

A photograph of Swami Krishnananda, a Hindu spiritual leader, standing on a stone balcony. He is wearing traditional orange robes and has a shaved head. He is smiling and looking towards the right. The background shows a lush green landscape with a river and mountains.

**SWAMI KRISHNANANDA**

*The Ideal Saint*











## *A Prayer*

In Life and in death, in pain and in pleasure  
Oh God, I am Thine; Thdu art mine.  
I cling to Thee, I depend upon Thee,  
For I seek only Thee, I want only Thee.  
The things of this world give to Thy friends;  
The things of the other world give to Thy devotees;  
Thdu alone come to me, for I want only Thee.  
I seek not wealth or health;  
Name or fame, joy or happiness.  
But I seek Thee to be with me.  
At all times, in all circumstances, in all lives.  
That is my one prayer, my one request, my one wish.  
For without Thee  
My life is not worth living.  
Thdu art the soul of my soul,  
The life of my life, the power behind my function,  
The spirit behind my body  
And I worship Thee through all that I do  
During day and during night;  
With my body and my mind;  
With my intellect and my senses.  
All that I do with my own nature  
I offer unto Thee.  
Glory be to Thee, Oh Lord  
Glory be to Thee.  
All love to Thee my Lord. All love to Thee.

*Swami Krishnananda*





# SWAMI KRISHNANANDA

## *The Ideal Saint*

A TRIBUTE TO  
H.H. SRI SWAMI KRISHNANANDAJI MAHARAJ



*Published by:*

**THE DIVINE LIFE SOCIETY  
(Malaysia Branch)**

Sivanandaashram, 68100 Batu Caves, Selangor.

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(Malaysia Branch)**

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*Designed & Printed by:*

**BRAHMAN Creation Technology & Services**

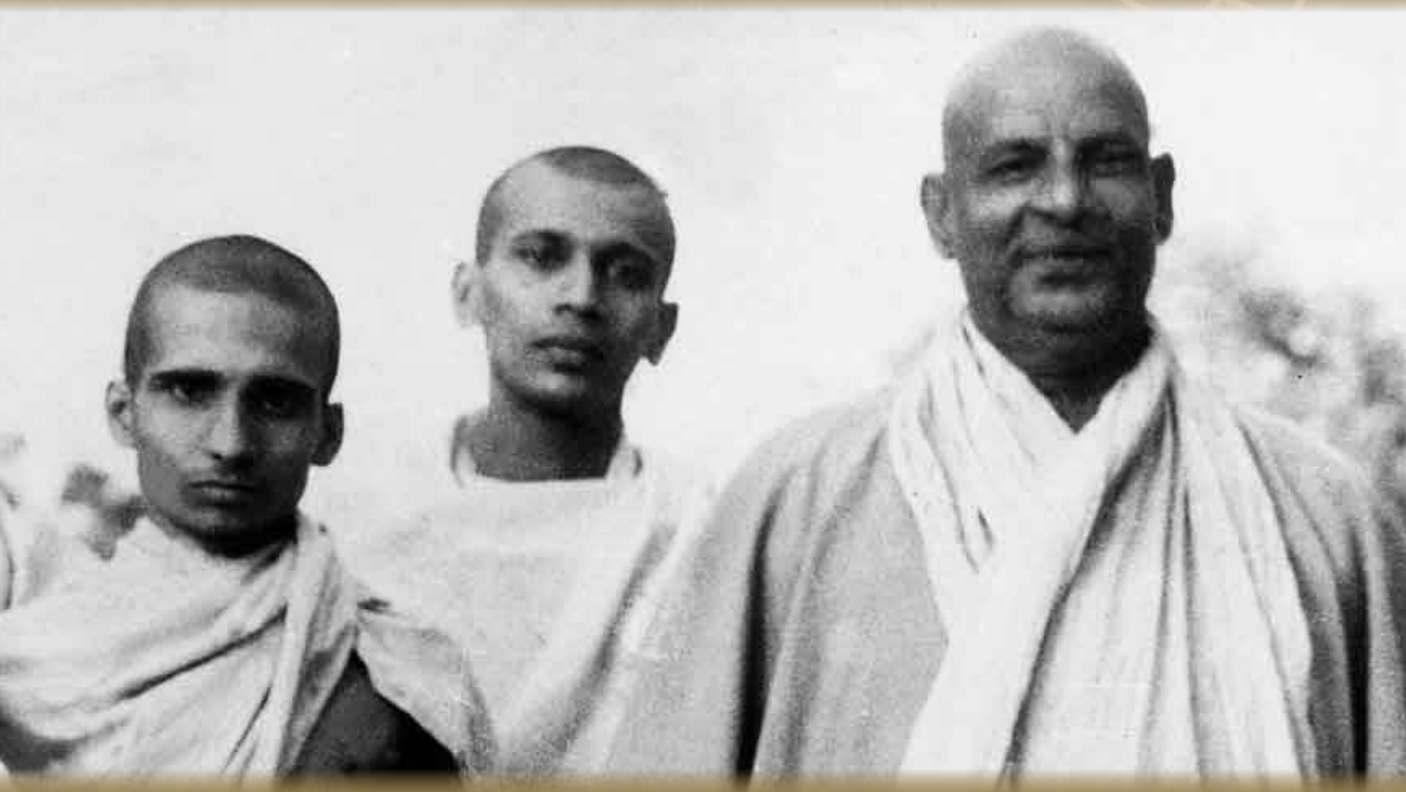
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## *1 Marvel at Krishnanandaji*

by Sri Swami Sivananda

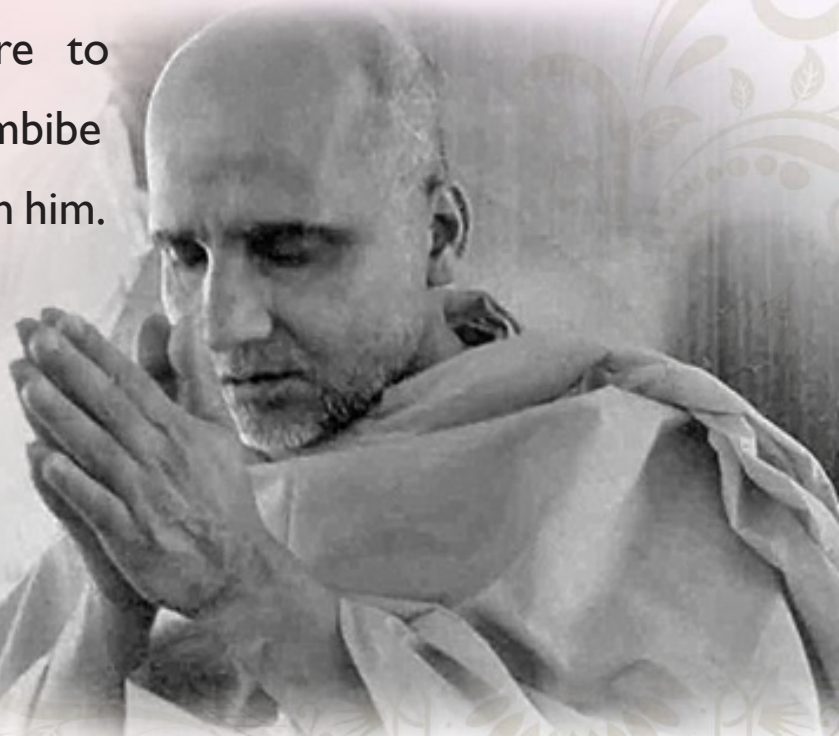
It is very rare to find such a Synthetic Yogi as Swami Krishnanandaji. One may be a Vedantin condemning Bhakti and Karma Yoga. But Swami Krishnanandaji is like myself; he is like Lord Krishna. Integral perfection can be had only when you combine service and devotion with Jnana. You can declare: "There is no world in the three periods of time." But if you find a sick man on the



roadside, you must rush to relieve his suffering, giving up your meditation. That is the sign of a Jivanmukta. Externally he appears to be only a Karma Yogi; but he views the whole world within himself. Lord Jesus, Lord Buddha and Sri Sankaracharya-how much service they did! It is because Swami Krishnanandaji is also a Synthetic Yogi that I have got the greatest admiration for him.

He is very quick in his work. He has a vast and deep knowledge of Vedanta. It is all God's grace. It is not merely due to study in this birth. It is all due to Purva-Samskaras. His knowledge is a treasure for those aspirants who care to learn, study and imbibe the knowledge from him.

Krishnanandaji is a wonder to me! He has excelled me. He has excelled Sankara. He has



excelled Dakshinamurthy. He came a few years ago. As usual, I asked him to stay in the Ashram. After six or seven days, he told me, “I know the Gita a little.” I asked him to recite the Gita. And he recited a chapter of the Gita beautifully. Then, gradually... how he evolved and grew in knowledge and wisdom is a wonder to me!

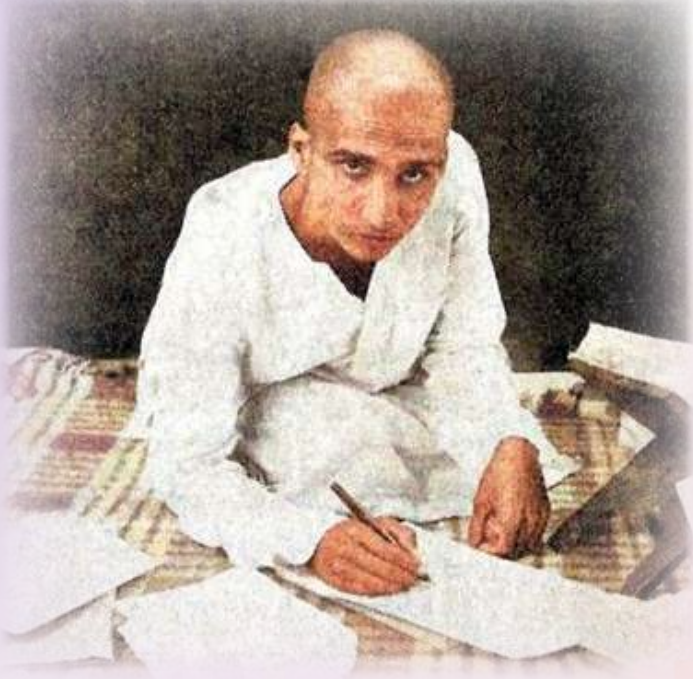
Swami Krishnanandaji is a master of Western philosophy also. This is because of the intense thirst for knowledge that he has. He wants to compare Western philosophy with Indian philosophy. It was because he was proficient in both philosophies that he was of great help to *Prof. Edwin A. Burt* of the Cornell University, when the latter was here. We should study Western philosophy also and find out the grandeur of that philosophy. Of course, Western philosophy cannot satisfy an absolute idealist like Krishnanandaji.

People are stunned by his knowledge. With poor nutrition, ill-health, and many inconveniences, how Swami Krishnanandaji has done so much is a wonder; it is all due to God's grace. It is all due to his Purva









Samskaras. One lecture of his is quite sufficient to inspire and elevate you.

Not a single harsh word he has spoken. He never becomes

angry. He never complains. I think there is none in this Ashram of his type. These are all divine attributes. He has more divine qualities than are mentioned in the Gita. Lord Krishna was in a hurry; therefore, He enumerated some major virtues only, and we have to add to them the virtues that Krishnanandaji possesses.

He is the proper man to go to the West. But if that is not to be, even his mere presence in the world is sufficient. His books are treasures for us. I am sending them all over the world. A man remaining in his own *Kutir* can send powerful thoughts that would stir the

whole world. It is not necessary to go here and there, delivering lectures; it is not necessary even to write books. It is good that a great man remains in his own place; bees will come when the flowers bloom. Swami Krishnanandaji is silent dynamism.

Celebration of Krishnanandaji's Birthday is worship of Brahman. Many people's faculties are developed. Every man's eyes are opened. Everyone begins to think. Such celebrations are very necessary. Today we have only talked of Brahman. It gives us all inspiration. It produces a drastic change in the minds of people. You will be greatly benefited. You should note down in your diary the noble qualities of Swami Krishnanandaji. You should become like him. You should become like *Shuka*. You can learn something from everyone. This world is a vast university: it is a great teacher.

Chidanandaji has talked very nicely. He is an intuitional lecturer. I am much benefited by his talks. He is a saint. You should worship him. He is your Guru. Only if you have this attitude will you be benefited. You will

have to take down notes of his lectures.

Krishnanandaji is a treasure; Chidanandaji is a treasure. God has been so gracious that He has given me so many precious gems.

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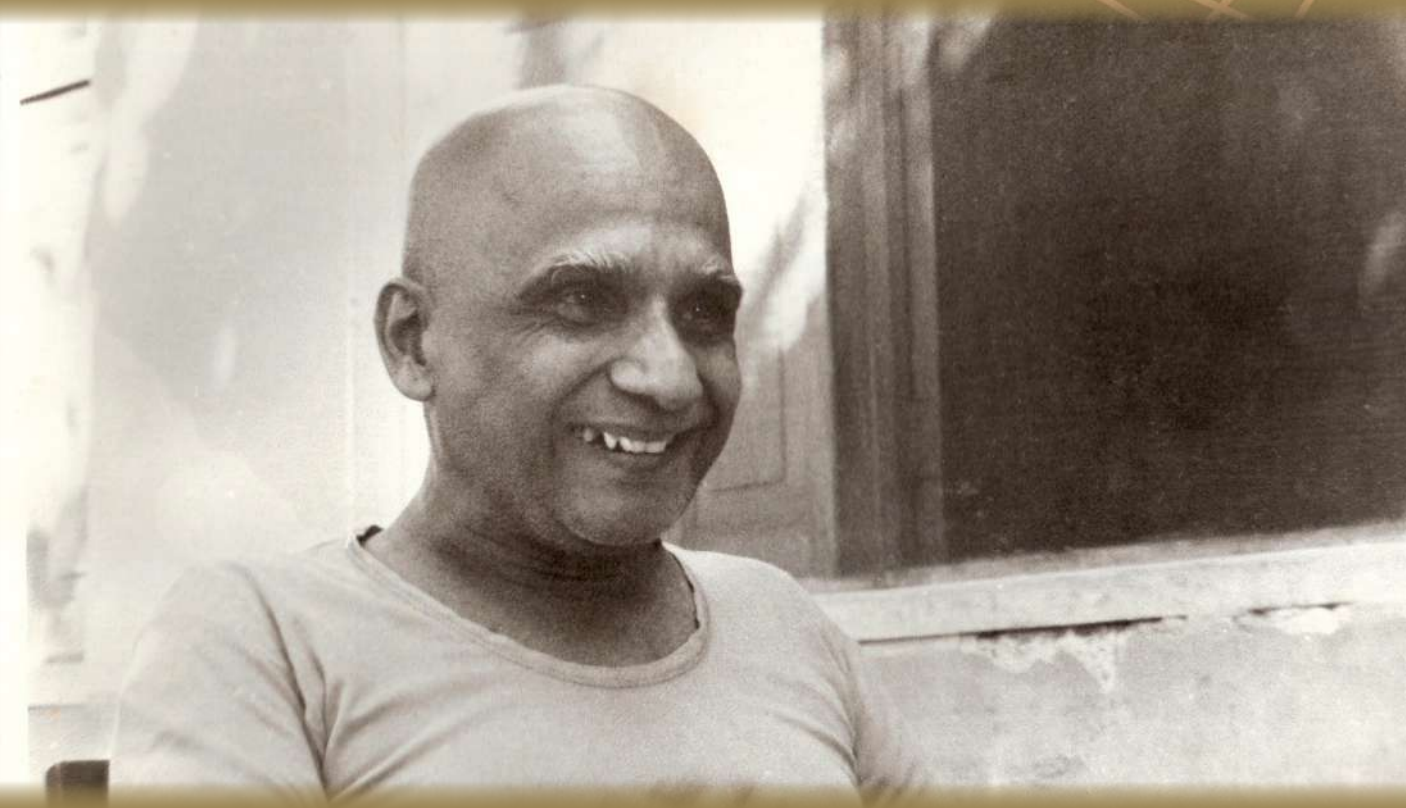
"He is called a 'man' who, when anger rises forcibly within, is able to subdue and cast it out as a snake casts away its slough with ease," said Hanuman to himself when he suspected that the fire he set through the whole of Lanka might perhaps have burnt Sita, too.

*Swami Krishnananda*

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## *Krishnananda-The Ideal for All*

by Sri Swami Chidananda

Of souls like Swami Krishnanandaji all cannot give estimations and opinions. It is said that one of the rarest of qualities in this world is understanding. No man can understand another man. As Swamiji has said, even after fifty years of living together, the wife and husband do not understand each other. When man cannot understand himself, how can he understand another? When we

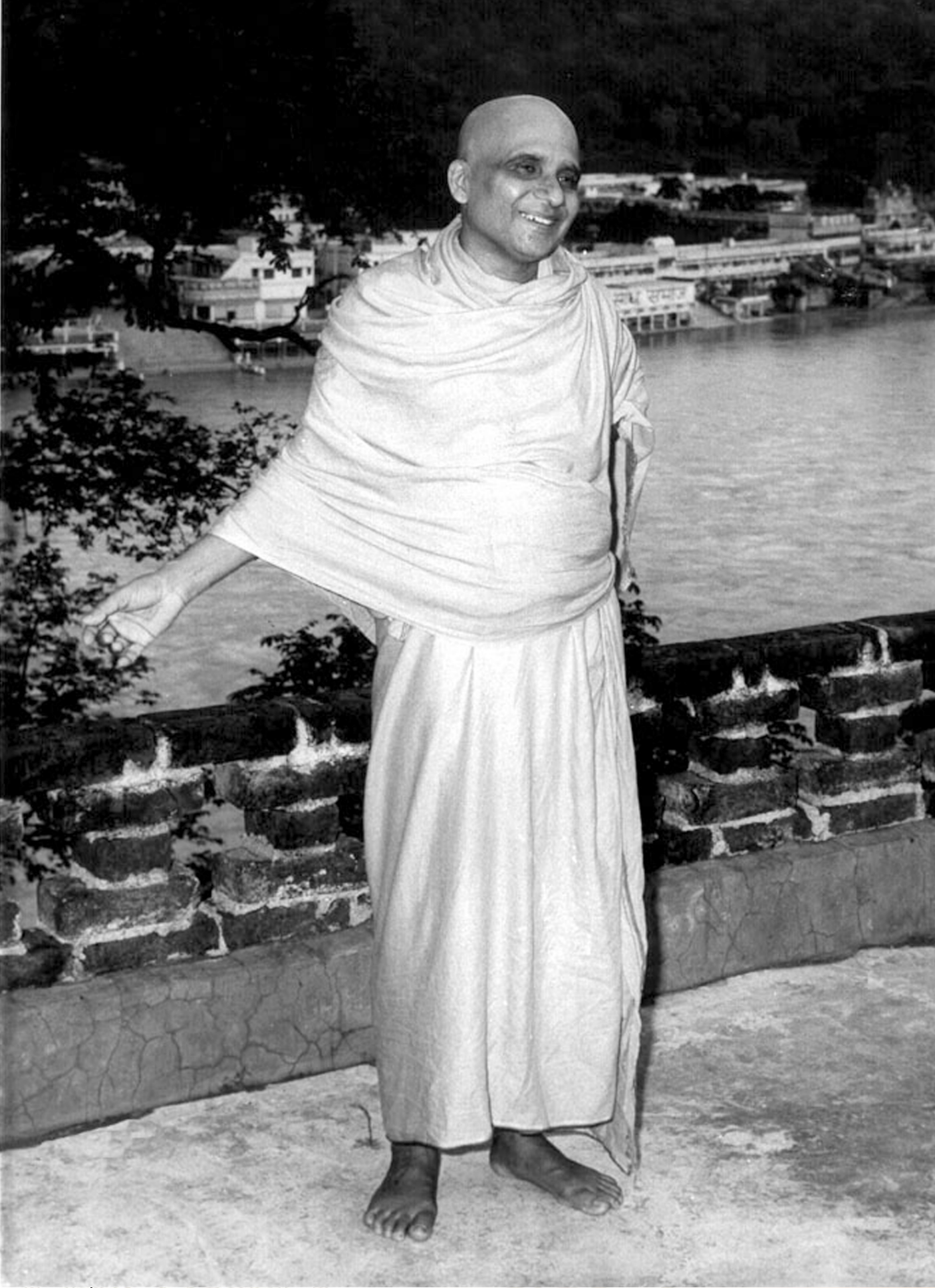


come to exceptional human beings, all the more is this difficult. Still more so, when is the case of a person in the spiritual line. To understand spiritual people of high spiritual eminence is a thing which even the gods dare not easily do.

Whatever we may think, the inner worth of a saint only one more spiritual than him-a Brahmanishta or Siddha Mahapurusha-will be able to judge and understand saint of the eminence of Swami Krishnanandaji. We will be able to appreciate some of his human qualities. We may say that he expounds Vedanta wonderfully; that is not a very great compliment to a soul who has dived into the very depth of Vedantic knowledge and also has to his credit inner experience of the Vedantic

*Shree Dwarkadhish Temple, Dwarka*





truths. Even so, we may say: he does not waste his time, he leads a very regulated life-but all this is like trying to say that the sun shines, that it rises punctually every day in the east. You bypass what the splendour is, and say only what you can see.

People of Swami Krishnananda's stature and eminence have to be viewed in a different light altogether. To understand the secret of their great spiritual stature is a thing which we can try only by a devout and humble emulation or imitation of their lives. We must observe them. We must sit at their feet. We must try to learn. We must be filled with a spirit of discipleship. Then alone we will be able to understand what they really are. Or else, we will admire, but we will not be able to thoroughly understand what they are.

Specially so is the case with persons with whom we are constantly living. *Ati Parichayaadavajna Santata Gamanat Anadaro Bhavati; Mala Bhilla Parandhri Chandana Taru Kashtamindini Kurute.* By constant association, you lose the real worth of a being. A sort of carelessness

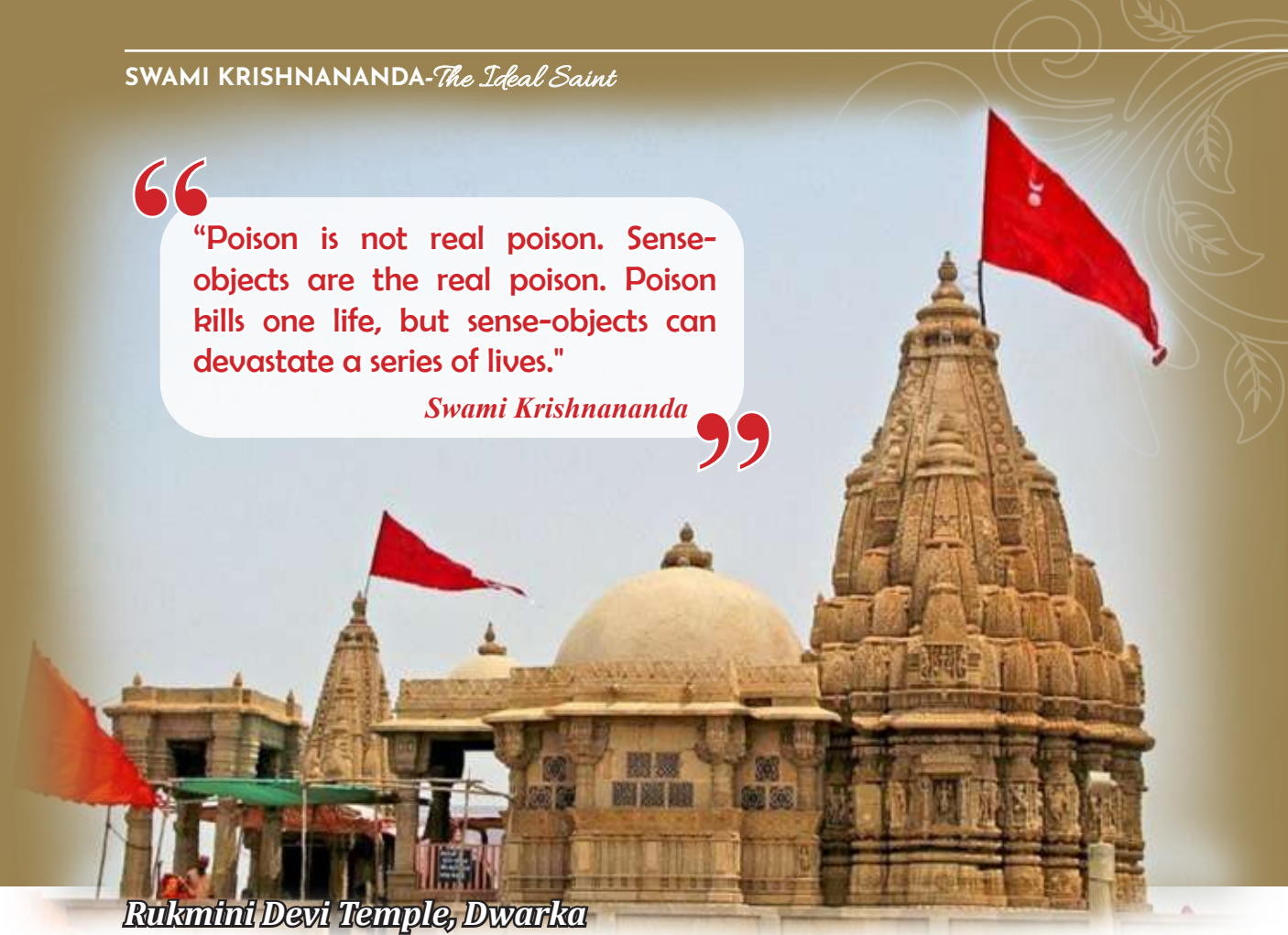


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“Poison is not real poison. Sense-objects are the real poison. Poison kills one life, but sense-objects can devastate a series of lives.”

*Swami Krishnananda*

”



*Rukmini Devi Temple, Dwarka*

develops in you. Here we have Swami Krishnanandaji day in and day out; so naturally we will not know the full worth of this saint. It is only people who don't live with him, who visit him once in a while and hear something from him which goes right into their hearts and at once flashes there the light of illumination, of *Atam-Vichara*-they will treasure the light that he has been able to kindle in their hearts. They know what he really is. They will never forget it. They prize this experience of contact



with him and enshrine it in their hearts as a beacon light. We will not be able to get that fresh and startling experience of what such great persons really are, unless we put ourselves in the position of those people who come afar, aspiring, thirsting for a knowledge of the Truth; then we will know what he means and stands for in this Kali Yuga, in this age of darkness. That is the only way of understanding such beings.

One thing I can try to do today is to put before you some of the things which I have learned from him about the ideal pattern of a spiritual man and a Sanyasin. The first is that Swami Krishnanandaji is an unusual being.

*Manushyaanaam Sahasreshu Kaschit Yatati Siddhaye:*

*Yatataamapi Siddhannaam Kaschinmaant Vetti Tatwatah.*

He is one of those who belong to the latter category, the rare few who, having striven attain Him and know Him in essence, and who come in order to lead men towards Self- Knowledge. As this only we must view

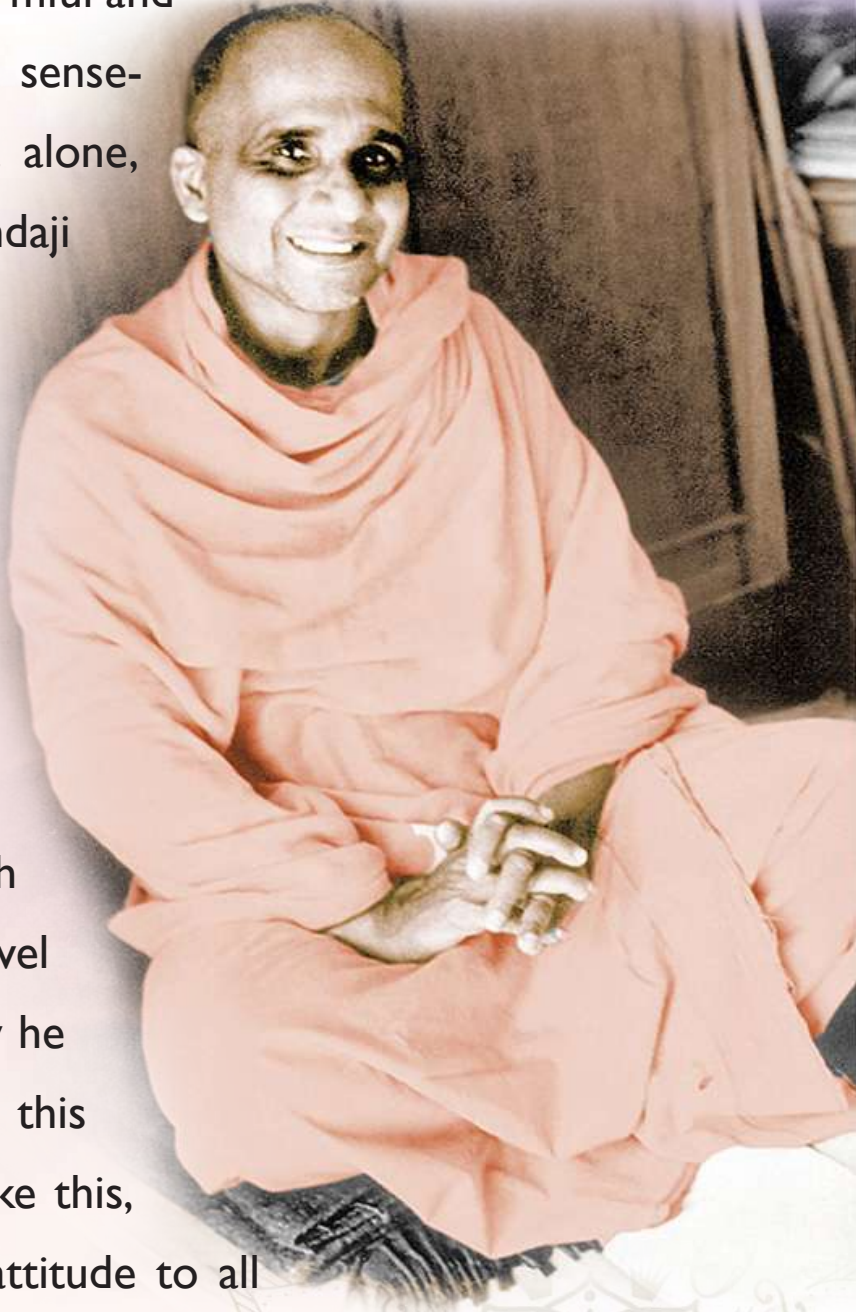
our Vedanta Acharya and Sanyasa Acharya.

His life I have found is based upon absolute Vairagya. His renunciation and spiritual life is one that is based upon Poorna Vairagya. It is the best foundation for spiritual life; without it, spiritual life is only a tottering structure. The exceptional feature of the Vairagya of Krishnanandaji is that it is *Viveka-Vichara-Janita Vairagya*. It is Vairagya that slowly grew and beautifully developed within his consciousness through the ceaseless pondering the facts of life and bringing to bear upon these phenomena of life of a very penetrating and a very highly discriminating mind. It is this discrimination and constant enquiry that has brought out his Vairagya. Upon this Vairagya he has based his spiritual life; thus it stands upon the surest of bases, upon a most permanent and unshakable basis.

Vairagya is not an easy thing. Camels eat prickly-pear and it injures their mouth. Yet, they go on eating prickly-pear again and again. People may suffer again and again; yet they cling to worldly life. By merely coming

to know of the harmful and painful nature of sense-objects, by Viveka alone, Swami Krishnanandaji has got himself established in Para Vairagya.

If you understand this point, it will explain a lot of other things which we see and marvel about his life: how he is able to live like this and view things like this, to have such an attitude to all that happens to him in his life. There is nothing that he wants in this universe. He does not care for these names and forms. He has acquired that sense of *Pari-poornata*





which springs from the constant consciousness that “I am *Nitya, Shuddha, Buddha, Satchidananda Atma*.” As his Viveka and Vichara have given him a very correct lead in the spiritual life, therefore, he has not been foolish like the vast majority of aspirants: as Gurudev is never tired of reiterating again and again, “a little bit of reading of Sanskrit, Panchadasi, and two or three Upanishads, at once these aspirants want to jump to Nirvikalpa Samadhi, and feel that they are ready to do *Lokasamgraha*.” That is the pattern of self-deluded aspirants, who read the scriptures, understanding the language-meaning of it but do not grasp the spirit of the teaching

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An ardent student of yoga who is sincerely attempting to achieve perfection will be guarded by the rulers of cosmos.

*Swami Krishnananda*

”

*Bhalka Teerth, Gujarat*

which is the most important thing. It is the spirit of the teaching of the Guru that is most essential. This proper approach to the spiritual life, you must have.

If you want to know about Parabrahman: *Tad-viddhi Pranipatena Pariprasnena Sevaya*. Eradication of egoism, Seva-all these mean a complete change of your entire old unregenerate, self-arrogating nature. Then alone have you to approach the Guru. It is only the man endowed with discrimination who understands these things: which is the cart, which is the horse and which to put before which. Then he becomes an *Adhikari*. I have not the least doubt in asserting this: that Krishnanandaji has made his Vedantic life to be based upon perfect *Adhikaritwa*. As such, you see in him an ideal exemplar of *Sadhana Chatushtaya*. His *Viveka* is twenty-four hour's *Viveka*. Every moment of his life, he is ever discriminating. His mind is never slumbering, never relaxed. This is his criterion: whatever he does, whatever experience comes to him, "will this help my spiritual life or retard my spiritual life?" This is the measuring rod which he has.

He is absolutely firm in his principles and in using this measuring rod. If it is unspiritual he rejects it without a second thought. It is a discrimination which always chooses the *Sreya Marga*.

Swami Krishnanandaji is an embodiment of the Nachiketas element. Sadhana Chatushtaya are proud to come and have their dwelling in such a worthy receptacle. What his Titiksha is, I can say with some little first-hand knowledge. The body has been given a big slice of a very trying Prarabdha-suffering which would have broken an ordinary person down. But his life is already based upon this conviction; *Ajo Nityah Saswatoyam Purano, No Hanyate Hanymane Sareere*. Therefore, he bore all sufferings like a hero. Without breath no man can live; and his Prarabdha tried to choke his life-breath; what battles he has fought with the sufferings of the body, only he can adequately know. Yet; all through this his firm faith in the knowledge of the Self has never wavered.

Therefore, he is an embodiment of Titiksha. It has



got another form: whatever suffering, whatever diseases, and whatever troubles and difficulties come to him, he would never mention it to anybody, and never make an effort to correct it. This is Titiksha. He accepts whatever comes to him. He will never come to anyone and say “I have not got this.” Do not try to make any remedy for the suffering that visits the body. Don’t seek comfort: if it comes well and good and if it does not come, well

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One is born alone, and one dies alone. Hence one should live also alone. This art of living alone is Yoga. Life is the process of the flight of the 'alone' to the 'Alone'.

*Swami Krishnananda*

”



*Shree Badrinath Temple, Badrinath*

and good. Something distasteful has come: don't try to escape it. Swami Krishnanandaji has always tried to keep this ideal of Titiksha before him in his daily life. For that, he always goes to the original source of wisdom- whatever definition Shankara has given for all these Sadhanas, he always takes them. Shankara's definitions

he keeps as his ideal and tries to keep to them.

His inner life is a shining flame of aspiration. Day and night he is consumed with the aspiration for the realisation of the Absolute.

All other things don't exist for him. That is the type of inner life



that Swami Krishnanandaji has got.

Even though ordinarily Vedantins are supposed to be theoretical and do not take part in Karma Yoga, Swami Krishnanandaji has done wonderful service in the dispensary. Day and night he has served as the sole “in-charge” of the dispensary. Even though his nature was something inward, introspective, yet when the call of duty came, he, in spite of his nature, came out and served wonderfully. Even now, you will find that he is ceaselessly working. His work is of such a nature that there is nothing spectacular; but he never wastes a single moment. His is a most systematic life in this Ashram.

I have never heard him raise his voice and speak. I have never heard him utter a harsh word. I have myself tried many times to make him express a very critical and condemnatory opinion; he has never done so even when the case more than justified a sharp rebuke or condemnation. He has made himself an embodiment of tolerance that Gurudev was.

His life is one permeated by one of pure *Brahma-*



*Abhyasa*. He is constantly thinking, dwelling in and absorbed in the thought of the Highest Reality, in the thought of that One Transcendental, Imperishable, Infinite, Nameless, Formless, ever-present, all-pervading Reality. That is the sort of spontaneous Sadhana which he does, and he lives as a Jivanmukta would live.

His life is an ideal which everyone should try to emulate. Socially and individually, his conduct and behaviour may well be the enviable ideal of a perfect gentleman. His speech, the decorum of his behaviour, his conduct, his social intercourse-everything is that of an ideal gentleman.

In his daily life, in his routine, in the discipline, which he practises, he is an ideal for a Sadhaka.

His attitude towards life and his vision of the world, is an ideal pattern for any saint to adopt.

The consciousness which he always holds within himself is the ideal for a Jivanmukta, which we find mentioned in Vidyaranya's Jivanmukti-Viveka and Panchadasi.

These four ideals are blended in the various aspects of his life. He has tried to mould himself upon the highest ideal of perfection which we Indians and Hindus have, viz., the life of Purna-Avatara Sri Krishna. Early in life, Krishnanandaji was inspired by the Gita, he was fascinated by the perfection and splendour of Lord Krishna. He has followed and striven earnestly and successfully to grow into likeness of the Gita-ideal and the Krishna-ideal. Knowing fully well that He was a Purna-Avatara, Krishna played the role on earth; knowing fully that the world is a reflection of his own mind, Krishnanandaji is ever active in





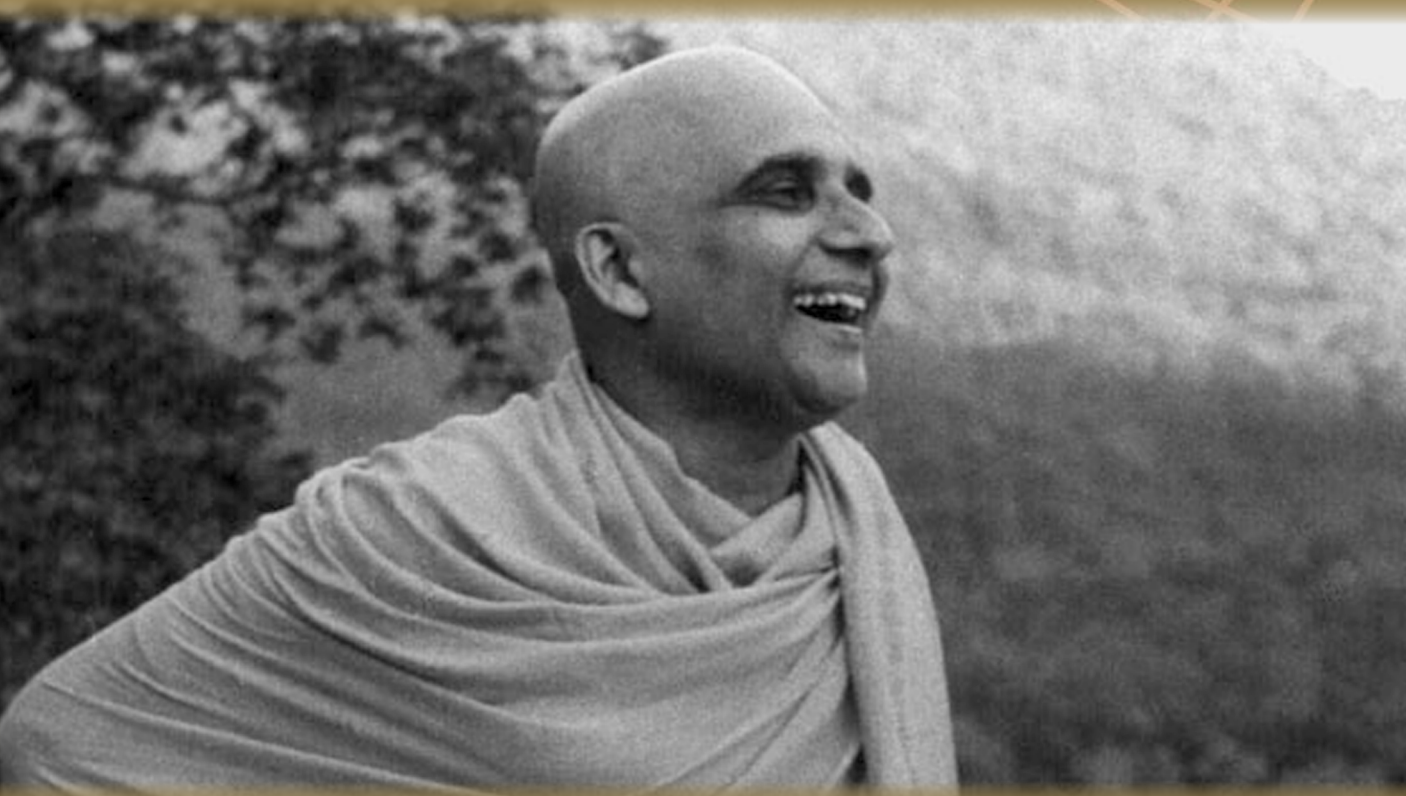




playing the role that is allotted to him. Happily, in his intuitive wisdom, Sri Gurudev has given him the name “Swami Krishnananda”, one who partakes of the Bliss of the Krishna-Consciousness. Krishnanandaji knows that the entire world is a shadow-play: he is not affected by it. At the same time, he is ever centred in the consciousness of the Highest Reality, *Satchidananda*.

Constant association with him should not blind us to the glory and splendour and the worth of such souls as Krishnanandaji. He is carrying on the tradition of Sanatkumaras. We have got in our midst a great Vibhuti. We should realise this, and reflect seriously on what he stands for, and the ideal he embodies in his life. The highest compliment we can pay to these great people is to emulate them and become blessed.

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## *The Atmosphere and Purpose of an Ashram*

by Sri Swami Krishnananda

The human mind is made in such a way that it can easily miss the point, and the very prerogative of the human mind is this, that it should always miss the point. It can never remember what the essential background is of anything that it is embarking upon or engaged in.

When one starts an institution, opens up an organisation, has followers, conducts conferences, writes books, meets people and does various things, it is very easy for the mind to miss its main purpose in the background and be carried away by the books that are written, *the glory that comes as a consequence of one's importance, the largeness of the institution, the number of the followers, and the facilities or comforts which are provided to the body and to the ego.* No one loves anything more than comfort. Physical, psychological and social comfort is what we seek. It is very easy to interpret

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Thus did a wise man pray: 'Give me the will to change what I can, the strength to bear what I cannot, and the wisdom to know the difference.' This is the secret of worldly wisdom, that which decides the nature of one's success in life.

Swami Krishnananda”

*Kheer Bhawani Temple, Kashmir*



comfort in a very convenient manner, going on a tangent and totally missing the point, and in a way deceiving oneself. This is something one has to guard against, especially when one takes to a spiritual path and a religious life, and regards oneself as a spiritual seeker, a humble disciple of a great Master or perhaps a servant of God.

No one is so great in this world as to not be able to succumb to these weaknesses. No great man was born in this world who can go entirely scot-free from this world under these circumstances. The world is too big for even the greatest of men.

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God first; the world next; yourself last: follow this sequence in the development of the thought-process so that God's Power and existence may be affirmed in everything.

*Swami Krishnananda*

”

*Muktinath Temple, Nepal*

Hence, here a few of us are seated as followers, disciples, and admirers of Gurudev Sri Swami Sivanandaji Maharaj. Seekers of Truth, lovers of spiritual life and people who are in search of peace of mind, etc., these are the persons seated here. In their presence I am asked to speak, and I can only speak what I am endeavouring to deeply ruminate within myself day in and day out as one of those people like many others in the world who can very easily be caught in the whirl and the current of the movement of the world.

Swami Sivanandaji Maharaj started this ashram. I have always defined an ashram in a very novel way. *The ashram is not a set of buildings*, because buildings are everywhere in the world. Delhi has thousands of buildings but they are not called ashrams, so it is very clear that buildings do not make an ashram. Otherwise, ashrams would be everywhere because there are buildings everywhere. What else do you find, apart from buildings? You see people. You can also find people everywhere. *If you go to any city you will see thousands of*



people, but it is not called an ashram. Therefore, buildings do not constitute the ashram, and people also do not constitute the ashram. Then what else is here except buildings and people? This is a very subtle question.

You say, “I go to the ashram.” Where are you going? You are going to a place which is a patch of earth on the surface of the Earth. You are going to a building where you are going to see people.

Now, you cannot say a piece of earth is the ashram. You cannot say a building is the ashram. You cannot say people are the ashram. Then what remains?

Minus earth, minus buildings, minus people, what do you see? So what do you mean by saying you are going



to the ashram? You have very a peculiar, unintelligible notion, which is unintelligible to one's own self also.

You are not interested in rooms. It is not that you came here to find rooms. You want an atmosphere. Now I am coming to the point. *An ashram is an atmosphere; it is not people, it is not a building, it is not a patch of earth. It is an outlook of consciousness, an attitude of the mind, a way in which we look at things, and the manner in which we interpret the circumstances of life.* This may be said to be the differentia which strikes a departure from other places in the world which are also pieces of earth, buildings and people.

*Here you have an atmosphere which you do not have anywhere else. What kind of atmosphere is it? This is an atmosphere which is charged with the vitality of an outlook of life which is very peculiar and novel to people who are staying in an ashram. What makes this an ashram, or what makes anything an ashram or a holy place, is the way in which the people here think, conduct themselves, feel, react and hold opinions.*

In my opinion, it is for this purpose that Swami Sivanandaji Maharaj started this ashram, an ashram which has to be understood in the manner I described. He did not want buildings. He was an out-and-out renunciate, and wanted nothing for himself. This is a digression. I am giving a little sidelight on the personality of Swami Sivanandaji Maharaj. He was not a person who wanted an ashram. He wrote books and underlined the sentences: *“Do not start ashrams. Nobody should start ashrams. Don’t open a kitchen. Don’t have disciples.”* He wrote all these things for important reasons. However, Swamiji started the ashram, not because he wanted to give you physical comfort, bathrooms, electricity, fans and so on. This is not the reason for starting an ashram. *It is to give you some guidance in reorienting your mind, which is your problem. You had plenty of facilities in your house, so why did you leave everything and come here? You have come here for a different purpose, which is invisible to the eyes.*

An ashram cannot be seen with the eyes. Nobody



can photograph an ashram. You photograph only buildings and people, not the ashram. *The ashram is in the mind of people*, so how can you photograph that? Once a television man asked to photograph the ashram. I said, “You cannot see it, so how will you photograph it?” He was surprised. However, I had a very interesting chat with him.

*It is very necessary that you should be very guarded in your thinking. You have to be vigilant till the last breath of your life. No one has attained the heights of spirituality. It will be foolhardy on the part of any seeker to think that he has attained savitarka, nirvitarka or anything. Nothing*

“

Our prosperity, our friends, our bondage and even our destruction are all in the end rooted in our tongue,” says a famous adage.

*Swami Krishnananda*

”

*Sri Jagannatha Temple, Puri*

of the kind. We are perhaps in the lowest of levels. We see the world of diversity. We see the physical world, and we see it with a meaning which is personally connected with us. *To see the world itself is bad enough, and to see it in the way it is connected to us personally is worse; and we do both things.*

To obviate this difficulty and to enable the mind of honest seekers to train themselves in this new line of religious or spiritual thinking, Gurudev Swami Sivanandaji Maharaj has started this institution, this ashram, this Sivananda Ashram or The Divine Life Society. *It is a representation of an atmosphere into which you are trying to enter, God willing, after you quit this body.*

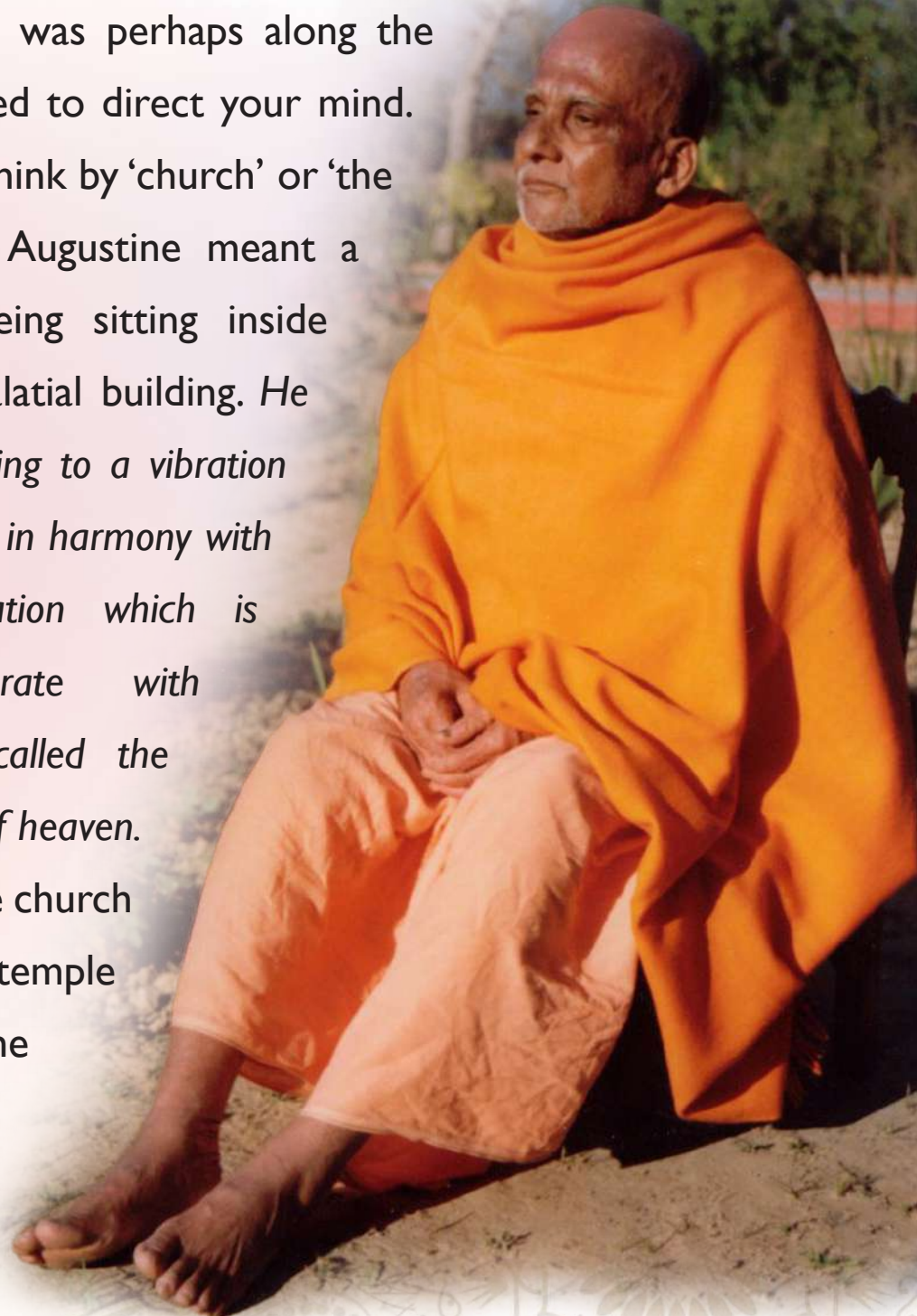
*St. Augustine* was very fond of referring to the church as the city of God manifest on Earth, as the church represented the kingdom of heaven. You will be wondering how a church can represent the kingdom of heaven. A church is a mortal, physical, brick-and-mortar structure, and is presided over by a bishop or a cardinal or a pope. How can it represent the kingdom



of heaven? St. Augustine's interpretation of the church as the representation of the kingdom of heaven was perhaps along the lines I tried to direct your mind.

I do not think by 'church' or 'the pope' St. Augustine meant a human being sitting inside a huge palatial building. *He was referring to a vibration which was in harmony with that vibration which is commensurate with what is called the kingdom of heaven.*

So the church  
and the temple  
and the  
ashram  
mean





practically one and the same thing as far as their inner connotation is concerned. We too are like that. Now I am coming to another point altogether. We are not boys, girls, husbands, wives sitting here. We are unable to get out of this idea, it is very clear. Each one thinks he is a son, a daughter, a husband, a wife, etc. This is an obsession in our heads, and perhaps it does not easily leave us till we die. Even after death it may not leave us,





*Proposed 3D design of the upcoming Ram temple*

so we take rebirth.

It is necessary for us to think as St. Augustine thought or Swami Sivanandaji Maharaj thought. Neither is this ashram a set of buildings and people running about for some easy life, nor is the church or the temple like that, nor are we sons and daughters, brothers and sisters. We are *humble pressures of the spirit endeavouring to commune itself with the great conflagration from where it*



has come. If this atmosphere created visibly in the form of these buildings is going to help you even as a modicum in the direction of this movement, we would be paying our humble tribute truly to Gurudev Swami Sivanandaji Maharaj.

There is very little for me to say except that we have to think in the way which would be admired by God's eyes. *If God is to look at us, He may say, "Right."* If all humanity says that you are wonderful and crores of people garland you but you are a poor nothing before the eyes of God, that is very unfortunate. But if you are unwanted persons in the world who are spat at - many received this treatment, and even great saints had to suffer this - but you are something in the eyes of that Mighty Being, then that is worthwhile.

So people who are living in this ashram should thank the founder of this institution, worshipful Gurudev, a hundred times for having given this little physical comfort so that we may not have to run about in the hot sun, rain and wind to beg. That difficulty he has tried to obviate

with his great mercy and compassion, not because we have to revel in indulgence and comforts, but so we may utilise it as an instrument to the extent only, not beyond that, for moving onward along the path which is the one that we have chosen when we left our home. This is a fact we should not forget.

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Every moment of life should be regarded as the last moment, as there is no knowing when this moment will come. When it is said that the last thought of a person should be God's thought, we are impliedly admonished to remember God every day and every moment.

*Swami Krishnananda*

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## *The Early Days of the Ashram*

by Sri Swami Krishnananda

The thought of incarnations such as Ramakrishna Paramahansa, Krishna, Jesus Christ and others is not of any particular thing. It is the thought of everything that is created, at one stroke. They think like God Himself. God does not think of any object. There are no objects before God because the whole universe is God's manifestation. So what does God think? He thinks Himself as a whole

manifestation of the universe. Whoever can think like that is a superman. Can you imagine what the vision of a superman is? You don't think that you are coming from any place. You are coming from all places at one stroke. Your personality is transformed and transmuted into the structure of every level of existence, so that you are everywhere in your essence.

But who can think like that? You will never be able to think that you are everywhere. The substance of your *personality is the cosmic substance*, so the cosmos is operating through you. Therefore, *you do not belong*

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Manu Smriti says: One-fourth of one's knowledge comes from the Teacher, one-fourth from study, one-fourth from co-students and one-fourth by experience in the passage of time.

*Swami Krishnananda*

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*Guruvayur Temple, Kerala*



to any particular place, nor do you belong to any person. You belong to the entire creation. Whoever can think like this is a superman.

Therefore, they have got no personal desires, no likes and dislikes because God has no likes and dislikes. He is all.

Whoever can think like that is also a divine being, and he is called a Godman, so a superman is also a Godman. There is no use of merely taking their name; you must be able to think like them.

Then you will be a saint in one second. Do you want to become a saint? If you can think like this and the idea has entered into

*you, you are a saint from just now.*

This ashram is Swami Sivanandaji. He established it, he founded it, he worked for it, and all the values that you find in this ashram are inculcated by Swami Sivanandaji Maharaj. He has written so many books, some 300 books almost. Swami Sivanandaji came in the year 1924, and he did not stay in this place because this ashram did not exist. He stayed on the other side of the Ganga in a place called Swargashram. He stayed there for about twelve years, eating the *chapatti* given by the Kali Kamli Wala Kshetra with no *ghee*, no milk, nothing. It seems he dipped the *chapatti* in the Ganga water and ate that. Twelve years of *tapas* he did, and he became a very strong, indomitable figure.

After that, Swami Sivanandaji shifted to this place. There was no ashram here. There was only a little thatched hut where cattle used to stay, and some of his disciples cleaned the whole thing. Cow dung, grass and hay were removed, and he stayed there. There



was no food because there was no ashram, so one or two of his disciples used to go to the Kali Kamli Wala Kshetra in Rishikesh, which caters food to all people. They brought some *chapatti* and *dhal*, heated it on the little *chula*, gave it to Swamiji, and then had to go straight back to the Kali Kamli Wala Kshetra and eat there. Swami Sivanandaji could not go there, so it was brought to him.

Slowly, slowly, slowly, slowly the ashram rose up like that. There was no *Divine Life Society*, etc. Swamiji officially registered *The Divine Life Society in Ambala in the year 1936 under the Societies Registration Act*. It is also registered *under the Trust Act*. He went on a very virulent pilgrimage through U.P. and Punjab. Swamiji was a master of *sankirtan*, and conducted *sankirtan* tours. The Society was only on paper; physically it did not exist. Afterwards, Swamiji came back and stayed in a little single room and started writing.

But how could he write? There was no money for paper. He used to collect old newspapers and write his message on the margins of the newspapers. Can you

imagine such a thing? And those little writings on the margins of newspapers, who will publish them? There was no press here; nothing was here. Swamiji sent it to some printing press in Madras, called *Natesan & Company*. They said, “We don’t do job work. Somebody cannot give us a manuscript and ask us to print it. But as you are a great man, we will do the work.” Some of his earliest writings were *‘Sure Ways of Success in Life*

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The more we try to depend on God, the more He seems to test us with the pleasures of sense and the delights of the ego. Finally, the last kick He gives is, indeed, unbearable. Those who bear it are themselves gods.

*Swami Krishnananda*

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***Shri Krishna Matha, Udupi, Karnataka***



and God- Realisation’ - I think it is the first book that he wrote. It was printed in Madras.

Slowly, people came to know of him. Some little donations also came. Some people used to send a one-rupee donation. One rupee was a great thing in 1924-1926. Now even a thousand rupees has no meaning. At that time one rupee was sufficient. A schoolmaster in Nagpur used to regularly send a monthly donation of one rupee, and Swamiji never used that money for himself. He purchased a little *kullar* of milk and gave it to the poor sadhus in Swargashram. Sadhus do not accept any gift, so he came to know that they would not take it. They used to go to the *kshetra* for food. While they were gone he would keep the *kullar* of milk there, and when they come back, they did not know who had kept it.

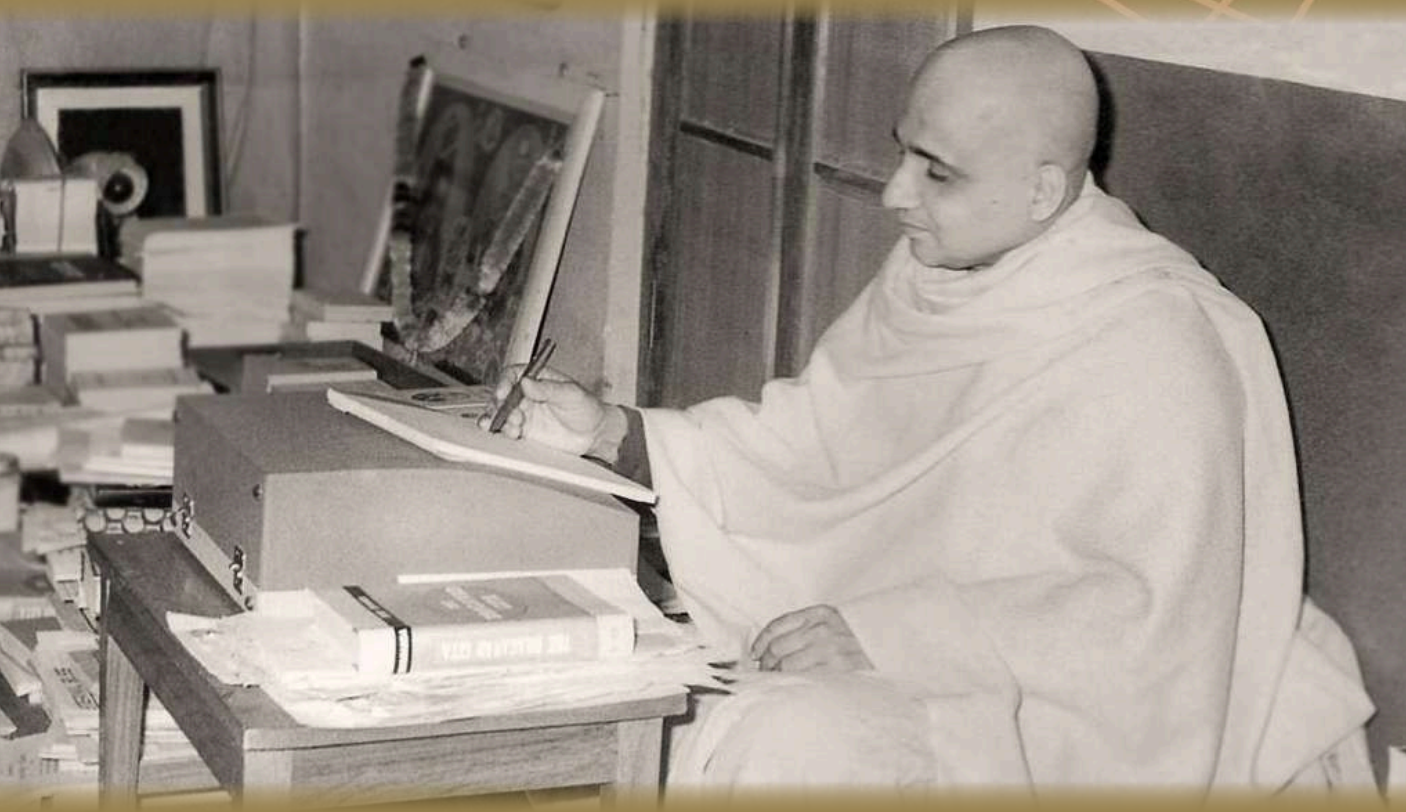
Such kind of renunciation spirit Swamiji had. *He never took anything for himself. It was all for others.* If someone offered a *tokari* of fruits, he would immediately distribute it to people. He used to be nicknamed not

Sivanandaji, but Givananda. Always give, give, give, give, give, give. Remember the great statement of Jesus Christ: "Give, give, give and it shall be given back to you a hundredfold, shaken and overfilled." *You do not lose anything by giving in the name of God. If with two hands you give to charity, with a million hands God will give to you. You will have no place to keep that gift of God.*

Such trust you must have in the immediacy of God. He is not far away in some heaven. He is just here, like the vibrations of radio and television, which are just here. You need not have to travel a hundred miles to catch the radio waves. Only a receiver is necessary; immediately it will speak. You are also the receiver. *You can receive through the mechanism of your own heart and feelings the vibrations coming from the cosmos. That is why I said if you understand this principle correctly and the ideas have entered into you, in one second you are a saint and God will protect you.*

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## *Worship of the Guru*

by Sri Swami Krishnananda

Blessed be the holy Sri Vyasa Purnima, holy Sri Guruji. The full moon of the presence of the Guru is what we are adoring at this moment, and are devoted to in our own hearts. This is the day especially devoted to the Lord in the form of Sri Vyasa, who is the Guru of Gurus, the Sakshat Incarnation, an Avatara of Bhagavan Sriman Narayana Himself. Within this great Guru of Gurus, all the Gurus

*find themselves an abode. They get merged in this Master, Guru Sri Krishna Dvaipayana Vyasa. This is the occasion to worship the great spiritual Master, Sri Swami Sivanandaji Maharaj, our worshipful great Master. This is the occasion when we invoke into ourselves the presence of all the saints and sages of all countries, of all times, into our own hearts. Blessings, therefore, are poured into ourselves by this magnificent spiritual invocation.*

The contemplation of the Guru is the art that the disciple has to learn. This art applies to any other form of meditation applicable to anything and everything in the world. Invocation is the placement of the deity in

Who is a fool? He who thinks that the world has any regard for him and is really in need of him.

*Swami Krishnananda*

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***Shri Vitthal Rukmini Temple, Pandharpur, Maharashtra***



our own being. This is something to be emphasised again and again. The divinity that we are adoring is above us, of course. That is why we worship it. If it is equal

to us or parallel with us, we would not worship it. One person does not worship another person. *The worship is offered to that being which is superior to one's own self. The superiority consists not in an ordinarily conceived fashion of importance.*

Here the technique of yoga comes to our aid.



*Every form of true worship or adoration is a yoga par excellence. The yoga consists in the placement of a higher value in our own selves so that the higher takes possession of us, and for the time being there is a moment of meditation. We ourselves get transformed into the higher divinity which enters us, takes possession of us, seeps into ourselves, and becomes our Master so that it guides us through our avenues of understanding. This is the vision of a yogi.*

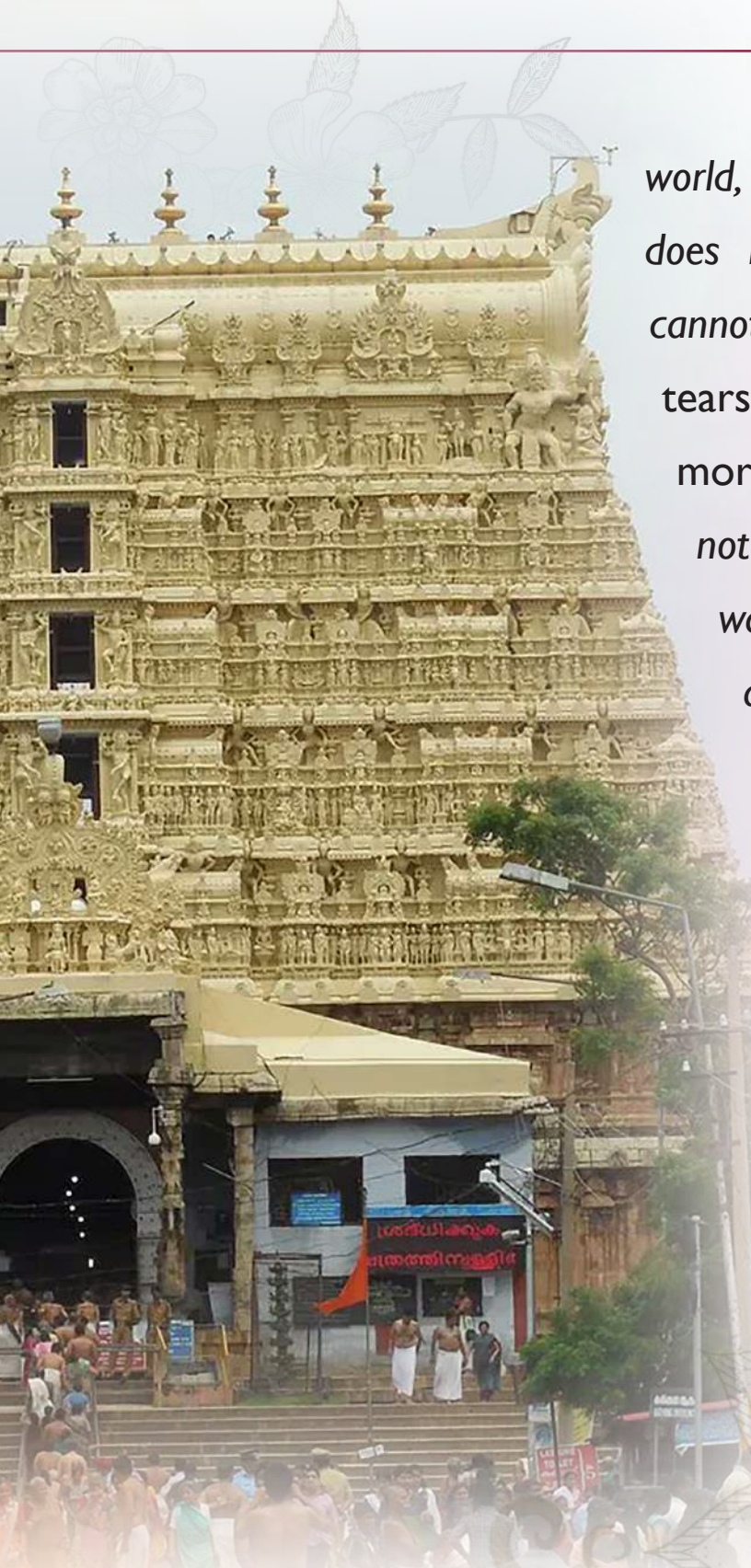
We often think that there are many Gurus. The world has seen a multiple number of Masters who have come and gone. *Inasmuch as the Guru is one who leads us to eternal existence, the Guru cannot pass away. That which passes away cannot lead us to eternal existence. Only eternity can lead us to eternity where the means and the end are of the same character, as the lower cannot lead us to the higher. It is the element of the higher present in our own selves that picks up the power to raise us to the level of that which we are adoring. Thus, we adore them even if they are no more in this world; we adore them even after they have*

departed from this world. Do we not keep their portrait, adore them, worship them, remember them and make them our own, though they are not in this world? *We are worshiping them in the very spirit in which they were living even when they were visible to our eyes. A dead father is no father. A living father is the father. So who is the father? The living principle is the father. The being that is about to leave this world cannot be identified with the living principle.*

*We, therefore, have to consider the presence of this living principle in each and every thing in this*







*Sree Padmanabhaswamy Temple, Kerala*

world, and as the living principle does not die, the Guru also cannot die. We need not shed tears because our Guru is no more. That which is no more is not our Guru. It is that which was present at that time, and is present now, and will be always present, that is our Guru. Remember always, perishable objects cannot bestow upon us imperishable existence. Therefore, our Guru lives in the form of a force that is immanent in all things. If in this way

we visualise things, we will find there is nothing in this world which cannot be regarded as our teacher. Everything is implanted with a higher power beyond itself. Everything, anything anywhere, is of that nature. So we can summon the assistance of anything even in this physical world, provided we adore each and every being in this world as our Guru.

Remember the great Master Dattatreya's statement in his description of his Gurus: Everything, all things, living beings and non-living beings, temporal things, spiritual things, these were the Gurus of Master Dattatreya because the Guru is that which is immanently present in all things, in ourselves included. Can we suggest to our own selves a method of bringing into a focus of attention these admonitions of yoga practice, and deeply contemplate the Guru that is present everywhere? They say Narayana is the Adi Guru. From him comes Brahma the creator, who is the next state of the Guru. All that Brahma produced as the first creation becomes the third state of the Guru. According to the tradition into which we have



been introduced, Vasishtha was the firstborn of Brahma the creator, so Vasishtha is our Guru. Vasishtha's progeny was a great Master called Shakti. He also is our Guru, and his progeny Parashara is our Guru. Parashara's progeny, Krishna Dvaipayana Vyasa, is our Guru. Suka is our Guru, Gaudapaada is our Guru, Govindapaada is our Guru, Sankaracharya is our Guru, Ramanuja is our Guru, Madhvacharya is our Guru. In this way, we bring into focus a fraternity of Masters pervading all places-not dead ones, but living ones. Here they are before us in the manner suggested, regarding them as a transcendent principle, not an outward object. In this manner the Guru is to be adored and worshipped. In this manner one contemplates the great Master. He not only becomes our teacher, he becomes our daily mentor, a guide in our day-to-day existence.

We need not, therefore, be in a state of despair. We are perfectly protected always, day in and day out, from moment to moment, by the leaf of a tree, by the sun that shines, by everything and anything, even by the

sky. We are protected always, blessed always from moment to moment. Blessings inundate our existence. We have the grace of Worshipful Guru Swami Sivanandaji Maharaj. May he bless us forever.

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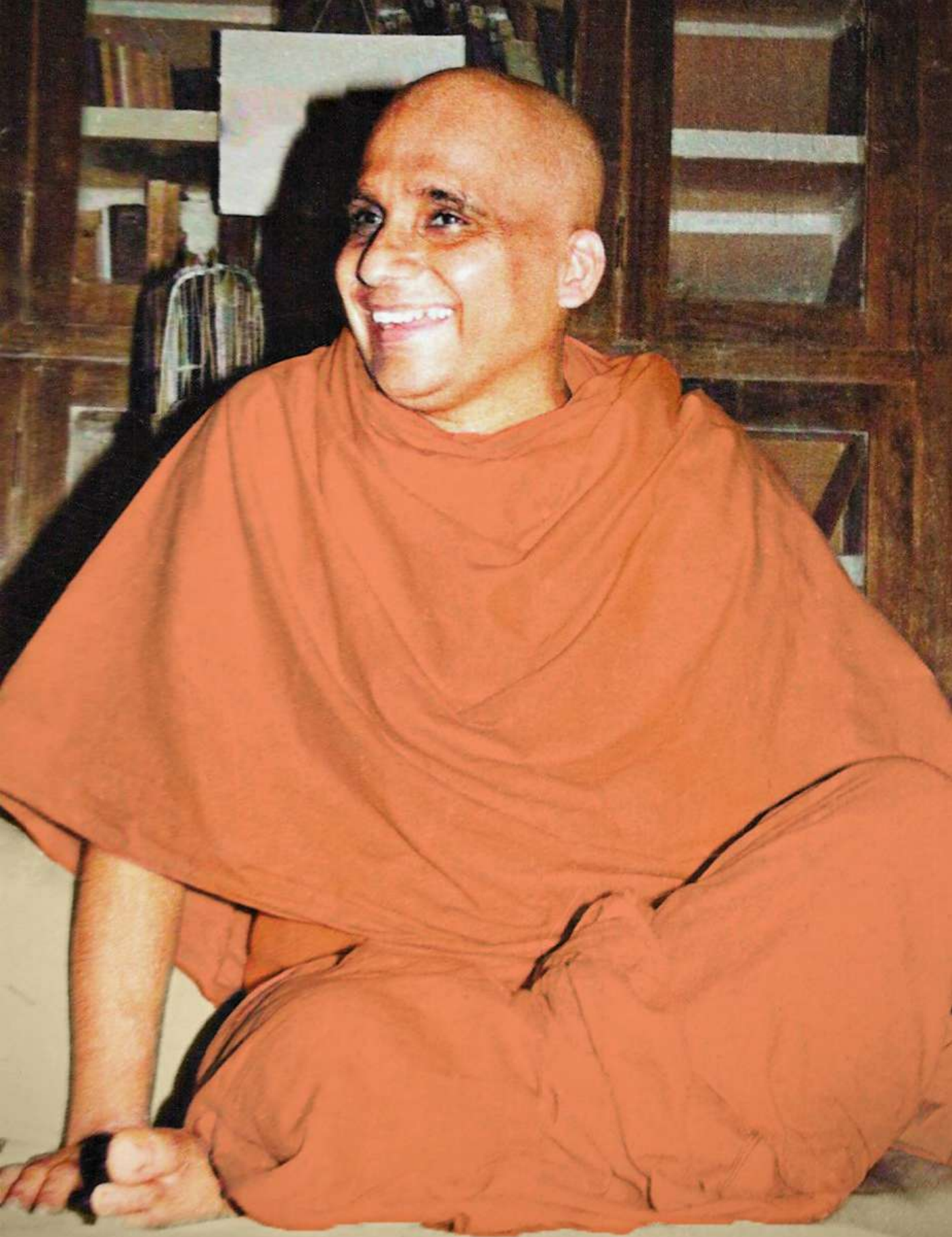
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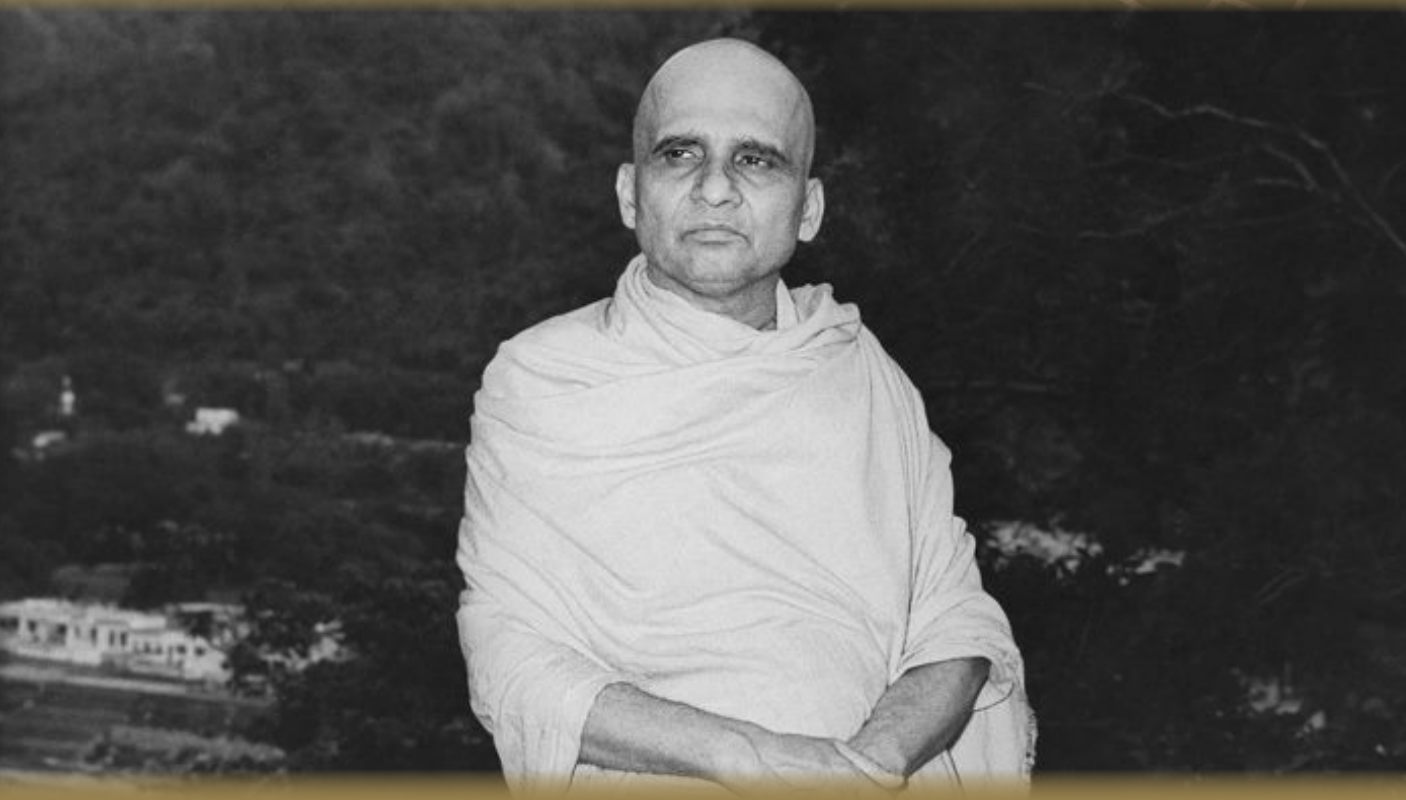
The Ramayana and the Mahabharata are two great epics of the forces of lust and greed, respectively. The passion of Ravana and the greed of Duryodhana caused the wars of the Ramayana and the Mahabharata. These are the twin forces of the devil which can be faded only with Divine Help.

*Swami Krishnananda*

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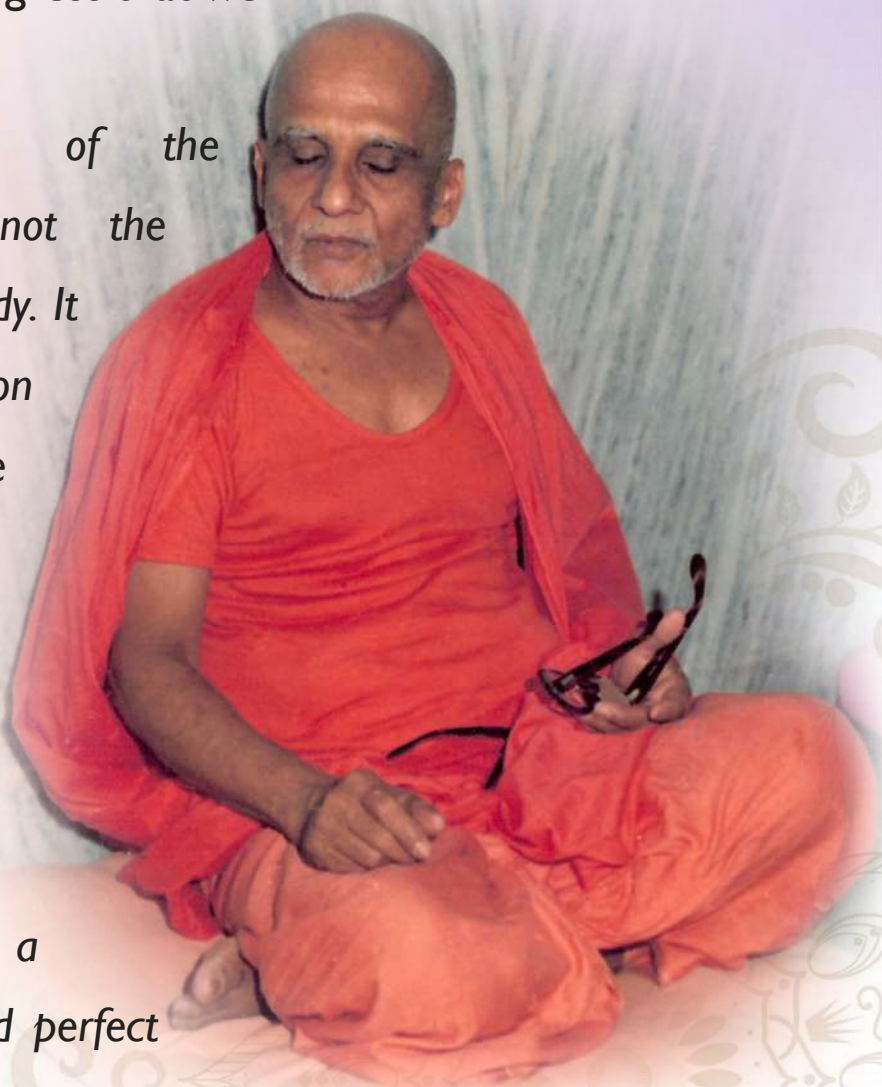
*Being True to Gurudev Sri Swami  
Sivanandaji Maharaj*  
by Sri Swami Krishnananda

Our spiritual progress is often seen in our own personality. Our life tells us where we stand. This is perhaps the best touchstone that we have of the progress that we make in the evolution of life. We need not look outward for the progress. It can be seen within



our own self. As a matter of fact, our achievements are made visible in our personal life much more clearly than in the phenomena outside. Our progress is recognisable in the sense of perfection that we see in our own self. The growth of our personality is itself an indication of the extent of progress that we make in our life.

*The growth of the personality is not the growth of the body. It is the intensification of our experience and the completeness that we feel in our own self. Our sense of completeness is a very beautiful and perfect indication of what we actually*



are, or what we have achieved. The more miserable we become, the smaller we feel ourselves to be, and so the greater the inadequacy in whatever manner it be that we feel in our own selves, the more should we realise the inadequacy of the progress that we have made spiritually.

*Spirituality is another name for perfection.* It is a term which is very hard to define. It is a definition by itself. The state of perfection no doubt has degrees of manifestation but, nevertheless, it is a perfection. A completeness is seen even in a small child, as we see a completeness in an adult or a



genius, though the wholeness or the sense of perfection that we see in a baby is very different from that which we see in a master of knowledge and a genius of arts and literature. Nevertheless, we see a wholeness present in every stage of growth in life. We see a wholeness in a baby, on account of which we see beauty in the child's face, though we cannot call a child a genius like an Einstein or a Sankaracharya or a Vasishtha Maharshi.

The sense of perfection is present in every stage of life, and this perfection it is that gives beauty to things. When this sense grows within us and manifests itself in our own personalities and in our individual lives, we feel happiness. Happiness and beauty go together. We feel a beauty in our own lives. It is not the beauty of the face or the beauty of the makeup or the personality. It is a beauty that we feel within our own selves even if we close our eyes, and it is this beauty within that makes us feel happy inside. *Simply close your eyes, and you feel a beautiful inner sensation manifesting itself, creating a sense of happiness. This is perfection speaking in its own language.*



*Arulmigu Sri Parthasarathyswamy Temple Tiruvallikeni, Chennai*

A child is happy, though it does not see its own beauty by looking at itself. This beauty is not the perception of a form or the appearance of a structure through colour, symmetry of form, etc., but *a perfection that can be equated with a sense of feeling. A feeling creates a sense of beauty within us. It is a beautiful feeling, we can say. The beauty of feeling is more consequent and momentous than the beauty of form. If the feeling is not beautiful, the form cannot cast a spell upon us. The form looks beautiful when the feeling coincides with*



*that particular form. Otherwise, the form will not look beautiful because the mould within, which is the feeling, does not coordinate itself with the structure without. Unhappiness of every kind, a sense of smallness of every type, a melancholy mood or a feeling of inferiority in oneself that is generated for various reasons should tell us that we are not spiritually progressing.*

*A spiritual seeker is essentially a happy individual. This is to state the fact very plainly. A spiritual seeker is a happy individual inwardly, whatever be the outward circumstances in which he or she may be living. The happiness that the spiritual seeker feels from within does not emanate from an event that takes place outside in the world. The happiness of the spiritual seeker does not arise on account of praise that he receives from outside, emolument that he gains from the outer world, from status that he occupies in society or from any kind of material gain whatsoever. The spiritual seeker feels a happiness within on account of he or she being something inside, not because of having possessed something, gained something, seen*

something or being told something, and so on. The sense of happiness within us, therefore, is a perpetual phenomenon, if we can call it one. The spiritual seeker is perpetually elated from within, and is made up of a stuff which will not fade, wane or get decreased by any amount of toil, suffering or vicissitude in the outward world.

We can gauge the depth of our spiritual progress every day, every hour, perhaps every minute by the feelings that are generated within us. Our spiritual depth can be gauged by the type of feeling that arises in our minds right from the morning till we go to bed in the evening. The sense of perfection will haunt us in spite of our being engaged in daily activities and duties, like the sun that perennially sheds his rays over our personalities and bodies, notwithstanding the fact that we are not thinking of the sun throughout the day. Though we have no time to think about the sun's glorious shining in the mid-sky, the sun sheds his lustre upon us and influences us, vitalises us, and gives us his own life.

Likewise, the sense of perfection will speak its language



from within us. Though we may be working very hard-toiling in the fields, sweeping the floor or writing a letter, whatever it be-*the perfection that is within us will not leave us.* That will make us happy which will remain as a kind of undercurrent beneath the activities of our daily lives. We shall be happy.

We shall be happy, to reiterate again, not because we have some gain from the outer world, not because a good word was uttered for the work that we have done, *but because the perfection within us rises up to the surface, and like the depths of the ocean swelling as the waves that*



*rush forth on the surface, our depth within will speak to the surface that our outward life is. To build up a personality of our own is a great asset indeed. People who lack personality feel miserable. They always want a comrade or a friend with them so that the gap in them may be filled up. They will never be happy if they are alone, because they have no personality. They are a cheap stuff made of straw, and so they are unhappy when they are alone. Why do they want the company of another person? Because they have*



*Sri Venkateswara Swamy Vaari Temple, Tirupati*

When senses trouble you, remember the sages Narayana and Nara. They are the supreme masters over the senses, before whom Indra had to bow his head in shame.

*Swami Krishnananda*



*no stuff inside. The stuff cannot be made good by the company of people. If they sit with the governor, they do not become a big man, but still they feel important. They do not become a governor merely because they stand in the crowd of a governor's group and are accidentally photographed along with them.*

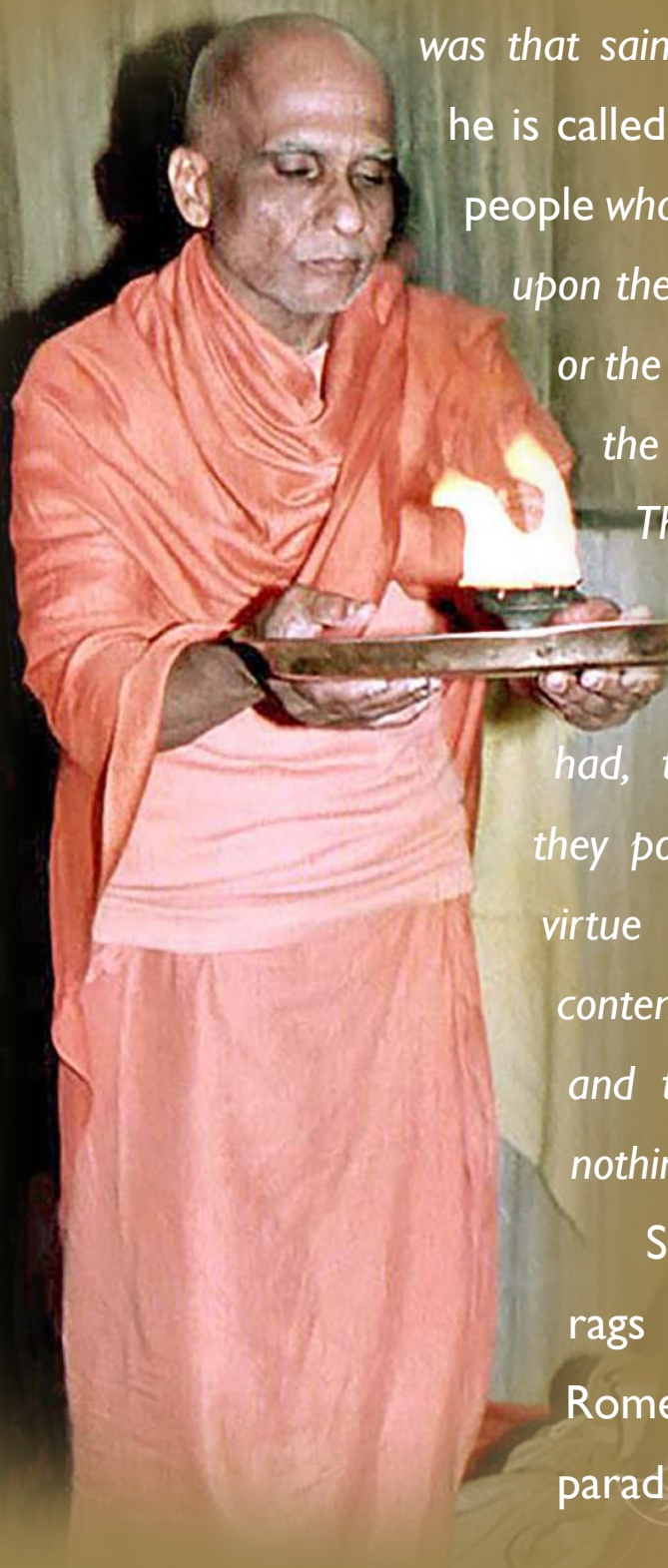
Here is a humorous story. There was a gentleman who used to read all the newspapers to find out which dignitary was coming to the railway station, and at what time. When a governor, a viceroy or even a minister would come, he would purchase a garland from the market, put on the garland and stand there together with the group so that he was included in their photographs. When the photo came in the papers he would say, "See, I am also there."

Well, this may be humorous, but we often behave in this manner, not knowing our weaknesses. *We try to fly with borrowed feathers. We are unhappy with the stuff that we have in our own selves, and want the stuff of others. We want to borrow the commodities of another person,*

sometimes steal the property of another so that our importance may increase. Clothes that we put on, seats that we occupy, smiles that we receive, words that are uttered cannot make us important. Time is very relentless. *Yamasya karuna nasti*: Yama has no pity on any person. Though he may be wearing a silk robe and sitting on a pedestal decorated with gold and diamonds, Yama will not have pity for that man. My dear friend, Yama, the god of death, will not relent. He will not bestow a single thought over this feeling of ours that we have been the son of a landlord or an official in the government. He cannot see this at all because these things do not exist. They are only in our heads, and we will be wiped out of existence like a dry leaf that is blown by the winds of life.

The spiritual seeker, therefore, is not an ordinary human being but a species of its own sort, which can be detected by the character manifested by that individual. There is contentment in his face, and the seeker is happy even if he is placed in a dustbin. He will not frown merely because he is not offered a seat. He will be happy in the dustbin,





like St. Francis of Assisi. A wonder-man was that saint-a second Christ, as he is called-and many were such people whose glory did not depend upon the clothes that they wore or the degree that they had or the seat that they occupied. They were happy because of the feelings that they had, the contentment that they possessed. Their greatest virtue and power was the contentment in their hearts, and they were happy with nothing in their hands.

St. Francis was wearing rags in the streets of Rome while the pope was parading his glory in the

Vatican made of silver and gold. It was *Pope Innocent III* who ruled in the Vatican during that time, and this simple man of Assisi walked in rags to Rome to see the glory of this man of God, the pope. Who can allow this pauper of the streets into the golden palace of the Vatican? It was something unthinkable. Can we imagine a beggar entering Buckingham Palace? He would not be allowed entry. Such was *the fate of St. Francis, who wanted to have a glimpse of the pope because he believed that the pope was a man of God, the representation of Christ in the world.*

They would not allow him access, but there was *one good cardinal next to the pope* who was really a religious man. He knew the worth of St. Francis, though he looked very pitiable, with unkempt hair and wearing dirty clothes. When St. Francis entered the portals of the Vatican and requested an audience with the pope, though the cardinal knew the greatness of this poor man, he was not confident that the pope would give him an audience. However, he tried his best and mentioned to the pope, *“Some saintly figure seems to be at the gate*



requesting for an audience with Your Holiness.”

“Who is that? Who is wanting an audience with me? Well, let me see.” The pope did not know who this man was. St. Francis slowly crawled in like an ant, this ugly figure clad in tattered raiment, to the shock of the pope. The pope immediately asked St. Francis to get out and rebuked the cardinal for wasting his time and allowing him to enter the beauty of the Vatican. “This dirty man you call a saint, you want me to give an audience to him? Please ask him to leave.” St. Francis left.

The cardinal was unhappy that the pope could not recognise



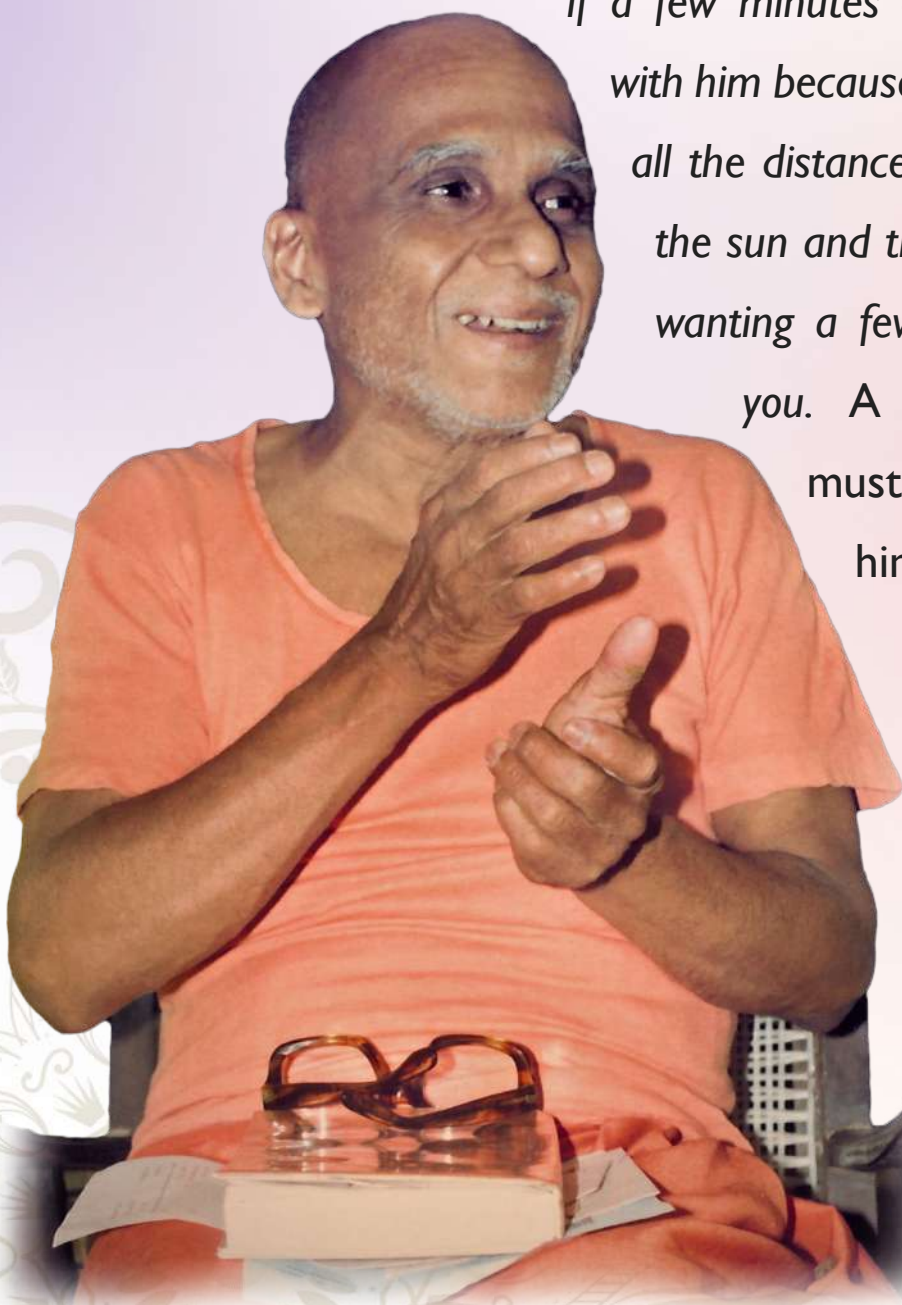
*Sri Ranganatha Swamy Temple, Tiruchirappalli*

the stuff of this poor man, St. Francis. He pleaded, “Your Holiness, you are mistaken. He is not a dirty man. There is some goodness in him, and it would not be unfair on our part

if a few minutes could be spent with him because he has walked all the distance in the heat of the sun and the pouring rain, wanting a few minutes with you. A few minutes must be given to him.”

“All right, all right.” Just to please the cardinal, the pope said, “Let him come tomorrow.”

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cardinal felt it would be proper if St. Francis were invited for lunch with the pope, and the message was conveyed to him that tomorrow he shall have lunch with the pope. Oh, his heart burst with joy. "I shall have lunch with the Godman tomorrow." He could not sleep at all with the delight that broke his heart. *"Tomorrow I shall have lunch with the Godman of the earth." He spent a sleepless night, waiting for the dawn.*

The cardinal received him, and he was directed to the large dining hall of the pope. It was shining with the lustre of silver and gold, beauty and paintings, and so forth. St. Francis could not believe his eyes. "What is this I am seeing? Is this the glory of Christ who had no house to stay in, who had no pillow to keep under his head, whom nobody wanted to look at? Am I seeing the glory of Christ?" He wiped his eyes. *And the cardinal showed him the golden plate on which delicious dishes were served. The pope was seated on a couch, a throne. Francis looked at his food served on a golden plate, which was placed on the silvery table. Oh! He did not know what to say. He withdrew*

himself from the hall, went to the streets of Rome, begged for a few crumbs of dry bread, came back to the hall, sat on the floor, and began to eat that dry bread which he had fetched from the streets. He thanked the pope for the beautiful lunch that he gave, and went back to the city.

The pope was shocked, and wept at the empty show that he had kept up in the name of Christ because, perhaps for the first time in his life, he saw a man of true greatness.

This story gives an idea of what real spiritual depth is. It has nothing to do with the show of saintliness or the so-called man of God that one can pretend to be. Your worth is in you. It is not outside you. Your stuff cannot be borrowed from outside. It cannot be imported, nor can anybody steal that property from you. The simpler you are, the better it is for you. To build up a personality is to allow the spirit to grow from inside. A man of personality is a man of aura, a man of radiance, a man of pleasantness, a man of inner beauty, which has nothing to do with the way you groom yourself or the clothes that you put on. It is nothing of the kind. It is not oil and butter that makes you beautiful. The beauty of the



*spirit will speak through your face even if you have not taken a bath for many days.*

I have given only one example, St. Francis of Assisi. Such was Christ, such was Buddha, such were the great masters and saints who lived on this earth who had no house, who had no friends. Perhaps they had nothing to eat. They did not know what they would get to eat tomorrow. They did not know where to sleep for the night. They were oftentimes spat at, and stones were thrown at them. Such was the rugged life that they lived,

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Just as, when we touch a live wire, the electric force infuses itself into our body, when we deeply meditate on God the power of the whole universe seeks entry into our personality.

*Swami Krishnananda*

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*Shri Krishna Janmasthan Temple, Mathura*

but the beauty of the spirit spoke through them. They were drinking the waters of the Immortal from inside, and they were contented. Their personalities were made of iron and steel.

Nobody could harm them. Nobody could shake a hair on their bodies though they had no friends, no protection of any kind. They must be regarded, outwardly speaking, as the most unfortunate people in the world, but *they were men of God.*

*Such is the spiritual seeker who seeks inner contentment from whatever comes. Bhagavan Sri Krishna tells us that the spiritual seeker is content with whatever circumstance he is placed in. He does not seek for newer and newer circumstances. Whatever you have is quite enough for you; that shall make you happy. You build up your personality by the power of the spirit that grows from inside, gradually, by the power of your meditations and your contemplations, which are your daily meal. Your daily meal is your meditation, which will fill your stomach with nectar and make you happier than you could imagine,*



“

The more does one become fit for the practice of Advaita Vedanta, the less is the consciousness of the body and world around. Advaita and body-consciousness do not go together.

*Swami Krishnananda*

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*Gangotri Temple, Uttarakhand*

*happier than by all the possessions of the empires of the world.*

*This personality of yours will speak through your conduct outside. Your behaviour outside will tell you what kind of person you are. The words that you utter, the feelings that you cherish, and the attitudes that you have in regard to others are the expressions of your achievements. Your being will be expressed in your doing. Your being and your doing are the touchstones, the insignia, the symbols of the spiritual growth of your personality. So remember these two words,*

'being' and 'doing'. Your doing outside depends upon your being inside. You cannot be a saint outside and a rogue inside. You cannot say that you are very good inside but be very cruel outside. You will be good outside also.

We do not conduct a pretended behaviour when we are spiritually growing inside. Our conduct becomes a spontaneity of expression; it is a natural behaviour. You will be always the same with all people, without much of a difference, which makes you happy. If you are happy, you will be able to make others happy because the happiness that you instil into the minds of other people is not merely through the words that you speak or the gifts that





you make, but through the being that you are. Your happiness will speak for itself.

We always speak in a twofold language: the language of our mouth and the language of our being. Our being has a language of its own; it speaks. It does not speak in a language which can be expressed by alphabets, but there is a vibration that we set up from inside. Every person has a vibration of his own, and he attracts or repels by his vibrations. Sometimes you feel very restless when you see people of a certain thought, and at other times you feel happy when meeting certain people. It is on account of the vibrations that they produce. Sympathetic vibrations attract; unsympathetic vibrations repel. The spiritual growth of a personality is capable of producing a vibration of a sympathetic kind, and so you receive sympathy from outside. You become like a child. A spiritual seeker is like a child, though he may be grown up in his bodily stature. On account of your childlike nature, you attract sympathy from people, goodness from all outside, and you will not be in dearth of anything at any time. You will receive service uncalled for and unrequested

*because of your childlike nature.*

Now, this childlike nature is not something made up. You do not try to behave like a child. *Your nature is childlike spontaneously, on account of the spiritual growth within you.* You will be wondering, “What is the connection between the spirit and a childlike nature? Is the spirit like a child?” In one sense it is, but not in another sense. While the ignorance of a child is not in the spirit, which has full-grown understanding and wisdom, *the spirit has the egolessness and spontaneity recognisable only in a child-like nature.*

It is difficult to understand what spontaneity or a childlike nature is. It cannot be studied through books. *It can only be known through a practical experience of it.* We become susceptible to the forces of nature; that is childlike simplicity. *Nature is alive with understanding and intelligence of its own kind. Nature is not dead.* The things that we see outside us are not inanimate stuff as scientists say. They are not inorganic matter. *They have life, they have vitality, they can speak. They can attract, they*



can repel. The world outside us can speak to us in its own prehensive language, though it may not be an apprehensive language. It is not the outward language of the tongue but the inward language of life, vitality, sympathy, coordination and unity. Nature as a whole speaks in the language of coordination, sympathy, and an underlying unity. That language is more comprehensive, more meaningful and more useful than the language spoken through our tongue. We may say, “My dear friend, please come and have a seat” but inwardly we may think, “This idiot has come. When will he go?”

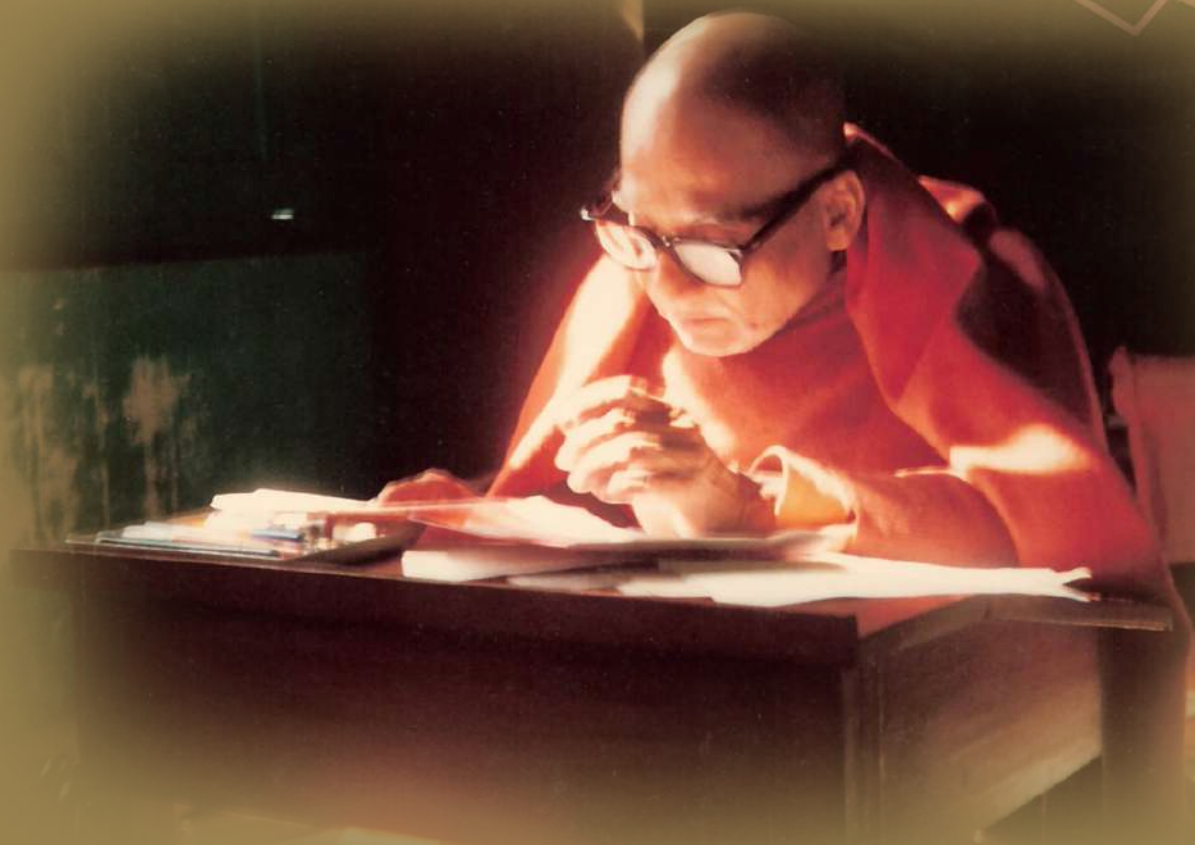
“

The notion of oneself being identical with the body is the cause of egoism. It is this egoism that entangles all judgments of value in the preconception that knowledge is acquired through the senses and the mind or the intellect. This prejudice of egoism is Samsara, the persistent idea that all knowledge is in terms of space, time and externality.

*Swami Krishnananda*

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*Yamunotri Temple, Uttarakhand*



Well, nature does not think like that. It does not call us a friend to our faces but think that we are idiots. Nature's language is quite different altogether. *It is a real language. It is a language of the heart, a language of the feeling, a language of the subconscious and our deepest personality. It is this that is generated and roused in our spiritual seeking. Our personalities are not our outward speeches or our external dress, but inward samskaras, the deeper feeling, and the thing that we are really made of.* The



*thing that we are made of inwardly will speak the language of truth, of reality, of the basic fact of our relation with things, and unless this is straightened up and polished and rectified, we are not going to be friends of nature, and nature is not going to be our friend.*

*I began by saying that the spiritual seeker is a happy individual. Why is he or she so happy? It is because of this friendliness of nature in respect of that individual. The nature that we see in front of us is the face of God. These varieties of things that we see in front of us—the mountains and trees, the animals and the solar system, and so on, and the many beautiful things or ugly things, as we call them—are the faces of the Almighty. They speak in their own way, and our capacity to react to them depends upon the way in which we have conducted ourselves in the language of the spirit, the nature of the spirit.*

*To grow spiritually is a difficult thing. It is not something known to us. To grow spiritually, to grow in sadhana, to grow in meditation is to approximate to godliness, as God would expect us to conduct ourselves. The*

five yamas which Patanjali speaks of-*ahimsa, satya, asteya, brahmacharya, aparigraha*-these qualities spontaneously emanate from ourselves like the rays of the sun. The qualities of a saintly character mentioned in the Twelfth Chapter of the *Bhagavadgita* spontaneously shoot forth from a *siddha*, from a perfected man. They are no more sadhanas or disciplines for that person. We have to try to be good, but a spiritual seeker is really good. He need not try to be good. We have to try to be non-violent, but he is spontaneously non-violent without any effort on his part.

We have to try to speak the truth, but he spontaneously speaks it. We have to try to not appropriate the property of others, but he will automatically not touch the belongings of others. We have to try to be simple in our lives, with effort, but he is spontaneously simple without any effort on his part. The five yamas are automatic behaviours of the spiritual seeker. They are not efforts on his part. Good qualities acquired with effort will not last long. Like borrowed money, they will vanish one day. But





*Point of origin of Saraswati River, Badrinath*

*characters that grow of their own accord on account of the inner growth of the spirit by meditation are permanent assets of our personality.*

What I mean to say finally is that we can be happy even without having anything with us. You need not have money in your hand, you need not have clothes to wear, you need not have a room to live in, you need not have a good diet to eat, yet you can be happy because hundreds of thousands of friends are ready to help you.



The forces of nature are your real friends. Do you think that they will not take care of you? Our friends are multifarious; multitudinous, numberless friends we have.

Satan spoke to the Christ and said, “Why are you starving? You have the power of your Father. Convert stones into bread, and eat. The Father will convert stones into bread for your sake.”

It is said, “Thou shalt not test thy Father.” You want to test God, whether He will turn stones into bread or not. When Christ was about to be crucified, and one of his disciples cut the ear of a follower of a rabbi, Christ spoke to

*Brahmagiri Hill, Trimbak, Nashik, Maharashtra;  
Point of origin of Godavari River*



his disciple, “You want to show your strength? Why did you cut the ear of that man? Do you know that millions of angels will descend from the heavens to take care of me just now, merely by my asking? But I shall not ask. I do not want help.” Christ said, at the last moment when he was about to be dragged to his crucifixion, “For my mere asking, my Father shall send millions of angels with drawn swords to take care of me. But I do not want that help. *I shall be ready for whatever He is pleased to bestow upon me.*”

Do you think you shall not be taken care of? To quote the words of Christ once again, “O ye of little faith, who gives beauty to the lilies in the field, who gives the beautiful voice of the larks that sing in the early morn, who takes care of these birds of the air that sing so beautifully, carefree, as if they are the masters of the whole earth? When these poor things are taken care of, do you think you will not be taken care of? *Do you have to horderice and wheat for tomorrow?* If you have as much faith as the size of a mustard seed and then

tell this mountain ‘Move from here’, the mountain will move.” But do you have as much faith as the size of a mustard seed, at least? You test God, suspect Him, and worry whether He exists or not.

Spiritual aspirants are happy individuals because God protects them, the world is at their beck and call, and the forces of nature are their friends. They shall not starve, and they shall not die due to lack of protection. They are the most beautiful of persons, the most happy, and the most good at heart because goodness is an expression of godliness. The being of the spiritual seeker will speak in the conduct of the spiritual seeker. So let us try to be good at heart, and then good in action and speech, and in our behaviour.

That is why Swami Sivanandaji Maharaj said the essence of sadhana is to be good, and then to do good. How can you do good when you are not good inside? But what is it to be good inside? It is not easy. How can you be good? You cannot just say, “I shall be good just now, and I am good.” Nothing of the kind. To be good is not



merely to say that you have to be good. *It is to generate a potentiality and a substance from within, which shall make up your personality. That can be done only by deep contemplation and daily meditation, and by an honest prayer that arises from the bottom of your being.*

“Ask not and want not.” Let this be the motto of the spiritual seeker. *Do not ask, and do not want. You shall be happy. You shall be taken care of. Be the simplest person, as much as possible. Be the last man to speak, the last*



*Narmada Udgam Temple, Amarkantak;  
Point of origin of Narmada River*

person to ask for a position. Be the humblest, the simplest and the most unwanted. Then you shall be the greatest. The most unwanted in the eyes of people shall be the first to be chosen by God. You shall be the receiver of the first-class ticket, though you may be unwanted in the world, most wretched in the eyes of people, a simpleton and a fool in the eyes of others. Well, let it be so. It does not matter. In the eyes of the spirit, it shall not be that. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." They shall be inheritors of the wealth of God. The poor in spirit is not the poor in



material wealth merely. *The humble in spirit is the poor in spirit, one who has effaced the ego, one who wants nothing for himself but only gives.*

I have seen one such personality, Swami Sivanandaji Maharaj, who wanted nothing for himself but only gave. If I give you a basket of fruits, you will naturally keep it in your room, but not so was Swami Sivananda. He would distribute it then and there. He would not take one orange for himself. Everything would be distributed there itself. You will be wonderstruck. “I gave it to him, and he gave it to some Tom, Dick and Harry.” The devotees were not happy, because they gave it to the Maharaj for his supper, and he gave it to a beggar, a nobody. Many said, “Swamiji, this is for you.” But he said, “It is for me only” and he would give it away.

One of the greatest masters was Swami Sivananda, and his life is a teaching. *His life is the cause of this institution, and we are here to imbibe his teachings through the indication of the character of his life, if we are to become humble followers and disciples of his. We say we are disciples*

of Swami Sivananda. What qualities of Swami Sivananda have we? Not one. How can you be a disciple? Just because you are occupying a room in the Sivanandanagar location physically and geographically, you do not become a disciple. You can only say that you occupy a room here, but do not say you are a disciple. To be a disciple you must have at least one quality of his—that goodness, that vast-heartedness, and that entire dependence on God.

“How do you run this big kitchen, Swamiji?” one disciple asked him. “So many people eat freely. Nobody will give food like this. Where do you get this income?”

Gurudev said, “It showers from above.” He did not say that it comes from people. Look at this feelings. Generally, we say it comes from donations from people, but with Gurudev it was not like that. He said, “Who are these people to give me? What capacity have they to give me? *It showers from above. God rains gold, and so the Society continues.*” Why does God rain gold? *He is not a fool to do that. It is because He saw Himself in the great personality of Swami Sivananda.*





*Sri Talacauvery Temple, Karnataka;  
Point of origin of Cauvery River*

So let us not waste our life in listening to music on the radio, taking photos, running here and there, eating ice cream or drinking Coca-Cola. Do not waste your life, my friends. This is my request. *Life is very precious; nothing can be so precious as that. Do not try to enjoy the world, but be disciplined by the world. Manu, in his Smriti, says this body has not been given to us for enjoyment. That is not the purpose. It is for intense discipline, hard self-restraint, control over the self for the sake of attaining infinite bliss. You will get all the joys of the world*

afterwards. Do not think that you are going to be deprived of the joys by the sufferings of the world. All that you want, you will get in infinite measure.

“Give, and it shall be given, shaken, pressed and overflowing.”

If you give one, a hundred will come back to you as a gift.

If you give one in charity, millions will come back as a recompense from

God because while you

have only two hands

to give, God

has millions of

hands, so when

He gives, He will

give with millions of

hands. He does not use

two hands merely. That is why when He gives back as a recompense for the charity and the gift that we make, it



comes flooding from all sides. While we give from only one direction, *He gives from all directions because He is everywhere.* We are only in one place; naturally, we can give only from one place, in one direction. We cannot give from all sides, but *He is everywhere and gives from all directions. Plenty will flow from all sides and flood us with riches. That is how God blesses us if He wants to bless us.*

Sudama became wealthy overnight, so why not you? You are not a beggar or a pauper, so do not ask for the joys and the sensations of this little, brittle earth. Sadhaks, seekers, aspirants should be very cautious. Carelessness is death. Simply leaving the physical body is not death. Why do you call it death? You will be reborn again. You lose nothing. *Carelessness, heedlessness, foolishness, stupidity on the part of a seeker, that is verily death, says Sanatkumara to Dhritarashtra. Apramattas tada bhavati* (Katha 2.3.11), says the Katha Upanishad. The seeker is never careless. *You should not say, "Oh, everything is all right." It is not all right. Be very cautious.*

In one day, all the millionaires of West Punjab, which

is now Pakistan, became beggars. In a day they lost everything, millions. Can you imagine this condition? You may be well off today, but who can say what you will be tomorrow? *So let us not be unnecessarily complacent over the sensations of pleasure that have been bestowed upon us by the facilities provided by the goodness of Swami Sivanandaji Maharaj.* He has given us good rooms to live in, a temple to worship in, and kitchari to eat. He used to say, “You have got kitchari. Even if everything goes, kitchari will remain.” He created a *Muladhana* fund for the temple. His heart was so big. He said, “All donations may stop. People may give you nothing. The Ashram may not have even a paise in cash, but *the Muladhana fund will be there.* At least you will have some kitchari once in a day, so you will not be suffering. At least kitchari will be there because the *Muladhana* fund is there.” How good he was, how kind, how large! He wanted to see that at least kitchari is there for us, so we may not suffer. If everything goes, we will have kitchari once a day. We will not die. He has created that.



Not only that, he has made us as princes so that we may not have any difficulty of going begging to kshetras, that we may meditate more. If all your time is wasted in walking in the sun to the kshetra and coming back, how can you meditate? You spend three hours going and coming, and get sunstroke. How will you meditate? Poor people cannot get one lemon; one cup of tea they cannot get. You know the poverty of the sadhu. They simply feel elated if they get one cup of buttermilk. You cannot get buttermilk anywhere in Rishikesh. They will shoo you out if you ask for buttermilk. Who will give you a cup of tea? Go and ask anyone, and let us see. You will get nothing. Who will give you rice to eat? You can imagine how good Swami Sivananda was, *how great, and what gratitude you should have towards him, and how worthily you should utilise this opportunity that has been provided to you for your growing inwardly into his spirit and stature.*

*You should not misuse your opportunities, and live like that foolish disciple who misused his time and was taken to*

the gallows afterwards. Yama will catch hold of your neck for having wasted your time in idle enjoyments and pleasures, and seeking for unnecessary, unwarranted satisfactions of the body and the senses. You will be punished for that. No wrong act can go unpunished. You will be given a long rope to correct yourself, but a day will come when retribution will follow. Nemesis will not leave you.

So let us not be untrue and ungrateful to the spiritual possibility provided to us in this wonderful institution on the bank of the Ganga, which has the breeze of the holy Himalayas. Let us keep the memory of the great master Swami Sivananda, and let every hour of every day be spent in prayer to God, meditation, goodness, and charitable service as much as we can. Do not be reluctant. Do not be a malingering worker. Do not complain, "I don't have this. I don't have that. I cannot work." When you compare yourself to others who have nothing to eat, you are an emperor, a prince.

So let us be true to the salt that we eat by being good at heart and enshrining godliness, which alone will please the immanent spirit of Swami Sivanandaji



*Maharaj.* If you want to serve him, to serve his mission and be true to him, to be an ideal disciple of his, you must be a spiritual seeker. Only a spiritual seeker honestly asking for God will be a true disciple of Swami Sivananda because he was a Godman who brought God's name to the earth and spread the message of God. He lived and died only for that purpose. We shall be credited with at least having lived the life of humble disciples only if we bring to our personal lives this little bit of goodness of being honest spiritual seekers, asking for God and for nothing else. Everything shall follow. When we seek God, everything follows. Do not forget this. Do not imagine that you will be a loser in seeking God. You will be an immense gainer. God bless you all, my dear friends.

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# *Maha Mrityunjaya Mantra*

*Om Tryambakam Yajamahe  
Sugandhim Pushtivardhanam  
Urvaarukamiva Bandhanat  
Mrityormuksheeya Maamritat*

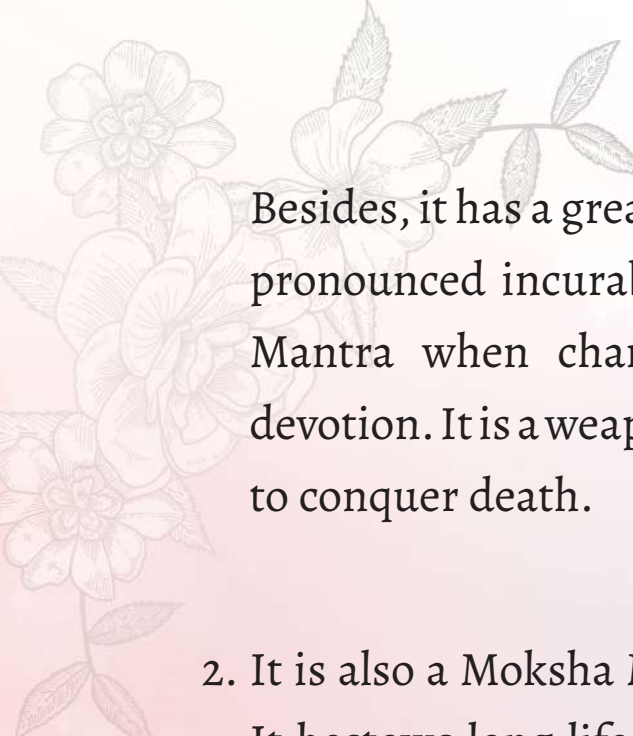
## **MEANING**

We worship the three-eyed One (Lord Siva) Who is fragrant and Who nourishes well all beings; may He liberate us from death for the sake of Immortality even as the cucumber is severed from its bondage (to the creeper).

## **BENEFITS**

1. This Maha-Mrityunjaya Mantra is a life-giving Mantra. In these days, when life is very complex and accidents are everyday affair, this Mantra wards off death by snake-bite, lightning, motor-accidents, fire-accidents, cycle-accidents, water-accidents, air-accidents and accidents of all descriptions.





Besides, it has a great curative effect. Again, diseases pronounced incurable by doctors are cured by this Mantra when chanted with sincerity, faith and devotion. It is a weapon against disease. It is a Mantra to conquer death.

2. It is also a Moksha Mantra. It is Lord Siva's Mantra. It bestows long life (Deergha Ayus), peace (Shanti), wealth (Aishvarya), prosperity (Pushti) satisfaction (Tushti) and Immortality (Moksha).
3. On your birthday, repeat one lakh of this Mantra or at least 50,000; perform Havan and feed Sadhus, the poor and the sick. This will bestow on you long life, peace and prosperity.

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## THE NATURE OF THE SELF

This body is the field of work,  
Within it is the lord of deeds;  
This master ensouling all fields  
Is also Universal Soul.

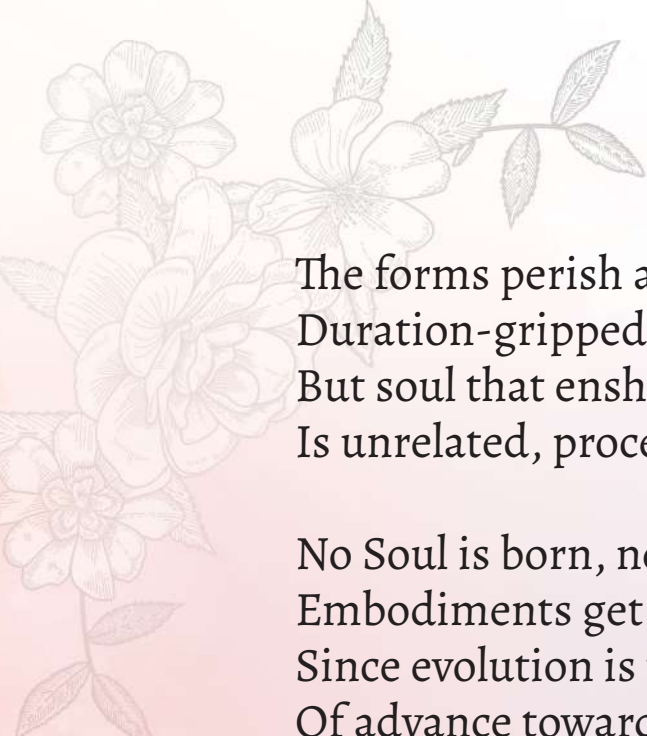
This soul dies not, it always is,  
No one eternally is damned;  
In past, present and future lives  
This soul without a tinge of taint.

The soul discards redundant forms,  
As one abandons worn-out clothes,  
For improved conditions ahead  
In search of freedom bodiless.

What is cannot become a naught,  
What is not never can exist;  
Knowers of reality's core  
Behold the quintessence of things.

All-pervading is deathless soul,  
None can destroy or hurt the self  
Which defies destruction and change;  
It's above Time and Space and Cause.





The forms perish as processes  
Duration-gripped and localised;  
But soul that enshrines forms and shapes  
Is unrelated, processless.

No Soul is born, no soul does die;  
Embodiments get remodelled,  
Since evolution is the name  
Of advance towards True Selfhood.

Eternal, unborn is the Self  
Which's called the soul when it abides  
In finite centres, bodies, forms;  
In truth it is the Self of all.

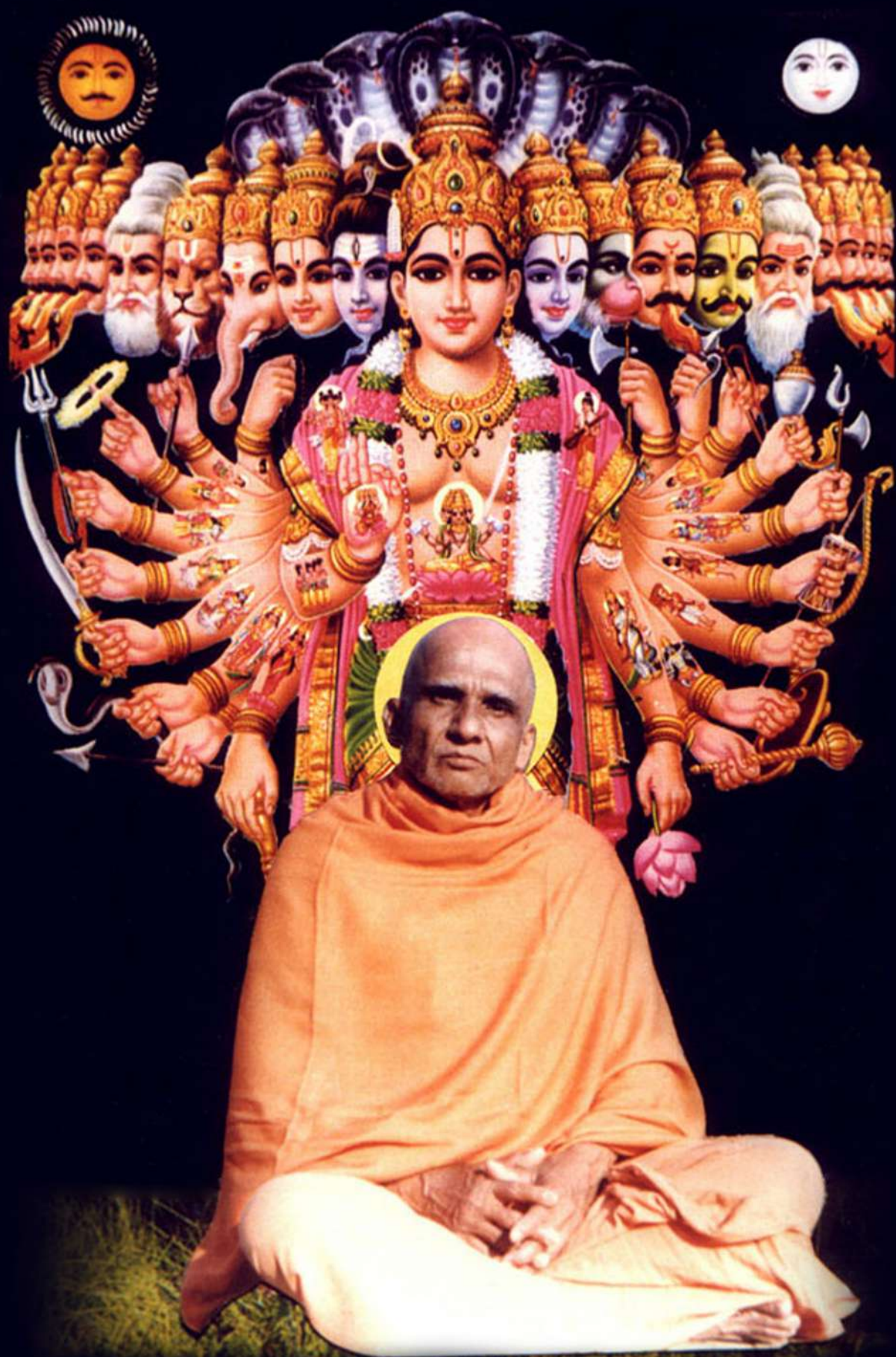
Earth, water, fire and air do not  
Affect the soul or self ever;  
The soul involved in body's aches  
Imagines that it, too, is grieved.

Uncleaved, unwetted and unburnt,  
Unwithered is the Source of all,  
Glory immortal, Omniself,  
Omnipresent and Omniscient.

- Swami Krishnananda



















Once about eight army officers and Swami Yagnavalkyanandaji were sitting in Gurudev's *kutiya*. In the meantime Swami Krishnanandaji came for signature. He was standing near the door. Gurudev said, "Krishnanandaji, tell these people what is divine life in ten minutes." Without any preparation or hesitation, like a tape recorder his speech started. He completed it in ten minutes and left. Gurudev told those officers, "He is the rebirth of Shankaracharya."

