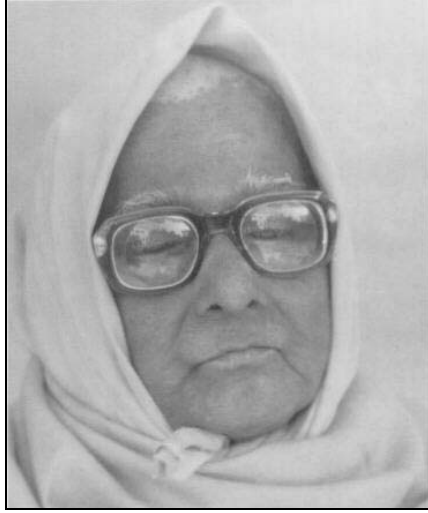


The Son of the East and the Sun of the West

Der Sohn des Ostens und die Sonne des Westens



Swami Krishnananda Maharaj



Revered H.H. Swami Krishnanandaji Maharaj
attained Maha Samadhi on 23rd November 2001 Friday
at 4.30 p.m at Sivananda Ashram, Rishikesh.

Universal Prayer

O adorable Lord of mercy and love
Salutation and prostrations unto Thee!
Thou art omnipresent, omnipotent and omniscient,
Thou art Satchidananda,
Thou art the indweller of all beings.
Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength to resist temptations
And to control the mind.
Free us from egoism, lust, greed, anger, and hatred.
Fill our hearts with divine virtues.
Let us behold Thee in all these names and forms,
Let us serve Thee in all these names and forms,
Let us ever remember Thee,
Let us ever sing Thy glories,
Let Thy Name be ever on our lips,
Let us abide in Thee for ever and ever.

Om Shanti, Shanti, Shanti!

Zur Erinnerung an
H.H. Sri Swami Krishnananda Maharaj

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He Is a Wonder to Me
Swami Sivananda

It is very rare to find such a Synthetic Yogi as Swami Krishnanandaji. Swami Krishnananda is like myself; he is like Lord Krishna. Integral perfection can be had only when you combine service and devotion with Jnana. Externally he appears to be only a Karma Yogi; but he views the whole world within himself. His knowledge is a treasure for those aspirants who care to learn, study and imbibe the knowledge from him.

Krishnanandaji is like a wonder to me! He has excelled me. He has excelled Sankara. He has excelled Dakshinamurthy. I asked him to recite the Gita. And he recited a chapter of the Gita beautifully. Swami Krishnanandaji is a master of Western philosophy also. He compared Western philosophy with Indian philosophy as published in “Studies in comparative Philosophies”.

Er ist ein Wunder für mich

Es ist sehr selten, dass man einen solchen Synthetischen Yogi wie Swami Krishnanandaji findet. Er ist wie ich; er ist wie Krishna der Herr. Vollkommenheit ist nur dort, wo das Dienen und die Hingabe mit Jnana verbunden ist. Äußerlich erscheint er wie ein Karma Yogi; doch er sieht in sich die ganze Welt. Sein Wissen ist ein Schatz für alle Suchenden, die von ihm lernen und studieren möchten, und das Wissen von ihm trinken.

Krishnanandaji ist für mich wie ein Wunder! Er hat mich übertroffen. Er hat Sankara übertroffen. Er hat Dakshinamurthy übertroffen. Ich bat ihn, die Gita zu rezitieren. Und er rezitierte ein Kapitel der Gita auf wundervolle Art und Weise. Swami Krishnanandaji ist auch ein Meister westlicher Philosophien. Er hat westliche Philosophien mit indischer Philosophie verglichen.

Er schrieb eine Vielzahl philosophischer Bücher, die zum Teil auch in deutscher Sprache erschienen sind. Eines seiner Bücher zu diesem Thema wurde unter dem Titel „Studien über vergleichbare Philosophien“ in deutscher Sprache im Internet veröffentlicht.

A MINI BIOGRAPHY OF SWAMI KRISHNANANDA (Swami Chidananda)

Swamiji physically hails from the South Kanara district on the Western coast of South India. In his Purvashrama, he was the eldest son of a family of six children. Known by the name *Subbaraya*, he was born of orthodox Shivaralli Brahmin parents.

He had early education at St. Francis Xavier's School at Darbe in Puttur town. After then he visited Board High School at Puttur. At this time the family was financially passing through a difficult period. But because of his brilliance in studies he was fully exempted from school fees. *Subbaraya* was best in class. He liked Sanskrit language, started to study it and made rapid progress in this study.

While he was at high school he used to compose poems in Sanskrit. Side by side with his studies at school he learnt Suktas from Rigveda, Pavamana etc. from his father. After studying Sanskrit *Subbaraya* studied Bhagavad Gita of his own accord and learned it by heart. Then he began reading Sankaracharya's Viveka Chudamani und Upanishad Bhashyas. He too delve into the Vedas, the Upanishads and similar other books to explore their inner meaning.

Sometime in 1943 *Subbaraya* took up Government service at Hospet. But this phase lasted only for a short period. He went to sacred city of Varanasi. There he studied the Vedas and Sanskrit for a little while. But the call to seclusion and Sadhana drew him further from Varanasi to Hardwar and to Rishikesh. Arriving at Rishikesh in the year 1944 the brilliant young seeker came face to face with his Guru *Swami Sivananda* upon the holy banks of the sacred river Ganga.

The Sivananda Charitable Dispensary needed an able hand to serve the sick that resorted to its medical aid; Swami Krishnanandaji was chosen. He used to conduct the Ashram Satsanga and play the most important roles in it, chanting hymns, reading from the scriptures and delivering lectures. He became Programme Director of all the Sadhana Weeks; he managed them most efficiently.

Subbaraya entered the Holy Order of Sannyasa on the 14th January, 1946. Since then he has been known as *Sri Swami Krishnananda Saraswati*. Miraculously the service took a new turn. He took to lecturing and writing.

Then came the great day, somewhere in 1948, when he had what he termed “a lightning glimpse of Truth”. He was so lost in it, that for a considerable time after that he took no interest in anything. For several months he confined himself to a room and uttered not a word to anyone on any subject whatsoever. He was ever blissful and peaceful.

Sri Swami Sivanandaji Maharaj promptly appointed *Sri Swami Krishnanandaji* its Professor of Vedanta. The story of *Swami Krishnanandaji Maharaj* after 1948 is just one of a Jivanmukta enjoying the Sahaja-Samadhi-Avastha. *Swami Krishnanandaji* has drawn many aspirants and seekers after Truth from all parts of the world; to them all he has become a Guru. He was himself an adept in Hatha Yoga, a master of Raja-Yoga and a great Bhakta of Lord Krishna. He was a master of the Yoga of Synthesis propounded by His Holiness Sri Swami Sivanandaji Maharaj; and was a wonderful replica of the Master.

In 1963, when his Guru Swami Sivanandaji Maharaj went into Maha-Samadhi, he became General-Secretary of Divine Life Society. In the year 2000 he took relief from the office-work, but his consciousness is still everywhere.

H.H. Sri Swami Krishnanandaji Maharaj attained Maha Samadhi on November 23rd Friday at 4.30 p.m. (Indian time) in Sivananda Ashram, Rishikesh.

Hari Om Tat Sat.

EINE KLEINE BIOGRAFIE ÜBER SWAMI KRISHNANANDA (Swami Chidananda)

Swamiji hat in South Kanara Distrkt an der Westküste von Südindien das Licht der Welt erblickt. Er war der älteste Sohn in einer sechsköpfigen Familie. Seine Eltern waren orthodoxe Shivaralli Brahmin. Sie nannten ihren Sohn *Subbaraya*.

Die erste Schule, die *Subbaraya* besuchte, war die St. Francis Xavier Schule (Darbe) in Puttur. Danach besuchte die High School in Puttur. Zu jener Zeit hatte seine Familie gerade einen finanziellen Engpass. Doch auf Grund seiner guten Ergebnisse in der Schule war er vom Schulgeld befreit. *Subbaraya* war der Beste seiner Klasse. Da er Sanskrit mochte, begann er sich damit zu beschäftigen, und machte schnell Fortschritte.

Während seiner Schulzeit in der High School fertigte er Gedichte in Sanskrit an. Neben seiner Schularbeit lernte er von seinem Vater die Suktas¹ aus der Rigveda, Pavamana² usw. Nachdem er Sanskrit gelernt hatte, befasste sich *Subbaraya* mit der Bhagavad Gita und lernte sie auswendig. Dann begann er Viveka Chudamani und die Upanishad Bhashyas von *Sankaracharya* zu lesen. Er vertiefte sich in die Vedas, die Upanishads und ähnliche Werke, um deren tiefere Bedeutung zu ergründen.

Ungefähr im Jahre 1943 leistete er seinen Schuldienst³ an der Hospet Schule ab. Doch das geschah nur für kurze Zeit. Dann ging er nach der heiligen Stadt Varanasi. Dort studierte er für kurze Zeit die Vedas und lernte Sanskrit. Doch der Ruf nach Einsamkeit und *Sadhana*⁴ zog ihn von Varanasi nach Hardwar und weiter nach Rishikesh. Als der junge Sucher 1944 in Rishikesh ankam, traf er am Gangesufer seinen Guru *Swami Sivananda*.

Die Sivananda Wohltätigkeitsapotheke brauchte eine fähige Hand, um Kranke mit Medikamenten zu versorgen; der spätere *Swami Krishnanandaji* wurde auserwählt. Außerdem leitete er den Satsanga⁵ im Ashram und spielte dabei eine wichtige Rolle, indem er vorsang, Schriften vorlas und

¹ Verse

² heilige Schriften

³ Sozialpflichtiger Schuldienst

⁴ spiritueller Praxis

⁵ Zusammenkunft zum „Gottesdienst“

Lehrreden hielt. Er wurde zum Programmdirektor aller Sadhana Wochen, die er erfolgreich managte.

Subbaraya trat am 14. Januar 1946 in den Heiligen Orden der Sannyasa ein. Seitdem ist er als *Swami Krishnananda Saraswati* bekannt. Merkwürdigerweise wandelte sich nun sein Betätigungsfeld. Er hielt Lehrreden und schrieb Bücher und Texte.

Dann, irgendwann 1948, kam der große Tag, als er, wie er es nannte, „einen erleuchtenden Funken der Wahrheit“ hatte. Er hatte sich derart darin verloren, dass er sich für längere Zeit für nichts mehr interessierte. Mehrere Monatlang beschränkte er sich auf sein Zimmer und sprach zu niemandem mehr ein Wort. Er war voller Glückseligkeit und Frieden.

Sri *Swami Sivanandaji Maharaj* machte *Swami Krishnanandaji* zu seinem Professor der Vedanta. Die Geschichte nach 1948 ist so wie die Geschichte über einen Jivanmukta⁶, der sich des Sahaja-Samdhi-Avastha⁷ erfreut. *Swami Krishnanandaji* zog viele Sucher nach der Wahrheit aus allen Teilen der Welt an; für sie alle wurde er zum Guru. Er war ein Meister des Hatha Yoga, des Raja-Yoga und ein großer Bhakta⁸ von Krishna dem Herrn. Er war Meister des Yogas der Synthese, die von seiner Heiligkeit *Sri Swami Sivanandaji Maharaj* begründet wurde; und er war eine wundervolle Kopie seines Meisters.

Seit 1963, nachdem sein Guru *Swami Sivananda* verstarb, managte er als Generalsekretär die Divine Life Society, den Sivananda Ashram in Rishikesh, bis er sich im Jahre 2000 aus gesundheitlichen Gründen von der täglichen Büroarbeit und der Leitung des Ashrams zurückzog. Doch sein Geist ist noch immer überall spürbar. In den Abendstunden (indischer Zeit) des 23. November 2001 verstarb *H.H. Sri Swami Krishnanandaji Maharaj*.

Hari Om Tat Sat

⁶ Befreiter in diesem Leben

⁷ natürlicher Samadhi-Zustand

⁸ Anhänger

30

✓ ✓ Nam: Hanumanji
May God bless

✓ ✓ Nam: Krishna

30



I came to Shivananda Ashram on 5th September 1965 and met my Guru, *H.H. Sri Swami Krishnanandaji Maharaj* near Bhajan Hall, after his speech on Bhagavad Gita. I took Mantra Diksha (Initiation) from him on 25th April 1966 in Holy Samadhi Mandir. I entered into Sannyasa order on 12th June 1975 in Sri Gurudev Kutir.

I met Sri Divya Jyotiji in Hannover on 22nd October 1993. With his devotional efforts and by the grace of my Guru this book has been brought out and it should have been dedicated to the lotus feet of my Guru on his 80th birthday 25th April 2002. I always drink the nectar of my Gurudev's Immortal Teachings.

In the Service of my Gurudev
Swami Hamsananda

Ich bin am 5. September 1965 im Shivananda Ashram in Rishikesh angekommen und traf *H.H. Sri Swami Krishnanandaji Maharaj*, nach seinem Vortrag über die Bhagavad Gita, nahe der Bhajan Hall. Ich erhielt von ihm am 25. April 1966 im Heiligen Samadhi Mandir das Mantra Diksha (die Mantra-Einweihung). Am 12. Juni 1975 bin ich im Sri Gurudev Kutir in den Sannyasa Orden eingetreten.

Ich traf Sri Divya Jyotiji am 22. Oktober 1993 in Hannover. Durch seine hingebungsvollen Bemühungen und der Gnade meines Guru's konnte dieses Buch herausgebracht und es sollte ihm zu seinem 80. Geburtstag am 25. April 2002 zu seinen Lotusfüßen hingebungsvoll überreicht werden. Ich trinke immer den Nektar aus den unsterblichen Lehren meines Gurudev's.

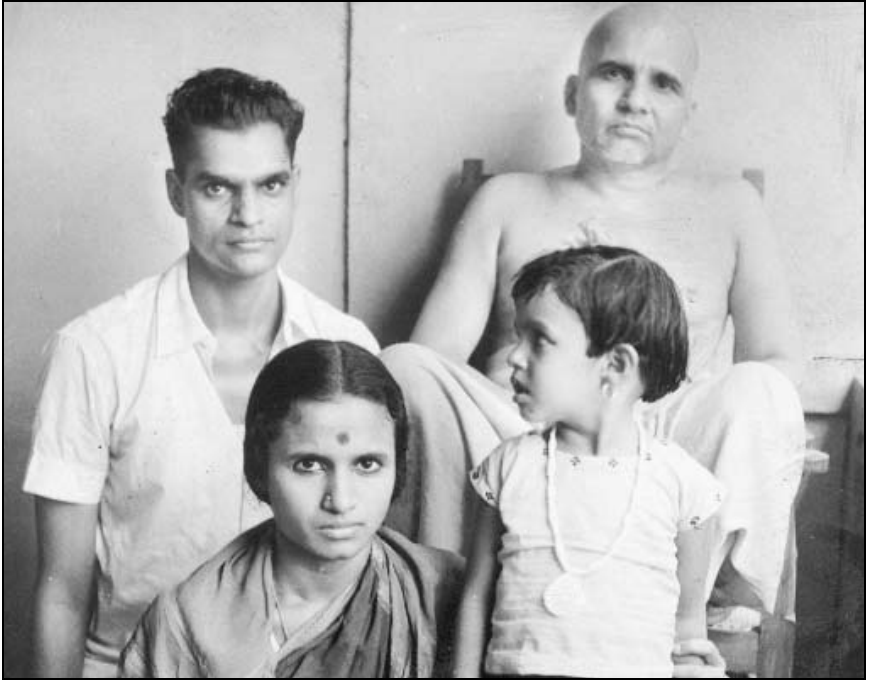
Im Dienste meines Gurudev's
Swami Hamsananda



1. "Interior Pilgrimage" my book was translated into Telugu by Swami Hamsananda.

నా పుస్తకము "Interior pilgrimage" ను
హంసానంద స్వామి తెలుగులోకి అనుకరించెను.

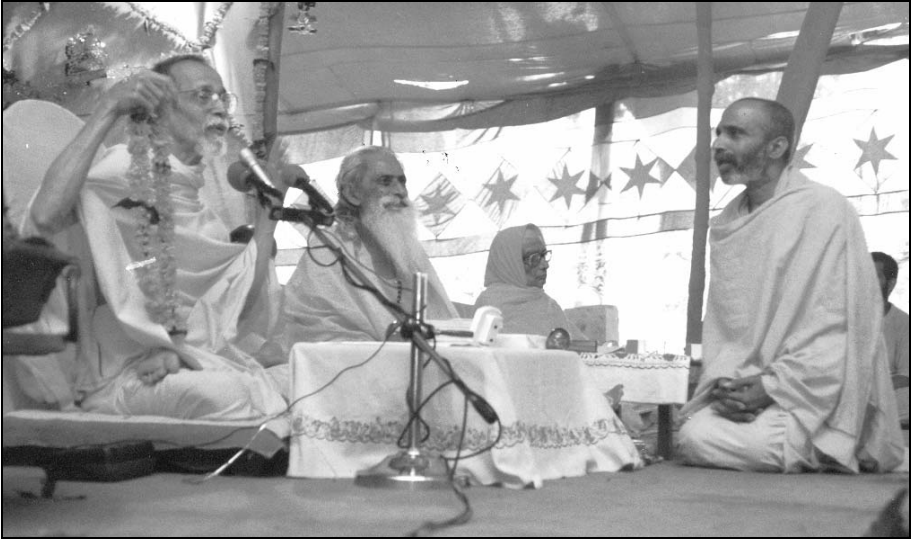
Mein Buch "Die Reise ins Innere" wurde von Swami Hamsananda in
Telugu übersetzt.



2. Sri V. G. Vaidyanathan compiled a booklet "A Rosary of Divine Thoughts".

ಶ್ರೀ ವಿ. ಗಿ. ವೈದ್ಯನಾಥನ್ ಸಂಪಾದಿಸಿದ "A Rosary of Divine Thoughts" ಗ್ರಂಥದ ಮುಖ್ಯಪುಟದ ಚಿತ್ರ.

Sri V. G. Vaidyanathan hat eine Broschüre mit Name "A Rosary of Divine Thoughts" zusammen gestellt.



3. I was in myself in all the functions.

ಅಗ್ನಿ ಕೆಡುಕಲವು ನೆನಪಾಯದೆ ಎಂದು;

Ich war bei allen Feierlichkeiten in mir selbst.



4. God is pure Being, not “doing”.

దేవుడు కర్మచక్రము తోగి పనితాత.

Gott ist reines Sein, keine „Handlung“.



5. Seek only God and God alone.

ಕೆವಲಮು ಹೆವು, ಮುತ್ರಮು ಅನೇಕಿಂಪುಮು.

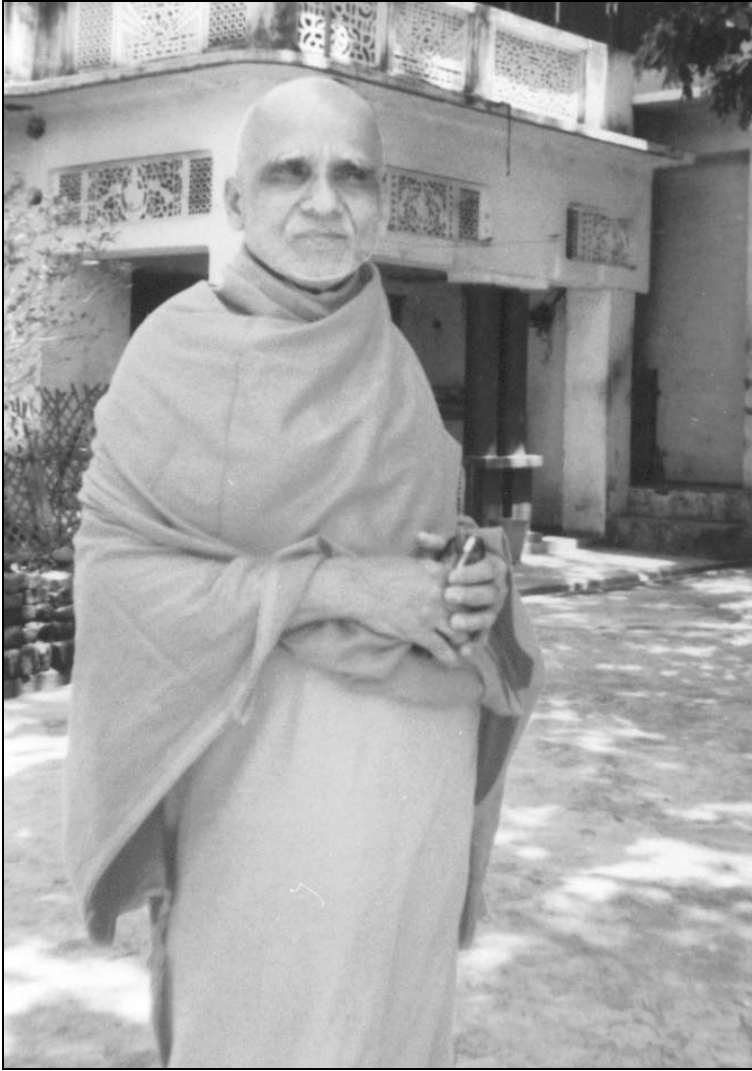
Suche nur Gott und nur Gott allein.



6. Mother Ganga is the embodiment of “Satchidananda”.

ಗಂಗೆಯು ಸಚ್ಚಿದಾನಂದನ ಸ್ವರೂಪವಾಗಿದೆ.

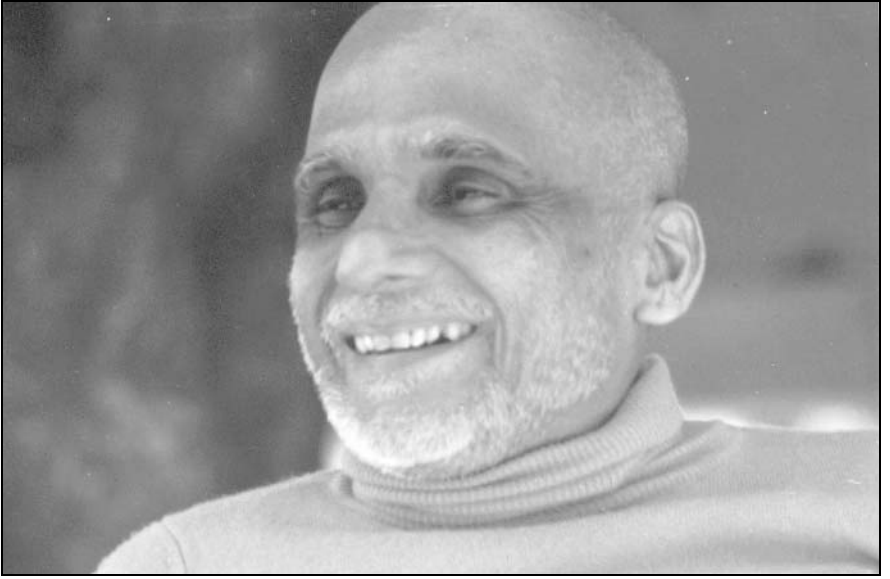
Mutter Ganga ist die Verkörperung von “Satchidananda”.



7. Where ever I go I am in Him only.

ನೆ ನೆ ಜ್ಞಾತು ತಿ ತಿ ಜ್ಞಾನ ಅನಿ ಮಂ ದೇವ

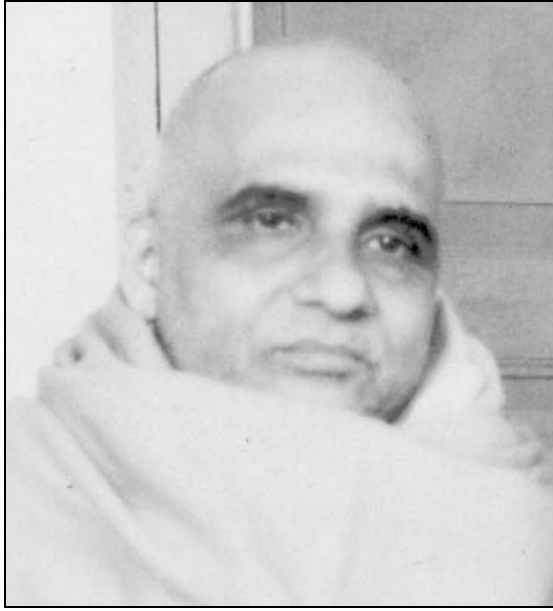
Wohin auch immer ich gehe, ich bin nur in IHM.



8. That which laughs is the soul.

ನವ್ರವು ನಗುವುದು, ಅದೇ ಮನುಷ್ಯ.

Das, was lächelt, ist die Seele.



9. Winter is the best time for Sadhana.

శుభ్ర కాలము సాధనకు మంచి సమయము.

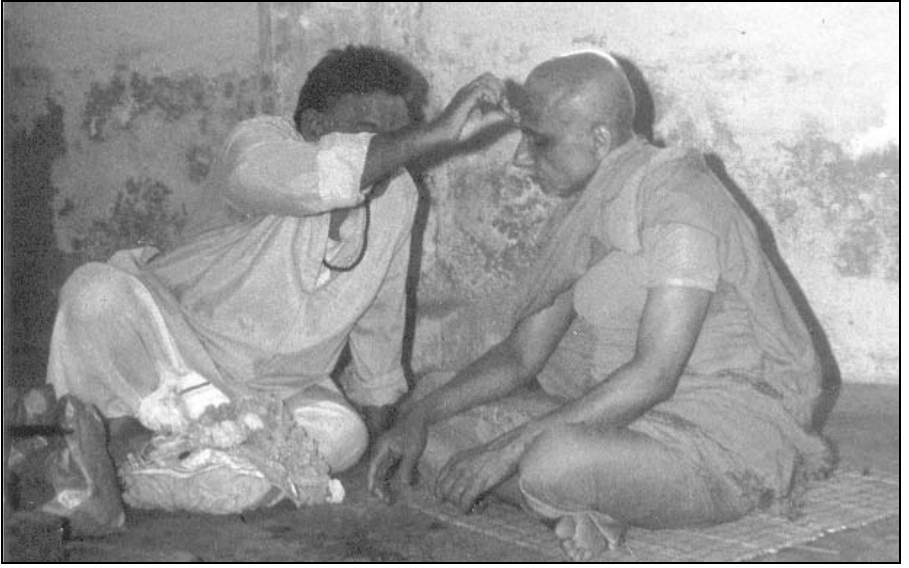
Winter ist die beste Zeit für Sadhana.



10. It was the Golden Jubilee celebration.

అది నా సువర్ణోత్సవ సమాహారము.

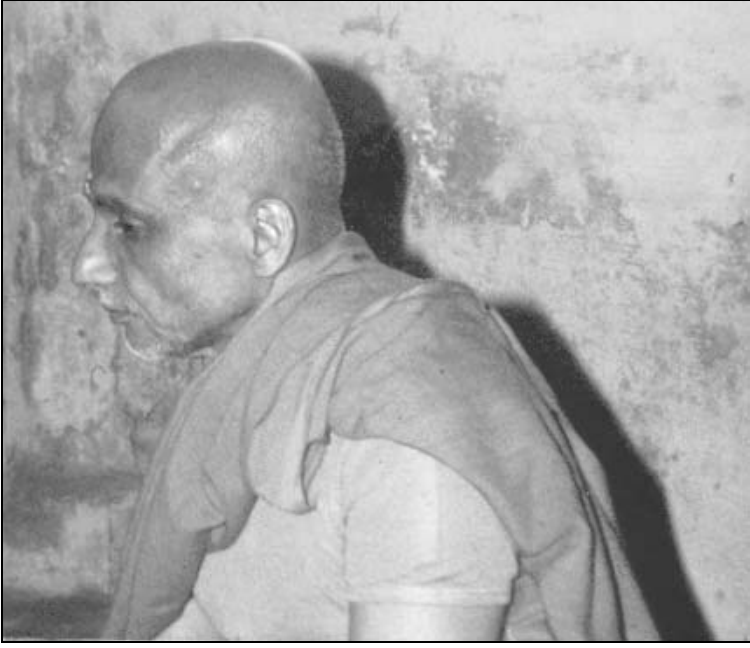
Dieses waren die Feierlichkeiten zu seinem Goldenen Jubiläum.



11. Pandit Pundarikacharya putting Tilak on my forehead.

పండిట్ పుండరీకాచార్యులు నా నోసెడు
తలకమీద ధరించజేసిరి.

Pandit Pundarikacharya macht Tilak auf meine Stirn.



12. See God in everything.

ప్రతిదామందును దేవుని దర్శించుము.

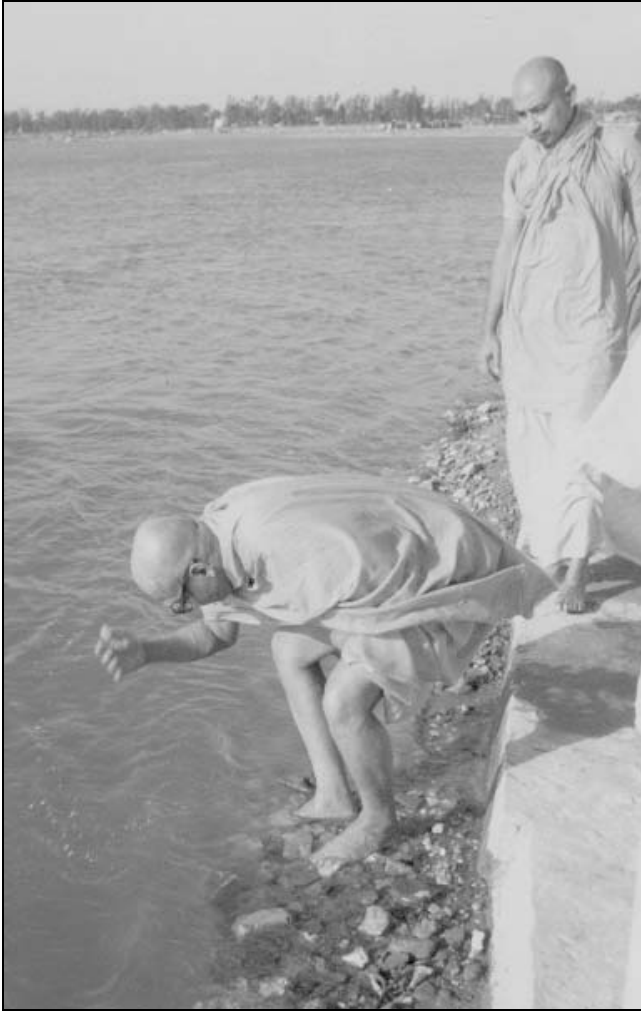
Siehe Gott in allem.



13. Ganges bath cools the body, mind and soul.

ಗಂಗೆಯಲ್ಲಿನ ಸ್ನಾನವು, ದೇಹವನ್ನು, ಮನಸ್ಸನ್ನು, ಆತ್ಮವನ್ನು
ಶುಷ್ಕವನ್ನಾಗಿಸುತ್ತದೆ.

Ein Bad im Ganges kühlt den Körper, den Geist und die Seele.



14. 14th January is my Sannyasa Diksha Day.

୧୪୫୦ ୧୪୫ତର୍ଦ୍ଦ ନାମସ୍ତୁ ନିଦକ୍ଷି ତନୟା.

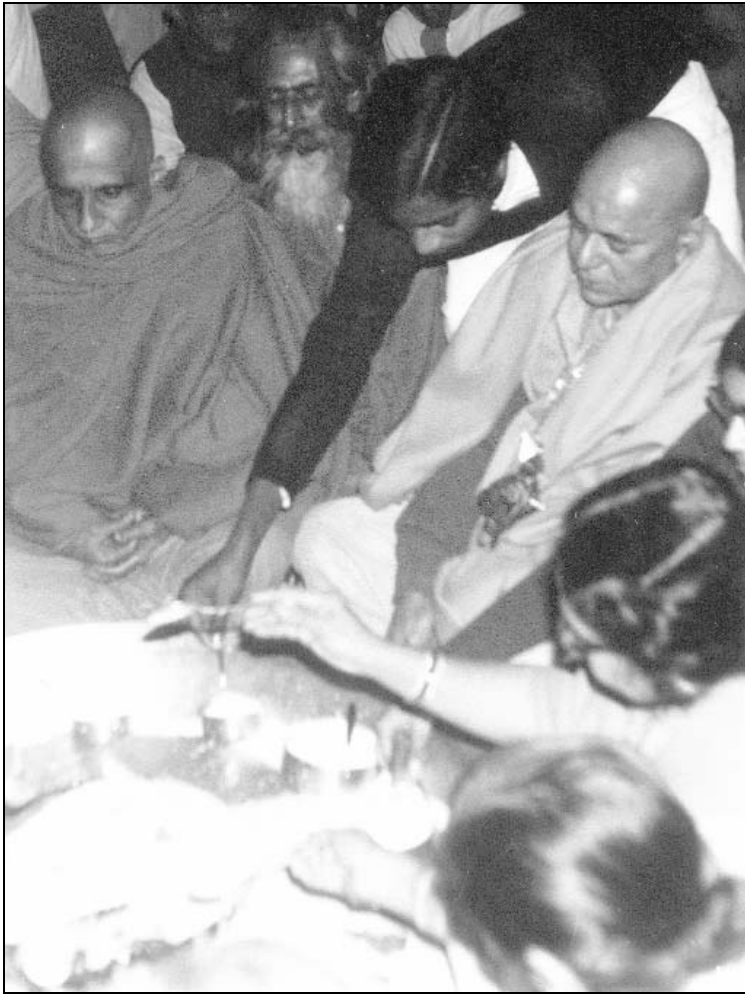
Der 14. Januar ist mein Sannyasa Diksha Tag.



15. Guru is a “whole” and not a person before the disciple.

ಶಿಷ್ಯನಿಗೆ ಗುರುವು "ಪೂರ್ಣವು" ಅಲ್ಲದೆ "ನಿರ್ದೇಶನ" ಅಲ್ಲ. ಗುರು
ಒಂದು ಸಂಪೂರ್ಣವು.

Der Guru ist für den Schüler ein „Ganzes“ und keine Person.



16. Paduka Puja on the birthday of Sri Swami Madhavanandaji Maharaj.

శ్రీ మధ్వానంద శాస్త్రిమూలకారి జన్మదినో
 త్తరకమకొజ్జ జరిగిన శాదుకాపాజ.

Paduka Puja am Geburtstag von Sri Swami Madhavanandaji Maharaj.



17. I always contemplate on God

నే నేలై పుడు జేవని పై భారణయెనటను.

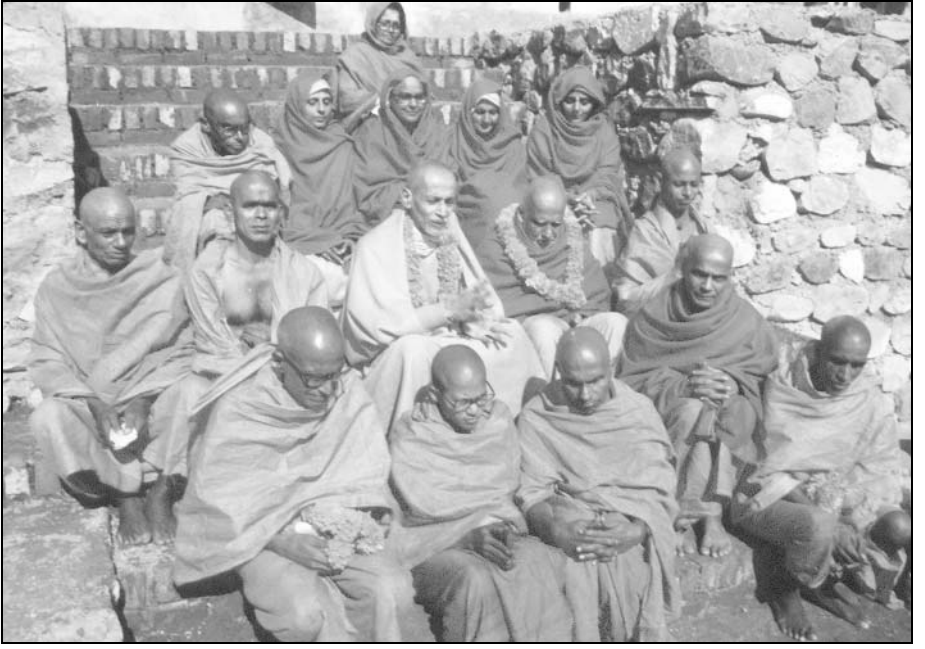
Ich kontempliere immer auf Gott.



18. I took Ganga Bath on my Diamond Jubilee celebration.

నా ౭౫వ జ్ఞాపకం గంగానీరే స్నానం చేశాను. దీనిని
 నా ౭౫వ జ్ఞాపకం గంగానీరే స్నానం చేశాను.

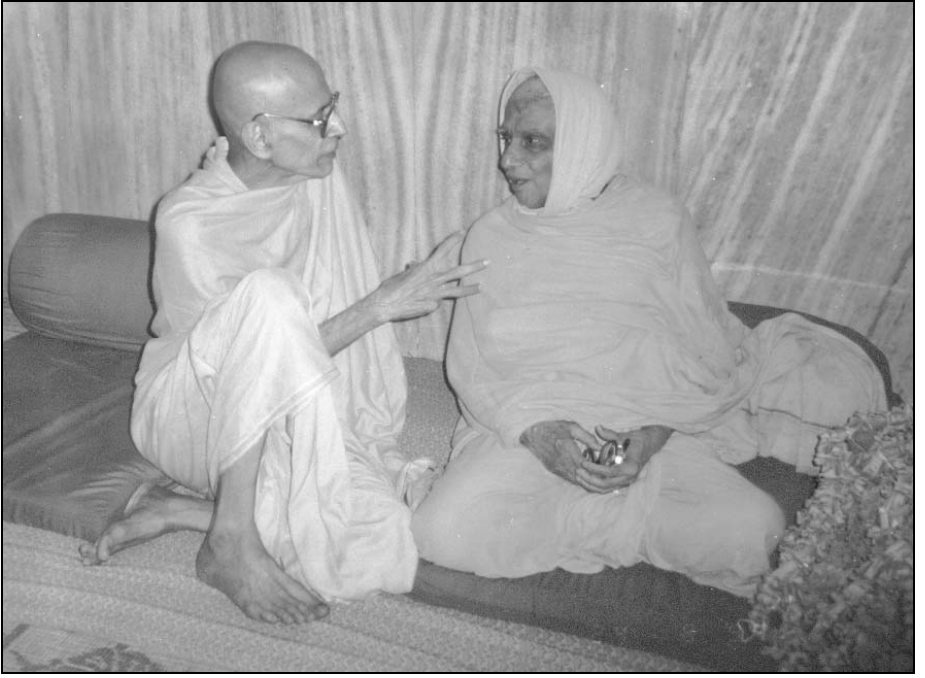
Ich nahm an meinem „Diamantenen Jubiläum“ ein Bad im Ganges.



19. They entered in Sannyasa order on 14th January, Sankranti Day.

సంక్రాంతి రోజు 14 జనవరికి వారు
సన్యాసమును స్వీకరించిరి.

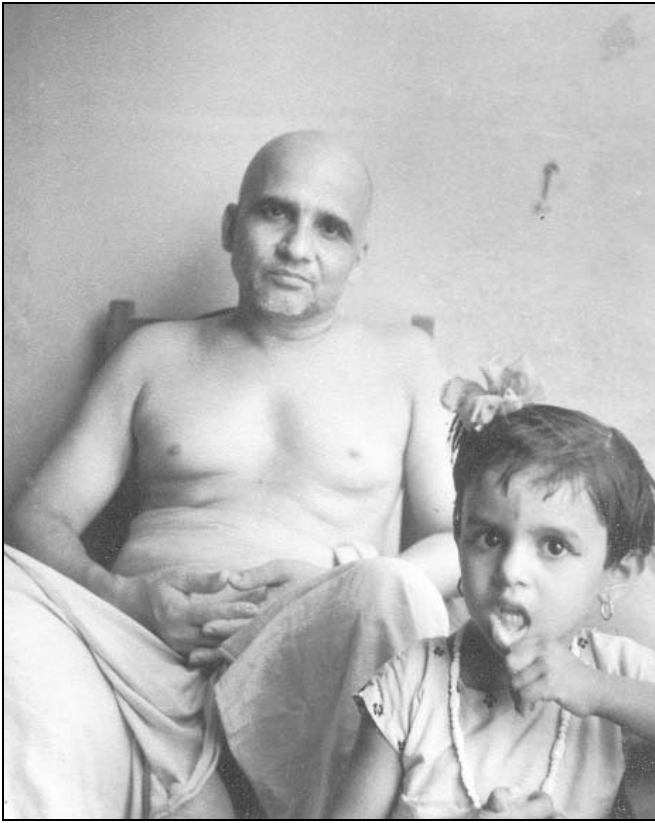
Sie traten am 14. Januar, dem Sankranti Tag, in den Sannyasa Orden ein.



20. Two bodies and one mind make the Society.

ॐ कर्म कर्म कर्म कर्म, शिवाय कर्म कर्म कर्म
 ॐ कर्म कर्म कर्म कर्म.

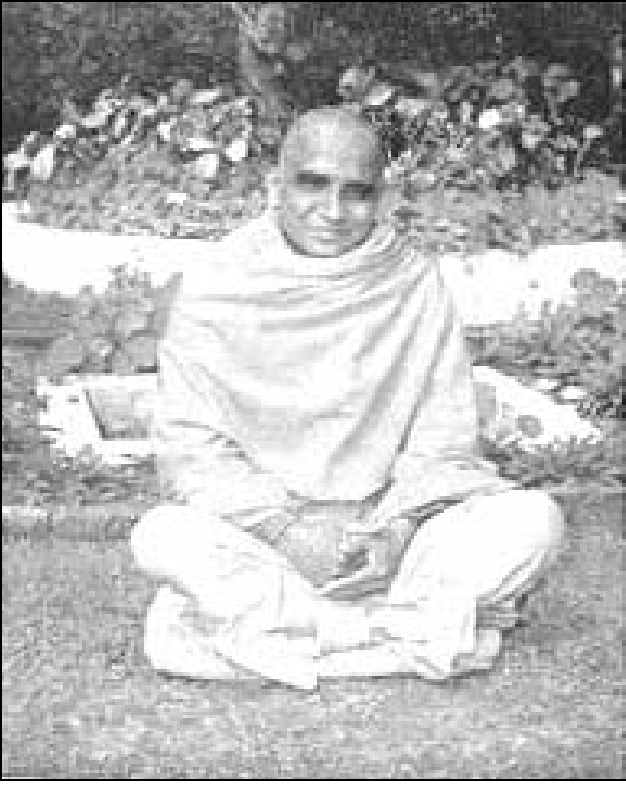
Zwei Körper und ein Geist bilden die Society.



21. When you open your mouth God will make you to eat the sweet.

నమస్కారం తెరచినప్పుడు దేవుడు నీకు
 మధుర పదార్థములను అందించును.

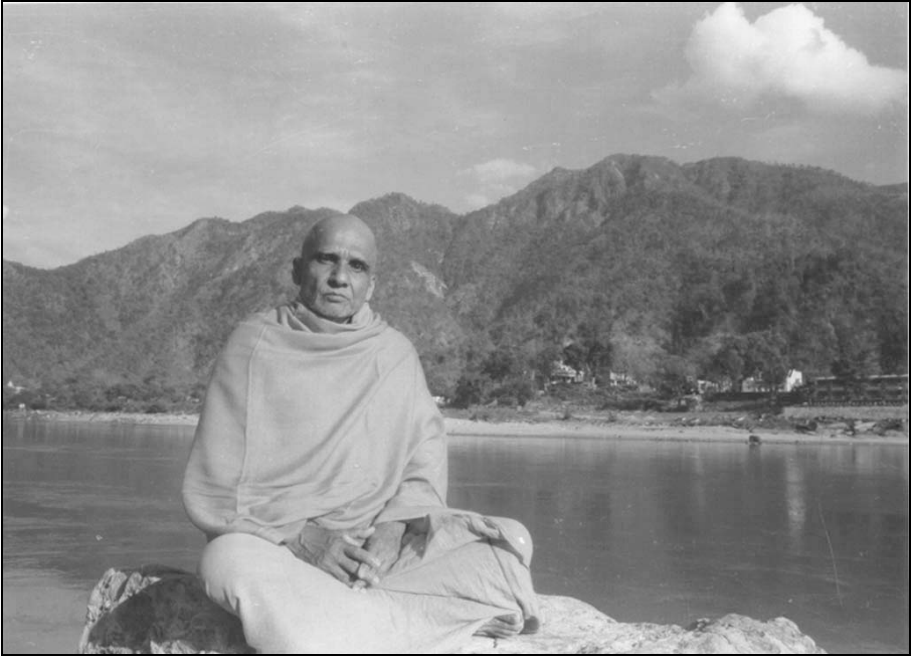
Wenn du den Mund öffnest, lässt Gott dich die Süßigkeiten essen.



22. Knowing Brahman is being Brahman.

ಬ್ರಹ್ಮಾನ್ತೇ ತಿ ಬ್ರಹ್ಮಾನ್ತೇ ಮನಃ.

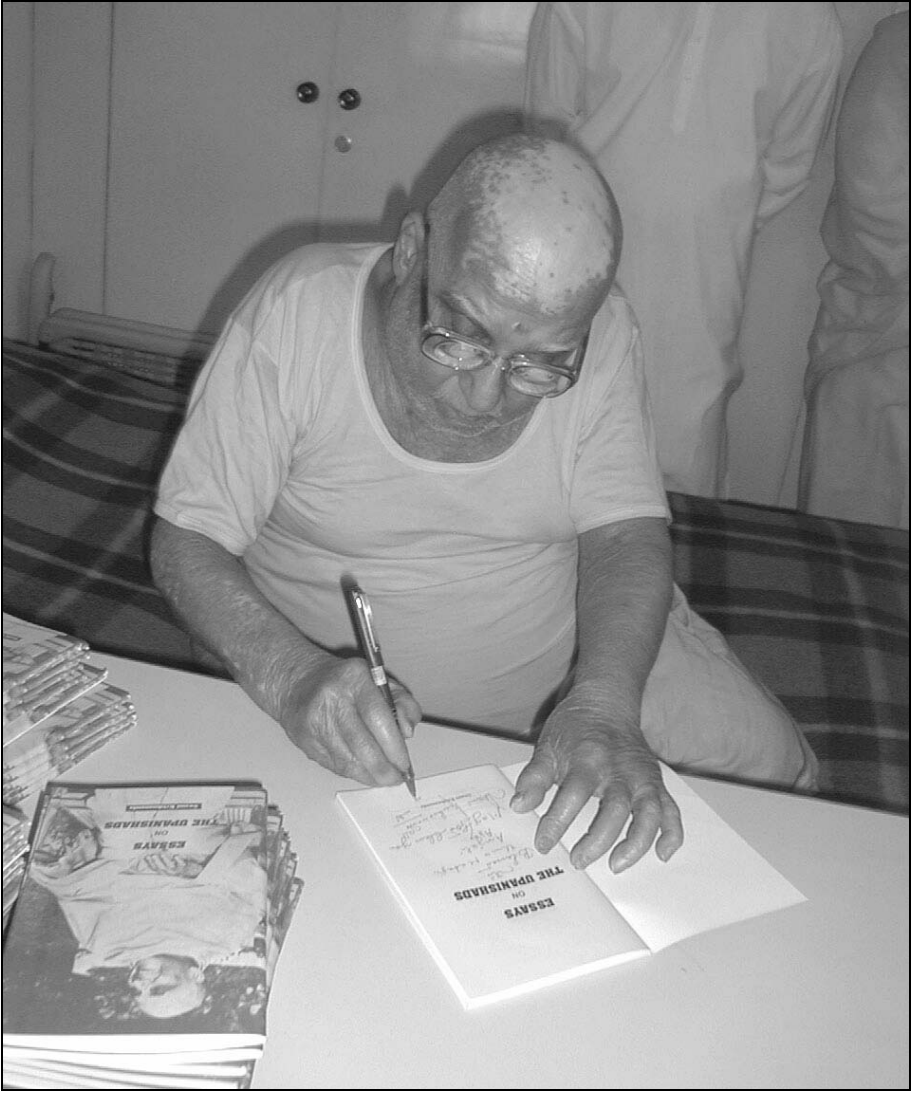
Brahman zu kennen, bedeutet Brahman zu sein.



23. Himalayas is one of the Vibhutis of Lord Almighty.

ॐ नमो भगवते वासुदेवाय

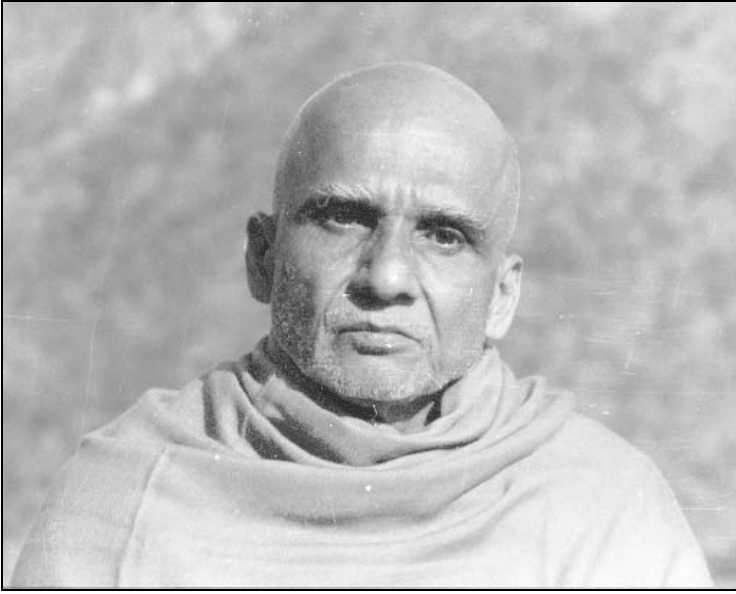
Die Himalajas sind eine der Offenbarungen des allmächtigen Herrn.



24. Drink the Nectar of Upanishads.

‘ॐ नमो भगवते वासुदेवाय’

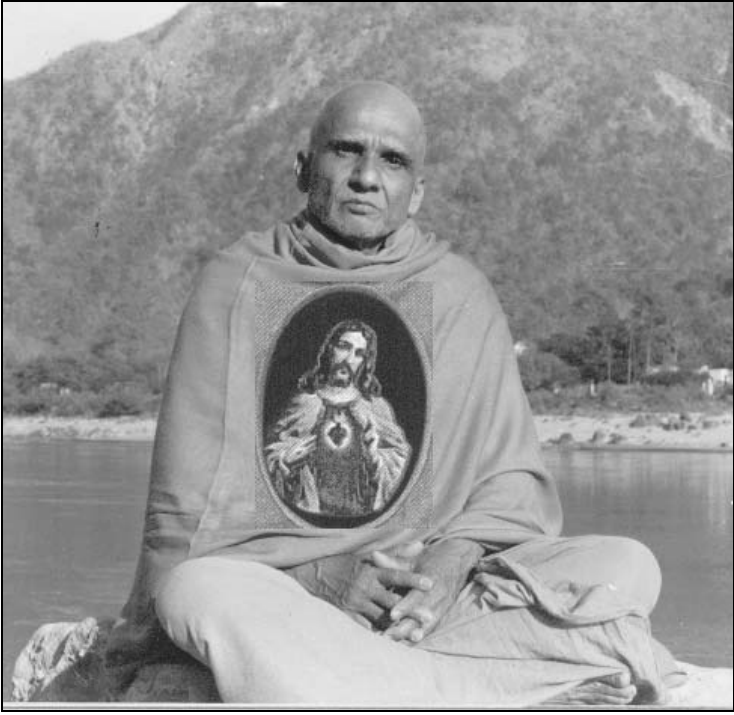
Trinke den Nektar der Upanishaden.



25. Spiritual life does not mean escapism.

ಕ ಸಿಂಚು ಕೊನು ಓ ಆ ಭ್ರವ್ತ ಕ ಜೀವಕ
ಸ ಸ ಬ ಕ ದು.

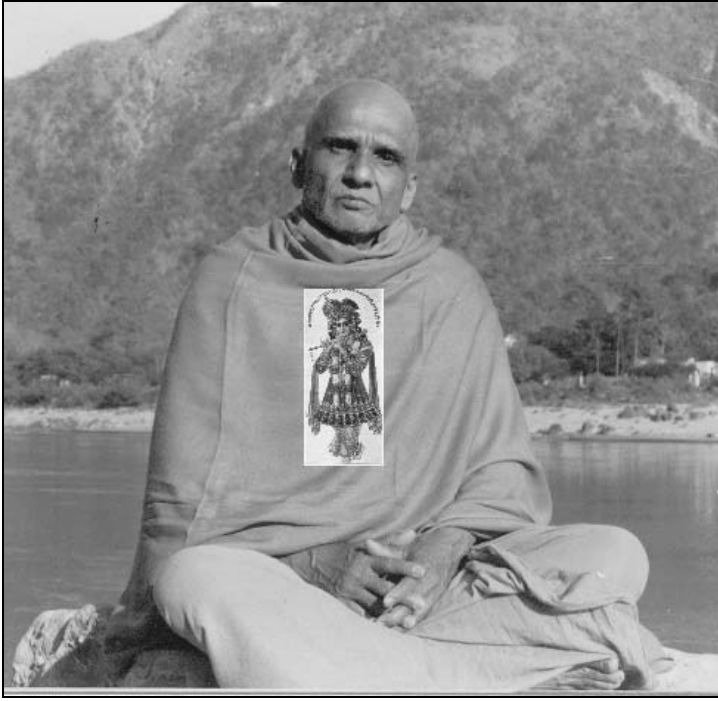
Ein spirituelles Leben hat nichts mit Realitätsflucht zu tun.



26. Lord Jesus is in my heart and I believe that He is the Son of God.

ಜನನೇ ಪ್ರಭುವನಾಪ್ರಾಧಯಮನಂ ದುಸ್ತವ.
 ಮಜಿಯ ಆವತು ಜೆಮನ ಪುತ್ರ ಕರನೇನ
 ಏಕನಿಂ ತನು.

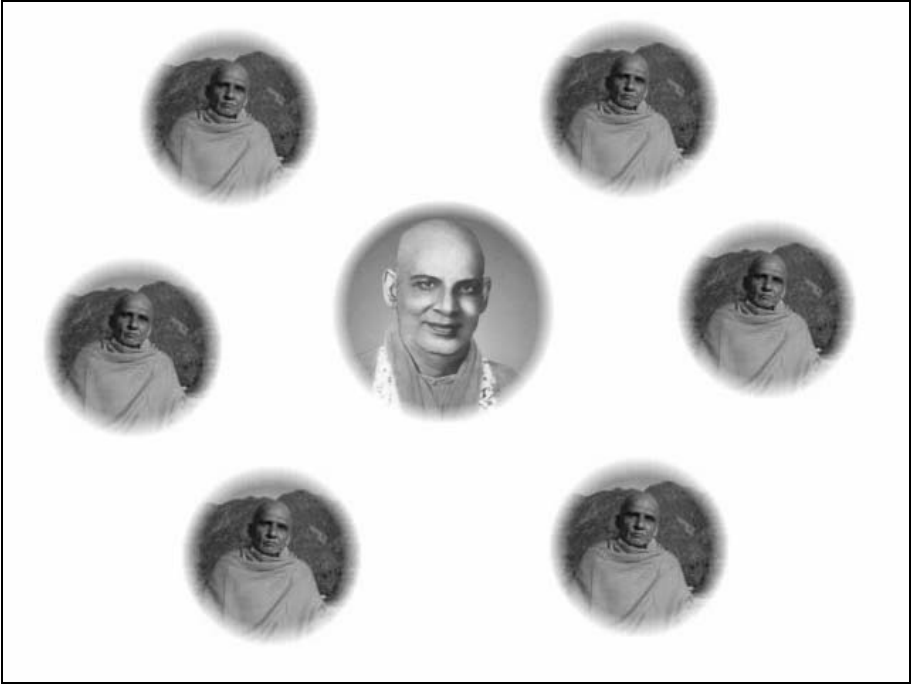
Jesus Christus ist in meinem Herzen und ich glaube, dass ER der Sohn Gottes ist.



27. Lord Krishna never belongs to Hindus. He belongs to them, who give their hearts to Him.

శ్రీ కృష్ణుడు కేవలము హిందువులకు సంబంధించినవాడుకాదు. ఆతనకేవలము తమ హృదయములనల్పించుటకే, అట్టివారికేతడు సంబంధించునుగనుక.

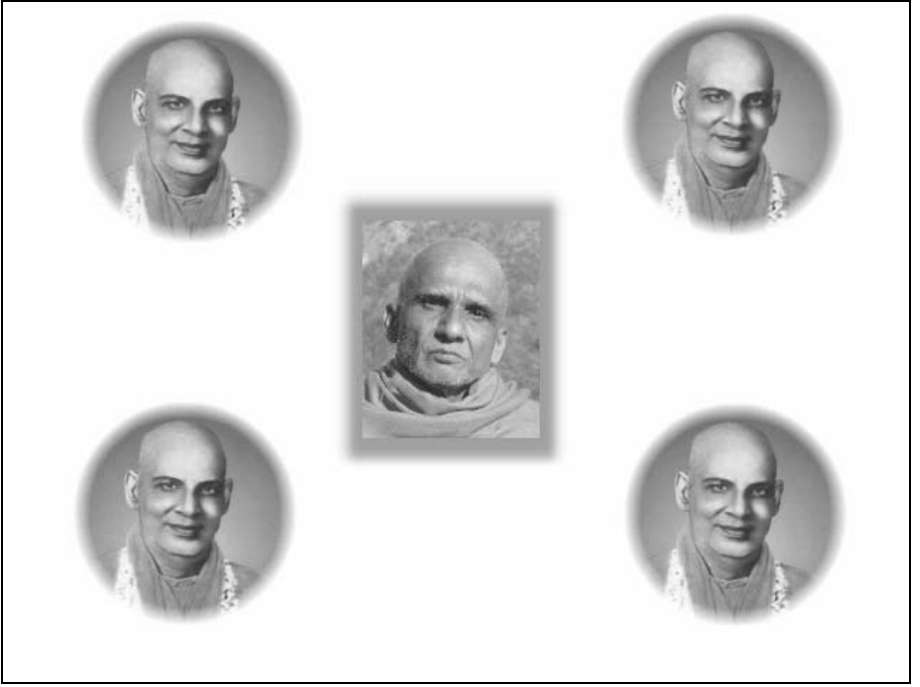
Krishna der Herr gehört nicht nur den Hindus, sondern ER gehört jenen, die IHM ihr Herz geben.



28. I take energy from my Guru Sri Swami Sivanandaji Maharaj.

నాకు ఈ శ్రీ శివనందజీ మహారాజుల నుండి
 శక్తిని పొందగలగలను.

Ich erhalte die Energie von meinem Guru Sri Swami Sivanandaji Maha-
 raj.



29. I am floating in the spirit of my Guru Sri Swami Sivanandaji Maharaj.

నేను నా గురువు శ్రీ శివనంద శివరాజు వారి ఆత్మ
 శక్తియందు సంచరించుచున్నాను.

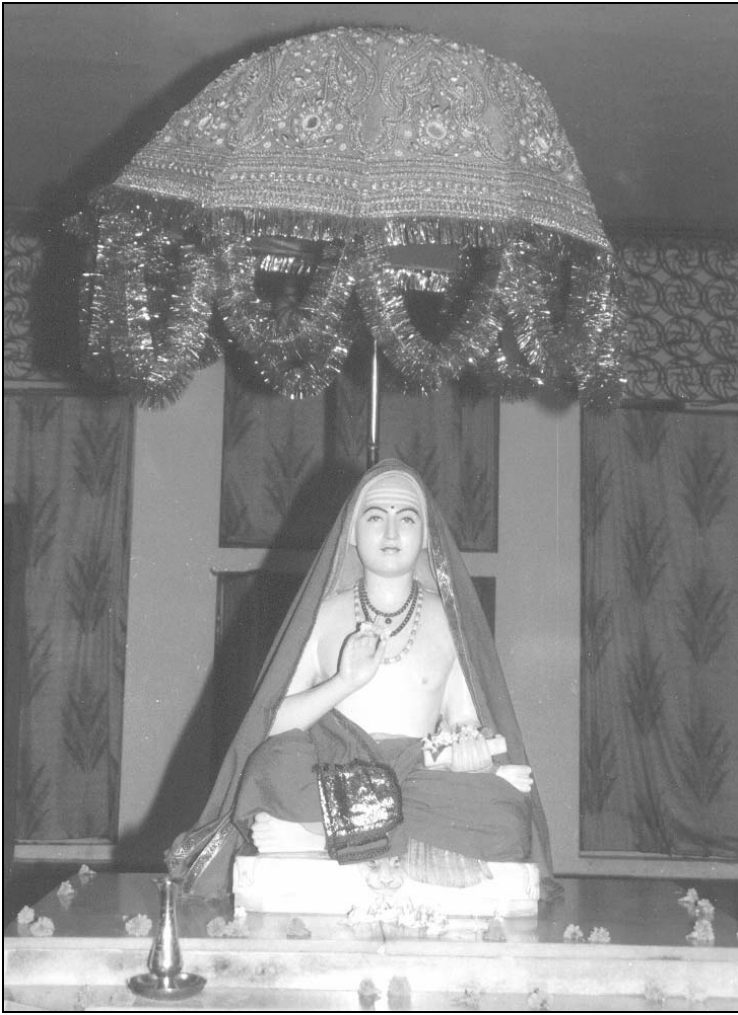
Ich fließe in dem Geist meines Guru's Sri Swami Sivanandaji Maharaj.



30. It was on 28-4-1995 Friday.

ॐ 28-4-1995 शुक्रवार सोमवार.

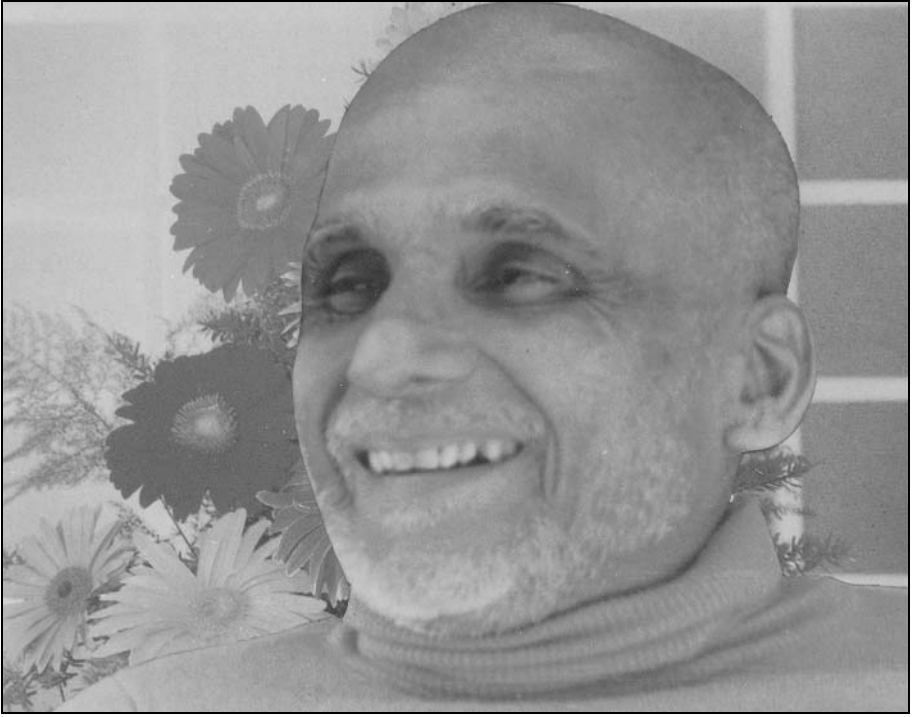
Es geschah am Freitag, den 28.4.1995



31. I follow the “Advaita Vedanta philosophy” of Jagadguru Shankaracharya.

నేను జగద్గురు శంకరాచార్యులవారి “అద్వైత
 కేదాంత తత్వము” ననుసరించును.

Ich folge der “Advaita Vedanta Philosophie” von Jagadguru Shankaracharya.



32. I never see. "Eye" never sees. The capital "I" sees and the Eye of eye sees always.

ನೋಡು ಚೂಕು. ನೋಡು ಚೂಕು. ಕೂಡ ನೋಡು
 ಆಕಾಶ ತ್ರಯೋಕ್ತು "ನೋಡು" ಕೂಡ ನೋಡು
 ನೋಡು ತ್ರಯೋಕ್ತು ಕೂಡ, ಅದಿ ಚೂಕು.

Ich sehe niemals. "Das Auge" sieht niemals. Das große "Ich" sieht und das Auge der Augen sieht immer.



33. My pen writes, when I write and I write, when He makes me to write.

నే నా పాత్ర వ్రాయును నా కల వ్రాయును. నా పాత్ర
 వ్రాయును నా పాత్ర వ్రాయును. నా పాత్ర వ్రాయును
 నా పాత్ర వ్రాయును.

Wenn ER mich schreiben lässt, schreibe ich immer weiter, und mein
 Schreiber schreibt.



34. I was with my disciple, his mother and sister.

నేను నా శిష్యుడు, ఆతని తల్లి మరియు సోదరి
తో ఉన్నాను.

Ich war mit meinem Schüler, seiner Mutter und seiner Schwester zu-
sammen.



35. My disciple garlanded me on his Diamond Jubilee day.

నా శిష్యుడు తన ఏడవ జ్యూబిలీ దినం సందర్భము
నందు నాకు పూలమాలను కమ్మచేసాడు.

Mein Schüler hängte mir an seinem Diamantenum Jubiläum Girlanden um.



36. Sri B. Ramachandra Bhat did the “Ayushya Homa” for me.

ಶ್ರೀ ಬಿ. ರಾಮಚಂದ್ರ ಭಟ್ ನಾ ಕೊರಕು " ಆಯುಷ್ಯ
ಹೋಮ " ನಾ ಕರತೈನು.

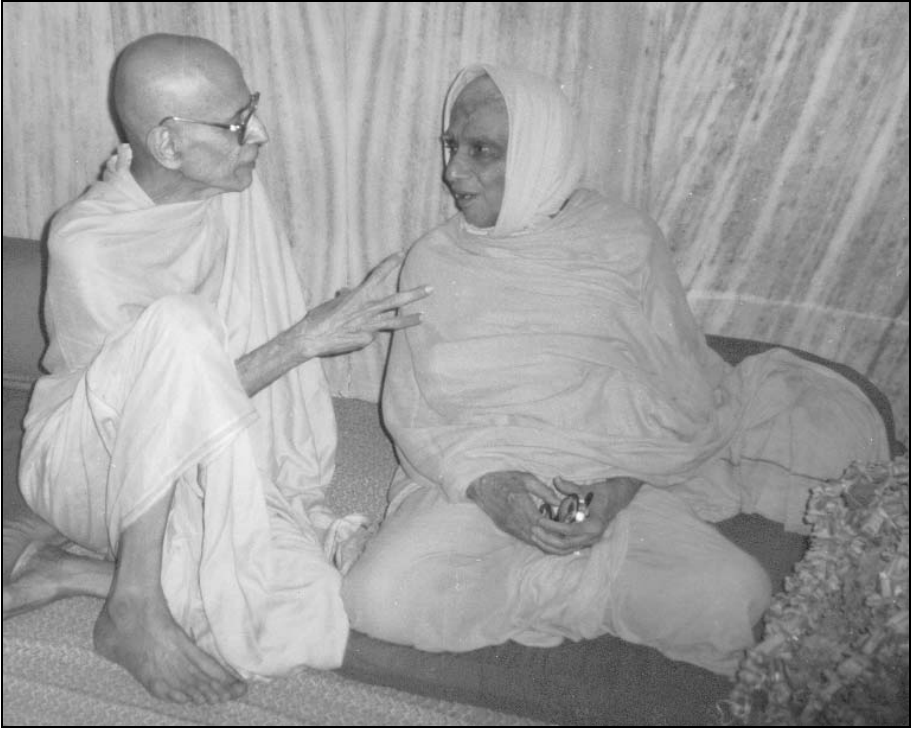
Sri B. Ramachandra Bhat zelebrierte “Ayushya Homa” für mich.



37. All eyes belong to Him alone.

ಕೆಲವು ಮನುಷ್ಯರು ಇವನ ಕುರಿತು.

Aller Augen gehören nur IHM allein.



38. Our heart is Sadguru Sri Swami Sivanandaji Maharaj.

శ్రీ సద్గురు శ్రీ సీవానందజీ/మహారాజ్ మన హృదయం
దయ్యును.

Unser Herz gehört Sadguru Sri Swami Sivanandaji Maharaj.



39. Behold the world with the Eye of God.

ದೇವರ ದೃಶ್ಯವನ್ನು ನೋಡುವುದು.

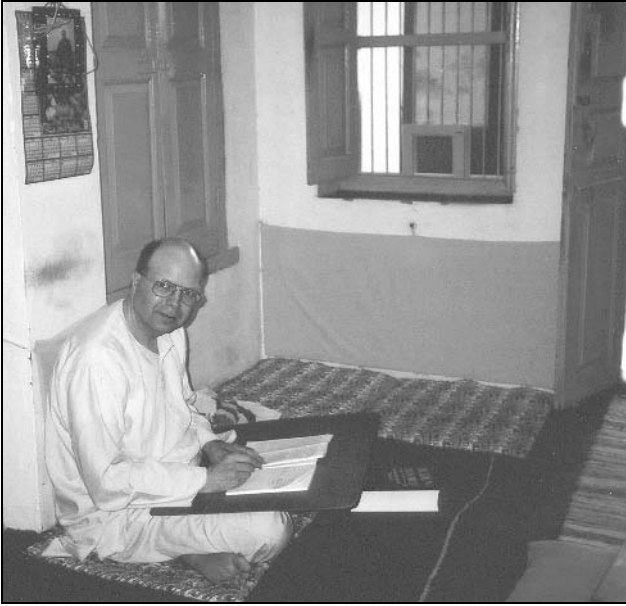
Erblicke die Welt mit den Augen Gottes.



40. This is the Altar of Sri Marie Luise Seitz.

ಇದಿ ತ್ರಾ ಪುರ ಬಯಾಕ್ ಸಾಟ್ಲೆ ಯೆಕಾ ಪಾಜಿ
ಸ್ರಾ ಪು.

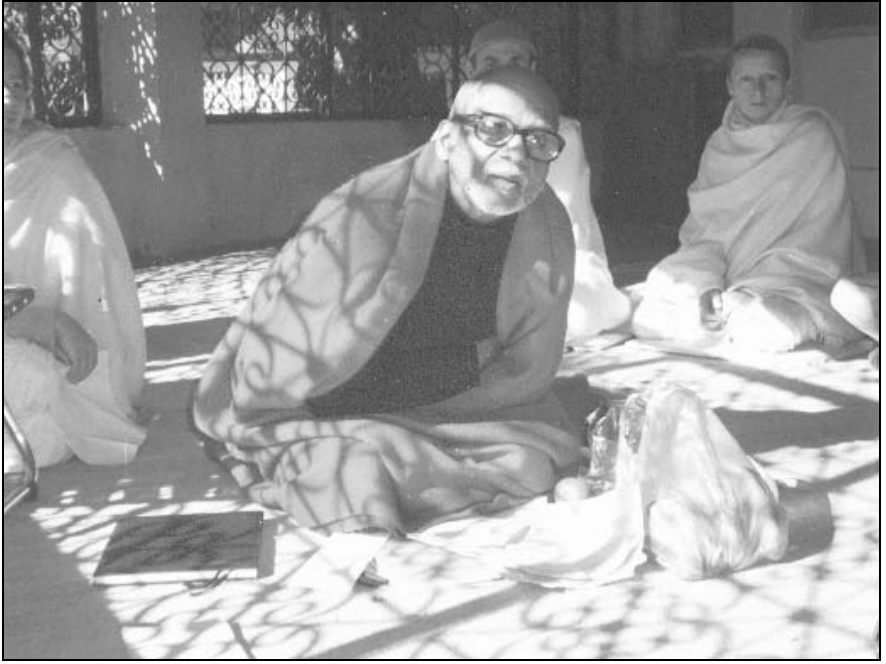
Dieses ist der Altar von Frau Marie Luise Seitz.



41. I love Swami Krishnanandaji Maharaj very much since he knows Eastern as well as Western philosophy.

ಪ್ರಾ ಸೃಷ್ಟಿ ಮ ತ್ವಾಂಕ ವತ್ಸರೂಪ
 ತೋಕ್ತಿಕಾಕಮದ ಚೈ ತ್ವಿ ಕೃಷ್ಣ
 ಗಂಧಕುಷಾಜ್ಜಿಕಾಶರ ತ್ವರ
 ಖಕ್ತೀಲ ಪ್ರಿ ಖಂಕರ.

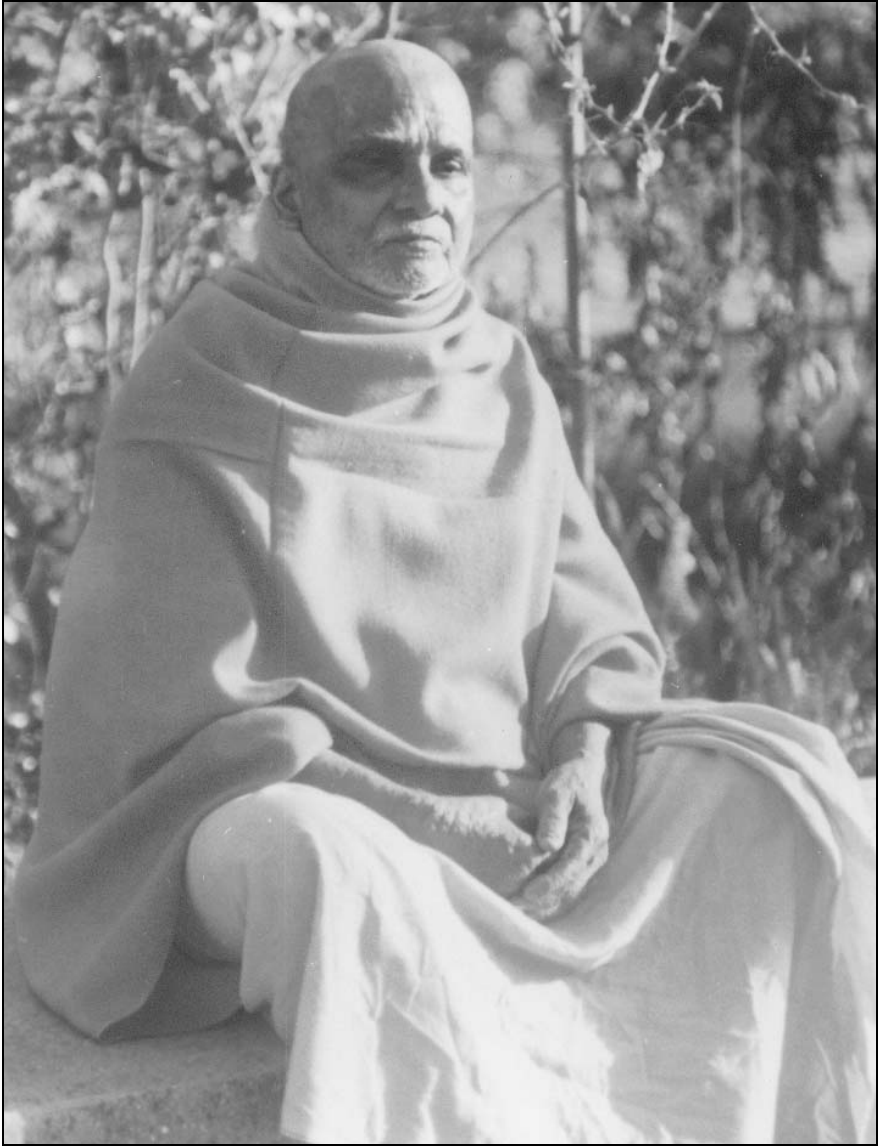
Seitdem Swami Krishnanandaji Maharaj östliche und westliche Philosophie kennt, liebe ich ihn sehr.



42. This is when I was in Guru Kripa Building.

ಇಲ್ಲಿ ನಾನು ಗುರು ಕೃಪಾ ಕಟ್ಟಡದಲ್ಲಿ ಇದ್ದಾಗ.

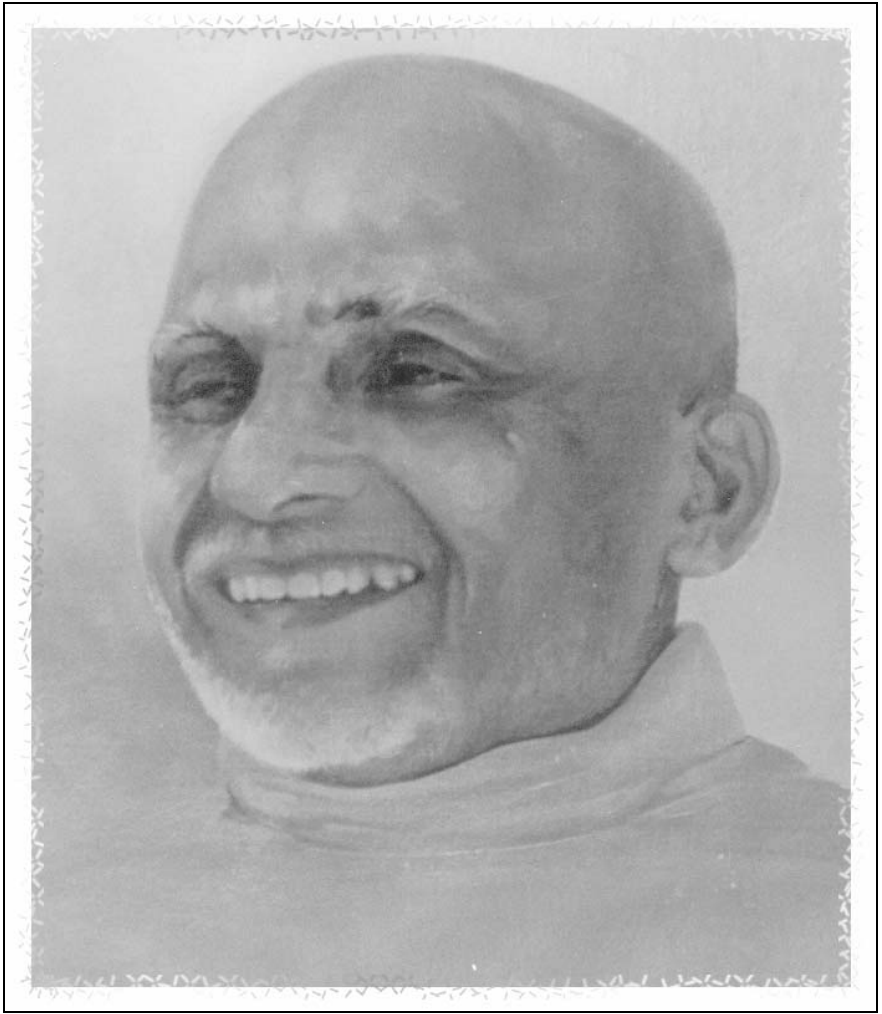
Hier war ich im Guru Kripa Gebäude.



43. Think deeply "Who am I?"

"నే నెవరి?" దీర్ఘమనా విచారించుము.

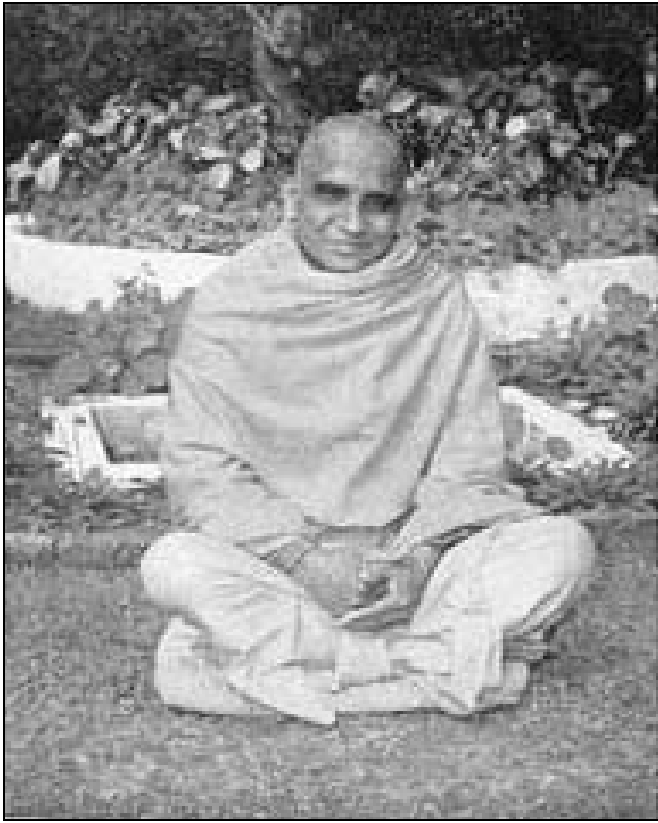
Denke tief darüber nach: "Wer bin ich?"



44. The Thought of God brings us the peace of mind.

ॐ नमो भगवते वासुदेवाय ।

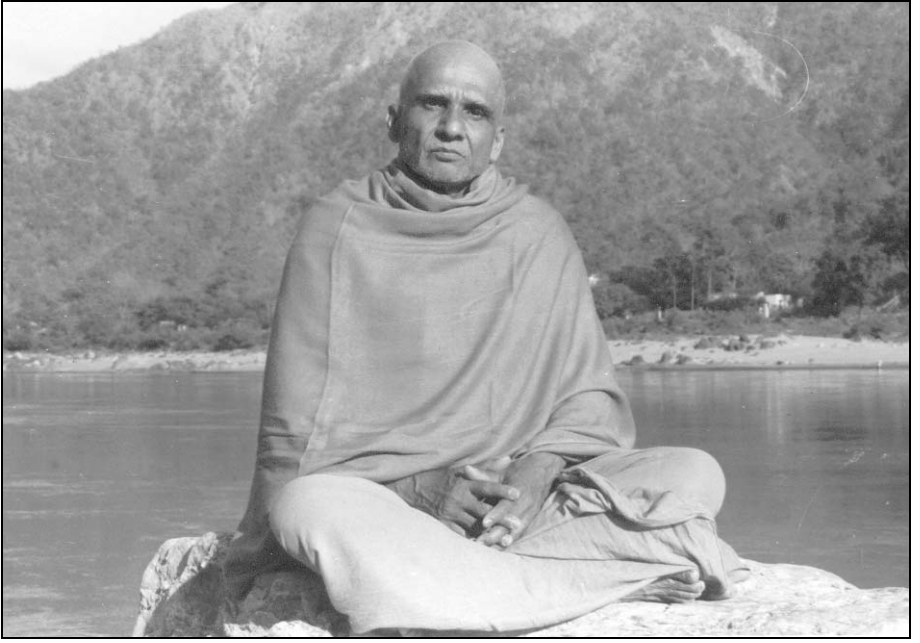
Der Gedanke an Gott befriedet unseren Geist.



45. Lord, thou art all. The world needs nothing except Thee.

సాక్షాత్! నీకే సమస్తము. ప్రపంచమునకూ నీవు
అవసరమైతే అవసరములేదు.

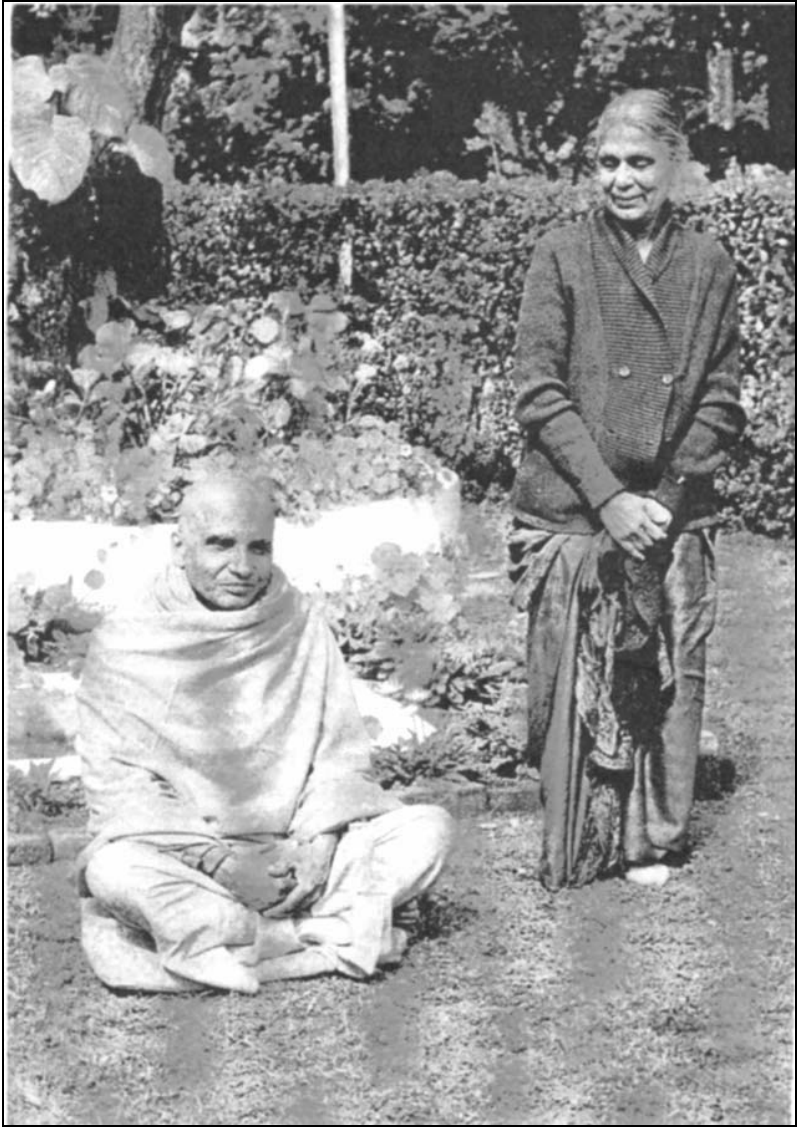
Herr, Du bist alles. Die Welt benötigt nichts außer Dir.



46. Life is a marvel, you are a marvel and God is the biggest marvel.

జీవితం ఒక అద్భుతం. నీవొక అద్భుతం.
దేవుడు ఒక అద్భుతం లక్షల అద్భుతం.

Das Leben ist ein Wunder, du bist ein Wunder und Gott ist das größte Wunder.



47. I am the Upa-Guru of Smt. Bhagya Laxmi Amma.

శ్రీమత భాగ్యలక్ష్మీ అమ్మ (సారీ కేసు) ఆప-
 స గురు.

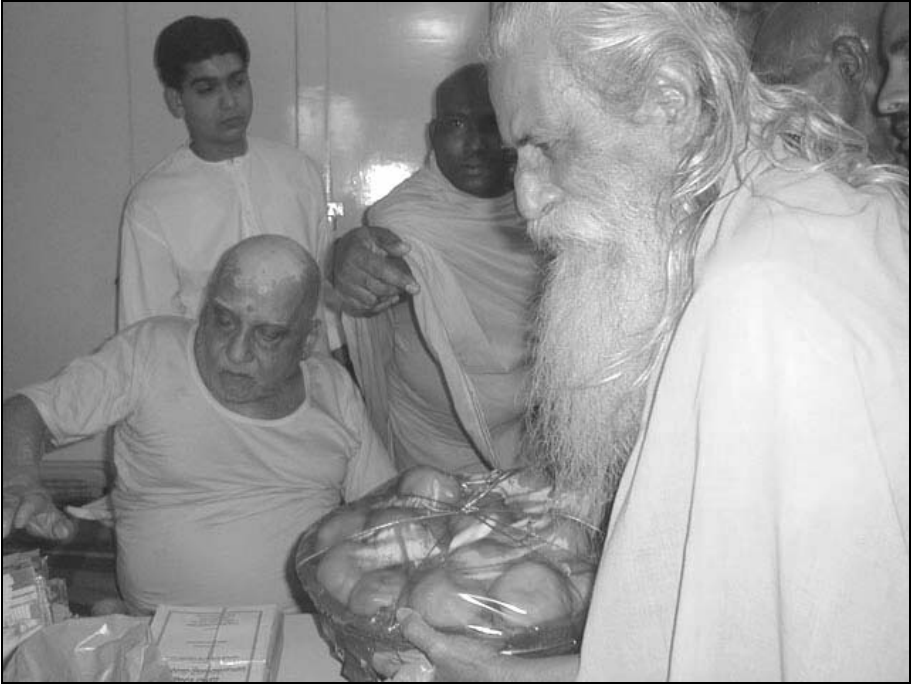
Ich bin der Upa-Guru von Smt. Bhgya Laxmi Amma.



48. Our bodies are different and our minds are different, but the soul is the same.

કુરુ જૈવાત્માલકૌહ. કુરુકુરુસૌલકૌહ.
કામ ઓત્ર ઇકાદૈ .

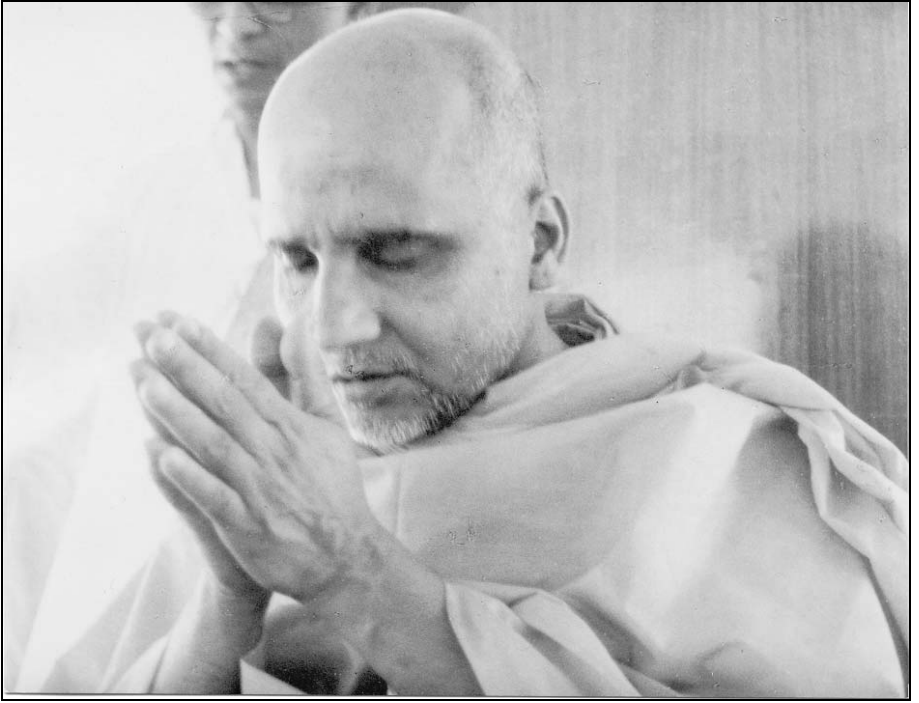
Unsere Körper und unser Geist sind verschieden, doch die Seelen sind eins.



49. Sri Swami Premananda Maharaj brought me fruits on my birthday.

శ్రీ శ్రీ మా నం ద స్వామిల వాడు నా జన్మదినం
 తనకు తాను తనకు ఫలములను తెచ్చింది.

Sri Swami Premananda Maharaj brachte mir an meinem Geburtstag Früchte.



50. Actually God is only an idea; not your idea, but an idea as such, which is the cause of all other ideas.

ಗೌಡನು ನಾನು ಹೇಳುವ ಜ್ಞಾನಕರ್ತನು. ನಾನು ಭಾವನಾಕಾರು.
 ಕಾರು ಮನುಷ್ಯನು ನಾನು ಭಾವನು. ಅದು ನಾನು
 ಭಾವನು ನಾನು. ಅದು ನಾನು ನಾನು.

Gott ist in Wirklichkeit nur ein Gedanke; nicht dein Gedanke, doch ein Gedanke als solches, der die Ursache aller Gedanken ist.



51. The pearl of the world is God.

దేవుడు ప్రపంచములందు ముక్కముకంటె వాడు.

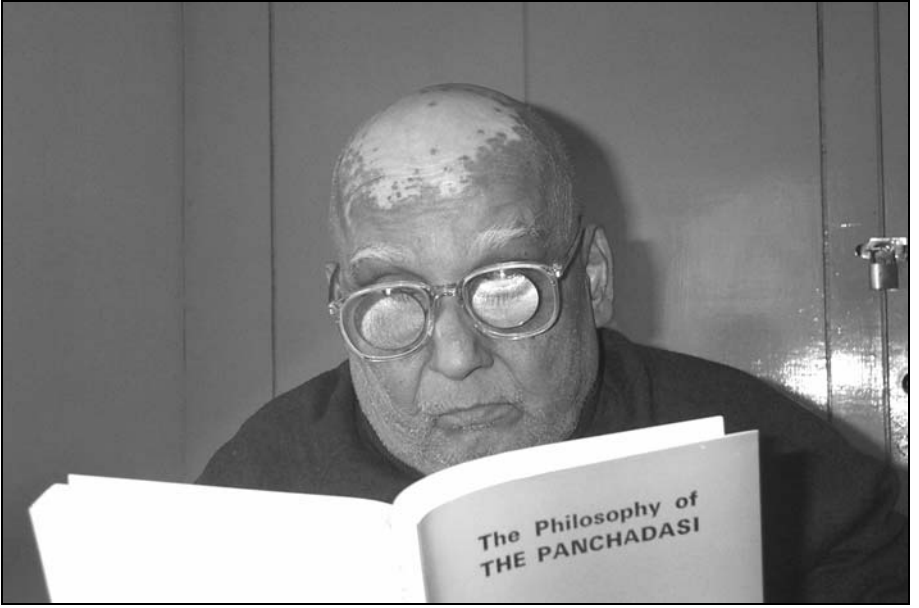
Gott ist die Perle der Welt.



52. Ideas come from the source of God.

કેવલ ગુણોના સ્ત્રોતમાંથી ઇલાહી આદર્શો આવે છે.

Die Gedanken kommen aus der Quelle Gottes.



53. Self-Realisation is where thought expires into experience.

అనుభవం అనుభవమే అనుభవం అనుభవం అనుభవం
అనుభవం అనుభవం అనుభవం అనుభవం అనుభవం

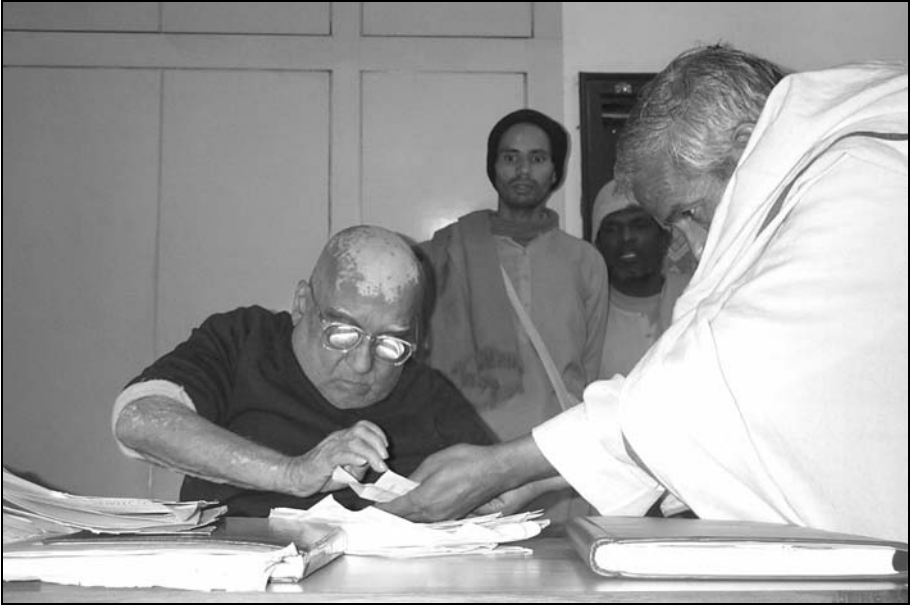
Selbstverwirklichung ist dort, wo die Gedanken zu Erfahrungen werden.



54. The whole universe exists in me.

ॐ शंकरं कर्म न मम दुःखं किंचित् कलमि मया ।

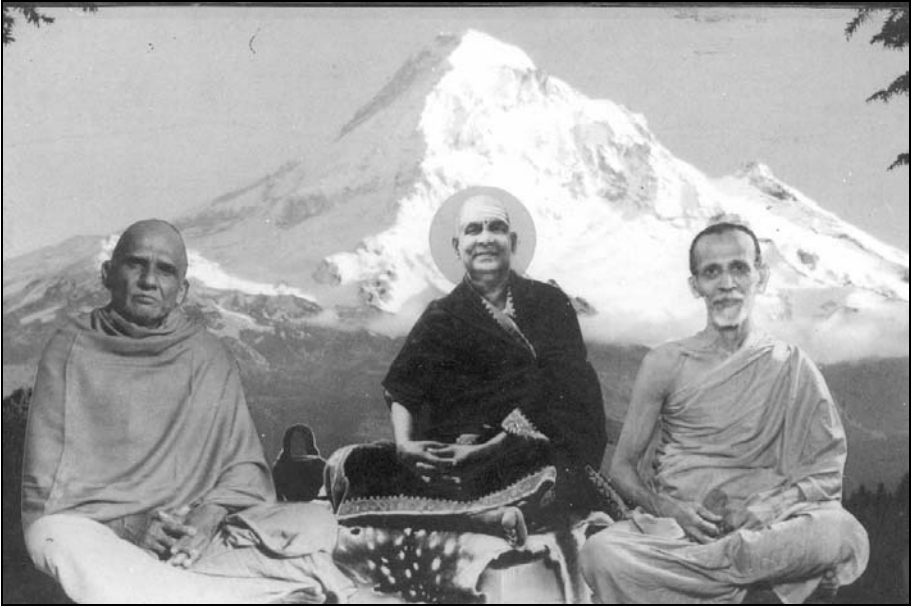
In mir existiert das ganze Universum.



55. The Grace of Lord Viswanath protects me always.

ॐ श्री गणेशाय नमः । श्री गणेशाय नमः ।
शुभं भवतु सर्वदा ।

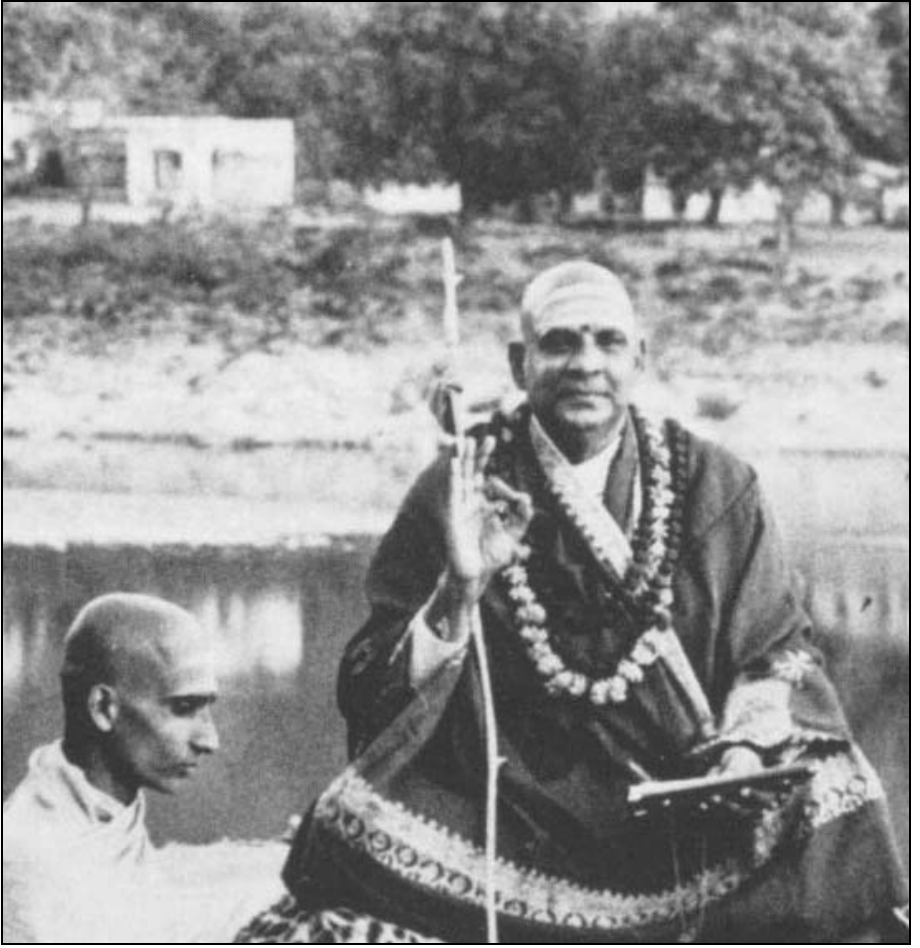
Die Gnade von Viswanath dem Herrn beschützt mich immer.



56. Without anyone of these Saints there cannot be The Divine Life Society anywhere.

ఈ మహాత్ముల మంకే యొక్క ప తాకుగ్గ ను,
ది వ్రజ్జీక న సంఘా కె చ్చెట్ ను తంకజాలదు.

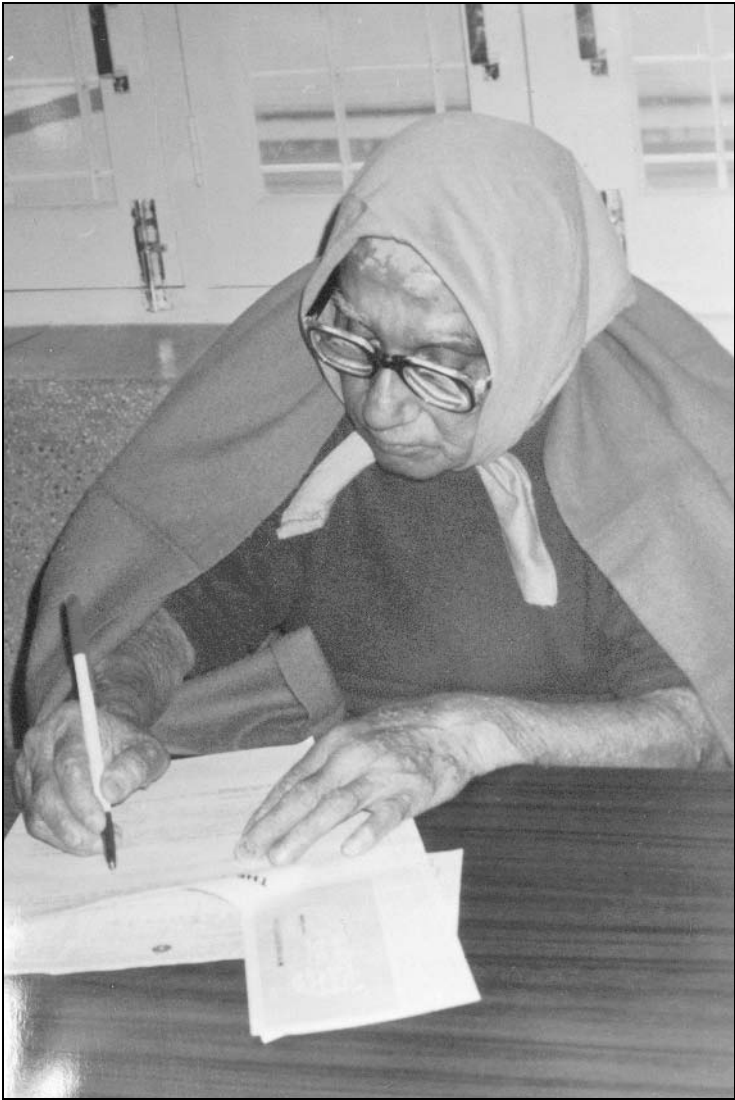
Ohne diese Heiligen könnte es die „The Divine Life Society“ nirgendwo geben.



57. Grace of Guru is the Grace of God.

ಗುರು ಕೃಪಾ ಅನುಗ್ರಹವು ಕೃಪಾ ಅನು
ಗ್ರಹವು.

Die Gnade des Guru ist die Gnade Gottes.



58. Autograph is the expression of the love of the heart.

ନିମ୍ନ ଲିଖିତ ଶ୍ଳୋକଟି
 ହୃଦୟର ପ୍ରେମର
 ଏକ ପ୍ରକାର ପ୍ରକାଶନ।

Autogramme sind der Ausdruck der Liebe des Herzens.



59. Conversation is the combination of two hearts.

ತೆಂ ಹು ವ್ರದಯ ಮೂಲ ಯೊ ಕೊ ಕಲಯಿ ಕವೆ
ಸಂಭಾ ನೆಣ.

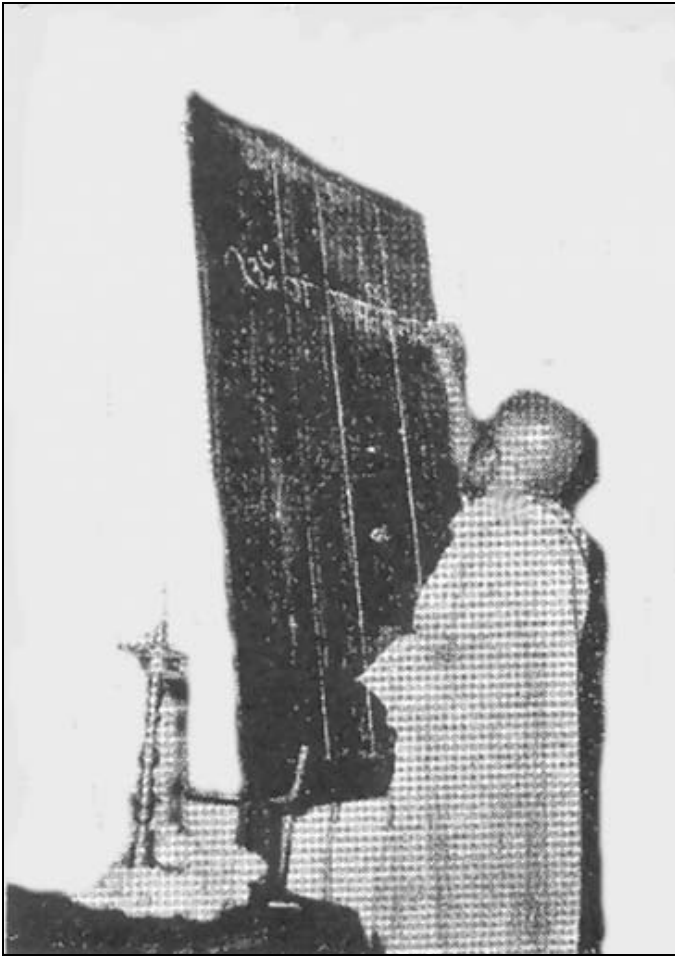
Unterhaltung ist die Verbindung zweier Herzen.



60. Untying the knot of ignorance is Self-Realisation.

అజ్ఞాన క్షంభి క్షంభి క్షంభి క్షంభి "అజ్ఞాన
క్షంభి క్షంభి క్షంభి క్షంభి."

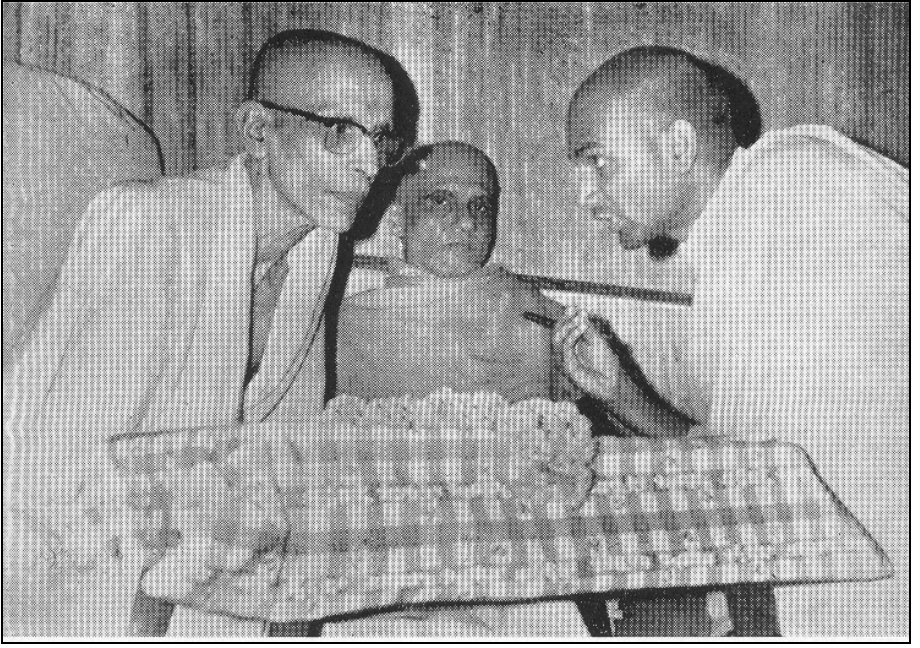
Das Auflösen des Knotens der Unwissenheit ist Selbstverwirklichung.



61. With the effect of “Om Gam Gana-Pataye Namah” Mantra still Yoga Vedanta Forest Academy courses are going on.

"ॐ गं गणापतये नमः" असमं त्रयं
 योक्तुं प्रयत्नं यो योऽपि कुरुते
 तस्यैव त्रयं त्रयं त्रयं त्रयं त्रयं
 त्रयं त्रयं त्रयं त्रयं त्रयं त्रयं

Mit der Wirkung des Mantras “Om Gam Gana-Pataye Namah” gehen die Kurse in der Vedanta Forest Academy weiter.



62. Vedantic Udasinata takes us to Reality.

కేదాంక ఉదాసీనత మనలను సత్యము
కై పుణ్యం చేస్తుంది.

Vedantisches Unbeteiligtsein führt uns zur Wirklichkeit.



63. Dharma is that which takes us to God.

మనం దేవునికి చేరుకోవడానికి, అది
 ధర్మమే మార్గం.

Dharma⁹ führt uns zu Gott.

⁹ Rechtschaffenes Leben



64. Hands and feet cannot move without the presence of God.

దేవుని ప్రాంతమునకు వచ్చినప్పుడు చేతులు కాదు,
 కాళ్ళు కాదు చలించవు.

Hände und Füße können sich nicht ohne die Gegenwart Gottes bewegen.



65. Swami Hridayananda Matajee learnt Vedanta from me.

శ్రీమద్రాధమానందమాతాజీ నమః
 కౌదాంకమన నేస్తు క్రామం.

Swami Hridayananda Matajee hat von mir Vedanta gelernt.



66. I smile at God and God smiles at me.

నే ను జెవు కు బ న వు ను ను. జెవు ను
ను ను బ న వు ను.

Ich lächle zu Gott und Gott lächelt mir zu.



67. I sit on the chair, the chair sits on earth and the earth sits in God.

నే ను కూర్చుంటే కూర్చుంటుంది. కూర్చుంటుంది
 కూర్చుంటుంది. ఇక భూమి కేంద్రము. దు కూ
 ట్టును.

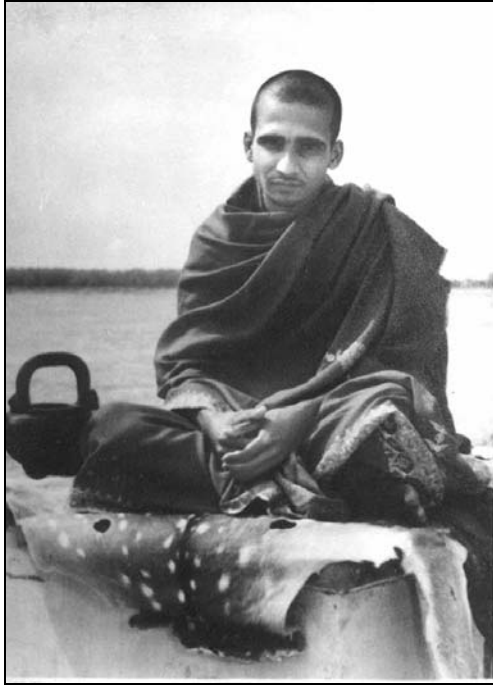
Ich sitze auf einem Stuhl, der Stuhl sitzt (steht) auf der Erde und die Erde sitzt (ist) in Gott.



68. Who laughs? Is it myself? Or God?

ಕುಳುಕುನುಡುಕು ? ನಾನು ? ಅಥವಾ ದೇವನು ?

Wer lacht? Bin ich es selbst? Oder ist es Gott?



69. Except food, clothes and shelter a Sannyasin needs nothing.

ఆహారము, దుస్తులు మరియు వసతికి ఏనా
సాధ్యమిచ్చి మరేమియు అవసరముంకదు.

Ein Sannyasin benötigt nichts außer Nahrung, Kleidung und ein Dach über dem Kopf.



70. Swami Satyakamanandaji serves me like a mother

శ్రీమదాచార్యులు నాకు తల్లివలె వున్నారు.
శ్రీ ౧౦ చును.

Swami Satyakamanandaji dient mir wie eine Mutter.



71. I saw the lotus feet of my Guru, who is the embodiment of God Himself.

భగవత్పాదానుభవేన గురువనుభవయోగే
 సాధ్యమేవ దక్షిణమనామిదం.

Ich sah die Lotusfüße meines Gurus, der die Verkörperung von Gott selbst ist.



72. Everything is everywhere in every time in every form.

ప్రతి యెక్కడ ప్రతిచోట ప్రతిసమయము
నందు ప్రతి రూపమునందున్నది.

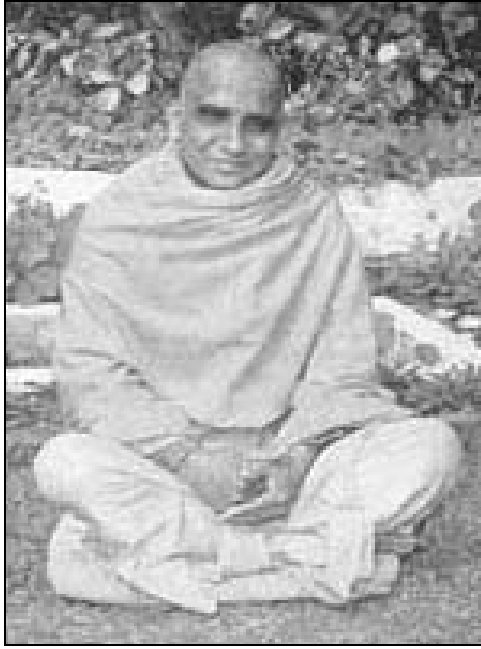
Alles ist zu jeder Zeit in jeder Form überall.



73. It is the inauguration of the Heidelberg offset machine donated by the Divine Life Society of South Africa, Durban.

శ్రీ వాణ్ణి కా, కర్పణ, దివ్యజీవన సంఘము చే
 బహుకరించబడిన హైదెల్బర్గ్ ఆఫ్సెట్ మెషిన్
 విద్యనయిక్కై ప్రా రం భూత్రవము.

Die Übernahme der Heidelberg Offsetmaschine, die von der Divine Life Society von Durban in Südafrika gespendet wurde.



74. My heart is filled with the love of God.

నా హృదయము దేవుని ప్రేమచే సంపూర్ణము
యగుచున్నది.

Mein Herz ist mit göttlicher Liebe erfüllt.



75. Only a complete thought can be a beautiful thought.

పూర్ణ భావన మాత్రమే అందమైన భావనగా
తలంపబడును.

Nur ein vollkommener Gedanke kann ein schöner Gedanke sein.



76. Joy comes when there is no Jealousy in the heart.

అ సా మ తో గ మౌ ద మ మ ల మ ఆ కం ద మ
 లో ప త ల్ల మ.

Wenn das Herz frei von Eifersucht ist steigt Freude auf.



77. You belong to another world altogether, above and transcendent to the physical world.

నీ న భౌతిక ప్రపంచమునకు కై నున్న, భా
వా త క మై నున్న మ రు క ప్రపంచమునకు
చెంది నున్నావు.

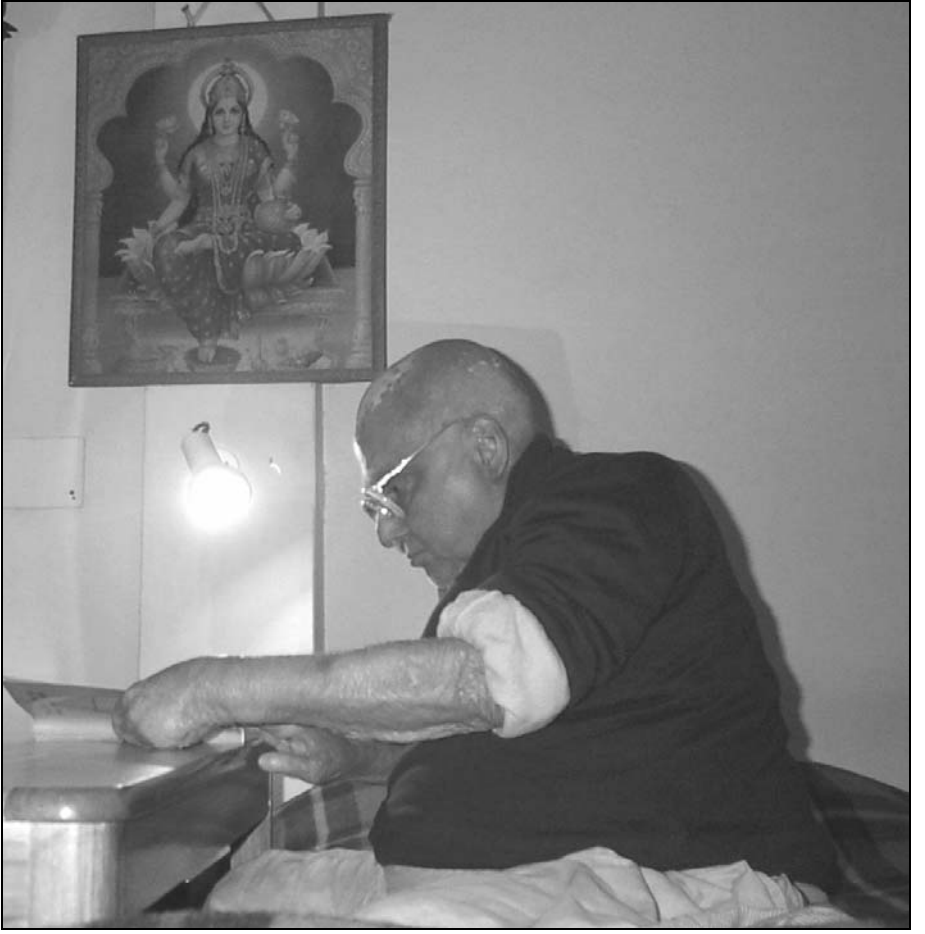
Du gehörst zu einer völlig anderen Welt, die über dir ist und die, die physische Welt durchdringt.



78. You may think that I am taking rest, but it is not like that.

నేను విశ్రాంతి తీసుకొనుచున్నానని నీవు
తలంపకచ్చును. కాని అది అట్టిది కాదు.

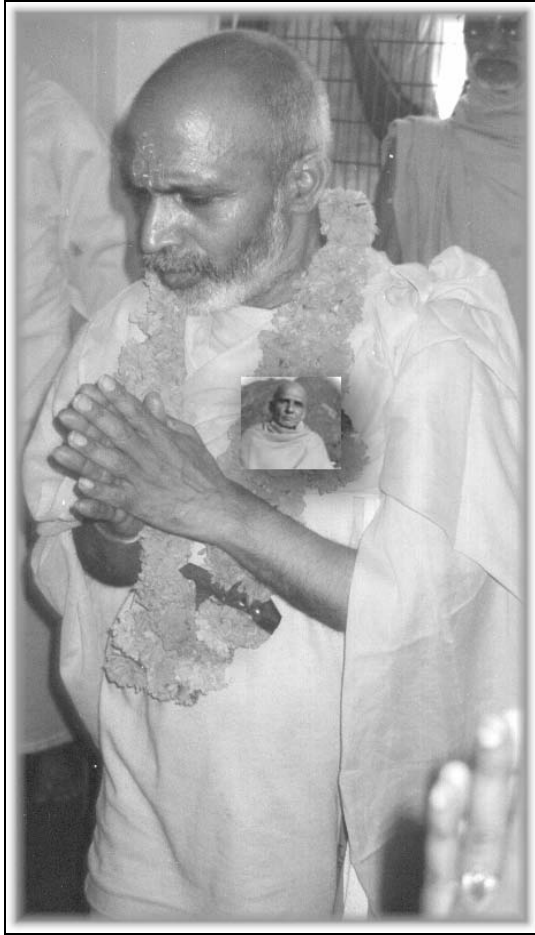
Vielleicht glaubst du, dass ich mich ausruhe, doch das ist nicht so.



79. Light of all lights is the Atman.

ఆత్మ జ్యోతి కలలక కేల జ్యోతి యై యన్మది.

Das Licht allen Lichts ist der Atman.



80. Gurudev Swami Krishnanandaji Maharaj is in my heart. And I consider him as “The son of the East and the Sun of the West”.

ಸುಖ ದೇವತೆ ಸಾಕವಿ ಕೃಷ್ಣಾ ನಂದದೇವತಾ ಪೂಜಾ ನ
 ಪ್ರಾದಯತು ನಂದನು ಏ. ಮತಿಯು ಕೇ ಸುಕಾರಿ
 ಪ್ರಾಣೇ ಕವು ತು ಗನಸು, ಸಾಪ್ತಿಕವು ತು ಗನಸು
 ತಲಂ ತು ಸು.

Gurudev Swami Krishnanandaji Maharaj ist in meinem Herzen. Und ich betrachte ihn als „Den Sohn des Ostens und die Sonne des Westens“.

81 The consciousness of completeness is the soul.

సూక్ష్మతా ప్రజ్ఞయే ఆత్మమనబదురు.

Die Seele ist das Bewusstsein der Vollkommenheit.

82 No one beholds God, because He is the beholder of all things.

ఏకమనూ దేవుడు చూడజాలడు. నిలకనూ:-
ఆతడే అన్నింటికూ చూచుచుండును.

Niemand kann Gott erkennen, denn ER ist der Betrachter aller Dinge.

83 Actually, there is only one action taking place in the universe.

ఏమీ నీ కేవలమేనందు ఒకే కార్యమే కాన
శాసించును.

Tatsächlich findet nur eine Handlung im Universum statt.

84 Spiritual action is total action. It is not your action or my action or anybody's action.

ఆధ్యాత్మిక కార్యమే పూర్ణమేన కార్యమే. అది నీ
కార్యమనా, నా కార్యమనా, లేక ఎవరికా
కార్యమనూ కాదు.

Spirituelle Handlungen sind vollkommene Handlungen. Es sind nicht meine, deine oder die Handlungen von irgendjemand anders.

85 Salvation is a Universal attainment which passes understanding.

మోక్షమే అధ్యాత్మికమై నశించి. అది బుద్ధికి
అతీతమై నది.

Befreiung ist eine Universale Verwirklichung, die durch den Verstand geht.

86 An inwardisation of power is called Tapas.

శక్తి గల అంశాన్ని అంతర్గతమున దాచుటయే తపస్య అనబడును.

Eine Verinnerlichung der Kräfte wird Tapas (Selbstverleugnung) genannt.

87 Guru who teaches without speaking is a greater Guru than the Guru who tells you this and that.

దగ్గర - దాగ్గర చెప్పనిది విన్నవించుకొంటేను నీవియు పలుకక బోధించు నది విన్నవించుకొన్నట్లుకాదు.

Ein Guru, der ohne zu sprechen lehrt, ist ein größerer Guru als jener Guru, der alles Mögliche erzählt.

88 Meditation is the art of contacting Reality and for that you have to first be sure what Reality is.

సత్యతత్వమును సంబంధించుటయే భాగ్యమునకు బహుముఖము. ఇతే దాగ్గరమిత్రులైన నామెదల సత్యతత్వముననే మయోతంతిని కొనవలసి యుండును.

Meditation ist die Kunst, mit der Wirklichkeit in Verbindung zu treten, und dafür musst du dir zunächst klar darüber werden, was Wirklichkeit ist.

89 Pain is the effect of not having what is wanted or having what is not wanted.

నేను కోరిన దాగ్గర కలిగితేను ముడు, తోక కోరని దాగ్గర కలిగి యుండుటచే బాధ కలుగును.

Schmerz ist entweder die Folge davon, was erwünscht oder nicht erwünscht wurde.

90 A partial understanding of Reality is no good.

ಸರ್ವತ್ರಯೋಕ್ತೌ ಸಾಕ್ಷಾತ್ಕಾರಮತ್ರೈವ ಸು
ಖೋಪಪನ್ನಮ್.

Ein teilweises Verstehen der Wirklichkeit ist nicht gut.

91 Prayer is a current flowing with thoughts towards God.

ಅಲಕ್ಷಣ ಪ್ರವಾಹಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು
ಬಹುಪ್ರಯೋಕ್ತೌ ಸಾಕ್ಷಾತ್ಕಾರಮತ್ರೈವ ಸುಖಮ್.

Gebete sind ein ständiger Fluss der Gedanken hin zu Gott.

92 Unless the longings for the pleasures of this world as well as the other world are abolished and obliterated completely, one cannot become fit for the knowledge of Brahman.

ಕೂಪ್ರಪಂಚಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು
ಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು ಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು
ಪ್ರಾಣವು ಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು ಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು
ಪ್ರಾಣವು ಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು ಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು
ಪ್ರಾಣವು ಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು ಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು
ಪ್ರಾಣವು ಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು ಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು

Solange das Verlangen nach Vergnügen dieser Welt und nach anderen Welten nicht vollständig abgeschafft und ausgelöscht wurde, kann man nicht für das Wissen von Brahman reif werden.

93 External things do not exist at all, really.

ಗುಣಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು
ಗುಣಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು
ಗುಣಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು
ಗುಣಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು
ಗುಣಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು
ಗುಣಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು
ಗುಣಮುಪೇಕ್ಷ್ಯತೇ ಪ್ರಾಣವು

Äußere Dinge existieren nicht wirklich.

94 There must be some one to know that nothing exists.

ನಿವಿಮು ತೌ ದೃ ತಲಃ ಸಿ ಕ್ಷಾಸ್ತಾ ತೇ ಪ್ರಕಾಶಕ
ಹಂ ತಿ ಮುಂ ಹ ಕಲಮುಸು.

Es muss jemanden geben, der weiß, dass nichts existiert.

95 There are two degrees of Reality, one degree is called „Vyavakarika Satta“ another degree is called „Paramarthika Satta“.

ಸತ್ಯಮ್ ಸತ್ಯಂ ತಂ ಹ ಭೂಮಿ ಕಲಮುಸು. ಮದ ತ
ಭೂಮಿ ಕ "ವ್ಯಾಕರ್ಮಾ ರಿ ಕ ಸತ್ಯ" ಮ್ ಸತ್ಯಂ ತಂ ಹ
ಕ ಭೂಮಿ ಕ " ಪಾರ್ಥಿ ಕ ಸತ್ಯ" ಮ್ ಸತ್ಯಂ ಸು ಚ
ಪ್ರ ಬಹು ಸು.

Es gibt zwei Stufen der Wirklichkeit, die eine wird „Vyavakarika Satta“ (relative Wirklichkeit) und eine andere Stufe wird „Paramathika Satta“ (absolute Wirklichkeit) genannt.

96 The world seems to be on par with you. You can shake hands with it. But you cannot shake hands with Brahman, the Absolute.

ಪಪಂಚಮು ಸ ಕ್ಷಿ ಸತ್ಯಮ್ ಸತ್ಯಂ ಸು ಚ
ಹಾ ದೌ ಸ ಕ್ಷಿ ಸತ್ಯಂ ಸು ಚಾಲಕ ಮ್ ಸತ್ಯಂ ಕ
ಕ್ಷಿ ಸ ಕ್ಷಿ ಸತ್ಯಂ ಸು ಚಾಲಕ ಮ್ ಸತ್ಯಂ ಸು ಚ
ಕ ಚಾಲಕು.

Die Welt scheint mit dir auf gleicher Ebene zu stehen. Du kannst ihr die Hand schütteln. Doch du kannst Brahman, dem Absoluten, nicht die Hand geben.

97 Unpurified minds should not go for philosophy.

ಪರಿಶುದ್ಧ ಮನುಷ್ಯಾಃ ತೇ ದೌ ತ ಕ್ಷಿ ಸತ್ಯಂ ಸು ಚಾಲಕ ಮ್ ಸತ್ಯಂ ಸು ಚಾಲಕು.

Ein unreiner Geist sollte sich nicht mit Philosophie beschäftigen.

98 A thing that is inside everything, is everywhere.
 स एतन्न सर्वत्र न. दु. म् सर्वत्र न. सर्वत्र
 ए. न. म्.

Eine Sache, die innerhalb von Allem ist, ist überall.

99 Knowing Brahman is being Brahman.
 ब्रह्म ज्ञानं ब्रह्म भवेत्.

Brahman zu kennen bedeutet Brahman zu sein.

100 Philosophy is not the religion.
 वेदो. क. क. त्. म्. वि. क. म. त. म्. का. म्.

Philosophie ist nicht die Religion.

101 Brahma Sutra emphasises the impersonality of God, and permits personality for the purpose of worship and contemplation.

हेतु म् अत्र किं च त्. म्. म्. ब्रह्म ज्ञानं त्. म्.
 ए. ब. ल. स. र. च्. म्. किं म्. ए. ता. स. न. म्. त्. म्.
 फा. र. ण. म्. वि. त्. म्. म्. त्. म्. त्. म्. त्. म्.
 ए. न. म्. म्.

Die Brahma Sutra betont die Unpersönlichkeit Gottes und lässt zum Zweck der Verehrung und Kontemplation die Persönlichkeit zu.

102 No one can be bound unless there is a concentration of desire at a spatio-temporal point.

हेतु का ल. किं. द्र. म्. म्. म्. म्. म्. म्. म्. म्.
 क. म्. म्. म्. म्. म्. म्. म्. म्. म्.

Solange keine Konzentration von Wünschen an flüchtigen Punkten stattfindet, gibt es keine Bindungen.

103 You have lost the infinite and therefore now you want an infinite desire to fulfil itself through contact with numberless finite objects.

న ను అనంతమును కోల్పోయితివి. కావున న ను అనంతమై న కోరికలను కలిగి ముగ్ధువు. అ కోరికలను న ను అనంతములను అసంఖ్యక పదార్థములతో సంబంధమును కలిగి ముందు దాని వచ్చుకొనదలంబుతివి.

Du hast das Unendliche verloren, und darum möchtest du nun einen unendlichen Wunsch sich selbst durch den Kontakt zu zahllosen endlichen Objekten erfüllen lassen.

104 The soul will go to that place or thing which it has been thinking in its mind through out its life.

జీవితమునకు మనస్సు వేదబంధులు నుండఁగా; ఆ స్థలమునకు, తాక ఆ వస్తువునకు ఆ ఆత్మ వెళ్ళును.

Die Seele will zu dem Ort wandern oder sich jener Sache zuwenden, woran sie ein Leben lang gedacht hat.

105 The nearer you go to the border of the universal Being, the less you become Conscious of your individuality.

న ను అనంతమునకు వెళ్ళినంతసేర సమాజంబు చూడకు, అనంతమునకు న ను న ద్రక్తియై ప జ్ఞును కోల్పోవుదువు.

Je mehr du dich der universalen Grenze näherst, desto weniger bist du dir deiner Individualität bewusst.

106 Freedom from every kind of limitation or finitude is „Moksha“.

అన్ని రకములను సరికొరకు అధిగమించి, అట్టి
అంతరములనుండి విముక్తి నొందుట
యే "మోక్షము" అని చెప్పబడును.

Die Freiheit von jeder Art von Begrenzung oder Endlichkeit ist „Moksha“.

107 God can be meditated upon as the greatest of powers and the greatest of beauties.

శక్తి లక్షణములకు అందరికంటె
అందమునా దేవుని ధర్మం పరమైదును.

Auf Gott kann wie auf die größte Macht oder die wundervollste Schönheit meditiert werden.

108 The idea of the „other“ should be shed first and foremost, while stepping into the spiritual path.

ఆ ధర్మములకు పాపమును దూరము చేయుటకు
దురా "ఇతరులు" అనుభావమును వై వై
ధర్మమునా నానా రకలగు ముందును.

Zunächst sollte der Gedanke an das „Andere“ abgeschüttelt werden, insbesondere, bevor der spirituelle Pfad beschritten wird.