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Sivananda Swami

Sayings of Swami Sivananda

SAYINGS

OF

SWAMI SIVANANDA



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Dedicated to
ALL
Seekers after Truth

FOREWORD.

From saints and sages—the men of intuition, humanity derives guidance through innumerable ways. Individuals take some such saintly one as their constant spiritual guide, advisor and friend and seek to mould themselves on the lines of his instructions. Man learns lessons from such Guides by direct examples, by personal talks, through written instructions and also guides himself through the flashes of wisdom-illumination that come from their occasional terse and aphoristic utterances.

Now, to learn through example, one needs certain ground-work, for to perceive the exact import of the spiritual teachers is not quite a simple matter. Personal talks : all people may not find it possible to have ; and aphoristic utterances at times are found inadequate to give full guidance or to solve the various intricate problems of life or to clear the doubts due to their brevity. Thus, the third method too proves almost jejune, for laconic, aphoristic utterances are inspirational rather than instructional.

Therefore, the inevitable necessity of a handy collection of precious and useful sayings, more elaborate and detailed than the aphorisms, fairly eliminates the above-mentioned short-comings of all the former three ways of deriving Light and thorough Guidance from an illumined Soul.

They are certainly as good as direct personal

examples, because whatever the saint says on the conduct of men and things relating to higher life, is generally based upon his own intimate personal experience and his actual realisation of Truth.

Secondly, these sayings are as good as a personal talk, for most of them are from such conversations, taken down and recorded later by Sri Swamiji himself or the devotee that spoke to him or at times an interested listener.

Thirdly—and this is quite patent to need any mention—the defect of brevity or conciseness and the consequent inadequacy is eliminated in these sayings. Thus, the present compilation has been undertaken and we are glad that we have been able to cull out matters that will be of utmost help and benefit to every sort of person and that will give a more thorough and detailed guidance than the other book of the similar kind, "Aphorisms". Since long we have been feeling the unceasing demand from the public for a companion volume of "Aphorisms" that would be in more details and would be a master-piece of all the aspects of spiritual Sadhana. The present work fulfills that task very successfully.

The sayings are for the most part as non-sectarian and universal as possible, having, as they do, the practical end in view. They seek to make man develop the inner essentials of religions and spiritual life. And these are the same to all men all the world over.

As they come from one who stands as the very

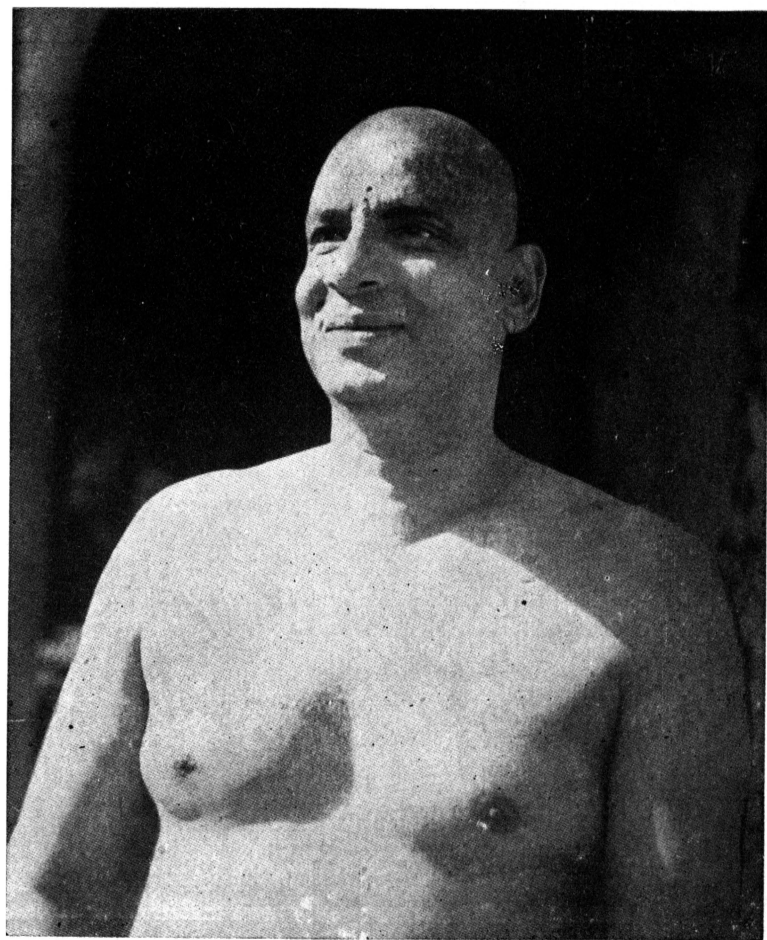
embodiment of a synthesis of all the Yogas, they naturally deal with all the four paths and the various ways and means by following which one can perfectly establish himself on his desired path and thus attain the life's goal—God-relisation. Indeed, every saying, every word of these great utterances should serve as *vade mecum* to every sincere seeker after Truth. Therein lies the success and fulfilment of our endeavour.

These sayings have been grouped under many convenient headings which will greatly facilitate the reader in regarding to any particular subject or aspect that he might desire to know and enlighten himself upon. Of course, some of such sayings have already appeared in other works, but they have been scattered a little here and a little there in different books. The present work does a great service in that it has consolidated all the various sayings into a single edition, both handy and yet at the same time comprehensive.

O precious Kohinoor ! You are the beacon-light to all the seekers after Truth. You are the strength of the weak, solace of the afflicted, hope of the hopeless and courage of the depressed. Roll on, O precious pearl ! Roll on with thy perennial spiritual effulgence, radiating joy, bliss, peace and solace to all !

THE PUBLISHERS,

Dated : the 24th Feb.' 47



INTRODUCTION

Life on the earth is a school of Wisdom and Realisation of the Self. God is the unseen Teacher who through His great sons, through Nature herself, teaches man the secret and source of the attainment of Life Immortal. Thus, life abounds in lessons. He who heeds them, heeds towards freedom and Light ; he who neglects, dooms himself in darkness in which the world to-day is steeped. The misery and suffering that abound everywhere, reveal clearly that you have wantonly rejected the lessons of life. Foolish man ! your repeated, wanton neglect to learn the lessons of centuries has wrecked your boasted civilisation upon the rocks of hatred and greed. Stand not a beggar before the door of science seeking power that kills more than heals. Seek within. All power dwells in you, infinite power for good. Realise your real nature and be perennially happy and peaceful.

The lessons of life has ever been " Hatred is not overcome by hatred, by love alone is hatred conquered ". Spiritual wealth alone is the true treasure, the wealth of the whole world is but vanity. This Truth life taught the world through a jewel of a son Mammon. But to-day Mammon is enshrined in the temple of man's heart. " All phenomena are false, strive to attain the supreme Reality " is the bold declaration of Sri Sankara. Yet you have made the

material world alone the only solid reality. This treacherous mirage is luring humanity to its destruction. Stop this downward plunge. Beware in time. Rise up again !

Manifest your mastery over Maya's machanism. You may build a mansion with beautiful plastering, coloured tiles, glass sky-lights, painted doors and windows, but if the foundation is sand and the bricks are straw, then the whole structure is doomed to collapse. It is the human being that has built up this structure of modern civilisation. The individual is the brick to this structure and he himself has degenerated into an un-Godly, Adharmic, unscrupulous being, characterised by extreme greed and utter self-seeking. Therefore, with all its external gloss, the rotten structure has fallen to earth before the blast of the winds of hatred and passion. Wake up now. Dispel this delusion. Be wise and realise the true purpose of life.

To every one of you I say, " Regenerate yourself. Strive to be an Ideal Man and soon a new civilisation will come to prevail upon earth." The apparent triumph of having learnt to harness the atomic energy is like the boon of Bhasmasura that proved his own undoing and burnt him to ashes. Awake ! Let this not happen. Humanity, wake up ! Turn Godwards. Turn towards the Divine Light while there is yet time. You can yet mend and make good. However low you may have fallen you can rise yet. The Lord has assured glory even to the worst sinner, if he but mends his ways

The cycle of darkness and degeneracy has reached its climax. Come now. Arise victorious and step up towards the zenith of Perfection that awaits you !

Live with a definite purpose. Do not roam about aimlessly. Walk with a definite aim. Climb the hill of knowledge steadily and reach the summit of the temple of Brahman or the grand abode of Life Immortal.

In the spiritual path there are constant failures and set-backs. Repeated endeavour, constant vigilance and undaunted perseverance are needed.

When the heart-knots are gradually loosened, when the Vasanas are thinned out, when the bonds of Karma are loosened, when ignorance is dispelled, when weakness vanishes, you will become more and more peaceful, strong and serene. You will get more and more Light from within. You will become more and more divine.

Hard enough is it to purify the lower nature. Difficult enough is it to practice concentration and meditation. But vigilance, perseverance, constant practice, steady and persistent efforts, company of sages, resolute will, strong determination, will obviate all difficulties and render the path easy, pleasant and attractive.

Fight with the mind bravely. March onward ! Spiritual hero ! Go on fighting with an undaunted heart. Struggle now. Be courageous. At the end of your battle you will attain the illimitable dominion of

eternal bliss, the sweet abode of Immortality, the immaculate, imperishable Self or Brahman.

Strive ceaselessly. Despair not. The light is on the path. Serve all. Love Truth. Be serene. Meditate regularly. You will soon attain the life-beatitude, the silence and the supreme peace.

Even when you get a glimpse of Truth of the Supreme, your whole life will be changed. You will become a changed being. You will have a new heart and a new wisdom. A new thrill of spiritual current will pass through your entire being. A wave of spiritual bliss will sweep over you. The state is indescribable. There are no words to express. There is no language to describe your inner experiences.

May Lord endow you with Atma-bal, to crush the undivine forces that have enslaved humanity so long ! May the world arise victorious in the triumph of the spiritual over the material ; the divine over the demoniacal !

SWAMI SIVANANDA

CONTENTS

	Page
Foreword	v
Introduction	ix
Chapter I	
The Grand Goal of Human Life	1
1. Moksha or final emancipation	1
2. Jnana—the Supreme Vision	2
3. Brahma Sakshatkara or Self-realisation	4
4. Samadhi	7
5. Jivanmukta	11
6. Cosmic Love and Devotion to God	14
7. Silence-transcendent	19
Chapter II	
God, His Maya and the World	21
1. The nature of the Supreme	21
2. Maya and Avidya	23
3. The unreal nature of the world	27
4. Sat-chit-ananda—the underlying Essence	28
Chapter III	
Religion and Philosophy	31
1. Religion and Philosophy	31
2. Karma and its Laws	33
3. Samskaras	38
4. The secret of Peace and Contentment...	39

Chapter IV

Conversion from Worldliness to Wisdom ...	42
1. The worldly-minded man ...	42
2. Sensual life ...	44
3. The delusion of worldly life ...	45
4. Vairagya—the first preliminary to Sadhana ...	48
5. Nivritti Marga ...	52
6. Yoga—a unique Science ...	55

Chapter V

Essentials of Spiritual Life ...	58
1. Human body ...	58
2. Health and long life ...	59
3. Qualification of an aspirant ...	64
4. Ethics and Morality ...	67
5. Intellect without purity is mere husk ...	69
6. Guru and disciple ...	70
7. Self-effort and destiny ...	73
8. Renunciation, the first preliminary to Self-knowledge ...	75
9. Sense-control and Self-purification ...	76
10. Brahmacharya—the key to all-round success ...	79
11. Develop Goodness, Purity and Truth- fulness ...	81
12. Charity ...	84
13. Suffering—a stepping-stone to success... ..	85
14. Practice—the secret of attainment ...	86

Chapter VI

Obstacles in Sadhana ...	87
1. Obstacles in spiritual path ...	87

2. Egoism—the seed of birth and death ...	90
3. Desire—the root cause of all miseries ...	91
4. Lust, anger and greed—the three Gate- ways to hell ...	94
5. Selfishness—a deadly curse ...	99

Chapter VII

Some Important Sadhanas ...	101
1. Sadhana—the only purpose of life ...	101
2. The efficacy of Sat-Sangh ...	103
3. Concentration and Meditation ...	105
4. Japa—the greatest purifier ...	107
5. Power of thought ...	111
6. Mind and its mysteries ...	114
7. Memory Culture ...	118
8. Karma Yoga is the best Yoga ...	121
9. The efficacy of Prayer ...	125
10. Sankirtan or Namasmaran ...	128

Chapter VIII

Valuable Light on Yoga Sadhana ...	131
1. Wisdom Sparks ...	131
2. Key to Blessedness ...	145

CHAPTER I

THE GRAND GOAL OF HUMAN LIFE

1. Moksha or Final Emancipation

1. Moksha or emancipation is the ultimate goal of life.
2. *Swaroopa of Moksha is Sarva Dukkha Nivritti and Paramapada Prapti.*
3. So long, as there is the least Deha-adhyasa or identification with the body, there is not the least hope of attaining liberation.
4. Complete annihilation of the Anna maya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya Koshas takes place only in Videha Mukti.
5. Non-attachment to the worldly objects is freedom or liberation.
6. The belief that everything is Brahman or Atman only, and that there is nothing for one to love or hate in this universe is non-attraction, which leads to Moksha, or final emancipation.
7. The way to liberation, freedom, perfect happiness and peace is through perfect purity of mind and heart, of every act, character and life, through self-restraint, control of mind and regular meditation on the pure self-luminous, indivisible, all-pervading Atman.

8. When the mind is purified by destroying Rajas, when all sorts of attachments are eradicated and when all sensual thoughts are rooted out, liberation becomes quite easy.
9. The practice of Swadharma brings exaltation and Moksha.
10. You must be prepared to sacrifice the things dearest to you if you wish to attain Moksha. If you wish to see God face to face, you must be prepared to sacrifice your life even.
11. Bhakti and Jnana are like the two wings of a bird to help one to fly unto the Brahman, to the summit of Moksha.
12. The sum-total of all pleasures that are derived from the three worlds is nothing when compared to the bliss of Moksha.
13. Lives of saints are the compass needles on your voyage to Moksha.
14. Emancipation is your birth-right but not bondage.

2. Jnana, the Supreme Vision

1. Unity is Jnana. Balance is Jnana. Equality is Jnana. Silence is Jnana. To feel—'Aham Atma I am Atman, I am pure consciousness is Jnana. To behold the Self everywhere, in all beings is Jnana. The firm conviction that Brahman alone is the Self-shining everywhere without beginning, middle or end is the stainless, true Jnana.

2. Jnana or Knowledge of Brahman is purely a mental state of spiritual illumination which dawns when the mind is absolutely calm, when it is free from all desires, passions, Vasanas and all sorts of thoughts. Absolute consciousness shines by itself and illumines.
3. Knowledge of one is Jnana or Wisdom. Knowledge of many is Ajnana or ignorance. When intuition dawns, all the illusory differences that are set up by ignorance and mind will totally vanish.
4. The inner strength to face the battle of life, the troubles of mundane existence, arises only out of the knowledge of your true essential nature. Knowledge of the Self supports a man amidst all earthly calamities.
5. Ahamkar, lust, anger, greed and Vasanas are the chief obstacles in the path of Jnana Yoga. One will have to stand adamant and be ever alert. Then alone, he will be able to reach the summit of Jnana easily and quickly.
6. The fruit-bearing potencies of Karma can be burnt by acquiring the knowledge of the Self through entire destruction and annihilation of this little 'I'.
7. Desires, illusions, pride, ignorance and other impurities can never touch a person who has annihilated egoism and mind, who has knowledge of Atma just as water of the lake cannot come in contact with the lotus leaf. There is no world

for a Jnani, who has 'Samyag Drishti' or who sees Atman everywhere.

8. Jnana Yoga suits a man of intellectual temperament. Persons, who do not possess a sharp, subtle and pure intellect, bold understanding and adamant will, will not be benefited by the study of Atma Jnana books.
9. When all the impurities of the mind are removed when you have got equal vision, balanced mind and Para-vairagya, knowledge of the Self or Brahma-Jnana will dawn on you. The Indweller is ever stretching out his arms to receive the sincere aspirants with warm love.
10. Generate the Brahmakara Vritti from your Sattvic Antahkarana through reflection on the real meaning of the Maha Vakyas. When you try to feel that you are infinity, this Brahmakara Vritti is produced. This Vritti destroys Avidya, induces Brahma-jnana and dies by itself eventually, like Nirmal seed or Strychnos potatorum which removes sediment in the water and itself settles down along with the mud and other dirty matter.

3. Brahma Sakshatkara or Self-Realisation

1. To know the Truth that underlies all manifestations is wisdom. It is Brahma-sakshatkara or self-realisation. After you attain self-realisation, you will find yourself the beauty of beauties.
2. Self-realisation is the end of human efforts. You

can have absolute suzerainty only by realising the Atman.

3. One can get real happiness only if he goes back to his original home, the abode of Brahman. It is the release from the trammels of one's own mind. Such a release alone leads to the attainment of Moksha.
4. Knowledge of the Self reveals itself to those who are most sincere devotees of the Lord and who worship daily. Sincerity and faith is the first step in the path of self-realisation. If you wish to attain union with God, then be faithful and sincere in your Sadhana.
5. Self-realisation can be had within the twinkling of an eye, if one is very sincere if he applies himself diligently to meditation and if he equips himself with the four means.
6. Atma-Jnana will dawn in a man only if he assimilates as one within himself the knowledge derived from the three sources, viz., his own self-experience, the real significance of the great sentences of the Upanishads and the instructions of a Guru.
7. He whose mind is calm, who is endowed with the four means of salvation, who is free from defects and impurities can realise the self intuitively through meditation.
8. Elimination of egoism is the sole condition of Self-realisation. Mental purity is of paramount

importance for self-realisation. Self-realisation cannot be attained by cowards, impure and weak persons.

9. To attain Brahman is to get rid of separateness or duality. All distinctions of caste, creed, etc., totally vanish, when the Supreme Seat is achieved. One sees the all-pervading essence everywhere, in every atom and molecule, in every sentiment and action.
10. One lives, moves and acts having his mind absorbed in Brahman, when he understands the reality.
11. Sacrifice your all for Truth. Live in truth. Ultimately dissolve in Truth. This will lead you to the realisation. Hold tightly the banner of Truth. Come out victoriously.
12. Annihilate the desire for worldly objects and egoism. Become as humble as the blade of a grass or the dust. You will have the vision of God in this very second.
13. Do always Sravan, Manan, Nididhyasan ; you will quickly attain self-realisation.
14. Children of Immortality ! Spiritual culture and self-realisation alone can bring real national regeneration, can solve the several problems of life, can unite all in the terms of Atmic love and can give the real freedom, Swarajya, in Satchidananda Atma. Arise, awake and attain God-realisation right now in this very second.

4. Samadhi

1. Samadhi is the blissful union with the Supreme Self. It leads to the direct intuitive realisation of the Infinite. It is an inner divine experience, which is beyond the reach of speech and mind.
2. Samadhi, Mukti, Turiya are synonymous terms. Samadhi means super-consciousness. The meditator in Samadhi is conscious of his own self. Samadhi is loss of one's personality in the Divine. It is deliverance from delusion of personality. Just as the river becomes the 'ocean itself, so also the individual soul with higher consciousness and transcendental bliss and knowledge becomes the mighty Supreme Soul.
3. The State of Samadhi is beyond description. There is no means or language to give expression to it. The state of Samadhi is all bliss, joy and peace.
4. Nirvikalpa is the state of super-consciousness. There is no Vikalpa (imagination) of any sort in this condition. This is the goal of life. All the mental activities cease now. The functions of the intellect and the ten *Indriyas* cease entirely. The aspirant rests now in Atman. There is no difference between subject and object. The world and the pairs of opposites vanish absolutely. This is a state beyond all relativity. It is not a state of inertia. It is a condition of perfect awareness. The aspirant gets knowledge of the Self.

5. In Samadhi or super-consciousness the Yogic practitioner gets himself merged in the Lord. The Yogi attains highest knowledge and eternal bliss.
6. Samadhi is not merely an emotional enthusiasm or an exhilaration of feeling. It is the direct unique, intuitive experience of Truth or Absolute Consciousness or the Ultimate Reality. Just as the dumb man cannot express his feeling of joy when he tastes the Sugar-candy, so also you cannot express the bliss of Samadhi or Union with the Supreme Self.
7. With the disappearance of the bodily attachment and with the realisation of the Supreme Self, the mind thinks constantly of the Supreme Self.
8. Still the waves of the mind and hold it steady in Nirvikalpa Samadhi. This needs constant protracted practice of meditation. There may be breaks in the meditation in the beginning. But practice can make you perfect. Later on you can remain absorbed in meditation. You can merge yourself in Samadhi with a mind steady like a flame protected from wind.
9. Do not mistake a little concentration or one-pointedness of mind for *Samadhi*. Simply because you have risen a little above body consciousness on account of little concentration, do not think that you have attained Samadhi.
10. Separate the mind from the body and unite it with the Supreme Self. This will give liberation

or freedom from births and deaths. Samadhi is obtained by a long practice with zeal and enthusiasm.

11. Samadhi is the highest goal which one can attain through meditation. It is not a thing that can be attained through a little practice. To attain Samadhi one should observe strict Brahmacharya, dietetic restrictions and must have purity of heart.
12. One should equip himself with all the preliminary qualifications developed well and then only he must try to enter the portals of Samadhi. None can enter into Samadhi unless he is himself a great devotee of the Lord. Otherwise, the so called Samadhi becomes Jada (inert) to him.
13. The mind should be perfectly purified. Then only the vessel or the mechanism will be fit to receive the descent of the Divine Light. It should be sufficiently strong to bear the pressure of a sudden expansion of consciousness or cosmic vision which is above mind and which covers the whole existence in one sweep of his new exalted, magnanimous experience. Therefore wait patiently if there is delay in the descent of the Divine Light. Grow in purity and strength.
14. The knowledge gained through the senses in the relative world is not the highest knowledge. It cannot give you permanent satisfaction everlasting felicity and peace. It is limited knowledge.

There is always a sense of void in you inspite of your intellectual attainments of all sorts. There is an urge in your mind to attain transcendental knowledge, the knowledge of the Eternal, by which everything is known.

15. This Divine knowledge is beyond the reach of the senses and the mind. The senses and the mind cannot penetrate into the heart of the Ultimate Truth or the Infinite. They are finite instruments. The intellect and the mind have got their own limitations. They can operate only in the earth plane. It is through the intuitive insight that you can attain this transcendental knowledge of the Absolute in Samadhi. It is only through Samadhi that you can know the Unknown, you can see the Unseen, you can get access into the Inaccessible.
16. Now the Purusha realises His own native state of Divine Glory, isolation or absolute independence. He has completely disconnected himself from the *Nature* and its effects. He feels his absolute freedom in Kaivalya. All afflictions and tribulations are destroyed now. The Gunas, having fulfilled their objects of enjoyment now entirely cease to act. He has simultaneous knowledge now. The past and the future are blended into the present. He has transcended time and space. The sum total of all knowledge of the three worlds, of all secular

sciences is nothing, nothing but mere husk when compared to the Infinite Knowledge of a Yogi, who has attained the highest state of Samādhi.

5. Jivanmukta

1. A liberated sage is identical with Brahman. He has equanimity in pleasure and pain. He sees the One All-pervading essence in all beings. He is above sin. He is unattached to the world. It is a dream for him.
2. He who has mastery over the mind and Indriyas, he who always dwells in the inner Atman is a Jivanmukta.
3. He who is calm, collected, controlled and contented, ~~the who dwells in solitude~~, he who has given up seeking pleasure outside in sensual objects but seeks bliss and peace inwardly in Atman that shines in the chambers of the heart by constant and intense meditation after withdrawing the Indriyas, is really a Jivanmukta.
4. That great soul who does not offend anybody in thought, word, or deed, and who is not hurt even a bit by the taunts, censures, insults and injuries by others is the real Jivanmukta. He who dwells or lives in the Supreme Self only, he who delights and rejoices within the Atma cannot hurt others and cannot be hurt by others.
5. He who is homeless, who is free from all cravings, yearnings, longings, passions, desires, love of society, lustful feeling and who calls nothing

his own is really a Jivanmukta who has attained freedom or emancipation from births and deaths.

6. He who is fearless, noble and free from attachments, pride, jealousy, harshness, who has cut off his heart-knots, is really a Jivanmukta or a Brahmajñani.
7. He who sleeps wherever he likes, and eats anything from anybody's hands, dwelling in the Supreme Self is really a Jivanmukta.
8. He who delights inwardly in the Self or the Atman, who is ever calm and serene, who is endowed with self-restraint, who is fearless and unshackled, is a liberated sage or a Jivanmukta. He, in whom the two currents, Raga-dweshā, lust, anger and egoism are destroyed in toto is a liberated sage or a Jivanmukta. One who lives in the world, but who is not of the world is fit to be called a Jivanmukta.
9. He who is above good and evil, virtue and vice, who has transcended the mind and seed body, who has knowledge of the Vedas and wisdom of the Self, who finds no fault with others, who is free from all kinds of doubts, who bears reproaches and insults, who never gets angry even under extreme provocations, who is always gentle and mild, and who always speaks truth and utters sweet instructive words is really a Jivanmukta.
10. He who has broken all ties, who has subdued

all Indriyas, who is free from all kinds of temptations, who has renounced cravings, desires, longings and egoism and who is dwelling in Atman and Atman alone, is the greatest of all men. He is a Jivanmukta.

11. A Jivanmukta or a full-blown Jnani is full of pure love compassion, mercy, exquisite gentleness and hidden power and strength. Love and lusture shine through his brilliant eyes.
12. For a Jivanmukta, who beholds the all-pervading, immortal, indivisible, self-luminous Atman everywhere, there remains nothing to be attained or known.
13. There is neither far nor near, neither inside nor outside, neither gross nor subtle for the sage who rests in his own glory.
14. He whose breaths, the senses, the mind and the intellect do their functions without thoughts of purpose or plans, who is freed from the attributes of the body though dwelling in the body, is a real Jivanmukta.
15. Pain in the body and quarrels always exist in in the world. A Jnani has to face these when he does Vyavahara. He does not mind them. He rises above them. He smiles and laughs as they are unreal. He knows that there is neither pain nor quarrel in Atman.
16. A Jivanmukta casts off this body as a slough when he identifies himself with Brahman.

17. A Jivanmukta with the cessation of the three bodies, through the destruction of Prarabdha attains the state of *Plenum* with no limiting adjuncts like the ether in the pot, after the pot is broken. This is final emancipation.

6. Cosmic Love and Devotion to God.

1. Love is the immediate way to Truth or the kingdom of God or the vast domain or perennial peace and joy. Love is a mysterious divine glue that unites the hearts of all. Life without love is valueless. A life without love, faith, devotion is a dreary waste and real death.
2. Love is the greatest power of all powers. Love is a Divine Force. It is the only greatest power on the earth. Love unites, redeems and saves. It is absolutely free from selfishness. It never bargains nor expects anything. It flows spontaneously from a pure heart like the Ganges. It always gives and never takes anything.
3. There is no virtue higher than love, there is no treasure higher than love, there is no knowledge higher than love, there is no religion higher than love. Love is Truth and love is God himself. Wherever there is love there is peace and wherever there is peace, there is love.
4. The only basis of true and lasting unity of all humanity is the religion of heart. The religion of

heart is the religion of love. One can conquer this world even if he has a ray of pure love which is absolutely free from even a tinge of selfishness. Love is a Divine magical healing balm of very high potency.

5. Love works no ill to his neighbour. Therefore love is the fulfilling of the law. It is love alone that can really conquer the heart of a man. He who is endowed with pure love is the real emperor of the three worlds.
6. Lust, anger, egoism, etc., run away from the man whose heart is filled with love for God. Selfishness, greed and other evil qualities stand in the way of man's spiritual evolution.
7. The love that the Gopis bore towards Krishna was a Divine Love. It is the blending of the individual soul with the Supreme Soul. If you wish to develop devotion you must possess the love like that of the Gopis. Radha is the personification of the absolute love for the Divine. She is the dynamic Sakti of Lord Krishna.
8. A special favour comes from God to those who have pure and steady love towards all humanity. Sorrow and affliction cannot manifest when one is endowed with cosmic love. He remains immersed in the ocean of bliss.
9. The Lord runs after those devotees who have a pure heart filled with devotion. God loves you even when you turn away from Him. How

much more shall he love you, if you turn to Him again sincerely with faith and devotion. Very great is his love, greater than the greatest mountains, deeper than the deepest ocean.

10. A real devotee says, "Let me take millions of births. It does not matter. But let me be attached to the Lotus-feet of Lord Hari. Let me have spontaneous devotion to the Lord. Let me be endowed with purity, spirit of service, spiritual strength and divine virtues."
11. Love your parents, love your friends, love your foes, love mankind, love animals, love one and all and serve all. Let your whole self be saturated with love. Radiate nothing but love.
12. Kindle the light of love in your heart. Cultivate Viswa Prem or all-embracing, all-inclusive, cosmic love. You will be blessed with true intuition.
13. Do Japa, sing, surrender, pray, remember. This is the gist of Bhakti Yoga. Pray! "O Lord, there are nectar and wine in thy eyes. O Lord, those on whom Thou lookest are rendered immortal and get divine intoxication."
14. Universal love terminates in Adwaitic Unity of oneness or Upanishadic consciousness of Seers and sages. Pure love is a great leveller. It brings equality and universal love. Love alone reigns supreme.
15. Service of Bhagavatas, Sadhus and Sannyasins,

repetition of God's name, Sat-sang, Hari Kirtan, study of Bhagawatam, stay in Brindavan, Pandarpur, Chitrakut or Ayodhya, these are the six means of cultivating pure love.

16. Bhakti should be of a Nishkamya type. It should be Avyabhicharini also. It should be continuous like the flow of oil. The aspirant should observe right conduct. He should be very serious and earnest in his devotional practices. Then only realisation of God will come very quickly.
17. Always remain drunk, imbibing the sweet name of the Lord. Let no ideas of purity or impurity enter in your mind. There is no unholy object in the world. Should there be any, it becomes the holiest of the holy by contact with the Lord's name. Illusion, notwithstanding all her efforts fails to get hold of him, who remains deeply absorbed in the Lord's Name and Love. Glory to Ram and prostrations to Ram.
18. Devotion is the essential condition of Brahma Vidya. It is the sweetness of life. It softens the heart and removes jealousy, hatred, lust, anger, egoism, pride, arrogance. When one develops all-embracing and, all-inclusive love, the petty life of hurry, worry, excitement and competition seems to him as nothing, when compared to the everlasting life of eternal sunshine and bliss in the soul within.
19. The strength and intensity of devotion depends

upon the completeness of self-surrender and sacrifice. The two obstacles of self-surrender are desire and egoism. Surrender is not pure and complete if a devotee sometimes cherishes some selfish desires. He who surrenders himself to the Lord, is fit to become the Eternal. Mere devotion and self-surrender will please the Lord than the intellectual development.

20. Prahlad, Dhruva, Tukaram, Tulsidas, Ramdas, Kabir and others realised God only through devotion. Why not you also? What one has done can be done by others also. The true expression of love is not through words but through actions.
21. None can enter into Samadhi, unless he has surrendered himself completely to the Almighty. Knowledge is difficult to be attained by those who are devoid of devotion to the Lord. The practice of Knowledge, or dispassion is not of any use to the Yogi who has intense devotion to the Lord and has fixed his mind on Him alone, and who is Lord Himself. Virtue united with truthfulness and compassion or learning with austerity does not purify entirely, if one is destitute of devotion to the Lord. Those who are devoid of the ambrosia of devotion cannot achieve emancipation even in a dream. When one attains devotion, knowledge appears in all its fulness. Devotion is not divorced from Jnana but is rather exceedingly helpful to its perfect attainment.

22. A true devotee sees the Lord everywhere and in everything. He has not even the slightest dislike for any creature in this earth. He radiates abundant love to all. He embraces all with love. He is a real Jivanmukta. He has no desires and cares. He laughs. He cries. Again he dances in ecstasy. Lastly he becomes unconscious. He merges himself in Him. He enters into Bhava Samadhi. It is the state of Divine intoxication. He gets inspiration, revelation, inner sight, intuition and Parama Ananda and other Siddhis.
23. Remember the Lord Narayana Himself is acting the part of a rogue, in this Drama of world. Remember 'Vasudeva Sarvamiti', 'Sarvam Khalvidam Brahma'. Now devotion arises in your heart, when you see a rogue or a beggar. A Bhakta should observe Vrata, Anushthana and do prayers and mental Japa. He should 'serve others, realising that the Lord resides in the hearts of all. Whatever is mostly desired by him in general and whatever is intensely liked by him should be offered to the Lord and that offering will tend to everlasting good or infinite results.

7. Silence—Transcendent

1. Silence is Atman. Silence is Brahman. Silence is Truth. Silence is Immortal Soul. Silence is God. Silence is the substratum for this body, mind

Prana and senses. Silence is the basis or background for this sense-universe. Silence is Power. Silence is living force. Silence is the only reality.

2. Silence is the nature of the Supreme. Silence is the eminent condition of bliss. Still the mind and enjoy the Supreme Silence.
 3. Silence develops will-power, checks the force of Sankalpas and gives peace of mind.
 4. The language of silence is more forcible than the language of speech.
 5. Observance of silence is very necessary to conserve the lost energy, that is wasted in useless controversies and debates and idle gossips.
 6. Observe Mouna daily for 2 hours and utilise the period in contemplation, meditation and Japa. You will derive immense inner strength.
 7. There is no healing balm better than silence for those who have a wounded heart from failures, disappointments and losses. There is no soothing panacea better than silence for those who have wounded nerves from the turmoil of life, from friction, rupture and frequent domestic quarrels.
 8. Silence the bubbling thoughts and surging emotions. Plunge deep into the innermost recess of your heart and enjoy the divine silence. Know that Silence. Become Silence itself.
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CHAPTER II

GOD, HIS MAYA AND THE WORLD

1. The Nature of the Supreme

1. The One Supreme Truth is One Absolute Undivided, Unmanifest and Infinite Existence. The moment this becomes manifest in creation, the veil of ignorance of Maya begins to play.
2. Brahman is non-dual, eternal, pure, perfect, free and independent.
3. Brahman is not all-knowing. He is knowledge itself.
4. The Supreme is Silence. Become silent. Speak not the Unspeakable. Measure not the Immeasurable. Enter silently into the profound Silence or infinite Calm, dive deep and become One with the Silence.
5. Atma is without any kind of limiting adjuncts. Atma is the fountain Source for all energy. Thinking on that omnipotent Atma is a dynamic method for augmenting energy, strength and power.
6. If crores of suns shine at one time, the light emanating from these crores of suns is nothing when compared to the full blaze of Brahman.

7. Beauty goodness and peace are the attributes of God. You will see God in art. An artist is ever in tune with the Lord and Nature.
8. Brahman is attributeless, formless, without special characteristics, without parts, without any limiting adjuncts, one without a second, independent, unchanging, ever free and all-full. Though the Supreme is attributeless, He is capable of assuming any form through His Maya Shakti.
9. OM or Pranava is the symbol of Brahman. It is the word of power. From OM this world is projected ; in Om it exists and in OM it is involved during cosmic Pralaya. OM is the essence of the four Vedas.
10. Brahman is Sat-Chit-Ananda Swaroop. He is self-luminous. He is eternal, beginningless, endless, deathless, fearless and spotless. He is called the Swaroopa or Essence. He is not in need of any other light to illumine Himself. He gives light to the sun, the moon, the stars, the lightning, the fire and the intellect.
11. Brahman is within and without. He is above and below. He is in front and behind. He is in all sides. He is everywhere, like the all-pervading ether. He is Chidakasa. The five attributes : Sat, Chit, Ananda, Nitya, Paripoorna, express Brahman in the best possible manner. Meditate on these and realise.
12. That which is free from birth and death, that which is distinct from the universe, Maya, body

and mind, that which is unmoved like the ocean without waves, that which is ever free and pure, that which exists in three periods of time—that Supreme Brahman art thou—meditate on this and realise now.

13. That which is free from duality, which is infinite and imperishable, which is the substratum of this universe, which is free from differentiation—That Brahman art thou O aspirant! Meditate on this non-dual immortal Brahman and realize Him in this very moment.
14. The Lord is all-perfect. He is all-powerful. All desires are gratified when one attains God-realisation, because he also becomes 'all-full' and all-perfect.

2. Maya and Avidya

1. The reflection of intelligence in Maya which has no beginning, which is indescribable the source of inorganic world, and which is connected only with the intelligence called Isha or the supreme being. The reflections in numerous small portions of that Maya, which are possessed of two powers of enveloping and projecting and which are known as Avidya are said to be Jivas.
2. The primitive non-intelligent principle has two forms. That non-intelligent principle divided itself into two forms named Maya and Avidya.
3. Maya is that portion of the primitive non-intelligent principle in which pure Sattva is not

subordinated to Rajas and Tamas. In other words, that portion in which pure Sattva is subordinated to Rajas and Tamas and is consequently impure, is known as Avidya.

4. The primitive principle, which is essentially one is called Maya, when we take into account the predominance of its projecting power. and is called Avidya when we take into consideration the predominance of its enveloping power.
5. It is the force of Avidya that plunges us in the ocean of Samsara. It is a negative power which makes us forget our divine nature. Avidya operates through the mind and the mind functions through the time, space and causation. Avidya is an illusory power that disintegrates the divine into a million different fragments. Pleasure, pain desire Karma, attraction, repulsion, delusion, pride, lust, egoism, anger, jealousy, the three bodies, five sheaths, are all effects of Avidya. Avidya is the source of all ignorance, sins and misery. Avidya is beginningless but it has an end.
6. Just as the mirror is rendered dim by a layer of dirt attaching to it so also knowledge is veiled by Avidya. Therefore all people are deluded. They cling to unreal things and mistake the body for the pure Atman. They think that this illusory world of names and forms is quite real.
7. Illusion is born of ignorance. From illusion

springs separation, differences, duality, manifoldness and variety. Therefore destroy the ignorance by the sword of Knowledge of the Self and become free. As soon as one gets knowledge of the Self, Avidya terminates. Brahman appears as the world on account of Avidya, just as the rope appears as snake in the dusk. When we get knowledge of the Brahman, the appearance of the world will vanish. Avidya is absence of knowledge.

8. It is through the force of Avidya that man has forgotten his essential nature and mistaken the impure mortal body for the pure immortal soul. He is verily foolish, who identifies himself with this body, who thinks that the body and its belongings are Atma.
9. Man, the master of his destiny, has lost his divine glory and has become a slave, a tool in the hands of sex and ego on account of Avidya (ignorance).
10. Not a bit of benefit is derived from this perishable Avidya which takes its origin in Brahman and merges in Brahman.
11. Just as the motion of the train or the boat is apparently transferred to the trees, so also 'I' is transferred, through the jugglery of Avidya, to the body, mind, Prana and senses.
12. Man creates a web like the spider or a silk worm and entangles himself in its meshes on account

of the three knots, viz.. Avidya, Kama and Karma.

13. Maya havoc through the mind and its power of imagination. If you understand the nature of Maya fully well, you will not be affected by her, Maya is unreal like mirage in a sandy desert or snake in the rope. Trust not the senses. They are jugglers. Maya works through the mind and Indriyas.
14. Maya vanishes entirely as soon as the knowledge of the Supreme Self dawns. If you give up entirely reading of newspapers and shut yourself up in a room for a month and if you plunge yourself in deep meditation, you will have a very light impression of the world in your mind. Gradually this light impression also will be obliterated. The world is nothing but a play of Maya and Avidya. And it vanishes as soon as Maya and Avidya are destroyed.
15. In reality the ignorance creates this world of names and forms. When the knowledge of the Self is attained by the grace of a preceptor, the external world dissolves and one sees his self everywhere. One sees oneness everywhere. One becomes struck with wonder, when he thinks of the world of duality. The world of diversity appears to him like a mere dream and he exclaims in surprise as to how this world seems to exist.

3. The Unreal Nature of the World

1. The universe is nothing but the mode of the mind self-evolved from Brahman.
2. All that you see or grasp with the senses, or understand by your mind, are unreal and evanescent. They are all creations of your mind and Maya.
3. This world is as unreal as the shadow, bubble or froth. Why then do you run after the toys of name and fame ? How uncertain is sensual life ! How transitory and fleeting is sensual pleasure ! But yet, you run after them, you cling to them like a leech ; and in return what do you get ? Untold suffering, tribulation, disease and misery ! Poor self-deluded souls ! Pitiable is your lot ! Arise ! Awake ! Behold the utter vanity of the world ! Turn your mind towards the All-blissful, non-dual Self and be happy for ever.
4. Wealth, fame, enjoyments are transitory. They are like a flash of lightning. They are like the flickering shadow. Do not run after them. Attain the eternal through renunciation and meditation and be contented and peaceful for ever.
5. All is passing. All is sorrow.' All is pain. All is unreal. This world is mere a play of colours and sounds. Hence, seek the permanent, the all-blissful and the Real, which is ever shining in the chambers of your heart, which is self-luminous, infinite, eternal and unchanging.

6. The flowers of different colours are charming. The beauty in the face of young damsels is enchanting. But alas ! They fade quickly. They are ever changing. Only the blind and stupid deluded souls run after them. They get entrapped and perish like the bee enclosed in the gay bud of the lotus. O Man ! Open your eyes now ! Ceaselessly think of the glorious Lord, the Beauty of Beauties. Then the whole world will appear to you as a dream.
7. This world is not an illusion. It belongs to a lower order of reality than the Absolute. It is relatively real while Brahman is absolutely Real.

4. Satchidananda—The Underlying Essence

1. Behind this world show, behind this *physical phenomena, behind these names and forms, behind the feelings, thoughts, emotions, sentiments ; there dwells the silent witness, thy immortal friend and real well-wisher—the Purusha or the world teacher, the invisible Power of Consciousness.
2. God is the first cause, like the letter A. He is the Life of life. He is eternal, infinite and changeless. A is the first letter. It is the primary sound pronounced by mere opening of the mouth and without any modification of the organs. All other vowels are its modifications. None of the consonants can be sounded without

the help of A. Even so God is the first cause like the letter A.

3. Everybody is an expression of your own Self. The whole universe is an indivisible whole. No one can separate himself from the rest. All is threaded in the Lord, as the row of pearl in a string. The Lord is the one-thread soul.
4. Just as one thread penetrates all flowers in a garland so also one Self penetrates all these living beings.
5. Just as the light is the same in bulbs of different colours, even so the bodies and mental *Bhavanās* are different but Atma is one in all beings.
6. Just as there is no difference in the whole body of water of the wide ocean, so also there can be no distinction in the Eternal, All-pervading Brahman.
7. All that has a beginning must have an end. But that Atman or Self is beginningless and endless. Hence it is Infinite, unchanging, eternal and immortal.
8. Just as a piece of cloth exists in threads, so also this universe rests on the Atman as its warp and woof.
9. All colours are centred in the eye ; tastes in the tongue ; sounds in the ear ; all senses are centred in the mind ; all minds are centred in Atman, the support for everything.
10. Who Himself sees all, whom no one beholds, who

- illuminates the intellect, the sun, moon and stars and the whole universe, but whom they cannot illumine, is Brahman.
11. That place, where all speech stops, all thoughts cease, where the function of the intellect and all organs stop, is Brahman—Existence, knowledge and bliss.
 12. Just as the light is burning within the hurricane lamp, so also the Divine Flame is burning from time immemorial in the lamp of one's own heart.
 13. Just as the sun, reflected in various pots of water, appears to the ignorant as many, so also the Atman appears as such in different bodies on account of the Upadhis caused by the reflection through the mind.
 14. Fire is the same and only one, though it enters fuels of various sorts ; so also the Lord of the Universe, who has created the world and entered into all beings, appears different because of the different bodies in which he resides.
 15. When one becomes disgusted with everything else, Atman is the protector of Atman, the Self alone is the saviour of oneself.
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CHAPTER III

RELIGION AND PHILOSOPHY

1. Religion and Philosophy

1. Religion is practical life in the Eternal Atman through earnest protracted Sadhana for years after withdrawing the turbulent Indriyas and controlling the mind.
2. Religion is the manifestation of Divinity already in man.
3. Water tight compartments in the name of religion are mere mockery.
4. Religion is faith for knowing and worshipping God. It is not a matter for discussion on a club-table. It is the perception of the true self. It is the fulfilment of the deepest craving in man. Hold religion as the goal of your life. Live every moment of your life for its realisation. Life without religion is real death.
5. Religion is perfection or harmony. Religion is oneness or unity. Religion is radiant love. Religion is above mind and senses. Religion is above ceremonials and ritualism. Religion is union with God. Religion is the attainment of the Divine Consciousness or divine wisdom. Religion is freedom for ignorance, illusion, fear,

doubt, grief and delusion. Religion is a call to action in the spiritual field for fighting the battles of righteousness and establishing the ancient Dharmas which will elevate the soul and confer Eternal Bliss.

6. Real religion is life in Atman or the Eternal. Real religion is above the senses. Religion is the practical aspect of philosophy. Philosophy is the rational aspect of religion. Worship of images and pictures is the beginning or starting point in religion. It is a crude form for neophytes. It constitutes the A B C or the alpha beta of religion.
7. The understanding and realisation of the right significance of "Tattwamasi" Mahavakya is the real, highest form of religion. Religion can give you health, wealth, money, power, Siddhis and Moksha.
8. Religion must educate and develop the whole man—his head, heart and hand. Then only there will be perfection. One-sided development is not commendable. The first proclamation of the religion is that the Self is one. One cannot be many.
9. Vedanta Philosophy speaks of One "Atman", who exists in the past, present and future, who has no beginning, middle or end, who is the support of everything, who is an embodiment of wisdom, peace and bliss. The Seers of

Upanishads have expressed their realisation in glowing language and emphatic rhetoric terms. They have given out their inner experiences after long research and mighty struggle. This constitutes the subject of Vedanta Philosophy.

10. Philosophy embraces all the religionists. Philosophy holds that Salvation is within the reach of all. Everyone is on the road to salvation or self-realisation. Philosophy teaches you to feel oneness with all. It seeks to convert none to any particular, creed. It only asks every one to be true to himself, to be untiringly in the pursuit of Truth, whatever position he may occupy in the path of human evolution. The children may not be able to recognize the mother, especially when they have left their homes early in their infancy. They may even disown their mother and attack her out of their ignorance. But the mother knows all and equally loves all her children, wherever they may be. This is the attitude of Vedantic philosophy to the other religions of the world.
11. Comprehend the nature of real religion and attain self-realisation through leading a real religious life in the daily battle of life.

2. Karma and its Laws

1. The actions of the mind alone are truly termed Karmas or actions. All the phenomena of Nature are governed by one important law, the universal

law of causation, *viz.*, the law of Karma. It is one's own Karma that brings joy, misery, pleasure, pain, etc.

2. Each character or personality is the total result or collective totality or previous mental actions.
3. God never punishes the wicked nor rewards the virtuous. It is their own Karmas that bring reward and punishment.
4. The doctrine of Karma only can explain the mysterious problem of evil in this world. Karma is the sum total of works, good, bad and mixed which the individual performs during his life.
5. Karma is an energy which an embodied being generates—be it vital, mental or moral—and which keeps him in the mundane world, the Samsara.
6. Your present sufferings are due to your own bad Karmas in your past life. Man gets good health, wealth, name, fame, prosperity on account of good Karmas done in his previous births. Jiva descends to the earth with residual Karma.
7. It is only the evil action that binds men to the wheel of births and deaths. That work which gives elevation, joy, and peace to the mind is right; that which brings depression, pain and restlessness to the mind is wrong. Actions which are of a binding nature lose that nature

when one does actions with equanimity or evenness of mind through the help of pure reason, which has lost all attachment to sensual objects and which is resting on the Self. Real action is that which benefits others and aids to one's own self-evolution.

8. Every endeavour to attain wealth or power by crookedness, cunningness, underhand-dealings will eventually react upon your own peace and prosperity. The Law of retribution is absolute. Actions and reactions are equal and opposite. Understand the law and live honestly and truthfully.
9. Every man should have a comprehensive understanding of the laws of nature and their operations. Then he can pull on in this world smoothly and happily. He can utilize the helping forces to serve his ends in the best possible manner.
10. The captain of a steamer who has a mariner's compass, who has knowledge of the sea, the routes and the oceanic currents can sail smoothly. Likewise a sailor in the ocean of this life who has a detailed knowledge of the laws of Karma and Nature can sail smoothly and reach the goal of his life positively.
11. Understanding the laws of Nature, you can mould or shape your character in any way you like. "As a man thinketh so he becometh" is one of the great laws of nature. Think you are pure.

pure you will become. Think you are noble, noble you will become.

12. Become an embodiment of good nature. Do always good actions. Serve. Love. Give. Make others happy. Live to serve others. Then you will reap happiness. You will get favourable circumstances or opportunities and environments. If you hurt others, if you do scandal-mongering, mischief-mongering, back-biting, tale-blaring, if you exploit others, if you acquire the property of others by foul means, if you do any action that can give pain to others, you will reap pain. You will get unfavourable circumstances or opportunities and environments. This is the law of nature.
13. Just as you can build your character (good or bad) by sublime or base thinking, so also you can shape your favourable or unfavourable circumstances by doing good or bad actions. A man of discrimination is always careful, vigilant and circumspect. He always watches carefully his thoughts.
14. If once we understand the law that guides our life and action, we shall be able to act in such a manner as to make this law our ally and helpmate rather than our adversary. So long as the conditions laid down by a law are meticulously fulfilled and observed we have fullest certainty of our success in any direction.

15. The three aspects of the law of Karma should clearly be grasped. The first is Sanchit Karma, the sum-total and store house of all our actions, good or bad, in the innumerable past lives that we have left behind or from the time we began to discriminate right from wrong and thus started acting on our own responsibility and with our own initiative. The whole of it is recorded and preserved : how could it be otherwise when we live under the reign of an immutable law ?
16. The second is Prarabdha—the inevitable Karma—that portion of our Karma which is assigned to us to be worked out in a single life in relation to men and things we met and experienced in our previous lives. This is also called *Ripe Karma* because it is a debt which is overdue and it is time that it should be paid in the form of sorrow or suffering, gain and loss, to the uttermost farthing whether we like it or not.
17. *Kriyamana* is that Karma which is in the course of making. It is this which preserves our free will with certain limitations and ensures our future success. Because man is made in God's image and shares divine life, he is free to act in any way he likes. In virtue of the same principle whatever he intensely desires he is sure to accomplish in the course of time.
18. As our collective Karma brought on use the wrath of divine justice and fit retribution closely followed in the wake of our evil deeds and we

deservedly suffered and paid for them heavily, so we can again exert our collective will in the right direction and learn to be wise and circumspect in the light of our past bitter experience and deep humiliation. In the course of time we shall begin to see the eclipse of downfall, servitude and thralldom gradually disappearing from the sun of motherland and we shall once more be free and great as our forefathers were.

3. Samskaras

1. Old, wrong Samskaras (impressions) which one has created by his wrong mode of life in the past, act as stumbling blocks in the spiritual line.
2. The old Samskaras of vanity, cunningness, crookedness, arrogance, jealousy, petty-mindedness, fighting nature, boasting or bragging, self esteem, or thinking too much of one's own self, speaking ill of others may still be lurking in your mind. You cannot shine until you remove them ruthlessly. Success in meditation is not possible without eradicating these undesirable negative qualities of lower nature.
3. The Vasanas and Vrittis, such as pride, egoism hatred, jealousy are so deep-rooted. So the Lord's grace is essential for their eradication.
4. Your old Samskaras, and impure Vasanas are your real enemies.

5. Old worldly Samskaras can hardly be changed without Sat-sang, Sattvic food, and seclusion.
6. The spiritual Samskaras are the enemies of worldly Samskaras.
7. When one act is repeated very often, the Samskaras gain strength by repetition and a tendency or habit is formed in the mind.

4. The Secret of Peace and Contentment

1. Peace is the most covetable possession on earth. It is the greatest treasure in all the universe. Peace is the most important and indispensable factor for all growth and development. It is in the tranquility and quiet of the night that the seed slowly sprouts forth from under the soil. The bud opens in the depth of the most silent hours. So also peace is found in the profound Silence or Absolute Calm.
2. The *summum bonum* of life is attainment of peace, and not the achievement of power, name fame and wealth. Lead an ideal life of peace and contentment. Practise meditation and establish peace in your heart.
3. Perfect serenity and full peace cannot be had in the world or relative planes. Even if you become the emperor of the whole world, you can hardly enjoy the real peace and bliss. It can be found only within.
4. One can have permanent peace if he turns his

mind from the objective universe and lives in the divine within.

5. Renunciation of favourite objects gives peace.
6. When the thirst for sensual objects dies, only then man enjoys peace.
7. Peace is the fourth condition of super-consciousness.
8. Peace can be achieved only by removing the weeds of lust, greed, malice and selfishness.
9. Peace is Divine. Peace is the very nature of the Supreme, the ultimate abode or Paramadhama.
10. In a state of peace and love, people evolve, grow in their distinctive culture and develop perfect civilisation. In peace and calmness, spiritual evolution also is facilitated.
11. The crown and glory of the sacred scriptures, the hoary Upanishads, all invariably commence and conclude with the solemn utterances of peace and of love. Shanti is their Alpha and Shanti is their Omega.
12. Common prayer and common meditation go a long way in bringing about world peace.
13. Contentment is the best of all virtues. He who is not desirous of what he has not got, who is quite unaffected by what he has or has not got and who is free from elation and dejection is said to be a contented man.
14. He who has developed a balanced mind and equal vision is always contented.

15. For a man of contentment sovereignty of the whole world is no better than a bit of rotten straw. He is indeed miserable and poor, who is discontented.
 16. This world is a relative plane of good and evil. Try to lead a contented life in any place under any condition and be happy.
 17. Never complain against bad environments. Create your own mental world wherever you remain, wherever you go and be contented, with whatever Lord gives you.
 18. Follow not the mundane vanity. Be humble and simple. Meditate seriously. Be ever contented. This is the only way to peace and happiness.
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CHAPTER IV

CONVERSION FROM WORLDLINESS TO WISDOM

1. The Worldly-Minded Man

1. Intense attachment for earthly objects and the desire to enjoy the sensuous life makes a man worldly-minded. A worldly man cannot attain the glorious Wisdom of the Self, for his mind is completely saturated with cravings and temptations of mundane life. He sees the Brahman in wealth, wife, children etc. He does not believe in the life beyond.
2. A worldly minded man works with the idea of agency and with the expectation of fruits and takes this world as a solid reality. He forgets his own essential nature and beauty. He strives hard to get peace from these petty little things of the unreal world.
3. A worldly minded man wants sensual pleasures and the bliss of the Self. He wants to taste the nectar in the cup of poison. This is an absolute impossibility. Sensual life is full of miseries and tribulations. Life in the Self is the life of peace and everlasting bliss.
4. A worldly-minded man always wants to acquire

name and fame. He wants to get praise. He wants to avoid the censure. He gets annoyed, when he is insulted or scolded. He cannot remain firm in censure and praise, troubles and pleasures and other pairs of opposites.

5. Worldly-minded people cannot understand the significance of disinterested service, as their minds are completely covered by the veil of selfish motives and other internal impurities. Their actions are motivated with selfish ideas.
6. A worldly minded man worships body as Atman. He strives hard for the achievement of wealth, name and fame, etc. He hasn't got any idea of higher spiritual life in Brahman.
7. The company of worldly-minded persons is as dangerous to an aspirant as the company of women. A worldly-minded man will tempt an aspirant in a variety of ways to drag him down from his spiritual heights. Even if the fiery spiritual people mix with the worldly people too much and slacken their Vairagya and spiritual practices, they will gradually lose their psychic powers of charging others with spiritual currents.
8. Keep yourself aloof from the worldly atmosphere. Have the association with sages and learned people, who can impart spiritual knowledge to you, who can lift you from this mire of Samsara. Wake up O Ram !

2. Sensual Life

1. Sensual life on the earth is nothing but a life of afflictions and tribulations. It is the enemy of Brahma-jnana and the cause for birth and death.
2. Sensuality destroys life, lustre, strength, vitality, memory, wealth, fame, holiness and devotion to the Supreme. It drags a man down to the abyss of hell.
3. In the presence of sensual pleasure, spiritual bliss cannot be experienced.
4. Sensual pleasure is like honey that is mixed with virulent poison. One anna of sensual pleasure is mixed with 15 annas of pain.
5. Sensual enjoyment is attended with various defects, sins, pains, attachment, bad habits and mental restlessness. Therefore shun all sorts of sensual enjoyments.
6. There cannot be any iota or tinge of happiness for a man who is thirsting for sensual objects.
7. The world is a solid reality for a man of passion and greed, for a sensualist who has a gross mind. Sensual pleasures are like ghee when poured on fire, intensify all the more, when enjoyed.
8. Trust not the sensual life. Do not be deceived by the glittering, unsubstantial, false, evanescent and hollow pleasures of the material world. Develop strong discrimination. Cultivate supreme dispassion. Plunge yourself in deep meditation

on your Inner Self. Never rest contented till you have attained the realm of eternal bliss and supreme peace.

9. Man is generally attracted by brilliant light, beauty, intelligence, varied colours and pleasant sounds. Do not be deceived with these paltry things. Enquire within. What is the substratum for all things ? There is one Essence at the back of the mind and all objects of this seeming sense universe. That essence is all-full and self-contained. That essence is the Brahman of the Upanishads. That Essence verily you are, '*Tatwamasi*'.

3. The Delusion of Worldly Life

1. The Life is a long dream. It is jugglery of Maya. The five senses delude you at every moment. Life in the world is chaotic, fragmentary and full of unrest.
2. Life and death are two scenes in the drama of life. Birth is only like waking after deep sleep and death is only like a long sleep.
3. This world is as unreal as the shadow, bubble or froth. This world is a mere appearance. Only a blind and stupid man loves the illusory objects of this world. Only a foolish man loves anything other than God.
4. The source for affliction and misery is indeed the acquisition of anything whatsoever that men hold as dearest. Human love is hollow. It is

mere animal attraction. It is passion. It is selfish love. It is mere hypocrisy and mere show.

5. The association with son, wife, relatives and friends is like the chance meeting of travellers or co-passengers in a journey.
6. Uncertain is sensual life in this world. Transitory and fleeting is sensual pleasure. Man laughs, when he gets a son, when he gets married, when he gets sudden fortune or increase in salary, but he weeps when his wife dies, when he loses his money, when he is thrown out of employment, or when he suffers from some acute disease. How pitiable is his lot.
7. The whole world appears as a ball of fire. It is a huge furnace, wherein all living creatures are being roasted. All worldly pleasures appear as nectar in the beginning, but become virulent poison in the end. This world is a fair for two days and this body is a mere appearance for two seconds. Even if you become the sole monarch of the whole world, you can hardly be in the enjoyment of real Bliss and Peace.
8. Life of man on earth is nothing but a life of temptations and tribulations. Those who have real and intense dispassion and strong discrimination can hardly be tempted by worldly objects.
9. Comparing this life in the countless universe, you cannot but consider it as an atom. It is really

surprising that you should rate high this universe full of pains. .

10. Even the greatest monarchs will in course of time become the lowest of the low. All enjoyments, greatness, and their kindred have appeared and vanished in former times. Where then is the certitude of existence of all objects now.
11. The innumerable earths with their countless rulers and wealth have all perished like sands ; the Devalokas with their Indras and wealth has all disappeared ; no limit can be imposed upon the number of universes, Brahmans and Jivas that have come and gone. Where then are all the objects that have vanished out of sight ? Where is the permanency of earthly life. It is only by bestowing your desires on the illusion of the long dream of bodily delusion in the sable night of the Unreal Maya that you have debased yourself to this ignorant state.
12. A worldly man is a spiritual bankrupt, though he may be very wealthy and extremely intelligent. He sees truth in wife, children and body, money and untruth in God.
13. Mind and sense are deceiving you at every moment. You have mistaken pain for pleasure. There is not even an iota of happiness in this 'sense-universe. Abandon these selfish struggles and schemes for amassing wealth. March directly to that wirepuller, who is moving these toys of

fleshy human bodies, who is keeping up this big show. Merge in Him by practising daily meditation and Japa.

14. Be contented. Live where you may. But discipline the mind and the senses. Meditate on the inner Self ceaselessly. Here you will find the everlasting peace. Be indifferent. Be reserved and reticent. Give up mixing with others.
15. You must show extreme contempt towards worldly objects. Treat all worldly possessions and sensuous enjoyments as dung, poison, dust and straw. Turn the mind away from them. Then only you will get the knowledge of the Self.
16. Give up clinging to this illusory life. Be fearless. Take refuge in Vairagya. All fears will melt away. Cling to the feet of the Lord. Cling to the indivisible, unseen, unknown, unknowable Self or Brahman of the Upanishads.
17. Attain the exalted state of spirituality. Fully realise the glory of life in the spirit or the Soul. Keep the Divine Flame burning steadily. Kick and spurn this world mercilessly and take to a life of meditation on the Self on Atman and the path of renunciation.

4. Vairagya—The First Preliminary to Sadhana

1. Non-attachment to sense objects or the three Gunas and their products is dispassion. It is purely a mental state.

2. A dispassionate man is the happiest and richest man in the world, for he gets the happiness that is eternal and highest.
3. Without Vairagya you cannot have any progress in spiritual path. If one wants God alone, he should kick this world ruthlessly and mercilessly, without any hesitation. If you do not want death, give up life in the sensual plane. Cultivate real Vairagya and Tyaga. Feel real disgust towards the external objects.
4. All worldly pleasures appear as nectar in the beginning but become virulent poison in the end.
5. One can love God, only if he has destroyed the false love towards illusory wife, children and objects. O Man! Even the broken needle will not follow you when you die. Your actions only will follow you. Why then do you waste your time and energy in hoarding up wealth?
6. A mother's death, a father's death, a son's death, a brother's death, a sister's death, a daughter's death, the loss of relations the loss of property, all this you have experienced through long ages. And while you experienced this through long ages more tears have poured from you and have been shed by you, than all the waters which is in the five great oceans.
7. A wise man should avoid unchastity as if it were a burning pit of live coals; one who is not able to live in a state of celibacy should not commit adultery.

8. Never associate with loved and unloved things. Hold nothing dear ; for the loss of the loved is evil. From affection is born grief, from affection is born fear. To the man freed from affection there is no grief, much less fear.
9. From pleasure is born fear, from pleasure is born grief. To the man freed from pleasure there is no grief, much less fear.
10. From desire is born grief, from desire is born fear. To the man freed from desire there is no grief, much less fear.
11. Desirelessness is the flower bunch in the tree of contentment and quiescence. Desirelessness is the axe with which the forest of Samsara is cut down. A desireless man is totally free from all weaknesses of the heart. For a man of absolute desirelessness the whole universe is but a straw.
12. What laughter, what joy is there, since there is always burning ? You are bound in this world by desires, actions and manifold anxieties. Therefore you do not know that life is slowly decaying and is wasted away.
13. If you have really an yearning for liberation, abandon sense-objects from a good distance as if they were poison and always develop carefully the nectar-like virtues of contentment, compassion forgiveness, sincerity, tranquility and self-control.
14. He who is free from the terrible bondage of the hankering of the sense objects, so very difficult

to get rid of is alone fit for liberation ; none else even though he is well-versed in the six systems of philosophy.

15. Conquer the infatuation over the objects like the body, wife, children and so on. Having conquered it the sages attain that supreme state of Vishnu.
16. How dare you say there is happiness in this world, when you have come out from within an impure womb, in youth you are polluted by sensual pleasures and mental distraction and in old age you become the laughing stock of lustful women?
17. O little man of little faith ! Believe me ! this world with all its enjoyments and sensual pleasures is evanescent and fleeting. Why do you vainly search for happiness in these worldly objects and break your legs ? If you really want happiness do as I tell you. Concentrate. Meditate. Realise. Then you will enjoy the highest happiness.
18. The Lord is hiding himself in the inner chambers of this mysterious palace. He is playing the game of 'hide and seek' with you. Find him out. Search Him in the chamber of your heart by withdrawing the mind and the Indriyas from the external objects and practising concentration and meditation.
19. The body is inert and insentient. It remains as a log of wood as soon as the Prana leaves the body. It appears to be sentient through contact

with Prana, mind and reflected intelligence, just as a ball of iron appears to be a ball of fire through contact with fire. The reflected intelligence galvanises the inert intellect first as it is very subtle and as the intellect is in close contact with it and through intellect this inert body also is galvanised. So the body moves, feels and does various sorts of actions. After all mortal flesh is clay, bone is only a modification of earth. O Man ! Do not cling to this body of flesh and net work of bones. Give up attachment to this body. Destroy ignorance. Realise the Immortal Self and be free.

5. Nivritti Marga—the path of Renunciation.

1. Renunciation of all attractions for sense-objects and breaking up of the ties constitute real Sannyasa. It is a state of mental non-attachment, self-annihilation. Real Sannyasa can be obtained by destroying the Vasanas, selfishness and attachment for children, body and wife and property.
2. Renunciation of all selfish acts and their fruits constitute real Sannyasa. To abandon the idea of doership is Sannyasa. To rise above all pairs of opposites is Sannyasa.
3. Mere emotion and bubbling enthusiasm will not serve you in the path of renunciation. A Sannyasin must be a living example of silence and an embodiment of everlasting courage.

4. Taking to seclusion, one should observe the *vow of silence* non-mixing, and disciplining the senses. It will help oneself in the attainment of highest renunciation and pave a long way directly to the realms of bliss and Immortality.
5. The world is full of miseries. The mind tempts and deceives you at every moment. Through illusion caused by the mind, pain is misunderstood as pleasure. Reflect deeply. The world is a ball of fire. All pleasures, sweet in the beginning, give the bitterest possible taste in the end.
6. Indriyas deceive you at every moment. Senses are very powerful and are able to overcome even the wisest. They give you momentary pleasure, which is mixed with eternal pain, worry, anxiety and illusion.
7. Sages emphatically declare that Immortality cannot be attained either by rituals, or by progeny or by immense wealth; but verily it is attainable through renunciation alone. It is only through renunciation, they attained the highest Seat of Brahman, in the cave of their heart.
8. Sensual life is no life at all. It is attended with pain various sorts of sins, weaknesses, attachments, slave mentality, weak will, severe exertion and struggle. Sensual life cannot bestow upon you, everlasting happiness. It will bring you down to the abyss of hell. The more you run after

sensual pleasures, the more you become restless and painful.

9. Shun honour, respect, degrees, name and fame. They are worthless. They will never give you eternal satisfaction. They will only intensify your vanity. They are all intoxicants of the mind. They will bring mental disturbance. That is the reason why Raja Bhartrihari, Raja Gopichand and Lord Buddha deserted their kingdom wealth, honours etc.,
10. Is not a kingdom valuable to be owned? Is not a summer-palace in Kashmir or a pleasant garden with sweet smelling flowers of various colours nice to live in? Is not the company of young Maharanis with tender waists and lotus-like eyes dear as life itself, very pleasing? Yet wise, dispassionate men retired into forests, kicking off all these things as worthless as straw, to realise the Self.
11. Have a strong determination and a strong wil. Never think of returning home after taking up to the Nivritti Marga. Have courage, fixity of mind and a definite purpose in life. If you are prepared to renounce all possessions, including body and life, you can take to Nivritti Marga and take to Sannyasa.
12. The path of renunciation is not a rosy path. It is beset with countless difficulties and hardships

Obstacles are many in this path. But it can make you a king of kings, an emperor of emperors.

13. Those who want to take to the path of renunciation should train themselves to a laborious hard life, coarse food. Then alone they can bear the rigorous austerities of an ascetic's life. They should not become lazy. Mental energy should be utilised properly. Then alone quick progress is possible.
14. The attraction for objects and ties of various sorts make a man bound to this world. Renunciation of all attractions and breaking up of all ties constitute real renunciation. That man who is free from attraction and ties enjoys infinite bliss and supreme joy.
15. The same five kinds of enjoyment of sensual pleasures prevail in the heaven worlds also. But they are more intense and subtle. This cannot give real and lasting happiness to a Viveki. He shuns all enjoyments of the heaven also. He kicks them mercilessly. He is keenly aware of the pleasures of the three worlds and is convinced that they are only a mere drop in the ocean of Brahmic Bliss.

6. Yoga—A Unique Science

1. Yoga is union with the Lord. It is a spiritual science that teaches the method of joining the individual soul with God by regular

practice of Yoga. The conjunction of individual and Supreme Soul is called Yoga.

2. The aim of Yoga is to free man from the thralldom of matter and the fetters of Prakriti and make him realise his absolute independent nature.
3. The practice of Yoga will help you to control the emotions and passions and will give you power to resist temptations and to remove the disturbing elements from the mind.
4. Yoga is not a system which can be taught and learnt by lectures or correspondence courses. The Yogic student should live under a preceptor for some years and lead a rigorous life of austerity, discipline and practice meditation. Only then he can become Yogi.
5. There are a good number of persons who from eight in the morning to eight at night are good business men. From eight to ten at night they are good Yogis. They perform some Asans, some Kriyas, a little Pranayama, study some books on Hatha Yoga and Kundalini Yoga and interpret Yoga in their own manner. Be in the world, but be out of the world. This is the highest Yoga.
6. Eat sparingly. Eat simple food. Observe Brahmacharya. Control the senses. Breathe pure air. Live in a quiet place with high spiritual vibrations under a Guru. Then practise Yoga. Only then will you attain success in Yoga.

7. See God in everything and transmute evil into good. This is real Yoga. This will bring the glorious realisation and will rent asunder all fetters of ignorance. You will abide in Eternity.
 8. The essence of Yoga is to behold the Supreme and rest in Divinity.
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CHAPTER V

ESSENTIALS OF SPIRITUAL LIFE

1. Human Body

The Primal Source of all attainments

1. The human body which is the primal source of all attainments is a strong boat, so hard to secure, yet within easy reach, so cheap when once attained.
2. Having obtained a human body which is the gateway for liberation, he who attaches himself too much to worldly life is to be regarded as one who has fallen down from high state.
3. This body consciousness remains till one gets knowledge of the Self and consequent emancipation.
4. The wise man does not even wish for human existence, for connection with the body causes selfish distractions and delusion.
5. This human body is a prison, having entered it you should struggle hard to get out of it.
6. The body of all beings from Brahma down to the least inanimate particle is composed of earth, water, fire, air and ether. They are ensouled by Atman.

7. Life is a voyage in the infinite ocean of time where senses are perpetually changing.
8. Action, emotion and intelligence are the three horses that are linked to the body-chariot.
9. Identification with the body or attachment to the body is the cause for fear.
10. Do not love or hate your body and senses. Be indifferent towards the body, senses and all objects. Never be disgusted with life. Be disgusted with worldliness.
11. Whenever the physical body becomes unfit for further evolution, on account of sickness or old age the Lord destroys the body and thus enables the Jiva to assume a new healthy body for his further growth or quick evolution.
12. Keep this body in proper condition. Make better use of it. A sound and healthy body will help you in your daily spiritual practices. With perfect and radiant health, you can achieve the highest success in your life.

2. Health and Long Life

1. Good health is the pre-requisite for spiritual pursuits. Health is the best cause of virtues, wealth, desire and emancipation and is the blessedness of life.
2. The practice of Yogic exercises of Yoga Asanas even for fifteen minutes a day, will help you to keep good health quite fit and soon make you hale and hearty.

3. Good health is your great asset. 'This Atman is not attained by the weak persons' is the emphatic declaration of Srutis.
4. If you do not possess good health you cannot prosper in any line. A healthy man is always cheerful and happy.
5. Without good health you cannot wage war against the turbulent senses and boistrous mind.
6. In a normal state of health the work of repair sets in at once. If the blood stream is impure the task of restoration is impeded. As with our own constructional craftsmanship, Nature, requires the right material for repair of tissues and organs.
7. He who observes the rules of health and hygiene, who is moderate in eating, drinking and other things, who is regular in his prayer, Japa, meditation, who is free from jealousy, pride, hatred, who observes Brahmacharya, is free from diseases. He is healthy and attains longevity.
8. As a wise gardener acts in obedience to the law of nature, so it is laid down for us that we should treat our bodies as instruments of an infinite power and not as opponents to its purpose. Nature requires but slight attention on our part in the task of maintaining good health.
9. Pure food, cleanliness, rest and reasonable exercises, these represent the easy service expected of us for our health, comfort and repair and in turn we may derive a thousandfold of blessing.

10. Health is a positive state. A healthy man can practice good meditation for a long time. A healthy man need not necessarily be strong and robust. A strong and robust man need not be necessarily healthy. Health is a gift from Mother Nature or Lord who is the power behind life. Health is your birthright but not disease. It is as natural to be well as to be born.
11. Health is above all gold and infinite wealth and treasure. It enlarges the soul and opens all its powers to receive instruction and realise virtues.
12. The first wealth is health. He who has good health has nothing more to wish for. He is really a blessed man.
13. Health depends upon actions. A virtuous man enjoys long life and good health. A wicked man is unhealthy. Span of life, caste, enjoyment all depend upon one's own Karma. Therefore perform virtuous actions. Shun evil deeds. Body, mind, spirit must be healthy. Only then you can enjoy perfect health.
14. Body, mind and spirit constitute the whole man. There is intimate relation between body and mind. Body is the mould prepared by the mind for its enjoyment. Spirit is the basis or substratum or source for the body and the mind. Mental health is more vital than the physical health. All diseases originate from mind first and then affect the body.
15. The spring of loveliness flows from health. Every

joy that enlivens your heart comes from health. All flourish only if they are healthy. Wealth is useless, if you have no health. Best dishes cannot give you joy if you suffer from colic and dyspepsia. Children jump in joy only if they are healthy. Therefore try to keep up good health.

16. Observe the laws of health. Lead a well-regulated life. Moderation in food is a stepping stone to health and long life. If you want to live for one hundred years, do not smoke or drink. Do not eat meat.
17. Sun-bath is indispensable to health. Pure air is the best of all tonics. Deep breathing strengthens the lungs and removes various diseases. Light is indispensable for health. Unnatural diet invariably produces diseases. Uncontrolled sex-impulse causes great suffering. Open air life is an infallible cure for consumption. Cheerfulness is a healthy tonic. Be cheerful always.
18. Mind can cure all the physical diseases of the body by its harmonious and healthy divine thoughts, because all physical diseases have taken their origin in mental ill-health. Lack of cheerfulness contributes to physical ill-health. If one is always cheerful and entertains good, divine thoughts he will not suffer from any disease and he will have perfect health at all times. It is in your power to continue well and young as long as you like.
19. Firm faith in God and reliance upon your eternal

immortal inner Atman will keep the mind in a vigorous and positive state. Know that He is manifest as the pure air, as the energising sun, as the vitalising elixir in the mellow fruits. Feel His healing power working through every pore of your body, every cell, blood corpuscle and nerve fibre. Try to actually feel how your entire system is responding to the recuperative action of the various methods of treatment employed.

20. Allow the body to freely respond to the action of the natural agents. Put yourself in tune with the source of all health, power and strength. The Cosmic force for well-being will then infill you. This is the ultimate factor behind all therapeutics, the secret to bear in mind. The doctor cannot impart this vital secret to you. Now you know it. Use it as the back-ground for the treatment of your ills bodily and mental.
21. With your being harmonised with the All-pervading Cosmic Being, with a cheerful optimistic mind and body rejuvenated through sufficient rest, wise choice of diet, sun-shine, fresh air, exercise and baths you will easily ward off all diseases, have wonderful strength and vitality and cross this ocean of earthly existence by vigorous spiritual practices. Through His abundant grace and blessing may you attain health and long life !

3. Qualifications of Aspirants

1. Those who have realised that the sensual pleasures of this world are transitory, illusory, hollow and worthless are fit for the spiritual path.
2. Real aspirants, who thirst for self-realisation, should be absolutely honest in every dealing.
3. The aspirant in the path of Yoga should be humble, simple, gently, refined, tolerant, merciful and kind.
4. Unflinching faith puts the aspirant in touch with the Infinite.
5. A man of patience, perseverance and iron-will alone can tread the spiritual path.
6. Without burning renunciation and burning desire for liberation, the other practices, *viz.* Sama, Dama, Titiksha, etc., may be swept off by a strong impulse of passion or some strong blind attachment.
7. A student of Bhakti Yoga should possess abundant pure emotion; a student of Jnana Yoga should possess abundant serenity, calmness or tranquillity and a student of Karma Yoga should learn to merge his heart in others.
8. The aspirant should be free from hope, desire and greed.
9. He who is steadfast and balanced in pleasure and pain is the fittest person for attaining Immortality.

10. Just as the coloured water penetrates freely and nicely in a piece of cloth when it is pure white, so also the instructions of a sage can penetrate and settle down in the hearts of the aspirants only when their minds are calm, when there are no desires for enjoyment and when the impurities of their minds are destroyed.
11. That man who is sweet, kind, free from irritability, who is adaptable, humble, who knows the science of how to enter into the hearts of others (through constant service with love and humility) can be happy and peaceful.
12. He who ignores his pleasures and comforts and tries to help others always is really an advanced student in the path of spirituality.
13. There must be unshaken faith in God during trials, disappointments and difficulties. Hope and help come from within when one feels utterly helpless.
14. Perfect mental detachment, rigorous self-discipline, perfect self-restraint are essential for the attainment of the summum bonum.
15. A qualified aspirant is one, who has purified himself by selfless service and who has controlled his senses, who has faith in the words of his Guru and scriptures and who has acquired the four means of salvation.
16. Righteousness, frankness, amiable disposition, kindness, benevolence, service and mercy are the foremost qualifications of an aspirant.

17. Immortality and eternal bliss are not the fruits of a happy-go-lucky spirit of adventure. Eternal and unremitting vigilance and intense self-effort are necessary.
18. He who possesses physical, mental, moral and spiritual strength is an ideal soul. He can easily achieve success in the spiritual path.
19. The desire to know Brahman springs only in the person whose mind is pure, who is free from desires and who, freed from deeds in this birth and in the previous ones, becomes disgusted with external ephemeral perishable objects.
20. If a Yogi is not careful, if a Yogi is not well-established in the preliminary practices of Yama, Niyama, he is unconsciously swept away from his ideal by temptations, Mara or Satan.
21. A gross mind with selfishness and lust is absolutely unfit for spiritual life.
22. Hatred is the deadliest foe of an aspirant, whereas love is the pivot of his spiritual life.
23. Aspirants do not make any progress in the path, because fault-finding nature is ingrained in them.
24. In one whose nature is corrupt and whose controlling faculties are weak, progress in the spiritual line is very hard and intuition is sluggish.
25. A man can judge his growth by his experiences in the dream. Even in the dreams he should not hurt the feelings of others, he should not exhibit

anger, hatred, he should not speak harsh words. Then alone he has made real progress in the spiritual path. Then alone he is fit for the reception of divine light.

26. Peace, cheerfulness, contentment and fearlessness indicate that one is advancing in the spiritual path.

4. Ethics and Morality

1. Ethical culture will result in ethical perfection. An ethical man is more powerful than an intellectual man. Ethical culture brings in various sorts of occult powers.
2. Morality goes hand in hand with spirituality. Morality co-exists with spirituality. Ethical culture prepares you for Vedantic realisation of 'Sarvam Khalvidam Brahma' all indeed is Brahman. There is no such thing as diversity.
3. All aspirants commit mistakes in jumping to Samadhi and meditation all at once as soon as they leave their houses without caring a bit for ethical purification.
4. The essentials of moral life are ; straight-forwardness, honesty, mercy, humility, respect for life or tender regard for every creature that breaths, absolute unselfishness, truthfulness, celibacy, non-injury, non-covetousness, absence of vanity and hypocrisy and cosmic love.
5. A man of right conduct has ideal principles and mottos. He strictly follows them, removes his

weaknesses and defects, develops good conduct and becomes a Sattvic man.

6. Righteousness is eternal. Do not leave the path of righteousness even if your life is in danger. A righteous, virtuous life and a clear conscience give great deal of comfort to man while living and at the time of his death also. Sound character is the only diamond you must crave to wear. Virtues are conducive to self knowledge.
7. Immortality can be attained only by performing acts of kindness constantly and sticking to ethical principles.
8. Practice of charitable acts, compassion and kind services purify and soften the heart, turn the heart-lotus upwards and prepare the aspirant for the reception of divine light.
9. The practice of truth, austerities, celibacy and self-restraint are all auxiliaries in the attainment of the knowledge of the Eternal.
10. Humility is the highest of all virtues. God helps you only when you feel utterly humble. Therefore develop this virtue to a considerable degree. Virtue will develop and survive only when practised positively and actively.
11. The law of non-injury is as much exact and precise as the law of gravitation. If you can be fully established in the practice of non-violence in thought, word and deed, you are God.
12. The path of Ahimsa is narrow, but if you practice Ahimsa in right earnest, you can easily travel

this path since you cannot but get the divine grace at every step.

13. A holy man with piety is far superior to the mighty kings of countries. God is much pleased with a pious man.
14. A man who keeps up his promise creates a very good impression on the minds of others and merges in Divinity.
15. Cultivate sympathy, love, mercy and sincerity and other divine virtues described in the Gita. Lead a well-regulated life. Moral strength is the backbone of spiritual progress. Ethical culture is part and parcel of spiritual Sadhana.

5. Intellect without Purity, is mere Husk

1. An intellectual person who uses his intellect in earning money alone and who does not use it in enquiry of the Self and study of religious books and scriptures and meditation is a prostitute. Intellectual prostitution is more abominable than physical prostitution from the ethical viewpoint.
2. Mere philosophical discussions and hearing of lectures will not produce much tangible results, soul-awakening and inner spiritual illumination.
3. A man of clouded understanding and perverted intellect cannot have a clear conception of the Supreme Essence.
4. It is easy to develop intellect, but how very difficult is it to develop Vairagya and ethical perfection.

5. Those who engage themselves frequently in hot debates, vain discussions, lingual warfare and intellectual gymnastics cause serious damage to the astral body.
6. Talk little. Think more and attain the purity of heart and intellect. Intellect without purity is the cause for delusion and ignorance. It will mislead a man and make him to wander in the dark forest of Samsara.
7. Purify your intellect by rigorous meditation on the Supreme Tattwa. Observe silence. Remove hatred, jealousy and other negative qualities, and acquire divine positive qualities. You will enjoy immense peace of the Self within.

6. Guru and Disciple

1. A Guru is necessary. The spiritual path is beset with many obstacles. The Guru will guide the aspirants safely and remove all sorts of obstacles.
2. As man is under the influence of beginningless ignorance, he can hardly have self-realisation without the help of a preceptor.
3. Guru, Ishwar, Brahman and Truth are all one. Worship of Guru in physical form is the worship of Ishwara. Develop Sraddha. Sit at the lotus feet of your Guru and serve him with faith and devotion. You will attain salvation.
4. Just as a man cannot see his back, so also he cannot see his own errors. He must live under a Guru for the eradication of his evil qualities and defects.

5. The student and the Guru should live as father and a devoted son with extreme sincerity and devotion.
6. He who is desireless and who earnestly strives to control his senses, will only be benefited by the initiation of a preceptor.
7. Unless and until you destroy your self-assertive Rajasic nature you will not be benefited by the teachings of your Guru.
8. When you live with your Guru, you must be prepared to do willingly any work assigned by him. By doing so you will undoubtedly develop your will-power.
9. An aspirant who attends on his Guru with great devotion in his personal services, quickly purifies his heart. This is the surest and easiest way for self-purification.
10. Intense devotion to one's Guru and faithful adherence to his teachings are the most essential qualifications of true discipleship. It is this Sraddha and Gurubhakti that brings about rapid spiritual progress and fruition of one's Sadhana. Sraddha is the power that sustains the aspirants on the path towards perfection. It supports him during tests and trials, temptations and pitfalls and in overcoming seemingly unsurmountable obstacles. Gurubhakti draws down the grace of the preceptor and bestows ultimately illumination and bliss. Therefore, always keep alive your Sraddha and Bhakti in your Gurudeva.

Your efforts to attain the true goal of life will be crowned with success.

11. Just as water flows from a higher level to a lower level, so also the grace of the Guru flows towards the disciple, if the latter has a true receptive attitude and has sincere faith in his Guru.
12. The best way in which you can express your real adoration to the preceptor is to actually emulate his noble example. Live according to the lines indicated by him. Have him as your ideal. Struggle to build yourselves upon that model. This will be the most effective Pooja of your Gurudeva, and the most pleasing Guru Dakshina.
13. One's individual ego, pre-conceived notions, pet ideas and prejudices and selfish interests should be given up. All these stand in the way of carrying out the teachings and instructions of one's Guru. Unless this lower egoism and obstinate lower selfish nature is eradicated it is difficult to be benefited from Sat-sang or Sad-upadesh. Gurukripa begins to work only when you learn to discipline yourself, subordinate your selfishness and surrender fully to the Guru. Watch your mind carefully. Carry on regular introspection and self-analysis. Remove all the lurking hidden elements of selfishness and egoism from your inner nature. Rise above personal consideration and do total self-surrender to obtain the Guru's Grace.

14. Have firm Nista for your Guru. Be fully established in your devotion to Him, and yet, embrace all others with open arms. Give up all exclusiveness and be friendly with all. Try to perceive and receive the good in everything. Love of Guru should engender love for the whole universe, because you must see him in all. Regarding him as manifest everywhere, serve all creatures with intense Bhav. Such service, such tolerance and love will make you realize the true significance of :

“Gurur Brahma Gurur Vishnu
Gurur Devo Maheshwara,
Gurur sakshat Para Brahma
Tasmai Sri Gurave Namah.”

7. Self-effort and Destiny.

1. One can achieve anything in this world through right endeavour or Purushartha.
2. Sit not idly craving God to help thee, but be up and doing, for, God helps only those who help themselves.
3. “Udharet atmanatmanam”—the self is raised by the self. The aspirant will have to do every bit of Sadhana by himself. He cannot attain spiritual illumination by mere jugglery.
4. Men who have insight into the true nature of the world, who have truly discerned the truth about the world, lift up their self and free themselves from evil inclinations and cravings for worldly object by their own self-efforts and exertion.

5. Work out your salvation yourself in right earnest. The Guru can only guide you in the right direction. You will have to place yourself each step in the ladder of Yoga.
6. Never complain about the lack of opportunity. Where there is a will, there is a way. If you are really sincere in your endeavours, the opportunities will be created by themselves. Lord's grace comes to those, who exert in right earnest.
7. Prarabdha and Purushartha are indetical. Prarabdha is indeed Purushartha of the previous life. It is an unending chain. Right exertion always gives you a good harvest of happy results. It was by exertion that Markandeya got immortality, Savitri got back her husband from the clutches of Yama. Mere resignation to Prarabdha produces fatalism in man, which is by far the worst enemy of spiritual progress. Such a resignation weakens the aspirant, considerably. Will-power takes leave of Him.
8. Never brood over your destiny. Destiny is created by man's thoughts, habits, and character. You can verily mould your destiny according to your heart's desire through right exertion. In reality, man is the master of his destiny.
9. Throughout the Yoga Vasishta you will find the ringing note that man can attain immortality by Purushartha. Prarabdha is the body and its associates which man carries over from one birth to another. Lord Buddha also stressed this : right exertion alone can bring about a

man's release from misery through release from the cycle of births and deaths.

10. A Bhakta negates himself and resigns to the Lord. To him flows the Divine Grace instantly, his nature is divinised; and so, here again, he naturally exerts himself in the right direction—the very act of self-surrender is Purushartha of the highest order.
11. Never be a fatalist. It is a most heinous crime to submit oneself to his Prarabdha without any exertion. By virtuous deeds and right thoughts you can disarm your destiny.

8. Renunciation, the First Preliminary to Self-knowledge

1. Eternal spiritual life cannot be attained without renunciation of this petty sensual life.
2. The secret of renunciation is the renunciation of egoism and desire.
3. Renouncing the family and material world, neglecting one's own Swadharma and responsibility is not the real renunciation. What is wanted is the renunciation of this tiny ego, lust, anger, greed, name, fame and such other negative quantities, that stand in the way of ethical perfection and spiritual evolution.
4. Renunciation alone can make you fearless and happy. It is the bestower of eternal peace and Immortality.
5. To want nothing is the great and most efficacious way to attain the Highest Good.

6. If you crave for a thing, you will not get it. You will become a slave. Renounce the craving or desire for the object. The object will follow you by itself.
7. Renounce the evil Vrittis of the mind through regular introspection and by cultivating their opposite Sattvic Vrittis. You will attain God-head.

9. Sense-Control and Self-Purification

1. Self-purification is the passport to the glorious foreign land of Eternal Bliss. Divine Life is not possible without self-control and self-purification. Self-control augments energy, vitality, vigour and mental strength.
2. Just as you can clearly see the bottom of a lake, when the ripples and waves on the surface subside, even so you can cognise your real Self, when the modifications of the mind subside.
3. Purity of mind leads to perfection. There must be constant endeavour to keep the mind ever pure. You will have to cheque the rising Vrittis of the mind and keep them under your control.
4. Service to Guru, Sadhus, poor and the sick persons is a sure remedy or sovereign specific for rapid purification of oneself. Kind charitable acts with Bhav are of paramount importance for the purification of heart for the evolution in the spiritual path.
5. Keep your Pranas and senses under your control

with the help of the intellect strengthened by Sattva.

6. Renunciation of desire, control of breath and right enquiry will counteract the actions of the mind and consequently check the rise of passion and illusion.
7. Do rigorous Tapas. There is nothing more powerful than Tapas to curb the turbulent Indriyas. By constant Tapas Indriyas become weak and eventually subside.
8. A piece of iron remains red-hot so long as it is kept in fire. When it is taken out, it becomes cold, and loses its red colour. If you want to keep it always red-hot you must always keep it in the fire. Even so, if you want to taste the Divine Consciousness always, you must keep the mind under perfect control. You must dissolve and melt it in Brahman. You must keep it in the spiritual fire of Brahman.
9. Purify yourself. Silence the bubbling senses. Quiet the mind. Silence the thoughts. Still the outgoing tendencies or energies of the mind.
10. It is very easy to control the mind if you know the right technique. You must have strong faith in God. Analyse your mind and your own nature. Watch your Vrittis and pray. Study your own nature and defects and try to remove them by suitable methods.
11. Discipline the Indriyas. Keep them under perfect control. Subjugate them through Viveka and

Vairagya. Lead the life of a Sannyasi at home. Train yourself to hardships and sufferings. Reduce your wants. Do not spend much on your personal expenses. Make the mind free from egoism, desire, craving, attachment. You will attain self-purification.

12. There are two ways for the control of mind, viz., one is *Yoga* through shutting up the outgoing tendencies of the mind and the other is *Jnana* through *Brahma-Vichar*. For some *Yoga* is favourable. For others *Jnana* is favourable. It depends upon the taste, temperament and capacity of *Sadhan*. It depends upon pecuniary matters also. He who has a permanent residence, food and other Yogic requisites can practise *Yoga*. He who is a *Virakta* and leads a wandering life can have the *Vichara*, i.e., enquiry.
13. Ram ! your mind is still raw and crude. It needs thorough overhauling and drastic regeneration. It is still full of worldly thought-waves and mundane vibrations. Beware. Be vigilant and circumspect. Awake. Be careful. Be on the alert.
14. Never give indulgence or leniency to the mind. Spare the rod and spoil the child. You will have to punish it for every serious mistake it does, and keep the organs at their proper places. Do not allow them to move an inch. Raise the rod of *Viveka*, whenever any organ tries to raise its head. By practice get sense-control or self-purification.

10. Brahmacharya—The Key to All-Round Success

1. Brahmacharya is the keynote of success in every walk of life. It is absolutely necessary for spiritual advancement.
2. There is no panacea more potent than Brahmacharya to eradicate the dire malady—lust of ignorant persons and to make the aspirants well-established in Brahman.
3. Brahmacharya is the vow of celibacy in thought, word and deed, by which one attains Self-realisation or reaches Brahman.
4. Veerya is the essence of thought, intelligence, life and consciousness.
5. The energy that is wasted during one sexual intercourse tantamounts to the physical energy that is spent in physical labour for ten days, or mental energy that is utilised in mental work for three days.
6. A Yogi always directs his attention to the accumulation of the divine energy in him by unbroken chastity and perfect celibacy.
7. Those who have not observed the vow of celibacy become slave of anger, jealousy, laziness, fear, etc.
8. He who has completely eradicated lust, is Brahman himself.
9. There cannot be two opinions in the matter of Brahmacharya. No Viveki thinks of having many children. The life of a householder is not

inconsistent with the maintenance of celibacy. As soon as the householder has one child, to continue the line, the wife becomes his mother.

10. Brahmacharya includes not only control of sex-indriyas, but also all other Indriyas.
11. The practice of keeping the mind fully occupied is the best of all practices for keeping up of physical and mental Brahmacharya.
12. The Japa of any name of the Lord, Sattwic food, Sat-sang, study of religious books, Pranayama, prayer, Kirtan, Vichar, Viveka, etc., will go a long way in the eradication of sexual desire and sex impulses.
13. A proper understanding of Brahmacharya is possible when one lives in seclusion for some time.
14. Always wear a Kowpeen or Langotee or suspensory bandage. This will help Brahmacharya and make you healthy, wealthy and wise.
15. Remember the pains of the world, the unreality of objects and the bondage that comes from attachment to wife and children.
16. Constantly remember, "Through the grace of God, I am becoming purer and purer, every day. Pleasures come but not to stay. Mortal flesh is only clay. Everything will pass away. Brahmacharya is the only way."

11. Develop Goodness, Purity and Truthfulness

1. The noble soul who always does good to the world and entertains sublime divine thoughts is a blessing to the world at large.
2. A person of good deeds and good, pleasant, sweet speeches has no enemy. If you really want spiritual growth and salvation, do good to those men who attempt to poison or hurt you.
3. Purity leads to wisdom and Immortality. Purity is of two kinds, internal or mental and external or physical. Mental purity is more important. Physical purity is also needed. By the establishment of internal, mental purity, cheerfulness of mind, one-pointed mind, conquest of Indriyas and fitness for the realisation of the Self are obtained.
4. Purity is the best jewel of a Yogi. It is the best and greatest treasure of a sage. It is the best wealth of a devotee.
5. Practice of compassion, charitable acts, kind services, purify and soften the heart, turn the heart-lotus upwards and prepare the aspirant for the reception of the Divine light.
6. Japa, Kirtan, meditation, charity, Pranayama can burn all sins and purify the heart quickly.
7. Truth is the highest Wisdom. Truth stands even if there is no public support. Truth is eternal. Truth reigns Supreme. Those who are truthful

and pure, do not die. Those who are untruthful and lustful are as if dead already.

8. You must have a pure mind if you want to realise the Self. Unless the mind is set free and casts away all desires, cravings, worries, delusion, pride, lust, attachment, likes and dislikes, it cannot enter into the domain of Supreme Peace and unalloyed felicity or the Immortal Abode.
9. Mind is compared to a garden. Just as you can cultivate good flowers and fruits in a garden by ploughing and manuring the land and removing the weeds and thorns and watering the plants and trees so also you can cultivate the flower of devotion in the garden of your heart by removing the impurities of the mind such as lust, anger, greed, delusion, pride, etc., and watering it with divine thoughts. Weeds and thorns grow in the rainy season, disappear in summer; but their seeds remain underneath the ground. As soon as there is shower, the seeds again germinate and sprout out. Even so the Vrittis or modification of the mind manifest on the surface of the conscious mind, then disappear and assume a subtle seed-state, the form of Samskaras again become Vrittis either through internal or external stimulus. When the garden is clean, when there are no weeds and thorns you can get good fruits. So also when the heart and the mind are pure, you can have the fruit of good deep meditation. Therefore cleanse the mind off its impurities first.

10. If you do not clean a plate daily it will lose its lustre. It is the same with the mind too. The mind becomes impure if it is not kept clean by the regular practice of meditation.
11. Speaking truth, frees one from worries and bestows peace and strength.
12. Speaking truth is the most important qualification of a Yogi. If truth and one thousand Ashwa-medha Yajnas are weighed in a balance, truth alone will out-weigh.
13. God is Truth. He can be realised by speaking the Truth and observing the thought, word and deed.
14. Truthfulness, self-control, absence of envious emulation, forgiveness, modesty, endurance, absence of jealousy, charity, thoughtfulness, disinterested philanthropy, self-possession and unceasing compassion and harmlessness are the thirteen forms of truth.
15. Some persons hold that a lie, that is calculated to bring immense good is regarded as truth. Suppose an unrighteous king has ordered a sage to be hanged without any cause. If the life of this sage can be saved by uttering a falsehood, the falsehood is only Truth.
16. By speaking truth always in all circumstances, the Yogi acquires Vakh Siddhi. Whatever he thinks or speaks, turns to be true. He can do anything even by mere thought.
17. "This Atman is attainable by the strict observance of Truth". "There is nothing greater than

the Truth " is the emphatic declaration of the Srutis. Take the life of Yudhisthira and Satya-vrati Harischandra. They did not part with truth even at the critical junctures.

12. Charity

1. Charity must be spontaneous and unrestrained. Giving must become habitual. You must experience joy in giving.
2. You must not think—" I have done a very charitable act. I will enjoy happiness in heaven. I will be born as a rich man in the next birth. The charitable act will wash away my sin. There is no charitable man like me in my town or district. People know me that I am a charitable man."
3. You should have a large heart. You must throw money like stones to the poor people. Then alone you can develop Advaitic feeling, Samadhi and cosmic love.
4. Some people do charity and are anxious to see their names published in the newspapers. This is a Tamasic form of charity.
5. The left hand should not know what the right hand is giving. You should not advertise about your charity and charitable nature. There must not be an exaltation in your heart when people praise your charitable nature.
6. You should be thirsting to do charitable acts daily. You should not lose any opportunity. You should create opportunities. There is

no Yoga or Yajna greater than spontaneous charity.

7. Develop Udara Vritti (generous heart). Then you can become a king of kings. If you give, the whole wealth of the world is yours. Money will come to you. This is the immutable, inexorable, unrelenting law of nature. Therefore give. Share with all. The best major portion must be given to others.
8. Charity should be given with respect, humility and joy. You must give with right mental attitude and realise god through charitable acts.

13. Suffering—A Stepping Stone to Success

1. There can be no strength without suffering. There can be no success without suffering. Without sorrows, without persecution, none can become a saint or a sage. Every suffering is meant for one's uplift and development.
2. Suffering augments the power of endurance, mercy, faith in God and removes egoism. Calamity is a blessing in disguise to instil power of endurance and mercy in the heart and turn the mind towards God.
3. Poverty infuses humility, strength, power of endurance and the spirit of struggling and persevering, whereas, luxury begets laziness, pride, weakness, inertia and all sorts of evil habits.
4. Trial is a crucible into which nature throws a man whenever she wants to mould him into a sublime superman.

5. Every difficulty that comes in the spiritual path is an opportunity to grow stronger and stronger and to develop our will. He who knows how to suffer, enjoys much peace.
6. Uncongenial atmosphere, unfavourable environments and obstacles will help one only in carrying on the struggle more vigorously and diligently. Even a weak man acquires a mass of energy, becomes strong and sublime from terrible trials and adversities.
7. A real hero rejoices in suffering. He willingly undergoes pain and suffering in order to serve and please others as well as to mould himself in the proper path.

14. Practice—The Secret of Attainment

1. Practice becomes fixed, steady, when practised for a long time, without any break and with perfect devotion.
 2. Practice will make you perfect. It will bring quick and sure success in all your endeavours.
 3. Practice instills truth into the hearts of men while preaching amuses their ears.
 4. An ounce of practice is better than tons of theories.
 5. Mere cramming of the Gita Slokas will not help you in the spiritual field. You will have to follow the ideals given therein. You will have to put them into practice. Then alone you will derive real benefit.
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CHAPTER VI

OBSTACLES IN SADHANA

1. Obstacles in Spiritual Path

1. The spiritual path is thorny, rugged, precipitous, steep and slippery. But it is nothing for a man who has virtuous qualities and a Brahma Nishtha Guru to guide him.
2. The spiritual path is doubtless beset with various difficulties. It is the razor path. You will fall down several times, but you will have to rise up quickly and walk again with more zeal, boldness and cheerfulness. Every stumbling block will become a stepping stone to success or ascent in the hill of spiritual knowledge.
3. Every aspirant will have to face various sorts of difficulties in the spiritual path. You need not be discouraged. Muster all your strength and courage and march afresh in the path with re-doubled vigour and energy.
4. If you can give up idle talks and gossiping and idle curiosity to hear rumours and news of others and if you do not meddle with the affairs of others, you will be free from all sorts of obstacles, that crop up in your way.
5. If worldly thoughts try to enter the mind, reject them. Have steady devotion to the spiritual path.

6. Know things in their proper light. Emotion is mistaken for devotion ; violent jumping in the air during Sankirtan for divine ecstasy ; falling down in swoon on account of exhaustion from too much jumping for Bhav Samadhi ; Rajasic restlessness and motion for divine activities and Karma ; a Tamasic man for a Sattwic man ; movement of air in Rheumatism in the back for ascent of Kundalini ; Tandra and deep sleep for Samadhi ; Manorajya or building castles in the air for meditation ; physical nudity for Jivan-mukti state. These are the obstacles in the spiritual path. A Sadhak should discard them ruthlessly and march forward.
7. Depression, doubt, and fear are some of the main obstacles even for an advanced student in the spiritual path. They should be removed by right enquiry and good association.
8. Sometimes depression will come and trouble you. The mind will revolt. The senses will pull your legs. The under-current of Vasanas will gush to the surface of the mind and torment you. Sensuous thoughts will agitate the mind and try to overwhelm you. Be hold. Stand adamant. Face these passing obstacles. Do not identify yourself with these obstacles. Increase your period of Japa. All these obstacles will pass away.
9. Doubt or uncertainty is a great obstacle in the path of self-realisation. It bars the spiritual progress. This must be removed by good company, study of religious books, right thinking and

- right reasoning. It should be killed beyond resurrection by certainty of conviction and firm unshakable faith based on reasoning.
10. The Vasanas are very powerful. The senses and mind are very turbulent and impetuous. Again and again the battle must be fought and won. That is the reason why the spiritual path is called the razor path. There is no difficulty for a man of strong determination and iron will even in the razor path.
 11. Passion is lurking in you. It is the deadliest enemy of a spiritual aspirant. From passion proceed anger and other evil qualities, which destroy the spiritual wealth of an aspirant.
 12. Leakage of energy, hidden under-current of Vasanas, lack of sense-control, slackness in Sadhan, waning of dispassion, lack of intense aspiration, irregularity in Sadhan—are the various obstacles in the path of self realisation.
 13. Overloading the stomach, work that produces fatigue or overwork, too much talking, taking heavy food at night, too much mixing with people are obstacles for a spiritual aspirant.
 14. Give up arguing. Become silent. Do not indulge in sundry talks and miscellaneous thoughts just to ease the mind. Be serious. Think and talk of God and God alone.
 15. Power, name, fame and wealth stiffen the ego. They strengthen the personality. Hence renounce them if you want success in spiritual path.

16. Desire for powers will act like puffs of air which may blow out the lamp of spirituality that is being carefully tended. Any slackness in feeding it due to carelessness or selfish desires for Siddhis will blow out the little spiritual light that the Yogi has kindled after so much struggle and will hurl the student down into the deep abyss of ignorance. Temptations are simply waiting to overwhelm the unwary student. Temptations of the astral, mental and Gandharva worlds are more powerful than the earthly temptations.
17. Various psychic Siddhis and other powers come to the Yogin who has controlled his senses, Prana and mind. But these are all hindrances to realisation. They are stumbling blocks.
18. Stop the Vrittis. Still the mind. Overcome the Vrittis that rise up from the bed of impressions. Face all the obstacles boldly and come out victoriously with the crown of success, *i.e.*, Self-realisation.

2. Egoism—The Seed for Birth and Death

1. Egoism is the most dangerous weakness of man. It brings downfall to the spiritual aspirant.
2. On account of egoism, one thinks that he does everything and so he is bound.
3. The moment egoism comes in, there will be immediate blocking to the free flow of the Divine Energy.

4. It is under the influence of egoism that man commits evils and wrong actions.
5. Ego is a mysterious gas which evaporates into nothingness for an enquirer but appears like a granite rock for a man of indiscrimination and worldliness, which cannot be blown out even by dynamite and atomic bombs.
6. One can become a Jivanmukta by annihilating the egoism and the two currents of attraction and repulsion, likes and dislikes and identifying oneself with Brahman.
7. Humility is a bomb of infinite potency which can only destroy the invincible citadel of egoism.
8. Practice of Ahimsa is really the practice of killing of egoism.
9. He who neither desires nor dislikes anything, who preserves, the serenity of his mind at all times is not affected by the feeling of egoism.
10. Those who are free from egoism have nothing to gain by doing what is declared good, nor have anything to lose by doing an improper act or acting to the contrary.
11. A desire to know one's own self, to attain liberation, to lead a virtuous life, is born of Sattvic Ego.

3. Desire—The root cause of all miseries

1. Desire is the enemy of peace. Desire is the enemy of devotion. Desire is the enemy of wisdom. Sexual desire is the most powerful

of all desires. Kill this desire ruthlessly through dispassion, discrimination, enquiry of 'who am I' and regular meditation and attain Immortality and eternal bliss.

2. Desire is the cause for re-births and all sorts of pains, miseries and sorrows. It is desire that creates various sorts of Sankalpas or thoughts, fancies and imagination.
3. Desires are innumerable, insatiable and unquerable. Enjoyment cannot bring in satisfaction, but strengthens, increases and aggravates the desires.
4. Craving generates ego-consciousness. From ego-consciousness arise name and form, mind and body. From name and form arise the senses. From the senses arise contact. From contact arises sensation. From sensation arises grasping. From grasping comes birth. From birth arises old age, death, grief, sorrow, pain. These cravings are a mass of pain. Quench this flame of craving through dispassion, renunciation, self-restraint and meditation on the pure, all-blissful Brahman or the self-within.
5. The Lord is attained by the annihilation of desires. Desire leads to attachment. Desire is the cause for re-birth. Shatter this network of desire and hopes and thus clean the mind. Fix the pure mind on the Supreme Self and attain the blissful seat of eternal bliss.
6. The mind is bound to the earth by its desires and freed by its freedom from earthly attractions

and expectation. It is the desire in the mind that causes attraction towards Objects and brings about bondage.

7. He who is free from desires alone reigns supreme, be he a king or a beggar. One who has many desires is really a most miserable being on this earth.
8. Wherever there is desire, there is world. Destruction of desires is the state of bliss, for a desireless man is the mightiest king, who can command even the elements.
9. Desire to know Brahman is the fulfilment of all desires.
10. Desires for powers will act like puffs of air which may blow out the lamp of Yoga that is being carefully tended.
11. You will not be benefited much, even if the Kundalini is awakened when subtle desires, subtle attachments and ties, personal desires, ambitions, etc., remain in the sub-conscious mind. Rather you will have a downfall.
12. Serenity can be attained by the eradication of desires.
13. The mind is ever vibrating. The vibration is sometime low and at other times high. The degree or rate of vibration generates the sensation of heat or cold, pleasure or pain.
14. Weary is the round of births. Extinguish the fire of desire through dispassion, discrimination, renunciation and meditation on the Lord. You will soon attain the abode of eternal joy.

4. Lust, Anger and Greed the Three Gateways to Hell

1. Triple are the gateways to the abyss of hell : lust anger and greed. A wise man should eradicate these and take to the path of evolution.
2. There is no fire like lust, no evil like anger, no vice like hatred and no sword like abuse.
3. To look lustfully is adultery of the eyes ; to hear anything that excites passion is adultery of the ears ; to speak anything that excites passion is adultery of the tongue.
4. He who indulges much in sensual pleasures, who has an uncontrolled mind, who is immoderate in his food and who is idle will soon come to destruction.
5. To eradicate any evil habit or tea habit which has taken possession of a man only a few months back, man finds it extremely difficult. Then what to speak of the powerful and age-long internal enemies of man, viz., lust, anger and greed. It is only by constant practice of dispassion that one can conquer the mind, which is the seat of these vices.
6. Sex-attraction, sexual thoughts, sexual urge are the three great obstacles in the path of God-realisation. Even if the sexual urge vanishes, the sex- attraction remains for a long time and troubles the aspirants. The organ of sight does great mischief. Destroy the lustful look, the adultery of the eye. Try to see God in all

faces. Again and again generate the currents of dispassion, discrimination and enquiry. Eventually you will be established in Brahman or the Eternal. Again and again generate sublime divine thoughts and increase your Japa and meditation. The sexual thoughts will be annihilated.

7. Lust cannot take hold of the man who has real discrimination, dispassion and faith in the words of Guru and Scriptures.
8. Repetition of sexual act intensifies the sexual craving and then annihilation becomes difficult.
9. Passion makes one beggar of beggars.
10. One cannot sacrifice a noble-ideal, self-realisation for the sake of pleasing a bewitching woman. What a pity ! O man open your eyes now ! Behold the utter vanity of the world. Everything is transitory, except the All-pervading Brahman. Know this and be wise. Know Him and be happy for ever.
11. Wherever there is Kama, there is no Rama. Wherever there is Ram, there is no Kama.
12. Lust should be checked at all costs. Not a single disease comes by checking passion. On the contrary you will get immense power, joy and peace. There are also effective methods to control the lust. One should reach the Atman which is beyond nature by going against nature. Just as a fish swims against the upstream in a river, so also you will have to move against the worldly currents of evil forces.

13. After checking lust you will enjoy real bliss from within, from Atman. Throughout the Gita, the one ringing note that arrests the imagination and mind of the readers is that the man who has calmed his passion is the most happy man in this world.
14. It is also very very easy to control the lust, which is your deadliest enemy if you take this subject very seriously and apply yourself to spiritual Sadhana whole-heartedly with a single minded devotion and concentration. Dietetic discipline is of paramount importance. Take Sattvic food. Do self-enquiry. Do meditation on the divine form and divine attributes such as Omnipotence, Omnipresence and Omniscience, etc. Do not look at ladies with a lustful heart. Look at your toes, when you walk along the streets and meditate on the form of your diety.
15. Avoid looking at ladies with evil thoughts. Entertain Atmic Bhav or the Bhav of mother, sister or Devi. You may fail many times. Again and again try to realise this Bhav. Whenever the mind runs towards beautiful ladies with lustful thoughts, have a definite, clear-cut photo in the mind of the flesh, bone, urine and faecal matter of which the body of ladies is composed. This will induce dispassion in the mind. You will not commit again the sin of unchaste look at a woman.
16. Inflict self-punishment if the mind runs towards ladies with a lustful look. Give up night meals. Do twenty Malas of Japa more.

17. Anger is a modification of passion. If you can control lust you have already controlled anger. Control of anger will bring in its train supreme peace and immense joy.
18. Anger is a modification that arises from the mind-lake when the Gunas, Rajas and Tamas predominate. It is a wave of unpleasant feeling that arises from the Antahkarana, when one gets displeased with another. It is the formidable enemy of peace, knowledge and devotion.
19. Anger resides in the astral body. But it percolates into the physical body just as water percolates through the pores into the outer surface of an earthen pot. Just as heat melts lead, just as heat and borax melt gold, so also Kama and Krodha the heating factors of the mind melt it.
20. Anger begets eight kinds of vices. All evil qualities and actions proceed from anger. If you can eradicate anger, all bad qualities will die by themselves. The eight vices are injustice, rashness, persecution, jealousy, taking possession of others property, killing, harsh words and cruelty.
21. From anger arises delusion, therefrom confusion of memory, from confusion of memory loss of reason, reason gone, the man is destroyed.
22. In the light of modern psychology all diseases take their origin in anger. Rheumatism, heart-disease, nervous diseases are all due to anger.
23. Too much loss of semen is the chief cause for irritability and anger. Passion is the root and

- anger the stem. You will have to destroy the root passion first. Then the stem of anger will die by itself.
24. The root cause of anger is ignorance and egoism. Through Vichara or right enquiry, egoism should be removed.
 25. If an aspirant had controlled anger, half of his Sadhana is over. Control of anger means control of lust also. Control of anger is really control of mind. He who has controlled anger cannot do any wrong or evil action. He is always just.
 26. Whenever there is a little irritability, stop all conversation and observe Mouna or the vow of silence. Practice of Mouna daily for one or two hours is of great help in controlling anger. Always try to speak sweet or soft words.
 27. If you find it difficult to control anger, leave the place at once and take a brisk walk. Drink some cold water immediately. Find out the real cause for your anger and try to eradicate it.
 28. You must try to remain cool even under the most provocative conditions. If you are hungry and if you suffer from any disease, you generally become more irritable. You should control your anger.
 29. Do not identify yourself with the Vritti of anger. When a wave of anger arises in the mind-lake, stand as a witness of the Vritti. Identify yourself with the Self. Stand as a spectator of the mental menagerie.

30. Be careful in the selection of your company. Have congenial company. Move with Sannyasins, Bhaktas and Mahatmas. Do not waste your semen. Give up intoxicant drinks. Do not take tobacco.
31. Even if you are a man of great erudition you must be free from greed.
32. Control of tongue is more difficult than the control of sex-Indriya.
33. One cannot become master of his organs until he controls the organ of taste.

5. Selfishness—A deadly curse

1. Selfishness is the source of all vices. It is born of ignorance. A selfish man is greedy and unrighteous. He is far from God. He will do anything to attain his ends. He injures others, robs their property and does many sinful actions to satisfy his selfishness. He has neither scruples nor character. Peace of mind is unknown to him.
2. Man lives in vain if he is selfish and miserly. Man lives in vain if he has not got a generous heart, if he has no mercy and sympathy, if he does not lead a life of virtue, austerity and meditation and if he does not help and serve religious institutions and religious teachers with uniform and artless courtesy and devotion.
3. Selfishness retards spiritual progress. If anyone can destroy his selfishness, half of his spiritual Sadhana is over. No Samadhi or meditation is possible without eradication of this undesirable

negative quality. Aspirants should direct their whole attention in the beginning towards removal of this dire malady by protracted selfless and disinterested service.

4. A selfish man is unrighteous. Attachment and separateness are present in him to a remarkable degree. He cannot develop those qualities which Yoga needs. A desire to become a Yogi and to learn Yoga can only arise in a man who is free from selfishness, who is righteous, and who has a religious disposition.
5. Selfishness constricts the heart and forces a man to do injury to others and to get hold of the property of others by foul means. It is selfishness that prompts a man to do evil acts.
6. Through selfishness you have created a boundary wall only round the members of your family. You always think: "Let my family members duly prosper. Let us only be happy. Why should I bother about the welfare of others?"
7. Do not be much intimate with anybody nor be wanting in friendship. Too much of everything is bad. Therefore always follow the golden medium.



CHAPTER VII

SOME IMPORTANT SADHANAS

1. Sadhana—the Only Purpose of Life

1. Sadhana means any spiritual practice that helps the aspirant to realise God. It is a means to attain the goal of human life. Sadhana is steadying the mind and fixing it on the Lord.
2. Everyone must take to some kind of Sadhana to attain the state of final beatitude.
3. Sadhana is the real wealth. It is the only thing of real and everlasting value. There is butter in milk, but it can be got only after churning. Similarly, if you want to realise God, do Sadhana and worship constantly in right earnest.
4. Whatever spiritual practice you do, either Japa, practice of Asanas, meditation or Pranayama, do it systematically and regularly every day. You will attain Immortality or eternal bliss.
5. If you persist in your Sadhana vigorously and diligently, if you are regular systematic and punctual in your Sadhana, you will attain success.
6. Be contented with whatever you get by chance and apply yourself to Sadhana with a dispassionate mind.
7. Regularity in Sadhana is of paramount importance. He who meditates regularly gets Samadhi quickly.

- That man who is irregular and does his actions by fits and starts cannot reap the fruits of his efforts.
8. Keep your mind always busy in doing Japa, concentration, meditation, study of religious books, Sat-sang or in doing something useful to others.
 9. Little acts of virtues, little acts of purity will help you a lot in your Sadhana. Removal of Vrittis and impurities is the most important Sadhana. The wandering mind must be controlled by sticking to one place, one preceptor and one progressive method of Sadhana.
 10. That Sadhak who has turned the mind inward by the practice of Sama and Dama and who has keen longing for liberation sees the Self in his own Self by constant and deep meditation.
 11. You can move the whole world by your spiritual force.
 12. A spiritual diary is a whip for goading the mind towards righteousness.
 13. Selfishness retards spiritual progress. If anyone can destroy his selfishness, half of his spiritual Sadhana is over.
 14. You must get up at 4 A.M. and start meditation first. Have concrete meditation in the beginning. Feel the indwelling presence in the form and think of the attributes-purity, perfection, all-pervading intelligence, bliss, absolute omnipotence, etc. When the mind runs again and again

bring it to the point. Have another sitting for meditation at night. Be regular in your practice.

15. Write your Ishta Mantra in a notebook for one hour daily. Discipline the senses. Observe the vow of silence. Develop right thinking, right feeling, right acting and right speaking. Eradicate vicious qualities, such as anger, lust, greed, egoism, hatred, etc. He who regulates the life on the above lines, is sure to attain success in this very birth, nay, in this very second.

2. The Efficacy of Satsang

1. Satsang is the easiest and quickest means to change the minds of worldly persons towards the spiritual path and to thoroughly overhaul the vicious wrong Samskaras.
2. If you keep up friendship with the wise, you can easily get the friendship of Shanti, Vichara and discrimination and then enter the illimitable realms of eternal bliss and supreme peace quite easily.
3. Have Satsang with the Sadhus, Sannyasins and the wise. This alone can give Viveka, Vairagya and spiritual strength. One moment of Satsang with Holy personalities will lift you from the mire of Samsara.
4. The company of a saint remarkably hastens the growth of Sattvic virtues in the aspirant, and gives him strength to awaken the dormant powers and to eradicate undesirable negative qualities and various defects.

5. Sat-sang helps a great deal in the attainment of Moksha. There is no other way. It removes and destroys the three-fold afflictions. It is an unfailing means to conquer Maya and this dire mind.
6. One should possess the right desire to cross the ocean of Samsara and to attain knowledge of Brahman through Satsang.
7. Lord Krishna says to Uddhava, "I am not constrained so much by the practices of Yoga or the study of Sankhya or by the recitation of the Vedas or by the performance of penances or by renunciation or by acts of sacrifices, charity and public utility, or by alms or by fasts or worship of Devas, or recitation of secret Mantras, or by visiting sacred places of pilgrimage, or by the rules of restraint and religious observances ; so much as I am constrained by the company of the good which destroys all other evil companionship."
8. By keeping the company of great saints one becomes dispassionate. He gets Vairagya. He does not like the company of worldly-minded persons. Then he develops the state of non-attachment. He becomes free from infatuation. Then his mind becomes steady and one-pointed and rests on the Essence. Then he attains liberation or freedom.
9. In the evening four or five people can assemble together in a temple or a quiet room and can study for one or two hours either the Gita or the

Upanishads or Ramayana or Yoga Vasistha or Bhagavatam. This itself will form a Satsang. Slowly your mind will be purified. You will get real taste in the spiritual path.

3. Concentration and Meditation

1. Meditation shuts worldly thoughts, increases Sattwa, gives good health, makes you divine, kills pains and sorrows, destroys rebirths, gives peace and bliss.
2. The ultimate truth or Brahman can be experienced by all persons by regular practice of meditation with a pure heart. Meditation on the Immortal Self will act like a dynamite and blow up all thoughts and memories in the sub-conscious mind.
3. Just as copper is transmuted into gold by the process of alchemy, so also the sensuous mind is transmuted into pure mind, by the process of meditation. Regular meditation opens the avenues of intuitional knowledge, makes the mind calm and steady, awakens an ecstatic feeling and brings the aspirant in contact with the source or the Supreme Purusha. Just as you take the pith from the grass, the butter from the milk, take the essence of Brahman through the churning of meditation.
4. Meditation is the only way to get rid of the worldly miseries and tribulations. You will develop divine virtues and a spiritual road will be constructed in the mind by regular meditation.

- Mind will remain ever clean, if it is polished by the regular practice of meditation.
5. There is no use of jumping to meditation without having the preliminary practices and purification of heart. Those people who have not practised any Yogic discipline or curbing of the senses, Vrittis or impurities, will find it difficult to practise meditation as well as concentration.
 6. Just as you take food four times, morning, noon, afternoon and night, so also you will have to meditate four times a day if you want to realise God quickly.
 7. When the outside sounds are not heard, when the ideas of the body and the surroundings disappear, when inner unruffled peace manifests, one is said to enter the first degree of deep meditation. Various kinds of lights, red, blue, green, etc., may come and go during your concentration and meditation. The vision of lights etc., in meditation is a great encouragement and a sign of progress. Ignore the lights and march forward to the goal which is the source of all these lights and all phenomena, which transcends all lights.
 8. During meditation you should try to have one continuous flow of thought of God alone. Control the thoughts during meditation. Develop concentration by fixing the mind on the form of Lord Hari or any deity according to your liking. Again and again try to call up this mental image of the picture. All unholy thoughts will die by themselves.

9. You must have cheerfulness without hilarity. If you practise concentration and meditation amidst unfavourable environments, you will grow strong, you will develop your will force quickly, you will become a dynamic personality.
10. Sleep is a great obstacle in meditation. You will have to be careful and vigilant. Take light diet at night. This will help you in your meditation.
11. Restlessness, scepticism, sleep, laziness, mind-wandering, ill-will, hatred, anger, desire for sexual enjoyment are all positive hindrances to meditation.
12. Concentrate on your Ishta Devata. Repeat your Mantra by constant Tratak (gazing on the deity). The form will become clear in your mind. You can continuously meditate on that form of the Lord.
13. The practice of meditation will lead a Sadhak to the summit of Samadhi or super-consciousness, wherein all worldly miseries are destroyed in toto, and the aspirant ever rests in the blissful state.

4. Japa—the Greatest Purifier

1. Japa is a marvellous divine soap for the mind. It gives a nice refreshing exhilaration spiritual bath. It cleanses the various kinds of impurities of the mind. It induces dispassion, roots out all desires, makes one fearless, gives supreme peace,

unites the devotees with the Lord, gives health, wealth and strength and long life.

2. In this Kaliyuga the practice of Japa itself can give eternal satisfaction, infinite bliss and immortality. Tukaram, Dhruva, Valmiki, Ramkrishna, all have attained salvation by uttering the names of the Lord. Repetition of the name of the Lord always will help a good deal in checking the actions of the impure mind. Japa is a potent unfailing antidote for those who are bitten by the serpent of the world. Doctor's bills are saved, if you take the holy name of the Lord everyday.
3. The Japa of a Mantra can bring the practitioner realisation of his highest goal though he may not possess knowledge of the meaning of the Mantra. Such a mechanical Japa may take a little more time in realisation than when it is practised with a knowledge of the meaning. There is indescribable power or *Achintya Sakti* in Mantras. If you repeat the Mantra with concentration on its meaning, you will attain God-consciousness quickly.
4. Do Japa whether you believe in its efficacy or not, Cultivate a strong habit to live in God through sincere Japa and Sadhana. Only then you can realise Him.
5. Japa is an important limb of Yoga. In Gita you will find "Yajnanam Japa Yajnosmi"—i. e., Among Yajnas (sacrifices) I am Japa Yajna.

Japa ultimately results in Samadhi or communion with the Lord. Japa must become habitual and must be attended with Divine feelings, purity, love and faith. There is no Yoga greater than Japa Yoga.

6. A Mantra is Divinity. It is divine power or Daivi Sakti manifesting in a sound body. The Mantra itself is Devata. The aspirant should try his level best to realise his unity with the Mantra of the Divinity and to the extent he does so, the Mantra-power supplements his worship power (Sadhana Sakti). Just as a flame is strengthened by winds, so also the aspirant's individual Sakti is strengthened by Mantra Sakti and then the individual Sakti joins with the Mantra Sakti to make it more powerful.
7. Sound exists in four fundamental states, viz., (1) Vaikhari, dense, audible sound, sound in its maximum differentiation ; (2) Madhyama and inner subtle, more ethereal state at which it is inaudible to physical air ; (3) Pasyanti : a still higher, inner more ethereal state ; (4) Para : represents Ishwar Sakti or the potential state of the sound which is undifferentiated. The Para sound is not different in different languages like the Vaikhari. It is the unchanging primal substratum of all languages, the source of the universe.
8. Select any Mantra or name of God (preferably

- given by your Guru) and repeat it from 1008 to 10008 times daily (one to ten Malas)
9. Use a Rudrkasha Mala or Tulsi Mala of 108 beads. Use the middle finger and thumb of the right hand only for rolling the beads. Index finger is prohibited.
 10. Do not allow the Mala to hang below the navel. Keep the hand near the heart or the nose.
 11. The Mala must not be visible to you or others. Cover it by a towel, or kerchief, which must be pure and washed daily.
 12. Do not cross the Meru (crown of head) of the Mala while rolling the beads. Turn back when you come up to it.
 13. Do mental Japa for sometime. If the mind wanders take to labial Japa (whispering or muttering) for sometime, or loud Japa by rotation, and come back to mental Japa again as soon as possible.
 14. Take a bath, or wash your hands, feet, face and mouth before sitting for Japa in the morning. At other times this is not necessary. Do Japa whenever you have got leisure, especially at the junctions of the day and night (morning and evening times and before going to bed.)
 15. Associate the Japa with rhythmic breathing or Pranayama and meditate on the form of your deity. Keep a picture or idol in front.

Think of the meaning of the Mantra while repeating it.

16. Pronounce each letter of the Mantra correctly and distinctly. Do not repeat it too fast or slow. Increase the speed only when the mind wanders.
17. Observe Mouna and avoid distractions, calls or engagements.
18. Face east or north and sit in a separate meditation room or any place such as temple, river bank, under a banyan or a *peepal tree*, etc.
19. Do not beg of God for any worldly objects while doing Japa. Feel that your heart is being purified and mind is becoming steady by the power of the Mantra with the Grace of God.
20. Keep your Guru Mantra secret. Never disclose it to anyone.
21. Carry on the current of Japa mentally even at other times in whatever works you are engaged.
22. You may do Japa of any Mantra. None can explain the immense benefits of Japa. Japa is the rod in the hand of the blind aspirants to plod on the road to realisation. Japa is the philosopher's stone or divine elixir that makes him God-like. Through Japa alone one can realise God in this life.

5. Power of Thought.

1. What you are now is the result of what you have thought. It is made up of your thoughts. You character depends upon the quality of

thought held in your mind and the mental pictures and ideals entertained by you.

2. Whatever form a man constantly thinks of through love, hatred, or fear, that he attains in course of time through concentration on the form, he thinks about, just as a worm becomes a wasp. He who entertains thoughts of divinity becomes transformed actually into the divinity himself by constant thinking and meditation. *"As you think so you become."* Think that you are Brahman, you will become Brahman. Thoughts can shape a man.
3. If you develop the practice of cultivating good or sublime divine thoughts, all bad thoughts, will perish by themselves gradually. It is only by practical training of the mind that one can entertain good thoughts and actions and encourage good thoughts to rise. Thoughts gain strength by repetition.
4. Every thought has got image, form, dimension, weight, shape, colour, etc. Thought moves and passes from one man to another. Thought influences people. A man of powerful thought can influence readily people of weak thoughts. The last powerful thought that occupied the mind of a man in his dying moment determines the nature of his next birth.
5. Thought is both force and motion. Thought is dynamic, thoughts move. There is intimate connection between thinking and respiration

as there is close relation between mind and Prana. When the mind is concentrated, breathing becomes slow and when the Prana is controlled, thoughts eventually stop.

6. A man's mind is said to grow or expand when his thoughts extend beyond his physical body and beyond his limited personality. Good, pure thoughts bring success, pleasure, bliss and ecstasy.
7. One should develop the faculty of producing only pure, Sattvic thoughts by protracted mental discipline, meditation, Japa etc. You must not allow any evil thought to enter your mental factory. Avoid useless and base thinking. Conserve your mental energy.
8. Keep yourself always occupied in doing virtuous actions and study of religious books. You can thereby cultivate good, sublime thoughts. When you think on one subject, never allow any other thought to enter the conscious mind. By this practice you will develop organised thinking. The mental images will gain intense strength and force.
9. Get up at 4 A.M. Repeat your Mantra and practise thought culture. Don't allow any other thought to enter the mind. Be wholly occupied on the subject on hand. Whenever the mind wanders, chant Om at once for some-time, till you get rid of that thought, till the mind comes back to its point.

10. To have constant thought of Brahman or Atman, one should study Upanishads, Gita and Vedantic text books. By constant study, the mind will get concentrated soon and will be able to visualise the picture of the Ishta Devata.
11. When the spiritual summit of thoughtlessness is reached, one will attain eternal peace and supreme bliss.

6. Mind—And its Mysteries

1. Mind is nothing but a collection of Samskaras. It is nothing but a bundle of habits. It is nothing but a collection of desires arising from the contact with different objects.
2. The mind is a wilderness of errors, in which the stream of our good and evil desires is running with a tremendous force.
3. Practice of telepathy, thought-reading, hypnotism, mesmerism and psychic healing clearly prove that the mind exists and that a higher developed mind can influence and subjugate the lower mind.
4. The things that we perceive all around us are only mind in form or substance, '*Manomatra Jagat*'. Mind creates. Mind destroys.
5. A knowledge of the ways and habits of the mind and its operations, the laws of the mind and the methods of mental control and mental discipline is very necessary, if one wants to enjoy real

happiness and peace of an unruffled and abiding nature.

6. The mind should be made to think of the only worthy thing Paramatman, by means of Yama and other practices of Yoga or by a correct and thorough examination of the two categories and the knowledge gained thereby (reflecting on the true significance of ' *Tattwamasi* ' Mahavakya) but by no other means.
7. Realisation of Brahman can be effected through the mind alone after abandoning its *Sankalpas* and *Vikalpas*.
8. Just as the iron rod, which is placed in the fire, assumes the qualities of fire through ' *Tadatmya Sambandha* ' and just as the water that is mixed with milk assumes the properties of milk, so also the mind on account of its contact with Brahman receives its intelligence and power from Brahman.
9. Just as the waves are dependent on the waters of the sea, so also the mind is dependent on the Supreme Soul.
10. Bitterness or sweetness do not lie in the leaves, but they are in the subject. They are created by the mind. It is the mind that gives colour, shape, qualities, etc., to the objects. The mind assumes the shape of any object it intensely thinks upon.
11. Friend and enemy, virtue and vice, pleasure and

- pain are in the mind only. Every man creates a world of good and evil, pleasure and pain, out of his own imagination only.
12. The running of the mind outside through the avenues of the senses and the resultant experience of the mind by external objects are produced by the Jīva's identifying himself with the body, because of delusion or ignorance.
 13. The whole of experience consisting of perceiver and perceived is merely an imagination of the mind. That which exists only in imagination does not exist in absolute reality.
 14. It is the actions of the mind that are truly termed as Karmas. Liberation results from the disenthralment of the mind. Maya havoc through the mind and its power of imagination. If the mind is destroyed, one will come to know the reality *in toto*.
 15. Pain and pleasures are *Dharmas* of the mind. Restraint of the mind frees oneself from all pairs of opposites and leads him to the path of Jnana. The highest end is attained by the restraint of the mind.
 16. This world consisting of friends, neutral and enemies is a delusion of the mind caused by ignorance. There is no world in the deep sleep. This goes to show that if there is a mind, there can be a world. If you can consciously destroy the mind by concentration and Samadhi, the world will vanish.

17. The impure mind is no other than the subtle desires that generate countless births. When the mind is freed from the desires for objects and when it rests in the Atman, the world vanishes totally. The tendency to think of sense objects is indeed the cause of bondage on transmigration. Liberation means nothing but the destruction of the impure mind. The mind becomes pure when the desires are annihilated.
18. This universe and other objects have their substratum in the mind. They do not exist at any time apart from the mind. Renunciation of attachment and sensual thoughts will bring in destruction of the lower mind. Equanimity of mind brings about real, lasting happiness to a disciplined man.
19. If the mind is pure and free from distraction, you will behold the Supreme Self within and everywhere.
20. There is no other vessel on this earth to wade the ocean of Samsara than the mastery of the lower instinctive mind.
21. Through the play of the mind in objects, proximity appears to be a great distance and *vice-versa*. The mind has the potency of creating or undoing the whole world in the twinkling of an eye.
22. Never allow the mind to be tainted by desires and run out through the channels of the senses. Senses cannot do anything independently if the mind is not connected with them. The world is

beautiful and pleasant or ugly and miserable, just as the mind chooses.

23. If one is free from desires of sensual objects, attraction and repulsion, egoism, anger, lust, mineness, pride—one can clearly understand that he has got destruction of mind. Right understanding weakens the sensuous mind.
24. Conquest of mind will enable one to go to the source of Brahman and he can realise his own essential nature—*Satchidananda*. Equilibrium of mind brings about real, lasting happiness to a disciplined man.
25. The whole wealth and enjoyment of the whole world are nothing when compared to the bliss enjoyed by the great soul who has serenity and calmness of mind.
26. True freedom will come only if the mind agrees to work as an obedient servant of the Atman or Soul. When the mind is annihilated, when it becomes free from all desires, cravings, longings, it can be said to be an emancipated one. The Sadhak rests in peace and enjoys the everlasting bliss in the kingdom of the Self.

7. Memory Culture

1. Memory is very very important, because it brings success in God-realisation. A man with strong and retentive memory gets sanguine success in all his endeavours. A student who has retentive memory will get success in every examination.

2. A man of strong and retentive memory can turn out tremendous work in the twinkling of an eye. He can master any subject in a short time. Therefore develop memory.
3. A man of well-developed memory can describe any incidence or event in detail that occurred several centuries ago. He can narrate historical events with clear dates.
4. Brahmacharya, dietetic discipline of senses are very essential for developing memory. The seminal energy has a direct, intimate connection with the cells of the Chitta and brain. You should try your extreme level best to preserve every drop of your vital fluid. Bad memory is due to heavy loss of this life-giving energy.
5. Japa, meditation, prayer, devotion, Asans and Pranayama develop memory wonderfully.
6. Read one or two pages in a book. Then close the book and try to remember the important ideas and reproduce them in your mind. Write down the contents in your own way or bring out an exact reproduction on a piece of paper. Compare and contrast these passages with other passages that are contained in other books. Draw your own conclusions and inferences. This practice will develop wonderfully your memory and will enable you to remember things for a long time.
7. Practise self-analysis or self-examination for ten

minutes before you go to bed. Sit comfortably on a chair. Close your eyes. Think of all actions good and bad that you did during the course of the day. The mind will become subtle and sharp by the practice of self-introspection. It goes more and more inward. It dissects, analyses, groups, classifies and brings the list of actions in the twinkling of an eye. This practice will develop your memory.

8. Will is Atma-bal. It is dynamic soul-force. Will, if it is rendered pure, irresistible, can work wonders. There is nothing impossible for a man of strong will to achieve in the three worlds.
9. The force of Brahmacharya is at the back of the will. No will culture is possible without Brahmacharya. Will is another name for the force of celibacy. Strength of will is essentially necessary to tread the path of truth. One can destroy wrong Samskaras, unholy desires, wrong imaginations and old morbid habits by the power of will.
10. When food is pure, the whole nature becomes pure ; when the nature becomes pure, the memory becomes pure and firm and when a man is in possession of a firm memory, all the ties are severed.
11. Meditation on the Immortal Atman develops the will. It is the best method. Do not use the will in wrong directions. You will have a hopeless fall. Do not test the strength of your will in

the beginning. Will is the king of mental powers.

12. When the will operates, all the mental powers such as power of judgment, power of memory, power of grasping, power of holding, reasoning power, discrimination power, power of inference, power of reflection—all these come into play within the twinkling of an eye.
13. Attention, power of endurance, overcoming aversion, dislikes and irritations, fortitude in suffering, austerities such as standing on one foot, sitting in the hot sun, before five fires, standing in cold water in piercing winter, raising the hands and keeping it in the same position for an hour, fasting, patience, command of temper, forbearance, clemency, mental power of endurance firmness in meeting danger, power of resistance or attack, keeping up daily dairy—all pave a long way in developing the will.
14. The practice of concentration is of great help to strengthen the will. You must have an intelligent understanding of the habits of the mind, how it wanders, how it operates. The practice of thought culture, the practice of concentration, the practice of memory culture are all allied subjects. All these are of immense help in the practice of will-culture.

8. Karma Yoga is the First Yoga

1. Practice of Karma Yoga is the basis foundation for all Yogas. To serve humanity the manifestation

of God, is far superior to a life in a cave. World is nothing but manifestation of God. Service of humanity and country is, in fact, nothing short of service of God.

2. Living in the world dispassionately and doing selfless service is the noblest Sadhana. He who works in the world with Atma Bhav will eventually reach Atman.
3. Without the practice of Karma Yoga, no one can even dream of attaining either Bhakti or Jnana even in hundreds of births.
4. One should never forget the idea that work is worship of God. If one remembers this fact, all works will be found very interesting.
5. If you really want to grow in the spiritual path, you must do all sorts of services daily till end of life. God has given the marvellous body machine to man for service of humanity and thereby attaining an immortal life. Karmas, when they are performed as Ishwararpana without expectation of fruits, purify the heart.
6. Actions which are of a binding nature lose that nature when you do actions with equanimity or evenness of mind through the help of pure reason, which has lost all attachment to sensual objects and which is resting on the Self.
7. When all actions are done for God's sake in fulfilment of His purpose without desire for fruit, the Karma Yogi gets illumination.

8. You will be able to do two things at a time by practice. When you work, give your hands to work and mind to God.
9. The more you spend your energy in elevating and serving others, the more divine energy will flow to you.
10. He who is unselfish and devoid of Moha for the body, can do real service to humanity.
11. He who ignores his own pleasures and comforts and tries to help others or serves his country untiringly is really an advanced student in the path of spirituality.
12. Develop keen enthusiasm for dis-interested selfless service. Be generous and tolerant towards all. That is the way to reach the goal. Never grumble when you do service to others. Take delight in service. Do not make any difference between menial and respectable work.
13. He who gives the handle of a sharp knife to another to hold, holding the sharp blade himself does real service. A real Sewak rejoices in suffering.
14. Jnana and Bhakti must be the rock-bottom basis of Karma Yoga. Karma Yoga is a means to Sannyasa.
15. A man with very sensitive, sentimental, emotional nature cannot become a public worker or a Karma Yogi. He will be easily upset by misrepresentation, harsh words and public criticism.

He will worry himself and waste his mental energy for trifling matters through unnecessary feelings. A public worker must have a tough skin and an enduring, steady mind, which cannot be easily hurt by remarks, criticism and insult. He must be endowed with remarkable patience.

16. Be kind to all. Love all. Serve all. Be generous and tolerant towards all. Serve the Lord in all. See the Lord in the poor, the down-trodden and the oppressed and serve them with Narayana Bhav. The Lord will be highly pleased with you. You will attain Immortality.
17. You must be able to think quickly and act promptly with unerring precision and profound consideration in times of emergencies. You must take care to see that you are not rash and impetuous. You must be cool and collected.
18. If you want to serve another really, you should try to please him in all respects. You should not do him anything that pleases you. You should do such actions as can bring him immense happiness. This will constitute real service.
19. **Work unselfishly with a disinterested spirit. Scrutinise your motives. Your motives should be absolutely pure. Fruits vary according to motive. Never care for fruits. But do not become a victim of sloth or inertia. Pour forth all your energies in the service of humanity, country. Plunge yourself in selfless service and unlock the realms of spiritual bliss.**

9. The Efficacy of Prayer

1. Prayer is the effort of man to commune with the Lord. Prayer is a mighty spiritual force. It is as real as the force of gravity or attraction.
2. Prayer elevates the mind. It fills the mind with purity. It is associated with the praise of God. It keeps the mind in tune with God. Prayer can reach a realm where reason dares not enter—it can take you to the spiritual Realm or kingdom of God.
3. Prayer frees the devotees from the fear of death. It brings him nearer to God and makes him feel his essential immortal and blissful nature.
4. The power of prayer is indescribable. Its glory is ineffable. Sincere devotees only realise its usefulness and splendour. It should be done with reverence and faith and with a heart wet with devotion.
5. Prayer is the trusty companion along the weary path of Moksha. Sincere prayer clearly shows one the next step. It was the prayer of Prahlad that rendered cool the burning oil when it was poured on his head. Prayers without attachment will ultimately lead to Moksha. Prayers are powerful spiritual currents. There is nothing so purifying as prayer.
6. Do not argue about the efficacy of prayer. You will be deluded. There is no arguing in spiritual matters.

7. Draupadi prayed fervently. Lord Krishna ran from Dwaraka to relieve her distress. Gajendra prayed ardently. Lord Hari marched with His disc to protect him. It was the prayer of Mirabai that rendered into nectar the virulent poison that was given to her.
8. When you pray, you are in tune with the Infinite. You link yourself with the inexhaustible cosmic powerhouse of energy and thus draw power, energy, light and strength from Him.
9. Prayer does not demand high intelligence or eloquence. God wants your heart when you pray. Even a few words from a humble, pure soul, though illiterate, will appeal to the Lord more than the eloquent, flowing words of an orator or a pundit.
10. Even when the medical board has pronounced a case to be hopeless, prayer comes to rescue and the patient is miraculously cured. There have been many instances of this description. You may be aware of this. Healing by prayer is really miraculous and mysterious.
11. He who prays regularly has already started the spiritual journey towards the domain of everlasting peace and perennial joy. That man who does not pray live in vain.
12. Do not pray for the attainment of any selfish ends or mundane gifts. Pray for His mercy. Pray for divine light, purity and spiritual guidance. Pray constantly.

13. Prayer generates good spiritual currents and produces tranquility of the mind. If you pray regularly, your life will be gradually changed and moulded. Prayer must become habitual. If prayer becomes a habit with you, you will feel as if you cannot live without it.
14. Prayer can move mountains. Prayer can work miracles. Pray even once from the bottom of your heart. Have a meek receptive attitude of mind. Cultivate intense feeling in your heart. The prayer is at once heard and responded. Do this in the daily battle of life and realise for yourself the high efficacy of prayer. You must have strong conviction in the existence of God.
15. Prayer is the beginning of Yoga. Prayer is the first important limb of Yoga. Prayer is preliminary spiritual practice.
16. Get up in the early morning and repeat some prayer. Pray in any manner you like. Become as simple as a child. Open freely the chambers of your heart. Discard cunningness and crookedness. You will get everything. Sincere devotees know pretty well about the high efficacy of prayer. Narada is still praying. Namadev prayed and Vittal came out of the image to eat his food. Ekanath prayed and Lord Hari showed His form with four hands. What more do you want? Pray fervently right now from this very second. You will attain eternal bliss.

10. Sankirtan or Nam Smaran

1. Sankirtan is a boat to cross the formidable ocean of Samsara.
2. Name of the Lord gives immense bliss, removes all great sins and unties the bundle of your sins.
3. The repeated singing of the name of the Lord gradually builds up the form of the Devata or the special manifestations of the Deity, whom one seeks to worship.
4. Singing of the name of God has tremendous influence over the mind, that is filled with passion and evil desires.
5. Just as the snake is charmed by sweet melodious sound, so also the snake-mind is charmed by sweet melodious Dhvani of Sankirtan.
6. Sankirtan purifies the surging, evil lower emotions and fills the mind with sublime soul-elevating higher emotions.
7. During Kirtan, a spiritual wave comes from the Indweller of your heart and purifies the mind and Pranamaya Kosha.
8. Sankirtan done in high tone facilitates the opening of Para-shabda in the navel. The mind gets *Laya* soon.
9. The grains that cling to the pivot are safe in a grinding mill. Even so, those who cling to the lotus feet of the Lord and His name are not affected by the miseries of Samsara.

10. Man cannot live on bread alone but he can live on the name of the Lord.
11. Fortunate and happy is that man who remembers Ram and sings His name. The devotee of the Lord is free from all cares, worries, fears, sorrows, pains and tribulations.
12. The only support in this Kali Yuga is nothing but the name of God.
13. Kirtan changes the mental substance from passion to purity from Rajas to Sattwa.
14. The name of God is an inexhaustible store-house for spiritual knowledge.
15. The name of God chanted correctly or incorrectly, knowingly or unknowingly, with Bhav or without Bhav, is sure to give the desired fruit.
16. Those who speak ill of Kirtan go after demise to worlds which are enveloped in profound darkness.
17. Science and reason can hardly explain the *modus operandi* (manner of working) of Sankirtan.
18. Sing the name of the Lord with no break. Associate the name with the breath and chant it with joy.
19. When you do Kirtan, place the image of the Lord-Krishna, Hari or Rama—in your heart and fix the mind on the image. Close your eyes, when you do Sankirtan. Feel that the Lord is seated in your heart, that every name of the Lord is filled

with divine potencies, that the old vicious Samskaras and Vasanas are burnt by the power of Nam, that the mind is filled with Sattva or purity. Then only you will get maximum benefits of Sankirtan.

CHAPTER VIII
VALUABLE LIGHT ON YOGA SADHANA
Wisdom Sparks

1. There is no bliss greater than Brahmic bliss.
2. *Brahman, Truth, Absolute* is the only reality. World is unreal. This life is a mere bubble. This world is a long-dream. All the wealth is but a broken shell, when compared with the inexhaustible wealth of Atman.
3. There is a soul at the centre of nature and over the will of every man, so that none of us can break the universal law.
4. There is peace, when one finds good in evil, beauty in ugliness and pleasure in pain.
5. In one's weakness lies the strength, because he will be always on the alert to safeguard himself.
6. Honour and respect make one attached to the man who respects and honours.
7. If one rises above the sway of like or dislike, love or hatred, aversion or affection, he is no longer subject to his nature.
8. Only a thirsty man drinks water. Only a hungry man eats food. Even so a man who is spiritually thirsty will drink the nectar of immortality.

9. You are the real master or Governor of the whole world. You are bound to none. Feel the majesty of your Self. Keep yourself peaceful and happy under any circumstances and environments of life.
10. Positive always overcomes the negative. This is the law of nature. Negative evil thoughts cannot stand before positive good thoughts. Courage overcomes fear. Patience overcomes anger and irritability. Love overcomes hatred. Purity overcomes lust.
- ✓ 11. People of low mind judge others according to their own standard of judgment.
12. Divine Grace will descend on deserving aspirants only who are earnestly struggling in the path and who are thirsting for realisation.
13. He who is not affected in the least when he is injured by others and worshipped by anybody is a wise man.
14. Wise persons always perform virtuous actions without expectation of fruits.
15. Preaching has become the livelihood of many, while practice has become their object of scorn. It is easier to preach twenty than to be one of the twenty in following them.
16. This world is as false as a circle described by the whirling flame of a torch.
17. Man can control and modify environments or circumstances by his capacities, character,

thoughts, good actions and right exertion (Purushartha).

18. Avatars appear for special reasons in special circumstances. The Avatara is a descent of God for the ascent of man. The Avatara comes to reveal the divine nature in man and makes him rise above the petty materialistic life of passion and egoism.
19. Forgiveness is the ornament of the sage. Anger is the passion of fools. Mercy is the might of the righteous. Viveka is the weapon of the aspirant. Vairagya is the armour of Mumukshus.
20. Every consequence has an antecedent.
21. Separation is death. Unity is life eternal.
22. Endurance is a condition of wisdom.
23. He who sees that Nature (Prakriti) performs all actions and that the Self is actionless, really sees.
24. You should possess physical strength, mental strength and spiritual strength, if you want to succeed in life.
25. True humility is the outcome of substantial spiritual growth.
26. Freedom is your birthright.
27. He is a wise man who finds out the means for his liberation.
28. Mixing too much with people brings discord, distraction and disharmony.

29. Diplomacy will only create suspicion and hatred in others. You can win the hearts of others through frankness, love and simplicity.
30. Empty prayer is as a sounding brass or a tinkling cymbal.
31. Knowledge leads to Bliss. The secular knowledge that you get from the Universities is mere husk.
32. Religious hypocrisy of an aspirant is more dangerous than the hypocrisy of worldly-minded persons. Religious hypocrisy is a great bar to the descent of Divine Light and knowledge.
33. Immortality cannot be obtained by riches. It can be obtained by burning desire for attaining the truth.
34. Evolution of the world comes from the union of spirit and matter.
35. The proud and covetous are always restless.
36. Births and deaths are Dharmas of body.
37. The revelation of the Upanishads speak of God and His wisdom. The Vedas are the sole authority regarding Brahman.
38. Spiritual power is the highest power on earth.
39. The intelligent man should extract the essence from all scriptures, great or small, just as the bee does from flowers, just as the *white bird* (Swan) does in the case of milk and water.
40. The miser, who hoards wealth, neither gives nor enjoys his riches.

41. Forget yourself entirely in relieving the sorrows of others. Know that everything is lost when faith is lost. Hatred can never be ended by hatred but by love.
42. Success often comes to those who dare and act, but seldom comes to those who are timid.
43. Bitter pills have blessed effects.
44. Grieve not. Regret not. Fear not. Doubt not. You are not this perishable body composed of five elements. You are the all-pervading spirit of the Absolute Brahman.
45. The wise man should regard the unseen enjoyments of heaven and the like, as transient and perishable as those of this visible world.
46. Everything that is created has to meet with destruction.
47. A man whose thought is in accordance with his speech is indeed Brahman.
48. That which is of the same nature and is not affected by anything during the three periods of time, is Sat.
49. The essence of all existence is evolution or a constant realisation of new ideals.
50. The knowledge of the law of nature will help the aspirant to turn out more efficient and solid work within a short space of time.
51. The face is a notice board wherein the virtues or sins of man are advertised.

52. Character is what you are, reputation is what people think you are.
53. Evolution is the progress of the thinker in man from his present condition of limitedness to the state of the unlimited Self. Progress of the thinker means improvement and growth of mind through which he thinks.
54. Do unto others as you would be done by.
55. The happiness that depends on perishable objects is no happiness.
56. The Supreme light is in the heart of every one.
57. The faultless completion of small tasks leads inevitably to the great task.
58. An earnest aspirant is the emperor of the whole world.
59. A sour truth is better than a sweet lie.
60. That work which gives elevation, joy and peace to the mind is right ; that which brings depression, pain and restlessness to the mind is wrong.
61. Misery and happiness, pleasure and pain, gain and loss, victory and defeat, life and death, good and evil are the obverse and reverse sides of the same coin.
62. Faith in God is the first step to God-realisation.
63. Hypocrisy in the garb of religion is a crime.
64. A sage does not find any difference between a male and a female and a piece of wood.
65. God's plan for man's evolution is work.

66. The habit of wishing good to all enriches life.
67. A real learned man is he who ponders over the question, "Who am I? What is universe? What is Atma or Soul or Brahman? What is the goal? How to reach the goal of life?"
68. The smallest or the thinnest, highest or the stoutest thing that is seen to exist is all made up of the two principles, '*Prakriti and Purusha*'.
69. Spiritual life is a transcendental experience of unalloyed Bliss. It is a life of fulness and perfection.
70. Happiness is the transcending of pleasure and pain.
71. God, religion and Dharma are inseparable.
72. To follow is easy, but to lead is difficult.
73. Repentance is a Divine streamlet for sinners to wash their sins.
74. The juggler of time is making playthings of all persons on his play-ground of the world and flinging them like balls.
75. Where one sees nothing else, hears nothing else, understands nothing else, there is Infinity.
76. The scriptures are endless. That which is the essence should be grasped, just as the swan takes the essence of milk alone from a mixture of water and milk.
77. A timid man or coward dies many times before he actually dies.

78. Virtue brings its own reward ; vice brings its own punishment.
79. Example is better than a precept.
80. Woman, power, money, erudition act as powerful intoxicants.
81. The goal of one and all is Brahman, who is attainable through faith, love and worship.
82. It is the delusion born of conception of difference, that causes the experiences or notions of right and wrong, good and bad, merit and demerit.
83. Every thought, desire, imagination, sentiment, causes reaction.
84. Be concerned with the present only. Do not look back upon the past or the future. Then only you will be really happy.
85. Srutis contain the inspired revelations and experiences of realised sages.
86. Ignorance, which clings to the individual soul can be made to disappear through the ceaseless Atmic enquiry.
87. Conscience is the resultant of the action of environment on mind. It is one's own convictions.
88. Love and work are the balance wheels of man's being.
89. Heaven and hell are mental creations only.
90. There is an inherent innate desire in all human

beings for freedom, independence and eternal happiness.

91. No man is free from Gunas.
92. The search after God is a question of supply and demand. If you really want God or if there is a sincere demand for God, then the supply is sure to come.
93. One can place confidence in the words of even a child, if they are consistent with the utterances of the Srutis, Guru's instructions and your own experiences.
94. That something which is yet beyond the scientist's inventions, is God.
95. Think of the limitless universe and realise your nothingness.
96. Vain and unprofitable is to rejoice over future things. Vain is to regret what is already passed.
97. The wealth to be coveted for is Dharma.
98. He who has sent you here has already provided for your maintenance. Therefore be at ease.
99. No event can occur without having a positive definite cause at the back of it.
100. Law and the Law-giver are one.
101. Man has allowed nature's original habits to lapse and acquired many artificial habits. That is the reason why he suffers so much.
102. As long as there is faith in causality, the world is eternally present.

103. None will follow anyone at the time of death, except his own actions.
104. Marriage is a curse and a life-long imprisonment. It is the greatest bondage.
105. Siddhis have nothing to do with Atmic realisation.
106. Obedience is better than sacrifice.
107. A mountain is composed of tiny grains of earth. The ocean is made up of tiny drops of water. Even so, life is but an endless series of little details, actions, speeches and thoughts.
108. Prakriti acts, but not the self.
109. As in the case of flames, currents of water or the fruits of a tree, so in the case of all creatures, age and other conditions are produced by time in unbroken succession.
110. Births and deaths are as unreal as are dreams but they have an existence even as objects in dream have an existence.
111. He who has reached the end of births, who is perfect in knowledge who rests in his own self within, is a sage or Brahman.
112. The best treasure of man is a noble character.
113. All quarrels will cease at once if people know and remember always that all are children of God, that this world is unreal and impermanent and that every action has a re-action.

114. Disobedience to parents is a grievous sin. Parents are the visible Gods on earth.
115. He who is virtuous does not die ; he who is wicked is as if dead already.
116. That which is subject to change can only produce sorrow, misery, grief, pain lamentations and pains.
117. Birth is suffering ; disease is suffering, death is suffering, sorrow, grief, pain, lamentation are suffering ; union with unpleasant objects is suffering ; separation from the beloved objects is suffering, unsatisfied desires are suffering. O Man ! Is there really any pleasure or happiness in this world ? Then why do you cling to these mundane objects ? Then why do you stroll about here and there like a street dog in search of happiness in this earth plane ? Search within. Look within and introspect, and rest in the supreme abode of peace and immortality now. Never delay a second. Plod on. March forward. Realise now and be free.
118. If a single sage has eaten, the whole world is satisfied. This could be possible if the self in all creatures were one and not if these self were diverse.
119. To dwell on the banks of the Ganges, to have dispassion, discrimination, yearning for liberation, to practise Japa, kirtan, meditation—this is a supreme blessing.
120. Self-control, sweet and pleasant speech, good

manners and behaviour, Sat-sang with Mahatmas, good spiritual preceptor—this is a supreme blessing.

121. To live righteously, to do praiseworthy deeds, to abstain from liquors, tobacco, to abhor and cease from sin, to lead a contended life, to be meek and humble, to hear the Lord's Lilas and the Srutis, to be pure at heart, to associate with the wise, to enter into Samadhi or super-consciousness—this is a supreme blessing.
122. Biological and physiological researches have proved that man utilizes only ten percent. of his brain faculties. Ninety percent of his faculties only remain latent or dormant. He will have to awaken those dormant faculties through the practice of Yoga.
123. There is no sin greater than lying. There is no penance higher than truth-speaking. There is no virtue higher than mercy. There is no bliss higher than the bliss of the soul. There is no wealth greater than the spiritual wealth.
124. Siva and Parvati, Radha and Krishna, Sita and Rama, Lakshmi and Narayana, Valli and Subramanya, God and His Sakti are inseparably united like the word and its meaning, like the heat and fire, like ice and coolness, like flower and its fragrance.
125. All great Masters, all saints, all prophets teach the same thing.
126. Fortitude is the body-guard of a sage. The

whole world is his kingdom. Brahma Jnana is his inexhaustible spiritual wealth.

127. One does not become a Muni, a Yogi, or a sage by wearing plaited or matted hair, by holding Kamandalu, by becoming nude, by wearing bundles of rosary on his neck or by holding a trident or carrying a tiger's skin on his shoulder.
128. He who has reached the end of births, who has perfect knowledge who is free from anger, hatred, pride and passion is a sage or Brahmana.
129. Man must be sympathetic and regard others' difficulties as his own. Only then he can grow and become divine. Man is born to achieve greatness and divine splendour, but not to remain for ever as servant of some proprietors.
130. One ounce of practice is better than several tons of theory. Become a practical man. Whatever good lessons you learn, put into practice at once.
131. Every man is directly or indirectly, consciously or unconsciously, knowingly or unknowingly attempting to find the Ultimate Truth. The wise man moves in the straight road, the ignorant man moves in a zigzag path.
132. Faith, sincerity is the path of immortality. Faithlessness, insincerity is the path of death.
133. One hundred and eight is a sacred number for

a Hindu. The rosary of a Hindu consists of 108 beads. Whenever he writes a letter to a Swami or a Sannyasi, he puts 108 before his name (as Sri 108 Swami Satchidananda). In *Archana* or offering flowers to the lord in the temples the number is 108. For a Mohammedan the number 786 is very sacred. He writes 786 before he starts writing his letters. There is a great mystery in numbers. If you study the Science of Numbers, you will know many things.

134. An understood God is not a God at all. A God understood by the finite human mind is not the Infinite God, that he really is. He becomes a God limited. Hence, he is not the true God.
135. There are some flowers which have a beautiful colour, but have no scent. Even so there are some who talk sweet, flowery words, but do not act accordingly.
136. Man is a complex being. It is very difficult to know the heart of a man. God alone knows his heart.
137. Remember the story of the saint who replied at the last moment of his death only to the query of a woman, "My beard is superior to the hair on the tail of the dog." Do not say, "Such and such man is good" before one's death.
138. Sub-conscious life is more powerful than your

ordinary life of objective consciousness. Beneath your conscious life there is a very wide region of sub-conscious life. Through the practice of Yoga you can modify, control and influence the sub-conscious depths. All habits originate from the sub-conscious plane. The super-conscious experience is Turiya or the fourth state. It is Nirvikalpa Samadhi or the state of perfect awareness of one's real Swaroopa of oneness with the Supreme Being.

139. You do not come into the world in total forgetfulness and in utter darkness. You are born with certain memories and habits acquired in the previous birth. Desires take their origin from the previous experience. We find that none is born without desire. Every being is born with some desires which are associated with the things enjoyed by him in the past life. The desire proves the existence of his soul in the previous lives.

Key to Blessedness

1. Strength is life. Weakness is death. Have strength born of wisdom of the Self. Destroy all weaknesses by identifying yourself with the Supreme Self, the source of all powers and strength. Strength is the key to blessedness.
2. Eat meat ; drink wine ; live in the hotels ; you will become a demon. Take milk and

fruits ; live on the banks of the Ganges ; do Japa and meditation ; you will attain self-realisation. You will become Brahman.

3. Eradicate all evil. Cherish good. Purify your heart. Cleanse your thoughts. Serve all. Love all. Meditate on God. Have devotion to the Lord. Hurt none in thought word and deed. Dwell in solitude. Reflect. Enquire. Meditate. This is the teaching of the sages and seers.
4. Desire for nothing. Look for no return. Give always like the Ganges, the fruit trees, the sandal trees.
5. Receive everybody in this world with love, respect, kindness and cheerfulness. You do not know in what form the Lord may appear before you.
6. He who lives for others alone lives. A selfish-man is a dead man though he is alive.
7. To do good to others and serve others should be your motto. To serve the poor and oppressed is your duty. You should not care a pin for your personal gain or remuneration.
8. Serve the poor. See God in Him. Here is a great field for you. Why do you go to build *Dharamshalas*, choultries and dig wells.
9. Even decoits have become great Rishis or sages. A sinner is a saint of to-morrow. Therefore exert, purify, approach the saints.

10. Burn all passions when you wave light before the Lord.
11. Practise pure unselfish love in your daily life. Embrace all living beings. Crush all forms of hatred. Expand your heart. This is the real culture or civilization.
12. All life is one. The world is one home. All are members of one human family. All creation is an organic whole. No man is independent of that whole. Man makes himself miserable by separating himself from others. Separation is death. Unity is Eternal life. Cultivate cosmic love. Include all. Embrace all. Recognise the worth of others. Destroy all barriers, racial, religious and natural prejudice that separate man from man. Recognise the non-dual principles, the immortal essence within all creatures. Protect animals. Let all life be sacred. Then this world will be a paradise of beauty, a heaven of peace and tranquility.
13. Move about freely in peace with a loin cloth. Roam about care-free living on whatever is obtained by alms. Enjoy the bliss of meditation and drink the elixir of contentment. Is there any drink of beverage more delicious than the cool, refreshing waters of the Ganges ? Sleep on the green pasture, the 'Nature's' mattress. Let the hands be your cushioned pillow The

kingdom of the three worlds cannot tempt you now.

14. Follow not the joyless quest of the mind. Do self-surrender. Repeat the name of the Lord regularly. Your heart will blossom soon.
15. To serve the poor, the sick and the saint and the country to raise the fallen, to lead the blind, to share what you have with others, to bring solace to the afflicted to cheer up the suffering are your ideals. To have perfect faith in God, to love your neighbour as your own Self, to love God with all your heart, mind and soul, to protect cows, animals, children and women should be your watchword. And your goal should be God-realisation.
16. What is the use of matted hairs or nudity or deer skin and Kamandalu? Woe unto you, O hypocrites! Within you there is the dirt of *Trishna* or craving; there is much uncleanness; there are pride, greed, jealousy, wickedness and hatred. You simply put on the appearance of saintliness to cheat the public. In cheating others, you cheat yourself. Give up this vile habit. Be really clean, straightforward and saintly within.
17. O Ram! You are spiritually hungry. I will appease your hunger with the milk of wisdom. I will lead you into the illimitable domain of eternal bliss where no temptations, no satan,

no Mara can enter and assail you. Meditate regularly. Aspire fervently. Be vigilant.

18. The laws of God are in your breath, your blood, your eyes, in the air, in the water, earth, plants. They all speak to you. Understand them. Become wise. Shut not your eyes and ears. Listen to the words of God in the flowing breath, the rhythm of the pulse-beats and heart-throbs.
19. Kill the lower nature. Crucify the flesh. Subdue the passions. Have self-control. Then alone you will have strength to bear the Cross, in whatever form it may be ordained for you by the Lord.
20. Bear insult. Bear injury. This is essentially necessary. This will give you immense peace and strength of will.
21. Become a humble seeker after Truth. Frankly admit your faults and mistakes.
22. Every step in any undertaking, enterprise or work must be thought out, well-considered and taken with great deliberation.
23. No two persons in this world have the same view of opinion. You should not entertain the least dislike for that man whose view or belief differs from that of yours.
24. Do not bother much about your body and life. God will save it if he needs it for further

service in this body. Surrender it at His feet and rest in peace. He will take care of it.

25. Control anger, forsake pride, overcome all bondage, reduce yourself to zero. Now you will get the pass-port to enter the kingdom of heaven or eternal bliss.
26. Discipline the senses, still the surging emotions, silence the bubbling thoughts, tame the mind. You will attain eternal bliss.
27. The mind is ever-ready to pounce on sensual pleasures. Be vigilant. Guard your mind. Watch and pray.
28. Build the fortress of discrimination around you. Let *sama*, *dama* be the windows. Assail temptations with the sword of knowledge and become the king of the vast domain of Undying Bliss.
29. People blame the man who is observing celibacy and who is a bachelor ; they blame him who is married ; they blame that man who has taken Sannyasa. No one can please the world. There is no one on this earth who is not blamed. Rise above world's criticism or censure. Pay not attention to their remarks. Go on with your Sadhana. Walk like a lion and become a sage.
30. Be conscious of your weaknesses and limitations. You will gain immense strength.
31. Do some useful work, which no one has done

when you are young, when you have abundant energy, vigour and good health.

32. People praise you now and censure you the next moment. There never was, there never will be, nor is there now a man who is always censured or a man who is always praised. Therefore, be above praise or censure, honour and dishonour. Go beyond the pairs of opposites and rest in the *Nirdwandwa* state or eternal state and everlasting peace, through *Vichara* discrimination and meditation on the absolute.
33. If your dealings with your fellow-beings are dishonest, treacherous, arrogant, cruel and unsympathetic, then all your prayers or worship in the temples or the repetition of the Mantras will not carry you one inch nearer to your goal—God-realisation.
34. Honour those who are worthy of honour. Serve the sages and devotees. Your heart will be purified quickly.
35. Develop Self-control, pleasant and sweet speech, good manners, and insight. This is a supreme blessing.
36. Believe in the Supreme power of God. Believe in Truth. You will be free from difficulties and sorrows. That supreme power will guide you, strengthen you and comfort you. You will be able to be peaceful in the midst of

trials, adversities, defeats, failures and tempestuous life.

37. Depend on none. Depend on the strength of your own purity of conduct and righteous exertion. Strive earnestly. Persevere strenuously. Fight valiantly against impure desires and lower diabolical nature. Kill irritability, lethargy and scepticism.
38. Right only must ultimately prevail. Right alone must prosper in the end. Therefore do the right and leave the rest to God.
39. Have a steady balanced mind that cannot be shaken by grief or passion. You will walk safely everywhere. You will be invincible. Attain this by rooting yourself firmly in the immovable, eternal, immutable inner Self or Atman. Train yourself.
40. Be brave. Be bold. Be courageous. Be firm. Be steady. Be adamant.
41. Do not be afraid of death. Be happy to embrace death. Be dead to the world and flesh. Only then you can find eternal life. Be brave. Man dies but once. Do something great in this world. You can attain success in anything if you have infinite faith and strength of will.
42. A big officer or a big landlord is only a big fool if he nourishes his body only and forgets all about his soul, if he indulges

in sensual pleasures and does not attempt for Realisation.

43. Do not forget God in times of ease and comfort.
44. Have the same devotion to God which the miser has for money and the passionate man for the woman.
45. Have a large heart. Be liberal in your views. Expand. Include all. Break all barriers.
46. You can do anything and everything. Plod on. Persevere. Draw courage and strength from within. Tap the fountain source, the blissful Atman.
47. Praise the commodities of mercy and humility in the market of Sivanagar. They may be very dear but still they are the best.
48. Give up your life in the noble cause. You will live for ever. Selfishness is the greatest sin. It constrains the heart. It separates man from man. It makes him greedy. It is the root of all evils and sufferings. Destroy selfishness, through selfless service, charity, generosity and love.
49. Never speak ill of others. Also never hear ill of others. Never listen to one man blaming another in private.
50. Become a practical man. Show everything in action. Do not reason much. Do not ask always why ? Do and die.

51. The greatest sin is fear. Become fearless through constant thinking on the fearless, immortal Brahman. You are born to conquer Nature. Draw strength from within, from your own immortal Self.
52. Never say : ' My body,' ' my wife,' ' my son,' ' my house.' Attachment is the root cause for the whole miseries and troubles of this world. Discipline the mind carefully.
53. Decide a thing after due consideration and act promptly on the decision.
54. Time is most precious. Time is fleeting. You are growing older every second. Become a successful man in your life's career and become a God-man, right now this very second.
55. Shun honour, respect, name, fame, titles. They will not give you eternal satisfaction. That is the reason why Lord Buddha deserted his kingdom, wealth, honour, etc. He treated them as trifles.
56. Develop the faculty of seeing good only in others.
57. Apply yourself diligently to all kinds of your daily duties in accordance with *Sádachara*. Consult the Scriptures and your spiritual preceptor whenever you are in doubt. Build up your character. This will give you success in life.
58. Be humble, for there is nothing in you for

which you may be proud of. Humility is a precious treasure. Blessed indeed is he who is humble, gentle and simple. Pride is ignoble, heaven-closing, Moksha-destroying and hollow. It is all vain, mere vanity. You gain nothing out of it. Therefore, be wise. Be humble. Your life will be blessed.

59. Shun comforts and conveniences. Lead a simple, rigorous life. Welcome hardship. Dedicate your life for a noble cause, for the service of mankind. This human birth is meant for the service of humanity. Service, if performed with non-attachment and without the least thought for remuneration, will alone give you salvation. Let simple living and high thinking be your motto.
60. Do every bit of work with a cool, unruffled mind. Be always serene. Never worry. Worry is absolutely futile. It benefits none. What you do, do with a peaceful attitude, with a balanced, cool mind. Then, success will be yours.
61. Think at least four times before you utter any promise, judgment, view or opinion to others. Decide or come to the conclusion, only after most mature deliberation and keenly examining the pros and cons of the subject concerned with.
62. Man should die but once ; a coward dies a hundred times ; a miser with a mean mind dies

a thousand times ; a passionate, jealous man dies a million times, a hypocrite, selfish man dies a billion times, and one who is filled with hatred, who is unpatriotic and disloyal to his religion dies every moment of his life. Therefore, hate none. Love and sympathise all. Be patriotic and serve your mother-land and world at large. Be intensely loyal to your religion and live every moment of your life in religion. Thou shalt attain the Supreme One, I assure thee.

63. Those who want to become magnetic and dynamic personalities or prodigies should utilise every second to the best possible advantage and should ~~try to grow mentally,~~ morally and spiritually every second. Struggle hard. In spiritual path there is no falling back or resting even for a while. Even a little stagnation is sufficient to rust your spiritual being. A little lack of vigilance may cause a great downfall. Therefore, be on the alert. Persevere. Aspire. Plod on. Struggle hard every moment of your life. Then alone, you can dream of success.
64. Do not be ashamed to mention your mistakes, vices and failures. Frankly confess your faults. Never hide anything. For, this is nothing but cheating yourself. Confession of your mistakes will give you strength. You will be able to conquer your defects. Be open-hearted. Be frank and candid. Admit your faults to

your preceptor. You will be released of your guilty conscience.

65. Develop good and kind heart. Remember the actions of great sages of yore. Jayadeva, the author of Gita-Govinda gave large and presents to his enemies who cut off his hands and got Mukti for them by sincere prayers. He said, "O my Lord! You gave Mukti to thy enemies—Ravana and Kamsa. Why can you not give Mukti to my enemies now?" Such is the magnanimous heart of the saints and sages. Practice of even a fraction of their virtues will give you intuition.
66. Promise not good things, do something good. Be intensely practical. Keep up your promise even at the cost of your life. If you are uncertain, never give a promise. Say, 'I will try my best' and so on. This is the best way.
67. Behold the Lord in all beings, in all manifestations.
68. Let the scriptures guide you along the path of Self-realisation.
69. Remain in the world. But don't be worldly-minded. Lead a well-regulated, systematic and disciplined life, combined with spiritual practices. Have a programme of your daily activities. This is most essential. A daily routine must be maintained.
70. If a father has four sons he must willingly allow one of his sons to devote himself entirely

to spiritual pursuits and lead a life of Nivritti Marga. This son will be able to guide the members of his family in the path of spirituality after he has made some progress in the line.

71. Even a day spent in spiritual practices is better than a life of 100 years spent in idle gossiping.
72. You must practise austerity of speech if you really want to attain quick progress in meditation. You must always speak sweet and loving words. You must speak truth at any cost. You must not speak any harsh word that is calculated to hurt the feelings of others. You should weigh your words before they are spoken. You must speak a few words only. Austerity of speech will conserve your energy and give you peace of mind and inner strength.
73. Even if you are a senior student in the spiritual path, think always that you are a junior student only who is recently initiated. Spiritual pride will not creep up then. Practise Sadhana now with the same fervour, diligence and enthusiasm as you did when you took up to this path in those days. The degree of success is in proportion to the degree of Sadhana and sincerity of purpose.
74. When you practise meditation, Japa, Kirtan, Pranayam or enquiry, worldly thoughts, cravings and Vasanas are suppressed. If you are irregular in your meditation and if your dispassion wanes, they try to manifest again. They

persist and resist. Therefore cultivate more dispassion.

75. Avoid all other sense-impressions and ideas. Prevent the complications that arise out of co-related action in the substratum of the mind. Abstract the mind and have the one idea of God 'alone. Shut out all other process of mentation. Now the whole mind will be filled with the one idea only. Nishtha will ensue. Just as the recurrence or repetition of a thought or action leads to perfection of that thought or action so also does the recurrence of the same process on the same idea leads to the perfection of abstraction, concentration and meditation.
76. What is the use of this human birth if you do not utilise even the last portion of your life in divine contemplation? It is very difficult to get a human body again. Wake up from the slumber of ignorance. Start this practice at once. Rejoice in Sat-chit-ananda Atma. Realise the Self and be free in this very birth.
77. Think of Lord's Infinity, Eternity, Omnipotence, Omnipresence and Omniscience. Aspire ceaselessly, strive sincerely, practise regularly, work untiringly and attain the goal quickly.
78. Prostrate before all. This will lengthen your life. Cultivate the spirit of love and humility, compassion, and tenderness which filled the heart of the Lord Buddha and Lord Jesus.

79. You should study Scriptures, keep company with the sages, develop the fourfold means and right conduct, control the senses, and ever engage yourself in the practice of Atmic enquiry till knowledge of the Self dawns in you.
80. Meditate and purify the mind. Be still and know that you are God in Essence.
81. If you want rapid progress in the spiritual path, watch your every thought.
82. The physical body and the mind should be brought under perfect control by Yogic Exercises, such as, Yama, Niyama, Asanas, Pranayama, Kriya Yoga, concentrations and meditation.
83. Fight against the antagonistic dark evil forces through Japa and meditation.
84. The aspirant must practise self-restraint at all times, because all of a sudden the senses may become turbulent. .
85. Face all difficulties, tribulations and anxieties in life with a smile.
86. Weigh every word in your mental balance before it comes out.
87. It is through the grace of the Lord only that you will be able to detect your weaknesses and defects.
88. Keep quiet when people taunt you, abuse you and censure you.

89. Roam about over the earth, seeing the Lord in all beings, looking on all beings with equal vision.
90. Make life a perpetual joy and derive joy from Truth, austerity, mercy, charity and humility.
91. See that the balance-sheet of mind shows an increasing profit every year. Increase the profits by investing all available energies in Divine Work.
92. The company of the fools, the mean-minded, the wicked and the sinful should be avoided.
93. Control the speech, control the mind, control the breath and the senses, control also the impure mind by pure mind, control the Self by the Self.
94. Remain in those places where you will be insulted. You will gain immense strength. Your vanity will disappear soon.
95. Bear with joy, whatever amount of pain or trouble men may give you. Consider them as your real friends. For, they open your eyes and turn your mind towards God.
96. You should treat praise as dung of the pig or poison.
97. If evil thoughts enter the mind, do not drive them forcibly. Keep quiet and substitute divine thoughts and pray. They will pass away soon.
98. Be careful in the selection of your companions.

Talk little. Observe Mowna for two hours daily.

99. Study of inspiring books do help in spiritual practices, but too much study will produce confusion.
100. Feel and see Lord Krishna in everything, every moment and do not confine Him in the picture or idol alone.
101. Develop a heart that will burst forth into tears of joy when you hear the name of the Lord. Allow the waves of Love to arise constantly in your heart. Bask in the sunshine of Divine Love. Drink deep the nectar of Divine Love.
102. Worship God with flowers of Jnana, contentment, peace, joy and equal vision. This will constitute real worship.
103. God is in your heart. He is in you and you are in Him. Search him inside your heart ; if you do not find Him there you will not find Him anywhere else.
104. Even if you are a man of great erudition you must be very humble. Control the anger by the practice of Kshama, love and patience.
105. Be practical. Develop Vairagya, discrimination and faith. They are the triple oars to cross this dreadly ocean of earthly existence. Remember the Lord constantly. Pray to Him sincerely. Without His Grace, how can you expect salvation ?

106. When your mind is calm, go to a solitary place and ask yourself how many defects you have got and see how many Vrittis are there in your mind. Find out your faults and try to correct them by patient and earnest efforts.
107. Never waste a single minute. Whatever you have learnt, put them into practice. Be sincere and patient. Be humble. Be tolerant. Be regular. Constant practice of divine virtues will remove the lower Vrittis of the mind.
108. Obey all. Be humble like a blade of a grass. Shut out your poisonous, arrogant and egoistic nature. Respect and love everybody. The Lord will be pleased.
109. People may scoff at you, revile, taunt, beat and kill you. Be indifferent.
110. Pray fervently like Prahlad. Sing His name like Radha. Weep in solitude like Mira for the separation from the Lord. Repeat His name like Valmiki, Tukaram and Ramdas. You will get Darshan of the Lord quickly.
111. Do not think, "You are the doer". Think—"I am Sakshi, Akarta, Abho'kta." These are the Vedantic formulae to free yourself from bondage and to realise the Supreme Goal.
112. Do not be deceived by the glittering, false, unsubstantial and hollow pleasures of the material world. Seek eternal peace within. Discriminate. Be wise. Do accordingly.

113. Abandon all anxiety, fear and worry. Rest in your centre. Be self-pleased and self-controlled. Sing Om. Chant Om. Meditate on Om. Realise the Self. Be free from the clutches of the Samsara. Now the whole world will be a heaven or paradise to you. You are the Lord of the Lords, the God of Gods, the Emperor of emperors. You are the ocean of bliss now. What a wonderful and magnanimous state! Even the thousand-tongued Adishesha cannot describe it.
-

GARLAND OF TRIBUTE

How can I express adequately my gratitude to you for the letter of the 2nd inst., and for the book on the Ten Upanishads? Grace towards fellow mortals is a Sahajaguna, with great souls and it must overflow towards them, whether they deserve or not the Karunya. It is apparently of men like Swamiji that Sri Sankara said in his Viveka Chudamani—'Shanto mahantah nivasanti santah vasanta valloka hitam charantah' etc.

It will be my pleasure and privilege to spend sometime with you in that holy place at the foot of the Himalayas. When this idea is going to materialise is not for me to say. It depends upon the spiritual pull from that side and also Destiny. All that is given to me to tell you at present is that I shall strive my best to deserve your kindness.

*Justice N. Chandrasekhara Aiyar,
Madras.*

Your work and teachings greatly interest me and I wish to become a subscriber of the "Divine Life".

When I feel I need knowledge of the Self and Truth it is to India that I must turn. I want to know more and more of your Society, for I feel it holds much spiritual food for me.

Words cannot express my appreciation of the life and works of Swami Sivananda. I am very humbly grateful to be permitted to know about Him.

John M. Short.

Bundanoon N. S. W., Australia.

Your blessed teachings are always with me. By the grace of your holy feet, I suppose, I shall be able to cross this world of temptations.

*Harish Chandra,
Lucknow.*

Sri Swamiji's books are full of treasures. The "Ethical Teachings" is a very valuable book.

*Sri Barkat Ram Chadha,
Lahore.*

I had the privilege of having two of your books including "Sure ways for success..." from our College Library. They are marvellous. I am very much astonished with the hidden mysterious power towards which only few are inclined.

*Sri Satya Prakash Sharma,
Meerut.*

Your books have greatly impressed me and according to the instructions conveyed in them I have laid down rules for my moral and mental uplift. Your books are a great help. They are always a source of inspiration to me.

*J. N. Mehra,
Meerut.*

I shall never forget your obligation as you have helped me much in this Adhyatmic subject from time to time.

*V. H. Dalvi,
Satara City.*

I shall go through your books with much pleasure and hope also to learn much from one who has devoted his life to the practical realisation of the philosophical theories which we, as professional teachers, discuss in an academic way.

*Prof. D. M. Datta, M. A. Ph. D.,
Patna College, Patna,*

The more I look at your books the more I wonder at the wealth of spiritual knowledge contained in them. Each is a masterpiece and conveys something that is very important in man's existence on earth. The aspirants can have glimpses of that truly spiritual world of which the outward world is but an ever changing expression.

One is awed at the number of books that have come from your mighty pen. So much has been written by you that it will take me two years to finish the study of your books. Each book requires a deep study of the text and the practice. As far as my knowledge goes, no living writer in India has written so many useful volumes as have come from your noble self. Each volume is nicely got up and contains most precious experiences.

*Prof. R. C. Mahendra, M. A. D. Litt.
Herbert College, Kotah.*

AIMS AND OBJECTS
OF
The Divine Life Society,
RIKHIKESH.

—:O:—

1. To disseminate spiritual knowledge :—

- (a) by the publication and FREE distribution of books, pamphlets and Magazines dealing with ancient Hindu philosophy, religion ;
- (b) by propagating Hari Nam by holding and arranging Hari Sankirtans ;
- (c) by spreading the teachings of ancient Rishis, sages, saints, prophets and Yogis ;
- (d) by establishing training centres or Societies for ;
 - (i) the physical regeneration of youths through Hatha Yoga, Brahmacharya, Ashtanga Yoga, etc.
 - (ii) developing Viswa Prem and Universal brotherhood,
 - (iii) rendering selfless service to the sick, the poor and the Mahatmas and Bhaktas,
 - (iv) holding Kathas, Sat-sang and discourses,

(v) organising Spiritual Conferences at important places of the Provinces and holding Annual celebrations,

(vi) opening Libraries with religious books and periodicals for the benefit of the public.

2. To help deserving students by granting them scholarships for the prosecution of religious and spiritual training.

3. To establish a dispensary or any other like institution for providing free medical aid and free medicines for the poor especially and the public in general.

Voluntary contributions and donations will be thankfully received, acknowledged and utilised for carrying out the aims and objects of the Society. A statement of account will be published in the Annual Report.

All letters and remittances should be sent to :—

The Secretary,
THE DIVINE LIFE SOCIETY,
 Ananda Kutir Post, RIKHIKESH, (U. P.)

ACTIVITIES OF
The Divine Life Society,
RIKHIKESH.

Founded in the year 1936 by Sri Swami Sivananda Saraswati of Ananda Kutir, the DIVINE LIFE SOCIETY teaches and preaches the WAY how to lead a DIVINE LIFE in and through the busy life in the world. It is an unique institution whose unique object is the promotion of a divine life of truth, purity, love and service in every man, woman and child in accordance with the tenets of each one's own religion.

The Society's chief aim is to awaken man to the true purpose of human life and to enlighten him about the various means and methods of attaining the goal. Its aim is purely spiritual, entirely non-sectarian, universally applicable and fully tolerant. The Society holds that whatever may be the means adopted by the aspirants through any religion the ultimate goal attainable is one and it encourages each man in his own way of practice. It includes all religions, cults, sects and creeds.

The Society stands for Gyana-Yajna, Bhakti Prachar and Niskamya Seva—dissemination of spiritual knowledge, propagation of devotion to the Lord through Kirtan, common prayer, Japa Sadhan, Kathas

and celebration of the festivals sacred to various aspects of the One Supreme Being, observing the days of all Saints and sages of all religions.

It stands for the motiveless service of humanity in the spirit of Divine Worship. It stands for the essential underlying unity of all religions and the fundamental oneness basing itself on the essentials of religion and true spiritual life and ignoring the superficial non-essentials. It stands for a life of Truth, Ahimsa (non-injury) and Brahmacharya (celibacy). It stands for a living synthesis of all religions and a synthesis of all paths of Sadhana.

Under the direct inspiration and guidance of its revered Founder-President, Sri Swami Sivanandaji Maharaj, the Society works out its aims and objects through its comprehensive spiritual literature, regular Satsangh, spiritual conferences, distribution of free leaflets and pamphlets, and through its official organ the monthly "Divine Life" devoted to mainly the dissemination of the above knowledge, brief courses of Sadhana and training at the Head quarters during the Easter, Christmas and Dussera holidays. Distant places are aroused and awakened by sending inspiring messages periodically and through correspondence.

On the bank of the Holy Ganges is situate the Head quarters of the Society at Rikhikesh, E. I. Ry., District Dehra Dun. There are branches of the Society throughout India and in many places abroad. It has a central prayer hall, a temple for common worship, a Library, a charitable Dispensary for service

of the poor and the sick Mahatmas, visitors and pilgrims, a school for giving free education to the local children and three blocks of Kutirs for the accommodation of the resident Sadhaks and visitors.

Thus the Divine Life Society serves to provide the seekers with all the inspiration and guidance for advancement in the spiritual path and is a veritable haven of peace for those who aspire for perfection, a place of real peace for the overstrained and tired man of the city. The natural beauty of the place with the sacred Ganges and the mighty Himalayas and company of great Mahatmas adds to the value and charm of the place.

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WHAT THE LISTENERS SAY

—o—

I have received the 23 records: I and my family have been greatly solaced and benefited by the *Kirtans* and golden instructions contained therein. The effect is electrifying and can hardly be described in words.

Narasing Prasad, B.A., LL.B., Motihari.

I have just received your beautiful and inspiring records. We passed a most lovely time this morning listening to them and we enjoyed everyone of them. The song of the "Ities" is very good and is really a very catching tune. The song of "Siva Lorrie" is beautifully combined. Rose-Farida simply loved it. The song of "Real Sadhana" is also most lovely and melodious. One really feels uplifted to hear it. When I go to America I shall take all your lovely records with me and try to get others benefit as I have attained by hearing them.

Lilian Rose Farida,

Bombay.

I have received your new set of gramophone records. Thy sweet *Sankirtan* and *Sangeeta Ramayana* have got a gushing current of divine melody. The *Sangeeta Ramayana* in three records tells us the whole story of the greatest epic in short in thy sweet voice. Thy *Sangeeta Ramayana* and all records are bestowing incalculable benefits on the general public.

Dr. H. J. Chatrapathi, M.B.B.S.,

Junagadh (Kathiawar).

It is indeed a blessing that I got your gramophone records which give ananda to our family.

K. K. Nair,
Poppinnisseri,
N. Malabar.

My wife, children, and myself enjoy the divine music of the records every morning.

M. M. Pillai, B.A., I.E.E., (Eng.), Belur,
Calcutta.

Thy *Sankirtans* which I heard from the gramophone records here in Mr. S. S. Shamash's house, has given me much solace and have helped me to still my mind.

L. Kameswara Sharma, M.A., B.Sc.,
Pudukottah.

I received your gramophone records. They are all so a beautiful company. My Guru's voice in the records was a heavenly inspiration to all of us. The kirtans : " Govinda Jaya Jaya," " Rama dhvani lagi," Mahamantra kirtan, " Narayanm bhaje " and " Song of prem " were all thrilling and elevating, and my children all got attracted to them very much. The English discourses on the reverse sides of those plates, " Self-realisation ", " Bhakti Yoga ", " Thy real nature " " Song of Immortality " and " Divine Life " were indeed very instructive.

G. Ramachandra Iyer, M.A., B.L.
Tirucoilur (S.I.).

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MEMBERSHIP TO THE DIVINE LIFE SOCIETY REGULATIONS

1. The amounts of donation payable by any person for enrolment as Patron, Life—Member or Sympathiser in accordance with rule 4/a of the Rules and Regulations is fixed for the time being as follows:—

Patron ...	Rs. 2,000
Life-Member ...	Rs. 1,000
Sympathiser ...	Rs. 500

Provided that the Board of Management shall, according to the merits of each case increase, reduce or fully waive the above fixed amounts for one or more categories mentioned above.

2. Every person intending to be enrolled as a Member of the Society shall pay an admission fee of Rs. 5/- and an annual membership-fee of Rs. 2/- both payable in advance.

3. The membership shall be renewed by every member within the end of the March of the particular year by payment of similar annual membership fees or any other amount that may be fixed from time to time by the Board of Management for the purpose.

N. B.—For purposes of bye-laws 1, 2 and 3 above, year shall mean the English calendar Year and shall be reckoned from 1st January of the year in which the payment is made irrespective of the actual date of payment. However in individual cases falling under byelaw I above the Board of Management may decide to reckon the 'Year' as twelve months commencing from the month of payment of first instalment.

4. Members whose connection with the Society has been severed by their resignation or non-payment of dues may renew their membership on payment of readmission fee of Rs. 5/-or the sum-total of arrears whichever is less together with the membership fee for the calendar year in which the membership is renewed.

5. A membership card will be issued to all members at the time of enrolment which will have to be returned by the members along with their applications for renewal together with renewal fee of Rs. 2/-per calendar year.

6. Every member shall also sign a resolve from and report his progress periodically to the Society instructions.

7. Every member shall keep the spiritual diary and submit the same every month or at longer intervals for review and instructions.

8. On enrolment every member will be entitled to a copy of the Handbook of Instructions, Essence of Yoga, twelve copies of spiritual diary in the language chosen by him, one photo copy of Sri Swamiji's pose for meditation, one Tulsi mala and one Yoga Asana Chart.

9. Every member will also be supplied with a copy of the annual report of the Society as and when published with a copy of the booklets and other leaflets as and when issued. The members are requested to state the Indian Vernacular in which they are interested besides English.

10. Extra copies will be supplied at the following rates:—

1. Handbook of Instructions ... per copy As. 6
2. Essence of Yoga ... As noted in the price list.
3. Annual Report ... As may be fixed from time to time.
4. Spiritual Diary (one language) ... per doz. As. 6
5. Yoga Asana chart ... per copy As. 6
6. Postcard size printed copy (Swamiji's pose) per copy As. 3
7. Tulsi Mala ... per Mala As. 3
8. Free tracts (leaflets) ... per doz. As. 6
(Postage extra in all cases)

How to start a Divine Life Society Branch

Arrange a small function on the day of the opening of the branch. Invite your friends and neighbours to attend the function. Let an influential gentleman preside over the function. Keep a big framed picture of the Lord in the centre near the wall. Garland it. Start the function with the chanting in chorus of 'OM' three times. Then the following opening Kitans :—

Jaya Ganesha Jaya Ganesha Jaya Ganesha Pahi Mam.
Shri Ganesha Shri Ganesha Shri Ganesha Raksha Mam.
Jaya Saraswati Jaya Saraswati Jaya Saraswati

Pahi Mam,
Shri Saraswati Shri Saraswati Shri
Saraswati Raksha Mam.

Jaya Guru Shiva Guru Hari Guru Ram,
Jagadguru Param Guru Sadguru Shyam.

Adi Guru Adwaita Guru Ananda Guru Om,
Chidguru Chidghana Guru Chinmaya Guru Om.

Hare Rama Hare Rama Rama Rama Hare Hare,
Hare Krishna Hare Krishna Krishna Krishna Hare Hare.

The method of singing all these Kirtans :—

One should lead and be followed by the rest in chorus. To be sung three times.

The last one of the above Kirtans is The Maha Mantra Kirtan. This should be sung for 10 minutes to half-an-hour according to the time at hand. After this some of the important chapters (e. g. 2, 3, 4, 9, 12, 15, 18) of Shrimad Bhagawadgita should be read. Some portion from Ramayana or Mahabharata or Bhagavata may also be read. Let there be some short speeches

