DEDICATION

In sacred memory of our adored Guru Deva,
SREEMAT SWAMI SATCHIDANANDAJI MAHARAJ
The Revered Second President,
Bharat Sevashram Sangha,
211, Rash Behari Avenue,
Kolkata - 700 019, INDIA,

Who has been protecting us from many a precarious plight and critical juncture of life,
&
Whose propitious grace, auspicious boon and perfect spiritual power are our absolute resorts in every walk of life and specially on the path of spiritual and devotional activities,
-His affectionate disciples & devotees.

Acknowledgement & Apology

The 3rd Edition of “Divine Message of Swami Prananvanda” is now published. This booklet contains 260 messages which, I think and hope, will fulfil the demand of the age in different walks of life and am confident enough in saying that it would serve a great deal of good to the whole humanity.

Now I express my gratefulness to the Sangha-Sannyasins who have inspired me to translate the booklet and helped me in its publication and so I offer my cordial respect and reverential ‘Pranam’ to them.
In fine, I apologise to the readers for a few inadvertent mistakes and so I earnestly request them to them read the ERRATA at the end.

- RADHAKRISHNA PRADHAN

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EDITORIAL:

SWAMI ASHOKANANDA,
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With the grace of Shri shri Guru Maharaj, the Centenary Edition of “Divine Message of Swami Pranavananda” is now published. This is a revised and enlarged edition and is replete with 260 messages of Yugacharya Swami Pranavanadaji Maharaj who was none but and Incarnation of Lord Shiva Himself in the mortal form and came as a redeemer of the while humanity.

His messages are great, essential and invaluable importance to the readers of all categories and it is my firm faith that they will surely be benefited as they intend to mould their lives in the mundane of super mundane field of activities.

“The Benediction” By Sreemat Swami Vikashanandaji Maharaj, “The Introduction” by Sreemat Swami Arupanandaji Maharaj and the “Preface” by Dr. Hiranmoy Banerjee, D.Litt have augmented the importance of the booklet. A very brief Life-sketch of Acharya Devaby Radhakrishna Pradhan, a reputed English teacher of “Bharat Sevashram Sangha, Pranav Vidyapith” Diamond Harbour will be a great help for knowing about the Sangha-Lord.

I whole-heartedly pray to Shri Shri Guru Maharaj for the welfare, peace happiness and prosperity of all. May Shri Shri Guru Maharaj Bless the readers, the translator and the Publisher.

-SWAMI ASHOKANANDA

INTRODUCTION

(SWAMI ARUPANANDAJI MAHARAJ
General Secretary, Bharat Sevashram Sangha)

I am in great pleasure to know that the English rendering the messages of Shrei Shri Thakur is going to be published with the Title: “Divine Message of Swami Pranavananda”. The publication of this booklet during the year of his birth Centenary celebration demands much importance. If his messages are circulated in country and abroad, people in general will attain great good no doubt.

All the common readers and those who are prone to developing their soul will surely be benefited by the study of the booklet. His messages are the great resorts to the people in the midst of happiness and miseries and in dangers and difficulties. I wish the wide circulation of this booklet.

- SWAMI ARUPANADA

BENEDICTION

SHRIMAT SWAMI VIKASHANANDAJI MAHARAJ
Vice-President

I am in great pleasure to know that a booklet entitled “Divine Messages of Swami Pranavananda” which is and English rendering of ‘Shree Shree Pranavananda Updesh,’ collected by Swami Atmanandaji Maharaj, the Ex-General Secretary of the Bharat Sevashram Sangha, A Socio-religio-philanthropic organisation founded by Yugacharya Sreemamt Swami Pranavanadaji Maharaj, who in our firm conviction inner appreciation and divine realisation, was none but the Incarnation of Almighty Lord Shiva Himself and the redeemer of all mankind, is going to be published in the birth centenary year (1995-96) of himself. This booklet translated by our reputed Sangha-School teacher, Sree Radhakrishna Pradhan, with grace and power of his mundane and supra-mundane Guru, guide and mentor, Sreemamt Swami Satchindanadaji Maharaj, the then revered President of the Sangha, prefaced by a renowned personage, Dr. Hiranmay Banerjee, D.Litt, the Ex-Vice Chancellor of Rabindra Bharti University, Calcutta and replete with divine teachings of the Sangha-Lord, conveys invaluable importance and axiomatic truth of the ‘Shastras’ and hence beneficial to the whole humanity of this age of unrest and turbulence. It is our firm faith and conviction that by materialising these teachings into life, people in general irrespective of caste, creed and religion, will surely as well as undoubtedly be benefited in all the spheres of life and so I earnestly pray to Almighty God and Guru that he may propitiously grant peace and prosperity, bliss and beatitude and happiness to the translator and the readers and bestow blessings upon all the beings and nations of the whole trouble-torn world.

- Swami Vikashananda
Acharya Swami Pranavanandaji Maharaj, the founder of the Bharat Sevashram Sangha, was an Incarnation of Lord Shiva himself. Hence, he is worshipped in India as spiritual Master and Jagad-Guru. He was Omnipotent, Omnipresent, Omniscient, Omni seer and an embodiment of Divinity. With his boundless grace, Swami Atmananadaji Maharaj, the then Secretary of the Sangha, was inspired to collect the invaluable messages of the Acharya Deva. These messages in a booklet entitled “Shri Shri Pranavananda Updesh” which has been translated by Shri Radhakrishna Pradhan, a reputed teacher of English of the Sangha-School as well as devout disciple of the Sangha. The disciples, devotees and followers of Swami Pranavananda live throughout the whole world but they speak in different languages. As English is an international language, this English version of the booklet entitled “Divine Messages of Swami Pranavananda” will immensely help them to understand and lead them to the path of Divinity, truthfulness, spirituality, salvation, service to mankind and universal unification and amenity. Our firm belief is that if anybody strictly follows and truly materialises at least one or two messages in life, he will surely feel the existence of Omnipresent God, attain his proximity as well and will be guided to the mission of life. If this book comes to the help and use of spiritual aspirants as well as human race in general, the labour of the translator will be deemed fructified. We pray to Almighty Shri Shri Pranavanadaji Maharaj for the well-being and good of the translator. Revered Hiranmoy Bandhopadhyaya, D.Litt, a reputed writer and the formerly Vice-Chancellor of Rabindra Bharati University, Calcutta, has kindly written the preface of the book. Though he is not now in his mortal form, we express our heart-felt respect and gratitude to this departed soul that may rest in peace and beatitude in heaven. With the divine grace of Lord Pranavanadaji Maharaj, the 3rd edition is now published for the benefit of the human beings in general.

Swami Prashantananda
Acharya Swami Pranavananda was none but and incarnation of Lord Shiva himself. A strange fact discloses a mystery that one Vishnu Charan Bhuniya, a staunch devotee of Shiva, being entangled in various calamities started stern penance without sleep at night for a year long and consequently Lord Shiva appeared before him with divine lustre and vouchsafed him a boon that he would incarnate Himself as his son and hence a godly baby was born to him in the auspicious day of ‘Maghi Purnima’ in 1896. This divine baby was Vinod.

This baby was, as if a miniature figure of Shiva. Since his childhood, Vinod started his spiritual penance through austerities, which attained its culmination in 1917 when Lord Shiva unfolded His full divine power in him. This was the year of the inception of the Sangha which, of course, got its famous name Bharat Sevashram Sangha in 1923 and in the next year he was initiated into Sannyassa by a Great saint name Swami Govindananda Giri, though he was initiated into ‘Bhrahmacharya’ by a great Indian Yogi, Baba Gambhirnathji in 1913.

After his Sannyasa, he was name Swami Pranabanandaji Maharaj who came to Calcutta and established the Main Centre of the Sangha in 1932 to spread his manifold philanthropic activities all around. Many pure souls of Bengal joined him as ‘Brahmacharis’ and sannyasis to fulfil his mission. He then established the branch ashrams at Gaya, Beneras, Puri & Prayag with a view to reforming the pilgrimages which were haunted and disturbed by the Pandas. Since this time he started performing his humanitarian activities which comprise (1) Service to destitute persons through relief works and medical treatment. (2) spreading ideal education on establishing schools, colleges & Student’s Homes, (3) removing untouchability & establishing brotherhood among human beings (4) spreading and reforming Hindu religion, (5) uplifting backward classes (6) preaching and propagating Indian culture in country and abroad and so on.

His sole aim was to lead to the erring of humanity to the path of peace, prosperity and salvation. The guiding principles of his life were renunciation, self-discipline, adherence to truth and continence, self-confidence, self-reliance, self-respect and aspiration for emancipation. He was friend to the poor and the down-trodden. He was a great ‘Karma-Yogi’ who worked more but talked less. This God-man left his mortal form on 8th January in 1941 at 12-45 A.M

Most of his advice were given in writing and some directly to his disciples and devotees. These are found in the books concerning him. Swami Atmanandaji Maharaj compiled some of them in a booklet which has been translated by me with the divine grace of Shri Shri Guru Maharaj. I shall deem myself fortunate enough if the readers are benefited by following as well as practising and realising these messages in life. In fine, I offer my ‘Puja’ and reverential ‘Pranam’ to the lotus feet of my ‘Parama Gurudeva’, Sreemat Swami Pranavanandaji Maharaj and to my ‘Gurudeva’, Sreemat Swami Sactchidanandaji Maharaj, whose boon and celestial power has been guiding and saving me from all sorts of dangers, difficulties and terrestrial troubles. I offer my cordial respect and reverence to Sreemat Swami Atmanandaji Maharaj, Ex- General Secretary of the Bharat Sevashram Sangha and Sreemat Swami Vijayanandaji Maharaj, Ex-Secretary of the Bharat Sevashram Sangha’s Delhi Branch for both of them inspired me to translate this invaluable booklet. I also express my heart-felt gratitude to Swami Prashantanandaji Maharaj, Secretary of Sangha’s Bombay Branch, who has kindly come forward to publish the book on the occasion of Swami Pranavanandaji’s Birth centenary celebration. I am also indebted to Hiranmoy Banerjee who has kindly written the preface. May god bestow upon his departed soul perfect peace in heaven for ever. May God bless and grant peace and happiness to all beings. Aum Tat Sat; Guru Om.

RADHAKRISHNA PRADHAN
Swami Pranavananda, the founder of the order of the monks known as Bharat Sevashram Sangha, is a saint with a difference. Endowed with a strong personality and burning zeal to regenerate Hindu youth, he organised a band of devoted followers who undertook to dedicate their lives to the welfare of the people in general and service to those in distress. His approach was pragmatic. He depended more on teaching and expansions than complicated philosophical expostulations. They came in form of directives backed with the logic behind them dresses in terse but vigorous language. These exhortations have been enshrined in a booklet bearing the title “Shri Shri Pranavananda Upadesh.”

As the teachings were all delivered in Bengali, the compilation is directly accessible to that section of his followers and admirers who speak only that language. That only touches a part of the vast number of his followers and admirers who are distributed all over India and even beyond the seas. An English version of the same would have given them direct access to these valuable teachings. That need has been keenly felt unattended so far. Shri Radhakrishna Pradhan, an ardent admirer of this outstanding saint, has come forward with an English translation to remove this want. I have gone through the translation with care and am glad to be able to say that he has performed his task satisfactorily. His rendering effectively conveys the thoughts of the original text. I have good reasons to hope that his work will be appreciated.

Hiranmay Banerjee
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AUM
DIVINE MESSAGES OF SWAMI PRANAVANANDA

I
This country has maintained close contact with God throughout its life and intends to do so in future. This country is not that country which has accepted materialism as the sum mun bonum of life. This country implies more importance to morality, religion and spiritualism.

II
We must banish indolence, drowsiness and indifference and cultivate vigorous capacity for hard work so that it can inspire us to high endeavour, infuse power and awaken us again.

III
To resuscitate this decaying nation and to instil new energy in its heart, we should spread wide the indomitable influence of the spirit of unity of the Sangha throughout the whole country and awaken its moral and religious sense of opening up the fountain of power within, through selfless service.

IV
You shall have the follow the footsteps of the Arya Rishis (Saints) by cultivating the ancient ideals to lead this degraded country and degenerated nation to the path of spiritualism and religion. Build up the vast Sangha-spirit (the spirit of unification) by uniting and integrating the small units. Grid up your lions to invigorate this weak and enfeebled nation.

V
To uphold the new ideals of life of the Sanyasins (monks) before the country, some of you will have to remove the mirk impurities of the country and to do the greatest good to the living world and to lead the human beings to the path of universal emancipation, you should discard physical comforts and be prepared to shed every drop of your purified blood. To remove the stigma in the order of the monks, you have to infuse adequate drive for work amongst them.

VI
To replace the religious atmosphere at present prevailing in India, millions of selfless workers are needed immediately. It is the influence of these selfless persons that will change the attitude of the people of the whole country and then in that changed atmosphere and attitude a new nation will build up.

VII
To rescue the inert nation form the deep embrace of somnolence, shake off the chain of slumber and wake up to a life of action and appear before the country. Drown your errors and illusions in the abyss of oblivion, awaken your own self-memories in your heart and go ahead with the task of revitalizing the weak and inactive nation.

Be indifferent to the excitement of passions and impulse of senses; forget about the sins and sorrow, pains and diseases, arm yourself with the well-sharpened sword of discrimination and detachment and tear off the mesh of superstitions born of affections, illusions, delusions, mistakes and errors. Thus equipped with purified and emancipated attitude, uphold the depressed, protect the distressed, shelter the shelter less, bring peace and pleasure to the afflicted and step heroically into the field of courage fortified with unlimited courage, vigour and energy for work. Work for the welfare of the country, the nation and the society.

VIII
We must exert all our energy for the upliftment of this degraded nation. We should have to give protection to and embrace the neglected castes and tribes. If you can infuse the elevating influence of spiritualism in the hearts of the backward castes and tribes with your untiring efforts, the greatest good of the country shall have been surely achieved.

You have now taken vow of championing the cause of the backward untouchables under the leadership of an exalted personality of the Divine Dispensation. Such exalted privilege and good luck can only stem from a life replete with virtuous deeds. So, attend to your respective tasks with utmost vigour and enthusiasm.
IX
It is the ideal which shapes life. The determination to realise and ideal is the driving force of life. A man worthy of his name is prepared to sacrifice his life for maintaining his ideal and for the realisation of the greatest vow. He never forsakes ideals to pursue his personal interest. A life without ideals is another name of death. Life is not worth living if the ideal goes and the determination is given up.
A man proves his humanity through realisation of his great ideals and his high objectives. Write these words in your heart in letters of gold.

X
Man realises his true humanity by developing, invigorating and manifesting the powers lying dormant in him. That is how a man proves his humanity, a person his prowess and a hero his heroism. So, man cannot afford to tolerate the present sorry state of affairs. Now, shaking off the drowsiness of slumber, harbouring the idea of universal awakening into heart and standing like an unmoved, undaunted and unshaken real hero who refuses to yield in the battle-field of life and being fortified with self-confidence and self-consciousness we should devote ourselves to realising self-knowledge and self-perception.

XI
Always remember that this body is not meant for the enjoyment of carnal pleasure and wealth. This body is the pleasure-ground of the Ever-pure, Ever-wise and Ever-free eternal being. So, always think, “I have no excitement of passions, torture of senses, illusions, delusions, sins and compunctions and consequence of remorse. I am the living and spirited embodiment of sanctity and sacrifice.

XII
You are the sons of Immortal Spirit. There is endless strength and vigour within you and you need not be perturbed under any circumstances. You are sacred and pure by yourselves. You should have no fear. Who can destroy you? Have patience and be composed and self-confident. The power within will manifest itself spontaneously.

-AUM

DIVINE MESSAGES OF SWAMI PRANAVANANDA

1 What is the goal of life? It is the absolute liberation of the soul and self-realisation.
2 True emancipation is attained when all desires and cravings are absolutely extinguished.
3 Desires are uprooted by discrimination and discernment.
4 It is only detachment than can lead a man to the infallible path of salvation by the extinction of all desires and attachments.
5 The more you can lead your mind from the worldly affairs to the inner world, the more your mind becomes calm and serene and then you will attain discrimination and non-attachment.
6 No sins, vices and allurements can touch one who can realise that this perishable body will ultimately be reduced to a handful of ashes.
7 Man wants power and peace. Where there is restraint, there is power and restrained power begets peace surely.
8 The body and the mind become strong, healthy and vigorous by the restraint of the senses and subjugation of passions and thereby veritable power and peace are attained.
9 He who is firm in his vow and steadfast in resolution can attain any success in any sphere.
10 Only he can conquer the whole world, whose principle is: “I will never give up my resolution and break my promise.”
Where there is no struggle, there is no success. A steadfast worker becomes increasingly stronger through continuous struggle against antagonistic forces inside and outside the mind.

True manliness, prowess and heroism of man are established through revelation, manifestation and rousing and vitalizing the power within.

Boundless and infinite strength, power, valour and gallantry lie dormant in man. These are developed only by proper exercise and by constant application and culture.

Meditate on and utter the holy names of God heart and soul, then you will be able to understand everything. Mind doesn’t become pure without meditation and repetition of God’s sacred names, and without purification of the mind, pure knowledge is not attained and without pure knowledge, the inner meaning and spirit of religion cannot be realised.

Always nurture honest thoughts, morally sound ideas and good resolutions in heart so that the evil thoughts and ideas are subjugated.

Always engage the mind in the silent uttering of the ‘Mantras’ (Divine and holy words) transmitted by Guru (Preceptor) and in doing so one can maintain one’s speciality and reach the desired goal even through the hazards and vicissitudes of life.

To attain the benediction and grace of the Guru, direct the mind always towards him. If you can do it continuously, you will be able to resolve many a mystery of the spiritual life very soon.

Being firm in your resolution, perform your duties with strong determination. Eschewing of restlessness, fickleness, wantonness and hesitation of the mind, like a true hero, always maintain your personal ideals intact with patience, fortitude and endurance.

Subjugation of the passions and restraint over the senses are the real spiritual penance. Where there is no domination over passions and senses, there is no scope for religion to exert its influence.

A Sadhak (aspirant) should not indulge in any sort of ease and comforts, mundane amenities and worldly advantages. A spiritual aspirant has to pass through many a hazard, hindrance and ordeal.

Struggle alone keeps a spiritual aspirant ever-vigilant and can awaken active and vital thoughts in him. It is the absence of struggle that makes a sadhak lifeless and dull.

A brave sadhak wants to reach his desired goal through various sufferings, poverty, hazards and impediments.

Where is that self-confidence by which you can conquer the whole world?

You should certainly be armed with confidence that you can perform any task. Such confidence is at the root of all success.

You can achieve what a man has achieved. If you fail, you should realise that you certainly lack effort, attention and enthusiasm.

If the mind is not receptive and always engrossed in antagonistic thoughts and ideas, help retreats from you. He, who aspires after help eagerly alone, receives it positively.

You must have practice to hold on to good thoughts and ideas.

If you can start your day’s work fixing the mind on the image of God (or Guru), you will be able to pass the whole day with the memory of that image.
Surrender yourself along with your whole day’s works, thoughts and ideas, your personality, characteristics and speciality at the lotus feet of Shri Guru. If you can thus forget your individuality and personal entity and absorb yourself entirely in the thoughts, you will be able to imbibe his great thoughts and power in you.

Man acquires power through struggles and encounters. Prepare yourself to face all kinds of hostile situations heroically.

If you can direct your mind exclusively towards the Guru (Preceptor) in whatever circumstances you find yourself, your life will be safe.

If you can maintain your own specialty in food, manners, behaviour, dress, movements, speech and activities, these alone shall protect you from undesirable thoughts, ideas and activities.

Self-control is the backbone of human beings. If the backbone is broken, a man cannot live. Likewise a man bereft of self-control cannot exist.

Self-restraint is at the root of health, happiness, peace and power. It gives immeasurable enthusiasm, fervent zeal and strong perseverance in the heart of a man. It gives him steadfastness and capacity for painstaking endurance.

Whenever the mind is too much disturbed, just start repeating the “Mantras” (power-infused holy names of God) given by the Guru and in doing this, the anxieties are dispelled and tranquillity and cheerfulness of mind is acquired and the perturbed mind becomes pacified and serene.

If the mind feels disturbed and embarrassed by unwanted behaviour of any person, just show apathy towards him and then weakness of the mind will disappear and the agony caused to the mind will not persist as well.

Detachment is the mainstay of a man of conscience and self-restraint is the be-all and end-all of a spiritual aspirant.

Put in the best efforts to attain the summum bonum of life.

You must shake off the weakness and drawbacks of your character to prepare for the attainment of noble ideals of life.

The only way to pacify and control the restless mind is to fix ever-vigilant eyes on the aims and ideals of life.

Never part with your sense of self-respect.

Always bear in mind this great Mantra (the commandment) that patience, fortitude and endurance are the source of great power.

Never neglect your duty by any plea and self-deception.

Gladly accept any kind of troubles, miseries, adversities and hazards to accomplish your desired objective and fulfil your resolved promise.

A true man is he who can risk his life for the accomplishment of an undertaking.

Man’s power develops and unfolds by shouldering responsibilities.

Work and meditate and count the beads simultaneously with the repetition of God’s sacred names.
If you work with discrimination and non-attachment to the mundane amenities, your spiritual fervour will grow rapidly. Otherwise, many difficulties and obstacles will crop up in the work to hamper the growth of your spiritual life.

Mind finds its utmost response in thinking of and meditating on God.

Where there is no self-restraint, there is no existence of truth and self-realisation. No good work can be done by a man whose heart is not purified by spiritual penance.

The man who wants to set himself up as a model should work with discernment.

Never indulge in idleness, slumber and procrastination on the plea of spiritual fervour.

Vicissitudes of varying circumstances help the development of a man.

Forthwith discard those vile thoughts and ideas which contaminate and weaken your mind.

Do not look upon disease as disease. It is an ordeal and stern test for you.

Weal and woe and hazards and adversities usually accompany human life. So, one should not be perturbed on that account.

Man has to proceed through the path of varying circumstances towards progress.

Immense power, valour and strength lie dormant in you. Engage yourself in developing them. It will not do to waste time in idle thoughts like a coward.

Do not loose your patience at the time of danger. Go on performing your duties with firm patience. One day you will be amazed to see your own power.

Always maintain strict discipline. This strictness will protect you from contamination of polluted environment prevailing outside.

You should embrace death before the deviation from the determined resolution.

Do not waste your time in slumber and total oblivion of self like a man detracted from the right path. Look into your inner soul (Atma)

Your intelligence and purpose will not avail you until a sense of discrimination and detachments are firmly established in you.

In every moment and at every wink, think of the transitoriness of life and youth and thereby keep self-reminiscence and self-consciousness ever awake.

Never renounce your individuality as it is the be-all and end-all of your life.

Always bear it in mind that you are born not to live like the rank and file.

Unrestricted consumption of food is very harmful to the spiritual penance and continence (preservation of vital fluid)

Go on performing your duties arming yourself with the well-sharpened sword of conscience and non-attachment.

Despondency and lack of enthusiasm are your sin. Everything is possible for you. But you must wait for the time to come.
Do not be disturbed by common affairs. Deliberate on the sublime thoughts and ideas that appear in you from time to time. Then you will gradually attain peace and bliss.

Distinction and gravity are the safeguard in life. Strictness and gravity protect a man at all times and in all situations. Forgetfulness of these virtues invites great dangers and hazards.

If you are entrapped in any enticement, protect yourself by thinking of the diseases and pains suffered in the past life and of the ultimate end of this temporary body.

Every day read, think, discuss and deliberate on the characters and lives of great men for some time.

Do not waste your invaluable time by indolence, inertia and lethargy. It is not proper for any person to waste time and opportunity on any plea.

Always remain steadfast like the steady 'Sumeru' mountain and maintain a cheerful disposition in life.

The greatness of a devotee lies in acquiring the ever-desired object by repeated efforts, endeavour and perseverance. A heroic devotee is never perturbed by any failure. But being fortified with confidence in his own power and with that begotten power of self-confidence, he proceeds along the path of duty with the prowess of a lion.

Repent and expiate for your misdeeds so that you may not have to be involved in them again.

Always enshrine this thought in your heart that your strength and ability are no less than those of anybody else.

Self-confidence and sense of self-respect are at the root of all success in life.

Do not hesitate to stake your life to accomplish your objective and to finish the work started. Shake off weakness. Throw yourself into the field of work and achieve your duties with a strong and dauntless heart to prove your heroism.

Carry on your fight ceaselessly and untiringly. The momentary weakness will disappear in no time. You should maintain your distinctive attitude fully and devote yourself entirely to your special task in a different world of your own.

Respect your own thoughts and character immensely. Is the man who cannot respect his own self, respected by anyone else in the world?

Weakness is common to all men. But why should you give it to indulgence? You should fight it heroically.

Weakness may crop up in you but to allow weakness to overtake you is bad. Never give indulgence in any weakness.

If any fault creeps in you, it is not an offence but to compromise with it is very bad.

If you see to it that there is no slackness in your effort and attention at any time, power will come of itself.

If you can create an atmosphere of good ideas within and keep your mind attached to it, then no impurity or contamination of outside atmosphere will be able to touch you.

The essence of religion lies in right and realisation, right performance and right feeling practice. Nobody can acquire spirituality by reading the ‘Sastras’ (Theology) or by listening to the scriptures from others.

Where there is no mastery over passions and restraint over the senses, religion cannot exert its influence there.
True manhood of a man, prowess of a person, and heroism of a hero are achieved through development, revelation, manifestation and awakening of power within.

The greatness of an ascetic (Sadhak) lies in striving for attaining the ever desired objective by repeated effort, endeavour, preparation and perseverance.

If you have devotion, faith and reverence, your mind will never be affected by any sin and compunction and no error or blunder will be able to allure you.

Never waste your invaluable time by laxity since there is no knowing when life will terminate. So, try to proceed along with your own pre-determined and ascertained course without being attracted by any illusion.

Your mortal body will not last forever. Nobody has ever escaped this fate. It will surely perish someday or other. He alone pays attention to the body, who is interested in the lust of senses.

Lead yourself through such a code of disciplined conduct as can dispel all the indolence, indifference and indiscipline and then patience, fortitude and endurance will be fortified.

Ups and downs of life may come about in a random fashion. So, always keep away from allurements.

Always try to uplift the mind to such an elevated level that nothing of the lower level may touch you.

Try your best to place yourself to such a position that will be convenient for your Guru (Preceptor) to extend his help to you.

Always and under all circumstances, stick to your own principles and ideals, otherwise, your steadiness will fall back and laxity will destroy your spiritual life.

Find out whether meditation, JAPAM (repetition of the sacred names of God), worship, scriptural studies, offering Arati (expression of adoration to deity), chanting his name and prayer are changing the mind and enriching your spiritual life. If not, you must realise that all your efforts are being fruitless life offering sacrifice to the extinguished fire.

Self-realisation, self-reminiscence and self-perception constitute true life and errors, delusion and oblivion of self, leads to death.

Without self-examination and self-investigation along with your daily activities, no progress can be achieved. So, do not indulge in any continuous, restless activity on the plea of duty forgetting your own Self and mission.

That which can lead you to your destination, constitutes true work and enthuse over spiritual practice.

To avoid perversion to wrong path, you should always keep your vigilant attention fixed to your spiritual ideals.

True expiation for guilt, fault, weakness and injustice committed, is not to commit these again. That is the proper atonement of a hero.

There is no scope for improper and undesirable thoughts to intrude into the mind of a man who always think: “I am eating now but may cease to eat at any moment, I am bathing now but may not bathe further and I am walking now but may cease to walk any moment.” Can he waste his time in senseless, light talks and fads?

He who is working hard day and night whether he succeeds or not, at least makes a positive effort. Endeavour and preparation attract sympathy. He alone receives the help of the ‘Sad Guru’ (Eternal
Brahman). The power of Guru goes forward to help him. But he who makes no effort nor toils, cannot expect to have any sympathy. Even if he faces destruction, he cannot attract sympathy.  
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If a person carries out a single piece of advice, he can make considerable progress. But how many do follow and materialise that?  
109 
Give up restlessness and fickleness. Root out the childish prank completely. Fill your void mind with noble thoughts and qualify yourself for attaining great glory.  
110 
Without meditation and Japam (repetition of God’s sacred name), conscience and discrimination and self-examination, one cannot protect oneself from the clutch of antagonistic thoughts nor can one build one’s spiritual life only by reading scriptures or religious books. On the contrary, the worthless vanity of pedantry makes one void of inner knowledge. So, beware of it.  
111 
Never slacken your efforts and then you will feel that power comes to you of itself. If you lack in efforts and attention, it is your own fault. If you do not lack, you are not to be blamed. If your efforts fail pray to God fervently day and night. Take refuge in him who has taken refuge in Him who has given you shelter in all respects. Tell him about your difficulties, agonies in simple language. Trust his words and carry on his commands. Entirely depend upon Him who always thinks of your good and takes notice of your pleasure and pains and of the ups and downs of your life. Depend upon Him fully who is your friend, philosopher, support and guide of your life. Let his wish be yours, His resolution your own, His duty be yours, let His commands guide you and let His life be your own life. Do not keep our own special resolutions, intellect, inclinations and will of your own. Surrendering everything to Him, absolutely merge and mingle yourself in Him and then you will find that everything is all right.  
112 
Always try to lead your life according to the instructions of Shri Guru. See to it that these never go unattended. Speciality, gravity and taciturnity are the safeguard of your life. Shaking off these, whenever you fall a prey to your caprice, you will entangle yourself in various troubles. Strictness and gravity always protect a man from all precarious plights. To forget this is to invite dire danger.  
113 
Many a time, various ups and downs may come about in your life of human beings. So, without being disturbed, distressed and distracted by them and then depending on self-strength and being fortified with self-confidence, one should march forward like a real hero to accomplish the entrusted task with firm determination, patience and fortitude.  
114 
Many a time non-confidence in self-strength may crop up at the arrival of inner weakness of different kinds. But one should not be perturbed by that. Because, such weakness may appear in every man’s life occasionally.  
115 
Always abide by the commandments and instructions of Shri Guru and try to materialise these in life. Then you will not face any trouble and danger. Remember your Guru at every inhalation and exhalation of breath; then no vile and evil thought shall have the occasion to attack you.  
116 
Relying on self-strength, being fortified with self-confidence, resorting to Sastras (Religious Scriptures) and pious activities and involving you in the great vow of restraining the passions and sensual organs, you will surely be able to rouse your internal power and realise your Self in no time.  
117 
Many a time, various types of restlessness may crop up in the life of a Sadhak (an aspirant); but then he has to keep the path of advancement with patience and fortitude remembering his Guru and taking resort to his grace and mercy. Then his restless mind becomes tranquil. When the mind becomes absolutely restless, perturbed, and agitated by cares and anxieties, the repeat the Guru-Mantra constantly at every inhalation and exhalation of breath. In such a critical juncture of life, if a devotee abstinence from repeating the Guru Mantra, he finds every possibility of endangering of life. On the other hand, if he can always direct his mind towards Guru and repeat the Guru-Mantra, his disturbed, restless and anxious mind will soon attain peace and serenity.  
118
Try to be indifferent to unusual happenings. Otherwise, you will be entangled in various troubles, anxieties and harassment.

Always direct your mind towards Shri Guru for receiving his blessings and mercy. If you can do so, no anxieties, pangs and ill-behaviour others will be able to disturb you. Take it to be granted that the injunctions and instructions of Shri Guru are your only support and resort and thereby real peace and bliss will be attained.

119

Various types of fickleness may deviate a man (an aspirant) from his aims, ideals and objectives. So, a man of self-consciousness and self-discrimination should always be careful and watchful. If any undesirable craving can once make a room in the heart of any man (an aspirant), his ascetic life will surely be led to dire destruction. So, where there is the total annihilation of such desires, there is the scope of the achievements of all sorts of spiritual pursuits and ever-cherished emancipation.

120

Malevolence, enviousness and animosity towards others are sins no doubt but casting aspersions, scandal-mongering and adverse criticism against the activities of others are the greatest sins. Hence, the devoted Sangha-followers should always bear this in mind that they should abstain from involving themselves in these disparaging acts of vilification.

121

Man hankers after power and desires for peace. But these power and peace are obtained by the subjugation of passions and restraint of senses and by these acts of subjugation and restraint, the body becomes strong, healthy and most vigorous.

122

Always continue the practice of directing the mind and heart towards Shri Guru and then no vile atmosphere will be able to touch and affect you.

123

It is the power of discrimination and detachment that annihilates the cravings for mundane pursuit; removes the worries and anxieties and invigorated the enfeebled mind. Discrimination and detachment alone can tear off the mesh of desire for lust and attachment, uproot the cravings for worldly enjoyments, remove all kinds of miseries and sufferings, weakness, timidity and cowardly attitude and bring immense strength, valour, energy and prowess into men. So, the only resort, support and main-stay of a conscientious practitioner of religion are his discrimination and dispassion.

124

Be very much cautious about taking food and discreet about your diet. Taking food without appetite deteriorates health. If necessary, take barely and thereby your system will remain all right.

125

Self-restraint is the actually nourishment of the body. It keeps the body healthy, vigorous and very strong. Being indifferent to this restriction of diet, many are gradually falling a prey to various diseases.

126

It is the detachment alone that can introvert the extroverted mind and, annihilating the diverse desires and unwanted cravings, it leads a man to the path of salvation.

127

Man wants the stage of self-perception and self-realization. But this stage is attained only with grace and propitiation of Shri Guru. So, a heroic aspirant upholds the commandments and instructions of Shri Guru as the sole spiritual austerities and religious practice in the ascetic life.

128

Fructifications which are attained by Stern practice of Yoga (meditation), great sacrifice (oblation to sacred fire), austere penance and strict vows are achieved only by materialising the commandments and instructions of Shri Guru in spiritual life.

129

Incassant struggle alone for the advancement in spiritual life of a religious practitioner is a great help; various types of dangers and difficulties are his main-stay and diverse sorrows, sufferings, penuries and hazards are his accompaniments. A heroic aspirant always remains ready to embrace death with a smiling face. No fear and thought of birth, decrepitude, death and disease can reach his precinct and touch him. A heroic aspirant never wants a safe and secluded life. He wants to traverse the hazardous and thorny path of life.
Continuous practice is essential to hold on to the pious thoughts and feelings awakened by Shri Guru. Without practice, these ideas cannot be retained in memory intact. Despite unwillingness, forgetfulness may crop up from time to time and then all the thoughts and ideas may be shattered beyond consciousness and so an aspirant should always remain careful and alert of it.

At the end of whole day's work and before going to sleep, be seated on your bed and surrender all your individuality, personal traits and speciality, the fructifications of your whole day's performance along with the cropped up thoughts and ideas to the lotus feet of Shri Guru (Sangha-Lord). Thus, surrendering yourself to your giver of shelter and protector and forgetting your own individuality and separate identity, if you can merge yourself into his pious thoughts and lofty ideas, you will surely be able to feel and realise his highly elevated, pious thoughts and perceive his great spiritual and divine power.

Many a time, stern tests appear before us in the field of work. But being quite indifferent to those you should be up and doing to perform your duties with ample energy, effort and enthusiasm.

Self-restraint is the mainstay of a spiritual aspirant. For the absence of Self-restraint, the spiritual life meets a dire destruction. So, in all activities like diet, manners, enjoyments and festivals, restraint must be observed. In regard to this, every devoted follower of the Sangha must be alert and careful. If anyone remains indifferent to this principle, his life is likely to be involved in hazardous plight.

A true man never relinquishes his determined vow and shuns his heroic spirit and manliness and cannot lead a despicable life like a coward.

Always stick to the strict principles. This strictness will surely protect you from the contamination of the outside environmental atmosphere.

Devote at least three hours a day to self-thoughts, self-discrimination, meditation as well as worshipping of God. If ever any vile and antagonistic thought creeps in the mind, expiate for it by repetition of the power-infused holy names of God, powerfully initiated by Shri Guru and also by fasting and keeping awake. If anybody indulges in vile, evil and voluptuous thought even for a moment, he will surely not be able to maintain continence (preservation of semen).

Many may fall a pray to rebirth, decrepitude, death and disease at any time. If a man can lead his life with this thought, he may easily get rid of the diverse and evil desires which always torture and oppress human beings.

God fulfils the desires of man. Ups and downs of man may come about at any moment. So, always try to keep away from allurements.

Continue the Japam (the repetition of God’s sacred names), meditation on God and self-thought every day regularly as per the instructions of Shri Guru.

The messages and commandments of the Sangha-leader should be accepted with due honour as the messages and commandments of Divine Dispensation. Immense devotion and reverence should be brought to bear on the Sangha and the Sangha-Lord.

Bharat Sevashram Sangha always hates scandal-mongering. So, you should always refrain from criticising any action of any man of any other Mission.

Those who have taken refuge in this Sangha and have surrendered themselves to it and sought shelter herein are very much fortunate enough and so their lives are always secured and safeguarded.

The Sangha-followers (the Monks, the Brahmacharins, the devotees and the followers) should always bear this in mind and write this in the golden letters in their hearts that to perform the activities as directed and codified by the Sangha-Leader in their absolute austerities and to lead their lives with the thoughts and ideas harboured and nourished by him, is their only religion (Dharma). But to lead their lives with undesirable and unwanted activities and thoughts, invites perilous vices and grave sins.
The Sangha is the reservoir of immense power and breaking the mesh of illusion and delusion, it will lead the erring humanity to the infallible path of absolute salvation and integrity.

The Sangha is the great embodiment of the Sangha-Leader himself. The Creator Himself would achieve the greatest good the country through the Sangha. The All-controlling Supreme Power Himself has taken the responsibility of administering the Sangha in His own auspicious accord and with His own beneficial hands.

Sangha-Sadhana (the austerities and spiritual penance as directed and codified by the Sangha-Founder) is the specific and prescribed Sadhana of this age.

My Sangha is a non-communal one and its beneficial as well as humanitarian service is extended to all the needy, destitute and distressed, irrespective of caste, creed and religion.

The Hindus have all-education and erudition, knowledge and intelligence, wealth and prosperity and ability as well. But they are divested of harmony, unity and integrity. For lack of concord, integrity and reconciliation, they are scattered and so they face failure in every sphere. They are torn asunder in different ways for this internal quarrel, racial problems, religious differences and factional strife. So, the first and foremost thing we need in their reconciliation, re-formation and rapprochement. The Hindus are untouchable to the Hindus! What a despicable idea! What an inhuman system! Untouchability is a grave sin! It is, as if, an incurable social disease! As soon as this grave sin is swept away, the Hindu-society will become strong and well-off. No Sastras, no reasons and no cultural heritage support this grave sin of untouchability.

The religion that cannot afford strength and manifest innate power stage by stage is not a religion at all. It is irreligion; worthless religion. The religion and austerities that cannot fortify Brahmacharya (continence) is a Sadhaka (a spiritual aspirant) nourishes hypocrisy and leads to self-deception.

In the battlefield of life, Death itself invites a weak and enfeebled person and embraces him in no time. The Creator Himself is indifferent and unfavourable to him who is timid, coward, effortless and unenthusiastic.

Religion is the life of the Indian nation. It is the vital force of it. If the religion is re-established on its own foundation, the nation will surely be invigorated with life-force and will advance towards the goal.

Study the Sastras (religious scriptures) everyday. Regularly read the Geeta, the Upanishads, Yoga-Vashistha (Ramayana) Vairagya Sataka and other books as may arouse the sacred thoughts and ideas in you. Do not sleep more than 4 to 4 ½ hours. Ponder over the conscience and non-attachment of Sankaracharya; self-abnegation of Buddha and the selfless love of Chaitanya Deva towards mankind.

Practise YAMA (Non violence, adherence to truth, non-stealing, Brahmacharya, non-acceptance of anything from anybody), NIYAMA (internal purification and external sanctity, self-satiety, stern spiritual penance, study of the scriptures like the Vedas and Upanishads and meditation on God) and the Yogic Postures. Try to remain seated on a particular posture (e.g. lotus seated posture) for a long period of time.

Everyday, deeply think over the characters and activities of the great, saintly persons of whom you have already studied. See to it that no evil thoughts and ideas may creep into your mind at any time even for a moment.

Until and unless you are able to relinquish all sorts of attractions of worldly things, happening and affairs, you will not be able to realise the real Tatwa (the abstruse meaning of religious scripture and of God himself) and the mystery of religion. Not only that, you will not even be able to lend your ears to listen to these. So, never allow your mind to be extroverted by involving it in those affairs.

Always try to lead yourself through such moral code of conducts, spiritual practices and observance of strict principles by dint of which all sorts of your inner lethargy, carelessness as well as wantonness will be removed and thereupon patience, fortitude and forbearance will be fortified in you.
Continue the practice of JAPAM and meditation for 5 to 6 hours everyday. Observe taciturnity for a long period of time. Try to raise yourself to such a position that nothing of the outside world may touch you. Until and unless all things of the visible world may merge into the fathomless depth of ocean of oblivion, you will not be able to possess the power of discrimination (i.e. conscience) and to attain complete dispassion.

Immediately relinquish your weakness and establish yourself as a real hero by stepping into the sphere of activities with undaunted and proud heart of a brave person and crush and extirpate in a moment all the cravings and desires nestled in your heart. It is not the time to lead the life with procrastination and idleness. You must be too much thoughtful (about the precarious condition of the country)

The salvation of a man, humanity of a human being and the heroism of a hero lie therein, whereat a man projects himself with endless enthusiasm and persistent perseverance and neglecting all miseries, penuries, hazards, hindrances and natural calamities remains unagitated, unmoved, unshaken, undisturbed, unperturbed and steady in performing his duties and determined vows.

Throwing illusions and delusions into the unfathomable depth of ocean of oblivion, awakening self-reminiscence and self-perception in your heart and being fortified with the idea of being ever pure, ever-wise and ever-liberated, you should place yourself into the great juncture of vast battlefield with a view to invigorating and energising this weak, inert, enfeebled, effortless and unenthusiastic nation.

Though I can come to know and possess the power to hear and comprehend everything concerning you, yet you must uplift yourself to such a level where my help may easily me available to you.

If you demand to be triumphant in this great battlefield, your only resort should be the great weapon of discrimination and non-attachment, your only aids should constitute the Mahamantra (the powerful divine message) of self-sacrifice, self-restraint (of passions and senses), adherence to truth and continence (celibacy). Your main principles should be to remain resolute in determination and unmoved and unperturbed in performing your duties. Your great vow of life should be to lead yourself to restrain the passions (lust, anger, greed, infatuation, pride and egoism and egotism) and subdue the sensual organs, (i.e. withdrawal of vision from evil deeds and greed-exciting sighs, control of hearing from filthy and abominable talks and discussions, control of tongue from useless, impious and harmful conversation and taking too much rich and delicious food and so on). Your firm determination should be your unhesitating involvement in sacrificing even your life for the realisation of Supreme Truth.

If ever any weakness frightens or disturbs you, try to drive it away heart and soul. An enemy may attack but you must always remain alert, ready and steady to protect yourself from its onslaught.

If anybody sets his mind to appreciate the abstruse meaning of religion with the mind which is afflicted with the impulse of sense-organs and engrossed in excitement of passions and is always tormented by the disturbances and allurements of cravings, he is none but a lunatic.

If any thought of performing any undertaking unwanted by and undesirable to the Sangha-Leader, lurks in your mind, it will destroy your religious life root and branch.

You must have firm conviction, unflinching devotion and absolute dependence on him (the Sangha-Leader), whose shelter and protection you have already sought and you crave for as well. Otherwise, your path of salvation will not proffer you an easy access and the pangs and agonies of mind may not be left out and the weakness of mind as well as the dullness of heart will not be removed in any way.

If you can proceed on with unflinching devotion, full confidence and sincere reverence, no sins and compunctions will be able to inflict your mind and no errors and illusions will be able to ensnare you.

You have taken refuge in the Great-Sangha which is extremely strong and immensely powerful. So, your religious life can never be destroyed in any way as long as you can accept and abide by the messages of the Sangha-Leader as the Vedvani (the messages of the Vedas) and Brahmavani (the messages of Brahman Himself).
Always bear this in mind that you have taken shelter under an ever-pure, tranquil and self-obtained great personality. If you can keep to the path directed and ascertained by him, the way of your salvation will become gradually unhindered, smooth and easily accessible. You have nothing to think and fear if you can hold on to the Sangha with patience and fortitude and abide by his messages with more importance than the messages of the Vedas. If you can abide by him and can materialise his messages into life and bear his living memory afresh in mind and heart, your luck will take a better turn.

Whenever complete annihilation of all the desires and lust is done, a devotee becomes able to have the vision of Almighty God, a Yogi (an ascetic engrossed in meditation) can fully realise the Soul, a seeker of Knowledge can attain the proximity of Brahman (Supreme Truth) and a disciple can have the full perception of his Guru (the embodiment of Brahma, Vishnu and Maheshwar).

Forget fear totally. Dip voice and sin into the depth of oblivion for the whole life. Smash and crush illusions, attractions, delusions, errors and blunders. Annihilate the unexpected and unwanted desires and cravings immediately.

Before obtaining the great power of the Divine Personality, you must purify and strengthen yourself, by stern austerities and stern spiritual penance in order to fortify your body for receiving and retaining that great Divine Power.

Availability of such God's grace is only attainable to a person who has been performing meritorious as well as virtuous deeds for many a birth and death and thereby has qualified himself to be a man of good luck. So, you must remain alert and careful so that these advantages and opportunities may not cease.

You are none but a sojourner in the temporary inn designated as Samsaara (the temporary abode for the mortals) where you live in and you have been entrusted here with some duties to be performed so it is not desirable to retreat from performing these. Do not waste your invaluable time due to laxity. There is no certainty when the life-breath may cease functioning. So, without being enamoured with false attraction, you must grid up your lions to perform your duties and be up and doing to proceed along the directed and ascertained path to attain the summum bonum of life.

Always perform the duties in one hand and hold the well-sharpened sword of discrimination and detachment in the other. Chop the Reepus (i.e. lust, anger, greed, infatuation, pride and egoism and egotism), senses and desires and cravings up into pieces with this sword. At every moment and at every wink, think of the ultimate end of this body and engage yourself in performing the activities undertaken and directed by the Sangha and then no enemy will have the scope to attack and overpower you.

You should always stick to this self confidence that your thoughts, ideas and performed achievements-all are in conformity with the thoughts, ideas and desires of the Sangha-Leader.

Think deeply and ruminate over him (the Sangha-Leader) at every inhalation and exhalation of breath and try your best to hold on to the sacred memory of him in heart over and over again and at every wink as well. Then you will find that many of your problems has been solved at ease.

Much of the darkness of the heart will be dispelled at the auspicious vision of him whose shelter and protection are offered and extended to you. So, there's nothing to think and fear. You shall have to forget all your dejection, despair and despondency totally for this birth. You must deeply ponder over the good and honest thoughts which crop up in your heart from time to time and thereupon you will gradually attain peace.

Give up your own ideas and pranks. Try to keep yourself immersed in the thought of him whole shelter and protection you seek and crave for. Try to abide by his instructions and commandments heart and soul and then you will find that all your problems are solved.
Every man falls a prey to restlessness and weakness from time to time. Then his only safeguard is to take resort to his Sad Guru i.e the spiritual preceptor (and his powerfully initiated Mantram, instructions, commandments and benediction).

If you ever fall a prey to any sorts of allurements, just start cogitating about the racking pain and suffering of diseases of the past and brood over the final end of this perishable body that will turn into nothing but a handful of ashes, and above all, surrender yourself to the lotus feet of Shri Guru (Sangha-Leader) and beg mercy of him for your self-protection.

If you can continually, restlessly, persistently as well as incessantly recollect and abide by the instructions and commandments of the Sangha-Leader, you will never face any sort of dangers and difficulties and will come out triumphant like an undaunted hero.

But if you go on performing the activities which are not desired, wanted and ascertained by the Sangha-Leader, your religious life will be dreadfully destroyed.

Relinquishing the determined vow and prowess and heroism, a real man can never lead a despicable life like a timid and coward.

At the critical juncture of life, if anybody withdraws himself from the JAPAM (repetition of sacred and powerful Mantra), his life may meet a precarious plight. So, always direct your mind towards Shree Guru (the Spiritual Master) and repeat the Guru-Mantra; then your restless, disturbed, perturbed and agitated mind will soon attain tranquillity and serenity by regaining mental stability and satiety.

Never part with your conscience and discrimination. At every moment and at every wink, you must cogitate the ultimate end of this life and youth and thereby you should enliven your self-reminiscence and self-thought.

**AUM**

**DIVINE MESSAGES OF SWAMI PRANAVANANDA**

**Specially for the Students & youths**

1. Those who are determined to develop their human qualities by suppressing the passions and restraining the scenes are dearer to me than my own life. My assistance is always available to them. Wherever they may be—nearby or far away—my power will always protect them like a tough shield.

2. Steps should be taken to see to it that attitude of the boys and youths of Bengal can rouse hope of a bright future.

3. At present, the greatest need of the country is of men in the true sense of the term. Making of real men should get the first preference prior to the development of the country, the nation and the society. If we can not train up men properly, all our efforts will be fruitless. That is why I have taken up the vow to build up men first of all.

4. If the present moral degradation noticeable among the youths of the country, be allowed to continue for sometime more, the backbone of the nation will be broken, the life-force will diminish and all the hopes of prosperity and regeneration will be uprooted for ever. Now the main duty is to save the student-community from the clutch of moral degradation and downfall and keep the life-force of the nation intact. This is the key to success in building up the nation. If we can produce men of the proper kind, everything will be possible. Otherwise, everything will vanish in the air. With men properly so called perfect men, the whole nation will become energised by their power and usher in resurgence in a new era. To produce such men, we need a powerful movement for moral regeneration amongst the students who are the life-force of the nation. This movement can be started by few boys like you, who are trying their best to build up their life and character.

5. It is self-restraint that keeps a man hale and vigorous and increases his longevity. So practice restraint by all means.
To maintain one's individuality and to preserve one's existence and identity in the great battle field of life, one must preserve one's chastity (i.e. the vital fluid). Manliness of a man, prowess of a person, and heroism of a hero lie in complete continence. For want of celibacy the nation is now passing its days without enthusiasm, in idleness, slumber and somnolence like a lifeless corpse. Divested of hopes and objective and zeal and enthusiasm the whole country is, as it were, passing its days in dire despondency. To remove this despondency, hopelessness and hazardous condition, we must transmit the indomitable influence of continence into the heart of all men and thereby we should awaken and energise the whole nation.

The first and foremost duty of a student is to build up character. Along with study, the building of moral character is absolutely necessary. Without this, nothing will be done.

The foundation of life must be laid very firmly. Self-sacrifice, self-restraint, adherence to truth and continence (preservation of semen), are the main foundation of life. Life built up well on this foundation, ensures the development of human qualities, which make one a real man.

One must need very high ambition. It is only high ambition that can help a man to proceed along the right path of prosperity and to surmount difficulties and hindrances.

Maintain continence (preservation of semen) by all possible means. Continence is life, continence is vitality and it is the be-all and end-all of human beings. It is the manhood of a man. If a man can preserve this, he attains the stage of godhood and if one wastes this, one reaches the level of a beast and so every one must be particularly alert, cautious and careful for its preservation absolutely, strictly and devoutly.

Everyday pray to God and repeat His names silently and count the beads along with for sometime. Repetition of his name, dispels all the darkness of the heart and drives away all evil thoughts and evil propensities. It is the repetition of His names that can bring utmost peace, great power and bliss in the heart by destroying all evil affects of sins and removing all sufferings, pangs and affictions, it purifies the heart completely.

Always engage yourself in some work or other. Never sit idle without any work. Never keep the mind unemployed and vacant.

Never look at any direction without any reason. Never look at that scene which arouses evil thoughts, impure feelings and evil propensities in mind.

Firmness of mind is essential. When I read, I should read only, and when I meditate, I must meditate only. When I am to perform any duty, I must perform it and I must not desist from doing it under any circumstances and what I should not do, must not be done despite the importunities of the whole world. Without such determination, nothing can be achieved in life.

Read at least ten hours a day. The main duty of student-life is to study. Negligence in study is a grave sin.

Make a routine for the twenty four hours of your day and strictly follow it.

Self-confidence is an absolute necessity. You should bear it in mind that you can achieve something and that you have the capacity for doing it. If you think yourselves that you are incapable for doing anything, nothing will be done by you. If you think and believe with all your heart that you can do whatever you take up, you will be able to achieve many things.

You should not mix with and touch a person whose contact or company is likely to destroy your good intentions and pervert your mind.

How can self-confidence be developed? At first you should undertake small assignments and execute them. That will slowly build up your confidence that you can achieve something and you possess that
ability to do it. Then you can think that you can take up whatever you take up. Thus mental power will
grow up and your self-confidence will be awakened.

20
Never indulge in useless talk as it tends to diminish your mental power.

21
Everything can be achieved by effort, endeavour and enthusiasm. He who possesses these properties,
possesses everything. He can achieve everything and the man who lacks them, is devoid of everything. He
can do nothing in this world.

22
Dedicate your life to what you believe to be true and instantly avoid what appears to be false. You should
have such firm determination. If you can do this, there is nothing to prevent you from becoming a true
man.

23
Always harbour good thoughts in your mind. Think that you will perform such good deeds, build your life
after noble ideals and will conduct yourself in correct manner. It is such thoughts and decisions that build
the power of mind and then a man can gradually advance to the path of prosperity.

24
Never harbour evil thoughts and impure ideas in mind. Never listen to indecent talks, never look at any
vulgar scene, never discuss any filthy affair, never indulge in evil propensities, never keep any evil
company and never read any immoral books. If you abide by these principles, you will be able to preserve
your mental power and will prosper in your studies.

25
Always keep this in mind that evil thoughts and impure ideas destroy the morale of a man and gradually
dehumanises him.

26
Always live a disciplined life and guide yourself by some good rules. There is only an iota of good idea in
you. If you cannot protect it carefully with the fence of discipline; hostile thoughts, ideas and tendencies
will destroy the seed of goodness in you just as goats and cattle eat up small plants.

27
Always observe strict discipline. Always remember that you have some special mission in your life not
found in others. Even when you keep company with thousands of men, you should bear this in mind that
you do not belong to them but are distinct from them. Your ideals, aims, objective and style of life are all
different from them. It is such thoughts and ideas alone that will always guard and protect you from all
sorts of dangers and difficulties.

28
Regular and temperate meals ensure good health and intemperate and irregular meals impair it.

29
Excessive food and excessive sleep waste the semen (the vital fluid of life). So, avoid these carefully.

30
At the first instance, repeat the vow seven to ten days or for a few weeks: ‘In the presence of man, the
moon, the planets, and the stars and in the name of God, I take the oath that willingly or unwillingly,
consciously or unconsciously or under the influence of others I shall never waste this semen (the vital
fluid of life) as it is the essence of my life as well as the great power of it. So, by wasting it I shall never
prepare myself to commit suicide, for meeting perpetual sin, then try to adhere to it strictly. Afterwards
repeat this oath and comply with it. That will infuse you with such power that you will be able to achieve
the impossible.

31
Never compromise with an injustice.

32
Paste a small piece of greenish circular paper on the wall of your study and keep your eyes fixed on it for
sometime before starting your lessons every morning, sitting on ‘padmasana’ (keeping the left foot on the
right thigh and vice-versa). This will develop your power of vision and concentration of mind positively.

33
Never indulge in laxity even for a moment. If this laxity overtakes you even for a moment, through this
aperture the evil will occupy a seat in you. Then it will not be possible to drive it out easily.
Strength of character is the true strength of a man. It is the strength of character by which a man can stand firmly and steadily like a victorious hero in the battle of life. When he lacks this strength his will-power becomes weak and it breaks down under the slightest pressure. So, be careful and never allow your strength of character to be lost in any way.

Take regular physical exercise and maintain your dairy regularly.

Always remain unperturbed like a stable mountain and be not upset by any circumstances.

Repeat the names of God and meditate on Him until sleep embraces you at night. When lying in bed, imagine that you are lying in the lap of God Himself. This will keep you away from bad dreams and night pollution. In addition to this write the ‘Gayatri Mantra’ or the Mantra (given by the preceptor for Japam) with a thorn of Bilwa tree on the leaf of the same before lying on bed and keep it under your pillow and think that your bed has been purified by Mantra (spiritual incantation) and that there is an invulnerable and well-protected girdle around your bed and thereby no impure and evil thoughts and bad ideas will be able to enter this girdle. You should also think that you are on the bed well-protected and initiated by the Rishis (The Aryan saints) and it is like a fortified and impregnable fort.

After getting up from bed cast the leaf into water. Take to your bed at such a calculated time at night that you may pass the night by one sleep at a stretch. When you wake up at the late hours of night, instantly get up from the bed, wash your hands and face, practice the Asanam (Yoga posture) and count the beads with the repetition of God’s names and do not retire to bed again. Instructions are not only meant for reading or listening to, but for the following, practising and materializing in life.

A man becomes an ideal man by his great ideals. Are they humans at all, who have no ambition in life, have no great ideals before them and no record of highly moral activities? Thousands and lacs of such people are born and die every day. What does it matter to the society? We want men properly so called.

Where is the value of life if two drops of tears and mild scolding can deter one from the path of duty? Such courage is needed as will inspire one to say if the whole world stands against me, none will be able to reach my precinct and touch even a single hair of mine. Even the North Pole may be shaken but my vow, my determination can never be shaken.

Start a new day with full vigour and enthusiasm after sunrise every day driven by a will to start a new life. Spend the whole day in such a way that you might find a visible change in yourself and can perceive that some progress has been achieved.

A life without ideal is the other name of death. A real man is he who sacrifices his life for the sake of ideal but does not relinquish his ideal for the sake of life. There is no utility of living if the ideals are destroyed. The tragedy of an unsuccessful life is more painful than death itself.

Time passed once never returns. So, try to utilise every moment of it properly. He who knows how to utilise the time properly never lacks time for any work. If you can properly utilise every moment, you can achieve tremendous prosperity within a very short time.

Celibacy (preservation of semen) is the foundation of life. Preservation of continence (Brahmacharya) strengthens character, increases both mental and physical power, purifies the intellect and invigorates intelligence. Now-a-days, the cause of the degeneration of student-community is the lack of continence. This is the reason why the backbone of the student community is about to be broken down. We should spare no efforts to spare them form this tragedy.

Avoid luxury like poison. It is through indulgence in luxury that indiscipline overtakes a man and the mind becomes fickle and unstable. It eats into the body and heart like a harmful insect and renders life in fructuous. So, beware of luxury.
Those who try to achieve great things in the world will have to face criticism and censure of others. You should not care for those. If you can guide yourself properly, the same persons who are today denouncing or criticising you, will praise you after a few days.

Never defer any work for the future. As far as practicable, finish your work within the allocated time. Otherwise, such a hindrance may stand in your way that the work will never be finished at all. The characteristic of a hero as well as of a true man is to finish the work which has been started.

If you can build up your life as a model, the lives of hundreds of students will be built up by your example. If the entire student-community can be transformed in such a way, the foundation of a great nation will be laid. An example exercises a moral influence. At present, your greatest achievement will be to build your lives as models. Can there be a greater achievement than materialising a great ideal in life by utmost diligence! If only twenty students of a school can shape their lives after an ideal, the line of thinking of the whole institution will then be changed.

If he a man who is always after his own pleasure, convenience and ease and comforts? He whose heart is not touched by the miserable plights of the nation and pained by the woes and afflictions of the people and community, is very much like an inanimate object. Where is the difference between him and a piece of stone or tree? If such men number hundreds, thousands and lacs, it is of no avail to the country. When a man can feel the pains and sufferings of others as his own and tries to remove them with utmost determination even at the risk of life, then and there the welfare of the society and the nation is achieved.

The virtue of a brave man is to accept the life of confrontation without fear.

Looking at the setting sun, you should think, “The sun of my life will also terminate one day like this.” You should also think: “what can I take with me when I depart from the world? If today at this very moment along with the setting of the sun, the sun of my life sets and if the dreadful shadow of death engulfs me like the darkness of night, what equipment should I take with me for the journey towards that unknown world? Have I collected anything? Have I fulfilled the duties and responsibilities for which I was born? Alas! that has not been done yet! Then why am I sitting idle?” It is by such thoughts that you should sharpen your desire, eagerness and endeavour to build up your life.

Question : What is the way to avoid evil thoughts and evil feelings, bad propensities, misdeed, evil desires and sensual excitements?

Ans : The first way is to apply firm determination and strong will-force against these evil things and then to think, “I shall by no means, indulge in evil thoughts and feelings, evil propensities and evil pursuits and I shall resist them with all might and fight them with heart and soul.” Such firm resolution is needed. If this can be done, these attractions will gradually diminish.

The second method is to apply the method of holding the breath for a minute and contemplate on the image of the eternal Shiva, the God of destruction with his sharp trident in hand seated between the eye brows. Simultaneously think that he is destroying all your evil thoughts, evil ideas and all kinds of physical excitements and mental perversities. Also think that all your sins, afflictions, stain and stigma have been washed away, that you are no more tortured and tormented by sensual excitements and thereby you are absolutely purified, serene and absorbed in tranquillity.

After thinking thus for minute, exhale your breath and again inhaling it, you should repeat the process. If this practice is repeated seven times for seven minutes, all your evil thoughts and evil propensities and all kinds of excitements will be eliminated.

The national life of India will have to be built on the basis of religion, moral principles and good code of conducts. Boys and youths, though pure in mind, are falling in bad company for want of proper teaching and guidance and paving the way for self-destruction. The backbone of the nation should be strengthened by placing these boys in a school where discipline is enforced and atmosphere of purity prevails and by training them to practise continence, we should build up their character and thus infusing real life into the nation, we should close the door to degeneration and destruction and then there the nation will actually be rusticated.
53
Struggle is life and the life without struggle leads a man to Death.

54
For removing idleness, drowsiness, slumber and the impulse of senses, you should practise Padmasana (the lotus seated posture)

55
You should arouse that self-confidence and self-dependence which enable a man to attain SALVATION.

THE END

Appendix
THE SANGHA-VANI
SANGHA-VANIS are some of the realised truths of your Sangha-Leader. A few great men come down to this world in different ages and on realising some great truths, they preach these in the societies for the good of the world. These Sangha-Vanis are also preached likewise for the good of the human societies. These are the awakening Yugamantras (invigorated and power-infused messages for the age) and so these should be read daily and followed ever.

-THE SANGHA-LEADER

1. What is the goal of life? Absolute Salvation and Self-realisation.
2. What is Dharma (Religion)? SELF-SACRIFICE (renunciation of worldly things and desires), SELF-CONTROL (restraint of repus i.e. lust, cravings, anger, greed, infatuation, pride and egoism and egotism and subjugation of lustful senses), Adherence to TRUTH and CONTINENCE.
3. What is real death? SELF-OBLIVION (i.e. Forgetfulness of SELF. We should not forget that we are the part of the Greatest-Soul i.e. Brahma).
4. What is real life? Self-consciousness. (We must bear this in mind that we have come down from Brahma and so we shall have to attain him again through purification of soul and by pure activities and by cessation of rebirth), Self-reminiscence and Self-perception.
5. What are great virtues ? Heroism, Manliness, Humanity, and strong aspiration for Emancipation.
7. What is great strength? Patience, Fortitude and Forbearance.
9. What are the worst enemies? Idleness, Slumber, Procrastination, Inertia, Lustful desires and Passion (i.e. The ‘Reepus’ and senses).

N.B For illustration, please read ‘Ten Divine Messages’

By Aspirant

THE END
ERUDITE OPINION OF THE EMINENT PERSONS

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“Divine Message of Swami Pranavananda” is one of the most unique publications during the Birth Centenary year of the great SAVIOUR. In the crisis of India, he played a vital role. As an apostle of eternal Indian Culture, his message was universal. He came to uplift the whole humanity. The propagation of his ideas and ideals is in a desideratum for the welfare of the society not only in India, but also for abroad. Sri Radhakrishna Pradhan, a veteran academician with spiritual experience translated some of his messages in English so that the people outside Bengal and India can go through and be benefited. The English rendering is also forceful, eloquent and inspiring just like original Bengali. This rendering is not only a translation but it is an adoration of a learned devotee. I wish the grand success of the endeavour for the propagation of the message of a MESSIAH of the age.

-Dhyanesh Narayan Chakraborty.

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I had the occasion to read the original Bengali work, collected and compiled by Swami Atmanandaji, in my mid-thirties. I liked the book much but couldn't go deep into the messages. Much later in a state of mental affliction, suddenly this small book came to my hands again as if to render spiritual succour. Each and every passage, rather line, proved to be a precious gem which was earlier neglected as a mere collection of good words. Since 1984 to this day I have been explaining the significance of these utterances of ‘Gurumaharaj’ in the presence of devotees, scholars of various professions forming the elite of the society. From my experience it is gathered that all these passages are the quintessence of the Upanishads expressed in modern language for the benefit of the common people. In these messages, a person finds a harmonious blend of spirituality and practicality.

I must maintain that Sri Radhakrishna Pradhan, a senior teacher of Pranav Vidyapeeth, Diamond Harbour, has been successful in his endeavour of faithfully translating the booklet inasmuch as the solemnity, sobriety and lucidity of the original have been fully maintained in the translation. Utmost respect for Swami Pranavananda, full grasp of the subject and mastery over English language-all taken together have culminated in a fine production which will henceforth be explored and exploited by the people of other states and countries for assuaging their pain and misery.

-Sitanath Goswami