



## HOW WAKING, TOO, IS A DREAM

(*H.H. Sri Swami Sivanandaji Maharaj*)

Both in waking and in dream, objects are “perceived” or “seen” as different from the subject. The character of “being seen” is common to both kinds of experience. There is subject-object relationship in waking as well as in dream. This is the similarity between the two. “Something is seen as an object” means “something is other than the Self.” The experience of the not-self is illusory, for, if the not-self were real, the Self would be limited and unreal. The illusory experience of the not-self is common to both waking and dream. In waking, the mind experiences through the senses; in dream, the mind alone experiences. In both the states, the mind alone experiences whether externally or internally. Dream is transcended by waking, waking is transcended by Turiya. Hence, both dream and waking are contradicted. Waking contradicts dream, and dream contradicts waking. When the one is, the other is not. Neither of the two is continuously existent. This proves the unreality of both.

Duality is not real, because duality is the opposite of eternity. Without duality there is no perception. Hence, anything that is perceived is unreal whether in dream or in waking. Dream is real when there is no waking. Waking is real when there is no dream. Hence, both are unreal experiences. They depend on one another for their existence. One cannot say whether he is dreaming or waking without referring one state to another state. Desires are the rulers of all experiences in waking and also in dream. Waking is physical functioning of desires; dream is

mental functioning of desires. The senses are moved by desires in waking; the mind is moved by desires in dreaming. Both these states are like flowing streams. They do not persist for ever in one state. That which persists for ever is real. Dream and waking have a beginning and an end. Change is the character of all perceived objects. Change implies non-existence at the beginning and also at the end. That which does not exist at the beginning and does not exist at the end does not exist in the middle also. Therefore waking is unreal like dream.

### REASONS FOR UNREALITY

It may be objected by some that waking is real, because it is the cause of dream, and dream is not the cause of waking. But this objection is without support. If waking is a cause, it must be real. If it is real, it must exist for ever. Waking itself is without reality, for it does not exist always. If the cause itself is unreal, how can it produce a real effect? Both these are unreal states. One who eats bellyful in waking state may feel hungry in the dream state and *vice versa*. Things appear to be real only in a particular condition. They are not real always. That which is not always real is an appearance and so unreal.

Anything that has got a form is unreal. Forms are special modes of cognition and perception. They are not ultimate. In waking there are physical forms. In dreaming there are mental forms. Anyhow all are forms only, limited in space and time. A form lasts only so long as that particular mental condition lasts.

When there is a different mental condition the forms of experience also change. This is why the form of the world vanishes when Self-realisation is attained.

Both in dreaming and waking external perceptions are considered as real and internal functions as unreal (i.e., they are ignored); if in waking we make a distinction between real and unreal, in dream also we do the same thing. Dream is real as long as it lasts; waking also is real as long as it lasts. Dream is unreal from the standpoint of waking, and equally so is waking to the dreamer. From the standpoint of the highest Truth, waking is as false as dream.

### OBJECTS ARE CONDITIONED

It may be said that objects in waking state serve some definite purpose, and those of dream do not serve a purpose. This argument is incorrect. Because, the nature of serving a purpose which is seen in objects of waking is contradicted by dream and *vice versa*. The utility and objective worth of things, states, etc., in waking are cancelled in the dream state, even as the conditions and experiences in dream are invalidated in waking. Objects act as means to ends only in particular conditions and not in all conditions. The causal relationship of waking is rendered negatory in dream, and *vice versa*. The logical sequence of waking is valid to itself alone and not to dreaming. So is dream valid to its own state. Waking and dreaming have their own notions of propriety, and each is stultified by the other, though each appears to be real to itself. Thus, the validity of both the states is rejected.

It may be contended that objects of dream are queer, fantastic and unnatural and hence, waking cannot be like dream. But the experiences in dream, however grotesque or abnormal, are not abnormal to the dreamer. They appear fantastic only in a different state,

viz., waking. One cannot say what is really fantastic and what is normal and real. The mind gives values to objects and its conception of normality and abnormality changes according to the state in which it is. There is no permanent standard of normality, beauty or decorum, either in waking or in dreaming which may hold good for all times. The dreamer has his own conception of space, time and causation, even as the waking one has his own notions. One state is absurd when compared to the other. This shows that both states are illogical and, therefore, absurd from the highest standpoint.

The world of waking experience is unreal, because it is the imagination of the cosmic mind. The fact that in Self-realisation there is absolute cessation of phenomenal experience shows that all phenomena are unreal. External forms are the expressions of the internal Sankalpas or willings. Therefore, external objects have no real value. They appear to exist only as long as the Sankalpas exist. The senses externalize the internal ideas and present them in the forms of objects. When the Sankalpas are drawn within, the world of objective experience vanishes *in toto*. The Infinite Subject, viz., the Self, alone remains. There is no such thing as externality and internality, in reality. The ego and the non-ego, the subject as well as the object, all are imaginations of the mind alone.

### SUBJECT-OBJECT RELATIONSHIP

It may be said that objects seen in waking are not mere mental imaginations, because the objects of waking experience are seen by other people also, whether or not one's mind cognises them. But it is seen that in the dream state also objects of experience are open to the perception of other people, though the people as well as the objects are all subjective imaginations. It may be said that in waking we perceive through the

sense-organs and not merely through ideas. But it is seen that in dream also we perceive through the sense-organs belonging to the dream state, which are not less real than those of waking state. As dream is unreal, waking also must be unreal. The objective world of experience cannot have independent existence, because it is relative to the subject which cognises or perceives it.

The object is called an object just because there is a perceiving subject. Similarly, a subject is called a subject just because there is a perceived object. Neither of the two is self-existent. And, therefore, both prove themselves to be unreal. Subject and object appear in the form of cause and effect. Without an effect nothing can be a cause. The conception of causation itself is illogical. The mind perceives and recognises objects only by relating one thing to another. The whole world of perception is a bundle of unintelligible relationships which the mind tries to organise into causes and effects. Further, there is no causation at all, because cause and ef-

fect are continuous. There cannot be a lapse of time in which the cause remains unchanged. If the cause can exist unchanged for some time, there is no reason why it should change at any time at all. Either there is continuous causation or no causation at all. If causation is continuous, cause and effect become identical, being inseparable from one another. If they are identical, it means there is no causation at all. If there is no causation, there is no world of experience also.

The whole causal scheme is illogical, because it either requires the existence of a first uncaused cause, or it itself is meaningless. There is no meaning in saying that there is a first uncaused cause, for, thereby, we create a beginning for time. If causation were real, it would never be possible to get rid of it. But Self-realisation breaks the chain of causation. Hence, causation is false. And, consequently, the world of experience also is false. As in dream also there is experience of the causal series, the waking world being as false as the dream world.

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—THE DIVINE LIFE SOCIETY

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## SPIRITUALISING ALL ACTIVITIES IS THE PURPOSE OF LIFE

*(Sri Swami Chidananda)*

**B**eing in the midst of worldly activities one may yet fulfil the supreme purpose, the spiritual purpose of life on earth. It is true that the spheres of the spiritual life and the secular life have different connotations with regard to their operation. The secular life has its sphere outside and the spiritual life has its sphere within yourself, though it does have some expression outwardly also. However both are a part of you and wherever you are, there your spiritual life has to be. If you are in a family set-up and living the workaday life in the busy field of worldly activity, your spiritual life must be there. This interior life cannot be created by bringing about visible external changes in yourself. You cannot live the spiritual life better in Rome than in Vancouver. You cannot be a better spiritual man if you are living at the top of a mountain than if you are living at the foot of it. Geography cannot change it. Mere changes of external form cannot really and truly affect your spiritual life, for it is the life of the soul and, wherever you are, the inner Self may be looking towards God.

Even in the most holy of surroundings, the most sacred of places, right in the tabernacle of God, if your soul is not in Him and is not lifted up towards Him, then you are not in a spiritual realm at all.

In various ways great Masters have tried to bring this truth home to seekers and an incident comes to my mind which is a very familiar story to us and not too ancient. It was in the life of Sri Ramakrishna, the spiritual pre-

ceptor of the famous Swami Vivekananda. In his early life, Sri Ramakrishna was a priest in a Hindu temple in the then capital city of India, Calcutta, and the temple was founded by a lady who was something of a small queen. She was the wife of a native ruler and a lady of immense riches. She had the temple built with a fabulous sum of money and had endowed it with rich lands. She was a very devout lady in spite of her great wealth and affluence and, apart from her concern of looking after her property, her life was spiritual. She occasionally would drop in at the temple at the time of worship and sit in the sanctum. Sri Ramakrishna was a young priest at that time, perhaps twenty-four or twenty-five years of age, and, on this occasion, this great lady having purified herself with a bath in the Ganga, was sitting just inside the sanctum meditating. The worship came in a certain stage where the Deity had to be hymned with praises and glorification and so, just before Sri Ramakrishna was about to burst into song, this lady said: "Would you please sing this particular song?", and he said "Yes" and started hymning the Divine Mother. When he was singing he was suddenly seen to stop, turn to this great lady and give her a resounding slap on the back and just said: "What? Here too?" That is all and then he recommenced singing. There were armed guards nearby who had followed this lady to the temple and some of the highest officials of the temple, and all were simply stunned. Some

had started to tremble and one or two were thinking, "Now this man's life had come to a close. Perhaps she will order him immediately to be bound up." But much to their surprise, just as though she were a daughter being chastised by a father, she suddenly became docile, kept quiet and began intently to attend to the song. When the song was over, the service proceeded and, at the end of the service, she came out as if nothing had happened. The officials and the guards were just waiting and wondering "What is going to happen now?" and when the superintendent asked her, "Have you any orders? I observed what has happened, but I could not step inside the sanctum and so I could not do anything," she simply replied, "No, there are no orders." Later on, her son-in-law, who was managing the temple on her behalf, came to hear of this incident and asked her about it. She said, "He (Sri Ramakrishna) was perfectly right. I had asked him to hymn the Divine Mother because it was the Mother who was enshrined there and, while he was singing, I was thinking of a law-suit coming off tomorrow at the City High Court about the estate and was worrying about it. I was not thinking about anything else—the Divine Mother or the song that he was singing in Her praise. It was the law-suit which was occupying my mind and naturally it is something which simply is not done before God. And so I had to be pulled up and he did it. It was not really he who did it, but it was the Divine Mother who did it." So this lady was not really in the temple but she was in the Law Court. It is what you are within yourself that constitutes whether you are leading a spiritual life or you are leading a worldly life and not the place you are in. That is the secret of living a Yogic life in and through the world.

Everything can become Yogic if you spiritualise your life and the method of spiritu-

alising life has been expounded in the most glorious way in the sacred scripture 'The Bhagavad Gita'. Yoga is union with the Divine and, if you live your life with constant inner union with the Divine through a link of great devotion to Him, through a link of genuine love for the Supreme, whatever you do, wherever you are and in whatever manner you are living, you are living a life of Yoga; for you are living with God and you are at-one with God in your inner life.

Such a life of at-oneness with God, a life of conscious effort to be forever united with love and devotion to Him, and a life of awareness that the whole of this life is meant for the consummation of the fulfilment to the utmost perfection of such union,—a life lived in this consciousness,—that is Divine Life. It is a life of Yoga. If you are consciously ever trying to reach out towards Him in your spirit and draw nearer and nearer to Him day by day, you are living a life of Yoga, no matter what shape your external life takes.

This spirit is the most important factor in living a Yogic life and, in the light of this; all that you have heard about Yoga should become very clear and plain. This principle being the very essential factor which makes a life spiritual, we have to consider what those factors are which we can include in our daily family life which will further this principle and will enable us to be united interiorly always with God.

We take for granted, of course, that the first thing that one is to be conscious of is one's purpose in life. Ever be conscious of why you are living and ever be conscious of what purpose you are to fulfil in life. That is the most important thing. Know that the whole meaning of life is the utilising of every moment of life in order to attain the supreme purpose.

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We take it for granted that we are dealing with people who are already aware of the spiritual goal in life, knowing that in God alone, true peace and happiness can be had, in God alone, all the imperfections of this mortal existence can be overcome and, in God alone, all sorrow can be transcended and the state of Eternal life, Immortality, freedom and fearlessness can be had, and knowing this there has already been created in such a one a great urge and aspiration to live this life so as to have this supreme attainment now, in this very body. To such a person living such a busy family (household) life, difficulties come in the way and the greatest difficulty is that so many activities clutter up one's day-to-day life that there seems to be no time for the essential exercise of the spirit in the way of devotion, in the way of prayer and worship. This is one great obstacle, but it is not a very serious one, nor is it the main one. The main obstacle comprises the numerous aspects of your worldly life, your secular life, which you have to fulfil. Why? Because the whole of life's set-up is economical and one has to work to earn one's livelihood. Gone

are the days of inherited properties and paternal wealth. One has to work and this is the dominant aspect of the secular life.

The secondary aspect is the domestic life. It is from here that one goes to the professional field, day after day, and it is back here again that one comes after the day's work is done. In the third instance, as a responsible member in a community, one has certain aspects of social life—perhaps club life, or making friends, or some other activities—which crop up once in a while. Then each one has one's own personal, individual life.

The personal, individual life is the basis, next to it comes the family or the domestic life—the home life where there are the different relationships between husband and wife, parents and children, brothers and sisters, etc.—and then, though necessary, much less important, comes the professional life. For the great majority of people, it has not any special impact or significance upon the spiritual and ethical side of man's life; so don't forget that the individual aspect of your life is the most important to you.

A genuine, authentic positivism is an indispensable requisite of successful spiritual striving and ultimate attainment—a keen positivism that looks at the positive aspects of things and exults that God has been so gracious, that rejoicingly moves forward with enthusiasm, with interest, with eagerness, longing for nothing else, wishing for nothing else, caring for nothing else, and, paying attention to nothing else but this central quest. This indeed is the sure guarantor, that which ensures the successful culmination of the spiritual quest, the successful fruition of spiritual Sadhana, the successful attainment of enlightenment and illumination. Be this so in the life of each and everyone of you!

—Swami Chidananda

## THE SEARCH FOR TRUTH

(Sri Swami Krishnananda)

[Continued from the previous issue]

### IX

Our asking for knowledge is a kind of infinite asking. It is not that we want only a limited knowledge and want to remain ignorant of something else. We would never like ignorance; one dislikes the very word 'ignorance'. "I do not want to be unaware of certain things; I want to know that also." There is a curiosity to know everything. It can be said to be a desire for omniscience itself. We wish to be all-knowing. Our existence has to be qualified with all-knowingness; otherwise, it is an inadequate existence. Why do we want all-knowingness? Because it gives us infinite joy.

We want to exist, and towards this end it is that we want to fulfil all our longings. And this existence is not merely a stony existence, but an existence with knowledge, which is again inseparable from infinite satisfaction and joy. These three features—existence, consciousness, and joy—are known as *sat-chit-ananda*. We must have heard this term repeated so many times at so many places in various scriptures and Satsangas. People speak of *sat-chit-ananda*. It is the name of God. Well, it is the name of the ultimate perfection. We call it God, the Absolute.

This is what we want, and we eat our breakfast only for this purpose. We do not know what connection things have with the ultimate aim of ours. Even if we take a cup of

tea, it is for this supreme reason. It is not merely a joke that we are making when we take our meals. Wonderful! We will be surprised that our aim is something much vaster and grander even in the littlest acts of our life. This realisation of the infinitude of our existence and the infinitude of our knowledge and happiness is called '*moksha*', or the liberation of the spirit. Thus, the aim of life is fourfold: *artha, kama, dharma, moksha*.

All the aims of the so-called diversified human life are boiled down to these four types of aim. One can put these in any order, according to convenience. The foundation behind the practice of Yoga, or meditation proper, is the resolution of conflicts and fulfilment of all longings to the utmost extent until one reaches infinity itself. What a grand thing is Yoga! Now we realise! We will be surprised that our very life is there only for that goal. Now we will be able to appreciate that Yoga is not a religion. It is not Hinduism. It is not Buddhism. It is not Christian mysticism. It is not anything of that sort.

Yoga is the science of life. It does not belong to the East or the West. It is not even a prerogative of the human being. It is the great process through which all creation has to pass, right from the lowest electron till the solar system and the whole astronomical uni-

verse. The evolution of the cosmos is the greatest Yoga, and our participation in it, consciously, is properly called Yoga.

All these things, the resolution of the conflicts and the purpose of our life, imply a kind of adjustment of ourselves with the existing nature of things, and it roots out selfishness totally. Selfishness is a misnomer under the law that operates in the cosmos; it has no sense and is an utter stupidity. It is a meaningless apparition,—what is called selfishness. A person who is selfish knows nothing of the law of Nature. He cannot succeed because selfishness is contrary to the existing law of the universe. And what is the existing law? It is a gradual ascent of all things from the lowest stage of mutual co-operation to the highest peak of attainment where things merge into one another, ultimately. There they do not merely co-operate. They all exist as one being.

In the beginning our aim looks like the coveted one-humanity. Why do we have a United Nations Organisation and all the enterprises for commonwealth? All this is because there is an urge within man to recognise a basic universality which is at the root of humanity. Otherwise, why are these efforts at organisations and institutions, etc? What is the intention behind? But this is not the end of it. Our goal is still higher. It is greater than 'The United Nations.' It consists in the desire to comprehend the whole cos-

mos within one grasp, if it could be possible, and it is not merely a grasp in the physical sense; rather it is a union, until the state is reached where that which one loves is inseparable from oneself.

The object of our loves, affections and desires becomes inseparable from our being. The world becomes ourselves and our reason communes with the Universal Intelligence. We become united with the All-Being. Towards this purpose is the practice of Yoga, whose culmination is meditation,—*dhyana*. Now, this is a very important introduction to the actual practice. Unless we have clear thoughts before us, we cannot sit for meditation. We would be bored with meditation itself if the ideas are not clear and our emotions not happy. We must be relieved even when we think of meditation. Meditation is such a glorious thing. It is so wonderful. It is our bread and life. We cannot exist for a minute without it. We are here only for that. Anyone would jump into it when the love for the practice of Yoga spontaneously rises within on account of the understanding which one has developed of the nature of all life. Yoga comes of its own accord even without our asking for it. We would be perpetually in a mood to meditate. We would not be resenting it, we would not be unhappy about it, we would not take it as an imposition of external discipline. Our life itself is a Yoga. We would become aware of this great truth. *(To be continued)*

Realisation is not an actual "becoming", but an unfolding of consciousness, an experience of Truth, Truth that already is, Truth that is eternal.

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When consciousness expands into the truth of Pure Being, the world discloses its eternal nature of Pure Consciousness alone.

—Swami Krishnananda

## MANY FACETS OF IDENTITY

*(Sri Swami Shivapremananda)*

*[Continued from the March issue]*

### PURPOSE OF INTELLIGENCE

Observation often lacks focus or attention. One looks at trees but does not observe what kind of trees. One looks at one's hands, especially women who paint their nails, but does not know which one is the second longest finger. It is the ring finger.

Selfishness expresses itself in many ways. For example, in a museum one lingers before the painting of an old man sitting on a bench in a park, but does not do so when passing a miserable vagrant resting on a park bench, in order not having to do anything for him.

In any action there are three aspects: the actor, acting and the purpose of action. An action to be optimum, the purpose or the goal should come first, and next the process or how to act. The actor is forgotten when the mind is engaged in the first and then in the second.

In Zen archery, there is only the awareness of the mark to be shot at and the point of the arrow, not the bow, nor the arrow, nor the archer.

To make intelligence operative or useful, mental energy or will is needed. Will is a product of motivation or the love of what one wants to learn and achieve. From motivation

to action, from action to experience adding on to will power.

Choice of appropriate words for the optimum expression of one's thoughts is an aspect of intelligence. Another is the capacity to infer, deduce and conclusively define.

The purpose of intelligence is the gathering and understanding of wide-ranging but useful information. The curiosity in a child's mind is what enables it to learn. Every child must be encouraged from the earliest months of its life.

The inborn quality of intelligence needs nurturing and application, and also the stimulation of the surroundings. The parents should notice the predisposition of their children as to reading, listening to music, or to visual arts, and try to motivate them.

A good memory is a requirement to provide the database. A quick mental grasp is another factor. Grasping needs focus, and focus requires interest. An all-round intelligence, relatively speaking, is a rare thing. One should, however, have a boundless curiosity to sustain intelligence.

Nature and nurture are both essential, that is, genetical inheritance and the development of what is inherited. Self-effort is the key. Without it one cannot find and tap one's potentials. *(To be continued)*

Being is truth in the transcendent sense without reference to anything else. *(Swami Krishnananda)*

## WHAT IS MIND?

(Sri Swami Atmaswarupananda)

The scriptures declare that mind is the cause of both bondage and liberation in the human being. If this is the case, then there is perhaps nothing more important to us, as seekers, than the study of the mind.

One of Gurudev's most popular books is *Mind, Its Mysteries and Control*, and there have been literally thousands of other books written on psychology and psychiatry and the control of the mind. But there is one question that we seem to have great difficulty in answering, and that is, What is the mind? We have been quite successful in mapping its movements, in training it, in making it our servant rather than our master, but what is the mind?

Gurudev gave a couple of answers. One is, "Mind is a bundle of thoughts." He also said, "Mind is a mysterious something, that is really nothing, but does everything." And in frustration, one teacher answered the question, "You know perfectly well what the mind is." That frustrated answer, in a sense, was a good answer, because we don't need to know the answer to what the mind is from a practical point of view. We need to get to work

and make it our servant rather than our master.

However, from another point of view, the question, What is the mind? can be most helpful. Because when we begin to realize that we can't answer that question, that it remains a mystery, then we are more likely to surrender the mind to God, knowing that in the final analysis we cannot know the answers, that we depend upon God to guide us.

Knowing that ultimately everything is a mystery is actually the gateway to our salvation. When we ask the question, What is God? we realize that the answers are just concepts. They are not the fact. When we ask the question, Who am I? we just say finally, I am, and I know that something absolutely mysterious knows that affirmation.

So it is with the mind. We can have all the verbal explanations we want, but finally it is a mystery. It is when we have the courage and ability to rest in that mystery, instead of resting in concepts of who we are and who God is, that we find our real Self and the goal that we are seeking.

If you keep water in an unbaked earthen pot, the pot will be broken at once. But, if you keep water in a baked pot, it will remain for a long time. Even so, this unbaked body will perish at any time. But, if the body is backed by the fire of Yoga, it will be healthy, strong and will remain as long as the Yogi likes.

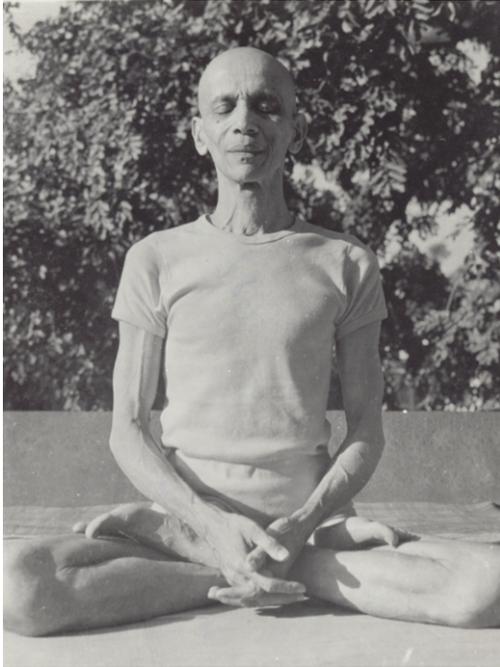
—Swami Sivananda

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Yoga for Health

## UJJAYI

(Sri Swami Chidananda)



### TECHNIQUE

Sit in a comfortable posture. Close the mouth and eyes and concentrate on the

sound produced during inhalation due to the partial closure of the glottis. Inhale through both the nostrils in a smooth, uniform manner. The sound produced during inhalation should be continuous and of uniform pitch. Expand the chest when you inhale. The passage of the incoming air is felt on the roof of the palate and makes a sibilant sound. Care should be taken not to bloat the abdomen in the process of inhalation. Then, exhale slowly, deeply and rhythmically through both the nostrils. After some days of practice, you can also exhale through the left nostril after closing the right nostril with the right thumb. Repeat the process five to ten times to start with, and increase the number according to your capacity.

### BENEFITS

This Pranayama aerates the lungs, soothes the nerves and tones up the entire system. It is good for persons suffering from high blood pressure or coronary troubles, when done in a reclining position.

There is also a significant saying: "That to one who has, God will give even more to make it overflowing." Its significance is that if you will thus make do with what God has given you, then automatically the Supreme Plenum, the *purnam*, starts giving you more and more, because having done the best that you can with what you already have, you have created conditions for being given more and for receiving more. Some mysterious cosmic law seems to start working and providing you with more and more, because you have deserved it by putting what you have to the very best and highest use.

—Swami Chidananda

## LUST AND PASSION

(H.H. Sri Swami Sivanandaji Maharaj)

[Continued from the previous issue]

### EFFECTS OF BAD COMPANY

What is the state of your mind when you attend a dance or *nautch* party or when you read the *Mysteries of the Court of London*? What is the state of mind when you attend the Satsanga party of Swami Jayendrapuri Maharaj of Banaras or when you are at Rishikesh on the banks of the Ganga in a secluded place, or when you study the soul-elevating classical Upanishads? Compare and contrast your mental state. Remember that there is nothing so utterly ruinous to the soul as evil company. Aspirants should shun ruthlessly all sorts of evil company. They should not listen to the stories concerning women, the luxurious ways of rich persons, pungent food, vehicles, politics, silken clothing, flowers, scents, etc., because the mind gets easily excited. It will begin to imitate the ways of luxurious persons. Desires will crop up. Attachment will also come in. Immoral songs produce a very bad, deep impression in the mind. Aspirants should shun places where vicious songs are sung.

Obscene pictures, vulgar speeches and novels which deal with romance excite pas-

sion and produce ignoble, mean, undesirable sentiments in the heart; whereas the sight of a good picture of Krishna, Rama, Jesus or Buddha, and hearing sublime songs of Suradas, Tulasidas and other saints induce noble sentiments and sincere devotion in the heart, producing divine thrill and tears of joy with Prem (divine love) which elevate the mind to Bhava Samadhi (ecstasy) instantaneously. Do you see clearly the difference now?

Anything that brings impure thoughts in the mind is bad company. O aspirants! Fly away from the company of worldly-minded persons. Get away from the bustle of cities and tumultuousness of the world. Those who talk of worldly affairs will quickly pollute you. Your mind may waver and begin to wander. You will have a downfall. If you go to some secluded place or live in the company of Sadhus, you will be far away from the danger zone. The magnetic aura and powerful thought-currents of developed adepts produce a tremendous influence on the mind of lustful people. Have constant Satsanga.

(To be continued)

That one Self or Atman exists is undoubted. You may call it Knowledge, Self, Atman or Brahman or Pure Consciousness or whatever you like. But its non-existence cannot be admitted, as it is Witness of all things existing and non-existing.

—Swami Sivananda

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Sivananda's Gospel of Divine Life

## VEDAS—THE WISDOM-SOURCE

### THE SOUL'S THIRST

"Om Namō Narayanaya, Judge Saheb, come!" greeted the Master.

Judge Gauri Prasadji walked in and with great devotion bowed to the Master. He handed a cheque to him.

"What is this?" asked the Master, rather surprised to see the cheque for Rs. 2,000.

"Swamiji, it is for the construction of a room in your Ashram. You see, it happened like this. The day before yesterday night, after you had come and performed your ecstatic Kirtan in my humble cottage in Swargashram, my housekeeper and I had wonderful experiences and visions. I had the vision of light thrice—an indescribably bright light. And my grand-daughter, a young girl-graduate, who had been greatly interested in Sankirtan, and who had passed away just a few days ago, appeared to my housekeeper in her dream and said distinctly, 'I want to live with my grandfather. Kindly construct a room for me near him. I am greatly delighted that you held Swamiji's Kirtan in your house today. I am very happy now. But I want you to construct a room for me.'

"I know she was fond of Kirtan. In your Bhajan Hall the Akhanda Kirtan is going on throughout the day and night. I want a room to be constructed near the Bhajan Hall so that the girl's soul may find peace there."

After Judge Saheb had left, the Master said, "See how the Cosmic Will works. That day it was even suggested that we should drop the idea of visiting Swargashram as it was raining. I also would have agreed but felt we should go. So I told Narayana Swamiji that even if it rained we should carry out our determination. This

girl's soul must have been thirsting for Kirtan. The thirst had to be quenched."

### THE MASTER'S WORSHIP

What great delight the Master took in distributing *prasad*! Sri Chimanlal Thakore of Ahmedabad had sent a big parcel of sweetmeats. When this was announced, the Master at once jumped out of the office!

"Bring the *prasad* in buckets," he said.

The Master and Padmanabhan went round the entire Ashram.

"Only Chimanlal Thakore and Mrs Lall know me in this respect. Every year Mrs Lall sends a large consignment of mangoes, and Chimanlal these sweetmeats. I cannot give just a pinch of *prasad* to anyone. I must give to my entire satisfaction. And my family is large, so whoever sends *prasad* has to send a lot.

"Om Namō Narayanaya, Swamiji! Come here, take this *prasad*."

"*Patram, pushpam, phalam, thoyam*," the Master said, as he greeted each one and gave handfuls of the *prasad*. The hands of the recipients were full but the Master would not stop.

"Take it in that towel."

"But Swamiji, I will fall sick."

"Oh! Don't worry, I will give you some medicine!"

The Master then said, "I see Lord Narayana in everyone to whom I give the *prasad*. When I give I actually perform worship to the Lord. I utter 'Om Namō Narayanaya' when I meet everyone. This makes for Japa. Thus, even this action is converted into a potent form of Sadhana. The heart also is developed."

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Children's Page

## THE WEALTH OF VIRTUES

(Sri Swami Ramarajyam)

Dear children, this story was narrated to me by a housewife. I am narrating it to you in her own words.

Accompanied by an adolescent girl, a woman had been frequenting the neighbouring houses in my street for several days. She would say something to the people in the houses, but most of the doors were shut before she could finish what she wanted to say.

One day she knocked at my door. It had rained and the weather was very cold. I opened the door. The woman and the girl were drenched with rain-water and were shivering. They came in. The woman said, "Will you kindly employ me as your maid? The children are starving at home and I have nothing to feed them. This girl is my daughter."

She looked dirty from head to foot due to poverty. I grimaced with distaste at the thought of engaging such a dirty woman as a maid to do my housework.

"No, I do not have any work for you," I said.

For a little while she looked at me, then folded her hands to greet me. She said to her daughter, "Greet her with folded hands." The girl also folded her hands. While leaving my home, the woman said, "It is the will of God."

She went away. I tried in vain to forget her. I could not help thinking again and again of her good manners and the contentment writ large on her face. I looked out. She was standing a few houses away. I called her. She

came in. I said, "It is drizzling. Sit here for a while."

She sat down in a corner of my veranda.

My sick child was lying in the room. She called out in pain.

The woman asked, "Is there someone in the room?"

I said, "Yes, it is my daughter. She is not well."

"Can I see her?"

And, without waiting for my reply she accompanied me to the room.

She wiped the sweat from my daughter's face with her sari, caressed her head and said to her daughter, "Massage her head lightly."

She began to give her head a massage.

The relaxing effect of the massage made my sick child sleep.

I had thought of offering them tea but I was so much amazed by their good manners that I simply watched them in bewilderment and forgot to prepare tea for them. I rushed to the kitchen, prepared tea and offered it to both of them. I gave them *chapatis* as well in a plate. Her daughter began to devour the *chapatis* ravenously. I realised how hungry, she was. The woman also took a morsel of *chapati*, brought it near her mouth but put it back on the *chapatis*. She began to wrap the *chapatis* in a piece of paper, lying nearby.

"Do you not want to eat?" I asked.

She said, wiping her tears, "The children are hungry at home. How can I eat?"

She went to clean the plate and the tumbler at the kitchen sink.

I was really sad and very much grieved at that time. There was none around with whom I could share my grief. I had thought that they were poor and were inferior to me but... they nursed my daughter. Did they do so in the hope of winning my favour or to get something from me. No. I had not even promised them any help. I had rather flatly rejected the request made by the woman. In spite of that their behaviour was so courteous! I felt very small in comparison with those two great creatures though I had a status in the society. I was getting restless to share my grief with someone. How could I? I embraced her daughter. Perhaps that was the only way, I could think of. Overcome by emotion, I asked her, "Who are you?"

"I . . . I . . .," she spoke nervously, "I am a poor girl. My mother always tells me that I should love and serve everybody. We can do this much at least, if not anything else."

I felt that I was smaller than before on listening to her reply. Meantime, the woman came back from the kitchen sink and said, "May I go now?"

I ran to my room, opened my purse, took out as many notes as I could and came out. I held one of her hands, put the notes on her palm and closed it affectionately. I said to her, "You should come here every day."

Both of them greeted me and went away.

I kept looking at them till they were out of sight.

Dear children this is the end of the story. Now you should ask yourself—were that woman and her daughter really poor?

Currency notes, coins, gold, silver, etc., do not determine one's poverty or richness. It is the wealth of virtues and good manners that makes us rich. The woman and her daughter possessed the wealth of virtues—the wealth of good manners, contentment, service and love. For this reason, they were rich—not in the least poor. Will you not try to become a rich person like them?

The answers to the question 'why has God created the world?' are very unsatisfactory. For His own glorification? We cannot attribute to Him so much vanity. For His particular amusement? But He is the Absolute without this Play. By love of mankind? How may He love a thing before it exists and how may it be called love to create millions for misery and eternal pain? The creation of the world is a moral necessity. It is to give fruits for enjoyment to the souls and to help them to attain God-realisation. The question is an Atiprashna, or transcendental question. The finite mind cannot give a proper answer. The reason can give answers only to worldly questions. The question itself is wrong.

—Swami Sivananda

## NEWS AND REPORTS

### NEWS FROM THE HEADQUARTERS

#### SEVA THROUGH SIVANANDA HOME

The Divine Life Society Headquarters continues rendering its humble service through Sivananda Home, situated in Tapovan near Laxman Jhula. It is a Home with medical facilities for sick destitute people, for the ones ostracized and abused by the society; for the ones with ears, but not able to hear; for them with eyes which cannot see, for them with mouths, but unable to speak and for all of them who due to a physical or mental handicap were abandoned, discarded and left all alone under the burning sun, an easy prey to human unkindness, with nothing left but shivering folded hands and trembling crying hearts.

This reminds us of the young girl who got admission in Sivananda Home this month. She must be around twelve years old. An unconditional smile decorates her face, wild gesturing with arms, rolling on the floor, hugging whosoever comes near, or tearing clothes apart; screaming or producing other sounds, but not able to utter a single word. When we see a cover of dirt, torn and shattered clothes, we hear a language which does not appeal to us, our minds immediately label it as a psychiatric case, instead of looking at it from a more sublime and positive attitude of mind. Why not call her "cheerful heart", "pure soul", "shining star", "beloved daughter" or "overcoming one". Imagine being out on the streets in a condition like hers, all alone with nobody to whom one can claim and assert as one's own, not able to talk,

to walk properly, to dress or to take care of the needs of the body. But the ever flowing, all watching Infinite and most compassionate Grace of the Almighty Lord quietly descended upon her and brought her here.

Agewise, that girl could have been the granddaughter of the other newly admitted lady patient, brought from the Ashram Headquarters, weighing only 30 kgs, a 65 years female, weak, undernourished, hardly in a position to walk, suffering from herpes zoster, diarrhea and tested positive for HIV. Under immediate anti-viral treatment for the herpes, as well orally as locally, she improved gradually and regained strength.

Let us embrace all these sisters of ours, these mothers and grandmothers, who through the deepest trials and temptations never gave up, who have not lost hope in life and who are able to smile with such loving eyes that tears cannot be contained. Those in the depth of depths understood and experienced that the only sole refuge, protection and goal of life can be found nowhere else than at the feet of the Almighty Father, who is not only our father, mother, brother, heavenly friend and guide, but is our all-in-all. *Sarvasva tum ho! Hari Om.*

*"God walks with the simple, reveals Himself to the humble, and gives understanding to little ones."*  
(Thomas a Kempis)

Feed the hungry. Clothe the naked. Serve the sick. This is Divine Life. (Swami Sivananda)

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### SRI RAMANAVAMI CELEBRATIONS

The Ashram at the Headquarters observed Sri Ramanavami, the Birth-anniversary of the great incarnation, Sri Rama on the 3rd April. As a prelude to the function the Sannyasis, Brahmacharis and guests read out the Valmiki Ramayana (original text) from 12th March onwards and concluded it on the 29th March; chorus chanting of the holy Mantra *Om Sri Ram Jaya Ram Jaya Jaya Ram* was done from 29th March to 2nd April 2009. The programme of the Navamii day consisted of early morning prayer and meditation at the sacred Samadhi Shrine. Immediately after this, a procession was taken around the Ashram, Gurudev's Kutir singing the divine name, which culminated at Sri Vishwanath

Mandir at 7 a.m. At the Yajnasala, a Havan was conducted for the world-peace. From 9 a.m. to 12 noon, special prayers, Abhisheka, Archana, etc., were performed for Lord Ramachandra. The special worship concluded at 12 noon after the Arati. The large number of devotees who attended the Puja and joined in singing Bhajan and Kirtan were served special Prasad prepared for the occasion at the Annapurna Dining Hall after Maha-Arati. In the evening Satsanga, Revered Sri Swami Padmanabhanandaji Maharaj and Sri Harihar Singhji spoke on the Ramayana highlighting the divine qualities of Sri Ramachandra and the Satsanga concluded with Arati.

### CULTURAL TOUR OF H.H. SRI SWAMI NIRLIPTANANDAJI MAHARAJ, VICE-PRESIDENT

H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, The Divine Life Society Headquarters, went on a cultural tour in Orissa during March, 2009.

On 4th March, Swamiji Maharaj visited village Baliguali near which is situated the Chidananda Tapovan Shanti Ashram, Baliguali, which is an organ of the DLS Headquarters. He participated in the function and the Yajna conducted in connection with the installation of Lord Siva in the newly erected Sri Sri Grameshwar Mahadev Temple in the village. Swamiji gave blessings to the villagers and the devotees in the Satsanga held on the occasion. Revered Sri Swami Jitamohanandaji Maharaj the In-charge of Baliguali Ashram and other devotees had accompanied Swamiji Maharaj.

Swamiji stayed at the Baliguali Shanti Ashram from 3rd to 14th March. On 7th there was a meeting with the villagers of Baliguali

in the Ashram. Revered Gajapati Maharaja Sri Diby Singha Deb of Puri, Revered Baba Chaitanya Charan Dasji Maharaj of Bhagavat Ashram, Puri, Revered Sri Swami Sevanandaji Maharaj of Rishikesh Headquarters Ashram and other important Swamijis and devotees had participated in it. Swamiji also attended the meeting and presided over it. Many important decisions about the coordination with villagers and on other important aspects were taken in the meeting.

From 8th to 12th March Swamiji attended the monthly Sadhana Shivir under the Sadhana Ganga Programme, in Baliguali Ashram. Many devotees of Angul and Dhenkanal Districts and some other Sadhaks had taken part. Swamiji conducted the morning meditation session and followed it with a talk on different aspects of Sadhana. Swamiji also gave a discourse on Bhagavad Gita every day.

The Divine Life Society Mandasahi Branch had organised a daily Satsanga programme in village Mandasahi, from 4th to 9th March on the occasion of the installation ceremony of the temple of Lord Siva of the Branch. Swamiji attended the Satsanga on the 5th and gave a spiritual discourse for the devotees.

Swamiji attended the Srimad Bhagavad Gita Swadhyaya Mahayajna arranged by Revered Sri Swami Jijnasanandaji Maharaj of Gita Mandir, Pandara, Bhubaneswar. The programme was to recite the whole of the Gita in the Swadhyaya Mahayajna. About 1000 devotees of Bhubaneswar took part in the collective recitation. It was very well done and was highly elevating and very much beneficial. Swamiji also participated in the chanting and also gave a talk on the occasion, on the glory and importance of the Bhagavad Gita.

The Sivananda Centenary Boys' High School, Khandagiri, Bhubaneswar was also

visited by Swamiji, from 14th to 16th March. Swamiji attended the meeting of the Managing Committee of the School. He also spoke at the Satsanga of the school students and blessed them.

The Swadhyaya Paribar, Bhubaneswar and Prajapita Brahmakumari Ishwariya Viswavidyalaya, Bhubaneswar Centre had jointly organised a symposium on the Bhagavad Gita as a guide for Human Resource Development" at Jayadev Bhavan, Bhubaneswar on 19th March. The intelligentsia of Bhubaneswar city, teachers and students of Management Schools of Bhubaneswar had attended it. Swamiji was the Chief Speaker on the occasion. Swamiji gave a talk on the subject which was very well received.

At Delhi on 21st March Swamiji attended the meeting of the Trust Board of Swami Sivananda Memorial Trust of which he is the Chairman.

### IN MEMORIAM

*(Sri Swami Sivakripanandaji Maharaj)*

With great sorrow we record the Mahasamadhi of Rev. Sri Swami Sivakripanandaji Maharaj at 00.30 a.m. on Friday, 3rd April, 2009 at Swami Sivananda Centenary Hospital, Pattamadai, Tamil Nadu.

Sri S.R. Balakrishnan, as he was known pre-monastically, was a sincere worker in the Railway Department of Government of India. He was very fortunate to have the glorious Darshan of Gurudev Swami Sivanandaji Maharaj. He was initiated into the holy order of Sannyas by Worshipful Sri Swami Chidanandaji Maharaj in 1983. Swamiji was devotedly offering his Seva at the holy shrine of Gurudev and in the D.L.S. Branch, Pattamadai for a long time. He passed away at the ripe age of ninety-one. May his soul rest in Eternal Peace at the feet of the Lord and Gurudev.





