

# REVIVAL

Part-1



**Satyananda**

# Revival

## PART—I

*"I need Dharma, but I need a little of philosophy too. Dharma will put me in physical possession of Truth and philosophy will make me wise about it, lest I should value it less than I ought to."*

DEDICATED TO

*Jyeshtha Chandra Chattopadhyaya*  
*a noble and pious soul*

*Satyanaanda*

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## ERRATA

Page No.	Line No.	Word No.	Corrected form
( ii )	21	1	Seperated
( ii )	24	5	Seperation
( iii )	3	8	Heritage
vi	6	7	Birth-right
viii	3	10	Pleasure
viii	11	4	Spiritual
viii	13	1	Spiritual
viii	14	3	Valueless
4	8	3	Thrill
4	10	4	Sportsman
4	22	9 & 10	Child, Crles
6	1	4	Spiritually
9	1	8	Confidence
11	20	5	Eternal
20	21	7	Moksha

It was at Muni-ki-Reti-Rishikesh on the banks of the sacred river Ganga, on seeing a young Sadhu gathering wild flowers, wearing robes of initiation and being self-conscious and feeling a bit awkward, a stranger accosted me and said, "Don't you think my friend that you are too young to have donned on the robes?" Not liking the presence of Strangers, I turned around and said. "Gentleman! I have already wasted thirty years of my life. Don't you think I should not have!" So saying I walked away to place the flowers on the alter that I worshipped.

*Satyananda*

Swami Satyananda Giri seems to have glimpses of truth intuitively. In the volume under review the author who does his best to be in tune with the infinite, offers us an interpretation of the Songs. If originality is having a fresh pair of eyes is original by all means, then those who lead a dedicated life will highly relish this book which will mirror into their soul a flood of undreamt of light.

I wish him success.

*Swami Guneswardas*  
Gopinathpur Mahalla.  
P.O. & Dt. Bankura.

The compiler of this book, *Swami Satyananda* came into our lives like a strong gust of wind full of the zeal and strength of young man-hood. As the days have gone by, I have been seen him develop from a youngster to a man of mature intelligence. This book has been compiled from the sayings of the great and wise men, whose teachings have been lost with the times. I appreciate his labour in trying to revive the said teachings in the hearts of men who have forgotten them.

I wish him success in all his endeavours.

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—*Satyananda*

## PROLOGUE

In the solitude of India's Hills, her garden of quiet forests, peaceful and secluded reaches, was born her spiritual grandeur, for it is in places where the soul may bask in Nature's serenity that the Rishis achieved the goal of self-liberation.

These noble souls were filled with wisdom, having found God within the heart. They were in perfect tune with the Inner Self. Free from the binding chains of the ego, they had attained wondrous peace.

Having thus merged within the I AM, the Rishis identified All as Self.

In their Compassion for humanity these illumined souls taught the way to Self-Realization. Their radiant love embraced all and rejected none, but the purity of their teachings is veiled to those who scorn the untouchables.

Those who consider themselves superior to the pariah suffer from soul blindness. They fail to see that the I AM is untouchable and that when they look down upon the outcast they isolate themselves from God. Blessed are those who bear the yoke of untouchability, for their suffering is their Ladder to Heaven.



The wise teach that whatever is in the world is enveloped by God, yet the untouchable is considered to be an outcast whose touch is pollution.

It is love which sustains all creatures, bears them onwards towards progress, and receives back all into the bosom of I AM, but the untouchable receives no love from his fellowmen, instead he is fed the crumbs of starvation and bears the wound of degradation.

Men may observe temple worship and read the Sacred Scriptures, but unless they realise that life does not consist of outward rites but in the inward purification and merging of the self in the Divine essence, they do not know the truth.

Love is the dharma or essential truth of all things, and whenever the Scriptures are read with an upon heart, Love alone in the GURU, the Divine Guide.

Concerning caste the Mahabharata contains this teaching. Truth, charity, forgiveness, good conduct, gentleness, austerity, mercy, where these are seen, there is a Brahmana. If these marks exist in a Shudra and are not in a Dvija, the Shudra is not a Shudra, nor the Brahmana a Brahmana.

In the Vishnu Bhagavata, it is written, What is

said as to the marks of conduct indicative of a man's caste, if those marks are found in another, designate him by the caste of his marks."

Mere birth counts for nothing. It is a man's work and character which matter. True nobility is born of humility and one who considers himself to be the servant of all, is a king. But the arrogant who build their hopes on the feathers of pride have been blown away by the Breath of truth when the physical world is left behind,

Man must know that when he scorns the poor, he scorns God, when he strikes another, he strikes God, when he speaks harshly to another he addresses God.

Let man therefore treat others as he would have them do unto him, and he will advance in wisdom. Just as your limbs and body are one, so are all men Spiritual Beings and only when man realizes this truth will peace reign: "OM"

*SATYANANDA*  
C/o. Hari Krishna Mandir  
Bhootrath Gufa  
Muni-Ki-Reti  
RISHIKESH. U. P.

A God carved out of stone  
You worship, O Pandit  
And make display of the Rosary  
And the Sandal beads  
Are you not watering  
Wastefully, a barren Soil  
Wasting life in empty  
Worship, formally and soullessly ?  
How does fattening the body  
Physically help  
When the inside is crashing  
Through the strains of Inner discount.  
Fill the Boad of the conscious self  
O, Pandit  
With the cargo of  
His Name sacred  
And thus the Ocean of life, you cross  
And reach the shores of Bliss  
Eternal

—Nanak

"Who am I?"

This question arises unbidden.

I feel battered and weary from my struggle with life, but some where within me lies hope and it is this that will not bow down before despair.

Closing my eyes brings thoughts whirling constantly in my mind—and tears choke my throat.

Those dearly loved are taken away into the darkness of the unknown.

Fleeting pleasure and beauty blooms only for a short while.

A choke fills my throat.

Where are you ; bird of happiness ?

Where are you, contentment ?

Where are you, Peace ?

Where are you, Perfect Love ?

Again the question presents itself.

Who AM I ?

Is this frame of flesh and bone the real me ? Is it to live for a while only to taste annihilation ?

This emotion which I feel for Nature's perfection. This Love which I bear the weak—the unfortunate must it end in nothing.

Shall I soon be denied the glory of sunrise and Sunset ?  
From the depths of my being a voice will not be stilled ;  
it repeats again and again "Who AM I ?"

Little by little thoughts recede. I am plunged into the silence of Meditation.

Into the Silence the Answer comes :—

The proof that I AM is that you are, for I AM ALL that is manifesting under diverse aspects. You live move and have your being in Me ; there is no other beside Me ! I AM the way ; The Truth, the Life, I AM the nameless, birthless, deathless, changeless, ETERNAL ONE. I cannot be defined for I AM INFINITE. Call me Spirit ; Energy, God, whatever you will, but know that I am that which, Premeats All. Know that I Am omnipresent for there is nowhere where I AM not Omnipotent for all power is mine, Omniscient for all wisdom is Mine.

Through Lack of Spiritual discernment you have separated yourself from Me. Which AM your source your Life Your very Being You have isolated yourself from your brothers by labelling them with different races and creeds. This separation from your source and

Your brothers is the root of your sorrows, for until you realise your Divine Heritage and Your kinship with the other, happiness will elude you. This Divine Heriatage of Pure Bliss is there for all. Within each lies the Supreme realm of Joy. This is your spiritual birth right. I have no favourites for All are in Me, for my Omnipresence is a shining Light of Truth. There is nothing to fear when I hold you in My Being.

Do not fear Death ? I know it not. I AM eternal life, Your physical garment is discarded for the donning of a more beautiful one for know that the body is but the robe of Immortal Spirit. Wearing this robe you undergo certain experiences which mould your character until you take hold of your Divine birth-right, and wander no more from your Heavenly Home.

You ask to see My face, turn your gaze wherever you wish, and I AM there wearing an Infinite variety of garments.

Ignorance has distorted the simplicity of Truth and Clouded it with mysteries, You have placed me far from you in imagination. Is the rain drop different to the vast ocean, is the spark not one with the flame ? How than can life within you differ from Me ; the source of All

Life ? As the sunray is one with the sun, so are you one with Me.

The sincere & pure in heart can perceive the hidden gem give it back its lustre rid it of the covering which ignorance has laid upon it and let its beauty and truth prevade into a Universal message so that others on following this path may be led to the Altar of Truth, This jewel has many facets but Love dominates and welds the parts into a whole.

Many seek this Pearl of Great Price but like the oyster they are unaware that they carry it within their own selves. They seek to gratify the Physical senses until realization dawns upon them that the physical which they nurtured and pampered must go. Wrongly identified themselves with their bodies they face the fear of parting with them that which is to the enlightened but an expansion of life is to the unenlightened the anguish he terms death.

Lack of spiritual discernment causes you to look upon others as different from you. But this is not so. Race is but a name for the outer skin the inner is the same one Immortal Spirit. One Principle threads its way through the All. This thread is without beginning

or end. It is your true self, the only self there is, the I AM in All.

Becoming aware of this Unity in All, one perceives the Divine Plan in manifestation. Then follows the desire to live in harm-ony with this Divinity. And by and by the Divinity which in you is set free from the prison walls of ignorance begins to manifest Itself in You.

First, there is the sense of serenity as you realize that death is no part of Truth and that you are Immortal.

Then there follows a striving to destroy selfishness in order to come into contact with the liberation which selflessness brings.

Spiritual visions opens up vistas hitherto unsuspected. Beautiful petals of love unfurl and spill the nectar of their sweetness into the soul, inspire noble thoughts, fashion kind works, and employ the body in the performance of good deeds.

Man is reborn through the appeal he makes to My grace, Baptised with clean waters of love, which enable him to purify his ego and allow his personal self to merge into the Universal self.



Strife will cease when separation does exist no longer. Unite yourself with your Source, then realize this Unity in all, embrace your brother as identical with your self. The lake, river or ocean are one substance, like wise you are one family - One Self. By realizing this man can attain his Heavenly birth-right. Do not wait for so called death to solve your problems. There is no interruption in life and you will be the same when you have discarded your physical garment, as you are now. This robe that you wear does not change the real you. Do not persist in wrong thinking, it will only hinder you from reaching happiness.

Where is the mystery of life? Its simplicity is apparent. But only those who have the courage to let go of preconceived thoughts, can see the light. Before a pitcher may be filled with clear water the impure contents must be thrown away. When dogmas and creeds fill you, how can Truth find an abode there?

Realize that those souls who attained liberation from wrong thinking have manifested me to you on earth in varying degrees. Too much emphasis has been placed upon the garment and the personality of each great soul and not enough attention paid to the

Universal Truth they teach. It is significant that these enlightened ones never claim Divinity for themselves alone but teach I AM in all.

Wrong interpretations are the primal cause which lead to division and breed intolerance. They seek Me in Temples, Churches, Mosques and other places. They identify me with rites, customs and rituals and Some seek but do not find me, only to call themselves atheists in their despair. My loving glance is upon them and those who seek me in earnest and sincerely will heap a just reward.

How simple it is to know that the Universe is the most beautiful Temple, wherein one may worship. Truth in peace and joy. To be aware of the one-ness of all things at all times is a perpetual prayer of praise. to practice the art of loving at all times towards all things is the loveliest way of communing with Me, for Love is my attribute. Follow the example set by the wise ones who taught these truths, unenlightened souls misinterpret their teaching or pronounce a particular teaching as the only true one, causing separation and discord.

There is but one Infinite Truth. Why then attempt to shrink it into narrow sects? No one can say that

Truth belongs alone to this or that religion. The true religion of man is to Love all things at all times, Love is the essence of Joy. And it is my pleasure to see you happy. It is never too late to learn. Manifest Me in the purity of your hearts. Love is the gauge, for where Love resides I AM.

Remember the Physical body and name of each great wise one is not to be idolized. This error has caused many to forget to follow the example set and remain content to worship the personality which showed them the way to spiritual wisdom. It hinders the personal effort to erase wrong habits. There by retarding the spiritual progress of the individual. Faith without works is valueless for it is the doing which destroys the personal self and gives the true vision of life.

The 'I' is now more—I AM remains and from the Heart of quiet comes the message.

“Man, know thyself”

In the Unity of the Divine you have your being.  
From the one come many, to the one they return.  
Rejoice therefore, and gather together the gems of wisdom, which the enlightened have given you.  
Know that these spiritual gifts form one Diadem.  
Proclaim this truth to your fellow-men in the Voice Love. “YOUR GOD IS MY GOD”

—*Satyananda*

## “OM”

The value or efficacy of my ritual Puja is a subject that often puzzles me. On some days, it is just pure movements, devoid of meaning or deep significance. The mind repels and wishes to fly away, while a feeling of depression sets in. On other days each movement is pregnant with deep meaning, each flower uplifts and each Mantram strikes a deep resonant chord. Often it is in between these two extremes.

Then also focus of divinity changes. Sometimes it is Matah, Who with her uplifted hand, protects the Devotee and gives him the Supreme Boon. Then it is the powerful and mystic Lord of the mountains—Shiva who sits immersed in deep meditation, an indescribable strength and power emanating from Him

Sometimes, when Chanting Adi Shankaracharya's verses, Chidananda, rupa Shivoam, Shivoam, I almost feel one with Him, I feel as if I myself am sitting on Mount Kailasa in supreme dignity.

Then again comes the Boy Krishna, playing upon His Flute, He, the 'Eternal Lover', with eyes that look into the depths of the soul and convey a love and sympathy too deep for words. A slight smile hovers upon His lips, as if to say, 'Run wherever you like, my young friend, in the end you shall have to run to Me, for I alone am the Liberator.'

These impressions are not so vivid as they appear in writing. I am only trying to explain the dominant feelings that enter my mind. Then also the photos of the great Savants of our time are also there, Sri Ramkrishna, Swami Vivekananda, Maharishi Ramana and Sri Aurobindo. They also evoke from time to time certain waves of thought and feeling.

Then some times during meditaton there is no form, and a sort of blankness comes about. For the last three or four years I have been aware of feeling some sort of movement inside the head during the time when meditation deepens. It cannot be described as

pleasant, nor is it unpleasant. I would call it slightly uncomfortable, because it is unusual.

Though my daily life continues much as before, I am becoming aware very faintly of a sort of fourth dimension. I am sometimes able to detach myself from where I am and attempt to look at myself as of from outside.....!

I find that human undertakings, however well intentioned, are always beset with difficulties and problems. As the Gita says 'as is fire enveloped by smoke, so also are all human undertakings subject to difficulties.' I suppose this applies all the more to the supremest of undertakings—the quest for the True Reality. But a calm balanced, full of faith and brave attitude is sure to break down all barriers in due course of time.

Man struggles against the forces of Nature : undaunted, undeterred, ever restless, ever hustling, bustling and roaring like a mountain stream he moves forward ever !

Looking disdainfully at small successes he struggles against himself, his own nature. Excelsior ! That is his war cry.

The obstacles that seem to cripple endeavour, thwart ambition and dampen human aspirations call his attention to the miracle of hope and faith. Failures give a jolt to his apathy and he strives, with a greater vigour he endeavours. Success at best is a joyous experience but the joy is short lived. Soon man begins to miss the invigorating feel of Titiksha (i.e. Creative effort) its thrill. He gets restless and is unhappy for being away from the field of action, Karma. He feels like a true sportsman who had been called away while the game is still being played.

Have you ever seen such insolence, such audacity and disdain of what the wise ones say, "Man is but a small speck in God's limitless Universe?" Don't tell him that, for man has already accepted the challenge of these little greatmen, the lilliputians. And he has declared manfully, 'AHAM BRAHMASMI—I AM HE'. He means it. Then, the Great ones have been telling him time and again, "TAT TVAM ASI", "THAT THOU ART". And he has faith in their words.

Go on with your own beliefs. When a child cries for its mother it is no poetry that it recites nor is there

any Mantra that it repeats mentally. Its need has found a voice that sends out a call. The call reaches the mothers heart and she comes running, running. Need him but truly and you will have him. And faith will be yours in the bargain a free present.

Water is wet, wetness is its Nature its Guna. If I take a dip in water I get wet for getting wet, no extra labour is involved.

God is Good. Righteousness is His nature. By following the path of Love of God ( Bhakti Marg ) it becomes easy to be virtuous and truthful and one can lead a life free from sin. For in the land of Bhakti the atmosphere is such that what is not right cannot grow. Only Virtue and Truth can take root and flourish. Evil withers away and dies.

Avoidable anger unholy greed and unrighteousness drop of like the yellow leaves in the autumn of Bhakti Marga. And in the spring of God realization the tree of life puts forth fresh leaves of truth and virtue and blossoms forth into Divinity.

Follow the path of Bhakti and love your God. All that is good in life will come to you naturally at no extra cost.



As you advance spiritually life gives you its knotty problems to handle. Welcome them, rise to the occasion and accept them gratefully. Responsibility brings in its wake 'Power' that enables you to fulfil it.

With faith in your heart. Prayer on your lips and with a devout mind you should do your allotted task and live a life as much dedicated to him as possible. Bear no grudge and cherish no ill will. Forget and forgive and seek forgiveness of those whom you happen to hurt.

Small resentments hamper progress. If you cannot be generous or charitable be reasonable at least. That way you will easily get over a feeling of resentment and there will be nothing to make you angry. When the heart is happy many a bitterness is easily forgotten and brushed aside. A calm mind is a great help while following the path of Divinity.

There is God. There are Gods too. There are faiths and beliefs and they stand mute, statue like, high up on the pedestals on which men have chosen to place them. Stare you not at them wistfully, an earnest call from your seeking heart will awaken them to your need of them. And they will step down their high seats and be glad to live your life with you. Aspire to live a life that.

A child carries a loaf of bread in his hand and wants to eat it. A crow flies down and tries to snatch it out of his hand. He tries to conceal it behind his back. A dog is there however, who chases the crow away but itself wants to eat the loaf out of the child's hand. The child holds the loaf above his head and Lo !

Pounces down a hawk in an attempt to take it away. The child is dismayed and holds the loaf against his heart and bends down low to save the bread for himself. A monkey who has been watching it all, jumps down from his perch on the wall and walks behind the child, to see what it was that had made the child a victim of so much greed. He discovers the hidden loaf and is ready to pounce upon the child. The child sees the monkey and gives out a cry for help Maa ! Maa !

Now this is the prayer and that is how I try to understand its import. I Pray, I do not pray because God needs my prayer. I pray to scare away the evil thoughts that pounce upon my mind and want to carry it away. Prayer is my cry for help unto the Lord to scare away the evil thoughts.

Even God turns himself into a problem so that man is never at rest and is ever trying to unravel Him. A noble problem indeed,

I have yet to come across a man who can maintain confidence and faith in the face of hardships, privation and repeated failures. The man cannot stand the strain and so breaks down. There is no denying the fact that any body would crack and go down for that matter. Not to be shaken is not human.

Man is shaken. It is so, because he is human, he feels, he has sentiments and above all he is made that way, to feel is his nature, it is his Prakriti. Do not look down upon him. Do not turn your religious face away in indignation. Do not blame Him. Show him sympathy, Offer help.

A man is caught in a storm of difficulties. No accusations please, that is not time to apportion blame. Help him. Anything that you throw out to him is washed away by the dark stormy waves before it reaches him. He is helpless. Your words of indignant fury will be lost upon him. They will dispirit him.

First help him come out of the difficulties. Walk upto him and pat him on the back. Reassure him and encourage him. Cheer him up. Soothe his tired nerves by gentle talk and loving care. Act and show him what it is to be God like. He will then appreciate the

precepts better. Patiently nurse him back to confidence and faith.

Now you may if you must, sit on judgement alone with him to see how or where he erred.

Who is it who doesn't err ? Try to be considerate. An eternal problem confronts man, the purpose of his being.

The problems of life provoke man to act. They mature him. They awaken and enliven man to express, open up and unfold himself more vigorously,

Revelations ? They come, blessed by the Lord, untouched by the mind straight from a noble heart.

Revelation ? Something from the Unknown beyond straggles into man's consciousness. Unfamiliar surroundings startle into revelation.

Encounter the problems of life with faith and courage, they are the real breath of life. From them is born the need of Karma, the awareness of Dharma. Strive hard to find your place in life.

Blessed is the error that inspires greater endeavour.

Faith and confidence are of higher value than

doubts and misgivings. Persevere and have the tenacity of purpose. Do not flatter. Let the mind not waver either. A wavering mind achieves nothing and it has nothing to offer. Because of it man meets with failure more often than not.

God startles man into faith by revelations

Look cheerful and be glad of heart. If the parent be nearby, the child feels safe and dare fight the devil of the dark. How is it that you, the child of an Almighty God, fear the rustling of dry leaves, the difficult times. Take heart. Tell yourself forcefully. It shall pass.

Who says God is your own private affair? It is not. The faith that you practice is everybody's affair as long as you live in the world amongst us all. The way you believe in God, the religion that you follow and the beliefs with which your life throbs' direct your thinking, actions and aspirations, that affects others, that concerns the society as a whole. Pray help preserve the values built up so assiduously for the good of man.

Save man! Who lives if man dies.

To try the impossible pushes the frontiers of the mind farther and broadens the vision.

Failure, from the very look of it, it appears determined to aim high. It doesn't stop to soothe the bruised toiling man. It is intent on taking him up on to the unattainable heights before nightfall.

I recommend charity and not poverty.

Lacking amenities of life and not working for them is mistakenly taken to be renunciation, a virtue. Earn enough and share it with the less fortunate. Be virtuous thus.

Man is born with the will, the power and the capacity to improve upon what is. He bestirs himself to ceaseless efforts whenever and wherever a chance rises for betterment. Since time immemorial man has preferred to pursue the unattainable, the unknowable; namely God, the Infinite One. This pursuit inspires him to noble endeavour. It gives him a deep sense of responsibility. It is a source of great inner strength, strength of character, indomitable courage, in-exhaustible moral stamina and last but not the least the love of life. Love of life (Sat) is the eternal truth, the divine power that helps man not only to endure and to progress but to distinguish, exalt, transcend and deify.

May be before leading us on to Infinity, God makes us progress step by step, love of the family, the community, the nation and the brotherhood of man. Let us learn the lessons one by one.

Love life. Allow on trouble to darken the light of your love for it. Sustain love, though hit hard by many or adverse circumstances. Do not allow the difficult times to make you callous and indifferent or harden you into a heartless automation of a man, a brute with the countenance of a human being. To guard against this unfortunate eventuality, Love thy neighbour, No, love All.

Love makes man brave and self sacrificing. It brings out the finest qualities of human nature. As a noble sentiment, it is pitted against dark passions and man's baser nature.

It is not proper to make the most of other's mistakes and belittle their deeds of courage. Have faith in the goodness of man. Faith is seldom belied.

The world is fast changing. Let the concepts of Paradise, too change. If man were to get more than

what is promised in the life hereafter, he will stop caring for the heavens.

People usually take life in three strides i.e. marriage, home and their profession. They throw overboard inadvertently the love of God. Isn't it like reaching the bride's home without the bridegroom?

Be good by doing good to others.

Friendship? When two persons try to keep up the human dignity, they are friends.

A child's cry for her mother is more eloquent than a mouthful of words. Pray the child's way.

Prayer does wonders and miracles happen.

There is such a thing as God on trial. We measure Him according to our wish being fulfilled or not. Generally, He is just not there. Start if you may by putting him on trial. But, once you start on the path, accept him truly, humbly and let him be like a live coal burning holes through your life.

Be not scared of getting hurt, it is unmanlike, unmanly. Nor, ever try to be on guard to protect yourself from people—their views, ways and aspirations.



Fearlessly join in life's jubilation over its coming into its own.

A change is needed. A change is in the offing. The change is inevitable, for man shall not perish. Never despond.

Man is much too hard a lot. It is good, however, that courage, perseverance and an iron will have been ordained for him.

Don't take life lying down. That will defeat the purpose of life. Accept its challenges. Commit yourself to act, intent on fulfilling it. Commitment, implies interest and a willingness to face the consequences, whatever they be. But to adhere to any aim in life requires a strong sense of purpose. Only a noble purpose could be greater than Dharma. Aspire for Dharma, and endeavour solemnly to live up to it.

None can justify sin, conscience is much too strong for man and he dare not defy it for long.

There is no special merit or de-merit attached to a thing, simply because it is old or new, test and verify and if you find it valid, adopt it but do not cast away a thing off-hand.

Our actions are limited, guided by our own opinion vision and knowledge.

Man must work to his utmost, but he must be free to realise that while very little depends on him, his work achieves significance only from that immense current of destiny that is working through him and whatever from it may take, it would be so long as it is wholehearted and sincere, be carried in the self same way on that self stream.

It is not goods-life, but good life that is real happiness. More and more goods is no answer to the question of happiness, happiness is an inner quality. It cannot be obtained merely by artificial and external aids.

Life's meaning is very deep and vast. Human situation though full of Boredom and joy, frustration and fulfilment has something impersonal about it. This impersonal and pervasive factor is God's tangible reality. New vistas open and man experiences God's meliorative reality.

Truth serves the best interests of all humanity.

To help others is virtue, to harm others is sin.

If somehow, a man rich in spiritual values were to be respected more than a man of worldly riches, then the spiritual values will become a fashion.

There is such a thing like discretion in human affairs. A man of virtue, vision and attainments knows when and where to make concessions. Discretion conscientiously used does not lower but enhance the respect for law.

Don't drain the cup of life of its dregs. Use restraint. Observe Brahmacharya.

When the calibre of man gets broken down every thing is lost, as long as man is strong within, he can rebuild the world around him however desperate the conditions be.

Failures should not dishearten you, nor should success flatter. You are but one factor (Hetu) there are four others over which you have little control.

When each individual fails to face the challenges outside him, and since the community is made up of individuals, the community will not be able to face its own problems.

No prayer, no wish, no desire and no endeavour, good, bad or indifferent, ever goes waste. Providence takes them all to its bosom and sets to work for their fulfilment. Hence, invoke Providence sensibly and judiciously while keeping in view the dictates of Dharma.

A miracle is an action in which its fifth dimension (Hetu) the Providence plays a major role.

Providence is the circumstance, the big 'if' that leads man to success in spite of himself.

Providence the fifth dimension of action, karma, bridges the gulf between man and God and restores the missing link. Here in lies the greatness of Karma.

You cannot run away from karma. You cannot refuse to act, to live. You are up against the remaining four factors (Hetu) that govern all actions. Accept the position gracefully and act.

The value of karma, human endeavour, is measured by its success in elevating the individual.

The value of an aspirant's Sadhana is judged by the strength of character and selfless devotion to duty, Dharma. Sadhana does not make much headway in a Sadhaka who continues to be irresponsible, easygoing,

and interested in easy money and indulgence in the pleasures of the senses.

Act. For in action man comes in direct contact with God through its fifth dimension Daivam. Daivam, Providence is the will of God and His Grace. One side, it borders on human consciousness and on the other, it runs deep into the Realms of God.

Actions should be performed in a selfless dedicatory spirit, unmindful of the consequences or fruits, with a sense of duty. Such acts constitute real worship and do not bind man but liberate him.

The act itself does not count in comparison with the thought force sent out and the spiritual energy generated by it.

It is the purpose of help and redemption, the pitying love, the steadfast hope that determines the value of the act.

A bad action is like the smouldering fire that gives out lot of smoke. The smoke envelops all its dimensions and man cannot see. He acts in the dark, ignorance.

An action conditioned by Dharma is a good one. Unlike a bad action, it is like the burning fire with little or no smoke. The burning fire illumines all the dimensions and man perceives them clearly—He does not act in the dark but his actions are enlightened and become resplendent.

Man endeavours to endure, to prevail and to progress. Virtue helps, but sin delays, hinders. Love virtue. Avoid sin.

From error to error one discovers the entire truth. Progress is a series of mistakes.

All of us have our moments of saintliness and weakness. The good avail of the former. The bad welcome the latter.

It is the will of man to endure and to prevail that crystallies into a Saviour at some critical juncture in the human history.

Faith is what we feel when God condescends to visit our hearts.

In a sinner, life drifts aimlessly and comes to grief. In a saint, however, life moves with a deeper purpose and triumphs.

Have no visions to befog the mind and obscure your vision. Let nothing dull your zest for life. Feel evenly. Live sensibly. And think positively.

I look upto those in whom life walks on twos and not upto those wherein life is rooted down, creeps, crawls, hops, soars or walks on all fours. For, Man, is capable of sacrifice, love judgement, creative effort, endurance and God realization.

On the greatmen devolves a great responsibility. They are capable of doing greater good. May Lord make them noble, good and saintlike.

Moksha is the spirit and not a desire for liberation or emancipation. It springs from life and is adequate to meet its challenge. As a desire it betrays man's reluctance to face life. Sparked by this spirit, however, man accepts the challenge of the unknown and faces life with new courage and confidence.

Moksha is not a particular place, nor has one to go to some other village to obtain it, the destruction which is the knot of ignorance is known as Moksha.

As I love life, so I love Maksha.

Sadhana is not a hand maid of vice, but a means of disciplining one self for self purification.

Do not desire or seek revenge. Be always in readiness to help a brother, even should you risk your own life.

Respect your parents. Respect old age. Be protective towards the weak.

To attain true spiritual success you must also attain love for your fellow beings. True love, is the achievement of at-one-ment-with others. It is selfless, seeing and feeling in harmony with all men. It seeks not to possess, nor demands subservience to self-will, its joys are another's happiness and their sorrows are its sorrows. It both gives and takes in a balance of complete harmony.

To be successful in God's scheme of Nature you must form a daily habit of projecting thoughts of a positive and a constructive nature.

To be successful in your undertakings, you should make a close study of the needs and wants of others, you should at all times bury animosity towards your



fellows and you should stretch out the hand to help all who are in need.

Nature casts all men in the same mould, for we are truly in all men and all men are in us.

The fundamental law of Nature is cause and effect, which will react upon the thinker in proportion as his thoughts are, either for good or for evil.

Man is a God. But in his selfishness and ignorance his divine origin and power are latent and locked within the prison house of his emotions and actions. He can only find and know himself in the losing of self. Then will he be wrapped around by the protective love of the Creator, and Nature works in harmony with him.

Earth is the class-room in which the lessons of way-wardness, selfishness and jealousy and all those negative emotions must be overcome, before its constricting dimensions and be cast off, and the spirit rise to higher levels of cosmic knowledge.

God is in all places, in all things. God is the universal thought potential permeating this limitless and cosmic creation. Then it follows that we being a part

of that eternal and imperishable God-force are also eternal and imperishable, for if the whole be eternal the part must be eternal also.

Mankind makes his own heaven or hell during his life time upon Earth by the way in which he moulds his life, the negative emotions of fear, hate, jealousy, selfishness are all the negative and destroying emotions as opposed to courage, love selflessness, which are the creative forces with in the spirit of man if he will only seek them out.

It is the God-force or creative thought force which is responsible for all that IS. There are numberless planes of spirit all merging one with another in limitless space. All is spirit. Matter is but the grossest form of spirit, and all spirit is seeking reunion with the God-force which sent it out. Out of grossest matter the spiritual essence evaporates, just as fumes rise from a block of comphor until at last no solid is left.

If you would solve his mysteries you must seek to know Him by searching within the God-consciousness of the soul. than shall you understand that all things are and that God's universe is limited and eternal; born of his ever lasting thought.

You must individually, strive to become stronger in spiritual knowledge, that you may help in the work of guiding humanity back again onto the path way of spiritual brother hood towards man and in God.

Mortal power is of the flesh and perishes when the flesh dies, it is an illusion of materialism. The power of the spirit never changes, gaining from strength to strength and becoming more and more in rhythm with Nature.

Man must learn his earthly lessons upon Earth. Because you must have a garment, or instrument through which the spirit can express itself while living its three dimensional existence. Remember the spirit is thought and when incarnate in the flesh, must be able to express itself in material form.

Failures pose a challenge to your capacities. Accept the challenge and declare 'I can do it !'

Life gets more out of man because of failures. Purposely, providence besets the path of great men with one dissappointment after the other. Even God chooses to beleaguer the chossen ones, the saints, with wrost obstacles known. Look ! Life is paving the path to

greatness so carefully, so lovingly, with adversities, frustrations and failures. Here ! It has given out a call ! Who is going to be the lucky fellow ? Why can't it be you !

Every faith serves its purpose as one goes forward on the path, old beliefs give way to new faiths. Care should be taken that the sapling of faith is allowed to grow so that it blossoms and bears fruit. The divine fruit that grows on the stems of faith ripens into knowledge Divine. It is knowledge that we aspire for and welcome joyously. No faith is ever wrong or forever useless. Gladly bow your head where ever another head bows in true reverence. Do not doubt any faith for all faiths come from Him.

Respond to the call of life manfully.

**"OM TAT SAT"**



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