

Swami Sivananda



**KNOW
THYSELF**

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Sri Swami Sivananda



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SRI SWAMI SIVANANDA

Born on the 8th September, 1887, in the illustrious family of Sage Appayya Dikshitar and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and an innate feeling of unity with all mankind.

His passion for service drew him to the medical career; and soon he gravitated to where he thought that his service was most needed. Malaya claimed him. He had earlier been editing a health journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all; dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind renounced his career and took to a life of renunciation to qualify for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jivanmukta.

In 1932 Swami Sivananda started the Sivanandashram. In 1936 was born The Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 Swamiji undertook a lightning tour of India and Ceylon. In 1953 Swamiji convened a 'World Parliament of Religions'. Swamiji is the author of over 300 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read Swamiji's works is to drink at the Fountain of Wisdom Supreme. On 14th July, 1963 Swamiji entered Mahasamadhi.

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KNOW THYSELF

Chapter I

NECTAR DROPS

1. In this formidable ocean of Samsara, you have only one boat to voyage to the other shore of Immortality—the company of Sages.

2. When you are assailed by temptations and surging waves of turbulent mind, you have only one refuge here—the lotus feet of Saints.

3. In this peaceless world, men and nations can rediscover peace and bliss only at the fountain source of Eternal Wisdom—the Men of God.

4. In the dark wilderness of the daily battle of life, only the light of a Self-realised Mahapurusha can show you the path to love, light and peace.

5. If you want to enjoy peace and happiness, practise this simple Sadhana. Adapt, adjust and accommodate. Lack of this divine quality of adaptability is the cause for disharmony, quarrels, riots and wars.

6. It is not so easy as it looks outwardly. You should crush and powder your ego if you wish to develop adaptability. It is this Rajasic self-assertive nature that disturbs the equilibrium and creates disharmony.

7. Only if you bend, can you drink water from the tap. Only if you are humble, will you be able to drink the water of peace, bliss and harmony.

8. A humble man alone can conquer the whole world.

9. Only a man who is humble will be able to adapt, adjust and accommodate.

10. There is infinite Sakti in Ram Nam. Ram Nam is the solution for all the troubles that have beset the mankind of this Atomic Bomb Age.

11. A disciplined man achieves success in all undertakings.

12. But, for success in the spiritual life, self-discipline is most essential. Without discipline you cannot make any progress in the path.

13. Even if you are poor and have no food to eat, even at the point of a bayonet, sing *Chidananda Hum* and feel that you are the Immortal, Infinite Atman. You will derive fresh energy, great divine power.

14. Divine Life will descend only when there is serenity.

15. Just as you remove a pebble from the shoe and thus relieve yourself, you will have to drive off the Vritti which is disturbing you. Then only will you really reach the Realm of Peace and Bliss.

16. If you are established in one virtue, others will come by themselves.

17. He who wants to attain God-realisation should discipline his tongue, take simple Sattvic food and fast on Ekadasi.

18. If you eat a good dinner, only sleep will come, not the prayerful mood. Therefore, discipline the tongue.

19. It is no use meditating for half an hour and then spending the rest of the day in gossip. All the Sattva that you generate during meditation will be wiped out.

20. To overcome hatred, the best thing to do is to substitute it by love; hatred will die by itself. Positive always overcomes the negative.

21. Death is ever waiting to devour you all. That tomorrow will never come; wake up now, friends.

22. Real education is that which makes you realise your Self or Atman.

23. Real education is that which helps you to control the mind and the senses and to lead the Divine Life and realise the Satchidananda state.

24. Real education is that which helps you annihilate egoism, which enables you to attain immortality.

25. Real education is that which helps you to attain that final beatitude which is the summum bonum of your existence.

26. Merely hearing lectures or studying books will not help you in making you into a Superman. You will have to practise.

27. In a pure heart which is serene, which is free from passions and sense-appetites, will the divine light descend.

28. You should know the science of controlling the Indriyas. On account of Rajas the Indriyas always move towards the objects.

29. A little bit of money and family will make you forget the real goal.

30. The mind is so framed and constituted that it does not believe in transcendental experience. It makes you feel that there is nothing beyond this sense-experience.

31. Let the mind wander. It does not matter. Go on

doing Japa and Kirtan. The Lord is so gracious. Go on with your Kirtan. This added strength will help you. Peace will come gradually.

32. Renunciation of Vasanas, and egoism, renunciation of Kartritva Buddhi, Bheda Buddhi that puts a barrier between man and man—alone constitutes real renunciation.

33. The object which tantalises you now, loses its charm the moment you get it. So would every object in the world lose its charm the moment it is got.

34. When you get knocks and blows in the daily battle of life then the mind is duly turned towards the spiritual path.

35. Be regular in your Japa. Try to get up early in the morning. Practise a little Pranayama. Meditate. You will attain Moksha.

36. Kirtan is the easiest, cheapest, quickest, surest and safest way to attain God-realisation. It will fill your heart with Prem and strength.

37. The Message of Vedanta is the Message of Unity, Oneness of Consciousness.

38. You must be established in the repetition of the Mantra to such an extent that even in dream your mind will be repeating the Mantra.

39. Without the Grace of the Lord, anger, lust and greed can never be destroyed by mere human effort.

40. You can thin them out; you can reduce their force through Sadhana. But you cannot destroy them, without His Grace.

41. Cultivate dispassion mentally towards things

mundane and dwell ever in meditation on the Atman. Then only will you grow in Bhakti.

42. Congregational prayer generates a mighty current. You will enter into Bhava Samadhi quickly.

43. Without newspapers you cannot live! And, what do you find in the newspapers? They are filled with nothing but sensational news. They excite you. Study the Yoga-vasishtha and the Gita. The mind is elevated.

44. Control the mind, control the senses and enquire into the nature of the Atman or your real Self. That is your primary duty.

45. You have an ill-regulated life and go on blindly from day to day repeating the same old actions.

46. Those who think that they are doing injustice to the world through their aspirations for Self-realisation have not yet gone above the credulity of childhood.

47. If you find mercy and humility in a person, then alone can you know that person is a Sadhu. His Heart will melt at the suffering of others.

48. The Sadhu need not deliver lectures on Panchadasi. He need not necessarily be able to deliver eloquent discourses on the Gita. He may not be able to comment for three hours upon a single (Brahma) Sutra. But a sweet aroma will emanate from him. This will attract everyone to him. This will give you Santi and an inner bliss when you approach him.

49. A man without mercy, love and humility cannot realise the Self.

50. The Lord cannot manifest Himself in a

sin-hardened heart; it must melt like butter before He can reveal Himself.

51. Without purification of the heart, no progress in Sadhana is possible. Therefore do Japa, sing Kirtan, do untiring selfless service, be generous; give, give, give.

SPARKS OF TRUTH

52. Maya assumes various forms. Ego assumes various shapes. Just as water takes the form of the vessel into which it is poured, the ego adjusts itself to all circumstances and persists in its work.

53. This ego is your terrible enemy. It wages guerilla warfare with you. Beware. Beware. Beware.

54. You can eradicate this ego through Japa, Kirtan and selfless service, if you are sincere.

55. Sincerity! It is a very rare virtue. Sincerity is combination of several virtues. Truthfulness, straightforwardness, simplicity, absence of vanity, courage, fearlessness, tenacity of purpose, love and humility—all go to form sincerity.

56. Your money belongs to the Lord. You have no business to keep more than what you need. How can you accumulate wealth, when your God in the form of the poor man is starving? How can you take food four times and tiffin, when the beggar-Narayana is starving outside the door? These are the tests of spiritual progress.

57. You should remain under a Guru. Serve him. There is no greater Sadhana than service of the Guru. The Guru will teach you the appropriate Sadhana for improving you.

58. Life and death are both processes of more and more

fresh experience in the progress of evolution tending towards the fruition of the wishes of the experienter.

59. Life is a scene where the individual puts on the dress of the form of a certain amount of desires which can be fulfilled in the special environment afforded by it.

60. Death is the time when the individual goes behind the screen and puts on a new dress to appear in another scene of life in order to fulfil another quality of desires which cannot find the required atmosphere for fruition in the present life, but demand a fresh suitable environment.

61. There is a science by knowing which the unseen becomes seen, the unheard becomes heard, and the unknown becomes known, the untaught becomes taught. This is the science of sciences. When you learn that science alone shall you attain the immortal abode of eternal bliss and perennial joy.

62. Real education is that which enables you to kill this little ego and pulverise this egoism.

63. The Atman is extremely subtle. The senses are subtle. Prana is subtler than the senses; mind is still subtler; even beyond this mind, and most subtle, is the Atman. That is your real nature. That education which enables you to realise this nature of your Self is real education.

64. Mango is not sweet; it is the imagination that makes it sweet.

65. There is no real pleasure in the objects. You simply project your own imagination on the objects and imagine that they are pleasure-giving.

66. The dog catches hold of a bone and starts biting it;

blood oozes out of its own palate; it imagines that the blood comes from the bone and bites it harder.

67. Even the pleasure of the whole world is a drop when compared to the bliss that you will get from within, from the Atman, through meditation, by withdrawing the Indriyas and by fixing the mind on the Atman, by regular introspection, reflection and meditation.

68. In deep sleep there were no objects. There were no likes and dislikes (Raga-Dvesha). Yet you enjoyed peace and happiness.

69. Do not be deluded by the senses and the body. They are your real enemies.

70. Death is waiting to devour you all. Try to do Sadhana now itself.

71. Sensual pleasures are like the pleasure derived from itching.

72. Wake up now. Open your eyes. Make yourself steady so that you will meet Lord Yama with a cheerful face.

73. The whole world is suffering; but not one has the heart to share what he has with others. Share. Give. The joy that you will get from such actions is indescribable.

74. Humility is a fundamental virtue. If you don't find humility and mercy in a man, reject him; there is no saintliness in him.

75. The self-assertive Rajasic nature is so vehement. It will never allow you to be humble.

76. So many desires will affect your body. Don't be proud of the hot blood that runs through your veins.

77. Be regular in your Japa and Kirtan. Ram Ram Ram

Ram Ram. It will give you power and strength. It will produce harmony in your mind. Rajas and Tamas will be destroyed. Good Samskaras will be embedded in your mind.

78. Don't join the various 'isms; let these 'isms come and go. But you take part in the 'isms because you are carried away by emotion. Godless 'isms cannot succeed. The foundation of society is God. Godless 'isms cannot thrive for a long time. God is the basis for everything.

79. He who has faith, he alone can be happy. He is the real man.

80. Self-restraint, Japa, Kirtan, Sattvic diet, getting up at 4 a.m., all these things will make you a superman.

81. Don't overload your stomach. Take your food when you are really hungry. Thus enjoy good health.

82. You must practise Asanas. Asanas have immense advantage over the other forms of exercise. They tone up the internal organs and the nervous system.

83. Sannyasa is the stage of life when you can destroy Maya.

84. Only if you maintain a spiritual diary will you be able to regulate your programme of life. Only then will you be able to eradicate the evil qualities within you and cultivate noble virtues.

85. There is no need to listen to more and more lectures. You have heard enough. When will you practise? Listening to lectures is a mere intellectual amusement. Practice is difficult. Start practising today.

86. Listening to lectures has become a disease nowadays. When you listen to a lecture, there is a little bit of nervous excitement and titillation. But unless you put the

instructions into practice, the lessons will be lost upon you and you will be the same person.

87. Peacefulness, fearlessness, contentment and cheerfulness—and seeing some lights in concentration and meditation—indicate your advancement in the spiritual path.

88. This is a world of Dvandvas. There will always be peace and war, good and evil, happiness and misery. You cannot have perfection in this imperfect world.

89. Study of scriptures is an indispensable and effective auxiliary in Sadhana.

90. Vedanta prescribes Nishkamya Karma Yoga for the purification of the mind, and Jnana Sadhana for the removal of the veil of ignorance. Sankirtan does all these; it is endowed with all these powers.

91. Samadhi will come by itself to a man whose heart is purified by constant, untiring selfless service.

92. You should not give up your Sadhana, your Japa, Kirtan, prayers, whether or not there are indications of the descent of Lord's Grace. Go on with your Sadhana.

93. Your prayers are bound to be heard by the Lord one day.

94. The Absolute or Brahman, Eternal or Infinite, Atman or the Thing-in-itself, or the Substance or Essence, call it by any name you choose, cannot be demonstrated, because He is Infinite.

95. This little frail intellect cannot perceive Him who is infinite. How can the finite "I" perceive the Infinite Self? The Bhuma, the Unconditioned, is beyond Time, Space and Causation.

96. You cannot see your own eye-lashes. You cannot

see a thing which is at a distance. The eye, the Indriya of perception is a finite instrument. it can see only things which are very near. The mind, intellect and ego, as also the senses, are effects. Effects cannot perceive the Cause, the Causeless cause, the Supreme Brahman, the Unconditioned, Bhuma, which is beyond time, Space and Causation, which is the Substratum of everything which is the basis of the world.

97. Nobody denies his own existence. It is a logical absurdity to deny one's own existence. You feel that you exist for ever; this clearly proves that the Atman or your self is Immortal and Eternal.

98. There is no pleasure in sense-objects. You can experience bliss only when the mind is turned inwards.

99. Your mind runs outside because of desires and because you have forgotten your essential nature. Desires are imperfections; that is the reason why you experience pain, through lack, through want. When there are desires in the mind, when there are imperfections, there is no sense of fullness.

100. He who is intelligent, who has got discrimination, searches within for the joy of the soul.

Chapter II

WORDS OF WISDOM

101. This Atman is deathless. Just imagine for a moment you are dead. What do you see now? You see the dead body lying before you. Therefore, you do exist even then! This clearly proves that you are eternally present. You can never imagine that you are non-existent. That Existence is your own Self.

102. Behind these names and forms, behind these physical phenomena there is the noumenon; behind all these Governors, Dictators and ministers, there is one Supreme Governor, one Supreme Minister.

103. In the army, discipline is insisted upon. In college, there is discipline. Even so, you should discipline your body through Asanas and Pranayama, and discipline the mind by cultivation of various virtues.

104. Great discipline is necessary for this spiritual life, because the prize is immortality, Satchidananda.

105. He is the wise man who has real education as to the nature of the world, the nature of the mind.

106. Real education makes you rest in your own Svarupa. Real religion is transcendental, beyond the mind and the senses.

107. Real education destroys egoism, it reduces or thins out the Vasanas; it leads to Mano-nasa and Tattva-jnana. When the Vasanas are destroyed through Japa, Meditation and Kirtan, you will rest in your own Svarupa.

108. Work without egoism; work as an instrument of the Lord. Then actions will not taint you. You will attain God-realisation quickly. This is the secret of Karma Yoga.

109. As soon as you sit for meditation, chant OM—Deerga Pranava. It will give you Santi (peace of mind) and create inner harmony.

110. For a man of discrimination, all sensual pleasures are like the pleasure derived from scratching itch.

111. You should be regular in your Sadhana. Regularity is of paramount importance. You will be regular in your Sadhana, if you have a programme of life.

112. The atomic bomb can destroy only a small area. The message of Vedanta will annihilate the whole world (worldliness) at one stroke, in the twinkling of an eye.

113. Vedanta is an aroma that emanates from the Self-realised Sage.

114. When you see a poor man lying on the roadside, do you rush to his help, do you attend to his needs, and do you offer your own cup of milk to him? Does your heart melt at the suffering of others? Through untiring, selfless service alone can your heart be purified. Then Atma-Jnana will come by itself.

115. No one has a programme of life; no one retires from the world and resorts to seclusion and meditation, even after he retires from service. Tell me frankly: have you got a programme of life?

116. Brahmacharya Ashram is intended to develop self-restraint and purity; Grihastha Ashram for the development of many virtues—charity, generosity, fearlessness. '*Abhayam Sattvasamsuddhi.*' *Abhayam*: you

should be fearless. People are afraid of cats in the night nowadays. When all your sons are fixed up in life, you should retire into seclusion—Vanaprastha. You should do intense Sadhana. Formally renounce the world and acquire Atma-Jnana through Sannyasa.

117. Two things frighten you and prevent you from taking Sannyasa—attachment and lack of power of endurance.

118. Many people nowadays suffer from constipation; if they practise a little Pranayama, their constipation will vanish.

119. If I come near you and utter the word *Bichchu* (scorpion), you at once jump up. When I say Rasagulla, your mouth waters. When I say 'You are a donkey,' you get enraged. What is there: have you developed four legs? When such is the power of mere words, what a great power must there be in the Lord's Name?

120. How many million times you have thought and felt 'I am the body.' Similarly, you will now have to generate a current of the same intensity and assert 'I am neither mind nor body; immortal Self I am.' Ten million times you should now assert 'I am the all-pervading Atman.' Then the Atmic side of the balance will go down.

121. Maya is the jugglery-power which hides the Real and makes the unreal appear as real.

122. Maya is that force which makes us feel that the world is real.

123. In that Supreme Reality which is behind all names and forms you rest every night. But you forget in the morning. This is Maya.

124. Every bit of sense-pleasure is the womb of pain.

125. The consequences are restlessness, craving and depression. For some time you enjoy; there is depression later. It is only Bhranti Sukha (Illusory pleasure).

126. Real renunciation is renunciation of desires, renunciation of egoism and cravings, renunciation of Kartritva Abhiman.

127. Raga-Dvesha constitutes this world.

128. Sadhana is fixing the mind on the Lord. It gives you freedom, peace, bliss and immortality.

129. Lightness of body, lightness of mind, cheerfulness—all these indicate that you are progressing in meditation.

130. Be regular in your meditation. Take light, Sattvic food. Shed tears for the separation from the Lord, not for the death of any man or relative.

131. All that you perceive through the senses, all that you know through the mind, are evanescent half truths, to depend upon which would be to disappoint yourselves miserably.

132. This is the lesson to be remembered, if you want real success in this life. The man who becomes a slave to the senses is lost, is ruined.

133. Strive incessantly to develop noble character, for virtuous character is the basis of all achievement.

134. That which is seemingly unpleasant and painful in the beginning is productive of lasting benefit later.

135. Through struggle alone the lower nature is overcome.

136. Unless you are freed, you cannot free others.

137. Therefore free yourselves from the bondage of Samsara, from the clutches of ignorance and desire. Desire is the cause of the transmigration of the individual soul.

138. Snap this thread of the series of births and deaths through self-abnegation, self-surrender, self-restraint and Self-knowledge.

139. Radiate the light of the Divine Life everywhere. Bring in the light of Divine Life into all your public activities, into the towns and into the villages. May the light of sublime ideals and of divine living permeate into the field of education.

140. Practise Japa, Kirtan, Meditation and prayer; cultivate divine virtues; eradicate evil qualities or traits. Only then will you grow in spirituality.

141. The real education alone will give you immortality, peace, bliss and supreme knowledge. That real education is Brahma Vidya.

142. You must keep a spiritual diary. Gradually through keeping a spiritual diary, through self-analysis, introspection—in introspection one portion of the mind studies another portion of the mind—watching the mind as a witness, you can find out the defects that lurk in your own mind, and you can mould your character.

143. A tree exists. A table exists. You can reduce this table to ashes; and yet it exists. Existence or Sat is the Reality.

144. There are fluctuations and changes in the mind, but the Atman which is the Witness, silent Sakshi, Pure Consciousness, is not affected by the taints of the mind.

145. When your ignorance is rent asunder, when you transcend the Indriyas and the mind, just as the rivers join the sea and become one with it, you also will become united with Supreme Self.

146. In honey which is collected by the bees from various flowers, there is no separate existence for the juice of various flowers; there is but one homogeneous mass of sweetness. Even so, all animals, human beings, plants—everything will return to the Atman. There is no caste distinction there. It is homogeneous wisdom, perennial joy. That is your essential nature.

147. Dispassion is most essential; dispassion is mental non-attachment. Vairagya should be born of discrimination.

148. Not by works, not by progeny, but by renunciation alone is that Immortal Bliss attained.

149. Just as rivers give up their names and forms and become one with the ocean, the Liberated Soul rests in the Supreme Self.

150. Equip yourself with all the qualifications and virtues that are necessary. Then only will you be benefited by Upadesha of the Sat Guru. You may study all the books in the library. You may be a genius. All that is useless. Genius only thickens the veil of ignorance. You should have discrimination.

151. He whom God chooses alone becomes the Adhikari for the path of Jnana Yoga. God chooses those who are humble, serene, merciful, compassionate, who possess all divine virtues.

152. Brahmacharya is the foundation of the edifice of Yoga.

153. Discipline your tongue. Adjust your diet. You must know the technique of generating pure thoughts. Pray, meditate, do Japa, Kirtan. Study sacred scriptures. Have Satsanga. Enquire 'Who am I?' All these things will help you to entertain sublime thoughts. This is the ancient culture.

154. You must have Asana-jaya if you want really to practise Yoga Sadhana. You must be able to sit in one Asana for three hours. This is conquest over Asana.

155. Shyness is a barrier in material and spiritual progress.

156. Equip yourself with all the qualifications which will make you immortal. This is your foremost duty. All other duties are secondary.

157. Do untiring, selfless service. Then your heart will be purified.

158. Beware, beware, beware. Do not be carried away by this external false glittering.

159. He is very near to those who are yearning for liberation, who are endowed with discrimination, dispassion and other virtues; He is distant for those who are self-indulgent, who are sunk 1000 fathoms deep in sensual pleasures.

160. Man is a triune being. He feels, thinks and he acts. All these three must be developed harmoniously—the heart, the head and the hand.

161. Even if the Absolute cannot be seen by the physical eyes, there is another eye, the eye of intuition, the Jnana-Chakshu, through which you can behold the Inner Atman.

162. Kundalini will awaken by itself by doing Kirtana,

by the Mantra Sakti of the Maha Mantra. Kirtana will destroy Mala, Vikshepa and Avarana.

163. If you eat less, especially at night, you will not feel drowsy during your morning meditation.

164. For the vast majority of persons in this world, the Yoga of Synthesis alone is suitable.

165. Even if a scavenger does his duty with the right attitude, he can attain the Lord. That is the supreme principle, the operative tenet of Hindu Philosophy.

166. The world is your best training ground. The world is your teacher.

167. The background of thought of a grandmother is her grandchildren. The devotee must have a background of thought of Sri Rama or Krishna, his Ishta Devata, or Nirguna. This practice will take you to the goal and destroy all names and forms.

168. Keep a Mantra note-book, a small Gita and a rosary in your pocket. Write a few Mantras, study a few Slokas and roll a few beads, whenever you find leisure during the day. Utilise all leisure hours profitably.

169. In Yoga you will find that an aspirant is required to cultivate Maitri, Karuna, Mudita and Upeksha. These qualities are necessary for ensuring Chitta-Prasada or peace of mind.

170. Friendliness, compassion, complacency and indifference towards wickedness—these remove all the evil Vrittis of the mind and purify the heart for the attainment of Supreme Peace.

171. The ego must be thinned out; the self-assertive

Rajasic nature should be transformed. Only then can we achieve real brotherhood.

172. Service should be rendered with Atma-bhava, with the attitude that there is one all-pervading Consciousness in all, without egoism, without expectation of fruits, having a balanced mind.

173. Universal brotherhood is the first step to Universal Selfhood.

174. He beholds the one Self in all beings who has knowledge of the Self, through untiring selfless service.

175. Mutual understanding and goodwill—these are all rare because they are possible in only those in whom the Supreme Love has melted all barriers that separate man from man.

176. When you are free from cravings and Trishnas, from desires and yearnings, when you have crushed egoism and abandoned the idea of doership and enjoyership, you will attain That Supreme Peace.

177. When egoism is destroyed through untiring selfless service, the mind will move towards the Atman within.

178. Within you is hidden God; within you is immortal Soul. Kill this little I, die to live, lead the divine life.

179. Within you is the fountain of joy; within you is the ocean of bliss. Rest peacefully in your own Atman and drink the nectar of immortality.

180. Within you is the hidden God, like butter in milk, the oil in the seed.

181. Even if you possess the whole world you cannot have Supreme Peace, because of fear, anxiety, decay and

death. By stuffing yourself with all sorts of dishes, you get dyspepsia.

182. If you remove Raga-Dvesha, where is the world? It is the two currents of Raga and Dvesha that constitute the world.

183. If your bank balance is nil, if the bank fails, you get nervous breakdown. Your strength depends upon your bank balance, not on the inner Atman or Supreme Self.

184. Even when you have nothing to eat, even if you are clad in rags, you can enjoy inexpressible bliss if you equip yourself with the four means, if you are regular in your meditation on the Atman in the early morning.

185. 'I am the all-pervading immortal Atman.' 'Sivoham. Satchidananda Svarupoham.'

186. Approach a teacher. Listen to him. Constantly reflect on his teachings. If you hear of a truth once, you should reflect on it ten times, and then meditate. Then you will reach the Supreme Bliss.

187. Forget not your goal. Perennial joy and immortality are your essential nature. You have taken this human birth in order to attain this goal.

188. It is through the practise of this Karma Yoga that the Divine Light will descend on you. Then will your individual soul become one with the Supreme Soul, even as rivers join the ocean and become one with it.

189. You are not the body composed of the five elements. Again and again remember this. Meditate on this. Abhyasa is the secret of success.

190. A man has bungalows, children, food, wealth, all that the world could offer him; yet he does not have Santi. He

tries to imitate the Akhanda Ekarasa of the Atman by repeatedly gratifying the sensual desires. But he is not able to get the Akhanda Ekarasa. It can be had only in God.

191. You may deliver lectures for hours on the platform. But the truth will be directly revealed unto you only if you have such devotion to the Guru. He who has obtained Divine Grace alone will understand this.

192. More learning means more ignorance, more egoism. This is what you will get from books. He who has Suddha Buddhi, Pure Reason, alone can acquire that Supreme Knowledge.

193. Wealth and position cloud the understanding. Wealth intoxicates; position intoxicates; they put a veil. He who studies with the help of a Guru, who has got a purified heart, who has equipped himself with the four—not with four lakhs of rupees, but with the four means to salvation: Viveka, Vairagya, Shad-Shampat and Mumukshatva—he alone can truly understand the Upanishads.

194. Burning Vairagya is necessary. When a man has put some chilly-powder in your eyes, do you relish a mango, do you get any satisfaction out of sweets? You want only a doctor to be called, who can remove the foreign matter from the eyes. Such a burning desire you must have for realising God.

195. You must practise the Yoga of Synthesis. The inner enemy is so powerful that you will have to attack him with various weapons.

196. What is your background of thought? You should have a new Sattvic background of thought, and this is your real asset.

197. If your prayers are not heard, wait for some time. God is all-merciful. He will certainly listen to you. Your prayer must come from your heart. Then He will take care of you.

198. Live truthfully, remain cheerfully, rejoice whole-heartedly, realise perfectly and rest peacefully in your own Atman.

199. Work becomes meditation. You can meditate for half an hour in the morning and then keep up the current throughout the day.

200. It is difficult to kill ego. The easier way is to attempt to transform the ego.

Chapter III

HINTS FOR SELF-CULTURE

201. An iron sword takes away the life of so many. You bring it in contact with the philosopher's stone and you find that it is turned into gold. Then it loses its harmful nature. Even so, you have to transform this ego and make it Sattvic so that it will lose its poisonous nature.

202. Craving for children, wealth, property, motor-cars—all these are attended by a number of other cravings and worries. Therefore you should grow wise and develop mental detachment and Vairagya for objects.

203. One thing is certain here—all must die. One thing is certain here—youth fades away. One thing is certain here—you are caught up in the wheel of birth and death and suffer from various diseases. One thing is certain here—Sadhana alone can transmute your nature into Divinity and help you to attain God-realisation.

204. Maya is tempting you in a variety of ways. The fisherman puts a little bait on the hook. It is not out of love for the fish that he does so. It is not out of compassion. It is not to appease the hunger of the fish. His motive is to catch the fish. The fishes on account of their desire to eat, jump towards the hook. They are killed. A hunter spreads a net and throws a few grains. It is not to feed the birds, but in order to catch them and to kill them. Even so, Maya wants to catch the poor Jiva. Therefore, She has put a little bit of polish, a little pleasure-coating in the objects. The objects are pleasure centres only for the deluded man who has no understanding,

who has not got the subtle, sharp intellect to know the Truth himself, who is caught in the Samsaric wheel, just as the birds are caught up in the net.

205. He who has discrimination and dispassion, who has studied Adhyatmic books, who has prayed constantly, who has had Satsanga, is able to cross this Samsara.

206. Lectures are not meant for hearing, for intellectual amusement, for nerve titillation. Whatever you have heard you will have to put into practice in your daily life.

207. If you are a sincere aspirant, thirsting for God-realisation, you will soon attain the Goal.

208. One young man went to a teacher and asked him for immediate Self-realisation. The teacher took him to a river and immersed him in water. The boy was panting for breath; he felt suffocated. After a few seconds the teacher took the boy out of the water and asked him: 'Do you have the same desire for God as you had for breath when you were inside the water? Then only you will realise Him here and now'.

209. God is a question of supply and demand. Do you really thirst for His Darshan? Are you spiritually hungry for God-realisation? Then God-realisation is before you in the twinkling of an eye.

210. The little intellect can work only in sensual grooves. It cannot explain the 'why' and 'how' of transcendental problems of life. It is only intuition which transcends reason, but does not oppose reason, which will be able to take you to God.

211. Para Bhakti and Jnana are one. Both the paths lead to the same goal.

212. See no evil, hear no evil, talk no evil, think no evil. This is easy to say; but difficult to practise. Put it into practice.

213. Pranayama is very important. It purifies your lungs and you will not suffer from asthma and tuberculosis.

214. You should discipline yourself. In the army nowadays it is a default if any one gets an attack of malaria. If any one gets malaria, it means he has neglected the rules of hygiene; therefore he is punished. Such should be your discipline, too.

215. Practise Asanas. Practise Suryanamaskaras. Practise Pranayama. Repeat the Suryanamaskara Mantra daily. Surya will give you strength, vim, vigour and vitality.

216. The man who has adaptability and serenity will shine, will have a brilliant career.

217. Truth is utterly public. It cannot be hidden even if one would try to do so. Truth persists and is expressed even in the extreme of untruth. The extreme of Truth is the Absolute. Untruth is a shadow of Truth. The world is untruth and the Absolute is Truth. The world is represented by ego; the Absolute is represented by the noumenon Being. Truth alone triumphs, not falsehood.

218. The Atman or Brahman is beyond the reach of the mind and the senses. These are finite, frail instruments. The eye cannot see the eye-lashes, though it can see other objects. It cannot see objects beyond a certain distance from it. The infinite cannot be reached by the finite eye. Such is the case with the other instruments of perception, too. We can

however, infer the existence of the Supreme Being by certain empirical facts.

219. You cannot deny your own existence. You always feel 'I am'; 'Aham Asmi'. He who says that the Atman is Sunya himself asserts his own existence; the denier of the Atman exists! You cannot deny your own existence—the existence of the one who denies the existence of the Self.

220. To live merely for the collection of a number of earthly things, a motor car, a bungalow, some silk suits and fashionable hats and ties and shoes, a wrist watch, a radio and some silver teacups, is but a low and childish ideal. These things of the dust soon vanish away like a passing dream.

221. You are familiar with the question asked at the shop, 'Is this foreign make or merely Indian?' because you want to purchase that which is more durable, not that which will be spoiled quickly. How much more necessary then is this to apply this wise maxim for the more important task of living your life?

222. Purity of conduct and a high moral character are the real marks of a man.

223. It is not human form alone that bestows upon us the status of a Man. But it is purity, moral courage and heroism that go to make up true Manliness.

224. In the beginning, struggle hard for sometime to learn the art of controlling your senses.

225. Be moderate in everything—eating, drinking, talking, sleeping, mixing and moving. Excess in indulgence brings harmful reaction.

226. Include in your daily programme a little Japa, meditation, reflection, self-analyses, introspection,

self-correction, concentration, will-culture, regular exercise, some Asanas, Pranayama, Surya-namaskaras. Then only will you develop harmoniously all parts of your personality.

227. Take a little food. Do not overload your stomach. Don't go to cinemas. Get up at 4 a.m., and practise Japa and Kirtan. See your mother in all ladies. Be regular in your Sadhana. You will be able to observe Brahmacharya while living in the world.

228. The degree of fearlessness, of Santosha and of peace in you is the degree of your progress in Sadhana: not seeing lights or getting Siddhis. Previously you got irritated at a mere word; now you are able to put up with insults. That shows you are progressing in Sadhana.

229. Live in seclusion in your own house. Give up reading of newspapers. The newspaper fills your brain with the whole world. The mind becomes a big market. Thoughts of God will not enter such a mind.

230. People often complain that they do not have any progress even though they practise Japa and meditation. It is because there still exist within them the under-currents of Vasanas and Trishnas.

231. Sacrifice your own life in the service of others.

232. Desirelessness will make you immortal and blissful. Desirelessness is the road to eternal peace and wisdom.

233. Withdraw the senses from the objects. Control the mind. Sit in solitude and meditate ceaselessly on the Self or the Absolute that abides in your heart.

234. Walk bravely and steadily on the spiritual path in accordance with the teachings of your Guru or spiritual

preceptor. Your eye which is covered by the cataract of ignorance will be cleansed by the collyrium of your Guru's nectarine instructions.

235. You have created your own bondage through your desires, attachments, egoism and cravings, and you cry for emancipation. You are like the spider which weaves a web and gets entangled in it.

236. You have become a beggar of beggars on account of your desires. You have bound yourself by identifying yourself with the illusory, impermanent body, mind, Prana and the senses.

237. Know your real divine nature. Come out of this earthly rut. You are lions, not sheep. You are real emperors, not beggars. You are children of God. Amrita-Putra, not weaklings tied to this perishable earth.

238. Culture is the key to the realms of peace, harmony and progress. It is lack of culture that misguides humanity into chaos, wars and hatred.

239. A man who puts on a beautiful suit, who smokes cigarette and goes to cinema and clubs is called a cultured man! No.

240. A really cultured man is one who is ethically perfect. Culture is the process of conversion of the animal nature in man through the human, into the Divine.

241. Real culture removes the veil that hides man's essential, divine nature. That culture is rigorous self-discipline. That is real education.

242. Education should aim at perfecting the student and enable him to manifest the Divinity that is hidden in him.

243. Real culture, real education, lies in the practice of

Yoga. Yoga enables you to develop your body, mind, heart, will and spirit harmoniously.

244. Yoga Asanas and Pranayama, which will purify the body and mind, will remove all diseases and will help in concentration and meditation.

245. Worldly pleasures are like scratching for itching. Do not trust your intellect when it tells you that there is pleasure in the objects.

246. If you want to get a microscope lens, you will have to grind, grind and grind. If you want to realise that infinite Brahman, you will have to practise, practise and practise.

247. You can win the hearts of all through adaptability.

248. Asanas keep the spine elastic. You will be ever young.

249. When you withdraw the senses from the objects, when you turn the mind inwards, then you will find the Atman, not otherwise.

250. You should never have your meditation room by the side of the kitchen. The smell of Sambhar and Chutney will raise Sambhar and Chutney-Vrittis in your mind and you won't be able to meditate at all.

251. You want money, and God-realisation, too. That is not possible. Moha for this world must be destroyed if you want God.

252. If you put water in a broken pot, it will leak away. Similarly, if you have no Vairagya, all the wealth of Sadhana that you acquire will leak away.

253. A Yogi is he whose life itself is a translation of Yoga.

254. You should get up in Brahmamuhurtha and meditate. This is the best time for divine contemplation. The mind is calm. It is like a blank sheet of paper. You can mould it in any way you like. The worldly currents of Raga-Dvesha have not entered it at this time.

255. The whole essence of spiritual life is contained in these few words: BE GOOD and DO GOOD. Practise this; you have become a Jivanmukta.

256. You can then deliver the Message of Vedanta which alone can unite all religions and creeds on a common platform. Vedanta is a religion of love.

257. Love and Prem can stop all wars and can transform the people who manufacture atomic bombs.

258. When all 'pathies,' fail, it is Namopathy that is our last resort.

259. He who has no adaptability will not be able to do any real service.

260. There are many wiseacres, but few are wise. He is a man of wisdom who is ever balanced in the pairs of opposites, serene and merged in his own consciousness. Glory be to him.

261. Unattached service does not mean indifferent work. Selfless actions are not soul-less, heart-less actions. You should put your heart and soul in all that you do. Remember always that you are serving the Lord Himself in all.

262. Karma Yoga is skill in action. It is a great art. You have to take as much interest in each act that you perform daily as an artist takes in his dearly-loved paintings.

263. Joy is to the pure. Peace is to the sinless.

Happiness is to the virtuous. Perfection is to the knower. Immortality is to the Sage. Therefore, O Children of Light, purify your heart, be righteous, do virtuous actions and attain Immortality in this very birth.

264. Take the fullest advantage of this human birth. Have a rich inner divine life. May divine Grace illumine your spiritual path. May the divine Power actuate you to perform great noble and selfless actions. May the divine Grace transform you into Divinity.

265. Observe Mauna for a short while. This will curb the impulse of speech. You will not be easily agitated by harsh words. You will have a balanced mind. Mauna is very necessary for spiritual progress. The organ of speech must be well disciplined.

266. Sleep always disturbs the aspirant. Take light food at night; dash cold water on the face when sleep tries to overpower you; stand up, and do Japa standing for some time; practise Bhastrika—these practices will drive off sleepiness during meditation.

267. Dharma is the eternal law on which the universe rests and by which the universe is governed.

268. Dharma controls the pulse of the nation, of the world, of the universe.

269. Divine Life is Dharma. A perfectly moral and ethical life is Dharma. Loving all equally as one loves one's own self is Dharma.

270. A strictly virtuous life, rooted in absolute justice and based on a spiritual sense of values and a spiritual outlook on life is Dharma.

271. The mark of Dharma is Achara or good conduct. Achara is the mark of the good.

272. That which brings well-being to man is Dharma.

273. Morality is the gateway to religion. He who leads a moral or virtuous life attains freedom, perfection or Moksha.

274. Good conduct is the root of material and spiritual prosperity.

275. There is one life, one consciousness in all beings. This is the foundation of right conduct. This is the foundation of ethics.

276. If you want success in life, if you want to influence others, if you want to progress well in the spiritual path, if you wish to have God-realisation, you must possess an unblemished or spotless character.

277. Character is a mighty soul-force. It is like the sweet flower that wafts its fragrance far and wide.

278. Personality is character only.

279. O Jijnasu, all is well with him whose heart is turned towards the Real. He indeed is miserable that seeketh what really is not.

280. A virtuous life and a clean conscience give a great deal of comfort to man while living and at the time after his death also.

281. Drinking, smoking and many other vices exist because man does not know how to relax.

282. Guard your mind as a miser guards his treasure. Find out for yourself the doors through which Satan tries to enter your mind; keep a special watch over there.

283. Keep a watch over your eyes. Let them not look here and there. As you walk on the road, keep them fixed on the ground a few yards ahead of you. Keep a watch over your ears.

284. A study of Gita will produce in you a thirst for leading the Divine Life and for attaining God-realisation.

285. You are not prepared to expose your own defects nor even to admit them. If someone finds out your defects and mentions them, you are annoyed.

286. But you are ready to superimpose bad qualities on others. This is the nature of the self-assertive, Rajasic mind. It feels: 'Everyone should listen to my opinion, and do as I say.' If you wish to crush this evil nature, you should always think: 'He knows much better than I'; you should respect everybody. Then you will evolve rapidly; and you will grow in divinity.

287. Wherever Ram Nam is recited there is Vaikuntha.

288. Wherever people are engaged in selfless service to the poor, the sick, the needy and the suffering, there is Vaikuntha.

289. Wherever people meditate on the One, All-pervading, Immortal Atman, the Self that pervades all and in which everything dwells, there is Vaikuntha.

290. Generosity is the key to cosmic consciousness.

291. All religions teach man to acquire virtue. Only certain non-essentials differ.

292. Every religion says 'There is One Supreme Being or God, call Him by whatever name you like, Brahman, Allah, God, Jehovah, Substance, Self-luminous, self-existent

Light of lights, eternal Peace and Bliss.' That is the nature of the Atman or Brahman or God.

293. Every religion says that through purifying your heart you will be able to realise this God. For the purification of your heart, various methods are prescribed.

294. Your strength is based on bank balance! This bank balance will not last for ever. When this bank balance is lost, you lose your balance of mind, too. You should know that Science that will enable you to keep the mind ever balanced in all adverse conditions.

295. When the mind moves towards the Atman, the Indweller, you derive ineffable peace and bliss.

296. The more you meditate, by withdrawing the mind, the more perfectly will you be established in your own Atman, which will give you ever-lasting Peace, eternal Bliss.

297. Egoism is a barrier that separates man from man, that separates you from the one Pure, Common Consciousness. Annihilate the egoism and realise the Self.

298. Raga-Dvesha play havoc in the world. They assume four forms. They are in the expanded state in worldly people. For nothing at all, they get upset, they get angry. Sometimes they assume a hidden form. The husband is quarrelling with his wife,—the child comes, the father kisses it—now the hatred or the anger is temporarily overlapped by this love for the child; anger is hidden and love manifests itself. This is called the Vichchinna Avastha. In those who practise Yoga-Sadhana, Raga-dvesha assume the Tanu Avastha; they are thinned out. In the Yogi who rests in Samadhi, they die out, Dagdha Avastha.

299. Raga can be destroyed by Vairagya or dispassion. Dvesha can be destroyed by the cultivation of cosmic love.

300. Every day, side by side, along with your duties, practise meditation. This is your foremost duty. This should not be neglected on any account.

301. You have shed tears which would fill an ocean. In childhood you wept, in youth you wept, in middle age you are weeping, and in old age you will weep still more. Yet, you are not attempting to free yourself. How many calamities and sorrows you have passed through! Yet the desire for attaining Supreme Peace does not arise in you.

Chapter IV

ESSENCE OF RELIGION

302. Do not be duped by these glittering objects of sensual enjoyment; by this passing youth you will have to sit and repent and weep.

303. Enquire 'Who am I?'; know the Self, and be free. Serve, love, give, purify, sing, meditate, realise. Be good, do good; be kind; be compassionate. This is the teaching of all religions.

304. Ram Nam destroys Rajas and Tamas and fills your mind with Sattva.

305. Practise Satyam, Ahimsa and Brahmacharya. This is the foundation of Yoga and Vedanta.

306. The man who does not appreciate music and who does not appreciate the harmony of sounds is fit to be put into prison. He has a hard heart.

307. God does not look for your external marks. He looks for your Bhavana.

308. If you destroy your egoism, and do unreserved Atma-nivedana to the Lord, He will play on this body-flute nicely and bring out melodious tunes.

309. Divine Life is a synthesis of service, devotion and knowledge.

310. It is not a dry philosophical doctrine. It is the Yoga of Synthesis which is eminently suited to the people of this age.

311. It is practical religion. It enables you to converse

with God daily, hourly, minute after minute. In such communion lies supreme goodness, eternal joy and immortality.

312. Kindle the fire of faith and devotion in your heart. You will discover on this very earth the Kingdom of God, full of happiness and prosperity.

313. Live in God and make others live in God every moment, through Kirtan, through Japa, through regular meditation and Satsanga.

314. Divine Life means a thorough transformation of your lower nature and becoming divine.

315. Live a life of service, Kirtan, Japa and meditation. Disseminate spiritual knowledge to all. That is the greatest service you can render to man. It is the greatest charity that you can do.

316. It is only when man and woman both lead the Divine Life will there be harmony in the house, peace in society and prosperity on earth. Both man and woman will then be able to march forward towards the Goal—God-realisation.

317. Religion must be practical. Religion is not a subject for discussion on the club table.

318. All religions have come from one source. There is no religion for God; but He has given us different paths to suit different types of people, who are in different grades of evolution.

319. All religions point to the same goal. All religions ask you to control the mind, to control the senses, to find out the one, common Consciousness that is hidden in all these names and forms.

320. When the senses are withdrawn from the objects, when the mind is stilled and the intellect transcended, the inner eye of intuition is opened and man sees everything as God.

321. Universal Love is the golden key to the realm of the Unity of Existence.

322. Similarly, Lord Krishna, Lord Jesus, Lord Buddha, Lord Mohammed, Lord Zoroaster, Confucius —all of them have delivered the same Message of Love and Unity, only in different words to suit their audience.

323. All the paths, though seemingly different from each other, lead the aspirant to the same Goal.

324. Try to find out the good in all religions. Every religion has produced the greatest seers and saviours. You should respect all saints belonging to all religions.

325. Real religion is transcendental, beyond the mind and the senses. Real religion is the attainment of God-consciousness, Self-realisation.

326. Every religion has come from God. There is no religion for a Sage. Every religion is good.

327. Religion should enter your bone and every cell of your being. Then you will enter into the realm of Universal Religion, the religion of love, the religion of Vedanta, of oneness and unity.

328. Patience is a fundamental virtue. You sit for meditation; you get up after ten minutes. You are impatient. Cultivate patience. Then only will you become a dynamic body of sincere workers, radiating joy, peace and bliss, the message of Love, of Unity, of Oneness.

329. If you have a cup of milk and a hungry man is

walking along the road, you must run, not even wait for him to come and ask you—and offer him the milk and yourself go without it.

330. Do not wait for opportunities to knock at your door; look for opportunities.

331. If you find a sick man on the road, you must stop your car and take him to the hospital. Such service does not need much money. Serve with your body. Do not lose even one opportunity.

332. Thousands of people are in distress. Cheer them up; sing a song; give them a message of hope.

333. The basis of lasting unity of all humanity is religion of Pure Love.

334. Karma is infallible, immutable and Divine.

335. A pure heart melts at the suffering of others.

336. Do not think that Sankirtan is in any way inferior to Raja Yoga.

337. Life is short; time is fleeting. Apply yourself diligently to Yogic Sadhana.

338. Remember that the pleasure-centres are only wombs of pain.

339. For a man of discrimination everything is pain.

340. Once you get real peace and bliss by regular meditation in the early morning, then you will find it impossible to take the mind away from the lotus feet of the Lord, you will not like to miss a day's meditation.

341. Unattached to the things of this world, you will be enjoying the Atmic Bliss within, which is the life you will have to lead in this world. That is Divine Life.

342. First you must have a strong conviction that you will get eternal bliss, everlasting joy, which the mind is hankering after, in your own Atman only, and that you can get only pain here. Otherwise, you can have no progress in the spiritual path.

343. If a man places before you a very delicious dish and says 'I have added a little bit of arsenic (poison) in it', will you touch it even if you are hungry? You dare not. Even so, you must think that in all the objects of the world a little arsenic has been added.

344. There is danger everywhere for the heedless.

345. A fisherman puts a worm on the hook; it is not out of compassion for the hungry fish. He wants to catch the fish. A hunter throws a few grains on the net, not on account of his love for the birds and his desire to feed them, but to catch them and kill them. Even so Maya puts a little bit of sugar coating on the bitter quinine pills of sense enjoyments. The Jiva is deceived.

346. A Sannyasin is one who has no money of his own, but who operates on the cheques and banks and purses of the whole world.

347. If you feel all are manifestations of the Lord, you will not try to cheat any one.

348. Nothing in the world can conquer you if you are rooted in righteousness, if you have the Lord Himself on your side. Stick to truth. Stick to Dharma.

349. Throw away worldly power and riches as broken pieces of glass.

350. If you are rooted in Ahimsa, your very presence

will radiate love. A look or a glance from your eyes will convert a butcher into a saint.

351. Practice of Asanas even for five minutes daily will go a long way in maintaining your health.

352. Health is the greatest asset. Health is wealth. This health is ensured by the practice of Asanas, Pranayama and Suryanamaskara.

353. Belief in God and faith in Him alone can bestow a stable firm character on a student.

354. Only if the teacher is virtuous will the students be virtuous. Irreligious parents produce irreligious children. Irreligious teachers can produce only irreligious students.

355. Only religion points to you the way to control the mind and to discipline the senses.

356. That place is Vaikuntha where His Names are sung and the Lord is worshipped. That place is Kailasa where there is generosity, simple-mindedness, humility and other divine virtues. That place is Satyaloka where truth is spoken and practised. That place is Brahma-Loka where people live in a dynamic awareness of the unity of Godhead.

357. You should be ever peaceful, blissful and contented. These are the marks of a lover of God.

358. Collective Sadhana and mass prayers and Kirtan have a tremendous elevating effect. In a minute all are transported to elysian heights of bliss and peace.

359. Satsanga with advanced Sadhakas, saints and Yogis is the greatest boon on earth.

360. What can be achieved by ages of Tapas and study can be achieved in a very short time by Satsanga.

361. The lop-sided system of education nowadays goes on battering this strong fortress and tempts the woman away from her glorious sphere of activity through baits of equality with man.

362. Non-cooperation is the most ancient weapon that the Sages of India taught the people for attaining spiritual independence.

363. Do you know the technique of this non-cooperation? It is non-cooperation with the mind, the lower, impure mind which prompts you to do all sorts of evil acts.

364. If you fast on a sacred day, the prayer mood comes by itself. You should fast completely on Ekadasi. At first it looks forbidding. Later, when you enjoy the bliss of meditation, then you will eagerly look forward to the Ekadasi-day.

365. The religion of Vedanta is the religion of love, the religion of the heart, the religion of oneness.

366. Only when you perceive something other than your Self, do you subject yourself to fear.

367. The education of girls is a fundamental question on which everything rests. The progress and prosperity of a community or a nation depends entirely on the education of its women.

368. Only the right type of education of women can raise India to her original sublime condition.

369. Sadhana is a means to attain this goal of human life. Without Sadhana no one can achieve the purpose of life. Sadhana means any spiritual practice that helps the Sadhaka or aspirant to realise God.

370. Abhyasa and Sadhana are synonymous terms. This Sadhana differs in different individuals according to the capacity, temperament and taste. Everyone must do some kind of Sadhana to attain the state of final beatitude.

371. If you follow the path of devotion, you should do Japa, read the holy scriptures such as Bhagavata or Ramayana. You should practise Navavidha Bhakti. You should observe Vratas, do Anushtana, offer prayers and Manasic Puja. You should also serve humanity, for the Lord dwells in all beings.

372. Those who take up the path of Vedanta or Jnana Yoga should acquire first the Four Means—Viveka, Vairagya, Shad Sampat and Mumukshutva. Then they should approach a Brahma Nishta Guru and hear the truth from him. Through such hearing, reflection and meditation, they will attain Atma Sakshatkara.

373. Sadhana is the road to peace, to happiness, to prosperity and immortality.

374. Yoga is not something that is completely divorced from daily life. On the contrary, Yoga and daily life must be made to merge into each other.

375. Yoga is cessation from thinking of particulars, annihilation of the feeling of separateness or individuality, existing as ONE and UNIFIED with all. Yoga is the dissolution of thought in eternal awareness, pure consciousness without objectification, knowing without thinking, merging finitude in infinity.

376. Only those Sadhakas whose minds are purified by vigorous service and Sadhana, will be benefited by a life of solitude.

377. True religion is not a set of rituals, nor bundle of dogmas. True religion is the religion that appeals to every man, that should be practised by every man, that is common to all, universal, and that leads one and all to the same goal.

378. What is most important is the practice of a religion that has high morality and ethical perfection as its basis, and selflessness and cosmic love as its manifestations.

379. To serve and not wait to be served is the secret of harmony, joy and human well-being.

380. Shifting the emphasis from privilege to duty is the golden key to peace, plenty and prosperity.

381. A solemn determination to do one's duty, and the cultivation of a spirit of selfless service, are the brick and mortar that are indispensable for every selfless worker, Karma Yogi.

382. If you are not attached to the fruits of your action, if you do your work for work's sake, then you do not accumulate any more Karma for the next birth.

383. Selfless service is the direct road to Self-realisation.

384. The secret of selfless service is to concentrate all your attention on serving, on performing your duty, and leaving the privileges to take care of themselves and not to long for them.

385. Selfishness and cravings for privilege fatten the ego and thus take you farther from the divine.

386. Share what you have with others. Feel that your own Self pervades all beings. See your own Self in everyone you see. These should be the great Mantras that every man and woman of the land should constantly repeat.

387. Difficult it is to understand the nature of the Absolute. Still more difficult is the Sadhana for its attainment. But everything is easy for an aspirant who is endowed with a pure heart, burning dispassion, intense longing for liberation and indomitable vigour in Sadhana.

388. The Lord is easily attainable through the path of devotion.

389. To know Him in truth, you have to completely crush your ego; and Bhakti or one-pointed devotion to the Lord is the easiest method of achieving this Herculean task, for in this method the Sadhaka has the benefit of the Lord's Grace quickly descending on him. The final, slender (though extremely strong) thread of egoism is cut asunder by the Lord's Grace.

390. Even a stone will melt sometime; but this ego is as hard as ever.

391. Another and a very potent antidote to the poison of egoism is Karma Yoga; Karma Yoga with Bhakti as its basis. Think of Siva always. Meditate on Siva always. Repeat mentally Siva's Name always. And doing all actions always, amidst the intensest activity, if you take refuge in Siva, through His Grace, you will attain the Supreme Abode of Siva. It is impossible for embodied beings to remain doing nothing.

392. To be engaged in action, without the attitude of Yoga, is to feed the egoism, to strengthen the bonds that bind you to Samsara.

393. Ahamkara or egoism is your arch enemy. It is born of ignorance. The real secret of divine life lies only in the renunciation of this dire egoism.

394. His thoughts would be pure, his speech sweet and his actions divine. That is the mark of a Karma Yogi.

395. There is only one golden-key to the mansion of egolessness. It is total unreserved self-surrender to the Will of the Lord. It demands a pure, kind heart, transformed by service and devotion.

396. The spiritual aspirant is never helpless. The entire existence is supporting him in his arduous struggle, for he is searching for something which is true to all. One may dislike a certain thing of the world, but Truth can be hated by none. If all the fourteen worlds were to face him in battle, the spiritual aspirant would count them for a straw. For he is the Immortal Spirit, he knows that, the ruler of the heaven and earth, and the universes at large. You have nothing to fear, friend, God is ever with you.

397. The might of thought and the strength of feeling melt into the glory of Experience. The finite is dead and the Infinite is born at the very same moment. The birth of day and the death of night are simultaneous.

398. Faith is even more vital to you than breathing itself.

399. Without faith you cannot live for a minute. In faith does the world exist. Even blind faith is preferable to doubt, scepticism and atheism.

400. The man of blind faith will soon stumble upon truth and it will give him a new vision. But a sceptic will go forth from darkness to greater darkness to his own ultimate ruin.

401. Mind, too, is so framed that if you do not feed it on the positive side meditation, it will either project the world of diversity (through Vikshepa Sakti) or merely go to sleep (through its Avarana Sakti). You will sink into Tamas.

Chapter V

LIGHT ON LIBERATION

402. A person's conception of God, his mode of meditation on Him, colours his activity during the day.

403. Action is not binding. It is the motive that is binding.

404. Selfless service is not only not binding, it is positively liberating.

405. By enjoying all sorts of comforts at other people's expense without giving anything in return, you are only amassing more Karma, binding yourself more and more fast to the wheel of Samsara.

406. Maya clouds man's understanding and at the slightest relaxation of one's efforts, selfishness creeps in.

407. Maya divides man from man. This division creates selfishness.

CULTIVATE FAITH

408. Faith in God must be restored. It is lack of this faith and man's unconditional surrender to Science that is the cause of almost all the human ills.

409. Minus faith in the Higher Power, God, man easily slips into the bestial kingdom; selfishness, lust, greed, violence, etc., result.

410. Intellect should not be trusted. It is finite and frail. It is impotent when man is assailed by temptations; it is put

out of action when man is under chloroform or intoxicants; it is absent in deep sleep. Everyone should acquire the eye of intuition; intuition transcends but does not contradict pure reason. Intuition can be developed through faith, devotion, and purity of heart.

411. Purity of heart is to be achieved through meditation, prayer, Japa, Kirtan, Svadhyaya or study of sacred scriptures, and most important of all, selfless service to humanity.

412. Japa of Lord's Name is your real wealth. Everything else will pass away. The bungalows, the bank balance, the cars and gardens, do not constitute your real wealth. They will not give you peace of mind. You cannot purchase peace of mind. You can have peace and bliss only in Him. *Yo Vai Bhuma Tat Sukham*. Remember this always.

413. You should feel that you are only a trustee for the wealth you possess. Then only will you acquire the real wealth of God's Grace.

414. Faith heals, faith creates, faith works wonders, faith moves mountains. Faith is the sacred light for finding God. Faith makes the weak strong and the timid brave. Faith makes the impossible possible. Therefore have unflinching perfect faith in the Lord.

THE GREAT TRUTH

415. A thing is only a force whirling in a particular direction. One Being is separated from the other due to the difference in the method of whirling of the Universal Force. Man is different from a tree because the two are different processes of the movement of the Eternal Force. This Force is

imperishable, eternal. When two beings have a slightly similar movement of these forces or atoms or electrons, they become friends; when they are identical in movement they merge into one another and form one Being. The whole universe is only a diverse movement of the One Energy. When the whirling of this Force becomes in a common way then the whole world collapses into eternal Existence.

416. Emperor of emperors art Thou—of the Elysian Empire behind all these physical phenomena. Thou art the silent witness of the rise and fall of kingdoms, of the joys and follies of the earth, ever merged in the consciousness of thy essential, undivided, immortal Nature. That thou art, O Jijnasu!

417. Through meditation and Japa you can alter your destiny.

418. If you surrender your individual will at the altar of the Divine Will, you instantly transcend all Karmas and you instantly burn up all Samskaras and Vasanas. You become divine.

419. Let everything that you see remind you of Him.

420. Existence is One. It is hidden in all beings like butter in milk, like fire in wood, like electricity in the wires, like oil in the seed.

421. He who is endowed with discrimination and dispassion,—he is the King of kings, because he has acquired the supreme inexhaustible wealth which no dacoits can rob of him.

CONDITIONS PRE-REQUISITE

422. People whose mind is impure, who are full of

jealousy and other evil qualities, who are petty-minded, cannot realise God.

423. Through the practice of Pranayama, Upasana, worship and prayer, you can remove the oscillation or fluctuation of the mind; then the mind becomes fit for the higher practices of concentration and meditation and for entering into Samadhi.

424. Dive deep into the chambers of your heart and regain the Atmic pearl which the dacoit-mind has robbed you of.

425. The Higher Self is your friend, guide and philosopher; it guides you with its shrill small voice of conscience. The lower mind is your enemy—it keeps you bound to the wheel of Samsara.

426. Remember this; your duty is to purify your heart and to make it fit for the reception of Divine Light.

427. So long as your individuality lasts, you cannot realise Him.

428. The Lord is gracious. He has given you countless opportunities to evolve and attain Him. He has assured us in the Gita that whenever there is decay of righteousness, He manifests Himself. He comes to us in various forms. He comes as our spiritual preceptor. One who has realised Him partakes of His Power and Grace. For a Sadhaka the Guru is as good as God Himself.

429. The Guru can shower his Grace upon you all; and he can enlighten you. He is the visible representative of the Lord. But you must serve the Guru, Prostrate to Him, surrender yourself to him and through enquiry, you must obtain from him the Knowledge of the Self.

430. Only non-essentials differ; but the essentials or fundamentals which will mould you and develop you into a Superman and make you merge in the One Common Consciousness are the same in all religions.

431. It is only some petty-minded people who have not understood the real essence of religion, that quarrel.

432. No religion is superior to another. All religions take you to the same goal, the summum bonum, that is Existence-Knowledge-Bliss Absolute, and give you freedom, perfection, immortality and perennial joy. Religion must be lived daily.

433. Vairagya did not necessarily mean running away to the forest.

THE ROLE OF SANNYASINS

434. Sannyasins and Bhikshus are the very life-breath of a nation. Without men of renunciation and spiritual leaders there can be no peace or happiness in the world.

435. No doubt the path of renunciation is a thorny one; it is the razor's edge. But there will always be brave, heroic men of discrimination and dispassion who will be fired with the zeal to renounce the world and lead the life of Nivritti and attain Self-realisation.

436. But it is the duty of an enlightened society to support such men of renunciation and to help them in every possible way in their quest of truth.

437. They, in their turn, would serve the society and give men and women the priceless spiritual food.

438. It is the duty of saints and elder Sannyasins to protect spiritually thirsting aspirants.

439. Nothing on earth gladdens a saint's heart as finding a real thirsting aspirant.

YOGA FOR MODERN MAN

440. The Yoga of Synthesis with a stress on one system is the most suited Yoga for the present age.

441. Always repeat the Name of the Lord. Merely doing one or two Maalas of Japa will not do. All the day you should repeat His Name. Then alone will His Grace descend upon you and save you. This is a very easy form of Sadhana.

442. Service will give you opportunities for analysing yourself and finding out the impurities that lurk in you.

443. When you have some sweetmeats, distribute them to others' children first, before giving them to your own children. This is the way to develop the heart.

444. Give to the scavenger the fruits that you would take yourself. Do not give him stale plantain fit only to be thrown away.

445. Without cleansing your mind, you cannot understand Vedanta. Some people foolishly go on repeating 'Soham, Soham'. What do they understand by Soham? They think that the body is the Atman. What else can they understand? Their mind is full of dirt. They do not practise Karma Yoga and Bhakti Yoga. They speak derisively of these; they jump to Jnana Yoga. In the end, they achieve nothing at all.

446. Understanding will come only when the mind is purified of its dross through selfless service and Upasana. Therefore, I say again—serve, love, purify, meditate and realise.

447. It is the individual peace that paves the way towards the universal peace.

448. The Yoga of Synthesis alone is suitable for this modern age.

449. The four Yogas are inseparable. Service purifies, expands the heart. Service unifies, Love unifies. Without service and love you cannot dream of attaining Advaitic realisation even in crores of lives. Bhakti Yoga is the fulfilment of Karma Yoga. Raja Yoga is the fulfilment of Karma Yoga and Bhakti Yoga. Jnana Yoga is the fulfilment of Karma Yoga, Bhakti Yoga and Raja Yoga.

450. Do not think that you are very wise and that you have understood everything; you know nothing, my friend. You are deceived. There is an ocean yet, and you have not tasted even a full drop.

451. If He begins to give with His infinite hands, how much will you be able to receive with your two hands? And if He begins to take away with His infinite hands, how much will you hide away from Him with your two hands?

452. Real peace and blessedness can never be got from perishable objects of this transitory world of vanishing names and forms.

453. There is no true joy in the imperfect experience of external life beset with pain, sorrow, disappointment, disease, decay and death.

454. The inner tranquility of the soul, the fullness of inward bliss (which constitutes your real nature) and the unalloyed joy of rich Atmic experience alone can give you ultimate satisfaction and rest.

REAL RELIGION

455. Religion teaches you the right way to this unalloyed joy and blessedness.

456. Thus to be full of bliss, to manifest Love and Oneness in your day-to-day life constitutes true religion.

457. Unity and Universal Love form the very essence of religion.

458. Yoga is that science that leads you on to Self-realisation.

459. Yoga aims at bestowing upon you the transcendental consciousness of Satchidananda, of tranquility, infinity and immortality.

460. The world is wicked, not for want of truth but for lack of true followers.

461. Spiritualising of life does not mean that you should abandon your family and all activities.

462. Virya or the vital force in man, the Prana and the mind form an interdependent trio.

463. Thus you will now see that Pranayama wisely and carefully practised is a thing that helps you to control and preserve the vital force and also to subdue and curb the restless mind.

464. Pranayama thus helps to sublimate the grosser aspect in man and to facilitate the process of concentration and meditation through the controlled mind.

465. It also helps in the transformation of the qualities in the aspirant from the lower animal into the higher divine by the eradication of Tamas, control of Rajas and establishment of Sattva in the practitioner.

466. The Wisdom of the East has solved the 'riddle of life,' the 'riddle of Universe,' and it boldly proclaims, 'O man! Know thyself and be free.' This Wisdom is the crowning glory of the religion of the Vedas. It is sublime, lofty and soul stirring. Acquire this Wisdom and attain Immortality.

467. If you have firm determination and if you have full faith in God, the razor's edge will be transformed into a flower-bed.

468. The tongue is a double-edged sword. You should use it with the utmost caution.

469. Renounce the fruits of all your actions. Be not attached to the actions; do not long for reward. Then you will experience Santi or peace.

470. Do not mistake inertia for inner peace. Do not mistake dullness for even-minded tranquility.

471. Do not waste Sundays. Give up reading newspapers. Newspapers do not give you Santi. They only fill your mind with all sorts of information that disturbs your mind.

WOMEN SHOULD BE TRAINED

472. The society in which only one-half (Man) has been spiritually inspired and guided is like a bird flying with one wing. It can hardly move an inch forward. So also it is only when both Man and Woman lead the Divine Life will both of them be able to march forward with bold and gigantic strides to the Great Goal—God-realisation.

473. In spite of the many inroads into Indian culture of alien materialistic ideologies, India has been able to maintain

the essential structure of Her ancient civilisation. This is because, the Indian cradle song has been one of spirituality. It is the mother that is responsible for indelibly carving out on the baby's mind the spiritual impressions. Glory to the Indian mother, the maker of saints and sages.

474. The mother should be awakened to the true purpose of LIFE so that she may lead the DIVINE LIFE herself, lead her children too and enable them to lead the DIVINE LIFE. The family whose members lead the DIVINE LIFE is really a blessed family of DEVAS.

PEARLS OF WISDOM

475. Education should be a living process of touching and awakening in the young student's heart the latent spiritual faculties and potentialities.

476. Even if you repeat 'HARI' once, Himalayan sins will be burnt in the twinkling of an eye, and you will attain Mukti.

477. If you have a poor constricted heart, if you cannot joyously feed a poor man who comes to your door for a little food, you cannot expect to have God-realisation.

478. You can completely eradicate all evil qualities through self-punishment.

479. Whenever you fail in your resolve, punish your self. Fast for a day; or give up a night meal. Do more Japa—fifty Maalas for each lapse. Devise your own self-punishments. The more rigorous the punishments, the faster will the evils disappear.

480. The Spiritual Quest of mankind finds its culmination in the Sage. With Danda and Kamandalu the

Sage walks out of his house, to let the glory of his forefathers be known throughout the world.

481. The helm of the ship of your life is in your own hands.

482. The impulse to throw the blame on circumstances is a trick of the mind. It is a weapon of Maya.

483. Nothing succeeds like success.

484. No one can achieve Moksha for your sake. No one is standing in the way of your attainment of salvation, either.

485. There is no easier way of giving up a bad habit than giving it up.

486. Even though you have not actually given up the evil habit, you will find that when you indulge in it, you will begin to experience, first a greatly decreased pleasure, then an indifference and, in due course, repulsion. The habit will drop away.

487. It is most important that you should be regular in your morning and night reflection (Vichara). This Vichara is your sheet-anchor. Without it, you will drift away, and the habit will continue to hold sway over you.

488. Just as a Sub-Judge wants to become a District Judge, a District Judge wants to be promoted as a High Court Judge and a High Court Judge to get another promotion to the rank of a Supreme Court Judge, so also in Sadhana you should always aim higher and higher and aspire for higher and higher grades of spiritual attainments.

489. O Man! Follow your own religion, but stick to its fundamental spiritual ideals. Draw up a programme for your life, and that shall constitute the preparation for the journey

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towards Divine Life. You do not live on earth for the sake of talking about the WHY, WHAT and HOW of God and religion, but to lead a virtuous spiritual life with a broad feeling, careful understanding, devotion to Truth and tolerance towards all beings.

490. Religion is meant to steer the ship of evolution across the cycle of birth and death. It is not intended for the purpose of discussion, argument and logic. It is meant for being and doing.

491. The fundamental point of all religions is selflessness. This is the beginning of Divine Illumination. The golden rule of every religion is "Do unto others as you wish to be done by."

492. For a thirsting aspirant who is full of discrimination and burning dispassion and who is endowed with the six-fold virtues and devotion to the Guru, God is very near.

493. Brahman is the greatest reality like the apple in the palm of your hand, to those who are endowed with the Four Means.

494. Good and evil have existed from Anadi-kala, the very beginning of creation.

495. The very first words you teach the child should be the Lord's Names. The very first idea that you put into the boy's mind should be spiritual and moral.

496. To the young boy you should teach the glory of a spiritual life, the purpose of morality, the principles of cleanliness, hygiene and health.

497. Obstinacy should be met by firmness spiced with love; ignorance should be met by knowledge coated with

compassion; idiocy should be countered with intelligence coupled with kindness.

498. Kindly do not forget. Only if you are religious will your children be religious.

499. You should be regular in your Japa, Kirtan and Dhyana. If you neglect these, you will lose Brahma-Tejas; and your children will imitate you and become worse materialists. If you are spiritual, your sons will grow into Yogis and Jnanis.

500. A Guru is extremely essential in the spiritual path. You must daily worship your Guru. You must first invoke his blessings before commencing your daily Sadhana or any important function. Then all your efforts will be crowned with success.

501. Renunciation is the Atomic Bomb which instantly reduces the citadel of Desire and ignorance to ashes.

Chapter VI

SPIRITUAL LESSONS

502. Japa, Kirtana, meditation, study of religious books, Satsanga or company with the wise, Yogis, Sages and Sannyasins, introspection, selfless service—all these will help you to eradicate the vices that lurk in you and to cultivate virtuous qualities.

503. The more powerful the enemy, the greater the varieties of weapons that you use. The inner enemy is the most powerful; you must adopt various methods to subdue him.

504. Tamas and Rajas, which are the pillars of Samsara, are pulled down through the practice of the Ten Canons.

505. Asana gives you control over the Rajasic impulses; and at the same time it forms the foundation of the grand structure of Antaranga Sadhana or the Inner Yoga process.

506. Pranayama brings you face to face with the Life Principle or Prana. Control of Prana gives you an insight into its motive force.

507. The consciousness which had so long been flowing outward collects itself and flows back into its source—the Purusha within—and this is Dhyana.

508. If you turn the searchlight of Knowledge on this mind, it will disappear just as darkness will disappear when the lamp is brought.

509. You must be a psychologist, too, if you want to lead a happy and healthy life and if you want to progress in the spiritual path.

510. Emotional unbalance leads to all sorts of nervous troubles and physical illness also. That is the reason why a real Sannyasin, even though he is starved, homeless and friendless, is happy and full of vigour. He has inner strength.

511. Once you cultivate a healthy habit of engaging your body and mind in useful activities, you will find you are more peaceful, more healthy and you have more time for Sadhana.

512. Forget the past; ignore the future. Live in the present. The future will take care of itself.

513. Application and completion make the impossible possible.

514. Do not vascillate. Let no task frighten you. Men of vascillation have never achieved anything. Application, faith and perseverance make the impossible possible.

515. See what great preparations you make for the reception of a King, a Governor or a big leader. How nicely you sweep the roads, how beautifully you decorate your houses? How much more preparation is necessary for receiving in the temple of your heart the Lord of the Universe, the Governor of the Universe?

516. Love of God is liberating. It will lead you to perennial bliss and immortality.

517. It is Bhakti which will bring about an Eternal Union between you and the Supreme Lord of the Universe.

518. Anything that is achieved through undivine means and methods is doomed to crumble down ultimately.

519. Cultivate Love in the garden of your heart by removing the foul weeds of jealousy, revenge, pride and selfishness.

520. Be in tune with the Divine. The salt of life is selfless service. The bread of life is universal love. The water of life is purity of thought, word and action.

521. Not to do evil deeds, not to cause the slightest hurt even to the least of the creatures, is the eternal teaching of all the saints and prophets.

522. All creativity and constructive process is worked out by evolution. Evolution leads to Real Life. It results in permanent achievement. Therefore, strive to evolve through strengthening the constructive factors of goodness and love.

523. Devotion is ingrained in everyone. So also love. Without devotion and love life cannot exist. Even the confirmed atheist is devoted to his atheism.

524. Even the most cruel-hearted man loves something or the other. But, essentially, this devotion or love needs culturing. Only then does it flower into a glorious blossom.

525. If you are an embodiment of virtue, you will attain Him in the twinkling of an eye.

526. Even Himalayan sins are washed away if you repeat His Name once.

527. If you carefully analyse, you will find that all the vices that man is a prey to, spring from faithlessness.

528. Sadachara or right conduct, cultivation of divine virtues take you nearer to God.

529. To serve others is virtue; to injure others is sin.

530. Water kept in a leaky vessel will soon be drained

away; even so, Sadhana without Vairagya will have no effect.

531. Be true to yourself.

532. Karma Yogins should have a copy of the Bhagavad Gita always in their pocket.

533. Names and forms are unreal. But do not run away from them.

534. Equipped with discrimination, this unreality helps you to know the Real.

535. Share what you have with others. You will enjoy peace and bliss; you will get inexhaustible spiritual wealth.

536. If you see God in everyone, if you have cosmic love, if you have a generous heart, then and then alone can you do real service to the world.

537. *Ajo Nityah Sasvatoyam Purano*,—if you dwell on the meaning of this one verse, and meditate constantly on it, you will attain immortality. You can get over Deha Adhyasa or wrong identification with body, which is the result of Anadi Avidya or beginningless ignorance.

538. This identification with body is the cause for all our miseries and troubles and tribulations in our life.

539. The goal of life is Self-realisation. Never forget this.

540. You know it is not good to be selfish; yet you are selfish. This is Maya.

541. Sometimes the husband and the wife quarrel in the house, on account of some friction and lack of psychological unity of hearts; the husband wants to abandon

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 the wife, renounce the world and embrace Sannyasa. Again she smiles; and he clings to her like a leech. This is Maya.

542. If you get Santi, you will get other virtues.

543. In dream you have no experience of the body; the body remains as a log of wood. In that there is a clue that you are distinct from the physical body.

544. In deep sleep there is no functioning of the mind either. This clearly proves that you are distinct from the mind also.

545. Your essential nature is peace. Because, what do you enjoy in deep sleep? Peace.

546. In a place where there is no play of the Raga-Dvesha currents, where there are no objects—in deep sleep—you enjoyed peace.

547. If you can annihilate the mind by Sadhana and deep meditation and a knowledge of the nature of the mind, you can enjoy that peace and bliss in the waking state.

548. Destroy Rajas and Tamas by the practice of Pranayama. You will be filled with Sattva. Then alone will you be able to practise Enquiry and Vichara, and attain the Goal of Life.

549. Remember: nothing in this world can give you lasting peace, mental Santi.

550. Sin is only a mistake committed by a baby-soul in the process of his evolution to Godhead.

THE ROYAL ROAD TO REALISATION

551. Raja Yoga prescribes the eight-fold practices to achieve Moksha. Yama-Niyama pave the way. Asana and

Pranayama enable you realise the truth about life. You go beyond the pairs of opposites. You no longer cling to individualistic living. Abhinivesa is rooted out. Pratyahara and Dharana take you beyond Raga-Dvesha. Dhyana dissolves the ego or Asmita. Finally, in Nirvikalpa Samadhi, the veil of ignorance is torn and you are liberated.

552. Yama and Niyama annihilate the impurities of the mind. Asana, Pranayama and Pratyahara steady the mind and make it one-pointed. Dharana, Dhyana and Samadhi remove the veil of ignorance and lead to liberation.

553. All the systems of Sadhana, all Yogas and all systems of Yogic self-culture are agreed that the essential pre-requisite for an aspirant for Self-knowledge is dispassion.

554. Desire must be crushed; for it is desire that feeds the mind and fattens it.

555. Beware! You should not be led away into the bye-lanes of Siddhis. Pursue your goal without ever being distracted.

556. Continue your Sadhana till the ego vanishes and ignorance disappears, and there is no perception of duality or multiplicity.

557. Essentially all the religions try to teach man to acquire the Bliss of the Atman through purification of his lower nature and by gradually building up the superstructure of the higher divine life upon the firm basis or foundation of perfect morality.

558. All religions are eternally based upon the firm foundations of good life or the divine life.

559. In every religion the common fundamentals teach

man to be good, to do good, to be kind, to be pure, to be compassionate towards all creatures, to see no difference between man and man, to unify all in one loving spiritual embrace; they teach man to see God in every face, to always engage oneself in spontaneous, loving, selfless service unto all creatures, to regard this service as worship of the Lord, who is seated in all beings as the Indweller and the Inner Controller.

560. The religious instinct or religious feeling is the strongest and the deepest of all feelings in man.

561. Lead a life of self-restraint, service, devotion, spirituality and meditation.

562. The aspirants of today need not renounce the world and run to the forest in search of a Guru. Some will, no doubt, do so; and they will eventually act as the spiritual guides to the rest of humanity. The vast majority would, however, have to learn at home and practise Yoga in their daily life, to learn and apply the technique of transforming their daily actions into Yoga Sadhana.

563. You should have perfect control over your impulses. The three impulses—the impulse of speech, the impulse of thought, the impulse of action—enslave you; they drain your energy and make you weak-willed. They drag you here and there and disturb your peace of mind. By controlling them, you will acquire immense strength, you will have abundant energy for carrying on your spiritual practices.

REAL UNITY AMONG RELIGIONS

564. People merely talk of religion. They are not interested in practising it, in living it.

565. If Christians lived by the Sermon on the Mount, if Buddhists followed the Noble Eightfold Path, if Muslims truly followed the teachings of the Prophet, and the Hindus shaped their life in accordance with the teachings of the Lord, of saints and sages, there will be peace everywhere.

566. It is the vanity of man that goads him to reform society without first reforming himself.

567. When two vain people meet, there is friction and quarrel.

568. In the name of religious reform there is more tall talk, vain discussion and quarrel in the world today.

569. There have been so many 'isms; now they want to add one more 'ism—universalism. Thereby you will only bring into being one more fighting element.

570. What is needed is proper education of the followers of all religions.

571. Everyone should be encouraged to practise his own religion and strive to attain the goal, and not to interfere with others' beliefs. This is true universalism.

572. For a man of Vichara there are no boundaries at all in this world.

573. Lust for power is at the root of all the wars.

574. A mere idea, a mere vibration in the air, an illusory tempting bait of name and fame—they are at the bottom of all wars.

575. Every leader thinks that he has got world peace in his pocket. When he pulls it out, you find that it is a fresh move for war.

576. Vedanta or the religion of Oneness of Existence alone can unite the nations of the world.

577. If all the leaders of the world practise the universal religion of the heart, the religion of cosmic love and selfless service, there will be abiding peace on earth.

578. You find that the Truths of Vedanta are echoed in all the scriptures of all the religions of the world.

579. Vedanta teaches you the religion of oneness. It is a religion of the heart.

580. The blind cannot lead the blind. The reformer has to reform himself first.

581. Reform should start with the individual. Then society will reform by itself. No 'ism can bring any change overnight.

582. No political 'ism can ever solve the problem, and bring about peace.

583. Reform yourself. Society will reform itself.

584. Get worldliness out of your heart. The world will take care of itself.

585. Remove the world out of your mind, the world will be peaceful.

586. If each man strives heart and soul to practise religion, to do Sadhana and to attain God-realisation, he will have very little time to create quarrels. Automatically there will be peace on earth.

587. A Bhakta will not disturb your faith, but will show you the path and guide you from where you are to where you wish to be. A reformer will violently shake your

belief, put all sorts of alien ideas into your head and lead you to ruin.

588. Reformers should reform themselves.

589. Your heart should expand. You should cultivate cosmic love. That is the secret of peace, harmony and unity.

THE CALL DIVINE

590. It is very difficult to get a human birth which is the means of attaining the goal of life. Being born in this human body, you should lead a life of devotion to the Lord. In the human body only will you have "Vichara Sakti" (power of discrimination) and devotion.

591. This body is impermanent. It perishes soon. It brings pain of various sorts. Give up the efforts for securing happiness and comfort for this body. If you do not attempt at Self-realisation even after attaining a human birth, your life goes in vain, you are wasting your life and you are a slayer of Atman. You will again and again be caught in the wheel of birth and death.

592. A harmonious development of the body, mind and soul alone can enable you to fulfil the glorious role for which you have taken this birth here; you can attain Self-realisation.

593. Pray to the Sun to illumine your intellect and enable you to lead the Divine Life.

594. Make-haste. Rise above lust, greed, selfishness and all worldly taints. Hear the clarion call of the Lord, the Indweller of your heart. He is waiting there with outstretched hands to make you one with HIM. Hurry up. Abandon all

foolish mundane pursuits. Therefore make haste in the realisation of God.

595. Sankirtan is the easiest, surest, quickest, safest and cheapest way to attain God-realisation. Now, therefore, sing the Lord's Names with faith and devotion.

596. No Yoga is inferior to another. In this Kali Yuga for the vast majority of persons, the Yoga of Synthesis is more suitable.

597. Sadhyam or God cannot be attained except by Sadhana.

598. The spiritual path is rugged, thorny and precipitous. It is too long. The feet may become tired and bruised. The heart may pant. But the reward is very great. You will become Immortal. Persevere. Plod on diligently. Be on the alert. Be agile and nimble. There are resting places on the path. Hear the small inner voice within. It will guide you, if you are pure and sincere.

599. Do not think that some one else will do the Sadhana for you. Do not imagine that a drop of water from the Kamandalu of a Mahatma will give you Samadhi instantly.

600. Even as the man who is thirsty should drink water himself; even as the hungry man has to eat the food himself; you will have to practise Sadhana yourself if you want to attain God-realisation.

Chapter VII

ESSENCE OF YOGA

601. Renunciation of objects is very necessary, no doubt; but without first renouncing the ego, this mere external renunciation is of little value.

602. Sacrifice of one's ego in the fire of selfless service unto humanity is a great Yajna.

603. To pray for another is charity. To serve another with the body is charity. To be kind and loving is charity. To forgive and forget some harm done to you is charity. A kind word said to a suffering man is charity.

604. Tapas is control of body, mind and speech.

605. Control your senses through Sama, Dama, Titiksha. Control your mind through Vichara and Viveka. Control your speech through the practice of Mauna, Mita-Bhashana and Madhura-Bhashana. This is Tapas.

606. Sadachara or good conduct that is based on truthfulness is the very basis of religion.

607. The prime process of religion is to turn a bad man good and raise the good man to the heights of Godliness.

608. The Guru will be the one man in the world in whom you will refuse to see evil. That is the first step. That is the key to the realm of Cosmic Consciousness.

609. Guru is the sacred altar at which you can willingly and lovingly sacrifice your ego.

610. Everyone is God clothed in human garb. This must be recognised.

611. Man has been overpowered by materialism. He has no idea of Dharma. He has voluntarily thrown away his protector, Dharma. Therefore he suffers.

612. In the restoration of Dharma lies the peace of the world.

613. Nama Smarana! Constant remembrance of the Lord is the only easy Sadhana for God-realisation.

614. The universality of religion does not lie in the rituals, external marks or traditional observances, nor in the personal apparel and social customs adopted by followers of particular aspects of religious life.

615. All the religions and faiths that ever existed and exist today are but slightly varying processes for the development and consummation of this fundamental universal urge towards the one Infinite Source and Origin of all life.

616. Real religion is the method of awakening and making manifest this Soul-consciousness.

617. Universality is the greatest characteristic of true religion. This fact is not affected by the vote or opinion of the non-discriminating man.

618. Real religion awakens man to the consciousness of the unity of all existence and a perception of one Spiritual Essence that pervades everywhere and indwells every being.

619. To bestow the highest perfection, the highest knowledge and the highest bliss of Self-Experience is the meaning of life.

620. Control the tongue and the other Indriyas. Then your Atma-Bala will increase.

621. Do not abandon your Japa and Meditation

because the mind wanders from the Lakshya. Let it run; but you go on with your Japa. In due course, if you are regular, the mind will become steady.

622. Go on doing the Japa, with or without the proper Bhavana. The Mantra itself will purify your heart and will enable devotion to flower in it. The Bhavana also will come.

623. When you are absolutely desireless, when all your senses are withdrawn, when your Buddhi is centred in the Inner Self, then you are a Sage.

624. Religion binds the wandering mind to the Lotus Feet of the Lord.

625. Religion shows the way or path for attaining God-realisation, for the moulding of our character and cultivation of divine virtues such as humility, tolerance, adaptability and magnanimity which are necessary for attaining the Eternal Wisdom or the Wisdom of the Self.

626. Give up newspaper reading; the world will gradually recede from you, and in course of time you will realise that the world has not essential existence.

627. God is the supreme panacea which will cure you of your old-standing disease of birth and death.

628. Think what is good, speak what is good, do what is good. You will soon enter the Kingdom of Immortal Bliss.

629. Contentment is the richest treasure; peace of mind is the rarest jewel; truthfulness is the best friend.

630. A potter moulds the clay; a goldsmith moulds the gold; and a blacksmith moulds the iron; but an aspirant moulds his mind.

631. Just as the Himalaya stands unmoved by storms,

so the sage stands unmoved by praise or censure, respect or disrespect, gain or loss, victory or defeat.

632. Selfless service is the greatest purifying force on earth. It is through such service that preparatory purification is wrought—so vitally and indispensably essential for the experience of a wider consciousness and a higher life. All endeavour to attain perfection and obtain bliss is bound to be futile and abortive, if it is not based on the sound foundation of ethical development and moral stability, which are to be acquired mainly through a period of earnest and whole-hearted service in some form or other. This forms the melting process of the base ore of the egoistic self in man. It is a process absolutely necessary for the emergence of the pure gold of progress, peace and joy in life. To fancy oneself fit for meditation and seclusion from the start is to put the cart before the horse.

Chapter VIII

GARLAND OF YOGA

633. SADHANA

- Don't forget God.
- Don't fail to get up at 4 a.m., and do
Japa and meditation.
- Don't fail to maintain a daily diary.
- Don't fail to do Nitya-Karmas.
- Don't fail to do charity.
- Don't fail to discharge your duties to parents.
- Don't waste any opportunity.
- Don't depend upon servants.
- Don't be a slave to the Indriyas.
- Don't move with worldly-minded people.
- Don't count the time.

634. BRAHMACHARYA

- Don't waste your Veerya (semen).
- Don't procreate too many children.
- Don't cast lustful look at women.
- Don't mix with the opposite sex.
- Don't attend cinemas and read novels.

635. RIGHT CONDUCT

- Don't covet others property.
- Don't revenge.
- Don't hate or condemn anybody.

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- Don't blame or speak ill of others.
 - Don't displease anybody.
 - Don't use bad words.
 - Don't develop evil-habits, such as
smoking, drinking liquor, etc.
 - Don't argue unnecessarily.
 - Don't utter falsehood on any account.
 - Don't exaggerate.
 - Don't travel without ticket.
 - Don't give destructive suggestions.
 - Don't have any secrets.
 - Don't envy others.

636. VAIRAGYA

- Don't forget the miseries of the world.
- Don't try to get comforts.
- Don't forget death.
- Don't care for the morrow.
- Don't write letters.
- Don't read newspapers.
- Don't try to redress your troubles.
- Don't possess anything.

637. DISCIPLINE

- Don't talk too much.
- Don't laugh too much.
- Don't waste even a single second.
- Don't overload your stomach.
- Don't remain idle at any time.
- Don't think too much of a disease.
- Don't disobey the laws of Nature.

Don't fast too much.
 Don't exert too much.
 Don't fail to observe Mauna.

638. WAY TO PEACE AND HAPPINESS

Don't expect, don't hope.
 Don't keep in the heart any injury done by others.
 Don't compare.
 Don't mix with rich people.
 Don't build castles in the air.
 Don't plan your future.
 Don't brood over the past.
 Don't get angry on any account.
 Don't expect any return for your services or help.
 Don't multiply your acquaintances.
 Don't be familiar with anybody.
 Don't squander your wealth.
 Don't think too much of yourself.
 Don't make mountains out of little moles.
 Don't be extravagant.
 Don't make much of trifling things.
 Don't forget God.

639. WAY TO WORLD PEACE

Educate the religious sense of the people,
 Educate the moral sense of the people,
 Educate the heart of the people,
 Educate yourself at the
 Yoga-Vedanta Forest Academy,
 Educate your mind to realise unity,
 Educate your mind to behold the one Self in all,

Educate your mind to discriminate
 between right and wrong,
Educate your mind to be dispassionate,
Educate your mind to be desireless,
 passionless, egoless and selfless,
Educate your mind to see only the good in all,
Educate your mind to practise the teaching,
 “Be good, and do good.”

640. WHAT IS PRAYER

Prayer is depending on God for help in distress.
Prayer is asking God for enlightenment.
Prayer is communion with God, through single-minded devotion.
Prayer is asking for peace from God
 when the soul is restless.
Prayer is surrendering oneself to God completely.
Prayer is giving an opportunity to God
 to comfort the devotee.
Prayer is making friendship with God.
Prayer is melting the mind and ego in silence in God. Prayer
is thanks-giving to God for all His blessings. Prayer is
expecting God to decide
 what is best for you when you are in a dilemma.
Prayer is asking God to purify the heart
 and make you abide in Him for ever.

Chapter IX

THE GOAL OF LIFE

641. Every man in the world is restless and is striving for some thing, what, he does not know. Sages declare that this is solely due to the loss of the companionship of the soul.

642. The more you forget your Soul, the more are your miseries. You cannot have real happiness in this world. The real Santi is only in the Bhuma.

643. Bhuma is unconditioned. Beyond time. Beyond space and causation. Bhuma is freedom—freedom from the trammels of the flesh, freedom from the tricks of Maya, freedom from the plays of delusion.

644. Bhuma is perfection, beyond all limitations. Bhuma is infinite fullness. Bhuma is the Eternal Absolute.

645. Peace is within. Search for peace within the chambers of your own heart through one-pointed concentration and meditation.

646. If you do not find peace within, you will not find it anywhere else. The Goal of Life is the attainment of Peace and not the achievement of power, name, fame and wealth.

647. Purify, serve, love, give and live in Truth. Feel always and everywhere the indwelling and All-pervading presence. Realise the Self.

648. Rest in the magnanimous ocean of Peace, in the stupendous sea of silence. Drink the nectar of Immortality.

649. Spiritual life is neither life merely inside the

world nor life simply outside it. It is the life in the transcendental Being.

650. Spiritual life is the life in the Self which is the Supreme Lord of all who is inside and outside everything.

651. Spiritual life can be lived "in" the world, but it is "beyond" the world, for it is not of the world. Live this eternal life. O Mumukshus! Live this glorious life.

652. The Atman is the Life and Light of the Universe. Live in It. It shines and therefore everything shines. It is free and therefore all strive for freedom.

653. Know the source of Freedom, the root of Bliss and be free. Towards this end strive; dedicate your life to this one supreme and only purpose.

654. The world is a chaff compared to this majestic essence, which is the goal of your life; it is darkness before the splendour of the Divine Being; it is ignorance in relation to the knowledge of God.

655. It is real death in the life of that real life, in the Truth of all truths. March on with the help of this light and be free.

656. The experience of the glory of spiritual life is preceded by the negation of the narrow life in the body and the mind. Therefore transform yourselves completely.

657. Transfigure your entire being through service, through devotion, through meditation, through knowledge.

658. Pierce the veil of delusion; go beyond the dark picture of Maya, through recognising in all the resplendent Basis of Brahman upon which the drama of the universe is staged.

659. Service breaks the ego, opens the heart, expands the consciousness and deepens the spirit.

660. Love softens the hard personality, melts the mind and takes you to God.

661. Meditation exalts you to superhuman nature and reveals to you the treasure of wisdom within, the wisdom that is not given to the worldly.

662. The wisdom of meditation transcends the intellect, the wisdom that man cannot hope to attain until he casts off the shell of his individual ego.

663. By meditation man surrenders himself to the Infinite light, the wondrous light which the spiritually blind do not behold.

664. Sadhana is spiritual movement consciously systematised. To restrain the senses, to withdraw the mind, to be aware of the Divine presence is the essence of Sadhana.

665. To speak the truth at all costs, to love all as one's own self, to be pure in thought, word and deed, to be contented and cheerful and above all, to be undeluded, to be ever vigilant and to remember God ceaselessly, is the gist of spiritual life.

666. Spiritual life is the only glorious life. Remember the essential unity of spirit, the oneness of life in all.

667. Nations are formed. Sections are raised. Wars are waged. Humanity is eager for competitive race. Parties rival each other. But this is not in conformity with Truth.

668. Your real glory is in life of Unity and Peace. Break down separations. Build up Unity. This is glory. There is no glory in this mundane region, this joyless world which is infected with change, decay and death. Destruction and

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sorrow have not a single being untouched. Everything will pass away.

669. The only Substance, the Reality that endures forever is God or Brahman. You can call him by any name. He is the sole existence.

670. Remember that all that you see in this world and get attached to is the object of your own imagination. Open your eyes. All this is pure consciousness. All this is undivided and immortal consciousness.

671. Where is father, where is mother, where is wife, where are children? Where is society, where are nations? You are moving and breathing in the mass of universal consciousness.

672. There is no way in this world to get eternal happiness and supreme satisfaction. You do not know where lies the cause of misery and suffering. You do not know where lies the source of real knowledge and bliss. Assert your real birthright, the Freedom of Self-realisation.

673. You are neither the body nor the mind. You are the All-pervading Atman. There is neither disease nor sorrow in Atman. Detach yourself from the body and be happy.

674. Meditate. Go to the Divine Source. Tap the peace there. It will flow incessantly. Drink the nectar of Immortality. Through different experiences you know the shallow nature of the world. Now you are fully aware of the worthless nature of the sensual objects. You are developing dispassion slowly.

675. Never entertain the idea: "I am a sinner." Roar, "I am Siva. I am Siva. Sivoham. Sivoham." Sin is only a mistake committed during the course of evolution.

676. The struggling soul will have to commit mistakes as a child learns walking by falling down several times. Sin is a relative term. Atman is beyond virtue and sin. Virtue and sin are mental creations only.

677. Your present ailment is a Karmic purgation. It has come to make you remember Him more and more. To instil mercy in your heart, to strengthen you and to enable you to develop the power of endurance.

678. Thou art dear to the Lord Vaasudeva. That is the reason why He gives troubles. Understand His mysterious ways. Out of sight but not out of mind.

679. The All-merciful God resides in the chamber of your heart. He is quite close to you. You have forgotten Him. But He still cares for you. He is thy immortal Friend.

680. Troubles are God's blessings in disguise. He wants to mould your body and mind as fit instruments for His unhampered play or Lila.

681. Throw away the load that you are carrying on your shoulder unnecessarily on account of your egoism. Give up your self-created responsibilities. Have perfect faith in Him. All miseries will come to an end.

682. Believe me. Sincerely pray, "I am Thine, My Lord. All is Thine. Thy Will be done." The gulf of separation will vanish now. You will attain His Grace and be free from all troubles.

683. Develop the power of endurance. Be prepared to give up the body for a noble cause. Fearlessness is an important qualification for an aspirant. Renunciation of desires and egoism, "I-ness" and "mine-ness" is the true renunciation.

684. The simplest means for the purification of the mind and realisation of God is always to remember Him and feel His presence everywhere. Repeat His Name.

685. The Ten Commandments of Divine Life: 1. Practice truthfulness, non-violence and celibacy. 2. Be good. Do good. 3. Be tolerant. Be kind to all. 4. Bear insult. Bear injury. 5. Serve all. Serve the Lord in all. 6. Share what you have with others. 7. Give, Purify, Meditate, Realise. 8. Think rightly. Act rightly. 9. Behold the One Self in all; see God in every face. 10. Feel "I am the All-pervading Self".

Chapter X

GOD-REALISATION

686. God is the source of all happiness. He is an embodiment of peace, wisdom, and Bliss. He is Truth, Love, Beauty and Goodness. All beings abide in Him.

687. God is one. God and His laws are one. God is Love and Law. God is pure Spirit. God is the path and the goal. God alone is your real father, mother, friend and Guru. Realise God now and here and be happy for ever.

688. The deeper a man's love of God is, the greater is his spiritual knowledge in due proportion to his capacity and depth of love. The final consummation of the love of God is union with God. Love of God is inborn in a man by virtue of his spiritual evolution.

689. To realise God is your duty. God-realisation is your birth-right. Develop strong yearning for God-realisation, have confidence in yourself. Be self-controlled. Be fiery in your determination. Stick to your resolves tenaciously. Cultivate a strong faith in God. Do total self-surrender and obtain His Grace.

690. See God in all beings and things. See the world as a manifestation of God. It is not necessary to abandon the world in order to have a vision of God, because world itself is a manifestation of God. The world is nothing but the expression of God's love. It is Virat Purusha.

691. Japa is the recitation of Lord's Name. Japa is an important Sadhana for God-realisation. Japa Yoga is the

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easiest, quickest, safest and surest way of attaining the goal in the present age. Repeat 200 Maalas of Japa daily. Do more mental Japa. Practice of Yoga brings the devotee face to face with God.

DIVINE LOVE

692. God is Love. Bhakti is the experience of this Divine Love. Do your duty in a spirit of worship. Perform all actions in an attitude of prayer. Your heart should overflow with Divine Love at the sight of any object in the world. Then alone you will become an ideal devotee.

693. Understand Life's supreme purpose. Seek the Eternal. Realise the underlying Essence. Have intense thirst for liberation. Die to live. Discipline the mind. Have self-control. Learn to be wise. Make best use of this human birth. Realise the oneness of existence.

694. Knock within. Search within. Look within. Gaze within. Within you is the Immortal Soul. Aim at Perfection. Fight Life's battle bravely. Live wisely. Strengthen your resolution. Become one with the Eternal. Have tenacity of purpose. Climb the peak of perfection. Attain life's goal.

695. God is very close to you. He abides in your heart, closer is He than the breath, nearer than hands and face. He is your very Self or Atman. Strive to know God. Seek the company of sages. Lead a life of selfless service, renunciation, dispassion, prayer and meditation. Have self-conquest. Control the mind. You will attain perfection and peace.

696. True and sincere surrender unto God is the essence of Bhakti. 'I am Thine. All is Thine. Thy Will be

done, my Lord'. This is the best Saranagati Mantra or prayer. Seek His Will. Do His Will. Surrender to His Will. You will become one with the Cosmic Will.

697. The Divine Grace is life's greatest treasure. If there is self-surrender, there is inflow of Grace. Lord's Grace will descend in proportion to the degree of surrender, the more the surrender, the more the Grace. Supreme Love comes only by the Grace of God. Grace of God will make you stick to the spiritual path.

GURU GITA

698. Salutations, adorations, prostrations to Guru, Guru is Brahma, Guru is Siva, Guru is Vishnu, Guru is father, Guru is mother, Guru is real friend. Serve him with all Bhava, wet with Bhakti. He will teach you Brahma Vidya, show the divine path. Service of Guru is a great purifier.

699. He who has a Guru knows Brahman. A Guru alone can remove doubts, pitfalls and snares. One who has surrendered himself to his Guru, one who serves the Guru whole-heartedly, one who has marvellous Guru-Bhakti, knows no grief, no sorrow, no fear, no misery, no ignorance and he instantly attains God-realisation.

700. To get rid of selfishness is most difficult. Only if a disciple makes a firm, fiery determination to uproot selfishness and follows his determination by constant grinding, then alone selfishness will go by the Grace of the Guru.

701. Those who attempt to control the mind without Guru's help are like merchants who have not secured a good pilot for their vessel. The spiritual path is thorny and

precipitous; temptations will assail you, there may be downfall; so approach the teacher who has tread the path. Close your eyes and meditate on the form of your Guru, and recite his holy name. Meditation on Guru gives bliss, inner strength, peace of mind and joy.

702. The Grace of the Guru will itself in a mysterious manner enable the disciple to perceive directly the Brahmic principle within, though it is impossible for the spiritual preceptor to point to Brahman as this or that, or for the disciple to understand how it is prior to his direct perception.

703. If you are elevated in one's presence, if you are inspired by his speeches, if he is able to clear your doubts, if he is free from lust, greed, anger, and if he is selfless, loving and I-less, take him to be your Guru.

704. Serve your Guru with whole heart and soul. Love your Guru without any expectations. Give one tenth of your income to your preceptor. Meditate on the lotus-feet of Guru. You will realise in this very birth. This is the secret of Sadhana.

705. All that a Guru can do is to tell his disciple the method of knowing the Truth or the path that leads to the disclosure of intuitional faculty. He will clear your doubts, remove pitfalls and snares and inspire you. He cannot give you Samadhi. You will have to place each step yourself in the rung of the ladder of Yoga. Do not expect a miracle from your Guru to put you in Samadhi.

DIVINE QUALITIES

706. **Truth:** Have ceaseless devotion to Truth. Be ready to sacrifice your all for it. You will develop a strong

will. You will become fearless. You will draw immense strength and courage from the Atman or the Supreme Self within. You will attain Self-realisation. The man who can see his own faults as he sees those of others will soon become a great soul.

707. **Ahimsa:** Ahimsa is a wonderful quality of the heart. It is a rare virtue. It transmutes a man into divinity. He who is established in Ahimsa is God himself. The power of Ahimsa is greater than the power of the intellect. Ahimsa is supreme love. Ahimsa is soul-force. Practice of Ahimsa is practice of divine life. Ahimsa is a weapon not of the weak but of the strong.

708. **Righteousness:** To speak the truth, to practise Ahimsa, not to hurt the feelings of others in thought, speech and deed, not to speak harsh words to any one, not to abuse others or speak evil of others, and to see God in all living beings is righteousness. If you loose your wealth nothing is lost. If you loose your health, something is lost; but if you loose your character, everything is lost. Therefore possess very high character, at any cost. If you entertain noble thoughts, sublime ideals and holy activities, you will have a magnanimous character. You will have a magnetic personality. You will be a centre of joy, power and peace.

709. **Courage—Strength:** You should possess strength, mental strength and spiritual strength. The man who is sweet, who is kind, who is free from irritability, who is adaptable, who is 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.

710. **Titiksha:** Titiksha is a condition of wisdom. It is a means for acquiring knowledge. Be calm, serene and poised

always. Never get excited or nervous. Stand as firm as a rock, composed and unruffled. Never become impatient. When you are calm, you can get help and strength from within. When you are calm and tranquil, you can hear the still inner voice. Adjust yourself well. Adjust yourself to the temperaments and mentality of others with whom you mix. This is the secret of happiness. Bear difficulties patiently. Adjust the mind to all circumstances and places. Then only you can be really strong. You should try to love all, even your worst enemy who wants to destroy you. Do not be afraid of insult, disrespect, dishonour, abuse or harsh words. Wear them as ornaments on your body.

711. **Contentment:** Contentment is the best of all virtues. A contented mind is a continued feast. A man of contentment is always peaceful and serene.

712. **Love and mercy:** Root out vices. Plant virtues. Develop mercy, unselfishness, sympathy, pure Cosmic Love, patience, mercy, peace etc. Lead an ideal life in God. Be good. Do good. He who has renounced selfishness and he who is endowed with courage, fearlessness, patience, mercy and cosmic love is alone fit for attaining Immortality or Self-realisation.

TRUE KNOWLEDGE

713. In the perfect nameless, formless void, in the unlimited expanses of bliss, in the region of matterless, mindless joy, in the realm of timeless, spaceless stillness, in the Infinite zone of speechless, thoughtless peace, in the transcendental abode of sweet harmony, I united in the Supreme Effulgence.

714. The thought that we are one or two vanished. I

crossed the sea of birth for ever. This is all due to the Lord, who danced in Brindavan with rhythmic jingle, who raised Govardhan as umbrella for the cowherds.

715. Live with a definite purpose. Do not roam about aimlessly. Climb the ladder of knowledge steadily and reach the summit of the temple of Brahman or the sweet abode of Immortality.

716. In the spiritual path there are constant failures and setbacks. Repeated endeavour, constant vigilance and undaunted perseverance are essential.

717. Fight with the mind bravely. March fighting with the lower instincts and impulses with an undaunted heart.

718. Struggle hard. Be courageous. At the end of the battle you will attain the illimitable domain of eternal bliss, the immaculate, imperishable Seat of Brahman.

719. Hard enough it is to purify the lower nature. Difficult it is to practise concentration and meditation, but vigilance, perseverance, constant persistence, steady efforts, company of the wise, resolute will, strong determination will obviate all the difficulties and render the path easy and smooth.

720. The Divinity within you is stronger and closer than anything else that is without you. Therefore be not afraid of anything. Rely on your inner Self—the Divinity within you. Build up your character. Tap the source and look within.

721. Improve yourself. Purify the heart. Develop the Divine nature. Eradicate the evil traits. Endeavour every moment of your life to practise all that is worthy.

722. Children of Light! Life is but the unfolding of the latent capacities of the Soul. Why should you prolong the

bondage unnecessarily? Why should you not claim your divine birthright now, in this very moment?

723. Delay means prolonged suffering. You can get rid of this suffering any moment. This is within your power. Do it now. Stand up. Do vigorous Sadhana and attain your birthright, the eternal freedom.

724. May the Light of lights guide you in the path Eternal every moment of your life. May success be yours! May you attain God-realisation in this very birth, and then put an end to all misery and suffering.

725. The wealth of this world, the knowledge of this objective universe, friends, relatives, wife and children, bungalows, motor cars and cities, gardens, parks and hill stations all are jugglery of Maya.

726. Food, drink, coffee, biscuits, puddings, cakes and lemon-squash, hotels, restaurants and clubs, position, title, diplomas and colleges—these are false, illusory and deceptive.

727. They are shadow, bubble and dream. Wake up, friends, at once! Realise the Immortality and be happy for ever.

728. What is Jnana? Unity is Jnana. Balance is Jnana. Equality is Jnana. "I am pure consciousness" is Jnana. "I am the Self in all beings" is Jnana. It is oneness. It is the identity of Jiva and Brahman.

729. If you want to enter Samadhi quickly, cut off all connections with friends, relatives etc. Observe the vow of absolute silence for one month. Live alone. Take very light but nutritious food. Live on milk alone.

730. Now plunge into deep meditation. Dive deep. Have constant practice. You will be immersed in Samadhi.

731. Be cautious. Use your commonsense. Do not struggle violently with the mind. Allow the divine thoughts to flow gently in the mind.

732. "I wandered and searched and then I found Him out at last in the silence of the mind. He is the wonder of wonders. He is the nectar that never satiates."

733. He is knowledge's end. He is the great primal Being. He is sweet celestial honey that destroys old age and death. He is the endless primeval Light.

734. He is the medicine sweet that confers Immortality.

"I call Him a mass of Sweetness.

I call Him the milk of Wisdom.

I call Him the Ocean of Bliss.

I call Him the Old Man of the Upanishads.

I call Him the Silent Sleeper in the Sea."

735 Whenever you have difficulties, whenever you are puzzled, whenever you are in a dilemma, reflect the formula: 'God is everything. God does everything. God is just. God does everything for my own good.' Your worries will vanish. You will find peace at once. Practise and feel.

736. To serve God and mammon at the same time is impracticable. You will have to sacrifice one or the other.

737. You cannot enjoy the bliss of Self and sensual pleasures in one and the same cup. You cannot have light and darkness at the same time. If you want to enjoy spiritual bliss you will have to renounce the sensual pleasures.

738. Testing a Guru is highly difficult. Don't use your intellect here. Have faith. The real aspirant is quite free from all such questions and doubts.

739. Divine Life is perfect life according to the laws of Truth. Divine Life is life Immortal in which the ideal state of perfection and expansion of the Self in the Infinity and eternity is attained.

740. Divine Life is life in tune with Infinite. It represents the synthesis of the fundamentals of all religions. It represents the principle of Dharma. It has no creed of its own, but it represents the essence of all creeds.

741. Divine Life is a means to attain the true ideal of all beings, viz., God-realisation. It lays emphasis on each individual perfecting himself. It teaches you how to control your mind by concentrating all your attention on the inner Atman.

742. Divine Life means a good life together with self-discipline and an inner awareness of the Atman. Entertain divine thoughts, do virtuous actions. This is the gateway of Divine Life.

743. Right conduct, self-conquest, compassion, benevolence, pursuit of truth, service of humanity, meditation, and self-enquiry, this is good living; this is Divine Life.

744. Divine Life aims at harmony, peace and concord with your fellow beings. Radiate goodness of heart all around. This is Divine Life.

Chapter XI

RULES OF DIVINE LIFE

For an aspirant's success in spiritual life it is essential that he should develop certain cardinal virtues. Virtue is strength, power and key to peace. (The following eighteen virtues are very beneficial.)

745. **Serenity** is to be tranquil within. Let the inner peace radiate through a serene countenance. A serene countenance is peaceful, smiling and serious and does not betray any violent emotions.

746. **Regularity** is to be regular in your daily habits, work and spiritual practices. You will be free from worry, anxiety, haphazard and shabby-work. You will do the right thing at the right moment.

747. **Absence of vanity**: Do not boast of your birth, position, qualifications and spiritual attainments. Remember the evanescent nature of all things phenomenal. Praise others. See good in all. Treat even the lowest creature as your equal and with respect.

748. **Sincerity**: Let your words agree with your thoughts. Let your actions agree with your words. Let there be harmony among your thoughts, words and actions.

749. **Simplicity**: Be artless. Be simple in your speech. Do not twist words and topics. Be plain; avoid diplomacy, cunningness and crookedness. Be simple in your dress. Be simple in your food. Develop a child-like nature.

750. **Veracity**: Be truthful. Stick to your promises. Do

not exaggerate. Do not twist facts. Think twice before you speak. Speak truthfully, speak sweetly, be precise in what you say.

751. **Equanimity:** Be calm. Bear insult patiently. Bear injury, suffering, failures and disrespect calmly. Do not be elated by praise, pleasure, success and honour. Look upon both with equal vision. Behave alike towards friends and foes. Never let anything disturb your inner peace.

752. **Fixity:** Remember that you can achieve nothing if you are fickle-minded. Choose your goal or ideal. Always remember that. Never let it go out of your mind for a moment.

753. **Non-irritability:** Irritability is precursor of violent outburst of anger. Watch for the disturbance in the mental equilibrium. Quell them then and there. Do not allow them to assume greater proportions. Then you will attain the state of peace and love.

754. **Adaptability:** Understand well the nature of the people with whom you come in contact. Adjust your mode of approach to them. Adjust yourself in such a way as to be pleasing in them. Joyfully bear with the eccentricities of other people. Always react in a harmonious manner. Serve all and love all. Have the feeling that the Lord is in all as the self of all.

755. **Humility:** Respect everybody. Bow with folded hands before everybody. Do not talk in loud voice before elders and venerable persons. Look at the toes while you walk. See the Lord in all and feel that you are His servant and so the servant of all. Consider none as inferior to you.

756. **Tenacity:** This is the natural friend of fixity. Once you have fixed your aim and chosen your path, stick to

it. Do not waver. Be steadfast. Never compromise on your fundamental principles.

757. **Integrity:** Develop an integral personality. Tie all loose ends of your character. Become a man of high moral principles. Lead a life of righteousness.

758. **Nobility:** Shun mean-mindedness as drug and poison. Never look at the defects of others. Appreciate everyone's good qualities. Be dignified in bearing. Never stoop to low thoughts, words and actions.

759. **Magnanimity:** Take a broad view of things. Ignore the fault of other people. Be great and high-minded in whatever you do. Avoid silly talks and childish prattles. Let not the mind dwell on little things and insignificant things.

760. **Charity:** Give, give and give. This is the secret of abundance. Radiate thoughts of good-will and love. Forgive other people's faults. Bless the man that injures you, share what you have with others. Disseminate spiritual knowledge to one and all. Use material wealth, knowledge, spiritual wisdom that you possess, as a divine trust for the benefit of His children.

761. **Generosity:** In whatever you give, be liberal. Have a large heart. Do not be stingy. Take delight in the joys of other people, in making them happy.

762. **Purity:** Be pure at heart. Eradicate anger and greed and other evil tendencies. Be pure in your thoughts. Think of God always. Think of the well being of all. Be pure in your words. Never utter a vulgar, harsh or unkind word. Be pure in body; always keep it clean. Keep your dress and surroundings clean. Observe the rules of physical, mental, moral and spiritual hygiene.

WHAT IS VIRTUOUS LIFE?

763. He is virtuous who has no liking for what is agreeable and no dislike for what is disagreeable, who practises self-restraint, who regards pleasure and pain as same, who injures no creature and destroys no life.

764. He is virtuous who is devoted to the well-being of all, who can give his all and sacrifice his very life for others.

765. He is virtuous who is endowed with great courage, who follows all the duties laid down in the scriptures and who is an universal benefactor.

766. He is virtuous who is ever ready to work for the well-being of others, who has truth for his refuge, who gives but does not take and who has mercy.

767. He is virtuous who adores elders past as well as present, who adores God and guests, who fears no obligation of returning to this world after death and has no fear of the next world.

768. He is virtuous to whom good conduct is always dear, he is always a promoter of virtue and cannot be seduced from virtue.

769. A virtuous man is perfectly fearless. He is tranquil, serene. He is mild. He always follows the right path. He is always adored by the good.

770. He is free from lust and anger. He is not attached to any worldly object. He has no pride. He observes excellent vows. He always commands respect.

771. He never acquires virtue for the sake of wealth

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 and fame. He acquires it only because he knows it as a duty like that of supporting the body.

772. Fear, anger, restlessness and sorrow do not live in him. He carries no external garb of religion for misleading his neighbours and fellowmen.

773. He observes no mystery. He is perfectly contended. He has no error of judgment originating from covetousness. He always follows truth and sincerity. He regards all impartially.

WHAT IS GOD?

774. There is a living, unchanging, eternal consciousness that underlies all names and forms and that holds all together, that is God.

775. God is the unseen Seer, the unheard Listener, the unthought Thinker, the unknown Knower. He is Absolute Power and Infinite Awareness. He is the Eternal behind all instabilities, the Supporter of all functions and phenomena.

776. The realisation of Oneness in all existence, manifested or unmanifested, is the goal of human life. This unity already exists. We have forgotten it through ignorance.

777. The removal of the veil of ignorance, this idea that we are confined within the mind and the body, is our chief effort in Sadhana.

778. To realise the unity, we must give up diversity. We must constantly keep the idea that we are the All-pervading Self.

779. There is no room for desire here, because in unity there is no emotional attraction, but steady persistent calm and eternal Bliss.

780. Desire for liberation is termological inexactitude. Liberation means attainment of the state of infinity. It already exists. It is our real nature.

781. There can be no desire for a thing which is our nature. All desires for progeny, wealth, happiness in this world or the next and lastly even the desire for liberation should be completely annihilated and all actions guided by Pure and Disinterested Will.

782. If you accept that there are more than one eternal Truth, then none of them can be free.

THE GREAT BHUMA EXPERIENCE

783. I merged myself in great unending joy.

784. I swam in the ocean of Immortal bliss. I floated in the sea of Infinite peace.

785. Ego melted, thought subsided. Intellect ceased functioning. The senses were absorbed. I remain unawakened to the world.

786. I saw myself everywhere. It was a homogeneous experience.

787. There was neither *within* nor *without*, there was neither *this* nor *that*, there was neither *he*, *you* or *she*.

788. There was neither time nor space, there was neither subject nor object, there was neither knower nor knowledge nor knowable.

789. How can one describe this transcendental experience?

790. Language is finite, words are impotent.

791. Realise this and be free.

792. I did Japa of OM. I chanted OM. I sang OM. I meditated on OM. The individuality slowly dissolved. I faded into the infinite Being.

793. The loss of personality is no extinction. It is only true, whole, eternal life. It is Bhuma experience.

794. This exalted state is utterly beyond words. It is not a confused state. It is a state of ineffable Bliss and Joy.

795. It is the clearest of the clear. It is the surest of the sure. It is like the apple in the palm of the hand.

796. Death here is a ridiculous impossibility. Immortal elixir flows here perennially. Wisdom shines in profound effulgence. Perfect peace reigns supreme. This is Samadhi.

797. **Essence of Sadhana:** Serve, love, give, purify, meditate, realise. Be good. Do good. Be kind. Be compassionate. Be honest. Be sincere. Be truthful. Be bold. Be pure. Be virtuous. Develop the four means. Enquire 'Who am I?' Know the Self and be free. This is the essence of Sadhana.

798. Serve the sick. Serve the poor. Serve the down-trodden. Feel that you are serving your own Self or the Lord. This will purify your heart in a moment.

799. Love all. Share what you have with all. Give, give, give. Become rich at heart by giving all that you have. Expand your heart. This is the key to Cosmic Consciousness.

800. Moksha or liberation is not a thing to be attained. It is already there. You will have to know that you are identical with the Supreme Reality, through intuition. Samadhi is intense awareness of the Reality. It is the highest intuition. It is an experience of fullness. It is all-bliss, all-peace. It transcends duality of all kinds. He who

experiences Samadhi becomes wise and illumined; he radiates peace and becomes immortal and shines as a beaconlight to the whole world.

801. Revelation, Intuition, Ecstasy, Samadhi, Samyagdarshan, Aparoksha Anubhuti are all synonymous terms.

Chapter XII

KARMA YOGA

802. Work is worship of the Lord.

803. Karma Yoga is the Yoga of selfless action, without agency and expectation of fruits.

804. Karma Yoga removes the impurities of the mind. It is a potent purifier of the heart.

805. Karma Yoga prepares the mind for the reception of Divine Light, Divine Grace, Divine Knowledge.

806. See God in every face. Behold the Lord in all creatures.

807. Share what you have with others. Serve the saints and sages.

808. Serve the sick. Serve the poor. Serve your parents. Serve your motherland. Serve humanity in general.

809. Scrutinise always your inner motives. Destroy selfish motives.

810. Work without egoism. Cultivate the Nimitta Bhava. Feel that you are an instrument in the hands of the Lord.

811. Surrender always your actions and their fruits to the Lord.

812. Have equal vision and balanced mind in pleasure and pain, gain and loss, success and failure.

813. Develop nicely adaptability. Serve always with Atma-Bhava and Narayana-Bhava.

814. Sing Sitaram, Radheshyam or Hare Rama while you work. Remember the Lord always.

815. Give up Abhimana of all sorts. Kill the Vairagya-Abhimana, Seva-Abhimana, Tyagi-Abhimana, Kartitva-Abhimana, male-female-Abhimana, doctor-judge-Abhimana.

816. Do not expect even thanks or appreciation for your work.

817. Do actions as your duty, duty for duty's sake.

818. Never say: "I have helped that man." Feel and think "That man gave me an opportunity to serve."

819. Watch for opportunities for service. Never miss even a single opportunity.

820. Cultivate amiable, loving, social nature, generosity, catholic nature. Kill selfishness. Control the senses. Practise self-restraint, tolerance, sympathy and mercy. These are the qualifications of a Karma Yogi.

821. Bear insult, injury, harsh words, criticism, heat and cold.

822. If you are a doctor, treat the poor free of charge. If you are a teacher or a professor, give free tuition to poor boys. Give them books free.

823. Keep Twelve Tissue Remedies or some household remedies and treat the poor.

824. If anyone is suffering from acute pain, shampoo the painful part. Feel you are shampooing the body of the Lord.

825. Do not make any difference between menial and respectable work.

826. Keep always some small coins in your pocket and distribute them to the poor and the decrepit.

827. Feed the poor. Clothe the naked. Comfort the distressed. Remove glass pieces from the road.

828. There are three kinds of Karma, viz., Sanchita, Prarabdha and Agami or Kriyamana.

829. Sanchita is the accumulated store-house of actions of previous births. Prarabdha is that part of Karma which has given rise to your present birth. Agami is current action.

830. Sanchita is destroyed by Brahma-Jnana. You will have to enjoy the Prarabdha. Agami has no binding force as there is no agency or egoism in the sage.

831. Do not be attached to the work itself. You must be able to give it up at any moment.

832. As you sow, so you reap. Virtue gives you happiness. Vice gives you pain.

833. You are the master of your destiny. You sow an action, reap a habit. You sow a habit, reap a character; you sow your character and reap a destiny. Destiny is your own making. Abandon desires and change your mode of thinking. You can conquer destiny.

834. Think you are man; man will you become. Think you are Brahman; Brahman will you become. This is the immutable divine law.

835. If there is no agency, if there is no selfish motive, action becomes an inaction.

836. Shastras and saints correct you. Your own pure, clean conscience will point out to you what is right, what is wrong. Follow them and do the right.

837. An egoistic man alone thinks: "I am the doer." Really it is the Guna or Prakriti or the sense that does the action. Atman is actionless, Akarta, Nishkriya.

838. Practise your Svadharma, your Varnashrama Dharma unselfishly, without egoism. You will attain purification of heart. Knowledge of Brahman will dawn in your heart.

BHAKTI YOGA

839. God is love. Love is God. God is nectar. God is Prem.

840. Bhakti is supreme love towards God. It is love for love's sake. The devotee wants God and God alone. There is no selfish expectation here.

841. Bhakti is the greatest power on this earth. It gushes from one's pure heart. It redeems and saves. It purifies the heart.

842. Devotion is the seed. Faith is the root. Service of saints is the shower. Communion with the Lord is the fruit.

843. Bhakti is of two kinds, viz., Apara Bhakti (lower type of devotion) and Para Bhakti (highest Bhakti or Supreme Love). Ringing bells and waving lights is Apara Bhakti. In Para Bhakti, there is no ritualistic worship. The devotee is absorbed in God.

844. In Supreme Love, the devotee forgets his self entirely. He has only thoughts of God.

845. Para Bhakti and Jnana are one. Bhakti melts into wisdom in the end. Two have become one now.

846. Bhakti grows gradually just as you grow a flower

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 of a tree in a garden. Cultivate Bhakti in the garden of your heart gradually.

847. Faith is necessary for attaining God- realisation. Faith can work wonders. Faith can move mountains. Faith can take you to the inner chambers of the Lord, where reason dare not enter.

848. Japa, Kirtan, prayer, service of saints, study of books on Bhakti are all aids to devotion.

849. Sattvic food is a help to devotion. Take milk, fruits, etc.

850. Evil company is an enemy of devotion. Give up evil company. Take recourse to Satsanga or company of the saints.

851. Pray to the Lord thus: "O Adorable Lord of Compassion and Love! Give me faith and devotion. Let my mind be ever fixed on Thy Lotus Feet. Let me have constant remembrance of Thee. Let me sing Thy glory always."

852. The Name of the Lord is your sole refuge. It is your prop, shelter and abode. Name is divine nectar. Name and Nami are inseparable.

853. Keep a picture of the Lord and concentrate on it—the face or feet or the whole picture. Then visualise the picture in your heart or the space between the two eye-brows.

854. Repeat your Ishta Mantra—Om Namah Sivaya, Om Namo Narayanaya, Om Namo Bhagavate Vaasudevaya—mentally, sometimes verbally when the mind wanders.

855. The five kinds of Bhavas are: Santa Bhava, Dasya Bhava (master-servant relation), Vatsalya Bhava (father-son

relation), Sakhya Bhava (friendship), Madhurya Bhava (the relationship of lover and beloved).

856. Bhishma had Santa Bhava; Hanuman had Dasya Bhava; Jayadeva and Gauranga had Madhurya Bhava, the Gopis had Sakhya-Bhava; Arjuna and Guha had Sakhya Bhava; Yasoda and Vishnuchittha had Vatsalya Bhava.

857. Have any kind of Bhava that suits your temperament. Develop it again and again.

858. Practise the nine modes of devotion or Nava Vidha Bhakti, viz., Sravana (hearing the Lilas of the Lord), Kirtan (singing His Name), Smarana (His remembrance), Padasevana (service of His Feet), Archana (offering flowers), Vandana (prostrations), Dasyam (servant-Bhava), Sakhya (His friendship), and Atmanivedana (self-surrender).

859. Say unto the Lord: 'I am Thine, all is Thine, Thy Will be done'. Feel you are an instrument in the hands of the Lord, that the Lord works through your mind, body and senses. Offer all your actions and the fruits of the actions unto the Lord. This is the way to do self-surrender.

860. Do Anushtana frequently. Live on milk and fruits for a week. Observe Mauna or silence and do Japa and meditate in an intense manner.

861. Manasic Puja or mental worship is great help for increasing devotion and attaining concentration. Offer flowers, incense, etc., mentally to the Lord.

862. Consider your house as a temple of the Lord, every action as service of Lord, the light that you burn as waving lights to the Lord, every word you speak as the Japa of the Lord's Name, your daily walk as perambulation of the Lord. This is an easy way of worshipping the Lord.

863. Shall I wash Thy Feet with holy water, O Lord? The very Ganga flows from Thy Feet. Shall I give You seat? Thou art all-pervading. Shall I wave lights for Thee? Sun and Moon are Thy eyes. Shall I offer flowers to Thee? Thou art the essence of flowers. This is Para Puja.

864. Feel the presence of Lord everywhere. He dwells in the chambers of your heart, too. He is in the breath in the nostril; He glitters in your eyes. He is nearer to you than your jugular vein. Behold Him in every face.

865. Horripilation (Romancha), tears from the eyes (Asrupat), Kampana or twitching of muscles, Svarabhanga (choking of the voice) are marks or Lingas of devotion.

866. A realised Bhakta is free from lust, egoism, mine-ness, hatred, jealousy, greed. He sees God in all beings, in all objects. He has equal vision and a balanced mind.

867. Draupadi was an Arta-Bhaktini; Nachiketas was a Jijnasu Bhakta; Dhruva was an Artharthee- Bhakta; Sukha Deva was a Jnani-Bhakta; Prahlada was an absolutely Nishkama Bhakta.

868. Bhakti is immortalising nectar. It transmutes a man into divinity. It makes him perfect. It bestows on him everlasting peace and bliss.

RAJA YOGA

869. Raja Yoga is an exact science. It aims at controlling all thought-waves or mental modifications. Where Hatha Yoga ends, there Raja Yoga begins.

870. Hatha Yogi starts his Sadhana with his body and Prana. He practises Asanas and Pranayama and through control of Prana, tries to control the mind.

871. A Raja Yogi starts his Sadhana with the mind. He starts meditation and tries to control the mind.

872. The eight limbs of Raja Yoga are Yama (self-restraint), Niyama (religious observances), Asana (posture), Pranayama (regulation of breath), Pratyahara (abstraction of the senses), Dharana (concentration), Dhyana (meditation) and Samadhi (superconscious state).

873. Yama consists of five parts, viz., Ahimsa (non-injury), Satyam (truthfulness), Asteya (non-stealing), Brahmacharya (celibacy) and Aparigraha (non-covetousness).

874. Niyama is observance of five canons, viz., Saucha (internal and external purity), Santosha (contentment), Tapas (austerity), Svadhyaya (study of religious books and repetition of Mantras), and Ishvarapranidhana (self-surrender to God, and His worship).

875. Ahimsa is perfect harmlessness. It is positive love also. This removes the brutal nature in man and strengthens the will.

876. He who practises meditation without ethical perfection, without the practice of Yama-Niyama cannot obtain the fruits of meditation.

877. Purify your mind first through the practice of Yama-Niyama. Then practise regular meditation. Then you will attain illumination.

878. The practice of Yama is a Mahavrata, universal vow. It must be observed by all.

879. Any easy, steady, comfortable pose is Asana.

880. Asanas steady the body. Pranayama checks the outgoing tendencies of the mind. Pratyahara gives inner

spiritual strength. It removes all sorts of distractions. It develops will-power.

881. Real Raja Yoga starts from concentration. Concentration merges in meditation. Meditation ends in Samadhi.

882. Retention of breath, Brahmacharya, Sattvic food, seclusion, silence, Satsanga, not mixing much with people are all aids to concentration.

883. Sleep, tossing of mind, attachment to objects, subtle desires and cravings, laziness, lack of Brahmacharya, gluttony are all obstacles in meditation.

884. Reduce your wants. Cultivate dispassion. You will have progress in Yoga. Vairagya thins out the mind.

885. Do not mix much. Do not talk much. Do not walk much. Do not eat much. Do not sleep much. Do not exert much.

886. Never wrestle with the mind during meditation. Do not use any violent efforts at concentration.

887. If evil thoughts enter your mind, do not use your will-force in driving them. You will tax your will. You will lose your energy. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. Be indifferent. Become a witness of thoughts. Substitute divine thoughts. They will pass away.

888. Never miss a day in meditation. Regularity is of paramount importance. When the mind is tired, do not concentrate. Do not take heavy food at night.

889. The mind passes into many conditions or states as it is made up of three qualities—Sattva, Rajas and Tamas.

890. Kshipta (wandering), Vikshipta (gathering),

Muda (ignorant), Ekagra (one-pointed) and Nirodha (contrary) are the five states of the mind.

891. By controlling the thoughts the Sadhaka attains great Siddhis. He becomes an adept. He attains Asamprajnata Samadhi or Kaivalya.

892. Do not run after Siddhis. Siddhis are great temptations. They will bring about your downfall.

893. A Raja Yogi practises Samyama or the combined practice of Dharana, Dhyana and Samadhi at one and the same time and gets detailed knowledge of an object.

894. Control the mind by Abhyasa (practice) and Vairagya (dispassion).

895. Any practice which steadies the mind and makes it one-pointed is Abhyasa.

896. You must practise Yoga steadily with great patience and zeal. Then alone will you attain perfection.

897. Concentrate on Trikuti (the space between the two eye-brows) with closed eyes. This is the best spot for concentration. The mind can be easily controlled, as this is the seat for the mind.

898. Dull Vairagya will not help you in attaining perfection in Yoga. You must have Para Vairagya or Theevra Vairagya, intense dispassion.

899. Tapas, Svadhyaya, Isvarapranidhana, constitute Kriya Yoga. Kriya Yoga purifies the heart quickly.

900. Meditation on OM with Bhava and its meaning removes obstacles in Sadhana and helps to attain Samadhi.

901. Avidya (ignorance), Asmita (egoism), Raga-Dvesha (likes and dislikes), Abhinivesha (clinging to

mundane life) are the five Kleshas or afflictions. Destroy these afflictions. You will attain Samadhi.

902. Samadhi is of two kinds—Savikalpa, Samprajnata or Sabija, and Nirvikalpa or Asamprajnata or Nirbija.

903. In Savikalpa or Sabija, there is Triputi or the Triad (knower, known and knowledge). The Samskaras are not burnt or fried.

904. Savitarka, Nirvitarka, Savichara, Nirvichara, Sasmita and Saananda are the different forms of Savikalpa Samadhi.

905. In Nirbija Samadhi or Asamprajnata Samadhi there is no triad. The impressions are fried in toto.

906. A Bhakta gets Bhava-Samadhi, a Jnani gets Bhada-Samadhi, a Raja Yogi gets Nirodha Samadhi.

JNANA YOGA

907. There is an Atman or soul, independent of body and mind. This soul is immortal, unchanging and infinite. Realise this Atman and be free.

908. The Atman is Satchidananda (Existence-Absolute, Consciousness-Absolute, Bliss-Absolute). It exists in the past, present and future. So it is Sat. It is pure or Absolute Consciousness without any thought. So it is Chit. It is absolute Bliss. So it is Ananda.

909. The unreal body perishes, but the Atman or the Indweller is Immortal. So, you should not grieve when anyone dies. In essence everyone is Immortal Atman.

910. This Atman cannot be hurt by anyone. It is subtle, all-pervading. It is the innermost Self of all.

911. This Atman is birthless, deathless, changeless. When the body is killed, It is not killed. Therefore grieve not, lament not, regret not. Be always cheerful.

912. Fire cannot burn this Atman, sword cannot pierce this Atman, bomb cannot destroy this Atman, machine-guns cannot kill this Atman.

913. This Atman is eternal, immovable, secondless, self-existent, self-centered. Therefore, knowing this to be such, thou shouldst not grieve, when your father, mother, son, wife or relative dies.

914. This perishable body will certainly pass away. The Indweller can never perish. Thou art the Immortal Soul. Therefore, over the inevitable thou shalt not grieve.

915. Brahman or Atman is beyond the reach of the mind and speech. He is beyond logic, reason, mental process, science. He must be realised through meditation.

916. You cannot deny or doubt your existence. You always feel that you exist. This existence is Atman, or your own Self. The knower of the doubt or denier always exists. That knower is your own Atman.

917. In dream you are distinct from the physical body. In deep sleep, you are distinct from the body and the mind. You enjoy peace and bliss in deep sleep. This proves that you are neither body nor mind, but you are All-Blissful Soul.

918. There is only one Reality or Truth. That is Brahman or Atman. All appearances are unreal. They are the effects of Maya, illusory power of Brahman.

919. Behold the one Immortal Atman in all names and forms. This alone is correct perception.

920. Ignorance is the cause for pain and sorrow. Annihilate this ignorance through Brahma Jnana. All miseries will come to an end.

921. This Atman is beyond time, space and causation. Time, space and causation are mental creation.

922. Just as a snake is superimposed on the rope, this world and the body are superimposed on Brahman.

923. Bring a light, the snake vanishes; rope alone remains. Attain Illumination, this world and this body vanish. Atman alone remains. That Atman thou art. Tat Tvam Asi.

924. I-ness and mine-ness, agency and enjoyership, bind you to the Samsara. Destroy these notions. Identify yourself with the Atman which is non-doer, non-enjoyer. You will attain Immortality and Eternal Bliss.

925. Sensual pleasure is only pain. It is momentary mental excitement, momentary sensation of flesh, momentary itching and scratching of the senses. You can have eternal bliss in your own Inner Atman alone.

926. Enquire 'Who am I?' Deny or sublimate the limiting adjuncts (body, mind, etc.); know the Self and be free.

927. Constantly think of the Immortal, All-pervading Atman. Give up thinking of body. You will attain Self-realisation.

928. You are ever free. You are already free. Moksha is not a thing to be attained. You will have to know that you are Atman, that you are free.

929. Destroy the Vasanas, subtle desires, and Trishnas,

.....

cravings. This will lead to the annihilation of the mind. Destruction of the mind will lead to the attainment of Brahma-Jnana or wisdom of the Self.

930. This world is illusory, Brahman alone is real. You are identical with Brahman. Realise this and be free.

931. The liberated sage is ever blissful. He rests in his own Satchidananda Svarupa. He is free from egoism, lust, hatred, greed, anger and the pairs of opposites. He has equal vision and balanced mind. He is Brahman Himself.

932. OM is the symbol of Brahman. OM is your real name. Meditate on OM with Bhava and its meaning. You will attain Self-realisation.

933. "I am the All-pervading, Immortal Soul. I am Pure Consciousness. I am Satchidananda Svarupa. I am witness or Sakshi."—These are the formulas for constant meditation and assertion.

934. Equip yourself with the Four Means. Hear the Srutis, reflect and meditate. You will attain Self-realisation

935. Thou art not this perishable body. Thou art not this changing mind. Thou art all-pervading, immortal, infinite, changeless, Soul or Atman. Realise this and roam about happily.

936. Watch the breath. It sings Soham; 'So' during inhalation and 'Ham' during exhalation. It reminds you 'I am He'. Meditate on 'Soham' and attain Self-realisation.

937. "I am body. I act. I enjoy. She is my wife. He is my son. This is mine."—This is bondage. 'I am Immortal Soul. I am non-actor, non-enjoyer. She is my soul. Nothing is mine.' This is freedom.

Chapter XIII

YOGIC ALPHABETS

938. Asanas make you strong and healthy and eradicate many diseases.

Bhastrika Pranayama develops the lungs and destroys the germs of tuberculosis and augments lung-power and lung capacity.

939. Constipation is removed by the practice of Bhujanga, Salabha and Dhanura Asanas.

940. **Daya** (compassion) is a virtue indispensable for a Yogi.

941. **Eating** in moderation, simple living and high thinking help the Yogic student to attain his goal quickly.

942. **Fasting** eliminates poison, purifies the whole bodily system and invigorates the cells.

943. **Give** the mind to God and the hands to work.

944. **Humility** is a very important virtue that a Yogi should possess.

945. **Indriyas** should be controlled by the practice of Pratyahara and Dama.

Japa of OM or HARI OM should go hand in hand with Asana and Pranayama.

Kumbhaka helps to attain longevity and awakens the Kundalini.

Lolasana strengthens the muscles of the arms and forearms.

946. **Mind** can be controlled by Vairagya, Abhyasa, Satsanga, Vichara, eradication of Vasanas, destruction of egoism, Pranayama, meditation and cultivation of virtues such as mercy, complacency, self-denial, Santi and Santosha.

947. **Nadi Suddhi** can be obtained by the practice of Pranayama.

Ojas is the spiritual energy which is developed through meditation.

948. **Paschimottasana** removes fat, increases the gastric fire and cures diseases of the stomach.

Quiver not an inch from your daily Yogic practices even under the most trying circumstances.

949. **Regularity** in the practice of Asana and Pranayama is an indispensable requisite for quick and solid progress.

950. **Sirshasana** is the King of all Asanas. It transmutes seminal energy into Ojas, develops memory and intellectual capacity and cures a host of ailments.

951. **Trataka** helps concentration of the mind and removes diseases of the eyes.

Unfurl the mysteries of Kaivalya by the steady practice of Yoga.

952. **Vajrasana** removes drowsiness, strengthens the spine, helps digestion and is very useful for meditation.

953. **Wandering** nature of the mind is checked by the practice of Trataka and Pranayama.

954. **X'mas** holidays should be well utilised for the practice of Yoga.

955. **Yoga Mudra** cures the disorders of the abdomen and awakens the Kundalini.

956. **Zealous practice of Yoga** ensures quick success in God-realisation.

ESSENCE OF SADHANA

957. Get up at 4 a.m., daily. This is Brahmamuhurta which is extremely favourable for meditation on God.

958. **Asana:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour facing East or North. Increase the period gradually to three hours. Do Sirshana, Sarvangasana for keeping up Brahmacharya and health. Take light physical exercise as walking etc., regularly. Do twenty Pranayamas.

959. **Japa:** Repeat any Mantra at pure *OM* or *Om Namō Narayanaya, Om Namah Sivaya, Om Namō Bhagavate Vaasudevaya, Om Sri Saravana Bhavaya Namaha, Sita Ram, Sri Ram, Hari Om* or *Gayatri* according to your taste or inclination from 108 to 21,600 times daily (200 Maalas x 108=21,600).

960. **Dietic Discipline:** Take Sattvic food (Shuddha Ahara). Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mithahara). Do not overload the stomach. Give up those things which the mind likes best for a fortnight in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep life going. Eating for enjoyment is sin. Give up salt and sugar for a month. You must be able to live on rice, Dhal and bread without any chutney. Do not ask for extra salt for Dhal and sugar for tea, coffee or milk.

961. Have a separate meditation room under lock and key.

962. **Charity:** Do charity regularly every month or even daily according to your means or one-tenth of your income.

963. **Svadhyaya:** Study systematically the Gita, the Ramayana, the Bhagavatam, the Vishnu Sahasranama, the Lalita Sahasranama, the Aditya Hridaya, the Upanishads or the Yoga Vasishtha from half an hour to one hour daily and have Shuddha Vichara. Preserve the vital force Veerya very, very carefully. Veerya is all power. Veerya is money. Veerya is the essence of life, thought and intelligence.

964. Get by heart some prayer *Slokas*, *Stotras* and repeat them as soon as you sit on the Asana before starting Japa or meditation. This will elevate the mind quickly.

965. Give up bad company (have constant Satsanga), smoking, meat and alcoholic liquors entirely. Do not develop any evil habit.

966. Fast on *Ekadasi* or live on milk and fruits only.

967. Have a *Japa Maala* (rosary) around your neck or pocket or underneath your pillow at night.

968. Observe Mauna (silence) for a couple of hours daily.

969. **Discipline of Speech:** Speak the truth at any cost. Speak little. Speak sweet.

970. **Reduce your wants:** If you have four shirts, reduce the number to three or two. Lead a happy contented life. Avoid unnecessary worry. Have simple living and high thinking.

971. **Never hurt anybody** (*Ahimsa Paramo Dharmah*): Control anger by love, *Kshama* (forgiveness) and *Daya* (compassion).

972. Do not depend upon servants. Self-reliance is the highest of all virtues.

973. Think of the mistakes you have committed during the course of the day just before retiring to bed (self-analysis). Keep daily a self-correction register as Benjamin Franklin did. Do not brood over the past mistakes.

974. Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (*Sadachara*).

975. Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God (*Saranagati*).

976. This is the essence of all spiritual Sadhanas. This will lead to Moksha. All these Niyamas or spiritual cannons must be rigidly observed. You must not give leniency to the mind.

SADHANA TATTVA

(The Science of Seven Cultures)

977. **Health Culture:** Eat moderately. Take light and simple food. Offer it to God before you eat. Have a balanced diet.

978. Avoid chillies, garlic, onions, tamarind, etc., as far as possible. Give up tea, coffee, smoking, betels, meat and wine entirely.

979. Fast on *Ekadasi* days. Take milk, fruits or roots only.

980. Practise Yoga Asanas or physical exercises for fifteen to thirty minutes. Take a long walk or play some vigorous games daily.

981. **Energy Culture:** Observe silence (Mauna) for two hours daily and four to eight hours on Sundays.

982. Observe celibacy according to your age and circumstances. Restrict the indulgence to once a month. Decrease it gradually to once a year. Finally take a vow of abstinence for whole life.

983. **Ethical Culture:** Speak the Truth. Speak little. Speak kindly. Speak sweetly.

984. Do not injure anyone in thought, word or deed. Be kind to all.

985. Be sincere, straightforward and open-hearted in your talks and dealings.

986. Be honest. Earn by the sweat of your brow. Do not accept any money, thing or favour unless earned lawfully. Develop nobility and integrity.

987. Control fits of anger by serenity, patience, love, mercy and tolerance. Forget and forgive. Adapt yourself to men and events.

988. **Will Culture:** Live without sugar for a week or a month. Give up salt on Sundays.

989. Give up cards, novels, cinemas and clubs. Fly from evil company. Avoid discussions with materialists. Do not mix with persons who have no faith in God or who criticise your Sadhana.

990. Curtail your wants. Reduce your possessions. Have plain living and high thinking.

991. **Heart Culture:** Doing good to others is the highest religion. Do some selfless service for a few hours every week, without egoism or expectation of reward. Do your worldly duties in the same spirit. Work is worship. Dedicate it to God.

992. Give two to ten per cent of your income in charity every month. Share what you have with others. Let the world be your family. Remove selfishness.

993. Be humble and prostrate to all beings mentally. Feel the Divine Presence everywhere. Give up vanity, pride and hypocrisy.

994. Have unwavering faith in God, Gita and your Guru. Make a total self-surrender to God and pray: "Thy Will be done; I want nothing." Submit to the Divine Will in all events and happenings with equanimity.

995. See God in all beings and love them as your own self. Do not hate anyone.

996. Remember God at all times or, at least, on rising from bed, during a pause in work and before going to bed. Keep a Maala in your pocket.

997. **Psychic Culture:** Study one chapter or ten to twenty-five verses of Gita, with meaning daily. Learn Sanskrit, at least sufficient to understand the Gita in original.

998. Memorise the whole of Gita, gradually. Keep it always in your pocket.

999. Read the Ramayana, the Bhagavata, the

Upanishads, the Yogavasishta or other religious books daily or on holidays.

1000. Attend religious meetings, Kirtans and Satsangas of saints at every opportunity. Organise such functions on Sundays or holidays.

1001. Visit a temple or place of worship at least once a week and arrange to hold Kirtans or discourses there.

1002. Spend holidays and leave periods, when possible, in the company of saints; or practise Sadhana at holy places in seclusion.

1003. **Spiritual Culture:** Go to bed early. Get up at four o'clock. Answer calls of nature, clean your mouth and take a bath.

1004. Recite some prayers and Kirtan Dhvanis. Practise Pranayama, Japa and meditation from five to six o'clock. Sit on Padma, Siddha or Sukha Asanas throughout, without movement, by gradual practice.

1005. Perform your daily Sandhya, Gayatri Japa, Nityakarma and worship, if any.

1006. Write your favourite Mantra or Name of God in a note book for ten to thirty minutes.

1007. Sing Names of God (Kirtan), prayers, Stotras and Bhajans for half to one hour at night, with family and friends.

1008. Make annual resolves on above lines. Regularity, tenacity and fixity are essential. Record Sadhana in a spiritual diary daily. Review it every month and correct your failures.

May Peace, Joy, Bliss and Immortality abide in you for ever.

Om Shanti, Shanti, Shantih.



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