better.

—Albert Einstein





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