

Index

[Publishers' Note](#)

[Introduction](#)

[Way to Bliss](#)

[Song of Self-surrender](#)

[Ode to Sleep](#)

[What is Sleep?](#)

[Philosophy of Sleep](#)

[Necessity for Sleep](#)

[Jiva in Sleep](#)

[Sleep to Health](#)

[Practical Aids to Sound Sleep](#)

[Mustard Foot Bath](#)

[Science of Relaxation](#)

[Physical Relaxation](#)

[Mental Relaxation](#)

[Do Not Sleep With Your Head to the North](#)

[Sleep and Sattva](#)

[Sleep and Samadhi](#)

[Tapasya and Torture](#)

[Monotony](#)

[To Sleep at Will](#)

[Interesting Facts on Sleep](#)

[Ayurvedic Treatment](#)

[Allopathic Treatment](#)

[Homeopathic Remedies for Sleeplessness](#)

[Biochemical Treatment](#)

[Naturopathic Treatment](#)

[Commonsense-Therapy](#)

[Namopathy](#)

[Do This: You Will Sleep Better](#)

[Healing by Mantra](#)

[The Story of Sleep](#)

[The Last Word](#)

[Inspiring Messages and Songs](#)

**TO
THE SLEEPLESS
AND
THE ASPIRANT FOR SLEEPLESS SLEEP**

**Turn the gaze
Draw the Indriyas
Still the mind
Enjoy sleepless sleep**

PUBLISHERS' NOTE

Several letters have been received by Sri Swam Sivanandaji Maharaj daily from people who suffer from this fashionable disease called insomnia.

It is undoubtedly a product of modern materialistic civilisation with its artificial life, emotional existence and drain on man's nerve-power. But saying that does not give relief.

This book has been specially written by Sri Swami Sivanandaji Maharaj to serve the needs of the sleepless. For the benefit of people of different temperaments, Sri Swamiji has given different methods of treatment. One who adopts Swamiji's Adhyatmik prescriptions will feel like one who, searching for a glass of water to quench his thirst, chanced upon a jarful of the nectar that confers immortality on him.

This book will not only help cure sleeplessness, but will awaken man from the slumber of ignorance and lead him to the Supreme State of Sleepless Sleep—Samadhi or Nirvana.

INTRODUCTION

Next to breathing, sleep is the greatest biological necessity. If breathing enables life to continue, sleep provides the most essential interval for the life-force to carry out the general repairs to the system. If breathing preserves life, sleep recoups the life's energy spent during the day's activity. If breathing points to the power that pulsates in all creation, sleep gives us a clue to the unmoving tranquil Reality. If breathing manifests the finite diversity of phenomena, sleep describes to us the essential unity of existence. If breathing draws to us all energy, vitality and power from the cosmic Power I louse (Hiranyagarbha) that surrounds us, sleep derives them from the Atman within. Thus the two together act as a pointer to the immanence and transcendence of the Self, to the Indwelling Reality that pervades all creation, to the unity that underlies the multiplicity, to the unmoving Reality that is at the same time capable of In-finite Motion, the One God from whom the breath and the deep sleep derive their respective powers. Glory to the Lord! Glory to the Prana Sakti who maintains the universe! Glory to Nidra Devi who lulls you into unconsciousness so that you may be revitalised for the mor-row's service!

Sleep provides the clue to many a sublime Truth. Sleep proclaims in silence that the Self is homogeneous and one without a second. Sleep declares that the Self is beyond pain, that it is a mass of unadulterated Bliss. Sleep tells you that all the experiences of the waking (and to an extent the dreaming) state are more or less painful. That pleasure, that homogeneous experience, which you derive during deep sleep, you do not get in in any kind of earthly experience. The only defect in deep sleep (though it makes all the difference!) is that you are not aware of the Self. The Turiya Avastha is exactly the same as the Sushupti Avastha, but with this most vital difference that in Turiya Avastha or Samadhi, you are conscious of the Self. But, so far as the other aspects of the experience are concerned, they are exactly alike. In either state there is no feeling of pain.

Both the experiences are homogeneous and com-mon to all people. Such is not the case with the waking experiences. The objects do not give uniform pleasure to all, nor even to the same person at all times. The plea-sure derived from the objects is in fact pain only.

Any experience that draws the mind outside and thus effects a conjunction of mind and the senses is pain only. Any experience that makes the mind flow inward towards the Atman is real pleasure. The mind disconnects itself from the senses and their objects only in two states of consciousness—the deep sleep state and the Samadhi state. (Though, apparently the mind is not connected with either the senses or their objects during the dreaming state, yet it creates for its

own enjoyment dream-objects with the help of its own Vasanas, and toys with them. The mind is awake during this state; in other words it is still in the realm of diversity, away from its own unified Centre. A man who tosses about the whole night in bed, with all sorts of dreams, awakes tired and cheerless very much like the man who has not passed out of the waking state at all!)

Otherwise, during the waking state, the mind is related to the senses, whether the experiences are apparently painful or pleasurable. Take, for instance, the painful experience of a thorn entering the foot. What happens is: at once the sense-organ concerned cries out in the mind: 'O mind! See, someone has come into me and mind is hurting me.' The mind runs to the spot, examines the situation and gives the necessary commands to the appropriate other organs to pull the thorn out. Here the mind is far, far removed from the Antaratman; so you experience pain.

In the case of a pleasurable experience, however, the sense cries out in joy: 'O mind! Look, what a wonderful thing this is.' This is an experience which the senses do not dislike, but which they like. So the mind does not run to the spot. On the other hand, the mind watches from within and is happy that the senses have got what they like. Even then, there is a certain degree of union of the mind with the senses; mind has to give the power to the senses to enjoy themselves. If the mind withdraws its power from the senses, they will grow cold and practically lifeless. In such pleasurable experiences also, therefore, there is the flow of the mind out-ward; both the experiences wear out the vigour of the senses and the mind. Therefore it is that, after the day's experiences—whether they were painful or pleasurable—man feels tired. He longs to go to sleep and enjoy the real and unalloyed happiness of sleep.

Remember this. This irresistible desire to sleep, when you feel tired and worn-out, indicates that real happiness and real power are within. If sensual enjoyment gave real happiness, you would not abandon everything in order to enjoy a sound sleep! When sleep overpowers you—in other words, when the senses are worn-out and the mind is tired—even the most delicious dish does not tempt you, the most delightful sight does not interest you, the most melodious music is boring, the sense of smell is lost, and a bed of pebbles is as soft as the costliest mattress. If happiness lay in these, you would turn to them and not abandon them and seek within.

If you simulate the deep sleep state while you are awake, if you are inwardly conscious while remaining completely dead to the external world, you will enjoy the superconscious state of Nirvikalpa Samadhi. The Knowledge, the

Power, and the Bliss that you will derive from this are indescribable. Sleep is a clue to this Supreme state, and no more.

There are millions all over the world who do not enjoy a good night's rest, who cannot enjoy sound sleep, for various reasons given in this book. They drag on a miserable life on this earth. They lead a cheerless existence here. They are a prey to various ailments and nervous disorders consequent on sleeplessness. For their benefit, I have given various methods in this book. I have prescribed various treatments in this book. Naturopathic and Namopathic treatments should invariably be adopted, even when the patient resorts to some other therapy. The combined-therapy ensures speedy recovery.

I would ask you to remember that you do not really go to sleep though that is the popular expression. Sleep comes to you. You can only send an invitation to sleep. You can prepare yourself for the reception of sleep. You can create such conditions in you and around you as would tempt sleep to come to you. That is all and no more: then you will have to wait till sleep comes to you.

This is because no one (except a Sage who has consciously transcended the deep sleep state) knows what exactly goes to sleep . . . or, in other words, through which door sleep enters one. Either you are awake (or dreaming—and dreaming is only another form of wakefulness) or sleep. Just when you are about to sleep, the light with the help of which you perceive, work and think is sniffed out by the mysterious guest who enters your chamber—sleep. .

Here, again, you find a very strong similarity between sleep and Samadhi. You cannot enter into the Light of the Self. So long as 'you' exist, the Light will not be experienced; the ego has to perish before the Light may be experienced. God has to reveal Himself to you. You can only send fervent appeals to Him to come. You cannot know how He comes, when He comes, and through which entrance. You have to keep all the doors open. You have to keep your Antahkarana clean, pure and sharp. When He enters, He will at once put out the little delusive flame of intellect with which you perceive the phantoms of phenomena. In His loving arms you will lose yourself, your own separate identity. You can-not know Him as you know objects. You can experience Him in a mysterious way, even as you experience happiness in deep sleep. The little instrument with the help of which you analyse your waking experiences, the instrument with which you perceive and enjoy objects—the intellect—is absent in both these states. Therefore you do not know how to go to sleep or enter into Samadhi. In both cases, you can only send the invitation and prepare yourself.

The best invitation is self-surrender. Perfect, total and unreserved self-surrender to the Divine Will will enable you to enter into Samadhi very quickly, to enjoy

Bhava Samadhi in an instant, and to live for ever in the Sahaja Avastha. This self-surrender, again, is the only panacea for the disease of sleeplessness.

May you all enjoy the sleepless sleep state, Samadhi, through perfect self-surrender and meditation on the Self! May you all enjoy the Jivanmukti Sukha in this very birth!

WAY TO BLISS

1. God is the dispeller of ignorance, sorrow and fear. He is the bestower of Eternal Happiness. Know Him. He ever dwelleth in thee.
2. Cultivate a very strong faith in God. Faith is the gateway to God. Faith can work wonders.
3. Put your heart, mind, intellect and soul even in your smallest act. This is the secret of success.
4. Be temperate in eating, drinking, sleeping, amusing and in all things.
5. Follow the correct principles of living. Strive for health, strength, success and God-realisation.
6. Give. Give. Give. Give freely and spontaneously. Give everything. Here lies the secret of abundance.
7. Always act with faith and determination. Be firm in your resolve and fiery in your determination. Have an iron will.
8. Let bygones be bygones. Let the past be buried. There is a brilliant future for you. Exert. Exert. Exert.
9. Be always cheerful and smile away your worries. Develop your will by eradicating desires, egoism and hatred.
10. Sensual indulgence leads you to destruction. Renunciation leads you to Immortality. Give up clinging and attachment.
11. Right thoughts make right deeds, right actions and an admirable character. Therefore develop right thinking.

12. Keep the reason pure. Free yourself from egoistic notions. Destroy mine-ness and I-ness. Attain liberation. Be free. Enjoy Bliss.
13. Serve. Love. Give. Restrain (the Indriyas and mind). Be good. Do good. Be kind. Be pure. Be patient.
14. Grow. Expand. Evolve. Destroy separate-ness. Mix with all. Develop cosmic love. Become self-less.
15. Be vigilant and diligent. Watch and pray. Fast and meditate. Persevere. Dismiss fear, worry and anxiety.
16. Serve Sadhus. Have Satsanga. Sing the Names of the Lord. Live in seclusion for a month. Live on milk and fruits. Meditate.
17. "Who am I? What is Samsara? What is Brahman? What is bondage? What is Freedom? What is Maya? What is Avidya?" Do Vichar.
18. Become dispassionate. Calm the mind. Have a one-pointed and a balanced state of mind always.
19. Embrace spirituality. Practise purity. Do charity. Develop nobility. Cultivate magnanimity. Attain Divinity.
20. Have purification. Do concentration. Cultivate reflection. Practise meditation. Achieve perfection.

CONTENTS

Publishers' Note.....	6
Introduction.....	7
Way to Bliss.....	13
Song of Self-surrender.....	19
Ode to Sleep.....	21
What is Sleep.....	21
Philosophy of Sleep.....	22
Necessity for Sleep.....	29
Jiva in Sleep.....	32
Sleep to Health.....	35
Practical Aids to Sound Sleep.....	38
Mustard Foot Bath.....	42
Science of Relaxation.....	42
Physical Relaxation.....	46
Mental Relaxation.....	50
Do Not Sleep With Your Head to the North.....	52
Sleep and Sattva.....	56
Sleep and Samadhi.....	57
Tapasya and Torture.....	59
Monotony.....	61
To Sleep at Will.....	63
Interesting Facts on Sleep.....	69
Ayurvedic Treatment.....	72
Allopathic Treatment.....	78
Homeopathic Remedies for Sleeplessness.....	81

Biochemical Treatment.....	84
Naturopathic Treatment.....	86
Commonsense-Therapy.....	89
Namopathy.....	93
Do This: You Will Sleep Better.....	94
Healing by Mantra	95
The Story of Sleep.....	99
The Last Word.....	101
Inspiring Messages and Songs.....	103

SONG OF SELF-SURRENDER

Sing this sacred Mantra for fifteen minutes before you go to bed. Do total self-surrender to the Lord. Your Mind will be filled with Sattva and you will enjoy sound sleep.

(Thars: Sunaja)

Deenabandhu Deenanatha

Vishwanaatha Hey Vibho;

Pahimaam Traahimaam

Praananaatha Hey Prabho.

"O Lord of the Universe! O All-Pervading Paramatman! Thou art the Friend of the meek! Thou art the Protector of the hapless, the poor, the down-trodden. Lord of my Life! O Supreme Governor of my being! Protect me! Save me!"

This is a most potent formula which at once elevates you. It gives you joy and peace. It bestows strength and power on you. It drives away doubt and despair. It routs out grief and delusion. It destroys Bheda-Buddhi which keeps you away from the Lord; it destroys Kartritva-Bhoktritva Abhimana which binds you to Samsara. It makes you feel meek and humble be-fore the Lord; it crushes and destroys your ego. It makes you identify the Lord with the entire creation and expands your heart.

When you repeat it, you at once feel: "I am nothing; the Lord is everything." You feel that the Lord is All-Pervading. You enjoy a vision of His Virat-Svaroop. Not only that. At the same time you feel that He is the Lord, the Support, the Source, and the Goal of your life, too. He is All-Pervading; and He is the Indwelling Ruler of your heart, too. He is nearer to you than the breath in your nostrils, than the jugular vein. He sustains your life; He gives you power to

think, power to speak, power to act; it is through His Power you are enabled to pray to Him, to worship Him and to live here. In such a frame of mind, you pray to Him: "I am Thine; all is Thine, my Lord! Save me; protect me." You do not ask Him to save you from diseases or to protect you from poverty. You ask Him to save you from the ocean of Samsara, you ask Him to protect you from the shack-les of Maya. You pray to Him: "Protect me, by destroying the T-ness in me." In other words, you long to lose yourself in Him and therefore beg of Him to save you from your own little ego.

The moment you utter this Prayer with all your heart and soul, the Lord will at once rush to you; He will immediately answer your prayer.

You can also sing: Paahimaam Paalaya Maam

Paahimaam Raksha Maam

Paahimaam Paahimaam

Traahimaam Traahimaam.

ODE TO SLEEP

O sleep! O gentle sleep,

O Nidra Sakti, Thou art Nature's soft nurse,

Restorative, gentle refresher;

You are a soothing balm and tonic

In distress, pain and sorrow.

Take me to Brahman

And bathe me in Bliss;

Recuperate my nerves and brain

And fill them with fresh energy.

To that Devi who is the form of sleep,

I offer my humble salutations:

Ya devi sarva bhuteshu nidra i-upena samsthita

Namastasyai namastasyai namastasyai namo namah.

WHAT IS SLEEP?

Abhava-pratyaya-alambana-vritti nidra

Sleep is a modification of the mind which has the cause of nothingness as its support. (Yoga Sutra—Samadhipada, 10.) Sleep manifests when there is preponderance of Tamas, when Sattva and Rajas subside, and when there is no knowledge of the external world. Some think that there is vritti sunya in sleep. It is not so. As there is memory in you when you wake up and say, 'I slept

Soundly; I knew nothing;' there ought to have been a particular kind of subtle wave in the mind during sleep (abhava-roopa vritti). It should not be understood that sleep is no transformation or Vritti of the mind. If it were so, the remembrance: 'I slept soundly' would not follow on waking, for you never remember what you have not experienced. Sleep is a particular kind of Vritti. This must be controlled like other Vrittis if you want to attain Perfection.

PHILOSOPHY OF SLEEP

Salutations to Satchidananda Brahman who is the silent witness of the three states, viz., waking, dream and deep sleep.

Sleep is the best elixir and tonic of life. Sleep is nature's tonic to refresh the tired man. Sleep is a state in which the mind rests peacefully in the Karana Sarira or Moola Ajnana. The mind gets involved into its cause. The Vrittis and Vasanas become dormant or latent. It ceases all its functions. The wandering mind gets rest; it is nature's way of charging the mind with fresh energy and peace by allowing it to rest in its source. There is. Manolaya or temporary absorption of the mind in its cause during sleep.

In sleep there is deep Tamas. Tamas overpowers Sattva and Rajas. Udana Vayu draws the Jiva from the waking state and makes it rest in the Anandamaya Kosha or causal body.

One feels quite happy and refreshed after a good and sound sleep. Sleep is a Tamasic state because there is neither activity nor awareness. The sleeping man is unconscious of the world outside. He is not aware of his own physical body. He has no consciousness even of his being asleep.

But sleep is not a Tamasic state of a stone-or a log of wood. The mind and body undergo change during sleep. The body, mind and the nerves are vitalised and rendered fit for new activities. Man feels joy, happiness and freedom from all pains in sleep. Therefore, sleep is essential to keep the body and mind healthy,

Without good sleep one cannot enjoy perfect health. Sleep refreshes and tones the brain and the nerves. Sleep is a balm that soothes the tired nerves. It energises and vivifies the body, the nerves and the mind.

The mind and the body require relaxation after the lapse of a particular time or after every series of action done by the physical brain and mental bodies.

A sick man does not sleep sometimes due to the ailment in the body. But if he gets sleep he is much relieved. He forgets his pains. All his sufferings vanish during sleep. Lack of sleep intensifies the disease. He feels as if his disease is aggravated due to sleeplessness. Further, sleeplessness itself is a disease. Therefore, sleep is indispensable.

As soon as the required rest is given to the mind, it is drawn to the sense-objects by the force of Samskaras of the waking state. It is desires or the force of Rajas that brings a man back from sleep to waking consciousness. Just as the spring that is compressed by the force of the hand resumes its original length and shape when the pressure is withdrawn, so also the suppressed thoughts and urge of action are released after a good sleep and man resumes waking consciousness.

The sleeping man comes to the dream state, then to the semiconscious state of neither waking nor dreaming before he actually comes to the plane of waking consciousness. Man gets Tandra and Alasya for a long time at night. Dreams also cause disturbance to sound sleep. That is the reason why a man is not able to enjoy good, refreshing sleep to his entire satisfaction. The time of deep sleep is very little. One hour of sound sleep can re-fresh a man better than six hours of sleep interrupted by dreams, Tandra and Alasya.

Food plays an important part in the length of time of sleep. A glutton feels drowsy and does not like to leave the bed even after 8 a.m. He is overpowered by Alasya (laziness). A man of moderate diet gets up from bed early. He is satisfied with less sound sleep.

Animals also sleep. The period of sleep varies in different animals. Dogs sleep for a very short time. They experience interrupted sleep. Fishes do not sleep at all.

Mental peace, absence of worry, fear, anxiety, responsibilities in life, freedom from disease contribute to sound and dreamless sleep. He who knows the science of relaxation gets sound sleep the moment he lies down in his bed. Take light food at night. Take milk and fruits. Do not take rice at night. Practise Pranayama. You can decrease the period of sleep without any harmful effect on your health.

If you get good sleep you can reduce the hours of sleep and turn out more useful work. You can devote more time for your Sadhana if you can reduce your sleep. If you can reduce two hours of sleep, you can utilise that in Japa and meditation. It is better to have six hours of sound sleep than eight or ten hours of sleep full of dreams.

There are people who have conquered sleep. They are called Gudakesas. Arjuna and Lakshmana were Gudakesas. Napoleon Bonaparte had mastery over sleep. He used to get good sleep even in the battlefield. He could sleep for an exact period of time. Five or ten minutes of sound sleep would make him fit for further work.

Mahatma Gandhi also had great control over sleep. He got good, sound sleep, free of dreams. He slept for a very short time. He got up at the appointed hour and attended to his daily routine.

A physical labourer gets better sleep than a Babu in the office, for because of hard labour, in the case of the former, the mind and body are exhausted whereas in the case of the latter it is not. Physical exhaustion brings mental exhaustion also. A man of less physical labour and more mental work may get less sleep. For some people the mind is not so easily tired as the physical body. A coolie who works the whole day requires longer period of rest. He gets sound sleep. When you get dreams, the mind does not get rest. The mind goes on playing with various kinds of thought-images connected with the experiences of the waking state. Therefore it is essential that you should get rid of dreams if you want to enjoy perfect rest in sleep. A mind free from cares, worries, anxieties and filled with devotion to the Lord and discrimination is necessary if you want to avoid dreams. When the mind is engaged in loose thinking, it is not tired soon. It builds castles in the air. A concentrated mind is tired soon. A hard working body is tired soon. Mind is the chief factor in sleep. Sleep is for both the mind and the body. Even though the body is tired, if the mind is not ready for sleep one does not get sleep.

The mind is always centred round the body in waking state, whereas in sleep, it rises above body consciousness. This is common in sleep and Samadhi.

When we go to sleep, the first attempt on our part is to lie down flat. Then we close our eyes. When we are overpowered by sleep, gradually the sounds disappear, the mind goes inwards. We hear sound in the first stage and understand the talks. Then the sounds are heard but we do not grasp their import. Then gradually the sounds also vanish and we go above the consciousness of body and world outside. In the same order the mind returns to the semi-conscious state and then to the waking condition. From the Akasa air is

born, from air fire, from fire water, from water life and health. This order is kept up in Laya or dissolution of the senses in deep sleep and pro-jection into the waking state.

As long as the mind is centred round the comforts of the body, there is no sleep. That is the reason why a sick man has no sleep. The disease makes his mind think more of the body. The more there is the consciousness of the bodily pain, the less is the sleep. But in cases wherein the pain is intermittent, the patient sleeps in the interval.

Sleep is characterised by complete loss of consciousness and full relaxation of the body. When a man is asleep, both the body and the mind take complete rest. The mind rests in the Hita Nadi in the heart and enjoys the bliss of the Atman. The energy lost in various activities is recouped in sleep. So it is very essential to have sleep. Without sleep the nerves get weakened and the various organs become weak and decay sets in soon.

Sleep is more refreshing at night because there are no disturbing sounds. Further the mind is much fatigued after the day's work. Night is nature's time for sleep. Day is meant for activity. When we are in tune with Nature's laws, we are happy and healthy. Violation of nature's laws results in disastrous consequences.

A child sleeps for a longer time than a young man does. As age advances sleep is lessened. It is due to the inefficient working of the organs of the body.

When you are overpowered by sleep in a sitting posture, the body has a tendency to fall down. The body is pushed down. The head drops down. This is because there is no coordination of the muscles on account of the non-functioning of the mind. The mind abandons its connection with the physical body. Hence the body falls down.

Everyone has got great love for one's own self. One is unconscious during sleep. The Jiva anticipates some harm from reptiles or other insects during sleep. So he seeks a place of shelter where he would be free from any danger. Even in the act of sleep which is in it-self all happiness, he is in need of good environments like a good place, a soft bedding, etc. Mysterious is the Maya of the Lord!

May you all rest in that sleepless sleep, the Turiya or the fourth, which transcends the three states, wherein there is neither world nor body, neither waking nor dream nor deep sleep!

NECESSITY FOR SLEEP

Just as a bird that flies up in the sky at the dawn of day and roams about here and there in the high regions in search of food throughout the day, takes

complete rest In its own nest on tree at night, so also the Jiva or the individual soul after having wandered in the dense forest 01' sense-objects all day long, gets into his abode called the Karana Sarira and enjoys the bliss of Sushupti or deep sleep.

Man works hard in day time so that he may get what he deserves most. He is tossed about hither and thither by the two currents Raga-Dvesha. So he gets tired. Nature takes him to her bosom at night to soothe his tired nerves and brain, to refresh him, and to supply him with fresh energy and vigour so that he may continue his activities the next day.

Vedantins make a deep study of sleep and draw conclusions about the all-blissful Atman, the silent witness of the state of deep sleep. The mind assumes a seed-like state in deep sleep. The Samskaras and Vasanas become latent. All Vrittis subside. The mind that was working in the brain during the waking state moves through Sushumna Nadi into the heart and it rests in the Atman. The Chaitanya or intelligence that is associated with the deep sleep state is Prajna. Karana Sarira or seed body or Anandamaya Kosha or blissful sheath operates during deep sleep. The Jiva is very near to the Atman. A thin veil of ignorance separates him from The Atman. The individual soul rejoices as soon as the veil of ignorance is removed and when he comes face to face with Brahman. Mind, Prana, Indriyas and the body derive their power from the one silent witness of all minds it is the soul that really moves the Indriyas, mind and body and the Prakriti works. So the Atman is Sarva Karta (all-doer) and also Akarta (non-doer), Sarva Bhokta (all-enjoyer) and also Abhokta (non-enjoyer).

Sleep is the nature's tonic, essential for a health life. The more sound sleep one has, the more healthy he would be. The hours of sleep necessary depend on your physical and mental capacity for recuperating fatigue. Without sufficiency of sleep, you will have no efficiency. The amount of sleep required varies with age, temperament and the amount of work done. According to an old adage there should be six hours of sleep for a man, seven for a woman and eight for a fool. As age advances people require less sleep. Ten hours' sleep is necessary for a child. For an old man of 60 and above six hours of sleep may be sufficient. Adults who work hard may sleep for eight hours. Medical men and psychologists are paying great attention these days to the question of sleep.

Sleep for six hours is quite sufficient for every individual. Go to bed at 10 o'clock and get up at 4 a.m. "Early to bed, early to rise makes a man healthy, wealthy and wise." Napoleon Bonaparte believed in only four hours' sleep. Too much sleep makes a man dull and lethargic. What is required is quality of sleep. Even you have a sound dreamless sleep for 1 or 2 hours you will be perfectly

refreshed. There is no benefit to be derived from rolling in the bed for hours together. Too much sleep causes premature decay and weakens brain power.

Avoid going late to bed. When you sleep, keep all the windows and doors of your bedroom wide open. The more oxygen you inhale during your sleep, the more refreshed you will feel throughout the next day. Do not take drugs to get sleep. If you cannot sleep naturally, take a brisk walk in the open air for fifteen minutes with a relaxed mind and then go to bed. You are sure to have refreshing sleep.

Digestive organs function quietly and uninterruptedly at night. Consequently you should take a light meal at night. Strong coffee or tea should not be taken at night. Sleep on the sides, especially on the left side. This helps to empty the stomach and allows the Surya Nadi or Pingala to flow. Food will be digested easily if the So-lar Nadi flows at night. Retire to bed at a fixed hour every day. Wear loose and light clothing. Do not cover yourself with heavy blankets.

Relax the body and mind when you go to sleep. Repeat some prayer or sublime Slokas of Gita or Upanishads. Roll the beads for ten minutes and meditate on the form of the Lord and some Divine attributes. Do not build castles in the air. Give up scheming and planning now. If you have ill-feeling against anyone, forget it. Have pleasant, serene thoughts only.

Keeping wide awake throughout night is called a vigil. You will derive incalculable benefits if you practise vigil on Vaikuntha Ekadasi, Sivaratri and Gokulashtami—the birthday of Lord Krishna. You can practise vigil on every Ekadasi also. Complete fasting helps the control of sleep. Control of sleep by taking recourse to tea is not desirable. You will not gain spiritual strength thus as you have to depend upon an external drug.

Half of your lifetime is wasted in sleep. Those spiritual aspirants who want to do rigorous Sadhana, should reduce their period of sleep gradually. They can derive real rest from meditation. For three months reduce the sleeping period by half an hour. Go to bed at 10-30 and get up at 4 a.m. During the next three months go to bed at 11 p.m. and get up at 4 a.m. Four hours sleep will suffice. You should not sleep in the daytime. In course of time you should become Gudakesa (conqueror of sleep), like Arjuna and Lakshmana, and rest in that all blissful, sleepless sleep, the Nirvikalpa Samadhi of Yogins.

JIVA IN SLEEP

Jivatma or reflection of Kutastha Brahman and mind are inseparably linked together. The name Jivatma is given to a human being after the development of the Vrittis in the mind. There was no Jiva before the formation of Vrittis. The

mind is enveloped, surrounded and filled with the Vrittis. Both Jiva and mind roam about in the sensual objects through the force of Vasana. There is no Jiva minus mind.

In sleep, the Jiva rests along with the mind in the Prakriti or Karana Sareera. The Vikshepa Sakti, which is causing numerous mental oscillations, no longer operates in the Jiva during sleep. But the mind is still enveloped by the layer of Avarana or the veil of ignorance in sleep. He is in peace, as he is destitute of Vikshepa force. He is not dragged hither and thither. The Karana Sareera is Anandamaya Kosha or the blissful sheath. So the Jiva enjoys Ananda in sleep. He is the Anandamaya Purusha. He is Prajna. This is one view.

During deep sleep the mind refrains from reflecting upon other objects. The mind enters the coronary artery or the Nadi of the heart, thence the pericardium, thence the interior of the heart and finally rests on the Mukhya Prana. The Jivatma enters the Akasa of the heart and rests in Kutastha Brahman. He plunges him-self in Brahman in Ananda. He takes a jolly fine dip in Brahman, his normal Sat-Chit-Ananda Svaroopaa just as a weary pilgrim enjoys his dip at the holy Prayaga. This is a second view.

It is then a natural question—"What principle was operating at the time of sleep which afterwards leaves a remembrance in the ego, waking Jiva that he had nicely enjoyed a sound sleep?" The plain answer is that it was the Noumenal Self. Kutastha, Known as Sakshi.

This objection may be answered on the ground that there is mutual false attribution of identity (Paraspara Adhyasa). The Kutastha, which is inexplicably mingled with Jiva, although different from him, is the inner soul, as it were, of Jiva, consequently, the experience by Kutastha may lead to the remembrance by Jiva who is thought to be one with the former.

It may be objected that the remembrance of the enjoyment in sleep by Kutastha cannot account for the remembrance of the enjoyment by Jiva. At the most it can justify remembrance in Sakshi who is the witness of the three states—Jagrat, Svapna and Sushupti.

As soon as you get up from sleep, you say: "I had a very nice sleep last night. I enjoyed it heartily. There was good breeze. I did not know anything." Now then, what is that principle which says: 'I had a nice sleep' and what is the second principle that says: 'I do not know anything'? According to a school of thought the answer is that Avidya Vritti says: 'I do not know anything.' According to the text of Saririka Upanishad, "Jagrat is the state having the play of the fourteen organs—the five organs of sense, the five organs of action and the four

internal organs. Svapna is the state associated with the four internal organs. Sushupti is the state where the Chitta is the only organ. Turiya is that state having Jiva alone." There is Chitta in the deep sleep state. There is subtle working of this principle, wherein all the Samskaras are imbedded, even during deep sleep state. So, Chitta is the principle that remembers the enjoyment in deep sleep state. Smriti Jnana of the pleasures of deep sleep is attributable to this principle Chitta, which was all along working in deep sleep. This is the third view.

SLEEP FOR HEALTH

Sleep means rest to all organs. Sleep is Nature's restorative agent. It supplies abundant energy and rest to the tired brain and nerves and body. Sleep generates a fresh store of nerve force and recoups broken-down cells. Sleep itself is an energy-builder and strength producer.

Even when you are asleep, some eternal principle is ever awake. He is the silent witness of the three states, viz., waking, dream and deep sleep. He is the source, cause, substratum, and support for everything. He is the Lord of lords. He is the Soul of all. The mind rests in him during sleep and derives power, fresh energy and peace.

During work and even when the limbs are resting, the nerves have to work. They also need relaxation. Re-laxation is necessary for health. Sleep gives this relaxation. Perfect relaxation is obtained in sleep.

The new-born child sleeps and sleeps. For the first few days, the child keeps itself awake only 2 hours daily. At the age of five, the child sleeps for 8 to 10 hours. A grown up man needs six hours of sleep. For a woman, seven hours' sleep is quite sufficient. For a child in teens 7 to 8 hours' sleep is enough. Dreaming or disturbed sleep does not give full relaxation. Sleep is diminished after forty years of age.

There have been several instances of famous men who kept fit and active with less sleep than that enjoyed by most people. Scaliger, the great French scholar and contemporary of Shakespeare, slept only for three hours. Wellington and Sir Henry Thompson the famous physicians who attained the age of 80, both considered that four hours' sleep was sufficient. So did Edison who for 30 years limited his sleep to the same number of hours.

Sleep as a condition of necessary rest, cannot be governed by hard and fast rules. Much depends on a per-son's physical and mental capacity for resisting fatigue. Everything depends upon the constitution and on the amount of work as well as the kind of work which he does during the day. Those who have reached

years of discretion should decide for themselves the amount of sleep they require. Early to bed, early to rise makes a man healthy, wealthy and wise. Stick to this wise maxim.

Sleep with your head towards East. Do not sleep with your head towards North. You can sleep with your head towards West or South. Do not cover your face.

Sleeping in the daytime should be avoided especially after a meal, as it induces dyspepsia or indigestion and possibly disease of liver.

The habit of sleeping in the open is highly beneficial. Do not sleep on the backside. Sleep on the left side at night. The food will be digested easily as the Surya Nadi on the right side will be flowing.

You must know the science of relaxation. If you can relax all the muscles, brain and nerves, you will get sound sleep the moment you lie down on the bed.

Even while at work, you can relax if you are conversant with this science. You can take a nap even while sitting in the chair when several people are talking and laughing, when there is beating of drums. Relaxation for a few minutes will serve as a great restorer. He who has perfect mental poise can relax and sleep at any time. He who can relax well can turn out much work. Change of work or pose is also rest or relaxation. Laziness is quite different from relaxation. Meditation gives perfect rest.

Empty your bladder and bowels before you go to bed. If you wish to get sound sleep, you must regulate the hour of your last meals of the day. If you wish to re-tire to bed at 10 p.m., finish your meals at 7 p.m. If you take your food within three hours before time of sleep, then half of the digestion will be over before you retire and you will be able to sleep peacefully.

Before going to bed review your actions of the day. Write down your spiritual diary. Make fresh resolves for the next day—such as, "I will. Control anger. I will observe Brahmacharya. I will not use vulgar or harsh words. I will control passion, etc." Do Japa for half an hour. Study Gita or Ramayana or Bhagavata or any other religious book for some time. These good spiritual ideas will sink down deep into your subconscious mind. You will enjoy sound sleep. You will be free from bad dreams.

May you enjoy the bliss of that sleepless sleep or Nirvikalpa Samadhi by resting in Turiya or the fourth state through identification with the all-pervading, eternal Brahman or the Infinite and thus free yourself from ordinary sleep which is a Jada or an inert state born of Avidya or ignorance

PRACTICAL AIDS TO SOUND SLEEP

1. Give up the worrying habit. Worry slowly undermines the vital force. He who worries, cannot sleep. Rely on God. Take refuge in Him, His Name and Grace. Be regular in your prayer and meditation. The worrying habit will vanish. You will have good, refreshing sleep.
2. Be cheerful. Smile always. Do Kirtan. Sing Lord's praise. All worries will take to their heels. You will sleep well.
3. Use light bed-clothes. Do not cover yourself with too many blankets. Heavy blankets will disturb your sleep.
4. Do not take any drugs to induce sleep. A drug habit will be formed. Thirty drops of opium may give you a little sleep on the first day, but even half a bottle will not produce a bit of sleep after some days. Drugs produce depression. Try to get sleep by natural methods.
5. Give up overloading the stomach. Let your diet be light and easily digestible. Indigestion is another cause for sleeplessness. Finish your evening meal at 5 p.m. Let it be some milk and fruits only. Do not take anything at night. You will have good sleep.
6. Relax your body and mind completely. Sleep is bound to come to you.
7. Give up heated debates and unnecessary arguments and discussions. Keep your temper under control.
8. Abandon tea and coffee entirely. They unnecessarily stimulate the cells of the brain and the nerves.
9. Do not read novels, ghost stories, thrillers, murder yarns and sensational literature. They will excite your nerves.
10. Do not take stimulants of any kind. Give up liquors, ganja, opium etc.
11. Do not do any intense brain work before retiring to bed.
12. Avoid mental flurt or agitation. Try to remain calm always. Control the emotions. Control anger.
13. Do not take exciting foodstuffs, hot curries, chutneys, too much chillies, tamarind. Let your food be bland and quite simple. Take more of milk and fruits.
14. Take oil bath just before retiring to bed or hot mustard foot bath.
15. If you wake up, do not bother to find out what the time is. To look at the watch will make you anxious.
16. Do not keep any light in the room. If you can-not sleep without a light, then use a green chimney.

17. Apply a little Brahmi-Amla oil on the head just before retiring to bed.
18. Take a cup of hot Horlicks malted milk just before going to bed.
19. Do a little Japa, prayer and meditation before retiring. Study some elevating sacred books like Gita, Yoga Vasishtha, Upanishads, Bhagavata, Quoran, Bible, etc.
20. Give this suggestion to the mind: "O mind! You have done everything. You have obtained every-thing. You have got everything. Do not worry about anything. You have nothing more to do or get. Be at perfect ease. Meditate. This world is unreal." This will give you perfect restful sleep and free the mind of all worries.
21. Reduce your wants. Annihilate all desires and cravings. Talk little. Do not mix much. Do not fatigue yourself through overwork. Sleep alone. Have a brisk walk in the evening.
22. Develop your will. Cultivate self-control. You can sleep at your will like Napoleon and Gandhiji at any time, at any place, and get up at any time you like.
23. If your nerves and brain are weak, strengthen and energise them through the practice of mild 'pranayama with OM Japa. Take a beverage made up of almonds, Brahmi leaves, sugarcandy and powdered black pepper in the early morning. Take Brahmi Ghrita (ghee) or Huxley's Nervinour syrup.
24. Take a dose of Sanatogen at night just before retiring to bed. You will have good sleep. You can take another dose in the early morning. Take it with milk.
25. Lie down quietly, relaxed in mind and body. This will give you as much recuperation as sleep itself. A silent meditation also will give you perfect rest.
26. Repeat the following Mantras just before going to bed:

OM Aastikaaya Namaha, OM Agastaaya Namaha, OM Kapilaaya Namaha, OM Muchukundaaya Namaha, OM Maadhavaaya Namaha.

These five persons are the good sleepers. Remembrance of these five will give good sleep. The first three are Rishis. Last is Lord Vishnu sleeping on the milk-ocean? Muchukunda comes in Bhagavata.

MUSTARD FOOT BATH

Put two teaspoonfuls of mustard powder in a basin of hot water. Sit on a chair or stool. Place the basin near the stool. Keep the legs in the water for 15 or 20

minutes. Then take the feet out of the water. Wipe the feet with a dry towel and put on stockings and then retire to bed. This will give you sound sleep. This is useful in headache, vertigo, rheumatism, fever etc. This is used for the feet to check colds.

SCIENCE OF RELAXATION

Life has become very complex in these days. The struggle for existence is very acute and keen. There is very unhealthy competition in every walk of life. The bread-problem has become very difficult. There is un-employment everywhere. Brilliant young men with extraordinary qualifications and recommendations alone get a job in these days. Therefore a great deal of continuous mental and physical strain is imposed on modern humanity by its deadening daily work and unhealthy mode of life.

Action produces movement; movements cause habits. Man has acquired many artificial habits. He has allowed nature's original habits to lapse. He has brought tension in many muscles and nerves through incorrect habits. He has forgotten the first principles of relaxation. He will have to learn lessons from the cat, dog and the infant in the Science of Relaxation.

If you practise relaxation, no energy will be wasted. You will be very active and energetic. During relaxation the muscles and nerves are at rest. The Prana or energy is stored up and conserved. The vast majority of persons who have no comprehensive understanding of this beautiful science of relaxation, simply waste their energies by creating unnecessary movements of muscles and by putting the muscles and nerves under great strain.

Some persons shake their legs unnecessarily while sitting. Some play Mridanga or Tabala (drum) with their fingers on the table when their minds are idle or vacant. Some whistle. Some shake their heads. Some tap their chests or abdomen with their fingers. Energy is thus dissipated through unnecessary movements of the different parts of the body on account of lack of knowledge of the elementary principles of the science of relaxation.

Do not mistake laziness for relaxation. The lazy man is inactive. He has no inclination for work. He is full of lethargy, inertia. He is dull, whereas a man who practises relaxation takes only rest. He has vigour, strength, vitality and endurance. He never allows even a small amount of energy to trickle away. He accomplishes wonderful work gracefully in a minimum amount of time.

When you wish to contract a muscle in order to perform an action, an impulse is transmitted from the brain through the nerve to muscle. Energy or Prana travels through the motor nerves, reaches the muscle and causes it to draw its ends

together. When the muscle contracts, it pulls up the limb which you wish to move. Now you can perform the action with ease. First there is thought. Thought takes form in action through contraction of muscles.

Suppose you wish to lift up a chair; the desire creates an impulse in the brain. The impulse is transmitted to the muscles of the arms from the brain through the motor nerves. A current of Prana or energy is transmitted along the nerves from the brain. The muscles contract and you perform the action of lifting up the chair. Similarly all other actions, conscious or unconscious, are performed by you. If the muscles are overworked, more energy is spent and you will feel fatigue. There is much wear and tear in the muscles through overwork, strain and tension on account of heavy expenditure of Prana or energy. You do not argue here. This is an instinctive or mechanical movement.

When you perform an action consciously, a message is given to the mind and the mind immediately obeys by sending a current of energy to the desired part. An unconscious act is done instinctively or mechanically. The mind does not wait for orders. When the scorpion stings your finger, the finger is at once withdrawn.

A man of easily irritable nature cannot enjoy peace of mind. His brain, nerves and muscles are always under high tension. He is wasting every minute abundant muscular and nerve energy and brain-power. He is a very weak man though he may be endowed with physical strength, because he loses his balance of mind very easily. If you really want to enjoy unruffled peace and abiding joy, you must try to possess a calm, controlled and balanced mind by eradicating worry, anxiety, fear, anger impulses and repressing impulses.

You do not gain anything by worrying yourself unnecessarily and manifesting anger for nothing at all. Anger belongs to a brutal nature. Anger does positive injury to the brain, the blood and the nerves. You are not profited a bit by exhibiting anger. By repeating an action, a habit is formed in the mind. If you worry yourself frequently, a worrying habit is developed. Your vitality and energy are simply drained out by worry, anger and fear. Why should you be afraid of anything at all, when everything is nothing but your own Self? Fear, anger and worry are the products of ignorance. The muscles and nerves of a victim of anger and worry are always under contraction and high tension.

The action of one set of muscles can be checked by the operation of another set of muscles. One impulse may try to put one set of muscles in motion, and by sending another repressive impulse through another set of muscles, you can counteract the action of the first set of muscles.

If a man abuses you, you may jump at once to beat him. An impulse has already put one set of muscles in motion. You may check the impulse through discrimination and reflection: "I do not gain anything by beating him. He is an ignorant man. He does not know how to behave. Let me forgive him now." A repressive impulse will check at once the operation of the first set of muscles by another set of muscles. Raising of impulses and counter-impulses or repressing impulses cause high tension in nerves, muscles and brain. A large number of people are slaves of impulses; hence they do not enjoy peace of mind. They are tossed hither and thither.

The science of relaxation. Is an exact science. It can be learnt very easily. Relaxation of the muscles is as important as contraction of the muscles. I lay great emphasis on the relaxation of the mind, the nerves and the muscles. Relaxation is of two kinds, viz., Mental Relaxation and Physical Relaxation. There is another classification. If you relax certain muscles of certain parts only, it is partial relaxation. If you relax all the muscles of the whole body, and the mind, it is complete relaxation.

PHYSICAL RELAXATION

You must know how to relax all the muscles of your body after you have finished your day's work. The practice of relaxing the muscles of the body will bring rest to the body and the mind. The tension of the body will be relieved. People who know the science of relaxation do not waste any energy. They can meditate well.

After finishing your exercises and Asanas, lie down flat on your back. Keep the hands on the sides quite loose, completely relaxed. This is Savasana. Relax all the muscles from head to foot. Roll the mind over the body from top to toe. You may find that certain muscles are not completely relaxed. Relax them also. Roll on to one side and then relax as thoroughly as you can. Do not strain any muscle. Relax completely. Roll on to the other side and then relax again. This is done naturally by all during sleep. There are various exercises for relaxation for the particular muscles of the different parts of the body. You can relax the head, the shoulder, the arms, the forearms, the wrist, fingers, thighs, legs, ankles, toes, knees, elbows, the waist, etc. Yogis and wrestlers know the science of relaxation thoroughly. When you practise these various exercises of relaxation, you must bear in your mind a picture of calmness and serene strength.

If you like you can practice relaxation by lying on an easy chair after finishing your Asanas or exercises. Those who know relaxation can take a short nap of ten minutes or so at any time they like. Busy people, doctors and lawyers should know the science of relaxation. They can relax the mind also and take rest in the

waiting rooms of railway stations and bar rooms as well. They will thus be quite fit for further activity in the court or the dispensary. Relaxation refreshes a man completely.

Students, journalists, busy lawyers, doctors and businessmen should know the science of mental relaxation. They should practise it daily. Those who do not possess knowledge of this science of internal and external relaxation waste their physical and mental energy considerably. Those who practise relaxation can conserve their physical and mental energy and utilise it to their best advantage. Yogis know this science well. They are perfect masters of this useful science. Those who practise relaxation will never experience fatigue. They can close their eyes for a few minutes even while standing, and so prepare themselves for further work. Energy flows in their nerves when they relax just as water flows when the tap is turned open.

The woman who can never relax, never takes a real rest, will not retain beauty. Her face will show signs of the fatigue her body is undergoing. Her body will lack poise. By being in a continual state of nervous tension (as many women are) she will grow old before her time, lose her looks and find that the tension has sapped all her strength away.

Once in the morning and once in the afternoon, re-lax completely for ten minutes at least. No matter how urgent the task, stick to this rule. Sit on a very comfort-able chair, or lie flat on a mattress; prop up the legs about eighteen inches from the ground with a stiff cushion under the knees, and let every muscle go 'flop'. A cushion under the head, if lying on the mattress, will re-lax the neck muscles. Close the eyes. Make the mind blank.

The idea of propping up the legs is to make the spine lie flat and to cool the feet by letting the blood run away from them. When resting in a chair, prop up the legs and relax every muscle. It will not come easily at first, but it can be turned into a habit.

There are many jobs which can be done in a sitting position—darning, mending and sewing-machine work. Be careful to sit correctly in order to avoid fatigue. Only a few women are aware of the fact that a faulty position may enlarge the hips. Never sit on the edge of a chair. Place the body well back and have a firm cushion to support the lower part of the back. Another thing to remember is to choose a chair of the correct height. Do not cross the knees or the legs or keep them wide apart. Sit with the knees and feet close together and firmly planted on the floor or on a stool.

Fatigue can be avoided at other tasks by adopting a correct standing posture. When a job necessitates your being on the feet for a long time, keep the knees and heels close together. This makes a pillar on which the body can rest. The weight of the body is not thrown on one leg or the other, but is distributed evenly on both.

MENTAL RELAXATION

Just as you relax your muscles after having finished Asanas and physical exercises, so also you will have to relax the mind and rest it after concentration and meditation, after the practice of memory training and will culture. Relaxation of the muscles brings repose to the mind. Relaxation of the mind brings rest to the body as well. The body and mind are intimately connected. The body is a mould prepared by the mind for its enjoyment.

The mind gathers experiences through the body and works in conjunction with the Prana, senses and body. The mind has influence over the body. If you are cheerful, the body also will be healthy and strong. When you are feeling depressed, the body cannot work. Conversely the body has some influence over the mind. If the body is healthy and strong, the mind will also be happy, cheerful and strong. If there is a stomach ache, the mind cannot work. Thought takes form in action and action reacts on the mind. The mind acts on the body and the body reacts on the mind. Removal of tension in the muscles brings repose and calmness to the mind.

By relaxation you give rest to the mind, tired nerves and the overworked muscles. You will get immense peace of mind, strength and vigour. When you practise relaxation of either body or mind, the brain should not be occupied with various sorts of loose extraneous thoughts. Anger, disappointment, failure, indisposition, misery, sorrow, quarrel cause internal mental strain. The practice of relaxation of mind will re-move internal mental strain and will fill the mind with new mental energy and will make you cheerful and happy.

Mental poise and calmness may be brought about by the eradication of worry and anger. Fear really under-lies both worry and anger. Nothing is gained by worry and anger, but on the contrary much energy is wasted by these two kinds of lower emotions. Be careful and thoughtful. All unnecessary worries should be avoided. Expel all fear, worry and anger. Think of courage, joy, bliss, peace and cheerfulness. Sit for fifteen minutes in a relaxed state and in an easy comfortable position. You can lie on an easy chair. Close your eyes. Withdraw the mind from outside objects. Still the mind. Silence the bubbling thoughts.

Close the eyes. Think of anything that is pleasant. This will relax the mind in a wonderful manner. Think of the mighty Himalayas, the sacred Ganga, or any striking scenery in Kashmir, the Taj Mahal, the Victoria Memorial in Calcutta, a lovely sunset, the vast expanse of ocean or the infinite blue sky. Imagine that the whole world and your body are floating like a straw in this vast ocean of spirit. Feel that you are in touch with the Supreme Being. Feel that the life of the whole world is pulsating, vibrating and throbbing through you. Feel that Lord Hiranyagarbha, the ocean of life, is gently rocking you on His vast bosom. Then open your eyes. You will experience immense mental peace, mental vigour and mental strength. Practise and feel this.

DO NOT SLEEP WITH YOUR HEAD TO THE NORTH

Sleeping with head towards the North is generally a taboo among all Indians. It is forbidden by hoary tradition and is universally avoided by every discerning Hindu who has any regard for his custom and convention. Though no elaborate ultra-rational scientific grounds are given for it, yet it has come to be universally recognised as undesirable as the common sense of the thoughtful and clear minded Hindu tells him that behind this and other such apparently puerile conventions, there is always a sound reason for such observance, laid down by the past generations of seers and Rishis, who by their deliberately developed psychic vision, perceived the working of finer forces ordinarily invisible to the physical eyes.

Now it is a common experience that law or rule, stated in the form of a categorical assertion or maxim, falls flat before the majority of the masses. Merely telling them that a particular thing should not be done, proves very ineffective as it is forgotten the moment it is heard. One realises this when he sees how the Puranas form such popular common knowledge among the masses whereas the Sutras are taken up by a handful of the learned. Shrewd psychologist that he was, the ancient Indian seer was aware of this human frailty, and, therefore, usually couched most of his discoveries in the form of striking and unusual incidents, or some allegorical and symbolical anecdotes.

The anecdote of Lord Ganesha speaks of a single elephant that slept with head northward and as a consequence, its head was cut off to be placed over Sri Ganesha's neck. This points to the conclusion that the custom of avoiding the northern direction was prevalent among the Aryans. The fact that the custom has continued through the centuries and still persists to this present day, leads one to believe that it was not a practice based upon fancy or folly. Hindu society has always been and is essentially progressive, and has had its quota of radical reformers and merciless critics who cared to spare nothing that did not stand the

scrutiny of reason. Very little escaped their all-perceiving gaze, and such customs, had they been entirely meaningless, would have been thrown overboard into oblivion long ago.

Persons not knowing this rule and sleeping with head northwards may feel none the worse for it. But in such cases, if they change their habit, they will come to realise the benefit of avoiding that direction. One in error will not be aware of the disadvantage of it, until he gives it up and adopts the contrary correct practice, and thus experiences the advantages of the altered habit. The soundness of the principles laid down by the Upanishadic seers has been but unsuccessfully con-tested in the past. Such rules as the avoidance of lying in bed at dusk, looking at the moon during the Vinayaka Chaturthi day, taking any food during periods of eclipse, etc., are all based upon the findings of these sages in their study of finer laws operating in the astral and other planes. Man is a complicated being, not merely physical but possessing a finer psychic astral body, very susceptible to the working of subtler forces. Therefore, regulations are laid down to guard his vital wellbeing.

The occidental scientist probes into the workings of external nature and makes startling discoveries but he is not entirely competent to judge the exact principles pertaining to the finer planes to which the ancients in the orient had access. Modern science is based upon observation and reason. But all human thought is limited in its scope by the all too patent imperfection of the instrument itself, namely, the human mind. The Rishis of the past were really more modern than modern science and even more scientific than the modern scientist. Rishis were research students without laboratories doing re-search not with man fashioned apparatus but with the God-given faculty of intuitive mind, rendered subtle by restraint, discipline, regulation and laborious practice (Abhyasa). They dived into the depths or finer planes and discerned inner laws that silently work and govern physical phenomena. It is only intuition that penetrates beyond the mind and perceives more than the micro-scope and the telescope. To formulate a theory out of observation and experiments is at best a partial approach to Truth. It is not infallible. It is the only direct perception and experience that can impart final authority to any assertion. That the Upanishadic seers were not mere visionaries is proved beyond doubt by the bold call of some of our modern prophets crying: "GO BACK TO THE UPANISHADS." This trumpet call is not from any ancient anchorite but from the mouths of some of our most rationalistic, clear headed, practical seers, who had plunged into the vertex of Western life and society and who viewed everything with the impartial and unsparing eye of the ultra-modern reformers.

Thus it is seen that belief in, and the faithful observance of, traditions are necessary and beneficial too. Far from being silly superstition, they are sound regulations to safeguard the well-being of man. This should suffice for man to faithfully adhere to the wise ruling of seers with direct perception and realisation. It is not always to one's advantage to try to find out the why and wherefore of each and everything. Certain things must necessarily be done without questioning.

It seems possible that the rationale behind the injunction to avoid sleeping with head towards North is to allow the Pranic energy to flow freely into the thorax and trunk region of the body, where it is most needed for recuperation and rebuilding of the cellular structure during night. During waking hours, the brain and mind being fully and continuously active, they monopolise the services of the Pranic energy. It is during night when the brain is at rest and the mind comparatively less active and ocular, auditory and olfactory systems do not function, that the Pranic flow is directed to the rest of the system, i.e., the trunk region. If the head is northward, then this flow of energy will be hampered by the constant pull of the magnetic current which is ever drawing northward. It is well known that a constant pull is exerted by the North Pole. The Prana energy will have therefore to overcome this magnetic drag in its flow towards the trunk region. To prevent this double work, to facilitate the Pranic flow, the man is advised to sleep with the head pointing other than towards the North. The best practice would be to sleep with the head to the East.

SLEEP AND SATTVA

There should be Sattva

When you go to sleep.

Then alone you will have sound sleep.

If there is Rajas,

You will have disturbed sleep.

You will not be refreshed when you get up

In the early morning.

If you have full Tamas

You will feel heavy, dull and stupid,

When you wake up.

Therefore, meditate and do Japa

Before you go to sleep.

SLEEP AND SAMADHI

Mokshapriya said:

0 Purushottama, I have now understood the nature and essence of Samadhi. May I know the difference between sleep and Samadhi?

Swami Sivananda answered:

Well said, 0 Mokshapriya; this is indeed a beautiful question. I shall give you the reply.

Sleep is a Jada or inert state. But Samadhi is a state of pure awareness or pure consciousness.

When a man returns from sleep, he has no experience of the transcendental wisdom of the Self. He is heavy and dull. But when the Yogi or sage comes down from his state of Samadhi, he is full of supreme transcendental wisdom of Atman. He can clear all your doubts. He will inspire and elevate you. He is Brahman Himself.

Samadhi is sleepless sleep. The sage has no consciousness of the external world. He is drowned in the ocean of bliss-wisdom.

0 Mokshapriya, in sleep there is deep Tamas. The individual soul rests in Karana Sareera or causal body.

In Samadhi he rests in Brahman or Satchidananda Svaroopam.

If you wake up, deep sleep state disappears. Therefore a changing state is illusory or unreal. But the Samadhi or the superconscious state is the witnessing Consciousness of the three states. It always exists. Therefore it is the only real state.

In sleep the Vasanas and Samskaras are in a very subtle state. But in Samadhi they are burnt in toto by the fire of wisdom.

Burn the egoism and Vasanas, and the five senses, and enjoy the eternal Bliss of this sleepless Sleep, 0 Mokshapriya.

There is no difference between a beggar's sleep

And a king's sleep

The happiness in sleep is homogeneous.

In sleep you forget the pain of wound.

The pain of disease, sorrow, etc.

The happiness of sleep is not a negative one.

It is indeed a positive bliss.

People make lot of preparations,

Such as soft bed, pillows, cot, etc.

To enjoy the happiness of sleep.

The happiness of sleep is really the bliss of the Soul.

But there is the veil during sleep.

So man says, "I do not know anything in sleep."

Happiness is mixed with ignorance in sleep.

If there is no ignorance or veil, you will enjoy

The bliss of Samadhi.

TAPASYA AND TORTURE

You can remain without food for a number of days. You can remain without water also for some days. But you cannot remain without sleep for even a few days. Sleep or complete rest is very necessary for every living being.

God has so designed our internal organs that even ever-functioning organs like the heart are provided their quota of rest. Between two heart-beats the heart takes a little rest. That is why it is able to function ceaselessly from birth till death. Similarly with the lungs. That is the secret why Yogis who practise Kumbhaka are able to prolong their life. In Samadhi the lungs get complete rest.

The brain and the nervous system get their rest in deep sleep. Throughout the day they are ever active. At night they have their rest and a chance to recuperate their energy and power for the next day's function.

If they are denied this rest, there will be a break-down. Just as there is pain and suffering in hunger and thirst, there is still greater suffering in denial of sleep.

This is one reason why forced prevention of sleep was used as a form of torture in olden days. A man who is thus forcedly kept awake for a number of days will admit his crime or reveal a secret. The mind and the senses lose their power and become extremely weak.

The Tapasvins of yore knew this secret. Therefore they employed this method of subduing the mind and the senses to the advantage of their spiritual growth.

They employed various arduous means of preventing sleep. And, since they had a powerful Will, a great spiritual power, and a sharp, subtle intellect, they were able to profit themselves by this complete subjugation of the mind and the senses. When the senses become deadened and when the mind also is weakened, these Yogis used to recover from these thieves, the mind and senses, the precious jewel or Atman which they had robbed of the Yogis.

Such Tapascharya is not, however, suited to this age when people lack such gigantic Will-power. There-fore, Lord Krishna in the Bhagavad Gita discourages such practices. He asks the Sadhaka to be moderate in eating and sleeping. And, he prescribes other forms of Tapas—the Tapas of Speech, the Tapas of Body, and the Tapas of Mind, which are best suited to this age.

Discipline your speech; discipline your body; discipline your mind. Control your thought, word and deed. Attain the Supreme in this very birth.

MONOTONY

The conditions that will produce perfect concentration of mind in a Sadhaka practising meditation will produce sleep in a layman.

In both cases—in deep sleep and in perfect concentration of mind—the mind becomes one-pointed. The Prajna in deep sleep is self-absorbed and homogeneous, unlike the Visva and Taijasa in the waking and dreaming states respectively who have seven limbs and nineteen faces. In deep sleep there is a veil, the veil of ignorance; if that is removed, you will enjoy Samadhi instead of deep sleep.

In both the states—Samadhi and deep sleep—there is absence of cognition of external objects; there is no play of Raga-Dvesha currents and there is homogeneity of experience. In deep sleep, there is no aware-ness of anything; in Samadhi there is Perfect Self-awareness.

All aspirants know that monotony is an invaluable aid to concentration of the mind. The monotonous ticking of the clock; the monotonous sound of a stove; the monotonous sound of a waterfall or a swift-flowing current; the monotonous sound of a single note on any musical instrument; or the monotonous noise of the electric ceiling fan (if it happens to be of the eloquent type!)—will induce concentration of the mind and deep sleep also.

Cultivate an interest in such a monotonous sound and listen intently with all your heart and soul. Grad ally the world will vanish from before your physical and mental eyes and you will be taken to the lap of Nidra Devi. The rapidity with which you get there depend upon the intensity of your interest in the

monotonous sound. This sound will slowly swallow the whole world banish all other thoughts from your mind and envelop you completely. Then you will get deep sleep.

This is one of the basic principles that govern Japa of a particular Mantra, also. That is why greater emphasis is laid on repetition of a Mantra than on reading a big philosophical treatise. And, again, that is why shorter Mantras are preferred to longer ones—the shorter the Mantra, the more perfect the monotony and therefore the greater the chances of one getting perfect one-pointedness of the mind very quickly.

What happens when you concentrate on the ticking of a clock?

For a time you hear the ticking and you are conscious that the ticking belongs to the clock which is out-side, near your bed. Joyously you listen to the ticking. Suddenly you feel that you are hearing the sound in your mind (somewhere within you) also. Now the attention is diverted and you concentrate on the ticking within. Then you hardly know what happened to the clock and the ticking till you wake up again and know that you had a very good sleep.

In this case, the ticking of the clock had (so to say) passed through (or at least led you through) two states of consciousness. First, you heard it outside you—Jagrat Avastha or waking state. Then you heard it within you; and within you a clock created by your mind ticked on —Svapna Avastha or dream state. Then deep sleep supervened.

Ekagrata or one-pointedness is death to the senses and the mind. Cultivate Ekagrata; you will be able to enjoy sound sleep. You can do your work very efficiently. You will have quick progress in your Sadhana. You will attain God-realisation in this very birth, nay, this very second.

TO SLEEP AT WILL

To sleep at will is to wake up at will. It means conscious control over the mind so that one is able to switch it on and off at will.

Why is one not able to sleep at will? You can answer this question only when you know thoroughly why exactly one has to sleep.

The ten Indriyas function in daytime; the five Jnana Indriyas gathering knowledge and sensations, and the five Karma Indriyas keeping the body active at work. All these subtle Indriyas use gross material instruments which are made of perishable stuff. A thing which is to perish in time is naturally subjected to wastage and decay.

The Jiva or the individual soul perceives through the Jnana Indriyas and works through during the day why does he work or why does he perceive? Because is bound by the three knots—Avidya (Ignorance), Ka (Desire) and Karma (Action). Now Avidya is primordial ignorance; Kama is the result of this; Karma is again t result of this Kama. Therefore, we see that Desire is the Overlord of all actions. The ignorant Jiva works through the Indriyas in order to fulfil Desire, the product of ignorance.

When, at the end of the day, the perishable Indriya have become too weak to carry on their work, the Jiva abandons them. The man lays himself down in be senseless. There is a residue of energy left in the mind o rather the subtle Indriyas. The Jiva impelled by unconquerable Desire now falls upon these subtle Indriya and the mind and carries on his work; the dream state supervenes. When even this subtle energy is exhausted the mind and the Indriyas return to the lap of the Jiva crying for more energy. There is deep sleep, during which period the mind and the Indriyas derive their energy from the Original Source, the Self, though covered over by a thick veil of ignorance.

Now, you can clearly understand that the greater the intensity of Desire, the greater the strain on the p of the Indriyas, the greater the need for sleep, an equally greater the possibilities of insomnia. For, the overwhelming Desire goads and whips the mind and the senses into activity till the last drop of energy is drained out of the mind and the senses. The man who is full of desires is ever excited, is subject to all sorts of unhealthy emotions, and his head is ever seething with waves after waves of thoughts and emotions. He knows no rest or peace. One would naturally expect that such an active man ought to sleep well. For, in the eyes of the man-in-the-street, he richly deserves it. But, no. After all this intense activity in the pursuit of the desired objects, he tosses in the bed, restless, unable to sleep. Even if he loses consciousness of the outer world, he is obsessed by continuous dreams. Result: he wakes up as much tired and worn out as he was when he went to bed. The mind and the senses have, however, somehow man-aged to get a little energy from the Source during this in-effective sleep. And, Desire whips them into activity once again. Day by day, the man loses his nerve-power, his brain-power, his control over the mind and the intel-lect. He ends up as a nervous wreck or in the lunatic asylum.

A rich businessman is ready to offer a fortune to a man who can make him go to sleep! A powerful English Peer has no power to sleep! They have tried out all the usual remedies; a psychiatrist treated him—but to no avail. An ordinary middle class man could have been cured with half the effort and expenditure!

That only shows that the greater the wealth and position, the greater is the intensity of insomnia. A man earning Rs. 500 a month has greater chances of enjoying inner contentment than the multimillionaire. The latter besides being worried over his personal safety, the safety of his wealth, and a hundred other things, is full of desires. He very rarely walks (for he always move about in cars); but he always walks on his nerves. Such business magnates, mighty potentates, can never enjoy good deep sleep, unless, through Purva Samskaras, they are unattached to their wealth and position, and are desireless.

The various methods described in this book are very helpful. In many cases, they would bring about radical cure of insomnia. But he who harbours countless desires and ambitions within himself, and resorts fruitlessly to these methods of inducing sleep, is like the man who remaining within a room full of smoke, cries for a fan to prevent asphyxiation. First get out of the chamber of Desire; then you will at once breathe the fresh air of peace and joy.

Otherwise, the strain on the delicate network of nerves will be great; the person will be subjected to extremes of emotions; there would soon manifest various diseases of the heart and lungs if not madness itself.

How is man to avoid all this?

In a word—BECOME DESIRELESS.

Let us see how this helps. A man of fewer desires is calmer and therefore saner in his actions. His actions are calculated; his words are measured. He has a cool brain. He is not driven to extremes in emotion. He is sweet in his speech. He is truthful. He is the abode of all virtues. Remember: it is desire that lies at the root of every evil.

A man of fewer desires has abundant energy; he can do a lot more work than the man of inordinate de-sires. The man who is full of desires would seem to do a lot; he will always be running here and there, but the result would be nothing compared to the strain on his nerves. A man of fewer desires, however, would be steady in his work; he would go on working quietly without much of trumpeting and achieve much more than the other man. His senses are under his perfect control. His mind is his slave. In a desireless man, the mind and the senses are ever in-tuned. In the case of this man, the mind and the senses reach their natural state of exhaustion, and when the limit is reached, he lays himself down and goes to sleep. He has no desires that he cannot normally fulfil, in accordance with the law or Dharma, during the waking state. Therefore, he does not go to bed with longings and cravings unfulfilled (or unfulfillable) desires. He enjoys the satisfaction of having utilised the day well. The Jiva smoothly

withdraws the mind and the senses into itself, for rest and repose, recuperation and replenishment of energy. This man has very few dreams, if any.

Mind is nothing if it is not a bundle of desires. The senses and other physical organs are nothing if they are

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Mind is nothing if it is not a bundle of desires. The senses and other physical organs are nothing if they are not the playthings or instruments for Desire. As desires are lessened, the senses lose their impetus to run out-side, for they come to realise that happiness is within. The mind becomes more and more transparent. The veil of ignorance is thinned out. There is lesser Rajas and Tamas. The hours of sleep are progressively reduced and the quality of sleep also changes. There is greater forgetfulness of the world; but there is at the same time an inner awareness, the experience of an ineffable bliss that gives this man's sleep, even though it may be but for half an hour, the power to refresh thoroughly his mind and senses.

The advanced Sadhaka needs very little sleep, but that little sleep is incomparably superior in quality to the sleep of a worldly man. The Sadhaka is reposing in the enlightened Self; he is in touch with the God within, the fountainhead of bliss, power and peace.

Such a desireless man can fall into a deep sleep at once. And, as the light of awareness burns within him always, he can wake up at will, too. This awareness is entirely different from the half-sleepiness of the patient of insomnia. The former will awaken quite fresh and perfectly refreshed; the latter will be as dull and weary when he wakes up as he was when he went to sleep. The former's sleep will be sound and deep; the latter will be disturbed and startled if a cat mews in a corner.

Mahatma Gandhiji was such a desireless saint who could sleep and wake up at will. Five minutes would be enough for him to have a spell of deep sleep—and he would wake up thoroughly refreshed and invigorated.

Napoleon Bonaparte was also reputed to have had this power.

They had perfect control over their mind.

You, too, can enjoy such peaceful sleep if you strive to reduce your desires, bring your mind and senses under your control. The senses have a natural inclination to run outward—because the Creator put a little Rajas into them. But if you apply yourself diligently to the practice of Yogic Sadhana, you will be able to turn them inward. No doubt it is as difficult as it is to make a river run up the hill to its own source. But even as a powerful water-pump is able to send water up a thousand-foot building, you too will be able to turn the flow of the senses inward with the help of the powerful pump of Japa, Dhyana and the practice of Anasakti Yoga.

May you all become such spiritual Dheeras, Adhyatmic heroes!

INTERESTING FACTS ON SLEEP

1. Chop wood, count sheep and the rungs of the ladder. Drink hot milk or a cup of Horlicks at bed time. Chew lettuce. Read Gita or Bible. These are all helps that give you good sleep
2. Blood is withdrawn from the brain just before you go to sleep. Sleep is death of only part of the brain.
3. No one is able to point out the exact moment one falls asleep. If you know what goes on in the brain during sleep, it will be easy to suggest a remedy for getting sleep at will.
4. Children get sound sleep because they are free from anxieties, cares and worries. They are full of joy they are innocent and free.
5. One in ten of the adult population of a country suffers from sleeplessness.
6. There is a period of vague numbness—a blank between conscious thought and sleep. What happens during this blank period and why suddenly consciousness is switched off is a great mystery, a great marvel for the doctors and scientists to investigate and make deep research and study.
7. Energy is diminished during sleep. The body and mind are charged with new vitality and electric energy.
8. Sleep is vital. There is no substitute for sleep. Neither drugs nor tonics will do.

9. During sleep the blood content changes. The blood becomes more alkaline. It throws off waste products. Cell repair takes place vigorously.
10. The best hours of sleep are between 12 mid-night and 2 a.m.
11. Sleep is a physiological phenomenon by which the mind, the brain and all the organs get rest for some hours. During sleep the mind goes back to its source.
12. Sleep is nature's tonic for a healthy life. The more sound sleep one has, the more healthy one would be.
13. There should be six hours sleep for a man, seven for a woman and eight for a fool. Ten hours sleep is necessary for a child.
14. Keep the same time, daily, for sleep. Wear loose clothing. Do not cover yourself with heavy blankets or clothing.
15. Never sleep on the back; but sleep on the left side. This will not affect the heart as many ignorant people think. Allow the Surya Nadi or right nostril to flow during sleep. Food will be digested well, as Surya Nadi is heating.
16. Sleep on the sides, especially on the left side. This helps to empty the stomach and allow the Surya Nadi or Pingala to flow.
17. Napoleon Bonaparte believed in only four hours' sleep. Too much sleep makes a man dull and lethargic.
18. Do not sleep in rooms which have no windows.

AYURVEDIC TREATMENT

1. Mrita Sanjeevani Suraa

Ingredient No. 1

1. Purana Gur (Old Treacle)-E	8 Seers
2. Babool Chhaal (Bark of Acacia)-E	8 Tolas
3. Anar ki Chhaal (Bark of Pomegranate Fruit)-E	6 Mashas
4. Adoosa ki Chhaal (Bark of Adoosa)-E	6 Mashas
5. Mocharas (Gum)-E	6 Mashas
6. Varahakranta (S)	6 Mashas
7. Atis (Aconitum Heterophyllum)-Lat.	6 Mashas
8. Aswagandha (S)	6 Mashas
9. Deodaru (Cedrus Deodara)-Lat.	6 Mashas

10. Bael ki Chaal (Bark of Stone Apple)-E	6 Mashas
11. Syonaak (Orocylum Indicum-Bark)-Lat.	6 Mashas
12. Paatal (Bark of Banduk nut)-E	6 Mashas
13. Sakhin (S)	6 Mashas
14. Pithawan (Uraria Picta)-Lat.	6 Mashas
15. Badey Katerie (Solanum Indicum)-Lat.	6 Mashas
16. Chotey Katerie (Solanum Xanthocarpum)-L.	6 Mashas
17. Gokhuru (Pedalim Murax)-Lat.	6 Mashas
18. Baer (Berries)-E	6 Mashas
19. Kheeray ki Jad (Cucumber's Root)-E	6 Mashas
20. Chectay ki Jad (H)	6 Mashas
21. Alkushi ki Bcej (Seeds of Alkushi)-E	6 Mashas
22. Punarnava (Spreading Hogweed)-E	6 Mashas

Modes of Preparation

Powder the first ingredient separately and the rest ('Twenty-one) together. Mix them well in 39 seers of fresh water. Fill up the liquid mixture in a well-covered mud-pot and bury it within the earth for a period of 16 days.

Make the following ingredient No. 2 into a fine powder and mix that with the above liquid on the seventeenth day.

Ingredients No. 2

1. Supari (Betel-nut)-E	1 Seer
2. Dhatura ki Jad (Stramonium root)-E	2 Tolas
3. Lavang (Cloves)-E	2 Tolas
4. Padmaakh (Prunus Pudum)-Lat.	2 Tolas
5. Khas (Andropodam Muricatum)-Lat.	2 Tolas
6. Lal Chandan Churna (Red Sandalwood powder)-E	2 Tolas
7. Sowa (s)	2 Tolas
8. Ajwain (Carum Capticum)-Lat.	2 Tolas
9. Gole Mirch (Round Pepper)-E	2 Tolas
10. Safed Jeera (White Cumin seeds)-E	2 Tolas
11. Kaala Jeera (Black Cumin seeds)-E	2 Tolas
12. Sathi (H)	2 Tolas

13. Jataamanshi (Spikenard)-E	2 Tolas
14. Dalcheeni (Cinnamon)-E	2 Tolas
15. Choti Ilachi (Cardamom)-E	2 Tolas
	2 Tolas
16. Jayaphal (Nutmeg)-E	
17. Mothaa (Cyperus Rotondons)-Lat.	2 Tolas
18. Punarnava (Spreading Hogweed)-E	2 Tolas
19. Sonth (Dried Ginger)-E	2 Tolas
20. Methi (Fenugreek)-E	2 Tolas
21. Mesha-Sringi (Gymnema)	2 Tolas
22. Safed Chandan Churna (White Sandalwood powder)	2 Tolas

Cover up the mud-pot with a thick piece of cloth for a further period of 6 days. On the 7th day, extract the wine-essence of it. One Tola of this extracted w mixed with 2 Tolas of pure water may be taken at night before retiring to bed. It will produce sound sleep.

Note: (E) denotes English terms; (S) denotes Sanskrit terms; (Lat.) denotes Latin terms and (H) denotes Hindi terms. 2 ½ Tolas = 1 ounce.

2. Mriga-Mada-Asava

Make the following into powder:

1. Kala Mirch (Black Pepper)-E	2 Tolas
2. Kastoori (Musk)	4 Tolas
3. Sendha Namak (Sodium Chloridum)-Lat.	8 Tolas
4. Jayaphal (Nutmeg)-E	8 Tolas
5. Pippal (Long Pepper)-E	8 Tolas
6. Dalcheeni (Cinnamon)-E	8 Tolas

Add 25 Tolas of fresh water and equal quantity of good old honey and stir well with Mrita-Sanjeevani Sura (prescribed elsewhere) in a mud-pot. Bury it within the earth and let it remain for a period of one month.

Take out the earth after a month. Strain the liquid in a clean cloth. This is Mriga-Mada-Asava. 40 drops of liquid, added to 1X Tolas of water kept overnight may be taken before bed.

3. Maha Brahmi Tel

Ingredients 1:

1. Chandana Choorna (Sandalwood Powder)-E	20 Tolas
2. Khas (Poppy Seeds)-E	20 Tolas
3. Tejpat (Bay leaves)-E	20 Tolas
4. Triphala (Three Digestive powders)-E	20 Tolas
5. Sugandhabaala (Andropogon Muricatus)-Lat	20 Tolas
6. Dcodaru (Cedrus Dcodara)-Lat.	20 Tolas
7. Jatamanshi (Spikenard)-E	20 Tolas

Powder the above seven compounds and boil them together in 7 seers of water, till it is reduced to one-fourth.

Ingredients 2:

Heat one Seer of mustard oil and add 2 Tolas of turmeric powder (Haridra Churna) to that.

Take 2 Seers of the said boiled essence (Ingredients 1) and the heated mustard oil (Ingredients 2). Mix them well in 2 Seers of Brahmi Rasa (Essence of Brahmi leaves). Boil down this mixture to such an extent that the water portions of it may be lost and then add 2 Seers of cow's milk to the oil, which has been left in the pan.

Boil it again till the milk is completely dried. The remaining is Maha Brahmi Tel.

2 Tolas of this oil may be applied to your forehead at night and a few drops can be put into your ears. It produces sound sleep.

Brihaddhaatree Ghrita

Ingredient No. 1:

1. Cow's Ghee

1 1/2 Seers

Ingredients No. 2:

1. Amla Rasa (Juice of Indian Gooseberry)	1 1/2 Seers
2. Semal Moolaka Rasa (Juice of Silk-cotton tree's roots)	1 1/2 Seers
3. Brihad Kateri Rasa (Juice of Solanum Indicum)	1 1/2 Seers
4. Vasaka Rasa (Juice of Adhatoda Vasica)	1 1/2 Seers
5. Vidaariekan Rasa (Juice of Purariea Tuberosa)	1 1/2 Seers
6. Shitaawarie ka Rasa (Juice of A. Racemosus)	1 1/2 Seers

Ingredients No. 3:

1. Gaja Pippali	32 Tolas
2. Shectal Chceni (Cubeb Pepper)	32 Tolas
3. Kaseri (Scripus Kessoor)	32 Tolas
4. Sveta Moosali (Hypoxis Orchioides)	32 Tolas
5. Khair ki Lakadi (Catechu wood)	32 Tolas
6. Matar (Peas)	32 Tolas
7. Mudgaparni	32 Tolas
8. Mashaparni (Grangla Mcdaras Petana)	32 Tolas
9. Ksheer Kaakolie	32 Tolas
10. Kootha (Sassuria Lappa)	32 Tolas
11. Paatal (Banduk nut)	32 Tolas
12. Sahijan	32 Tolas
13. Draksha (Raisins)	32 Tolas
14. Anantamool (Sarsaparilla Roots)	32 Tolas
15. Makoya (Niteseed)	32 Tolas
16. Mothaa (Cyperus Rotondous)	32 Tolas
17. Meghanaad	32 Tolas
18. Ksheerabidaric	32 Tolas

Mode of Preparation:

Heat the collected juice of Ingredients No. 2 together with Ingredient No. 1. Make a paste of Ingredients No. 3 and add this also to the above boiling mixture.

Boil all the three compounds as long as Ingredients No. 2 & 3 are completely burnt to nothing.

Now you got the essence of the later 2 Ingredients, dissolved in the first Ingredient (Ghee). Filter it in a glass tumbler or a bottle.

Half a Tola of this Ghee substance, mixed with a quarter Seer of milk, may be taken at night.

4. **A Brain Tonic**

Here is another well-tried and effective prescription for getting sound sleep. This is specially useful in cases of neurasthenic type of insomnia and where sleeplessness is directly due to intense nervous strain, worry and excessive brain work with insufficient rest. It is for external massage into the head. This is an Ayurvedic prescription.

1. Badam Rogen (Almond oil)	2 parts
2. Posthu Rogen (Pressed oil of Poppy seeds)	2 parts
3. Kaddu Rogen (Pressed oil of pumpkin seeds)	2 parts
4. Kahu Rogen	2 parts
5. Brahmi Oil	8 parts

The above ingredients may be got at any 'Pansari' shop. Pansari is the India bazaar medicine vendor. Half an ounce of each of the first four things and two ounces of the last will last for a month. Half or one spoon of it is to be rubbed into the top of the head gently before retiring. You will get sound sleep and wake up invigorated. The nerves get properly nourished by the regular application of this tonic. It is a brain food.

ALLOPATHIC TREATMENT

It will be considerably helpful to you if you bear in mind one or two points in the treatment of sleeplessness or insomnia through medicines. Firstly you must

be convinced that other natural methods have been tried and the system did not respond to them. Or that facility for adoption of natural means are not available at the moment. If you are assured of this then the next point to consider is, what is the cause of the sleeplessness or what type of insomnia is yours. Sleeplessness may be due to overstrain and overexertion and the resultant tension. It may be due to worry. It may be due to abnormal nervous excitement and a high-strung state of nerves al-most bordering on hysteria. Or again it may be purely due to physical pain bearable or severe.

These hypnotics or d5oporifics act by lessening the activity of the brain or by depressing the excitability of the nerve-centres by arresting the conduction of the afferent impressions either at the point where they effect the sensorium or at the seat of origin.

A wide variety of drugs are presented as effective measures against insomnia. You will have to select ac-cording to the type of the complaint and also with due regard to your constitution. The following medicines are used with discrimination.

Chloral Hydrate, Bromides, Opium, Paraldehyde, Sulphonal (Methylsulphonal and Tetronal belong to this same group), Barbitons (also known as Veronal), Urethane (which is available in the form of several patent preparations like Euphorin, Hedonal, Adalin, Uradal, Proponal, Bromural, Phenobarbitone, Luminal etc.)

The Sulphonal group is useful in simple insomnia but is of no use in the presence of pain or much nervous excitement. It does not have any bad effect upon heart.

The entire Urethane group as also Barbitone very useful in nervous insomnia. Barbitone or Veronal much stronger than the Sulphonals yet is equally safe. Insomnia of the insane and the hysteric responds well these. Urethane preparations are safe to use thou somewhat slow in their action and therefore may have be repeated. Adalin especially gives sweet and almost natural sleep.

Luminal tablets too are suitable to some. As these do not produce any bad effect on the heart, they are good in insomnia of heart diseases. They are also suitable to children. Hedonal is found beneficial in insomnia of the neurasthenics as also in women subject to hysteria. Luminal is useful in states of nervous excitement, in cases of bearable pain, hallucinations, psychological trouble, mania, delusion, etc. In cases of children, Tetronal and Trional are also used. They are best given dissolved in some hot drink like soup or milk. As they are slow acting they must be given at least three or four hours before bedtime.

Chloral Hydrate in its various forms as syrup Chloral, Dormiol, etc., is one of the simplest and best hypnotics for insomnia due to worry, overwork or old age. It induces refreshing sleep. It acts by lessening excitability of cerebral centres. Butyl Chloral available as Chloreton works in a similar way.

Morphia and Opium are used for producing sleep if when this is due to too much pain. They deaden the senses and relieve pain and thus induce sleep. They are to be used with caution as they are rapidly habit forming. They stop pain by arresting the afferent impressions in almost all the points of the nervous system. They are indicated when the pain is so severe as to produce loss of 'deep and to cause disturbance of the whole system.

In any case of sleeplessness during acute illness, no hypnotic should be given without the advice and instructions of the doctor.

HOMEOPATHIC REMEDIES FOR SLEEPLESSNESS

1. **Cimicifuga Racemosa:** Where the sleeplessness is attributable to brain irritation. It has a wide action upon the cerebrospinal, muscular systems and also upon the uterus and ovaries; therefore, it is essentially a female remedy. Also useful in the case of sleeplessness in children due to brain irritation during dentition. Third potency is the best.
2. **Coffea Cruda:** When the person is tall, lean and stooping; if he has a dark complexion and of irritable temperament, then think of Coffea Cruda. When sleeplessness is associated with unusual activity of the mind and the body, or with bad effects of sudden emotional disturbances, Coffea Cruda is indicated. Dose: Third to two hundredth potency.
3. **Cypripedium:** This is especially suited to children. The child cries at night. It remains awake, is jovial and begins to play at night. Dose: Tincture to sixth attenuation.
4. **Daphne Indica:** When sleeplessness is accompanied by shooting pains which shift rapidly, aching of bones, and dreams of cats or with nightmares, then know that Daphne Indica is indicated. You can mark out the Daphne Indica patient by the symptom that his tongue will be coated on one side only. Dose: First to sixth attenuation.

5. **Gelsemium:** Here the action is mostly on the nervous system. If the sleeplessness is caused by excessive and uncontrollable thinking or by exhaustion, the Gelsemium may be used.
6. **Ignatia:** For hysterical persons. The limbs jerk when the patient goes to sleep. The sleeplessness is mainly due to grief, cares, worries and anxieties. There is itching of arms and violent yawning. The patient does not get good sleep at all; continued dreams trouble him. This is mainly a female remedy. Dose: Sixth to 200th potency.
7. **Hyoscyamus Hydrohromide:** Intense sleepless-ness especially in the case of persons who have a mania of a quarrelsome and obscene character. The patient is startled while asleep. Dose: Sixth to 200th potency.
8. **Passiflora Incarnata:** In this the brain is not affected. But there is restlessness and wakefulness due mainly to exhaustion. This is specially indicated in the case of feeble persons, infants and the aged. It acts very well in the case of worried persons or persons who are overworked. Dose: Use the mother tincture itself in large doses—thirty to sixty drops, repeated often.
9. **Selenium:** When sleep is prevented by pulsation in all blood vessels, especially in the region of the abdomen, Selenium is indicated. The patient is generally sleepless until midnight; and he awakens early, and al-ways at the same time. Great debility marks out the Selenium patient. Dose: Sixth to thirtieth potency.
10. **Silicea:** In this case, the patient is sleepless with great orgasm of blood and heat in head. He is frequently startled during sleep. Unpleasant dreams disturb his sleep. The Silicea cases of sleeplessness are always associated with defective assimilation and nutrition. Dose: Sixth to thirtieth potency.
11. **Chamomilla:** This again is a predominantly "child" remedy. The child is unable to sleep well; it is sleepy; it moans. It weeps and wails during sleep. It is suddenly frightened by dreadful dreams. The eyes re-main half-open even while the child sleeps. Dose: 12th and 30th potency.
12. **Nux Vomica:** For sleeplessness brought about by modern artificial conditions of living. Administer Nux Vomica when the sleeplessness is brought on by too much study, thinking or reading; if the patient lead sedentary life or has digestive disorders. The Nux patient cannot sleep after 3 a.m. until the morning. He has not had sufficient sleep and

therefore awakes with tired, exhausted feeling. He wants to go to sleep immediately after meals, and in the evening also. He is always better after a little nap, unless this is disturbed. Dose: First to thirtieth potency. Give Nux in the evening.

13. Opium: The predominant symptom in the Opium patient is that he is sleepy: he feels he needs sleep; but he cannot sleep. His sleep is disturbed by dreams and distant noises. Dose: 3rd to 30th potency, and 200 also.

14. Pulsatila: The cause here is some gastric derangement. The patient wants to sleep in the afternoon. But he is wide awake in the evening. (It is predominantly a female remedy.) She sleeps with hands on the head. Dose: Sixth to 30th potency.

BIOCHEMICAL TREATMENT

According to Biochemical Therapy, sleeplessness is attributed to the imbalance of mineral salts in the brain and the nervous system. By supplying the deficiency, the Biochemical medicine restores the balance; and thus it brings about normal functioning of the brain and the nerves.

There may be two abnormal conditions of functioning of the brain and nerves—through worry, over-work, and excessive flow of blood to the brain and its failure to efflux from the brain, sleeplessness or wakefulness may be caused. Exhaustion of the brain and the nerves might result in drowsiness or sleepiness—though not good sleep. Biochemical Therapy re-stores normalcy in both these cases.

Ferrum Phos: The cause here is fever. There is congestion of blood in various parts which keeps the patient awake. Restlessness is a guiding factor.

Kali Phos: This is the foremost among Biochemical remedies. It is a first-class nerve salt. When sleeplessness is caused by excitement, worry, anxiety, business or domestic troubles, mental over-exertion or sorrow, then Kali Phos is indicated. The patient is rest-less; he yawns and stretches himself. He is drowsy. In the case of children, they cry and scream during sleep.

Magnesia Phos: In this case also, the sleepless-ness is due to nervous causes. You can spot out the Magnesia Phos patient by a queer feeling of pressure on the brain as though it is contracted.

Natrum Mur: Even though the patient here sleeps in the night, he does not wake up thoroughly refreshed. There is a continuous desire to sleep. There is tired feeling in the morning. In the case of the Natrum Mur patient there is dribbling of saliva during sleep.

Natrum Sulph: The patient in this case, too, feels drowsy or sleepy. Examine the tongue. If you find it has a grayish or brownish-green coating, then administer Natrum Sulph. There is bitter taste in the mouth; and the drowsiness is more or less always accompanied by bilious symptoms. Dose: Five celloids every one or two hours, less frequently as the condition improves.

NATUROPATHIC TREATMENT

Sleep is an elixir of life. It is a powerful brain balm. It recoups the energy lost in work during day time. A man who gets sound sleep at night is fresh as soon as he gets up; and is also energetic. A man who does not get sleep for a number of days is liable to suffer from mental derangement. It is necessary for both animate and inanimate things. In case of inanimate objects such as tools or machines, it is called fatigue, which is recouped by rest. Even inanimate machines also require rest. Otherwise they cannot work for a long time.

Like day and night both work and sleep are most essential. The best hours for sleep are from 10 p.m. to 4 a.m. Sleeplessness is a disease. It checks the growth of the body and creates many disorders. A man with sound sleep and a fair amount of work has a sound body and mind. Overwork and insufficient sleep disturb the balance of the mind, and the body becomes soon worn out and unfit for efficient work. The law of cause and effect works everywhere in this world. Sleeplessness also has some causes at the root of it.

Causes of Sleeplessness or Insomnia

The most important cause is worry; so it is our first duty to worry less and work more. Worries disturb the peace of mind and cause sleeplessness.

The second cause is overwork. It should be avoided as far as possible. Overwork also upsets the equilibrium of the mind. Work while you work and sleep while you sleep. This is the best way to be healthy. So work beyond 10 p.m. should be avoided as far as practicable.

The third cause is irregular habits and they should be avoided. Regularity in all affairs is the keynote to keep the body fit and healthy.

The fourth cause is the entertainment of sensational thoughts before going to sleep. It is most necessary to read religious books before going to sleep.

Excessive heat in the head due to any cause also upsets sleep. So the saying goes that 'feet should be kept warm and head cool.'

Bodily diseases, such as constipation, fever and others are also a hindrance to sound sleep. Some rules must be rigidly observed to keep the body and mind in

sound condition. Nature is a very strict judge. It cannot tolerate persistent discrepancies. So rules of hygiene should be followed with great care.

If the body is in order, there is no complaint about sleep. It follows automatically just as night follows the day.

The most important thing is to try to keep the body in good health by adhering strictly to the rules of hygiene.

First thing is to see that the motions are free and regular, digestion is good and that there is no constipation. If you feel in the least constipated, the enema should be resorted to at once. Constipation is the root cause of one thousand and one diseases and hence one should take care to cure constipation at once.

The precautions to be taken to avoid sleeplessness

1. Do not take a heavy meal before going to bed.
2. Do not think seriously over any matter before going to sleep.
3. Do not wake up till late in the night.
4. Do not go to cinemas.
5. Do not strain your eyes.

Measures to be followed for good sleep are:

1. Finish your evening meal before 7 p.m. It should be a light one.
2. The best thing is to take milk and fruits or buttermilk and cheap fruits for the evening meal.
3. Before going to sleep, read regularly religious scriptures for at least half an hour.
4. From 9 to 9.30 p.m. you can walk a mile, if you have time and energy.
5. In summer you can take a cold bath before going to sleep. In cold season you can take a warm bath. If this is not possible, at least drink a glassful of hot water or milk before going to bed.
6. Put a cold water pack on your eyes and fore-head.

These are the natural means to get sound sleep.

7. As for Ayurvedic medicines you may apply a paste of sandalwood and camphor on the forehead.

8. You may use the Bio-chemical medicine 'Kali

Phos'.

9. You may take Tulasi Tea if possible.

10. You may practise Savasana for a few minutes.

11. Lastly do Japa of the Ishta Mantra. Have full faith in God. He is always just and kind to all. He helps those who help themselves.

COMMONSENSE THERAPY

If you are religiously inclined and have firm belief in a Heaven beyond this world to which you aspire to go afterwards, think of such a Heaven of your conception. Imagine a ladder that connects this world and the Heaven. Now ascend this ladder, rung after rung. You know that there is miles and miles and miles of space that separates this world from Heaven. There should, therefore, be millions upon millions of rungs in your ladder. But you wish to reach Heaven somehow. So go on ascending the ladder, rung by rung. Concentrate all your attention on this job. Keep the eyelids shut; do not open them. You will soon fall asleep.

Or, perhaps you have a pet animal—a dog, cat, horse or sheep. Then think of yourself to be in possession of vast herd. You have taken them out for grazing. You have returned with them. Now, before you let them all into your compound, you wish to make sure that all of them have safely returned. Start counting them now. Let one go into the compound—one; the next, two; then, three... and so on, till you fall fast sleep.

If you are an Army Officer, instead of sheep, you can have so many men; and you will fall asleep while counting them.

If you are a merchant, you can thus count bales of cloth or bags of sugar or rice. Mentally issue them from your go down to thousands of customers waiting outside. Dispose of these customers one by one till you can count them no more and you are fast asleep. If you are a cashier, count one thousand rupees in coins with plenty of one pinecones and all kinds of coins combined.

If you are a schoolmaster or professor, you can have students instead of all these and distribute certificates or diplomas to them. You are a very popular professor; therefore, thousands are studying under you. You must have sufficient students to enable you to sleep.

But supposing you are a student, I have a first-class soporific dose for you. Take up your text book in history or geography (of course, I take it that you do not relish these lessons—but if you are a diligent student of his-tory or geography,

then take up the mathematics book or any text which bores you and does not interest you at all, and which you just have to do for the sake of the examination!). Go on reading.

Persist in it. Say to yourself, 'I will read no other book now.' You will find in the early morning that the lamp has been burning all night and you have slept where you were, over the third page of the book.

Spiritual aspirants (those who do not take a very keen interest in the study of difficult Vedantic texts) can similarly take up any tough book, with long-winding sentences and obscure words, and begin to study it.

But the vast majority among "spiritual aspirants" would find in the Japa Maala the sweetest of lullabies. Put out all lights. Sit on your bed. Wrap yourself up warmly. Take up the Maala and begin to do Japa. A few minutes (you will be astonished how few minutes are needed for this!) later you will be doing Japa, fully stretched in bed. Then you will only hear your alarm clock screeching at 4 a.m.

Supposing the Japa itself keeps you awake! Well and good, then do not sleep and go on repeating His Name. You are a first-class aspirant. You will get, not sleep, but Samadhi very soon. May God bless such an aspirant!

Do not frequently change the place of your bed. If you sleep on the same sort of bed, in the same room at the same hour, in the same posture, you will get sleep quicker. A man used to a rough mattress will find it difficult to sleep on a spring mattress, and vice versa. A man used to broad bed or to sleeping on the floor will not be able to sleep on a narrow bed or on a high cot.

Have you ever noticed this marvellous feature in God's creation? The more intelligent the being, the more vertical it is. The creatures which have no thinking power at all are completely horizontal. Those with a little brain-power have their head fixed just above the back-line. The monkey which is ever restless walks horizontally with the head raised up, and always sits vertically! And, man, with his greatest thinking power is always vertical and feels very uncomfortable even to lie flat on the ground. Mother Nature has thus contrived a design to let the brain have fewer chances of congestion of blood. Yet, foolish man thinks too much, impelled by countless desires, and suffers from insomnia. O man!

Meditate on the Lord seated in your heart. Stop thinking. You will have a cool head and a tranquil mind.

NAMOPATHY

Maha Mrityunjaya Mantra

Om Tryambakam yajamahe

Sugandhim pushtivardhanam;

Urvaarukamiva bandhanaan

Mrityor muksheeya maamritaat.

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 a cucumber is severed from its bondage (of the creeper).

Benefits

1. This Maha Mrityunjaya Mantra is a life-saving Mantra. In these days, when life is very complex, accidents are an everyday affair. This Mantra wards off deaths by snakebite, lightning, motor accidents, fire accidents, cycle accidents, water accidents, air accidents and accidents of all descriptions. Besides, it has a great curative effect. Diseases pronounced incurable by doctors are cured by this Mantra, when chanted with sincerity, faith and devotion. It is a weapon against all diseases. In fine, it is a Mantra to conquer death. You will be free from all fears.
2. It is also a Moksha Mantra. It is Lord Siva Mantra. It bestows long life (Deergha Ayus), peace (Santi), wealth (Aisvarya), 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 Sadh the poor and the sick. This will bestow on you long life peace and prosperity. Hari Om Tat Sat.

DO THIS: YOU WILL SLEEP BETTER

1. Do not take any hypnotic drug.
2. Take a warm bath before retiring to bed.
3. Some liquid drink, light and refreshing, like milk or cocoa or Horlicks, is excellent, just before retiring. It will divert the blood from rushing to the brain and engage it in the stomach.
4. See that the bed room is well ventilated.
5. Provide yourself with a firm mattress to sleep on.

6. Use light but warm covers.
7. Do not have any tight clothing on you.
8. Avoid all stimulants during the day, especially towards the evening. Give up coffee, tea, irritating food-stuffs, etc.
9. If you are a brain-worker, you should take a good amount of exercise. A good brisk long walk in the morning and evening will go a long way to give you a good refreshing restful sleep at night.
10. Bask in the sun; and let Him bless your back with His refreshing rays.
11. If you persistently suffer from an overflow of blood to the brain, a slightly thicker pillow is indicated. Raise your head a little more.
12. Sleep on your left—this is the Yogis' method. The Pingala Nadi will operate and give you a refreshing sleep.
13. An hour's Japa and meditation just before you retire to bed is the best of all tonics. You will have a Sattvic frame of mind while you go to sleep and you will derive abundant energy in sleep.
14. Don't worry yourself if you are sleepless. Re-peat the Lord's Name. Utilise this sleeplessness to your best spiritual advantage. The abnormal condition will pass off.
15. Chew a few lettuce leaves just before you go to bed.
16. Remember Kumbhakarna and Muchukunda before you go to bed. They are the best among those who slept soundly.

HEALING BY MANTRA

Most often it is some bodily ailment that disturbs our sleep. To remove this ailment is to restore good sleep also. Besides the usual medical treatment, Swamiji Maharaj always advises the patient to resort Namopathy and Prayerpathy.

Even in the matter of Pranic and Mantra healing Sri Swamiji Maharaj has his own unique methods of application. He aims at the permanent spiritual betterment of both the healer and the healed, rather than the temporary magical effect of healing itself. Swamiji's method is, therefore, one more of prayer than of hypnotisation. This is based on the realisation of the truth that the healer is God and that all that the healer need to do is to put himself and the patient in tune with Him. The letter reproduced below, written by Sri Swamiji to a devotee who had a natural gift of healing, and who had developed this to a very

great extent by the practice of Yama-Niyama, Japa, Meditation and Kirtan, will be found to be of absorbing interest. —Publishers.

Beloved Atman!

Salutations and adorations. Om Namō Narayanaya.

I give below in detail the process of healing with help of Mantra, as desired by you.

The most important point to be always remembered in this connection is the fact that it is the Omnipotent God that heals the person and not our individual will. Our duty consists in invoking His Will and Healing Grace and in attuning the person's mind to that Omnipotent Will, through Japa, Kirtan, etc. Prayer is the key to both.

Kindly hold a small Satsanga. The persons who want to be healed must be there. And as many advanced Sadhakas and Bhaktas as you can get, may also be there. The latter need not necessarily know that the Satsanga is for the purpose of healing. Their combined prayer-force will help the patient greatly.

Start with OM-chanting, Ganesha and Guru Kirtans. Invoke Sri Hanuman and then sing the Maha Mantra Kirtan for a period of ten to fifteen minutes. If possible (i.e. if the patient is not seriously laid up), the patient must also be made to sing the Kirtan; in any case, he/she must be made to relax completely and try as far as possible to think of God with full faith in His Healing Grace.

When a certain amount of concentration is developed within yourself, then mentally pray to God, to shower His Grace and blessings on the person to be healed, and then start the Maha Mrityunjaya Japa. Re-peat the Mantra first aloud several times; and then do silent Japa for a few minutes. All the time feel that the Lord's Grace is healing the patient of his malady; the patient also should feel that the great power of the Mantra is enveloping him.

Then repeat the Santi-Path: "Sarve Bhavantu Sukhinah, Sarve Santu Niramayah; Sarve Bhadrani Pasyantu, Ma Kaschit Duhkha Bhag Bhavet. Om Santi,

Santi, Santih. Asato Ma Sat Gamaya, Tamaso Ma Jyoti Gamaya, Mrityor Ma Amritam Gamaya. Om Pumamadah Pumamidam Pumat Pumam-udachyate Pumasya Pumamadaya Purnamevava-sishyate, 0 Santi, Santi, Santih."

Mediate for a couple of minutes, feeling the Lord's Grace has filled the patient, dedicate the whole process to Him, and get up.

At the conclusion of the above procedure, you may give Vibhuti Prasad to the patient with a strong mental suggestion that he be healed by the Lord's Will. May God bless you!

Thy own Self,

THE STORY OF SLEEP

Sleep is nature's great restorer. It soothes and refreshes the nerves and the brain. During deep sleep the mind comes in close contact with the Atman or soul, the fountain-source for power and energy. Hence you feel refreshed and peaceful after deep sleep. The purpose of sleep is to restore the energies exhausted by the activities of the body and the mind.

The fundamental change in the body that causes sleep is not understood. Much is known, however, about what affects the bodily function of sleep.

Sleep comes in stages. Thinking gradually ceases. Awareness of your present surroundings slowly vanishes. The mind engages itself with past occurrences. Memories of past experiences come in. This is the stage of dream.

Then you become absolutely unconscious. There is complete cessation of thinking. There may be sudden jerking movements in the beginning. The senses of hearing, vision and touch are aroused with great difficulty. Later on, the muscles relax completely.

When you go to sleep, the sense of vision is with-drawn at first; then the sense of touch; lastly the sense of hearing. When you wake up, the sense of hearing operates first, then the sense of touch, then the sense of sight.

Of the three, the sense of vision alone has got door (the eyelids) to lock itself. Therefore it is always withdrawn first. Of the other two the sense of hearing is subtler than the sense of touch; therefore touch takes its turn next. The sense of hearing is withdrawn first, therefore it is that noises keep you awake much more effectively than a hard bed. Similarly when you awake, the sense of hearing operates first; then you feel (the sense of touch begins to function); and then you open your eyes and the sense of vision begins its play.

The organs and muscles work. Raga-Dvesha current operates. The substances of your body are consumed faster than they can be repaired. The result is' fatigue. Fatigue causes relaxation of the muscles. Sleep supervenes.

A loaded bowel or bladder or stomach, difficulty in breathing, uncomfortable bed, tight clothing, noises, bright light, drafts, coffee, tea, lack of Vitamin B, worry, fear, anxiety, irregular hours of retiring, cinema, reading exciting novels at night, grief, failure, depression—all interfere with sleep.

Sleep in a dark quiet room. Relock clocks. Avoid sedatives and hypnotics. Learn the science of relaxation. Avoid excitement and stimulants and intense mental activity at night. Go to bed early. Imitate the slow deep breathing of sleep. You will enjoy sound, refreshing, deep sleep.

THE LAST WORD

Do total, unreserved and unconditional self-surrender to the Lord.

This is the only way to have a peaceful, most refreshing and really deep sleep.

This is the only way to attain Self-realisation, to get release from the bondage of birth and death, and to enjoy perennial peace, ineffable bliss and Immortality.

There is no substitute for sleep! All the medicines of the world will not help you.

There is no substitute for Self-realisation, either. All the wealth of the three worlds will not help you.

No one knows what exactly happens within when a person drops off to sleep.

No one knows what exactly happens when the three Avasthas are transcended, and the five Koshas are got over, and Ignorance (Avidya) drops off and Knowledge of the Self dawns.

The more you strive to get into deep sleep, the more will sleep recede from you?

The more you work with egoism, with Kartritva-Bhoktritva Abhimana, with Raga-Dvesha, with Vasanas, Trishnas, and other evil qualities within, the more will Self-realisation recede from you?

Sleep is not possible without the Grace of the Self within.

Self-realisation, too, is not possible without the Grace of the Self (or God) within.

Therefore, pray, sing His Names, meditate on Him, and do total, unreserved and unconditional self-surrender unto Him.

The surest remedy for sleeplessness is to pray from the heart: I AM THINE, ALL IS THINE, MY LORD! THY WILL BE DONE.

And, this is the surest remedy for the miseries born of Avidya. This is the master-key to the Realms of Eternal Bliss, Perennial Peace and Immortality.

Drink this elixir and enjoy sound sleep, and Sleep-less sleep (Samadhi).

Appendix

INSPIRING MESSAGES AND SONGS

Life is very complex these days. The struggle for existence is very keen. Man finds no time to study big philosophical and religious books. Here below are given compressed, sugar-coated Yoga tablets or philosophical or spiritual pills in the form of messages and devotional songs, for easy assimilation and easy absorption. Read the messages and sing the songs just before going to bed. You

will enjoy Supreme Peace and Highest Bliss. This will be a sort of Svadhyaya or study of religious books and meditation. You will slowly lead a divine life. You will be free from horrible dreams. Your mind will be filled with Sattva. You will have refreshing sleep. You will develop balance of mind, inner spiritual strength and strong will gradually. There will be an inner urge to lead a spiritual life. This is constant Satsanga for you even in the busy world of noise, strife and tur-moil. You need not run hither and thither in search of Yogis. You will save much money. Live in the spirit of these teachings and attain Moksha or emancipation in this very birth.

Lead the Divine Life

Man is a Spiritual Being. God is the Substance which he is made of. We live and move in His Light. The Highest Spiritual Consciousness is latent in all. It is the Law of the Lord that rounds the dew-drop; it is His Life that is pulsating in the tiniest plant, in the meanest creature, in the smallest cell; it is His Power that enables the bud to blossom. Lack of knowledge of God is the root of all sorrow in life and chaos and misery in the world. The true happiness, the real blessedness of all life, consists in possessing the wisdom of God and governing our day-to-day activities in His Light.

A sane philosophy of life is the only panacea for all evils of human society. The sovereign cure for the fear-and-anxiety complex that is haunting the man the world over is faith in the Supreme Lord, an atom of whom is pervading and sustaining all the universes. Therefore, seek for knowledge, a religious philosophy of life; strive for enlightenment. Have and intensify your faith in God. Exercise the best in you. Throw out all that is undesirable in you and attain the Vision of A God. Grow. Expand. Put the principles of Divine Life V into action. Let not your little ambitions and passions in life cover your eyes to the splendour of the Truth within you, to the Real World of God which is within and with-out this world. Let every year see you wiser, nobler and diviner.

Live an expansive life, a blameless life of purity and holiness, and prove that you all are the images of God, as every saint and sage has proved. The life of every philosopher, every mystic has shown us the vanity of this life and this world, and the reality of God, of the inner Ruler, and the other world. Make special efforts to walk in the foot-steps of these Great Souls, and become saints, sages, philosophers, spiritual heroes, moving in Perfection, Power, Peace and Joy.

A few sincere spiritual practices, a loving heart, a serving hand, a few minutes of prayer, a few minutes of meditation on His Divine Attributes, a clear mind, a determined will, patience and perseverance—these are the ways, the royal

methods to the attainment of permanent peace and Immortal Joy. May you all tread the path and attain Divine Glory!

Thy Real Nature

OM OM OM

Beloved Immortal Self,

Religion is faith for knowing and worshipping God. It is not a matter for discussion on a club table. It is the perception and realisation of the True Self. It is the fulfilment of the deepest craving in man. Therefore, hold Religion as the goal of life. Live every moment of your life for its realisation. Life without religion is real death.

Analyse your thoughts. Scrutinise your motives. Remove selfishness. Calm the passions. Control the Indriyas. Destroy egoism. Serve and love all. Purify your heart. Cleanse the dross of mind. Hear and reflect. Concentrate and meditate. Attain Self-realisation.

There is something dearer than wealth. There is something dearer than your wife. There is something dearer than your children. There is something dearer than your life itself. That dearest something is Thy Own Self (Atman), Inner Ruler (Antaryamin), Immortal (Amritam). This Immortal Self can be realised by incessant practice of meditation.

Hey Saumya! Dear Immortal Self! Be bold. Be cheerful. Even though you are in the role of unemployment, though you have nothing to eat, though you are clad in rags, thy essential nature is Satchidananda. The outer cloak, this mortal physical sheath, is an illusory production of Maya. Smile, whistle, laugh, jump, dance in joy and ecstasy. Sing OM OM OM! Ram Ram Ram! Come out of this cage of flesh. Thou art not this perish-able body. Thou art sexless Atman. Thou art that Atman who dwells in the chambers of your heart. Act as such. Feel as such. Claim your birthright, not from tomorrow or the day after, but right now from this very second. "Tat Tvam Asi." Thou art That. Feel. Assert. Recognise. a I Realise, my beloved Ram!

Find out your centre. Dwell always in this centre. This centre is the abode of supreme Bliss and eternal sunshine. This centre is the Param Dhama or Paramangati or Supreme Goal. This centre is your sweet original Home, the abode of Immortality and fearlessness. This centre is Atman or Brahman. This is the Imperishable Brahmic seat of ineffable splendour and glory.

Bhakti Yoga

Hari OM! Hari OM! Hari OM!

Children of Light!

Bhakti is intense devotion unto the Lord. Bhakti is the basis of all religious life. Bhakti destroys Vasanas and egoism. Bhakti elevates the mind to magnanimous heights. Bhakti is the master key to open the chambers of wisdom. Bhakti culminates in Jnana. Bhakti begins in two and ends in one. Para Bhakti and Jnana are one.

There is no virtue higher than Love, there is no treasure higher than Love, there is no Dharma higher than Love, there is no religion higher than Love, because Love is Truth and Love is God. Love, Prem and Bhakti are synonymous terms. This world has come out of Love, this world exists in Love and this world ultimately dissolves in Love. God is an embodiment of Love. In every inch of His creation you can verily understand His Love.

A life without love, faith and devotion is a dreary waste. It is a real death. Love is divine. Love is the greatest power on earth. It is irresistible. It is Love alone that can really conquer the heart of a man. Love subdues an enemy. Love can tame wild, ferocious animals. Its power is infinite. Its depth is unfathomable. Its nature is ineffable. Its glory is indescribable. The essence of religion is love. Therefore develop pure love.

Kindle the light of love in your heart. Love all. Include all creatures in the warm embrace of your love. Cultivate Visva Prem or all-embracing, all-inclusive cosmic love. Love is a mysterious divine glue that unites the hearts of all. It is a divine magical healing balm of very high potency. Charge every action with pure love. Kill cunningness, greed, crookedness and selfishness. The Immortal can be attained only by performing acts of kindness continuously. Hatred, anger, jealousy are re-moved by continuous service with a loving heart. You will get more strength, more joy, more satisfaction by doing kind acts. Practice of compassion, charitable acts, kind services, purify and soften the heart; turn the heart-lotus upwards and prepare the aspirant for the reception of divine light.

Live in Love. Breathe in Love. Sing in Love. Eat Love. Drink Love. Walk in Love. Talk in Love. Pray in Love. Meditate in Love. Think in Love. Move in Love. Write in Love. Die in Love. Taste the honey of Divine Love and become an embodiment of Love (Prem Vighraha or Prem Murthy).

Self-Realisation

Children of Light!

Behind this world show, behind these physical phenomena, behind these names and forms, behind the feelings, thoughts, emotions and sentiments, there dwells the silent Witness, thy Immortal Friend and real Well-wisher, the Purusha, or world Teacher, the unseen Governor or Master, the unknown Yogi, the invisible power of Consciousness or hidden Sage. That is the only permanent Reality and living Truth. That is Brahman or the Supreme Being or the Absolute. That is Atman. That is Self. The goal of human life is to realise the Reality behind the changing phenomena. The summum bonum of human aspiration is to attain Self-realisation. Self-realisation alone can make you absolutely free and independent. Trust not your body, mind and the senses. Have inner spiritual life. Attain knowledge of the Self through steady devotion and discipline. Drink the nectar of Immortality, quench the flames of Samsara and allay its tortures, miseries and sorrows.

Friends! Is there not a higher mission in life besides eating, sleeping and talking? Is there not any higher form of eternal bliss than this transitory and illusory pleasures? Is there not a dignified life than the sensual life? How uncertain is life here? How insecure is our existence in this earth-plane with various kinds of fear? How painful is this mundane life? Should we not attempt diligently now to reach a place—the Immortal abode, your original sweet home of pristine purity and divine splendour—where there is eternal sunshine, absolute security, perfect peace and where there is neither disease nor death nor war?

Come, come, become a Yogi. Come out of your narrow holes or ruts. Crush all sorts of superstitions. Aim high. To become an advocate or a doctor or an engineer or a professor is the height of your ambition. Can this give you freedom? Can this give you eternal bliss? Can this give you everlasting peace? Can this make you Immortal? Do you not like to attain perfection or Immortality? Do you not wish to achieve the summum bonum of existence—Kaivalya or independence—Atma Svarajya? Then, come, struggle for higher things. Be bold. Look not back. March forward. Enquire 'who am I?' Hear, reflect, meditate and realise the Atmic splendour!

OM is Satchidananda. OM is Infinity. OM is Eternity. OM is Immortality. Sing OM! Chant OM! Feel OM!

Divine Life

Hari OM. Hari OM. Hari OM.

Divine Life is life in God or the Immortal Soul. He who leads the divine life is free from cares, worries, anxieties, misery, sufferings and tribulations. He attains immortality, perfection, freedom, and independence, eternal peace, supreme bliss and perennial joy. He radiates joy, peace and light everywhere.

To lead the divine life you need not retire into forests. You can lead the divine life while remaining in the world. What is wanted is renunciation of egoism, mine-ness, attachment, Vasanas and Trishnas. Give the mind to God and hands to the service of humanity.

Serve the humanity with Atma Bhay. Serve the poor. Serve the sick with Narayana Bhay. Serve the society. Serve the country. Selfless service is the highest Yoga. Samadhi will come by itself without any effort for one who is solely absorbed in service, when his heart is purified. Service is worship of the Lord. Never forget this. He who sees Brahman or the Immortal Soul in the spoon, Brahman in the medicine, in the patient, Brahman in the Doctor, Brahman in service—he who thinks or meditates this while doing service, verily reaches Brahman or the Eternal.

The practice of Brahmacharya is very important for spiritual progress. Brahmacharya is the basis for acquiring Immortality. It is itself Divine Life. Brahmacharya brings material progress and psychic advancement. It is a substratum for a life of peace in At-man. It is a potent weapon for controlling the internal Rajasic forces, viz., Kama, Krodha, Lobha, etc. It gives tremendous energy and gigantic will power and good Vichara Shakti.

Japa is an important Anga of Yoga or divine life. A Mantra is Divinity. Japa is the repetition of the Mantra, or the Names of the Lord. In Kali Yuga practice of Japa alone can give eternal peace, bliss and Immortality. Japa ultimately results in Samadhi or communion with the Lord.

Sankirtan is the singing of Lord's Names with faith and devotion. When you sing His Names, feel that Lord Hari or Ishta Devata is seated in your heart; that every Name of the Lord is filled with Divine potencies, that the old vicious Samskaras and Vasanas are burnt by the power of the Name and that the mind is filled with Sattva or purity, that Rajas and Tamas are completely destroyed, and that the veil of ignorance is torn down. This kind of mental attitude brings the maximum benefit of Sankirtan. It is not the number of Japa or the length of time of Kirtan that counts spiritual growth but it is the intensity of Bhav with which the Lord's Names are sung.

Yajnavalkya-Maitreyi Samvada

Brihadaranyaka Upanishad

OM OM OM

"Maitreyi," said Yajnavalkya, the greatest seer and sage; "verily I am going away from this house into the forest to enter another order of life (Sannyasa); there-fore let me divide my property between you and Katyayani."

Maitreyi said, "My venerable Lord, if this whole world with all its wealth belongs to me, tell me, could I attain immortality truly?"

"No," replied Yajnavalkya. "Like the life of rich people will be your life. But there is no hope of obtaining immortality by wealth."

Maitreyi said, "Of what use would be wealth to me, if I do not become thereby immortal? Tell me O venerable Lord, any means of attaining Immortality of which thou knowest."

Yajnavalkya replied: "Come, sit down, my beloved Maitreyi, I will explain it to thee; try to understand well what I say."

Yajnavalkya said: "Verily, not indeed for the husband's sake the husband is dear, but for the sake of the Self the husband is dear. Verily not indeed for the wife's sake the wife is dear, but for the sake of the Self, the wife is dear. Verily not for the sake of the son the son is dear but for the sake of the Self, the son is dear. Verily, this Immortal All-pervading (Atman or Brahman) is to be seen, heard, reflected and meditated upon, O Maitreyi: Atma VA are drashtavyo srotavyo mantavyo nididhyasithavyah. "

"O Maitreyi; when there is duality, then one sees the other, one smells the other, one tastes the other, one salutes the other, one speaks to the other, one hears the other, one touches the other, one knows the other; but when the Self or Atman only is all this, how could one see the other, how could he smell the other, touch the other, know the other? How could he know Him by whom he knows all this? That Self is to be described by 'Not this, not this (Neti, Neti).' Atman or the Supreme Self is imperishable. He is free and unattached. He is not subject to pain or destruction. How could one know the Knower? Thus, O beloved Maitreyi, thou halt been instructed."

Having said this, Yajnavalkya went to the forest.

Message of Freedom

OM!

Children of Immortality!

The Lord is within you. He is seated in the heart of all beings. Whatever you see, hear, touch or feel is God. Therefore, hate not anybody, cheat not anybody,

harm not anybody. Love and be one with all. You will soon attain eternal bliss and perennial joy. Be self-disciplined. Be simple and harmonious in thought, feeling, diet and dress. Love all. Fear none. Shake off lethargy, laziness, fear. Lead the Divine Life. Be a seeker after Truth or Reality. Understand the law of Dharma. Be alert and vigilant. Overcome sorrow and conflict through enquiry and reflection. Move towards freedom, perfection and eternal bliss every second. Is there any one among you who can say with emphasis and force: "Now I am a deserving aspirant? I am yearning for Moksha. I have equipped myself with the four means. I have purified my heart through selfless service, Kirtan and Japa. I have served the Guru with faith and devotion and I have attained His Grace and blessings."? That man can save the world. He will soon become a cosmic beacon-light, a unique torch-bearer of wisdom, a dynamic Yogi. O Man! Get yourself ready now. It is a shameful thing that you have lived in vain till now and spent the life in eating, drinking, sleeping, idle gossiping and worthless pursuits. You have not done any meritorious acts. The hour draws nearer. It is not too late even now. Start Namasmarana, or the repetition of the Lord's Name from this second... Be sincere and earnest. Love all. You can make yourself worthy of His Grace. You can cross the formidable ocean of births and deaths and attain eternal bliss and Immortality. Never miss a day in meditation. Regularity is of para-mount importance. When the mind is tired, do not concentrate. Give it a little rest. Do not take heavy food at night. It will disturb your morning meditation. Japa, Kirtan, Pranayama, Satsanga or association with sages, practice of Sama (serenity), Da.ma (self-restraint), Yama (right conduct), Sattvic or pure food, study of Scriptures, meditation, Vichara (self-enquiry)—all will help you to control the mind and attain eternal bliss and immortality. If evil thoughts enter your mind, do not use your will force to drive them away. You will lose your energy. OM!

Advice to Students

OM! Friends,

You are the future hope of the motherland. You are the citizens of tomorrow. You should always think over the goal of life and live to attain the goal. The

goal of life is the attainment of freedom from all sorts of misery or the state of Kaivalya or liberation from the cycle of births and deaths. Lead a well-regulated moral life. Moral strength is the backbone of spiritual progress. Ethical culture is the part and parcel of spiritual Sadhana. Keep up Brahmacharya or the vow of celibacy. By the observance of Brahmacharya many of the sages of yore have attained Immortality. Brahmacharya is the source of new strength, vigour, vitality and success in life and eternal happiness hereafter. Loss of this vital energy is the cause of disease, miseries and premature death. Therefore take particular care to preserve this vital energy. Practice of Brahmacharya gives good health, inner strength, peace of mind and long life. It invigorates the mind, the nerves, and it helps to conserve physical and mental energy. It augments the strength and courage. It gives power to face the difficulties in the daily battle of life. A perfect Brahmachari can move the world, can command nature and the five elements like Jnana Dev. Develop faith in the Vedas and the power in the Mantras. Practise meditation daily. Take Sattvic food. Do not overload the stomach. Repent for your mistakes. Admit your faults freely. Never try to hide your faults by lame excuses or by uttering falsehoods. Obey the laws of Nature. Take plenty of physical exercise daily. Perform the prescribed duties at the appointed time. Develop simple living and high thinking. Give up vile imitation. Get thorough over-hauling of your wrong Samskaras you have created through bad association. Study the Gita, the Upanishads, the Yoga-Vasishtha, the Brahma Sutras and Sri Sankara's select works and other Scriptures. Therein you will find real solace and peace. Some Western philosophers have declared, "We are Christians by birth and faith; but we can find the peace which the mind wants and satisfaction the soul needs only in the Upanishads of the Seers of the East." Move amicably with all. Love all. Serve all. Develop adapt-ability and the spirit of selfless service and penetrate into the hearts of all through untiring service. This is verily Advaitic realisation of unity or oneness. OM!

Vibratory Stirring Kirtans

(Technique: All the people assembled should re-peat these Dhvanis at the same pitch in the same tune and harmoniously. There should be no pause at all. When one stops for taking breath, the others will continue, and there should be no break in the Kirtan till the conclusion. The mind should be filled with the Kirtan vibration. You should feel that the Mantra is entering you from all sides and that it fills your entire being. These Dhvanis are short-cut to Bhava Samadhi. Sung for a few minutes before going to bed, they will tranquilise the mind, fill it with Sattva and ensure sound sleep).

1. Jaya Jaya Radhe Govind.

2. Sita Ram Ram Ram.
3. Ram Ram Ram Ram Ram.
4. Vitthala Vitthala, Jaya Jaya Vitthala.
5. Ramakrishna Govinda, Jaya Jaya Govinda.
6. Jaya Mana Mohana, Radha Mana Mohana.
7. Aajaare Mohan, Aajaare Mohan Ab Aajaare Mohan, Aajaare.
8. Hare Krishna Hare Ram, Radhe Krishna Radhe Shyam.
9. Gopala Krishna, Radha Krishna.
10. Krishna Murari, Girivara Dhari. (The following Kirtan-Dhvanis form another variety of the Vibratory-stirring Kirtans. The first lines of the Dhvanis are sung and repeated as usual with one devotee leading and the others following. The last line—bold words—is sung in chorus, as above. The Kirtan-Dhvani prepares the devotees' mind for the Cho-rus, Samashti Kirtan.)
11. Govinda Govinda Gopala Rama, Gopala Gopala Govinda Rama. Govinda Rama, Gopala Rama. Govinda, Govinda, Govinda, Govinda.
12. (Ashtakshara Kirtan)
 Sriman Narayana Narayana Narayana
 Lakshmi Narayana Narayana Narayana
 Badri Narayana Narayana Narayana
 Hari Om Narayana Narayana Narayana
 Surya Narayana Narayana Narayana
 Hari OM, Hari OM, Hari Om, Hari Om, (in long, lulling tune.)
 Hari Bol, Hari Bol, Hari Bol, Hari Bol (in long, lulling tune.)
 Narayana Narayana Narayana Narayana

Mahamantra Kirtan

Hare Rama Hare Rama, Rama Rama Hare Hare;
 Hare Krishna Hare Krishna, Krishna Krishna

Hare Hare.

Rama Dhvani Laghe

Rama Dhvani Laghe,
Gopala Dhvani laghe,
Kaise Chute Ye Rama Dhvani Laghe.

Govinda Jaya Jaya

Govinda Jaya Jaya Gopala Jaya Jaya
Radha Ramana Hari Govinda Jaya Jaya
Sankara Jaya Jaya Sambho Jaya Jaya
Uma Ramana Siva Sankara Jaya Jaya

Song of Prem

Thars: Sunaja

Pilade pilade pilade Krishna,
Tu prembhar pyala pilade Krishna;
Dikhaja dikhaja dikhaja Krishna,
O Madhurike Murti dikhaja Krishna.
Lagaja lagaja lagaja Krishna,
Mera Nayya ko par lagaja Krishna;
Khilade Khilade Khilade Krishna,
Makkhan aur misri khilade Krishna.

Song of Chidananda

Chidananda Chidananda Chidananda hum
Har halme almasth Sat-Chid-Ananda hum
Ajaranand Amaranand Achalananda hum
Har halme almasth Sat-Chid-Ananda hum.
(Antarai)

Nirbhaya aur Nischinta Chidghanananda hum

Kaivalya Kevala Kutastha Ananda hum.

Nitya Shuddha Siddha Sat-Chid-Ananda hum

(Chidananda Chidananda...)

Knowledge Bliss, Knowledge Bliss, Bliss Absolute,

In all conditions I am Knowledge, Bliss Absolute.

I am without old age, without death, without motion,

In all conditions I am Knowledge, Bliss Absolute.

(Antarai)

I am without fear, without worry Bliss Absolute

Existence Absolute

Knowledge Absolute

Independent, unchanging, non-dual Atman

Immortal Atman

Advaita Atman

Eternal pure, perfect Knowledge, Bliss Absolute

(Chidananda Chidananda...)

Sivananda Sivananda Sivananda hum

Agad bhum wala Agad bhum wala Akhilananda hum.

Chidananda Chidananda Chidananda hum

Har halme almasth Sat-Chid-Ananda hum

Nijananda Nijananda Nijananda hum

Har halme almasth Sat-Chid-Ananda hum.

Song of Panduranga

Jaya Jaya Vitthala Panduranga,

Jaya Hari Vitthala Panduranga;

Jagannivasa Panduranga,

Jagatpati Panduranga;

Sarvantaryami Panduranga,

Sarva Antaratma Panduranga;

Vyapak Vibhu Panduranga,

Vimala Amala Panduranga;

Anadi Ananta Panduranga,

Ajara Avinasi Panduranga

Thy Name is a boat Panduranga,

to Cross this Samsar, Panduranga.

Thy Name is a weapon, Panduranga,

to destroy this Rakshas-mind, Panduranga.

I am pining for Thy Grace, Panduranga,

I am thirsting for Thy Mercy, Panduranga.

Reveal Thy True Form, Panduranga,

Let me behold it, Panduranga.

Let my mind be fixed, Panduranga,

at Thy Lotus Feet, Panduranga.

Let me utilise this body, Panduranga,

in Thy service always, Panduranga.

This is my fervent prayer, Panduranga,

Do not forsake me, Panduranga.

Thou art everything, Panduranga,

Thou doest everything, Panduranga.

Thou art Just, Panduranga,

Thou art Dharma, Panduranga.

Thou art my sole refuge, Panduranga,

Thou art my Father, Guru Panduranga.

Thou art my very Prana, Panduranga,

Thou art my very Soul, Panduranga.

Pratyak Chetana, Panduranga,

Paramartha Tattva, Panduranga.
Panduranga Panduranga,
Panduranga Panduranga.

Song of Instructions

Mohan Bansiwale tumko lakhon Pranam
Tumko lakhon Pranam,
Sankar Bholebhale tumko lakhon Pranam,
Tumko lakhon Pranam pyare karodom Pranam.

Bhajo Radhe Govind,
Radhe Govind Bhajo Radhe Govind,
Radhe Govind Bhajo Sita Govind,
Hari bolo bolo bhai Radhe Govind,
Hare Krishna Hare Rama Radhe Govind.

Get up at 4 a.m. Brahmamuhurta
Get up at 4 a.m. Japo Ram Ram,
Get up at 4 a.m. Do Brahma Vichar,
Get up at 4 a.m. Enquire 'Who am I?
Get up at 4 a.m. Practise Yogabhyas.

Observe Mauna daily for two hours,
Fast on Ekadasi, take milk and fruits,
Study daily one chapter of Gita,
Do regular charity, one-tenth income.

Rely on yourself, give up servants,

Do Kirtan at night, have Satsanga,
Speak the truth at all costs, preserve Veerya,
Satyam Vada, Dharmam Chara,
Observe Brahmacharya,

Ahimsa Paramo Dharma, love one and all.
Never hurt others' feeling, be kind to all,
Control anger by Kshama, develop Visva Prem,
Keep daily spiritual diary,

You will evolve quickly.
(Hare Krishna Hare Ram...)

Song of Kanhiah

Come here my dear Krishna Kanhayi,
Myne Tere liye dilke andar building banayi. (Come...)
Tere liye bahut sara khana banayi,
Milk dahi butter mishri sara mangayi. (Come...)
Come soon come soon Krishna Kanhayi,
Remembering every day Aansu bahayi. (Come...)
Come to my house my dear arati phirayi,
Tere liye rose rose Aansu bahayi. (Come...)
Why so late, why so late karte Kanhayi,
Why so far, why so far rahte Kanhayi,
O darling Kanhayi,
Myne Tere liye dilke andar building banayi. (Come...)
Come here, my dear, Shyama Murari,
Play the flute, play the flute, Kunja Vihari.
For you, O dear, the `Gopis' wait in vain
With curd, butter and milk, hailing you thro' sign;

Why run away, why run away, do you fear them?

Have you stolen or have you hidden

precious things from them?

Come near, come near, Krishna Kanhayi,

Help the 'Gopis' and lower the pots

from their heads so high,

Where are they, where are they, your 'Gopals?'

Call them also, bring them also,

and help the Gopikas,

Come near, close dear, 'Chora' Murari,

Taste the curd, play the flute, and dance, O Vihari.

Song of a Karma Yogi

Hari ki premi Hari Hari bolo,

Avo pyare milkar gavo,

Hari charanme dhyan lagavo,

Duhkhme sukhme Hari Hari bolo,

Abhiman tyago seva karo,

Narayan Narayan Narayan Narayan.

Give up Brahmin, Sannyas Abhiman,

Give up male-female, sex Abhiman,

Give up doctor, judge Abhiman,

Give up Raja, Zamindar Abhiman,

Relinquish Pandit, scientist Abhiman,

Crush this professor, engineer Abhiman,

Kill this collector, Tahasildar Abhiman,

Kill this Vairagya, Seva Abhiman,

Kill this Tyagi, Kartritva Abhiman,

(Narayan Narayan...)

Remember always Hari Hari Hari Hari,
Sing always, Sitaram, Radheyshyam,
See God in every face,
Share what you have with others.
Develop nicely adaptability,
Serve always with Narayan Bhav,
Scrutinise always your inner motives.

Work without egoism,
Cultivate the Nimitta-Bhav,
Give up expectation of fruits,
Surrender always fruits to the Lord.
Have equal vision and balanced mind,
Selfless work will purify your heart,
Then you will get knowledge of self.

(Narayan Narayan...)

Song of Divine Life

Gopala Gopala Muralilola,
Yasoda Nandana Gopibala.
Serve, Love, Give, Purify, practise Ahimsa,
Satyam, Brahmacharya (take Sattvic food), study Gita;
Have Satsang, control senses, do Japa Kirtan,
Meditate in Brahmamuhurta, Know Thyself.
Love all, embrace all, be kind to all,

Work is worship, (serve all) serve the Lord in all;
Purify, concentrate, reflect, meditate,
Know the Self through enquiry "Who am I".
Purify, concentrate, reflect, meditate,
Serve, love, give and be dispassionate;
Know Brahman, Maya, Samsar and "I",
Behold the Goal of life, hey Saumya nearby. (Gopala Gopala...)

The Song of Immortality

Ram Ram Ram Ram, Jaya Sita Ram,
Jaya Jaya Radhe Shyam.

Turn the gaze, draw the Indriyas,
Still the mind, sharpen the Intellect.
Chant Om with feeling,
O Children of Light, will you drink not,
Won't you drink not, the nectar of Immortality?
(Ram Ram Ram Ram...)

All Karmas (are) burnt now,
You have become a Jivanmukta.
That Blessed State Turiyatita
No words can describe.
O Children of Light, will you drink not,
Won't you drink not, the nectar of Immortality?
(Ram Ram Ram Ram...)

The grass is green, the rose is red,
And the sky is blue,
But the Atman is colourless,
Formless and Guna-less too.

O Children of Light, will you drink not,
Won't you drink not, the nectar of Immortality?

(Ram Ram Ram Ram...)

Life is short, time is fleeting,
The world is full of miseries;
Cut the knot of Avidya
And drink the Nirvanic Bliss.

O Children of Light, will you drink not,
Won't you drink not, the nectar of Immortality?

(Ram Ram Ram Ram...)

Feel the Divine Presence everywhere,
See the Divine Glory all around;
Then dive deep into the Divine Source,
And realise the Infinite Bliss.

O Children of Light, will you drink not,
Won't you drink not, the nectar of Immortality?

(Ram Ram Rain Ram...)

Do Asana, Kumbhaka, Mudra,
Shake the Kundalini,
Then take it to Sahasrara
Through Chakras in the Sushumna.

O Children of Light, will you drink not,
Won't you drink not, the nectar of Immortality?

(Rain Ram Rain Ram...)

Narayanam Bhaje

Narayanam Bhaje Narayanam Bhaje,

Narayanam Bhaje Narayanam.

Ram Ram Rain Ram Ram, Ram Ram Ram Ram;

Rain Ram Ram Rain Ram, Ram Rain Ram Ram.

Rama Krishna Hari, Rama Krishna Hari,

Rama Krishna Hari, Ram Ram Ram;

Radha Krishna Hari, Radha Krishna Hari,

Radha Krishna Hari, Shyam Shyam Shyam.

Sambho Sadasiva, Sambho Sadasiva,

Sambho Sadasiva, Bhum Bhum Bhum;

Sambho Sankar Hara, Sambho Sankar Hara,

Sambho Sankar Hara, Mahadeva;

Gauri Sankar Hara, Gauri Sankar Hara,

Gauri Sankar Hara, Sadasiva.

Raja Rajeswari, Raja Rajeswari,

Raja Rajeswari, Maheswari;

Adi Sakti Siva, Vishnu Sakti Hari,

Brahma Sakti, Maha Saraswati. (Narayanam Bhaje...)

Nirguna

Om Om Om Om Om, Om Om Om Om Om,

Om Om Om Om Om, Om Om Om.

Om Soham Sivoham, Soham Sivoham,

Soham Sivoham, Sivoham.

Soham Sivoham, Aham Brahmasmi,

Satchidananda Svarupa Brahmoham.

Atma Brahma Svarupa, Chaitanya Purusha,

Tejomayananda Tat-Tvam-Asi Lakshya.

Satyam Sivam Subham Sundaram Kantam,

Satchidananda Sampuma (Sukham) Santam.

Prajnanam Brahma, Aham Brahma Asmi,
Tat-Tvam-Asi, Ayamatma Brahma. (Om Om Om Om Om...)
Narayanam Bhaje Narayanam Bhaje,
Narayanam Bhaje Narayanam.

Om Chanting and Kirtan

Om Om Om Om Om Om Om
Om Om Om Om Om Om Om
Om Om Om Om Om Vichar
Om Om Om Om Bhajo Omkar

(Om Om Om Om...)

Song of Agada Bhum

Agadabhum Agadabhum Bhaje Damaru
Nache Sadasiva Jagat Guru.
Antarai
Nache Brahma Nache Vishnu Nache Mahadev
Kappar Leke Kaali Nache Nache Adi Dev;
Agadabhum Agadabhum Bhaje Damaru
Nache Sadasiva Jagat Guru.

Siva Nama Kirtan

Sivaya Namah Om Sivaya Namah,
Sivaya Namah Om Namah Sivaya;
Siva Siva Siva Siva Sivaya Namah,
Hara Hara Hara Hara Namah Sivaya.
Siva Siva Siva Siva Sivaya Namah Om,
Bhum Bhum Bhum Bhum Namah Sivaya.
Siva Sambasadasiva Sambasadasiva
Sambasadasiva Sambasiva.

Siva Siva Sankara Hara Hara Sankara,

Jaya Jaya Sankara Namami Sankara.

Om Namah Sivaya Om Namah Sivaya,

Om Namah Sivaya Om Namah Sivaya.

(Sivaya Namah Om...)

Raja Rama Kirtan

Raja Rama Rama Ram, Sita Rama Rama Ram

Antarai

Raja Rama Rama Ram, Sita Rama Rama Ram

(Raja Rama...)

Shyama Shyama Radhe Shyam,

Radha Krishna Radhe Shyam

Antarai

Shyama Shyama Radhe Shyam,

Radha Krishna Radhe Shyam (Raja Rama...)

Hey Rama Jaya Rama, Sita Rama Rama Ram,

Hey Rama Jaya Rama, Sita Rama Rama Ram,

Hey Rama Jaya Rama, Rama Sita Rama Rama

Rama Rama;

Hey Shyama Jaya Shyama,

Ghanashyama Radheshyam,

Hey Shyama Jaya Shyama,

Ghanashyama Radheshyam,

Hey Shyama Jaya Shyama,

Ghanashyama Radheshyam,

Hey Shyama Shyama Jaya Shyama Shyama

Ghana Shyama Shyama Radheshyam

(Raja Rama...)

Song for Developing Will

Bhajo Radhe Krishna, Bhajo Radhe Shyama,
Om Om Om Om Om, Om Om Om Om Om,
Soham Soham, Soham Sivoham.

Will is Atma-Bal, will is dynamic,
Have a strong will and realise Atma.
Your will has become weak, through various desires,
Destroy them to the root, by Vivek, Vairagya, Tyag.
My will is powerful, I can blow up mountains,
I can stop the ocean waves, I can command elements.
I can command Nature, I am one with Cosmic Will,
I can dry up ocean, like Muni Agastya.

(Bhajo Radhe Krishna, Bhajo Radhe...)

My will is pure and strong, no one can resist,
I can influence people, I always get success.
I am hale and hearty, I am always joyful,
I radiate joy and peace to million distant friends.
I can give Samadhi by simple gazing,
I can do Sakti-Sanchar by mere Sankalpa,
I am Yogi of Yogis, I am Emperor of Emperors,
I am King of all Kings, Shah of all Shahs.
I can elevate aspirants by simple Master's Touch,
I can work wonders by the power of Sat-Sankalpa.
I can heal millions from a long distance;
This is due to will, therefore develop will.

(Bhajo Radhe Krishna, Bhajo Radhe...)

Give up Vasanas and think of Atma,

This is the royal way to develop your will.
Keep up diary, give up cares and worries,
Do simple Tapas and develop attention.
Develop patience and have command of temper,
Control the Indriyas and practise meditation.
Have power of endurance and practise celibacy,
All these will help you to develop your will.
Bhajo Radhe Krishna, Bhajo Radhe Shyama,
Om Om Om Om Om, Om Om Om Om Om.

(Bhajo Radhe Krishna, Bhajo Radhe...)

Song of Bliss

Anandoham Anandoham Anandam Brahmanandam
Sacharachara Paripoorna Sivoham,
Sahajananda Svaroopam Sivoham,
Vyakta Chetana Atma Sivoham,
Vyapaka Vyakta Svaroopam Sivoham,
Nitya Suddha Niramaya Soham,
Nityananda Niranjana Soham,
Akhandaikarasa Chinmatroham,
Bhumananda Svaroopam Sivoham,
Asangoham Advaitoham,
Vijnanaghana Chaitanyoham,
Nirakara Nirguna Chinmayoham,
Suddha Satchidananda Svaroopoham,
Asanga Svaprakasa Nirmaloham,
Nirvishesha Chinmatra Kevaloham,
Sakshi Chetana Kutasthoham,
Nitya Mukta Svaroopam Sivoham,

(Anandoham Anandoham...)

Song of Upanishads

Hey Ramachandra, Brindavana Chandra,
Eko Deva Sarvabhuteshu Gudha,
Sarva Vyapi Sarva Antaratma,
Karmadhyaksha Sarva Bhutadhivasa,
Sakshi Cheta Kevalo Nirgunascha.

(Eko Deva Sarvabhuteshu Gudha)

Soham Sioham Sivah Kevaloham,
Sambho Sankara, Hey Maha Deva,
God is One, Brahman is one,
He is hidden in all beings,
Like butter in milk—like fire in wood,
Like mind in brain—like oil in seed,
All-pervading—the Self of all beings.

(Eko Deva Sarvabhuteshu Gudha)

Satyena Labhya—Tapasa hi esha Atma,
Samyag Jnanena—Brahmacharyena Nityam,
Antah Sareere—Jyotir Mayo hi Subhro,
Yam Pasyanti Yataya—Ksheena Doshah

(Eko Deva Sarvabhuteshu Gudha)

This Atman is attained by practice of Truth-Tapas,
By Nirvikalpa Samadhi—by practice of celibacy,
Inside the body—resplendent pure Atma,
The anchorites behold—who are free from defects.

(Eko Deva Sarvabhuteshu Gudha)

Satyam Jnanam—Anantam Brahma,
Purushottama—Paramatma,

Adrishtam Avyavaharyam—Agrahyam Alakshanam,
Achintyam Avyapadeshyam—Santam Advaitam.

(Eko Deva Sarvabhuteshu Gudha)

Song of Nandalal

Mere Ankhonme Baso Mere Nandalal

Mere Nandalal Pyarelal

Mere Hridayme Baso Mere Nandalal

Rama Rama Hari Sita Ram,
Sita Sita Ram, Radhe Radhe Shyam,
Hari Sitaram, Hari Radheshyam,
Lakshmi Narayan, Sriman Narayan,
Hari Om Narayan, Badri Narayan,
Sambho Sankara, Namahsivaya.

(Mere Ankhonme Baso...)

Kindle the light of love in your heart,
Include all creatures in the embrace of your love,
Develop cosmic love, shed tears of Prem.

(Mere Ankhonme Baso...)

Soham Soham Sivoham—Sivoham Sivoham,
Wake up from this long dream of illusory forms,
Love your Atman, live in Atman,
Feel the majesty of your own inner Self,
Kill egoism, kill Raga-Dvesh,
Kill cunningness, slay crookedness,
Soham Soham Sivoham—Sivoham

Sivoham Sivoham

Sangeeta Ramayana

Bala Kanda

Ramayana contains	Jaya Jaya Ram
The highest ideals	Sita Ram
Of Hindu culture	Jaya Jaya Ram
And civilisation	Sita Ram
It inspires the youth	Jaya Jaya Ram
It inspires the youth	Sita Ram
To higher ideals	Jaya Jaya Ram
Of conduct and character	Sita Ram
It contains object lessons	Jaya Jaya Ram
For husbands, wives	Sita Ram
For parents, children	Jaya Jaya Ram
For brothers, sisters	Sita Ram
It's a marvellous book	Jaya Jaya Ram
Which contains the essence	Sita Ram
Of all the Vedas	Jaya Jaya Ram
And all the Scriptures	Sita Ram
It has a moulding power	Jaya Jaya Ram
On the life of man	Sita Ram
Sri Rama was born	Jaya Jaya Ram
To destroy Ravana	Sita Ram
Dasaratha was childless	Jaya Jaya Ram
He did Yajna	Sita Ram
He had three wives	Jaya Jaya Ram
Kausalya, Sumitra	Sita Ram
Kaikeyi Devi	Jaya Jaya Ram
Was his third wife	Sita Ram
He got Payasa (milk pudding)	Jaya Jaya Ram

He gave to his wives	Sita Ram
The wives became pregnant	Jaya Jaya Ram
Four sons were born	Sita Ram
Rama, Lakshmana	Jaya Jaya Ram
Bharata, Satrugna	Sita Ram
All the sons	Jaya Jaya Ram
Were heroic, virtuous	Sita Ram
Visvamitra	Jaya Jaya Ram
Came to Dasaratha	Sita Ram
He took Rama and Lakshmana	Jaya Jaya Ram
To destroy the Rakshasas	Sita Ram
Rama killed	Jaya Jaya Ram
Tataka, Subahu	Sita Ram
Rama threw	Jaya Jaya Ram
Maricha into ocean	Sita Ram
Rama visited	Jaya Jaya Ram
Gautam's Ashram	Sita Ram
Touched the stone	Jaya Jaya Ram
Freed Ahalya	Sita Ram
Then Rama went	Jaya Jaya Ram
To Mithila city	Sita Ram
He took the bow	Jaya Jaya Ram
Bent it easily	Sita Ram
He married	Jaya Jaya Ram
The noble Sita	Sita Ram
Then he returned	Jaya Jaya Ram
To Ayodhya city	Sita Ram
On the way	Jaya Jaya Ram
He met Parasurama	Sita Ram
He bent his bow	Jaya Jaya Ram
And defeated him	Sita Ram
Rama Rama Jaya	Jaya Jaya Ram
Rama Rama Jaya	Sita Ram

Ayodhya Kanda

King Dasaratha	Jaya Jaya Ram
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Became old	Sita Ram
He wanted	Jaya Jaya Ram
To enthrone Rama	Sita Ram
All arrangements	Jaya Jaya Ram
Were nicely made	Sita Ram
The crooked Manthara	Jaya Jaya Ram
Told Kaikeyi	Sita Ram
Get your two boons	Jaya Jaya Ram
From Dasaratha	Sita Ram
Banish Rama	Jaya Jaya Ram
For fourteen years	Sita Ram
Into Dandaka forest	Jaya Jaya Ram
With matted locks	Sita Ram
Enthroned Bharata	Jaya Jaya Ram
Have freedom Kaikeyi	Sita Ram
The cruel Kaikeyi	Jaya Jaya Ram
Asked the two boons	Sita Ram
Rama obeyed	Jaya Jaya Ram
His father's commands	Sita Ram
He started	Jaya Jaya Ram
To the forest	Sita Ram
Lakshmana, Sita	Jaya Jaya Ram
Also followed	Sita Ram
He met Guha	Jaya Jaya Ram
King of Nishada	Sita Ram
They crossed the river	Jaya Jaya Ram
With the help of Guha	Sita Ram
Then Rama went	Jaya Jaya Ram
To Bharadvaja Ashram	Sita Ram
And marched on	Jaya Jaya Ram
To Chitrakut	Sita Ram
King Dasaratha	Jaya Jaya Ram
Gave up his life	Sita Ram
He could not bear	Jaya Jaya Ram
Separation from Ram	Sita Ram
Messengers were sent	Jaya Jaya Ram
To the noble Bharata	Sita Ram

He returned	Jaya Jaya Ram
From his uncle's palace	Sita Ram
Kaikeyi narrated	Jaya Jaya Ram
All that she did	Sita Ram
She asked Bharata	Jaya Jaya Ram
To rule the kingdom	Sita Ram
Bharata had a	Jaya Jaya Ram
Terrible shock	Sita Ram
He rebuked	Jaya Jaya Ram
His cruel mother	Sita Ram
He at once started	Jaya Jaya Ram
To bring his brother	Sita Ram
He reached speedily	Jaya Jaya Ram
The holy Chitrakut	Sita Ram
He requested Rama	Jaya Jaya Ram
To rule the kingdom	Sita Ram
Rama refused	Jaya Jaya Ram
To rule the kingdom	Sita Ram
Then Bharata took	Jaya Jaya Ram
Sri Rama's Sandals	Sita Ram
Bharata lived	Jaya Jaya Ram
In Nandigrama	Sita Ram
He ruled the kingdom	Jaya Jaya Ram
Justly, wisely	Sita Ram
Under the direction	Jaya Jaya Ram
Of Rama's Sandals	Sita Ram
Then Rama went	Jaya Jaya Ram
To Atri's Ashram	Sita Ram

Aranya Kanda

Rama entered	Jaya Jaya Ram
The Dandaka forest	Sita Ram
He destroyed Viradha	Jaya Jaya Ram
That powerful Rakshasa	Sita Ram
Then he met	Jaya Jaya Ram

Sharabhanga Muni	Sita Ram
Thereupon he went	Jaya Jaya Ram
To Sutikshana's Ashram	Sita Ram
Then he met	Jaya Jaya Ram
Agastya Muni	Sita Ram
Agastya gave	Jaya Jaya Ram
Indra's bow and arrows	Sita Ram
Then Rama marched	Jaya Jaya Ram
To Panchavati	Sita Ram
Lakshmana cut	Jaya Jaya Ram
Surpanakha's ears and nose	Sita Ram
Rama killed	Jaya Jaya Ram
Khara and Dushana	Sita Ram
Maricha assumed	Jaya Jaya Ram
The form of golden-deer	Sita Ram
Sita told Rama	Jaya Jaya Ram
Let me have the deer	Sita Ram
Rama went out	Jaya Jaya Ram
To capture the deer	Sita Ram
Ravana came now	Jaya Jaya Ram
To take away Sita	Sita Ram
He put on the guise	Jaya Jaya Ram
Of a mendicant	Sita Ram
He took away Sita	Jaya Jaya Ram
And moved in the sky	Sita Ram
Sita cried	Jaya Jaya Ram
Rama! Rama!	Sita Ram
Jatayu went forth	Jaya Jaya Ram
To attack Ravana	Sita Ram
Ravana cut	Jaya Jaya Ram
Jatayu's wings	Sita Ram
Sita took her	Jaya Jaya Ram
Garments and jewels	Sita Ram
Threw them on the hill	Jaya Jaya Ram
Where the monkeys were sitting	Sita Ram
Ravana reached Lanka	Jaya Jaya Ram
With Janaki Devi	Sita Ram

He placed Sita	Jaya Jaya Ram
In Asokavana	Sita Ram
Rama killed	Jaya Jaya Ram
The illusive deer	Sita Ram
He came back with Lakshmana	Jaya Jaya Ram
Did not find Sita	Sita Ram
Rama searched for Sita	Jaya Jaya Ram
All over the forest	Sita Ram
He met Jatayu	Jaya Jaya Ram
Who told everything	Sita Ram
Rama blessed	Jaya Jaya Ram
The devoted Jatayu	Sita Ram
Then Rama killed	Jaya Jaya Ram
Rakshasa Kabandha	Sita Ram
Then he met	Jaya Jaya Ram
The pious Sabari	Sita Ram
Who told Rama	Jaya Jaya Ram
To meet Sugriva	Sita Ram

Kishkindha and Sundara Kanda

Then Rama met	Jaya Jaya Ram
The mighty Hanuman	Sita Ram
He made friendship	Jaya Jaya Ram
With king Sugriva	Sita Ram
He killed Vali	Jaya Jaya Ram
And enthroned Sugriva	Sita Ram
Who ordered monkeys	Jaya Jaya Ram
To search for Sita	Sita Ram
Rama said	Jaya Jaya Ram
To brave Hanuman	Sita Ram
Give this ring	Jaya Jaya Ram
To beloved Sita	Sita Ram
Monkeys made search	Jaya Jaya Ram
But could not find Sita	Sita Ram
They sat on the seashore	Jaya Jaya Ram

To give up their lives	Sita Ram
Sampati came now	Jaya Jaya Ram
And helped the monkeys	Sita Ram
He told them assuredly	Jaya Jaya Ram
That Sita was in Lanka	Sita Ram
Then Hanuman crossed	Jaya Jaya Ram
The mighty ocean	Sita Ram
He destroyed Lankini	Jaya Jaya Ram
Who guarded Lanka	Sita Ram
He saw Sita	Jaya Jaya Ram
In the Asokavana	Sita Ram
He handed Rama's ring	Jaya Jaya Ram
To Janaki Devi	Sita Ram
Sita rejoiced	Jaya Jaya Ram
When she saw the ring	Sita Ram
Sita gave Hanuman	Jaya Jaya Ram
Her Chudamani	Sita Ram
Hanuman destroyed	Jaya Jaya Ram
The Asokavana	Sita Ram
He killed Ravana's son	Jaya Jaya Ram
Akshaya Kumar	Sita Ram
He burnt	Jaya Jaya Ram
The whole of Lanka	Sita Ram
Then he came back	Jaya Jaya Ram
To Rama's Lotus Feet	Sita Ram
He gave to Rama	Jaya Jaya Ram
Sita's Chudamani	Sita Ram
Rama rejoiced	Jaya Jaya Ram
When he saw Chudamani	Sita Ram

Yuddha Kanda

Nala built	Jaya Jaya Ram
A beautiful bridge	Sita Ram
The army of monkeys	Jaya Jaya Ram
Marched to Lanka	Sita Ram

Vibhishana came now	Jaya Jaya Ram
To glorious Rama	Sita Ram
He fell at His Feet	Jaya Jaya Ram
Did self-surrender	Sita Ram
Rama killed	Jaya Jaya Ram
Kumbhakarna	Sita Ram
Then came Indrajit	Jaya Jaya Ram
To fight with Rama	Sita Ram
He sent his Astra	Jaya Jaya Ram
To kill the brother	Sita Ram
Lakshmana fell down	Jaya Jaya Ram
In an unconscious state	Sita Ram
Hanuman brought	Jaya Jaya Ram
Sanjeevani Buti	Sita Ram
Lakshmana smelt it	Jaya Jaya Ram
And came to senses	Sita Ram
The mighty Meghanada	Jaya Jaya Ram
Ravana came now	Sita Ram
To fight with Rama	Jaya Jaya Ram
Rama sent	Sita Ram
His Brahma Astra	Jaya Jaya Ram
Ravana fell down	Sita Ram
Mortally wounded	Jaya Jaya Ram
Rama installed	Sita Ram
Vibhishana on the throne	Jaya Jaya Ram
Hanuman told Sita	Sita Ram
Of Rama's victory	Jaya Jaya Ram
Vibhishana brought	Sita Ram
Sita to Rama	Jaya Jaya Ram
Rama suspected	Sita Ram
Sita's character	Jaya Jaya Ram

Rama Rajya Mahima

Sita went through	Jaya Jaya Ram
The fire ordeal	Sita Ram

Then Rama accepted	Jaya Jaya Ram
Sita with joy	Sita Ram
Then all came back	Jaya Jaya Ram
To Ayodhya city	Sita Ram
Vasishtha installed	Jaya Jaya Ram
Rama on the throne	Sita Ram
Rama ruled	Jaya Jaya Ram
His kingdom justly	Sita Ram
There were peace and plenty	Jaya Jaya Ram
And prosperity	Sita Ram
His rule was called	Jaya Jaya Ram
Rama Rajya	Sita Ram
Glory to Valmiki	Jaya Jaya Ram
Glory to Ramayana	Sita Ram
Glory to Rama	Jaya Jaya Ram
Glory to Sita	Sita Ram
May their blessings	Jaya Jaya Ram
Be upon you all	Sita Ram
He who reads	Jaya Jaya Ram
Sangeeta Ramayana	Sita Ram
Wet with Bhakti	Jaya Jaya Ram
And self-surrender	Sita Ram
With the mind and senses	Jaya Jaya Ram
Under strict control	Sita Ram
Practising celibacy	Jaya Jaya Ram
And meditating on Ram	Sita Ram
He will attain	Jaya Jaya Ram
Son, wife, wealth	Sita Ram
Peace and plenty	Jaya Jaya Ram
Bhakti, Mukti	Sita Ram

Rama Rama Rama Rama Rama Rama Rama Ram.

Rama Rama Rama Rama Rama Rama Rama Ram.

Song of Viraha

Hare Rama Hare Rama, Rama Rama Hare Hare;

Hare Krishna Hare Krishna,

Krishna Krishna Hare Hare.

When shall I meet Thee, Hey Prabho?

my eyes long for Thy vision;

Why art Thou so unkind O Lord!

I am sleepless all the night.

I am burnt by the fire of Viraha,

Thou art my sole refuge,

The secret arrow of love has pierced my heart.

(Hare Rama...)

I cannot suppress much my tears however much I try,

They flow like streams and drench my clothes.

I feel joy in Thy remembrance, happiness in singing.

(Hare Rama...)

Dwell in my eyes Hey Krishna,

enthroned in my heart Shyama,

Let me hear Thy flute, O Lord of Vrindavana,

My hunger is lost, my sleep is gone,

my mind is ever restless;

I am waiting whole night to meet Thee

O Radhe Govind!

(Hare Rama...)

Song of Eighteen 'Ities'

(Thars: Sunaja Sunaja Sunaja Krishna...)

Serenity, regularity, absence of vanity,

Sincerity, simplicity, veracity,
Equanimity, fixity, non-irritability,
Adaptability, humility, tenacity,
Integrity, nobility, magnanimity,
Charity, generosity, purity,
Practise daily these eighteen 'ities',
You will soon attain Immortality,
Brahman is the only real entity,
Mr. so and so is a false non-entity,
You will abide in eternity and infinity,
You will behold unity in diversity,
You cannot attain this in the university.

(Sunaja Sunaja Sunaja Krishna...)

Siva Lorrie (Lullaby)

Ram Rain Ram Ram Ram Ram Ram Ram Rain

Ram Ram Rain Ram Rain Ram Ram Rain Ram Ram

Subhahse Shamtak, until the break of day,

Repeat the Name of the Lord,

Rain Ram Ram Ram Ram Ram

This life is meant for Self-realisation;

Do regular Sankirtan, realise the Atmic Bliss.

Do Nishkamyā Karma Yoga,

purify the heart and mind;

Control the Indriyas, rest in your own Swaroop.

When you get knocks and blows

in the daily battle of life,

Then the mind is duly turned towards

the spiritual path;

You will attain Immortality (Kaivalya Moksha).

(Hare Rama Hare Rama...)

Can you expect real Santi if you waste your time

in idle gossiping?

Can you enjoy Supreme Peace if you waste your time

In novels (and) newspapers?

In fights and quarrels?

In scandal, backbiting?

(Hare Rama Hare Rama...)

Am I not Thou? Art Thou not I?

One alone is, therefore true

When the mind melts in the silence,

you will have Self-realisation

What have you learnt, tell me frankly from the

Bihar and Quetta earthquakes?

Have you got now real Vairagya?

Do you practise Japa and Kirtan?

Here is a challenge to non-believers of the

Hindu theory of transmigration:

Have you not heard the thrilling narratives of

Santi Devi of her past life?

Can you expect real Santi if you waste your time

in cards and cinemas (cards and smoking)?

When your throat is choked at the time of death

who will help you for your salvation?

(Hare Rama Hare Rama...)

Song of Vibhuti Yoga

Bhajo Radhe Krishna, Bhajo Radhe Shyama,

Bhajo Radhe Krishna, Bhajo Radhe Shyama.

I am neither mind nor body, Immortal Self I am,
I am witness of three states, I am Knowledge Absolute
I am fragrance in Jasmine, beauty in flowers,
I am coolness in the ice, flavour in coffee.
I am greenness in the leaf, hue in the rainbow,
I am taste-buds in the tongue, essence in Orange.
I am Mind of all minds, Prana of all Pranas,
I am Soul of all souls, self of all selves.
I am Atman in all beings, apple of all eyes,
I am Sun of all suns, Light of all lights.
I am Pranava of all Vedas, Brahman of Upanishads,
I am silence in forests, thunder in all clouds.
I am velocity in electrons, motion in science,
I am effulgence in the sun, wave in the radio.
I am support of this world, soul of this body,
I am Ears of all ears, Eye of all eyes.
I am time, space, Dik and the controller,
I am God of gods, Guru and the Director.
I am melody in music, in rag and raginis,
I am sound in ether, Sakti in Veerya.
I am power in electricity, Intelligence in mind,
I am brilliance in fire, penance in ascetics.
I am Reason in philosophers, Will in Jnanis,
I am Prem in Bhaktas, Samadhi in Yogis.
I am That I am, I am That I am,
I am That I am, I am That I am.

Bhajo Radhe Krishna, Bhajo Radhe Shyama,
Bhajo Radhe Krishna, Bhajo Radhe Shyama.

Sita Ram Kaho

Sita Ram Kaho, Radhe Shyam Kaho,
Sita Ram Kaho, Radhe Shyam Kaho.
Sita Ram bina sukh Svapna nahi,
Radhe Shyam bina koyi apna nahi.
Sita Ram bina sukh kon kare,
Radhe Shyam bina dukkh kon hare.
Sita Ram bina uddhara nahi,
Radhe Shyam bina bedapar nahi.
Sita Ram bina there is no life,
Radhe Shyam bina there is no joy.
Sita Ram bina you cannot see,
Radhe Shyam bina you cannot hear.
Sita Ram bina you cannot think,
Radhe Shyam bina you cannot breathe.
Sita Ram Kaho, Radhe Shyam Kaho,
Sita Ram Kaho, Radhe Shyam Kaho.

Song of Vedanta

Bhajo Radhe Krishna, Bhajo Radhe Shyama,
Bhajo Sita Rama, Bhajo Shiya Rama.
Soham Soham—Soham Sivoham,
Om Om Om Om Om—Om Om Om Om Om
I am neither mind nor body, Immortal Self I am,
I am witness of three states, Existence Absolute,

I am witness of three states, Knowledge Absolute,
I am witness of three states, Bliss Absolute.
I am not this body, this body is not mine,
I am not this Prana, this Prana is not mine,
I am not this mind, this mind is not mine,
I am not this Buddhi, this Buddhi is not mine,
I am That I am, I am That I am,
I am That I am, I am That I am.
I am Sat-Chit-Ananda Swaropa,
I am Nitya Suddha Mukta Swaropa,
I am Akarta, I am Abhokta,
I am Asanga, I am Sakshi.
Prajnanam Brahma, Aham Brahma Asmi,
Tat Twam Asi, Ayam Atma Brahma,
Satyam Jnanam Anantam Brahma,
Ekam Eva Adwitiyam.
Bhajo Radhe Krishna, Bhajo Radhe Shyama,
Bhajo Sita Rama, Bhajo Shiya Rama.

Song of Real Sadhana

(Tune: Bhairavi)

Do real Sadhana, My dear children,

Do real Sadhana

Sadhana—Sadhana—Sadhana—Sadhana

(Do real Sadhana...)

To free yourself from birth and death

And enjoy the Highest Bliss,

I will tell you the surest way,

Kindly hearken with greatest care

(Do real Sadhana...)

Acquire first Sadhana-Chatushtaya,
Then proceed to the feet of Sat Guru,
After having Sravan and Manan,
Then do practise Nididhyasan.

(Do real Sadhana...)

Remove first the old, old Dehadhyas,
By repeating Sivoham Bhavana,
Then remove the veil, Avarana,
You will rest in your own Swaroop.

(Do real Sadhana...)

Varieties of Kirtans

Jaya Ganesha, Jaya Ganesha,

Jaya Ganesha Pahi Maam,

Sri Ganesha, Sri Ganesha,

Sri Ganesha Raksha Maam.

Jaya Guru Siva Guru Hari Guru Ram,

Jagadguru Pami] Guru Sadguru Shyam.

Adi Guru Advaita Guru Ananda Guru Om,

Chidguru Chid Ghana Guru Chininaya Guru Om.

Bol Sankar Bol Sankar Sankar Sankar Bol,

Har Har Har Har Mahadeva Sambho Sankar Bol,

Om Sakti Om Sakti Om Sakti Om,

Brahma Sakti Vishnu Sakti Siva Sakti Om.

Jis haal me, Jis desk me, Jis vesh me raho,

Radha Ramana Radha Ramana Radha Ramana Kaho.

Jis kaam me, Jis dham me, Jis gaon me raho,

Radha Ramana Radha Ramana Radha Ramana Kaho.
Jis sang me, Jis dang me, Jis rang me raho,
Radha Ramana Radha Ramana Radha Ramana Kaho.
Jis rog me, Jis bhog me, Jis yog me raho,
Radha Ramana Radha Ramana Radha Ramana Kaho.
Radha Ramana Radha Ramana Radha Ramana Kaho,
Radha Ramana Radha Ramana Radha Ramana Kaho.
Jaya Siya Ram Jaya Jaya Siya Rain,
Jaya Hanuman Jaya Jaya Hanuman,
Jaya Radheshyam Jaya Jaya Radheshyam.

Achyutam Kesavam Rama Narayanam,
Krishna Damodaram Vaasudevam Harim;
Sridharam Madhavam Gopika Vallabham,
Janaki Nayakam Ramachandram Bhaje.

Jaya Rama Sri Radhe Krishna Bhaja ley Sita Ram,
Bhaja ley Sita Rain pyare Bhaja ley Radheshyam.
Radhe Govind Bhajo Radhe Gopal,
Radhe Govind Bhajo Radhe Gopal.
Ram Ram Ram Ram Ram Ram Ram Ram
Ram Ram Rain Ram Rain Rain Ram Rain
Narayana Achyuta Govinda Madhava Kesava,
Sadasiva Neelakantha Sambho Sankara Mahadeva.
Rajeswari Maheswari Tripura Sundari Mateswari.
Ganga Mayya tar ley papiyon ko tar ley.
Brahma Satyain Jagat Mithya
Jivo Brahmaiva Naaparah.

Hey Krishna aaja Bansi bajaja,
Hey Krishna aaja Gita Sunaja,
Hey Krishna aaja Makkhan Khaja,
Hey Krishna aaja Leela dikhaja.
Ab Aagaya Basnsuriwala,
Ab Aagaya Basnsuriwala.

Song of Arati

Jaya Jaya Arati Vighna Vinayaka,
Vighna Vinayaka Sri Ganesha.
Jaya Jaya Arati Subrahmanya,
Subrahmanya Karttikeya.
Jaya Jaya Arati Venu Gopala,
Venu Gopala Venulola,
Papa Vidura Navanita Chora.
Jaya Jaya Arati Venkataramana,
Venkataramana Sankataharana,
Sitarama Radheshyama.
Jaya Jaya Arati Gauri Manohara,
Gauri Manohara Bhavani Sankara,
Sambasadasiva Umamahesvara.
Jaya Jaya Arati Rajarajesvari,
Rajarajesvari Tripurasundari,
Mahakaali Mahalakshmi,
Mahasaraswati Maha sakti.
Jaya Jaya Arati Anjaneya,
Anjancya Hanumanta.
Jaya Jaya Arati Dattatreya,
Dattatreya Trimurti-avatara.

Jaya Jaya Arati Venu Gopala.



Thank You