

GLORY OF YOGA

By

Swami **Bis**hnu devanand Saraswati



Yoga-Vedanta Kutir

TRIBENI BUND,
DARAGANJ, ALLAHABAD, U.P.
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PUBLISHED BY :

Swami Shantanand Saraswati

Hereby it is declared that the Students of this Ashram are gratefull to Sri Sukh-mangal Srivastava, Daraganj, Allahabad for his magnanimous donation towards the publication of this booklet.

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First Edition

GURU - PURNIMA 1973

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Swami Bishnudevanand Saraswati

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GLORY OF YOGA

1. SELF IS THE SOURCE OF SERENITY

From ancient times, from the beginning of civilization there has been an inner urge in the hearts of all civilized persons to attain everlasting happiness, perpetual peace and immortal life. Their earnest desire for freedom and immortality was not a fictitious passion but birth right and fundamental craving because man is not a mental being with thought and idea but transcendent, immortal in his essential nature. Longing for such attainment was their instinctive tendency. Man is a rational being. He wants to solve the problem of his life by using the reason and intelligence to find out the cause of the riddle of his life. So they naturally tried their best at first by investigation in the external world and they developed the physical science to the top most level of materialism. By the development of material science they achieved such capacity that they could dry up the

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ocean within a minute and root out a mountain within a second. It was a trifling matter in their lives to fly in the air and space from planet to planet with the physical as well as astral bodies within a moment. What to say of such capability of extra-ordinary accomplishment, they attained a wonderful power to create new world, the name of the dignified sage was Vishwamitra. The sages could live in the water of ocean and in the sky as well as on the ground. Not only they attained such miraculous power to live in the bottom of an ocean but also under the ground. They invented such uncanny and incredible power in the physical sphere that they could animate any dead thing and fix a head on one's neck who had been decapitated. But Alas! They were not successful in attaining the main desired object—the Freedom, Bliss and Immortality due to running after the external world in materialism. They were not perfectly satisfied with the sense-knowledge or instrumental knowledge by groping in the material world and day by day inventing more creative and destructive

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instruments. So they naturally turned towards the internal world to attain freedom from doubt, diversity and delusion. In essence to tell the truth, the freedom from mind and matter is the real freedom. It is universal truth, where materialism ends spiritualism begins, where animality ceases humanity starts. Through the humanity every one enters into the Divinity. The fact is that by elevating the soul everyone reaches to the Supreme goal. It is true the way of Heaven is always through the Hell.

Hence they strove fervently to introvert and introspect within their hearts and it was the glory of their endless endeavour, full enthusiasm, infinite patience and tremendous perseverance that they reached their Goal which is called in philosophical language such as—Primordial cause of

the universe, the Supreme Being, The Eternal Entity, Ultimate Existence, unchanging Reality, Over Soul etc.

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2. VEILED CONSCIOUSNESS IS CALLED JIVA

The root question of their philosophical survey was "What am I really?" "What is the Ultimate Goal of human life?" "What is that thing by knowing which every thing will be known." When they got real answer by pursuit of metaphysical meditation they became perfectly satisfied with the personal experience of Self-realization the Direct knowledge without any medium. There are some traditional scriptures written by the ancient sages and seers of India. Among those books six Indian Philosophies are important in India. One of them is the "Yoga Sutras," written by the highly renowned sage Patanjali. It gives us reasonable details of scientific method to realize the Self or God which is the Eternal Entity of this changing universe of name and form.

In the field of human culture there are many ways to realize the Supreme Reality or God or Self. Yogic method is one of them. As material science is necessary for the physical perfection and mental evolu-

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tion so the spiritual science is unavoidable for the evolution and elevation of the soul.

Materialism and spiritualism are not contradictory but complementary to one another. It is true, Yoga is an exact science which one may follow physically, mentally or both. Yoga teaches us to control the mind by concentration and meditation. Control of mind is Yoga. He who follows with unswerving faith and Self-control attains the knowledge of the Self. By attaining the Self-knowledge, the realized persons become free from mind and matter; doubts and desires, questions and curiosities, miseries and pains etc. Through this common consciousness one can not realize the Self. He who is bent upon for Self realization, has to attain the super consciousness by entering into the Samadhi the transcendent state. Ancient seers had understood that the spirituality is a question of supply and demand, hence it is rare to find out such person who is actually interested in the spiritual subject and he is perfect.

In the modern time most of the people are attracted by the scientific inventions; they are absorbed in materialism

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and engaged in worldly affairs. They are not even free from earthly thoughts in dream land. Because worldly matters appear sweet at first and ultimately give bitterness forever. But spiritual practices appear bitter at first and eventually give sweetness forever. So the public of today are too much talkative and want to argue in spiritual matters; though they are unable to

solve their personal problems by their fidgety wit; yet they laugh and puff with their temporary tempers.

In the nature everything is cycling in its subtlest essence of Reality. So creation follows destruction and destruction follows creation; birth follows death and death follows birth; rest follows motion and motion follows rest; One becomes many and many become One. These are the rhythms and balance in nature. Rhythm is harmony, harmony is peace. Behind the peace is God. God's "free will" is called nature (prakriti).

The power of creation is always diversity. From diversity reveals multiplicity and underlying plurality there is unity; the

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back ground of unity is Divinity. God is dwelling in the hearts of all creatures. Infinite Lord is playing as finite soul. Veiled consciousness is called Jiva (individual soul). By any means if the veil is removed or torn then the Jivahood disappears. Subtle into gross and gross into subtle—these are the inevitable laws of God's Free Will. One can think for a thing or act for an affair by His Free Will. If he be attached to an object thus there is bondage; if he be detached from the object then he is free. Freedom and bondage are mental creation as well as good and evil. Go beyond the mind; you will find the divine power and its indefinable glory.

3. THE GLORY OF YOGA IS SELF-KNOWLEDGE

The civilization of mankind has taken thousands of years to realize the Supreme Reality and to taste the Immortality. The ancient seers have left for us the invaluable teachings which we learn from Upanishads. They have given the irrefutable and

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inevitable final decision about the Ultimate Existence. They utterly developed material science as well as the spiritual but they have emphatically declared the superiority and greatness of Self-Knowledge than the material science, because they were most anxious to find out the source of happiness and peace. Eventually they became successful in their arduous endeavour. When they got the desired object; the radical element or the originality of the universe became fully satisfied and gave up the mundane cravings. Because there is no need of anything after gaining the Self Knowledge. There remains nothing unknown to him who attains the essential knowledge of the Supreme Reality. For their physical life, Self-knowledge was always their primary aim and material knowledge was always their secondary aim. Self-Knowledge is incomprehensible wisdom which can not be understood by language because it is a Direct knowledge without any medium.

Knowledge derived from sense object is not ever trustworthy nor it is fully reliable

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but delusive. Self-knowledge is the culmination of cultures and consummation of all sciences. Self is the embodiment of Peace, Bliss and Wisdom. When they fully understood the purpose of life and reason of birth and death; they gave the reasonable details of creation, preservation and destruction of the universe. The Reason is God Himself. So they firmly declared Glory of the Almighty Lord.

4. CIVILIZATION AND SELF REALIZATION

Evolution of human intellect is civilization. The sign of civilization is nobility and civility. When one becomes cultured by education or by spiritual meditation he enters in the category of civilization. The ancient seers deeply understood the aim and object of education and the meaning of civilization. The best sign of real education is love and construction but not hatred and destruction. They explained the real sign of civilization is unity and the purpose of unity is equality, the effect of equality is equanimity.

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Equanimity is the design for the way of liberty. So one can not attain the lasting equanimity and serenity without realizing the Immortal Entity. Because permanent peace and happiness can be obtained from permanent sources but impermanent object can give only impermanent peace and happiness. It is his simple foolishness who wants to derive lasting happiness from the changing sources. Equanimity means calmness of mind and free from anxiety and perplexity. Consequently the destination of civilization is the Self-realization. Because Self is the First Cause—the Eternal Entity. The ancient sages grasped perfectly the meaning of human life by personal experience entering into the bottom of their own being again and again. So they boldly and emphatically declared the final decision of their utmost realization among the public that the real man is not this mortal body but eternal, infinite in his fundamental and absolute nature. The best sign of real education and civilization is fellow feeling charity, good will, fruition, evolution etc.

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but not enmity, malice, demolition, revolution, disruption etc. The sign of animality is malignity, cruelty, brutality, ferocity, atrocity, barbarity, etc; but the sign of humanity is benignity, sympathy, kindness, forgiveness, generosity, fraternity etc. The evolution of the soul is Yoga in many respects. The supremeness and glory of Yoga is Self-knowledge by which one attains liberation. Renunciation and desirelessness is the charity of Yoga. Character of Yoga is equanimity and love for all. The reputation of Yoga is divine accomplishment. The power of Yoga is magnetic and extra-ordinary self-control. The beauty of Yoga is inner evolution and divine illumination. The value of Yoga is immortal personality. The aim of Yogic exercise is to attain active and energetic life. The price of Pranayama is mental peacefulness and power of memory. The fruit of metaphysical meditation is super-sensuous perception and divine wisdom.

The result of Nirvikalpa Samadhi is freedom from mind and matter; attainment of salvation and dispassion from physical attachment.

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5. A SEARCH FOR GOD

A search for happy life is an instinctive inclination in every creature, but an experiment for immortal life is a unique effort of human being above all beings. Though it is a natural impulse in every creature to a struggle for freedom, equanimity and attainment of happy life but we see the attempt of a creature becomes success or failure and most of the creatures' lives are fallen in puzzle or confusion. Every terrestrial action has a reason which is not separate from the divine law. And law is God Himself. God Is All-pervading, All-permeating only One without a second. He is dwelling in the hearts of all creatures. He is the uncaused cause of the universe. The finer is always the cause and gross is the effect. The evolution of the soul is gradually progressing from Mineral Kingdom to Vegetable Kingdom, Vegetable Kingdom to Animal Kingdom, Animal Kingdom to Human Kingdom and Human Kingdom to Divine Kingdom. Man has risen from animality to humanity; now he has to rise

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from humanity to Divinity. The progression and degeneration of a human being totally depends on its earnest desire for an object. If the object is sublime then the soul is elevating on the other hand if the object is evil and deteriorated then the soul falls in the position of degradation. Because the Law and Law-giver are one and the same. You may find in the Bible that the Lord Jesus spake, "I and my Father are one," also in Hindu scriptures you may find that this individual soul is identical with the Supreme Soul. As the Almighty Lord is involved in every atom of the universe, so the effect of every action comes according to the "Free Will" which is the inevitable law of the Lord. As an emperor plays the part of a beggar for his own sport; so the Almighty Lord plays as an individual soul for his own sport. As a talkative man plays the part of a silent man; as a living man plays the part of a dead man lying in the bed; so the Lord plays according to His Free Will and with its inevitable law.

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6. LANGUAGE AND ITS IMPRESSION

God's power is mysterious; it has a reason and it is beyond reason. It is inexpressible and incomprehensible. It is true, language is imperfect and it is always inadequate to express the details of Divinity. Language is vibration. It has two aspects, gross and subtle. Language with sound is gross and mental speaking or reading is subtle. It has meaning and feeling to them who can grasp the very language otherwise it is sound and vibration only to them. Also it depends on one's "Free Will" to accept or reject the meaning and feeling. Those who are wise they do not care for any language except a beneficial reason for some purpose and affair.

Language gives some hints and suggestions. Those who grasp the language, it impresses the feeling and meaning in their hearts. All the scriptures of the world serve as sign posts or guide posts. As reading the cookery is not remedy for hunger, only by study of therapeutics the diseases will not be eradicated. As by sanctioning and seeing a plan of a building one cannot be saved

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from rain, cold and heat without the complete construction of the building, so the practice is the only means to success. Therefore, as they say “An ounce of practice is better than tons of theory”. Yoga is a practical science which challenges to practise and to attain the good effect.

7. YOGA IS A SCIENCE

There are eight steps in Yoga i.e. Yama, Niyama, Asan, Pranayama, Pratyahar, Dharana, Dhyan, and Samadhi. Yama and Niyama firmly prescribe to build virtuous behaviour and sublime life. It teaches to maintain ethical disciplines and moral character. Yama and Niyama are the basic training and teachings of Yogic cultures by which the edifice of Yoga or the spiritual personality will be built. These two instructive points are very essential and fundamental for the spiritual students. These two suggestions are unavoidable for the Yogic culturers. Asan and Pranayama are physical concern and beneficial to health and brain. Those two items should be practised in empty stomach. Pranayama is breathing

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exercise. Inhale slowly through the left nostril then close the nose and retain the breath comfortably; then exhale deeply by right nostril and inhale by the right, retain it comfortably again exhale and inhale by the left and control. Practise in this way term by term. Increase gradually the duration of retaining breath. Retaining of breath is called Kumbhak Pranayam. Do ten Kumbhak Pranayama daily in morning and evening. It assists to control the mind and to attain sound health. Pranayama practiser should have restrained and disciplined life. And also he should take moderate diet and keep balance in it.

Dharana and Dhyan (concentration and meditation) are actually mental concern. Samadhi is especially spiritual concern. Now here is an essential need of Yogic Asans with its concomitants for the beginners to achieve good health. Because diseases are destroyers of health. Good health is not only helpful in gaining money, virtue, fulfillment of desire but also an essential step to attain the Self-knowledge or God-realization.

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8. YOGIC ASAN IS PREVENTIVE AND CURATIVE

As a ground is essential for the tree to grow and live in physical plane; so body is necessary for the Soul to play in this terrestrial sphere. By Yogic exercise blood circulates whole body and helps one to feel immediate refreshment of body and mind. Yogic exercise is the King of all systems of physical cultures. Also it is the best remedy for all kinds of diseases. Many incurable diseases are cured by regular practice of Asan and the body is kept in a fit condition. The practiser attains an active and cheerful life. The vital energy is also preserved and increased by practice of Yogic exercise. Yoga is the proper and perfect method of physical culture. By practice of Asans one becomes free from all kinds of diseases. Now-a-days the foreigners are following the Yogic Asans and Satkarmas. They have realized that all the Yogic cultures are scientific methods and beneficial to human health. There are many Yogic schools in Europe and America.

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Those who possess good health, those who are endowed with self control, unflinching faith and infinite patience they alone can reap the benefits of high class Yogic culture. Those who have knowledge of the Self they alone can secure real freedom for the human being. He who practises Asans regularly possesses the highest kind of mental and physical efficiency. He who possesses physical, mental, moral and spiritual power is an ideal person. Moral power is superior to physical power. Spiritual power is the highest power on earth. A Yogi who has developed spiritual power is endowed with a dynamic personality. One can destroy the physical body of a Yogi but no body can destroy the spiritual personality of a Yogi. This is the most remarkable peculiarity of spirituality in the human sphere. Every body can kill the mortal body but no body can kill the immortal soul. Hence without believing in rebirth; without believing in the Eternal Existence of the soul, the problem of human life will not be solved forever. Yoga is a perfectly practical system of self culture by which a Yogi elevates his soul to reach

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the Ultimate Goal. Yoga is the secret mastery which unlocks the realm of divine bliss and perpetual peace. Practice of Yoga supplies abundance of fresh energy and assists to control the stubborn mind. The Yoga practiser has an elastic spine and supple body. The practice of Yoga makes man perfect and acquaints a person with the transcendental world. Abundant fresh blood is supplied to the brain by the practice of Sirsasan. Practice of Sirasan not only rejuvenates but also helps to attain longevity. It is the best panacea to keep good health and sound mind. Practice of Halasan and Sarvangasan rejuvenates one and keeps the thyroid gland in a healthy condition. Mayurasan, Dhanurasan and Sarpasan increase appetite and improve digestion. Paschimottanasan not only helps to achieve longevity but also helps to increase the power of sagacity. Padmasan, Siddhasan or Sukhasan are useful for meditation only. Garudasan, Bajrasan, Matsasan and Ustrasan cure the gauness. Reduce the pot-belly by Yogamudrasan. Sootneti and Jalneti keep good eye sight and make one freed

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from headache. By Kunjal Kriya (drinking water and vomiting) be free from stomach troubles. Be free from any kind of chest complaints by Dhauti Kriya (cloth swallowing)—(such as Tuberculosis Asthma etc). Nauli (Rolling of abdomen muscle) is the crown of all physical exercise; it clears intestine, increases digestion and reduces fatness. Do Uddiyan Bandh ten times to stop the growing belly and be free from piles. By the regular practice of Yogic Asans one can acquire not only good health but also physical, mental development and spiritual accomplishment. The glory of the Yogic exercises is preventive and curative. If one devotes daily at least fifteen minutes to practise the Asans he can realize the maximum benefit. It is my own experience of more than forty years.

Study some Yogic books such as Hath Yoga Pradipika, Sio Sanghita, Gherand Sanghita, Patanjali Yoga Sutras etc.

The aforesaid details of Asans for physical exercises is a means to attain good health, longevity, active and energetic life

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with the wonderful power of memory. The aspirants who are actually interested in this subject must reap the benefits with proper method of practices. Those who practise Asans always succeed in all their attempts and their strength are also preserved and increased. Under an expert guidance the beginners should practise slowly, patiently, comfortably and enthusiastically. Observing Yama and Niyama lead a disciplined and restrained life. With the practice of Asans and Bhastra Pranayama the body becomes sound in all respects. Control the mind by doing Kumbhak Pranayama and deep meditation. Entering into Nirvikalpa Samadhi attain Self-knowledge and be free. With unswerving faith in the teachings of Upanishads one can attain liberation. With utmost devotional life and total surrender to God one can go beyond pain and pleasure; happiness and misery. He who identifies him-self with the Supreme Self attains salvation.

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APPENDIX.

Diet and discipline for spiritual Aspirants.

TEACHING (A)

Before having your meals offer it to God at first. Keep balance in diet and never overload the stomach. Moderate diet is the best way to keep the good health. Over eating upsets all Sadhana and Brahmacharya. Over eating and overloading increase drowsiness, laziness and make one dull headed. Light food, and light body make one cheerful and intelligent. Moderate

Sattwik food makes one virtuous and sagacious. Be a pure vegetarian. Milk and fruits help in making good health and Brahmacharya. Avoid all pungent articles such as garlic, onion, meat, fish, asafoetida, smoking, alcohol etc. Milk and fruit diet is good for spiritual culture, and these help to concentration. The idea of eating for enjoyment is mistaken and is a sin. Have simple diet and wear simple dress. Never compete with others in luxury. Give up luxurious food and dress.

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Avoid the cinema, novels, radio, transistor, tea, tobacco and coffee. Do not use spices and condiments. Mix not with evil company, observe carefully the rules of etiquette, purity and mannerliness. Have fast on Ekadashi or on every fort night. Fasting assists in controlling the mind and senses. It removes all defects from the body. Do not ask for extra salt and sugar at your meals. Sweets injure the teeth and salts in the eye sight. It is better to avoid white sugar altogether. Do not have things which produce constipation. Do not take fried articles. Do not have things which irritate the stomach and the mind. You should avoid the food which heats the system. Give up all stimulative food. You should take food to maintain good health. Eat to live and not for taste. Live not to eat; take food as medicine to keep the life going. Eat slowly, cheerfully and chew the food thoroughly.

TEACHING (B)

Take a vow of silence for some hours daily, it will help you in meditation. Speak

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sweetly and politely. Be simple and humble. Do not forget that the sign of saintliness is humility and simplicity. Do not lead the worldly pattern of life in dress, thought, word and deed. Live in the world like the lotus in water but do not allow the world to live in you. Avoid all kinds of sexual thoughts and speech. Turn the sexual impulse into celestial impulse. Modify the worldly emotional mood into divine devotional mood. Do not think of the opposite sex. Opposite sex always vex. Repeat the Holy Name of your Istadevata (Holy Deity). Desire for God only. Fear God, Love God & feel His presence every where. Fill the mind with divine thoughts. Only keep your mind and senses under control. Keep the mind fully occupied with spiritual idea and thoughts. Always identify yourself with the sexless Atma or Self. There is neither body nor sex in the Self. Carry discrimination. Cultivate virtue. Observe Brahmacharya. Discriminate within yourself what is changing and what is unchanging; what is self and what is not self; what is being and what is nonbeing; what is subject and what is object;

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what is known and who is the knower, what is perceived and who is the perceiver. Whole universe is the object and the Inner most Self is the subject. Subject is entirely different from the object. The perceived object is not the perceiver. The doer is not the deed. The hearing is

not the hearer. Am I this mortal body or I am knower of the body? etc. Enquire who am I?

Impress on the mind and heart that sexual pleasure is poisonous, hellish, illusory, deceptive, false, worthless, not sacred and the final effect is painful. Lack of Brahmacharya is the cause of many diseases, sufferings, fear, miseries, worries, anxieties, doubt, dullness and weakness. Think about all persons that they are the manifestations of divine parents. See the One Almighty Lord in many and the many In One. Prostrate mentally to every being and non-being. Mentally treat all persons as your parents and offer them mental salutations and adorations. Always look at the feet of the opposite sex. Always think of God. When absolutely necessary, mix little and speak the minimum words with the opposite sex.

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TEACHING (C)

Pray to God to become pure and perfect Brahmachari. Pray to the Almighty Lord to obtain His Grace. You may become purer and purer daily by heart felt prayer to God. Prayer has mysterious power and it is the inscrutable way of Providence. Prayer is the master-key to open the gate of divinity. All the Divine potencies are hidden in Lord's Name. Pray for His Mercy and Blessings. All maladies vanish by the Lord's Name. All noble qualities and virtues grow in one who practises devotion and faith in God. God appears through one's heart-felt prayers and self-surrender. Prayer is the wing to fly to God. Prayer is the philosopher's stone which turns humanity into divinity. Prayer turns the poison into nectar. Prayer converts the sinner into saint. Prayer turns the Hell into Heaven. Lord's Name is the ferry-boat to reach the other shore of this Sansar Samudra (World ocean). Prayer is the food for the soul. Prayer assists to reach the supreme Goal which is the highest aspiration of the soul. Firm faith and intense Prayer help

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the aspirant to absorb in the Supreme soul. Prayer is a panacea for pain, perplexity and all human maladies. Divine Name is an antidote to all miseries, sorrow, depravity and malignity. Prayer is the best treatment for all mental anxieties and agonies, frustration and dejection.

TEACHING (D)

Happiness and misery, good and evil are mental creation. One can change pain into pleasure and pleasure into pain by changing the mental attitude. So you can convert your mundane life to divine life by changing the worldly thought and evil conduct into godly thought and good deed. By doing dispassionately the domestic deed you may be free from the bondage of the worldly affairs. Accumulate and utilize all the energy to practise the metaphysical meditation. Intensify your Vairagya. Vairagya means dispassion, disinterestedness and renunciation. Practise Vairagya sincerely. Vairagya is the only passport to enter into the Divinity. It has the highest and greatest power to attain liberation with-

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out any other operation. Vairagya is the utmost importance to the spiritual practiser. He who practises Vairagya is an exalted person in spiritual community. Vairagya is the harmless and peaceful path towards the Heaven. To walk on the path of Vairagya is an arduous austerity. No body can proceed on the divine path without perfect Vairagya. It assists the aspirant to realize the perennial peace, eternal bliss and immortality. He who sticks on the path of Vairagya with unflinching faith he becomes free from the wheel of birth and death. Remember that the Death is awaiting you at every moment. Art is long, knowable objects are numerous, life is short obstacles are many, so take the essence as soon as you can. Because time once lost, is lost forever. Which you determine to do tomorrow, do to-day; what you wish to do to-day, do at this very moment.

Errors like straws upon the surface flow
He who is in search of truth must dive below.
Luxury is temporary as fire flies glow,

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Simplicity gets serenity sure but slow.
Practice makes man perfect, brings freedom.
Ends doubt, craving, ignorance and thralldom.

TEACHING (E)

God-realization is your Goal; so do not forget the Goal even for a moment. Fulfil your spiritual duties enthusiastically. Never fail to maintain your spiritual routine. Have pure thought and good conduct. Think of God as soon as you wake up and just before going to sleep. Always obey the invaluable teachings of the holy scriptures. You must not allow any laxity to the mind. Indolence and indulgence are the great enemies to the Yoga practiser. Laziness is enemy to discipline and impediment to improvement. Never forget that the control of mind is Yoga. Spiritual discipline and scriptural rules make man divine. To attain divine delight and perfect freedom totally surrender to God. Deep devotion, intense meditation,

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fervent prayer and unswerving faith in God destroy the sex impulse. Repeat faithfully and vigorously the Holy Name of God as much as possible. Through ardent devotion and burning desire for God you can transform the sex-impulse into divine impulse. He who is always careful for purity and serenity is nearest to divinity. Lead a pure positive life with an affirmative idea. Always utter encouraging words for the soul-elevating and sublime character. Be optimistic and abstemious. Use short, sweet, simple and substantial words. Never condemn or discourage to do holy deed and to follow the pious person. Do not use rough words. Fill your mind with divine thoughts. Be mentally detached from every thing except God. Avoid unnecessary worry, affairs

and talks. Have a programme of your life. Prepare a routine and maintain regularity. Self reliance is the highest of all virtues. Avoid gossips and idle talks. Keep good company. Lead a life of simplicity and humility. Have your motto, "plain living and high thinking." Speak measured words. Lead

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a reasonable and contented life. Always wear a Kawpeen (Loin cloth). Be vigilant. Heedlessness is fruitless and carefulness is always the way to success. Never give leniency to your mind.

TEACHING (F)

Get up at 4 a.m. daily. Meditate for half an hour and increase gradually the duration to 3 hours. Do twenty rounds of Bhastra Pranayama (deeply inhaling and exhaling without retaining). Practise some Asans daily and regularly to keep the body in healthy condition. Do Uddian Bundh and repeat it five times. Sirasan, Sarvangasan, Chakrasan and Paschimottanasan are very good for health and Brahmacharya. Have a cold bath in the morning and if possible in the evening also. Take a brisk walk. If you increase the number of Kumbhak Pranayama do not have a cold bath in the morning in the cold season. If you feel tired body and fidgety mind then take rest for some minutes in Shavasan (dead pose) and relax your body. By doing this soon you will get full refreshment.

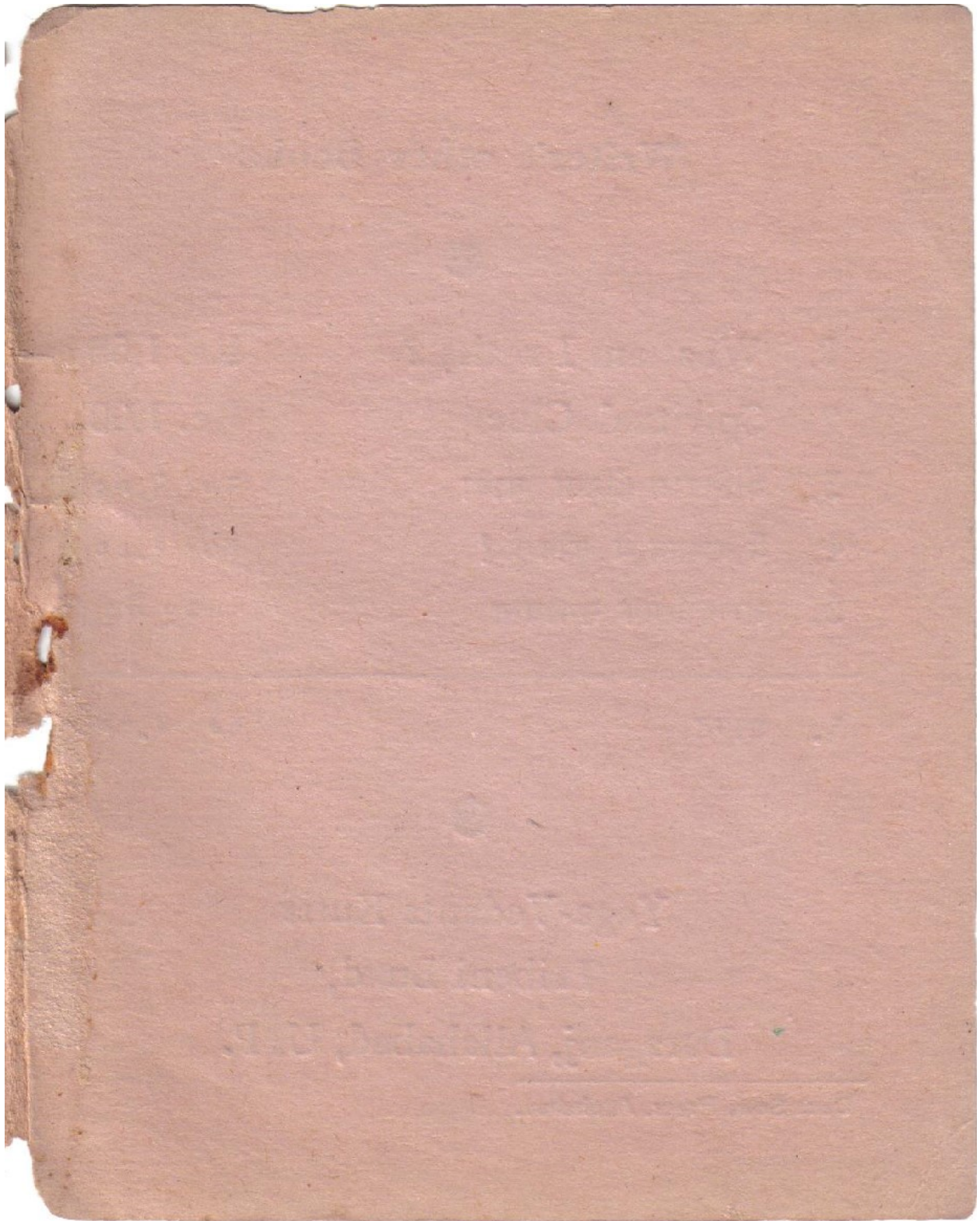
[Page 32]

Read the lives of perfect Brahmacharies such as—Bhismapitamaha, Adi Shankaracharya, Gyandev etc.

Glorify your life with the glorious teachings of Yoga.

HARI OM TAT SAT

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The blogs of Swamis Bhajanananda and Ambikananda Saraswati:

<https://www.cyberdhuni.org>

The website for Swami Paramananda Saraswati:

<http://welcomehome.org/swamip/>

The blog of Brahmachari Tejasananda Chaitanya:

<http://www.goddessdevotion.com/>