

PRACTICE OF YOGA

Swami Sivananda



A DIVINE LIFE SOCIETY PUBLICATION

PRACTICE OF YOGA

The end and aim of human existence is universally accepted by all right-thinking men as the realisation of God-consciousness. As such, a clear and comprehensive knowledge of the various ways and means to that end will be most welcome. This knowledge goes by the name of Yoga, or the Science of the Self, which has been perfected by the saints and sages of yore.

This book contains many practical lessons on Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga which all can be termed simply as Yoga. It will help the aspirants in the path of Jnana to enjoy the Supreme Bliss of the Self. Followers of Raja Yoga will find in it valuable and interesting lessons for the attainment of perfect concentration and blissful state of Nirvikalpa Samadhi. Again, it serves as a divine light to all Bhaktas to fix their minds on the effulgent glory of their Ishta Devata. Students of Karma Yoga and Hatha Yoga will find a wealth of information and knowledge. To the spiritual aspirants this book will be a gift from the land of gods, as it were.

Karma Yoga removes the impurities of the mind and develops the heart. Bhakti Yoga destroys the tossing of the mind. Raja Yoga steadies the mind and develops concentration. Jnana Yoga removes the veil of ignorance and brings knowledge of the Self. Therefore one should practise all the four Yogas.

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Swami Sivananda



We are confident that this edition will be a source of inspiration to beginners and remain as a general guide even to advanced sectors of Truth.

—THE DIVINE LIFE SOCIETY

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Swami Sivananda

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PUBLISHERS' NOTE

The work, *Practice of Yoga*, is one of the earliest productions from the pen of His Holiness Sri Swami Sivanandaji Maharaj and, perhaps, the oldest. It appeared many years back in two volumes and has been out of print for a long time. It is now being released again in a single, complete volume.

The contents of the book will show that it covers varied fields and can, thus, form an excellent introduction to the spiritual way of living. The force and the compelling expressions of the Swamiji are a novel feature especially in his writings which he intended to be a general directive to everyone. All his earlier writings were characterised particularly by an enthusing admonition on the necessity of leading a life of the quest of the Spirit, with which the book commences. This rousing preface is usually followed by the philosophy, ethics and practical instructions which always find a prominent place in every one of his writings. Here is an outstanding example of a saint speaking from experience with a direct address to people who hunger and thirst for a permanent remedy and solace in a world of dreary expectations and hopes that offer little satisfaction. Man has to gird up his loins to *do* something rather than merely expect a miracle to happen in the course of Nature's evolution. This *doing* is an outcome of one's wholesome *being*, the reconstruction of which on a sound and rational basis is the philosophy of spiritual life and the teaching of all adepts in Yoga.

We are confident that this edition will be a source of inspiration to beginners and remain as a general guide even to advanced seekers of Truth.

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INTRODUCTION

The *summum bonum* of existence, the end and aim of human life, is universally accepted by all right-thinking men and women as the realisation of God-consciousness and, as such, a clear and comprehensive knowledge of the various ways and means to that end will not be quite unwelcome. Unless the aspirants know in unmistakable terms this exact science as understood and practised by the sages and saints of yore, it will be extremely difficult if not impossible for them to attain peace, joy, bliss, immortality and God-consciousness.

It is my sincere conviction that this book will be of immense help to all types of aspirants. This contains many practical lessons on Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga in a nutshell. This book will doubtless help the aspirants in the path of Jnana to enjoy the supreme bliss of intense meditation. Followers of Raja Yoga of Patanjali Maharshi will find in this book equally interesting and valuable lessons for the attainment of perfect concentration and the blissful state Nirvikalpa Samadhi. Again it serves as a divine light to all Bhaktas to fix their minds on the effulgent glory of their Ishta Devata. Students of Karma Yoga and Hatha Yoga will find a wealth of information and knowledge which will be of inestimable use to them. To the spiritual aspirants this book will be a gift from the land of gods.

If a single individual is really profited by the use of this book, my sincere efforts to serve Brahman (Brahma-Karma) in expression—humanity and the world at large—will be more than amply repaid.

The ultimate import of Vedānta is that the Jiva is identical with Brahman whose essential nature is Sat-Chit-Ananda. But owing to the force of Avidya (ignorance) the individual soul identifies itself with the body and thinks that it lives only for the life-term of the physical body. Cooped up by the brain, it imagines that its knowledge is only so much as can be circumscribed by the brain. Carried away by the pleasures of the senses it whirls about in the midst of them as though they constituted the real bliss. When it wakes up from the dream of lower things of the body and looks upwards to the higher world of Spirit, it discovers its delusions

and finds itself identical with Brahman. This discovery has to be made by each soul in the human body in which it is functioning through the three main gates of head, heart and Muladhara. It cuts asunder the heart-knot (Hridaya-Granthi), and realises its all-pervading character; it raises beyond the brain through Sahasrara and attains omniscience and mastery over the mysterious force called Kundalini which is lying at the Muladhara Chakra.

Psychologists tell us that desire when controlled leads to the development of the will which when developed to an enormous extent leads to great power of omnipotence. Kundalini when conquered leads to unlimited powers like Anima, Mahima, etc. This conquest can be easily made by rising above the desires of senses. This again can be best done by constant meditation, incessant Yogic practice and contemplation. All these will help the aspirant in the conquest of Deha-Adhyasa, in the removal of the veil of ignorance and in the final establishment in Sat-Chit-Ananda Brahman.

There are mainly four paths and all of them lead to the same goal—the attainment of God-consciousness. Roads are different but the destination is the same. The four paths inculcated from different standpoints are termed Karma Yoga for the man of action, Bhakti Yoga for the man of devotion, Raja Yoga for the mystic man and Jnana Yoga for the man of reason. The four paths are not at all antagonistic to each other but are complementary. They indicate the various methods of Hindu religion and show that they are in happy harmony with each other. Religion must educate and develop the whole man,—his head, heart and hand. One-sided development is not commendable. One should have the head of Sankara, the heart of Buddha and the hand of Janaka. Karma Yoga removes the impurities of the mind and develops the heart. Bhakti Yoga destroys the tossing of the mind. Raja Yoga steadies the mind and develops concentration. Jnana Yoga removes the veil of ignorance and brings knowledge of Self. Therefore one should practise all the four Yogas. Jnana Yoga should be the central basis and the other Yogas should be treated as auxiliaries for the rapid development and progress of the aspirant on the spiritual path.

Action, emotion and intelligence are the three horses that are linked to this body-chariot. They should work in perfect unison. Then alone the chariot can run smoothly. There must be integral development. Vedanta without devotion is dry. Hence Bhakti

without Jnana is imperfect. How can one who has realised his oneness of Atman remain without serving the world which is only Atman in manifestation? Bhakti is not at all divorced from Jnana but is rather exceedingly helpful for its perfect attainment.

Bhakti is not antagonistic to Jnana. There is mutual dependence between the two. Both lead to the same destination. Bhakti and Jnana are not incompatibles like acids and alkalis. One can combine Bhakti Yoga with Jnana Yoga. The fruit of Bhakti is Jnana. Para Bhakti and Jnana are one. Perfect knowledge is love. Perfect love is knowledge. Sri Sankara, the Advaita Kevala Jnani was a great Bhakta of Lord Hari, Hara and Devi. Jnana Deva of Alandi, a great Yogi, was a Bhakta of Lord Krishna. Sri Gauranga was a refined Advaita Vedantic scholar and yet he danced in the streets singing Hari's name. Bhakti can, therefore, be combined along with Jnana with much advantage.

"The scriptures are endless; there is much to be known; time is short; obstacles are many; that which is the essence should be grasped, just as the swan does in the case of milk mixed with water."

O readers, nectar's sons! Wake up. Open your eyes now. Do not waste your whole lifetime in studying the ocean of scriptures. I am your well-wisher. I am a cosmic friend. I can help you in your object. Assimilate what you have learnt. Put them into practice. Ascend the Yogic ladder step by step and attain the supreme God-conscious state. Never, never forget the last word of the Vedas: *Tat Tvam Asi*—my dear brothers, Thou art That.

Sarve Bhavantu Sukhinah!

Om Santih, Santih, Santih!

Chapter Three

ETHICAL CULTURE

Lead a Moral Life	25
Dharma and Adharma	26
Build Your Character	28
Control Evil Habits	31
Eradicate Negative Qualities	36
Conserve Your Energy	40

CONTENTS

Publishers' Note	iii
Introduction	iv

Chapter One

OBJECT OF YOGA

Yoga Defined	3
Yoga and Jnana	3
Miserable Mundane Life	6
The Goal of Life	10
God-realisation	10

Chapter Two

FOUNDATION OF YOGA

Necessity for a Guru	11
Selection of Aspirants	12
Faith in Scriptures	13
Brahmacharya	13
Lack of Brahmacharya	18
Mitahara	18
Give up Salt	20
Renunciation—Its Service to Brahma-jnana	20
Seclusion for Three Years	22
Sadhana Chatushtaya	23

Chapter Three

ETHICAL CULTURE

Lead a Moral Life	25
Dharma and Adharma	26
Build Your Character	28
Control Evil Habits	31
Eradicate Negative Qualities	36
Conserve Your Energy	40

Chapter Four

PREPARATION FOR YOGA

Purification	49
Ethical Training	49
Importance of Yama and Niyama	50
Destroy the Impurities	51
Cultivate Virtues	51
Develop Patience	52
Medical Aid for Chitta-Suddhi	53
Trataka	53
What is Bhakti?	54
Fruits of Bhakti	54
Characteristics of a Bhakta	55
Japa	55

Chapter Five

YOGIC PHYSICAL EXERCISES AND PRANAYAMA

Benefit of Yogic Exercises	56
Padmasana	57
Siddhasana	57
Sirshasana	57
Sarvangasana	59
Paschimottanasana	60
Sukhapurvaka Pranayama	60
Bhastrika Pranayama	61
Sitali Pranayama	61
Maha Mudra	61
Uddiyana Bandha	61

Chapter Six

MIND AND ITS FUNCTIONS

Essence of Sadhana	62
Evolution of Mind	62
Theory of Perception	64
Pure and Impure Mind	65
Mind in a Jnani	66
Mind—A Frightened Bird	67
Mind—A Mischievous Monkey	67
Mind—A Playing Child	68

Mind—A Wild Bull	69
Mind—A Wild Horse	69
Ever Control the Indriyas	71
Control the Wandering Mind	72
Thought-culture	77
Mental Factory	80
Memory-culture	83
Important Exercises	88
Instructions on Memory	92
Will-culture	98
How to Develop the Will	99
Instructions on Will-Culture	100

Chapter Seven

THE LAW OF KARMA

Nature	107
The Law of Karma	111
Man Is the Master of His Destiny	114
Man Can Outgrow Environments	115

Chapter Eight

OBSTACLES IN YOGA

Moha—Attachment	120
Poor Health	123
Impure and Immoderate Food	124
Influence of Tamas	125
Doubt	127
Vishaya-Asakti	127
Manorajya	128
Dilly-dallying	128
Shilly-shallying	129
Evil Company	130
The So-called Friends	130
Jilly-jallying	131
Name and Fame	131
Irregularity and Cessation of Sadhana	133
Lack of a Preceptor	134
Fear	135
Anger	137
Force of Samskaras	138

Samskara-Raksha	140
Danger of Mixing	140
Pratipaksha-Bhavana	144

Chapter Nine

MEDITATION

Places for Meditation	146
Brahmamuhurta	147
Meditation Room	147
Time for Meditation	148
How Many Hours to Meditate	149
Three Instrumental Causes	149
Meditation and Action	150
Elementals	152
Real Rest in Meditation	152
Remembrance in Meditation	153
Hints on Meditation	153
Instructions on Meditation	157
Practical Instructions	163
Meditation on Rose	167
Meditation on a Buffalo	168
Meditation on Mahatma Gandhiji	169
Meditation on Virat-Purusha	170
Meditation on Divine Songs	170
Meditation on the Gita Slokas	171
Meditation on Gayatri	171
Meditation on Mahavakyas	173
Concentration on Breath	174
Meditation on Soham	175
Saguna Meditation	175
Nirguna Meditation	176
Positive Meditation	178
Negative Meditation	179
Saguna and Nirguna Meditation	179

Chapter Ten

SPECIAL SADHANA

Mauna	183
Antaranga Sadhana	183
Svara Sadhana	184

Awakening the Kundalini	186
Laya Yoga	187
Auto-suggestion	188

Chapter Eleven

THE YOGA OF WISDOM

Theory of Vedanta	191
Important Qualifications	193
Jnana Yoga Sadhana	195
Your Real Nature	197
Residuum of Ignorance	198
The Five Sheaths	200
Jiva in Sleep	202
Sat-Chit-Ananda	203
Svarupa Jnana	204
Nature of Moksha	204
Cosmic Consciousness	206
Omniscience	210
Ajati-Vada	211
Brahmakara Vritti	213
Fate of Brahmakara Vritti	214
Nature of a Jivanmukta	216
Who is a Jnani	217
Vedantic Meditation	218
Savikalpa and Nirvikalpa Samadhi	219

Chapter Twelve

MYSTIC EXPERIENCES

Anahata Sounds	222
Mind Moves	222
Feeling of Separation	223
Materialisation	224
Astral Journey	224
Lights in Meditation	225
Dazzling Lights	226

APPENDICES

Appendix One

QUESTIONS AND ANSWERS	231
--	-----

Appendix Two

GARLAND OF YOGA

A Real Guru	242
Pseudo-Gurus	243
The Ashram Life	246
Advice to Sannyasa Students	248
Health and Yoga	251
Yogic Powers	254
Special Instructions	256

Appendix Three

LIVES OF GREAT SAINTS

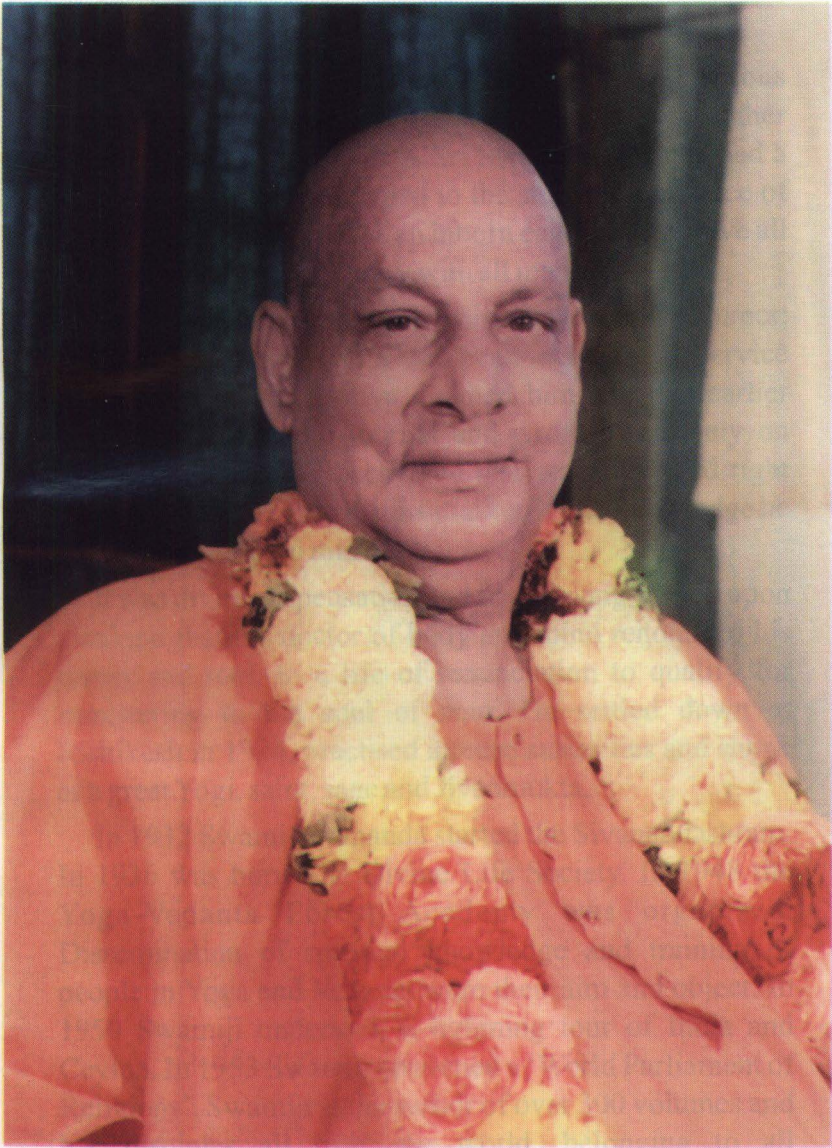
Sankaracharya and His Disciple	265
Ekanath	266
Jada Bharata	268
Kabir's Method of Sadhana	270
Tiruvalluvar's Wife	270
Drona and His Disciples	271
Gladstone and Balfour	272
Ranti Deva	272
Nama Deva	273
Tukaram	274
Damaji	275
Nandana	275
Swami Krishna Ashram	276
Siddharudha Swami	277

Appendix Four

ANECDOTES

A Brahmin Priest	278
A Soldier Bhakta	279
A Saint	280
GLOSSARY	282

— about the author —



SRI SWAMI SIVANANDA

national work. On 14th July, 1967 Swami entered Mahasamadhi. / Sri Swami Sivananda's

About the Author:—

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.

CHAPTER ONE OBJECT OF YOGA

Yoga Defined

The term 'Yoga' comes from the Sanskrit root 'Yuj' which means 'to join.' In its general sense, it is the process by which the identity of the Jivatman and Paramatman is realized by the Yogi. Yoga means union with the Lord. This is the goal of human life. Yoga is the divine science that teaches the method of joining human beings with God. Yoga is the divine science which disentangles the soul from the phenomenal world of sense-objects and links her with the Absolute.

Harmony is Yoga. Yoga is oneness with Brahman. Yoga is union with Brahman. Dwelling in Brahman is Yoga. Yoga is unity, homogeneity, sameness with Brahman. In Patanjali's Yoga Sūtras it is stated: "At the time of union, the Seer (Puruṣa) rests in His own nature."

PRACTICE OF YOGA

Yoga is a state of mind. It is a state of mind in which there is no duality. Yoga is the result of renouncing the egoistic will, desires and passions. It is defined: "Yoga is the state of union with Brahman. That is Yoga." The Bhagavad Gita says: "Yoga is skill in action" and "equilibrium is called Yoga." How the Yoga is attained is described in the subsequent pages.

Yoga in a generic sense refers to Karma Yoga, Bhakti Yoga, Jñāna Yoga, Hatha Yoga, Mantra Yoga and Laya Yoga. In a restricted sense it means the Ashtanga Yoga or Raja Yoga of Patañjali Maharshi.

The word Yoga is also applicable in a secondary sense to all the factors that go in to constitute Yoga, that are conducive to the final achievement or fulfilment of Yoga. A Yogi is one who has achieved the highest Samādhi.

Yoga and Jñāna

Jñāna Yoga is the royal road and is described in every practical treatise of Vedānta. The point of starting is the hearing of Vedānta from a practical and sympathetic teacher. It is only the

CHAPTER ONE

OBJECT OF YOGA

Yoga Defined

The term 'Yoga' comes from the Sanskrit root 'Yuj' which means 'to join.' In its spiritual sense, it is the process by which the identity of the Jivatman and Paramatman is realised by the Yogi. Yoga means union with the Lord. This is the goal of human life. Yoga is the Adhyatmic science that teaches the method of joining human spirit with God. Yoga is the divine science which disentangles the Jiva from the phenomenal world of sense-objects and links him with the Absolute.

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In Dattatreya Samhita, you will find: "*Sarvachinta parityagat nischinta yoga uchyate*—the state wherein there is no Sankalpa-Vikalpa, as a result of renouncing the formative will, is termed Yoga." Again it is defined: "*Yoga-samadhih samatavastha jivatma-paramatmanoh*—Jivatman becomes identical with Brahman. That is Yoga." The Bhagavad Gita says: "*Yogah karmasu kausalam*—Yoga is skill in action" and "*Samatvam yoga uchyate*—equilibrium is called Yoga." How this Yoga is attained is described in the subsequent pages.

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Yoga and Jnana

Jnana Yoga is the royal road and is described in every practical treatise of Vedanta. The point of starting is the hearing of Vedanta texts from a profound and sympathetic teacher. It is only the

Upanishads that can give accurate knowledge of Brahman. The proper hearing from beginning to end will convince the hearer that the ultimate import of all the holy texts is in establishing the identity of individual soul with Brahman. The doubt as regards the validity of the Vedanta texts, the recognised source of Brahma Jnana, is removed by hearing. The second step is ratiocination of what is heard. Reason is allowed to examine from all sides the import of Vedanta texts. All possible doubts with respect to the nature of Brahman, the subject of inquiry, are set aside by ratiocination. The conviction of the absolute nature of Self brought about by hearing and ratiocination is verified by experience based upon deep meditation of Self. Constant meditation does away with all forms of perverse knowledge and obstructions (Viparita-Bhavana) in the form of impressions of actions, and reveals the true nature of Self. The moment the absolute character of Self is realised, the phenomenal world subsides together with its generating cause, Maya. The destination is now reached and the aspirer becomes a perfect Paramahansa. "When seeing Brahman as the highest and the lowest everywhere, all knots of our heart are broken, all sorrows are split, all doubts vanish and our works become nothing." —Mundaka Upanishad, III—ii, 8.

The same goal can be reached by Yogins also by contemplation of Brahman devoid of qualities. Holy texts like the following evidently show that contemplative devotion to the Absolute is another means of liberation

"That Cause can be comprehended by reflection over Its nature through Vedanta texts as well as by contemplation of Its absolute nature."

"The goal which is reached by philosophical enquirers is also attained by contemplators."

The Sruti text which denies the contemplation of Brahman should be understood in the sense that Brahman as such is impossible to contemplate. In like manner, the text which shows the impossibility of knowing It, means that It can never become the object of knowledge in Its absolute nature. All the methods of knowing and contemplating Brahman are based upon that aspect of Brahman, which is quite close to the Absolute. That aspect vanishes when the knower or contemplator ceases to exist as an independent entity.

No sharp intellect is required of the aspirer in Yoga line. It is sufficient if he is perfectly moral, self-controlled and devoted to

his teacher. The teacher too need not be as learned and profound as in the first case. He must be pure in conduct and thoroughly conversant with the traditional lore.

A perfect sage of Jnana Yoga, who is learned and moral, can give lessons in philosophy and contemplation to his two disciples of different mental calibre.

It may be noticed in conclusion that though contemplation is a means of liberation, it is not as efficacious and prominent as philosophical investigation; because a man whose obstructing sins are washed off realises Brahman by the latter more easily than by the former. An aspirer for realising Brahman, who works through contemplation, is advised to proceed by the scientific method of Patanjali.

IMPORTANT DIFFERENCE

Yoga is restraining the mental modifications. Now, a Yogi plugs his mind, as it were, through effort; just as you plug a cork. He tries to make the mind quite blank.

A Jnani does not care a bit about the mind during meditation or Nididhyasana stage, though he has tranquillised it through effort, Sama, in the beginning. He rests in Brahman through Brahmakara-Vritti generated through the hearing of Mahavakyas as 'Tat Tvam Asi' or 'Aham Brahma Asmi.'

This Brahmakara-Vritti is a Sattvic modification, Parinama of Sattvic Antahkarana which envelops, environs and embraces Brahman. A Jnani remains as a Sakshin or silent witness of the mental modifications (he does not plug the Vrittis, as a Yogi does) and uses the mind and body as instruments. A Jnani is always in Samadhi, even at work also, whereas a Yogi can enter into Samadhi only in closed rooms, in an Asana (Jada Samadhi). A Yogi is affected by Maya, during waking state, when he is out of trance or out of Samadhi. A Jnani does not want an Asana. He is in Samadhi while walking also (Chaitanya Samadhi). A Yogi cannot work while in Samadhi, whereas a Jnani can. The method differs. A Yogi has a controlled mind. A Jnani has a dual consciousness, just as a trained man typewrites, plays on the piano, and a lady does knitting and embroidery work, at the same time both are talking to their neighbours. There is no 'in trance' and 'out of trance' for a Jnani. He is always in Samadhi. He is not affected by Maya while at work.

There is a difference in the start also between Yoga and

Vedanta. A Raja Yogi starts with Buddhi and will; to be more correct, he starts directly with Atman.

A Jnana Yogi ratiocinates, reasons out, reflects, discriminates, analyses and synthesises. This is Savitarka method. He uses the 'Neti-Neti' doctrine—not this, not this; I am not the body; I am not the mind; I am Sat-Chit-Ananda—Aham Brahma Asmi. As he thinks, so he becomes. According to the Bhramara-kita Nyaya, he constantly and intensely thinks that he is Brahman and becomes Brahman. A Raja Yogi converts all Vrittis into one Vritti, Savikalpa Samadhi, and by giving up this last Vritti also, enters into Nirvikalpa Samadhi and then realises that he is Brahman.

A Jnani gets instantaneous Mukti. A Yogi passes through different stages, from Chakra to Chakra scientifically. He crosses plane after plane. They both meet at the junction platform, Suddha Brahman.

Miserable Mundane Life

Being much hemmed in on all sides and whirling in different conditions in this fluctuating world, you are ever tossed in delusion and afflicted with pains, like dust of sand floating in the midst of a large stone. Now reflecting upon time which is eternal in its true nature, you cannot but term, as a moment, the hundred years of your life. While so, how is it that you estimate your life greatly and fall into all sorts of despondencies through the powerful desires? Who is there so debased in life as you who are spoiled through your gross mind? Fie on your uneven life which cannot be considered as of any moment. Comparing this earth to the countless universes, you cannot but consider it as an atom. It is really surprising that you should rate high this universe full of pains. Indeed you are unable to find one object in this archaic universe which is sweet and beneficent for one twinkling of the eye at least. While so, it is really marvellous to see the heterogeneities of the universe. Even the greatest of persons will in course of time become the lowest of the low. All enjoyments, great men, and their kindred have appeared in the past. Where then is the certitude of existence of all objects now? The innumerable earths with their rulers and their wealth have all perished like fine sands; the Devalokas with their Indras and wealth have all disappeared like flash in the sky above: no limit can be imposed upon the number of universes, Brahmas, mundane eggs and Jivas that have come and gone. Where then are all the objects that have vanished out of sight? Where then is the permanency of this

earthly life? It is only by bestowing your desires on the illusion of long dream of bodily delusion in the sable night of the unreal Maya that you have debased yourself to this ignorant state. Enough, enough with all the deaths you had undergone in previous lives. Not one beneficent object exists on this earth, either in the beginning, middle or end. Are not all created objects coated with the varnish of destruction? You enact in your daily life with your body dire sinful acts, forbidden deeds and illimitable vices. In youth, you are enveloped with ignorance; in adult age, you are entangled in the meshes of women; in old age, you groan under the burden of Samsara and debility. You eventually die. Being thus always occupied, when will you find time to devote yourself to the commission of virtuous deeds? How did this Maya come to play and dance in this world? This ghost of your mind dances in the theatre of this universe to the music of the sense-organs. If in the opening and the closing of the eyelids, many Brahmas are created and destroyed, what are you, a puny self, before them?

You are but repeating the same actions as yesterday yielding but momentary happiness and enjoyed things do recur again. Things seen yesterday do again present themselves today. Ornaments worn with exultation yesterday are again donned by you. And yet, even intelligent persons do not become disgusted with them and are not ashamed of enjoying them again and again. Like ignorant children that do taste again and again sweetmeats which impart sweetness for the time being, you are also afflicted, ignorant of the true path. Days, fortnights, months, years and Yugas do cycle again and again as formerly, and nothing new crops up. Wealth which only makes hosts of thoughts to whirl in the brains will not confer you bliss. This wealth which the mind covets and is very ephemeral in its nature is utterly useless like a flower-bed in a creeper growing in a wall and encircled by a serpent. The Prana which is like a drop of rainwater dripping from the end of a leaf turned overhead flits out of the body, at unseasonal times. This life is ephemeral like autumnal clouds or a gheeless lamp or ocean-waves. Life and death are two acts in the scene (drama) of the Juggler (Brahman). Really nobody comes or goes. The lives of those who have freed themselves from rebirth are the true ones and the noblest; but others' lives are like those of old asses. There is nothing so baneful as this life which is perishable in its nature and fleeting in the bestowal of pleasures. The fire of desires has scalded you enough. In the present state, even a bath in ambrosia

will not cool you. It is these everwexing desires that bring on the pain of rebirth, the heaviest of all pains. This body which is composed of muscles, intestines, urine and faecal matter and is subject to changes, being at one time fat and at another time lean, shines in this mundane existence simply to undergo pains. What beauty then is to be enjoyed in this body which is composed of blood, flesh and bone, which has the tendency to rot, which is the same for the rich and the poor, and which is subject to growth and decay? This body is a false air-bag, filled with rotten vegetable, urine, faecal matter and various kinds of impurities.

What happiness is there to be derived from the string-tossed puppets of female bodies composed of joints, muscles, bones and flesh? Where is the beauty in a female? The real beauty is the emanation from the Atman inside. Look at the condition of the eyes, face and the body of a woman after an attack of seven days' fever. Where has the beauty gone? What is the state of the body, if a bath is not taken for three days? The stink is abominable. Look at the senile woman aged 85 who is sitting at the corner with rotten eyes, shrunken cheeks and skin. Where is the beauty in this senile wrinkled state? Analyse the parts of a woman, realise their true nature and abandon totally. If you begin to analyse this body into flesh, blood, bone, your desire towards females will become inimical to you in a short time. Love and attachment for a woman destroy Buddhi, Mukti and virtuous deeds and cause contraction of heart.

If the lust for women, which is the source of all enjoyments ceases, then all worldly bondage which has its substratum in the mind will cease. Even the most virulent of poisons is no poison; but the sensual objects are truly so; the former defiles one body only whereas the latter adulterates many bodies in successive rebirths. You are the sporting lap-dog of the caprice of a woman. You are a slave of desires, emotions and passions. When are you going to rise up from this miserable state? Those persons who, in spite of the knowledge of the non-existence of happiness both in the past and the present in the baneful objects of the world, do yet entangle themselves in them with their thoughts clinging to them, deserve the appellation of an ass, if not a worse one. If you do not possess Viveka, if you do not try your best for salvation, if you spend your lifetime in eating, drinking and sleeping, you are a biped animal. I should say, you are worse than an animal. Because,

you will have to learn some lessons from the animals which possess self-restraint.

There are scorpion-stings on one side. Flies, bugs, mosquitoes and thorns trouble you from one corner. Sun scorches you in summer; cold stings in winter. Influenza, plague, appendicitis, pyorrhoea, smallpox and other diseases are ready to devour you. Fear, delusion, grief, sorrow and misery kill you every moment.

Desires, anger, jealousy, worries, anxieties and cares torment you every second. Deaths of persons whom you loved most give you severe shock. Yet, you will never renounce these momentary pleasures of senses of this unreal, mundane existence. Such is the deceptive depth of sensual enjoyment. You will speak through Ahankara: "Oh, I am a powerful man. I am very intelligent. I can do anything. There is no Isvara." You will twist your glued moustache and when the scorpion stings you sharp, you will call out bitterly: "O Narayana, help me." If the hair becomes grey, you will invent various dyes to blacken it. You will invent 'monkey-gland grafting' for rejuvenation. If the teeth have fallen, you will put on a new false dental set. You will never leave the 'will to live and enjoy.' Miserable wrecks indeed! Hopeless specimens!

Think deeply. Cogitate. Reflect. Have constant Satsanga. Do selfless service, Nishkama Yajna. Develop the four means of qualifications, Sadhana Chatushtaya. Study the Gita, the Brahma Sutras, the twelve classical Upanishads, the Yoga-Vasishtha and the Viveka Chudamani of Sri Sankara. Remove your doubts by approaching learned Sannyasins. Have recourse to Sravana, Manana, Nididhyasana. Remove the veil of ignorance and rest in Satchidananda state. "*Atma va are drashtavyah shrotavyo mantavyo nididhyasitavyah.* The Self must be seen, heard, thought upon and deeply pondered over."—Brihadaranyaka Upanishad, IV—5.

Note: Lust is a potent force, very difficult to be got rid of. So, I have to place this mental picture before the minds of the vast majority. Really, a woman should be adored as Mother or Sakti. She is the Creatrix, Generatrix and Nourisher of the universe. She must be revered. In India, Religion is preserved and maintained only through the devotional element of women. Devotion is a fundamental characteristic of Hindu women. Hate lust, but not women.

The Goal of Life

Atman, our real Self, is Brahman. It is pure, indivisible, omnipresent, omnipotent, pure, perfect. It is Existence, Knowledge and Bliss Absolute. It is timeless, spaceless, causeless, free and self-luminous.

In the movement of nature, the Self represents itself variously. In the physical consciousness, Atman becomes the material Being, Annamaya Purusha. In the vital consciousness, It becomes the Pranamaya Purusha. In the mental consciousness, It becomes the Manomaya Purusha. In the supramental consciousness which is dominated by the Truth, It becomes the Vijnanamaya Purusha. In the consciousness of universal beatitude, It becomes the all-blissful, all-enjoying Anandamaya Purusha. In the consciousness proper to the divine Self-awareness, It becomes the all-conscious Soul, Source and Lord of the universe, Chaitanya Purusha. In the consciousness proper to the state of pure, divine existence, It is Sat Purusha. Man can have any one or all of these experiences, as essentially he is Divine.

God-realisation

Raja Janaka realised God in the twinkling of an eye. Raja Khatvanga realised within a Muhurta. Raja Parikshit realised within a week. Swami Rama Tirtha realised within two years. Realisation is not at all difficult. It is as easy as anything. It is even easier than learning logic or mathematics. Once you have disciplined the mind and fixed it on the Lakshya, it will simply remain fixed without any trouble. Mind is a good fellow. It depends upon the way in which you train him. He is quite a willing and obedient servant. There is nothing so pleasant as meditation. It is all Ananda. It is all Joy. It is all happiness. You must make a firm start. That is what is wanted. Draw inspiration from the lives of Mahatmas like Sri Aurobindo, Sri Ramana Maharshi, or Siddharudha Swamiji. There are many earnest Sadhakas also, all educated and noble Sannyasins. Move with them. Clear your doubts. Get the method. Have intellectual conviction, intellectual grasp of Atman, Brahman. Practise Nididhyasana. March courageously with Sradhdha banner, Vairagya coat-of-arms and Pranava Omkara band, in the Brahmic field of Nididhyasana. You will get sanguine victory in the attainment of Brahma Sakshatkara. Make effort. Awake, arise, and stop not till the goal is reached. You can realise within two or three years, if you have earnestness and sincerity.

CHAPTER TWO

FOUNDATION OF YOGA

Necessity for a Guru

Tadviddhi pranipatena pariprasnena sevaya;

Upadekskhyanti te jnanam jnaninastattva darshinah.

“Learn thou this by discipleship, by investigation and by service. The wise, the seers of the essence of things, will instruct thee in wisdom.” —Gita, IV-34.

Hear the words of the Yoga-Vasishtha: “To the real enquirer after knowledge, the Guru’s words will enable him to know his own Self. An Acharya’s grace, if it becomes *en rapport* with his disciple, will of itself in a mysterious manner enable the disciple to perceive directly the Brahmic principle within, though it is impossible for the Guru to point out Brahman as this or that or for the disciple to understand how It is prior to his direct perception. It is indeed very rare to attain that state without the help of a Guru and spiritual books. Should all the three combine, viz., an Acharya, Jnana-Sastras and a true disciple, then it is certain that the seat beyond all bondage will be attained.”

It is the Guru who removes the Avarana or veil of ignorance. Before you approach the Guru, you should possess the devotion to Guru, you ought to have removed Mala or dirt by Nishkama Karma Yoga and the practice of Yama and Niyama, and Vikshepa or distraction by Upasana and Yoga. You ought to be established in mental truth and mental Brahmacharya. You should be free from Jiva-Bhavana. Then the Guru will start with Sravana and instruct you with the mystery of ‘Tat Tvam Asi’ Mahavakya. It must be remembered, however, that Guru can give you Paroksha Jnana, can remove your doubts and your own sincere individual effort is indispensably requisite. Do not be under the false impression that by bringing five pots of water from the Ganga, Mukti can be gained through the grace of Guru. In one sense, no Guru, no Isvara can give Mukti. It is left to your own effort. The Sastras show the way, the Guru points out the face of Brahman and it is your effort to become personally acquainted with Brahman through constant Nididhyasana. Do not make this serious mistake that by keeping quiet, Mukti will come to you through Guru’s grace, by sham

service. You must taste Sat-Chit-Ananda yourself through your Divya Drishti: "*Pasyanti jnana chakshusah*" (Gita, XV-10). The Sastras prescribe Sravana, Manana and Nididhyasana. If one can gain Mukti by Sravana alone from the mouth of the Guru, then it is superfluous to add Manana and Nididhyasana. Manana and Nididhyasana are left for the aspirant for his own exertion.

*Uddharedatmana-atmanam,
Naatmanam avasadayet.*

"One should raise the lower self by the Higher Self; one should not depress the self." —Gita, VI-5.

Hearken carefully to the following in the Yoga-Vasishtha, to support the above view: "Each should cognise It within himself through his own Jnana, with the aid of an Acharya and an understanding of the true significance of the Srutis."

Selection of Aspirants

You can do nothing in the case of a man whose goal is money, whose thoughts are concentrated in woman or pleasure. You can do nothing, nothing at all, in the instance of a man in whom the Vishaya-Samskaras are predominant and powerful, in whom there is Bahirmukha-Vritti and in whom the ideal is Kama-Krodha-Parayana, the soul refuge in lust and wrath (Gita, XVI-12). You can do nothing in the case of a man who is perfectly satisfied with the shallow pleasures of this petty, poor mundane existence. If you hand over a copy of the Avadhuta Gita of Sri Dattatreya or a copy of Vivekachudamani by Sri Sankara, which contain gems of incalculable value, to a young man of 25 years, who has just returned from England with British qualifications, who has just married a young lady in whom the Vasanas are filling up the system with a tremendous force, he will simply throw the book into the waste paper basket. It will never interest him. His thoughts are absorbed in Anatomic objects. His mental current is running in a different direction. Jnana-Sastras like the Yoga-Vasishtha, the Gita, the Upanishads, etc., are useless for this man.

But if you give the same book to the same man after 20 years, when he is suffering from chronic consumption, when he has lost his wife and the only one son, doubtless he will be much interested. You can influence a man whose angle of vision has been changed entirely. (1) Vedanta Samskaras (the impressions caused by hearing and study of Vedantic books), (2) Antarmukha-Vritti (when the mind has a tendency towards

introspection and introvision), and (3) Moksha-Parayanata or resort to the objective of liberation alone, are the three important qualifications for an aspirant of Brahma-Jnana. You can quite easily influence a man who possesses these three qualifications, as his mind is receptive to know.

Faith in Scriptures

Brahman is to be learnt through the Srutis; independent thinking and reasoning have nothing to do with it. Badarayana seeks shelter always in the letter of the Vedas. Srutis are infallible and authoritative. Sruti Pramana is superior to perception. Perception leads to errors. Perception of a jar is really perception of jar minus the rest of the world. The jar and the rest of the world are directly presented before the mind. Then only perception is possible. How can the atomic mind see the rest of the world? It is impossible. Therefore perception is not so authoritative and reliable as Srutis. You see a blue colour in Akasa. It is a false attribution, Adhyasa. You cannot depend on the Pramana of perception. Srutis are revelations. They are the direct superintuitive experiences of Rishis or sages. Srutis give an accurate knowledge of Brahman. Srutis remove your Pramanagata-Sandeha, doubt about the validity of the Vedantic texts. God or Brahman is Atindriya, beyond the reach of the senses; Avang-mano-gochara, beyond the reach of mind and speech. Sruti is the basis of Nididhyasana. The Brahmakara-Vritti is generated from the hearing of the Mahavakyas: '*Tat Tvam Asi*', '*Aham Brahma Asmi*' of the Srutis. Jnana Yoga is impossible without Sravana and Manana. Some learned fools, wise fools who pose to possess reason, while they really mistake their fancies and preferences for reason, declare that they will accept only that portion of the Srutis, which appeals to reason. They will never get out of this Samsara-Chakra. Independent reasoning and thinking alone will not do in the spiritual path. Faith is indispensably requisite.

Brahmacharya*

O Saumya! Spiritual darlings, nectar's sons, children of Immortality! Today my heart is filled with exuberant joy. I rejoice again and again amidst you all. I have got now a rare and splendid opportunity to serve you all.

*A lecture delivered in Dharma Sabha High School, Lakhimpur-Kheri on 9.12.1932.

Today I want to address you on a most important subject, a vital subject, viz., Brahmacharya. Brahmacharya is purity in thought, word and deed. Brahmacharya is celibacy, continence. Brahmacharya includes the control of not only the sex or reproductive organ but also all the other organs. This is the definition of Brahmacharya in a broad sense of the term. Brahmacharya includes character-building or right moulding of character. Brahmacharya is a *sine qua non*, most important. It is a great *desideratum*, a thing mostly desired. It is of vital importance. They say that knowledge is power. But I assert boldly with great assurance and practical experience that character is power and that character is far superior to even knowledge.

Everyone of you should endeavour your level best to mould your character properly. Your whole life and the success in life entirely depends upon the formation of your character. All the great persons in this world have achieved their greatness through character, and character alone. The brilliant luminaries of the world have won their laurels of fame, reputation and honour through character alone.

God is Rasa or essence. "*Raso vai sah*",—Rasa is Virya. You can get eternal bliss by the attainment of Rasa,—"*Rasam hi eva ayam labdhva anandi bhavati.*"

Virya or the vital force is attained by your being established in Brahmacharya, and vice versa. Brahmacharya is the Achara or conduct by which you attain or reach Brahman (God, Existence) and so it is said: "*Acharah prathamam dharmam*—The first and the foremost duty of a Brahmachari is the attainment of Achara."

It is on the mere attainment or establishment of Achara, that you may be able to attain full age, eternal happiness, fame and manliness. You can attain full age even if you are devoid of all other qualities, by the establishment of Achara only. Achara is character-building. You must have good character. Otherwise you will lose your Brahmacharya or Virya, the vital energy, and thereby attain early death. Srutis declare full life of one hundred years for a man. This you can attain by the establishment of Brahmacharya only.

You have to remember one thing more: "The secrets of longevity may be based chiefly upon discretion in the choice of food and drink, temperance, sobriety, chastity and a hopeful optimistic outlook on life and so neither gluttons, drunkards, the idle, nor dissipated can reasonably hope to attain full age."

And so India's first law-giver, Manu, says that the students, as long as they are in school-life, must get into the habit of controlling their sense-organs by giving up drink, meat, scents, garlands, liquor and sex, hot things, and all acts of violence, oil, collyrium, the use of shoes, umbrellas, etc., gambling, gossips, lies, looking at females, hitting at each other, and sleeping with others. The student should never, not even in dream try to let go his Virya. If he does it willingly or knowingly, he fails in his duty. It is death to him. It is a sin. He is a fallen victim. If it so happens in dream, he should pray to God and thereby establish himself in the attainment of Virya. Through Brahmacharya only you can get the physical, mental and the spiritual advancements in life. You should, with full heart and devotion, pray to God.

The following are the eight Angas, limbs of Brahmacharya. They are eight kinds of breaks so to say in the Akhanda or unbroken current of Brahmacharya practice. You must avoid these eight interruptions with great care, sincere exertion and vigilant circumspection.

1. Darsana—looking at a girl or woman with a lustful heart.
2. Sparsana—touching her.
3. Keli—playing with her.
4. Kirtana—praising her qualities to one's friends.
5. Guhya-Bhashana—talking to her in private.
6. Sankalpa—thinking or remembering her always.
7. Adhyavasaya—strong desire to have a carnal knowledge with her.
8. Kriya Nivritti—sexual enjoyment.*

A Jnani or knower of Brahman who is established in his own Svarupa is the only real Brahmachari of the first class type or superior order.

Even a householder who copulates with his Dharmapatni on Ritu days only for the sake of continuing the progeny, and keeping up the lineage, is also rightly considered as a true Brahmachari, according to family ethics.

My dear brothers, the vital energy, the Virya which supports your life, which is the Prana of Pranas, which shines in your sparkling eyes, which beams in your shining cheeks, is a great treasure for you. Remember this point well. It is the quintessence of blood. One drop of semen is manufactured out of 40 drops of

*These rules also apply to women in relation to men.

blood. Mark here how valuable this fluid is! How precious this Virya is! Have you fully grasped the importance and value of this vital essence of life? Virya is all power. Virya is all money. Virya is God. Virya is Sita. Virya is Radha. Virya is Durga. Virya is God in motion. Virya is dynamic will. Virya is Atma-Bala (Soul-force). Virya is God's Vibhuti. Gita says: "*Paurusham Nrishu*—I am the seed or virility in men." Virya is the essence of life, thought, intelligence and consciousness.

When once lost, it can never be recouped in your lifetime by your taking any amount of almonds, nervine tonics, milk, cream, cheese or Chyavana-Prasha or Makaradhvaja. This fluid, when preserved carefully, serves as a master-key for you, to open the door of the realms of God or elysian bliss and for all sorts of higher achievements in life.

Bad memory, premature old age, impotence, various sorts of eye-diseases and various nervous diseases are attributable to heavy loss of this vital fluid. It is greatly shocking indeed to see many of our youths walking with tottering steps, with pale bloodless faces, owing to loss of this vital fluid, instead of jumping hither and thither with agile, nimble steps with vigour and vitality like the squirrel.

Preserve this vital fluid very, very carefully, my dear brothers. Become an Urdhvaretas Yogi through purity in thought, word and deed. An Urdhvaretas is one in whom the seminal energy flows upwards the brain and is stored up as Ojas Sakti which is used for contemplative purposes in the practice of meditation.

In an Urdhvaretas the seminal energy is transmuted into spiritual energy, Ojas. The process of transmutation is termed as 'sex-sublimation.' An Urdhvaretas will have no wet-dreams. The Urdhvaretas Yogi not only converts the semen into Ojas but checks through his Yogic power, through purity in thought, word and deed, the very formation of semen by the secretory cells of the testes or seeds. This is a great secret. Allopaths believe that even in Urdhvaretas celibates the formation of semen goes on incessantly and that the fluid is reabsorbed in the blood. This is a mistake. They do not understand the inner Yogic secrets and mysteries. They are in the dark. Their vision concerns with the gross things of the universe. The Yogi penetrates into the subtle, hidden nature of things through Yogic vision or Yogic Chakshus (inner eye of wisdom). The Yogi gets control over the astral nature of semen and thereby prevents the formation of the very fluid

itself. The semen comes out of the very marrow that lies concealed inside the bones. It is found in a subtle state in all the cells of the body.

Brahmacharya is of two kinds, viz., physical and mental. Physical Brahmacharya is control of body. The mental Brahmacharya is control of evil thoughts. In mental Brahmacharya no bad thoughts will enter the mind. The mental Brahmacharya is a little more difficult than the physical Brahmacharya; but through sincere exertion, you can be well-established in mental Brahmacharya. You must keep up the idea of mental Brahmacharya before you. Then you will realise it soon. There is no doubt of this.

Japa, the practice of Asanas, Mudras, Pranayamas, Pratyahara, Dharana, Sama, Dama, study of the Gita, Ramayana, and other scriptures, Sattvic food, Kirtana (singing the Lord's Name), keeping the mind fully occupied by some work or other, prayer, meditation, Vichara, avoidance of evil company, all will go a long way in the attainment or establishment of Brahmacharya.

I shall give you a list of Sattvic articles of diet. Take milk, fruits, rice, green gram, barley, wheat bread, almonds, sugar-candy, cream, cheese, butter, green vegetables, black-pepper, etc.

Give up onions and garlic. Onions and garlic are worse than meat. Give up meat, fish, liquors and smoking. Meat can make a scientist but never a philosopher, a sage or a Sattvic person. Meat excites the passions. Give up mustard, oil, asafoetida, chillies, highly seasoned dishes, hot curries, chutneys, tea, coffee, etc.

Sirshasana and Sarvangasana will help you a lot in making you an Urdhvaretas. They are also termed as Viparita-Karani Mudras. They are specially designed by our Rishis of yore such as Gheranda, Matsyendra and Goraksha to make us Urdhvaretas Yogins.

Amongst you all there may be a hidden Shakespeare or Kalidasa, a hidden Wordsworth or Valmiki, a potential saint, a saint Xavier, an Akhanda Brahmachari like Bhishma, a Hanuman, a Lakshmana, a Swami Dayananda, a Visvamitra or a Vasishtha, a great scientist like Dr. J.C. Bose, or a Faraday, a Yogi like Jnana Deva or Gorakhnath, a philosopher like Socrates, Kant, Sankara or Ramanuja, a Bhakta like Tulasi Das, Ram Das or Ekanath.

Awaken, then, your hidden faculties, potential energies of all description through Brahmacharya, and attain God-consciousness

quickly and get over the miseries of this mundane life with its concomitant evils of birth, death, fear, sorrow, etc.

Lack of Brahmacharya

Lack of Brahmacharya is a serious trouble. No spiritual progress is possible without the practice of celibacy. The semen is a dynamic force. It should be converted into Ojas Sakti. Those who are very eager to have God-realisation should observe unbroken celibacy strictly. Householders break their vows of Brahmacharya owing to their weakness and hence they do not find any advancement in the spiritual practices. They place two steps in the spiritual ladder and immediately fall down to the ground by lack of Brahmacharya. Wastage of semen brings nervous weakness, exhaustion and premature death. Sexual act destroys vigour of mind and body, annihilates memory, understanding and intellect, and retards spiritual progress. I need not mention much about the importance of Brahmacharya and the evils of lack of Brahmacharya, as I am always hammering you on this subject in all my writings. Here also I will tell you some important methods by which one can preserve this seminal power and convert it into Ojas-Sakti.

Observe the vow of Brahmacharya strictly. Let husband and wife understand and realise the importance and glory of Brahmacharya. Remember the Brahmachari saints and draw inspiration. Fasting controls passion. It calms emotions. When you fast, do not allow the mind to think of eatables and delicious dishes. Avoid too much fasting. It will produce weakness. Dietetic adjustment is of paramount importance. Take Sattvic food such as milk, wheat, green gram, etc. Give up hot curries, chutneys, liquors, meat, smoking, etc. Do not keep company with ladies. Do not look even at a picture of a lady. Do plenty of Japa. Practise concentration, Asana and Pranayama. Keep up your mind very busy in some useful work or in Yogic practices. You will be able to control your passion if you strictly follow the above instructions to the very letter. You can laugh at me if you do not succeed. Blessed is the man who has controlled his passion, for he will have God-realisation quickly.

Mitahara

Mitahara is moderation in food and drink. Heavy food leads to Tamasic state and induces sleep only. A slight overloading in the stomach will upset meditation. The mind has direct connection with the gastric nerves of the stomach. You will feel great

uneasiness in the Asana with a heavy stomach. You will get drowsiness also. In the Gita you will find:

*Natyasnatastu Yogoasti na chaikantamanasnatah;
Na chatisvapnasilasya jagrato naiva cha Arjuna.*

“Verily Yoga is not for him who eateth too much, who abstaineth to excess, who is too much addicted to sleep, or even to wakefulness, O Arjuna.” (VI-16)

*Yuktaharaviharasya yuktacheshtasya karmasu;
Yuktasvapnavabodhasya yogo bhavati duhkha.*

“Yoga killeth out all pain for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking.” (VI-17)

Mitahara consists in the filling up of half of the stomach with solid food, a quarter with water and the rest free for expansion of gas. Half a seer of milk with some rice and sugar is an ideal food, Yogic menu, absolutely Sattvic in the daytime. Take half a seer of milk only at bedtime. This will do beautifully well for Sadhana. Night meals must be very, very light.

There is a popular misapprehension that a large quantity of food is necessary for health and strength. Much depends upon the power of assimilation and absorption. Generally most of the food in the vast majority of persons passes away undigested along with the faeces. There is a habit to load the stomach in a large number of persons. After all, man wants very little on this earth. Milk, almonds, ghee, curd, etc., are not at all necessary for growth, health and strength. Rich people run after these stuffs blindly and are slaves of cravings. Look at the hardy peasants of 83 in Maharashtra and Punjab who live on bread and a little bit of chutney or Dhal. They do not take ghee, milk or curd. Foolish doctors make a lot of fuss about calorie, food value of different stuffs, vitamin theory, etc. It is all mental imagination. It is more Pratibhasika than real. If you do not take milk and ghee, you will have to take a large quantity of bread and Dhal. Dhal is much more nutritious than milk. It is very, very substantial. As milk contains a large quantity of proteins, it can supply nutrition in lesser bulk. Whereas in the case of bread, you will have to take a larger number. If you take 2 breads with milk and ghee, you will have to take 5 or 6 breads with 4 spoonfuls of Dhal. That is all. The addition of 4 breads more will substitute for milk and ghee. It is simply a pure mental weakness to go in for milk and ghee. You

should not develop any habit at all. Habit means slavery. Habit means weak will, slave mentality. People of slave mentality are absolutely unfit for freedom, for liberation.

Tongue is your greatest enemy. It is a great friend of the reproductive sense. Because both are born from the same parent, water Tanmatra. Control of tongue means control of all the senses. That is the secret. Once an aspirant had been to Lord Siva for instruction. Lord Siva did not say a word. He caught hold of the tongue firmly with one hand and the reproductive organ with the other hand and showed these two senses to the aspirant. The aspirant understood the silent instructions of Lord Siva and controlled these two organs perfectly. This led him to the control of all the other senses and thereby he attained control of mind, internal peace and final Moksha.

Give up Salt

Salt is a great enemy. It excites emotions and passions. Sandilya Rishi, in Yogatattva Upanishad, advises us to give up salt. Those who practise Khechari Mudra are not allowed to take salt. They are not allowed even to live near seashore as the sea-breeze will affect the fine mucous membrane of the throat. Such is the disastrous influence of salt. Snake-bite and scorpion-sting will have no influence on a man who has given up salt. If you consult an allopathic doctor on the subject of 'giving up salt' he will unnecessarily alarm you. He is a foolish man. He has no idea of Yogic principles and practices. He will bring forth the theory of gastric digestion. He will say: "Salt enters into the composition of hydrochloric acid of the gastric juice of the stomach and so if you give up salt, you will get dyspepsia." Absolute nonsense. Mahatma Gandhiji gave up salt for many years. Yogananda, a Bengali Sannyasin of Lucknow, left salt for several years. Both were healthy and strong. There are innumerable instances. I have myself put some persons under saltless diet. They were all doing well. Discontinuation of salt helps a lot in meditation. It keeps the nerves and mind cool. You may suffer a bit in the beginning for a month on account of the old habit. Afterwards you will be all right. You may take vegetables, Dhal and other things without salt. You will relish them nicely after some time. Those who have given up salt can add sugar to their bread. This is a useful digression.

Renunciation—Its Service to Brahma-jnana

As to qualification for renunciation, a man should have attained

perfect purity of mind, stability of intellect, discrimination between nature and spirit, disgust towards worldly pleasures of all kinds, Shad-Sampatti (six kinds of moral riches), and keen desire for liberation. Unless a man has attained these qualifications, renunciation of active duties of life does not produce the desirable effect. There is, however, one exception. If a man has reached seventy-five years of his age, he is allowed to renounce the world notwithstanding the want of these qualifications. But even there, his old age is a sufficient guarantee of his never falling a prey to the pleasures of the senses. He may pass his ending days peacefully in contemplation and obtain a new life of better ethical development. For the rest of the world the Vedic religion provides a kind of inward renunciation which is of direct service to gnosis. The first kind of renunciation, which consists in abandoning all active duties and pleasures of the senses, is subdivided into two classes: (1) Vividisha Sannyasa, or renunciation with the intention of knowing Brahman, (2) Vidvat Sannyasa, or renunciation of the knower of Brahman. The second kind of renunciation is open to all. When a man has realised his identity with Brahman, he is entitled to renounce the world not in pursuance of Vedic injunction, but in conformity with the Absolute Nature of the Self.

Some are of opinion that sins which prevent the rise of knowledge are of two kinds: (1) those which can be destroyed by the performance of holy duties and (2) those which can be dispelled by their renunciation. Thus both are necessary for attaining purity of mind. It must be assured here that the purity of mind which precedes renunciation ought to be of a different nature, because ardent love of sensual pleasures, dishonesty and such other vices which are condemned by the science of ethics, lose their sovereignty over the migrating ego in consequence of the destruction of the latent impressions of evil, which form, as it were, a second nature, by the honest and straightforward performance of the active duties of life.

Tranquillity, recognition of our innate freedom, self-sacrifice, and such other superior virtues are the results of renunciation. Thus both action and inaction in their accurate sense are serviceable to gnosis, through the same channel, purity of mind.

The upholders of this view see the utmost necessity of renunciation and consequently presume that Raja Janaka, and others who have been regarded as liberated in the life of perpetual

activity, ought to have renounced the world in some antecedent life.

Others, however, hold that renunciation is useful to gnosis, not because it produces purity of mind essential for the rise of knowledge, but because it is one of the essential qualifications of an aspirer for absolution enunciated by the word Uparati (absolute calm) in the Vedic text prescribing the qualifications of the contemplator of Brahman.

A third view is that no kind of secret merit, which the Mimamsakas call Apurva, either in the form of purity of mind or calmness, results from renunciation. Perfect knowledge requires incessant hearing, consideration and contemplation, which can only be secured in the fourth stage of life.

Seclusion for Three Years

Ekanath lived in the world with wife and children, practised devotional Yoga and attained Sayujya. Raja Janaka ruled over Mithila and attained Jnana amidst royal activities. Swami Vidyaranya, the author of the reputed Panchadasi, was the Divan of Vijayanagaram. He worked as Minister of the State, practised meditation, and realised God by remaining in the world. The central teaching of the Gita is to realise in and through the world.

The obstacles to Yoga do not come from outside, but from within. If you have succeeded in perfect Pratyahara, you can remain wherever you like. This is all doubtless true. But just hear the other part of the story. Do not be one-sided. Look to the other side of the shield.

This is plausible, sounds all right, but not feasible in the vast majority. It is easier said than done. Sri Aurobindo preached realisation amidst activity, but he shut himself in a closed room for years. How many Janakas, Ekanaths and Vidyaranayas you have had! These people were really Yoga-Bhrashtas. That is the reason why they were able to practise meditation in the world. It is absolutely impossible for the vast majority. To serve God and mammon at the same time is extremely difficult. Mind can take up only one thing. Lord Jesus was missing for eighteen years. Lord Buddha went to seclusion for eight years in Uruvala forest, the modern Buddha Gaya. Swami Rama Tirtha was a recluse in Brahmapuri for two years. Many had taken up to seclusion during Sadhana period. Gautama Rishi writes in his Nyaya Sutras that a cave in mountain, sandy bed near river-side and mountainside are

all very favourable for meditation. You can make a beginning in the world but when you have advanced, you must shift to suitable places with mountain sceneries, seaside, places along the banks of beautiful rivers like Narmada or Ganga. They induce a benign, elevating influence. In the world, the environments are quite unfavourable. They excite, ignite and kindle the nerves, Samskaras, desires and the senses. Hear the words of Svetasvatara Upanishad: "At a level place, free from pebbles, fire and gravel, pleasant to the mind by its sounds, water and bowers, not painful to the eye and repairing to a cave, protected from the wind, let a person apply his mind to God." Retiring into a forest is like entering a University for execution of higher college studies. Realise, and distribute knowledge to the world. This is real Jnana Yajna. This is the best of all helps. If you can remove Avidya, the root cause of human sufferings, if you can change the psychology of fifty persons, that is the real service you can render to the country. Building hospitals, running Kshetras are all social scavengering. You cannot eradicate the evil. You shift it from one corner to another just as you shift the pain and swelling in gout from ankle to knee.

Sadhana Chatushtaya

FOUR MEANS OF SALVATION

An aspirant should have these four qualifications, viz., Viveka, Vairagya, Shat-Sampatti and Mumukshutva.

The discriminating power between Atman (Self) and Anatman (not-self), Sat (real) and Asat (unreal), Nitya (eternal) and Anitya (non-eternal), changing and unchanging, and Drik (subject) and Drishya (object), is termed Viveka. Viveka is a result of purity of heart (*Chitta-Suddhi*) through Nishkama Karma, disinterested works.

Vairagya is indifference to the enjoyments of objects both in this world and the higher. What is wanted is Viveka-Purvaka-Vairagya (Vairagya as the resultant product of Viveka) which is:

*"Brahma satyam jagat mithya,
Jivo brahma eva na aparah."*

"Brahman is real, the world is phenomenal, the Jiva is identical with Brahman and not different." This kind of Vairagya alone will really help a Sadhaka.

"Vairagyasya phalam bodham

Bodhasya uparatih phalam."

"The fruit of this real Vairagya is Brahma-Jnana; and the fruit of this knowledge is extreme satisfaction, a state of remaining full (Paripurna)." There is entire destruction of sense desires. There is no remembrance of past sensual indulgence.

There are four kinds of Vairagya: 1. Mridu (mild), 2. Madhyama (medium), 3. Adhimatra (intense) and 4. Para (highest).

Para-Vairagya is that dispassion which comes after Brahma-Jnana.

All the following six virtues (Shat-Sampat) are taken collectively as one qualification:—

(a) *Sama*—quiescence, calmness of mind. This refers to control of mind.

(b) *Dama*—self-restraint. This refers to control of senses.

(c) *Uparati*—satiety.

(d) *Titiksha*—power of endurance, constant balance of mind during pleasure, pain, heat and cold, etc.

(e) *Sraddha*—faith in the scriptures and in Guru's words.

(f) *Samadhana*—balanced state of mind, self-settledness and power of concentration.

The fourth qualification, Mumukshutva, is the intense longing which one develops for liberation.

CHAPTER THREE

ETHICAL CULTURE

Lead a Moral Life

The Atman is the basis for everything. There is an intimate relation between Atman and will. Will is only Atman or God in motion or manifestation. No spiritual or will culture is possible without ethical culture. Ethical culture will result in ethical perfection. An ethical man is more powerful than an intellectual man. Ethical culture brings in various sorts of Siddhis. If you study the Yoga-Sutras of Patanjali Maharshi, you will find a clear description of the powers which manifest by the observance of Yama or the practice of Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha. Yama is the first step in Raja Yoga. This is the very foundation of Yoga.

A philosopher need not necessarily be a moral or ethical man; but a spiritual man must necessarily be moral. Morality goes hand in hand with spirituality. Morality coexists with spirituality. The three kinds of Tapas (austerity) viz., physical, verbal and mental that are prescribed in the seventeenth chapter of the Gita, the practice of Yama in Raja Yoga, the noble eightfold path of the Buddhists—are all best calculated to develop the moral side of man. Sadachara or right conduct aims at making a man moral, so that he may be a Uttama Adhikari for the reception of Atma-Jnana, the supreme Tattva, or Self-realisation.

You should always try your level best to speak truth at all costs. You may lose your income in the beginning. But in the long run you will become victorious. You will realise the truth of the Upanishads: "*Satyameva Jayate na anritam*—Truth alone triumphs, but not falsehood." Even a lawyer who speaks truth in courts, who does not coach up false witnesses, may lose his practice in the beginning, but later on he will be honoured by the judges and the clients. Thousands of cases will flock to him. He will have to make some sacrifice in the beginning. Lawyers generally complain: "What can we do? Our profession is such. We must tell lies. Otherwise we will lose our cases." These are all false excuses. There was an advocate in the Uttar Pradesh. He was a mental Sannyasin, practising law. He was a friend and benefactor

of Sannyasins and the public. He never coached false witnesses. He never took up criminal cases and yet he was the leader of the bar and was much revered by the judges, clients and his colleagues. He was a rich man, too. O my friends, barristers and advocates! Will you follow the noble example of the advocate referred to above? Be truthful. You will attain peace, wealth and everything. Do not kill your soul (Atmahatya) in earning money by unlawful means in order to have a comfortable living and to please your wife. Life in this world is evanescent, like a bubble. Aspire to become divine. Satya is the most important item if you want to be moral.

The various formulae: "*Ahimsa Paramo Dharmah*—Non-injuring is the highest of all virtues; *Satyam vada*—Speak the truth; *Dharmam chara*—Do virtuous actions; Love thy neighbour as thyself;"—all these are best calculated to develop the moral aspect of a human being. Morality is the basis for the realisation of Atmic unity or oneness of life or Advaitic feeling of sameness everywhere. Ethical culture prepares a man for Vedantic realisation of: "*Sarvam khalvidam Brahma*—All indeed is Brahman."

Aspirants make mistakes nowadays in jumping to Dhyana and Samadhi all at once, as soon as they leave their houses, without having any ethical purification. The mind remains in the same condition although they have practised meditation for 15 years. They have the same hatred, desire, jealousy, idea of superiority, Dambha, egoism, etc. No meditation or Samadhi is possible without ethical culture. Samadhi will come by itself when one has ethical perfection. There are many occultists in foreign lands. They do not have any spiritual improvements, as they do not have moral or ethical culture.

Dharma and Adharma

Dharma and Adharma (right and wrong) are relative terms. It is very difficult to define them precisely. Sometimes even sages are bewildered in finding out what is right and what is wrong in some special circumstances. Rishi Kanada, author of the Vaiseshika Sutras, says: "That which brings Nisreyasa and Abhyudaya (supreme bliss and exaltation) is Dharma. That which elevates you and brings you nearer to God is right. That which brings you down and takes you away from God is wrong. That which is done in strict accordance with the injunctions of the Sastras is right and that which is done against the injunctions of Sastras is wrong. This

is one way of defining these terms. To work in accordance with the divine will is right; to work in opposition to the divine will is wrong.

It is very difficult to find out by the common run of mankind what exactly the divine will is in certain actions. That is the reason why wise sages declare that people should resort to Sastras, learned Pundits and realised persons for consultation. A pure man who has done Nishkama Karma Yoga for several years and who is doing worship of God for a long time can readily find out the divine will when he wants to do certain actions. He can hear the inner, shrill, small voice. Ordinary people cannot properly hear this divine voice from within. They may make mistake in taking the voice of the impure mind for the divine voice. The lower instinctive mind will delude them.

That work which gives elevation, joy and peace to the mind is right; that which brings depression, pain and restlessness to the mind is wrong. This is an easy way to find out right and wrong. Selfishness clouds understanding. Therefore, if a man has got even a tinge of selfishness, he cannot detect what is right and wrong. A pure, subtle, sharp intellect is needed for this purpose. You will find in the Gita: "That which knoweth energy and abstinence, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation, that reason is pure (Sattvic). That by which one wrongly understandeth right and wrong and also what ought to be done and what ought not to be done, that reason is passionate (Rajasic). That which, enwrapped in darkness, thinketh the wrong to be the right and seeth all things subverted, that reason is of darkness (Tamasic)."

Various other definitions are given by wise men to help the students in the path of righteousness. In the Bible we are asked to do unto others in the same way as we wish others do unto us. This is a very good maxim. The gist of Sadachara is here. If one practises this very carefully, he will not commit any wrong act. If one is well-established in Ahimsa, in thought, word and deed, he can never do any wrong. That is the reason why Patanjali Maharshi has given a great prominence to Ahimsa. Ahimsa comes first in the practice of Yama. To give pleasure to others is right. To spread misery and pain to others is wrong. One can follow this in his daily conduct towards others and can evolve in his spiritual path. Do not perform any act that brings to you shame and fear. You will be quite safe if you follow this rule. Stick to any rule that

appeals to your reason and conscience and follow it with faith and attention. You will evolve and reach the abode of eternal happiness.

Now I shall tell you another important point. I have already pointed out that right and wrong are relative terms. They vary according to time, special circumstances, Varna (caste) and Ashrama (stage). Morality is a changing, relative term. That passionate man who molests his legally married wife frequently to gratify his passion is more immoral than a man who visits the house of a woman of ill-fame once in a year. That man who dwells constantly on immoral thoughts is the most immoral man. Do you clearly see the subtle difference now? To kill an enemy is right for a Kshatriya king. A Brahmin or a Sannyasin should practise strict forbearance and forgiveness. To speak an untruth, for saving the life of a Mahatma or one's Guru who has been unjustly charged by the officer of a state is right. Untruth has become a truth in this particular case. To speak a truth which brings harm to many is untruth only. To kill a dacoit who is committing murder on the wayfarers daily is only Ahimsa. Himsa becomes Ahimsa under certain circumstances. You must think over and discriminate on every point. Discriminate between right and wrong and then do the right thing only. This will help you in the achievement of ethical perfection.

Build Your Character

A man may die, but his character remains. His thoughts remain. It is the character that gives real force and power to man. Character is power. Without character the attainment of knowledge is impossible. That man who has no character is practically a dead man in this world. He is ignored and despised by the community. If you want success in life, if you want to influence others, if you want to get progress in the spiritual path, if you want to have God-realisation, you must possess an unblemished, spotless character. The quintessence of a man is his character. The character of a man survives or outlives him. Sri Sankara, Buddha, Jesus are remembered even now, because they had wonderful character. They influenced people and converted others through their force of character.

Money is nothing before character. Character is a mighty soul-force. It is like a sweet flower that wafts its fragrance far and wide. A man of noble traits and good character possesses a tremendous, magnetic personality. Personality is character only. A

man may be a skilful artist. He may be a clever songster. He may be a great poet. He may be a great scientist. If he has no character, he has no real position in society. People will spit at him.

Character is a broad term. In a restricted sense it means moral character. When we say that Mr. Ram Narayan is a man of character, we mean that he is strictly a moral man. In a broad sense, a man of character is expected to be kind, merciful, truthful, generous, forgiving and tolerant. He is expected to possess all the Sattvic qualities. He may be strictly moral. This is one of the great qualifications. But if he speaks deliberate lies, if he is selfish and greedy, if he hurts the feelings of others, then also he is called a man of bad character. A man who wants to develop his character must be an all-round man. He should possess all the qualities which are mentioned in the thirteenth and sixteenth chapters of the Gita. Then he is a perfect man. Then he is a man of perfect character. A man of perfect character should possess the following virtues: humility, harmlessness, forgiveness, service of the teacher, purity, steadfastness, self-control, indifference to the objects of senses, absence of egoism, insight into the pain and evil of birth, death, old age and sickness, fearlessness, cleanliness of life, alms-giving, study of scriptures, austerity, straightforwardness, renunciation, peacefulness, compassion to living beings, uncovetousness, mildness, modesty, vigour, fortitude and absence of envy, pride, crookedness and wrath.

You sow an action and reap a habit. You sow a habit and reap a character. You sow a character and reap a destiny. The impressions of thoughts, feelings and actions are impressed in the subconscious mind, Chitta. Whatever you think and act are indelibly impressed there. You may die, but the impressions are there. It is these impressions that bring you back to this universe.

A rogue is not an eternal rogue. A prostitute is not an eternal prostitute. Put these people in the company of saints. They will be newly moulded and will be transmuted into saints with virtuous qualities. Dacoit Ratnakar was changed into sage Valmiki. Jagai and Madai who pelted stones at Nityananda, became his sincere devotees. Their mental images, ideals and thoughts were changed. Their habits were changed completely. It is in the power of every man to change his bad character and thoughts. If good thoughts and good ideals are supplanted in the place of vicious thoughts and wrong feelings, the man will grow in the path of virtues. A liar

will become a truthful man. A scoundrel will become a saintly man.

The method of Pratipaksha Bhavana or thinking of the opposite quality can change the habits, qualities and character of the man. By a steady practice, one can get success. It will take some time. Think of courage and truth. You will become a courageous and truthful man. Fear and the habit of telling lies will vanish gradually. Think of contentment and Brahmacharya. Greed and lust will vanish completely. This method is quite scientific. Generally ignorant people, who have no knowledge of the subconscious mind and Yogic method of changing the habits and character, think that they will have their old evil traits throughout their whole lives. This is a sad mistake. The character is the outcome of your thoughts, ideals and mental pictures. If you change your thoughts and mental pictures, your character also will be changed. Have a firm conviction and faith in this statement.

Here I shall give you a practice. Suppose you want to develop courage. I have already told you that the subconscious mind is your willing servant and you must know how to extract work from it. It will establish new character, new ideals, new mental pictures and new habits in the mind. Now the first thing is that you must have a strong desire to possess this virtue—courage. Then only the attainment is easy. The supply can come only if there is the demand. This is the law. If there is no desire in you for developing this quality, first try to create a desire. This desire you can create by thinking again and again the immense advantages that you can get by the possession of this noble quality. Side by side you will have to imagine the disadvantages of the quality, fear. When the intense desire has manifested, you will get help from will. Will follows the desire, just as the dog follows the master. Feel that you actually possess this virtue. Mentally repeat the words "OM COURAGE" several times. Feel that you are in actual possession of it. Imagine that you have got this virtue and try to express it in the daily actions and trying conditions. Have a clear-cut mental image of this virtue. Slowly this virtue will develop. Wait coolly. Do not be discouraged if you do not get success in the practice of a few days. The force of old wrong Samskara of timidity and fear is there. Eventually the new Samskara of courage will win the day. Always positive overcomes the negative. This is a law of nature. Have strong faith and confident expectation that you will possess courage soon. Develop your attention in this direction. You are

bound to succeed in a short time. Likewise you can develop any good virtue or character.

Building up of character is building up of habits. The changing of character is changing of habits. It can be changed at any moment through will, interest, attention and faith. New, healthy, strong, virtuous habits will replace old, morbid, abnormal, vicious habits. Yoga aims at changing the old habits. Habits of worldly nature can be changed into divine virtuous habits through selfless service with the spirit of renunciation, devotion, prayer and Vichara. Development of other virtues such as friendship, mercy and the practice of the three Tapas (austerity) mentioned in the seventeenth chapter of the Gita will pave a long way for the moulding of character.

Here is another effective method for building up your character. Remain in the company of sages and saints. You will be changed through their strong spiritual currents. Never complain: "I cannot get good Mahatmas in these days." This is your mistake only. Follow me with faith and interest. I will show you thousands of good Mahatmas. Give up your audacity and obstinacy. Be humble and sincere. Build up your character properly. This will give you success in life. Character is the mark of saintliness. Remove the old evil habits. Establish virtuous, healthy habits. Character will help you to attain the goal of life. Character is your very being.

Control Evil Habits

This is Kali Yuga. This is the age of scientific discoveries. This is the age of new fashion and style. There is modern civilisation. This is the age of aeroplanes, cinemas and radios. Dharma has become a decrepit. People are acting according to their whims and fancies. There is no check. Every man is a Guru. He does not want any religious instructions. Passion is swaying over everybody. Discrimination, right thinking and Vichara have taken to their heels. Eating, drinking and procreation are the goal of life. Moksha has become a non-entity and a visionary dream. Evil habits of all sorts have cropped up in all.

A friend greets another friend not with the names of God: "Jai Sri Krishna or Jai Ramji," but with a cigarette or a peg of brandy. He says: "Come along Mr. Naidu! Have a smoke. Have a drink of gin squash." Alcohol is such a devil that if it once enters the system of a man, it never leaves him and he becomes a confirmed drunkard. Even our Hindu ladies of big families have taken to liquor and smoke. They take small doses to excite their passion in

the beginning and develop the habit soon. Alcohol is a deadly poison that destroys the brain-cells and nerves. Many nervous diseases crop up in a short time. It becomes very difficult to correct and bring round a drunkard. The habit becomes very strong. No amount of hypnotic suggestion can do any good. A drunkard is a wreck and a menace to society. The Temperance Association has not done much good to the country. One should be very careful in the beginning. He should avoid the company of drunkards.

Then comes another evil habit, smoking. Smokers bring a little bit of philosophy and medical opinion in support of their evil habit. They say: "Smoking keeps bowels free. I get a good motion in the morning. It is very exhilarating. It is good for the lungs, brain and heart. When I sit for meditation after a smoke I can meditate nicely."

Nice philosophy! They bring ingenious arguments to support their evil habit. They cannot leave this inveterate habit. They are heavy smokers who will finish a tin of cigarettes within a few minutes. This habit starts from early boyhood. A little boy gets a curiosity for smoking. He stealthily removes a cigarette from the pocket of his uncle and tries a first smoke. He gets little tickling of nerves and continues the theft daily. After some time he cannot manage with a few cigarettes. He begins to steal money to get a big tin for smoking independently. His father and brothers are heavy smokers. They are the Gurus for these little boys for learning the art of smoking. What a nasty state of affairs! Horrible! These parents are entirely responsible for the bad conduct of their children. Any intoxicant brings in a bad habit soon, and the man finds it difficult to give up the habit. He becomes a slave to smoking. Maya havoc through habits. This is the secret of her working. You will not get an iota of benefit from smoking. Give up this wrong and foolish imagination. Smoking brings an irritable heart, 'tobacco heart,' amblyopia and other diseases of the eyes and nicotine poisoning of the system. Various nervous diseases and impotence develop gradually.

Now comes in another evil habit—betel-chewing. Votaries of this evil habit bring in their philosophy also like the smokers. They say: "Betel is a good stimulant of the stomach. It digests food and gives good appetite." Look at their beautiful red teeth and ways of talking with betel in their mouths! Their tongues become thick. They cannot pronounce the words properly. They

want a vessel by their side to throw the spit. This is a dirty habit. They always keep the places very dirty. Money is simply wasted. It can be well utilised in the purchase of Upanishads and other philosophical books. People become slaves of betel. They cannot remain even for a few minutes without chewing. They take tobacco along with betels. This is another evil habit. Some Bengalis take cocaine along with betels. This is a still worse habit. It is very difficult to leave cocaine habit. Some use snuffs of scented kinds to tickle their olfactory nerves. This is also a nasty habit. They have to carry a stinking latrine in their pockets. Their whole body and dresses stink abominably. You cannot approach them. They lose their self-respect when their stock of snuff is finished. They will stretch their hands to anybody in the street to get a pinch of snuff. They become dull. They cannot work without snuff. How weak a man becomes through this evil habit! Pitiably indeed! Ganja (*Cannabis Indica*), opium, Charas are other intoxicants. Some Sadhus take them in abundance. People eat opium also to keep up their spirits and get excitement before copulation. Sadhus claim that Ganja makes the mind one-pointed. This is simple foolishness. He who is under intoxication cannot watch the movements of the mind. It is not one-pointedness. They get some exhilaration of spirit as in alcohol. This is also an evil habit of the worst kind. All these intoxicants poison the system and make a man unfit for spiritual practices. They have become slaves of these intoxicants. They have developed evil habits. They waste the money in wrong channels.

People who drink strong tea and coffee very often in barrels develop a bad habit. They have become slaves of tea and coffee. In happy moderation they help hard workers. But the thing is that man loses his will-power and finds it hard to resist his falling into immoderation. There comes the trouble. He becomes a slave. If you can remain as a master and if you can give it up at any time, then there is no harm.

Novel-reading is another evil habit. Those who are in the habit of reading novels that deal with passion and love cannot remain even for a single second without novel in their hands. They always want their nerves to be tickled with some sensational feelings. Novel-reading fills the minds with base, lustful thoughts and excites passion. It is a great enemy of peace.

Many people have started now libraries for distribution of novels on a small subscription of four annas per mensem. They

have not realised how much harm they are doing to the country. It is better that they chalk out another avocation to make out their livelihood. They spoil the minds of young men by the distribution of the worthless novels which excite the passion. The whole atmosphere is polluted. Severe punishment is waiting them in some form. Newspaper-reading also is an evil habit. People cannot leave their papers even while they are taking food. They always like to hear some sensational news. They feel quite dull when they do not read papers. They cannot get sleep without reading the daily news. They are quite unfit for a life of meditation and seclusion. Place them in solitude for three days. They will feel like fish out of water. The reading of newspapers makes the mind always outgoing, brings in revival of worldly Samskaras and makes man forget God.

Cinemas produce an evil habit in man. He cannot remain even for a single day without attending the show. His eyes want to see some half-nude pictures, lotus dances and some kinds of colours. He is pleased with sweet music. Young girls and young boys become passionate when they see the actors in films kissing and embracing. Those who want to develop themselves in the spiritual line should entirely shun cinemas. They should not attend the so-called religious films also. There are no really religious films. It is a kind of trick to attract people and collect money. What is the spiritual calibre of the actors there? Spiritual people only can bring out impressive stories with good morals that can thrill the minds of the spectators.

Sleeping in the daytime is another evil habit. It shortens life. Time is wasted considerably. It brings in laziness and lethargy. It develops gastritis, dyspepsia and a host of other ailments. It should be entirely given up, if you want to grow quickly. Snatch every second and utilise it properly. Life is fleeting, time is short, death is waiting. How happy is the man who is thoroughly destitute of a single evil habit! He can attain great success in life and apply himself diligently to Yoga Sadhana.

A vast majority of persons have got the evil habit of using slang terms and abuses every second during their conversation. When they become excited and angry they pour forth a continuous shower of all sorts of foul words. It cannot be described. There are people who use such words as, 'Sala', every second. It will come out like the words: 'you see' in some people. 'Sala' means brother-in-law in Hindi. If you call anybody by the term 'Sala' he

will become very furious. People have a vulgar habit and use these slang terms. A man of refined taste, culture and polish can never utter any such words. English people very often use the words: "Damn fool; the son of bitch." The English military people use the word 'damn' every second. They cannot talk without a 'damn' in a sentence. This is also a very bad habit. See the children in the streets. They fight, quarrel and use obscene words. When any Englishman comes to India or to any new country, he first tries to learn some obscene words. Look at human nature! He does not want to learn the names of God. When the cart-driver twists the tail of the bull, when the *Tongavala* whips the horse, there comes the words: "*Sala, Badmash, Suvarka-Baccha* (the son of a pig)."

Parents should check their children when they utter any bad words. They themselves should not use any bad words. They themselves become the Gurus for these children. Children simply imitate. Children have got a strong power of imitation. Practise to use the words such as: "Hare Ram, Hare Krishna, Hae Prabhu" always, even when you talk. Bring these words every second. Train your children also. This itself will form a kind of Japa or remembrance of God. Train your mind. Check also all people who often use vulgar words through bad habit. This is the most important duty of the parents. Any healthy habit sown in the minds of children becomes firmly rooted.

There are some who are unconscious of their bad habits and many who do not recognise it as bad. If they recognise it to be bad then the correction is very simple. An advocate was a terrible smoker for a period of fifteen years. With one strong willing he left it off entirely. There was a police Inspector in Madras. He had drinking, and smoking habits. With a strong determination, he left the habits. He did not touch them from that day. First, realise that you have got an evil habit, and then intensely desire that you should give it up at any cost. Your success has already come. Will strongly: "I will give up this bad habit from this very second." You will succeed. Giving up any bad habit at once is better. The habit of slowly giving up by gradual reduction generally does not turn out to be successful. Beware of recurrences. Resolutely turn your face when a little temptation tries to reappear. Keep the mind fully occupied in your work. Be busy. Entertain a strong desire: "I must become a great man presently." All these habits will fly away. Feel strongly: "I must become a spiritual man." All these bad habits will disappear.

Use your subconscious mind for eradication of your habits. It is your intimate friend and thick chum. Keep companionship with him. He will make matters all right. Establish new healthy habits. Develop your will also. Give up bad company. Always have Satsanga. Live amidst Mahatmas. Their strong currents will overhaul your evil habits. There is nothing impossible under the sun.

Where there is a will, there is a way. I have received many letters from those who have given up the bad habits of taking mutton, fish, alcohol, smoke, etc. In the beginning they will feel it difficult but when they succeed, they will realise the immense benefit and happiness.

Eradicate Negative Qualities

Shyness is a great hindrance in the path of success in life. This is a form of timidity or low fear. Almost all boys have this weakness. This is a feminine quality. This is the Svabhava of ladies. Shyness manifests itself when one is in the wrong path. Everyone knows that the goal of life is God-realisation and yet one engages oneself in sexual matters. This wrong action creates shyness when one appears before anyone. A shy boy or man cannot express his thoughts boldly before any person. He cannot look directly at the eyes of another man. He will talk to you looking at the ground. He cannot approach any stranger freely. A shy man cannot get on well in any kind of business or office. Modesty is not shyness. Modesty is decency or chastity. This comes out of politeness and polish of character. Some Ranis are very shy in the beginning to talk to men when they come outside, after the death of their husbands. Gradually they become bold and the shyness vanishes. Those who are shy should try to talk with others boldly. They should look directly at the face of others. Shyness is a great weakness. It should be eradicated quickly by cultivating courage.

Timidity is another weakness. This is faint-heartedness. This is a form of fear. This is akin to shyness. A timid man has a chicken-heart. He is unfit for public activities and any kind of adventurous work. He is a toad that lives in a small well. He cannot become a successful man in life. He cannot talk boldly to his superiors. He cannot deal boldly with his customers in business. How can he then expect prosperity? He is afraid of losing his life. He is much attached to his wife, children and property. He is afraid of public opinion. He cannot talk even a few

words with emphasis and force. A timid man is more or less like a woman. Timidity must be eradicated by developing courage. Timidity is a curse. It weakens a man. It checks growth. It hinders in the success of a man.

Pessimism is another undesirable negative quality. This is a temper of mind that looks too much on the dark side of things. It is the doctrine in which the whole world is bad rather than good. This is a depressing view of life. Buddhists preach pessimism. Vedantins are wonderful optimists, though they say that the world is unreal. They talk on Vairagya to create a distaste for the worthless life of this world, and to create a taste for the immortal, blissful life in Brahman. The opposite of pessimism is optimism. It always looks at the bright side of the picture. A pessimist is always gloomy, depressed, lazy and lethargic. Cheerfulness is unknown to him. He infects others. Pessimism is an epidemic, infectious disease. A pessimist cannot get success in this world. Become a powerful optimist and rejoice in the all-pervading Atman. Try to be cheerful under any condition of life. Practise this.

Some people are over-credulous. This is also bad. They are very easily cheated by others. You must fully understand the man. You must know his nature, qualities, his antecedence and his behaviour. You must try and test him on several occasions. When you are fully satisfied, then you can place full confidence in him. He may be a deep man. He may put on a false appearance and turn out to be quite reverse after some time. You will have to watch him very closely and move with him closely and hear about him from several other persons with whom he has moved. Man cannot hide his nature for a very long time. His face is the advertisement board that registers all his inner feelings and thoughts and in short all that take place in the inner mental factory. After close examination and test one should place confidence in another man.

Too much of a suspicious nature is also bad. This is the opposite of over-credulousness. The mind always moves in extremes. The husband suspects his wife always. The wife suspects her husband. Always there is a fight and trouble in the house. The proprietor suspects his servants. How can business go on? The world runs on faith. The Directors of the biggest Railways in India were in England. They did not know in detail what was exactly going on in India. Yet the Railways ran smoothly. The Directors believed the Agents, the Traffic Managers and other

Officials. These people in turn believed the subordinate staff. Many shareholders of the coffee and tea estates in Ceylon are in America and England, and the business goes on well. Business runs on faith. If people are too much suspicious, friction and rupture will be always going on. Give a margin and try the man. Do not go to extremes. Do not be over-credulous or over-suspicious. Keep to the golden mean.

Then comes another undesirable quality—intolerance. There is religious intolerance. There is communal intolerance. There is intolerance of all sorts. Intolerance is petty-mindedness. It is unreasonable dislike for little things. The Sikh can drink alcohol. There is no harm in this. But he becomes intolerant when he sees anybody smoking. A Maharashtra Brahmin can do any kind of wrong but he will be intolerant of a Kashmere Pundit who takes meat. A Madras Brahmin can take anything in the restaurant, but he is intolerant of a Bengali who takes fish. The whole of the restlessness and fight in this world takes its origin in intolerance. An Englishman is intolerant towards an Irishman or a German. A Hindu is intolerant towards a Mohammedan, and vice versa. An Arya Samajist is intolerant towards a Sanatanist, and vice versa. This is due to ignorance. How can a man who sees the one Truth be intolerant? All these small differences are purely a mental creation. Expand. Embrace all. Include all. Love all. Serve all. Behold the Lord in all. Unite with all. See God in everything, in every face. Feel the indwelling presence in all. Change the angle of vision or mental attitude. Be liberal and catholic in your views. Destroy all the barriers that separate man from man. Drink the eternal Atmic bliss. Become perfectly tolerant. Excuse the baby souls who are struggling in the path and who are making mistakes. Forget and forgive.

Many worry themselves too much that they are inferior to others. The idea of superiority and inferiority is again a mental creation. The inferior man may become superior if he exerts, struggles and develops virtues. The superior man may become an inferior man if he loses his property and develops vices. Never think that you are inferior or superior to anybody. If you think you are superior to anybody, you will begin to treat others with contempt. The ideas of superiority and inferiority are the products of ignorance. Develop equal-vision. Live in the true spirit of the Gita. Hear what the Gita says: "Sages look equally on a Brahmin adorned with learning and humility, a cow, an elephant and even a

dog or an outcaste." Namadev ran with a cup of ghee behind a dog to apply ghee to the bread. He said: "O Dog, you are a form of my Krishna. This dry bread will hurt your throat. Pray, allow me to apply this ghee over the bread." Sri Ekanath gave the Ganga water, which he carried from Kasi on his shoulder for Abhisheka at Ramesvar, to an ass. Where is superiority and inferiority when you behold the one Self everywhere? Change your angle of vision and rest in peace.

Then comes another evil quality—depression. People have plenty of money and yet they are always depressed. They put on a morose, peevish appearance. They are always gloomy. It is a dangerous epidemic disease. The gloomy man spreads gloom and depression everywhere. He cannot apply himself to any kind of work. He is idle and lethargic. Depression will deplete all energy. Think of the virtue, cheerfulness. Have a mental picture of joy and the habit of cheerfulness will develop around this mental picture. Smile and laugh. Give a smile to everybody whom you meet on the road. That man who always keeps a cheerful countenance radiates joy to others.

Some are not able to decide anything definitely in certain important matters. They have not got independent power of judgment. They will simply prolong the matter. They will not come to a definite positive decision. A man who is prone to indecision will never succeed in any attempt. He will be full of doubts and fears. Procrastination is the friend of indecision. The opportunity will slip away. It will be too late to gather honey in winter. You must think over a matter for some time and then come to definite decision. At once you must apply your will and try to put the matter into execution. Then only you will succeed. Too much thinking will upset the matter. In important matters you can consult some of your elders who have got experience in the line, and who are your real well-wishers.

Carelessness and forgetfulness are other two evil qualities that stand in the way of success of a man. A careless man cannot do any action in a proper manner. These are qualities born of Tamas. Application and tenacity are unknown to a man of carelessness. The superiors get displeased with a man who is careless and forgetful. There is lack of attention in a careless and forgetful man. A forgetful man generally loses his key, shoes and umbrella. He cannot produce the papers and records to the officer in time. He blinks. Follow the lessons in memory-culture that are given in the

subsequent pages, and you can have a good memory in no time. Develop a strong desire to remove these two defects, and to develop carefulness and good memory. This is important. Then the will and subconscious mind will do the work for you. Tie the key always at the end of your cloth as soon as you lock the door. Keep the money in the inside-pocket. Keep your spectacles in the side-pocket. Always count the packages whenever you go for a tour. Keep accounts regularly. Daily make a small note of the items you have to attend to.

Many people are always diffident. They have no self-confidence. They have energy, capacity and faculties. But they have no confidence in their own powers and faculties and in getting success. This is a kind of weakness that brings failures in all attempts. A man appears on the platform to deliver a lecture. He is a capable man. He is learned. But he is diffident. He thinks foolishly that he cannot produce an impressive speech. The moment this kind of negative thought occupies his mind, he becomes nervous, staggers and gets down from the platform. This failure is due to his lack of self-confidence. You may have a little capacity and yet you must have full confidence that you will succeed in your attempt. There are people who have very little materials and capacity and yet they thrill the audience. This is due to their confidence. Confidence is a kind of power. Confidence develops will. Always think: "I will succeed. I am fully confident in my success." Never give room for the negative quality, diffidence, to enter your mind. Confidence is half-success. You must fully know your real worth. A man of confidence is always successful in his attempts.

Conserve Your Energy

The conservation of energy in this body is of paramount importance. The subject of conservation of energy mainly concerns the college students, the professors, doctors, lawyers, engineers and all businessmen and, in short, one and all. Many do not know how to conserve the energy and regulate it according to the needs. They do not know how to transmute one form of energy into another form. That is why the vast majority of persons are not able to become prodigies or geniuses in the world. If you really want to become a great man, if you want to achieve something grand and sublime, conservation of energy will help you a lot. You must know the different ways by which the energy is wasted and then the way by which it can be transformed to some useful

purposes, or for spiritual pursuits and development of higher inner Yogic faculties. An agriculturist tries to save every drop of water and utilises it properly in his fields and garden. An Engineer tries to utilise the energy of a waterfall for various purposes and converts into electricity. When such is the case with the physical energy, what to speak of the spiritual and mental energy that are dormant or latent in men.

A great man is not one who possesses enormous wealth. One who possesses a good, loving heart and the spirit of service, who has knowledge of Sastras, who possesses the virtues of Ahimsa, Brahmacharya, Satya, etc., is really a great man. He may be very poor. He may appear ugly. Nobody might care for him. He may be clad in rags. Yet, he is a very great man in this world. He is dear to one and all.

A Yogi or a Jnani does not allow even a very small amount of energy in him to be wasted in useless directions. He utilises all conserved energy in Atma-Vichara and spiritual pursuits. Mr. Ford of great repute knew this science well. That is the reason why he became one of the richest men of this world. Sir J.C. Bose, was fully aware of this art. He utilised the conserved energy in his laboratory in inventions and discoveries.

Generally many people waste their energy in the following channels. These are the important ones. There are many other minor items. If you do not allow the energy to be wasted through these important channels, then it will be easy for you to check the waste through minor ones, or they will be automatically checked. Shutting up of these main channels will bring about the closing of the other channels. Just as the overseer who is in charge of the canal irrigation department puts the shutters in the canal and turns the water into the lands of landlords for agricultural purposes, so also the Yogi shuts out all the apertures into which the physical and mental energy leaks out and transmutes them into Ojas-Sakti and spends the conserved energy in spiritual pursuits. The main channels by which energy is wasted are as follows:—

1. The reproductive organs.
2. The tongue.
3. The mind.

Now I shall tell you the various means by which the above channels spend the energy. You will find also useful suggestions and exercises to effectively conserve all the energy. If one method

is not suitable to you, select any other method. First of all the reproductive organ drains the energy enormously by excessive sexual intercourse. Young men do not realise the value of the vital fluid. They waste this dynamic energy by immoderate copulation. Their nerves are tickled much. They become intoxicated. What a serious blunder! It is a crime which deserves capital punishment. They are slayers of the Atman. When this energy is once wasted, it can never be recouped by any other means. It is the most valuable energy in the whole world. One sexual act completely shatters the brain and nervous system. They foolishly imagine that they can recover the lost energy by taking milk, almonds and Makaradhvaja. This is a mistake. You must try your best to preserve every drop of semen, although you are a married man. Self-realisation is the goal of life. The idea of keeping up the lineage is a Puranic story. Srutis emphatically say: "The moment you get Vairagya, at once, renounce the world." Sadasiva Brahman, one of the greatest Yogins, left his young wife the moment he had Vairagya. He has not seen her after her puberty. Nothing affected him. No one could complain that he failed in his duty. The highest duty for you is Self-realisation. That man who has realised the Atman purifies his lineage up to 108 generations. This is the highest service he can do for his ancestors. Compared to this, service to father with money, or shampooing his feet, are mere playthings of a child. This sort of physical service is puerile. My friend Mr. Iyer, Advocate of the Madras High Court, the first son of a big Sastri, will stand up now and speak in emphatic terms with rhetoric and high-flowing bombastic style: "This Swamiji does not know anything of Manu Smriti or Yajnavalkya Smriti. My father knows everything. He is a famous Sastri. We should remain as householders till 75 years of age. Then we should lead a life of Vanaprastha, and at the time of death we should take Sannyasa." Mr. Iyer is after all the son of an orthodox Brahmin. He is a book-worm and is like the frog of a small well. He has a very small heart. His circle of life is around his six daughters and five sons. He will talk of high philosophy. He will quote scriptures. But his mind is full of Vasanas. His philosophy is in his kitchen only. As the vast majority of persons are not able to control passion, Rishis have chalked out the Grihastha Ashrama. If a man from his very birth is spiritually inclined and his mind is full of Vairagya and strong discrimination, he cannot remain in the Grihastha Ashrama even for a second. He will take Sannyasa immediately and spend his time in the forests in Sravana, Manana

and Nididhyasana. He will get double promotion from Naishthika Brahmacharya. He need not enter the life of a householder and waste his precious energy. That man who has controlled his seminal power and transmuted it into Ojas-Sakti is the most happy and powerful man on this earth. He can command the five elements. He is a proof against all temptations of this world. He can get success in any department of life. He will have full concentration of mind.

For saving this vital energy, many Yogic methods are suggested in detail in this book under the heading: "Brahmacharya." However, I shall tell you some important points. Keep the mind fully occupied. This is the best panacea or sovereign remedy for keeping up Brahmacharya. Do Japa, meditation, reading of religious books, Kirtan, prayer, Satsanga, selfless service, religious discourses, etc. Always wear a Kaupina or suspensory bandage. This is scientific and spiritual, too. If you are a married man, sleep in a separate room, away from your wife. Change your habit immediately.

Be careful in the selection of your companions. Give up dramas, talkies, reading novels and other love-stories. Do not use soaps, scents and flowers. Observe Mauna. Do not mix with any one. Read good, inspiring, religious books. When desires arise in the mind do not fulfil them. Crush them immediately. Avoid the company of women. No joking and laughing. These are all outward manifestations of lust only. When you walk in the street, do not look hither and thither like a monkey. Do not look at a woman—even her photo or picture.

Energy leaks through the mouth by idle talks, gossiping, censure, scandal mongering and all sorts of useless worldly talks. Vain Pundits engage themselves in hot discussions to exhibit their pedantry. They do not gain anything. But they waste their energy unnecessarily. Just as a greedy man is careful in the accumulation of his wealth and does not like to waste even a single pie and considers money as his very blood, so also aspirants conserve even a minute quantity of energy and utilise it for good purposes. Energy is all money. People do not understand the value of energy. They waste it very carelessly. They squander it like a profligate son. They repent and become weak in their old age. It is too late to gather honey in the winter. They will never hear the words of elders and sages when they are full-blooded, when their cheeks are rosy, when their moustaches stand twisted with glue, when their

hearts throb with full energy. They become arrogant, self-willed, stubborn and hot-headed. You should never enter into unnecessary discussions. Discussions end in hostility. Too much laughter is another way for the wastage of energy through mouth. A man who bursts into laughter always cannot influence people. Serenity, seriousness and a dignified attitude are necessary if you want to impress and influence people. Idle people and loafers who sit on wayside and public inns laugh without rhyme and reason like wild, jungle people. The laughter of a spiritual man is of quite a different nature. It has a sense of awe and grandeur. It produces a thrill and joy in others. But the laughter of those loafers is disgusting and heart-rending. Note the difference carefully. Try to be serious and give occasional smile. But do not attempt to put on the Sunday faces of a clergyman. Be quite natural. Meditate on the Atman. Develop virtuous qualities. You need not assume and put on anything unnatural. Hypocrisy or pretending to be something which you are really not is a most dangerous or heinous crime. It is most detestable. A Jnani laughs and smiles through his eyes. It is only a foolish man that bursts into laughter. The smile and laughter through the eyes will influence people tremendously. You will have to cultivate it gradually. No energy leaks if you smile. This may be a new thing for you. It belongs to the spiritual men.

Use measured words in talking. Do not talk much. Try to finish a conversation within a few minutes. Understand the nature of the man rightly when he enters your compound for interview. Speak politely with great respect for the man and send him immediately and conserve the energy. Do not indulge in long, unnecessary talks and discussions. Man is a social animal. He is prone to much talking. He is very garrulous. This talkative habit is ingrained in him. He is much troubled when he cannot get any company. He cannot go in for seclusion. The observance of Mauna is death and a great capital punishment for him. Ladies are still more garrulous. They always create some kind of unnecessary quarrel in the house. The peace of the house is disturbed through too much talking. I always prescribe the practice of Mauna for one and all, as this helps in the preservation of energy, development of will and enjoyment of peace. All sorts of quarrels, misunderstandings, anger, etc., can be easily avoided by Mauna. Mauna gives the greatest strength. All members in the house should observe Mauna for two hours daily and for six hours on Sundays and for one full week on long holidays. Even during other periods they should talk

a very few words. Speak gently. During Mauna you must live alone. Do not mix with people. Do not even express your ideas by gestures.

The other channel is the mind, by which much energy is wasted. The wastage is due to loose thinking, worry, anger and fear. Just as energy is wasted in too much talk, so also energy is wasted in loose thinking. If this mental energy is conserved by avoiding loose thinking and worries, you will have at your disposal a tremendous store of energy and you can utilise it for various purposes. If this energy is conserved, you will feel that you are very powerful. You will feel no exhaustion even if you turn out tremendous work. You will have to watch your thoughts very carefully by introspection and meditation. You will have to divert the mental energy in useful thinking. There will be some struggle in the beginning. After some time, the mind will naturally think of auspicious, useful items.

The next item is worry. A man knows pretty well that he will get a money-order on the coming Thursday only and yet he will worry himself daily and visit the Post Office four times a day and ask the Postman several times. This is all worry. Man knows that everything is already fixed up through Prarabdha. He knows that God gives food for the frog that remains hidden between the strata of rocks and the child in the womb. He will talk on this subject for hours together and yet he will worry about his next day's food, clothing and other things. He has got very little faith. He has a worrying habit. Energy leaks tremendously through this channel. Too many desires bring worry. A businessman entangles himself by opening too many branches in different places. His worry increases by leaps and bounds. This is his own creation. Many people develop worry by falsely imagining that they are inferior to others. The idea of inferiority and superiority brings in troubles and worries. Ideas of superiority and inferiority are mental creation only. It is illusory. All differences are unreal. Never think that you are inferior to anybody. Never think also that you are superior to anybody. You will begin to treat others with contempt when you think you are superior to them. Remove these ideas from your mind. These are the causes for useless worry. By constant meditation and concentration, you will have to divert the mind from all unnecessary worry. If you have contentment, then the worry can be easily destroyed. You must get rid of all sorts of mental weaknesses, superstitions, false and wrong imaginations,

fear and wrong Samskaras. When desires arise in the mind do not try to fulfil them. By gradual practice desires can be reduced. If you stop desires, you can destroy worry and conserve energy.

Now comes imaginary phobias or fears of all sorts. Energy leaks in this direction. Man thinks: "I will develop pneumonia. I have got fever and cough now." He gets unnecessary fear. A disease is intensified by thinking. An ordinary ailment becomes severe by entertaining unnecessary fear. Another man is afraid of criticisms. What is criticism after all? It is mere sound. It is merely a vibration in the ether. Why do you bother yourself much? If any man calls you a dog, why do you become furious? You do not develop four legs at once. Do you? You begin to fight with him. Your eyes become red. You retaliate him. You call him a donkey. He gets irritated. He fights with you. Both become deadly enemies. When you do Vichara, it is nothing. This is the way by which man creates trouble and misery. Give up all fears. Stand up like a lion. Assert: "I am an embodiment of courage. Nothing can affect me. I am invincible. I am immortal Atman." Draw courage from within. There are many people who are so timid that they will not come out at night for passing urine. They will not move about at nights in bazaars. Even when they see a cat at nights, they tremble. What a shame! They are so timid that they do not like to get any lucrative appointment in other districts or states. They will rot on a small salary in their own native place. They are embodiments of timidity and feminine nature. They are moustache-ladies. There are some Sannyasins who repeat: "*Sivoham, Sivoham,*" but they tremble with fear when they are put to a little test. They perspire and quiver when there is any impending danger. They are Zenana-Vedantins. Poor miserable specimens. I always say that a dacoit can become a good Vedantin if his energy is turned in the spiritual direction, because he is absolutely fearless and has no Deha-adhyasa. This is the greatest qualification for an aspirant. All fears are imaginary. They have no real basis. When you begin to think seriously, they will melt away like snow before the sun. Think that a tiger or lion has come in front of you and you will have to face it. Think that you are placed in front of a machine-gun and you will be blown up now. Draw courage now. Think of Atman. Think of the Slokas in the second chapter of the Gita that deal with immortality of the Soul. Again and again, think of the sublime Slokas of the Avadhuta Gita that

treat of Akshara-Atman. You will slowly become courageous, though not all at once. You will find that you are gaining courage.

Man wastes much energy by becoming angry very often for little things. The whole nervous system is agitated and shattered. If this anger is controlled by Brahmacharya, Kshama, love and Vichara, a man can move the world. Anger manifests itself so suddenly that he finds it difficult to check it. The impulses are very powerful and he is swayed by these impulses. If a man is careful, if he preserves his Virya, if he develops Kshama, if he is always on the alert, if he watches his thoughts and actions, he can gain immense strength and control anger. Anger is the greatest enemy of man on this earth. He who has controlled anger has already controlled his mind. Three-fourth of the Sadhana is over now.

Almost all people are in the habit of shaking unnecessarily some part of the body even while they are sitting calmly. Prakriti wants movement. This is Her Svabhava. The man who is seated in the chair for reading any book, shakes his thighs and legs. They are moved unconsciously. He cannot check the movement. It has become a strong habit. Energy leaks through this channel also. It must be checked. Watch the different parts of the body and check them. Some people rock the body from side to side or forward and backward. A Yogi will never do this. He will sit calm and serene and no part of the body will unnecessarily move in any direction. He can remain as a perfect statue.

Sadhus have got a wandering habit and energy is wasted in too much walking. They cannot practise any meditation. As soon as they reach a village, they will feel quite tired and begin to sleep. No Sadhana is possible. An aspirant in the pure Nivritti-Marga should stick to one place and practise concentration and meditation. Too much walking must be avoided. It exhausts any man and renders him unfit for active work.

I have given in the above pages a detailed description of all the sources through which energy leaks out and the practical, easy methods for conservation of energy. In the subsequent pages also you will find many other instructions useful for you to conserve your energy. You will have to put these instructions in daily practice. You must conserve all energy and utilise it for higher spiritual purposes and achievements in life. You must know how to regulate the energy. Some people spend the energy too much in the beginning in unimportant affairs, and just at the time when they

are wanted to manifest their full powers and full energy, they feel quite exhausted. You should have far-sight and deep thinking.

Understand fully the purpose and aim of life. Do not be carried away by temptations. Maya is very powerful. Live in the company of Mahatmas. This is a strong fortress to protect you in your initial stages of growth. Develop your inner faculties. Conserve your energy. Acquire knowledge of the Self. The Atman is self-contained. You can get everything here. Develop virtues. Remember the basis and source. Have the ideal always before your mind. Realise the ideal. Rise above worldliness. Become a magnanimous soul. Wish eagerly and fervently to attain the goal of life. Have a definite purpose and aim. You are bound to succeed.

In the spiritual path there are many stumbling obstacles which prevent the aspirants. In the next chapter, I will tell you the various kinds of obstacles and suitable methods to destroy them. For sincere aspirants, this subject will be of great help.

CHAPTER FOUR

PREPARATION FOR YOGA

Purification

Purification is the first part of Yoga. The means differ in Raja Yoga, Bhakti Yoga, Hatha Yoga and Karma Yoga. In Raja Yoga, Patanjali Maharshi calls this Kriya Yoga, which he defines thus: "*Tapah svadhyavesvarapranidhanani kriya-yogah*—Mortification, study and surrendering the fruits of work to God, are called Kriya Yoga." The rules of Yama, Niyama, Asana, Pranayama come under mortification or Tapas. In Hatha Yoga, there are six purificatory actions, viz., Dhauti, Bhasti, Neti, Trataka, Nauli and Kapalabhati. Purification is of two kinds: internal or mental, and external or physical. Mental purity is more important. Physical purity is also needed. By the establishment of internal, mental purity, cheerfulness of mind, one-pointed mind, conquest of the senses and fitness for the realisation of the Atman are obtained. The practice of Kriya Yoga destroys the afflictions and distractions of the mind and prepares the mind for entering into Samadhi. In the Gita Slokas 14 to 16 of Chapter XVII, there is a definition of Tapas of the body, speech and mind.

Ethical Training

Yama and Niyama are the foundation of Yoga. They purify the heart, Chitta and mind. They remove the cruel nature of man. Dharana, Dhyana and Samadhi are absolutely impossible without this primary qualification. If you are established in these, Samadhi will automatically follow.

"*Ahimsa-satya-asteya-brahmacharya-aparigraha yamah*: Yama is the practice of non-injuring, truthfulness, non-stealing, continence and non-receiving gifts conducive to luxury." "*Saucha-santosha-tapah-svadhyaya-Isvarapranidhanani Niyamah*: Niyama is the practice of internal and external purity, contentment, mortification, study and worship of God."

Among all these, Ahimsa, Satya and Brahmacharya are very, very important. In Brahmacharya, the very idea of lust should not enter the mind. A real Brahmachari will not have the least difference in feeling when he touches a stone, a book, a tree or a woman. This is the sign of perfect celibacy.

Importance of Yama and Niyama

A certain doctor neglected to study physiology properly, which treats of functions of the various internal viscera or organs. As he neglected physiology, he was not able to understand pathology, which is physiology in disease. He neglected to learn pathology properly. He was not able to understand diagnosis properly, through which he can differentiate various diseases. He neglected to study carefully the differential diagnosis and medicine. He was not able to do treatment properly.

If you want to treat a case properly, you must know diagnosis and medicine well. If you want to diagnose a disease, you must know pathology properly. If you want to know pathology, you must know physiology well.

Generally ignorant people try to take up meditation to start with and then try to enter into Samadhi in vain. They have no proper ethical training. They have not got the four means or qualifications. They have no Titiksha and other physical training. Yama and Niyama are the foundation of Raja Yoga. Viveka and Vairagya are the foundation of Jnana Yoga.

If you want Samadhi, you must know the process of Dhyana well. If you want Dhyana, you must know accurately the method of Dharana. If you want Dharana, you must know perfectly the method of Pratyahara. If you want Pratyahara, you must know Pranayama. If you want Pranayama, you must know Asana well. Before going into the practice of Asana, you should practise Yama and Niyama. There is no use of jumping into Dhyana without the various preliminary practices. You will be in the same position as that of the miserable doctor who was not able to diagnose and treat a case properly owing to his neglect in studying physiology, pathology and medicine.

Similarly, in Jnana Yoga, if you want Sakshatkara or Self-realisation, you must know the process of Nididhyasana well. If you want Nididhyasana, you must know Manana. If you want Manana, you must have Sravana. If you want Sravana, you must have Mumukshutva. If you want Mumukshutva, you must have Samadhana, Sraddha and Uparati. If you want Uparati, you must have Titiksha, Dama and Sama. If you want these, you must have Vairagya. If you want Vairagya, you must have Viveka. Viveka and Vairagya are the foundation upon which the superstructure of Nididhyasana is built up. You can do nothing without Yama, Niyama, Viveka and Vairagya.

Destroy the Impurities

The mind has got three kinds of Doshas or impurities, viz., Mala, Vikshepa and Avarana. The six passions are termed Mala. Mala is the impurity of the mind. They are: Kama, Krodha, Lobha, Moha, Mada and Matsarya. Removal of Mala is purification of the Antahkarana, Chitta-Suddhi. Purification is the first part of Yoga. When the Antahkarana is purified, there is a natural tendency for liberation and Siddhi. Extinction of Mala alone is Moksha. It is desire that moves the senses. Sattva-Suddhi consists in the elimination of these passions and control of the senses. These six passions are the positive obstacles to Yoga. They should be thoroughly eradicated. They should be exhaustively swept out. You must not allow a bit of it to lurk secretly. Besides the above six passions, there are seven other kinds of impurities viz., Dambha, Darpa, Asuya, Irshya, Ahankara, Raga and Dvesha.

Kama is desire of all sorts. In the specific sense it denotes lust. Krodha is anger. Lobha is covetousness. Moha is delusion and infatuation. Mada is pride. Matsarya is jealousy. Dambha is arrogance. Darpa is that vain demeanour when a man thinks he is superior to all. Asuya is jealousy when one is excited on seeing another man in happiness and enjoyment equal to his state. Irshya is that state when a man wishes that other people should get misery. Ahankara is egoism. Raga is attachment. Dvesha is hatred.

Mala can be removed by Nishkama Karma and by the development of the various virtues mentioned. Vikshepa is oscillation or tossing of mind. This can be removed by Upasana, Pranava-Japa, concentration and meditation. Avarana is the veil of ignorance, which can be removed by study of Vedantic literature, meditation and Self-realisation.

Cultivate Virtues

Development of virtues helps considerably in the attainment of calmness of the Chitta. This is the effective method for destroying the evil Vrittis. "*Maitri karuna mudita upekshanam sukha dukkha punya-apunya vishayanam bhavanataschitta-prasadanam*: Friendship, mercy, gladness and indifference being thought of in regard to subjects which are happy, unhappy, good and evil respectively, pacify the Chitta." These qualities destroy hatred, jealousy, anger, etc. Any virtue can be cultivated in heart, just as roses are planted in the garden. If you begin to practise charity, your covetousness will vanish. The development of humility will destroy self-conceit. Titiksha, tolerance, patience, perseverance, a quality of vital will,

self-reliance, are all necessary for Sadhakas. You can conquer the whole world through love, humility and kindness. Nobility, benevolence, universal love and subtle intellect are four important qualities found in a man who has reached the higher states in Yoga. Such a man will be a centre of attraction for thousands, just as the sweet music of the flute is attractive for the cows.

A miser is very far from God. God is as much near to a miser as the north pole is to the south. You must develop universal love, spontaneous generosity and liberality, equal vision, constant balance of mind, spirit of service, etc., before you are ready for Dharana, Dhyana and Samadhi.

Develop Patience

Here is a form of play at cards to develop patience of mind. This is played by a single individual. Everyone of you should know this play. There are 9 rows of cards. You can shift the cards from one row to another. You can reduce or open new rows, but the number should not exceed 9. You must try to bring them in a serial order from king, queen, Jack, 10, 9, 8, etc., in 4 rows of Diamonds, Odds, Spades and Clubs. This is the technique of the play.

An aspirant will not be lonely in the absence of friends if he has some such diversions, he is not allowed to have vain talk. He must live alone. In the beginning when he is deprived of the sources of his pleasure, he is pained. So in the early days of his Sadhana, when he feels tired after meditation, when he wants a little recreation and relaxation of mind, he can take recourse to this play. Ordinary people may not be able to understand the usefulness of this play. This is intended for the development of patience, concentration and as useful substitute for congenial company.

The play is a sort of diversion, a form of mental recreation for the mind after Japa, Svadhyaya and long meditation. This is servicable in the case of householders. You cannot study or do Japa all the 24 hours. The mind feels disgusted, feels tired. It wants variety, new sensations. Instead of having vain talk with people of different mentality and uncongenial company, householder-aspirants can spend a short time in this play. When he gets real interest and pleasure in meditation, when he is used to long hours of meditation, Japa, etc., he can dispense with this play.

Medical Aid for Chitta-Suddhi

Keep a few medicines, a small homeopathic box or a small box of 12 biochemical tissue remedies or an allopathic chest containing Epsom Salt, Aspirin tablets, Amritanjan, Quinine tablets, Boric powder, Boric ointment, Tincture Iodine, Vaseline, Acid Tartaric, Potassium Permanganate, bandage cloth, cotton, etc. Learn the doses and the method of treatment of diseases and the use of the above medicines. Distribute the medicine free to the poor. This is the best form of Nishkama-Karma for Chitta-Suddhi or purification of mind.

Universal love, spontaneous generosity, supreme selfless service towards the poor and saints, a spirit of never-caring for the future, sacrifice or sharing with others what one has, extreme humility, dispassionate nature, perfect knowledge of Sastras and of philosophy—these are the rare virtues of a saintly man.

These virtuous qualities are essential for spiritual progress. Develop them slowly one by one. Distribute a few paise per rupee of your income as charity. Do this without fail. Charity is a great purifier. It expands the heart. Serve the saints, the decrepit, the sick, aged persons, the blind. Never approach a sick man or a Sannyasin with an empty hand. Do not hoard money. It is a great sin. Money is for cosmic use. Do not eat anything before distributing a portion to others. To keep more than what is necessary is a sin. Serve all. Serve the Lord in all. Be kind to all. Serve the poor Narayanas.

The world is not different from Brahman. In Brahma-Bhava, the world does not cease to exist but the idea that the world is a different entity from Brahman vanishes and a new consciousness that Brahman is Sarvatva is generated. Mark this idea carefully: "All is Self. All is One. All is Brahman." You will be perfect in selfless service if you entertain this idea.

Trataka

Trataka is steady gazing at a particular point or object without winking. This is specially intended for developing concentration. Though this is one of the Shat-Karmas (six purificatory exercises) of the Hatha Yoga, yet it is very useful for the students of Jnana Yoga, Bhakti Yoga and Raja Yoga, also. There is no other effective method for the control of mind. A steady gradual practice will improve eyesight. It removes all eye-troubles. Many have thrown away their spectacles after taking to this practice. Will-power is

developed. Vikshepa is destroyed. It steadies the mind. Clairvoyance, thought-reading, psychic Powers and other Siddhis are obtained.

Keep a picture of Lord Krishna, Rama, Narayana, Devi or your chosen Deity in front of you. Look at it steadily without winking. Gaze at the head; then at the body; then at the legs. Repeat the same process again and again. When your mind calms down, look at a particular place only. Be steady till tears begin to flow. Then close the eyes and mentally visualise the picture.

Trataka can be done on a black dot on a white wall in front of you. Draw the picture OM (ॐ) on a piece of paper and do Trataka. It can be done at the space between the two eyebrows, the tip of the nose, the internal Chakras, the sun, a star, or a lamp. For the description of the other five purificatory exercises of Hatha Yoga, you may refer to my book 'Kundalini Yoga.'

All these are types of Tapas mentioned as a preparatory process in what Patanjali calls Kriya Yoga. Tapas is intense austerity. Sense-control in any degree is austerity. Control of speech and mind is the greatest austerity.

What is Bhakti?

Isvara-Pranidhana is a form of Bhakti Yoga. Bhakti is the slender silken thread of Prema that binds the heart of a devotee with the lotus-feet of the Lord. Bhakti is intense devotion and supreme attachment to God. Bhakti is supreme love towards God. It is the spontaneous outpouring of Prema towards the Beloved. It is pure, unselfish, divine love or Suddha Prema. It is love for love's sake. There is not a bit of bargaining or expectation of anything here. This higher feeling is indescribable in words. It has to be sincerely felt by the devotee. Bhakti is sacred higher emotion with sublime sentiments, that unites the devotee with the Lord.

Fruits of Bhakti

Bhakti softens the heart and removes jealousy, hatred, lust, anger, egoism, pride, arrogance, etc. It infuses joy, divine ecstasy, bliss and knowledge. It helps the devotee to be always in communion with the Lord. All cares, worries, fears, anxieties, mental torments and tribulations entirely vanish. The devotee is freed from the Samsaric wheel of births and deaths. He attains the immortal abode of everlasting peace, bliss and knowledge.

Characteristics of a Bhakta

A devotee has these characteristics. He has equal vision for all. He has no enmity for anybody. He has exemplary character. He has no attachment for anything. He has not got the idea of 'mineness.' He has a balanced mind in pain and pleasure, heat and cold, praise and censure. He regards money as pieces of stone. He has neither anger nor lust. He regards all ladies as his own mother. The name of Lord Hari is always on his lips. He has always inner life or Antarmukha Vritti. He is full of Santi and bliss.

Japa

Japa is the repetition of any Mantra or the name of God. There are three varieties of doing Japa viz., Vaikhari (verbal), Upamsu (whispering) and Manasic (mental). The fruits of Upamsu Japa are one thousand times more than the Vaikhari.

The efficiency of the Japa is accentuated according to the degree of concentration. The mind should be fixed on the Deity. Then only you will realise the maximum benefits of a Mantra. Every Mantra has got tremendous force. A Mantra is a mass of Tejas or radiant energy. It transforms the mental substance by producing a particular thought movement. The rhythmical vibrations produced by repeating the Mantra, regulate the unsteady vibrations of the Pancha Koshas (five sheaths). It checks the natural tendencies of objective thoughts of the mind. It helps the Sadhana-Sakti and reinforces it. Sadhana-Sakti is strengthened by Mantra-Sakti. Mantra awakens superhuman powers, when the Mantra-Chaitanya is awakened.

It purifies the mind, removes Mala or impurities and sins. It purifies the Nadis and the Pranamaya-Kosha. Japa of any Mantra for one or two years is necessary in the vast majority of persons for effecting Chitta-Suddhi. The Mantra finally takes the aspirant to his Ishta Devata.

Make it a point to repeat a Mantra some thousands daily. According to your inclination and taste, select any one of the following Mantras. Have Sraddha and a keen desire for liberation. Repeat the Mantra with concentration as much as you can. Use a Maala of 108 beads. Japa should be done neither very slowly nor quickly. Prahlada had Darshana of Hari by repeating the Mantra of Narayana, Dhruva by repeating the Mantra of Lord Rama. Why not you also cross this terrible Samsara by the method of Japa?

CHAPTER FIVE

YOGIC PHYSICAL EXERCISES AND PRANAYAMA

Benefit of Yogic Exercises

The practice of Yogic exercises is conducive to health and longevity. It regulates the action of heart, lungs and brain. It promotes digestion and circulation of blood. It removes all sorts of diseases. Its object is to enable one to possess a high standard of health, vigour and vitality.

These exercises constitute the practice of Asanas, Pranayamas, Mudras and Bandhas. As a preliminary course, the students have to practise Shat Karmas or the six purificatory exercises, viz., Dhauti, Basti, Neti, Nauli, Trataka and Kapalabhati. For higher advancements in the spiritual path, one has to take up to Dharana, Dhyana and Samadhi. To ensure success and perfection, a beautiful combination of various exercises of Bhakti Yoga, Raja Yoga and Jnana Yoga is desirable.

Patanjali Maharshi defines that "*Sthirasukham Asanam.*" Any steady, comfortable posture is Asana. The practice of Asanas is important for Hatha Yogins, Raja Yogins and Bhaktas who meditate on Saguna Brahman. For a Jnani, no Asana of a specific nature is needed. He can meditate even in sleeping posture (Murdhasana), lying in an easy-chair or while walking. Generally persons after 40 years of age will find it difficult to sit in Padmasana continuously for three hours. The bones and muscles have become rigid. Elderly persons, when they get tired after an hour, can lean against the wall and can stretch their legs. A corner of a room should be selected for this purpose. They can get support from the sides of the two walls. This is a most comfortable posture. When they meditate in a sleeping posture, sleep supervenes. This is the trouble. They must be on the alert. Young people should practise Padma or Siddha Asana for meditative purposes and various other Asanas that are intended for keeping up Brahmacharya and good health.

Asana Jaya or Asana Siddhi is gained if you are able to sit steadily like a statue for full three hours continuously. I prescribe the practice of Asana for three hours during the first year's course of practice. When you get pain in the legs while practising Asana

for three hours, stretch your legs for a few minutes and again sit on the Asana. In the course of a year, you will be perfect in the practice of Asana.

Padmasana

Padmasana means 'lotus-pose'. This is known as Kamalāsana. Padmasana and Siddhasana are best suited for purposes of Japa, meditation, and for the practice of Pranayama.

Sit on the ground by spreading the legs forward. Then place the right foot over the left thigh and the left foot over the right thigh. Keep the hands on the knee-joints.

You can make a finger-lock and keep the locked hands over the left ankle. Face the north or east.

Siddhasana

Next to Padmasana comes Siddhasana in importance. If you get mastery over this Asana, you will acquire many Siddhis. Even fatty persons with big thighs can practise this Asana very easily. Young Brahmacharins who attempt to get established in celibacy should practise this Asana.

Place one heel at the anus and keep the other heel at the root of the generative organ. The feet or legs should be so nicely arranged that the ankle-joints should touch each other. Hands can be placed as in Padmasana.

Books on Hatha Yoga eulogise the merits and advantages of Padma and Siddha Asanas to a very high degree. He who sits on any one of the Asanas even for 15 minutes daily with closed eyes, concentrating on God, destroys all sins and gets Moksha. These Asanas are useful to cure rheumatism and to keep the system in proper order. They purify and strengthen the nerves of the legs and thighs. They are suitable very much for maintaining Brahmacharya.

Sirshasana

Spread a fourfolded blanket. Sit on the two knees. Make a finger-lock by interweaving the fingers and place it on the ground upto the elbow. Keep the top of your head on this finger-lock or between the two hands. Slowly raise the legs till they become vertical. Stand steadily as long as you can and then slowly bring the legs down. Do the Asana very slowly without any jerks. While standing on the head, breathe slowly through the nose and never through the mouth.

When you begin to learn this Asana, you can place the palms on the ground one on each side of the head. You will find this easy to practise. When you have learnt balancing, then you can take to finger-lock method. Ask your friend to assist you to keep the legs steady or get the help of a wall, in the beginning stage of your practice.

Pundit Raghunath Shastri at Badari Narayana is very fond of this Asana and does it for 2 to 3 hours at a stroke. He says that this leads to natural Pranayama and Samadhi by itself. No other effort is necessary. There is one Yogi at Varanasi who enters into Samadhi in this Asana. If you watch the breath, you will notice that it becomes finer and finer. In the beginning of practice there will be slight difficulty in breathing. As you advance in practice, this vanishes. You will find real pleasure, exhilaration of spirits in this Asana. Sri P.V. Acharya does this Asana for 45 minutes morning and evening just before his meditation. He finds this highly beneficial for meditative purposes because the brain centres are supplied with a large quantity of blood. He has expressed this very often to me. They work very efficiently. In this Asana alone the brain can draw plenty of Prana and blood. You can hear the Anahata sounds quite distinctly while practising. Mark these sounds carefully. Words will fail to describe adequately the beneficial results and effects. This is a *panacea*, a cure-all, a sovereign specific for all diseases. Memory admirably improves. It heightens the psychic faculties. Great benefit is derived by sitting for meditation after Sirshasana. It transmutes the sex-energy into Ojas-Sakti, spiritual energy. It energises, invigorates and vivifies. In Yogatattva Upanishad it is said: "On the first day, the Yogi should stand on his head with the feet raised up for a moment. He should increase this period gradually every day. Wrinkles and greyness of hair will disappear within 3 months. He who practises only for a period of 3 hours every day conquers time."

It helps Brahmacharya a lot. It awakens the Kundalini Sakti. It relieves congestion in the seminal bags and checks wet-dreams, spermatorrhoea. Eyesight improves. Sri Takore Dwarak Singhji of Sitapur, has considerably improved his eyesight by practising this Asana. All diseases of the eye, ear, nose, head, throat, stomach, genito-urinary system, liver, spleen, lungs are removed. It removes deafness, gonorrhoea, diabetes, piles, asthma, consumption, pyorrhoea, constipation, renal colic, syphilis, etc. It is a powerful blood-purifier, brain and nerve tonic. It augments the digestive

fire, Jatharagni. I have introduced this Asana in Sitapur. There is a Sirshasana atmosphere now in Sitapur. Many are practising systematically and realising its miraculous effects. Lawyers, occultists and thinkers will highly appreciate this Asana.

Sarvangasana

This is another important Asana. Lie on the back flat. Slowly raise the legs quite vertical. Support the back with the two hands. This is an easy Asana. Sirshasana is a little more difficult. Concentrate the mind on the thyroid in the neck. Practise this Asana from 5 to 20 minutes, twice daily. Press the chin against the chest. Then slowly bring down the legs.

I am very fond of these two Asanas. I generally recommend these two Asanas, combined with Paschimottanasana invariably to those persons who approach me. I have started a Sirsho-Sarvanga propaganda. These three Asanas alone can keep you in perfect health. You need not take any long walk or physical exercise. Physical exercise draws the Prana out. Asanas send the Prana in. Asana distributes Prana quite evenly throughout the different systems of the body. So the effects are different in two cases. Asana is not only physical but also spiritual, as it awakens the serpent power, Kundalini Sakti, and as it forms the third Anga of the Raja Yoga. A particular Asana removes a particular disease. Mark the wonderful power of Asanas. Sarvangasana centralises the blood in spinal column and nourishes beautifully all the spinal roots of nerves. But for this Asana, there is no scope for these nerve-roots to draw a sufficient blood-supply.

In this practice, the thyroid gland which is situated a little above the root of the neck is nourished properly. Thyroid gland is a ductless, endocrine gland with a mysterious internal secretion which is absorbed directly into the blood. Thyroid takes a wonderful part in metabolism of the body, in growth, structure and development. Metabolism is the sum total of constructive and destructive changes which go on, in the body. This thyroid operates in conjunction with other ductless glands, such as pituitary, pineal in the brain, supra-renal above the kidneys, liver, spleen, testes, etc. If this thyroid is diseased, all other glands suffer. A vicious circle is formed. Sarvangasana keeps a healthy thyroid. Healthy thyroid means healthy functioning of all the organs of the body.

Sarvangasana keeps the spine very elastic. Elasticity of the spine means everlasting youth. Sarvangasana awakens Kundalini,

checks wet dreams, removes constipation, helps digestion, exhilarates the heart, purifies the blood, tones the nerves and brain and removes all diseases. Sarvangasana energises, invigorates and vivifies. A course of Sirsho-Sarvanga powerfully rejuvenates the body and dispenses with monkey-gland grafting.

Paschimottanasana

Sit on the ground. Stretch the two legs stiff like a stick. Catch the toes with the hands. Place the forehead on the two knees slowly. You can bend still further and keep the head between the thighs also. This reduces fat, and stimulates the digestive fire. This is useful in all diseases of the stomach, and for curing the enlargement of spleen.

Sukhapurvaka Pranayama

(EASY COMFORTABLE PRANAYAMA)

Sit on Padmasana or Siddhasana in your meditation-room, before the picture of your Ishta Devata (tutelary Deity). Close the right nostril with the thumb. Draw in the air very, very slowly through the left nostril. Then close the left nostril also with little and ring fingers of the right hand. Retain the air as long as you can comfortably do. Then exhale very, very slowly through the nostril after removing the thumb. Now half the process is over. Then draw air through the right nostril. Retain the air as before and exhale it very, very slowly through the left nostril. All these six processes constitute one Pranayama. Do 20 rounds in the morning and 20 rounds in the evening. Gradually increase the number. Have a Bhava (mental attitude) that all the Daivi Sampat (divine qualities), e.g., mercy, love, forgiveness, peace, joy, etc., are entering your system along with the inhaled air and all Asuri Sampat (demoniacal qualities) such as lust, anger, greed, etc., are being thrown out along with the exhaled air. Repeat OM or Gayatri or any Mantra mentally during Puraka (inhalation), Kumbhaka (retention) and Rechaka (exhalation). Hard-working Sadhakas can do 320 Kumbhakas daily in four sittings at the rate of 80 in each sitting.

This Pranayama removes all diseases, purifies the Nadis, steadies the mind in concentration, improves digestion, increases digestive fire and appetite, helps to maintain Brahmacharya and awakens the Kundalini that is sleeping at the Muladhara Chakra. Purification of Nadis will set in rapidly. You will have levitation (rising above the ground) also.

Bhastrika Pranayama

As the bellows of the blacksmith constantly dilate and contract, similarly, slowly draw in the air by both the nostrils and expand the stomach; then throw it out quickly (producing the sound like that of bellows). Inspire and expire quickly ten to twenty times. Then perform Kumbhaka as long as you can, after a deep inhalation and expel it slowly. Perform this Bhastrika three times. You will never suffer from any disease. You will always be healthy. This relieves inflammation of the throat, increases the gastric fire, destroys phlegm, removes diseases of nose and chest and eradicates asthma, consumption, etc. It gives a good appetite.

Sitali Pranayama

Draw in air through the mouth (with lips contracted and tongue thrown out) with the hissing sound of *Su* and fill the lungs slowly. Retain it as long as you can comfortably do. Then exhale slowly through both nostrils. Practise this daily. It purifies the blood and quenches thirst and hunger. It destroys diseases like indigestion, bilious disorders, phlegm, Gulma, Pliha, consumption, fever and other diseases.

Maha Mudra

Press the anus with the left heel. Stretch the right leg. Take hold of the toe by the two hands. Press the chin against the chest. Contract the throat (not expelling the breath) and fix the gaze between the eyebrows. The practice of this Mudra cures consumption, constipation, enlargement of spleen, indigestion and fever. In fact, it cures all diseases.

Uddiyana Bandha

Exhale. Draw the muscular wall of the belly backwards with great force, so that it may touch the spinal column. Practise five or six times daily. This reduces fat, relieves constipation, increases digestive fire, reduces the enlargement of spleen and tones the bowels. He who practises this conquers death. It forces the combined Prana-Apana into the Sushumna. This is the best of all Bandhas. This is very good for health. Practise this daily. It gives good appetite.

CHAPTER SIX

MIND AND ITS FUNCTIONS

Essence of Sadhana

A Raja Yogi slowly ascends the Yogic ladder along the eight steps, viz., Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. He gets ethical training in the beginning to purify himself by the practice of Yama and Niyama. Then he steadies his posture, Asana. Then he practises Pranayama to steady his mind and to purify the Nadis. Then by the practice of Pratyahara, Dharana and Dhyana he gets Samadhi. Through Samyama he gets different Siddhis. He restrains all the mental modifications that arise from the mind.

Hatha Yoga concerns with the physical body and control of breath. Raja Yoga deals with the mind. Raja Yoga and Hatha Yoga are interdependent. Raja Yoga and Hatha Yoga are the necessary counterparts of each other. No one can become a perfect Yogi without a knowledge of and the practice of both. Proper Raja Yoga begins where properly practised Hatha Yoga ends. A Hatha Yogi starts his Sadhana with his body and Prana, while a Raja Yogi with his mind; a Jnana Yogi with his Buddhi and will. This is the chief difference. To get success in Raja Yoga, one should have a thorough knowledge of the mysteries of the mind and the way by which it is controlled.

The student of Hatha Yoga should try to awaken the Kundalini Sakti that lies dormant in the Muladhara Chakra by Asana, Pranayama, Mudra and Bandha. He should try to unite the Prana and Apana, and send the united Prana-Apana through the Sushumna Nadi. Heat is increased by retention of breath and Vayu ascends up along with Kundalini to the Sahasrara Chakra through the different Chakras. When Kundalini is united with Lord Siva at the Sahasrara Chakra, the Yogi attains Samadhi and enjoys supreme peace, bliss and immortality.

Evolution of Mind

Mind presents itself in 3 different phases. It begins with common-sense, and takes things as they appear to senses. It does not inquire whether they are real or ideal; whether isolated in themselves or connected by some underlying principle. The

majority of mankind never go, and are in fact, incapable of going beyond the common-sense-view of the world. They are of opinion that all knowledge comes from without and the human brain passively receives impressions of the external things.

After common-sense has attained sufficient growth, scientific reason or scientific understanding awakes in a few who are intelligent. The world, which appeared to common-sense as a series of events coming one after another without any essential connection among themselves, now comes to be regarded as a constant series of different phenomena linked together by the Law of Causation. Nothing is free: everything is bound up in necessity. Give the necessary causes, the desired effect will follow. Scientists hold that the human mind cannot go beyond these phenomena and their unifying laws. What is the noumenon, the life-giving principle of those laws, is a point where the scientific understanding stops. Anything beyond these is *terra incognita*.

Viveka or the philosophical sense then comes to the rescue of the scientific despairer, consequent upon the thinking ego being tied down by the shackles of necessity. The reflecting ego—the subject—has inner conviction that it is free, although it moves in a circle of external objects bound, as it were, by the law of necessity. The want of freedom under which it seems to labour is imposed upon it by an external principle called mind, which, as a rule, makes no discrimination between subject and object. The philosophical sense or reason tries to investigate the principle of unity, which is the point of reference of all different existences and which transcends the apparent diversity of things. All differences derive their meaning, their very existence, from that truth of identity of subject and object, which have been held up as antagonistic principles.

The mind (as Antahkarana or the Chitta) has parts. It is not therefore eternal, has a beginning and has a limited extension, that is, it is a thing of finite dimensions. It is radiant, transparent and light, like the solar rays, and mobile. It is a kind of radiant matter. Mind, in its essential nature, is consciousness. Rajasic mind is atomic. Sattvic mind is all-pervading. So mind is both atomic (Anu) and all-pervading (Vibhu). Mind is atomic, because it can know only one thing at a time. It is a door-keeper that can allow only one person, one idea to enter at a time. When the Mala or impurity is removed, it becomes Sattvic and all-pervading. Sattva is the mind of Yogins. Super-mind is

Brahman. Mental life is one. Owing to Vritti Bheda (functioning aspect), one mind assumes four names, viz., Mind, Buddhi, Chitta and Ahankara. Mind is not rigid, that is having the same configuration always, but elastic. It actually goes out like a ray (though not in the act of knowledge altogether leaving the body), to the object of perception, envelops it and takes its form. Vedanta holds not that mind is derived from matter in the physical sense, but they are fundamentally, and essentially one, that is pure consciousness (Chit), stressing or energising one way or the other. They are different modes of the one power (Sakti) as 'substance-energy.'

Theory of Perception

The mind (Antahkarana) is with parts and can move in space. Mind is a changing and differing thing. Mind is capable of moving from place to place and assuming the form of the objects of perception. This going out to an object and taking its shape is actual. There is nothing static in nature. The mind, in particular, is always undergoing conscious or unconscious modification. The mind is a radiant, transparent and light substance and can travel like a ray of light through a sense-organ. Mind is thus an active force, a form of the general active power or Sakti. As the brain, the organ of mind, is enclosed in an organic, solid envelop, and in appearance closed, the imagination has a tendency to picture it as being isolated from the exterior world, though in truth it is in constant contact with it through a subtle and constant exchange of secret activities. The mind is not something static, passive and merely receptive. It takes an active part in perception both by reason of its activity and the nature of that activity as caused by its latent tendencies, Samskaras. The following well-known passage from Vedantaparibhasha gives an account of perception.

"As water from a tank may flow through a channel into a plot of land and assume its shape (square, triangular or any other form), so the radiant mind (Taijasa Antahkarana) goes out through the eye or any other sense-organ to the place where an object is and becomes transformed into the shape of that object. This modification of the Antahkarana-stuff is called Vritti." Professor P.N. Mukopadhyaya observes: "Western psychology gives us a one-sided view of perception: an external stimulus acting upon a sense-organ, e.g., an ether-wave acting on the retina. The mind goes out as a radiant energy and takes the shape of the object. The Antahkarana is believed to be a stuff that being Sattvic

(consciousness-revealing) and Tajasa (radiant) can go out and invade the Tamasic (veiling crust of consciousness in the form of object, Vishaya Chaitanya), envelope and infuse it by its own luminosity (somewhat like the X-rays which are themselves ordinarily invisible, but make opaque things transparent) and thereby discover the essential identity between itself and the object; it is the finding out of this essential identity between consciousness as knower (Pramatri Chaitanya) and consciousness as the known (Vishaya Chaitanya) and that between consciousness as knowing (Pramana Chaitanya), and consciousness as object (Vishaya Chaitanya), which makes the substance of perception according to Vedanta."

Pure and Impure Mind

There are two kinds of minds or rather two aspects of the mind, the higher Manas and the lower Manas. Theosophists term the lower Manas as Kama Manas, the desire mind. The lower Manas is known by the names, Asuddha Manas, impure mind, instinctive mind, vegetative mind, etc. The higher Manas goes by the name Sattvic mind, Suddha Manas or the superconscious mind. By annihilation of the mind is meant the destruction of the lower Manas or instinctive mind. The Sattvic mind always remains even in Jnani also. Jnani uses the mind and body as instruments. There is destruction of the mind with form (Svarupanasa) and without form (Arupanasa). Svarupanasa or complete annihilation of the mind takes place in Videha Kaivalya. Destruction of the mind with form and without form goes by the names Gauna Manonasa and Mukhya Manonasa also. Sri Rama says to Sri Hanuman in Muktikopanishad: "The destruction of Manas is of two kinds, that with form and that without form. The destruction of that with form is of the Jivanmukta; the destruction of that without form being of the Videhamukta." When the Mala is completely removed, the instinctive mind dies away, and the Sattvic mind, higher Manas remains. When the Jivanmukta leaves the body, the higher Manas is completely annihilated. It is absorbed in Brahman, as it is being converted into Chaitanya. A pure mind is Brahman itself. Just as camphor in the presence of fire is turned into fire and absorbed in fire when burnt, so also a mind when purified becomes of the nature of Brahman. Just as water in the presence of salt, when a lump is placed in a basin of water, becomes saltish, so also mind in the presence of Brahman, when purified, becomes of the nature of Brahman.

Mind, when purified by the removal of six passions, becomes, your Guru. There is a voice from the mind for every doubt that occurs in your Buddhi. Train yourself to hear minutely with care the subtle, silent voice. All knowledge comes from within.

Mind in a Jnani

Just as the mind assumes a finer state in deep sleep, so also in the case of a Jnani, the mind is in subtle state.

In Nirvikalpa Samadhi, mind is not destroyed thoroughly. It assumes a fine state just as in deep sleep. Otherwise, the various acts as done by a Jnani as eating, bathing, defaecation, etc., cannot be properly explained. A Jnanin's body is kept up for enjoyment of Prarabdha. Enjoyment can be done only through Vrittis. Pleasure and pain can be experienced only through Vrittis. So the Jnani has these Vrittis to experience his Prarabdha. He may not be affected, as he is identifying himself always with the Svarupa, Brahman and not with this body. That is a different question altogether. But the body is sure to be affected, if a carbuncle develops.

Mind, minus Vrittis, with Samskaras, only is termed potential mind. Mind keeps company with two things, either with the objects through Vrittis during perception or with Samskaras. In Savikalpa Samadhi, this form of potential mind exists. A Raja Yogi, in his Savikalpa Samadhi operates through this potential mind. If this potential mind is also destroyed, you enter into pure Nirvikalpa Samadhi.

A Jnani enters into Nirvikalpa Samadhi or Asamprajnata Samadhi or Nirbija Samadhi (Samadhi without seeds or Samskaras) through simple thought. A Hatha Yogi enters into Samadhi by awakening Kundalini. To enter into Samadhi by simple thought is far more difficult than by awakening Kundalini.

A wasp secures a caterpillar, puts it in the comb, gives a severe sting on the worm several times and closes the comb. The caterpillar cannot forget the painful sting of the wasp. It constantly remembers the wasp and by constant thinking of the wasp develops into a wasp and emerges out of the comb. So, an aspirant of the Jnana Yoga, has the mental picture of the Upanishadic Brahman formed through Sravana and Manana, constantly meditates on this picture and becomes that picture, Brahman, according to this analogy. As he thinks, so he becomes. The mind becomes that on which it intensely meditates. It infinitely expands and merges in Brahman. The mind is both atomic and

all-pervading also. Mind can only attend to one message at a time received through the senses. It cannot see, hear, smell at the same time. So the mind is atomic. When purified by Samadhi, it expands, and becomes all-pervading.

When you stand on the sea-shore and survey the immense sea, the mind expands. You feel highly delighted. A similar pleasure is experienced with expansion of mind when you have a look around from the top of Mussorie hills. When you have a view of the vast plains of Rajasthan, the mind expands. When you come out from the meditation-room and look at the infinite blue sky, the mind expands. Mark these experiences carefully.

Mind—A Frightened Bird

A hungry hawk chases a bird for its prey. The bird runs away and enters a room in a house for protection. It comes out. It is again chased by the hawk. Again it enters the room. Again, it comes out. Again it is chased by the hawk. The bird gets fear and restlessness. Similar is the case with the mind in the beginning of meditation in the beginners. It tries to go to the Yathasthana, again comes out, flutters like the frightened bird from objects to objects. Again it moves a bit towards its original seat. Again it comes out. By constant and steady practice, you will have to withdraw the mind away from the sensual objects and fix it firmly on the Atman by incessant Nididhyasana. Thinking, concentration, effort to separate from the body and the Bhavana of your being the silent witness of the mental modifications should go hand in hand. A subtle intellect sharpened by meditation, strength and exertion are the three essential factors in success. Patience of a strong type, Dhriti, Utsaha, a quality of the vital will are absolutely indispensable for reaching the goal. These virtues should be cultivated slowly and steadily. Avoid unnecessary worry. Be not troubled. Be not anxious. Do not be idle. Do not waste time. Do not worry yourself if there is delay in further progress. Wait coolly. You are bound to succeed if you are sincere, if you have a strong Mumukshutva, if you have a strong Vairagya. A bird tried to empty the waters of the ocean with the blade of grass. It went on with redoubled energy in the act of emptying. Such must be the case with you with reference to strong patience, and strong perseverance.

Mind—A Mischievous Monkey

You must remember that young Brahmacharis are always mischievous. They will play the truant. A Brahmachari was once

crossing the Ganga in a boat with some people from Swargashram to Muni-ki-Reti. There was a young monkey also in the boat. There was a toddy-seller also with his pot of toddy. The monkey drank some toddy out of the pot to its heart's content. The mischievous Brahmachari was playing with the monkey. A scorpion in the boat gave a sharp sting in the monkey's feet. The Brahmachari took a piece of broom-stick and pricked the monkey in its face. Now, see what happened. The monkey is by Svabhava very mischievous. It drank a good quantity of toddy, an intoxicant. It had a scorpion sting to boot. The Brahmachari fretted with the sharp broom-stick. Just imagine what would have been its mental state. The monkey became extremely turbulent and boisterous. It jumped from one corner of the boat to another. It created a lot of mischief. All the passengers moved to one side of the boat and the boat was capsized.

Similar is the case with the human, emotive mind. The mind is already saturated with passions, emotions, Vasanas, Samskaras, sensations, sentiments. You shove in a variety of passion-exciting stuffs, foods, stimulants, etc. You live amidst exciting environments, theatres, shows, cinemas. You engage yourself in the study of exciting novels. You talk on Anatma subjects. So, your position is in no way better than that of the monkey that capsized the boat. You have no mental peace even for a second. Cares, worries, anxieties and troubles kill you. You are tossed about hither and thither by Kama, Krodha, Raga and Dvesha. You revolve in the eternal Samsara Chakṛa. Acquire mental Vairagya, mental Sannyasa. Practise Yoga, meditation, Nididhyasana. Secure Sadhana Chatusthaya first. Meditation alone can save you to destroy the monkey-nature of your mind.

Mind—A Playing Child

“Watch and Pray.” This is the advice of Lord Jesus. Watch the mind. Watch the Vrittis or thoughts. Drive them. Extirpate them. Annihilate the thoughts. Kill them. This method is done by Yoga or by the Will of the philosopher. If you are devotional, pray to God by total unreserved, ungrudging self-surrender or Saranagati, Atmanivedana, Atmasamarpana. Your Ishta Devata will help you. If you watch the mind during meditation, you will observe it exactly behaves like a small child. The child goes to eat charcoal. Remove the child and give sweetmeats. When sweetmeats are finished, it again runs towards eating ashes. Similarly, the mind runs about towards the old objects that were enjoyed previously. It

thinks of them constantly, intensely. That is its old habit. It will never leave. It tries to walk in the old groove. It walks for a short time, say five minutes in the beginning of meditation, in the new groove, in the new channel, in the new path of Saguna Murti or Nirguna, infinite light, and again runs for old objects. The child that is trying to walk, moves a few paces and falls down. It again gets up, again falls down. Even so, the mind meditates on the Lakshya (Isvara or Brahman), for a few minutes and again falls on the mire, muddy pond of objects. Again, you will have to lift the mind from the dirty, muddy mire, in which it has fallen. Coax and make it gay, cheerful, hilarious, by positive sublime thoughts. You will have to elevate and expand the mind by sublime thoughts, just as a boy elevates in his game Gulli Danda, the small stick by giving a blow with his long stick and drives it in the air. Elevate the mind by sublime, spiritual thoughts and expand it by Brahmakara Vritti and fix it on Atman by steady constant practice.

Mind—A Wild Bull

A certain landlord had a very wild bull. It would never eat grass or anything in his house. It will move about in his neighbours' fields, spoil their cultivation and graze on their plantations. The landlord tried his best to feed this wild bull in his own compound and fed it with good palatable cotton seed extracts, gram, bran, fresh grass, etc. As soon as it was let loose, it would immediately run to the old fields. The landlord would again bring back the bull and feed nicely in his compound. After some days, the bull began to relish the food in his compound, never moved about to the fields.

Similarly, the wandering mind can be quite easily controlled. There is no great difficulty for a steady Sadhaka. The mind is like the wild bull. Fix it on Saguna Murti at first, either Krishna, Rama or Chaturbhujia Maha Vishnu. As soon as the mind runs away, bring it back and fix it again on the Murti, just as the landlord did with his wild bull. When you are perfect in Dharana by constant practice, you can take up Nirguna Meditation—meditation on an abstract idea such as: 'I am infinite, all-pervading Light.' In course of time, by repeated practice, the mind will not run towards objects. It will find real happiness from within, and merge itself in Brahman.

Mind—A Wild Horse

Suppose there is a wild, untamed horse in your stable. It was brought out for grazing, etc. It refuses to re-enter the stable. It

jumps out violently here and there in the compound of your Bungalow. There are two methods to make the horse enter the stable. One is a violent, brutal method of whipping severely. The other is a gentle method of showing a little grass or boiled gram just near its mouth. Do not allow it to eat. Simply show. It will try to eat. It will follow you. Take to the stable. Lock the gate.

Similarly, the undisciplined mind is like a wild horse. Pranayama and other Hatha Yogic Sadhanas are violent and brutal in one sense. The gentle method is the development of Samata state of mind. When you are established in Samata state you will have a novel pleasure, an infinite bliss. Samata state should be obtained by slow mental training. The two currents in the mind. Raga-dvesha, attraction and repulsion, should be destroyed. Samata state increases the development of the will. All varieties of emotions emanate from this single emotion, Raga-dvesha. It is these currents that drag you out to activity. They are the enemies of self-surrender. Destroy desires and egoism. Kill out the Abhinivesa, thirsting for life, objects and sense-enjoyments. Develop Viveka, Vairagya, Titiksha, Udasinata, Vichara. Have constant Satsanga. These currents will die out. It is these currents that create the ideas of pleasure and pain, friend and enemy, heat and cold, good and bad, the different Dvandvas. Dvandvas are illusory. You can convert pleasure into pain and pain into pleasure. A vegetarian goes to England to prosecute his studies. By mixing with people who take meat, he begins to taste meat. It gives him pain, distaste, nausea to start with. He continues taking meat for some days. After the lapse of some weeks, he likes meat heartily. In six months he can take 4 lbs. of raw meat at one stroke and becomes an inveterate meat-eater. So is the case with drinking also. A teetotaller becomes an inveterate, Pukka, established drunkard. Here, in these two instances, the objects, meat and alcohol, which were once objects of hatred and pain, now give pleasure and love, and have become objects of pleasure and attachment. You have converted pain into pleasure by changing your idea, mode of thinking of these two objects.

Suppose you are fond of tea, and you have taken up the spiritual line. Your Guru says: "Do not take tea. It spoils the system. It causes spermatorrhoea, wet-dreams. It is not good for spiritual practice." As soon as you have heard these ideas, you give up the tea. You have changed your ideas about tea. The same thing that was giving you pleasure, now gives you pain. You have converted

pleasure into pain. Milk gives pleasure to some, pain to others. Milk gives pleasure during health, pain during fever. Milk gives pleasure when you take the first cup. The second and third cups cause vomiting. What is all this? This is Maya. Pleasure and pain are relative terms. Pleasure and pain are not in the objects, but are in the mind (due to Raga, Dvesha). Mango is not sweet. The idea about the mango is sweet. Remember this always. Maya dupes you. Senses deceive you wholesale. Mind tricks, tempts, cheats, magnifies, exaggerates, unnecessarily alarms. Be always on the alert. Good and bad are in the mind only. Virtue and sin are in the mind only. Friend and enemy are in the mind only. A person, who is an enemy to you, is a friend of another. The same person who was a friend before, is an enemy now. Raga, Dvesha have no real Svarupa. They are illusory. Destroy them. Rest in Samata state. Acquire Nirdvandva state. Rest in peace.

Ever Control the Indriyas

This is very, very important. You can do nothing in the spiritual line without perfect control of the senses. He is a Sthita Prajna who has mastery over the Indriyas. You can never go above body-consciousness, without perfect Pratyahara. Pratyahara is only possible through self-restraint, through control of the Indriyas. You cannot make Dharana without control of the senses. A rudimentary Viveka is likely to be annihilated, if you let loose again the Indriyas. The spiritual Samskaras also will be wiped out, by a Rajasic revolt of the Indriyas. Great care should, therefore, be exercised always in subduing these enemies of peace. Even Jnana Yogis should control the Indriyas. Control of Indriyas is Dama. Dama is one of the six qualifications of the students of Jnana Yoga. Tongue is a worst enemy. Control of tongue means control of all Indriyas. Give up salt for 3 years. The tongue can be easily controlled. Take milk, rice, fruits, saltless Dhal, saltless vegetable, sugar, etc. Observe Mouna for 2 years. You can control Vag-Indriya. Try to sit on Asana for 3 hours continuously. You can control the legs which give rise to continuous movement of the body. Pranayama, fasting, Sirshasana, Sarvangasana, Siddhasana all help in the control of reproductive organ. Trataka will not allow the eyes to run about wildly. Do Trataka on the tip of the nose while moving about. Yoni Mudra will help in the control of ears in the beginning. Sleep on a rough mat. Thus you can control all the organs of the body.

Control the Wandering Mind

You must know the habits and the ways of the mind. Then it will be easy for you to control the mind, to develop the will and memory. One of the important habits of the mind is the wandering habit. It cannot stick to one point. It is like air. Arjuna says in the Gita: "*Chanchalam hi manāh Krishna pramathi balavad dridham, tasyaham nigraham manye vayoriva sudushkaram.* For the mind is very restless. O Krishna! it is impetuous, strong and difficult to bend; I deem it as hard to curb as the wind." Lord Krishna gives his reply: "Without doubt, O mighty-armed, the mind is hard to curb and restless; but it may be curbed by constant practice and by dispassion." Chap. VI-34, 35. Lord Krishna describes in clear terms the ways to check the wandering habits of the mind. Destruction of desires and the control of the senses are necessary for the control of the mind. It is the desire that makes the mind ever restless. The senses run after the objects and the mind also follows the senses, just as a dog follows the master. The rays of the mind get scattered in sensual objects. All the mental rays are dissipated in the acquisition, possession and enjoyments of sensual objects. Now the mind thinks of hearing some pleasant music. At once it gives a command to the Karma-Indriyas and Jnana-Indriyas. The feet say: "Dear sir, Mr. Mind, we are ever ready to take you to the radio. We are waiting only for your orders. Come along. Start." The ear also joins now: "Now sir, I am only waiting for your company. I am more keen and anxious than you. I am eagerly expecting when you will give me the command." This little hopeless Jiva falls into the meshes of this mind. After a little while, tongue says: "Why are you cruel and partial to me? I am also as much a dear friend to you as the ears and feet. Now let us go to the City Restaurant or Taj Mahal Hotel. You can have first-class Harrison's bun and Kashmiri apples." After sometime the reproductive organ, gets excited, because he is the friend of Mr. Tongue. Both the organs are born of the same source, the same water-Tanmatra. Tongue is born of Sattvic portion; hence it is Jnana Indriya or organ of knowledge. Organ of reproduction is born of Rajasic portion and so it is a Karma Indriya or organ of action. After you have finished a rich sumptuous Rajasic meal, the reproductive organ gets excited and you become very passionate. Mr. Tongue says: "Do not ignore me. I am also your best friend. I only keep the life of this body. If I do not take any food, this body will perish and you will have to leave

this body." Reproductive organ says: "I only keep up this world show. This world will come to an end had it not been for my activity. It is through me alone people procreate. So come along. Join with me and satisfy me, just as you did with the ears and tongue." In this way man runs after the five kinds of sensual pleasures and has no rest even for a second. The mind runs in these grooves in company of the five Jnana Indriyas and this little Jiva.

Therefore, if you want to check this wandering habit of the mind, you will have to renounce all sorts of desires and control the senses first. Then you will be successful in your practice of concentration, meditation and will-culture. I came across several educated people during the course of my lecturing campaign in the Uttar Pradesh, Punjab, Kashmir and Andhra Pradesh. They asked me: "Dear Swamiji, how to concentrate and meditate? We are meditating for the last twelve years. We have found no improvement." The simple reason is that they are not doing meditation in the right, scientific manner. They have not purified themselves. They have not renounced the desires of this world. They have not disciplined the senses. Without having these preliminary training and discipline they are trying to concentrate. Is this possible? This is something like trying to tie an infuriated elephant with a slender piece of silken thread. So Lord Krishna gives the method to curb the wandering habits of the mind: "Abandoning without reserve all desires born of the imagination, by the mind curbing the aggregate of the senses on every side, little by little, let him gain tranquillity by means of reason controlled by steadiness; having made the mind abide in the Self, let him not think of anything. As often as the wavering and unsteady mind goeth forth, so often reining it, let him bring it under the control of the Self."

Now mark carefully the words of Lord Krishna's instructions: "All desires should be abandoned without reserve." Most of the Sadhakas keep some desires for their satisfaction. Some desires lurk in the mind. Householders who practise concentration cannot leave some of their desires. They keep them for their secret gratification. Hence energy leaks and they do not get any improvement. They rise up five steps and suddenly fall from the spiritual ladder. Perfect dispassion is necessary for checking the wandering mind or mental oscillation or tossing. The senses must be curbed on every side. Mark the words 'on every side.' Control

of one sense alone will not do. All the senses must be controlled from every side. This is another important point. As the practice is difficult and tedious, you must not be discouraged. You will have to wait patiently for results. Some people do Sadhana by fits and starts. They practise concentration for six hours daily for three months. When they see that they have not found any tangible results in the shape of Siddhis they give up the practice. So Lord Krishna says: "Little by little do the practice and be steady in the practice." Abhyasa consists in bringing the mind again and again back to the point and fixing it there. This is called Dharana in Yoga philosophy. Dharana means fixing or concentrating the mind on a point or Lakshya. When the wandering mind becomes one-pointed, the state is called Ekagrata or one-pointedness of the mind.

The subject of concentration is disgusting and tiring for the neophytes. But it is the most interesting and beneficial science in the world. When one advances in concentration, when one takes real interest, when one has realised some benefits, he cannot leave the practice. He cannot remain even for a day without concentration. He becomes restless when he fails to have the practice even for a day. Concentration brings supreme joy, spiritual strength, unalloyed felicity and infinite eternal peace. Concentration brings profound knowledge of the Truth, deep inner sight, intuition and communion with God. It is a wonderful science. I cannot adequately describe its benefits.

Concentration on a chair really means getting full, detailed knowledge of the chair, its different parts, the particular wood out of which it is manufactured such as Devadaru, Rosewood, etc., its workmanship or finish, its durability, its cost-price, the degree of comfort it gives for the back, arms, etc., whether it is light or heavy or portable for travelling purposes, whether the parts can be detached and fixed again, whether it is manufactured on modern lines and made bug-proof, what sort of polish or varnish is used to make it durable, etc. When you concentrate on the chair, these sorts of ideas only should occupy your mind. Mind generally wanders wildly at random. When it thinks of one object, in a second it leaves the present object and runs to another object like a monkey, then to a third object and so on. It cannot stick to one point or object for sometime.

If you carefully watch the wandering mind you will find that there is connection though the mind wildly roams about like an

unchained monkey. The law of association operates always, though the links are broken. The mind may think of a book, then the bookstall from where he has purchased the book, then a friend whom he met at the railway station when he was purchasing, then of railways, of the Directors of the Railways, who live in London. The thought of London may bring in the idea of skating. From skating it may jump to Alps. It may think of pine-trees, consumptive hospital, open air treatment. The thought of a pine-tree will bring in the remembrance of Almora and its vicinity where pine-trees grow. The thought of Almora will bring in the thought of Swami Vivekananda, who founded the Advaita Ashram at Mayavati near Almora. It may entertain some divine ideas of concentration and meditation on Advaita Brahman. Suddenly it may drop down to base sensual grooves. It may think of the prostitutes of Almora. It will entertain lustful thoughts.

All these will take place within the twinkling of an eye. The mind works and moves with a tremendous speed that is not imaginable. It catches one object and fabricates one idea and through association, it leaves this object and this idea and jumps to another object and another idea. There is a sort of concentration all throughout its wanderings, though the concentration is not a continuous one. When the thought runs in one definite groove continuously, on one subject alone, like the flow of oil, then it becomes concentration. The aspirant should withdraw the mind whenever it runs outside and put it in the same groove, in the same line of thought on one subject, on one idea. This is spiritual Sadhana. This is Yoga-Abhyasa. This is Dharana and Dhyana. This will result in Samadhi or superconscious state.

The main aim in concentration is to bring the mind to the same point or object again and again by limiting its movements in a small circle in the beginning. A time will come when the mind will stick to one point alone. This is the fruit of your constant and protracted Sadhana. The joy is indescribable now. When you meditate on a chair bring all thoughts connected with the chair and dwell on these ideas. Do not allow any other thought connected with some other object. There must be one line of thought as continuous as the sound of a bell. There may be several ideas connected with one subject. This does not matter. You can reduce the number of ideas and come to one idea of one subject. When this one idea also dies you get Samadhi. When there is one idea it is Savikalpa Samadhi—a lower stage. When there is not even a

single idea, the mind becomes blank. There is mental vacuity. This is the stage of thoughtlessness of Raja Yoga philosophy. You will have to rise above this blank Vritti and identify yourself with the Supreme Purusha or Brahman, the silent witness of the mind who gives power and light to this mind. Then alone you reach the highest goal of life. The mind is Jada (insentient) but it appears like Chaitanya by borrowing the light from the Adhishthana or source—Atman, just as water exposed to the sun borrows the heat from the sun. Because there is reflection of intelligence in the mind from the background, the source of this mind, this insentient mind appears as intelligent. This is the real truth. This is the bold, genuine philosophy of the Hindu sages. Western psychologists and occultists are still ignorant. They are groping in utter darkness. They say: "There is nothing beyond mind and reason. Reason is the ultimate." Let them have their own convictions. Sooner or later they will have to admit the above truth. There is no other go. There are some philosophers and psychologists who believe that mind is a secretion of the brain. What a wrong and wild conception! They have come to admit the presence of the subconscious mind, the "dual mind theory," which is known to the Hindu sages from time immemorial. Mind is not self-luminous like the self-effulgent Atman or the Supreme Spirit. It shines in borrowed feathers. It is like a glow-worm of the rainy season. Atman is the Sun of suns, Light of lights. It is Param Jyotis, Ananta Jyotis and Svayam Jyotis. When you concentrate on a chair, do not allow any thoughts of any other object. Again and again bring the mind to the object of concentration. When you meditate on a rose, think of rose and rose alone. When you think of a person and his qualities, think of that person alone. When you think of a book, think of all matters connected with the book only. When you think of the radio or talkie, think of radio or talkie alone. Exhaust all matters connected with the subject on hand. You can take any subject that is pleasing to the mind for concentration. Slowly you can take up any object that is displeasing to the mind by creating interest in it again and again. Even when you take up any work apply your whole heart, full mind and soul wholly and solely on the work. Do it with perfect concentration. What another can do in six hours you can do it within half an hour smoothly and in a perfect, orderly manner. This is Yogic activity. You will be taken for an accomplished Yogi. Even when you study, study the subject with perfect concentration. Do not allow the mind to wander. You must shut out all external sounds. Do not allow the

ears to pay attention to the external sounds. Fix the gaze at one point. Do not allow the eyes to wander. When you study one subject, do not think of a talkie or sweetmeats or a friend. The whole world must be dead for you for the time being. Such must be the concentration. It will come to you after some steady and constant practice

The ever-restless mind becomes quiescent when all desires vanish. Desire raises Sankalpas. Man performs actions for acquiring the desired objects. Thus he is caught up in the wheel of Samsara. This wheel stops when Vasanas perish.

Ahankara, Sankalpa, Vasana and Prana have intimate connection with the mind. There cannot be any mind without these four. Prana is the life of the mind. Ahankara is the root of the mind. Sankalpas are the branches of the tree of mind. Vasana is the seed of the mind. This deep-rooted tree of Samsara of dire Ajnana has the mind as its root. It ramifies in various directions with branches full of flowers, tendrils, fruits, etc. If this root—mind—is destroyed, the tree of Samsara, this tree of birth and death will also be destroyed. Cut this root—mind—with the axe of Brahma-Jnana. Chop off the branches—the Sankalpas—with the knife of Viveka and Vairagya.

Thought-culture

This is a vital subject. Very few people know this art. Even educated people are not aware of this fundamental education. All have random thinking. All sorts of loose thoughts of various kinds come and go in the mental factory. There is neither order nor harmony. There is neither rhythm nor reasoning. There is neither concord nor organised working. There is neither system nor discipline. Everything is in chaos and utter confusion. There is no clarification of ideas. You cannot think on one subject even for two minutes in an orderly and systematic manner. You have no understanding of the laws of thought and the laws of mental plane. There is a perfect menagerie inside. All sorts of sensual thoughts fight amongst themselves to enter the mind of a sensualist and gain the upper hand. The eye-Indriya struggles to bring its own thoughts. It wants to have sight-seeing. The ear-Indriya wants to hear radio music and so on. In the vast majority of persons, only base thoughts, lustful thoughts, thoughts of hatred, jealousy and fear exist in their minds. They cannot entertain even a single sublime divine thought even for a second. Their minds are so framed that the mental energy runs in sensual grooves.

Every man has got his own mental world, his own mode of thinking, his own way of understanding things and his own way of acting. Just as the face and voice of every man differ from another's, the mode of thinking and understanding also differ in every individual. That is the reason why misunderstanding easily occurs between friends. One is not able to understand rightly the views of another. Hence, friction, rupture and quarrel occur within a minute even amongst fast friends. The friendship does not last for a long time. One should be in tune with the mental vibrations or thought-vibrations of another man. Then only one can easily understand another. Lustful thoughts, thoughts of hatred, jealousy and selfishness produce distorted images in the mind and cause clouding of understanding, perversion of intellect, loss of memory and confusion in the mind.

Every thought has got image, form, dimension, weight, shape, colour, etc. Thought is as much a matter as a piece of stone. Thought moves and passes from one man to another. Thought influences people. A man of powerful thought can influence readily people of weak thoughts. Telepathy is the branch of occult science wherein the Yogi can transmit messages to any man in any part of the world. Telepathy was the first radio system in this world known to Yogins and occultists of ancient days.

A thought of anger or hatred sends arrows from the mental factory towards the person aimed at, harms the individual, sets up discord and disharmony in the thought-world, and comes back again to the sender and harms the sender also. If one can understand the effect and power of thought, he will be very careful in the manufacture of his thoughts in his mental laboratory. One should develop the faculty of producing pure, Sattvic thoughts by protracted mental discipline, dietetic adjustment, good company, study of divine books, Japa, meditation, Pranayama, prayer, etc. A good man can help his friend even though he lives at a long distance by good thoughts. You must not allow any evil thought to enter your mental factory. Always watch your thoughts. Avoid useless and base thinking and reserve or conserve your mental energy. Energy is wasted in idle thinking.

Keep yourself always occupied in doing virtuous actions and study of religious books. You can thereby cultivate good, sublime thoughts. Destroy random thinking. Take a subject and think on its different aspects and bearings. When you think on one subject never allow any other thoughts to enter the conscious mind. Again

withdraw the mind to the subject on hand. Take for instance, you begin to think on the life and teachings of Sri Sankaracharya. Think of his birthplace, his early life, his character, his personality, his virtues, his preachings, his writings, his philosophy, some of his important passages, the Siddhis that he exhibited from time to time, his Digvijaya, his four disciples, his four Muths, his commentary on the Gita, the Upanishads and the Brahma-Sutras. Think of these items one by one in order. Exhaust them. Again and again bring the mind to the point. Then take up another subject. By this practice you will develop organised thinking. The mental images will gain intense strength and force. They will become clear-cut and well-defined. In ordinary persons the mental images are distorted and undefined. Every thought has got an image. A table is a mental image plus some external something. All outside objects have got their counterparts in the mind. The pupil is a small round thing in the eye. Retina is a small structure. How is it that the image of a big mountain seen through a small aperture or structure is cast on the mind? How does the big form of a mountain enter a tiny hole in the eye? This is a great marvel and wonder. The image of the mountain already exists in the mind. The mind is like a big, vast, sheet of canvas-cloth that contains all the pictures of the objects seen outside.

You must have knowledge of the mental laws, viz., law of association, law of relativity and law of contiguity. Then you can develop thought-culture easily. You can remember things through the law of association. Brahmacharya and pure Sattvic diet are essential for thought-culture.

Mind is nothing but a collection of Samskaras. It is nothing but a collection of desires arising from contact with different objects. It is also a collection of feelings aroused by worldly botherations. It is a collection of ideas gathered from different objects. Now these desires, ideas and feelings constantly change. Some of the old desires are constantly departing from their storehouse of the mind and new ones are replacing them. If all the thoughts are eliminated, then there remains nothing which can be called the mind. Therefore thoughts are the mind. There is no such thing as the world, independent of and apart from thoughts. Two thoughts, however closely related to one another, cannot exist at the same time.

Mental Factory

Now, I will take you to the description of the most wonderful mental factory which is very close to you, which is the wonder of wonders. Even a rank materialist, if he is very sincere, will be turned within a second into a perfect theist if he closes his eyes for a second and seriously reflects on the working of this marvellous factory.

There is a Director of this mental factory and the direct perception of this Director, through the purification of mind and spiritual practices of concentration and meditation, can bring Self-realisation, freedom, perfection and immortality. I have to hammer on your mind very often about the importance of Self-realisation which alone can give real bliss, and about the existence of God who is the source for this mind, will and memory. It is He who gives light and power to this little mind. Do not forget this point. Brahman (Absolute) is the silent witness of this factory. Hiranyagarbha is the supreme Director of this factory. Hiranyagarbha is the sum total of all minds. He has to manage and supervise the whole cosmic factory. Every man has his own individual mental factory. He who dwells in the mind, who is within this mind, whom the mind does not know, whose body is the mind, and who rules the mind from within is your Self (Atman), Inner Ruler (Antaryami), Immortal (Amritam). Salutations unto this Inner Ruler who illuminates the mind and the mental factory.

Just as the iron-piece moves in the presence of a magnet, so also this insentient mind moves and works in the presence of the Inner Ruler. This point has not been properly understood by the western psychologists, rationalists, free-thinkers, communists and socialists. Hence they are restless and are groping in utter darkness. The vibration of psychic or subtle Prana manufactures thoughts in the mind.

If you can clairvoyantly visualise the inner working of this mental factory, you will be dumbfounded. Just as the operator in the telephone-office plugs, connects and disconnects the different switches when he receives messages from various centres, so also the mind puts plugs, connects and disconnects. When you want to see a thing, the mind puts a plug in the other four centres of hearing, smelling, tasting and feeling. When you want to hear, it plugs the other four centres. The mind does an action with tremendous lightning speed. You can clearly see the numberless

pigeon holes in the subconscious mind or Chitta, where various sorts of things are recorded in perfect order. They are classified, grouped and labelled with accurate and precise denominations. You will see that the subconscious mind works with tremendous activity and preciseness just as the head-sorter works in the mail train. One impression rises up as a thought-wave and comes to the surface of the mind for tickling the Jiva for action. You will see various colours of thoughts. If there is a spiritual or holy thought, you will find that the thought is tinged with beautiful yellow colour. If there is a thought of anger, dark red arrows will shoot out from the mind. Various shades of colours will be seen according to the nature of thought. You will find perfect order in cosmos. The working is very smooth and harmonious, because there is the Antaryami behind. He directs and guides. Just as in the presence of a King the Divan and other officers work smoothly, so also in the mere presence of the Inner Ruler, the indwelling, interpenetrating Presence, the mind and other inner faculties work without any friction.

The eyes and the ears are the gatekeepers of this magnanimous mental factory. They are the 'way in' for the entry of the vibrations from outside. Mouth is the 'way out.' The eyes and ears bring matters inside the mental factory for manufacture. Light vibrations and sound vibrations are brought inside through these two avenues. The mind will make them as percepts and then present these percepts to the Buddhi (intellect). Then the Buddhi converts these percepts into concepts or ideas. These ideas are expressed by the outside gate-keeper, Vak-Indriya, the organ of speech. Just as the raw sugar-cane juice is treated with so many chemicals for purification, passed through various settling tanks, cooled, solidified, transformed as pure crystals, and is packed in bags for delivery at the railway station, so also mere light-vibrations and sound-vibrations are turned into powerful ideas old 'concepts' of various descriptions in this mental factory.

The external physical eyes and physical ears are only Bahya Karanas (external instruments). But the real visual and auditory centres are in the brain and in the astral body. These centres are the real Indriyas. Understand this point well. The Buddhi receives the materials from the mind and presents them to the Purusha or Atman who is behind the screen. Buddhi is the Prime Minister to Purusha. He is more close to Purusha than the mind, as he is the Prime Minister. Mind is the Commander and has the five soldiers

(five Karma-Indriyas) to execute his orders. He is the advocate who places the facts before the Judge, Buddhi. Mind is the head-clerk of the mental factory. He has ten clerks—five Jnana-Indriyas to bring news and matter from outside and five Karma-Indriyas to execute his orders. As soon as the facts are placed by intellect before Purusha there flashes out Ahankara. The Buddhi receives back the message from the Purusha, decides, determines and gives back to the mind for execution. The five Karma-Indriyas Vak, Pani, Pada, Upastha and Guda (speech, hands, feet, genitals and anus) execute the orders of their master, the mind.

Antahkarana or the inner instrument is a broad term which includes mind, intellect, memory and Ahankara. The one Antahkarana assumes four forms according to the various functions it performs, just as one man assumes the name of a Judge when he works in the court; President, when he serves in a society or association; Chairman, when he presides in a meeting; and a storekeeper when he is in charge of a store. When you pass along a mango garden, the mind does Sankalpa-Vikalpa (will and doubt). It thinks whether it is a good mango or not. The Buddhi comes to its aid. It determines and says: "This is a good mango." The Chitta does Anusandhana (enquiry). It says: "I will find out methods to get mangoes. I will find out the owner of the garden. I will purchase from him." Ahankara self-arrogates: "I must have this mango at any cost." Then the mind gives the execution to the Karma-Indriya, feet. The feet take the man to the gardener. Ahankara purchases the mango and eats. The impression of the mango remains in the mind and a Vasana is formed in the mind. The thought of enjoyment comes back to the mind later on through memory in the form of a subtle Vasana. Vasana produces Sankalpa and the man wants to enjoy the taste of mango again. This cycle of things, viz., desire, thought and action, is going on from eternity and has brought bondage for man. When the Vasana is repeated several times, it becomes a strong passion or strong desire. The man finds it difficult to control passion and becomes a slave of passion and Indriyas. A strong sense-hankering is called Trishna. The difference between a desire and a Vasana is that the Vasana is subtle and hidden in the subconscious mind, whereas desire is gross. The pleasure derived from the enjoyment of sensual objects brings attachment. Attachment is death. Attachment is Moha. The man, who is full of sense-Vasanas, is

tioned to various objects. Escape becomes difficult for him. Escape is only possible by destroying these knots by knowledge of the Director of this mental factory who has kept up this show inside.

There are different regions for sentiments, emotions, instincts and impulses. There are highlands and lowlands in the mind. There are subtle realms and gross regions. There are the plane of instinctive mind, plane of intellect and spiritual plane. There is the region of Suddha Manas, pure mind and the region of the Asuddha Manas, the instinctive or lower mind. On one side the will-power will step in to execute certain strong desires of the mind and the various other faculties such as memory, Dharana Sakti, etc., will stand behind in a disciplined array to help their master—will. After will has executed one order, imagination will come forward and speculate another scheme. Memory will help the imagination. The three Gunas, various moods, the thirteen evil Vrittis (lust, anger, etc.) will show their faces in different colours. Just as in a talkie actors come and go in an electric speed, the various faculties come to the scene, work and retire to their respective quarters and rooms for rest. The scene is simply thrilling and magnificent. Words cannot describe. You will have to develop this clairvoyant astral sight through purification and concentration. If you practise introspection and self-analysis, you will fully understand the working of this mental factory and the circus that goes on in the menagerie of the mental plane. Do not forget the Director of this mental factory, who is your own Inner Self. He is waking up even when this mental factory is temporarily closed at midnight. Try to meet Him by purifying the mind and by the practice of regular concentration. Develop all powers or faculties of the mind and get sanguine success in your life and eventually merge in Him

Memory-culture

Memory-culture is very, very important, because it brings success in God-realisation as well. A forgetful man always fails in any endeavour. The manager gets displeased with a forgetful clerk. A forgetful man makes serious mistakes again and again. A man with strong and retentive memory gets success in all his endeavours. He who has good memory can conduct his business successfully, can remember credits, debits and can keep correct accounts. A student who has retentive memory will get success in every examination. Intelligence is only nine-tenth of memory.

The functions of Chitta are Smriti (remembrance), Dharana (attention) and Anusandhana (enquiry). When you repeat the

Mantra in Japa, it is the Chitta that does Smriti or Smarana. It turns out better work than mind or Buddhi. Smriti is a separate faculty or category in Vedanta. Sometimes it is Antargata (hidden). In Sankhya philosophy, it is included in Buddhi.

The Sanskrit term for memory is Smriti. Smarana is remembering. This is the function of the subconscious mind or Chitta. The Samskaras of thinking and acting are deeply impressed in the Chitta. The Chitta is like the sensitive plate of a camera. All the impressions are indelibly recorded there. Whenever you make an attempt to remember past events or things, they come back to the surface of the conscious mind through the trapdoor. Just as the man enters the stage from the side curtains, just as the prisoner comes outside the jail through a small door in the big main gate, so also the impressions come out through the trapdoor in the form of a big wave of thought or mental image.

The term memory is used in two senses. We say: "Mr. John has got a good memory." Here it means that Mr. John's capacity of the mind to store up his past experiences is very good. Sometimes you say: "I have no memory of that incidence." Here it means you cannot bring up to the surface of the conscious mind in its original form the incident that took place some years ago. It is an act of remembering.

If the experience is fresh, you can have a complete recall of your past experiences through memory. You do not get any new knowledge through memory. It is only a reproduction.

In ordinary recollection there is a temporal coefficient. In personal memory there is a specific coefficient. That which acts together with another is a coefficient. In mathematics the numerical or literal factor prefixed to an unknown quantity in an algebraic term is a coefficient.

Suppose you have received a nice fan as a present from your amiable friend. When you use the fan, it sometimes reminds you of your friend. You think of him for a short time. This fan serves as Udbodhaka or Smritihetu (cause of memory).

A knowledge of the working of the subconscious mind is necessary for those who want to develop their memory. Most of the mental operations take place in the subconscious mind. The conscious mind takes some rest, but the subconscious mind works throughout twenty-four hours. It is the subconscious mind that brings the answer like a flash in the early morning when you fail to get a solution in the night, even though you raked your brain for

hours together. It is the subconscious mind that wakes you up in the morning when you go to sleep with a resolve: "I should catch the train at 3.00 a.m." It is a most faithful servant, if you know the technique of manipulating it in a masterly manner. You can extract tremendous work from it. All the prodigies and geniuses know the art of handling this portion of the mind. The Chitta analyses, sorts, arranges and takes out all old records from the various pigeon holes of the mind and produces a balance-sheet or a clear statement of facts for your perusal and review whenever you want. Before you go to bed, give orders to Chitta to do any kind of work. It will keep ready the answer in the early morning. When you are in a dilemma, when you are confused, when you do not know what to do in a serious problem, place before it the nature of your difficulty and give orders to the Chitta for a definite solution. In the next early morning you will have a clear-cut answer. Try to do this practice. Then you will have wonderful conviction and strength. You will find this subconscious mind to be your very reliable friend.

A man of strong and retentive memory can turn out tremendous work in a twinkling of an eye. He can master any subject in a short time. Mr. Johnson used to repeat passages after passages in a few minutes by committing them to memory. His mother was quite astonished. His mother would ask him: "My dear child, get this passage by heart." Before she ascends the upstairs, Johnson would follow her and say: "Mamma! Mamma! I know this by heart." He would repeat the passage correctly. Look at the wonderful memory of the boy! If you read the introduction of Pranava-Vada written by Sri Babu Bhagawan Das of Benares, you will find that he collected all the matter of his big book in four volumes by hearing the recitations from a Pundit. He was blind from his very birth. He knew the contents of many books by heart. He knew the numbers of the pages also. There was one person named Bhakshi Sur who lived in a village near Lakhimpur-kheri. He had a wonderful memory. He was a blind man from his very birth. He used to quote all the verses of Surdas and Tulasidas. How he learnt this and how he committed this to memory is a great wonder. In olden days Sanskrit scholars got by heart all the Vedas. The Gurukula-system of education has got its own advantages. It develops memory marvellously. Even now there are Sanskrit Pundits in Varanasi who have committed to memory the whole of the Upanishads, the Gita, the Brahma-Sutras, the

Chitsukhi, the Advaita Siddhi, etc. There are small boys in the Darshan Maha Vidyalaya of Sri Raghavachari, Muni-ki-reti, Rishikesh, who have committed to memory the eighteen chapters of the Gita. Gurukula-system of education is wonderful. Our students of universities cannot remember even a single passage. You can reproduce a passage nicely after reading it only once. You can preserve a fact of a passage for a considerable period and reproduce it at once without any difficulty whenever it is needed. These are the characteristics of good memory. Sri Chintamani of Allahabad had a good memory. He could describe in detail any event or incident that occurred several years back. He could describe the life history of important men of the world in detail without any omission.

If your brother is a tall man, the sight of a similar man in another place will bring to your mind the memory of your brother. This memory is due to the similarity of objects.

Suppose you have seen a dwarf at Madras. When you see a very tall man at Bombay, this will remind you of the dwarf whom you saw at Madras. The sight of a big palace will remind you of a peasant's hut or a Sannyasin's grass-hut on the bank of the Ganga. This memory is due to dissimilarity in objects.

When you walk along the road on a stormy day, if you happen to see a fallen tree, you conclude that the tree has fallen owing to the storm. In this case the memory is due to the relation between cause and effect.

Subconscious mind is termed 'Chitta' in Vedanta. Much of your subconsciousness consists of submerged experiences, memories thrown into the background but recoverable. When you show symptoms of losing your memory, as you grow old, the first symptom is that you find it difficult to remember the names of persons. The reason is not far to seek. All the names are arbitrary. They are like labels. There are no associations along with the names. The mind generally remembers through association, as the impressions become deep thereby. Even in old age you can remember old events as there are associations with events. You can remember well in old age some passages that you have read in schools and colleges. But you find it difficult to remember in the evening a new passage you have read in the morning. The reason is that the mind has lost its Dharana Sakti (power of grasping ideas). The brain-cells have been degenerated. Those who overwork mentally, who do not observe the rules of Brahmacharya

and who are afflicted with much cares, worries and anxieties, lose their power of memory soon.

The mental processes are not limited to the field of consciousness alone. The field of subconscious mentation is of a much greater extent than that of conscious mentation. Message when ready, comes out like a flash from the subconscious mind to the surface of the conscious mind through the trapdoor in the subconscious mind or Chitta. Only ten per cent of mental activities come into the field of consciousness.

At least ninety per cent of our mental life is subconscious. We sit and try to solve a problem and fail. We walk around, try again and again fail. When the subconscious processes are at work, suddenly an idea dawns that leads to the solution of the problem.

All actions, enjoyments and experiences leave the impressions in the subconscious mind in the form of subtle impressions or residual potencies. The Samskaras are the roots for causing again Jati, life and experiences of pleasure and pain. Revival of Samskaras induces memory. The Yogi dives deep inside and comes in direct contact with these Samskaras. He directly perceives them through the inner Yogic vision. By Samyama (concentration, meditation and Samadhi) on these Samskaras, he acquires knowledge of previous lives. By doing Samyama on the Samskaras of others, the Yogi gets the knowledge of their past lives also.

When you desire to remember a thing you will have to make a psychic exertion. You will have to go up and down into the depths of the different levels of subconsciousness and then pick up the right thing from a curious mixture of multifarious, irrelevant matter. Just as the railway mail sorter takes up the right letter by moving the hand up and down along the different pigeon-holes, so also the subconscious mind brings the right thing to the level of normal consciousness. The subconscious mind can pick up the right thing from a heap of various matters.

A Samskara of an experience is formed or developed in the Chitta at the very moment that the mind is experiencing something. There is no gap between the present experience and the formation of a Samskara in the subconscious mind.

With the help of subconscious mind you can change your vicious nature by cultivating healthy and virtuous qualities that are opposed to the undesirable ones. If you want to overcome fear, mentally deny that you have fear and concentrate your attention

upon the opposite quality, the ideal of courage. When courage is developed fear vanishes away by itself. The positive always overpowers the negative. This is Pratipaksha Bhavana. This is an infallible law of nature. You can acquire a liking for distasteful tasks and duties by cultivating a desire and taste for them. You can establish new habits, new ideals, new ideas, new tastes and new character in the subconscious mind by changing the old ones.

Important Exercises

1. Close your eyes. Imagine that there is a big garden. In one corner there are jessamine flowers, in another roses, in another champakas, in another lilies. First think of the jessamine flowers, then rotate the mind to roses, then to Champakas, and then to lilies. Again bring back the mind to jessamine flowers. Revolve the mind like this for 2 or 3 minutes.

2. Look at the sky at night and count the stars in a small localised area.

3. On Thursday morning try to remember the dietetic preparations—vegetables, kind of Dhal, etc.— that were prepared on Wednesday.

4. Study one important Sloka from the Gita, find out parallel lines in the Ramayana, the Bhagavata, the Upanishads, the Yoga-Vasishtha and the Bible, and connect all these passages and keep them in your mental disposition or pigeon-holes of the brain.

5. Bring back to memory the word 'VIBGYOR' and try to remember the various colours such as violet, indigo, blue, green, yellow, orange and red. Coin your code-words to help you for remembering these seven colours. Every one of you can have your own code-words.

6. Try to remember synonymous terms. This will increase your vocabulary of words and you will be able to write beautiful essays and deliver excellent lectures. You will become an able journalist. You can write good books. Take for instance the word compassion. Try to bring out the synonymous terms such as pity, mercy, liberality, generosity, etc.

7. The sight of a wrist-watch brings the recollection of your friend from whom you received this watch as a present. The law of association is of great help in developing your memory.

8. The remembrance of a word that ends in 'ity', like cupidity, will bring in through association the words stupidity, avidity, etc. The remembrance of the word that ends in 'tic,' like romantic, will

bring to memory other words such as fantastic, etc., that have a similar ending. In this way you can remember things. You will have to group things like this in your various pigeon-holes of the brain or mind. Connect one thing or event with another of same nature. Then all these things will come back to your memory quite readily.

9. Coin your catch-words, some that start with A, some with B, some with R, some that end with 'tion,' some with 'ness,' etc. Here are some sentences: "An Australian army arrived at Aurangabad. Be bold but be benevolent. Cunning camels carried caravans. Doctor Dadabhai died during Dipavali. Examination is a great botheration among the Hindu nation whose sole occupation is cultivation. If you do not want to study, hang that matriculation, take to meditation and attain salvation. Nididhyasana or meditation will give you Self-realisation. This is my firm conviction after mature deliberation and careful consideration." This is only a specimen for you. You can do it in your own way. Every one of you has creative power.

10. Assertions and affirmations are very useful for developing your memory. Meditate and assert with the following formulas. Remember them several times a day.

I have a very strong memory	OM OM OM
I can remember things now nicely	OM OM OM
My memory has very much improved	OM OM OM
I have a strong retentive memory	OM OM OM

11. I shall speak a word on keeping a memorandum notebook. Daily jot down in the notebook as soon as you get up from the bed in the early morning the various kinds of works that you have to attend in the course of the day and see whether all have been carried out. Give a tick to each item as soon as it is finished. Again in the night, before you go to bed, try to remember all the activities you have done during the course of the day.

12. Take six cards from a packet and see them very carefully. Then place them in front of you with the face downwards. Through memory jot down in a piece of paper their exact description in the same order as you saw. You can slowly increase the number to twelve.

13. Lie down in an easy-chair comfortably. Take the photo of your father and minutely see it. Close your eyes. Just try to bring out a clear description of some of his distinct physical

characteristics and marks on the body, such as his aquiline nose, curly hair, the condition of his eyes, forehead, lips, ears, chest, whether broad or pigeon-breast, arms whether sinewy or thin, whether there is symmetry in his limbs, the condition of his teeth, his gait and physiognomy, his special qualities that attract people, his nature of voice, special marks or moles on the different parts of the body. After seeing once any great man, try to bring out the special qualities and features that have arrested your attention.

14. Through law of association connect one idea with several other ideas. The idea of coffee will bring the idea of the Nilagiri Hills where it is grown and the idea of the Stane's Company who sell coffee-powder and the idea of the founder of this company. Through the law of similarity, you may remember the other places in the world where coffee is cultivated. You can remember the advantages and disadvantages of coffee. The idea of coffee will bring in the idea of similar beverage like tea and the name of Lipton and his vast business in tea. All these ideas will flash out in the mind in the twinkling of an eye. Keep a small notebook in your pocket. Whenever good ideas flash in your mind, then and there jot them down. Take hints. Later on you can develop them. Jot down in your diary the lessons you have received from great Mahatmas.

15. Just walk briskly along the busy road in your town. Have a keen acute perception. See what is going on in this centre of business. As soon as you reach home, jot down on a piece of paper the names of firms and the important articles that are exposed in the show-room outside and other particulars. Next day walk along the same road and verify your jottings whether you have omitted any item.

16. Try to remember the different makes of motor-cars such as Studebaker, Ford, Chevrolet, Rolls Royce, Baby Singer, Austin, etc., with their prices. Recollect the names of different philosophers of the world in the East and the West and their important books and teachings. Compare the Eastern and Western philosophies. The memory of gross things is more easy than the memory of events or philosophical ideas. Events can be more easily remembered than names of persons because there are associations for events. Names are arbitrary. There is intimate connection between memory and keen observation and acute hearing. Mind thinks on objects that are seen or heard. One who

has developed his power of hearing and seeing can have better memory.

17. There is another exercise. Just imagine that there is a canvas-sheet in front of you that contains the pictures of nine animals. In the first top row, there are lion, leopard and cow. In the second line, there are horse, zebra and bear. In the third row, there are elephant, buffalo and tiger. First try to remember the animals in the first row, then in the second row, and then in the third row. Now try to remember in this order from above downwards, viz., lion, horse, elephant; leopard, zebra, buffalo, cow, bear and tiger. You can change the order in many other ways like algebraical formula or permutation and combination. Exercises on the memory of different kinds of gross and subtle sounds, on different kinds of tastes of food, on different kinds of touch of various articles, on shades of colours, etc., can also be practised.

18. Read one or two pages in a book. Then close the book. Remember the important ideas and try to reproduce them in your mind. Write down in a notebook the contents either in your own way or bring out an exact reproduction. Compare and contrast these passages with other passages contained in other books. Draw conclusions and inferences. This practice will develop your memory wonderfully and you will remember for a long time whatever you have studied. Mark the important passages with red pencil on the sides of the book and have blue or red underlining wherever it is necessary. In underlining do not blot out the words. Make thin underlines. Keep the pencil sharp. Take down notes of what you have read and turn over the pages of the notebook which contain all the important points in a nutshell once in a week. From these notes try to reproduce the passages in full.

19. Practise self-analysis or self-examination for 10 minutes before you go to bed. Sit comfortably in a chair. Close your eyes. Think of all the good and bad actions that you have done during the course of the day. Think of all the mistakes that you have done consciously or unconsciously, wittingly or unwittingly. On the first day you may not be able to find out even two or three actions or mistakes. Because you are not in the habit of doing so. By daily practice you will be able to visualise clearly the actions and mistakes of the day. Even an hour will not be sufficient to review the actions. The mind becomes subtle and sharp by practice of introspection. It goes more inward. It dissects, analyses, groups, classifies and brings the list of actions in the twinkling of an eye.

This practice will develop your memory wonderfully and reduce the number of mistakes and wrong actions. A time will come when you will do only good actions and you will not commit even a single mistake. Benjamin Franklin had this kind of practice. You can note down in your diary all the actions and mistakes the same night or on the following morning.

20. Study several times the eighteen chapters of the Gita. Try to remember the Slokas according to different headings such as those Slokas which treat of Viveka, Titiksha, Vairagya, Sadachara, development of qualities, as described in the thirteenth and sixteenth chapters, three kinds of Tapas mentioned in the seventeenth chapter, the three kinds of food described in the seventeenth chapter, Slokas which concern the practice of Pranayama, concentration, Bhakti, Jnana, Hatha and Raja Yogas, control of mind, etc. You must group them, in your mind. This is another exercise for your memory-culture. After some time, you can reproduce the whole Gita in any order you like without omitting even a line.

21. Develop the power of describing exactly a cricket, football or a tennis match. Observe a match. As soon as you reach home give a complete detailed description of the match. When you return from your long vacation from your native place, make out a statement of how you spent your time there and your everyday programme in detail without referring to your diary.

22. Try to remember the richest persons of the world such as H.E.H. The Nizam, Rockefeller, Ford; the biggest rivers in the world such as the Mississippi, Missouri, Amazon, Nile, Brahmaputra, Ganga, Yamuna, Godavari, Sarasvati, Narmada, Sindhu, Kaveri. In this way you can try to recollect the greatest musicians, poets, politicians, scientists, the biggest mountains, lakes, waterfalls, cities, plains and temples of the whole world.

Instructions on Memory

1. Always keep a piece of paper and a pencil in your pocket or a diary. Busy people and those who want to grow into a prodigy should always take down notes then and there even while walking. They can take hints or shorthand notes in their own way and can develop them at their leisure hours. Whenever good ideas roll in your mind, at once jot down in your pocket notebook. This is the secret of success. Practise, feel and enjoy. Mere theorising will not do. Become a practical man. I always hammer on this point several times and I am not tired of doing so. I want you to become

great man of high ideals, not in the unknown future but right now in this very second. Give your full heart to me. I can raise you to lofty heights in the twinkling of an eye. I have got my own way of developing a man quickly and perfectly. I have a strong desire for service but I do not get the right type of aspirants. Attend a conference and reproduce the speeches or lectures in your own way and send them to newspapers. You can become a first-class reporter and an able journalist. Visit Badari Naranaya or Gangotri and take down notes. Give a full description after you come to your place. All these practices will develop your memory.

2. You must know the art of extracting work from the subconscious mind. If you want to remember forgotten passages in Shakespeare, just give a definite command to the subconscious mind before going to bed. On the following morning it will place them like a flash before you. Even if it fails to bring in the next morning, again give the command on the next day. In the following day you may get the answer.

3. Sometimes a judge has to write summary of the evidences and has to prepare judgments. His brain sometimes gets confused. He gets bewildered. He is not able to arrive at a proper conclusion. In such cases the subconscious mind will beautifully work for him. It will arrange the facts and figures in order and place before him a clear summary. He will have to simply reproduce them on paper in the following morning. In matters which demand too much thinking and long deliberation, you will have to wait for some days for getting an answer from the subconscious mind.

4. A doctor has got good memory in the remembrance of drugs, because he has great interest in the treatment of diseases. He cannot remember even a single item in political matter, because he has no interest in this subject. A lawyer can remember all the rulings of the Allahabad High Court, Bombay High Court and Madras High Court. He cannot remember a few things in the cricket match, because he has no interest in cricket. You will have to create interest first in a certain subject and the memory of things will come automatically. One should be perfect in one subject and should have a general knowledge of all subjects. A versatile or all-round nature is highly creditable or laudable. Try to become a versatile genius. A strong and retentive memory, a powerful will and the practice of daily concentration and meditation will certainly develop your will and memory.

5. A strong man will have a very good memory. A weak

delicate man of poor health will have a bad memory. Health plays an important part in memory-culture. Therefore, try to keep a high standard of health, vigour and vitality by proper food, exercise, etc.

6. Organs deteriorate if you do not use them properly, just as hands and legs get atrophied by disuse and are developed by muscular exercises and activity. There is intimate connection between sight and memory, and hearing and memory. He will have very good memory, who has an acute sight, a keen perception, a keen power of observation and an acute hearing. There are counterparts of these external organs in the internal astral body. They are called astral senses. A Yogi hears through astral ears and sees through astral eyes and thus develops clairvoyance and clairaudience. He can hear sounds from distant places and see objects that are in distant localities.

7. Generally people are very careless. They have no interest to learn higher things and knowledge. There are millions of people in India who cannot sign their names even. India, the land of Rishis and sages, still abounds in ignorance when compared with America and the continent. Even a small boy who brushes the boots and applies polish in the streets of London knows politics, reads newspapers and can discuss things nicely. The masses of India are steeped in ignorance and darkness. The root cause is carelessness, indifference and cold apathy.

8. To get success in life, to become an able doctor or a lawyer or a good businessman, the ears and the eyes should be considerably developed. A blind man or a deaf and dumb man is practically a dead man in the world. All wealth and knowledge come from the ears, eyes and the organ of speech. These Indriyas are the Ayatana (receptacles) for riches and knowledge. The knowledge of the sense-universe comes through these two channels and is expressed by speech to others.

9. Whenever you move about, you should be very alert. You must keep the eyes and ears sharp. You must try to remember all things and news that you have seen and heard. You must develop the power of observation. Be very attentive. Attention helps observation. Interest and attention will come through attention. Whenever a man talks to you give him a very patient hearing. If there are useful and interesting points, then and there note down in your pocket diary. Go through the pages of the diary once a week.

10. Keep a watch very close to the ear and hear the "Tic Tic"

sound carefully. On the second day keep it at a little distance and hear the sound. Every day increase the distance and train yourself to hear the sound.

11-12. Keep your ears keen. Try to differentiate the sounds of various kinds, of birds, animals, children, the sounds of factories, cars, aeroplanes, motor-cycles, shrieks, yelling, snoring, sobbing, crying, laughing, mocking, joking, and the cry of animals, birds, etc. Sit in a quiet room. Close your eyes and try to concentrate on these sounds. Distinguish them. You must be able to find out from hearing the voice of a person at a distance from within your room that such and such a man has come. There are people whose voices have some resemblance. You must be able to find out that the voice of Mr. R. Banerjee resembles the voice of your cousin Mr. Ganga Ram. You must be able to find out the nature of different Ragas (tunes) from the nature of vibrations and undulations, such as Kalyani, Thodi, Bhairavi, Durbar, Malkose, etc.

13. Try to hear the sounds of the heart by applying your ear to the chest of another man. You will hear two sounds: "Lub-Dhub." Pay heed to the sounds of sparrows and other birds and try to differentiate their sounds. Sometimes they sing. At other times they give a sound of alarm to invite their mates and friends when there is impending danger. Animals and birds have got their own languages. Yogins can understand their languages. There is a particular technique in Samyama on sounds. Some males have the voice of a female and some females have the voice of a male. You must be able to differentiate. You must be able to know the hissing sound of a cobra, its nature, strength of vibration, etc. Even at a distance you can say: "There is a cobra in that room." Dogs, horses and elephants are very intelligent. They have got simple consciousness. They laugh and smile and express their feelings of joy and gratitude by certain sounds. You must be able to understand the nature of the sounds. By these practices and careful observation you will have a wonderful power of hearing and memory. You can get on well in your business and avocation. Sharp ears and keen sight bring good results.

14. Whenever you meet a person look at his figure carefully from top to toe and minutely note down his various features, condition of his eyes and eyebrows, teeth, arms and his voice, behaviour, look, gait, etc. There are many people who are not able to give a description of their friends with whom they are moving

for several years. The son is not able to describe exactly the physiognomy or marks on the face of his father though he is living with him in close contact for a number of years. The obvious reason is that the son has not developed the power of observation, sight and memory. One cannot become a skilful scientist unless he has an acute power of observation. He has to observe the various phenomena of nature and draw conclusions and inferences. He has to collect facts and figures to study the laws of nature.

15. Enter the drawing room of your friend and notice carefully what all things you find in the room. Then close your eyes and reflect. Then come out of the room and note down in your notebook all the things in the same order in which they are kept in the room. Then enter the room and verify your statement. Practise this for some months. You will develop wonderful power of sight.

16. Enter a library room and note carefully all the books that are placed in two rows of the almirah or shelf. Close your eyes and reflect. Then note down in your diary and then verify. Let there be mistakes. It does not matter much. A time will come when you will not make a single mistake. You should be able to pick out a friend in a big crowd by noticing the nature of his gait and movement of his limbs at a distance.

17. There was a blind man at Srinagar in Kashmir, who could tell the nature of colours by simply feeling the cloth. What a wonderful development of the power of touch he had! It is all a question of training. At night you cannot see nicely. The power of seeing becomes dull, but the power of hearing is intensified. This is compensation in nature. There are some deaf and dumb people who are very intelligent. They do good work in composing in the press. When one organ becomes defective, another organ gets more developed. The energy of the organ that is not in use is utilised by the other organ and it grows rapidly. Nature is very merciful and intelligent. There are people who cannot remember more than two things at a time. There was a soldier who could not remember the ingredients of gun-powder even though he was in the cordite factory for months together. This is due to the ill-development of the faculty of memory.

18. A judge in the court should have an acute hearing. Then only he will become an able judge. He can write down quickly all evidences without any mistake. A commander-in-chief should have an acute sight. Then only he can have survey of all the infantries and cavalries. He can have a clear vision of the enemies on the

other side even at a very long distance. One will have to develop the power of hearing and power of attention. The development of these two organs is of a great help in the practice of memory-culture. In some the organ of hearing is more developed. In others the power of sight is more developed. Dogs have got an acute nose. Prakriti has shown marked intelligence in the creation of beings. Cobras have got acute hearing. They hear through their eyes. They have not got separate ears. Tigers have acute nose. They can smell blood at a very long distance. There is play of intelligence in every inch of divine creation. Songsters have acute hearing. They have developed it. They will have to find out various kinds of undulations in the vibrations of sounds which make differences in Ragas. The very profession itself forces people to develop the particular organ which helps them in the development of their science.

19. Take up any exercise that suits you best in memory-culture and put it in daily practice. Keep daily record. This is very important. Mere skipping over the pages will not do. You will not be benefited. If you really want rapid improvement, if you want to become a real man, take down notes and put the lessons in daily practice. You can watch your progress and correct your mistakes. I want to make you a practical man quickly. Keep a special notebook. Every month send me a copy of the exercises that you have done. I will give you valuable suggestions on advanced courses for your success. I will put you in the right path. If you are very earnest and sincere you can find considerable improvement within three months.

20. For developing memory-power, you can select and practise some of the exercises given above. When you are a bit advanced, you must utilise the memory-power only in remembering the main items in which you are concerned. If you are a Sannyasin, you need not remember your younger days and school-life. If you are a lawyer, you need not remember the different medicines and their prices. If you are a man of concentration and meditation, you need not remember the Dhal that you took on Friday last. A Tyagi will remember many things and the several passages from the scriptures, but he cannot remember the exact number of coins he has in his purse. Energy and memory-power should be utilised in useful channels. Realise the importance of memory-culture and use the memory-power in useful direction. This will be of great help in your everyday life. This will help you a lot in the development of

your will. Now I will pass on to will-culture, which plays a prominent role in the practice of Raja Yoga.

Will-culture

Will-culture is another important Sadhana. This is useful to all spiritual aspirants. Will is Atma-Bala. Will is a dynamic soul-force. Will can work wonders and miracles if it is rendered pure and irresistible. There is nothing impossible for a man of strong will to achieve in the three worlds. The vast majority of persons have no consciousness of a will or mind or intellect, though they talk much on will and mind. The will has become impure and weak through Vasanas. When a desire is controlled it becomes changed into will. The sexual energy, muscular energy, anger, etc., are all transmuted into will-force when they are controlled. Fewer the desires, stronger the will is.

Will is the king of all mental powers. Will is Iccha-Sakti. Prana is Kriya-Sakti. Intellect is Jnana-Sakti. When the will operates all the mental powers such as power of judgment, power of memory, Dharana-Sakti, power of grasping, reasoning and discriminating, power of inference, power of reflection, etc., come into play within the twinkling of an eye. They come to aid the will-power, their master.

Divine will is all-powerful. God wills and everything comes into being the very second. Man wills, but it takes a long time for attaining a thing or materialisation of the desired object as his will is weak. Man thinks, wills and gets the desired objects after some time. If the will is pure and strong, man also gets the object in the twinkling of an eye. Mere wish will not suffice for attainment. You must have definite aim and purpose. Wish or desire is a small ripple in the mind-lake, but will is that power that executes the desires. Will is volition. It is the power of choosing or determining.

Sat-sankalpa is the pure will of Jnanins. They can do anything by Sat-sankalpa. Chudala wanted to test her husband Sikhidhvaja. She willed and created an imaginary husband for her. She willed and stood up in the air to convince her husband of her powers. Immediately Sikhidhvaja accepted her as his Guru.

Nimbarka Acharya willed that the sun should not pass beyond the nim tree that was in front of his house. The sun obeyed the orders. Shams Tabriez, a Yogi of Multan, willed that the sun should come down to roast his meat. The sun obeyed his orders

immediately. These people had strong will-power. If you also will like this in the beginning when you are a neophyte, when you have developed your will to a very small extent, you cannot succeed.

Visvamitra had a strong will. Therefore he created a third world for Trisanku. Sri Dattatreya had a strong will and so he created a woman by mere willing. Jnana Dev had a strong will by which he made the Masjid to move. All Jnanins and Yogins have very strong will. Look at Sri Mahatma Gandhiji. He influenced the whole world in a tremendous way by his irresistible will-power.

Unruffled state of the mind, poise, cheerfulness, inner strength, capacity to turn out difficult works in a miraculous manner in a short time, success in all undertakings, power to influence people, a magnetic dynamic personality, magnetic aura in the face, sparkling eyes, steady gazing, powerful voice, a magnanimous gait, unyielding nature, fearlessness are some of the signs of a man of great will-power.

How to Develop the Will

Attention, power of endurance, fortitude in suffering, Tapas (austerity) such as standing on one foot, sitting in the hot sun or standing in cold water in winter, raising the hands above and keeping them in the same position for a long time, fasting, patience, command of temper, forbearance, clemency, firmness in meeting danger, power of resistance of attack, Satyagraha, keeping up daily diary, Japa of any Mantra—all pave a long way in developing the will. Uninterrupted steady practice of the above with firm faith will enable you to develop your will to a high degree.

One should patiently hear the words of others even though they are not interesting and attractive. He should not fret himself. Patient hearing develops will and wins the hearts of others. One should do actions or tasks that are not interesting. This also will develop the will-power. The actions that are not interesting will become interesting after some time.

Try to live happily in any place under any condition. Your will will become strong and dynamic. This is a great secret. Keep this in your pocket and unlock the elysian regions of the spiritual realms and the immortal abode. You can get success in any undertaking. You can conquer any difficulty.

The practice of concentration is of great help to strengthen the will. You must have an intelligent understanding of the nature of

the mind, how it wanders and how it operates. You must know easy and effective methods to control the wandering mind. The practice of concentration and memory-culture are allied subjects. All these are of great help in the development of will-culture. You cannot draw a demarcation-line to denote where the practice of concentration or memory-culture ends and the practice of will-culture begins. There is no hard and fast rule. The force of Brahmacharya is at the back of the will. No will-culture is possible without Brahmacharya. Will is another name for the force of celibacy (Virya-Sakti). Every drop of semen is a magnetic force.

Constant repetition and meditation on the following formulas will doubtless develop your will-power.

My will is pure, strong and irresistible	OM OM OM
I can do anything through my will now	OM OM OM
I have an invincible will	OM OM OM

You must really feel as you repeat the above formulas. Meditation on the immortal Atman will develop the will-power. This is the best method. Do not use the will in wrong directions. You will have a hopeless fall. Do not test the strength of your will in the beginning. Wait till it becomes strong, pure and irresistible.

Instructions on Will-Culture

1. One who wants to become a magnetic and dynamic personality or a prodigy or a genius should utilise every second to the best possible advantage and should try to grow mentally, morally and spiritually every second. Idle gossiping should be given up entirely. Every one of you should realise the value of time. Will is bound to become dynamic, if one utilises one's time very profitably. Application and tenacity, interest and attention, patience and perseverance, faith and self-reliance can make a man to be a world-figure.

2. You will have to apply your will according to your capacity. Otherwise your will-power will deteriorate and you will be discouraged. This is one important point. Make a programme of work according to your capacity and see that it is carried out daily. Keep only a few items. If you keep several items which cannot be executed in a day, which are beyond your capacity, your interest will slowly fail and your enthusiasm will gradually decline. Your energy will be dissipated and scattered. You will get brain-fag. Whatever you wish to do daily must be carried out to the very letter.

3. Thinking too much is a hindrance on the execution by the will. It brings confusion, diffidence and procrastination. There is slackening of the force of will. The opportunity will slip away. You may hesitate to put the thing in action. Think for some time correctly and then decide. As soon as you have resolved, you must will immediately. There must not be any unnecessary delay. Sometimes you will, but you do not succeed. This is due to lack of right thinking and right feeling. You must think rightly and at the same time feel rightly. Then the will is bound to succeed. Right feeling should invariably accompany right thinking.

4. He who is attempting to develop the will should always try to keep up a cool mind. He should keep up a balanced mind under all conditions. He will have to perfectly discipline the mind. It is worth practising. Balance of mind is one of the important characteristics of a developed Yogi. That Yogi at all times is really a strong and happy man who can keep up a balanced mind. He will get success in all undertakings. You may fail to keep up the balance in fifty attempts. But from the fifty-first endeavour you will gain strength of will. You will slowly manifest balance of mind. You should not be discouraged in the beginning.

5. If a serious calamity occurs, your mind should not be upset. Just keep the mind cool and calm. Have presence of mind. Do not cry over spilt milk. Anyhow it has come to pass. You will have to face it with cheerful countenance. Try to make the best of things. Find out methods to tide over the difficulty, to make matters smooth. Keep always an unruffled mind. Do not be carried away by undue sentiments and bubbling emotions. Control them. Reflect how the calamity or trouble or catastrophe has come. Devise suitable, effective, easy methods to tide over the crisis or trying situation. Many obstacles and calamities can be obviated quite easily. Do not brood over failures, defects and mistakes. This will weaken your will. Let the defects remain there. They will be removed quickly when the will becomes purer and purer, stronger and stronger.

6. Just reflect for a while why you have failed in the attempt and try to be careful in the second attempt. Try to remove those factors that led to your failure in the previous attempt. Fortify yourself now. Be careful and vigilant. Be on the alert. You must be quick and at the same time efficient and capable. You should not make mistakes.

7. Whenever you are in a dilemma or difficulty, never get

discouraged. Never lose your heart. Use your skill nicely. Devise intelligent plan or scheme. Call forth all your latent energies or dormant faculties. When the house is on fire, how alert you are! How promptly and skilfully you act at that particular moment! You do not know wherefrom the energy and power are flowing at that time. You are fully concentrated. You contrive skilful methods then and there to save your property as much as possible and to save the lives of your kinsmen who are dwelling in the house. Marvellous actions you do. Then you say at your leisure, when the difficulty passes away: "Some mysterious power of God has worked through me."

8. Unwavering firmness and patience (Dhriti and Dhairya) are needed to tide over critical situations and to get success. Dhriti is spiritual patience. Dhairya is presence of mind. Samata (balanced state of mind) develops the will to a considerable degree.

9. Do not be troubled at all if there is delay in the development of the will. The will is bound to carry out all your orders in the long run. You can treat any ailment of other people by mere willing: "Let the patient be free from this disease." This will really come to pass immediately. You will be really astonished. You can treat any disease in your body by mere willing. Will strongly: "I must see Mr. Balakrishna at 8.00 a.m." The man will be at your door in the exact time. Will is your obedient and willing servant. It will fetch anything you want. If there is delay, apply the will once more with patience. In the beginning you will find it a bit difficult to apply the will, because it is a new practice for you. Gradually you will know how to apply the will. You will understand the knack and technique. Will can be applied in the twinkling of an eye and the object also will be realised in no time. Stronger the will, the quicker the realisation is. Practice will make you perfect. Experiences will teach you.

10. You will have to be very careful in the use of the will. It is always advisable to reserve the will-force for the achievement of higher spiritual success. Worldly success is nothing. This life is like a bubble. It is a long dream. Worldly success will not give you everlasting peace and happiness. Try your will in one or two instances in worldly matters. You will understand and realise its power. Then apply the will in Self-realisation. Ignore the mundane affairs. They are worthless like straw or dung. Become a Yogin. This alone will give you absolute satisfaction.

11. Practise the assertions boldly and calmly. Fully understand

the meaning of every assertion and try to feel. The feeling will slowly manifest. You will have to fight against your old enemies, the old Samskaras. Wait coolly. Try to develop patience, attention, power of endurance, balance of mind and presence of mind. These qualities are very necessary to develop your will. Develop attention also. Practise will-culture for three months. You will feel your inner strength. The things that appeared difficult some time ago can be done with ease now. You will feel that you now have an unruffled mind. Things that would easily upset your mind previously cannot do so now. You can turn out immense work quite smoothly. Your walk is graceful. Your speech is powerful. You are quite a changed man. There is a glow in your cheeks and a peculiar charm in your smile. You are able to influence many persons now. Your friends notice a magnetic aura in your face.

12. The practice of concentration should go hand in hand with the memory and will-culture. Concentration is an auxiliary in all cultures. No culture is possible without concentration. Have regular concentration-exercises daily in the morning and evening. Have a spiritual basis in your concentration. You practise concentration not only for developing your memory and will but mainly for Self-realisation. That is the chief aim. Never, never forget this point. This is the fundamental difference between my system and the various other systems. Brahmacharya and Self-realisation are the keynotes in my system. I harp on these two points in various places. I want you to develop your memory and will for success in life and achievement of the Brahmic bliss eventually. The practice of concentration will immensely help your memory and will-culture also. Keep a record of your experiences in concentration in your diary and send me a copy of it every month.

13. Develop Sattvic virtues also. You will understand the method of developing various virtues. Develop that virtue which you are hopelessly lacking. Courage, mercy, universal love, nobility, compassion, contentment, frankness, honesty must be developed to a high degree. If you develop one important virtue, all other virtues will cling to you. If you have humility and courage, all other virtues will come by themselves. You should spend daily some time for the development of virtues.

14. Eradicate evil qualities. The development of virtuous qualities will itself remove the negative qualities. But it is better to make a positive attempt in the eradication of these evil qualities.

Then the progress will be rapid. It is double attack on the enemy. Then success becomes easy and sure. If you could remove lust or anger or egoism, all other evil qualities will disappear by themselves. All evil qualities are the attendants of egoism. If egoism is destroyed, if the commander is killed, all the soldiers or retainues will take to the heels out of fright, because they have lost their head. All vices originate from anger. If anger is destroyed, all sorts of vices will vanish. Therefore concentrate your attention in killing egoism or anger. Then the whole work is done.

15. You must have discipline of the Indriyas. Conserve energy. This is most important. If the Indriyas are turbulent, you cannot have concentration. Watch every Indriya carefully and correct it by suitable methods such as Mauna, Trataka, fasting, celibacy, renunciation of sensual enjoyments, Dama and Pratyahara. Indriyas draw you out and make your mind outgoing. Curbing of the Indriyas really means curbing of the mind. The Indriyas cannot do any independent work without the direct help of the mind.

16. Another important point is physical culture. I again remind you that no culture is possible if you do not possess a sound and healthy body. Keep your body strong and healthy by regular exercise.

17. If you want rapid progress, if you want substantial growth, keep a daily diary. Let this be a true diary with a clean conscience. Having armed yourself with the above Sadhana you can become a mighty emperor of this world. You can enjoy health, wealth, spiritual bliss and longevity. I have shown graduated exercises according to the capacity of the student. Now it is left for you to expand and grow. You will have to apply yourself diligently. A hungry man will have to eat for himself. A thirsty man will have to drink for himself. Become a spiritual hero. Get success in every department of your life. These practices will become now part and parcel of your nature after some practice. You can go on developing them till you attain perfection.

18. There is a great difference between the eastern way of culture of the Hindu sages and Rishis, and the method of culture of the western occultists. The fundamental difference is that in the west, people train their will and memory for attaining material progress and worldly prosperity only. They have ignored completely the life beyond. This is a serious blunder indeed. Whereas the Yogins of India do develop their will for attaining Self-realisation. They exhibit psychic Siddhis to make their

students clearly understand that there is a higher super-sensual life in the Atman, which alone can give real bliss and immortality. They clearly impress their students in emphatic terms: "*Na karmana-na prajaya dhanena tyagenaike amritatvam anasuh*—Not by actions, nor by progeny, nor by riches but by renunciation alone can one attain immortality." "There is no happiness in the perishable, finite objects. The real peace is in the Absolute alone. The Absolute must be sought and understood." This one ringing note is blown in their ears daily.

19. Therefore, the western occultists should not neglect the spiritual culture and should not forget the spiritual basis of all other cultures. One can have material prosperity to a certain extent. He should develop the spiritual side also. There should be a spiritual basis for all sorts of cultures and undertakings. This is the most important point. If this side is ignored completely, then that culture is no culture at all. There should be the practice of a little Tapas (austerity) along with the will-culture. Saunaka, a wise householder, approached the Sage Angirasa and asked: "O venerable Sir, what is that supreme culture by knowing which all other cultures are known?" Angirasa replied: "It is Brahma-Vidya or the spiritual culture or the Science of the Self." Therefore I draw the attention of western culturists in this direction. Then they will have wonderful success and immense joy. Some Hindu Yogins completely ignore the material side and practise Tamasic Tapas. This is also not advisable. This is condemned by Lord Krishna in the Gita. Extremes are always bad. A healthy combination is highly desirable. Chudala and Janaka had this happy combination.

20. I want to place before you another important point. Those who are attempting to develop their will-power should remove the words 'Cannot,' 'Difficult,' 'Impossible,' etc., from their mind. These are the expressions of a weakling or an effeminate person. These are the expressions of a timid lady. Become a lion. Become a spiritual hero. Become a champion in the Adhyatmic field. By mere willing or chanting of OM, the mountains should be crushed into powder. By mere willing, mountains should move. By mere willing, the ocean should recede. By mere willing, all the waves of ocean should subside. Lord Jesus did this and you can also do. Whatever one has achieved can be attained by all if they will. This is the grand law of nature. Speak with force. Talk with emphasis in a Gambhira manner. Gambhira is not pride. It is the quality of magnanimity.

21. Therefore never entertain any negative terms in your mind. Understand the glory, splendour and power of the Self which is at the back of your mind, thought, will and memory. Understand the magnanimity and immortal nature of that hidden, interpenetrating, indwelling essence. Know that this Self is the storehouse of all knowledge, bliss, power, beauty, peace and joy. Feel that the sun, moon, stars and the fire do their respective functions at your command. Feel that the air moves, rain falls, fire burns, rivers flow, sun shines, stars glitter, at your bidding. Thou art the Glory of glories, Sun of suns, Light of lights. Thou art the Truth. Thou art the imperishable, undecaying, undying Atman that pervades this whole universe. Assert your Divine Majesty. Recognise the Brahmic Glory. Realise your freedom.

CHAPTER SEVEN

THE LAW OF KARMA

Nature

Every man should have a comprehensive understanding of the laws of Nature and their operations. Then he can pull on smoothly and happily in this world. He can utilise the helping forces to serve his ends in the best possible manner. He can neutralise the hostile forces or antagonistic currents. Just as the fish swims against the current, so also he will be able to go against the hostile currents by adjusting himself properly and safeguarding through suitable precautionary methods. Otherwise he becomes a slave. He is tossed about hither and thither helplessly by various currents. Various hostile forces drag him in different corners. He is drifted like a wooden plank in a river. He is very miserable and unhappy always.

A captain of a steamer who has mariner's compass, who has knowledge of the sea, the routes and the oceanic currents can sail smoothly. Otherwise his steamer will be drifted here and there and wrecked by some icebergs. Likewise, a wise sailor in the ocean of this life, who has a detailed knowledge of the laws of Karma and Nature can sail smoothly and reach the goal of his life positively. Understanding the laws of Nature you can mould or shape your character in any way you like. "As you think, so you become." This is one of the great laws of Nature. Think that you are pure, pure you will become. Think that you are noble, noble you will become. Think that you are a man, man you will become. Think that you are Brahman, Brahman you will become.

Become an embodiment of good nature. Do always good actions. Serve, love, give. Make others happy. Live to serve others. Then you will reap happiness. You will get favourable circumstances or opportunities and environments. If you hurt others, if you do scandal-mongering, mischief-making, backbiting, talebearing, if you exploit others, if you acquire the property of others by foul means, if you do any action that can give pain to others, you will reap pain. You will get only unfavourable circumstances, opportunities and environments. This is the law of Nature. Just as you can prepare your good or bad character by

sublime or base thinking, so also you can prepare your favourable or unfavourable circumstances by doing good or bad actions. A man of discrimination is always careful, vigilant and circumspect. He always watches carefully his thoughts. He introspects. He knows exactly what is going on in his mental factory, what Vritti or Guna is prevailing at a particular time. He never allows any evil thought to enter the gates of mental factory. He at once nips them in the bud.

When the mind raises its hood of Vritti, he takes the rod of Viveka and strikes at the hood. Just as the soldier kills his enemies one by one with his sword when they enter the fort, so also the man of discrimination kills the evil thought with his sword of Viveka when it tries to enter the fort of mind. Thus he builds his noble character.

He prepares himself to get always favourable circumstances. He who spreads happiness, will always get such favourable circumstances as can bring happiness. He who spreads pain to others will, doubtless, get such unfavourable circumstances as can bring misery and pain according to the law of Nature. Therefore, man creates his own character and circumstances. Bad character can be transmuted into good one by good thoughts. Unfavourable circumstances can be changed into favourable circumstances by doing good actions. O Ram! Understand the laws of Nature and become wise and happy.

According to the nature of your desires you get a birth and environments. Prarabdha places you in such suitable environments as are favourable for the gratification of your desires. The man is dragged to places where he can get his objects of desire. Suppose there is a poor intelligent boy in India. He has an intense desire to go to England for his higher education. His desire cannot be fulfilled in this birth. There is one rich lady in London who has no son. She has intense desire to get an intelligent son. This poor, intelligent boy may get his next birth in London as the son of the rich lady according to the law of coincidence and may have his old strong desire of his previous birth gratified now. God gives suitable surroundings according to the nature of the desires of the man for his growth and evolution.

Suppose a shepherd-boy gave a tumbler of water to drink to a rich man, when he was very thirsty and when he could not get any water in a thick jungle. This boy may get his next birth as the son of this rich man for this little good action that he has done. But he

may be ignorant, because he was a shepherd-boy in his previous birth. According to the nature of desire, the man gets environments. The desire drags him to such places where the desired objects can be obtained. This is the law of Nature. Entertain holy desires. You will be placed in the holy surroundings such as Uttarakasi, Himalayas, Prayaga, etc., where you can perform Tapas, Sadhana, meditation amidst holy persons and can have Self-realisation. Entertain unholy desires. You will be placed in places like Paris, Hollywood where you can have cinemas, restaurants, ballrooms, etc. It is left for you to select the desires, either holy or unholy. If you want to move as a man-beast in the streets of Paris, select the unholy desires. If you want to shine in divine glory and move as a man-god, select the holy desires.

The three aspects of the law of Karma should clearly be grasped. The first is the Sanchita Karma, the sum total and storehouse of all our actions, good or bad, in the innumerable past lives that we have left behind or from the time we began to discriminate right from wrong and thus started acting on our own responsibility and with our own initiative. The whole of it is recorded and preserved. How could it be otherwise when we live under the reign of an immutable law? The second is Parabhdha Karma, the inevitable Karma. It is that portion of our Karma which is assigned to us to be worked out in a single life in relation to men and things we met and experienced in previous lives. This is also called ripe Karma because it is a debt which is overdue and it is time that it should be paid in the form of sorrow and suffering, gain and loss, to the uttermost farthing, whether we like it or not. The third form is that of Kriyamana Karma. It is that Karma which is in the course of making. It is that which preserves our free-will with certain limitations and ensures our future success. Because man is made in God's image and shares divine life, he is free to act in any way he likes. In virtue of the same principle whatever he intensely desires he is sure to accomplish in the course of time. Whatever is true in the case of an individual is also true in the case of a nation, for, individuals make a nation.

The collective Karma of a race or a nation is as much a fact in nature as an individual one. The same principle underlying the Karmic laws applies without much wide difference, to national and collected Karma. The nations rise and fall, empires flourish and are dismembered on the same ground. The wise heads of nations should not neglect the dominating sway of this law.

In the midst of a national calamity it is well to remember that nothing can come to us which we have not deserved. We may not be able to see the immediate cause of a catastrophe, but it does not follow that it took place without sufficient cause.

During the last thousand years and more many heart-rending and humiliating events occurred on the soil of Mother India, devastating the whole land, robbing her sons of their precious property and even more precious lives.

The incidents of our own times are too fresh in our memories to need any repetition. Have these soul-scorching incidents and cataclysms taken place without any rhyme or reason? No. There is nothing that can happen to us beyond the scope of the good and utterly just law. Everything has its own time and place. In our ignorance we may not be able to trace out the immediate cause with certainty, definiteness and accuracy, but this much is certain beyond the least shadow of doubt that nothing unmerited can happen to us or to our country.

Our own apathy, indifference, lack of patriotism, communal and caste dissensions, mutual hatred, suspicion and strife have been the main cause of our present and past degradation.

As our collective Karma brought on us the wrath of divine justice and fit retribution closely followed in the wake of our evil deeds and we deservedly suffered and paid for them heavily, so we can again exert our collective will in the right direction and learn to be wise and circumspect in the light of our past bitter experience and deep humiliation. In the course of time we shall begin to see the eclipse of downfall, servitude and thralldom gradually disappearing from the soil of our motherland and we shall once more be free and great as our forefathers were.

The Law of Karma

All the phenomena of Nature are governed by one important law, the universal law of causation, which is also known by the name, the Law of Karma. The law of causation is a universal law that keeps up the inner harmony and the logical order of the universe. Man's deeds are subject to this law. Karma is a Sanskrit term that comes from the root, "*Kri*—to act" and signifies action or deed. Any physical or mental action is Karma. Thought is Karma. Reaction that follows an action is also Karma. Karma is a broad term. Attraction, repulsion, gravitation, breathing, talking, walking, seeing, hearing, eating, feeling, willing, desiring, thinking

and all the actions of the body, mind and the senses constitute Karma. Karma includes both cause and effect.

All other laws of Nature are subordinate to this fundamental law. The sun shines, the fire burns, the rivers flow, the wind blows, the trees blossom and bear fruits, the mind thinks, feels and wills, the brain, the heart, the lungs, spleen and kidneys work in harmony in strict obedience to this grand law of cause and effect. This grand law operates everywhere in the physical and mental planes. No phenomenon can escape from the operation of this mighty law.

The seed has its cause in the tree and the seed itself becomes in turn the cause for the tree. The cause is found in the effect and the effect is found in the cause. The effect is similar to the cause. This is the universal chain of cause and effect which has no end. This world runs on this fundamental, vital law. This law is inexorable and immutable.

Scientists are carefully observing the phenomena of Nature and are trying to find out the exact causes for all that takes place in Nature. The astronomer sits with his long, powerful telescope in his observatory and watches the map of the heavens, studies the stars and planets very carefully and the phenomena that take place in the astronomical world. He tries to find out the exact causes that bring out the phenomena. The reflective philosopher sits in a contemplative mood and tries to find out the cause for this world, the cause for the pains and miseries of this Samsara and the cause for the phenomena of birth and death.

No event can occur without having a positive, definite cause at the back of it. The breaking of a war, the rise of a comet, the occurrence of an earthquake, a volcanic eruption, an epidemic, thunder, lightning, floods, diseases, fortune, misfortune, etc., have got definite causes behind them.

If you develop a carbuncle or get a fracture of the bone of the leg, this is obviously due to some bad Karma in your previous birth. The bad Karma was the cause; the carbuncle or the fracture is the effect. If you get some fortune in this birth, the cause is that you did some good action in your previous birth.

There is no such thing as blind chance or accident. The cause is hidden or unknown if you are not able to trace it out for the particular accident. This law of cause and effect is quite mysterious. That is the reason why Lord Krishna says: "*Gahana karmano gatih*—Mysterious is the path of action" (Gita, IV-17). If

your finite mind is not able to find out the cause in an accident or chance, it does not mean that this accident has occurred without a cause.

All the physical and mental forces in Nature obey this grand law of cause and effect. Law and the Law-giver are one. Law and God are one. Nature and Nature's laws are one. The laws of gravitation, cohesion, adhesion, attraction and repulsion, the law of like and dislike, the laws of relativity, contiguity, and association on the mental plane operate in strict accordance with this law of cause and effect. From the vibration of an electron to the revolution of a mighty planet, from the falling of a mango to the ground to the powerful willing of a Jnani or a Yogi, from the motion of a runner in the postal department to the movement of the radio-waves in the subtle ether, from the transmitting of a telegraphic message to the telepathic communication of a Yogi in the thought-world, all these are the effects of some invisible force that works in happy concord and harmony with the law of cause and effect.

A close study of this law gives encouragement for the hopeless man, for the desperate and the ailing. Destiny is created by man's thoughts, habits and character. There is every chance for his correction and improvement by changing his thoughts and habits. The scoundrel can become a saint, the prostitute can become a chaste woman, and a beggar can become a king. This mighty law provides this. The law of Karma only can explain beautifully the inequalities of this world such as one man is very rich, another is extremely poor, one is wicked, another is a saint, one is very dull, another is a genius or a versatile prodigy, one is a born decrepit, another is a handsome man, one is always sick, another is strong and healthy. How can you explain these inequalities? It is all Karma. God can never be unjust or partial.

This world is a relative plane. It contains good, evil and mixture of good and evil. That is the reason why Lord Krishna says: "*Anishtamishtam misram cha trividham karmanah phalam*—Good, evil and mixed—three-fold is the fruit of action hereafter for the non-relinquisher" (Gita, XVIII-12). There can be neither absolute good nor absolute evil in this world. That which gives you comfort and pleasure, that which is beneficial to you, to the world and to your neighbour is good. That which gives you discomfort, uneasiness, pain and misery to the world and to your neighbour is

evil. That which gives misery and pain to some, pleasure to others is a mixture of good and evil.

Every action that you do produces a twofold effect. It produces an impression in your mind and you carry the Samskara when you die in the Karmasaya (receptacle of works) in your subconscious mind. It produces an impression on the world of Akasic records. Any action is bound to react upon you with equal force and effect. If you hurt another man, you really hurt yourself. This wrong action is bound to react upon you and injure you. It will bring misery and pain. If you do some good to another man, you are really helping yourself. You are really doing good to yourself. Because there is nothing but the Self. "*Atma eva idam sarvam.*" This is the emphatic declaration of the Srutis. This virtuous action will react upon you with equal force and effect. It will bring you joy and happiness. That is the reason why sages and Rishis, prophets and moralists harp on the note: "Love thy neighbour as thyself. Never hurt the feelings of others. *Ahimsa paramo dharmah.* Do good to others." He who has rightly understood this law can never do any harm to anybody. He will be ever doing virtuous actions only. He will become an embodiment of virtues.

If you do a wrong action to an individual, it disturbs the whole atmosphere. If you entertain an evil thought, it pollutes the whole thought-world. Therefore you should cultivate good thoughts and eradicate all evil thoughts. Every thought has got a cause behind it. Every action, every thought, however trivial and insignificant it may be, affects the whole world directly or indirectly. That noble soul who always does good to the world and entertains sublime divine thoughts is a blessing to the world at large. He purifies the whole world.

Suppose for a moment that you write some sensational article in the paper. It arouses the emotions and sentiments of the readers. They begin to do something against the Government. A serious fight ensues. Police forces are brought in. Many people are shot. Many new rules are framed to check and repress the people. The parents of those who were killed suffer. This fight produces an effect in the minds of the people of other parts of the world also. In fact the whole world is affected by a single event. A single sensational article has wrought such disastrous results. One event may be both a cause and effect at the same time. The endless chain of cause and effect is kept up all throughout. You cannot

separate one link from the chain. You cannot say that this link is useless or unnecessary.

You have now a comprehensive understanding of this grand law of cause and effect. You can change your thoughts and habits and mould a new character. You can become a righteous man and a saint by doing virtuous actions and entertaining noble divine thoughts. When you attain knowledge of the Self, when you annihilate this little mind, when you transcend the three Gunas and the three Avasthas, you can rest in your own Svarupa. You can become identical with the Law-giver. Then the law of cause and effect will not operate on you. You have conquered nature. May that invisible Law-giver, Brahman, guide you in your attainment of final beatitude of life!

Man Is the Master of His Destiny

Some ignorant people say: "Karma does everything. It is all destiny. If I am destined by my Karma to be like this or like that, why then should I exert? It is my destiny only." This is fatalism. This will bring inertia, stagnation and misery. This is perfect misunderstanding of the law of Karma. This is a fallacious argument. An intelligent man will certainly not put such a question. You have made your own destiny from within by your thoughts and actions. You have a free-will to choose now. A rogue is not a rogue for all times. Put him in the company of a saint. He will change in no time. He will think and act now in a different way and will change his destiny. He will become saintly in character. Dacoit Ratnakar was changed into sage Valmiki by the current of Rishi Narada. You will have to think and act. You can make your Karma in any way you like. You can become a Yogi or Jnani by right desire, by right thinking and by right action. You can attain the position of Indra or Brahma by good Karma. Man is not a helpless being. He has a free-will of his own.

Man sows an action and reaps a destiny. Man has made his own destiny by thinking and acting. He can change his destiny. He is the master of his own destiny. There is no doubt about this. By right thinking and Vichara and strong Purushartha, he can become a master of his destiny. Markandeya changed his destiny through Tapas and worship of Lord Siva. Visvamitra became a Brahmarshi through vigorous Tapas and changed his destiny. You can also do so, if you have a strong will and iron determination. Vasishtha preaches Purushartha to Sri Rama in the Yoga-Vasishtha. Just as you can change your way of writing in a slanting manner into a

vertical manner, so also you can change your destiny by changing your mode of thinking. Now you are thinking: "I am Mr. So and so," by identifying with the body and other Upadhis. Now start the anti-current. Think: "I am Brahman. I am the immortal Self in all. I am the all-pervading Light, Intelligence or pure Consciousness." Your destiny will be changed. This is the Sadhana. This is the Ahamgraha Upasana. Practise it steadily. Feel and realise.

An advocate of Lahore once asked me: "Swamiji, you say that the law of Karma operates without unerring precision in all men. A man desires, thinks and acts. If the actions that I perform now are the outcome of my past thoughts, and if my past thoughts are the resultant of my past desires, am I not helplessly bound? I am like a piece of straw tossed about hither and thither. I must act in accordance with my thought. I must think in accordance with my desire. There is no hope for my freedom of action and thinking. This does not appeal to my reason at all. Kindly throw light on this important subject."

I replied: "Look here, Mr. Sivasankar! Man is gaining new experiences and new knowledge every day. Mind is evolving every second. There is every possibility for him to change his desires, thoughts and actions. Suppose there is a thief. He does pilfering. He knocks away the things of other people without their knowledge. He is put in jail. People hate him. He gains many experiences. He always feels that he is very miserable. He now decides to give up pilfering. He changes his desires. He now wants to lead an honest life. His old Samskaras, his old thoughts will try to resist him and will recur again and again. But through resolute efforts he can change his thoughts, desires and actions, can become a very good charitable man and can attain perfection, freedom and immortality."

Man Can Outgrow Environments

It is often said that man is the resultant product of his environments. This is not true. We cannot believe this, because the facts always prove the contrary. Many of the world's greatest men have been born in poverty and in adverse circumstances. Many who have been born in the slums and in filthy surroundings have risen to the highest status in the world. They have won laurels of fame and distinguished themselves in politics, literature and poetry. They have become brilliant geniuses and beacon-lights of the world. How do you account for this?

Sir T. Muthuswamy Aiyar, the first Indian High Court Judge in

Madras, was born in absolute poverty. He had to study at night under municipal lanterns. He had no sufficient food. He was clad in rags. He struggled hard and achieved greatness. He rose above the environments by his strong will and iron determination.

In the West, sons of cobblers and fishermen have risen to very high position. Boys who did polishing of boots in the streets, who were selling beer in bars and who were cooking in hotels have become famous poets and able journalists. Johnson was placed in quite adverse environments. Sir Walter Scott was very poor. He had no place to live in. The life of James Ramsay MacDonald is worth mentioning. He was a man of great Purushartha. He rose from poverty to power, from a field-labourer to the status of Prime Minister of Britain. His first job was addressing envelopes for 10 shillings a week. He was too poor to buy tea; so he drank water instead. His main meal every day for months was a three-penny beef-steak-pudding. He took great interest in politics and science. He was a journalist. He gradually through Purushartha (right exertion) rose to the position of a Prime Minister.

Sri Sankaracharya, the exponent of Advaita philosophy, a spiritual giant, a brilliant genius, was born in poor, unfavourable environments and circumstances. There are many other instances like these. It is quite obvious, therefore, that unfavourable environments cannot annihilate the potential greatness and excellence of the future geniuses and that one can outgrow environments by diligent application, patience, perseverance, truthfulness, honesty, integrity, sincerity of purpose, iron will and strong determination.

Every man is born with his Samskaras. The mind is not a blank sheet of paper. It contains the impressions of thoughts and actions of the previous births. Samskaras are the latent potentialities. These good Samskaras are valuable assets for a man. Even though he is placed in unfavourable environments, these Samskaras give him protection from extraneous, undesirable hostile influences. They help his growth and evolution. In the Gita Lord Krishna says: "There he recovereth the characteristics belonging to his former body and with these he again laboureth for perfection."

Miss not any opportunity. Avail yourself of all opportunities. Every opportunity is meant for your uplift and development. If you see a sick man lying down on the roadside in a helpless condition, take him to the nearest hospital. Nurse him. Shampoo his legs with Divine Bhava. Feel the all-pervading, all-permeating,

interpenetrating, indwelling God in him. See Divinity in the glow of his eyes, in his cry, in his breath, in his pulsation and motion of his lungs. God has given this opportunity for you to develop mercy and love, to purify your heart and to remove Ghrina, hatred and jealousy. Sometimes if you are very timid, God will place you in such circumstances wherein you will be forced to exhibit courage and presence of mind by risking your life. Those world-figures who have risen to eminence have all utilised all opportunities to the best advantage.

Remember that in your weakness lies the strength, because you will be always on your alert to safeguard yourself. Poverty has got its own virtues. Poverty infuses humility, strength, power of endurance and the spirit of struggling and persevering. Whereas, luxury begets laziness, pride, weakness, inertia and all sorts of evil habits.

Therefore, do not grumble of bad environments. Create your own mental world and environments. That man who tries to evolve or grow in adverse environments will be a very strong man indeed. Nothing can shake him. He will be of a sterner stuff. He will have strong nerves. Man is certainly not a creature of environments or circumstances. He can control and modify them by his capacities, character, thoughts and actions. Right exertion can change the destiny. Dear brothers, exert. Conquer the nature. Rejoice in the eternal Sat-Chit-Ananda Atman.

In the Yoga-Vasishtha the following description is given: "There is nothing like destiny other than the effect of our previous efforts. Our previous efforts are called our destiny. Our achievements are determined by our efforts. Our effort is therefore our destiny. Our previous and present efforts, in case they are in contrary directions, are like two rams fighting against each other. The more powerful of the two always overthrows the other. Whether they are the past or the present efforts, it is the stronger ones that determine our destiny. In either case, it is man's own effort that determines his destiny by virtue of its strength. Man determines his own destiny by his own thought. He can make those things also happen, which were not destined to happen. The soul of man is powerful enough. Only those things happen in this world which it creates by its own free effort and not others. One should, therefore, overcome one's unfavourable destiny (the effect of one's past efforts), by greater effort in the present. There is nothing in the world which cannot be achieved by men by right sort of effort."

Prof. Radhakrishnan writes as follows: "We have a good deal of the present constraint and previous necessity in human life. But necessity is not to be mistaken for destiny which we can neither defy nor delude. Though the self is not free from the bonds of determination, it can subjugate the past to a certain extent and turn it into a new course. Choice is the assertion of freedom over necessity by which it converts necessity to its own use and thus frees itself from it. The human agent is free. He is not the plaything of fate or driftwood on the tide of uncontrolled events. He can actively mould the future instead of passively suffering the past. The past may become an opportunity or an obstacle. Everything depends on what we make it and not what it makes of us."

Dr. Hafiz Syed, M.A., Ph.D., writes in the *Hindu Mind* as follows: "There is nothing which has wrought so much havoc in the practical life of the Hindus, as the misconception of the law of Karma—the eternal law of cause and effect—that works with unerring precision in all the departments of human life. It is said that it is a gloomy doctrine and that it tends to paralyse human effort, and closes the spring of all right action. In popular language this doctrine means predestination, pure and simple. It is believed that a man is a creature of his past actions and all his present life with its varied activities, joys, sorrows, pain and pleasure, success and failure, gain and loss, are predetermined by his past doings over which he has no control, and therefore he should be utterly resigned and waste no time in improving his or his neighbour's lot.

"There is only an element of truth in this attitude: in other words, it is only half a truth that is understood and followed; unless the whole truth is grasped with regard to this doctrine, it will always prove a source of confusion and cause a great deal of harm. If Indian people are to rise from their present state of degradation and shake off the fetters of their thralldom, it is time, that they should clearly try to understand the true meaning and philosophy of actions and the reign of the law of Karma under which the whole of the human race has to evolve.

"It is true that a man's present abilities or disabilities are the direct outcome of his own thoughts and actions in the past: his congenital endowments, his physical heredity, his moral and mental instincts and capacities are the results of his own thoughts and feelings of his previous births. A farmer reaps rich harvest

only when he labours in his field for a long time. Unless he cares to till the ground, sow the seeds, water and manure it, he would not be in a position to enjoy the fruit of his toil. What he sowed yesterday, he is reaping today and what he sows today he will reap tomorrow. This is an immutable law and holds good in every thing without an exception. To say that one's capacity for fresh effort, and new lines of action, is paralysed or doomed by one's past doings is as futile and groundless as to say that because one sowed yesterday one cannot sow fresh seeds in new grounds today. The fact of the matter is that free-will is never choked and stifled by any past action. The only thing is that a man cannot achieve what he wants all at once, without any delay. The good law pays every person according to his need and in due time. The law runs its own course. The results of past actions, thoughts and feelings appear to us as effects of causes we set up from our own free choice and similarly we are equally free and unfettered to choose a line of action which is sure to bring its fruit in due time. A man is bound by the past debts he incurred or contracts he made. As soon as he pays up his liabilities he is once more free to choose whether he should incur fresh debt or not. Over the inevitable he has no control and if the law is to be justified, he should have no reason to complain against it. It is always open to him to mould the Karma which is in the course of making in any way he likes. Under the security of the changeless law of cause and effect a man can serenely proceed to achieve anything he desires to accomplish. Sooner or later he is sure to succeed in his well-directed efforts. In nature nothing is lost."

Karma is Jada. There must be a dispenser to allot the fruits for the thoughts and actions of Jivas. An overseer knows how much wages are to be given to various workers in the contract-work according to the ability and nature of work turned out by the coolies. Even so, the Lord of the universe knows the actions and motives of the Jivas and accordingly allots fruits for their actions.

CHAPTER EIGHT

OBSTACLES IN YOGA

Moha—Attachment

Moha is one of the greatest obstacles for the spiritual aspirants. Moha is infatuated love for one's own body, wife, children, father, mother, brothers, sisters and property. Mind always gets attached to one form or other. When it is taken from one form, it clings to another form. No one is free from some kind of attachment. Aashkti (attachment), Kamana (longing), Raga (attraction) and preference to certain things are the various methods by which this great power Moha binds the Jiva to the Samsara-Chakra. A man is attached to rice. He has a longing for eating rice when he has given up rice on account of his diabetes. This is Kamana. If rice and bread are served, a Bengali or a Madrasi will certainly have preference for rice. This also you should give up if you want to destroy Moha. Moha is the greatest weapon of Maya. Mysterious is Maya. Mysterious is Moha. Moha is a kind of powerful liquor that brings intoxication in the twinkling of an eye.

You would have never come into this world, had it not been for the influence of Moha. The first attachment starts with this physical body. Then all other attachments crop up. Then comes the relationship of father, mother, brother, sister, wife, son, etc. One may have attachment to a place, person or object. Wherever there is attachment, there is the idea of Mamata (mineness). Attachment is a sort of very strong glue that binds the mind with the sensual objects. Why does the mind get attached to objects or persons? Because it finds pleasure in them. Wherever there is pleasure, the mind gets attached there.

Attachment is the root cause for human sufferings. It is the product of Avidya. It is a modification of nescience. The husband weeps on the death of his wife, because he is attached to the physical body of his wife. The wife weeps on the death of her husband, not because of pure love for him, but because she could not get now any sexual pleasure and other comforts which she had when he was alive. Infatuated love, delusion and fear are the old-standing associates of attachment. The cause of fear is the

attachment to this physical body and property. Attachment and fear are inseparable. They are like fire and heat.

You are not at all affected when one says: "That house is on fire. The horse is dead." Because there is neither attachment nor identification here. But if one says: "The house of Mr. Ramnarayan is on fire; The horse of Ganga Shankar is dead;" at once the hearts of these people are affected since they have got identification or attachment with the house or horse. It is this kind of attachment that brings sorrow.

Paramahansa Sannyasins always wander about. They should not stay for more than three days in a place. The main object in this discipline is to cut off attachment. By long stay in one place, Raga and Dvesha will gradually develop. Real renunciation consists in renouncing the idea: 'I am the body.' Real renunciation consists in abandoning the attachment for this body. "*Sarva Sanga Parityaga*—Giving up all sorts of attachments" is the key for attaining the bliss of Atman. It does not mean that one should retire into the forest. Sikhidhvaja still had attachment to his body and Kamandalu though he lived in forest, whereas his wife Queen Chudala was absolutely free from any sort of attachment even though she ruled a dominion.

Thousands of widows from Bengal and Madras are staying in Benares with the idea that they will get Mukti if they die in Benares. But their minds are fixed on their grandchildren. They are attached to the huge bundles of cow-dung cakes which they have accumulated in the backyard of their houses for starting fire. Some people are attached to paltry things such as notebooks, books, walking sticks, pictures and small handkerchiefs. The friendship of several years comes to a termination if Mr. Rajan fails to return a small book which he borrowed from Seshu. Fight ensues. It begins with a showering of hot words and abuses. They do not talk and see each other from that moment. Ladies fight for little things, as they have great attachment for meagre things also.

In Madras a boy was accidentally drowned in a tank. His mother who was nearby and who had an intense attachment to her only son, immediately jumped into the tank and drowned herself. Her husband was very much attached to his wife and child. He also jumped and drowned himself. Instances like these daily occur in various parts of the world. Several people become nervous and get shocks when they lose the things to which they are attached very much. Such is the havoc done by the power of attachment. If a

man receives a telegram that his only son is dead, he gets a shock and faints. Some people immediately die when they hear such news.

Look at the Moha of monkeys. If the baby monkey dies, the mother-monkey will carry the dead body for one or two months even. Such is the great power of Moha. Cows have great Moha for their calves.

Moha will not spare even Sannyasins who have renounced everything. Moha troubled even Sri Sankara. He had to attend the sick bed and funeral of his mother, though he was a Sannyasin. The great saint Pattinathuswami says at the funeral of his mother: "There was at first fire at Tripura; then at Lanka (Ceylon). Now there is fire in my stomach caused by the death of my mother. Let me also apply fire to this corpse of my mother." Sannyasins get slowly attached to their Ashrams and disciples. This is more difficult for eradication. This attachment is stronger than the attachment of worldly persons. Many are attached to their Kamandalus and sticks and small tumblers. Even at the time of death they entertain thoughts of petty articles. The mind is so framed that it sticks to the old ruts and grooves. It demands drastic and rigorous discipline and Sadhana to get rid of all sorts of attachment. One has to struggle hard to destroy Moha.

It is Moha that brings us again to this Mrityu-loka. The seed of attachment is ingrained in the subconscious mind. The mind tries its level best to get attached to some form or other. It cannot remain without clinging to one form. It leaves one form and immediately clings to another form. This is its Svabhava. This is due to the quality of Rajas. If Rajas is eradicated, all attachments will die by themselves. One should always be on the alert to detect the subtle workings of Moha.

Moha creates delusion and perverted intellect. Through the force of Maya, you mistake the unreal, dirty body for the real, pure Atman. You take the unreal world as a solid reality. These are the functions of Moha. You never wept when millions died in the Great War. But you weep bitterly when your wife is dead. Why? Because you have Moha for her. Moha creates the idea of 'mineness.' Therefore you say: "My wife, my son, my horse, my house." This is bondage. This is death.

You will have to train your mind daily in all dealings and actions. Do not get attached to your wife, children and property. The world is like a public inn. People are united for sometime and

they are separated in a short time. Turn the mind towards God and do daily Japa and meditation. Study books on Vedanta and Bhartrihari Vairagya Satakam. The seeds of Moha are ingrained in the subconscious mind. You have to obliterate or fry up all these seeds through right thinking and Vichara. You will have to cut all these illusory attachments through the sword of Vairagya (non-attachment). Gita says: "*Asangasastrena dridhena chittva—* Cut this tree of Maya with the sword of non-attachment." Develop internal Vairagya by understanding the illusory nature of this world. Remember the pains of this Samsara, birth, death, old age, disease and miseries of this world. Place before the mind the glorious life in Atman and the immense bliss of a spiritual life. Remember the saints, sages and Yogins. Get inspiration from them.

Learn to discriminate between the real and the unreal. Have no intimate connection with anybody. Lead a life of non-attachment in this world. The man who has no attachment to this world is the most happy man. He is God Himself. Do not bother a bit when you lose little things. Think always that the perishable objects are worthless. Repeat the formulas mentally several times: "All objects are Vishtavat (like dung). All objects are Vishavat (like poison)." You can destroy Moha if you mentally repeat in all circumstances: "Even this will pass away."

Moha brings manifold miseries, bondage, discord and rupture. Moha is your dreadful enemy. It is real death. Non-attachment raises you to Godhead, lifts you up to the lofty heights of Brahman. Non-attachment brings unalloyed bliss, eternal life, freedom, independence, perfection, concord and harmony.

Moha is the greatest of all obstacles. All other obstacles in the practice of Yoga emanate from this Moha. If you can gradually destroy this, then the whole spiritual Sadhana and Self-realisation is very, very easy. We can even say that the whole spiritual Sadhana is intended for destroying this dreadful enemy.

Poor Health

God-realisation is not possible without Sadhana. Spiritual practice is not possible without good health. A sickly, dilapidated body stands in the way of Yoga-Abhyasa. The aspirant should try his level best to keep good health always by regular exercise, Asana, Pranayama, moderation in diet, walking, running in open air, regularity in his work, meals, sleep, etc. He should avoid drugging as much as possible. He must take recourse to nature's

cure, such as fresh air, wholesome food, cold bath, dietetic adjustment. He should always keep up a cheerful attitude of mind under all conditions of life. Cheerfulness is a powerful mental tonic. There is intimate connection between body and mind. If mind is cheerful, the body also is healthy. That is the reason why doctors now prescribe laughing three times daily in the treatment of diseases.

Some foolish aspirants refuse to take medicine when they are ailing seriously. They say: "It is Prarabdha. We should not go against Prarabdha. Taking medicine is against the will of God. Body is Mithya. If I take medicine, it will increase Deha-Adhyasa and body-idea." This is a foolish philosophy. Take medicine. Do Purushartha. Leave the results to Prarabdha. This is wisdom. These foolish people unnecessarily torture the body, allow the disease to take a deep root and spoil their health. They cannot do any Sadhana. They ruin this instrument by wrong conception of Vedanta. Vedanta says: "Have no attachment for this body. But keep it clean, strong and healthy for constant, rigid Sadhana. This body is a boat to cross over to the other shore of Immortality. It is the horse to take you to the destination. Feed the horse well but give up 'mineness.' When you are ill, take some medicine for a couple of days, tide over the difficulties in a few days and start again the Sadhana quickly. Do not allow the disease to assume a grave form, and make it chronic and incurable.

Impure and Immoderate Food

Mind is formed out of the subtlest portion of food. If the food is impure, the mind also becomes impure. This is the dictum of sages and psychologists. Food plays an important part in the evolution of the mind. It has direct influence on the mind. Meat, fish, eggs, stale unwholesome food, onions, garlic, etc., should be avoided by spiritual practitioners, as these things excite passion and anger. The food should be simple, bland, light, wholesome and nutritious. Liquors and narcotics should be strictly abandoned. Chillies, condiments, spiced dishes, pungent stuff and food that is too sour and sweet must be rejected.

In the Gita you will find: "The foods that augment vitality, energy, vigour, health, joy and cheerfulness, delicious, bland, substantial and agreeable, are dear to the pure." Aspirants should not overload the stomach. Ninety per cent of diseases take their origin in immoderation of diet. People have developed a strong habit of eating more food than what is actually necessary. This is a

habit from their very boyhood. Indian mothers stuff their children with too much food. This is not the way of caressing and loving their children. Overloading brings drowsiness and sleep immediately. If there is no hunger, you must not take any food. The night meals should be very light for Sadhakas. Half a seer of milk with one or two plantains is quite sufficient.

Influence of Tamas

Tamas is another obstacle. A microscopic minority only are fit for whole-timed meditation. People like Sadāsiva Brahman and Sri Sankara can spend the whole time in meditation. Many Sadhus who take to Nivritti-Marga (the path of renunciation) have become completely Tamasic. Tamas is mistaken for Sattva. This is a great blunder. One can evolve beautifully by doing Karma Yoga in the world if he knows how to spend his time profitably. A householder should seek the advice of Sannyasins and Mahatmas from time to time, draw a daily routine and adhere to it strictly amidst worldly activities. Rajas can be converted into Sattva. Intense Rajas takes a Sattvic turn. It is impossible to convert Tamas all on a sudden into Sattva. Tamas should first be turned into Rajas.

Young Sadhus who take to Nivritti-Marga do not stick to any routine. They do not hear the words of elders. They do not obey the orders of the Guru. They want absolute independence from the very beginning. They lead a happy-go-lucky life. There is no one to check. They have their own ways. They do not know how to regulate the energy and how to chalk out a daily programme. They aimlessly wander about from place to place. They become Tamasic within six months. They sit for half an hour in some Asana and imagine that they are having Samadhi. They imagine to be realised souls. If an aspirant who has taken to Nivritti-Marga finds that he is not evolving, that he is not improving in meditation, that he is going into Tamasic state, he should at once take up some kind of service for some years and work vigorously. He should combine work along with meditation. This is wisdom. This is prudence. This is sagacity. Then he should go in for Seclusion. One should use his commonsense all throughout his Sadhana. It is very difficult to get out of Tamasic state. A Sadhaka should be very cautious. When Tamas tries to overtake him, he should immediately do some sort of brisk work. He can run in the open air, draw water from wells, etc. He should drive it off by some intelligent means or other.

Alasya, Tandri and Nidra are the products of Tamas. Alasya is

laziness. Tandri is half-sleepy state. Nidra is sleep. These three are great obstacles in the path of realisation. Sleep is a powerful force of Maya. It is Nidra-Sakti. You will be imagining that you are meditating. The mind will immediately run through the old grooves, into the Mula-Ajnana for resting in the twinkling of an eye. You will be doubting if it is sleep or meditation. Sleep is the greatest obstacle as it is very powerful. Even though a Sadhaka is very careful and vigilant, sleep overpowers him somehow or other. This is a very strong habit. It takes time and demands great strength of will to destroy this old habit.

Arjuna is called Gudakesa or conqueror of sleep. Lord Krishna addresses him: "O Gudakesa." Lakshmana also had mastery over sleep. Besides these two persons, we have not heard of anyone who has conquered his sleep. There are people who have reduced the sleep to two or three hours. Even Yogins and Jnanins sleep for two or three hours. Sleep is a psychological phenomenon. Brain needs rest at least for a short time. Otherwise man feels drowsy and tired. He can neither work nor meditate. The sleep of a Jnani is different from the sleep of a worldly man. In a Jnani the powerful Samskaras of Brahma-Abhyasa are there. It is something akin to Brahma-Nishta. One should be careful in reducing his sleep. It should be done gradually. Go to bed at 10.00 p.m. and get up at 3.30 a.m. Gradually reduce half an hour in each month.

Sadhakas can gain time for their Sadhana by reducing sleep. The practice of reducing sleep will be very troublesome in the beginning. When the habits are changed; it will be pleasant. When drowsiness tries to manifest, stand up and do Japa. Dash cold water on the face and head. Take milk and fruits only at night. Avoid overloading the stomach at night. Take the night meals before sunset. Do 10 to 20 Pranayamas just before starting meditation. Do Sirshasana and Sarvangasana. Run for five minutes in your compound. Drowsiness and sleep will vanish. Aspirants do meditation in the morning for one hour from 4.00 to 5.00 a.m. Then they are overpowered by sleep. They begin to sleep again after 5.00 a.m. This is a general complaint. Do 10 to 20 Pranayamas. Do some Asanas for a few minutes. Again you will be fresh for meditation. Use your commonsense always. The old habit may recur again and again. Tear it also again and again by suitable practices and strength of will. Asana, Pranayama, brisk walk, Mitahara, Satsanga, Japa and Dhyana are the active means for removing Alasya, Tandri and Nidra.

Aspirants get moods of depression occasionally. These moods may be due to indigestion, cloudy weather, influence of Tamas or lower astral entities or revival of old Samskaras from within. Find out the cause and remove it by suitable Sadhana. Do not allow depression to overpower you. Immediately take a brisk, long walk. Run in the open air. Sing divine songs. Chant OM loudly for half an hour. Walk along the seashore or riverside. Play on the harmonium if you know the art. Do some Pranayamas. Drink a small cup of orange-juice or hot tea or light coffee. Read some of the elevating portions of Avadhuta Gita or the Upanishads.

Doubt

The aspirants begin to doubt whether God exists or not, whether he will succeed in his God-realisation or not, whether he is doing his practices rightly or not. This is a dangerous obstacle in the spiritual path. The student slackens his efforts when these doubts crop up. Maya is very powerful. It misleads people through doubting and forgetfulness. Mind deludes people through doubting. Sometimes he gives up his Sadhana altogether. This is a serious mistake. Whenever doubt tries to overpower the Sadhaka, he should at once take recourse to the company of Mahatmas and remain with them for some time under the influence of their currents. He should clear his doubts by conversing with them.

Vishaya-Asakti

This is the greatest of all obstacles. The mind refuses to leave completely the sensual pleasures. Through the force of Vairagya and meditation, the desires get suppressed for some time. All on a sudden the mind thinks of sensual pleasures through the force of habit and memory. There arises mental disturbance. The mind moves outwards in sensual objects. In Gita Lord Krishna says: "The excited senses of even a wise man, though he be striving impetuously carry away his mind."

Some desires lurk in the corners of the mind. Just as old dirt from the corners of the room comes out when you sweep, so also through the pressure of Yogic practices, these old lurking desires come out to the surface of the mind with redoubled force. The Sadhaka should be very careful. He should be ever watching the mind vigilantly. He must nip the desires in the bud by developing his Vairagya, Viveka and increasing the period of Japa and meditation. He must observe Akhanda Mauna and do vigorous meditation and Pranayama. He should live on milk and fruits for 40 days. He should observe fast on Ekadasi days. He should give

up mixing with anybody completely. He should never come out of the room. He should plunge himself deep in his Sadhana. Kashaya means hidden Vasanas. This comes under the category of Vishaya-Asakti. Worldly ambition of all sorts can be included under this heading. Ambition makes the mind very restless. Man should have the one laudable ambition of getting Self-realisation.

Manorajya

Manorajya is building castles in the air. This is a trick of the mind. Look at this wonder. The aspirant is meditating in an isolated cave in the Himalayas. He plans in the cave: "After finishing my meditation, I must move about in San Francisco and New York and deliver lectures there. I must start a centre of spiritual activity in Columbia. I must do something new to the world. I must do something which no one has done up to this time." This is ambition. This is egoistic imagination. This is a great obstacle. This will not allow the mind to rest even for a second. Again and again there will be resurrection of some scheme, speculation or plan. The aspirant will be thinking that he is having deep meditation, but if he closely watches his mind through introspection and self-analysis, it will be a pure case of building castles in the air. One Manorajya will subside and another will crop up in the twinkling of an eye. It will be a small Sankalpa or ripple in the mind-lake. But it will gain tremendous force within a few minutes by repeated thinking. The power of imagination is tremendous. Maya havoc through the power of imagination. Imagination fattens the mind. The power of imagination will not allow the mind to keep quiet even for a second. Just as swarms of locusts or flies come forth in a continuous stream, so also currents of Manorajya will stream forth incessantly. Vichara, discrimination, prayer, Japa, Pranayama, Dhyana, Satsanga, fasting, etc., will obviate this obstacle. Pranayama checks the velocity of the mind. It calms the bubbling mind. A young ambitious man is unfit to remain in a solitary cave. He who has done some kind of Sadhana in controlling the mind, can remain in a cave.

Dilly-dallying

(AIMLESS WANDERING)

Some aspirants have got a habit of wandering aimlessly. They cannot stick to one place even for a week. The wandering habit must be checked. They want to see new places, new faces and

want to talk with new people. A rolling stone gathers no moss. A Sadhaka should stick to one place at least for a period of twelve years. If his health is delicate, he can stay for six months in one place during summer and rainy season and in another place for six months during winter. During winter he can stay either at Rajpur (Dehra Dun) or at Rishikesh. During summer he can go to Badrinath or Uttarakasi. Sadhana suffers if one wanders constantly. Those who want to do rigorous Tapas (austerity) must stay in one place. Too much walking produces weakness and fatigue. It causes Vikshepa.

Shilly-shallying

(VIKSHEPA)

There are three Doshas in the mind, viz., Mala, Vikshepa and Avarana. Shilly-shallying is Vikshepa or mental oscillation. If you remove the oscillations of the mind, you get one-pointedness or Ekagrata. Ekagrata is a thing unknown to many. Max Mueller writes: "It is impossible for us (Westerners), when our minds are diverted in various directions through newspapers, telegrams, postal communications, etc." Ekagrata is an indispensable condition in all religious and philosophical speculations, and in Nididhyasana.

"Vyadhi-styana-samsaya-pramada-alasya avirati-bhranti-darsana-alabdha-bhumikatva-anavasthitatvani chitta-vikshepaste antarayah—Disease, mental inactivity, doubt, indifference, laziness, the tendency to go after sense-enjoyments, stupor, false perception, non-attaining concentration, and falling away from that when attained on account of restlessness, are the obstructing distractions" (Patanjali Yoga Sutras, I-30).

Destroy all subtle and gross desires by constant efforts and Vichara. Remove Vikshepa through Upasana, Yoga, Trataka and Pranayama.

Vikshepa is tossing or oscillation of mind. This is an old habit of mind. All Sadhakas generally complain of this trouble. The mind never stays at a fixed point for a long time. It jumps hither and thither like a monkey. It is always restless. This is due to the force of Rajas. Whenever Sri Jeya Dayal Goenka came to me for an interview he used to put always two questions: "Swamiji, what is the remedy to control sleep? How to remove Vikshepa? Give me an easy and effective method." My answer was: "Take light diet at night. Do Sirshasana and Pranayama. Have deep

meditation. Sleep can be conquered. Trataka, Upasana and Pranayama will remove Vikshepa." Patanjali Maharshi prescribes Pranayama for destroying Rajas which induces Vikshepa and for getting one-pointed mind.

In the Gita (VI-24 to 26), Lord Krishna prescribes a Sadhana for removing Vikshepa. It is the method of Pratyahara and Dharana. Trataka is an effective method in destroying Vikshepa. Practise this for half an hour on a picture of Lord Krishna or on a black point. Instructions on the practice of Trataka are given elsewhere in this book.

Evil Company

The effects of evil company are highly disastrous. The aspirant should shun all sorts of evil company. The mind is filled with bad ideas by contact with evil companions. The little faith they have in God and scriptures will vanish. A man is known by the company he keeps. Just as a nursery is to be well-fenced in the beginning for protection against cows, etc., so also a neophyte should protect himself very carefully from evil influences from without. Otherwise he is ruined totally. The company of those who speak lies, who commit adultery, theft, cheating, double-dealing, who are greedy, who indulge in idle talks, backbiting, talebearing, who have no faith in God and in the scriptures etc., should be strictly avoided. The company of women and of those who associate with women is dangerous for a Sadhaka.

Bad surroundings, obscene pictures, vulgar songs, novels that deal with love, cinemas, theatres, the sight of pairing of animals, words which give rise to bad ideas in the mind, in short, anything that causes evil thoughts in the mind can be termed as evil company.

The So-called Friends

The so-called friends are your real enemies. You cannot find even a single, unselfish friend in this universe. Your real friend in need who attends on you sincerely is God, the Indweller of your heart. Worldly friends come to you to get money and other comforts when you are rolling in Rolls Royce, when you have got plenty of money. When you are in adverse circumstances no one will care to look at you. Even your sons and wife will forsake you. This world is full of avarice, hypocrisy, double-dealing, flattery, untruth, cheating and selfishness. Be careful. Friends come to have idle talks with you and they waste your time. They want to pull

you down and make you also worldly. They will say: "Dear! what are you doing? Earn as much money as possible. Live comfortably now. Eat, drink and be merry. Let us go to talkies. Today there is a good new American Hollywood production running at the Royal theatre. There is a beautiful American dance. Who knows about the future? Where is God? Where is heaven? There is no rebirth. There is no Mukti. It is all gup and gossip of pundits. Enjoy now. Why do you fast? There is nothing beyond this world. Give up all Sadhana and meditation. You are wasting your time." You will get such sorts of advice from your worldly friends. Do not be carried away by the flowery speech of such friends. Cut off all connections ruthlessly. Do not talk to any of your friends, however sincere they may be. Hide yourself always. Live alone at all times. Trust in that immortal Friend, who dwells in your heart. Then alone you are perfectly safe. He will give you whatever you want. Hear His sweet counsel from within with one-pointed mind and follow.

Jilly-jallying

(LINGUAL DIARRHOEA)

Too much talking is Jilly-jallying. If a man talks too much, he suffers from diarrhoea of the tongue. There are persons who talk in a speed of five hundred words per second. There is an electric talking dynamo in their tongues. They are restless people. If you lock these people for a day in a solitary-room, they will die. Much energy is wasted by too much talking. The energy that is spent in talking must be conserved and utilised for divine contemplation. The Vak-Indriya distracts the mind considerably and retards spiritual progress. A talkative man cannot dream of having peace even for a short time.

This is another obstacle for the aspirants. By observance of Mauna, you should gradually diminish the habit of talking. Japa, meditation, study and solitude are the effective means to remove this obstacle.

Name and Fame

(KIRTI AND PRATISHTHA)

One can renounce even wife, son, property, etc., but it is difficult to renounce name and fame. Pratishtha is established name and fame. This is a great obstacle in the path of God-realisation. This brings downfall in the end. This does not allow the aspirant to march forward in the spiritual path. He

becomes a slave of respect and honour. As soon as the aspirant gets some purity and ethical progress, ignorant people flock to him and pay homage and salutations. The aspirant gets puffed up with pride. He thinks that he is a great Mahatma now. He becomes eventually a slave of his admirers. He cannot notice his slow downfall. The moment he mixes up freely with householders, he loses what little he has gained during his Tapas of eight or ten years. He cannot influence the public now and bring spiritual good to the public. The admirers also will leave him in the end because they do not find any solace, peace or spiritual influence in his company.

The people imagine that the Mahatma has got Siddhis and they can get children, wealth and remedy for removal of diseases through his grace. They always approach a Sadhu with various motives. The aspirant through bad association loses his Vairagya and Viveka. Attachment and desires will crop up. Therefore an aspirant should hide himself always. Nobody should know what sort of Sadhana he is doing. He should never attempt to exhibit any Siddhi. He should be very humble. He should pass for quite an ordinary man. He should not accept any rich present from householders. He will be affected by the bad thoughts of those who offer presents. He should treat respect, honour, name and fame as dung or poison. He should wear disrespect and dishonour as a golden necklace. Then only he will reach the goal safely.

Building of Ashrams and initiating disciples bring about the downfall of the aspirant as they bring name and fame. They are also stumbling blocks in the path of God-realisation. The aspirant becomes another sort of householder. He develops institutional egoism. He gets attached to the Ashram and disciples. He has the same cares, worries and anxiety for running the Ashram, printing a magazine and feeding his disciples. He develops slave-mentality and weak will. Thoughts of the Ashram revolve in his mind when he is in a dying condition. Some Ashrams are nicely conducted by their 'spiritual heads' while they are alive. When they pass away, the disciples who are petty-minded fight amongst themselves. Cases are filed in courts. Ashrams become fighting centres afterwards. Ashram owners have to flatter the donors and have to appeal for the funds very often. How can thoughts of God remain in their minds, when they have their minds fixed in collection of money and developing the Ashrams? Those who have started the Ashrams may say now: "We are doing good to the people in

various ways. We are having religious classes daily. We feed the poor people. We are giving free education to poor boys." These activities may be purely for name and fame. Even if they do not have this desire in the beginning, gradually they will get name and fame. They will ignore their Sadhana and forget the goal—God-realisation. Aspirants should ruthlessly shun name and fame.

Irregularity and Cessation of Sadhana

This is also a great obstacle in the path of realisation. Just as you are regular in taking your food, so also you must be very regular in your Sadhana. You must chalk out a daily routine (Dinacharya) and follow it regularly. Irregularity in Sadhana cannot produce the desired result. Leniency to the mind will upset the whole programme. You must be regular in your Sadhana with asinine patience, adamant will, firm determination and unshakable faith. Then success is certain.

Generally the Sadhaka is very enthusiastic in his Sadhana in the beginning. He is full of zeal. He takes a great deal of interest. He expects to get some results. When he does not get any result, he gets discouraged. He loses his interest in his Abhyasa and slackens his efforts. He gives up his Sadhana completely. He loses his faith in the efficacy of the Sadhana. Sometimes the mind gets disgusted with one particular kind of Sadhana. Just as mind wants some variety in food and other things, so also it wants variety in the mode of Sadhana also. It rebels against monotonous practice. The aspirant should know how to coax the mind on such occasions and to extract work from it by a little relaxation of mind. The cessation of Sadhana is a grave mistake. Evil thoughts will be ever waiting to re-enter the gates of the mental factory. If the aspirant stops his Sadhana, his mind will be a Satan's workshop. Do not expect anything. Be sincere and regular in your daily routine, meditation and Tapas. The Sadhana will take care of itself. Spiritual practices should never be given up under any circumstance. Stop not (the Sadhana) till the Goal is reached.

The Sadhaka gets some experience during the course of his Sadhana. He sees wonderful visions of Rishis, Mahatmas, astral entities of various descriptions, etc. He hears various melodious Anahata-sounds. He smells Divya Gandha (divine odour). He gets the powers of thought-reading, foretelling, etc. He foolishly imagines now that he has reached the highest goal and stops his further Sadhana. This is also a serious mistake. He gets false Tushti or satisfaction. Visions and Anahata-sounds are all

auspicious signs that manifest on account of a little purity and concentration. These are all encouragements which God gives as a sort of incentive for further progress and intense Sadhana. The aspirant gets more strength of conviction by having these experiences. This is not the Goal. Sadhana must be continued.

Rasasvada is another kind of experience. It is bliss that comes from lower Savikalpa Samadhi. The Sadhaka who has experienced this super-sensual bliss imagines that he has reached the final destination and gives up his Sadhana. Just as a man is not satisfied with the petty things he has found out just beneath the surface of the ground and goes on digging the earth very deep to find out the most precious hidden treasures and gems, so also the Sadhaka should not be satisfied with Rasasvada but continue his Sadhana till he gets the unconditioned Bhuma, the highest goal of life. He should never be satisfied with Alpa or lower experiences. He should compare his experiences with the highest experiences of sages that are described in the Upanishads and find out whether they exactly tally with them or not. He should exert till he reaches the seventh Jnana-Bhumika, till he becomes a Brahma-varishtha. He should struggle hard and continue Sadhana till he gets the inner feeling of: "*Apta-Kama, Krita-Kritya, Prapta-prapya*—I have obtained all desires, I have done everything, I know everything. There is nothing more to be known. There is nothing more to be obtained."

Lack of a Preceptor

The spiritual path is thorny rugged and precipitous. It is enveloped by darkness. The guidance of a Guru who has already trodden the path is imperatively necessary. He will be able to throw light on the path and to remove the obstacles of the Sadhaka. The knowledge of the Self is revealed through Parampara and handed down from Guru to the disciple in succession. Matsyendranath taught Brahma-Vidya to Nivrittinath. Nivrittinath gave the knowledge to Jnana Dev and so on. Gaudapada initiated Govindapada into the mysteries of Kaivalya. Govindapada instructed Sankaracharya. Sankaracharya instructed Suresvaracharya and so on.

The spiritual path is quite a different line altogether. It is not like writing thesis for M.A. examination. The help of a teacher is necessary at every moment. Young aspirants become self-sufficient, arrogant and self-assertive in these days. They do not care to carry out the orders of a Guru. They do not wish to

have a Guru. They want independence from the very beginning. They apply the Neti-Neti doctrine and Bhaga-Tyaga-Lakshana in selecting a Guru and declare: "*Na Gurur na Sishyah Chidananda Rupah Sivoham Sivoham.*" They think that they are in the Turiya-Avastha when they do not know even the ABC of spirituality or truth. They mistake licentiousness or "having their own ways and sweet will" for freedom. This is a serious, lamentable mistake. That is the reason why they do not grow. They lose faith in the efficacy of Sadhana, and in the existence of God. They wander about in a happy-go-lucky manner without any aim from Kashmir to Gangotri and from Gangotri to Ramesvaram, talking some nonsense on the way, something from the Vicharasagara, the Panchadasi and the Gita. They pose as Jivanmuktas.

He who lives under the guidance of a Guru for a long time and who carries out implicitly the instructions of the Guru can really improve in the spiritual path. There is no other way for spiritual progress. As long as there is world, there are spiritual teachers and spiritual books. If you cannot get an ideal Guru, you can take as your Guru any man who is treading the path of realisation for some years, who is straightforward and honest, who is selfless, who is free from pride and egoism, who has good character and knowledge of Sastras. Live with him for some time. Study him carefully. If you are satisfied; take him as your preceptor and follow his instructions strictly. After you have accepted him once as your Guru, never suspect him and never find fault with him. Do not change the Guru also very often. You will be bewildered. You will get different conflicting ideas. Everybody has got his own Sadhana. You will find no improvement if you change frequently your method of Sadhana. Stick to one Guru and carry out his instructions.

Fear

This little 'I' is the pivot on which fear, anger, delusion, desires, etc., are revolving from beginningless time. There is not the least hope of getting rid of this fear, unless you completely root out this little 'I' which clings to the physical body of flesh and bone.

Fear is Maya's deception. It is a mental creation. It is an imaginary zero. It is an effect of ignorance. It is a Vritti that emanates from the Chitta when one has lost his power of Vichara. It is a dark wave that proceeds from the ocean of Antahkarana when one has intense attachment to the body. It is a Parinama of

the mind when one identifies himself with the body and calls himself: "I am Mr. So and so." When this little 'I' manifests, there comes Moha. From this fear comes in. Fear is the product of Moha.

How can a man expect happiness in this world if he is a victim of fear even though he is a multimillionaire or an emperor of this whole world? Fear is a kind of fire that consumes man slowly. Some make no progress in life because of a hidden fear. They do not avail themselves of opportunities on account of some hidden fear, which, if seized, will lead to a much better and harmonious life.

Almost all are victims of fear. Some are afraid of disease, ill-health, loss of property, old age and death. Others fear that they will lose their position, prestige, respect, honour, rank in life, and are afraid of public opinion, criticism, disgrace, calumny and scandal. Those who have got a leaning mentality are very much afraid when their dear relatives are seriously ailing. Some fear that poverty and disaster may come to them. There are some who are afraid of even a cat at night. When anybody taps the door at night, some are alarmed terribly. Maya will never spare anybody from fear.

The student has fear for his teacher. The minister has fear for his king. A woman is afraid of her husband. One power is afraid of another power. A thief is afraid of the police. A banker is afraid of robbers. Even a very healthy, strong man is afraid of some imaginary diseases. Even in dreams people are afflicted with terrible fear. Just hear what Bhatrihari says:

"In enjoyment, there is the fear of disease; in rank, the fear of downfall; in riches, the fear of adverse kings; in honour, the fear of dishonour; in power, the fear of enemies; in beauty, the fear of old age; in learning, the fear of opponents; in righteousness, the fear of slanderers; and in body, the fear of death. There is fear in all things of the world—but there is no fear in renunciation alone."

Fear drains the energy quickly. It destroys the vitality. It produces poverty of blood. It produces indigestion, headache and debility. It paralyses the brain and nerves. It makes one morose and gloomy. It retards growth, structure and nutrition. Extreme fear brings immediate death by causing heart failure. When one meets a tiger face to face in the forest, the body becomes rigid and paralysed and the mind becomes like a log of wood. Thinking and reasoning vanish. The victim becomes dumb.

One may not be afraid of the knife of a surgeon. One may submit himself fearlessly to extraction of a strong tooth without cocaine injection or to any operation without chloroform. One may not have any fear for wild animals in thick forests. He may move about fearlessly in thick jungles. One may not be afraid of the machine-gun in the battlefield. He may fearlessly expose his chest to the bullets. But such fearless people may be afraid of slight public criticism or slight disease or the sight of a centipede or a snake.

Auto-suggestion will help you a lot in removing fear. By developing courage you can destroy fear. Pray and make perfect self-surrender. Have no attachment for this body. Cast it off just like a snake throws away its slough. Make up your mind to give up the body at any moment. Become absolutely fearless. Exhibit courage and manliness. Fearlessness is one of the important signs of a Jivanmukta. How blessed are they who have victory over fear! How peaceful and strong are they who have triumph over fright!

Anger

Anger is another chief obstacle. It is born of Rajas. It is the greatest enemy of peace. It is a modification of lust. When a desire is not gratified a man becomes angry. His mind becomes confused. He loses his memory and understanding. Resentment, indignation, fury, wrath, irritation, etc., are all varieties of anger according to intensity. Control anger by the practice of Kshama, Dhairya, love and absence of egoism. Drink a little water when you become angry. It will cool the brain and calm the excited nerves. Repeat: "Om Santih" several times. Count twenty, one by one, slowly. By the time you finish counting twenty, anger will subside. If you find it extremely difficult to control anger, leave the place immediately and take a long walk for half an hour. Pray to God. Do Japa. Meditate. Meditation gives immense strength to destroy anger and all other obstacles.

From Moha, Kama (passion, desire) comes. From this, anger manifests. From anger, all other evil qualities such as greed, pride, jealousy, hatred, prejudice, bigotry, faultfinding, backbiting, hypocrisy, self-justification, etc., emanate.

A man thirsts for name, fame and applause. A sub-judge desires to become a High Court Judge. A Sadhu wants to get psychic powers. A Sannyasin wants to open several Ashrams in different centres. All these are only forms of greed. Dislike, contempt,

prejudice, sneering, taunting, ridiculing, mocking, frowning, showing wry faces, are all forms of hatred. If the father dislikes a man, his sons and daughters also begin to hate that man without any reason whatsoever. Such is the power of hatred. An Englishman hates an Irishman; a Catholic hates a Protestant and a Mohammedan hates a Hindu and vice versa. This is communal hatred. A son files a suit against his own father. The wife divorces her husband. These are all the manifestations of hatred having selfish motives at the back.

Hatred ceases not by hatred but by pure love only. It lurks in different corners. It needs intense and constant meditation and selfless service for a number of years. Vedanta in daily life when put into actual practice and service with Atma-Bhava can eradicate hatred and all other vices and bring in Advaitic realisation of oneness of life.

I have told you in several places that these evil qualities should be destroyed completely. Many instructions to destroy all these are already given. If you want spiritual progress, you should remove all these. These are all obstacles in the path of Self-realisation. Stand up now like an undaunted spiritual soldier in the Adhyatmic battlefield and destroy these enemies. Become a spiritual hero. Overcome the obstacles one by one and manifest divine glory, splendour, purity and sanctity.

Force of Samskaras

Some time ago, there lived in Karur, a big mercantile town in Tiruchirapally District, a fully developed Raja Yogi, by name Sadasiva Brahman. He was as famous as Trilinga Swami of Varanasi. He used to sit in Samadhi for six months. He was a great Titikshu and a Vairagi. He used to have a Kaupina only and sleep on bare ground. Once, there was a huge flood in the Kaveri River, and Sadasiva Brahman, who was in Samadhi, was carried away by the flood and deposited in some other place. One day, he was lying on the bare ground and had two pieces of bricks as his pillow. Some boys who were tending the cows mocked at him saying: "Look at this Mahatma! He has nothing except a Kaupina and yet, he wants comforts. He wants a pillow. Can he not lie down without pillow?" This little word produced a vibration in his mind and affected him a bit. He immediately threw away the bricks.

This goes to show that even great saints who can remain in Samadhi even for months together are liable to be affected by

praise or censure. Such is the force of Samskaras. From time immemorial, praise and censure have produced their impressions of exhilaration and depression on the mind. Yajnavalkya also once cursed a man to death. It is said he had also minute trace of anger, subtle desire for money and cattle as was shown in the court of Janaka, despite his Brahma-Jnana. There is a popular view that Jnanins also will have a slight trace of Raga, Dvesha, anger, etc. But this is Abhasamatra, for name's sake only. Not real. The difference between a Jnani and a worldly man is that in the case of the former, it will be momentary as in the case of children, while in the latter, it will be continuous. A Jnani will forget it immediately, but a worldly man will keep it in the heart for a very long time. The impression of anger that is produced in the mind of a Jnani may be compared to the impression produced in water by a stroke of a walking stick. It is not lasting. The wave dies very soon.

Most of the difficulties in our daily lives come from being unable to hold our minds in proper check. For instance, if a man does evil to us, instantly we want to react evil, to revenge, to pay him in the same coin, to extract tooth for tooth—tit for tat policy—to return anger for anger. Every reaction of evil shows that we are not able to hold the Chitta down. It comes out in waves towards the object and we lose our power. Every reaction in the form of hatred or evil is so much loss to the mind and every evil thought or deed of hatred, if it is controlled, will be laid in our favour. It is not that we lose by thus restraining ourselves but we gain infinitely. Each time we suppress hatred, or feelings of anger, it is so much good; energy is stored up in our favour and that energy will be converted into higher power. Anger, when controlled properly, becomes transmuted into an energy so powerful as to move the world.

The sum total of impressions always remains in the mind. Impressions, though they become latent for a time, remain in the mind all the same and as soon as they get the right kind of stimulus, manifest themselves. The vibrations of the Chitta subside externally, after each direct perception, but continue to go on in it like atomic vibrations, and when they get the right kind of impulse, come out again.

A word is uttered and we do not wait to consider its meaning, but jump to a conclusion immediately. It is a sign of weakness.

The weaker the man is, the lesser he has the power of restraint. Measure yourself always with the standard of restraint.

When you are going to be angry or miserable on hearing some news, reason it out, and see how it has thrown your mind into such Vrittis. Restraint does not come in a day, but by long continued practice. Suppose, when you are passing through the bazaar, a man comes and takes away forcibly your nice walking stick. That throws your Chitta immediately into the form of a wave, termed anger. Do not allow that wave to develop. If you can prevent the formation of that wave, you will have strong will-power, renunciation and Vairagya.

Samskara-Raksha

(PROTECT SPIRITUAL IMPRESSIONS)

Though through the purity of mind derived from the performance of holy duties in last births, you feel confidence that the Veda is the source of true knowledge, and you are anxious to attain the *sumnum bonum* through knowledge, yet you are drifted here and there in objects of pleasure, being influenced by the latent impressions of evils, Vishaya Samskaras. This attachment to worldly things, which acts as a barrier in the attainment of Truth, must be crushed down by proper Vichara, Viveka and well-directed strenuous efforts. For some months, you remain in closed rooms and you progress well with good concentration and meditation. All on a sudden, some disturbance or other comes and upsets your meditation. Your friends are your real enemies in one way. They drag you for some business or other into the world. You are dragged forcibly through moral sentiments. It is irresistible. It is of course, inevitable. You should call this as a form of weakness. To sacrifice your ideal, for the sake of pleasing some of your intimate friends is really far from commendable. By your mixing with these worldlings, your new spiritual Samskaras will be obliterated, will be effaced and you will find it extremely difficult to regain your original state, despite your redoubled efforts.

Danger of Mixing

Mixing with worldly-minded persons is highly disastrous for a Sadhaka. The two currents are diametrically opposite. A worldly-minded man and a Sadhaka move in diametrically opposite poles. A worldly man is very fond of talking. He is garrulous. He suffers from lingual diarrhoea. Gossiping, idle talk,

long talk, big talk, tall talk, all afford him great pleasure, whereas a Sadhaka is a man of few words, to the point and that also on spiritual matters. Worldly topics do not interest him at all. On the contrary they give him acute pain. The mode of thinking also differs in two cases. In the instance of a worldly man thinking consists of wife, children and the ways to amass wealth, the means of sensual enjoyment. The thinking is very shallow. A Sadhaka has sublime thinking of Brahman. A worldly man does an action always with a selfish motive. A Sadhaka does anything unselfishly with a strong feeling that the whole world is nothing but his own Self. If a worldly man has Rs. 100/- with him, he always thinks of saving for the future. A Sadhaka spends the whole amount on the same day. A worldly man is a man of complexity and multiplicity. A Sadhaka is a man of simplicity. A worldly man wants company. A Sadhaka wants entire solitude. You must always remain alone. This is a very, very important matter. I have to again reiterate that this is indispensably requisite. I have to emphatically assert again that solitude is a *sine qua non*. I have to again impress upon your mind that solitude for Sadhana is a great *desideratum*.

“O solitude! Where are thy own charms?” This was the spontaneous flow of expression from a poet when he was one with the nature—sentiments of the sublime and the beautiful. If you have once tasted properly to the very depth the happiness of solitude, you will never leave it at any cost. It is only those who have a preponderating Vishaya Samskara that flutter about from Brindavan to Benares, from Benares to Jagannath Puri, like a wild butterfly. Solitary places like Swargashram, Rishikesh and Uttarakasi have a beautiful charm of their own. It is indescribable. It is to be felt and understood by the subtle Nididhyasana-Buddhi. A gross, worldly practical Buddhi can never discriminate and understand the beauty and peace of such remarkable places, the supreme abodes of sages and Rishis. The spiritual vibratory conditions that are present in these places can, by themselves, take a man to Samadhi without any efforts. The Himalayan vibrations, soothing and soul-elevating influence of holy Ganga can turn an inveterate atheist and a materialist into a staunch spiritualist. Live for three months in these places. Realise the charm, grandeur and benign influence of solitude.

Back to the point. In the world, there are minds in various stages of growth. There are people of diverse mentalities. There is multiplicity of minds. There are two sets of currents, attraction and

repulsion in the mind. When you mix with people of different mentality, you are naturally attracted towards some and repelled by others. Secondly, there is the jealousy-current also. When you see other persons who are in the possession of higher virtues, etc., you will be naturally affected during your earlier stages of Abhyasa. These hostile currents are unfavourable, as they disturb the peace of mind. So meditation will suffer. Further when you mix, you will have to talk much. You will be forced to talk. That means wastage of energy. All energies must be very carefully conserved by a Sadhaka. All the doors must be entirely shut out, through complete Pratyahara. Thirdly, if you do not know how to protect yourself, your valuable Prana will pass away to other persons. Your magnetic aura, your mental aura, your Pranic aura will pass to other weak persons. This is termed as vampirism. There will be considerable loss of Prana. You must know the process of protecting yourself by developing an aural shell. A young mango nursery has to be fenced properly in the beginning. A small fire started by the collection of few dried leaves or bits of straw will doubtless be extinguished if you suddenly introduce a big log of wood in the fire. You are like the mango nursery or like the small fire in Sadhana stage. How can you withstand against the hostile currents of the world? What you have gained in five years through hard practice will be irrecoverably lost in a month by promiscuous mixing with worldlings. Several persons have complained to me that they have lost the power of concentration by mixing and they cannot attain the same state they had during the seclusion.

You should not enter the world before five or six years of seclusion. You must test how you fare when you enter the world. If you are not a bit affected, if you can keep the constant balance of mind, if you can rest in the Atman, you can move in the world. Otherwise wait for some time more in seclusion and continue Sadhana.

There is no harm in your mixing with a congenial person who is also devoted to meditation, study and other spiritual pursuits, for one hour daily, and in whose company you notice pleasure and elevation of thought. You can discuss on various abstruse and philosophical points. You will find this useful. You can be in the company of higher, spiritual personages who enter into Samadhi. Their company is highly beneficial. Instinct will speak aloud from within that such and such company is elevating and such and such

company is depressing. If you find that the company of a certain person gives even the least depression, shun him the very moment.

I know of several persons who have had a terrible downfall from their spiritual heights, owing to indiscriminate and promiscuous mixing. They have entered the world hastily without testing. They have been reduced to a level worse than a worldly man. Old, evil Samskaras are only waiting for an opportunity to crush you down. All the old Vasanas return and attack you with a tremendous force. The cravings become accentuated and intensified during the period of downfall. You will find it difficult to rise again.

Always protect your Samskaras. Do not allow them to be obliterated. It is difficult to regain what is lost. Exercise Vichara and Viveka always. Utilise your will to resist evil influences. Ever control the Indriyas. Have perfect Vairagya. Dull type of Vairagya is of no use. It must be sharp and sharper too. If you allow the senses to run riot, Viveka and the spiritual Samskaras will be annihilated. Live in seclusion. Do not mix. Observe Mauna. You can be quite safe. You will be far away from the danger-zone. When you have become a Siddha, enter the world and give spiritual uplift to the humanity.

Sri Aurobindo Ghosh had shut himself up in one room in Pondicherry for many years. He had never come out for a walk outside even for a single day. This is truth. This is not exaggeration. His brother Sri Bharinder, M.A., a developed Yogi also had shut himself up in a room for some years. Mahatma Krishna Ashram is in seclusion with Kaashtha Mauna, in Dharali village near Gangotri since many years. Lord Buddha shut himself up in Uruvala forest for six years. Lord Jesus Christ was in seclusion for eighteen years (the missing period). Swami Rama Tirtha had seclusion in Brahmapuri near Rishikesh for a couple of years. Why not you also become a Jesus or Buddha of world-wide celebrity?

Everything should be done slowly. It is very, very difficult for a man who was in the world to shut himself up now completely in the room and observe Mauna also. It is very painful and troublesome for a beginner. He should slowly train himself. He should gradually train the mind by observing Mauna once a week and remaining in the room for certain number of hours. He should have walk in the evening along the Ganga or along the seaside or any suitable place. For a Sadhu, fresh air,

invigorating cold baths, evening stroll, moderate exercise are very essential. He cannot afford to have milk, ghee, etc., and he has to depend upon help from Nature in a variety of ways. All throughout the Sadhana-period, strong common-sense should be used. After a period of two or three years, you will be able to remain alone in a closed room all throughout the day. Because, you now know the process of Manana (reflection) and Nididhyasana (profound meditation). You can spend six hours in meditation and six hours in Svadhyaya. The mind has now properly adjusted to the new life. There will be no trouble. You will be highly delighted to remain alone always. You do not like to be disturbed even for a day. You do not want to lose the peace and bliss of solitude. Now you depend on the Atman within for your help, strength and happiness and not without. You are now fully aware that all knowledge comes from within. You are now a changed being. You have a changed psychology. Worldly-minded persons cannot properly comprehend your metamorphosed nature.

Pratipaksha-Bhavana

Evil tendencies are very deeply imbedded in our nature. They require the most heroic efforts to dislodge them and the only way to dislodge them is to replace them by higher mental states and opposite good tendencies. A bad habit of thought or action is more easily eradicated by supplanting it with a good habit—one that is directly opposed to the habit which you desire to get rid of. To tear out a bad habit by the roots requires almost superhuman strength of will, but to crowd it out by nursing a good habit in its place is far easier and seems to be nature's plan. The good habit will gradually crowd the bad one until it cannot exist, and then after a final struggle, it will expire. This is the easiest way to kill out undesirable habits and traits. Evil thinking and evil actions can be counteracted by sublime thinking and virtuous actions.

Love is eternal and natural. Hatred is temporary and is a Vikara or unnatural modification. Courage is eternal and natural. Courage is a virtue. Fear is temporary and is an unnatural modification. Daya is a virtue. It is eternal and natural. Ghrina or weak pity is an unnatural modification. Hatred should be checked by raising an opposite wave of love. Always look into the good points or bright side of a man. Train the mind slowly in this direction by repeated efforts. You may fail fifty times, but you will succeed in the fifty-first attempt. It is sure and doubtless. The natural tendency of

a Rajasic mind is to find out the defects or weak points of a man, to raise a wave of deep hatred, to criticise, blame and condemn, to fight and quarrel. Sattvic nature will always look into the bright side of a man, ignore the Doshas (defects), bear the ridicule of the cavillers, sceptics and scandal-mongers, excuse, forgive, pity, and sympathise with others.

When a woman is quarrelling with her husband, her child falls down in her lap. She kisses the child and forgets the dispute. She laughs heartily. The presence of her child has raised an opposite modification of love to counteract the evil effects of anger and hatred. Similarly, all bad tendencies and Vasanas can be completely eradicated by the cultivation of opposite, positive virtues. Just as a gardener plants in his garden various kinds of flowers by proper efforts and care, we can also grow in our heart various virtues which are indispensably requisite for spiritual growth. We will have to watch every month as to how far these qualities have been developed. All old bad qualities will try their level best to resist eviction; they will try to persist and recur, to re-enter the system. We must always be on the alert. In the long run, we can have complete self-mastery. Combat desire through Vichara, control of senses, renunciation of thought, Sivoham Bhavana. There is no desire in Brahman. Do not plan. Do not make false imaginations. Do not build castles in the air like Alnaskar. Do not attempt to fulfil the desires. Destroy all emotions. The desires will dwindle and die by themselves. Control anger by Kshama, by developing universal love and feeling of unity. Where is the second person on whom to exhibit anger? It is all ignorance. "*Ekam eva advitiam*: One only without a second." Have these thoughts constantly in your mind.

Destroy Lobha by spontaneous charity and liberality (Udarata). Annihilate egoism by '*Aham Brahmasmi*' Bhavana. There is nothing but Brahman. Crush self-conceit through humility. Remove pride by Nishkama Karma. Destroy fear by developing courage, by feeling of unity, by Sivoham Bhavana. Destroy passions by Tapas. Purify the emotions through Maitri, Karuna and Arjava. Drive out jealousy by Mudita. Develop your will-power by driving desires, by Titiksha and strong patience. Acquire peace by Sattvic contentment, Santosha, Vichara, Satsanga strong patience, Sannyasa and Samadhi.

CHAPTER NINE

MEDITATION

Part One

AUXILIARIES

Places for Meditation

The world will not suit you for meditation. There are many disturbing causes. The environments are not elevating. Your friends are your worst enemies. They take away all your time through vain talks. It is inevitable. You are puzzled. You are worried. Then you try to get out of the environments. To save time, money and wanderings, I shall mention some good places. You can select one of these places. The place must be of a temperate climate and must suit you during summer, rainy season and winter. You must stick to one place for three years with firm determination. As all places combine some advantages and disadvantages, you will have to select that place which has more advantages and less disadvantages. Everything is relative in this world. You can hardly get a place that can satisfy you from all viewpoints. It is an impossibility. You must not shift when you get some inconvenience. You must put up with it. There is no benefit in frequent wanderings. Do not compare one place with another. Maya tempts you in various ways. Use your Viveka and reason. Mussoorie will appear to you most charming when you are at Simla. Simla will appear more delightful when you are at Mussoorie. Do not believe the mind and senses any more. Enough, enough of their tricks. No more. Be on the watch, to guard yourself from sense-deceptions and temptations.

First, I suggest Rishikesh and Swargashram. They are wonderful places for meditation. They are admirably adapted. Charm and spiritual influence are simply marvellous. You can put up your cottage. Uttarakasi, Brahmapuri, Garuda Chetty and Nilakanth near Rishikesh are other nice places. Almora and Nainital are also good. Any village on the banks of Ganga, Narmada, Yamuna is beautiful. Kullu valley and Champa valley in Kashmir are quite suitable. If you want a cave-life, go in for Vasishta-Guha, fourteen miles from Rishikesh. It is a beautiful cave, where Swami Rama Tirtha lived for some time. Milk is available from the

neighbouring village. Ram Guha in Brahmapuri near Rishikesh is another good and charming place. You can get dry rations for fifteen days from Kali Kamlivalla's Kshetra. Bamrughu Guha, near Tehri, Himalayas, is a good cave. You will find many villages near Tehri for contemplation.

Murali Dhar has built a fine, Pukka Kutir with a fine garden. You can have this also. Mount Abu is a beautiful cool place. Cool places are needed for meditation. The brain gets tired very soon in a hot place. In a cool place, you can meditate all twenty-four hours. You will not feel exhaustion. Maharajas of Alwar and Limbdi have built nice caves in Mount Abu and arranged food and other conveniences for good, educated Sadhus only. Lakshman-jhula is an other good place. There is ample space for erection of new cottages. Brahmavarta, near Kanpur is a suitable place. There are many good places seven miles beyond Mathura on the banks of Yamuna. Uttarakasi has beautiful, spiritual vibratory conditions. You can stay in a solitary place called Lakshesvar.

Brahmamuhurta

O aspirant! Get up at Brahmamuhurta. Do not fail at any cost. Brahmamuhurta is the morning period from 3.30 to 6.00. It is very favourable for meditation. The mind is quite refreshed after good sleep. It is quite calm and serene. There is a preponderance of Sattva in the system. In the atmosphere also, Sattva predominates at this hour. In the winter, it is not necessary that you should have a cold bath. A mental bath will suffice. Answer the calls of nature. Cleanse the teeth. Wash the face. Dash cold water on the face and on top of the head. Sit in Padma Asana or Siddha Asana. Try to climb to the heights of Brahman with vibrations. Even if you are not in the habit of getting up early, have an alarm timepiece. Once the habit is established, there is no difficulty. The subconscious mind or Chitta becomes a willing servant of the will. If you are subject to chronic constipation you can drink some cold water, say one tumblerful, as soon as you get up, after cleansing the teeth. This is the Ushapana treatment in the science of Hatha Yoga. This will give a good motion. Persons of hard guts can use Triphala water. Soak 2 Harads (myroballum), 2 Amalakas and 2 Thandrikkais in half a tumblerful of cold water at night. Drink the water in the morning after washing the teeth.

Meditation Room

Everyone of you should have a separate room for meditation. This is a *sine qua non*. Place your Ishta Devata in the room. Keep

in the room also a few philosophical books such as the Bhagavad Gita, the Yoga-Vasishtha, 12 classical Upanishads and the Vivekachudamani. Do not allow anybody to enter the room—even your wife, children or friends. You also should enter the room after a bath. Burn incense and camphor as offering to the Ishta Devata twice daily—morning and evening. Practise meditation in the room in the morning 4 to 5 and at night 8 to 9 systematically. Whenever you feel depressed, enter the room. Study the books for half an hour. Silence the thoughts. Still the mind. Think of the auspicious qualities of God—Santam, Sivam, Subham, Sundaram, Kantam, etc. Repeat the Mantra “*Om Santih Santih Santih*” several times. You will be doubtless immediately invigorated. Practise. Try. Feel. Experience. Do much. Talk little. Make it a point to sit at least for half an hour daily in the room although you have pressure of work. Where there is a will, there is a way. If you have this kind of practice systematically, you will find a better Mussoorie, Ooty, Darjeeling or Simla in your meditation room. You need not go for a change. Realise what I say. Do not waste the time. Avoid all idle talks. Time is all money. Do not waste even a single second. Very few know the value of time and life. Remember the death-warrant from Yamaraj always.

Time for Meditation

At the commencement, have two sittings only, once in the morning 4 to 5 and at night 6 to 8. After six months or one year, according to your mental calibre, you can have three sittings, with a third sitting in the afternoon 4 to 5. In the Ashram of Sri Aurobindo at Pondicherry, Yogic students have three sittings. You can increase the period of concentration to two hours at each sitting. In summer, it is rather irksome and difficult owing to perspiration. So, have only two sittings during summer. The loss can be made up in winter. Winter is very favourable for meditation. You will find Rishikesh, Swargashram admirably suitable for contemplative purposes. Winter and early part of spring are the best seasons for beginners to commence meditation. In winter, the mind is not tired at all. You can meditate even for 24 hours without the least exhaustion. That is the reason why Sadhus select Rishikesh for meditation in winter. The period of meditation should be gradually increased with caution. The meditation should not be by fits and starts. It should be well regulated and steady. You must use always your commonsense and reason all throughout the Sadhana period. You should ascend the summit of Yoga

gradually, slowly, stage by stage, step by step. You must not give up the practice even for a few days.

How Many Hours to Meditate

To start with, you can meditate for half an hour in the morning, 4 to 4.30 and for half an hour at night 8 to 8.30. Morning time is the best for meditation. The mind is refreshed after sound sleep. Further, Sattva predominates in the system as in the surrounding atmosphere. In the Yoga-Vasishtha, Sri Vasishtha says: "O Rama, give $\frac{1}{4}$ mind for meditation in the beginning; $\frac{1}{4}$ mind for recreation; $\frac{1}{4}$ mind for study; $\frac{1}{4}$ mind for service of Guru. Then $\frac{3}{8}$ mind for meditation; $\frac{1}{8}$ for recreation; $\frac{3}{8}$ mind for study; $\frac{1}{8}$ mind for service of Guru." Here recreation means acts like washing, cleaning, etc. It does not mean Golf play or Rugby. This recreation is meant for relaxation of mind or diversion of mind after concentration and meditation. Otherwise the mind feels tired and refuses to work. Then give $\frac{1}{2}$ mind for meditation; $\frac{1}{2}$ mind for study. Increase the time of meditation gradually. After two months, increase the period to one hour, each time, 4 to 5 a.m. and 8 to 9 p.m. After a year, increase the time to $1\frac{1}{2}$ hours in the morning and $1\frac{1}{2}$ hours at night. In the third year two hours in the morning and two hours in the evening; in the fourth year three hours in the morning and three hours at night. This is for the vast majority of persons. An earnest Sadhaka with strong vitality and subtle intellect can meditate for six hours in the first year of his Sadhana. You must study congenial books as the Upanishads, the Yoga-Vasishtha, the Gita, the Vivekachudamani, the Avadhuta-Gita along with meditation. Such study is elevating. Six hours' study and six hours' meditation is very beneficial. That is Sri Aurobindo's method. That is his brother Sri Barinder's method. That is Swami Advaitanandaji's method. That is my method also. This will eventually push you on to Nididhyasana for twenty-four hours.

Three Instrumental Causes

Some say that meditation,—series of thoughts on the same object called Prsamkhyana,—is the required instrumental cause. It corresponds to Nididhyasana which consists in the unbroken flow of ideas with respect to Brahman. Vedic text declares that a man sees Brahman by the unceasing flow of thoughts, i.e., meditation. Badarayana has proved in the Brahma-Sutras that meditation is the instrument by which the conditioned Brahman is realised. The rule holds good in the realisation of the

unconditioned Brahman. Meditation of Brahman is based upon Vedantic texts which are admitted to be the means of right knowledge—either carefully comprehended or casually perused, and consequently the knowledge of Brahman which follows from it is the result of the operation of the means of right knowledge. Meditation is based upon the thorough comprehension of the Vedantic texts.

Others maintain that meditation by itself is not the instrumental cause, for it being a perpetual stream of ideas flowing from mind is unable to grasp the thing when cut off from its source. Mere mind, too, is not the instrument, for without the streams of ideas it is incompetent to environ the object of knowledge. Thus mind, accompanied by an unceasing flow of ideas of Brahman, is the required instrumental cause. A Vedic text also corroborates this theory: "This minute Self is to be known by means of mind which is made sharp by meditation."

A third view is that the great sentence: "*Tat Tvam Asi*—Thou art That" is the instrumental cause. Fixity of mind is undoubtedly required for the realisation of Brahman. But this requirement does not prove the sole instrumentality of mind, for however fixed the mind may be, Brahman will not be revealed unless the mind is directed in the path described by the Vedantic sentence. The direct instrument is therefore that great sentence to which substantial service is rendered by mind and meditation. Thus there is a kind of unity in difference of opinions, i.e., all are at one that the great Vedantic text, mind and meditation help one another in the realisation of Brahman. —*Siddhanta Lesha*

Meditation and Action

Man consists of Atman, mind and body. The Atman has two aspects—changeless and changing. The latter is called the world and the former God. World also is nothing but God in manifestation. God in movement is the world. Not that it does not exist. It has a relative existence.

The Atman is all-pervading, all-blissful, all-powerful, all-knowledge, eternally perfect and pure. It assumes these names and forms called the world (*Nama-Rupa-Jagat*) of its own free-will. There is no desire, because there is no outside object. This will is called *Sakti*. It is the Atman in action. In *Nirguna* Atman, the *Sakti* is static. In *Saguna* Atman, it is dynamic. The Atman has no desire, because It is perfect, and because there is nothing which is objective to the Atman. Desire implies attraction which

presupposes imperfection. It is the very negation of will which is decision for action from within. The Atman wills and the universe comes into being. The will of the Atman upholds and governs the universe. Human beings are driven hither and thither by egoism, desires and fears due to identification with the limiting adjuncts of mind and body. This idea of limitation is called egoism.

The realisation of oneness in all existences, manifested and unmanifested, is the goal of human life. This unity already exists. We have forgotten it through ignorance. The removal of this veil of ignorance—the idea that we are confined within the mind and the body—is our chief effort in Sadhana. It logically follows that to realise unity, we must give up diversity. We must constantly keep up the idea that we are all-pervading, all-powerful, etc. There is no room here for desire because in unity there is no emotional attraction, but steady, persistent, calm, eternal bliss. Desire for liberation is terminological inexactitude. Liberation means attainment of the state of infinity. It already exists. It is our real nature. There can be no desire for a thing which is your very nature. All desires for progeny and wealth, for happiness in this world or in the next and lastly even the desire for liberation should be completely annihilated and all actions guided by pure and disinterested will.

This Sadhana,—the constant attempt to feel that you are the All—can be practised or rather ought to be practised in the midst of intense activity. That is the central teaching of the Gita. It stands to reason also, because God is both Saguna and Nirguna, with form and without form. Let the mind and the body work: Feel that you are above them, their controlling witness. Do not identify yourself with the Adhara or the support (for mind and body), even when it is employed in activity. Of course meditation in the beginning has to be resorted to. Only an exceptionally strong-willed man can dispense with its necessity. For ordinary human beings, it is an indispensable necessity. In meditation, the Adhara is steady. So the Sadhana, the effort to feel unity is comparatively easy. In the midst of activity, this effort is difficult. Karma Yoga is more difficult than pure Jnana Yoga. We must, however, keep up the practice at all times. That is absolutely essential as otherwise the progress is slow; because, a few hours' meditation on the idea of the All and identification with mind and body for a greater portion of the day do not bring about rapid or substantial advance.

It is much better to associate some word-symbol, OM, with the idea. From time immemorial, this symbol has been used for expressing the idea of unity. So the best method is to repeat this word OM and meditate on its meaning at all times. But we must set apart some hours for meditation morning and evening.

The Atman is eternally free. The mind and body are in bondage. As long as we are guided by mental attractions and repulsions, we are the slaves of fate or divine will. But, when we completely free ourselves from their clutches and realise our oneness with the Atman, we are free. In Self-knowledge, our will and the divine will become one. Until then, we are certainly bound by fate.

But in proportion as we rise above the mind and body, our will becomes stronger and free and manifests greater and greater divinity.

Elementals

(BHUTA KOTI—BHUTA GANAS)

Sometimes, these elementals appear during meditation. They are strange figures, some with long teeth, some with big faces, some with big bellies, some with faces on the belly, some with faces on the head. They are inhabitants of the Bhu-Loka. They are Bhutas. They are supposed to be the attendants of Lord Siva. They have terrifying forms. They do not cause any harm at all. They simply appear on the stage. They come to test your strength and courage. They can do nothing. They cannot stand before a pure and ethical aspirant. Repetition of OM will throw them at a distance. You must be fearless. A coward is absolutely unfit for the spiritual line. Develop courage by constantly feeling that you are the Atman. Deny and negate the body-idea. Practise Nididhyasana always, all through the day and night. That is the secret. That is the key. That is the master-key to open the treasury of Sat-Chit-Ananda. That is the cornerstone of the edifice of bliss. That is the pillar of the mansion of Ananda.

Real Rest in Meditation

Fatigue of the Indriyas demands rest. Hence sleep supervenes at night rhythmically. Motion and rest are rhythmical processes in life. The mind moves about in the avenues of the senses through the force of Vasana. Strictly speaking, Dridha Sushupti is very, very rare. There is subtle working of the mind in sleep also. Hence, you do not get good rest in sleep. Real rest is secured in meditation and meditation only. It is only Dhyana-Yogins who

practise meditation that can feel real rest in Asana. The mind is fully concentrated during meditation. It is far away from objects and very near the Atman. There are no Raga-Dvesha currents during meditation owing to the absence of objects. Consequently, there is manifestation of solid, lasting, real spiritual Ananda with complete, genuine rest. You must practise meditation. You must feel it yourself. Then, you will agree with me. In Varanasi, there was a Hatha Yogi who had the power of levitation. He never used to sleep at nights. He used to sit on the Asana during the whole night. He got the real rest from meditation. He had dispensed with sleep. You may not enjoy the rest fully in the beginning of your practice. Because at the outset, there is a good deal of wrestling between the will and Svabhava, the old Samskaras and the new Samskaras, the old habits and the new habits, Purushartha and the old conduct. The mind revolts. When the mind is thinned out, when you have reached the Tanumanasi stage, third Jnana-Bhumika, you will enjoy like anything. You will find 10,000 Bengali Rasagullas in the supreme rest in meditation. You can then cut short your sleep to three or four hours gradually.

Remembrance in Meditation

When a person contemplates the form of Vishnu, the contemplating soul (i.e., the ego, or practical Jiva) is fully engrossed in the meditation unaware of his individuality. Then naturally a question arises: "What principle was waking at the time of meditation which afterwards produced remembrance in the ego that he was engaged in contemplation?" The plain answer is that it was the noumenal Self known as Sakshi (witness).

It may be objected here that the illumination of the ideas of Vishnu and of their fabricated, the contemplating soul, by Sakshi, cannot account for the remembrance of the meditation by Jiva. At the most it can justify remembrance in Sakshi who formerly observed that occurrence. This objection may be answered on the ground that there is mutual false attribution of identity, Paraspara Adhyasa. The Kutastha which is inexplicably mingled with Jiva, although different from him, is the inner Soul, as it were of Jiva. Consequently, the experience by Kutastha may lead to the remembrance by Jiva who is thought to be one with the former.

Hints on Meditation

Retire to a quiet place or room from where you do not fear interruption, so that your mind may feel quite secure and at rest. The ideal condition cannot always be obtained, in which case, you

should do the best you can. You should be alone yourself in communion with God or Brahman.

“Keeping the upper parts (the chest, neck and the head) erect and equal to the (other parts of the) body, subduing within the heart the senses together with the mind, let the wise by the raft of Brahman (OM) cross over all the fearful torrents of the world.

“Keeping down the senses and Pranas, subduing his desires, and gently respiring by the nostrils, let the wise diligently attend to the mind, as the charioteer to a car, drawn by vicious horses.

“When in the Yogin’s body, composed of earth, water, light, air and ether, the fivefold qualities which mark concentration as described below, are manifest, then there is no disease or age or pain for him who has obtained the body burning with the fire of concentration.

“When the body is light and without disease, when the mind is without desire, when the colour is shining, the voice sweet and the smell pleasant, and when the excrements are few, they say, the first degree of concentration is gained.”

Never wrestle with the mind. Do not use any violent efforts in concentration. Relax all muscles and nerves. Relax the brain. Gently think of your Ishta Devata. Slowly repeat your Guru-Mantra with Bhava and meaning. Still the bubbling mind. Silence the thoughts.

Make no violent efforts to control the mind but rather allow it to run along for a while and exhaust its efforts. It will take advantage of the opportunity and will jump around like an unchained monkey at first, until it gradually slows down and looks to you for orders. It may take some time to tame it down at first, but, each time you try, it will come around you in a shorter time.

Have a background of thought, either a concrete background of your Ishta Murti along with the Mantra or an abstract background of the idea of infinity with OM if you are a student of Jnana-Yoga. This will destroy all worldly thoughts and take you to the goal. Through force of habit the mind will at once take shelter in this background the moment you release it from worldly activities.

Again and again withdraw the mind from the worldly objects when it runs away from the Lakshya and fix it there. This sort of combat will go on for some months.

If evil thoughts enter the mind do not use your will-force in driving them. You will lose your energy only. You will tax your

will only. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. They will return more quickly also. The thoughts will become more powerful. Be indifferent. Keep quiet. They will pass off soon. Or substitute good counter-thoughts, through Pratipaksha Bhavana method. Or think of the picture of God and the Mantra again and again forcibly and pray.

Dash cold water on the face to drive off drowsiness. Stand up for 15 minutes. Tie the tuft of hair on the head with a piece of string to a nail above. As soon as you begin to doze, the string will pull you up and will wake you up. It serves the part of your mother. Or lean upon an improvised swing for 10 minutes and move yourself to and fro. Do 10 or 20 mild Pranayamas. Do Sirshasana or Mayurasana. Take only milk and fruits at night. By these methods you can combat against sleep. Stroll about for 10 minutes. Keep the light burning before your face if sleep comes.

Be careful in the selection of your companions. Give up talkies. Talk little. Observe Mauna for two hours daily. Do not mix with undesirable persons. Have Satsanga. Read good, inspiring religious books. This is negative good company, if you do not get positive good company. These are all auxiliaries in meditation.

When desires arise in the mind do not try to fulfil them. Reject them as soon as they arise. Thus by gradual practice the desires can be reduced. The modifications of mind will also diminish a lot, because when the fuel of desire is exhausted, the fire of thought also will slowly get extinguished.

Do not shake the body unnecessarily. By shaking the body very often, the mind also is disturbed. Do not scratch the body also every now and then. Asana should become as firm as a rock. Breathe slowly. Do not change the seat very often. Sit in the same place at the same time every day in the beginning period of your Sadhana. Have the right kind of mental attitude as taught by your Guru.

Every idea which exclusively occupies the mind is transferred into an actual physical or mental state. If you fill up your mind with the idea of God and God alone you will enter into Nirvikalpa Samadhi state quickly. Saturate the mind with thoughts of God.

A piece of iron remains red-hot as long as it is kept in the fire. When it is taken out, it becomes cold and loses its red colour. If you want to keep it always red-hot you must always keep it in the fire. Even so, if you want to taste the divine consciousness always,

you must keep the mind always in contact with Brahman. You must dissolve and melt it in Brahman.

Just as you saturate the salt or sugar with the water, you will have to saturate the mind with thoughts of God, with divine glory, divine presence, and with sublime soul-awakening spiritual thoughts. Only then will you be established in the divine consciousness always.

Before saturating the mind with thoughts of Brahman, you will have to assimilate the divine ideas first. Assimilation first and then saturation. Then comes realisation at once without a moment's delay. Remember this 'Triplet' always: Assimilation, Saturation, Realisation.

There is always a complaint amongst aspirants: "I am meditating for the last twelve years. I have not made any improvement. I have no realisation." Why is it so? What is the reason? They have not plunged themselves in deep meditation into the innermost recesses of the heart. They have not properly assimilated and saturated the mind with thoughts of God. They have not done regular systematic Sadhana. They have not disciplined the Indriyas perfectly. They have not collected all the outgoing rays of the mind. They have not made the self-determination: "I will realise this very second." They have not given the full 100% of the mind to God. They have not kept up an unceasing flow of divine consciousness, *Tailadharavat*, like the flow of oil.

Just as the man, who foolishly runs after two rabbits, will not catch hold of any one of them, so also a meditator who runs after two conflicting thoughts will not get success in any one of the two thoughts. If he has divine thoughts for ten minutes and then worldly conflicting thoughts for the next ten minutes, he will not succeed in getting at the divine consciousness. You must run after one rabbit only with vigour, strength and one-pointed mind. You are sure to catch it. You must have only divine thoughts at all times. Then you are sure to realise God soon.

No more words. Enough of discussions and heated debates. Retire into a solitary room. Close your eyes. Have deep silent meditation. Feel His presence. Repeat His name, OM, with fervour, joy and love. Fill your heart with Prema. Destroy the Sankalpas, thoughts, whims, fancies and desires when they come up to the surface of the mind. Withdraw the wandering mind and fix it on the Lord. Now meditation will become deep and intense.

Do not open your eyes. Do not stir from the seat. Merge in Him. Dive deep into the recesses of the heart. Plunge into the shining Atman. Drink the nectar of immortality. Enjoy the silence now. I shall leave you alone there. Nectar's son, rejoice. Rejoice in Supreme Silence.

Instructions on Meditation

Meditation is the keeping up of one idea of God only always like the continuous flow of oil. Yogins call this as "Dhyana." Jnanins term this as "Nididhyasana." Bhaktas style this as "Bhajana."

Put a piece of iron-rod in the blazing furnace. It becomes red like fire. Remove it. It loses its red colour. If you want to keep it always red, you must always keep it in fire. So also, if you want to keep the mind charged with the fire of Brahmic wisdom, you must keep it always in contact or touch with the Brahmic fire of knowledge through constant and intense meditation. You must keep up an unceasing flow of the Brahmic consciousness. Then you will have the Sahaja Avastha (natural state).

If you can meditate for half an hour, you will be able to engage yourself with peace and spiritual strength in the battle of life for one week through the force of this meditation. Such is the beneficial result of meditation. As you have to move with different minds of peculiar nature in your daily life, get the strength and peace from meditation. Then you will have no trouble and worry.

Asana steadies the body. Bandhas and Mudras make the body firm. Pranayama makes the body light. Nadi-Suddhi effects Samya-Avastha of the mind. Having acquired these qualifications you will have to fix the mind on Brahman. Only then will meditation go on steadily with happiness.

The banks of the Ganga or Narmada, Himalayan scenery, lovely flower garden, sacred temples—these are the places which elevate the mind in concentration and meditation. Have recourse to them.

A solitary place where the climate is cool with spiritual vibratory conditions is best suited for concentration of mind.

When you are a neophyte in meditation, start repeating some sublime Slokas or Stotras (hymns) for ten minutes as soon as you sit for meditation. This will elevate the mind. The mind can be easily withdrawn from the worldly objects. Then stop this kind of thinking also and fix the mind on one idea only by repeated and strenuous efforts. Then Nishtha will ensue.

You must have a mental image of God or Brahman (concrete or abstract) before you begin to meditate. When you see the concrete figure of Lord Krishna with open eyes and meditate, it is the concrete form of meditation. When you reflect over the image of Lord Krishna by closing your eyes, it is also concrete form of meditation but it is more abstract. When you meditate on the infinite abstract light it is still more abstract meditation. The former two types belong to Saguna form of meditation and the latter to Nirguna form. Even in Nirguna meditation there is an abstract form in the beginning for fixing the mind. Later on this form vanishes and the meditator and the meditated become one. Meditation proceeds from the mind.

It is the actions of the mind that are truly termed Karmas. True liberation results from the disenthralment of the mind. Those who have freed themselves from the fluctuations of their minds come into possession of the supreme Nishtha. Should the mind be purged of all its impurities, it will become very calm and all the Samsaric delusion will be soon destroyed.

Concentration of the mind on God after purification can give you real happiness and knowledge. You are born for this purpose only. You are carried away to external objects through Raga and Moha. Concentrate upon God in the heart. Dive deep. Merge within.

When you start a fire you heap up some straw, pieces of paper and thin pieces of wood. The fire gets extinguished quickly. You blow it again several times through the mouth or the blow-pipe. After some time it becomes a small conflagration. You can hardly extinguish it now even with great efforts. Even so, in the beginning of meditation the beginners fall down from meditation into their old grooves. They will have to lift up their minds again and again and fix it on the Lakshya. When the meditation becomes deep and steady they get established in God eventually. Then the meditation becomes Sahaja. It becomes habitual. Use the blow-pipe of Tivra Vairagya and intense concentration to kindle the fire of meditation.

During meditation, when your mind is more Sattvic, you will be inspired. The mind will be composing fine poems and solving intricate problems of life. Stamp out these Sattvic Vrittis also. This is all dissipation of mental energy. Soar higher and higher to Atman only.

If the mind constantly dwells on sensual objects, the conception

of the reality of the universe will surely increase. If the mind ceaselessly thinks of the Atman, the world appears like a dream. Free yourself from the base thoughts of the mind and the various useless Sankalpas (imagination). Make ceaseless enquiry of the Atman. Mark the word "ceaseless." This is important. Then only there will be the dawn of spiritual knowledge.

You will get the full Ananda of the divine glory only when you dive deep and merge into silent meditation. When you are on the borderland of divinity of God, when you are at the gate or threshold of God, and when you are on the outer skirts, you will not get the maximum peace and bliss.

During meditation note how long you can shut out all worldly thoughts. Watch the mind very carefully. If it is for twenty minutes, try to increase the period for thirty or forty minutes and so on. Fill the mind with the thoughts of God again and again.

You will have to note very carefully whether you remain stationary in the spiritual path even after many years of spiritual practice or whether you are progressing. Sometimes you may go downwards also if you are not very vigilant and careful, if your Vairagya wanes and if you are slack in meditation. Reaction may set in. Some practise meditation for a period of fifteen years and yet they have not made any real progress at all. Why? This is due to lack of earnestness, Vairagya, keen longing for liberation and intense Sadhana.

When you advance in the spiritual practice it will be very difficult for you to do meditation and office-work at the same time daily. Because the mind will undergo double strain. It finds it very difficult to adjust to different kinds of uncongenial activities. It behoves, therefore, that advanced Grihastha Yogic students will have to stop all the worldly activities when they advance in meditation if they desire to progress further. They themselves will be forced to give up work if they are really sincere. Work is a hindrance in meditation for advanced students.

In Vedanta or the path of Jnana, the terms "Manana" (reflection) and "Nididhyasana" are very frequently used. Manana is Vijatiya-Vritti-Tiraskara (driving away all the thoughts of worldly objects), and Sajatiya-Vritti-Pravaha (increasing the thought-currents of God or Brahman like a steady stream). Nididhyasana is deep and intense contemplation. It is Anatma-Vritti-Rahita or Atmakara-Vritti-Sthiti. The mind is perfectly established in the

Absolute. No worldly thought will intrude now. The contemplation is like a steady flow of oil (*Tailadharavat*).

Train the mind in a variety of ways in concentration in the beginning. Concentrate on any concrete image. Concentrate on the blue sky. Concentrate on the all-pervading light of the sun. Concentrate on the breath with Soham repetition. Concentrate on the various Chakras of the body. Concentrate on the abstract ideas of Satyam, Jnanam, Anantam, Ekam, Nityam, etc. Lastly stick to one thing only.

In meditation do not strain the eyes. Do not strain the brain. Do not struggle or wrestle with the mind. Relax. Gently allow the divine thoughts to flow. Steadily think of the Lakshya, object of meditation. Do not voluntarily drive away intruding thoughts. Have sublime Sattvic thoughts. Vicious thoughts will themselves vanish away.

When the mind becomes steady in meditation the eyeballs also become steady. A Yogi whose mind is calm will have a steady eye. There will be no winking at all. The eyes will be red or pure white.

In the beginning when you are a neophyte, you can close your eyes to remove the distraction of mind, as you are very weak. But later on you must meditate with eyes open, even during walking. You must keep your balance of mind even when you are in the bustle of the city. Only then are you perfect. Think strongly that the world is unreal, that there is no world, and that there is Atman only. If you can meditate on the Atman even when the eyes are open you will be a strong man. You will not be easily disturbed.

All the visible things are Maya. Maya will vanish through Jnana, or meditation on the Atman. One should exert himself to get rid of Maya. Maya havoecs through the mind. Destruction of the mind means the annihilation of the Maya. Meditation is the only way for conquering Maya.

All actions whether internal or external, can be done only when the mind is united with the organs. Thought is the real action. If you have control over the mind by steady practice and if you can regulate your emotions and moods, you will not do foolish and wrong actions. Meditation will help a lot in checking various emotions and impulses.

Leading a virtuous life is not by itself sufficient for God-realisation. Constant meditation is absolutely necessary. A

good and virtuous life only prepares the mind as a fit instrument for concentration and meditation. It is concentration and meditation that eventually lead to Self-realisation.

During meditation some of the visions that you see are your own materialised thoughts, while some others are real objective visions.

Real peace and happiness manifest only when the Vasanas are thinned out and Sankalpas extinguished. When you fix the mind either on Sri Krishna, Siva or the Atman even for five minutes, Sattva Guna is infused into the mind. Vasanas are thinned out. You will feel peace and bliss during these five minutes. You can with the subtle Buddhi compare this Ananda from meditation with the transitory sensual pleasure. You will find that this Ananda from meditation is million times superior to sensual pleasure. Meditate and feel this Ananda. Then you will know the real value.

Concentrate and meditate on the expansive sky. This is also another kind of Nirguna, Nirakara meditation. By this method of meditation, the mind will stop thinking of finite forms. It will slowly begin to melt in the ocean of peace, as it is deprived of its contents, viz., the forms of various sorts. It will become subtler and subtler.

Some students like to concentrate with open eyes, while some others with closed eyes, while some others with half-opened eyes. If you meditate with closed eyes, dust or foreign particles will not fall in your eyes. Some students in whom lights and jerks trouble, prefer concentration with open eyes. In some who meditate with closed eyes, sleep overpowers them within a short time. If the eyes are open, the mind wanders to objects in the beginners. Use your commonsense and adopt that which suits you best. Overcome other obstacles by suitable, intelligent methods.

You must be regular in your practice of meditation. Regularity in meditation is a great desideratum. Rapid progress and great success can be attained if regularity is observed by the practitioner. Even if you do not realise any tangible result in the practice, you must plod on in the practice with sincerity, earnestness, patience and perseverance. You will get success after some time. There is no doubt of this. Do not stop the practice even for a day, under any circumstance.

If the aspirant has the nature of being offended easily for trifling things, he cannot make any progress in meditation. He should cultivate amiable, loving nature and adaptability. Then this bad

habit will vanish. Some aspirants get easily offended if their bad qualities and defects are pointed out. They become indignant and begin to fight with the man who shows the defects. They think that that man is concocting them out of jealousy or hatred. This is bad. Other people can very easily find out our defects. A man who has no life of introspection, whose mind is of outgoing tendencies, cannot find out his own mistakes. The self-conceit acts as a veil and blurs the mental vision. If an aspirant wants to grow, he must admit his defects if they are pointed out by others. He must try his level best to eradicate them and must thank the man who points out his defects. Only then can he grow in spirituality.

If an aspirant in Kashmir meditates upon his Guru or spiritual guide at Uttarakasi, Himalayas, a definite connection is established between him and the teacher. The Guru radiates power, peace, joy and bliss to the student in response to his thoughts. He is bathed in the powerful current of magnetism. The stream of spiritual electricity flows steadily from the preceptor to his disciple, just as oil flows from one vessel to another. The student can draw grace from his teacher in proportion to the degree of his faith. Whenever the student sincerely meditates upon his teacher, the teacher also actually feels that a current of prayer or sublime thoughts proceeds from his student and touches his heart. He who has the inner astral sight can clearly visualise a thin line of bright light between the disciple and the teacher, which is caused by the movement of the vibration of Sattvic thoughts in the ocean of Chitta.

Generally when you have dreamless or deep, sound sleep it is either you do not remember what you dreamt of or you fell into absolute unconsciousness which is almost death—a taste of death. But there is the possibility of a sleep in which you enter into an absolute silence, immortality and peace in all parts of your being and your consciousness merges into Sat-Chit-Ananda. You can hardly call it sleep, for there is perfect awareness. In that condition you can remain for a few minutes. It will give you more rest and refreshment than hours of ordinary sleep. You cannot have it by chance. It requires a long training.

When your meditation becomes deep, you generally operate through the subtle Karana Sarira (causal body) only. The Karana Sarira consciousness becomes your normal consciousness. Yogins have a normal Karana Sarira consciousness. Bhaktas like Lord Gauranga, Tuka Ram, Tulasidas identified themselves with their Karana Sarira and had normal Karana Sarira consciousness. A

Bhakta too becomes one with Brahman. He has divine Aisvarya; yet he has a thin ethereal body. He keeps up his individuality. A whirlpool is one with the whole mass of the water. It has a separate existence also. Similar is the case with the Bhakta who has a life with his Karana Sarira.

A sudden stroke of mystic illumination puts an end to all the empirical existence altogether and the very idea or remembrance of such a thing as this world or the narrow individuality of the spirit in this world absolutely leaves.

When the Yogi has reached the last perfect stage of meditation and Samadhi all the residual actions are burnt completely. He gets liberation in this very life. Then he is a Jivanmukta.

Practical Instructions

1. If evil thoughts return back, do not make violent efforts to drive them off. Allow the waves pass off quietly. Never allow sentiments to overcome you in any way. Wisely utilise every condition for the uplifting of the soul and Chitta-Suddhi.

2. Do not think any more of your worldly concerns than is necessary to determine your duty. Do your duty and leave the rest to God.

3. When you are tired by too much meditation, suspend the meditation for some time. Gently fix your mind on all that is holy and sublime, on the lofty acts of saints and sages. You will gradually regain the normal tone of mind.

4. Unless you are prepared to give up all you have for the service of the Lord and the mankind, you are quite unfit for the spiritual line. Balance of mind, Samata state, is a necessary qualification of an aspirant. Try your level best to keep cool and calm in difficulties, adversities and trying conditions of life. Pray fervently from the bottom of your heart and wait. Help is bound to come. God lends his gracious ear. Do not lose heart, faith or courage. Have firm, perfect, one-pointed faith in God. He will give you sufficient strength to bear the pain. He will remove all obstacles and difficulties.

5. Develop the power of endurance, Titiksha. Learn to bear happiness and misery evenly and to pass through all phases of life, all experiences, however painful or joyous, without flinching, without losing the tranquillity of the spirit. Give up shoes, umbrella, walking stick, turban, ghee, Basmati rice. These are all your enemies. Slowly give them up one by one. This is the secret

of Yoga. The craving for all sensual objects will die one by one. You will get increasing freedom and strong individuality. There is no loss in giving up sensual objects. You gain a lot. There is pain in the beginning. Get yourself prepared. Everything will be all right.

6. You will see for yourself in a short time the particular benefits you derive from particular kinds of trials. Do not give way to the feeling that you are lost or have been deserted, when these waves of dark and depressing thoughts prevail. Know these to be trials given by the Lord for your own teaching, education and learning experience and knowledge for your own growth.

7. Cultivate to an eminent degree the faculty of strong patience. You must possess such strong patience as that of that sparrow which ventured to exhaust the waters of the ocean with a blade of grass.

8. God shows justice in punishing those who transgress His Laws. He is thus highly merciful. He does not want His children to repeat the mistakes again. Punishment is for correction and education. When the parents chide, the foolish children see in the act an absence of affection; but when they grow up, do they not recognise that, had it not been for that chiding there would have grown up in them many a bad habit and vicious tendency and do they not thus trace the chastisements of their parents to their most disinterested love and kindness and feel grateful in their hearts for what they characterised as merciless and rigorous in their earlier years of ignorance?

9. You can never, never realise God, if you have not got rid of Kamini-Kanchana (lust and desire for gold), if you are not established in mental Satya, mental Brahmacharya and mental Ahimsa. In mental Satya the very idea of lie does not enter the mind. In mental Brahmacharya the very idea of lust does not enter the mind. Even in dreams, you must be free from lustful thoughts. It requires long practice and careful watch over the mind. Foolish people hastily jump up to the practice of meditation in vain, without having these virtuous qualities which are very essential for spiritual Sadhana. Brahman is pure. You can realise It only if you are pure in mind and body. You can know Brahman only by becoming Brahman. "*Brahmavid Brahmaiva Bhavati*—He who knows Brahman becomes Brahman." Practise Yama-Niyama first. You will get everything.

10. Remember that the utmost sacrifice is demanded of you and

that your own progress should be a matter of secondary importance, while work for others who are your own selves, should be the chief aim of your life. If you look for Siddhis or for any personal rewards, you can better stand aloof. Siddhis are obstacles. They will pull you down. Never care for them. Shun them ruthlessly even if they show their grimaces.

11. The reason why your trial is more severe than that of others is simply because you have taken a more earnest and determined stand against the Asura Vrittis, evil Vasanas and Samskaras which assert themselves far more forcibly when battle is waged against them than under ordinary circumstances. They are all brought to the surface and laid bare before your eyes, so that you may know them fully at the very threshold of your journey and disarm them one by one as you proceed onward. As to what your particular weakness is at the present moment, the best thing is to allow yourself to discover that for yourself; help will come to you from inside; so that you may have no doubts and mistakes about the real enemy and know for certain his nature and strength and the means to disenthron him from your heart.

12. A nourishment or special power comes from God to those who have a pure and steady love to all humanity, an unfaltering devotion to the laws of compassion and unswerving wish to serve God above and the world below.

13. Do not act under the influence of personal impulses. Do not be carried away by the force of emotions, however noble they may be.

14. The endurance of all this pain and torture with patience, with contentment, without fretting, without complaint, means the exercise of a distinct force which spiritualises the whole nature. The greater this force, the speedier the spiritual growth. The patience and faith should continue undiminished all throughout the practice. The real test of growth is the inner unaffected attitude towards the outer surroundings, no matter whatever be their nature.

15. Remember that the world does not vanish in Samadhi. The idea that the world is different from Brahman vanishes. A new idea that the Brahman is the all,—a new consciousness,—is generated. The objectivity, Nama-Rupa, remains the same in Jivanmukta. A change is effected in subjectivity. The viewpoint changes. The angle of vision changes. The watertight compartments that were causing separateness through Adhyasa,

vanish. For example, there is a bungalow in front of your house belonging to a Rajah. You purchase this bungalow now. At first, your view was that the bungalow belonged to the Rajah. After your purchasing it, the view changes (in the subjective side). The bungalow (Nama-Rupa) remains the same. Now, the view is that it belongs to you. The same is the case with the vision of the Jivanmukta. Do not stretch the analogy too much. It aptly illustrates our point and purpose.

16. A mother knows who the father of her son is. So also, the Antaryamin, the inner ruler, knows everything that goes on in your mind. He hears the sound of the fall of a pin. So do not try to cheat Him. It is impossible. You may tell lies to ninety-nine persons, but you must have one at least to whom you should tell the truth. Develop Arjava (straightforwardness).

17. Clarify your ideas again and again. Think clearly. Have deep concentrated right thinking. Introspect in solitude. Purify your thoughts to a considerable degree. Still the thoughts. Silence the bubbling mind. Just as in a surgical clinic the assistant surgeon allows only one patient to enter the consultation room and the operation theatre of a hospital, so also you will have to allow only one thought-wave to rise from the mind and settle down calmly. Then allow another thought to enter. Drive off all extraneous thoughts that have nothing to do with the subject-matter on hand. An efficient control over the thoughts through long practice is absolutely necessary for the successful concentration and meditation. Note this point carefully.

18. Develop universal sympathy and cosmic love of a pure nature. Sympathy mitigates your pain. Love of humanity destroys your little, personal self. Love of humanity is love of God. Service of humanity is service of God. For there is nothing but God, nothing but Brahman, nothing but your own self. It is ignorance to think that they are different from you. You and I, subject and object, are essentially one. Remember this always. Feel this. You will derive a novel, infinite happiness. In serving others, you serve your own self. In helping others, you help your own self. In feeding others, you feed your own self. This is a great secret. It takes millions of births to learn and feel this supreme lesson. You forget this fact very often, through the illusory force—Maya. A Viveki, Vicharavan constantly remembers it. The greater and purer your love, and the more you can feel for others, the higher is your station in the spiritual regions and the dearer you are to the

Supreme. You are no longer a man. You are of divine nature—Daivi Sampat, Daivi Prakriti.

19. Develop cosmic love (Visva-Prema). Identify yourself with the Visva-Atman. Destroy selfishness and petty-mindedness. Expand. Awake. Arise. Throw off your lethargy, indifference. Lead the life of oneness and unity. Manifest the hidden powers. Assert. Affirm. Realise the Self. A glorious future is awaiting you.

20. Even though you become the Emperor of the whole world, you can hardly enjoy real peace and bliss, as long as you have care, worry, anxiety, fear, lust, greed and desire. Causes of grief by thousands, and causes of fear by hundreds, day by day overwhelm the ignorant. Knowledge of the Atman alone can give real peace, happiness and immortality. Therefore conquer Maya. Realise the Atman through meditation. Then you will become the real Emperor of emperors.

Part Two

EXERCISES

Meditation on Rose

Dharana or concentration is fixing of the mind on a concrete object or on an abstract idea. Meditation follows concentration. Meditation is an unbroken, uninterrupted or incessant flow of idea of the object that is being concentrated upon. Concrete meditation on an object is necessary for an untrained mind in the beginning. Sit in Padma, Siddha or Sukha Asana in a room set apart only for meditation and meditate on the colour, form, the various parts of rose such as petals, stalk, pollen, etc., on the various kinds of roses, as white rose, yellow rose, red rose, cabbage rose; on the various preparations as rose water, rose syrup, scents as Otto de Rose, essence of rose, confections as Gulkand. etc.; on the diverse uses of rose as rose water for cleaning the eyes in ophthalmia, Gulkand as a laxative in constipation, the flowers and garlands for worship of God, for wearing, etc.; On the various virtuous properties such as its cooling effect on the system, its carminative properties; the price of rose and garlands of roses; the places where they are found in abundance and various other items connected with rose. You must exclude any other foreign thought associated with other objects. By this concrete method the mind becomes fit for abstract meditation. Practise for half an hour daily in the morning at 5 o'clock for a month.

Meditation on a Buffalo

Krishna Chaitanya, a Brahmachari in Omkar Ashram, on the bank of the holy Narmada, went to Ram Acharya and prayed to him to teach him the method of meditation. Ram Acharya said to Krishna: "O Krishna, meditate on Lord Krishna having crossed legs and flute in hand, located in the midst of a big sun in the lotus of your heart and repeat mentally the famous Krishna Mantra: *Om Namo Bhagavate Vasudevaya*." Krishna Chaitanya said: "Guruji! I am quite dull-headed. I cannot do this. This is too difficult for me. The Mantra is very, very long. Kindly suggest an easy method."

Ram Acharya said: "O Krishna Chaitanya! Do not be afraid. I will tell you an easy way. Hearken. Place a beautiful, small brass idol of Sri Krishna in front of you. Sit in Padmasana. Look at this idol steadily. See the various parts of the idol, hands, legs, etc., with attention. Do not look at any other object." Krishna replied: "O Guruji, this is still more difficult. Sitting with crossed legs will give severe pain on the hips and knees. If I think of the pain I cannot look at the idol. I have to sit steadily, look with attention and mark carefully the various parts. I cannot do more than one action at a time and I cannot remember more than two things at a time. O Guruji Maharaj, kindly show me a very, very easy way."

Ram Acharya said: "O Chaitanya! Place the photo of your father in front of you. Sit in front of the photo in any way you like. Simply look at the figure for a short time." Krishna Chaitanya replied: "O Guruji! my protector, this is also difficult. Because, I am very much afraid of my father. He is a terrible man. He used to beat me severely. I tremble the very moment I think of his form, my legs quiver. This will never suit me. I should say, this method is more difficult than the previous ones. I pray, Guruji. Kindly suggest a very, very simple method this time. I will surely follow."

Ram Acharya said: "O Krishna, tell me now, which thing you like best?" Krishna replied: "O Guruji, I have tendered a buffalo in my house. I have taken plenty of milk, curd and ghee from that buffalo. I like it best of all. I constantly remember this." Ram Acharya said: "Krishna, now go to this room, lock the door, sit in a corner on a mat and constantly think and meditate on this buffalo only to the exclusion of all other objects. Do not think of anything else. Do this presently."

Now Krishna Chaitanya was very much pleased. With a gay and cheerful mind he went inside the room, followed the instructions

of the Guru implicitly and began to meditate on the buffalo with one-pointed mind intensely. He did not get up from the seat for three days continuously.

He forgot all about his food. He was unconscious of his body and surroundings. He was deeply absorbed in the form of the buffalo. Ram Acharya came on the third day to the room of Krishna to see his condition and found Krishna absorbed in meditation. With a loud voice, Guru called out: "O Krishna, how do you feel? Come outside to take your food." Krishna replied: "O Guruji, I am very grateful to you. I am in deep meditation now. I cannot come out now. I am very big. Horns have grown out of my head. I cannot get out of the small door. I like the buffalo very much. I have become myself a buffalo also."

Ram Acharya found out that Krishna's mind has attained Ekagrata state and was quite fit for attaining Samadhi. Ram Acharya said: "O Krishna, you are not a buffalo. Now change your meditation. You are not a buffalo. Forget the form of the buffalo (Nama and Rupa) and meditate on the underlying essence of the buffalo, Sat-Chit-Ananda, which is your real nature." Krishna Chaitanya changed his method, adhered to Guru's instructions and attained Kaivalya Mukti, the goal of life.

The above story goes to illustrate that meditation on any object which the mind likes best is very easy.

Patanjali Maharshi suggests various methods for meditation as: "Meditate on the Effulgent One in the lotus of the heart, who is beyond sorrow. Meditate on the heart that has given up all attachment to sense-objects. Meditate on the knowledge that comes in sleep." And lastly he has introduced the Sutra No. 39: "*Yathabhimata-dhyanadva*—meditate on anything that appeals to you as good." It will be easy to concentrate on a thing which the mind likes best.

Meditation on Mahatma Gandhiji

Retire to your meditation room. Sit in Padmasana. Meditate on the form, stature, height and colour of Gandhiji; his educational career in England; his legal practice in Africa; his political activities to raise the condition of Indians in Africa; his energetic activities in non-cooperative movement in India; his famous Charkha and Khaddar; his wide-spread preaching throughout India for popularising Khaddar; his strenuous efforts to unite the Hindus and Muslims; his exertions to uplift the degraded position of

Harijans, (the untouchables); his noble ideals and laudable principles; his life of absolute renunciation, Tyaga and Sannyasa; his life of severe Tapascharya; his abstemious nature in diet; his incessant struggle in the achievement of mental Brahmacharya; his ideals of Ahimsa and Satya in thought, word and deed; his facile pen in journalism; his various useful publications in English, Hindi and Gujarati; his establishment of a useful Ashram which trains good Karma Yogins; his strong will and various other noble qualities. Do not allow any other thought to enter. If the mind runs, draw it and fix on the above thoughts. Practise this for half an hour daily for two months. You will learn the right technique of meditation.

Meditation on Virat-Purusha

Sit in Padma or Siddha Asana in your meditation room and meditate on the following thoughts for half an hour daily. This is a gross form of meditation for beginners for six months.

1. Heaven is His head.
2. Earth is His foot.
3. Quarters are His hands.
4. Sun and Moon are His eyes.
5. Fire is His mouth.
6. Dharma is His back.
7. Grass and herbs are His hairs.
8. Mountains are His bones.
9. Sea is His bladder.
10. Rivers are His arteries and veins.

The mind will expand now. Afterwards take to Saguna meditation on a form of God such as Rama, Krishna or Siva. Have this kind of meditation for a year. Then have recourse to Nirguna meditation on Brahman. By the practice of these various methods, the mind becomes a fit instrument to take up abstract meditation—meditation on an abstract idea.

Meditation on Divine Songs

If you are well-versed in music, go to a lonely place, sing beautifully to your heart's content, develop the Raga and Ragini luxuriantly from the bottom of your heart. Forget yourself, forget the past and environments. This is an easy method. Select some fine Stotras, prayers or philosophical portions. Tukaram's Abhangas, Akhow's songs in Gujarati, Tayumana Swami's songs and Thevaram in Tamil, Brahmanandamala in Hindi are admirably

suitable for this purpose. Ram Prasad, a reputed saint of Bengal, realised in this way. Ram Prasad's songs are very famous throughout Bengal. Ravana pleased Lord Siva through his Sama Gana played with nerve-strings removed out of his body. Hear what Shakespeare says on music: "The man that hath no music in him nor is not moved with concord of sweet sounds, is fit for treason, stratagem and spoils. The motions of his spirit are dull as night, his affections dark as Erebus. Let no such man be trusted." Mark the music.

You can quite easily withdraw the mind from the objects through singing. Singing immediately elevates and expands the mind. To fix an expanded mind on the Saguna or Nirguna Brahman is very easy. What is wanted here is good taste and skill in music with purity of heart and steady practice of concentration.

Meditation on the Gita Slokas

Learn by heart some important Slokas in the Bhagavad-Gita. Repeat them mentally after sitting in the Asana. (1) There are some important Slokas which dwell on the 'immortality of the soul' in the second chapter. You can concentrate and meditate on these series of ideas. You will find this practice very, very useful. (2) Meditate on the series of ideas from the Slokas which describe the Sthitaprajna state in the second chapter. (3) Meditate on the series of ideas from the Slokas which describe the effects of Yoga in the sixth chapter. (4) Meditate on the series of ideas from the Slokas which describe the Samata state of mind in the sixth chapter. (5) Meditate on the series of ideas from the Slokas which deal with the attributes of a Jnani in the thirteenth chapter. (6) Meditate on the series of ideas from the Slokas which describe the nature of Daivi-Sampat in the sixteenth chapter. (7) Meditate on Visvarupa-Darsana ideas in the eleventh chapter. (8) Meditate on the Slokas: "devotee dear to Me" in the twelfth chapter. (9) Meditate on "Gunatita" ideas in the fourteenth chapter. I have given you a few sets of ideas. Select any set that appeals to you most. You can allow the mind to move from one set to another.

Meditation on Gayatri

Gayatri is the 'Blessed Mother' of the Vedas. It is a symbol of God, the Lord of created beings. Japa of Gayatri Mantra produces Chitta-Suddhi, without which you can do nothing in the spiritual line. You can never effect an iota of spiritual progress. Gayatri is an effective universal prayer. This is also known as Brahma-Gayatri.

*Om Bhur Bhuvah Svah Tat Savitur Varenyam
Bhargo Devasya Dhimahi Dhiyo Yo Nah Prachodayat.*

Om—Para Brahman

Bhur—Physical plane

Bhuvah—Antariksha

Svah—Svarga-Loka

Tat—Brahman, Paramatman

Savitur—Isvara, Creator

Varenyam—Fit to be worshipped

Bhargo—remover of sins, ignorance, etc.

Devasya—glory

Dhimahi—we meditate

Dhiyo—intellect (Buddhi)

Yo—which

Nah—our

Prachodayat—enlighten.

“Let us meditate on Isvara and His Glory, who has created this universe, who is fit to be worshipped, who is the remover of all sins and ignorance. May He enlighten our Buddhi.”

Retire into the meditation room after bath just before sunrise. Sit in your Asana and repeat the Mantra mentally as many times as you can, but not less than 108 times and constantly feel that you are receiving light, purity and wisdom from Gayatri. Concentrate on the meaning of the Gayatri. This is important. Have your gaze at the Trikuti, the space between the two eyebrows.

GAYATRI PURASCHARANA

This Gayatri Mantra has twenty-four Sanskrit letters. So, one Gayatri Purascharana constitutes the Japa of 24 lakhs of times of Gayatri Mantra. There are various rules for Purascharana. If you repeat 3000 times daily, you should keep up the same number daily all throughout till you finish the full 24 lakhs. Cleanse the mirror of Manas of its dirt and prepare the ground for the sowing of the spiritual seed.

The Maharashtrians are very fond of Gayatri Purascharana. In Poona and other places, there are persons who have performed Purascharana several times. Pundit Madan Mohan Malaviyaji is a votary of Gayatri Purascharana. The success in his life and in the establishment of the grand Hindu University at Varanasi is all

attributable to His Gayatri Japa and the benign grace of the Blessed Mother Gayatri.

Swami Vidyananda, the reputed author of the celebrated Panchadasi, performed Gayatri Purascharana. Mother Gayatri gave him Darshan and asked Vidyananda for a boon. Swami Vidyananda asked: "O Mother! There is a great famine in Decçan. Let there be a shower of gold to relieve the immense distress of the people." Accordingly, there was a shower of gold. Such is the power of Gayatri Mantra. Gayatri Japa cleanses the Pranamaya Kosha, purifies the mind, gives Ekagrata state, bestows Ishta Siddhis and makes a man powerful and highly intelligent. Gayatri eventually gives liberation or emancipation from the wheel of birth and death.

GLORY OF GAYATRI

"Brahman milked out, as it were, from the three Vedas, the letters A, U and M, which form by their coalition the trilateral monosyllable, together with three mysterious words; Bhur (earth), Bhuvah (sky) and Svah (heaven).

"From the three Vedas, also, the Lord of creatures incomprehensively exalted, successively milked out the three measures of that ineffable text, beginning with the word Tat, and entitled Savitri or Gayatri.

"The three great immutable words, preceded by the trilateral monosyllable and followed by Gayatri which consists of three measures, must be considered as the mouth or the principal part of the Vedas.

"Whoever shall repeat day by day for three years without negligence that sacred text, shall hereafter approach the divine essence, move as freely as air and assume an ethereal form.

"The trilateral monosyllable is an emblem of the Supreme; the suppressions of breath with a mind fixed on God are the highest devotion; but nothing is more exalted than the Gayatri: a declaration of truth is more excellent than silence."

—Manu Smriti, II-76 to 83.

Meditation on Mahavakyas

Mahavakyas are the sacred sentences of the Srutis. They are four in number:—

1. Prajnanam Brahma.
2. Aham Brahma-Asmi.
3. Tat Tvam Asi.
4. Ayam Atma Brahma.

The first is in the Aitareya Upanishad of Rig-Veda. The second is in the Brihadaranyaka Upanishad of Yajur-Veda. The third is in the Chhandogya Upanishad of Sama-Veda. And the fourth is in the Mandukya Upanishad of Atharvana-Veda.

First is a Lakshana-Vakya which gives a definition of Brahman and imparts Tadbodha-Jnana. Second is an Anubhava-Vakya which gives Sakshi-Jnana. Third is an Upadesa-Vakya which bestows Siva-Jnana. Guru instructs the disciple. Fourth is Sakshatkaravakya which confers Brahma-Jnana. You can take any Mahavakya and meditate on it as you do on OM.

MEDITATION ON AHAM BRAHMA-ASMI

Constantly feel that you are the Suddha Sat-Chit-Ananda Vyapaka Atman (Pure, existence absolute, knowledge absolute, bliss absolute, all-pervading Brahman), when you repeat mentally: 'Aham Brahma-Asmi'. Lip repetition is of no use. You must intensely feel from the subjective heart. Gradually, you will be taken to higher emotions through deep feelings.

Sit in your Asana on a fourfolded blanket. Face the north or the east and constantly feel that:—

1. I am the infinite light.
2. I am omnipotent.
3. I am omniscient.

Concentration on Breath

Sit in Padma, Siddha or Sukha Asana. Face the north or the east. Salute the Guru and Sri Ganesa (*Om Sri Sat-Gurave Namah; Om Sri Ganesaya Namah*). Be steady in the Asana. Now, fix the mind on the breath. The Jiva is uttering the 'Soham' Mantra 21,600 times daily. A man's life is really made up of so many 'Soham' breaths according to Yoga and not of so many years. By Pranayama, you save the 'Soham' breaths and thus prolong your life, extend your longevity. If you watch carefully, the breath produces the sound 'So' during inhalation, and the sound 'Hum' during exhalation. 'Soham' is the breath of life. OM is the soul of breath. That is the difference. Eliminate 'H' and introduce 'I'. Soham will become "So I am." 'Soham' means "I am He. I am that Brahman." Eliminate the consonants S and H, it becomes OM. Now then, concentrate on the breath. Do not think of anything else. You will notice that the breath will gradually become very, very slow, when concentration progresses. Utter the word 'So' mentally, when you inhale and 'Hum' during exhalation.

Gradually, the word 'Soham' also will drop when there is deep concentration. You will be in peace. You will be calm, serene and joyful. You will enter into silence.

Meditation on Soham

This is same as meditation on OM. Some take a compound Mantra as: Hamsah Soham—Soham Hamsah. Before you practise Soham Dhyana, you must negate, deny, (Neti-neti) by repeating: Na Aham—I am not (this body). Soham is an important Mantra. Soham means "I am He. I am Brahman." Repeat this Mantra mentally. Your whole soul should feel you are the all-pervading Atman. You should feel with all your heart, with all your mind with all your intellect and with all your soul. Then only full benefits of Soham Mantra will be realised. The meditation should run for twenty-four hours. If Buddhi feels: "I am Brahman, I am omnipotent," and Chitta feels: "I am a clerk in the High Court. I am weak. I am hopeless. What shall I do for money for my daughter's marriage? I am afraid, the judge will fine me," realisation is impossible. You must destroy all wrong Samskaras, all false imaginations, all weaknesses and all superstitions. Even if you are in the mouth of a tiger, you must powerfully say: "Soham, Soham, Soham. I am not this body." You are then a real Vedantin. You are spoiled by the mind, through Avidya. It is not the mind that has limited you. It is Avidya that has brought out this limitation through identification with the mind. Draw the curtain of ignorance. Rest in Sat-Chit-Ananda Brahman through the force of Soham Mantra.

Saguna Meditation

Saguna meditation is meditation on a form. Select any Murti you like best, either Siva, Vishnu, Rama or Krishna, according to your inclination or taste. Or follow the directions of your Guru. He will select for you the Ishta-Devata or tutelary deity. The Ishta will guide you. An archer first aims at a grosser and bigger object. Then he takes up a medium object. Finally he shoots at finer and subtle objects. Even so, one should take to Saguna meditation to start with and when the mind is trained and disciplined well, he can have Nirakara, Nirguna meditation. Saguna meditation is meditation on a concrete object. Nirguna meditation is meditation on an abstract idea. Saguna Upasana removes Vikshepa. For three or six months, practise Trataka on any picture.

After six months' practice of Trataka, meditate on the mental picture of the Murti from half to two hours in the Trikuti (the

space between the two eyebrows). See and feel that the Ishta is present in every object of the universe. When you meditate, mentally repeat the Mantra of the Devata. Think of the attributes of the deity, such as omnipotence, omniscience, etc. Feel that Sattvic qualities from the Ishta flow towards you. Feel that you possess these Sattvic qualities. This is Sattvic or Suddha Bhavana. You will have Darshan of your Ishta in one or two years, if you are sincere in your Sadhana. Follow this plan. This will help concentration. Move the mind on the various parts of the Murti. Take, for instance, the picture of idol of Lord Vishnu with four hands and meditate as follows. The practice of Trataka is of great use in this Saguna meditation.

Dhyeyah sada savitru-mandala-madhyavartee

Narayanah sarasijasana-sannivishtah,

Keyuravan makara-kundalavan kirittee

Haree hiranmayavapur dhrita-sankha-chakrah.

Gada-Padmadharo devo dvaraka-nilayochyutah.

“Meditate always on Narayana seated in the Asana of Lotus flower in the midst of a lustrous sun in the lotus of heart or in the Trikuti with golden armlets set with diamonds, with ear-rings, with golden crown set with diamonds, with golden necklace set with Kaustubha gem, and with golden colour, with disc, conch, mace and lotus flower in four hands—that indestructible Achyuta of Dvaraka.”

During meditation, move the mind on the various parts of Vishnu. See with the mind, His feet first, then His legs, then His yellow silken cloth, then His golden Haara set with diamonds, Kaustubha gem, etc., on the breast, then the ear-rings, Makara-Kundalas, then the face, then the crown on the head, then the disc on the right upper hand, then the conch on the upper left hand, then the mace on the lower right hand, then the lotus-flower on the left lower hand. This is the order. Then come down to the feet and start again to the upper parts. By this method, the mind will not run towards objects.

First meditate on Virat-Purusha. Then take up Saguna meditation. Lastly, have Nirguna meditation.

Nirguna Meditation

This is meditation on Nirguna Brahman. This is meditation on OM. This is meditation on an abstract idea. Sit in Padmasana. Repeat OM mentally. Keep the meaning of OM always in the

mind. Feel that you are the all-pervading, infinite light. Feel that you are the Suddha Sat-Chit-Ananda Vyapaka Atman, Nitya Suddha Siddha Buddha Mukta, eternally free Brahman. Feel that you are Chaitanya. Feel that you are the Akhanda Paripurna, Ekarasa, Santa, infinite, eternal, unchanging existence. Every atom, every molecule, every nerve, vein, artery should powerfully vibrate with these ideas. Lip repetition of OM will not produce much benefit. It should be through heart, head and soul. Your whole soul should feel that you are the subtle all-pervading intelligence. This feeling should be kept up continuously.

Negate the body-idea when you repeat OM mentally. When you chant OM, feel:

Infinity I am,	OM OM OM
All Light I am,	OM OM OM
All Joy I am,	OM OM OM
All Glory I am,	OM OM OM
All Power I am,	OM OM OM
All Knowledge I am,	OM OM OM
All Ananda I am,	OM OM OM

Meditate on the above ideas constantly. Constant effort with zeal and enthusiasm is indispensably requisite. Repeat mentally the above ideas incessantly. You will realise. You will have Atma-Darsana within two or three years.

Will and Manana are two important factors which play a conspicuous part in Nirguna meditation or Vedantic Sadhana. Manana is preceded by Sravana or hearing of Srutis and followed by Nididhyasana of a constant nature with zeal and enthusiasm. Nididhyasana is profound meditation. Sakshatkara or Aparoksha realisation follows Nididhyasana. Just as the drop of water when dropped on a hot iron-piece becomes absorbed in the hot iron, the mind and the Abhasa Chaitanya (reflected consciousness,) become absorbed in Brahman. The balance left is Chinmatra, Chaitanya Matra or Consciousness Absolute *per se*. Sravana, Manana and Nididhyasana of the Vedantic Sadhana correspond to Dharana, Dhyana and Samadhi of Raja Yoga of Patanjali Maharshi.

By worship, meditation and Japa of Mantras, the mind is actually shaped into the form of the object of worship and is made pure for the time being through the purity of the object (namely Ishta Devata). By continual practice, the mind becomes full of the object to the exclusion of all else, steady in its purity and does not

wander into impurity. As long as the mind exists it must have an object and the object of Sadhana is to present it with a pure one.

The sound repeatedly and harmoniously uttered in Japa of Mantra, must create or project into perception the corresponding thing, Devata. The Mantras gather creative momentum by repetition through the force of Samskaras.

In Samadhi, the mind loses its own consciousness and becomes identified with the object of meditation, Tadakara-Tadrupe. The meditator and meditated, the worshipper and worshipped, the thinker and the thought become one. The subject and the object, Aham and Idam (I and this), Drik and Drishya (seer and seen), the experiencer and the experienced become one. Prakasha and Vimarsha get blended into one. Unity, identity, homogeneity, oneness, sameness refer to Nirvikalpa Samadhi.

There are two kinds of Nirvikalpa Samadhi, viz., one in which the Jnani sees the whole world within himself as a movement of ideas, as a mode of being or a mode of his own existence, like Brahman, by resting in Brahman (Svarupa-Visranti). Brahman sees the world within Himself as His own Sankalpa or Vivarta. So does a Jnani also. This is the highest state of realisation as in the case of Lord Krishna, Lord Dattatreya, Sri Sankara, Jnana Dev and others.

*Sarvabhutastham atmanam sarvabhutani chatmani
Ikshatae yogayuktatma sarvatra samadarsana.*

“The self, harmonised by Yoga, seeth the self abiding in all beings, all beings in the self, everywhere he seeth the same” (Gita, VI-29). But in the case of the man who has not realised, he sees the world as something outside, different and independent. This is due to Avidya.

In the second variety, the world vanishes from view and the Jnani rests on Suddha Nirguna Brahman, according to *Rajju Sarpa Nyaya* (analogy of snake in the rope). When a Raja Yogi gives up his Savikalpa Samadhi, he meets the Jnani in Nirguna Brahman through Brahmakara-Vritti.

Positive Meditation

1. I am the All (Sarvatva).
2. I am All in all (Sarvatmika).

Meditate on the above ideas. In this meditation, the body and the world are taken as Brahman, as expressions of Brahman. It is

highly preposterous to think that Brahman is by Itself full of Ananda and that which is expressed out of Brahman is full of misery, pain and sorrow. Pessimism should be shunned. It is the Jiva-Srishti that is at the bottom of all pain and misery. There is nothing wrong in Isvara-Srishti. Isvara-Srishti does not give the least pain. On the contrary, it is a helper of salvation. Jiva-Srishti constitutes egoism, Kama, Krodha, mine, thine, 'I am the doer,' etc. This causes all trouble. This is due to Ajnana which causes identification with the limited mind.

Repeat the above idea mentally at all times. Feel that you are the All. Feel that your Sakti is working in all bodies. Constantly dwell on these ideas: "The whole world is my body. All bodies are mine. All lives are mine. All pains are mine. All joys are mine." Jealousy, anger, hatred, egoism, etc., will vanish. In the Samadhi of positive meditation, the Jnani sees within himself the world as a movement of ideas. He is both Saguna and Nirguna.

Negative Meditation

"I am not the body. I am not the mind. I am Sat-Chit-Ananda Svarupa." Meditate on the above ideas constantly. Feel that you are the Sat-Chit-Ananda Svarupa always, all through twenty-four hours. Negate the body-idea. Incessant Sadhana is necessary to remove Deha-Adhyasa which is due to Anadi Samskaras (beginningless impressions). If you can go above the body-consciousness, if you can leave the body at will, three-fourth of your Sadhana is over. There is a little balance only. Then, there remains only the "drawing of the curtain; removal of the veil of Avidya." That can be done quite easily. Even when you move about, even when you are at work, always feel that you are all-pervading, infinite Brahman. This is important. Thinking, concentration and effort to separate yourself from the body should go together. In negative meditation, the Jnani dwells in Suddha, Nirguna Brahman. He has no consciousness of the world.

Saguna and Nirguna Meditation

Isha, Prasna, Katha, Tapaniya and the other Upanishads elaborately treat the method of contemplation of Brahman, as devoid of qualities. Badarayana, in a chapter of Brahma-Sutras, which deals with the nature of qualities of Brahman, mentions positive attributes like joyful, intelligent, etc., as well as negative attributes like measureless, colourless, etc. Both kinds of attributes are referred to the absolute and yet the contemplation of such a Brahman can be called Nirguna Upasana or meditation on

conditionless Brahman. The chief distinction between the contemplations of the conditioned (Saguna) and unconditioned (Nirguna) Brahman is that in the former the devotee looks upon It as really connected with those attributes, while in the latter, positive and negative qualities are not viewed as essentially connected with It, but as suggesting Its absolute nature. Hence, joyful, etc., do not enter into the essence of the contemplated Brahman, but act as a gateway for grasping Its true nature. In the contemplation of the conditioned Brahman those and similar other properties form a part of the contemplation.

The term Nirguna does not mean that Brahman is a negative concept, that Brahman is a non-entity or zero. It means that the qualities found here in limitation, are found illimitable in Brahman. It means that the attributes are Brahman's essential nature or His Svarupa. It means that Brahman does not possess perishable qualities of matter like the blue colour of a cloth but possesses all auspicious qualities (Sarva Kalyana Gunas). Brahman is Nirguna-Guni. So also, by Nirakara, it does not mean that Brahman is formless. It means: He has not got a limited form as that of objects, but has a form unimaginable. What form can you attribute to infinity? Many have a crude idea of Brahman. They say: "Brahman is a block of stone, because He has no qualities. He is a regular void, a zero." No, no. They are entirely mistaken. They have not made Sad-Vichara. They have various doubts. They have a gross intellect which is unfit for philosophical investigation (Vichara), discrimination, reflection, ratiocination, etc. They have not studied the infallible Upanishads, the right means of knowledge, the right source of wisdom, which give an accurate knowledge of Brahman. The Upanishads are infallible, because they appeal to the reason of every thinker, every philosopher. They tally with the experiences of realised souls. Hence they are infallible. Their authority is more valid than that of perception or inference. Brahman is extremely subtle. He is finer than thousandth part of a point of a hair divided into a thousand parts. A subtle, calm, pure, sharp-pointed, clear and one-pointed Suddha Buddhi is needed for understanding and meditating on Brahman. They suffer from Samsaya-Bhavana—doubts regarding the validity of the Upanishads and the true nature of Brahman. They should purify the mind by selfless service, should study the Upanishads, should develop the four means of qualifications and should have constant Satsanga. Then, they will have intellectual conviction and

intellectual grasp of Brahman. By Sravana, Manana and Nididhyasana, they can reach Brahman. This is the royal road. So, Brahman is full of auspicious Gunas. He is a lump of luminosity. He is Prajnana-Ghana. He is a solid mass of knowledge. He is really more solid than Himalayas. Knowledge is more heavy and more concrete than a huge block of stone.

In Saguna meditation, the devotee considers himself as entirely different from the object of worship. The worshipper makes a total, unreserved, ungrudging, self-surrender to the Lord. He respects, honours and adores the Lord and depends on Him for everything,—for food, protection and his very existence. He looks always for help of any sort from the Ishta-Devata. There is nothing independent for him. He is an instrument in the hands of the Lord. His hands, legs, senses, mind, Buddhi, physical body—all belong to the Lord. A devotee does not like at all the idea of Jnana or merging. He likes to have his separate entity as a servant and to serve, worship and love the Lord always. He does not like to become sugar as a Jnani, but likes to taste sugar and eat sugar. This method of worship is one of contraction. Suppose there is a circle. You have a position in the centre. You contract yourself to a point and merge in the circumference. This is Saguna meditation. This is suitable for people of emotional temperament. Vast majority of persons are fit for this line of worship only.

In Nirguna meditation, the aspirant takes himself as Brahman. He denies and sublates, the false adjuncts or fictitious environments as egoism, mind and body. He depends upon himself alone,—absolute self-reliance. The aspirant asserts boldly. He reflects, reasons out, investigates, discriminates and meditates on the Self. He does not want to taste sugar but to become a solid mass of sugar itself. He wants merging. He likes to be identical with Brahman. This method is one of expansion of lower self. Suppose there is a circle. You have a position in the centre. You expand by Sadhana to such a great extent that you occupy the whole circle, and envelop the circumference. This method of meditation is suitable for persons of fine intellect, bold understanding, strong and accurate reasoning and powerful will. Only a microscopic minority of persons are fit for this line of meditation.

It is comparatively easy to meditate on Aham Brahma Asmi when you are seated in a steady posture in a solitary, closed room. But it is very, very difficult to keep up this idea amidst crowded

surroundings, while the body moves. If you meditate for one hour and feel that you are Brahman, and if you feel for the remaining twenty-three hours that you are the body, the Sadhana is perfectly useless, and it cannot produce the desired result. So, at all times, you must try to keep up the idea that you are Brahman. This is very, very important.

A worldly mind needs thorough overhauling and a complete psychological transformation. Concentration and meditation bring about the construction of a new mind, with a new mode of thinking. Contemplative life is diametrically opposite to worldly life. It is an entire change altogether. Old Vishaya Samskaras have to be thoroughly annihilated through constant and intense practices carried on with zeal for a long time and thereby new spiritual Samskaras have to be created.

CHAPTER TEN

SPECIAL SADHANA**Mauna**

Mauna is the vow of silence. It is absolutely necessary for a spiritual life. Much energy is wasted by idle gossiping and tall talk. All energies must be conserved and transmuted into Ojas-Sakti. This will help you in meditation.

If circumstances prevent you to observe Mauna, strictly avoid long talk, big talk, tall talk, all unnecessary talks, all sorts of vain debates and discussions etc., and withdraw yourself from society as much as possible. If this energy is conserved by Mauna, it will be transmuted into Ojas-Sakti, which will be of immense use in your Sadhana. Speech is Tejomaya according to Chhandogya Upanishad. The gross portion of fire goes to constitute bone; the middle portion to form marrow; and the subtle portion to form speech. So speech is a very powerful energy. Remember this. Remember this always.

Observe Mauna for one year or six months. If you cannot do for months continuously, observe the vow of silence at least for a day in the week, just as Mahatma Gandhiji does. You must draw the inspiration from Mahatmas like Sri Krishna Ashram Maharaj who is now living absolutely nude for the last eight years in the icy regions of Himalayas. He is observing Kaashtha Mauna, a rigid vow of silence, for the last eight years. In Kaashtha Mauna, you should not communicate your thoughts to others even in writing or by signs. Why not you also become a Krishna Ashram of wide reputation and glory?

When the Indriyas are silent, it is termed Indriya Mauna or Karana Mauna. When you keep the body steady and immovable, it is termed Kaashtha Mauna. In Sushupti (deep slumber) there is Sushupti Mauna. The real Mauna comes only when there is absence of duality and separation, when all mental modifications cease. This is Maha Mauna. It is Para Brahman.

Antaranga Sadhana

Nishkama Karma Yoga or the performance of disinterested

works is Bahiranga Sadhana, which leads you to meditation on Aham Brahma Asmi. Karma is more external than the four means of salvation and the Sadhana Chatushtaya. The four means are more external than Sravana. Sravana is more external than Manana or reflection of what is heard through teacher or books. Manana is more external than Nididhyasana. Antaranga Sadhana is Nididhyasana or deep meditation on Aham Brahma-Asmi and its meaning. In Ashtanga Yoga of Patanjali Maharshi also you have the Bahiranga and Antaranga Sadhana. Yama, Niyama, Asana, Pranayama and Pratyahara constitute the Bahiranga Sadhana; while Dharana, Dhyana and Samadhi comprise Antaranga Sadhana.

Svara Sadhana

By knowing the nature of inspiration and expiration, by having a comprehensive understanding and practice of the Svara Sādhana (science of breath), comes into being the knowledge of the past, present and future. This science, the hidden of the hidden, the secret of the secret, the revealer of Satya or Brahman, the bestower of bliss and supreme knowledge is a pearl, a precious gem on the head of the wise. This knowledge is easily understood if faith, interest and attention are sincerely bestowed on the part of aspirants. It excites wonder in the unbelievers. In the Svara are the Vedas and Sastras. The Svara is the reflection of Para Brahman. A knowledge more secret than the science of breath, wealth more useful than the science of breath, has never been seen or heard of. Friends are brought together by the power of breath.

In the body are the Nadis having many forms and extensions. They ought to be known by the wise and the aspirants for the sake of knowledge. Branching off from the root, Kanda, in the navel, 72,000 Nadis extend in the body. Kundalini Sakti is sleeping like a serpent in the Muladhara Chakra. From here 10 Nadis go upwards and 10 downwards. Of all these, three Nadis viz., Ida, Pingala and Sushumna are the most important.

Ida is in the left part; Pingala is in the right part and Sushumna is in the middle of the vertebral column. Prana passes through all these Nadis to the different parts of the body. Ida flows through the left nostril, Pingala through the right and Sushumna through both. Ida is the lunar, moon or the Chandra Nadi. Pingala is the solar, sun or the Surya Nadi. The Jiva is ever repeating the Soham

Mantra. Watch the breath carefully. You will notice that the sound SO is produced during inhalation and HAM during exhalation. Watch very carefully the motion of the Ida and Pingala. Keep the Prana and mind calm. To those men who keep the sun and moon in proper order, knowledge of the past and future becomes as easy as if they were in their hands.

In Ida, the appearance of the breath is that of Amrita. It is the great nourisher of the world. In the right, the world is always born. In the midst, the Sushumna moves. Do calm acts during the flow of moon. Do harsh acts during the flow of sun. Do acts resulting in the attainment of psychic powers, Yoga and salvation, during the flow of Sushumna.

The moon and the sun have duration of five Ghatis (two hours). They flow in order during the 60 Ghatis of a day. Then by a Ghati each, the five Tattvas flow. The days begin with the Pratipada (the first lunar day). When the order is reversed, the effect is reversed. In the bright fortnight, the left is powerful. In the dark fortnight, the right is powerful. If the breath rises by Ida at sunrise and flows throughout the day and Pingala rises at sunset and flows throughout the night, it confers considerable good results.

Let the breath flow through Ida, the left nostril, throughout the whole day from sunrise to sunset, and through Pingala, the right nostril, throughout the night from sunset to sunrise. This is the practice of Svara Sadhana. He who practises thus is verily a great Yogi. Practise this. Practise this. Practise this, my dear children. Now, wake up to drink the nectar of immortality. Shake off your habitual sloth, indolence, inertia and all aspects of Tamas. Leave off your idle talks, gossiping and the obnoxious habit of criticising others. Do something useful. Do something practical.

Wrong Svara is the cause of a host of ailments. Observance of right Svara as described above confers health and longevity. This will doubtless bestow on you wonderful benefits.

HOW TO CHANGE THE FLOW

The following exercises are for changing the flow of Ida to Pingala. Select any one of the methods that suits you best. For changing the flow from Pingala to Ida, just do the same exercise on the opposite side:

1. Plug the left nostril with a small piece of cotton or fine cloth for a few minutes.
2. Lie down on the left side for ten minutes.
3. Sit erect. Draw the left knee up and keep the left heel near the left buttock. Now press the left armpit on the knee. In a few seconds the flow will be through Pingala.
4. Keep the two heels together near the right upper buttock. The right knee will be over the left knee. Keep the left palm on the ground a foot away and let the weight of the trunk rest on the left hand. Turn the head also towards the left side. This is an effective method. Catch hold of the left ankle with the right hand.
5. The flow of breath can be changed by Nauli Kriya also.
6. Place the "U" shaped end of the Yoga Danda (wooden stick of about 2 feet long) at the left armpit and lean on it by the left side.
7. The most effective and instantaneous result is produced in changing the flow through Khechari Mudra. The Yogi turns the tongue inside and blocks the passage by the tip of the tongue.

Awakening the Kundalini

Kundalini, the serpent-power or the mystic fire, is that primordial energy or Sakti that lies dormant in the basal Muladhara-Chakra. It is called the serpentine power. It is an electric occult power, the great pristine force which underlies all organic and inorganic matter. Chakras are centres of spiritual energy situated in the Linga Sarira, (astral body). They have corresponding centres in the Sthula Sarira (physical body) also, just as Buddhi, understanding, intelligence, etc. which are really in the Linga Sarira, have corresponding centres in the brain also.

Kundalini can be awakened through concentration and control of Vrittis by Raja Yogins, through the grace of the Guru and devotion by Bhaktas, through the analytical will by the Jnana Yogins, and through Mantras by Mantra Yogins.

As soon as it is awakened, it pierces the Muladhara Chakra. It should be taken up to the Sahasrara Chakra through various Chakras. When the Kundalini is awakened, the Yogi sees mentally a huge mass of golden light enveloping his body as if to consume him. He should not at all be afraid. The Yogi experiences different grades of Ananda and Siddhis at different Chakras. Supreme

fearlessness, astral visions, mental visions, Vijnana visions, Siddhis and spiritual Ananda are the signs to denote the awakening of the Kundalini. The Sadhana for this Kundalini Yoga should be done carefully and the space in this book will not permit me to deal with this subject in detail giving the descriptions of the various Nadis and Chakras. Readers are requested to refer to my book "Kundalini Yoga."

Laya Yoga

Dharana is the intense and perfect concentration of the mind upon some internal centre or external object or sounds like Anahata sounds or any abstract idea, accompanied by a complete abstraction from everything pertaining to the external universe or the world of senses. Dharana is absolutely necessary in Laya Yoga.

Sit in Padma or Siddha Asana. Practise Yoni Mudra by closing the ears through the thumbs. Hear the internal sound through the right ear. The sound which you hear will make you deaf to all external sounds. Having overcome all obstacles, you will enter the Turiya state within fifteen days by the practice of Laya Yoga. In the beginning of your practice you will hear many loud sounds. They gradually increase in pitch and after steady practice, they are heard more and more subtle. You should try to distinguish sounds that are more subtle. You may change your concentration from the gross sound to the subtle or from the subtle to the gross sound, but you should not allow your mind to be diverted from these to any other object.

The mind, having at first concentrated itself on any one sound, fixes firmly to that and is absorbed in it. The mind becoming insensible to the external impressions, becomes one with the sound as milk with water and then becomes rapidly absorbed in Chidakasa. Being indifferent towards all objects, having controlled the passions, you should by continual practice concentrate your attention upon the sound which destroys the mind. Having abandoned all thoughts and being freed from all actions, you should always concentrate your attention on the sound, and then your Chitta becomes absorbed in it. Just as the bee which is drinking the honey does not care for the odour, so also the Chitta which is always absorbed in sound does not long for sensual objects, as it is bound by the sweet smell of Nada (Anahata sound) and has abandoned its flitting nature. The serpent Chitta, through

listening to the Nada, is entirely absorbed in it. The Chitta becomes unconscious of everything and concentrates itself on the sound. The sound serves the purpose of a sharp goad to control the maddened elephant-Chitta which roves in the pleasure garden of sensual objects. It serves the purpose of a snare for binding the deer-Chitta. It also serves the purpose of a shore to the ocean waves of Chitta.

Anahata sound that is heard is of ten kinds. The first is Chini (like the sound that is produced when you utter this word Chini); the second is Chini-chini; the third is the sound of bell; the fourth is that of conch; the fifth is that of lute; the sixth is that of Tala (cymbals); the seventh is that of flute ; the eighth is that of Bheri (drum); the ninth is that of Mridanga (double drum) and the tenth is that of thunder. You can experience the tenth sound without the first nine sounds through the initiation of a Guru.

The sound proceeding from Pranava which is Brahman is of the nature of effulgence. The mind becomes absorbed in it. That is the supreme seat of Vishnu. The mind exists as long as there is sound, but with the cessation of it there is that state termed Turiya. This sound is absorbed in Brahman and this soundless state is the supreme seat. The mind which along with Prana has its Karmic affinities destroyed by the constant concentration upon Nada, is absorbed in Brahman. There is no doubt of it. Being freed from all states and all thoughts, the body will appear like a dead body or like a log of wood and does not feel heat or cold, joy or sorrow. When the spiritual sight becomes fixed without any object to be seen, when the Prana becomes still without any effort, and when the Chitta becomes firm without any support, you become Brahman. When Manas is destroyed, when virtues and sins are burnt away, you shine as the effulgent, immaculate, eternal, stainless, Suddha Brahman. You are a Mukta now.

Auto-suggestion

Every one of you should know and practise this, as it has marvellous benefits. Whatever medicine can do, this psychic method powerfully accomplishes in getting rid of diseases and establishing admirable health, power, energy and vitality. This practice is an offshoot of Vedantic Sadhana. This is nothing new to India. The term auto-suggestion is a new colouring and a new garb. This consists of powerful assertions. The formula is: "I am

becoming better and better every day, in every way." Constantly repeat this mentally. Constantly dwell on these thoughts. As you think, so you become. Think that you are strong, strong you become. Think that you are weak, weak you become. Think that you are a sinner, sinner you become. Think that you are Brahman, Brahman you become. Mind makes the hell of heaven and heaven of hell. "*Mana eva manushyanam karanam bandhamokshayoh*—mind only is the cause for bondage and liberation." Never give room for dark, negative thoughts. Drive them. Kill them on the spot.

Even if you are the poorest of the poor, the dullest of the dull, never move a fraction of an inch from your real position. *Tat Tvam Asi*—Thou art That (Brahman). You are the sun. The whole world moves around you. There is nobody superior to you in the whole world. Assert strongly. Affirm. You will feel tremendous strength and power.

Suppose you want to get rid of any disease, just follow any one of the following four methods:

1. Personify the disease. Assert. Command: "O disease! Get out of my system." The disease will die. The vital force inside will bring about repair and renewed energy. This method demands strong will-power.

2. Ignore and do not think of the disease. Divert the mind when thoughts of the body arise. Do this several times. The disease will disappear. The children do not feel cold or heat while at play. Sleep vanishes when you are keenly attending a cinema show. Hunger passes when you are interested in a music-party. Why? Because the mind is diverted and kept occupied in something else. This is an easy method. Combine No. 1 with No. 2. This is a healthy combination.

3. Deny the existence of disease. This corresponds to *Ajati-Vada* of Vedantins.

4. Truce method. Make alliance and friendship with the disease. Praise the disease: "O disease, you are Sakti. You are a great power of Brahman. It is enough you have troubled me. I know your potency. Kindly get out of my system." The disease will be cured. The vital force inside will attend to the wear and tear, and induce renewed energy and vitality. This is an easy method. In the

treatment of cobra-poisoning cases, those who use Mantra, praise the king cobra and the patient is cured.

You cannot derive the beneficial results in a couple of days. You must calmly wait for some time. Have constant practice till you establish a mental habit. Then the subconscious mind will do the work for you.

Auto-suggestion is a powerful, cheap agent to develop your will-power. You can get over any difficulty. You can tide over despairing situation. You can smile over any adverse circumstance. Before the mind always have the word-image: Power-Strength-Vitality.

3. Deny the existence of disease. This corresponds to Ajati-Vada of Vedantins. Make alliance and friendship with the disease. Hence the disease is O disease, you are Sakhi. You are a great power. O Brahman, it is enough you have troubled me, I know your potency. Kindly get out of my system. The disease will be cured. A vital force inside will attend to the weakness and it will induce renewed energy and vitality. This is an easy method. In the

CHAPTER ELEVEN

THE YOGA OF WISDOM

Theory of Vedanta

There is no philosophy so bold and sublime as the philosophy of Vedanta. It is Vedanta alone that can totally eradicate human sufferings and bring everlasting peace and happiness. Even a little understanding and practice of this sublime philosophy can raise a man to magnanimous heights of Brahman, God-consciousness, and can remove all sorts of fears, worries and anxieties of this mundane life. Even some western philosophers say now: "We are Christians by birth. But we are Vedantins by faith, because we find genuine solace and real peace which the soul hankers after only in the Upanishads of the East. Thanks to the Vedanta philosophy and salutations to the Seers of the Upanishads."

The goal of life is Self-realisation which confers immortality, highest bliss, unlimited knowledge and supreme peace. Fixing the mind on the source or the inner Self and getting it absorbed there is the highest Yajna, highest charity, highest Karma, highest Bhakti, highest Yoga or the highest knowledge. The little self-arrogating nature vanishes now. Just as the river joins the ocean, the little self becomes one with the ocean of bliss. With the disappearance of the little illusory ego, comes the disappearance of 'mine' and 'thine,' 'this' and 'that,' time, space and causation, the pairs of opposites, the ideas of Jiva, Isvara, Prakriti, etc. The whole world presents itself as the Atman. This grand vision, this magnanimous Samadhi or superconsciousness is Atma-Darshana or vision of the Ultimate Reality which is beyond description. Many have attained this vision and like some all can experience this highest state.

The Atman is Brahman, absolute, infinite or supreme Being. It is existence absolute, knowledge absolute and bliss absolute. It is eternal, perfect, pure and self-luminous. It is self-delight and self-knowledge. It is bodiless and formless (Nirakara). It is all-pervading, all-full and imperishable. It has neither beginning nor end. It exists in the past, present and future. It is self-existent (Svayambhu). It is the source for this body, mind, Prana, Indriyas,

Vedas and the universe. No one can deny It, because It is the inner Self of all beings.

Atma-Jnana or knowledge of the Self is the realisation of the identity between the individual soul and the supreme Soul, Jiva and Brahman. This is the Gnosis of the Greeks. This is attained through discrimination, dispassion, self-restraint and constant meditation on the significance of the "Tat Tvam Asi" Mahavakya.

We have come to this world to learn lessons and different experiences. This world is a great school. Man evolves from mineral kingdom to vegetable kingdom, from vegetable kingdom to animal kingdom, from animal kingdom to human kingdom. There are four classes. Humanity is the final class of this vast world-school. If he gets success in this class by rigorous training, discipline and Sadhana, he becomes a full-blown Yogi or Jnani. He attains eternal life and immortality.

Jada Bharata, Vamadeva, Sankara, Madalasa, Yajnavalkya, Svetaketu—all have attained perfection and freedom. The possibility of reaching their level is within the reach of all who are ready to struggle hard with patience, perseverance, iron determination and strong will. A man under normal conditions has to take countless births before he attains perfection or knowledge of the Self. If a man is sincere in his spiritual Sadhana, he can evolve quickly, and can hasten his spiritual progress in a few births which otherwise would take many thousands of years. He can cut short the cycle of births by drastic Sadhana, great self-control and determined effort. He can have Self-realisation within the twinkling of an eye in one birth, if he is a first-class aspirant with full Brahmacharya and good spiritual Samskaras.

Just as one thread penetrates all flowers in a garland, so also one Self penetrates all these living beings. Behold this one Self in all. Give up the idea of diversity. Love all. Be kind to all. Serve all. You will be established in Brahman. When one Atman dwells in all living beings, then why do you hate others? Why do you sneer and frown at others? Why do you use harsh words? Why do you try to rule and domineer others? Why do you exploit others? Why are you intolerant? Is this not sheer ignorance?

Jnana (knowledge of the Self) alone is eternal. It is without beginning, middle or end. Jnana alone exists even after the Pralaya or the cosmic deluge. Jnana is immortal. Jnana is one. Jnana is

bliss. Jnana is supreme peace. Jnana is Atman or Brahman. Jnana is the real essence or substance.

Avidya, Mula-Prakriti or Ajnana constitutes the causal body or seed-body of man. Just as you wear an innermost vest, over it a silk shirt, and over it a thick coat, so also this Atman has three coverings or bodies,—the innermost causal body, over it the subtle Linga Sarira, and over it the gross physical body.

Just as there is death for the physical body, so also there is death for the Linga Sarira and Karana Sarira. Destruction of egoism, thoughts, Vasanas, Raga, Dvesha etc., brings about death of the mind (Manonasa). Destruction of Ajnana causes the death of Karana Sarira.

Diversities or heterogeneities which you notice in this world are mental creations. When the mind is annihilated by the destruction of Sankalpas, desires and egoism, all diversities vanish. Jnana alone remains. Jnana alone shines in its pristine glory in Niralamba state (without any support).

“This Atman (Self) within the body, resplendent and pure, can be reached by truth and Tapas, by sound knowledge and by abstinence from sexual pleasures constantly practised; He is within the body, resplendent and pure: Him assiduous Sannyasins see, their faults (of anger, lust, etc.) being removed.”

—Mundakopaniṣad, III-1, 5.

This body is not meant for the satisfaction of petty ends. It is for rigorous penance here and infinite happiness hereafter. It is an instrument for achieving the goal of human life, i.e., attainment of Brahma-Jnana. It serves the purpose of a boat to cross this ocean of Samsara to the other side, the abode of bliss, peace and immortality.

Important Qualifications

The cause for the pain is pleasure. Sensual pleasure is as much an evil as pain. It should be shunned ruthlessly. One anna of pleasure is mixed with fifteen annas of pain. Pleasure that is mixed with pain, fear, worry, anxiety, sin and exertion is no pleasure at all. Enjoyment cannot bring about satisfaction of a desire. Just as ghee when poured over fire intensifies it, so also enjoyment aggravates the desire and makes the mind more restless through craving. The sensual pleasure is transitory, momentary or evanescent. When you seriously ponder over, you will find that the

sensual pleasure is no pleasure at all. It is Bhranti-Sukha. It is mere mental imagination. It is mere titillation of the nerves. It is mere itching of the nerves or the Indriyas. Just as you feel some momentary sensation when you scratch an itching part, so also you find some nervous sensation when you put some Jilebi or orange in your tongue.

For a serious thinker, a man of discrimination, or Vicharavan, there is no pleasure in sensual objects. It is all pain "*Sarvam Duhkham Vivekinah.*" The world is a ball of fire. There is a ball of fire within the Antahkarana. Jealousy, passion, hatred, anger, etc., are burning you every second. On account of ignorance or Maya-Moha-Jala, pain is mistaken for pleasure by the worldly-minded persons.

Never say, "My body. My son. My wife. My house." Attachment is the root cause of all the miseries and troubles of this world. Discipline the mind carefully. The old habits will creep in. Destroy them to the very root. Lead a life of mental non-attachment. This is the master-key to open the realm of Brahmic bliss. Non-attachment is dispassion or indifference to the sensual enjoyments.

He who has acquired the four means of salvation such as Viveka (discrimination between the Real and the unreal), Vairagya (indifference to sensual enjoyments herein and hereafter), Shat-Sampat (sixfold virtues) viz., Sama (tranquillity of mind through eradication of Vasanas or subtle hidden desires), Dama (self-restraint or control of the Indriyas), Uparati (renunciation), Titiksha (power of endurance), Sraddha (faith in Sastras and Guru's words), Samadhana (contentment) and Mumukshutva (longing for liberation), who is proficient in Srutis and Upanishads, who is of good qualities, straightforward, intent upon the welfare of all beings, and an ocean of compassion, who has the virtue of Brahmacharya is a qualified person for the attainment of Self-knowledge. He should approach a Guru with presents in his hand, should serve him with obedience and humility and hear the Upanishads, Vedanta-Sutras and Mahavakyas (the great sentences of the Upanishads).

That man is fit to tread the path of Jnana who has shaken off earthly impurities, who has removed worldliness and all sorts of

worldly attachments. He must have purity of nature and cleanliness of life also.

Jnana Yoga Sadhana

You should reflect and meditate. Sravana is hearing of Srutis. Manana is thinking and reflecting. Nididhyasana is constant and profound meditation. Then comes Atma-Sakshatkara or direct Self-realisation.

This is also known as Brahmanubhava or Aparokshanubhuti. Then all doubts and delusions melt away. The knot of ignorance (Hridaya-Granthi) is cut asunder. All Karmas (Sanchita and Prarabdha) are destroyed. The Jnani attains Sat-Chit-Ananda state. He is freed from the wheel of Samsara, from births and deaths with its concomitant evils.

A student in the path of Jnana Yoga repeats OM or Soham or Sivoham or Aham Brahma Asmi or OM Tat Sat and associates with the ideas of purity, perfection, infinity, eternity, immortality, Sat-Chit-Ananda.

A beginner in Vedanta should study Atma-Bodha, Drik-Drishya-Viveka, Tattva-Bodha, select works of Sri Sankara, Laghu Vasudeva Manana, Panchikarana and Vivekachudamani. English translations are available. He should have a comprehensive understanding of the Vedantic Prakriyas. He should have an intelligent grasp of the three bodies, five sheaths and their Dharmas or functions, and the three states of consciousness, viz., Jagrat, Svapna and Sushupti. He should know the various Yuktis such as Anvaya-vyatireka, Adhyaropa-apavada, Neti-neti, Laya-Chintana, Bhaga-Tyaga-Lakshana, etc. He should have a clear knowledge of Vivarta-Vada, Kevala-Advaita-Vada, Drishti-Srishti-Vada, Svaprakasha-Vada, Ajati-Vada, etc.

Advanced students should study the Upanishads, Brahma Sutras, Panchadasi, Vichara Sagara, Naishkarma Siddhi, Chit Sukhi, Khandana Khadyam, Advaita Siddhi, the monumental works of Vedanta, etc. Advanced books should be studied under a Brahma-Srotri, Brahmanishtha. The aspirant should repeat mentally Pranava (OM) at least 21,600 times daily. He should start his Sadhana, Japa and Nirakara meditation early in the morning at 4 a.m. He should possess the four means of salvation.

Even if you have nothing to eat, even if you have no clothing to

wear, remember that you are in essence the living Truth, the living Reality. Destroy the slave-mentality. Roar OM OM OM, Ram Ram Ram and come out of the cage of flesh, O Satyakama, lover of truth! Assert, affirm, recognise and realise the Truth.

Selfishness retards spiritual progress. If anyone can destroy his selfishness, half of his spiritual Sadhana is over. No Samadhi or meditation is possible without eradication of this undesirable negative quality. Aspirants should direct their whole attention towards the removal of this dire malady by protracted selfless, disinterested service.

“Ahamta” and “Mamata” are the two poisonous fangs of the mind-serpent. Extract these two teeth and the serpent-mind is tamed. There can be no bondage. It is the mind that creates the ideas of “I-ness” and “mine-ness.” It is the mind that links the Jiva with the body and creates intense Deha-adhyasa and the man thinks “I am the body.” It is the mind that causes attachment to wife, children and property. If the binding link in the mind is destroyed, you can remain wherever you like. You can roam about peacefully in any part of the world, unattached like water on the lotus-leaf. Nothing can bind you. The whole mischief is wrought by the mind. A man may rule a vast dominion and yet he can be non-attached.

The old Samskaras of vanity, cunningness, crookedness, arrogance, jealousy, petty-mindedness, fighting nature, boasting or bragging, self-esteem or thinking too much of one’s own self, speaking ill of others, belittling others may be still lurking in your mind. You cannot shine unless you remove them thoroughly. Success in meditation is not possible without eradicating these undesirable negative qualities of the lower nature.

Enquiry of ‘who am I?’, meditation on OM, Soham, Sivoham or on the significance of Mahavakyas are all the same. They all constitute Brahma Abhyasa or Jnana Yoga Sadhana.

In the beginning for six months meditate on (1) the blue expansive sky, the all-pervading air, ether, light, Himalayas or the infinite ocean; (2) the abstract qualities such as mercy, patience, generosity, etc; (3) the abstract ideas such as Akhanda, Aparicchinna existence, wisdom, bliss, truth, eternity, infinity, immortality, purity, etc. This will render the mind subtle and sharp, and prepare it for deep abstract meditation on the Atman.

When you are in the company of women, say within and feel "Eka Sat-Chit-Ananda Atman in all these names and forms. Names and forms are false. They have no independent existence. Their support or Adhishthana is Sat-Chit-Ananda Atman. Lust will vanish. Sex-idea will disappear. This is the best Sadhana for eradication of sex-idea and lustful propensity. Practise, feel and realise the truth of the above statement.

O Saumya! Dear Immortal Self! Be bold and cheerful even though you have nothing to eat, though you are clad in rags. Thy essential nature is Sat-Chit-Ananda (existence absolute, knowledge absolute, bliss absolute). The outer cloak, this mortal physical sheath is an illusory Mayaic production. Smile, whistle, laugh, jump, dance in joy and ecstasy. Sing Om. Thou art not this perishable body. Thou art the immortal Soul. Thou art the sexless Atman. Thou art the King of kings, Emperor of emperors, Brahman of the Upanishads, the Atman who dwells in the chambers of your heart. Feel as such. Claim your birthright not from tomorrow or the day after, but right now, from this very second. "*Tat Tvam Asi*. Thou art That." Feel. Assert. Recognise. Realise.

Lead a life of austerity and meditation. This world is nothing. All objects of this world are worthless, because they are transient, ephemeral and perishable. Understand the nature of Brahman.

It is impossible for a man who has intense Deha-Abhimana (attachment for the body) to attain Atma-Jnana or realise oneness of life. Do not identify yourself with body, wife, children, objects, etc. Give up all ideas of possessions. Never call anything: "This is mine." Be established in the one idea: "Brahman alone shines and exists. I am Brahman." Become a Jivanmukta. Enjoy the final Beatitude.

Your Real Nature

Your real nature is Sat-Chit-Ananda. You are Existence Absolute, Knowledge Absolute and Bliss Absolute. You are identical with Brahman. You are one with Brahman. "*Tat Tvam Asi*—Thou art That." Never, never forget this. You are the creator of this universe. You are the Lord of Nature. The whole world is your handicraft. Sun, moon and stars all speak of your glory. There is not the least doubt about this. Desire, weakness, pain, anger, inability, etc., are all Upadhi-Dharmas. They are all wrong

Samskaras, due to Ajnana or Avidya. The Upadhi-Dharmas do not belong to the thing-in-itself. You are infinite, eternal, unchanging, all-pervading existence. You are Anandamaya. You are Sat-Chit-Anandamaya. You are Chinmaya. You are Tanmaya. You are Jnanamaya. You are Tejomaya. You are Satyam. You are Paripurna. You are Akhanda Eka Rasa Paripurna Sat-Chit-Ananda Para Brahman. You are Kaivalya. You are Kevala. You are Turiya. You are Drik. You are Sanmatra. You are Chinmatra. You are Nitya, Suddha, Siddha, Buddha, Mukta. You are Niranjana. You are Chaitanya. You are Santam, Sivam, Subham, Sundaram, Kantam.

You are Akhanda, Aparicchinna, Advitiya Brahman. You are Asanga, Akarta, Abhokta, Asakta, Nirlipta. You are the source of all things. You are the source of Vedas. You are the source of all knowledge. You are the Sakshin. You are the Mayavin. You are the illuminer. You are the Supreme. You are Purushottama. You are Siva, Vishnu and Brahma.

Moksha is not something to be achieved. You are already free. You are ever free. It is already achieved. Every being is one with the Absolute, and is, in fact, the Absolute. What is to be achieved is the destruction of the sense of separateness, which being accomplished, Moksha is easily realised. As milk poured into milk, oil into oil or water into water, becomes united and one with it, so you become one with Brahman after realisation. Bondage and liberation which are conjured up by Maya, do not really exist in Brahman, as the appearance and exist of the snake do not abide in the rope which suffers no change. There is neither death nor birth, neither bondage nor striving for freedom, neither seeker after liberation nor liberated—this is the ultimate truth (transcendental view).

Remove the veil of ignorance (Avarana), which is hiding your real Svarupa. Destroy egoism, the sense of duality and the sense of separateness. You will shine in your own Glory. You will rest in Sat-Chit-Ananda state. "*Tat Tvam Asi*" O dear readers!

Residuum of Ignorance

This is the sustainer of liberation in a living state. The sham appearance of body and its activity of a released soul can only be accounted for by the admission of a portion of ignorance, which subsists for a while even after the rise of knowledge. When the

influence of fructescent works comes to an end, that appearance also ceases and the liberated sage is merged for ever in the illimitable ocean of pure Sat-Chit-Ananda. The former state is called Jivanmukti or liberation in a living body; the latter, Videhamukti or liberation after the destruction of body. The difference between the two kinds of liberation is rather in name than in essence, for the identity of the individual soul with the Supreme Soul which transcends all difference is vividly manifest in both the states. Even fructescent works, the sustainer of the body and its activity, do not exist apart from the Brahman in the eye of the released sage. They explain, however, the harmless activity of the perfect sage to the unreleased beings. Vidyaranya, therefore, in his Jivanmukti-Viveka does away with all distinction between the two kinds of liberation.

1. Some are of the opinion that Mula Ajnana or primitive ignorance which is possessed of the two powers of concealing and projecting, retains a little of the latter after the rise of knowledge owing to the presence of fructescent works. This degree of the projecting power of primitive ignorance explains the possibility of liberation in a living body.

2. Others maintain that the impression of ignorance which survives the destruction of ignorance is the sustainer of Jivanmukti. That such an impression is possible to exist even after the removal of the substance of which it is the impression is proved by the scent of garlic coming out of the vessel even after it has been thoroughly cleansed.

3. A third view is that primitive ignorance itself which exists in a lifeless state like a burnt piece of cloth is the cause of Jivanmukti.

4. Sarvajnatma Muni, however, throws off the burden of explaining the nature of the portion of ignorance which keeps up Jivanmukti by distrusting that kind of absolution. He is of the opinion that the moment the essential unity of intelligence is comprehended, the world, including body and its activity, ceases to exist in the eyes of the released soul. The sage is no longer existing in the ordinary sense of the term. He is all Existence and Bliss. Thus there is only one kind of absolution in which everything is reduced to Brahman. —*Siddhanta Leshā*

The Five Sheaths

According to Vedanta there are the following five Koshas or Sheaths

1. Annamaya Kosha	Food sheath
2. Pranamaya Kosha	Vital sheath
3. Manomaya Kosha	Mind sheath
4. Vijnanamaya Kosha	Intellect sheath
5. Anandamaya Kosha	Bliss sheath

Annamaya Kosha is in the physical body. Pranamaya, Manomaya and Vijnanamaya Koshas are in the mental body or astral body. Anandamaya Kosha is in the causal body or Karana Sarira. This is according to Vedanta.

Sri Aurobindo Ghosh puts down Pranamaya Kosha in the physical body, Manomaya Kosha in the mental body and Vijnanamaya and Anandamaya Koshas in the Karana Sarira. There are three bodies and five Koshas according to Vedanta. This is more popular.

Theosophists make distinctions as astral and mental bodies. They have as many bodies as there are planes. They have etheric double in the physical body which separates after death and itself dies after some time, during the ascent of the migrating soul to higher planes.

Swami Vivekananda classified only two bodies, physical and mental, and ignored the causal body when he preached in the West to make matters easy for foreigners and avoid confusion.

The Annamaya Kosha undergoes the six kinds of changes, i.e., existence, birth, growth, modification, decay and death. It is provided with the external Karanas or instruments, not Indriyas through which the soul works. The Pranamaya Kosha contains the physical Prana. It moves the Karanas into action. It causes hunger and thirst. Hunger and thirst are sensations belonging to the Pranamaya Kosha and not to the Atman. The Manomaya Kosha has Sankalpa. Vijnanamaya Kosha thinks, reflects, considers the pros and cons (for and against; to do or not to do; to do this or that), ratiocinates, compares, contrasts, deduces, infers, decides, determines, concludes and judges. It has a wide range of activity. The Anandamaya Kosha causes enjoyment, happiness through Priya, Moda and Pramoda. These are the three attributes of the

Anandamaya Kosha. A desire comes to you as soon as you see a lovely mango. That is Priya. You purchase a mango and have possession of it. That is Moda. You eat it to heart's content. That is Pramoda. The impression left in the Chitta of these processes, action and enjoyment is Samskara. The craving in the mind for further repetition of enjoyment of this kind is Trishna. A subtle form of desire which gives rise to the actual desire itself is Vasana. Vasana is a subtle form. Desire is gross form. That is the difference.

Annamaya Kosha is made up of the five quintuplicated elements. Pranamaya Kosha contains the five organs of action and five Pranas. Manomaya Kosha contains the mind and the five organs of sensation, Jnana Indriyas. Vijnanamaya Kosha contains Buddhi and five organs of sensation, Jnana Indriyas. Anandamaya Kosha is made up of Prakriti or Avidya or Avyakta. Chitta comes under mind and Ahankara under Buddhi. There are no Pranas in Sankhya system. Sankhyas believe that the concurrent activity of mind, Buddhi, Ahankara and the Indriyas is Prana.

The five Yoga-Vrittis described in Patanjali's Yoga Sutra 6 of Chapter I, viz., "*Pramana-Viparyaya-Vikalpa-Nidra-Smritayah*," correspond to the five Koshas.

Pramana corresponds to Annamaya Kosha. Viparyaya corresponds to Pranamaya Kosha. Vikalpa corresponds to Manomaya Kosha. Nidra corresponds to Anandamaya Kosha. And Smriti corresponds to Vijnanamaya Kosha.

Each Kosha vibrates and is in touch with a plane, its objects and beings. The objects and beings of a plane constantly attack and pour forth their vibrations on the corresponding Kosha. Annamaya Kosha is in touch with the physical plane; the Pranamaya Kosha with the Bhuvar-Loka, astral world; Manomaya Kosha with Svarga Loka; Vijnanamaya Kosha with Mahar and Janaka Lokas; Anandamaya Kosha with Tapo and Satya Lokas.

There is the Annamaya Purusha of the physical consciousness, in Annamaya Kosha; Pranamaya Purusha in nervous consciousness of the Pranamaya Kosha; Manomaya Purusha in mental consciousness of the Manomaya Kosha; Vijnanamaya Purusha in the supra-mental consciousness of the Vijnanamaya Kosha; Anandamaya Purusha in the consciousness of the universal beatitude in the Anandamaya Kosha.

Panchakosha Para: Atman is above the Panchakoshas. Atman is Panchakosha Vilakshana. It is distinct from the five Koshas. Atman is Sariratraya Vilakshana. It is distinct from the three bodies. Atman is Avasthatraya Sakshi, the witness of the three states.

Jiva in Sleep

Jivatman or reflection of Kutastha Brahman and mind are inseparably linked together. The name Jivatman is given to a human being after the development of Vrittis in the mind. There was no Jiva before the formation of Vrittis. The mind is enveloped, surrounded and filled in with the reflection. Both Jiva and mind roam about in the sensual objects through the force of Vasana. There is no Jiva minus mind.

In sleep, the Jiva rests along with the mind in the Prakriti or Karana Sarira. The Vikshepa Sakti which is causing numerous mental oscillations no longer operates in the Jiva during sleep. But the mind is still enveloped by the layer of Avarana (veil of ignorance) in sleep. He is in peace, as he is destitute of Vikshepa force. He is not dragged hither and thither, like a Chinaman who is pulled around by his five wives. The Karana Sarira is Anandamaya Kosha. So the Jiva enjoys Ananda in sleep. He is the Anandamaya Purusha. He is Prajna. This is one view.

During sleep, the mind separates from the reflection. The mind enters the coronary artery, the Nadi of the heart, thence the pericardium, thence the interior of the heart and finally rests on the Mukhya Prana. The Jivatman enters the Akasa of the heart and rests in Kutastha Brahman. He plunges himself in Brahman, in Ananda, just as one plunges himself in the Ganga in Triveni at Rishikesh. He takes a jolly fine dip in Brahman, his normal Sat-Chit-Ananda Svarupa, just as a weary pilgrim enjoys his dip at the holy Prayaga. This is a second view.

It is then a natural question: "What principle was waking at the time of sleep which afterwards produces remembrance in the ego, practical Jiva, that he had nicely enjoyed a sound sleep?" The plain answer is that it was the noumenal Self, Kutastha, known as Sakshi. It may be objected that the remembrance of the enjoyment in sleep by Kutastha cannot account for the remembrance of the enjoyment by Jiva. At the most, it can justify remembrance in Sakshi who was formerly the witness of the three states. This

objection may be answered on the ground that there is mutual (Paraspara Adhyasa) false attribution of identity. The Kutastha which is inexplicably mingled with Jiva, although different from him, is the inner soul, as it were, of Jiva. Consequently, the experience by Kutastha may lead to the remembrance by Jiva who is thought to be one with the former.

As soon as you get up from sleep, you say: "I had a very nice sleep last night. I enjoyed it heartily. There was good breeze. I did not know anything." Now then, what is that principle which says: "I had a nice sleep," and what is the second principle that says: "I do not know anything." According to a school of thought the answer is that Avidya Vritti says: "I do not know anything."

According to the text of Saririka Upanishad: "Jagrat is the state having the play of the fourteen organs,—the five organs of senses, the five organs of action and the four internal organs. Svapna is the state associated with the four internal organs. Sushupti is the state where the Chitta is the only organ. Turiya is that state having Jiva alone." There is Chitta in the deep sleep state. There is subtle working of this principle, wherein all the Samskaras are imbedded, even during deep sleep state. So, Chitta is the principle that remembers the enjoyment in deep sleep state. Smriti Jnana of the pleasures of deep sleep is attributable to this principle, Chitta, which was all along working in deep sleep. This is the third view.

Sat-Chit-Ananda

NOT THREE, BUT ONE

Sat-Chit-Ananda are the three highest attributes of Nirguna Brahman which the human intellect can conceive of. Water has got in itself three essential attributes—liquidity, sweet taste and lustrous colour. They do not appear as different. They are one. In a candle flame, you will find heat, luminosity and redness. These three attributes coexist in the flame. They are not distinct and different. Similarly, Sat-Chit-Ananda are not three attributes, but one. They coexist in Brahman. They are the Svarupa, essential nature of Brahman. They are like *Hasta-Pani-Kara*—which are the Paryaya Sabdas for hand Hasta, Pani and Kara are not three distinct things. They all denote hand. In the phenomenal universe you find Asat, Jada, Duhkha. It is to differentiate these three negative attributes of Anatma, three positive attributes are introduced in the Atman. Sat is Chit. Chit is Sat. Chit is Ananda.

Sat is Ananda. That which is Chit only, can be Sat—which exists at all times in the past, present and future and which has no beginning or end. Chit is that which is self-luminous, self-effulgent, self-radiant, Svaprakasa, Svayam Jyotis. At the same time, it illuminates everything. All shine after Him. "*Tam eva bhantam, anubhati sarvam, tasya bhasa sarvam idam vibhati:* It is the illuminator of all. It is the source of all knowledge. Buddhi, Manas and Indriyas borrow their light from Brahman, just as water exposed to the sun, borrows heat from the sun."—*Katha Upanishad*.

Svarupa Jnana

The world does not exist apart from Brahman. Isvara, Jiva and the world are three different aspects of Brahman. Svarupa is Isvara. Svarupa is Jiva. Svarupa is Jagat. Svarupa is Mauna or Jnana—silence where there is no sound. Attainment of Jnana is that state wherein the Jnani or Jivanmukta experiences that Brahman, Isvara, Jiva and the world are one. He finds Aikya amongst those four classical categories of Vedanta. Nothing exists outside Brahman. The world is Mithya in the sense that it is phenomenal. It is relatively real. The world becomes nothing when compared with the infinite Brahman. The world is not so real as the unchanging Brahman. From the transcendental or metaphysical standpoint the world does not exist. When compared with the Absolute, the world is like the footprint of a calf. This is Vasishthaji's view in his celebrated Yoga-Vasishtha. When compared with the infinity, the world is a dot, a pin's point, a mustard grain, a bubble, a straw floating in a river. It is also Sri Sankara's view that the world has a phenomenal existence. You will find this ringing note throughout his famous Vivekachudamani.

Nature of Moksha

One might argue that if cessation of ignorance be a momentary condition and not a continuous state, absolution would not be a permanent end of life. In other words, absolution consists in absence of ignorance; now this absence must be continuous; else absolution would not be an eternal freedom from mundane existence.

It was a fundamental tenet of one of Sankara's direct disciples, Padmapada who concludes his long argument as regards the nature

of liberation with the sentence: "*Tasmat mithya-jnana-nivrittimatrah mokshah*: Absolution consists solely in the cessation of false knowledge."

It may be replied that the cessation of ignorance by itself does not constitute the chief end of life, because it is neither absence of pain nor attainment of bliss. It is the complete destruction of worldly pain and the realisation of unceasing bliss that is regarded to be the main end of life. The cessation of ignorance is, no doubt, useful inasmuch as it results in the absence of all pain and realisation of all bliss.

Chitsukhacharya proceeds one step further. He holds that not only the cessation of ignorance, but even the absence of all pain does not constitute the end of life. The *summum bonum* consists only in the realisation of all bliss, which is a synonym for Self-bliss. The absence of pain is an invariable antecedent of the manifestation of Self-bliss, just as the cessation of ignorance invariably precedes the absence of pain. He establishes his own theory by the following arguments.

All kinds of human activity are directed towards only one end, viz., attainment of happiness. Now happiness is the essential nature of Self, which is hidden by pain, the result of nescience. The absence of pain which follows the destruction of ignorance means the absence of that which prevents the manifestation of happiness, which forms the essence of Self. Thus the absence of pain is coveted insofar as it leads to the manifestation of supreme bliss. In other words, the absence of misery is subordinate to happiness, because it is desired not for itself but for the realisation of happiness.

The converse of Chitsukha's theory, that the absence of pain is coveted for itself and the attainment of bliss is subordinate to it, is untenable. If the cessation of pain were the sole end of human activity, the gratification of sexual appetite, for instance, would be coveted by none. Because that appetite, if it be unlawful, would be mingled with numerous cares and anxieties which none would undergo, had the cessation of pain alone been the sole end of the activity to gratify it. But as the momentary pleasure accruing from the gratification of lust, though fraught with excessive cares, is sought for with the utmost eagerness and vehemence by some bestial persons, it follows that they set before their eyes, not the

mere absence of pain, but the attainment of pleasure as the end of their activities.

The momentariness of this pleasure does not in the least show the absurdity of the end proposed by Chitsukha, because pleasure is a positive idea and consequently admits of increase and decrease. The individual may, therefore, voluntarily suffer a number of anxieties for attaining a state replete with joy. The vicious person, therefore, sets a high value even upon the momentary pleasure, and hence willingly undergoes all kinds of troubles. If absence of pain were the end of human activity, variety of miseries would not be voluntarily accepted, as that ultimate absence of pain cannot outweigh the antecedent miseries.

It should not be supposed, however, that Vedanta sets the pleasures of the senses, either lawful or unlawful, as the chief end of human life. For it condemns even intellectual pleasures which are finer than those of the senses, when compared with the immeasurable bliss of the Self. It is the essence of moral weakness that it forms a mistaken estimate of present good, and a want of proportion will, therefore, be found of necessity between the objects of desire and the means employed to obtain them. The Upanishads teem with the idea that the highest phenomenal pleasures realisable in the world of Brahman are mere drops when compared with the ocean of Self-bliss in which a realised soul fearlessly swims. It is with the view of raising the ideal of happiness that Vedanta lays so much stress upon the moral culture of the aspirers. The bliss of the Self is noumenal and has no bounds.

Thus the cessation of worldly pain does not, like the cessation of ignorance, constitute the chief end of human life. The realisation of pure Self-bliss is and ought to be the guiding principle of our activity. —*Siddhanta Lasha*

What is the Svarupa of Moksha? Sarva Duhkha Nivritti and Paramananda Prapti. What is Sarva Duhkha Nivritti? Removal of all kinds of pain, Avidya and its effects, birth and death, etc. What is Paramananda Prapti? Nitya, Nirupadhika, Niratisaya Ananda.

Cosmic Consciousness

The four kinds of Mukti and the Bhava Samadhi of Bhaktas, and the lower Samadhis of a Raja Yogi, and the lower Savikalpa Samadhis all lead to the experience of cosmic consciousness. The

ways of approach may be different but the fruit is the same. The experiences are common. Intuition, revelation, inspiration, ecstasy are synonymous terms.

The state of cosmic consciousness is grand and sublime. It induces awe, supreme joy and the highest, unalloyed felicity, free from pain, sorrow and fear. This state of cosmic consciousness is below the absolute consciousness (Nirguna-Brahmic consciousness) wherein the seer, sight and the things seen, or the knower, knowable and the knowledge, or the subject and object become one. In the cosmic consciousness there is yet the seer and the seen. It is doubtless a very subtle experience. It is divine experience. It is a revelation of the Karana Jagat. While Brahmic consciousness is the experience of Mahakarana wherein there is neither time and space nor causation. It is unconditioned, ineffable state. Srutis describe it negatively: *Neti, Neti*—not this, not this. "*Yato vacho nivartante aprapya manasa saha; Anandam Brahmano vidvan na bibheti kadachana*—The mind and speech return back from it baffled, as they are not able to grasp and describe It: the wise who knows the Brahman, which is bliss, is not afraid of anything at any time."

The pure Brahmic consciousness is to be felt by the Sadhaka. It cannot be described by words. The language is imperfect. The cosmic consciousness is the experience of Brahmaloaka. It is the consciousness of Hiranyagarbha. He who experiences the cosmic consciousness attains many Siddhis.

In the West also people have come to recognise the truth about cosmic consciousness when one rises above body-consciousness. Some have also tasted and experienced this state. In France, Professor Bergson has preached about intuition which transcends reason but does not contradict it. Buck describes cosmic consciousness as follows: "The cosmic consciousness, as its name implies, is the life and order of the universe. Along with the consciousness of the cosmos there occurs an intellectual enlightenment which alone would place the individual on a new plane of existence. To this is added a state of moral exaltation, an indescribable feeling of elation and joyousness and a quickening of the moral sense, which is fully as striking and more important, both to the race and the individual, than is the enhanced intellectual power. With these comes what may be called a sense

of immortality, a consciousness of eternal life, not a conviction that he shall have it, but the consciousness that he has it already." The celestial eye usually comes to a Yogi who has advanced much in mysticism. But it is not possible for everyone to get this celestial eye, as each and every one cannot be a mystic.

The world is a mental creation. It is a mere impression only. There is no world during sleep. You may argue that the world exists for the waking man. Yes, quite true. If there is mind there is world. What is mind then? It is a bundle of impressions, ideas and habits. The two currents, Raga and Dvesha, keep up the life of the mind. If these two currents are destroyed, there is death for the mind. It is called Manonasa. That Yogi who has achieved Manonasa cannot perceive the world. If you can consciously destroy the mind through Samadhi, this world disappears. Just as you see the rope only when the Bhranti of snake has vanished, so also you see Brahman only when the Bhranti of world and body has disappeared by knowledge of the Self.

My dear scientists and students of science may not believe me. Do this practice now. Shut yourself up in a room for a week. Cut off all connections. Observe perfect Mauna (silence) also. Then feel how far the impressions of the world remain in your mind. You will feel that the world is a dream. If you practise for a long time, you will realise the truth of my statement. The world is a solid reality for a man of passion and greed, for a sensualist who has a gross mind. For a Yogi of cosmic consciousness, there is no world.

Cosmic consciousness is the fruit of Chaitanya Samadhi where the Yogi feels perfect awareness of a supersensuous plane of knowledge and intuition. He feels his existence "*Aham Asmi*—I exist," whereas the Jada Samadhi of a Hatha Yogi cannot bring in this superconscious state. It is something like deep sleep. There is no divine knowledge in this state. The breathing stops completely. The Prana is fixed up somewhere in the Muladhara Chakra. Even if you cut his leg, he will not feel any pain. There will be no bleeding. But the Samskaras and Vasanas are not burnt here. Whereas in Brahmic consciousness, the Vasanas and Samskaras are fried in toto. The Jada Samadhi cannot give liberation. One can enter into Jada Samadhi without any moral perfection, whereas

cosmic consciousness can never be had without ethical perfection. Note this point very carefully.

Absolute fearlessness, desirelessness, thoughtlessness, angerlessness, Brahmic aura in the face, freedom from Sukha, Duhkha, are some of the signs that indicate that the man has reached the state of superconsciousness. He is always in a state of perfect bliss. You can never see anger, depression, sorrow in his face. You will find elevation, joy and peace in his presence.

Just as a wine-intoxicated man is not conscious whether he has cloth on his body or not, so also the Yogi who is experiencing supracosmic consciousness is not conscious of his body.

Just as a man doubts whether his old rotten shoe is clinging to his feet or not when he is sometimes absent-minded, so also the Jivanmukta doubts whether this body is hanging like an old rotten shoe or not. That Sannyasin or an Avadhuta, who fully rests in Brahman and has no idea at all of the slightest difference between a male and a female, is entitled to throw off his Kaupina altogether. That Kaupina will drop by itself without his knowledge.

He who is naked should not live in an Ashram or a town or a village. He should roam about unknown, not caring for food and cast off his body as a slough in a dunghill or dilapidated house. To live naked in an Ashram but to have all sorts of comforts, to have disciples and to take interest in the development of the Ashram does not look nice. It does not appeal to some sections of people at least. That Sannyasin or a Mahatma who wants or keeps something for his body in an Ashram can also wear a small cloth along with his Kaupina. This will not go against his realisation, Vairagya and Tyaga. Physical nudity alone will not constitute real Tyaga. Some persons study the description of a Jnani in the seventh Jnana-Bhumika in the Yoga-Vasishtha and try to imitate this external state without having any internal development or attainment of that highest state of consciousness. This is a mistake. This is hypocrisy. Some Sannyasins falsely assume the state of a Jivanmukta.

You will find in Kumbha Mela at Haridwar batches of Naga Sadhus, young boys, marching in procession in a nude state. Are these boys Jitendriya-Yogins who have perfect control of Indriyas and the feeling of cosmic consciousness?

Yogi Ramacharaka writes about cosmic consciousness in his book, *Raja Yoga*, as follows:

“Cosmic consciousness is described as an awareness of the Oneness of Life, that is, a consciousness that the universe is filled with one Life—an actual perception and ‘awareness’ that the universe is full of life, motion and mind, and that there is no such thing as blind force, or dead matter, but that all is alive, vibrating and intelligent. That is, of course, that the Real Universe, which is the essence or background of the universe of matter, energy and mind is as they describe. In fact, the description of those who have had glimpses of this state would indicate that they see the universe as all mind—that all is mind at the last. This form of consciousness has been experienced by men here and there—only a few—in moments of ‘illumination,’ the period lasting but a very short space of time, then fading away, leaving but a memory. In the moment of the ‘illumination’ there came to those experiencing it a sense of ‘in-touchness’ with universal Knowledge and Life, impossible to describe, accompanied by a joy beyond understanding.”

He who gets the experience of supracosmic consciousness, has the feeling of ‘*Apta Kama*’ (one who has obtained all that he desires) and feels: “There is nothing more to be known by me.”

When one has reached the stage to feel the cosmic consciousness the differentiating mind that splits up has vanished. All barriers, all sense of duality, differences, separateness have disappeared. There is no idea of time and space. There is only eternity. The Jiva has realised his identity with Brahman. The ideas of caste, creed and colour have gone now. The world completely disappears for him.

The subject ‘*Samadhi*’ is dealt with in detail in my book ‘*Raja Yoga*’ and so I will proceed to some other important items of this book.

Omniscience

A normal Nirvikalpa consciousness is a very, very rare condition. You may remain in Nirvikalpa Samadhi for some time, but it is extremely difficult to have a normal, Nirguna, Brahmic consciousness always. It was only persons like Sri Sankaracharya and Sri Dattatreya with special Isvara-kala, who had attained a perfect, normal, Nirguna consciousness.

Brahman is the knower of all. Brahman is the author of all knowledge, He throws light upon all objects of the world. All shine after Him. Brahman is not a knower in the ordinary sense of the term. He is not all-knowing but all-knowledge itself. He is not all-powerful, but power itself. Sat-Chit-Ananda is His Svarupa or essential nature but not a perishable attribute, like the blue colour of a cloth. Ananda is His body. Knowledge is His body. Brahman is all in all. He has neither form nor instruments. Omniscience and omnipotence constitute His very nature.

*Sarvendriyagunabhasam sarvendriyavivarjitam
Asaktam sarvabhricchaiva nirgunam gunabhoktricha.*

“Shining with all sense-faculties without any senses; unattached, supporting everything; and free from qualities, enjoying qualities.”
—Gita: XIII-14.

The head of Brahman is all-bliss; the trunk is all-joy; right hand is all-satisfaction; left hand is all-contentment. His ears can see; His eyes can hear; His legs can eat; His nails can speak and deliver lecture because, He has knowledge as His Svarupa.

A Jnani does not see the world just as you do. He does not see the various objects outside himself. He sees everything in himself. A Jnani through Jnana exercises direct omniscience and has perfect cosmic consciousness.

The second method is that a Jnani has indirect omniscience through the medium of Samskaras or modifications in Maya. The modifications of Maya are nothing but the totality of the finest states of individual minds. The subtle impressions of the minds of all creatures, which have the universe of things for their objects float about in Maya. The fine Samskaras which are lodged in the individual Karana Sarira of men are linked in Maya. A Jnani operates through the Mayaic Samskaras and obtains indirect omniscience.

Ajati-Vada

According to Sri Sankara, Maya is Anirvachaniya (indescribable), neither Sat nor Asat, neither distinct nor identical. This doctrine is being hopelessly misconstrued by many present-day Vedantins who say that there is no world and who bring forward the analogy of *Sasha Vishana* (horn of a hare), *Vandhya Putra* (barren woman's son), and *Gaganaravinda* (sky-flower) in support of their argument. The theory of

Ajati-Vada, absolute non-existence of the world like the barren woman's son, is absolutely untenable. It has no place in the domain of philosophy. No philosopher has accepted this theory. The universe runs on well-established definite laws. There is an Isvara who guides the Jivas and affords the fruits according to their Karmas (actions). There is positive, rational philosophy which deals logically with all cosmological, psychological, theological and eschatological problems. If you take up Ajati-Vada, all these things will have to go to dogs. This theory has wrought serious disaster in India. Only a very, very few people, a microscopic minority are fit for Jnana Yoga. For the vast majority, either Karma Yoga exclusively or Karma and Jnana combined or Karma and Bhakti Yoga combined is conducive and suitable.

This theory of Ajati-Vada has made several of our young men retire into forests for contemplative life aimlessly. They have not properly understood the Vedanta philosophy and the rationale of meditation. They have ignored the world totally on the ground that it is absolutely non-existent. They have neglected the proper maintenance of the physical body also. Meditation is a very difficult process. Only those who are able to meditate for twenty-four hours can take up to absolute seclusion for a long time. A novice can hardly keep the mind fully occupied during seclusion. He does not know how to handle the mind and fix it properly on the Lakshya. All physical neglect of the body leads to gradual debility. In the long run, owing to debility and mental lethargy consequent on the irrational seclusion, many Sannyasins become Tamasic, which is mistaken for Sattvic (while Sattva is intense activity). They become absolutely useless either for themselves or for the world. All possible care should be taken to keep the body in a healthy condition. A Sadhaka should take more care than a worldly man, because it is with this instrument that he has to reach the goal. At the same time, he should be quite unattached to the body and be prepared to give it up at any moment. That is the proper ideal. When he finds that after some years of seclusion he has made no improvement, and that he is passing into Tamas, he should come up to the world, and combine both congenial action and meditation. He can evolve through activity, but Tamas will totally annihilate spiritual growth. Brahman has within Himself this world as a 'movement of ideas'

or a 'mode of being' without being least affected by phenomena. You, as a poor, insignificant Jiva, have within yourself a dream world of phenomena and you are not a bit affected by these changes. When such is the case why not, an omnipotent Brahman have this phenomenal world within Himself? Brahman is omnipotent. He can do anything He likes. He can be Nirvikalpa. He can be Savikalpa also. He can be Nirakara. He can be Sakara also. He can be Nirguna. He can be Saguna also. You cannot comprehend transcendental matters with the limited, gross intellect in time, space and causation. That is the trouble. You cannot rightly understand the principle: "To be a witness of the mental modifications and at the same time to utilise mind and body as instruments in the performance of all worldly activities." Why? Because your Buddhi is impure owing to worldly attachments and passions. If you are unable to be a witness and at the same time a doer also without being least affected by these actions, you bring down Brahman also to your own level from anthropomorphic viewpoint and argue that Brahman also cannot be a Sakshi and also an actor at the same time. You imagine that what is impossible for you is impossible for Brahman also. This is simply puerile and anthropomorphic. Brahman is Sarva-Sakshi. He is the witness of all. He works in all bodies.

Brahmakara Vritti

When the Antahkarana is rendered pure (Chitta Suddhi) by Sadhana Chatushtaya, this Brahmakara Vritti is generated out of this Sattvic Antahkarana through hearing of the Mahavakyas: *Tat Tvam Asi* or *Aham Brahma Asmi*. This is a modification of the Sattvic Antahkarana—Antahkarana Parinama. To put in Vedantic terminology, Brahmakara Vritti is Mahavakya Janya, Sattva Guna Karya or Antahkarana Parinama. It is generated through the hearing of Srutis. It is the effect of Sattva Guna. It is the modification of the Antahkarana. Other names for this Brahmakara Vritti are: Akhandakara Vritti, Tadakara Vritti, Atmakara Vritti, Svarupakara Vritti. When this Vritti shines, Vishayakara Vrittis stop. Sadhana consists in not allowing the mind assume the Vishayakara Vrittis but in retaining the Brahmakara Vritti, by fixing the mind in Brahman. Brahmakara Vritti Sthiti is Samadhi of a Jnani. This is achieved through constant Nididhyasana. It is

this Brahmakara Vritti that destroys the Mula Ajnana (primitive nescience).

Convert Vishayakara Vritti into Brahmakara Vritti. Brahmakara Vritti is generated when you try during Nirguna meditation to feel infinity by repeating OM mentally.

Fate of Brahmakara Vritti

This is the last modification of mind generated by the Vedic text. *Tat Tvam Asi* or *Aham Brahma Asmi* annihilates primitive ignorance, Mula Ajnana, and through it the whole phenomenal world. This modification, or in other words, the direct knowledge of Brahman, ought to subside in order to leave Brahman in its native secondless character. What is, then the cause of the destruction of that modification?

Some answer the question as follows: Just as the powder of Kataka fruit, when thrown in impure water, carries down all its impurity and at the same time goes itself to the bottom of the vessel, so also the knowledge of Brahman, while dispelling the whole phenomenal world, also dispels itself.

Others explain away the difficulty by the following illustration: A drop of water thrown on a red hot iron ball quells the heat of it to a certain extent and disappears of its own accord. In like manner, the knowledge of Brahman simultaneously brings about destruction (destruction here means not the physical annihilation, but the metaphysical non-being) of the whole world and its own nature.

A similar illustration is given by others in the solution of this problem. Fire after burning a heap of grass, is extinguished of itself; so the knowledge of Brahman having destroyed the whole world also destroys itself.

In all the preceding views the principle on which the destruction of the knowledge of Brahman takes place is the same, viz., it becomes the cause of its own destruction. To follow the arguments, in detail, which establish this principle of self-destruction, would be beyond the scope of the present volume.

Another view is that the knowledge of Brahman in the form of the modification of mind is not the destroyer of primitive ignorance and its effects, for ignorance can only be destroyed by the light of intelligence. The modification of mind being itself

non-intelligent cannot destroy that ignorance. The intelligent aspect of the modification is due not on account of its essential intelligent nature, but is derived from pure Self-consciousness which is the Noumenon of all things. Hence Self-consciousness, which in its generic form is not hostile to ignorance as it proves its very existence, is destructive to it when it specially shines in the modification embracing the Absolute or the indivisible homogeneous element. This fact may be illustrated by the rays of the sun, which though in their ordinary character illumine grass, etc., actually burn them when reflected on them through a sun-stone. Again, just as fire catching a small shrub burns the whole forest together with the shrub, so the light of intelligence or consciousness reflected in the modification of mind destroys the whole phenomenal world, together with that modification which is called the knowledge of Brahman.

In the last preceding view the cause of the destruction of the knowledge of Brahman was thought to be the light of intelligence in its reflected character. The fifth view is that the final modification of mind embracing Brahman, which goes by the name of knowledge, is destroyed after ignorance is destroyed. In other words, the destruction of the latter becomes the cause of the destruction of the former. Knowledge destroys ignorance. This destruction of ignorance brings about the destruction of the modification of mind.

It is a rule that a direct contradiction subsists between knowledge and ignorance, and not between knowledge and the products of ignorance. But when ignorance, the material cause of the world, is destroyed, the world can no longer exist. The knowledge of Brahman as the form of modification of mind falls within the world and is destroyed subsequent to the destruction of ignorance.

The world does not turn out to be real from its non-destruction by knowledge, i.e., all things that are not destroyed by knowledge are real; the world is not destroyed by knowledge; therefore it is real. This conclusion is not valid, for the destruction of the world is indirectly due to knowledge. The knowledge of Brahman puts down the world-evolving fiction; the destruction of that fiction leads to the destruction of the world. Thus the knowledge of

Brahman being at least the indirect cause of the destruction of the world, the latter is undoubtedly unreal.

There is one advantage in the admission of the rule that a direct contradiction subsists between knowledge and ignorance only. If the knowledge of Brahman be admitted to be the destroyer of both ignorance and its products, the theory of liberation in a living state would be inexplicable. The perfect sage, on the opposite theory, should be totally unconscious of his body and mind, since they are annihilated by knowledge. But when knowledge is the direct opposite of ignorance only body, etc., may appear in a semblance-state to the released soul in consequence of the presence of fructescent works which sustain his life till they come to an end. The state of a released soul in a living body is described in Vedanta with its usual fertility of metaphors. Fire burns a piece of cloth, which continues to exist in a semblance-state for a short time; so a liberated being seems to have been engaged in a mortal frame until fructescent works come to an end.

Nature of a Jivanmukta

Let us imagine a person, who has realised this ideal state of life by treading patiently the practical path of Vedanta. We are not in a position to fathom his conditionless character, being tied down by the limitations imposed upon us by the forms of our intellect. But although a young bird which tries its wings cannot soar high like its parents, it can form a distant idea of the expansive sky in which its parents delightfully roam. Thus, in the absence of our direct experience, we shall try to form an idea, however remote it may be, of the state of the released soul, by the help of our two wings, the scriptures and teacher.

There are only two possible alternatives: either he becomes totally absorbed in Brahman, unconscious of his individuality, or becomes one with God—qualified Brahman—and attains omniscience, omnipotence, etc. It should be borne in mind, however, that in the second alternative the released soul, though possessed of all divine powers, is not unconscious of his essential oneness with pure Brahman.

In the fourth chapter of Brahma Sūtras, too, the nature of the released soul is inquired unto. Jaimini maintains that the soul attains complete identity with the Supreme Being, and hence partakes of all divine attributes such as freedom from sins, old age,

death, sorrow, hunger, thirst, Satkama, fulfilment of desire, Satsankalpa. Audulomi, on the contrary, holds that the soul whose essential nature is Sat-Chit-Ananda becomes totally absorbed in pure intelligence devoid of all dualistic conceptions. The final and correct view is a compromise between the preceding two views. Both the antecedent views are correct inasmuch as the released soul being conscious of his essential nature is one with pure Brahman, and being absorbed primarily in the qualified Brahman is possessed of all divine powers. This compromise is endorsed by Badarayana with his own name. Sankara too agrees with the Sutrakara, for he has not advanced a single objection against the doctrine of Badarayana. Bhamati and other commentaries explain the Bhashya thereon in the same spirit, without a note of dissent.

For him who knows the identity of Jiva and Brahman, there is no migration, nor even liberation; for he is already liberated; the continued existence of the world and of his own body appears to him only as an illusion, the appearance of which he cannot remove, but which cannot further deceive him, till the time when after the disease of the body, he wanders not forth, but remains where he is and what he is and eternally was, the first principle of all things, the original, eternal, pure, free Brahman.

Who is a Jnani

A full-blown Jnani has a different angle of vision. He has different eyes. He looks upon everything from an absolutely different point of view. Just as the man who wears the green spectacles, sees green objects everywhere, so also a Jnani sees the Atman everywhere through his new eye of wisdom. There is absolutely no personal element in him. He has not a bit of selfish interest. The lower self is completely annihilated. He lives for serving all. He feels the world as his own self. He actually feels that all is himself only. There is not a single thought or feeling, for a personal little self. He has cosmic vision and cosmic feeling. Just as the river has joined the ocean, he has joined the ocean of bliss, knowledge and consciousness. He thinks and feels and works for others.

A Jnani is absolutely free from worries, difficulties, troubles, tribulations, sorrow and anxieties under all circumstances and conditions. He is always cheerful and happy. He is not a slave or

victim of different moods. He is not moved a bit by sorrow, grief or persecution.

A Jnani has got all-round development. He has spotless or unblemished character. All Sattvic virtues shine in him. He is an embodiment of mercy, sympathy, love, patience, serenity, etc. He has high excellence in everything in all qualities. The whole nature has been perfectly unfolded. All divine attributes are fully awakened in him.

The glory of a Jivanmukta, a liberated sage is indescribable. He is Brahman himself. Eight Siddhis and nine Riddhis roll under his feet. Through Satsankalpa (true resolve), he can work wonders or miracles. Glory, glory to such Jivanmuktas who are blessed souls on earth. May their blessings be upon you all!

Vedantic Meditation

I am the All.	OM OM OM
I am All in all	OM OM OM
I am the Immortal Self in all	OM OM OM
I am the living Truth	OM OM OM
I am the living Reality	OM OM OM
I am the Witness of the three states (Aham Sakshi Avasthatraya Sakshi)	OM OM OM
I am the Light of lights (Nirakara Jyotis Svarupoham)	OM OM OM
I am Sun of suns	OM OM OM
I am the Existence, Knowledge, Bliss Absolute (Satchidananda Svarupoham)	OM OM OM

Even in Nirakara (formless) Vedantic meditation of Advaitins, there will be an abstract mental image in the beginning of Sadhana. The abstract image will vanish eventually. When you meditate or assert, negate the three bodies and feel the identity of yourself with the indwelling Essence. Deny the names and forms. Do not mistake either the physical body or the mind, the Prana, the intellect or the Indriyas for the pure eternal Atman. The highest Self is entirely distinct from these illusory vehicles or Mayaic products. Remember this point well. Meditate on the above ideas and bring the Bhava during work also. You can take up any one of the above formulas according to your taste. Bring back the mind to the point again and again if the mind wanders. You can rotate the mind from one formula to another if the mind runs and finally fix

it on one formula only when the mind has become steady. The mind will become now like the steady flame of a lamp in a windless place. The one formula also will drop by itself. You will rest in your own Svarupa, thoughtless state of pure bliss. Samadhi or superconscious state will ensue now. Enjoy the Atmic bliss. Rejoice in the inner Immortal Self.

Savikalpa and Nirvikalpa Samadhi

Samadhi is superconscious state. It is union with Brahman. It is of two kinds: viz., Savikalpa and Nirvikalpa. When the mind is fixed in Brahman along with Triputi, viz., Jnata (knower), Jnana (Knowledge), and Jneya (knowable), it is Savikalpa Samadhi. There is recognition of subject and object in this Samadhi.

In Nirvikalpa Samadhi, the mind is fixed in Advitiya Brahman without any Triputi, i.e., the idea of knower, knowledge and knowable and is without recognition of subject and object. Savikalpa Samadhi is a means (Sadhana) to the end—Nirvikalpa Samadhi. Nirvikalpa Samadhi is the fruit or the result of Savikalpa Samadhi.

“Though there is a perception of duality in the Savikalpa Samadhi, inasmuch as there is distinct recognition of subject and object, yet the duality only helps to know the Advitiya Brahman; in the same way as in an earthen jar there is a perception of clay, though there may be an appearance of a jar. So also, there is the perception of the secondless Brahman alone, even though there may be an appearance of duality.”

Nirvikalpa means free from all sorts of Vikalpas. Vikalpas are modifications and imaginations of the mind. There is a difference between the Nirvikalpa state of a Yogi and the Nirvikalpa state of a Vedantin. The former is concerned with the mind. The latter is concerned with the pure Atman or Brahman only.

If you can fix the mind for ten seconds on a particular object or Murti, it is Dharana (concentration). Ten such Dharanas become Dhyana. Ten such Dhyanas become a Samadhi. This is according to Hatha Yoga.

Prana and Apana that move in the chest and anus respectively are united by Yogic processes and Bandhas. The united Prana-Apana is driven into the Sushumna Nadi of the spinal canal. The Prana when thus driven draws up the mind also along with the

Sushumna Nadi. When the mind is in the Sushumna, the Yogi is shut out from the objective consciousness of the world. He is practically dead to the world, sees various visions and moves in the Chidakasa.

A life in the Atman is not annihilation. Samadhi is not a stone-like, inert state as many foolish persons imagine. When the Self is bound down in its empirical accidents, its activities are not fully exercised and when the limitations of the empirical existences are transcended, the universal life is intensified and you have enrichment of the Self. You will have a rich inner life. You will have an expanded cosmic life and supracosmic life too.

When all the Vrittis die, Samskaras and the frame of the mind remain. Samskaras can only be fried up by the highest Nirvikalpa Samadhi.

The moving of a bullock-cart can be compared to Savikalpa Samadhi. When it stops, it can be compared to Nirvikalpa Samadhi. As soon as the bulls are detached, then it can be termed as Sahaja Avastha.

The ground floor of a building represents the life of passion in the sense-universe. The first storey corresponds to Savikalpa Samadhi. The second storey is tantamount to Nirvikalpa Samadhi. The third storey represents the Sahaja Avastha of a Jivanmukta.

In Savikalpa Samadhi there is Triputi. In Nirvikalpa Samadhi this Triputi vanishes. The mind completely merges in Brahman. The happiness or bliss that you get in Savikalpa Samadhi is termed Rasasvada. This is also an obstacle (Pratibandha) for further spiritual progress. It makes you stop here. It cannot liberate you. You must further march onwards to attain the highest Nirvikalpa state wherein lies your whole freedom.

A Hatha Yogi draws all his Prana from the different parts of his body and takes it to the Sahasrara Chakra at the top of the head. Then he enters into Samadhi. Therefore it is very difficult to bring him down to objective consciousness by mere shaking of his body. Hatha Yogins have remained buried underneath the earth in Samadhi for several years. They plug the posterior nostrils through Khechari Mudra.

You can bring a Raja Yogi or a Bhakta or a Jnani down to normal objective consciousness by mere shaking of the body or by

blowing a conch. Chudala brought down her husband Sikhidhvaja from Samadhi by shaking his body. Lord Hari brought Prahlada down from his Samadhi by blowing His conch.

A Bhakta gets Bhava Samadhi through Prema of the Lord. A Raja Yogi gets Nirodha Samadhi through Chitta-Vritti-Nirodha (by restraining the mental modifications). A Vedantin gets Nirvikalpa Samadhi through Nididhyasana.

Intuition is spiritual Anubhava. It is direct perception or immediate knowledge through Samadhi. Professor Bergson has preached about intuition in France to make the people understand that there is another higher source of knowledge than intellect. In intuition there is no reasoning process at all. It is Pratyaksha. Intuition transcends reason but does not contradict it. Intellect takes a man to the door of intuition and returns back. Intuition is Divya Drishti. It is Jnana Chakshus. Spiritual flashes and glimpses of truth come through intuition. Inspiration, revelation, spiritual insight come through intuition.

Mind Moves

After a short practice of meditation you will feel that the body gets lighter in a short time. Say fifteen or thirty minutes after you have taken your seat on Padma, Siddha or Sukra Asana according to your taste and temperament. You may be semi-conscious or the body and surroundings or may become quite unconscious or the body there is a great deal of happiness owing to concentration. This happiness resulting from concentration which is quite distinct from sensual pleasure. You must be able to differentiate these two pleasures through the intellect, rendered subtle by constant meditation. Dhyana and Dhyana have a power to sharpen the intellect. A trained intellect can comprehend subtle philosophical and abstract problems beautifully well. A disciplined intellect can carefully differentiate the happiness derived from concentration and that of sensual objects which is usually the daily to enjoy this kind of new happiness derived from concentration. Such

CHAPTER TWELVE

MYSTIC EXPERIENCES

Anahata Sounds

Anahata sounds or the melody, are the mystic sounds heard by the Yogi at the beginning stage of his meditation. This subject is termed Nada-Anusandhana, an enquiry into the mystic sounds. This is a sign of purification of the Nadis due to the practice of Pranayama. The sounds can also be heard after the uttering of the Ajapa Gayatri Mantra., "*Hamsah Soham*", a lakh of times. The sounds are heard through the right ear with or without closing the ears. The sounds are distinct when heard through closed ears. The ears can be closed by introducing the two thumbs into the ears through the process of Yoni-Mudra. Sit in Padma or Siddha Asana. Close the ears with right and left thumb and hear the sounds very attentively. Occasionally you can hear the sounds through the left ear also. Practise to hear from the right ear only. Why you hear through the right ear only or hear distinctly through the right ear? Because of the influence of the solar Nadi, Pingala. The Anahata sound is also called Omkara Dhvani. It is due to the vibration of Prana in the heart.

Mind Moves

After a short practice of meditation you will feel that the body gets lighter in a short time, say fifteen or thirty minutes after you have taken your seat on Padma, Siddha or Sukha Asana according to your taste and temperament. You may be semiconscious of the body and surroundings or may become quite unconscious of the body. There is a great deal of happiness owing to concentration. This is happiness resulting from concentration which is quite distinct from sensual pleasure. You must be able to differentiate these two pleasures through the intellect, rendered subtle by constant meditation. Dharana and Dhyana have a power to sharpen the intellect. A trained intellect can comprehend subtle, philosophical and abstruse problems beautifully well. A disciplined intellect that can carefully differentiate the happiness derived from concentration and that of sensual objects will naturally run daily to enjoy this kind of new happiness derived from concentration. Such

a mind will loathe at sensual pleasures. There will be extreme detesting abhorrence and positive aversion to objects. It is but natural. Because this kind of happiness is more lasting, sustained, self-contained and real as it emanates from the Atman. You can distinctly feel that the mind is moving, that it is leaving its seat on the brain, and that it is trying to go to its Yatha Sthana (original seat). You know that it has left its old groove and now passing in the new groove, in the new avenue. As a result of meditation, new channels are formed in the brain, new thought-currents are generated, new brain-cells are formed. There is a transformed psychology altogether. You have got a new brain, a new heart, new feelings, new sentiments, new emotions and new sensations.

Feeling of Separation

During the course of meditation, one day you will feel that you have separated yourself from the body. You will have immense joy mixed with fear; joy in the possession of a new light, astral body; and fear owing to the entry in a foreign, unknown plane. At the very outset, the new consciousness is very rudimentary in the new plane, just as in the case of a pup with newly opened eyes on the eighth or tenth day on the physical plane. You will feel that you have a light airy body and will perceive a rotating, vibratory, limited, astral atmosphere with illumination of golden lights, objects, beings, etc. You may feel that you are rotating or floating in the air and consequently there is the fear of a fall.

You will never drop down; but the new experience of subtlety generates novel feelings and sensations in the beginning. How you leave the body, remains unknown at the outset. You are suddenly startled, when you have completely separated, and when you enter into the new plane, sometimes with blue-coloured sphere around, sometimes with partial illumination mixed with darkness, while at other times with extremely brilliant, golden, yellow, diffused illumination. The new joy is inexpressible and indescribable in words. You will have to actually feel and experience it yourself (Anubhava). You are unaware of how you left the body, but you are fully conscious of your returning. You gently feel as if you enter smoothly, gently through a small hole or fine tube with an airy, light body. You have an airy, ethereal feeling. Just as air enters through the crevices of a window, you enter with the new astral body back into the physical body.

I think I have expressed the idea lucidly. When you have returned, you can clearly differentiate the life in the gross and subtle planes. There is an intense craving to regain the new consciousness and to remain in that state always. You are not able to stay for a period of longer than five to ten minutes in the new region. Further you can, in the beginning, hardly leave the body at will, through simple willing. By chance, through efforts, you are able to separate from the body once in a month in the course of Sadhana. If you plod on with patience, perseverance and firmness, you will be able to leave the body at will and stay in the new plane for a longer period with the new subtle body. You are quite safe from identification with the body. You have made conquest of Deha-Adhyasa, only if you can leave the body at will and stay in the new region for a longer time, say for two to three hours. Your position will be quite secure then only. The practice of Mauna and steady regular meditation is absolutely necessary to achieve this end. After continuous, hard practice, you will be able to separate yourself from the body very frequently. As soon as you silence the thoughts and calm the mind, the mental habit of slipping from the physical body supervenes automatically. There will be no difficulty then.

Materialisation

You first separate yourself from the body; then you identify yourself with the mind and then you function on the mental plane, with this fine body just as you do on this physical plane. Through concentration, you rise above the body-consciousness; through meditation, you rise above mind; and finally through Samadhi, you become one with Brahman. These are the three important exercises of Antaranga Sadhana in the achievement of Kaivalya, the final beatitude.

Astral Journey

You can, by mere willing alone, travel to any place you like with the astral body and there materialise by drawing the necessary materials either from Ahankara or the universal storehouse, the ocean of Tanmatras. The process is very, very simple to occultists and Yogins who know the rationale, the detailed technique of the various operations, albeit it seems to be extraordinary to poor mundane creatures with diverse emotions, passions and attachments. Thought-reading and thought-

transference too can be quite easily performed by those who can function with the astral body. Concentrated mental rays can penetrate opaque walls, just as X-rays pass through opaque body. This is one of the Siddhis. Siddhis are not the goal of life. Do not entangle yourself in these Siddhis which mar your further spiritual progress. Shun them entirely. Continue your Sadhana and stop not till you reach the goal.

Lights in Meditation

Various kinds of lights manifest during meditation owing to concentration. In the beginning, a bright, white light, the size of a pin's point will appear in the forehead in Trikuti which corresponds tentatively to Ajna Chakra of the astral body. When the eyes are closed, you will notice different coloured lights such as white, yellow, red, smoky, blue, green, mixed colour, flashes like lightning, like fire, burning charcoal, fire-flies, moon, sun and stars. These lights appear in the mental space, Chidakasa. These are all Tanmtric lights. Each Tanmatra has its own specific colour. Prithvi (earth) Tanmatra has an yellow light; Apas (water) Tanmatra has a white light; Agni (fire) Tanmatra has a red light; Vayu (air) Tanmatra has a smoky light; and Akasa (ether) Tanmatra has a blue light. Yellow and white lights are very commonly seen. Red and blue lights are rarely noticeable. Frequently there is a combination of white and yellow lights. In the beginning, small balls of white light float about before the eye. When you first observe this, be assured that the mind is becoming more steady and that you are progressing in concentration. After some months the size of the light will increase and you will see a full blaze of white light, bigger than the sun. In the beginning these lights are not steady. They come and disappear immediately. They flash out from above the forehead and from the sides. They cause peculiar sensations of extreme joy and happiness and there is an intense desire for a vision of these lights. When you have steady and systematic practice of two or three hours' meditation at a stretch, these lights appear more frequently and remain steadily for a long time. The vision of the lights is a great encouragement in Sadhana. It impels you to stick steadily to meditation. It gives you strong faith in superphysical matters. The appearance of the light denotes that you are transcending the physical consciousness. You are in a semiconscious state when the light appears. You are

between the two planes. You must not shake the body when these lights manifest. You must be perfectly steady in the Asana. You must breathe very, very slowly.

One whose food is moderate, whose anger has been controlled, who has given up all love for society, who has subdued his passions, who has overcome all pairs of opposites (Dvandvas) and who has given up his egoism, gets a vision of a triangular light during meditation.

Sometimes during meditation you will see a brilliant dazzling light. You will find it difficult to gaze at this light. You will be compelled to withdraw your mental vision of this light. This dazzling light is the light emanating from the Sushumna.

You will see some forms in the lights—either the lustrous forms of Devatas or physical forms. You will see your Ishta Devata or tutelary deity in handsome dress with four hands and weapons. Siddhas, Rishis and other Devatas appear before you to encourage you. You will find a huge collection of Devatas and celestial ladies with various musical instruments in their hands. You will also see beautiful flower-gardens, fine palatial buildings, rivers, mountains, golden temples, sceneries so lovely and picturesque as cannot be adequately described.

The experiences vary with different individuals. What one man experiences, may not be experienced by another man. Many erroneously believe that they have realised the Self when they get these experiences stop their Sadhana and try to move in the society to preach a new cult and religion in the name of Loka-sangraha. This is a serious blunder. This is not realisation at all. These are simple encouragements from your Ishta Devata to convince you of a higher spiritual life and push you on in your steady, systematic and incessant practice of meditation with zeal and enthusiasm. You will have to ignore these things and drive them away. You must not care a bit for the vision of lights. You must fix your attention on the Lakshya, viz., the goal, Brahman. These visions appear in some persons within a few days, while in others within six or nine months. It depends upon the state of the mind and degree of concentration.

Dazzling Lights

Sometimes, during meditation, you will get very powerful and dazzling lights, bigger than the sun. They are white. In the

beginning, they come and disappear quickly. Later on, they are steady and they become fixed for ten to fifteen minutes according to the strength and degree of concentration. For those who concentrate at the Trikuti, the light appears in the forehead; while for others who concentrate at the Sahasrara Chakra, the light manifests itself on the top of the head. The light is so powerful and dazzling sometimes that you have to withdraw yourself from looking at it and break the meditation. Some people are afraid and do not know what to do and how to proceed further. They come to me for instructions. I tell them that this is a new sensation, which they have not hitherto experienced. By constant practice, the mind engaged in concentration will be used to it and the fear will vanish. I ask them to go on with the practice. Some people concentrate at the heart, some at Trikuti, and some at the Sahasrara Chakra. It is a question of personal taste. It is easy to control the mind by concentrating at the Trikuti. If you are used to fix at the Trikuti, stick to it always. Do not make frequent changes. Steadiness is very necessary. The beings and objects with whom you are in touch during the early period of meditation belong to the astral world. They are similar to human beings minus a physical overcoat. They have desires, cravings, love, hatred, etc., just as human beings have. They have a fine body. They can move about freely. They have powers of materialisation, dematerialisation, multiplying and clairvoyant vision of an inferior order. The lustrous forms are higher Devatas of mental or higher planes, who come down to give you Darshana and encourage you. Various Saktis manifest themselves in lustrous forms. Adore them. Worship them. Do mental Puja as soon as they give you Darshana. Angels are beings of mental or higher planes. They also appear before your mind's eye.

Sometimes, you will feel an invisible help, possibly from your Ishta Devata when you are actually pushed from the physical body into the new plane. That invisible power assists in your separating from the body and going above body-consciousness. You will have to mark carefully all these operations.

Do not waste your time in looking at these visions. This is only a curiosity. These are all encouragements to convince you of the existence of super-physical, metaphysical realities and the solid existence of Brahman. Drive these pictures. Fix your mind on the

goal, Lakshya. Advance. Proceed seriously and energetically with your meditation.

As soon as you retire for sleep, these lights manifest themselves without any exertion on your part. Just when you are going to transcend the physical consciousness, just when you are getting drowsy, these lights appear without your effort. In the morning, before you get up, in the transitional stage of half sleep, half waking, you will get again these lights by themselves without any attempt.

Sometimes during meditation, you will see an infinite, blue sky, ethereal space. You will see yourself in the blue space as a black dot. Your form will appear in the centre of the light sometimes. Sometimes you will notice highly vibratory, rotating particles in the light. You will see physical forms, human beings, children, males, females, Rishis with beards, Siddhas and lustrous Tejomaya forms also. Visions are either subjective or objective, your own mental reactions or of realities on finer planes of matter. Universe consists of planes of matter of various grades of density. Rhythmical vibrations of Tanmatras in various degrees, give rise to the formation of various planes. Each plane has its beings and things. Visions may be of these things or beings. They may be purely imaginary. They may be the crystallisation of your own intense thinking. You must discriminate in Yogic practice. Reason and common-sense must be used all throughout.

APPENDIX ONE

QUESTIONS AND ANSWERS

QUESTION: Is it advisable to meditate after meals at night? A man in the world has to be busy in the evening hours in attending to household affairs, meeting friends, etc.

ANSWER: After a sumptuous meal, generally people feel drowsy. You may imagine that you are meditating, but it may be merely sleep in a sitting posture. If you follow the rules of Mirachara and take meals before 7 p.m., you can sit and meditate from 9 to 10 p.m. Evening meditation is absolutely necessary. You must adjust the time in such a way that after attending to all important items, you must be able to spare at least an hour for evening prayers and meditation. Meditation before going to bed at night will give you considerable good results. Spiritual Samakaras will increase. Your mind will be full of divine thoughts.

APPENDICES

Q: Can a man enter into the Hatha Yogic practices?

A: Yes. You must have sincerity, earnestness, faith, vigour and vitality. You must proceed cautiously, step by step. Overexertion should be avoided. The Yogic practices will give you success if you observe Mauna, Mirachara and practice of Japa and meditation. Success in Asana, Pranayama, etc., depends upon the constitution. There are different exercises to suit different people.

Q: How can I get full vigour and vitality at this stage?

A: Become a true Brahmachari from this very moment. Be established in mental and physical Brahmacharya. Take Sattvic food. Develop Vairagya. Study my book "Practice of Brahmacharya." You will find practical exercises there for keeping up Brahmacharya.

Q: Is it really possible to enter into Nirvikalpa Samadhi and be free from the worldly affairs?

A: It is quite possible if you have mastery over your mind and Indriyas and if you have regular and systematic meditation in the midst of worldly activities. You should also be perfect in ethical culture and possess all divine qualities. Study of Vedantic texts, a proper guide, good Samakaras are all necessary. You must remain

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Q.: Can a man of my type at the age of 45 enter into the Hatha Yogic practices?

A.: Yes. You must have sincerity, earnestness, faith, vigour and vitality. You must proceed cautiously, step by step. Overexertion should be avoided. The Yogic practices will give you success if you observe Mauna, Mitahara and practice of Japa and meditation. Success in Asana, Pranayama, etc., depends upon the constitution. There are different exercises to suit different people.

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in the world with Akarta-Bhava. You must be unattached like the water on the lotus leaf.

Q.: Can I take Sannyasa (renunciation) when I have my wife and young children. Is it not a sin to avoid these dependants when they are in helpless condition?

A.: If you have intense and real Vairagya born of Viveka and if you have strong Titiksha and Mumukshutva, you can take Sannyasa. Srutis declare: "Renounce the world on the very day you get Vairagya." If you have Moha for them, you cannot get any spiritual progress, as your mind will be always thinking of your wife and children. Therefore destroy Moha first. Possess real Vairagya. When you are in the world, do a lot of Japa and meditation. When you advance a bit, go to a far off place, live in seclusion, see the strength of your mind and see if you have still any Moha lurking in your mind. Then you can take Sannyasa. You will get success. Before you renounce, see that your wife and children are well-provided. Otherwise they will constantly be thinking of you and you will be drawn by their mental currents. When you live with her, teach her the importance of Sannyasa and ask her to do Japa and meditation. She must lead a spiritual life. Then only she will not interfere with you after your Sannyasa. Bhartrihari, Gauranga, Sadasiva Brahman and others deserted their wives. After their Sannyasa they did not think of their wives. Did they not attain Self-realisation? Did any sin or curse touch them? Even if you do not provide your family well, you can take Sannyasa if you have real Vairagya. Just isolate yourself from your family and see whether your children are looked after or not. Rama Tirtha left his wife with two young children without providing anything. But his elder son became an engineer and the other a professor. Have perfect faith in God.

Q.: Whenever I try to concentrate on the Trikuti, I get slight headache. Is there any remedy?

A.: If concentration at the Trikuti produces headache, have Nasikagra Drishti, gazing at the tip of the nose. This will relieve you. Do not struggle with your mind. Take rest for half an hour. Still if you feel headache, close your eyes and then meditate.

Q.: Can I practise Pranayama by consulting books?

A.: Yes. You must read the instructions several times and understand the technique thoroughly. If you have doubts, consult some experienced men and then begin the practice. Have regular and systematic practice. If you want quick progress, you must

follow my instructions given in the first two chapters of my book "Science of Pranayama." You can gradually increase the period of Kumbhaka to two minutes. In the advanced stages of practice, it will be better to have the help of a Guru.

Q.: The mind is fickle in me and the flesh is weak. Attempts at concentration are sometimes successful but often end in disappointment. Kindly help me.

A.: First of all take care of your health. Become strong by proper food, mild exercises of Asana and Pranayama. Observe Brahmacharya. Then destroy desires, worries, anxieties, building castles and vicious qualities. Lead a contented life. Reduce your Vyavahara. Live in spiritual atmosphere like Haridwar, Rishikesh, Uttarkasi, etc. Observe Mauna for full three months. You can easily control the mind.

Q.: I am practising Sirshasana for full half an hour. I am not able to cure wet-dreams. What is the fault in my Sadhana? How can I destroy passion?

A.: The practice of Sirshasana for a long time will doubtless help you a lot in destroying your passion. Your thoughts also should be pure. You should not entertain any lustful thoughts. Have Satsanga. Take Sattvic food. Do not look at ladies. Develop Vairagya. Control the Indriyas. All these instructions should be followed if you want sure success. If you happen to entertain lustful thoughts, if you live in the company of lustful persons, and if you do not take Sattvic food, how can you destroy your passion even if you practise Sirshasana for full three hours?

Q.: What is the difference between Jivatman and Paramatman?

A.: Jivatman is individual soul, reflection of Brahman in Avidya or the mind. Paramatman is Supreme Soul, Brahman, or the Atman. From the empirical viewpoint, Jivatman is a finite and conditioned being while Paramatman is infinite, eternal, Sat-Chit-Ananda Brahman. In essence Jivatman is identical with Paramatman when Avidya is destroyed.

Q.: I feel burning sensation in my eyes and mind is restless, and so I am unable to meditate. Is there any effective remedy?

A.: It is a sign to show that your system is heated. Apply Amalaka oil or butter for fifteen minutes in the early morning and then take a bath. Take Sattvic food. Whenever you feel thirsty, drink a cup of Misri Sharbat (water in which sugar-candy is dissolved). Take a cup of pure cow's milk in the early morning

and at night before going to bed. Regulate your food. Take bath twice a day. That will cool the system.

Q.: How to get peace?

A.: Destroy all desires and control the mind and Indriyas. Have study of scriptures and intense meditation. Observe Akhanda Mauna. Live in seclusion.

Q.: I took Sannyasa recently. Can I have a Parivrajaka life or should I live in seclusion?

A.: For a new student of Sannyasa, strict seclusion for six years with intense Sadhana is essential. It depends upon the condition of your mind. In Parivrajaka life, you cannot have a regular and systematic Sadhana. There is distraction everywhere. For some years you should be away from the sensual objects. Strict seclusion will bring immense benefit. Once in a year, for a few days you can go to a place for change of climate. If you find that you are entering into Tamas, you should combine active service. For a beginner, Nishkama Karma for two or three years will prove good. Then strict seclusion. Occasionally you can have a Parivrajaka life for a few days to test the strength of your mind.

Q.: One Vritti arises from the mind: "Let me renounce the world and practise Yoga in seclusion." Immediately another Vritti arises: "Let me remain as a Grihastha and practise Yoga like Janaka." How can I know, Swamiji, whether this particular Vritti comes from the Atman or the mind or the Buddhi? I am perplexed.

A.: An ordinary worldly-minded man can hardly hear the inner voice of the Atman. He cannot have pure thoughts of Vichara also. Any Sattvic thought emanates from Sattvic Buddhi. In the case of worldlings all thoughts emanate from the mind only. He who does Nishkama Karma Yoga for a long time and has purity of mind, begins to entertain thoughts of God. Generally the mind raises various sorts of curious, fantastic thoughts. It deludes all. It may pretend to do Vichara. When it comes to practical life, it will do nothing. If there is a strong determination in you to concentrate and meditate, and if you put it into actual practice for months steadily, and if the longing for Darshana of God becomes keen and acute, then alone think that all these kinds of thoughts proceed from your Sattvic Buddhi. When the Vritti emanates from the Atman, there will be only one definite Vritti. There will be no antagonistic thoughts in the next moment.

Q.: I am retired from service. I have fixed up my sons in service. What should I do now to lead a life of a Yogi?

A.: Moha is very difficult to be eradicated. It is a strong weapon of Maya. It is Moha that creates the idea of 'mineness' and the feeling of egoism. It creates infatuated love for children. You have not destroyed Moha in your heart of hearts. Cut off all connections with your wife, children, friends and relatives. Do not write letters. Go in for a Yatra and visit Mahatmas in the places of pilgrimage. Develop Vairagya. You have found out from your own experience that you cannot get the supreme peace and happiness in the worldly life. If you really have no Moha and if you have a strong desire to become a Sannyasin then become a Sannyasin. Lead a glorious life of renunciation and attain Self-realisation by the practice of Yoga. From the experience of your Yatra, select a Guru who will guide you, and follow his instructions implicitly.

Q.: How to start spiritual Sadhana with will?

A.: You will have to purify your mind and Chitta by getting rid of desires. When a desire is checked, it is transmuted into will. A strong and pure irresistible will is the dynamic aspect of Brahman. You will have to apply your will by repeated assertions. This is pure Vedantic Sadhana. Kumbhaka, Pranayama, Asana, etc., are not necessary. This method is suitable for men of bold understanding and sharp intellect. Apply your will for getting Self-realisation.

Q.: As per your suggestions with a great will-power if I say: "I am a King," will I become a King? In the same way, if I say: "Aham Brahma Asmi," how can I become Brahman?

A.: Besides saying: "I am a King," you will have to prepare yourself. You will have to gather a large number of soldiers and win the battle. In the same way, if you utter: "Aham Brahma Asmi," you will have to destroy the enemies (Kama, Krodha, etc.) and do spiritual Sadhana. Then you will doubtless become Brahman.

Q.: Why should we devote time for prayers and meditation? God is not desirous of our prayers.

A.: The goal of life is God-realisation. All our miseries, birth, death, old age, etc., can end only through God-realisation. Realisation can be had through deep meditation and sincere prayers. There is no other way. Therefore every one should

practise meditation. God prompts us to do prayers, because He is the Preraka (inspirer) of our mind.

Q.: When I was at Swarga Ashram, you told me that we should never hesitate to take food even from Mohammedans. But our Sastras teach us that we should not accept eatable things from sinners whose thoughts and actions are full of evil. Mohammedans eat beef. Why should we accept eatable things from their hands?

A.: If you think that a man is full of vicious deeds, do not take the food from his hands, even if he happens to be a Brahmin by birth. If you think that Lord Siva or Hari dwells even in an evil-minded man, a Mohammedan, a Chandala (a low caste man), then you can eat from anyone. Your Drishti is very limited now. You are a beginner in the spiritual line. Your heart is not expanded now. You have a strong anti-Mohammedan influence in your heart. Move with him very closely. Serve him with great devotion. Do spiritual Sadhana and meditation. Gradually all differences will disappear from your mind. Then and then alone you are fit for advanced courses of spiritual practices. Offer the food to God first and then take it as Prasad. Thus you can purify and spiritualise any kind of impure food.

Q.: I read your writings in 'My Magazine': "Woman is only a rotten leather bag containing urine, pus, wool, blood, etc." How can we condemn and depreciate womankind. I think that there is nothing unholy in this universe.

A.: Too much study and a little practice bring bewilderment. To induce Vairagya in the passionate people, I place such a negative mental picture of women. Really women are manifestations of Sakti. Yes, all is holy. All is sacred. All is beautiful. This can be realised and felt only by advanced people in the spiritual line. Beginners can merely repeat these formulas like a parrot. Their experience, Drishti and mode of Sadhana are entirely different from the expressions of realised persons. Beginners should be very careful, as they will be easily duped by Maya.

Q.: How can I give up anxieties and worries?

A.: It is very easy. Destroy desires and fear. Enter into deep meditation. Stop building castles in the air. Do not expect or hope. Do your duty and leave the rest to God.

Q.: Can I have the mental Santi and feel the spiritual vibrations if I come to Rishikesh?

A.: Yes. You can. When you come here, come alone. If you

come here with your company of friends, you will create the same worldly atmosphere with all sorts of talks. Come and have Darshana of Mahatmas. Hear their spiritual instructions. Live with them. Observe Mauna and practise concentration and meditation. Then only you will enjoy the peace.

Q.: I am suffering from cold and running in the nose from my boyhood. I had an operation for deflected septum in the nose two years ago with no improvement of the situation. Can you suggest any Yogic exercises?

A.: If you practise the easy comfortable Pranayama regularly, the cold and the difficulty in breathing will disappear. Practise Sirshasana, for a long time. It is the best exercise for cold. Occasionally do Bhastrika Pranayama.

Q.: Last eight years I have spent my days in studying the Vichara Sagara, the Panchadasi, the Gita, the Upanishads, etc., and I have mastered them in a way. But I do not feel the oneness of life in all. Are the scriptures for mere study alone?

A.: Mere study of the Vichara Sagara or the Panchadasi cannot bring in the experience of pure Advaitic consciousness. Vedantic gossiping and dry discussion on scriptures cannot help a man in feeling the unity and oneness of life. You should destroy ruthlessly all sorts of impurities, hatred, jealousy, envy, idea of superiority and all barriers that separate man from man. This can be done by incessant, selfless service of humanity with the right mental attitude. Practical Vedanta is rare in these days. There are dry discussions and meaningless fights over the non-essentials of religions. People study a few books and pose themselves as Jivanmuktas. Even if there is one real Jivanmukta, he is a great dynamic force to guide the whole world. He can change the destiny of the world. The present-day Jivanmuktas are mere bookworms. Many imagine that they can become Jivanmuktas by a little study of Laghu Siddhanta Kaumudi and Tarka. Oneness of life can be had only by Self-realisation through constant spiritual practice. Study of scriptures can help you a bit, but it cannot make you a Jivanmukta.

Q.: The mistakes and sins in my life are countless and the limit of my ignorance is infinite. I have not learnt Sanskrit. Kindly let me know if I can tread the path of spirituality.

A.: Ignorance is a mental Kalpana (imagination). Thou art an embodiment of wisdom. When the veil drops, you will shine in your own Svarupa. Allow the Vasanas and egoism to pass. Break

the clouds. Behind the clouds, there is the luminous sun. Behind the mind, there is the Self-radiant Atman. Purify yourself. Destroy the evil Vrittis. Plod on in the spiritual path. You have taken this life for this purpose only. For Self-realisation and spiritual path, Sanskrit is not at all necessary. You will have to understand the theory and essence only. All Sanskrit books are rendered into English and other languages. Be not troubled on this score. Sanskrit may help you a bit. That is all. If you find time, you can learn the alphabets so that you can read some Stotras, Gita Slokas and Upanishads.

Q.: Sometimes due to cold or some such reason one of the nostrils gets clogged and the breath does not flow clear and there comes some difficulty in doing Pranayama. What shall I do to make the breath flow freely?

A.: Insert the end of a thread into the nostril. You will begin to sneeze. This will clear the passage. Or lie down for five minutes on the left side if the right nostril is clogged. This also will relieve. Do four rounds of Bhastrika Pranayama. You will be all right.

Q.: When and how will I be able to see Him in every living being, nay even in inanimate objects?

A.: You can, by spiritual Sadhana. You can have that this very second or after ten years or after some births. It depends upon the condition of your heart, mind, degree of purity, earnestness and Sadhana.

Q.: I am observing fast on Ekadasi days. I hear that fasting will cut short the life of man. Is it a fact?

A.: Certainly not. By fasting, the body, mind, Prana and nerves will be renovated, vivified. All impurities will be destroyed. One can develop easily Sattvic qualities. Mind becomes calm and peaceful. All the diseases can be destroyed by fasting. If a glutton takes to fasting, he will find it difficult. A man of Mitahara will take great pleasure in fasting. He can live for a longer period. Constant continuous fast for a long period should be avoided. Gradual practice is necessary. In the beginning observe fast for a day in a month. Then once in 15 days. After some time, you can fast once a week.

Q.: I am a married man. I have a great desire to become a Sannyasin. I am disgusted with the family life. I recently lost my child. My wife too is a pious lady. Suppose I take Sannyasa, can I live with her and do spiritual Sadhana?

A.: Now you are not fit for Sannyasa though you might have a minute trace of Vairagya due to the death of your child. After Sannyasa you should not live with your wife. You should not even remain even in your own place as Moha will be lurking in a corner of your mind. Old worldly Samskaras will be ever waiting to dupe you at every moment. Maya is powerful. You will have to spend all your energy in waging guerilla war against old Samskaras and temptations. You will have no energy for spiritual practices. Though you may think that you possess a high degree of Vairagya and that your wife also is pious, yet you should be far away from her. You should not even think of her. That is real Sannyasa. What is the meaning of taking Sannyasa and living with your wife and children? How can you destroy Moha, worldly Samskaras and Vasanas?

Q.: In spite of my thorough search, I am not in a position to find out a real Guru. Can you suggest one?

A.: To find out a real Guru who may sincerely look after the disciple is a very difficult task in this world. It is quite true. But to find out a true disciple who may sincerely follow the instructions of a Guru is indeed a very, very difficult task in this world. Have you thought over this point? Do not use your reason too much in the selection of a Guru. If you fail to get a Guru of a first-class type, try to get one who is treading the spiritual path for some years, who has right conduct and other virtuous qualities, and some knowledge of the scriptures. Just as a Sub-assistant Surgeon will be able to attend on a patient when the Civil Surgeon is not available, so also the second class type of Guru will be of great help to you in the absence of a first-class Guru.

Q.: Is it absolutely necessary to do Nishkama Karma Yoga for Self-realisation. If so how it should be done?

A.: Yes. You cannot understand and realise the spirit and object of Vedanta if you neglect to practise Nishkama Karma Yoga for the eradication of impurities of the mind. Nishkama Karma Yoga gives you Chitta Suddhi and eventually culminates in the realisation of unity of Self.

Serve everyone with intense love, without the idea of agency, without expectation of fruits, reward or appreciation. Feel that you are only Nimitta (instruments) in the hands of God. Worship God in the poor and the sick. Have no attachment to any place, person or thing. Keep up the mental poise amidst the changes of the world without consideration of success or failure, gain or loss,

pleasure or pain. Have the mind always rooted in the Self amidst activities. Then you will become a true Karma Yogi. Work elevates when done in the right spirit. Even if people scoff at you, beat and kill you, be indifferent. Continue your Sadhana.

Q.: I read your article in 'My Magazine': "Fly from the company of worldly-minded persons. Those who talk of worldly affairs will pollute you. Your mind will waver. Run, run, run quickly to solitary places like Rishikesh. You will be safe in the spiritual path." May I come to you and lead a life of a Sannyasin?

A.: Do not be hasty. Think well. Look before you leap. Mere emotion will not do in the spiritual line. The above instructions are for those who were already doing some kind of Sadhana. They will have to go in for seclusion for advanced practices. It will be better for beginners like you to perform Nishkama Karma Yoga for three years in the world by disinterestedly serving the sick and the aged persons.

Suppose you remain with me as a Sannyasin, have you got the real strength of heart to face your mother when she weeps bitterly before you with a broken heart? Will you stick to this line if your father comes and threatens you? Will you be unaffected in your mind if a young lady tempts you? Will you be steady if you are affected by a disease? Have you prepared to sacrifice this body and life in the cause of Truth? Have you understood the glory and importance of Sannyasa and seclusion? Have you got an idea of the difficulties that Sannyasins have to face? Are you prepared to go from door to door and live on Bhiksha? How will you spend the whole day and night when you live in seclusion? Just decide all these points before you come to me. If you are sure that you are fit for Sannyasa, you can come here. I will serve and help you well. I will take care of your spiritual welfare. I will make you a King of kings. There is nothing so pleasant as the life of renunciation. It is best suited for quick Self-realisation. Glory to all Sannyasins!

Q.: Is it absolutely necessary for a Sannyasin to wear coloured cloth?

A.: The glory and liberty of a Sannyasin can hardly be imagined by householders. If there is change inside the mind there must be change outside also. Wearing the ochre-coloured cloth, the orange robe, is very necessary for one who has a changed mind. Due to the force of Maya or habit, when the senses go to the objects of enjoyment, the moment you look at the coloured cloth you wear, it

will remind you that you are a Sannyasin. It will give you a kick and save you from vicious actions. It has got its own glory and advantages. A real Sannyasin only can cut off all connections and ties and completely get rid of Moha. His friend and relatives will not trouble him. The robe is of great service when one appears on the platform for preaching. It has got its own sanctity in the minds of Hindus. Common people will receive the ideas from Sannyasins.

Here are the characteristics of a real Gauri. He is not a real Sannyasin in any man except him as you Gauri. A real Gauri is one who is a Brahmin, Kshatriya and a Brahmin. He has full knowledge of the Self and Vedas. He can remove the doubts of aspirants. He has a balanced mind. He is free from Raga, Dvesha, Moha, Soka, egoism, anger, lust, greed, Maya and pride. He is an ocean of mercy. In his mere presence all sins are destroyed and elevation of mind. He is absolutely fearless. He does not expect anything from anybody. He has exemplary character. He is full of joy and peace. He is in search of real aspirants.

As a Sannyasin, to the late Mahatma Gauri, I fully believe in a real Gauri. I have great admiration for a Gauri. My heart goes to serve his lotus feet for ever. I believe that there is no purifier more powerful than the service of a Gauri in removing the impurities of the mind. I fully believe that the only safe boat that can take us to the other shore, immortality, is the constant company of a Gauri.

noting the sacred land of Advaita philosophy, the land which produced Sri Sankara, Ramanuja, Veda Vyasa and others who preached oneness of life and unity of consciousness, is full of sectarians now. What a great pity it is! What a lamentable state you see now! You can even count the grains of sand on a seashore. But it is difficult to count the number of sects that are prevailing now in India. Every day some kind of sect is cropping up like mushrooms to swell up the discord that is already present here. Hopeless discord and disharmony reign everywhere. Fighting is going on between different sects. Dissensions and splits are being sketched hand to hand and scandal-mongering prevails everywhere. There is neither peace nor harmony. The disciples of one Gauri fight with the disciples of another Gauri in the streets and market places.

Lord Chaitanya, Sri Gauri Nityananda, Swami Dayananda were all catholic, exalted souls. All their teachings were sublime and universal. They never wanted to establish sects or cults of their

APPENDIX TWO GARLAND OF YOGA

A Real Guru

Here are the characteristics of a real Guru. If you find these qualifications in any man accept him at once as your Guru. A real Guru is one who is a Brahma Nishtha and a Brahma Srotri. He has full knowledge of the Self and Vedas. He can remove the doubts of aspirants. He has equal-vision and a balanced mind. He is free from Raga, Dvesha, Harsha, Soka, egoism, anger, lust, greed, Moha and pride. He is an ocean of mercy. In his mere presence one gets Santi and elevation of mind. In his mere presence all doubts of aspirants are cleared. He is absolutely fearless. He does not expect anything from anybody. He has exemplary character. He is full of joy and bliss. He is in search of real aspirants.

Salutations to the Lotus-feet of a Guru. I fully believe in a real Guru. I have great adorations for a Guru. My heart longs to serve his lotus-feet for ever. I believe that there is no purifier more powerful than the service of a Guru in removing the impurities of the mind. I fully believe that the only safe boat that can take us to the other shore, Immortality, is the constant company of a Guru.

India, the sacred land of Advaita philosophy, the land which produced Sri Sankara, Dattatreya, Vama Deva, and others who preached oneness of life and unity of consciousness, is full of sectarians now. What a great pity it is! What a lamentable state you see now! You can even count the grains of sand on a seashore. But it is difficult to count the number of sects that are prevailing now in India. Every day some kind of -ism is cropping up like mushroom to swell up the discord that is already present here. Hopeless discord and disharmony reign everywhere. Fighting is going on between different sects. Dissensions and splits, suits in courts, skirmishes, hand to hand fights and scandal-mongering prevail everywhere. There is neither peace nor harmony. The disciples of one Guru fight with the disciples of another Guru in the streets and market-places.

Lord Chaitanya, Sri Guru Nanak, Swami Dayananda, were all catholic, exalted souls. All their teachings were sublime and Universal. They never wanted to establish sects or cults of their

own. Had they lived now they would have wept at the actions of their followers. The followers only make serious mistakes and blunders. They have not got a large heart. They are petty-minded. They create dissensions, party-spirit and troubles.

A spiritual leader should never establish a sect of his own. He should have a far-reaching insight. Founding a sect means creation of a fighting centre to disturb the peace of the world. He does more harm than good to the country. He can have a branch of Sanatana Dharma Sabha with broad, Universal principles and doctrines that will not conflict with the principles of others and that can be universally accepted and followed by all.

Some like Jada Bharata, Vama Deva, Dattatreya, Sadasiva Brahman and others led the life of a Paramahansa or Avadhuta. They made no Ashrams. They gave no platform lectures. They made no disciples. And yet their names are handed down to posterity, and present generations do take these people as Adarsha Purushas (ideal, spiritual personages). They have created such an indelible impression on the minds of people by their exemplary lives. They were spiritual giants indeed. The vibrations of a realised soul do purify the whole world even if he remains in a far off cave in the Himalayas. His very life is a living assurance for others for God-realisation. His life is an embodiment of teaching. He need not speak at all. Such is the glory of a real Guru.

Young aspirants should always live under the guidance of a perfect Guru for some years. They should be under subjection. They should learn perfect obedience and humility. If they have their own ways, they will become arrogant and conceited. They do not make even an iota of progress in spirituality.

Aspirants complain that they could not find a Guru. Can a patient gauge the merits of a doctor as soon as he enters the consultation room? Ignorant disciples who have not even an iota of experience in the spiritual path at once begin to test and examine their Guru. They make some hasty wrong conclusions and inferences from external appearances and ways of living. Paramahansas have mysterious ways of living. Even though you live with them shoulder to shoulder for twelve years, you can hardly understand their hearts and depth of knowledge. Jnana and spiritual experiences are quite internal states.

Pseudo-Gurus

Beware of pseudo-Gurus. They are knocking about in

abundance in these days. They will exhibit some tricks or feats to attract people. Think that those are false impostors who are proud, who are roaming about to make disciples and to amass money, who talk of worldly matters, who speak untruth, who boast of themselves, who are talkative, who keep company with worldly people and women, and who are luxurious. Do not be deceived by their sweet talk and lectures.

A young man with a little training in harmonium and a little power of speech ascends the platform, poses for an Acharya or a Guru, in a couple of years publishes a few rubbish pamphlets of songs, and establishes a sect of his own. India still abounds in profound stupidity and any man can have his own followers in a short time.

A young man with some training in Asana, Pranayama, shuts himself up in an underground cell with some eatables that are secretly kept to last for forty days. He eats some roots which destroy thirst and hunger for some days. God only knows what he is doing in the cell. He sleeps in the cell. He then comes out with pretended Samadhi. This is a little practice of Titiksha only. His Samskaras and Vasanas are not destroyed. He is the same worldly man. He knocks about hither and thither to collect money and make disciples. He poses for a Guru. Ignorant worldly people are deceived. People will lose faith even in real Gurus who enter into real Samadhi on account of the foolish actions of such posing young men who have no responsibility and who have not understood the gravity of Yoga and spiritual life. Samadhi is certainly not meant for demonstration on public roads. Samadhi is a sacred act. It is no jugglery or Indrajalam. This practice has become contagious. Many young men have started this show or feat.

Beware of these Yogic Charlatans, daylight dupes, posing Gurus, who are infectious parasites and burden on society, who are a menace to the country, and who are vultures that prey on the resources of the ignorant and the credulous.

Some make disciples to get services when they become old. They do not care for the improvement of their students. You should not accept these people as your Gurus.

A man at Calcutta exhibited the feats of drinking pure Nitric acid, swallowing nails, and chewing glass pieces. People were struck with wonder. He licked the nitric acid like honey. But he was a purely commercial man. He made a demonstration of these

acts to any one who could pay Rs. 30/-. Can there be any iota of spirituality or real Yoga where business transactions are made? I leave this for the readers to judge. There is nothing really extraordinary in these feats. It is mere Saminohana Vidya or Indrajalam. There are some herbs to destroy the evil effects of acids and glass-pieces.

Living for four hundred years also is not a sure criterion of advanced spirituality. Through Indrajalam one can erect a splendid palace with electric lights and other fittings. One man used to emit light from his anus. He had this Siddhi. Possession of Siddhis is not a sign of Self-realisation. I do not deny the true powers of a developed Yogi. Sri Dattatreya created a woman through his Yogic powers. Queen Chudalai created a false husband to test her husband. Sri Jnana Deva, Trilinga Swami, Sadasiva Brahman had tremendous Yogic powers. But there are some Yogic charlatans who deceive the public with some false exhibitions for getting money, name and fame. A really spiritual man will never demonstrate any Siddhi. But he may at times exhibit some powers just to convince his students.

A Hatha Yogi gets himself buried in a box underneath the ground. He does this by plugging the nostrils through Khechari Mudra. This is no doubt a difficult Kriya. He gets Jada Samadhi. This is a state like deep sleep. The Samskaras and Vasanas are not fried by this Samadhi. He does not return with superintuitional knowledge. This cannot give Mukti. This is a kind of feat only. This is not a sign of spirituality. People use this Kriya for acquiring money, name and fame. When they come out of the box they stretch their hands for money. They make transactions before they enter the box.

Tie the hands and legs of a man with iron-chains and shut him in a room. Before you lock the door he will stand before you. Get inside the room. He will be again there. No doubt this is very, very astonishing. It is a mere trick. It is a kind of Jalam. Some people can sit on a plank studded with sharpened nails and can chew snakes like chocolates. If you pierce a long needle in their arms no blood will come out. Some can draw water from stone. A real Yogi and a Yogi, charlatan can perform all these things. A real Yogi does through his Yogic power but a charlatan does through some trick or Jalam.

The public will take a man to be a Guru only if he exhibits some Siddhis. It is a serious mistake. They must not be

over-credulous. They will be easily duped by these Yogic charlatans. They must use their power of discrimination and reasoning. They must study the ways, habits, nature, conduct, Vritti, Svabhava, antecedence, etc., of the Gurus and test their knowledge of scriptures, before they come to any definite conclusion.

I strongly resent at the actions of hypocrites who pose for Gurus and Acharyas and move about in making disciples and in collecting money. You all will also agree with me on this point. They are the pests of society. These charlatans must be thoroughly eradicated from the soil of India. They are doing great havoc and terrible harm to the people of India. They are creating a very bad impression in the minds of the people of different countries. India is losing its spiritual glory on account of this posing business. Drastic steps should be taken immediately to nip this serious malady and destroy it to the root. Gurudom business has become a pandemic disease. It has become very contagious. Many have taken to this Gurudom business as an easy means of decent livelihood. Poor ignorant ladies and ignorant young men are seriously exploited by these Pseudo-Gurus.

May the glorious India abound with real Gurus like Sri Sankara and Dattatreya! May the glorious India be absolutely free from Pseudo-Gurus. May the spiritual leaders try their level best to unite the various sects and cults. Let them not establish new sects. May the glorious India always keep up the prestige of a spiritual country with saints, seers, Yogins and Sannyasins with Tyaga, Vairagya and Self-realisation as the goal.

The Ashram Life

It is quite true that an Ashram that is run by a selfless Yogi and a realised Jivanmukta, is a dynamic centre of spirituality. It is a centre for the spiritual uplift of thousands of people. Such centres are needed in all parts of the world. Such Ashram can do immense spiritual good to the country. But such ideal Ashrams with ideal spiritual heads to run the institution are very, very rare nowadays. Money is collected in variety of ways. Some portion is spent in some useful purposes. The rest goes to the comforts of the founders of the Ashram.

Gosals are not really meant for the protection of the cows. The real inner motive is for getting pure fresh milk in the early morning for their own use. Milk is not shared equally with the workers of the Ashram. It is the sole monopoly of the president

Saheb. Hence trouble comes in the Ashram. The workers feel the wide gulf of separateness which the founder keeps between himself and the inmates. Where is the feeling of unity or oneness even in small trifling matters? After getting name, fame, an Ashram and a few disciples, the Ashram founders forget their original motto: "*Sarva Bhuta Hite Ratah.*"

The founders of the Ashram, in course of time, become unconsciously slaves of worship and Pooja. Maya works in various ways. How can a man, who has the Bhava that he should be worshipped as an Avatara, serve the public? Workers also are petty-minded. They fight amongst themselves for trifling matters and disturb the peaceful atmosphere of the Ashram. Where is peace in the Ashram then? How can outsiders who visit the Ashram for getting Santi, enjoy peace there?

The founders of the Ashram should live on daily Bhiksha from outside. They should lead an ideal life of absolute self-sacrifice, a life of an ideal simplicity like the late Kali Kambli Wala of Rishikesh who carried water-pot on his head for the Ashram and who lived on Bhiksha from outside. Then only they can do real good to the people. Founders of the Ashram should never appeal for the funds to the public. It brings great discredit to those who tread the path of God-realisation. The habit of begging destroys the subtle, sensitive nature of the intellect and those who appeal for funds frequently do not know what they are exactly doing just as the lawyers and those who visit the houses of ill-fame have lost the discriminative faculty of finding out truth from untruth, purity from impurity. Begging kills Atma Bala. It produces wrong impressions on the minds of the public. Where is freedom for a beggar? People have lost faith on the founders of the Ashram. If anything comes by itself without asking, it can be accepted. Then you can do some work independently. Householders who conduct Ashrams can appeal for funds.

It is very difficult to get good workers for the Ashram. Then why do you bother about in building Ashrams when you have neither money nor workers nor dynamic, spiritual force? Keep quiet. Do meditation. Evolve yourself. Mind your own business. Reform yourself first. How can you help others, when you yourself grope in darkness, when you are blind? How can a blind man lead another blind man? Both will fall in the deep abyss and break their legs. There is such a heavy loss and utter ruin for spiritual progress by building an Ashram for name and fame.

In conclusion, I have to point out that though we have not got at present the first-class type of Ashrams, yet there are many good Ashrams of the second-class type that are run by noble, Sattvic souls, who do some service to the country in a way or other. They bring out valuable philosophical books and train students in the practice of meditation and Yoga. They render selfless services. They disseminate their message of love, service and peace. My silent homage and salutations to these rare, exalted, selfless souls! They should be careful about name and fame if they want real spiritual good.

Advice to Sannyasa Students

It may be urged that the ignorant, seeing that their obligation is not discharged, cannot consistently turn Sannyasins. This is not right for there can be no obligation incurred before one enters the order of a householder. If even he, who is not competent to perform Karma, can be under an obligation, then the undesirable result will follow viz., that all will remain under obligation. The order of a Sannyasin is enjoined even on one in the householder's order, as an aid to the realisation of Atman.

You can say: "How can the world go on if all go to take absolute seclusion, and if all take to Sannyasa?" The obvious answer is that all cannot leave the world. Even if they remain in a secluded place for a few days they will feel like fish out of water. They will go back soon to their own places. Ordinary people have got much attachment to wife, children, money, home and various sorts of passions. They cannot leave the world at all. It is only those who have got Chitta-Suddhi, Vairagya and discipline of body, mind and Indriyas and the four means of salvation that can pull on in seclusion. They only can be benefited. Even supposing all people leave the world what is it for you? Isvara is all-powerful. He can fill the world with new creation. Do not bother yourself much on this score.

A neophyte has to pass through a state of preliminary discipline which strengthens his character and enables him to rise above selfishness of every kind. When he voluntarily embraces the life of a Sannyasin, it is not that he undervalues the needs of the particular society to which he belongs to or of the larger world. All that this new life means is a new attitude. His aim now is to reach the Highest Reality. He has passed through the lower stages of spiritual evolution and while he appears to be not toiling with the rest of his brethren, it should not be forgotten that he exercises an

irresistible influence for good upon them. That itself is the service he is rendering to the society around him and that is the highest and the most beneficent service that one could do to humanity. He may seem to be hiding from the public vision but his is the "sightless song of the lark." Baseless too is the charge levelled against Sannyasa that it is liable to lead one astray. The very fact that the aspirant has renounced the world argues an amount of Self-restraint which will stand foursquare to all the temptations of the flesh. Liberty and not libertinism (Yathakamatva) is his rule of life.

Some hypocrites say: "We have given colouring to our minds. We need not change the clothes." I do not believe these men. Even the famous Mandana Misra, Avatara of Brahma, who fought with Sri Sankara became a Sannyasi. He was known as Suresvaracharya. The great Rishi Yajnavalkya became a Sannyasi. Sri Ramakrishna Paramahansa was initiated into the order of Sannyasa by Swami Tota Puri. It is only those who have cravings, passions, Moha, Asakti and who are timid, dread to change the cloth and bring forth false, ingenious and unsound arguments. It is a pity that even some great persons of the present day who are treading the spiritual path have not recognised the glory and importance of changing the cloth.

The idea of pure Nivritti can never get entry into the brain of a man who is full of Karmic tendencies. Swami Sankaranandaji has written that a Sannyasi should be a man of Nididhyasana-Pranayama (who takes sole refuge in meditation only on Brahman). He can do bathing, Saucha and Bhiksha only. It is a pity that many people think that meditation is only wasting time.

When you have attained Chitta Suddhi, you must give up all works ruthlessly. You must not hesitate at all. You must go in for complete seclusion. Work is a menace for a man of Chitta Suddhi. It stands in the way of his attaining Jnana. Study very carefully Sri Sankara's writings. He very strongly impresses on this point. Work causes Vikshepa and induces Dvaita Bhava and Triputi. When you do Karma there is every likelihood of your downfall in course of time by contact with Vishaya. Gradually Vairagya wanes away. Smriti or Smarana of Brahman disappears. Reality of the world creeps in. Work is Avidya or ignorance. It is an enemy of Jnana.

Have strong determination and iron-will. Never think of returning back home, after taking up to Nivritti Marga. Look before you leap. Have courage, fixity of mind and definite purpose

in life. Be not wavering. Are you ready to give up all possessions including body and life? Then alone come to me. Then alone take to Nivritti Marga and embrace Sannyasa. Think thrice before you come to definite conclusions. This is not a rosy path as you imagine. It is full of thorns. It is beset with countless difficulties. Be humble, patient and persevering. Never care for Siddhis or quick awakening of Kundalini. I shall serve you. Be not troubled. Be not anxious. I am thy servant always. Be noble-minded. Mere emotional bubbling will not help you much. Some young men have returned back to their homes. Difficulties are many in this path. A man of patience, perseverance, iron-will, alone can tread this path. This path can make one King of kings. This path is easy for a man of determination, patience, endurance, self-sacrifice, dispassion, discrimination and strong will-power.

Those who want to take to seclusion and Nivritti Marga should observe Mauna (vow of silence), non-mixing and discipline of the Indriyas, mind and body, while living in the world. They should train themselves to laborious hard life, coarse food, sleeping on the ground or a rough cloth without pillows, walking barefooted, without using umbrellas. Then they can bear the rigorous austerities of an ascetic life. They should give up timidity and shyness in getting alms. Those who want to have an independent living should bring some money for their expenses. Times have changed now. It is difficult to get Bhiksha for Sannyasins. There is a cry for work everywhere. Even Sannyasins should keep money now for the maintenance of Sannyasa itself. They must have economical independence. Then only they can get on smoothly with their spiritual Sadhana.

By continence, devotion to Guru, and steady practice, success in Yoga comes after a long time. The aspirant should always be patient and persevering.

Aspirants who take up to Nivritti Marga generally become lazy, after some time, as they do not know how to utilise their mental energy, as they do not keep up a daily routine, and as they do not follow the instructions of their Guru. They get Vairagya but they have no experience in the spiritual line. They do not make any spiritual progress in the end. Intense and constant meditation is necessary for entering into Samadhi.

The student and the teacher should live together as father and a devoted son or as a husband and wife with extreme sincerity and devotion. The aspirant should have an eager, receptive attitude to

imbibe the teachings of the master. Then only the aspirant will be spiritually benefited, otherwise there is not the least hope of the spiritual life and spiritual progress of the aspirant and complete regeneration of his old Asuric nature.

A long stay in caves makes a man Tamasic and unfit for energetic, active service to humanity. A recluse is afraid when he sees a big crowd or a bevy of ladies. A little sound throws him out of balance. A recluse in forest will have to test his real inner strength by occasional visits to the plains and services to humanity. Proper understanding of Maya Vada is very necessary. The present deplorable condition of India is due to lack of right understanding of Maya Vada. If some batches of Sannyasins occasionally come out from their retreats and work in the world vigorously in a systematic way according to their capacity, temperament and taste, we will have indeed a new and glorious India full of new religious life, spiritual and moral upheaval.

A thorough overhauling of the organisation of this fourth order of life, Sannyasa, is an imperative necessity. Mere social service in some form or other and a little Katha or preaching here and there will not bring about satisfactory results. A drastic form of service is indispensably requisite. How active was Sri Sankara himself, the propounder of Maya Vada! Look at the Magnanimous work turned out by him! He preached against selfish Karmas only. He was not against selfless actions. He himself was a wonderful Karma Yogi.

Let us all follow in his footsteps and his ideal and remove the wrong impressions that are formed in the minds of our countrymen. It is only Sannyasins bold, who have worked wonders in the past. They can do wonders now also. They are whole-timed free men. They are full of energy, concentration, strength, purity and capacity. They have spiritual and ethical powers. They can undoubtedly thrill and electrify the whole world in the twinkling of an eye. Glory, glory to such exalted Sannyasins, children of Sri Sankara and Dattatreya, the real spiritual kings and spiritual teachers of the three worlds.

Health and Yoga

What is health? It is that state of equilibrium of the three humours of the body viz., Vata, Pitta, and Kapha (wind, bile and phlegm) wherein the mind and all the organs of the body work in harmony and concord, and man enjoys peace and happiness and performs his duties of life with comfort and ease. It is that condition in which man has good digestion and appetite, a normal

breathing and normal pulse, good quantity of pure blood, strong nerves, a calm mind, a free movement of the bowels, normal state of urine, rosy cheeks, shining face and sparkling eyes. It is that state in which a man jumps, sings, smiles, laughs, whistles and moves about with joy and ecstasy. It is that condition in which he can think, speak and act properly.

A life with good health is a great blessing indeed. What is the earthly use of wealth and possessions if a man cannot eat well on account of disease of the stomach, if he cannot walk on account of rheumatism or paralysis, if he cannot see the beautiful sceneries of nature on account of cataract or any defective vision. Life without good health is a miserable condition, even if he is the lord of the whole earth.

Man gets good health on account of good Karmas done in his previous birth. He who has done meritorious services in his previous incarnation, he who has shared what he had with others, he who has helped the poor and the needy, he who has done worship, meditation and Yogic Kriyas in his previous birth enjoys sound health in this birth. The law of causation is inexorable and unrelenting.

What is the highest thing which a man can achieve in this world? It is Self-realisation. What are the advantages or benefits of this Self-realisation? Why should we attempt for Self-realisation at all? The attainment of Atma-Jnana or realisation of the identity of Jiva and Brahman alone can put an end to the wheel of birth and death and its concomitant evils of disease, old age, pain, sufferings, miseries, worries and various sorts of troubles. It is Atma-Jnana, alone that can give unalloyed eternal bliss, supreme peace, highest knowledge and immortality.

The next question is, why should we have good health? We should have good health to achieve the four kinds of Purushartha viz., Dharma, Artha, Kama and Moksha (righteousness, wealth, desires and liberation). Without good health you cannot achieve anything. Without good health you cannot perform any service or Nishkama Karma Yoga. Without good health you cannot pray and meditate. Without good health you cannot do any Asana and Pranayama. That is the reason why scriptures declare that this body is a boat to cross this ocean of Samsara. It is an instrument for doing virtuous deeds and attaining Moksha.

An aspirant should be free from Adhi and Vyadhi, diseases of the mind and the body, if he wants to do Yoga and attain

knowledge of the Self. According to the science of Yoga all physical diseases take their origin from the diseases of the mind, from an unhealthy state of mind. The Western psychologists also corroborate this fact. They say that the diseases of the body are attributable to hatred, anger, worry, depression, etc., which corrode the mind and react on the body and bring about various sorts of physical diseases by destroying the cells of the body.

A student of Karma Yoga should have an elementary knowledge of Raja Yoga, Vedanta, physiology, Ayurveda, family medicine and hygiene. Then he will be able to turn out more real work easily. He can have a knowledge of the laws of the mind, and also the nature, habits and ways of the mind. He will be in a position to keep a calm and healthy mind always. No one can work smoothly with a ruffled mind. A ruffled mind disturbs the three humours of the body and brings about all sorts of diseases in its turn. This is the theory of Ayurveda which quite tallies with the theory of Raja Yoga and the theory of western psychologists. He can have an understanding of the laws of the universe and the operation of the world by having a knowledge of the Sankhya philosophy of Kapila Muni.

At every second various kinds of vibrations from the various kinds of objects of the physical universe outside enter the mind of a man, and produce various kinds of influence. Body is a part of the universe. So is mind. What is called world is only mind, *Mano-matram Jagat, Manah-kalpitam Jagat*. The mind of a man is affected by the thoughts and opinions of others. There is pressure of thought from outside. All people entertain personal thoughts and the Karma Yogi should have immense strength to act against these outside thoughts. He should have courage. He should have patience and perseverance. Even if he fails twenty times, he must stick to his work with determination and leech-like tenacity, asinine patience and adamant will. Then only he will have real, sanguine success in the end. He will come out of the field with spiritual laurels, Atmic victory and Atmic Svarajya.

Good physical health can be achieved and maintained by observing rigidly the laws of health and the rules of hygiene, by taking wholesome light, substantial, easily digestible, nutritious, bland food or Sattvic diet, by inhaling pure air, by regular physical exercise, by daily cold bath, by observing moderation in eating and drinking. Good mental health can be attained and maintained by Japa, meditation, Brahmacharya, practice of Yama, Niyama and

right conduct, right thinking, right feeling, right speaking and right action. Atmic Vichara, change of thought, relaxation of mind by dwelling the mind on pleasant thoughts, mental recreation and the practice of cheerfulness, etc.

Yogic Powers

Tibetan Yogi can die for a day or two and then come to life again. They can sit naked in deep snow and keep warm by special vibratory breathings. They can sit cross-legged on a rug, and then rise several feet into the air with no visible means of support. They can drink deadly poisons without suffering hurt. They can exercise hypnotic influence over men and women. They can live beyond the natural term of life. Rasputin, whom the Russian nobles so many times failed to kill, was said to be a Yogi. History tells of others just as amazing. All the above facts are testified to by many famous witnesses of all nations. But the Yogis claim still stranger powers.

Reliable travellers state that they have seen Yogic experts in Tibet bringing corpses temporarily to life. The process is a terrible one. The body, the first night after death, is taken to a graveyard. At midnight the Yogi places crushed grains of wheat in its mouth, mutters a secret incantation, puts his lips to those of the dead, breathes into its mouth and then lifts it by the hands. It is said to rise from the ground and dance, exhibiting tremendous physical power for a set number of minutes. Unless the Yogi can during these minutes seize and hold it still, muttering into its mouth the spells which release it again into the hands of death, the raised spirit will wander the earth for as many years as there are minutes still unexpired of its unholy resurrection. During those years it becomes a vehicle for the devil, and goes about doing evil and causing sorrow.

The Yogis never rise corpses in this way except to gain from them some secret, and it is a rule of the Order that the secret must be one which will benefit living people in some spiritual way. This is called as "Preta Vidya."

Yogis can induce a trance-like state which is indistinguishable from death. The body grows cold and stiff, and can be actually bruised. Yogis practise this art for two reasons. One is that they claim, while the body is quiescent to be able to send their spirits anywhere in the world, obliterating distance in a few seconds: and what the spirits see—they can pass through solid obstacles—the Yogis remember when they awake. The other reason is that the

body rests as completely when in this trance as if it were being bathed in the well of life itself. Thus old age is almost permanently staved off. Yogis claim to live several centuries and to keep strong and healthy all the time due to periodic trances of this sort, when the wastage and wear of age is all made good. But the Yogis even have not discovered the secret of eternal life.

If doctors could discover the Yogis' secrets the whole science of Western medicine might be revolutionised. For even the most incredulous people agree that there are some things known to the Yogis, that make them able to perform almost miraculous physical feats.

A Mantra Yogi can walk over fire without any hurt by repeating some incantations which soothe the fire. He can stop the train by cooling the boiler. He can put his fingers in boiling oil. By eating Nim-leaves for some time anyone can have immunity from the bites of cobras, scorpions, etc. If you give up salt for six or twelve years the bite of cobras and stings of scorpions will not have any effect on you. A Mantra Yogi can allow poisonous snakes to bite him and yet can remain alive. A Yogi can read a book even if his eyes are blindfolded with a towel. He can tie a big stone of 80 lbs. to his eyelids. A Yogi can transfer his disease to a pillow or a window. Sri Sankara and Ramdas transferred their fever to a pillow. The pillow was shivering. Milarepa, Tibetan Yogi transferred his disease to a door. The door trembled. A Yogi can walk over water. He can remain unseen; can ever remain as a young man; can play with snakes; can tame wild tigers and elephants. He can shut up the mouths of bears and lions. He can give life to dead people. Tulasidas and Hastamalaka did this. He can pass from one body to another. Sri Sankara and Tirumoolar did this.

A Yogi can stop his heart and the pulsation of any artery at his will. He can bury himself for months underneath the earth. He can allow the body to be cut without allowing any drop of blood to come out. He withdraws the Prana from the part that is cut. He can shed light by raising his hand. He can make a dumb man talk. He can give sight to a blind man. He can walk in the sky. He can multiply himself. He can bring instantaneous cure of many diseases. He can remain for six months underneath the water. He can take any form he likes.

Any Yogi, by practice, can have these Siddhis. Some Siddhis are passed from Guru to disciples. The Siddhis should not be

demonstrated for material benefit or selfish interest. Siddhis are the greatest obstacles for Self-realisation. With a desire to possess some Siddhis and to amass wealth, worldly people run to Himalayas and take Sannyasa. After a stay of some days they go back. These Siddhis are not possible for ordinary people. One should undergo rigorous Sadhana for a long period. Even after attaining Siddhis, one should not demonstrate them for getting fame or selfish ends.

Siddhis should be performed very carefully as there is danger at every step. One must master the technique thoroughly under an experienced Yogi Guru. Siddhis should not be performed in a careless manner.

Once a man learnt the Siddhi by which he could transform himself to any form by incantations of Mantras. He demonstrated this in Bengal by giving two cups of enchanted water to the public. He asked the onlookers to sprinkle a few drops of water on him. He became a crocodile. The other cup of enchanted water that was intended to bring him back to human form, when sprinkled on him, was powerless. So, the man remained in a crocodile form ever since and the public often thought of shooting it.

One Punjabi Sadhu claimed to have the controlling power over animals. He had a tamed lion. To demonstrate his Yogic power over wild animals, he toured all the provinces with his lion. In Uttar Pradesh, he was asked to stand before a circus lion. The lion sprang on him and the poor man lost his life. The people who possess Yogic powers should be careful. The powers are not intended for public demonstrations and to earn a decent livelihood.

A Lama in Tibet had the power to make a man as a statue by a mere look. A Brahmachari who was running after Siddhis, went to Tibet and found this Yogi to learn this Siddhi. His desire, perhaps, was to enter any house and by making the inmates as statues, to knock away the wealth. At the sight of this Brahmachari, the Lama made him as a statue. The boy never thought of this result. People should behave very carefully with the Yogi who has Yogic powers. The Yogi can clearly understand the inner motive of others.

Special Instructions

1. If the aspirant has the nature of being offended easily for trifling things he cannot make any progress in meditation. He should cultivate amiable, loving nature and adaptability. Some

aspirants get easily offended if their bad qualities and defects are pointed out. They become indignant and begin to fight with the man who shows the defects. They think that the man is concocting them out of jealousy and hatred. This is bad. Other people can very easily find out our defects. A man who has no life of introspection whose mind is of outgoing tendencies (Bahirmukha Vritti) cannot find out his own mistakes. The self-conceit acts as a veil and blurs the mental vision. If an aspirant wants to grow, he must admit his defects if they are pointed out by others. He must try his level best to eradicate them and must thank the man who points out his defects. Then only he can progress in the spiritual path.

2. It becomes a difficult task to eradicate the self-assertive nature. Every man has built his personality from Anadikala (beginningless time). He has given a long rope to the Rajasic mind to have its own ways.

3. Man finds it difficult to adjust to the ways and habits of others. His mind is filled with prejudice of the caste, creed and colour. He is quite intolerant. He thinks that his views, opinions, and way of living are right and views of others are incorrect. The faultfinding nature is ingrained in him. He jumps at once to find the faults of others. He has morbid eyes. He cannot see the good in others. He cannot appreciate the meritorious actions of others. He can brag of his own abilities and actions. That is the reason why he fights with all people and cannot keep up the friendship with others for a long time. Aspirants do not make any progress in the path, because they too have these defects to a great degree. They should eradicate them by developing tolerance, pure love, and other Sattvic qualities.

4. You have heard several eloquent lectures delivered by learned Sannyasins. You have heard Kathas, discourses and expositions on the Gita, the Ramayana, the Bhagavata and the Upanishads. You have heard several valuable, moral and spiritual instructions. But you have not at all endeavoured to put anything in earnest practice and to do protracted Sadhana. Mere intellectual assent to a religious idea, a little closing of the eyes in the morning and at night, just to deceive oneself and the Indweller, a little endeavour to stick to the daily spiritual routine and to develop some virtues in a half-hearted careless manner, some mild effort to carry out the instructions of your spiritual preceptor will not suffice. This kind of mentality should be entirely given up. Aspirants should follow

the instructions of his Guru and the teachings of the scriptures to the very letter. No leniency for the mind. There can be no half measures on the spiritual path. You cannot say: "I will see to them later on. I can devote more time when I retire. I have followed this instructions more or less, as far as possible." This 'more or less' or 'as far as possible' business is disastrous for an aspirant. There is neither exception to the general rule nor 'any allowing margin' in spiritual instructions. Exact, implicit, strict obedience to the instructions is expected of you.

5. Do not make any thoughtless remarks. Do not speak even a single idle word. Give up idle talk, tall talk, long talk, big talk, and loose talk. Become silent. Do not assert and fight for rights in this physical illusory plane. Think more about your duties and less about your rights. Asserting for rights comes out of Rajasic egoism. These rights are worthless. It is wasting of time and energy. Assert for your birthright viz., God-consciousness. Thou art Brahman. Assert this real birthright. Then you are a wise man.

6. If you remain in the company of a developed saint, you will be immensely benefited by his magnetic aura and spiritual currents. His company will be like a fortress for you. You will not be affected by evil influences. There is no fear of downfall. You can have rapid spiritual progress. The company of a saint remarkably hastens the growth of Sattvic virtues in the aspirant and gives him greater strength, energy and power to awaken all his dormant powers and to eradicate undesirable negative qualities and various defects. Young aspirants should remain in the company of their Guru or saints till they are firmly moulded or established in the spiritual path and deep meditation. In these days many young aspirants wander aimlessly from place to place. They do not hear the instruction of their teachers or experienced saints. They want independence from the very start. Hence they do not make any progress in spirituality. They remain as burdens on society. They have not elevated themselves. They are of no use to others also. They are free gentlemen at large.

7. Never rest contented with a little achievement or success in the path, a little serenity of mind, a little one-pointedness of mind, some visions of angels or Siddhis, a little faculty of thought-reading, etc. There are still higher summits to ascend, higher regions to climb. Continue the spiritual practices.

8. Live a life of utter devotion to service. Fill your heart with fervour and enthusiasm for service. Live only to be a blessing to

others. If you want to achieve this, you will have to refine your mind. You will have to polish your character. You will have to mould or build your character. You should develop sympathy, affection, benevolence, tolerance and humility. Do not fight with others if their viewpoints differ from you. There are many types of mind. There are various modes of thinking. There are honest differences in opinions. There are various kinds of opinions. Everyone is correct from his viewpoint. Adjust yourself with their views. Hear their views also with sympathy and attention, and give them a place. Come out of the centre of your small narrow egoistic circle and have a broad vision. Be catholic and liberal in your views. Give a place for the views of all. Then only you will have an expanded life and a very large heart. You must speak gently and sweetly in a courteous manner. You must talk a little. You must eradicate undesirable thoughts and feelings. There must not be the least tinge of pride or irritability. You must forget yourself entirely. You must not reserve even a trace of personal element or feeling. Complete dedication to service is needed. If you are equipped with the above qualifications, you are a beacon light and a rare blessing to the world at large. You are indeed a rare sweet flower whose delicious aroma will permeate and pervade throughout the length and breadth of the land.

9. Be on the alert when you do service to the society. Unselfish service of any kind, platform lectures or any kind of public activity will surely bring in name and fame. Name and fame will destroy you like a canker in a blossom or a young plant. Treat name and fame as poison. Become very, very humble. Let this virtue be ingrained in your heart, every cell, every nerve, every fibre of your being. Many have had their downfall by becoming victims to this powerful intoxicant, name and fame. Their progress was stopped. So I am seriously warning you.

10. You must develop to a remarkable degree discrimination, discernment, alertness, and the faculty of Daksha (expertness) which will help you to decide a right line of action when you are in a dilemma. Then only you will be able to find out what is exactly required at the critical juncture or at the right time but not an hour afterwards. You will not regret afterwards in any way.

11. It is extremely difficult to have a calm and pure mind. But you must have such a mind, if you want to have progress in meditation, if you desire to do Nishkama Karma Yoga. Then only you will have a perfect instrument, a well-controlled mind at your

disposal. This is one of the most important qualifications for the aspirant. You will have to struggle hard for a long time with patience and perseverance. Nothing is impossible for a Sadhaka who has iron will and strong determination.

12. Introspect. Look within. Try to remove your defects. This is the real Sadhana. This is the most difficult Sadhana. You will have to do it at any cost. Intellectual development is nothing. It is more easy. Regularly read some books for some years with a dictionary by your side. You can develop your intellect. But the former needs a great deal of struggle for many years. Many old vicious habits have to be rent asunder. There are big Mandaleswaras and Mathadhipatis who can deliver lectures for a week on one Sloka of the Gita or the Upanishads. They command respect and yet they are disliked by the public, because they still have great defects. They have not done much introspection. They have not done drastic Sadhana to remove their defects. They have developed only their intellect. What a great pity!

13. This world is nothing but sex and ego. Ego is the chief thing. It is the basis. The sex is hanging on the ego. If the ego is destroyed by the Vichara or enquiry of 'Who am I', sex-idea takes to its heels by itself. Man, the master of his destiny, has lost his divine glory and has become a slave, a tool in the hands of sex and ego on account of ignorance. Sex and ego are the products of Avidya or nescience. The dawn of knowledge of the Self annihilates the two enemies of Atman, the two dacoits who are plundering the helpless ignorant little Jiva.

14. The practice of celibacy is not attended with any danger or any disease or any undesirable results such as the various sorts of 'complex', which are wrongly attributed by the Western psychologists. They have no practical knowledge of the subject on hand. They have got a wrong, ill-founded imagination that the ungratified sex-energy assumes the various forms of 'complex' in disguise such as touch-phobia, etc. The 'complex' is due to some other causes. It is a morbid state of mind due to excessive jealousy, hatred, anger, worry and depression brought about by various causes.

15. It is quite possible for a man to practise celibacy while remaining in the world, albeit there are various sorts of temptations and distractions. Many have achieved this in times of yore. There are many even at the present moment also. A well-disciplined life, study of religious scriptures, Satsanga, Japa,

Dhyana, Pranayama, Sattvic and moderate diet, daily introspection and enquiry, self-analysis and self-correction, Sadachara, practice of Yama, Niyama—all will pave a long way in the attainment of Brahmacharya. People have an irregular, unrighteous, immoderate, irreligious, undisciplined life. Hence they suffer and fail in the achievement of the goal of life. Just as the elephant throws dust on its own head, so also the worldly people themselves bring difficulties and troubles on their own heads on account of their foolishness.

16. Varna-ashrama-dharmas are practically extinct now. Everyone is a Vaishya or Baniya only with greed for accumulation of wealth by hook or crook by begging, borrowing, stealing or swindling. Almost all Brahmins and Kshatriyas are Baniyas or Vaishyas only. There is no real Brahmin or Kshatriya in these days. They want money anyhow. They do not attempt to practise the Dharmas of their order of life. This is the fundamental cause for the downfall of man. If the householder discharges strictly the duties of his stage of life, if he is an ideal Grihastha, there is no necessity for him to take Sannyasa. The swelling up in the number of Sannyasins at the present moment is due to failure on the householders in the discharge of their duties. The life of an ideal householder is as much difficult and rigid as that of an ideal Sannyasi. Pravritti Marga or the path of Karma Yoga is as much difficult and rigid as that of Nivritti Marga or the path of renunciation.

17. There are people who waste days and nights in idle talk, in playing cards and chess. There are people who waste weeks in drinking and chitchatting. There are people who waste months in the company of the sisters of ill fame and in gambling and various other licentious actions.

18. Man has come here for a definite purpose. Life is not meant for eating, drinking, dressing and procreating. There is something grand and sublime behind. There is an eternal life of bliss beyond. Every second must be well utilised for the achievement of this goal of life. Time is most precious. It can never come back. It is rolling on with tremendous speed. When the clock strikes, bear in mind that one hour is cut off from your span of life. You must tremble with fear and say: "Death is drawing nigh. I am wasting my time. When shall I realise the goal of life? When shall I have His Darshan. When shall I meet Him? When shall I free myself from this wheel of Samsara?"

19. Vairagya and renunciation (Sannyasa) are mental states only. To remain in the world and at the same time to be out of it, is the true test of renunciation. Real renunciation is in the mind. Real Sannyasa is a mental state. One may give up his wife, wealth, children and position. and yet he may not be a Sannyasi for he may be attached to them in his mind, in his heart of hearts.

20. The vulture soars high up in the sky but its mind is directed towards carcasses. The fly sits on sweetmeats and on dung as well. Even so many persons talk about very high philosophy but in their heart of hearts they cling to sensual enjoyments. These minds are saturated with lust and all sorts of Trishnas (cravings).

21. Vast majority of people, even educated people, have no definite aim in life. Hence they are drifted here and there like a log of wood in a river. They do not know what to do. Some students finish their B.A., or M.A., course. They do not know how to proceed further. They have not got the power of judgment to select any good avocation that is suitable to their temperament, that can bring them prosperity and success in life. They become lazy. They are not fit for any adventurous enterprise or any speculative business or any kind of activity that demands knack and skill.

22. They waste their time and finish their life-career in gloom, despair and sorrow. The energy is there. The intellect is there. They have no definite aim or purpose. They have no ideal. They have no clear-cut programme for life. Hence their life becomes a failure. Everyone of you should clearly understand the aim of your life. Then you should chalk out the line of work that is congenial to your aim. You should work hard to realise the aim. You should have your ideal and you should try every second to live up to the ideal. You can realise the ideal, right now in this very second or after ten years by walking with faltering steps. It does not matter much. The ideal and aim must be there.

23. When one has successfully finished his duties as a householder, when his sons are all fixed up in life, when his daughters are given in marriage, he should devote the remaining portion of his life in spiritual pursuits, study of religious books and divine contemplation. Many people have no definite programme in life. After retirement from Government service, they enter State service or act as canvassing Agents. They are still greedy. Till the end of life they count money and entertain thoughts of grandchildren. Pitiabile is the lot of such people! Blessed is he who

spends the whole time in study and meditation in a solitary place after retiring from service.

24. Some people in whom the reason has developed, have got the habit of entering into unnecessary controversies and discussions. They have got Tarka Buddhi. They cannot remain quiet even for a second. They will create opportunities for heated debates. Too much discussion ends in enmity and hostility. Much energy is wasted in useless discussions. Intellect is a help if it is used in the right direction of Atmic Vichara. Intellect is a hindrance if it is used in unnecessary discussions. Intellect takes the aspirant to the threshold of intuition. So far and no further. Reason helps in inferring the existence of God and finding out suitable methods for Self-realisation. Intuition transcends reason but does not contradict reason. Intuition is direct perception of truth. There is no reasoning here. Reasoning concerns matters of the physical plane. Wherever there is 'why?' and 'wherefore?' there is reasoning. In transcendental matters which are beyond the reach of reason, reason is of no use.

25. You must not be discouraged even a bit by repeated failures. You will gain experience through failures. You will know the causes which brought out the failure and will be careful in future to avoid them. You will have to fortify yourself carefully. In your weakness lies your strength. You will have to stick firmly to your principles, ideals, convictions and Sadhana despite repeated failures, and march boldly in the spiritual path. Say: "Let anything come. I will surely come out with sanguine success. I will realise the Self in this birth, nay in this very second. Failures are descents or slips that cannot in any way affect me."

26. Intellect helps a lot in reflection and ratiocination. But people, in whom reasoning has highly developed, become sceptical. Their reason becomes perverted also. They lose faith in Vedas and in the teachings of Mahatmas. They say: "We are rationalists. We cannot believe anything which does not appeal to our reason. We do not believe the Upanishads. We reject anything that does not come within the domain of reason. We have no faith in God and Sat-Gurus." These so-called rationalists are a type of atheists only. It is very difficult to convince them. They have an impure, perverted reason. Thoughts of God cannot enter their brains. They will not do any kind of spiritual Sadhana. They say: "Show us your Brahman of the Upanishads or Isvara of the Bhaktas." Those who are of doubting nature will perish. Reason is

a finite instrument. It cannot explain many mysterious problems of life. Those, who are free from the so-called rationalism and scepticism, can march in the path of God-realisation.

27. I am always ready to help you. My sympathies are ever with you. I will radiate joy, peace, thought-currents of love to you. I will inspire you. But I cannot do the work for you. You yourself will have to do the work. The struggle and exertion must come from your side. You will have to place yourself each footstep in the spiritual ladder. Always remember this point well.

28. Hey Saumya! Dear Immortal Self! Be bold. Be cheerful, even though you are in the role of unemployment, though you have nothing to eat, though you are clad in rags. Thy essential nature is Sat-Chit-Ananda. The outer cloak, this mortal physical sheath is an illusory production of Maya. Smile, whistle, laugh, jump, dance in joy and ecstasy. Sing OM OM OM! Ram Ram Ram! Come out of this cage of flesh. Thou art not this perishable body. Thou art immortal soul. Thou art sexless Atman. Thou art the Atman who dwells in the chambers of your heart. Act as such. Feel as such. Claim your birthright—not from tomorrow or the day after, but right now from this very second. "*Tat Tvam Asi—Thou art That.*" Feel. Assert. Recognise. Realise. My beloved Ram!

APPENDIX THREE

LIVES OF GREAT SAINTS

Sankaracharya and His Disciple

(DESIRE MULTIPLIES)

Sankaracharya left his disciple Govinda in Mount Abu with full instructions about Sadhana and proceeded to Varanasi. Govinda knew pretty well principles of Sannyasa and Vairagya. He lived quite a simple life in a thatched Kutia. One day, his Kaupina was torn into pieces by the rats. He asked the villagers to provide him with a Kaupina. They supplied him one. This was also damaged by the rats. He again asked the villagers for another which was supplied to him. This sort of thing continued for some days. Then the villagers suggested: "O Govinda, to ask daily for a Kaupina is very troublesome. Keep this cat in your Kutia." Govinda took the cat. When he went for his Bhiksha, he asked for a little milk for the cat. Everyday he troubled them for milk. Now the villagers advised him "O Govinda, this is all troublesome. We will give you a cow. You need not come here daily for milk." Govinda took the cow to his Kutia. When he went for his Bhiksha to the villagers, daily he asked for grass for the cow. The villagers then said: "O Govinda, to supply you every day grass is very, very troublesome. Do one thing. You can have a small plot of land. You can till, put on paddy, vegetables and have plenty of grass also." Govinda had the plot of land. He again asked the villagers for some coolies to plough and to manure the land. He had some coolies also. He had to put up a big compound, erect a storehouse, central bungalow, sheds for cows, outhouses for servants, two wells, etc. He did everything. He was drinking plenty of good milk and taking Basmati rice. Gradually he had nice complexion and a stout body. He entirely forgot all the instructions of his Guru about Tyaga, Vairagya, Japa, meditation, Mitahara, etc. He had a nice Haridwar Harkipedi life with Falluda, Rasagulla, Khir, etc.

After some time Sankaracharya returned from Varanasi. He was unable to trace Govinda's Kutia, because Govinda is now living in a bungalow with compound-wall. One of the villagers pointed out the bungalow. Sankaracharya went inside and could not recognise Govinda. Govinda was not the same lean Brahmachari who lived

on alms. Sankaracharya found much ghee in Govinda's pot belly, which could only be removed by rigorous practice of Chandrayana Krichra Vratas* and Uddiyana and Nauli Kriyas. Govinda prostrated before Guruji and said: "Guruji Maharaj, it is all for the sake of one Kaupina only." He narrated in detail the whole story. Sankaracharya pitied him as he was only a boy, and impressed in his mind that he ought to be very careful in future in the destruction of all Sankalpas and desires which are the root causes of all misery, pain, delusion, birth and death.

Note carefully how a single desire for one Kaupina multiplied into desires for cat, milk, cow, grass, paddy, bungalow, servants, etc. This is Maya. Maya works havoc through loopholes and weaknesses of men. One desire multiplies into millions of desires. "It is insatiable like flame." These are the words from the Gita. A single craving multiplies into thousands of cravings. Crush them. Nip them in the bud. You will rest in Yogarudha state "*Sarva-sankalpa-sannyasi yogarudhastadochyate*—He is said to be enthroned in Yoga when he has renounced all thoughts." You should not allow any desire to crop up even though it may appear to be a sheer necessity and very simple in the beginning.

Ek Nath

(DESTROY ANGER)

Ek Nath Maharaj is a well-known Maharashtra saint. He has written a very useful book, Ek Nath Bhagawatam, which you will find in every house in Maharashtra. Look at his fervent devotion. Even Lord Krishna himself assumed the form of a poor Brahmin boy under the name Kandia and lived in his house for a period of 12 years rendering services, such as bringing water for Puja, making sandal paste for worship, removing the leaves after dinner, etc. After 12 years Kandia disappeared miraculously.

This saint was very peaceful, calm, serene and tranquil always. Anger was unknown to him. Some of the mischievous people of the village wherein Ek Nath was living, wanted to excite him by some way or other. The villagers bribed a Mohammedan and asked him to excite Ek Nath in any way. The Mohammedan agreed. He went to the banks of the river and waited in the place where Ek Nath used to take his bath. When Ek Nath came after his bath, the Mohammedan spat on his face. Ek Nath did not speak a

*In these Vratas the aspirant gradually diminishes and completely gives up his food in the course of 45 days.

word, simply laughed and went again to take another bath. When he came again, the Mohammedan spat. Ekanath smiled and went for another bath. This process went on 108 times. Ekanath was not at all affected. He was an embodiment of patience itself. When the Mohammedan found that Ekanath was absolutely serene, he thought to himself: "Ekanath is not a man. He is a God." The Mohammedan was very much afraid. He thought that Ekanath would curse him to death. He trembled and prostrated before Ekanath and begged pardon. Then the Mohammedan narrated the whole story and said that he was bribed by the villagers to excite him.

Once again the villagers bribed a poor Brahmin and induced him to excite Ekanath. The Brahmin thought within himself: "Which will be the better way to excite Ekanath? Let me catch hold of his wife in his presence. He is much attached to his wife. This will surely irritate him. I will succeed in my attempt. This is the best method." So, he decided to make his experiment. One day, when Ekanath's wife was serving food, this mischievous Brahmin entered Ekanath's house and caught hold of his wife.

Can a flood in the Ganga uproot the rocky mountain-ranges of Himalayas? Can an attack of diarrhoea do anything in a Siddha who has Kaya Siddhi? Can poison have any influence over a man who possesses the proper antidote and who has a knowledge of the herbal plant which can neutralise the poisonous effects. Never. Never. Ekanath Maharaj stood as a solid rock, quite smiling. He laughed heartily. He rather exhibited a fit of gramophone laughter. What is this to a man, who has no identification with the body, wife and other things? What is this for a man who has crossed the ocean of ignorance? What is this for a man who is full of Sattva? What is this for a man, I should say God, like Ekanath who is beyond the three Gunas, body, mind and Buddhi? Raja Janaka says: "*Mithilayam pradiptayam na me dahati kinchana*—Even if the whole Mithila is burnt, it is nothing, nothing to me."

In this situation, Ekanath asked his wife: "Lakshmi Bai, the child has caught hold of you. The child is very hungry. Give him milk profusely." When this poor Brahmin noticed that Ekanath was not a bit moved, and heard the sympathetic words, his heart melted. He felt a lot for his wicked act. Tears were flowing abundantly from his eyes. He repented that he had done a heinous crime. He prostrated before Ekanath and said: "Maharaj, forgive me. Forgive me. I have done a foolish act. I am a poor man. I have

no money for my maintenance. These villagers bribed me to do this act, to make you angry in any way. As I was very poor, I was rather attracted by this offer of money, I have done a capital sin. Forgive me." Ekanath excused, forgave that poor ignorant Brahmin. He pitied and sympathised with him. He asked him to study the Bhagavata and to repeat the Mantra of Lord Krishna. He gave him a Tulasi Mala also. The villagers were certain that this time they would succeed in their plan. They saw the poor Brahmin returning with a Tulasi Mala in his neck. They were quite disappointed. The Brahmin told them: "I did my best. I caught hold of his wife. This did not in any way affect him. He was smiling all the while. He is a God. Now I am his disciple. He has given me Mantra. From this time I have left all my mischievous acts. I am now trying my best to have Darshan of Lord Krishna. Hereafter, I will not join with you all."

When you get excited and irritated, you will be able to control the anger, if you remember these two incidents of Ekanath's life. You may fail 50 times. But each time, you will gain some kind of strength to control and restrain. After repeated efforts you are sure to succeed. Remember the story of the spider that made nine attempts and ultimately succeeded in the ninth endeavour. Bring to memory the mental picture of Ekanath, his strong patience in the above two incidents. You will draw inspiration and new strength.

Jada Bharata

(BE HUMBLE)

A certain king was passing in a palanquin carried by four persons. One of the carriers fell ill on the way and was not able to carry the palanquin. The king saw Jada Bharata, who was moving in the street as an Avadhoota with a robust, stalwart figure. The king thought that he was a proper person for the purpose, and asked the Avadhoota to carry the palanquin. Jada Bharata reflected that this was a certain portion of his Prarabdha to carry a palanquin and most willingly agreed to do the work. After Jada Bharata has taken charge of the service, there was a great deal of jolting of the palanquin and the king was much upset and irritated. Because Jada Bharata used to walk very slowly, looking down at various small creatures, ants, worms, etc. He did not wish to crush them under his feet. He had a very gentle heart full of intense compassion. So, the king asked the palanquin-carriers: "Why there is much jolting now?" The other carriers replied "Maharaj, the new man is quite useless. He only appears to be strong. But he is

very lazy and plumpy. He places the footsteps very slowly. He cannot keep company with us." The king became very angry and spoke in harsh words: "O stout, plumpy man! Keep company with the other carriers. Do your work properly." Jada Bharata did not mind the king's words a bit. He was walking as before.

Again there was jolting and when the king questioned, the carriers said: "We do our work properly. We are not to be blamed. The new man is still moving slowly. He did not mind the word of your Highness. He seems to be very impertinent." The king was much enraged and said: "O new, stout, plumpy ass. You are very lazy. You do not do your work properly. You are impertinent too. I will whip you if you still persist in your own way." Jada Bharata, who was not at all affected by the king's words, replied as follows with a desire to teach the king a lesson: "O King, if you whip, only this physical body will be affected. I will not be affected in the least. I am Kutastha. I am Atman. I am Asanga. I am Sat-Chit-Ananda Brahman. You called me stout, plumpy. Fatty condition or lean state belongs to the body. Atman is neither fatty nor lean. Hunger and thirst belong to Prana. Desire, lust, anger, pain belong to mind and not to Atman. What to do? What to accept? What to reject? Who is to abuse whom? Who is to respect whom? Who is to love whom? Who is to command whom? Who is to obey whom?" You commanded that you will whip me. When a man sees sameness, oneness, identity and homogeneity everywhere, where is grief, fear, delusion, sorrow, distress, pain for him.

When the king heard these wise words of Jada Bharata, he was very much startled. He thought this man was a Jnani and not a coolie. He immediately got down from the palanquin, prostrated before Jada Bharata and begged pardon, and prayed that he should be initiated into the secrets of Vedanta. Jada Bharata told: "O king, this is not Dharma on your part to ask a wayfarer to carry your palanquin and insult him severely. This is not justice. In future, you must be careful." Then Jada Bharata gave him full instructions on Vedanta.

You can draw a great deal of inspiration, help and strength from the above incident. Jada Bharata can crush the king in no time. But sages like him will never do it. They are all-merciful. They are ocean of grace. They are full of humility. If a sick man or any other person asks you to carry a pot of water, you think that he is different from you, while in reality he is your own self. You

become proud. You begin to abuse him. This is not right. There is no loss in service. Be humble. By humility you can destroy self-conceit. Behave like Jada Bharata, the greatest saint. Use your body as an instrument as he did. Do not identify yourself with the body.

Kabir's Method of Sadhana (DETACH AND ATTACH)

Somebody asked Kabir: "O Saint, what kind of Sadhana are you doing?" Kabir replied: "I am detaching and then attaching, as is done in the Railway Junction. Trucks are detached from one train on a line and then attached to another train on another line. Even so, I detach the mind from sensual objects and attach it to Brahman, the all-pervading Sat-Chit-Ananda Paramatman." Follow Kabir's method:

1. Detach—Attach.
2. Pump out—Pump in.
3. Forget—Remember.

The same process is mentioned by Lord Krishna in the Bhagavad Gita:

*Yato yato nischarati manaschanchalamasthiram
Tatastato niyamyaitadatmanyeva vasam nayet.*

"As often as the wavering and unsteady mind goeth forth, so often reining it, let him bring it under the control of the Self." Repeat the above formulae mentally several times. Then the process of fixing the mind on Atman will come by itself automatically.

Detach your mind from the sensual objects and attach it to Brahman. Pump out impurities and pump in all the virtuous qualities. Forget all the surroundings. Always remember God. This is the method of Kabir's Sadhana.

Why have you forgotten your essential nature? Because you are always remembering your body, wife, children, world, objects and property. Now make an attempt to forget the body, wife, children and sensual objects. Forget the past, the surroundings and all that you have learnt. Then only you can remember Atman. Forgetting is an important Sadhana.

Tiruvalluvar's Wife (CONCENTRATED MIND)

Tiruvalluvar, the untouchable Tamil saint of South India, one

day placed on the head of his wife a shallow plate containing water and asked her to move along a procession with dance, music and a variety of plays with instructions that her head would be cut off if a single drop of water fell to the ground. The procession started from the front door of the grand temple of Srirangam, near Tiruchirapally. Tiruvalluvar's wife accompanied the procession with the plate of water on her head. Her whole Prana, full mind and whole heart werè perfectly centred on the plate of water. The procession marched through the four streets, three times and at last terminated in the front gate wherefrom it commenced. The saint's wife brought back the plate of water in full without allowing even a single drop to fall on the ground. Tiruvalluvar asked his wife: "O Sarasvati! Did you hear the band, music, play of flute and the dance party that accompanied the procession?" She said: "No. I heard nothing. I knew nothing. I remembered nothing. I saw nothing. My whole mind was on the plate of water only."

Now, look here. The saint's wife had the deep concentration and so she did not hear, see, feel and remember anything. That must be the condition of your mind during meditation also. It is termed Ekagrata of mind. There must be undivided attention, undivided energy, everything being centred upon God. Then only you will see God. Then only you will be able to solve difficult problems of life.

Drona and His Disciples

(CONCENTRATION)

You will find the following conversation to be very interesting between Drona and his disciples.

Drona: O Yudhishtira, what do you see there?

Yudhishtira: Acharyaji, I see the bird to be aimed at, the tree on which the bird is sitting and I see you standing by my side.

Drona: What do you see, Bhima?

Bhima: I see the bird, the tree, yourself, Nakula, Sahadeva, the trees and plants on the ground.

Drona: What do you see, Nakula?

Nakula: I see the bird, the tree, Arjuna, Bhima, the garden, the streamlet, etc.

Drona: What do you see Sahadev?

Sahadev: I see the bird to be aimed at, yourself, Arjuna, Bhima,

Yudhishtira, the horses, carriages, all the onlookers and several cows.

Drona: Arjuna, what do you see?

Arjuna: Revered Guruji, I see nothing but the bird to be aimed at.

From the above lesson it is clear that when your mind is concentrated upon a particular thing, you are not able to see or hear anything else. You must have the one-pointed concentration of Arjuna for purposes of meditation by removing Vikshepa through Upasana and Yoga. Trataka and Pranayama are other aids to develop concentration. From this illustration it is clear that Arjuna only had the deep concentration.

Gladstone and Balfour

Hon'ble Messrs. Gladstone and Balfour had a great deal of concentration of mind. They had perfect control over sleep. They would never toss about for 15 to 20 minutes in the bed as in the case of all persons save Yogis. Does this not astonish you? Think over this seriously. How difficult it is to enter into sleep the very moment you lie down. They had perfect control over thoughts. They could get up the very moment they wished. This is very difficult. This is easy also. This is not a logical paradox. Difficult for those who are lazy and who do not practise concentration. Easy for those who have Yogic practices of Dharana, Dhyana and Samadhi. Napoleon Bonaparte also was a man of great concentration. He could get up from sleep to the very second he desired. He could sleep soundly even in the midst of war. He would never worry even a bit. He had highly developed Ekagrata of Chitta. These men were unconscious Raja Yogis with this difference that they were not introspecting on the Atman with Antarmukha Vritti, but used their powers on the physical plane with Bahirmukha Vritti.

Ranti Deva

In Bhagavata a description is given of Ranti Deva. He starved for 48 days and when he was about to break his fast on the morning of the 49th day with a little flour, sugar and water, a guest came in. He gave a portion of the flour. After the first guest departed, a second guest came in. He gave another portion of the flour. A third guest came in. He gave the rest of the flour and sugar. When he was about to drink the water, a fourth guest came in and asked for some water to drink. He gave the water also. He

had nothing. He said: "Let me take on my shoulders all the pains and sufferings of humanity. Let me bring joy to others. Let me not have any selfish desire. Let me take delight in sacrificing my all." You can draw inspiration and get renewed strength from Ranti Deva. His Yajna or self-sacrifice was far superior to the Rajasuya Yajna of Yudhishtira. This is an example of ideal sacrifice. You can evolve or expand through self-sacrifice, very quickly. You can polish the mind thoroughly. You can completely remove Mala and get cosmic consciousness easily.

You must follow the example of that King Sibi of old who gave out of his bosom a mass of flesh equal in weight to that of the pigeon for which he gave shelter when chased by the hawk under extreme pains of hunger. This is a real self-sacrifice, laudable, commendable indeed. Follow the footsteps of Dadhichi Maharshi, who lived near Naimisaranya, modern Nimsar. He gave his bones to Indra to make his Vajra weapon.

There are various degrees in self-sacrifice. A man may have 50 lakhs of Rupees. He may donate 2 lakhs to the Varanasi Hindu University. This is also a kind of self-sacrifice. A Tongawallah of a religious turn of mind, of a pious nature, gives 8 annas for charity, which is the whole earning of that day, and starves. Surely this is far superior to the previous one, where the man kept 48 lacs for his own enjoyment, and out of the surplus, gave 2 lakhs for charity. You will have to gauge the degree of self-sacrifice. He who distributes everything to others and does discriminate charity (charity done to deserving persons), is the best of all sacrificers. He is to be highly revered and worshipped.

Some persons get one rupee. They keep it for themselves and give nothing in charity. There are others who distribute 8 annas in charity. There are some others who keep 2 annas for their own use and give the balance 14 annas in charity. There are very few who do not keep anything for themselves, but distribute the whole amount to others. Mark here the various degrees of self-sacrifice.

Persons who belong to the first type are pigs, not only pigs but stout Chinese pigs, who are to be condemned ruthlessly. Others are all sacrificers. But the last type of man, who gives his all in charity is superior to all. Gandhiji's example is very noble. His sacrifice is of a superior degree.

Nama Deva

Nama Deva was a saint of Pandarpur in Maharashtra. He was a

tailor by profession. It is supposed that he was an incarnation of Valmiki. When he was a boy, he took some eatables as offering to Lord Krishna—Vitthala of Pandarpur temple, placed them before the deity and asked Lord Krishna to eat them. Everything remained in the plate. Nama Deva wept bitterly and prayed. Lord Krishna appeared before him in human form, took the plate and ate the contents. When the boy returned with an empty plate, parents asked the boy: "What became of the contents?" Nama Deva replied: "Mother, Vitthala came personally and ate them." Parents were quite astonished. On the following day, his father accompanied the boy to the temple with the offering. The father hid himself. The boy placed the plate before Vitthala. Vitthala appeared in the human form as before and ate the contents. Nama Deva's father was closely watching. He was much surprised. He thought that Nama Deva was a Deva and not a man. When Nama Deva was sitting on the bank of the river Chandrabhaga with some bread and ghee, Vitthala wanted to test Nama Deva. He assumed the form of a dog and snatched the bread out of his hands. Nama Deva said: "O my Lord in the form of a dog, I see Vitthala in everything. Do not eat the plain, dry bread. Allow me to apply ghee to the bread." Vitthala thought that Nama Deva was quite advanced in his devotion. He showed His Chaturbhujā Maha Vishnu form out of the dog. Nama Deva attained Sayujya Mukti.

Tukaram

Tukaram was a Maharashtra saint who lived in Dheo, a village on the banks of Indrayani. He had a cruel wife like that of Socrates. She was cruel but virtuous. She would never take her food before offering to Tukaram. He was a contemporary of Ram Das. Once Sivaji sent a plate of pearl and jewels to Tukaram. Tukaram refused to accept and returned the jewels for which, he had a good scolding from his wife. She said to Tukaram: "We have many children. We are too poor. We can utilise the king's present. Why have you returned them?" Tukaram was an ordinary coolie who used to drive birds in Jwari fields. He was not educated. His form of worship or mental picture was the deity of Pandarpur with hands on waist. He was very fond of Bhajan. His Mantra was Vitthala, Vitthala,—another name for Lord Krishna. One day he told his friends that he would be going to Vaikuntha. He asked his wife also whether she would accompany. She refused. All people did not believe. One day as he was taking his bath in the river Chandrabhaga, a dazzling celestial Vimana came

from Vaikuntha. Tukaram entered the Vimana and reached Lord Narayana's Lotus Feet.

Damaji

Damaji was a great devotee of Lord Krishna at Pandarpur. He was the Divan in a Mohammedan state. A severe famine occurred. Damaji opened the treasury and distributed a large sum of money for the poor without obtaining permission from the Nawab. When the Nawab came to know of this act of Damaji, he was much enraged and ordered that Damaji must be executed. When he was being taken for execution, Damaji asked the executioner to pass through Pandarpur, as he wanted to have his last Darshan of Vitthala. They agreed. In the meantime Lord Krishna, assumed the form of a low caste man, went to the Nawab and said: "O Nawab, I am a messenger from Damaji, your Diwan. Here is the money to replace the sum he utilised. Give me a receipt now and release the Divan." The Nawab was very much puzzled and astonished at this incident. There was so much lustre and attraction in the messenger that the Nawab thought that this man was a divine being. The Nawab sent people immediately to release the Divan. Lord Krishna did some more fun also. He took the receipt and kept in the Gita owned by Damaji. Damaji took his bath in Chandrabhaga river, wanted to go through a few Slokas before his execution. In his great astonishment, he saw a receipt from the Nawab. He knew this was all the grace of Lord Krishna. He extremely felt for having been the root cause of all these troubles to Lord Krishna. He cursed himself that he had not the fortune to have His Darshan. He intensely gave up his mind to Lord Krishna. The Lord gave him Darshan and Sayujya Mukti. People visit now Damaji's birthplace, 12 miles off from Pandarpur. If you have sincere, Avyabhicharini Bhakti, you can get Mukti in no time.

Nandana

Nandana belongs to the depressed classes of South India. He was serving a Brahmin in the cultivation of his lands. He was a great devotee of Lord Siva. Chidambaram represents a southern Benares. It has a big temple. Nataraja is the name of Lord Siva. If you remain in Chidambaram for some time, your sin will be destroyed. This is a popular belief. When Nandana asked his master permission to go to Chidambaram for having Darshan of Lord Siva, the arrogant Brahmin abused him, saying: "You low-caste Pariah, you want to worship the deity of Brahmins. Go and worship the ghosts (Bhutas), your family deities." Nandana

was a great devotee of Siva. He was always praying with devotion. On incessant request of Nandana, the Brahmin promised to send Nandana as soon as the cultivation was over. Nandana was very anxious about the long period that would take for cultivating the vast lands of the Brahmin. Lord Siva did a miracle to help Nandana. The dry lands of the Brahmin which remained uncultivated were filled with green paddy in a day. The Brahmin was quite astonished. He thought that this Nandana was a great devotee. He immediately allowed Nandana to go to Chidambaram. Nandana had Darshan of Nataraja and attained Mukti. God gives His helping hand to all His sincere devotees.

Swami Krishna Ashram

Swami Krishna Ashram is a living saint at Daroli village, 14 miles down below Gangotri. He is living there for the last several years in an absolutely nude state, in an icy region, where an ordinary man may require a woollen sweater and six blankets. He is a Maharashtra Brahmin. He was living on the banks of Narmada. He was a Siva Bhakta. He threw away all his Puja utensils, went to Varanasi, took Dandi Sannyasa and remained in Varanasi for a year.

He then came to Haridwar, threw off the Danda and became an Avadhuta. For sometime he lived in Uttarakasi. When sharp flies were biting his body, when blood was emerging profusely, he would never drive away the flies. Such was his power of endurance. Once in the Kshetra an arrogant servant insulted him for not bringing any vessel for Dhal and poured very hot Dhal on the hand. The saint drank the Dhal though the lips and hands were scalded. There is another Swami by name Bhuma Ashram at Daroli in a nude state. He is a friend of Krishna Ashram. He has great power of endurance.

Titiksha is an essential attribute of a Sannyasi. You can do nothing in the spiritual line without Titiksha. This is one of the Shat-Sampat. Practise this virtue. Draw inspirations from Swami Krishna Ashram. Even in the Gita, you will find:—

*Matrasparsastu kaunteya sitoshnasukhaduhkhadah
Agamayino-anityastan titikshasva Bharata.*

“The contacts of matter, O son of Kunti, giving heat and cold, pleasure and pain, they come and go. They are impermanent. O Bharata, endure, them bravely.”

*Yam hi na vyathayantyete purusham purusharshabha
Samaduhkhasukham dhiram so-amritatvaya kalpate.*

“The man whom these torment not, O chief of men, balanced in pain and pleasure, steadfast, he gets immortality.”—Gita II-14, 15.

Siddharudha Swami

Siddharudha Swamiji is a living veteran saint of great reputation. He is in Hubli. He has exhibited many miracles, thought-reading, etc. He has Trikala Jnana, simultaneous consciousness where there is only the present. In deep concentration, you do not know how time passes. Hours roll on quickly. Past and future become blended in the present. This is a sign of progressive, intense concentration. If time is hanging on you, that shows that the mind is wandering about. Large number of persons go about for Darshan of Siddharudha. People have built a huge temple for him. He holds evening classes in the Yoga-Vasishtha, it is a valuable book on Vedanta. It is a book for the ardent Mumukshus for constant study. You must study it as many times as possible. Then you will have good Samskaras. You must not only study, but live in the spirit of the Yoga-Vasishtha. All people in the Ashram of Siddharudha Swami constantly repeat this Mantra: “Sivaya Nama OM, Sivaya Namah; Sivaya Nama OM, Namah Sivaya.” Even a ploughman utters this Mantra when he works in the fields. A mill-grinder repeats this Siva Mantra when he grinds the flour. The whole Ashram, the whole Hubli, is filled up with the powerful vibrations of this Siva Mantra.

APPENDIX FOUR

ANECDOTES

A Brahmin Priest

You are aware, I believe, that the Brahmins are fond of eating, and the Mohammedans are very fond of showy dress. There is a proverb that a Brahmin lost all his property through eating and a Mohammedan through dressing. There was a Brahmin priest by name, Lakshminarasu Shastri in Rajahmundry, East Godavari District. He will come under the hierarchy of Kumbhakarna and Hiranyakasipu. Kumbhakarna, brother of Ravana, used to eat at one stroke, at one sitting six months' supply of food. This was a slight tiffin or Chota Hazri for Kumbhakarna. This was his very, very light diet, Yogic Mitahara. The Brahmin priest also will not in any way lag behind Kumbhakarna with reference to eating. He will assuredly keep pace with him from all viewpoints in this line.

One day this Brahmin was invited for dinner by a Sub-judge Narayana Pantulu Garu on the Sraaddha day of his father. Generally, a Brahmin who takes food on a Sraaddha day is considered as Viswedeva Devata, and is treated with very great respect and reverence. Lakshminarasu Shastri was very fond of good cow's ghee and Laddu. Laddu was meat and drink to the Shastri. He would forget himself in the presence of Laddu and ghee. The Sub-judge had engaged that day a Laddu expert to prepare Laddu in a most skilful manner. The Brahmin priest sat for dinner. Two big plantain leaves were placed before the Shastri. Fifteen Laddus and half a seer of cow's ghee were placed to start with. Within 3 minutes, the Shastri finished this portion of Laddu and drank the ghee like water. Another lot of fifteen Laddus and half a seer of ghee were placed. This process continued till the Shastri was satisfied. He was able to take only 220 Laddus and 4 seers of ghee. That was all. The quantity consumed came out of the stomach and regurgitated back into the oesophagus and was touching the back part of the throat. In this condition, the Shastri was not able to get up. He was panting for breath as the contents in the gullet were pressing upon the larynx and trachea. He was turning from side to side. At last, two servants carried the Shastri to the verandah to wash

his hands. Now, his condition became worse. There was nauseating tendency and retching with severe pain in the stomach. Some of the passers-by pitied at the miserable condition of the priest and enquired him. The Shastri replied: "I am fond of Laddu and cow's ghee. Today the Laddu was nicely prepared in Judge Saheb's house. I ate only 220 Laddus and drank 4 seers of ghee. My stomach appears to be overloaded. There is severe gripping pain. There is a tendency to vomit. This is all my trouble."

One of the passers-by extremely sympathised with the Shastri and suggested: "Shastriji, why not you introduce two fingers into the throat and tickle it. This will bring out immediate vomiting. You will be greatly relieved." Now Shastriji said: "My dear friend, you are entirely mistaken. Had there been a space to admit two fingers more, I would have eaten another lot of fifteen Laddus and half a seer of cow's ghee. I feel very much that I have lost such good chance. Where to get such nicely prepared Laddus and fresh ghee?"

This is also Mitahara for people who come under the category of the famous Laddu Shastri of Rajahmundry who live to eat only. This is epicurianism. Such people are absolutely unfit for Yoga and meditation. Even for the worldly activities such people are quite useless.

A Soldier Bhakta

Have you not heard of a recent Punjab incidence? A soldier, a sincere Rama Bhakta, was on patrol duty at night. At that time a fine Bhajana party were moving about quite close to the soldier. The soldier was much moved by the Kirtan, left his duty and joined the singing party. In the depth of his higher emotions, he entered into Bhava Samadhi, the ecstatic state of Bhaktas. When he returned to duty at 6 a.m., he enquired the Subedar Major Surdhar Bahadur, whether anything happened during his absence. The Subedar said: "Nothing happened. I saw you always on patrol duty." The Bhakta soldier was very much astonished. He thought it was all the grace of Lord Rama. Rama Himself was on the guard.

A similar incidence occurred in Fyzabad. An Inspector of Schools on the inspection day stayed at home for Puja and meditation. When he came the following morning to the school for inspection, the teachers told him that he was present all along the previous day in the school, and that the inspection was over. The

headmaster showed him the inspection report with the signature of the Inspector. Rama Himself assumed the form of the Inspector, just to help his devotee. The Inspector immediately resigned his job and went to Ayodhya to spend the rest of his life in communion with Rama. If you are sincere and devoted, nothing is impossible. Secure the lotus-feet of Rama. You will have everything. You will be free from all sorts of trouble. Say always: Rama, Rama, Rama, with sincere devotion.

A Saint

A saint was passing in a thick forest. Two thieves met him, cut off his two arms, and threw him in a dry well. A little later, a thirsty wayfarer came to the well to drink some water and saw the miserable saint with amputated hands. He helped the saint to get out of the well. The saint was under the care of a surgeon for some days. Afterwards he proceeded to a Maharaja of a rich state. The Maharaja entrusted him with the charity section. The saint was very virtuous, noble-hearted and generous. After he took charge, he distributed a considerable sum of money in charity. His name and fame spread far and wide. The two thieves who amputated his hands, came in for charity. The saint received them with great respect and hospitality and told the servants to give special accommodation and serve them with great care as they are very good and learned people. The thieves remained there in a royal style. Within their hearts, they had the greatest fear that this saint might revenge at any moment. After a few days, the thieves asked the saint permission to go away. The saint gave them a cart-load of presents and decent articles and sent special messengers to escort them to their native place. In half way the messengers asked the two guest-thieves: "How is it that the saint showed special courtesy and favour to you?" The thieves replied: "The saint is known to us before. He is our friend. We helped him very much."

When they uttered these words, even the Mother Earth could not bear; the earth gave way and the thieves were destroyed by the wrath of Sakti. The messengers returned and narrated the sad occurrence to the saint. The saint felt very much. At once, he gave up food, made severe Tapas, prayed to God: "O Rama, you have given Mukti to Ravana, your own enemy. Why cannot you give Mukti to my enemies, the two thieves who removed my hands." God pitied the saint, restored the thieves from the cloven earth, and gave them liberation.

You will find an echo of similar incidents in Tolstoy's life and teachings. Tolstoy says: "Bless, pray and do good to the man who does the greatest harm to you." You will find the same teaching in the whole of Bible. Do not revenge. Do not return anger for anger. Do not displease anybody. Pray to God that He may purify the heart of a vicious man. If you remember the above illustrations, you can easily destroy hatred, jealousy, anger and other impurities. When these Vrittis are annihilated, peace follows automatically. The virtues Titiksha, Kshama and Karuna should be developed to a maximum degree.

Bhakti—Devotion	Acharya—Right conduct
Bhavana—Feeling	Adhara—Support, basis
Bhiksha—Alms	Adharma—Unrighteousness
Bhoga—Enjoyment	Adhyasa—Superimposition, false attribution
Bhrami—Illusion	Adhyamic—Pertaining to the Atman
Bhims—Unconditional	Advaita—Non-duality, monism
Bhuta—Spirit	Agni—Fire
Brahmachari—Celibate	Abhikara—Egoism
Brahmacharya—Celibacy, chastity	Ahanta—T-ness
Brahmananda—The blissful state	Ahimsa—Non-injuring, non-killing
Brahmananda—The blissful state	Ajativada—Theory of absolute non-existence
Buddha—All-knowing	Ajaya—Ignorance
Buddhi—Intellect	Akarta—Non-doer
CHAITANYA—Absolute consciousness	Akasa—Ether
Chakras—Eye	Akanda—Unbroken, continuous
Chaitanya—Knowledge, absolute	Akshara—Sacred syllable, word
Chitta—Shuddhi—Purification of mind	Alasya—Laziness
Chitta—Subconscious	Ananta Sound—Mythic sound heard by Yogis
DAMA—Control of senses	Ananda—Bliss, happiness
Darshan—Direct perception	Anga—Limbs
Dhairya—Boldness, firmness	Anirachariya—Indescribable
Dharm—Concentration	Antaranga—Internal
Dharma—Righteous duty	Anu—Atom
Dhriti—Patience	Anubhava—Personal experience
Dhyana—Meditation	Aprigraha—Non-receiving of things
Dhira—Firm	Arjya—Straightforwardness, frankness
Drishti—Seen	Asana—Posture, seat
Dukha—Pain, misery	Asat—Unreal
	Ashtama—A hermitage, order of life

GLOSSARY

- ABHIMANA**—Egoism
Abhinivesa—Thirsting for life
Abhokta—Non-enjoyer
Abhyasa—Spiritual practice
Achara—Right conduct
Adhara—Support, basis
Adharma—Unrighteousness
Adhyasa—Superimposition, false attribution
Adhyatmic—Pertaining to the Atman
Advaita—Non-duality, monism
Agni—Fire
Ahamkara—Egoism
Ahanta—‘I’-ness
Ahimsa—Non-injuring, non-killing
Ajativada—Theory of absolute non-existence
Ajnana—Ignorance
Akarta—Non-doer
Akasa—Ether
Akhanda—Unbroken, continuous
Akshara—Sacred syllable, word
Alasya—Laziness
Anahata Sound—Mystic sound heard by Yogis.
Ananda—Bliss, happiness
Anga—Limb
Anirvachaniya—Indescribable
Antaranga—Internal
Anu—Atom
Anubhava—Personal experience
Aparigraha—Non-receiving of things
Arjava—Straightforwardness, frankness
Asana—Posture, seat
Asat—Unreal
Ashrama—A hermitage, order of life

- Asteya—Non-stealing
 Asti-Bhati-Priya—Same as Sat-Chit-Ananda
 Atindriya—Beyond the reach of the senses
 Avarana—Veil of ignorance
 Avatara—Incarnation of God
 Avidya—Ignorance
BAHIRANGA—External
 Bahirmukha—External, outward
 Bhakta—Devotee
 Bhakti—Devotion
 Bhavana—Feeling
 Bhiksha—Alms
 Bhoga—Enjoyment
 Bhranti—Illusion
 Bhuma—Unconditioned
 Bhuta—Spirit
 Brahmachari—Celibate
 Brahmacharya—Celibacy, chastity
 Brahmamuhurta—The period from morning 3 a.m. to 6 a.m. favourable for spiritual practices.
 Buddha—All-knowing
 Buddhi—Intellect
CHAITANYA—Absolute consciousness
 Chakshus—Eye
 Chit—Knowledge absolute
 Chitta-Shuddhi—Purification of mind
 Chitta—Subconscious mind
DAMA—Control of Indriyas
 Darshana—Direct perception
 Dhairya—Boldness, firmness
 Dharana—Concentration
 Dharma—Righteous duty
 Dhriti—Patience
 Dhyana—Meditation
 Dridha—Firm
 Drik—Seer
 Drishya—Seen
 Duhkha—Pain, misery

- Dvesha—Hatred, dislike, repulsion
EKAGRATA—One-pointedness of mind
GHRINA—Aversion
 Grihastha—Householder
 Guna—Attribute
 Guru—Spiritual preceptor
HARSHA—Exhilaration
IDAM—This
 Indriyas—Sense-organs
 Irshya—Jealousy
 Ishta—Favourite
 Isvara Pranidhana—Self-surrender
JADA—Insentient, lifeless
 Japa—Repetition of the name of God
 Jaya—Mastery
 Jijnasu—Spiritual aspirant
 Jiva—Individual soul
 Jivanmukta—Liberated soul
 Jnana-Indriyas—The organ of ear, skin, eye, tongue and nose
 Jnana—Knowledge
 Jyoti—Illumination, luminosity
KAIVALYA—Final beatitude, isolation
 Kalpana—Imagination
 Kama—Passion, desire
 Kamandalu—The Sannyasi's vessel made up of gourd
 Kantam—Magnetic power
 Karana-Sarira—Causal body
 Karana—Instrument
 Karma-Indriyas—Speech, hands, legs, genitals and anus
 Karma—Work, deal, action
 Karuna—Mercy, sympathy
 Kashaya—Hidden Vasanas
 Kaupina—Loin cloth
 Kevala—Alone, absolute
 Kirti—Name and fame
 Koshas—Sheaths
 Kshama—Forgiveness
LAKSHYA—Point, object of meditation

- Langoti—Loin cloth
 Laya—Dissolution
 Linga Sarira—Astral body
 Lobha—covetousness
 Loka-Sangraha—Solidarity of the world
 Maala—Rosary
MAHAVAKYAS—Great sentences of the Vedas, viz., Prajnanam
 Brahma; Aham Brahma Asmi; Tat Tvam Asi; Ayam Atma
 Brahma
 Mala—Impurity
 Manana—Reflection
 Manas—Mind
 Manasic—Mental
 Manonasa—Annihilation of mind
 Mantra—Sacred syllable or group of syllables
 Mauna—Vow of silence
 Mitahara—Moderation of food
 Mithya—Unreal
 Moha—Attachment
 Moksha—Emancipation, liberation
 Mukhya—Important
 Mukta—The liberated man
 Mukti—Liberation
 Mula—Root, basis, primitive
 Mumukshutva—Intense longing for liberation
 Murti—Idol, the form of God
NADA—Mystic sound
 Nadi—Astral tubes by which the Prana moves in the sky
 Nama—Name
 Nididhyasana—Profound meditation
 Nirguna—Without attributes
 Nishkama—Disinterested, selfless
 Nishtha—Faith
 Nitya—Eternal
 Nivritti-Marga—Path of renunciation
OJAS-SAKTI—Spiritual energy
PARAMA—Supreme
 Prakriti—Nature

- Pralaya—Dissolution
 Pramada—Carelessness
 Prana—Vital energy
 Pranava—The sacred monosyllable OM
 Pranayama—Control or regulation of Prana
 Prarabdha—Fruitescent actions
 Pratyahara—Abstraction, drawing the senses from objects
 Pratyaksha—Direct perception
 Prema—Love
 Prithvi—Earth, undifferentiated matter
 Purna—Full
 Purushartha—Right exertion
RAGA—Attraction, like, attachment
 Rajas—Passion, motion
 Rajasic—Passionate
 Rasa—Virya
 Rechaka—Exhalation
 Rupa—Form
SADACHARA—Right conduct
 Sadhaka—Spiritual aspirant
 Sadhana Chatushtaya—Four qualifications of the aspirants, viz.,
 Viveka, Vairagya, Shat-Sampat and Mumukshutva
 Sadhana—Spiritual practice
 Sakshatkara—Direct perception
 Sakshi—Witness
 Sakti—Power
 Samadhi—Superconscious state
 Samata—Balanced state, equilibrium
 Samskara—Mental impressions
 Samyama—Combined course of Dharana, Dhyana and Samadhi
 Sankalpa—Formative will, imaginative faculty
 Sannyasa—Renunciation
 Sannyasin—One who has renounced everything, an ascetic
 Santi—Peace
 Santosha—Contentment, happiness
 Sarira—Body
 Sarva—All
 Sastras—Scriptures

- Sat-Chit-Ananda—Existence absolute, Knowledge absolute and Bliss absolute
- Sat—Real, existence
- Satsanga—Association with the wise, Sadhus, Sannyasins and Bhaktas
- Sattva—Purity
- Sattvic—Virtuous
- Satya—Truth, Brahman
- Saucha—Purity
- Shat-Karmas—Six purificatory exercises of Hatha Yogis, viz., Dhauti, Basti, Tratak, Nauli and Kapalabhati.
- Shat-Sampat—Sixfold virtues: Sama, Dama, Uparati, Titiksha, Sraddha and Samadhana
- Siddha—Perfected soul, a man of psychic powers
- Siddhi—Perfection, psychic power
- Sloka—Verse
- Smarana—Remembrance
- Smriti—Memory
- Soka—Grief, depression
- Sraddha—Belief, faith and interest
- Sravana—Hearing of the holy texts
- Stotras—Hymns
- Subham—Auspicious
- Suddha—Pure
- Sukha—Comfortable
- Sukshma—Subtle
- Sundaram—Beautiful
- Sushupti—Deep sleep
- Sutra—Verse, Aphorism
- Svadyaya—Study of scriptures
- Svapna—Dream
- Svara—Sound, tone, accent
- TAMAS**—Inertia, darkness
- Tamasic—Dull
- Tanmatras—Elements
- Tapas—Austerity, penance, mortification
- Tattvas—Elements
- Tejas, Taijasa or Tejomaya—Radiant
- Titiksha—Forbearance, power of endurance

- Titikshu—One who has the power of forbearance
 Trikuti—The space between the two eyebrows
 Tripti—Satisfaction
 Trishna—Intense craving
 Tyaga—Renunciation
 UPADHI—Vehicle, limiting adjunct
 Upamsu Japa—Semi-verbal repetition of a Mantra
 Uparati—Absolute calmness, tranquillity
 Upasana—Worship
 Urdhvaretas—One who is perfectly established in Brahmacharya
 Utsaha—Perseverance
VAIKUNTHA—The abode of Lord Vishnu
 Vairagya—Dispassion to sensual enjoyment
 Vasana—Inclination, tendency and impulse; subtle form of desires; impression of an action
 Vedanta—Monism, non-duality
 Vedanti—A Jnana Yogi
 Vibhu—All-pervading
 Vichara—Right enquiry, discrimination
 Vikara—Unnatural modification of mind
 Vikshepa—Oscillation or tossing of mind
 Viparita—Contrary
 Visva—Cosmic
 Viveka—Discrimination, knowledge
 Viveki—A man of discrimination
 Vritti—Thought-wave, mental modification
 Vyadhi—Disease
 Vyavahara—Worldly activities
YAJNA—Sacrifice
 Yathasthana—Original seat
 Yoga—Union with God
 Yogi—One who practises Yoga
 Yukti—Common-sense

