

श्री शंकराचार्य उपदेशामृत
Śrī Śaṅkarācārya Upadēśāmṛt

* वन्दना *

वन्देऽहं यतिराजराजरमणं योगीन्द्रचक्रायुधम् ।

Vandē'haṁ yatirājarājaramaṇaṁ yōgīndracakrāyudham.

चातुर्वर्ग्यफलप्रदं सुविहितं मोक्षच्छटाच्छादितम् ॥

Cāturvargyamphalapradaṁ suvihitaṁ mōkṣacchaṭācchāditaṁ.

योगानन्दतरंगतानताननं त्रैलोक्यनाथं शिवम् ।

Yōgānandatarāṅgatānatānanaṁ trailōkyanāthaṁ śivam.

ब्रह्मानन्दसरस्वतिं गुरुवरं ज्योतिर्मठाधीश्वरम् ॥

Brahmānandasarasvatiṁ guruvaraṁ jyōtirmaṭhādhiśvaram.

VANDANĀ

I bow to Brahmānanda Sarasvati Maharaj, My Revered Gurudev who is the king of Yatis intoxicated with Supreme Bliss, the best of Yogis like a moon among stars, giver of four puruṣārthās, solidified form of well-being, the body covered with the cloth of liberation, slightly bent face with humility emanating wave of Bliss of Unity, the lord of three worlds and very lord Shiva.

The Reviver of Jyōtirmaṭha

Jyōtiṣpīṭhōd'dhāraka

ज्योतिष्पीठोद्धारक



ब्रह्मलीन जगद्गुरु भगवान् शंकराचार्य
श्रीमद् स्वामी ब्रह्मानन्द सरस्वती जी महाराज
ज्योतिर्मठ, बदरिकाश्रम (हिमालय)

Brahmalīn Jagadguru Bhagavān Śaṅkarācārya
Śrīmad Svāmī Brahmānanda Sarasvatī Jī Mahārāj
Jyōtirmaṭha, Badarikāśrama (Himālaya)

Foreword by then Jagat Guru Shankaracharya

Allahabad For a quite long time the devotees of Gurudev are eagerly waiting to obtain His teachings in the form of a book. Even believers of God are too waiting to know about the Great Mahatma who restored Northern seat of learning Jyōtirmaṭha and His divine teachings which will be handy on some day to find the path of self-realization. To shape the pure feelings of His devotees and believers of God into a tangible form– the collection of His divine teachings in a book titled 'Shri Shankaracharya Upadeshamurat' is now available.

We strongly hope that the devotees and people by possessing His Prasad, His Grace in the form of His Divine Teachings they will be making their human life fruitful.

Your well-wisher,

Santananda Saraswati

Present Jagat Guru Shankaracharya,

Jyōtirmaṭha, Badrikashram,

Himalaya, India.

Prastāvanā – Foreword

Will there be anyone who does not know Bhagawan Pujiyapāda Shimat Ādiśankarāchārya? About 2000 years back from today He burned in eastern Kerala, south India. This was the time when the tradition of Vedic Dharma was completely shattered and righteousness forever vanished. At that time all forgotten people were again put into the right track by showing the path of truth and restoration of Vedic dharma. He established four learning centers in the four corners of India, in north Jyōtirmaṭha, in south Sringerimaṭha, in east Govardhanmaṭha, and in west Sharadamaṭha. He instructed that these learning seats must be always occupied by Shankaracharya to establish and protect Dharma in India.

But there was no Shankaracharya occupied the learning seat of Jyōtirmaṭha for 165 years. There is a name of Jyōtirmaṭha but in its place there is no sign of it. Everything was destroyed. For this much long time as there was no learning seat in northern India all dhārmic, righteous and all learned people were subjected to chaos and sufferings. Persons who believed in Vedic dharma strongly felt that somehow Jyōtirmaṭha must be restored to its previous glory. This job was taken up by 'Dharma Maha Mandal' of India and started searching a suitable Mahatma. In this venture they have got the success and concluded that 'Ananta Shri Vibhushita Swamy Brahmananda Saraswati Maharaj would be most fitting and suitable to occupy Jyōtirmaṭha. Then Gurudev occupied the seat of Jyōtirmaṭha in 1941 and the responsibility of restoring the learning seat, a great job was entrusted to Gurudev!

Like in the times of Ādiśankarāchārya whatever kind of difficult situation was there, the similar condition exists today also. Common man was turning away from Dharma and the dhārmic feelings in people were washed away. Gurudev went to place to place and through His teachings of Vedic Dharma; He spread the wave of righteousness in society. He stressed a point that people can be dhārmic while performing their own duties. His teachings were full of simplicity, very attractive, grasping to heart, very sweet and to the point; His teaching were having specialty and have direct impact since the theories expanded by Him were directly from His own experience. His teachings and instructions were very simple, loving and easily grasped; because of this lakhs of people became followers of His teachings.

There was a mesmerizing power in his teachings; people flock in lakhs to listen His speeches. All walks of life whether women, men, young, old, the learned even uneducated, rich and poor all alike run to listen to His teachings and drink the bliss of Supreme-Self by listening to His nectarine speeches. Even in that crowded assemblies too some people used to write down His teachings thinking that again will they get chance or not to listen His divine words. Demand for His teachings was so much from devotees, we were forced to publish daily news letter with a name, 'Shri Shankaracharya Upadēśa'. Thousands of copies were printed and sold out in no time. With lot of devotion and faith people buy and read these newsletters. It is our bad luck today this 'Amṛtavāṇi' became very rare to get.

Therefore it was resolved to collect His teachings from various devotees to give a shape of book to preserve His divine teachings. Hence this book is the collection of His teachings. Hope that devotees

And dhārmic people may make this book their own and take
dive into His divine talks to derive Bliss and make fulfillment of human
life.

--

Rameshwar Prasad Tivārī

A Word from Translator

In this book 'Shri Shankaracharya Upadesamrutam' there is a collection of 108 talks of Gurudev. Each talk is direct; highly instructive in nature and takes the devotees of Gurudev nearer to the state of Transcendental Consciousness. Each talk is one Upanishad. Meditators of TM-Sidhi will be able to match and correlate some their own experiences of practice and daily life to the certain relevant instructions or statements of Gurudev. These 108 talks will help us to establish an intimate relationship with Gurudev! Repeated readings and constant rethinking of each talk will make us to progress in the path of enlightenment and by means of cultivating and living the value and meaning of even one talk will surely lead us to the state of liberation, the ultimate goal of human life.

I am very thankful to Shri Premanand Paul Mason making available various writings about Gurudev in his website.

I hope this translation will become handy to the meditators of TM and TM-Sidhi.

Jai Gurudev!

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ॐ

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ब्रह्मलीन जगद्गुरु भगवान् शंकराचार्य

Brahmalīn Jagadgurū Bhagavān Śaṅkarācārya

श्रीमद् स्वामी ब्रह्मानन्द सरस्वती महाराज

Śrīmad Svāmī Brahmānand Sarasvatī Mahārāj

ज्योतिर्मठ, ब्रहरिकाश्रम

Jyōtirmaṭha, Braharikāśram

उपदेश

Upadēśa

संकलन कर्ता

Saṅkalan Kartā

श्री रामेस्वर प्रसाद तिवारी

Śrī Rāmēsvar Prasād Tivārī

दारागंज, प्रयाग

Dārāgañj, Prayāga

श्री शंकराचार्य सेवक समिति, Śrī Śaṅkarācārya Sēvak Samiti

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« 1 »

He who is happy can only make others happy.

With the contact of *Paramātmā*^{*}, Supreme Self alone *jīva*[†], the individual being can become the enjoyer of real happiness since in Him alone the seat of the ultimate happiness is rooted.

Whatever anyone possesses that alone he can give to others. It will be sheer foolishness if someone is begging from a beggar. From the heaps of money surely one can get money, similarly from the learned who is source of learning one can surely obtain the knowledge and in the similar manner from *Bhagavān*, God who is the store house of bliss alone one can gain the bliss.

In *Sansār*, this world apart from only the devotees who have obtained the compassion of God, no one else is happy. The devotees of the Supreme Self, with intent of spiritual progress verily believing in the Self alone here in this world are experiencing the happiness otherwise all others are surrounded by something or other kind of sufferings. In this world it is seen that nobody is found to be happy. BY looking at someone having some object one will accept that he is happy because of that object. If you look at that man having that object will not accept that he is happy. Whoever is not having a son feels that possessor of a son is happy but how much happiness he

* Absolute Self, Pure Consciousness, Transcendental Consciousness, *Bhagavān*, *God*

† The individual being, a conscious being that continues to transmigrate till actions remain.

derives from son, this you just ask him. In fact it is understood that in true sense no happiness exists in the worldly material objects. By coming in contact with the form of Bliss, Supreme Self, *Sat Chit Ānanda*, Existence-Knowledge-Bliss *Jīva*, the individual being can become happy and to be blissful, there is no other path exists. Supreme Self is such a '*General Merchant*[†]' in whom there is no chance of unavailability of any instrument of bliss. But to gain His compassion there must be a sincere endeavour in line with the prescribed methods just by singing the greatness of Supreme Self will not do anything. By repeated reading of the items listed in an invoice of billing will you become rich to possess them?

Expecting happiness from *Sansāris*, the worldly people is a big blunder. How can anyone who is himself not happy make others to be happy? In this world whatever happiness we see is a relative happiness. Someone may have happiness in some aspect yet someone else may have happiness in some other aspect.

If you want to beg for happiness beg from such a place wherein you can gain all happiness. You just remember one thing only those people, who bent towards Supreme Self, can live in this world with peace and happiness but not the others. Remember this! Searching happiness in this world is like collecting water from dew drop lets for quenching the thirst.

Jai Guru Dev!



† Very rarely Gurudev uses English words!

« 2 »

Having come to this world, engage yourself in your dealings in such a knack so that you do not have to come again to the store house of faeces and urine.

The unbroken counting of accumulating grains in the form of actions and enjoyments in continuous succession of never ending bodies of an individual being will be broken only by the very compassion of God alone.

Perhaps life alone can know from how many births this counting of grains is going on. Once may be in the body of fifty minded elephant, some other time it may be in the fragile body of an ant and this time it may be human body or some other body – like this, like this continue to bear the burden of body. This chain of grain counting can only break due to the compassion of God alone.

In this very life you do only such kind of actions by which His compassion dawns thereby you do not have to come again to the store house of faeces and urine, the human body. This can only be possible when you observe and follow the commands of God. The mandates of Veda and Vedic literature are the commands of God.

While constantly remembering God in all times you just do only the allotted actions by adhering your own cast and class duties in a righteous manner. Every day in the morning and evening, as a rule you should do *Upāsana*[§], the meditation. And in the day you keep your all

[§] All the prescribed means of various practices such as meditation, worship, chanting the name, singing the fame of God, etc.

worldly affairs in such a way so that maximum possible extent you would do some good to others. If not possible to do well at least avoid in contributing bad to others.

It is necessary to cognise the existence of God in everything at everywhere. If you are able to see and comprehend the existence of God in each and everything then sinning can never able to rise from you. To begin with whatever sins accumulated before will be destroyed but once after you ** have made God as yours since then onwards you must save yourself from committing sins otherwise to overcome from such sins you will have to pay higher price. Because the previously committed sins will be cleansed by taking dip in Ganges but the sins committed in holy places like Ganges will be sticky like वज्र लेपो भविष्यति, *vajra lēpō bhaviṣyati*, 'an ointment of diamonds in future' that means it will be equivalent to the writing on a stone with streaks that cannot be wiped off easily. Therefore possess fear to commit sin at the time of remembering God.

By limiting yourself to your own allotted duties if you worship God then all the sins accumulated in numerous previous births will be destroyed and while experiencing happiness and peace in the end you will also attain the Abode of Sat, Transcendental Consciousness.

Jai Guru Dev!



** Gurudev very rarely uses the direct address but for our convenience it is adopted the direct address.

«3»

Humans have freedom in doing actions but they do not have freedom in enjoying their fruits.

Therefore you do those actions whose results are the best.

Thief is having freedom to steal but the result is in the premises of court of Law. Whether he likes it or not he has to undergo whatever punishment is given to him. Humans can perform actions in the way as they wish. By doing virtuous actions one can go to *Svargā*^{††}, heaven, etc. where he can have the divine enjoyments. Or else by committing sins one can get horrible pain giving *narakas*^{††}, hells.

It is said that *yonī*^{§§}, human body is the medium of actions. Here in this world humans have freedom to do any actions. This means he can choose to do whatever actions he wants to do. If really wants to do so he can directly reach and dissolve in All Powerful, Sat Chit Ananda, the Supreme Self.

Without fail humans have to enjoy or suffer the fruits in accordance with whatever be the actions done. Having done an action by human even if does not want the enjoyment of its fruit it is just not possible. Yes, there exist one possibility-

^{††} *sva + arga; arga* the place of *sva*, the Self earned by righteous behavior.

^{††} *nar + aka; ka-bliss, aka- no bliss, suffering of nar-human.*

^{§§} The medium by which *Jīva*, the individual being goes on transmigrating till the actions remain.

धर्मेण पापमपनुदति, *Dharmēṇa pāpamapanudati*, by doing *dharma****
sins will be destroyed.

If someone happened to commit sinful acts he must be willing to do virtuous actions to destroy the sinful effects. When virtue increases sins will be crushed. Therefore it is said-

जपतो नास्तिपातकम्, *Japatō nāstipātakam*- In doing *japa*, the repetition of God's name no evil can exist there.

By doing *japa*, chanting of God's name in the form of mantra all sins will be destroyed. Therefore if anyone till now cultivated in behaviour of non-helping and did more sinful actions, then to get rid of the sinful influences of all these actions one must resort to the performance of virtuous and good actions and also chant the name of God in the form of mantra as instructed by an experienced preceptor depending upon the state of mind and body of an individual. By doing like this in a slow and steady pace all evil influences of those sinful actions will be emptied from that pit of evil influences in sometime and will take place accumulation of the fruits of good actions for later^{†††}; and with the help of the same he will attain the non-returnable abode.

Even if unintentionally one remembers God then also his sins will be eradicated. If someone even touches fire unintentionally then also it will burn. The idea is like the property of fire to burn whatever

*** That which supports, life supporting, righteousness.

††† Means- after the fall of body one has to make very studious and difficult journey

comes in contact with in the similar manner it is the proprietary of God whosoever remembers Him He will burn all the sins of him.

It is very tough to develop love towards God for the spoiled mind since from so many births after births but even with the impure and abused mind if one does reflect on God then he will obtain the compassion of God.

One point must be understood here is that though mind previously might have indulged too much in impure behaviour and committed sins it does not matter. But it does not mean that depending upon the sin annihilating strength of God's name one can continue to do evil deeds.

Jai Guru Dev!



«4»

Do not end all cleverness just in the belly filling. Best of all cleverness is only to do *Upāsanā*^{†††}, meditation on God.

Nobody is saved from doing *bhajan*, singing. If you don't do *bhajan*, singing the fame of God then you have to sing the deeds of a king, rich man, merchant or landlord.

In these days people think that they are very clever and intelligent. But all the cleverness encircles around the subject of belly

^{†††} Laterally *Upāsanā* means sitting nearer to Transcendental Consciousness by various means such as meditation, worship, singing, chanting, etc.

filling. In fact all cleverness ends in the belly itself. Intellect does not go beyond the belly filling. Just like that they are forever kept themselves busy for entire lifetime in applying ointment plasters boil on a skin in the form of belly. In this way will be wasting their life. It is the fact that there cannot be another bigger loss that is much more than this of human life.

So *bhajan*, the singing has to be done in any way. No one can be spared from doing *bhajan*, singing. सर्वज्ञ सर्वशक्तिमान् कर्तुं अकर्तुं अन्यथाकर्तुं समर्थः।, *Sarvajña Sarvaśaktimān kartuṁ akartuṁ an'yathākartuṁ samarthaḥ* - All knowing and all powerful God is capable doing altogether entirely different from what can be done and what cannot be done. If you do not worship God then you have to worship sensual commoners like a king, rich man, merchant or a landlord. By not taking refuge in someone big then you have to take shelter under someone small. Therefore it will be real cleverness to take the support of Supreme Self then you can meet simultaneously both the ends of this world and other world. Even human become as richer as he wants even then his richness will have its own limits and then in the times of change in *Prārabdha*, the destiny he might become helpless. This is why you will be deceived for sure by taking the support of someone who does not know his own fate. He will be proved to be with the best of cleverness if he sings the fame of Supreme Self and then he will be happy *lok-paralok*, here in this world and in other world.

Jai Guru Dev!



«5»

Don't run after fulfilling *vāsanās*, the tendencies and desires.

While performing only the necessary actions that are just sufficient for the sustenance of body you keep always in mind the primary goal in obtaining the Supreme Self.

Even though God Vishnu came in the form of a son and Indra, the Lord of gods offered to share half the throne with the great powerful warrior king Dasharatha

Could not fulfil all *vāsanās*– a desire to see the coronation of Ram to his own throne made him to have his death like a bull helplessly kicking again and again its legs! Like this even the persons with best of ability could not fulfil all their expectations and desires, then even in dream how can you people think of fulfilling all your desires? What can be said of waking state?!

Both the ultimate goal of life and the dealings in the world can go hand in hand since because one will not be able to transcend actions from his own self. By transcending actions even the sustenance of body will not be possible. But you must surely keep in your mind this much to do the bare minimum actions for body sustenance but never be after those actions just to fulfil the desires. Therefore leaving behind the actions that are just sufficient for body maintenance you should never be after fulfilling the remaining desires. In this world greatest of greatest powerful human beings could not fulfil all their desires. Therefore while you are just engaging in those actions that are

just required for body survival then only keep your primary attention to gain the Supreme Self.

Trying to satisfy senses with the enjoyments of objects it is like hoping to get the freedom from itching by scratching. The world of dealings in this world is like- more you try to make straighten the entangled cotton thread the more it will get entangled. Therefore it is wise while running the worldly affairs you keep your mind primarily in the ultimate goal of life.

Jai Guru Dev!



«6»

Whatever is destined surely will come and that has to be enjoyed or undergone without fail.

Therefore when you are subjected to either ups and downs in endure them bravely.

Human can't sit passively without doing anything. It is the nature of human being to engage in something or other activity by involving mind, intellect, vital force or organs of sense and action. Due to his own dispositions and tendencies every individual by nature will be motivated to do actions. Because of this for humans it is a natural tendency to be engaged in activity. But the theory is- like the actions like the fruits hence the doer of actions will enjoy or suffer without fail according to the results. The doer will enjoy the fruits of good actions and suffer from the results bad actions. The fruit of an action done in a

little time interval may lead into long time suffering. So the enjoyments or sufferings of the fruits of all actions done in one life cannot be exhausted even in the next life too. Like this the heaps of not yet undergone the fruits of actions will go on accumulated. Unless the *Jīva*, individual being exhausted these heaps of actions until then he has to come again and again to womb. Having obtained once human life one must seriously attempt to eradicate these heaps of actions.

Ancient Indian scriptures- Veda and Vedic literature have divided actions in three kinds and also prescribed the remedial techniques to eradicate three of them. These three types of actions are accumulated, destined and to be done deserving actions. Accumulated actions are unlimited and cannot be exhausted by the enjoyment or suffering. Only remedy for them is to gain the Knowledge of Self or else to have undivided devotion in the feet of God. Destined actions can be exhausted only by undergoing them but there is no other way. It is said about the destined actions अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् । *Avaśyamēva bhōktavyam kṛtam karma śubhāśubham*, *One has to undergo without fail the results of already done actions whether they are good or bad.* By surrendering the fruits of 'to be done deserving actions' to God they will not become the cause of bondage. Like this accumulated actions shall be burnt by the fire of knowledge, destined actions by enduring or undergoing and 'to be done deserving actions' if offered to God the seeker will be freed from the binding influence of actions. Like this becoming freed from the binding influence of actions is called liberation.

Perchance due to lack of sadhana, practice, there may be delay in gaining knowledge, at least to begin with go on to surrender the 'to be done deserving actions' to God. By doing so the actions performed in this life will not become a cause for binding influence of actions. Along with this be clear in your mind that the destined actions shall be endured surely without fail and even the Knower of Self too cannot be saved from this. Therefore due to fate whatever be the befalling sufferings shall be endured bravely with patience. Even in the most critical times too do not leave the nerve of braveness. In the same manner when even pleasures are surrounded do not become careless and complacent. By doing like this virtue will be accumulated and make the ends of *lōk paralōk*, this world and the other world.

Jai Guru Dev!



«7»

You have got the human body; do not let it go waste.

Understand your path of *Kalyān*, Highest Welfare and tread on it.

Only worrying always about the belly and just driven by *vāsanās*, tendencies dwelling in the sense enjoyments of the objects of sound, touch, form, taste and smell do not waste precious time of life. This much you had been coming to do the same in various *yōnis*, mediums, bodies of animal, bird, insects, moth, etc. Even after being human if it is repeated the same you will go on assuming cyclically 84 lakhs bodies and it will be very difficult to get freed from the cycles of births and

deaths. You have to value the human body. You should deal with due consideration. Understand your true path of welfare and do your actions in such a way so that you need not to return again and again to the wombs of dark cellars.

Make your life righteous and follow '*dharma*'. Fastening to *dharma* becomes the cause of welfare. Just because you are having freedom to do anything it does not mean that you are above the sphere of '*dharma*'. Dwelling in the frame work of '*dharma*' you will have the advancement in *lok*, this world and very bright in *paralok*, other world, heaven.

If you think that you are free from the sphere of '*dharma*', righteousness you will be entangled in uncontrolled frame work of '*adharma*', unrighteousness then you will meet with the complete destruction. Make your '*svadharma*', the allotted duties yours as per your class. Following one's own '*dharma*' is such a good technique by which human life can attain the ultimate fulfilment.

It is necessary to comply with one's own *dharma* in all the spheres of individual, society, politics, national and international in all the fields in which making all the actions and achievements of mind, intellect, body and senses favourable in accordance to '*dharma*^{sss}', righteousness alone will save from '*adharma*', non-righteousness.

By means of ignoring '*dharma*' you are making automatically '*adharma*' yours. In whatever field of your life you may ignore '*dharma*' in the same field '*adharma*' assumes major role and surely that field will

^{sss} The invincible power of nature that upholds the existence and supports all.

become impure; with the result the whole fruit of complete *adharmā* took place shall be endured personally by you alone. The doer is only responsible for the actions. Therefore in life it is very important for you whether it is on the level of individual, society and politics whatever actions performed in any field shall be properly assessed very carefully to ensure that there will be nothing done against *dharma*. Whatever part that opposes *dharma* that much you do not implement. Actions that are opposing *dharma* in the minds of people with *rajasic* and *tamasic* qualities for them it may look profitable to begin with but in the end it will be turned into very damaging and weakening to them. The core idea is that by following *dharma* always leads to welfare and by doing *adharmā*, not confining to one's own *dharma* will always lead to the definite harm.

Jai Guru Dev!



«8»

Liberation is possible even by actions.

With the help *yōga* of *Niṣkāma karma*, actions of desirelessness it is possible for every individual human being to cross the sea of mundane worldly existence.

An action with desirelessness does not mean that without having a desire actions will be done since there cannot be any motivation to take up actions without a desire. There exist two reasons for motivation- one is the knowledge of a technique to gain the access

of *Iṣṭa*^{****}, 'the Beloved', that means the knowledge of doing of such actions will gain the access of 'the Beloved' and its happiness; and the other is the knowledge of those actions that can be achievable - this means by having its knowledge we will be knowing our ability to do those actions. Once after deciding one of these two aspects then only for humans there can be a motivation in doing any action. If in any one among these two any *sandēha*^{††††}, doubt arises motivation will not be created in him. Therefore actions with desire only can give motivation. So it is a drawn conclusion that the actions of desirelessness are those actions meant to be performed with the sole intention of surrendering to God only. Those actions surrendered to God will not become the cause of binding influence. You have got only control over in doing an action, but never think or aspire to the fruits of action while performing them. Because from birth after birth *Jīva*, the individual being goes on suffering from utter poverty and not even have the ability what to ask and not known to him what to ask. If someone asks anything he will be asking according to his own belittling status only. Even if asked for the fruits of action he will be asking as per his wish that is fitting to his own status only. When he leaves everything to God, being He is all knowing and all powerful He will bestow the highest of the highest fruits as per His status.

The doer of actions with a firm faith and resolve to offer the fruits to God will attain the world of God based on his allegiance that

**** *In our case our Iṣṭa is our Guru Dev.*

†††† *sandēha = san + dēha; dēha, the body will be burnt with sandēha, the doubt burns starting from within san, the core of your personality to the outer gross body.*

human attains the liberation of *Sālōkya*, *Sāmīpya*,^{††††} etc. and for ever will be free from the bondage of death and birth. It is the only way to attain liberation being free from the binding influence while performing actions.

Jai Guru Dev!



«9»

Once his living becomes something worthy for later then only it will be said a meaningful life.

So much thrust is given by the house holders who are fully so much effortful immersed in the worldly actions to become rich, famous and possess a son but with the same force they will never attempt to become the devotees of God and the knowers of Self. Ignoring the techniques of gaining the access to the highest happiness they will only engage in accumulating the instruments of suffering. No one can derive happiness from any of the objects of this world. Desiring happiness from the objects of this world is similar like the marriage preparations of a barren woman's son— when there is no son for a barren woman how can a marriage is possible for him. When there is no existence of happiness in worldly objects like money, spouse, sons, etc. how anyone can derive happiness from them. But

^{††††} *There are four graded salvations Sālōkya, Sāmīpya, Sārūpya, and Sāyujya. Sālōkya means living in the kingdom of God. Staying nearer and rendering services to Him is sāmīpya. Attaining the same form of Him is sārūpya. Merging in Him is Sālōkya*

only due to lack of discrimination people are bound to take the resolve in the non-favourite as the favourite.

Once his living becomes something worthy for later^{§§§§} then only it will be said a meaningful life. If life is “just filling the bag and emptying it”, then the entire human life is simply a waste— accept this. In the morning fill the bag of belly and in the evening empty it. If this much is only the life then that kind of living is a sheer waste. Just keep the desire to live with thinking, “I could not get it so far as *darśan*, the vision of God and I must live only for the sake of *sādhanas*, practices to get the same.

Once a seed is burnt then again there will never be a sprouting in it. Similarly when human mind is burnt in the heat of knowledge and devotion then onwards there will not be any sprout of birth and death. Therefore you must try to become the knower of devotion and the knower knowledge. But don't become such a knower having love in objects of this world such as money, spouse, son, etc. and at the same time start uttering *Śivōham, Śivōham; I am Shiva, I am Shiva; Om, Om* and *Aham brahmāsmi, I am Brahma*. Beware! Verbal knowledge gives only harm in place of a gain. People when start saying themselves '*Brahman*' they will be distancing away from righteousness and the corresponding actions. And there by allegiance will not get the strength and nourishment. Unless love towards the objects of this world is waned out never fall to the turn of '*Brahman*' and until then only you have to engage in the staunch devotion of God. By the

§§§§ Means after death it must be handy in the strenuous journey. Gurudev means the accumulation of virtue in this life.

continued devotion when the attachment to God becomes excessive then you will be freed from the detouring of the cycles of birth-death.

Jai Guru Dev!



«10»

Suffering at the time of death!

At the time of death a person undergoes many more times pain that of during the birth. It is described in ancient scriptures that at the time of death the pain of suffering will be much more than that of one thousand scorpions biting at a time. It will be very difficult to bear the pain of even one scorpion bite. What will be the state of suffering during one thousand scorpions biting at a time? From this one can have an idea of the level of the suffering at the time of death.

There is no end for the pain and suffering during the life time other than that of birth and death. Without gaining the grace of God it will be impossible to be freed. As long as one is having delusion in this world he has to come again and again to this world without fail. Delusion will be generated by the impure feelings alone. Therefore to begin with by the pure tendencies suppress the impure tendencies and there after a single tendency of yearning for obtaining God alone shall be strengthened. Let this tendency shall get so much nourishment so that no other tendency could possibly rise in front of this.

Jai Guru Dev!



«11»

The end time shall not be spoiled.

In general it is seen that whatever a man thinks too much or whatever he practices too much the same will be remembered in the end-time, at the time of death. If someone is mad after vedic recitation then in his madness too he sings *Richās*, vedic verses. In the suffering during the time of death he will not be left much of consciousness. At that time there will be more probability for remembering that which was constantly practiced in the entire life-time. Though beginning may get spoiled but the end shall not be spoiled. That is why saying goes—*anta bhalā sō bhalā*; *All is well when the end is well*. So your end-time should not get spoiled. Therefore it will be wise to be engaged in preparation for the same right from the beginning.

Jai Guru Dev!



«12»

Making the means of happiness a thing whose separation is inevitable will be the biggest mistake of your life.

By the increased love in this mundane world birth after birth you have to continue to weep in suffering!

Here in this world the contact of everyone will be like the relationship of a boat and river. Whatever be the state you are in and wherever you are then and there itself you have resort to the tasks with smartness. Your primary task is to realise God. The program of

each and every one has been made unique and different from others. If scrutinised properly it will be understood that none is a friend of anyone but in the end "me and mine" left alone will be seen. In fact, in this world none is having strong enough capability then in such a case can anyone become truly useful to someone else? Everybody's life is like a leaf on water that may get washed away at any moment. As birth of an individual being, *Jīva* is overwhelmed by the actions while cultivating his own *dharma* he must be spending his time by remembering God alone. You must do the necessary actions in this world but do with such an intelligence by which those actions shall not become the cause of obstacles in *Paralōka mārga*, the path^{*****} leading to other world, heaven or hell. It will be the real smartness by which you make both this world and other world very bright. Stealing something with deceit from someone is not called true smartness but surely stupidity. If he does not have good sense of his own future how can it be said smartness?

This is what we want to say- you do not do cheating even if required you get cheated. Have a trust in performing duty bound actions. Do not depend on cunningness and dishonesty. You stay in this world of actions in such a way that your work also goes well and at the same time the path to other world too becomes brighter. This is only possible if you accept and do your own designated duties while remembering constantly God. When you do like that then only you will be freed from the bondage of birth-death and you will gain deliverance

***** The transit journey to other world after the falloff body will be very studious and difficult. The results of your righteous actions, behaviour and speech will become handy in the path of that travel.

from this body of filth and urine forever. Otherwise you will have to come repeatedly to this body again and again.

All objects will have disunion in this world. Whose end is mere separation then it is not worthy enough to be loved. Whose separation is guaranteed is there any need to have love in it? If you love it you will have to weep not only in one birth but in many lives. Regarding this subject there was an ancient illustration. Once celestial sage, Nārada happened to pass through a city and met one merchant, *Vaiśya* who offered him hospitality with all humility. Having seen his faith and devotion Nārada accepted one glass of cow milk. The merchant enquired Nārada with a great respect.

“Oh Revered Sir! From where are you coming?”

Nārada: From heaven.

Merchant: Oh Revered Sir! Where will be going now?

Nārada: For a little while roaming in the world of death, this earth then I will be returning to heaven.

Merchant (with requesting voice): My Lord! While returning if you take me too, it will be a great of your compassion.

Nārada: O.K I will take you.

After some days Nārada on his return to earth he asked Merchant.

“Will you come to heaven?”

Merchant: Oh Revered Sir! Surely I want to go along with you but now these kids are very young and don't understand a bit. They are not able to manage their own house hold activities. After becoming capable to manage all their jobs in few days then I will surely come with you.

Maharishi Nārada has gone and returned in some days and asked merchant-

“Now shall we go to heaven?”

Merchant: Yes My Lord! Surely I should go with you. Now boys have grownup and are able to manage their day to day affairs to some extent. But they don't understand full well their responsibilities. Next year I shall conduct marriage and then I will be free from all the worries and after that I will come with you.

After four years Nārada come back and saw the boy was sitting in the shop and asked him, “Where is your father?” The boy said, “My revered sir! What to say? Our father alone used to manage everything in our house. He left his body. From then onwards we are all in worries and tensions.”

Nārada meditated for a while to find out where is the merchant now. He came to know that after death he is born as a domestic Ox. Nārada reached Ox and told him, “O Merchant! Now you have lost human body too. Are you ready now to go to heaven?”

Ox: My Revered Sir! You have got a great compassion. I too ready to go but I am thinking if I go now other oxen of the house are so dull and not fit to do any work. None of the jobs will be done by these. Some new oxen will be coming shortly till then I shall manage all the works of these. Then with your compassion I will surely come.

Nārada again come back after 2 - 4 years. For him he has to fulfil his oath of word and wants to repay merchant his debt of one glass of milk. That is why again and again he is coming to merchant. When he came this time ox is not seen nearby. He asked the boys, "Your old ox used to be here? Where it is gone?" Boys become very sad and told him, "Oh Revered Sir! It is a very hard working Ox and always stays ahead of all. After its death till now we have not got such an Ox."

Nārada meditated for a while to find out where is the merchant now. He understood this time the merchant has become a dog that is guarding the front gate of the house. He reached the dog and said, "O Merchant! Tell me what is in the news? Three births are over. Now what do you think about coming to heaven?"

Dog: Oh My Revered Sir! You are very compassionate. One side of me I am seeing your compassion and on the other side I am seeing lethargy and poor management of boys. Sir, these boys become so lazy if I am not guarding the door of house in day light itself these boys will be looted. Therefore I am in the opinion that it will be better if I extend my protection to these boys as long as possible. In few days I will definitely come with you.

Nārada again returned after 4-6 years, the dog was not seen at the door. When enquired with the boys he came to know that dog died. He meditated and seen that this time merchant has assumed the body of a snake sitting and guarding the coffer where all the valuables of house are stored.

Nārada reached there and asked, "Tell me O Merchant! Why are you sitting here? Are you ready to come to heaven or not?"

Snake: Oh My Revered Sir! These boys spend lot of money in all wasteful expenditures, if I am not here, you know, by this time all the stored wealth would have been emptied. After all this is hard earned money by my sweat. I strongly feel it will be good if I guarded safely as many days as possible. Therefore here my presence is absolutely necessary; otherwise I would have readily to come with you at this very moment.

Again disappointed Nārada returned, when he come out and called the elder boy and told him, "In your coffer very dangerous black snake is sitting. Before any harm can happen to anyone it shall be therefore be beaten and driven away. You beat it in such a way that it shall not get the hits on its head. It will die if staff is falling on head. You beat it in such a way that it should not die but at the same time it should be sufficiently beaten in black and blue and in that way you just drive out from the coffer.

Having obtained the advice from the great saint, *Mahātmā* the boy did exactly to the letter so that the entire body of snake was given sufficient beatings leaving head untouched and in the end lifted by the staff and thrown out.

Nārada went there and approached him and told, "O Merchant! Tell me. Boys gave you sufficient beatings. Now has your mind satisfied or not? Again you want to go home and do guarding or else now shall you come to heaven?"

Snake: "Yes My Lord! Now I will go."

The idea is that once having the love and attachment in house, in son, in wealth, in spouse, etc.; this love bond will never get weakened even in many births and because of that the individual being, *Jīva* has to undergo unlimited sufferings in numerous births. Therefore it is said that in this world of actions never get entangled by love and attachment. Here in this world if you develop love and attachment you will have to cry helplessly for many births.

Jai Guru Dev!



«13»

Keep equipoise feeling with foes and friends. Both are mere the fruits of our own bad and good deeds.

There is neither a friend nor a foe to anyone. If someone is a friend to someone else then he must be forever a friend to him. But it is not seen like that in this world. Whoever is seen as friend now sometime later turn out to be a foe. Therefore by nature none is a friend or a foe to anyone. With the fruits coming through our own good actions the friendly behaviour will be extended accordingly and that of our bad actions will be extended unfriendly behaviour towards

us. Happiness or sorrow is only the fruits of our own actions. No one can give happiness or sorrow to anyone. Foe or friend is the only carrier of our own fruits of good and bad actions.

Whenever the fruit of our good actions is in the making at that time all people will become friendly and tend you comfort and happiness; and when the fruit of our bad actions is in the making at that time the same people become foes and extend pain and suffering to you. Both happiness and suffering are always essentially our own substance by which whatever you want to make you can make. If we†††† commit a murder we will be hanged. The sin of hanging stands neither with judge who decrees the order of death sentence nor the executioner but solely with us only since our hanging is due to the fruits of our own actions. Therefore what will be the use in having personal enmity with judge or executioner? Like the root of action, like the fruit of action- that which takes the help of some conscious entity and comes nearer to the doer of those actions. Through which we get the pleasures that becomes the carrier of the fruits of our good actions and similarly by whom we get pains that becomes the carrier of the fruits of our bad actions.

Hence pleasures and pains are always our own material. By which it may ascend to us will become verily nimitta††††, the instrument of pleasure and pain. Having resolved firmly like this we

†††† Here Gurudev by using the word 'WE' includes himself. This is the level of humility and love towards everyone and everything. He never uses the word 'you'.

††††† An instrument or medium through which you will be receiving pain or pleasure.

shall dwell away from attachment and hatred. When our own material is coming towards us, then in it what can be there for others? If someone becomes the cause of fruit of already done good deeds let it be. Let us not have love or hate for anything. What attachment or hatred can be done with an instrument? The primary material of happiness or suffering is basically our own thing. What may come to us through any carrier? What will be the contribution or greatness of the carrier in this?

Therefore Let us not have attachment and hatred towards anything. While staying in peace like this you must enjoy bravely the fruits of your actions. Let them in the form of pleasures or pains, both are our own materials only. Whether our relatives are good or bad they are ours only. And when they come near to us it will be good for us to welcome them cordially.

Jai Guru Dev!



«14»

If bad deeds are done then speak of them.

If good deeds are done then hide them.

The fruit of *Yajña*, sacrifice will be lost by speaking untruth. The fruit of penance will be lost by proudness. By talking everyone about given charities one will lose its fruit. Therefore that which has to be lost shall be spoken out. That which has to be accumulated shall be hidden. If committed a sin that should be spoken out then its fruit will be decaying and similarly if done some good act that is spoken out then its fruits too will be decaying.

Jai Guru Dev!



«15»

**It does not mean-
Go on doing sinful actions!
Go on doing God-worship.**

Committing sins on the strength of God's compassion is not a prescribed methodology. In fact whoever is engaged in worshipping God with *anan'ya*, a singular exclusive feeling for him it will not be possible to cultivate any harmful behaviour. The meaning of *anan'ya* is that for him there will be nothing else other than God. When a devotee possessing such an allegiance whatever he does naturally it will be pleasing to God. As much as destroying power of sin exists in the name of God that much sin cannot be done! Great Rishis like *Vālmīki* set a similar example though he was previously a great sinner with very cruel behaviour, but after leaving all bad qualities of his past and when he is established firmly in worship by surrendering his mind completely to God and then he became a very great saint. Whatever be the degree of sinner to begin with once he is established in God's worship, it is for sure he will attain the non-returnable abode.

Jai Guru Dev!



«16»

Want to serve God then cultivate the ideals of Hanuman.

Hanumān served God in every respect but in return he did not expect anything. If you want to make the feeling of service your own then take the example of *Hanumān* and emulate him. This is the true form of devotion without desires, *Niṣkāma*. For the sake of the Beloved, *Iṣṭa* you perform action and in return of the fruit do not beg any object.

You have to perform actions to please the Beloved, *Iṣṭa*. Always keep the singular tendency, 'Let the Beloved be in cheers'. It should not be like that just by offering one jug of water to *Lord Śaṅkara* and asking in prayer, 'boy shall get the job or hailing woman shall become alright or else now earning less money, it shall be increased many fold in business'. Like this with all kinds of worldly tendencies if you are doing worship of the Beloved, then He too will be shaky and afraid as we know everyone will run away from beggars. Therefore no begging shall be done from the Beloved. Just go on rendering the service. Like this your attention swells with love and if the Beloved gets His attention towards you and will ask you 'Want anything?' then also you must not ask for anything, but say, "Want your compassion and grace. Let you keep an eye on us. I don't want anything."

Serving the Beloved without desires, *niṣkāma* results in purification of *antaraṅga*, inner organ and the fruit of its purity will reveal the truth, the Self. Because of this the feeling of service has got great efficacy. Like fire pervades in every grain of the wood-stick and by rubbing it rigorously the fire will be manifested in the same manner Supreme-Self exists in all the moving and the unmoving, *carācara* and the same will be perceived by the seeker with the constant practice of meditation and worship.

Do meditation, do worship but during the period of worship do not beg. Make God indebted and leave as *Hanumān* did. In the end *Lord Rāma* was obliged to say, "O *Hanumān*! In return to whatever service you have rendered me how can I repay?" This is what making God indebted!

In fact whatever Supreme-Self can give an individual being, *Jīva* cannot even imagine asking that much! If at all you beg you will beg meagre things according to your own status. If Supreme-Self gives He gives according to His status. He is all-knowing and all-powerful. For Him both everything and anything are achievable. Just do your actions and let the Supreme-Self be left for His own obligation; then you will never be living in meagreness.

Jai Guru Dev!



«17»

**Do not waste your energy.
Do not misuse your intellect.**

Whatever we are going to do first asses pros and cons then only do it since whatever happens good or bad, their fruits shall be borne in on us only. Your present power and intellect are obtained only according to your previously done actions. It is our sole responsibility not to dissipate power in wasteful things and misuse intellect in wrong doings.

With virtuous behaviour by performing the righteous actions let us make here our worldly life very comfortable and happy, and then automatically life in other world, heaven will be done well. Whether you believe in the existence of God or not but you will naturally wish to live in the kingdom of peace and happiness then you must treat other living beings equal to yourself. In this way you have to follow verily the theories of righteousness.

Humans acquire more of their learning by association. Whether it is good or bad it will be learned by the same kind of association. Like the association, like the learning. It is very interesting fact that knowingly or unknowingly humans will cultivate similar behaviour partially or fully just by seeing the behaviour of others. It is the established theory that according to the type of association humans will develop corresponding behaviour and thinking. If someone falls to the bad company his behaviour and thinking will be corrupted leading not only his own destruction but to whoever comes in contact with him will be drowned. Therefore one must intentionally try to do *satsaṅg*^{§§§§§} in the company of saints.

Jai Guru Dev!



«18»

Like the god, like the worship.

^{§§§§§} Literally to be in contact with Transcendental Reality.

Like the disease, like the medicine then comes the positive result. For small disease insignificant medicines will do the job of curing. But for a great disease very special medicine only will be able to cure. Being engulfed by numerous *vāsanās*,^{*****} tendencies life after life humans will be suffering from the *bhavarōga*, disease of taking birth again and again in this world. To get liberated from this kind of great disease you may understand what kind of great medicine is required.

The difference between a great disease and *bhavarōga*, disease of taking birth again and again in this world is that the great disease will spoil only one birth but the *bhavarōga* makes *Jīva*, the individual being to roam in numerous body-mediums in many births and will be subjected to the worst of worst sorrows and sufferings. The only singular root cause of these great sorrows of many cycles of birth and death is *vāsanā*, the tendency in the form of horrible root of *bhavarōga*. Tendency, *vāsanā* in the form of root will be growing into spreading of numerous branches and making it to be the unbelievably dreadful tree of *bhavarōga* very stout and very strong.

From birth after the birth roots of this tree will become stouter. To destroy it along with root one must engage in making persistently incisions for a long time then only it could be cut off completely. That is why to subdue the *vāsanās* that were accumulated in unlimited number of births one must necessarily do the practice of meditation or worship for a long time. That is to say only regular practice of meditation will become the essence of success.

vāsanās

Jai Guru Dev!



«19»

The false person can never get peace though he is rich like a *Kubēr*, the god of riches.

Due to the fact that teaching has become null and void of righteousness the discrimination ability of intellect in what must be done and what must not be done is fading away. People start thinking that whatever they are doing in their own way is only correct. The belief in 'doing sinful acts will lead to all kinds of sufferings in the hell' is very much lacking in these days. Because of this in society untruthful behaviour is increasing in these days. It is seen very clearly in the society the people are mere thinking that the goal of life is nothing but the means for procurement of sensuous enjoyments. Due to this in course of collecting sense objects they have lost consideration for what is good and bad. But one must remember it is for sure the untruthful behaviour will never lead to the experience of peace.

Due to lack of *satsaṅg* inferior, fallen behaviour is spreading. In these days people even do not believe in without dishonesty it will not be possible to get anything. They believe neither in their luck and fate nor in the Universal Sustainer. Have faith in Supreme-Self and cultivate the truthful behaviour for some time and then see what happens. With this you will definitely experience satisfaction in life. It is accepted fact that the satisfaction is the true form of happiness. Like- *Santōṣa paramaiṁ sukham*, "Satisfaction is the absolute happiness." False person

can never get happiness even if he is a rich man like Kubēr, the god of wealth. He always lives in doubt and will have continuous burning in his heart. Like this he will be unhappy in this world and at the same time as such he spoils the chance of human life to be in heaven.

Jai Guru Dev!



«20»

Do not see in others but see your own defects.

Humans with righteous behaviour will experience peace here in this world and in the other world. Those with corrupt behaviour will not get peace here in this world as well in other world. Where is the question of having peace for such people? Therefore do not see flaws of others but search in you and find out what kind of flaws are residing even now and then you must try to remove the same. By the repeated searching and removal of our own defects will lead to our wellbeing.

You should never do the thinking of the defects of others. By searching defects in others our own *antaḥkaraṇa*, the inner organ also becomes impure. Someone else is doing sins and their reflection will be done by us. This is certainly not a matter of any kind of profit to us. When we are basically worried to commit any sin on our own then why should we reflect on the sins committed by others and thereby making our own mind sinful?

There will not be any benefit if you are thinking of defects of others in reverse those defects will enter into your own mind. To be on

safe side you must therefore at least be protected yourself. When storm comes if you don't protect yourself you will be blown off in it. You must practice verily to look at your own self. Every day in the evening enquire yourself how many impure qualities aroused and how many left. When you start looking at your own defects like this then those defects will be lost on their own slowly. As far as defects are concerned first keep worrying about your own and leave reflecting on others otherwise it will be a blow of death to you. First take care of yourself and then think of others.

Jai Guru Dev!



«21»

***Sansār*^{†††††} is not worthy of loving. You will be cheated if your mind is engaged in it.**

This world is like a stay in *dharmasāla*, a transit arrangement of stay during a pilgrimage. Here in this world it is not worth enough for our mind to engage. In an ordinary sense just do your jobs and primarily keep your sight always on the later journey^{†††††}. It will be sheer stupidity if you are keeping yourself busy in the arrangements of *dharmasāla*. You should keep in mind always 'like the object like the treatment'. In a life four days, it is not good to have too much affection. Just spend your time in doing worship of God till your last

^{†††††} *Sansār* this world

^{†††††} Journey after death.

breath. Let your behaviour shall be cultivated with decency and politeness. Ensure that mind will not get much entanglement. If worldly affairs enter into mind then you will have to come repeatedly into 84 lakh type of *yōnis*, bodies. Therefore do your actions with a care and caution. Run all your worldly affairs with money and body; and at the same time keep your mind always in thinking of Supreme-Self. When you distribute money, body and mind like this then, for sure, you will have the experience of peace and happiness in life.

Jai Guru Dev!



«22»

**Deserving reverence must be revered.
Deserving shunning must be shunned.**

Listening to or staying with the people of unrighteous behaviour is like listening *Gīt-gōvind* or *Sūrasāgar*^{§§§§§} from the mouth of a whore. If you want to drink *Gaṅgā jal*, water of Ganges drink from the pure stream but it is not a prescribed method to drink gutter stream of *Gaṅgā jal*. If teaching comes from a man of righteous behaviour then listen. In the words of unrighteous man will contain only mesmerising effect of attachment and only attachment. This alone helps in strengthening unrighteousness.

Whoever does worship of God he must have truly the best behaviour. If he is unrighteous person then you must understand that

§§§§§ treaties

he has not got any devotion to God. Just for cheating people on the surface of it he will be displaying smartly the poses of devotion. Save yourself from such cheaters and give alerts to save the known innocent people who are religious.

It is justified that persons with righteous behaviour shall be revered. It is not good to have bad and wrong shaped sweet meets made by ghee. If it is a sweet meat made of ghee it must have presentable form and displaying the worthiness to offer God. Why ugly? When someone is giving the discourse on devotion with a promising *satsang* then he must possess the righteous behaviour. This is a mandatory requirement. Then only people will have belief by worshipping and meditation the sins accumulated earlier and the present bad qualities can be eradicated.

It must be made a rule whatever is deserving rejection must be surely rejected and the revered must be revered. By showing reverence to the undeserving rejects their number will be increased quickly and spread dirtiness in the society.

Jai Gura Dev!



«23»

Whoever comes here he will be leaving for sure. Nobody stays here.

Always be ready with bag and baggage, who knows, when warrant will be issued. The warrant of death is like warrant of arrest

here. But in this there is no scope of appealing one has to go immediately leaving everything behind. Whatever is there it will be there only. If you are ever ready from the beginning there will not be any suffering at the time of departure.

By being ready to depart at any time you shall be freed from doing any sin. The sinful and unrighteous behaviour is taking place by forgetting *Paralōk*^{*****}, the other world. If you people keep remembering always 'one day we have to leave all this and go' then you humans on your own will never display untruthful and harmful behaviour.

When a father, a grandfather and his father do not exist today how can we think that the same end will not be met by us? Think for a while! When it is certain 'we have to go' why don't we make a proper preparation and be ready from the beginning, then in the journey naturally there will be relaxation. And if this kind of readiness lacks from the beginning then pains and sufferings only will be there. To avoid all this it is all the more important for you to be alert and awake always and not to let any sinful act be taken place so that in the later^{††††††} journey you will not be feeling sorry.

If you are not alert then you cannot be saved from the falling down. The flow of worldly actions always takes you towards downward direction. The tendencies of organs are outward-bound. The tendencies of organs make humans to be *bahirmukhī*, outward bound

***** *Paralōk the other world*

†††††† Journey after death.

and under the affluence of passionate tendencies people will be getting whirled, and lose their capacity to discriminate. So there is an absolute necessity of alertness. Be alert always!

Whatever good or bad actions are done by any human being will reside in his memory and will be remembered at the time of death. Whatever sins committed and their fruits of suffering will be visible through the memory at the end-time, death. He will be feeling very sorry and very sad but without any use. Therefore always be alert! Let no such sins be committed by which in the end-time you have to feel sorry.

Jai Guru Dev!



«24»

In the worship of God there is only gain and gain alone. As much time as you are engaged you will get its value multiplied many fold along with interest.

This is such a kind of business in which there will be not even a doubt of loses. In worship of God there will be gain and gain only. But one must be fortunate enough to do such profitable business. Unfortunate man will be engaged in business in which there will be loses. It is a great surprising matter to get money and objects of this world people spend everything how much effort they exert? How much time they invest? How much stress they undergo in days and nights equally? Wonder of wonders! But to gain the access to God is all easy and natural for that they never do genuine endeavouring. How

much great unreasoning is this? What else can be a great surprise than this? Instead of giving entire attention to all powerful God, the source of all happiness and peace people are all engrossed in obtaining cheap worldly objects and will be struggling in days and nights. One saying-

**'By gaining one, get everything
By gaining all, lose everything'.**

By obtaining One, God everything will be gained naturally. Leaving God aside just endeavouring for every other objects then you will not get anything. By whatever possessed will not be that much enough by which you will be satisfied.

When you want to catch shadow first catch the true form then the shadow will be caught instantly. By leaving the form if you are fast running behind the shadow it will also be running a way that much from you with the same speed. Therefore running behind the shadow of a form is like the worldly riches, fame, etc. is a complete stupidity without any doubt. The real form is the Supreme Self. If you catch Him, On His own He will come under your control. Just remember there is only gain and mere gain in worship of God. Many times of what is spend in worship of God will be paid to you along with interest.

Jai Guru Dev!



«25»

Supreme-Self is the sustainer of the universe.

He will do your sustenance and nursing. By forgetting this, you do not become ungrateful. He took up the responsibility of sustenance and nursing of the universe. Having created it He takes care of too. But by forgetting Him you have to bear the brunt of the defect of ungratefulness. Then it will not be a surprise that He ignores you.

Why should I worry in life when Hari is known *Viśvambhara*, the sustainer of universe?

When He feeds me entire life like a mother's breast-feed as if I am a feeble baby, then why should I worry?

If His name is the sustainer of the universe why should I do all this wasteful worry in my life about belly-fill? If someone doubts His capability of sustaining the universe We will ask, 'How an expectant mother gets milk in bosom while baby is still in her womb?'

What more burning proof is required? Even before an enjoyer comes out his object of enjoyment is readily available. Therefore have firm faith in the sustainer of universe. The way He protects in the womb in the same way He will protect even now. Do not forget Him.

Jai Guru Dev!



«26»

As many days as you live, live peacefully. More slogging is a mere waste.

A great King, Dasharatha, an able king of kings could not fulfil all of his wishes. Therefore constant worrying in day and night to fulfil your own desires coming from kingdom of mind is the biggest mistake of your life. It should not be forgotten that one day without a fail we should go from here. Whatever '*programme*' is here it only will be here as it is. Leaving everything behind here you have to take up your final journey alone. Therefore do not be too much busy for those that are to be left behind in the end. As many days as you live, live peacefully. When you know for sure here your work will never be completed then why waste our life in slogging? While living with peace and always remembering the Supreme-Self you just go on performing your own allotted duties.

Whoever gave birth is Universe-Sustainer. The responsibility of sustenance and nursing of everyone lies with Him. He personally will make every arrangement. When you don't keep faith in Him and only believing in your own ability, smartness, cunningness, cheating, etc. then it will make your life full of unrest and chaotic and further, the path in later part^{††††††} also will be filled with darkness. Therefore do just enough acts so that you will be here in peace during life-time and there to other world, the journey in the path will become very bright and clear.

Jai Guru Dev!



†††††† Journey after death!

«27»

Gain the power.

The powerless life is a waste.

By becoming powerful spend your life. Having got a human body you do *Puruṣārthas*, actions that are meant to be *Puruṣā*, Transcendent to become a strong man. Just remember that you are the off-spring of those maharishis that were capable of doing everything in this world. They possessed the capacity with mere *saṅkalpa*, resolve alone they could create another creation. Even though you are the off-spring of such powerful men now you are surrounded in all four directions by unrest and sorrows. If you forget the treasure in your own house then you will be running door to door in begging for food eating.

If a lion goes on howling being part of the flock of wolves and in the same if start feeling comfort, has this not become immeasurable shame to you? In this manner if Indians are forgetting their ancient individual spiritual and divine riches and start believing in gaining of only surface level physical objects of sound, touch, form, taste, smell, etc. and accepting it is everything and it is only happiness and satisfaction. How much great downfall it is?!

To become powerful take the help of time tested path of the proven formulations that are prescribed in scriptures by your ancestors. Take refuge in Controller of Universe, the all-powerful God. Blossom your spiritual powers. Try to be a fit person to acquire the power of consciousness of Controller of Universe. In reality then only you can become real powerful and only that will be the existence of

stable power. Be convinced and take a resolve, even today you can be *trikāladarśī*, the seer of past, present and future and you can conquer the abstract essence, the Supreme Reality to make favourable to you all the powers of Natural Laws in the universe. Your birth took place in Bharat, India. Uncountable numbers of powers are hidden in you. By putting effort those can be installed thereby becoming powerful you can live keeping your heads high in esteem.

Jai Guru Dev!



«28»

Do not fall in quarrel of the form and the formless.

That which is formless becomes the form. Unmoving settled ocean itself transforms and will be seen as a wave. It is known to us; the wave comes out of the state of settled ocean and again in return gets dissolved in it. In the similar manner the quality-less, the formless expanded Supreme-Self alone takes the shape of the form with quality and comes into existence in one place.

We tell that the manifestation of God's form is only the direct display of the power of formless Supreme-Self. There is fire everywhere in a piece of wood and the same will be manifested with a seen form of fire when it is rubbed on.

It is a proven theory that the formless without qualities only becomes into the form with qualities and with the direct perception of form with qualities will establish the very existence of the formless

that is without qualities. Therefore do not fall in quarrel of the formless and the form. Let it never be entered in your mind. Possession of allegiance alone will ensure good and welfare. There will not be any gain in making quarrels about the formless and the form.

If you want you put the seal on the formless or the form. Let it be but this is not going to cause any difference in good or bad to the formless or the form. For your own welfare keep trying to put allegiance in any one of them. By taking refuge in any Sadguru as per your own fitting status to receive the initiation to do meditation after understanding clearly the method of practice and establish firm faith in Self or Supreme-Self. Even if unbroken faith in the form becomes strengthen then also your bondage to the wheel of birth-death will be broken and also in this world too you will be living with peace and happiness.

Jai Guru Dev!



«29»

Like the tune, like the dance.

Let the seat on which you sit on it should not become dirty. Having accepted the seat of Power do not cause disgrace to it. Else do not make anything of your own and if at all make your own then take care of it. Protect the seat of Power that is yours. Be ever ready to put all your efforts to complete in prescribed procedures whatever jobs on which you lay your hands.

Only those jobs that are befitting and the desired shall be taken up. Just by seeing the greatness of a work if you start doing that work later as it is progressing if difficulties arise then you will be subjected to unrest. Therefore in this world do only such jobs in which there should not be more unrest. Always keep in mind the seat of power occupied by you shall never be allowed to cause disgrace to it. To mother and father extend best behaviour so that the seat of son shall not be disgraced. Similarly to brothers and sisters you extend best loving behaviour so that the seat of brother shall not be disgraced. Display respect and best behaviour to your wife, by which the seat of husband shall not be disgraced. Always be polite and with feeling of reverence towards your Gurudev so that your seat of discipleship will not become a disgrace. If anyone is doing government job according to his position shall conduct his duties in a justified and lawful manner. And never make your position disgraced in the eyes of people by misuse of powers. The idea is that wherever you sit that seat must not be made dirty. Whatever cast *brāhmaṇa*- learned class; *kṣatriya*- worrier class; *vaiśya*-business class; *śūdra*-working class in which you are born in you should never allow the destruction of cast *dharmā* due to your wrong behaviour. Whatever *āśramās* –*brahmacarya*-celibacy, *gruhastha*-householder *vānaprastha*-retiring to woods and *san'yāsa*-renunciation you belong you must make it your own and obey the rules of the same and cope up with it in a respectable way.

Jai Guru Dev!



«30»

Keep true love in Supreme-Self and the shadow of love in *sansāra*, this world.

Even by not keeping love in mind internally towards this *sansāra*, the world of actions then also your dealings will not be stopped; everything will be going on as usual. How shall the worldly behaviour should go on will be decided only by *sansāra*, inevitable fate. Therefore you need not worry if love towards *sansāra*, the world of your actions is not existing then will be end of every work. But it is also a known thing that same level of love will not be there on everything in all places. The levels of attachment and love are seen to be varying for various objects and relations of this world. Thus keep such a difference in love so that occupying the primary seat of love in the Supreme-Self and an ordinary seat of love to be placed in *sansāra*, the affairs of this world. Your jobs will be done by taking the shadow of love for running your worldly affairs that is to enjoy the *sansāra*. Where shadow can manage the affairs if employed there a primary thing then makes it be a very improper usage.

Developing primary attachment to the objects of world in running the affairs here in *sansāra*, this world is a very much loss making business. Keeping attachment inside the heart for son, spouse, etc. is a very dangerous matter. When you keep growing love from inside heart in them you will be surely trapped in *sansāra* and then later part of the journey after death will be filled with complete darkness. Therefore your primary love must be in *Paramātmā*, the Supreme Self and its shadow only shall be engaged in running the

affairs of this world, then jobs to be done here also will not be stopped and there will be brightness in the later part of journey after death.

Jai Guru Dev!



«31»

Manhood is superior to godhood. Make human life fruitful by doing best of *puruṣārthās*.

It is an accepted fact that the god-body is like any other bodies that are the mediums meant for enjoyments. Humans having lust for the divine enjoyments will be performing the divine actions like *yajñas*, etc. to get the bodies of gods-various divinities. It is known due to the presence of numerous divine objects of enjoyment in the world of gods their minds without sense of discrimination always dwells repeatedly in them only. They cannot go beyond these enjoyments to make *puruṣārthās*. That is why it is said that human body is superior. Why? Because humans can possess *puruṣārthās*, actions that lead to self-realisation and can attain the ultimate *puruṣārtha* so that he can directly become Supreme Brahman!

Humans are like raw gold and gods are equivalent to already made ornaments. Once ornament is made, it is done and that is the end of it, further it cannot become better. But until gold is in raw form then there is no limit to its advancement and best of best work can be done to become a best of best ornament. This is why human body is said to be the best of all bodies as a source of actions. Knowing this you should never become careless. Always be cautious and engage in

the best *puruṣārthās*, actions that lead to self-realisation. The best of *puruṣārthās* is that in which the performance of the allotted duties and keep strengthening faith in the Supreme- Self. In this very life time you must try to ensure yourself to establish the firm relationship with the Supreme-Self. By keeping firm belief in Vēda and Vēdic literature you should be in the company of great souls like enlightened saints who accept and preach the theories of Vēda and Vēdic literature.

Jai Guru Dev!



«32»

Do *cintā*, reflection on Him who will be freeing you from all *cintās*, worries.

Bliss and peace will be experienced when mind is freed from all the worries. If you want to end the menace of these worries first you must understand the true essence of *sansār*, the world of objects and your dealings with them. Your tendencies, *vāsanās* and attachment towards *sansār* will become naught if you understand what is *sansār*. Its true essence of this *sansār* is like that only once you understand its nature then there will not be any love for it in your heart.

Due to possessing love in numerous objects only numerous worries arise. *Cintā*, worry is such a dangerous thing inspite of possessing all the riches, respect and reverence even then humans will be subjected to continuous restlessness.

Like-

Citā cintā dvayōrmadhyē cintā caiva garīyasī |

Citā dahati nirjīvaṁ cintā dahati sajīvakam ||

Between the both pyre and worry the depth of the worry is too deep since pyre just burns the lifeless while the worry burns the alive.

It is an agreed fact that the worry is much stronger and fearsome than the pyre since pyre burns already dead person whereas the worry burns the very living person to the core. This is why try to become free from worries. That Supreme-Self who has absolute freedom and absolutely free from all worries can only liberate you from all kinds of worries. Therefore if you intensify your *cintā*, worry to obtain Him, then all the worries of *sansār* will be ended forever.

Continue your dealing and behaviour in *sansār* but you must understand this very clearly that this is just for the sake of behaviour only and not worth for loving. Here in *sansār* once mind is entangled in any object then the huge hill of worries stands before you and your life will go waste. So establish your mind in Supreme-Self and continue to do righteous behaviour and dealings in *sansār*.

Jai Guru Dev!



«33»

He who has to do justice for the good and the bad is watching all of your deeds!

The Supreme-Self is *Antaryāmi*, inner-controller. He resides always in the hearts of everyone. He watches each and every one's actions. No actions can be done without being caught from His sight.

For any action done if it is thought that no one knows about this, and then it is like making Supreme-Self blind. This is just cheating yourself but not the others.

By means of hiding the bad actions from the sight of people in this world one should not think that no one else will come to know. He who has to do justice for good and bad is watching always all of your deeds! It can't be saved from his sight. It is not possible to hide from the sight of Supreme-Self who bestows you the fruits of all actions. He who is as such already spoiled will not be able to do anything. Trying to hide from the sight of Him can be how much great mindlessness!

If you want to have fear, have fear of All-Knowing and All-Powerful. Do not do any action that is against to the taste of Him. His taste itself is only Vēda and Vēdic literature. Do not do any action that is not dictated by Vēda and Vēdic literature.

Once you have firm belief that Supreme-Self is seating in *sarvatra*, in each and every activity of mind, speech and body then no evil deeds can be committed by you. By accepting Supreme-Self is all-pervading, you will be cultivating righteous behaviour. Therefore bring purity in your behaviour, actions and speech. Make your feelings pure while conducting worldly affairs as per your allotted duties. Then only your *antaraṅga*, inner-organ becomes pure. By inducing purity in inner-organ your righteous resolve will get the strength and then your actions will become strong and allegiance in Supreme-Self will be strengthened. By imbibing auspiciousness in every aspect of life make your path such that in every aspect it will be only auspiciousness and you can make the ends, this world and the other world.

Jai Guru Dev!



«34»

Live only with four tendencies then only both this world and other world will be done well.

In human life there will not be a primary role of the gross body. But the subtle body will have an important role in human life. Gross body is just a visible frame body but its motivation and movements are solely controlled by subtle body, mind and intellect. As per the human mind its body and senses will act accordingly. Therefore it is necessary to manage the mind.

To make mind pure an expert of science of yoga Maharishi Patanjali told a technique to imbibe it with the four *vṛttis*, tendencies such as *maitrī*, friendship; *karūṇā*, compassion; *muditā* happiness and *upēkṣā*, inattention.

To our equals cultivate the feeling of 'friendship', to our inferior and small people have 'compassion', to people who are more comfortable, more educated or in any aspect superior to us shall be seen with feeling of pleasure and to those who are with enmity and hatred feelings shall be treated with 'inattention'. Just ignore them. Not only this much to those people but never show in your mind the feeling of enmity and hatred towards them. This way by cultivating these four tendencies there can never arise in you the feelings of hatred, envy, greed, etc. in your mind. Then very naturally the purity of your mind will go on increasing. When you cultivate your behaviours

like this there will not be any obstacles in your worldly affairs and by the elimination of mind born impurity then craving for objective enjoyments will be fading very naturally. Then only mind can lead inward march and gets the grip of God's worship.

Jai Guru Dev!



«35»

Do not fall in the trap of *siddhis*, occult powers.

In these days many of people are just busy in searching for *siddhis*, occult powers with whatever means they want to get the powers of *siddhis*. Very few people will get *siddhis* but many will be trapped in greed to obtain *siddhis*. Like in a village while taking rounds night-sentry shouts 'Be awake' to alert people. Similarly we too want to alert people to save from cheaters. Sentry shouts, "Be awake" so that you will be awake and alert. He is doing his duty. Even then if you have lost your wit and go on sleeping then whose is to be blamed? Whoever sleeps will be looted completely. Follow the path of *Dharma*; the righteous path is like a sentry guarding only. Sentrying is our job. We ourselves are awake and wake up others.

Siddhis are of five kinds.

1. By Birth: By birth one may get *siddhi* powers. In previous birth due to his practices might be to that extent where he could not meet God. To such a previously done practice will give miracles of *siddhi* powers in present birth.

2. By Medicinal Herbs: It is seen many varieties of *siddhis* with the help of medicinal herbs. When I was staying in jungles many times I came across tribal persons who used to show me and tell me about powers of various herbs. One tribal man showed me such a root of some plant just by showing tiger runs away. Humans can live hundreds of years with the help of herbs and roots of medicinal plants. There are even such herbs just by keeping in mouth one can get even the power to fly in air.
3. By Mantra: Even by mantra *siddhis* come. To a mantra *dēvatā*, goddess becomes favourable and depending upon capacity to perform actions for the *sādhakā*, practitioner. This is the form of *siddhis* that are obtained by mantra ceremonials. Common practitioner resorts to *yakṣiṇī*, goblin in ear or *bhūta prēta* else some other inferior goddess for gaining *siddhis*. By narrating some past events and certain present things, they make people to believe them as *siddha yogis*. Like this they trap and cheat innocent people by showing some cheap miracles.
4. By Penance: By penance too *siddhis* come. Bearing all pains in following *brahmacarya*, celibacy; *upavāsa*, fasting and other practices to gain the access to God are called *sātvik tapā*'. By this peace and satisfaction will be increasing. Some other will be doing for worldly gains or removing magic spells, etc. These kinds of penances are in the form of *rājasika* and *tāmasika* penances. The unrest and excitement

will increase along with the inner enemies like lust, anger, etc. will be strengthened. The *sādhakā*, practitioner will fall.

5. By *Samādhi*: By *samādhi siddhis* too come. But these *siddhis* for *sādhakā*, practitioner will become obstacles in reaching the highest goal or enlightenment while living. With these *siddhis* one can get their jobs being done without fail but it is advisable not to depend on these *siddhis* so that *sādhakā* can reach highest state of enlightenment.

It will not be a good thing for anyone to take it granted to be a *yōgi* if sees some demonstration of miracles. The miracles of real *yōgi* will be very deep and incomprehensible and the aim of these miracles cannot be for fame of *yōgi* or to get money from people. It should be done only with the feeling of compassion to someone for the welfare of society and world at large. People should understand these theories of *siddhis* and not to fall in delusion and save themselves from the trap of such cheaters.

By doing constant worship of God you can become capable to have *siddhis* will be on their own after you.

What is meant by *adhikāri* an eligible or fitting person? Not to have any worldly *vāsanās*, tendencies. As long as you possess various *vāsanās* such as for son, for money, for woman; and for prestige and fame existing till then you will be a weak person only. There is a saying 'Even god fears of the beseeching'. By removing all the worldly *vāsanās*, tendencies strengthen a singular *vāsanā* of meeting Supreme Self. Then all the groups of *siddhis* will circle you round and round. You do not require to do search for them. You make your path in such a way that

your esteem will not be destroyed. Where there is a chance you can establish direct contact or relationship with Supreme-Self there itself if you are turning your attention after the so called inferior *siddhis* then it will be you your bad luck only. You make your mind very clear in this- as long as you are after them they will be looking and running away from a distance. If you do not want *siddhis* and accepting there are nothing but obstacles to progress in the path of enlightenment then *siddhis* suddenly will surround you. There is only one way to control *siddhis* at your will that is to bend always towards God and not to have any intention or desire to have siddhis-this is the path of possessing the *siddhis*. If you are running behind the *siddhis* then it will become your dependency and you will be in control of them. Then you will not become the master to *siddhis* but you will become a slave to them. Therefore you try to become the master to *siddhis* but not to become a slave. If you become servant of God then you will become master of *siddhis*. Once you become servant of God everyone will give you service. This is the real freedom and the path of becoming self-dependant.

Jai Guru Dev!



«36»

Jīva and Brahman are one and the same.

Actions performed without a desire will eliminate birth and death. A *sādhakā*, seeker by removing the curtain of ignorance by cultivating righteous behaviour can have the experience and

realisation very clearly the non-difference of *jīva* and *Brahman*. Whatever difference is seen in between *jīva* and Supreme-Self is like what we see the difference in the grains of paddy and rice. As long as the husk is there it is said to be paddy and after removal of the husk the same is said to be rice. Similarly as long as *jīva* is in the binding influence of action till then he is different from Supreme-Self.

Though it is paddy and rice but without the removal of husk it can't be eaten after boiling. In the similar fashion without destroying the binding influence of actions after reading Vedanta books by telling, 'Śudhdōham, Śudhdōham – I am pure, I am pure', no one can become *Brahman*. Veda and scriptures only tell about how to get rid of the binding influence of action. If all the worthy-doing actions are surrendered to Supreme-Self then only you will be freed from the wheel of births and deaths. If you are not able to remove the husk at least its nozzle tip is broken then also by any means the sprout cannot come out. Taking next birth itself is called 'sprouting'. Alum salt is having property of cleaning water. If not scrubbed in water and get mixed well with, the dirt in water cannot be removed by alum. In the same manner the ancient *Vēdic dharmā* might be very great and good unless it is brought in to practice how your sufferings and miseries will be going away.

Jai Guru Dev!



«37»

Bliss never exists in outer objects. Store house of bliss is inside you.

Never be helpless in front of anyone since happiness is never obtained from any of the outer objects existing in this world. In fact the store house of happiness is within us. Whatever exists outside in this world are only the instruments of suffering.

Whoever is trying to have happiness in outer objects of this world later they will experience and understand they were completely cheated! In the mirage-water one will never be able to obtain water. It is like this- from a distance water is seen and they will be running after it to get the same. The same situation will be meted by the people who want to have experience of happiness feeling in acquiring the worldly objects such as money, son, etc. In this their hands will fall and grab only on worry and suffering.

If you want to experience the happiness and peace then do not search outside but search within you. Supreme-Self, all in-all an inner controller is only the true form of happiness, bliss and His permanent residence is in your heart. Therefore search Him within then you will find Him very quickly.

Jai Guru Dev!



«38»

By making plan after plan do not make your life just the maze of trappings.

This world is *dharmasāla*, a free transit accommodation of pilgrims. After four days stay here and then again you have to go ahead. In the stay of *dharmasāla* there will not be much embrace to paraphernalia and here at it will be taken as it comes with ready to adjust mind set. If there is a lack of something there will not be much worry. The thinking will be, we have to stay here two or three days only, and after that we have to leave this. In *dharmasāla* if anyone is trying to arrange paraphernalia as he wishes then whole time will be spent in arrangements only and for which job he came to the city or village will be left as it is without doing anything.

One has to treat this world like *dharmasāla*. Only few days, you have to run the show of life here and there is no need of too much involvement. Therefore do not put too much heart in worldly establishments. Involve that much so as to run the show. Not more. Just remember more and more schemes you plan and these schemes will never be completed fully. If you are involving in making the wasteful schemes after schemes you will be fully entangled in the well of expectations and will be thinking constantly and living in unrest in day and night. In this there will be no gain except wastage of time.

Inspite of more and more possessions and arrangements acquired in this world, there will be always shortage for something or other. It is a waste to keep our hands on that which is never been fulfilled. For running the show of daily life here simply go on doing

those actions allotted to you as per scriptures. Importantly you have to do for only that in which you get supreme peace and bliss. Your primary actions shall mean to get supreme peace and bliss. You do primarily to get access to God and in obtaining the worldly objects you must have strong belief in the saying, 'That which is mine cannot be of others'. If it is our destiny it will come to us surely. Nobody can stop it. Like this bearing in mind, do not engage too many efforts in worldly affairs. Just give an ordinary involvement in these things. Primary involvement must be in Supreme-Self. By doing like this one will experience the peace and the path ahead will be made bright.

Jai Guru Dev!



«39»

What is the purpose of God's incarnations?

In Bhagavad Gita God Himself told the cause of His incarnation, 'When *dharma* gets destroyed to evolve it, to protect the righteous and to punish the non-righteous; and to establish *dharma*, I will take incarnation from time to time'.

A question may arise here while God is all-powerful just by His mere will itself can achieve the dissolution of whole universe, then what is the need of any incarnation to protect *dharma* and killing the wicked? To this, the answer is that by taking the incarnation for uplifting the *dharma* and righteous people He performs wonderful *līlās*, wonderful playful acts of God thereby expanding his fame and glory. By singing these *līlās*, the devotees will attain the state of Liberation.

The path of knowledge is very difficult. Only one in thousands of wise men can become a fitting person to tread on the path of knowledge. But the path of devotion is very easy and humans are fit to this path. How it is possible to propagate the path of devotion if not God incarnating into the forms.

Coming again and again, it is not required for God to do the *līlās* for undergoing the pains and pleasures of those bodies. Became He takes the form of a body by His own *yōgamāyā*. Like an actor plays different roles displaying the concerned acts will be performed without getting the influence of the qualities of the roles he plays. Like that God does everything by mere *līlā*, pass time act.

Jai Gura Dev!



«40»

It is possible to run the worldly affairs with a little involvement of mind.

A question may arise without involving mind how it is possible to do affairs of world? Answer to this is– like a miser while doing all his worldly affairs he keeps his mind constantly in thinking of wealth as his ultimate goal. Like this keeping always his attention on his wealth he executes all his worldly affairs. Similarly even by engaging mind in reflecting on God constantly one can conduct as it is all his affairs of world. There is no doubt in this.

By differentiating what is primary and secondary one will obtain the answer correctly to this question. One more thing– when mind gets absorbed in Supreme-Self as a primary object then one gains the compassion of Supreme-Self who is all-powerful. Even a tiny part of His compassion is sufficient to bestow and uplift the individual being. All powerful God pledges,

अनन्याश्चिन्तयन्तो माँ येजनाः पर्युपास्ते |

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् | |

Anan'yāścintayantō mām yējanāḥ paryupāsatē |

Tēṣāṃ nityābhiyuktānām yōga kṣēmam vahāmyaham / / 'Whoever reflects or worships me singularly for those I provide them yōga, get the objects that are not yet possessed and kṣēma, protecting the objects that are already possessed.'

All the worldly affairs of humans fall in the sphere of both of these two *yōga* and *kṣēma*. When all powerful God is ready to take responsibility to run all your affairs of world even then you humans run helplessly after worldly affairs and objects engaging mind constantly in them and get deprived of the supreme goal of life. What can be there more height of ignorance and stupidity than this?

When God himself pledged like that then there should not be any doubt in the fact that if mind primarily engaged in God how can affairs of world be run? When mind is fully absorbed in God whatever needed objects will be accomplished very beautifully in a best possible manner. The same is the experience of devotees of God.

Some years back– may be forty or fifty years; not a long time, one police constable named Chunkāyi Dās as a rule in the morning

after taking bath used to read *Rāmāyaṇ*, the epic story of Lord Rām then only he will be doing his regular duties. One day while reading *Rāmāyaṇ* he was fully absorbed and continued reading for a long time. When he understood he had to go for attending duty. He got up from the worship and felt that for more than two hours he got delayed for duty. Hurriedly he reached to his relieving constable and asked him to handover the charge. While begging for excuse for all the trouble and pain given due to his delay in attending the duty. The duty constable told him, 'Chunkāyi Dās! What happened to you? Just now you have handed over charge to me and gone. Again what for you have come here? Again your mind is gone or what?' To this Chunkāyi Dās told, 'No! My friend! Today I am delay due to my worship. Just know I came running to you to take the charge.' But that duty constable repeatedly told him the same thing, 'Just before you gave me charge. Till then you are only doing duty. You were doing your duty very nicely. After completion of your duty time just few minutes before, you only handed over to me and went away. Again why you have come?'

After listening repeatedly the same thing Chunkāyi Dās came to conclusion– while he was doing worship he was fully absorbed and lost the sense of time. During this period God himself personally came and performed duty in his place.

Then that very moment Chunkāyi Dās left his job. Then he declared, 'When our beloved God has to take pains and trouble to do my duty. Now I will not do job.' After leaving the job Chunkāyi Dās went to a place called Chitrakut and continued there worship of his beloved God.

Like that numerous devotees directly, experienced God himself personally fulfilled their worldly requirements for them. The same is verily proved in Veda and Vedic literature– ancient Indian science of God-seeking. God pledges for those who constantly reflect Him with a singular feeling. He fulfils the needed worldly affairs in time. The experiences of His devotees proved repeatedly the same point– the pledge of God. In spite of proving this again and again for many times if people are not resorted to His worship, reflection and singing His glories, what can be said of their misfortune and fate.

In the end we want to tell only this– keep your mind constantly in remembering God as a primary object and engage body and money in your prescribed actions as per scripture. Then life *iha* here, in this world and there, in the *para*, other world, heaven will be very bright.

Jai Guru Dev!



«41»

Want to have happiness and peace everywhere in this world and other world then surrender to all powerful Supreme-Self.

By doing so surely get Liberation and also get wealth, respect and fame.

Do not be mistaken by worshipping the Supreme-Self you get only Liberation but you will also attain wealth, respect and fame.

For this there is a reason devotee worships God, in this the first step is *śravaṇ*, reading and listening His stories. And the second step is

kīrtan, singing the glories of God and the third stage is *smaran*, remembering Him. After leaving the third step reaching the fourth stage *pad sēvan*, engaging mind constantly in meditating on feet of God. Then Goddess Lakshmi who serves His feet day and night will start worrying about His love towards the devotee may increase more and more than His love towards her.

No lady wants her husband loves someone else. That is why to divert the attention of His devotees from constant reflection of Him Goddess Lakshmi will start offering obstacles in the form of wealth, fame, respect, etc. by which the devotee falls in the trap of worldly attractions and thus ensures God solely stays behind her. Like this devotees of God will be approached by Goddess Lakshmi in the form of obstacles.

From today you reflect constantly on your resolved beloved deity without bothering your worries in getting some money by experiencing all kinds of beatings. If you continue like this without any compulsion money, prestige, fame, etc. will come to you unasked. For this you have to just bend towards God.

For achieving higher *lōkāś*, worlds including heaven, etc. and liberation one has to do surely worship of God. Even to possess worldly wealth also you have to surrender to God. When the seeker resorts to severe penances the king of god, Indra's seat will become shaky hence he tries to thrust various obstacles and traps in the form of lustful enjoyments to divert the seeker from his severe practices. Similarly for you to leave the constant remembrance of God, Goddess Lakshmi too presents many worldly riches in front of you. When dog is running

after you to bite if you offer a piece of bread it will stop and turn immediately to devour the peace of bread. In the same manner Goddess Lakshmi too throws a piece of gold by which devotee will turn away from her God and not coming nearer to Him will be good for her.

By constant remembrance of God one will also attain higher *lōkās*, worlds and liberation at same time Goddess Lakshmi will get kicks. You do your business in such a way so that you get more profit.

The concluding central idea is that everything can be attained by worship of God. When you draw the attention of All-powerful God will there be anything that cannot be obtained by you?

In these days leaving their own house people are running after a rich man constantly getting the Kicks. They have faith in a rich man but not in All-powerful God. That is why they are getting kicks at door after door.

Whoever is having faith in God behind him the entire world gets kicks. Therefore if you have to sing, sing the glories of God who bestows the riches of both of this world as well as other world.

Subdue the worldly tendencies. Increase attachment to Supreme-Self. It is the best usage of human body having discrimination to tread on the path in which all kinds of comforts and conveniences are readily available.

Jai Guru Dev!



«42»

In this world nobody wants your mind. Engage both body and money in worldly affairs but the mind in Supreme-Self.

Your dear friends, relatives, etc. are all want to fulfil their own needs. Nobody wants your mind. Instead of providing necessary things for your son's education if you say, 'My Son! By my mind I always love you very much.' Will your son be happy with you? Like that you do not fulfil the needs of your wife instead you say, 'My dear wife I always remember you in my mind, I never loose you from my mind.' Will she be happy with you?

From you your dear friends want only your company or help to meet their ends in this world. Instead of helping if you say, 'I die for you in my mind. I wish always very well in my mind.' Then your dearest friend will say, 'Keep you mind with you, if possible help me out in getting what I want.'

What I mean to say is this. In this world nobody wants your mind. Here everyone wants your body and money only. By force or compulsions you are throwing mind around the neck of these people.

Just remember nobody wants your mind in this world and the same mind will be handy to come nearer to Supreme-Self. Therefore in the market place of worldly affairs just do your business using only body and money and engage your mind in the path of Supreme-Self. By this worldly affairs too will not be spoiled and the path leading to supreme goal will also be clear.

It is an intelligent thing where what is needed there that only must be used. Do not entangle your mind in worldly affairs. A very little bit engagement of mind can go on to run and accomplish worldly affairs. More and more mind shall be engaged internally on Supreme-Self.

Your attachment to these worldly affairs will be left here and here only. In this very world those falling things such as body and money you engage them in such things only. Temporal things for temporal things only! The mind goes along with you even after body falls. Then it is obvious that you should always engage your mind on the Supreme-Self that can never be separated from you.

Like the deal like the paying price. In the short lived dealings of world engage only the short lived body and mind. As such mind always stays with you and is an everlasting thing. Even it stays with you in *paralōk*, the other world too. Therefore keep it with an object that is permanent in nature. Set the mind be attached to all pervading and existing in all places at all times. The Supreme-Self exists in every moving and non-moving being. Supreme-Self is only the most befitting object to be engaged by the mind. And there is no other worthy object in this world that can be tied up a relationship by the mind and that could give satisfaction to mind.

It is your own experience as you engage your mind in your dear wife, dear son or dear friend; can you say that your mind is steady on any of these things? Mind cannot stay for more time at one place. If mind is happy with money or son why it should go in search of other things? But mind can never be steadfast on one object. This is the

proof that mind cannot relish in any of the objects in the world. By thinking it will be nice mind will go nearer to an object. But in a very short time mind leaves it. You can very well understand now none of the objects in this world can satisfy the mind.

Hence a theory comes out very clearly that in this world nobody wants mind. Mind also cannot be satisfied with any of worldly objects. The core idea is that mind does not deserve this world and this world does not deserve mind.

When mind gains the Supreme-Self then and there itself it becomes steady. Then again it can never arise interest in any other object. Therefore it is certain that mind only deserves the Supreme-Self. Whatever deserves whichever thing and the same should be attached to it.

Jai Guru Dev!



«43»

Want to save yourself from downfall then save yourself from vice, also grow and strengthen virtue.

The accomplishments specified in the scriptures are only the virtuous deeds and the same only can bestow evolution, elevation in this world and even liberation too.

Whatever accomplishment is destined to be and to that extent only will be achieved. Nothing more and nothing less! As this much level of virtue is needed to cross *bhavasāgara*, the sea of worldly

actions, without that much righteousness it will not be possible to cross it. If someone wants a half litre of water to quench his thirst how can a spoon of water remove his thirst?

By reading religious texts righteousness will be infused. Reading of Bhagavad Gita, Ramayan, etc. will infuse righteousness. There is no doubt in this. But by mere reading alone one cannot accumulate sufficient righteousness by which one can cross *bhavasāgara*, the sea of worldly actions.

Reading religious texts is not denied here. Reading must be done. But we should not accept mere reading will end our responsibility. Whatever is written there that must be tried to bring into the shape of actions, then only it can be treated as full usage. This can only accumulates large scale virtue that will save you from downfall therefore if you want to save yourself from downfall then save yourself from vice, also grow and strengthen virtue- this is only the proven method of progress.

Jai Guru Dev!



«44»

Mind shall be engaged only that much in *sansār* to ensure not causing damage to your ultimate goal of life.

We do not mean that all of you should leave the dealings in the world become detached and just do worship of God. You just go on doing all the dealings of world, but you do in such a way so that it

should not bind and at the same time not spoiling the ultimate goal of life. Engage your mind in the worldly actions, but remember, if you engage more then again your primary job will be in loses.

Like the size of envelope like the application of glue. If you apply more glue to the envelope due to glue the envelope will become dirty and the glue too will be wasted.

Mind is like glue; wherever you want to apply there only it will cling. Mind shall be applied with due consideration in the dealings of world. It should be surely weighed where and how much before applying mind. Fundamental aspect is that mind shall be engaged less in the dealings of world and put more in the ultimate goal of your life, liberation.

To the maximum possible extent you always keep in mind to do only those dealings or actions that are specified in scriptures. And only tiny part of mind shall be applied in them. If you are going on like this with constant internal reflection on Supreme-Self then your dealings of world will be very beautiful and at the same time supreme-goal of your life will be very bright.

Jai Guru Dev!



«45»

Devotee of God cannot live in grief.

Having stayed in deep jungles for many years we have experienced all-knowingness and all-powerfulness of God. There

existed no arrangements of worldly comforts at disposal still depending upon the situation for a devotee of God everything will be arranged.

Will it be possible for a prince to experience the lack of any object? Wherever he lives in three-worlds the devotee of all-capable God will live very happily. How can all-powerful see His devotees suffering?

A devotee at once with firm faith and singular devotion is needed to obtain the compassion of God. Then afterwards God personally takes care of everything, and then no need will arise to pray.

If son becomes sick will father be begged for getting the treatment? Certainly it cannot be like this. As such father himself cannot see his son as a patient so without being asked father will try to remove the disease at once. Similarly once if you have made God your own and became His lad, thus drawing His grace and compassion then God will do everything unasked for that devotee. It is the matter of fact of our experience that the devotee of God cannot live in grief.

Jai Guru Dev!



«46»

Bend yourself towards God well before the family members start neglecting.

It is for sure in old age when you become weak and no energy left to earn money then all the family members and friends too start turning away from you. Once you have taken the support of God then no need will be there for you to look for any other support. Even entire world turns away then also nothing will be spoiled.

जापर कृपा राम की होई |
तापर कृपा करे सब कोई ||
Jāpar kṛpā rām kī hō'ī |
Tāpar kṛpā karē sab kō'ī ||

For whom there is compassion of *God Rām* everyone will give him spontaneous support to accomplish his needs.

This is because God is all-powerful. If one simple king shows compassion on a person then all of sudden he draws the support of everyone in the kingdom. In the similar manner one who is bent towards the controller of universe and all-powerful Supreme-Self every force that exists in the world favours to him. He will have support of all laws of nature.

Jai Guru Dev!



«47»

To His devotees God pledges, 'I am always ready to do everything.'

अनन्याश्चिन्तयन्तो माँ येजनाः पर्युपासते |

तेषां नित्याभियुक्तानयोगक्षेमं वहाम्यहम् | |

Anan'yāścintayantō mām yējanāḥ paryupāsate |

Tēṣām nityābhīyuktānām yōga kṣēmam vahāmyaham || 'Whoever reflects or worships me singularly for those I provide them *yōga*, get the objects that are not yet possessed and *kṣēma*, protecting the objects that are already possessed.'

For those humans who worship me with a singular feeling and constantly reflecting on Me I personally arrange both *yōga* and *kṣēma*— which means the objects that are not obtained yet will be made available is called *yōga* and already obtained objects will be protected is called *kṣēma*. This is the promise of all powerful God. Believing this engage your mind in worship of God.

In these days people believe in ordinary humans but not in the words of God. If you believe in the promise of Supreme-Self who is capable to do everything and anything then for you this world and other world will be bright.

Just think. You always go on thinking of inferior of most inferior objects. For forming your fields you think of manure that is full of fifth or else for saving your things from monkeys you think and worship of thorny fence thereby making your mind full of thorns. Like this your mind goes on to the extent of thinking's thorns and filth. Cannot you spare sometime for worshipping God? This is not a big deal. The big deal is only that God who is *Pūrṇakāma*, not even single desire will go waste *the enjoyment of desired object is fulfilled in the very process of desiring*, and all-powerful is there ever ready to think of His devotees.

Even on this fact too if humans not turning towards God it can only be said most unfortunate. What else can be said?

Jai Guru Dev!



«48»

At night before going to sleep you have to do some chanting and meditation.

It is very good if you are doing worship, chanting, meditation, etc. early in the morning and day. But in the night before going to sleep for ten to fifteen minutes you have to do chanting of your beloved '*mantra*' and meditation on your beloved form on regular basis. There will be a quick progress in this way.

In the night you sit comfortably with eyes closed you have to chant the *mantra* and meditate on your beloved god, in our case it is our beloved Gurudev. Not on His complete body but only on his feet or face. You look at the Him and say to yourself, 'My beloved God *Gurudev* looking at me filled with compassion and concern. The look of my beloved alone saves me. *Jai Gurudev!*' You should not look at your beloved with eyes closed. Like this you should meditate in your heart on your beloved looking at you filled with compassion and concern and continue meditation with beloved '*mantra*'. With this for the beloved the bond of strengthening will be accelerated and with that strength if mind gets firm grip of the beloved then that turns slowly to be firm adherence that *bhavasāgara* which becomes handy in the end. With the strength of this only one can cross the sea of mundane existence.

Jai Guru Dev!



«49»

Whoever is drowned in the luxury of sensory enjoyments will not be fit for anything.

As much as you do *satsaṅg*, company of wise much more than that you have to get rid of '*kusaṅg*, company of bad people

A piece land that experiences the constant flow of water will not have any use. When the flow of water is checked by a dam then it becomes very useful to that land. Similarly if constant flow of sense objects is running into the senses he will become utterly useless; and he will be fit for nothing. Neither can he do some good to himself nor even to others.

The constant thinking of sense objects is more harmful than the very sense-enjoyment. Having sense enjoyments as per the dictum of scriptures may not be doubted to cause that much harm. Being inspired by the tendencies of sense-enjoyments if one is always engaged in thinking of sense objects the *antaraṅga*, internal organ- the combined faculty of mind, intellect, ego and *chitta* will become weak and power of mind will be decreased; life becomes heavy and burdensome, not having any existence in this world or the other world. Therefore save you from the sense-objects; but more than this it is very important and necessary to save mind from the sense objects.

मन के हारे हार है, मन के जीते जीत है।

Man kē hārē hār hai, man kē jītē jīt hai.

The defeat of mind is the defeat.

The victory of mind is the victory.

If mind is defeated and mind is over helmed by the sense objects then life will be fully controlled by the objects alone. Life controlled by sense objects will be completely a life of parasite and always will be painful and suffering. If objects are in the control of mind thus the sense objects being conquered by mind, such victorious mind will be always will be living in bliss. Then you are like a victorious man living in freedom and such living in freedom will establish the true meaning of human life.

Hence as much as you are saved from sense objects much more than that you must be freed from thinking of sense objects.

Jai Guru Dev!



«50»

Wherever tendency of mind is engaged then and there mind finds its own solution to accomplish it.

It is necessary to maintain purity of mind. Every aspect of life is dependent solely on mind only. The way mind wants, in the same only humans will be resorting to actions. Both *pravṛtti*, action motivation and *nivṛtti*, non-action motivation will depend solely on mind. Whether it could be the helping or non-helping only if mind decides to those actions then it finds surely the solution to accomplish them. As much mind is pure that much pure will be its action motivation and those actions also will be that much strong with heightened influence of righteousness. The opposite of this as much impure the mind is that much impure the actions will be with heightened influence of non-

righteousness. Action motivation too will be hit by impurity and at the same time action too will be little influencing with low impact. Therefore it is much essential to progress in all the fields of this world and other world to keep mind pure. The two aspects are very important number one is keeping its purity and the number two is improving the purity further- both are most essential. To achieve this one must do *satsaṅg*, company of the good people and at the same time you save from *kusaṅg*, the company of the bad people. Regularly do *svādhyāya*, study of self, give attention to the purity of food, do worship and sing the glories of God, do regularly chanting and meditation, cultivate non-violence, speak truth, cultivate good behavior, always be in your limits of your interest alone. This is necessary.

Jai Guru Dev!



«51»

Attachment alone is the root of all the disasters.

Attachment will not exist in *Jñānī*, Knower of Self whereas attachment will exist in *ajñānī*, non-knower of Self. All dealings of Knower of Self will be free from attachment and goes on in line with destined enjoyments or sufferings and even non-knower of Self too follows the line of destined enjoyments or suffering but the main difference is that he will have attachment to the enjoyments and aversion to the sufferings; hence a non-knower of Self is known as the embodiment of attachment and suffering. Attachment only binds the

individual with the chains of birth-death. In absence of attachment the individual being will be liberated. Like as said-

'वीतराग जन्मादर्शनात्'

'Vītarāga janmādarśanāt'

'After removal of attachment there will not be seen birth.'

This principle of attachment removal is the science of Indian ancient scriptures that teaches once after attachment destroyed then there will not be a birth. Therefore you must try to remove the attachment which is the root of the great binder and all disasters. When you bend towards Supreme-Self with all the humility then only the attachment to this world and thereby all its dealings will be removed completely.

Jai Guru Dev!



«52»

Due to fear of obstacles one should not leave the path. There is no fear of fall. God will protect.

After knowing God there will not be left anything fit to be known. Once you taste the essence of godly aspect then your tendency to go here and there to fall into the shackles of sense objects will vanish. How can a king wish to become the lord of one or two villages? Having understood very clearly the sea of bliss how can he be trapped or interested in transient happiness, the happiness of sense objects to look at various other places. People used to say, 'Great saint has fallen. That great Rishi has fallen' what is there in weightage of a small to the

great. The great soul will never fall and he can never fall. Yes, the aspiring seeker may fall because he is yet to reach the final goal. But for him whom the direct experience of God is there how can he possess a tendency to crave the pleasures of sense objects? The quality of great soul and his greatness will dwell in the *vyṛtti*, tendency. None can know the one-pointedness of a great soul and it is the matter of own experience and known to himself only.

देवी ह्येषां गुणमयीमम माया दुरत्यया |

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ||

Dēvī hyēṣām guṇamayī mama māyā duratyayā |

Māmēva yē prapadyantē māyāmētām taranti tē ||

The blessed God said, " It is very difficult to overcome tri-quality illusion of My *māyā*. But the same is possible to cross over such difficult *māyā* for those who are surrendered to Me".

But for fear of obstacles one should not leave the path. While protecting in all respects God will call to His vicinity. There should not be any fear of falling or making fall, but continue the journey in the path of enlightenment.

Jai Guru Dev!



«53»

With tendencies being stopped from inauspiciousness and applying then to auspiciousness is only the primary goal of life.

Do not have a tendency to engage in inauspicious actions and have a tendency to engage in auspicious actions – this must be the primary goal of life.

शुभाशुभाभ्यांमार्गाभ्यां वहन्ति वासना सरित् ।

पौरुषेण प्रयत्नेन योजनीया शुभो पथि ।।...मुक्तिकोपनिषत् ।

Śubhāśubhābhyām mārgābhyām vahanti vāsanā sarita.

Pauruṣeṇa prayatnēna yōjanīyā śubhō pathi.

Muktikōpaniṣat

River in the form of tendencies will be flowing in the path containing both *śubha*, auspicious and *aśubha*, inauspicious *vāsanās*, keeping the ultimate goal of life in the mind one must try ardently to tread with the initiated schemes and techniques on that auspicious path of righteousness. This is the need of hour. The essence of achieving the goal of life lies in the ability to divert whenever inauspicious tendencies arise. Then engage mind in some other direction or best try shall be given to discard that tendency or action. Tell yourself, 'Just after sometime I will do it; or else tomorrow I will do' like this, like this way try to make the mind to understand and let the time be passed on by postponing, then slowly overwhelming power of a tendency will be weakened. If any auspicious tendency arise in mind you get immediately motivated to do that action without any delay. If possible you just begin to do then and there something in that direction to accomplish.

If inauspicious tendency arise in mind then you keep a check on it and somehow you must avoid to get motivated to do it. And if auspicious tendency arise in mind then and there itself try to get

motivated to do that action without any delay. This is only *puruṣārtha*, the ultimate goal of life.

Jai Guru Dev!



«54»

People are turning away their faces from Supreme-Self that is why all kind of dangers are coming.

Though you are staying in His kingdom if you are not following his set rules how is it possible to stay in peace and happiness? If you are breaking the rules of king you will definitely get the punishment. Supreme-Self is only the ruler of entire universe and leads it from the front. If your behavior and deeds are against His wishes then you will be naturally fit to get the punishment. In these days people are turning away from the Supreme-Self. Due to this stresses, strains, unhappiness and suffering are increasing day by day. The rules of Supreme controller are equally auspicious to all. For the best of best followers will experience the best of best peace and comfort. Supreme-Self declared all the auspicious actions in *vēda* and *vēdic* literature, an ancient Indian science of self-realization. It is possible by following these dictums all people will lead to the progress of higher levels in all fields. In the *vēdic* science it is declared only by strict adherence of such rules alone humans can achieve what they cannot even imagine the ends of heights they can reach in power, capability, Knowledge and bliss.

While you can do business of diamonds why you are blackening your hands with thinking of coal business? By doing worship of the Supreme-Self with the prescribed procedure you can get infinite bliss then why are you worried day and night in possessing the means of transient sense enjoyments? Take a little help of enquiry power and do not get washed away in the flow of time. In fact days and nights will pass with time, but you must make use of time not even one second be wasted without worship and progressing to higher levels. Therefore every step of your behavior, actions and thinking shall be associated with only Supreme-Self and do your prescribed duties of your own family class of business. This is only the path to highest progress in all the areas of life.

Jai Guru Dev!



«55»

Your *puruṣārthās*, actions are stronger than *prārabdha*, sufferings and enjoyments.

Actions performed in previous birth will be made coming before you today in the form of your enjoyments and sufferings. The results of previous actions are only becoming a fresh enjoyments and sufferings. If you have made something today and keep it there, then by tomorrow the same will become a thing of the past. The object you make today, then with the result something will come tomorrow in front of you. Whatever is made earlier the something will be coming before you today. Whatever enjoyments and sufferings are being faced

today is only due to the results of previous auspicious and inauspicious actions respectively. Therefore from now at least you plan to do your actions in such a way that you need not make the heap of objects or means of suffering. It is for sure whatever actions are performed; you will have to undergo their results without fail. If you are doing helping and auspicious actions then you will enjoy the comfort of their fruits. If you do non-helping and inauspicious actions with the result suffering stands before you.

If you want the future enjoyments shall be nice then you do take care of your actions today, therefore it is better to do the best actions which will lead to gateway to the kingdom of bliss. So perform the best actions. What is the best for what shall be decided according to the prescriptions given in *Vēda* and *Vēdic* literature! The befitting actions shall be chosen depending upon your *adhikār*, as per the status of purity of mind and body and are to be done based on what is prescribed in *Vēda* and *Vēdic* literature. So based on the fitness you get motivated to do auspicious actions and live a life of righteousness then at present your peace and happiness will be increasing many fold and also for the future the fruits of the best actions will be accumulated.

At present what is coming before you as enjoyment it is surely because of your own past good actions. But it is not like that whatever comes in front of you will go on enjoying it. Enjoyments coming in front of you due to past actions too shall be taken with a proper discrimination whether it is a helpful or harmful. If meat and alcohol placed in front of you it shall be shunned. Understand this it is coming in front of you due to the past bad actions and try to destroy the effect

of such past sins by the chanting of God's name or meditation on Supreme-Self.

जपतो नास्ति पातकम्।

Japatō nāsti pātakam।

It is a theory, 'No sin exists that cannot be destroyed by chanting the name of God.'

Sin will be destroyed by chanting the name of God. Therefore you enjoy the suitable enjoyments and the results of previous harming deeds shall be destroyed by chanting the name of God. Like this if you are discriminating all of your worldly dealings you will be progressing to higher levels or else without analysing indiscriminately if you are doing dealings and enjoying then you will be like a dog or pig falling into a gutter canal and dirt.

Jai Guru Dev!



«56»

Many generous and sacrificing people are there but you try to become craving and helpless person.

He can be accepted as the greatest sacrificer of all who can sacrifice the biggest thing. In the universe the biggest of the biggest thing is the Supreme-Self. He who is sitting sacrificed the Supreme-Self and who is turning away his face from God is only the biggest sacrificer. He is said to be generous who works for others. He is said to be a helpless who works only for his own sake. Whoever is incessantly

earning, his money will be gathered and deposited in bank in his name is called the helpless, highly pitiable.

He is said to be the real craver whose tendency will not be detached from the attached object even for one second. Wherever mind is applied from there it will not get up, this is the speciality of a real craver. This kind of attachment can only be possible with Supreme-Self. He is the real craver whose mind is applied on God and it will not get up from there. You become such a *rāgī*, a craver there is no necessity to detach from the worldly dealings but increase the craving towards the Supreme-Self and become the true craver.

People who are engaged in the daily scores of this world are really become true generous as their actions will become handy to others and nothing goes with them. Those people who are engaged in donations, righteous deeds, penances, chanting, etc. accumulate *punya* and truly become the helpless. Why because? Here whatever they are doing will lead them to courier the parcel of fruits of good deeds like a bank deposit. Afterwards they will get the same but not to the others. Like this good beings or souls are in reality only said to be the helpless and pitiable. So becoming like such a helpless person you will gain fame here and there in heaven, the best positions.

This is what the theory of Vēdic science speaks of.

Jai Guru Dev!



«57»

Once you catch hold of God firmly then there will be no need of flattering many.

If you make the solidified form of bliss, God as your primary beloved and keep a singular feeling in Him then you will never face the lack of any object at any time. If you catch one very firmly then you will be saved from flattering many. Otherwise like a stray dog roams to door to door by wagging its tail spends entire life time in acquiring food and cloth. A stray dog will get food from here or there but in all places it will get beatings. Whoever does not make some beloved he will always be an orphan in all times even though he might possess money or other riches of this world. The idea of becoming singular to the beloved what we mean this-while adoring the beloved any worldly dealing comes in the way do not get up from the worship, just ignore it for the time being. In your life, you have to understand that the ultimate object of life must be a primary and all other worldly dealings are secondary. If you just keep faith in the promise of God then your head will be high in this world and even in the other world.

अनन्याश्चिन्तयन्तो माँ येजनाः पर्युपासते |

तेषां नित्याभियु क्तानांयोग क्षेमं वहाम्यहम् | |

Anan'yāścintayantō māṃ yējanāḥ paryupāsate |

Tēṣāṃ nityābhiyuktānām yōga kṣēmam vahāmyaham | |

'Whoever reflects or worships me singularly for those I provide them *yōga*, get the objects that are not yet possessed and *kṣēma*, protecting the objects that are already possessed.'

This is the promise of God. If you have faith in this promise you will be for ever very happy.

Jai Guru Dev!



«58»

The way the world exists it stays as it is. As long as you stay here you take care of your primary goal.

The greatest warrior kings and the greatest achievers were there but all were washed out in time. Today there is not even the address and not known to anybody. But this world like a continuous flow is going on and on as it is. It will be an intelligent thing as long as you are staying here in this world that much time you make your goal of your life, liberation. Aim of your life is to gain Supreme-Self, Sat-cit-ānanda with all the means and ways. Try to achieve this. Do not get trapped too much in worldly dealings even otherwise this world goes on and on as it is. It is a sheer waste to encourage the mirage of attachments and why you want to burn yourself on your own.

What kind of intelligence is that instead of cleaning your own house if you are cleaning by grooming the houses of others? First you make your end proper that is liberation and then you think of helping others; first you try to complete your primary task for which you came here to this world. Leaving your own primary task if you are wasting your precious time in doing jobs or works for others then in the end you will have to regret and feel sorry. It will be an intelligent thing if you accomplish for both this world and the other world. This can only happen if you take up and accept the ultimate goal of life, liberation as primary task. Take your primary task as your ultimate goal of life and

run all the worldly dealings as secondary with righteous behaviour. Regularly in the allotted time slot you shall do meditation, worship and singing. Take this to your mind and accept this as primary task of life. Whatever left over time is there shall be allotted to run the worldly dealings with righteous behaviour, speech and thinking. Then only you will gain something otherwise you will have inevitable deception only!

Jai Guru Dev!



«59»

Human life is rare, make it meaningful! Till now whatever happened is happened, from now onwards you must be awake and alert.

Do not sell the diamond thinking it is a glass piece. You are a human hence you are having the power of discrimination and analysis of what are really helping actions and non-helping actions and biggest of biggest goals can be achieved by you. Do not feel and accept that you are the weak and the fallen. Till now whatever happened is happened due to lack of knowing. But now you be alert and engage yourself in humanly possible deed. You can yourself understand what is good and what is bad. Take good to yourself and leave bad.

Being human if you are not realizing the Supreme-Self you must understand that you are selling diamond with a price of a glass piece. For the sake of Supreme-Self not necessarily you have to worship Supreme-Self, even to eliminate your own suffering, pains, ignorance, insignificant power, etc. you must worship the Supreme-Self who is all-

knowing, all-powerful and full of infinite bliss. You can acquire His infinite power by worshipping. The accomplishment of this great thing alone is the true meaning of human life. If no attempt is made in this direction then you must understand that you are falling in deception.

Jai Guru Dev!



«60»

Want power then keep in touch with power centre.

*

It is a blunder to feel happiness in this world that which is the sea of suffering.

If you tie-up relationship with the flow of infinite power of Supreme-Self then only the poverty of *antaraṅga*, internal organ will be eradicated. This world is not the object of learning but deserves to be a forgotten entity. The more you try to know this world which is the sea of suffering, more and more you will be drowned in its suffering. By knowing this world if you are hoping to realize happiness then it is like searching in darkness with darkness to find and get the illumination.

This world and its dealings are nothing but sea of suffering. With the help of this suffering-sea if you want to gain happiness then it is impossible. Keeping love in this world is nothing but sowing a seed of suffering.

यत्र स्नेही तत्र दुःखस्नेहोदुःखस्यभाजनम् ।

Yatra snēhī tatra duḥkha snēhōduḥkhasya bhājanam.

'Where there is friendship, attachment there is pain and suffering; the attachment gives only suffering and pain.'

Do not have love towards this world wherein you have to just run the show of your worldly dealings. Run your worldly dealings in such a way as you deal with your enemy. Do not make friendship. Do not develop friendship.

In all your dealings of world just keep your behavior that is fitting to an enemy. When an enemy comes to your door you will invite with all courtesy rather much more than what you do to your friend who in turn never bothers about the short comings in your treatment but enemy will be ever ready to pin point even the smallest short coming that occurs. That is why we are forced to display more courteous behaviour towards enemy. Similarly treat all the worldly dealings with righteous behaviour, speech and thinking and be convinced within yourself that it is your enemy. Perchance you should never develop feeling of friendship. If you have interest in worldly dealings you will fall in very long big deception. Do not try to know more about this world.

Jai Guru Dev!



«61»

For whom you are struggling day in and day out in getting kicks in running door to door they will only give you the fitting reply.

You have to come to a conclusion– you have to go surely from this world of actions and while you are leaving everything will be left here only. It is also for sure that nothing can come along with you. When you cannot take anything from here then why do not you be free from all worries as long as you stay here? Unnecessarily you are living in wasteful worries thereby undergoing the torment of restlessness?

Definitely you have to run the show of life. Whatever is destined to enjoy that will come on its own in search of you without fail. No need of worrying about this. You are always worrying about others such as sons, wife, friends etc. just think and understand that for whom you are struggling and getting kicks from all directions, when they get chance the same people will give very hurting and fitting reply to you.

In this world everybody is ready to become friends of the rich and powerful people. Everyone wants to become brother-in-law of a rich and powerful person, but for the poor none wants to become brother-in-law. The earlier name of Maharishi *Vālmīki* was *Mārkaṇḍēya*. He used to rob the travellers and with that money he used to meet the expenses of feeding family. One day some great rishis were passing through from his area and he caught them too. Rishis told him, 'We will not run away from here but you go home ask your family members whether they are ready to share the part of the sins you are committing while you are earning money by robbing the people. Ask them whether they share your sin too or not! *Mārkaṇḍēya* went home and asked the family members. To his great shock every one of the family members told him, 'Why we will share your sin. We do not want

your sin; want only your money, it is your responsibility to feed us. In doing so if you commit any sin that is just yours. We do not want it, we want only your money.' After hearing this kind of reply from each member of the family he understood, his eye were opened and made a firm resolve– 'Whatever happened has happened. Very little time is left I must be alert and not waste anytime.'

Immediately after that he received initiation from rishis. He sat and started chanting the name of God – *rāma, rāma*. In fact he was given the sound *marā, marā*. Without getting up he continued the chanting for long time. He was so much engrossed in the worship of God, in the process he was fully covered by an ant-hill. Later while breaking he come out of ant-hill, hence he was called after ant-hill that is *Vālmīki*.

The idea is, in this world for others on continuous basis you struggle to earn in harmful means; with this you are just spoiling both this world and other world. Therefore be with the truth in thinking, speaking and actions you spend your time peacefully in worshipping God. This will be the most intelligent thing.

Jai Guru Dev!



«62»

In Holy festival why people do cussing with colours?

This is the season of Holy, the festival of colours. We must know what is Holy. The name of *Prahlāda's* aunt, sister of his father,

Hiranyakaśyapu is *Ḍhūṇḍhā* also known as *Holikā*. She did penances and obtained a boon by which keeping anything in her lap she can sit in fire and whatever is there in lap will be burnt to ashes. When *Hiranyakaśyapu* was tired of giving various punishments that could not inflict any pain to *Prahlāda* who was thrown from hills then also *Prahlāda* smiles in bliss, *Prahlāda* thrown into seas still he came out ecstatic, thrown in to fires even then he could not be burnt. Like this *Hiranyakaśyapu* tried all means and got defeated. Then even with all this *Prahlāda* did not leave the worship of God, then *Holikā* come and told that she can burn him into ashes. Bring him to me. She sat and took *Prahlāda* into her lap and in all sides fire was kindled. You see the wonder of wonders– with the influence of devotion of *Prahlāda* *Holikā* got burnt alive into ashes and *Prahlāda* came out of fire with usual smiles.

On the occasion of Holy festival in front of fire all people gather and give abuses to *Holikā* in highly unacceptable and vulgar language; cussing like that in a very vulgar and dirty language really becomes a praising song to devilish forces and will be pleased. By this kind of abuse people will be recognizing the fidelity of *Ḍhūṇḍhā* and pacifying the evil force. Like that people will be remembering *Ḍhūṇḍhā*. She had gained the full control over the fire element; even such *Holikā* was burnt into ashes. The very nature of burning of fire became a cooling agent to the devotee of God, *Prahlāda*. So it is a demonstrated fact that when the question of a devotee of God comes first the very conquered power itself will act against the sorcerer and kills, thus protecting the devotee from all calamities. This is the secret of cussing *Holikā* at the time Holy festival fire.

On Holy festival day all people will be gathering and playing with colors, by this they are celebrating this happy occasion with hugging, sharing sweets and smearing colors – this is the day where in the devotee of God, *Prahlāda* was saved from tormenting agent of a devilish power and with its own power it was burnt into ashes and thus meeting with death.

While trying to inflict pain to *Prahlāda* the devil met with death by burning herself into ashes is celebrated on Holy – a day of victory of a devotee of God. This is the efficacy of Holy festival.

Jai Guru Dev!



«63»

How a great devotee of God, *Prahlāda* produced though he was a son of great demon *Hiraṇyakaśyapu*?

Once upon a time a demon king *Hiraṇyakaśyapu* after getting defeated by gods with the intention of obtaining great powers went to forest for doing severe penances. At that time his wife was pregnant. The leader of gods, *Indra* thought his son might become more powerful later in turn he might give serious troubles. To avoid this future situation he felt that it will be wise to kill the baby soon after its birth. With that intention by force *Indra* was taking away the pregnant wife of *Hiraṇyakaśyapu* to his place. On the way she was crying aloud and spotted by a celestial saint, *Nārada* who asked *Indra*, 'Why are you taking this helpless lady? What is your plan?' Then *Indra* said, 'By killing the kid that will be coming from the womb I want to remove the future

troubles coming from demons; with this aim only I am taking her to my place.' To this Nārada said, 'From her womb a devotee of God will be produced and he will unconquered, better leave her here.' After listening these words from *Nārada* he left her and gone to his abode. *Nārada* took her to his abode and started singing the stories of God in devotional mood.

The kind of talks she listens, kind of scenes she sees and kind of atmosphere she lives in will affect the kid in the womb of a pregnant woman. During schooling *Prahlāda* used to talk about knowledge and meditation of Self and used to tell about wonderful sports of God. Then his classmates asked him, 'How come you are speaking all these things which are not taught to you at all. We do not know anything about these things. We know that you are also like us moving with demons in your house. There in your house too nothing of this sort will be spoken. How you came to know such beautiful talks and how you realized these devotional subjects? How you came to know about all these beautiful things which you tell us? Please tell how you came to know all these.

Prahlāda told them about his dwelling period in womb, how his mother reached the abode of *Nārada*. There, at that time Maharishi *Nārada* every day used to tell the stories of God and the same I also used to listen to all of them from the womb of my mother. After coming from the abode of *Nārada*, mother forgot everything being in the atmosphere of demons, but I remembered everything and now I am telling you the same.

The son of the great demon king *Hiranyakaśyapu* while living in mother's womb itself he could hear the talks of *satsaṅg* thus born a king of devotees. Even today it is possible to produce great devotees like *Prahlāda* and *Dhruvā* in India if pregnant mothers are subjected to such pure atmosphere and are made to hear the stories of God's wonderful sports. But in these days there is no time even to read movie magazines and dirty books. This is the basic reason for birth of ruffian and useless sons and later on parents will be weeping in entire life. The state of mind and body and her deep routed impressions of a pregnant woman will affect the kid in her womb and forms the similar tendencies in the kid. It is a different thing that animals are producing animals. If you want to have children of pure thinking and righteous behavior then keep the pregnant woman in pure atmosphere. After conducting ceremony with proper rites at the time of onset of pregnancy, the expectant mother must be avoided from the objects of *rajasic*, *tamasic* properties. During pregnancy they must cultivate pure feelings and stay in pure atmosphere. This will become the cause to imbibe the pure impressions and tendencies into the baby in womb.

Prahlāda was very strong believer of all pervasive God. He had knowledge of pervasiveness of Supreme-Self. Wherever he saw he used to see only his beloved. *Prahlāda* got very strong understanding about all pervasive Supreme-Self without having any element of doubt. Whether he saw water, a place or fire he saw only his *Rām* in each and everything. This was the reason even fire, water, etc. the fundamental elements in nature could not harm him. This was the level of dedication of an Indian boy of five years old. If Indians take refuge in their ancient theories then after even in the three worlds no one can have power to inflict any pain. But by forgetting our own subject and

tradition everyone is becoming indignant and helpless. When all powerful Supreme-Self becomes favorable then all the powers in creation will become favorable to us. When *Prahlāda* was tried to cause pain by some element existing in nature the same element has become favourable to him. When Prahlad was thrown into fire, he laughs, comes out and sings, 'When I am chanting the name of *Rām* why should I have fear. It is the one medicine to subdue all kinds of diseases and sufferings. Oh dear father! See even nearer to my body this fire is working like water– fire became like a cooling agent forgetting its very own nature.'

It must be understood as long as you keep your beloved confining to one place by keeping in a box till then whatever you want it will give in summary only the suffering; and like a cripple you have to bear the sufferings without fail. You will not get any idea to come out of this suffering. Once you started seeing all pervasive beloved in everything then He will come nearer to you and becomes beloved in real sense and co-lives with you. It is the theory– the way as it is like that anything comes nearer to it, it becomes like that if a firm belief exists. Patanjali yoga sutra say's-

अहिंसा प्रतिष्ठायां तत्सन्निधौ वैरत्यागः।

Ahinsā pratiṣṭhāyām tatsannidhau vairatyāga:.

In the vicinity of Transcendental Consciousness conflicting tendencies will be dissolved establishing non-violence.

If you have very strong belief in non-violence then even lions, tigers, etc. violent animals come nearer they leave their violent behavior and become non-violent. Our support must be very strong. There should be unshaking faith in Supreme-Self. It is not like someone

is carrying pot of curds you just follow him like a sheep without any discrimination. A dog of a washer man can neither belong to a house nor a Ghat, stepped river front. With proper discrimination you have to resort to actions, mere staking everything after belly-filling is not at all good. This belly-filling activity seen fulfilled even in the case of bodies of animals, birds, insects, etc. If resorted to only belly-filling then what is the specialty of being a human? Indians never accepted belly-filling as a primary object. Here spiritual progress is only accepted as primary object of human life. Our great Rishis just eat roots and bulbs but they had power to control even the king of kings by mere a gentle movement of hand. Even in those days people were there to offer sweet meats, rich foods and presents, but those rishis knew that once accepted their intellect would be corrupted and fall to lower levels. When *Bhīṣmā* like persons after eating impure grains attained corrupted intellect, what is there in today's people?

Therefore always keep your focus on purity of grain you earn for improving the purity of intellect. Take the help and support of God and try to spend your life with sātvik tendencies in thinking, speaking and actions.

Jai Guru Dev!



«64»

By becoming destitute you gain the compassion of the compassionate God of the oppressed.

Compassionate God is the savior of the oppressed. He shows compassion to those who are helpless and oppressed. Humans should become the oppressed or through constant worship they have to make God be pleased; or through your own designated actions and worshipping God by offering the fruits of actions. When you cannot even perform worship or surrendering actions then at least you try to become an oppressed. Who is an oppressed? He who is not having any support in this world is said to be oppressed. Always He becomes the support of the supportless. This is only his compassion, grace. Whose world is always free from attachment and not having any support from son, money, friends, relatives, etc. and be ever helpless and supportless for that person the support will be God, the relative of the helpless, compassionate of the oppressed, the support of universe, the Supreme-Self. At the time of removal of her sarees *Draupadi* become *dīna*, the helpless and none was there to come forward to protect her. In that dire helpless situation she called the relative of the oppressed, God who saved her in that very instant. Everyone has to reap the consequences of the fruits of actions but the helpless gets some special right and relaxation to gain the access of God for help. For the helpless in times of torment situations, the results of sins already committed will be overlooked in getting help from God. Therefore when you are not able to do anything at least you try to become *dīna*, a helpless and an oppressed; for him the sole support is God only.

When human become helpless and oppressed then for him this world looks like a magician's rupee. Having kept the heap of lakhs of rupees and someone declares this heap is of magician's money then even a supremely craving miser too will not look at it. In the similar manner the helpless person becomes like that, he will not have

attachment to any object in this world. Thus a human attains the state of helplessness after becoming completely detached from world and its objects. With such complete detachment when a human in that state of helplessness calls on God then he will become fit to receive the grace of the relative of the oppressed, God. Like this, by becoming helpless that *dīna* will not show any kind of attachment to any object in this world. For him only support is God alone and nothing exists from this world. Yes, there is only delay in becoming *dīna*, the helpless then the saviour of the oppressed is ever ready to lift you.

In absence of *satsaṅg*, the company of wise people you are not able to avail the benefit from compassionate nature of God to the helpless, *dīna*. Though people attend *satsaṅg* they are not able to keep it to say in their *antaḥkaraṇa*, internal organ. This is due to lack of purity in food; food to body and food to mind, intellect, ego and chitta, the finest aspect of inner organ.

It is not possible to quench the hunger just by seeing the food, similarly mere the efficacy of book reading alone cannot get the peace and happiness. In these days *Bhagvad Gīta* reciting is in practice. This reading will definitely give the purity but the complete peace and happiness will not be possible by mere book reading. Even one verse in *Bhagvad Gīta* is taken to heart and followed to the letter or even one fourth of a verse for that matter then it will bestow *kalyān*, auspiciousness.

Jai Guru Dev!



«65»

Always confine to your designated duties and go on doing remembrance of God.

For his own *kalyān*, welfare *jīva*, an individual being should do remembrance of God but not for the sake of God. In fact God neither favours someone nor angers someone. But an individual for his own welfare and auspiciousness alone must do remembrance of God.

There are many ways of remembering God. As per the individual choice one must choose *gurus* and follow their teachings.

Kabīr was a great devotee of *Rām*. In all times he used to worship *Rām*; while doing his daily scores and duties he always used to utter '*Rām Rām Rām*' Like that by repeatedly taking the name of *Rām* he gained the unshaken faith in the name which is called '*nāma siddhi*'. When one attains *nāma siddhis* what happens? To explain this there was very good incident. Once a leper after losing faith in all kinds of doctors and fully convinced that his disease was impossible to be cured, finally approached the house of *Kabīr*. When all types of treatments fail and tired of all doctors then only human will go to great souls for remedy. At that time *Kabīr* was not at home. The leper lamented his plight to *Kabīr's* wife. With so much pity she told him to repeat the name '*Rām*' three times then your leprosy will go. The leper told her that he repeated thousands of times this name without any result. Then she told him, 'Do not worry. Now we told you. You just repeat. Everything will become alright.' The moment after completing the utterance the name of *Rām* three times his body became completely free from leprosy. He became very happy and returned; on

the way whomsoever he met he spoke about this wonderful incident. Like that on the way he sang the glories of *Kabīr*. He was telling everyone on the way if anyone got any problem then go to *Kabīr*. He would make well. Even *Kabīr* was going in the same route and heard everything that was uttered by him. Then *Kabīr* called him and told that he was *Kabīr*. Then *Kabīr* told him if he tells this story of becoming free from leprosy to any one he would become leper again and never will be cured. Like that he told and went to his home with dejected heart and continued his pose of dejection in the house. The chaste wife who is a strict obedient follower of her husband can tolerate anything but can never bear the sight of dejection from her husband. This is the essential quality of a chaste woman. His woman asked him what the reason for dejection was. After repeated queries *Kabīr* told her, 'This is the matter. You made the name of God very cheap. Even once God's name is taken his body becomes divine, why you have asked him to take His name thrice. Reason for you taking three times is due to lack of faith in His name repeating once.'

The essence of this story is only that in the name of God there is so much sin destroying power no one can commit that much sin. It is impossible to collect as much fuel needed to match the burning power of fire.

हरिहरति पापानि दुष्टचित्तैरपि स्मृतः ।

Harir'harati pāpāni duṣṭacittairapi smṛta: |

Hari, God destroys the sins of those remembering even with evil *chittā*.

Even with evil mind one remembers God sins will be removed. Therefore while performing good actions follow your own *dharma* and always remember Him then with this previous sins committed will be eradicated. But it should not be like that continue sinning and also take the name of God. But there will not be any profit if an amount is deposited and the same is withdrawn from bank.

Jai Guru Dev!



«66»

Constant Reflection of God and purity of food!

Until the thing is not experienced one will not be able to gain the proper faith till then always thinking of world will be continued. This is the reason why reflection on Supreme-Self becomes difficult.

माचर्चक्ता मदगत् प्राणः बोधयन्तः परस्परम् |

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ||

*Mārccaktā madagat prāṇa: bōdhayanta: parasparam/
Kathayantaśca mām nitya tuṣyanti ca ramanti ca||*

By worshipping Me with mind and body makes both of these mutually aware of each other mind-body coherence will be increasing with the result both will be enjoying happily. By keeping *chitta* in Me they stop reflecting of world and let there be only reflection on Supreme-Self alone be there. The idea is_ God has not left any place, any state or anytime that is free and empty of His reflection. The lack

of purity of food is the main reason for multi-faceted chitta, a non-resolute mind.

अकृत्वा परसन्तापं अगत्वा खलमन्दिरम् |

अनुल्लंघ्य सतां वर्त्म यदल्पमपि तद् बहु ||

Akṛtvā parasantāpaṁ agatvā khalamandiram |

Anullaṅghya satām vartma yadalpamapi tad bahu ||

By not giving pain to others and not getting in contact with bad company keep yourself out from entangling or complicating more and more and whatever little you get righteously deserving itself will be much more sufficient to you. Earning money by inflicting pain to others will lead to accumulation of money and that will be lying here only but due to the sin incurred by giving pain to others will come along with your *sūkṣma śarīra*, subtle body. That is why do not do like that which leads to fall into the gutter of sins.

'*agatvā khalamandiram*' means if you go to the house of bad people your intellect will fall and with the fallen intellect you will be led to unavoidable destruction and fall.

बुद्धिनाशात् प्रणस्यति, *Bud'dhināśāt praṇasyati* means through destruction of intellect one will perish. The direct contact of despicable lower objects is much more destructive in nature when compared with the very object itself. This is the reason why for earning money it is prohibited to go to the houses of bad people.

अनुल्लंघ्य सतां वर्त्म, *Anullaṅghya satām vartma* means the path followed by the enlightened persons as per the Vedic sciences shall not be violated.

If at all you have to deal with the bad you should deal in such a way that you go to toilet just done the job and gone. None will stay longer in the toilet. If you keep such attitude in dealing or contact with the fallen at least you will be free from doubt of not subjecting to more damage. Pure mind stays nearer to the Supreme-Self. Impure mind wonders and will get entangle in various kinds of impure feelings. Therefore especially mind shall be made pure through the purity of food. Intake to body, intake to mind and intake to speech is all food only. This must be tried with effort and more importantly give attention to the purity of grains we consume. This is necessary. Keeping you pure by pure eating and pure drinking if you continue with constant reflection on God then it is for sure your mind will become pure. With pure mind even in this world also you will be experiencing peace and happiness and you will also attain the best place in other world.

Jai Guru Dev!



«67»

There can be only fulfillment of human life if you are not returning again to dwell in a womb.

Once got a human body then ensure not to have any chance of coming again to a womb, this alone will be the real value and meaning of human birth. If it is happening to come again and again to womb then there is no use or gain of being human.

Jīva, the individual being is infinity in nature. But possible types of *yōnis*, bodies can be taken are 84 lakhs. The individual *jīva* roams in these 84 Lakhs of types of bodies. Thus *jīva* takes unlimited number of births in these mediums, *yōnis*. We have to understand like this. There is a very big barrier and along with the enclosed wall there are made 84 lakhs walled rooms in different small and big sizes. Let's say one blind man is left in that hoop. He wanted to come out. He goes on thinking and thinking for sure definitely there must be a gate to go out somewhere in the enclosure. That is why he takes the support of wall and with that support of wall keeps on moving from one room to other room. He progresses like that. It is good thinking by catching the wall step by step he progresses, when he gets the gate then and there itself he will be out of the boundary. But when he reaches the gate, at that time he will have the onset of irresistible itching in his body. With the result he leaves the support of the wall and then with his both hands, he will be extremely busy in trying to eliminate the itching. In the meanwhile on his own he is fully busy in the itching, the gate simply leaves him. Everything is dynamic!

The secret of this example is that the blind man is *jīva*, the individual being, 84 lakh rooms are 84 lakh mediums, *yōnis*. Human body, a *yōni* is the gate to come out of this unending vast enclosure. When *jīva* comes to the gate means when he obtains human body then him starts enjoyment of all comforts with his woman, son, daughter, money, friends, etc. this kind of enjoying intellect, such *sukha buddhi* is only his itching. After fully falling into this itching he will be spending the time of his human birth and stops trying to cross *bhavasāgara*, the sea of mundane existence. This is how he falls into the blind man's itching and leaving the gate away.

It is a rare thing to get human body. This is what Vedic sciences say. It does not mean that you got rare human body, just keep yourself busy in accumulating more and more money, produce more and more sons and grandsons, and enjoy more and more sense enjoyments; with all this the rarity of human birth cannot be made meaningful. Human body is really rare that is why it is *karma yōni*, action-source, and other mediums like animals, birds, insects, etc. are *bhōga yōnis*, enjoyment-sources. In case of *bhōga yōnis*, the enjoyment mediums the *jīva* whatever actions done will not be accounted that means for them *Karma Siddhānt*, the theory of action will not be applicable. *Jīva* has to do actions. But in case of *karma yōnis*, action-mediums, *karma* is everything whether it is on the level of body, speech or mind. Every action is counted with a mathematical precision. *Karma yōni* means human body. *Jīva*, being is the dweller of human body. Thus *jīva*, an individual being whatever actions he performs all will be accounted for. He has to undergo the results of every action without fail. That is why *karma yōni*, action medium, the human birth is very rare. After roaming in 84 Lakhs of *yōnis* he gets human body. After gaining this he can do such beautiful actions by whose fruits his wondering comes to a naught. And again and again he does not require coming to dwell in wombs and not to face the resulting many sufferings.

Our ancient science, *vēda* and *vēdic* literature say if humans worship gods then they will go to *dēva loka*, the world of gods and if they worship fiends then go to *Prēta loka*, world of fiends.

भूतानी यान्ति भूतेज्या |

Bhūtānī yānti bhūtējyā |

Serving humans will get human body. Similarly by worshipping of gods will get *dēva loka*, world of gods.

Resorting to penances, chanting, meditation, etc. will lead to *dēva yōni*, god-medium. Even the god-body too shall not be the aim of human. It is because even in the best among the god-bodies, *Indra* is also seen driven by too many senseless and strong impressions to sense enjoyments. Even not satisfied with the enjoyments available in heaven *Indra*, the lord of gods came to earth and resorted to dupe *Ahalya*. When even the lord of gods too meted with this kind of fate what can be said of the tendency of his dependent people? This is why it must be kept in mind to keep even the heaven away by saluting from a distance.

Another important matter is that the residence time of *jīva*, the individual being in heaven is only for limited time.

क्षीणे पुण्ये मर्त्यलोकं विशन्ति |

Kṣīṇē puṇyē martyalōkaṁ viśanti |

After nullifying *punya*, the virtue, *jīva* again will have to enter into the world of humans.

Even while living in heaven, *dēva loka* everyone will not be happy on equal front in enjoying each and everything available there. Based on the strength of their different achievements of virtue through actions, the objects of enjoyment will be made available to an individual. This is why gods seeing other rich gods enjoying more will be burning with passions. Even in *dēva loka*, the world of gods, due to jealousy, hatred, greed, etc. the gods too are in grief and only in grief. Never to be wished to go to such world!

Even gods too try to acquire human body because it is equivalent to pure gold ingot. It is just pure gold not yet converted into an ornament. Better the maker better the value of the ornament can be achieved. Its value can be possibly much more so that it can attain infinite value. Godliness is there in the ornament but not in the purity of gold. Once ornament is made its value is fixed then it will not be possible to bring transformation in it. Human body is like the form of pure gold. Once it gets the expert maker, the enlightened guru human body can attain directly the form of infinite bliss and become the Supreme-Self. Attaining only this can be declared to be a meaningful fulfillment of human birth.

Jai Guru Dev!



«68»

Sarvatra, everywhere the feeling of God alone shall be the proprietary of devotees.

All the devotees intoxicated with the devotion of God are all *vaiṣṇavas*, vaishnavaites. Day and night even though committing to cheating, looting, corruption, etc. if claiming on their own are the devotees of *Viṣṇu*, God they will not be deemed to be vaishnavaites.

Śiva, *Gaṇēśa*, *Sūrya*, *Śakti*, *Viṣṇu*, etc. all are nothing but various aspects of God. If some shaivite says Lord *Śaṅakara* is only God and some suraite says, *Sūrya* is only God; this will be like without knowing the true picture of elephant some blind man by catching the trunk tells it is like *musal* a hand grinding bar, the pestle. Someone else by

catching the legs he says it is a pillar and yet some other by holding the ears tells they are winnowing baskets. It is like the saying, 'Having seen the elephant, the blind started quarrelling.' The knower of true form of an elephant will never say that elephant is like a musal, pestle or pillar.

Like that if someone really understood the true essence of God he can never be able to say *Śiva* is only the form of God, Ganesh is only the form of God or four handed *Viṣṇu* is only the form of God. Having familiarized with the true essence of God he will only say that in all these different forms there is nothing but the manifestation of One and only Supreme-Self. Everything is the expression of Supreme-Self or else he may say all the five gods mentioned above are only the different aspects of once Supreme-Self. In reality worship of any god is truly the worship of one God only. The theory of ancient sciences is only this much.

Jai Guru Dev!



«69»

There will not be a sin in changing guru.

Some people say that once chosen *guru* is there, and then another *guru* cannot be chosen. But in none of the ancient scriptures this theory does exist. This is the only concept of mind but not of the science. One makes his *guru* for his evolution and progress. Until you do not gain God till then you can go on changing *guru*. It is never seen a devotee of *guru* with the fear of changing *guru* will go on continue to stay for studies in the same class room forever with the same *guru*.

Along with the change of class the change of *guru* is very natural. But remember the previous *guru* should not be insulted and he should be respected in the form of *guru* only. But for higher studies the disciple can take refuge in new *gurus*. The son of *Vyāsa*, *Śukadēva* first gained knowledge for his father, then after from Lord *Śaṅkara* gained knowledge and then from *Nārada* too gained knowledge of Self. In the end he had gone to *Janaka* to take lessons for gaining the Knowledge of Self. This is why the concept of after making one *guru* cannot be changed to another *guru* is really trash and this gives obstruction in *kalyāṇa*, auspiciousness that which leads to Self Realisation. By taking this kind of parrot-talk to heart one should not spoil his life. Just mere wandering in numerous births in numerous *yōnis*, bodies were washed away in the flow of time. At least after having this human birth be careful and make use of it for your betterment. By gaining and understanding the means of worship from the best of best *gurus* while performing actions as prescribed in the *vēda* and *vēdic* literature, continue to do worship and singing of God's name. Then you will surely cross *sansārasāgara*, the sea of mundane existence of world.

Jai Guru Dev!



«70»

Even after gaining the complete knowledge of world if you do not know your own self, then you will be left as ignorant only.

This material world is like a dark chamber of black colour eye ointment, *kājal*. More you are in contact with it more you get the

blackness. Let the objects stay as it is in its own place. Just as much use is needed take only that much to run your worldly affairs, but never develop love in this mundane world.

Whatever objects existing in this world are not the cause of our pain, but our love towards them is the real cause of pain to us. People dealing and living in this world do not deserve attachment to *sansār*. Accelerate the attachment to the Supreme-Self.

Let you know first yourself and then try to know the Supreme-Self. If you don't know what you are even after learning so much about world, the knowledge of this material world; you will be left staying as an ignorant person. When you are the maker of your own ignorant what can be achieved with the knowledge of the other things. When you do not know your own self what is the use of other knowledge? While your own house is filled with all dust and trash presenting away the broom stick to other houses, and roam here and there without having the goal of life; how it can be called intelligent and wise. The day you know yourself, on the same day the complete poverty of mind will be removed once for all. Then you will start experiencing the peace and happiness.

Jai Guru Dev!



«71»

You are indeed is a slice of the form of *Sat Cīt Ānanda*, the Supreme-Self, having forgotten yourself you are staying fully drowned in the sea of sorrows.

Just once you try to analyse and see who you are? What you are? In this world whatever you can enjoy all that is different and separate from you. By mind, intellect, *prāṇa*, vital force, etc. You accept all these are yours and also you say my body, my mind, my intellect, my vital force. It is very clear for you that you can agree with the fact you are the lord of your things that is the controller of whatever is yours. But your existence or identity is completely different from all of these; say like your house, your room of worship, etc. all is yours but you are not puja room or your house. In the same way your body, mind, intellect, vital force, etc. are all yours but you are not them. You are completely different from them. Then who are you? You are *Sat Cit Ānanda*; the slice, the part of Supreme-Self, but due to the dimmed ability of discrimination and ignorance by which you are unnecessarily establishing too much solid relation of yourself to body, mind, intellect, etc. even to that extent you are very much convinced that you start thinking it is your own true form of yourself.

Even after losing the action organs such as hands, legs, etc. then also you continue to live. And also even after losing sense organs eyes, ears, etc. even then after becoming blind and deaf too you will continue to live; this means your existence will not be lost even after losing the sense organs, etc. When you suffer from some deadly disease that gives unbearable pain and suffering then you will say, 'I will become happy and comfortable if *prāṇa*, life force leaves.' This means you understand that you will be free from all sufferings existing in this world once *prāṇa* goes out. Like this even *prāṇa* too is a different entity from you. So you are not even *prāṇa*. You are different from whatever objects of observation existing in this world and your experiences of them; this means the seen objects and the process of

seeing them are not you. Whatever you have with you is not you. Even you can understand that you are also not whatever objects you could possibly leave or already left. This means whatever you have left or transcended also is not you. Your true form is only that which cannot be left or transcended. It is just not possible throw out the form of your true self. You are the part of the enjoyer of everything, observer witnesses everything, you are the part of pure *buddhā*, free, pure consciousness, *Sat Cit Ānanda*, ancient Supreme-Self. Once experiencing your true form of self after differentiating from this entire world, body, senses, mind, vital force, etc. then you will be freed from suffering, sadness, etc. even though you are staying in this world.

To gain the experience of your own true self keep faith in ancient sciences of *vēda* and *vēdic* literature and by following the fitting methods of practices prescribed by *Sadgurus* you continue your worship and practice.

Jai Guru Dev!



«72»

Chant the name of God with the prescribed method.

For worship the passing time will often give you chances in one form or other but without the prescribed procedure its result may be opposite rather than benefitting. To begin with one must understand from where the procedure is originated for worship to be learned. It is not like that you just take whatever comes to you from anywhere, but

you have to take only from there where sciences of Veda and scriptures declare. Follow the dictums of the scriptures.

Suppose you want the offspring it is not that you just pick up from wherever it lies. You have to marry according to the methods prescribed in Veda and scriptures. At the time of onset of pregnancy follow the prescribed rites and ceremonies then would be offspring will become handy– a real support in achieving the ultimate goal of life.

Like this any actions are to be done and accomplished according to the laid down procedures in Veda By not adhering to the procedures it will lead to very damaging results as quoted, and Vedic literature then the results will be best of best ones.

उत्तम विद्या लीजिये, यदपि नीच पर होय।

Uttama vidyā lījiyē, yadapi nīca para hōya!

You take the best knowledge and education otherwise you will fall.

The above saying come into existence since potters and oil sellers are all becoming preachers. First of all the best knowledge cannot fall in the hands of the fallen. If at all the best knowledge comes into the hands of the fallen then the fallen cannot continue to live as the fallen. How can the best knowledge and the fallen coexist? Where light is there darkness cannot exist!

If you want to drink *Gaṅgā jal*, Ganges water, why you drink from a gutter, why not drink from the river stream. You want a child

why not the best child? You want the best knowledge why not take it from the best place.

Jai Guru Dev!



«73»

Chanting of *Ōmkār*.

In these days many people by reading the scriptural procedures without looking at the fitness or non-fitness and thinking just by listening here and there about the efficacy people are just jumping in to the practices. Some people by accepting *Ōmkār* syllable has very powerful influence then they start chanting *Ōmkār* syllable. Even in *Bhāgavad Gītā* God told that He is surely in the form of *Praṇava*, *Ōmkār* syllable. With this reasoning if you are accepting and worshipping as the form of God why not catch a lion and keep it with you since it is also equivalent to *Ōmkār* syllable as God Krishna told,

मृगाणाम् मृगेन्द्रोऽहं

Mṛgāṇām mṛgēndrō'ahaṁ,

Among the animals I am the lion.

Motivated by the efficacy of *Ōmkār* syllable people resort to chant only *Ōmkār* alone without prefixing and what horrifying end they met we will tell you based on the experience we come across till now. Listen.

There will not any specialty in chanting *Ōmkār* two, four, ten and twenty times a day. But chanting of *Ōmkār* two or four thousand

times daily will be something special and in a short time the worldly situation becomes very weak. Arsenic is deadly, but if it is catered in very small doses its effect will not be that much fast enough and even a little more than that can become fatal. In the similar manner chanting *Ōmkār* alone especially in large numbers will definitely lead weakening of worldly situation. It might be losing a job or income reduction or son and wife becoming sick and even death is possible.

Five or six years back we went to Lucknow on the occasion of *Lakṣa caṇaḍī homa*, one lakh caṇaḍī yagya. At that time one old man along with two or four people came to me. There people asked me, '*Mātāji* is a very great devotee, and she is always engaged entire day in worship and *bhajan*, singing of glories of God only. But few days back she lost two of her youthful sons. In reply to this we asked them, 'Does she chant *Ōmkār* or what?' They told that is only our support, entire day *Ōmkār* chanting continues. What good happened to us? Then we told her, 'How good can happen, you have smoldered your own world by your chanting, now do not leave.' But the fruit of *Ōmkār* chanting destroys those things that are your favorites. Let you not love anything or anyone, if so those favorites will be destroyed due to *Ōmkār* chanting. If Vedic science is not recommending means it is for the sake of good only. There is no other reason. If *Ōmkār* chanting bestows good to house holders, why it is for bidden to house holders? Before other *mantras* if *Ōmkār* is prefixed then it will be auspicious and meaningful. Another important matter is that for woman chanting of *mantra* starting with *Ōmkār* is forbidden but instead '*Shri*' can be added, where as *Ōmkār* can be prefixed for men.

While teaching Lord Śaṅkara told Pārvati for woman chanting *mantras* with *Ōmkār* is equivalent to poison and chanting the *mantras* without *Ōmkār* is good for women. You just think Lord Śaṅkara while teaching his wife he saved and kept it aside. If it is really good for females why He did not initiate *Ōmkār* to his half-body occupant, wife?

Jai Guru Dev!



«74»

People of warrior class, business class, working class and women are not eligible for preceptorship.

In Veda and Vedic literature women preceptorship is not spelled. Women cannot become a preceptor; ladies like *Gārgī*, *Cudālā*, *Sulabhā*, etc. became Knowers of Self and were great *yōginis*, female saints. But it could not be found anywhere that they had some disciples.

Everyone can do singing and worship of God and achieve the fulfillment of practice to gain the Knowledge of Self.

Everyone is eligible for devotion of God but all cannot become preceptors, *gurus*. Preceptorship can only be from the *brāhmin*, learned class. Other than *brāhmin*, people belonging to warrior class, business class and working class can become disciples but not the preceptors. Even ladies are not eligible to become preceptor..

King *Janaka* from kingdom of *Vidēha* was a well known great scholar of Knowledge of Self, but being a warrior class he never tried to

become *guru*. When Śukadēva was sent by his father *Vyāsa* to *Janaka* to get the teaching of Knowledge of Self, at that time *Janaka* asked Śukadēva what for he came. Śukadēva told, 'My father had sent me to you for obtain the teaching of Knowledge of Self.' Then king *Janaka* told, 'You are a *brāhmin*. I am of *kṣatriya*, warrior class. I do not have right to impart you the Knowledge of Self. How can I teach you against the intent of *śāstras*, *vēda* and *vēdic* literature?'

Śukadēva told, 'If you are of a warrior class your *dharma*, duty is to give in *dān*, donation., *Śāstras*, scriptures order you to donate, then you donate me *Brahma Vidya*, the Knowledge Self. After listening this, *Janaka* made Śukadēva to sit on a higher seat and worshipped him and then in the form of *dān*, donation, he imparted him the Knowledge of Self but not by making him disciple. This is how the able men set an ideal example by respecting the dictum of scriptures. In these days all kinds of people like *kāyastha*, a clerical class, business class, oil sellers, liquor sellers and even meat sellers too by wearing colorful dresses disguising themselves *sādhus*, saints and started making people their disciples and even initiating to meet their greedy ends. This kind of preceptors and their disciples both will fall. Whatever we tell, we tell as per the dictum of scriptures only, not telling anything that is mind made.

Jai Guru Dev!



«75»

If women in society shall only be devoted to their husbands it will be good and auspicious to them.

It is natural in women to have more *rajasic*, hyper active quality. Due to this reason in most of the women it could be very difficult to achieve good results in practice of meditation to stay stable in *samādhi*. For this reason only there is only one system for them to devote themselves to husbands. With unbroken devotion to husband if woman leaves her body while remembering her husband then in her next birth she will be with male body, *yōni*. Because it is the theory with whatever feeling they leave body will attain the object of same feeling in the next birth.

यं यं वापिस्मरन् भावं, त्यजन्ते कलेवरम् ।

तं तमेवेति कौन्तेय, सदा तद्भाव भवति ॥

Yaṁ yaṁ vāpismaran bhāvaṁ, tyajantē kalēvaram।

Taṁ tamēvēti kauntēya, sadā tadbhāva bhavati ॥

Oh *Kauntēya*, son of Kunti! With whatever feeling of remembrance one leaves his body he will be surely attaining the object that feeling alone.

If woman leaves her body while remembering God she will definitely be absorbed in God there is no doubt about this. But due to the nature of woman being *rajasic*, hyper active nature is predominant her fickleness of mind will be naturally more. Because of this nature it will difficult to keep their tendency attached to God. Added to this it is her nature to think of her man incessantly and this comes to them very

naturally. Therefore being devoted to husband, always living in the feeling of her husband will be the best and wellbeing for a woman. This is the declaration of scriptures. Being devoted to husband wholeheartedly, it will be easy to remember her husband while leaving her body then in her next birth she will obtain a male body, *yōni*. Then in the next birth that male body will be living with devotion of God and finally merge in God.

Female *yōni*, body is a painful *yōni* at the time of pregnancy and delivery female will undergo severe sufferings and pains almost equivalent that of death. After that bringing up, protection, etc. of children give lot many discomforts and sufferings; women can alone know this; others cannot even think or imaging the plight of a women. Like this from female body that is full of sufferings and pains *jīva* is freed and became male body due to her staunch devotion to her husband and the devotion to husband is so much stressed in the scriptures. All this will be good and auspicious to women.

Jai Guru Dev!



«76»

You behave according to vēda and vēdic literature, a form of God's dictum.

All of everyone tries to possess money and son to become an *ācāryavān*, a follower of Veda and Vedic literature but no one gives a sincere try to become a follower of them. Becoming the follower of Veda and Vedic literature it is a means of gaining peace and happiness.

Just because someone accepts as preceptor one cannot be called a preceptor. In whom the qualities of *ācārya*, a preceptor who follows what he teaches then he alone will be called *ācāryavān*, the follower of the scriptures.

श्रुतिस्मृतिममैवाज्ञे, यस्तोल्लङ्घ्य वर्तते।

आज्ञोच्छेदी ममद्रोही, मद्भक्तोपि न मे प्रियः॥

Śruti smṛti mamaivājñē, yastōllanḡhya vartatē.

Ājñōcchēdī mamadrōhī, madbhaktōpi na mē priyaḥ.

Veda and Vedic literature are my direct instructions. Whoever, even if my devotee violates them he is not at all dearer to Me.

Therefore Veda and Vedic literature in the form of direct instruction of God are basically attributed very great importance.

We speak of Veda and Vedic literature only. We never talk mind-born matters. We never tell to accept our advice. Why because once personal opinions are accepted by you then it will become habit of accepting opinion of a *Śaṅkarācārya*. If some useless follow sits on this seat then also you have to accept his words. No one will gain well if listened to personal opinions. Good and auspiciousness will be only there in listening and following the instructions of Veda and Vedic literature. This is why, do not get in the habit of getting influenced by the personal opinions of *Śaṅkarācārya* but whatever is told in accordance to Veda and Vedic literature should be followed. Indian ancient science says Veda and Vedic literature are nothing but the instructions of God.

When you meet God then you will attain the form of God and at that time it will not raise any question of obeying or not obeying of any instructions.

Jai Guru Dev!



«77»

Who is said to be *Sadguru*, an enlightened preceptor?

तद्विज्ञानार्थं सद्गुरुमेवाभिगच्छेत्

समित्पाणिःश्रोत्रियं ब्रह्मनिष्ठम् ।

Tadvijñānārtham sadgurumēvābhigacchēt,

Samitpāṇiḥśrōtriyam brahmaniṣṭham.

Every word in this expression is having two meanings, one is the textual meaning and the other is the target meaning. In the above Vedic expression 'Tat' has the textual meaning as:

मायोपाधि चैतन्य देव ईश्वर, *Māyōpādhi caitan'ya dēva īśvara; Īśvara*, the controller is a conscious divine entity possessed with medium of *māyā*, primordial force. Gods like *Rāma*, *Kṛṣṇa*, *Śakti*, etc. are *Sākāra Brahma*, Brahma with a form. And for 'Tat' the target meaning is that which is transcended '*māyā*', whole *Brahma*, *Purna Brahman*, the qualityless, formless, the Supreme-Self that which is permeated in each and every grain in the creation, the moving and the non-moving. This means it is pure and Transcendental Consciousness. The target meaning of 'Tat' is *Brahman* without form and textual meaning of 'Tat' is *Sākāra Brahma*, Brahma with form. The usage of word 'Tat' as textual

meaning refers to the Supreme-Self with qualities and form, and the target meaning of word 'Tat' refers to the Absolute *Brahman* with formless and qualityless. If you want to know anyone of these two you must approach *Guru*. Never go to *guru* with bare hands; take some fruits or sacred leaves. This is the modesty and mandatory.

You have to go to *Guru* who is both *śrōtriya* and *brahma niṣṭha*. *Śrōtriya* is the knower of Veda and its meanings and *brahma niṣṭha* is a person who is satiated with the essence of supreme bliss of Supreme-Self in which he is established as proved by Veda and its meanings. The possessor of these two specialties alone can be called *guru* and *āchārya* who preaches what is practiced.

Guru, the preceptor only is a boat that helps the seeker to cross *sansārasāgara*, the sea of mundane existence and lodges safely on the other bank that is liberation. It is very difficult and rare to get *Sadguru* and every other thing is easily available here, in this world. Veda and Vedic literature are full of *mantras*, life supporting sounds and there is no scarcity of *mantras*. But *mantras* in books are like the heap of bullets of different calibers. Let's say fifty varieties of bullets are on display and a gun too is kept nearby; but until someone tells which caliber bullet is suitable according to the kind of animal to be killed, till then that heap of bullets lie waste for him. Like an expert hunter chooses the appropriate caliber bullets to deal with different animals like tiger, lion, elephant, deer, etc. In the similar manner the experienced *guru*, the preceptor depending upon the fitting level of a seeker accordingly a suitable *mantra* will be decided. This alone will be beneficial to the seeker.

In none of the literatures it is mentioned *guru* has to go to disciple. Calling *gurus* by sending motor car is not at all an approved procedure. Personally the disciple should approach *guru* with all humility and respect. Unfortunately in these days *gurus* are taking the support of disciples to fill their bellies and thereby the value of preceptorship has gone to the gutters. Who is a *rāj guru*, royal preceptor? *Rāj* is called *gōru* means *paśu*, animal like a stray dog. From king by getting some villages and cars to travel then these *gurus* feel this is the end of everything as if they got heaven in hand as if for them there is no other goal left in their life. They never bother or worry about the auspiciousness and welfare of their disciples even if it leads them to hell. *Tulasidās*, the writer of epic *Rāmāyan* wrote about these *gurus* in fitting words:

हरे शिष्य धन, शोक न हरई |

मों गुरु घोर नरक मंह परई ||

Harē śiṣya dhan, śōka na hara'ī |

Mō guru ghōra naraka maha para'ī ||

Even after looting money if not eradicating the sorrows of disciple such *gurus* will fall surely into the horrible hell.

How sorrow can be eradicated? For this *Śruti*, Veda tells that तरति शोकमात्मवित्, *Tarati śōkamātmavit-* The Knower of Self crosses, transcends the sea of sorrows. For this, disciple must approach *guru* who is *śrōtriya*, the knower of Veda and its meanings and *brahma niṣṭha* who is satiated with the essence of supreme bliss of Supreme-Self in which he is established to gain the Knowledge of Self. This is the instruction of Veda.

Without making his disciple to gain or experience the Knowledge of Self or cognition of God if that *guru* continues to go on enjoying the money and comforts without even the least botheration will fall definitely in to the horrifying hell. When we make someone disciple we will try to loot his everything, good and bad to get the vision of God or the knowledge of Self. If it is not happening due to some reasons of unfitness and underserving, then we think, at least we will be saved from falling into hell. Thinking like this, we never accepted or taken any kind of financial favour from any disciples.

Once we were at *kumbha mēlā* at *Prayāg*, present day's Allahabad. There, in one of the stage meeting of saints we told, 'We understand that our shop is brand new even then it is doing good business.' Listening to these words, those saints were perturbed and thought very seriously about the statement given by *Gurudēv*. But everybody knows he never takes anything from anyone. He cracked only satire on us. Like that thinking and thinking, some of the saints approached *Gurudev* and asked, '*Mahārāj*, Oh Revered One! You told that there will be always give and take in a shop, but you never take anything from anybody. Then with what opinion you told this!' In reply *Gurudev* told, 'Yes! We also do take and give but the mechanism of our taking and giving is different from yours. You people take money but we take very valuable and costlier than money. You understand that when two noble men fight with each other they sell everything and get prepared even for the worst end but never be polite with each other. Whatever happens or done to them they will never be ready to bend their heads. The same head that never bends even after losing everything that is possessed by them, coming here bends it on the ground in front of me. Whoever comes and bends head in front of me,

for him there will not be any other bigger valued thing with him to give me and there is nothing else superior thing with him. Like this we take really a bigger thing from humans in return the exchange of it we give him 'the path of *Kalyān*, auspiciousness; the path of Self-realisation.' This is only our business of taking and giving. How much it is a great thing to bend the head can only be understood by one who never bends his head anywhere to anyone. What is there in value in front of a head that bends numerous times here and there? Such a man bets his head in exchange of money which is dearer to him than his own head. Bending head to the ground means that he is surrendering his ego and his existence. What can be there more valued than this? Attributing more value to money is not at all justified and good. Yes! We take the ego and give the path of *Kalyān*, the obstacle free path of Self-realisation. This is how it happens to be our taking and giving.'

Jai Guru Dev!



«78»

Who is said to be *Jagadguru*, Universal Preceptor?

In this world there are two varieties of people, one is *āstik*, believers of God and others are *nāstik*, non-believers of God. For non-believers of God there will not be any *guru*, preceptor and for the world of believers of God whoever is *guru*, preceptor can be called universal *guru*. Among the believers of God there can be mainly two faiths– some people keep faith in *sākār Brahman*, brahma with form and qualities and others keep faith in *nirākār brahma*, brahma with

formless. Whoever is having capacity to become preceptor of both faiths of people whether they are belonging of *brahman* with form or formless can be called universal preceptor. The idea is this– the gods with form are essentially described for five Vedic gods- *Śiva, Gaṇēśa, Sūrya, Śakti, Viṣṇu*. He should be able to teach the worship methodology of these five gods and make people to understand the significance of procedural worship of each god and at the same time he should be also able to instruct and initiation to those people who had faith in *Brahma* with form or formless; then only he can be called universal preceptor. The plight of teachers of worship methodology for only one individual god is like the keepers of one medicine bottle for each designated disease; such incompetent doctors who are not even fit to be equated with compounder and they also claim they are civil surgeons. If someone keeps 'Rām' his son's name anyone can prevent him to do so? Just by mere naming itself he cannot become 'Rām'. If someone writes in front of his name *Jagadguru*– Universal Preceptor then who can stop him. But if you ask the qualities of universal preceptor– the true quality of universal preceptor is that from whose door any kind of believer of God should not be left deprived. With the so called modern tradition these pseudo preceptors divide into partitions or pieces by purely confining themselves to worship of a single god *Śiva, Gaṇēśa, Sūrya, Śakti, or Viṣṇu*. This is not good. No one is big or small among these five gods. All these gods are equally capable to bestow auspiciousness to devotees. All the worshipers are called vaishnavaites because all these gods are his body members only.

ज्ञानं गणेशो मम चक्षुरर्कः,

शिवो ममात्मा ममशक्तिराद्या ।

विभेद बुद्ध्या मयि ये भजन्ति,

ममाङ्गहीनं कलयन्ति मन्दाः ॥

Jñānaṁ gaṇēśō mama cakṣurarkaḥ,

śivō mamātmā mamaśaktirādyā.

Vibhēda bud'dhayā mayi yē bhajanti,

mamāṅgahīnaṁ kalayanti mandāḥ.

This means *Gaṇēśa* is the intellect of God. *Sūrya*, Sun is the eye of God. *Śiva* is the self of God. *Bhagavati*, Goddess is His *Śakti*, power. This is why by not accepting these five gods as the various members of one God only. This kind of worship and belief leads to not doing real worship but to cutting the God into different pieces and separating them like that.

It is clear from this that whoever condemns *Gaṇēśa* even though he is a devotee of *Viṣṇu*, he will be responsible for cutting the brain of *Viṣṇu* into pieces. If some devotee of *Viṣṇu* condemns *Śiva* then he is cutting the self of *Viṣṇu*. Similarly if someone condemns *Dēvi*, the goddess *Bhagavati*, then he is making God powerless. Therefore in these days' people are hating and envying mutually with each other and at the same time declaring themselves Vaishnavites or Shaivites but in fact these people are tearing *Viṣṇu* into pieces! Like this condemning each other will not be deemed to be a true Vaishnavite but a true arrogant. Vaishnavite is the one who worships *Viṣṇu* whose meaning is the form of all gods.

विष्णौरतःवैष्णवाः, ऊर्ध्वपुंड्रत्वम् वैष्णत्वम्

Viṣṇaurataḥvaiṣṇavāḥ, ūrdhvapuṇḍratvam vaiṣṇatvam.

Whoever worships God *Viṣṇu* is surely Vaishnavite.

Just by wearing *ūrdhvapuṇḍra tilak*, the vertical mark on

forehead nobody becomes Vaishnavaitē– this is not an established theory.

But all gods are nothing but different members of one body only. Due to this reason, worshiper of any god is also said to be Vaishnavaitē only. The moment you worship any god you will become automatically a Vaishnavaitē. Thus all believers of God are essentially vaishnavaites only.

By just wearing *ūrdhvaṇḍra* mark on forehead if you think that you are a Vaishnavaitē and others are not the Vaishnavaites as they are worshipping other gods. Then you are not familiar with reality. You are in fact insulting *Viṣṇu*. Someone is a devotee of *Śiva* or *Śakti* if he feels that he is not Vaishnavaitē then he is doing blunder. In this world there is no worshipper who is not Vaishnavaitē. The pale talks of traditions are neither helps themselves or others.

Jai Guru Dev!



«79»

The necessity of constant reflection of the talks of *satsaṅg*, religious discourses..

Sukadēvajī gave discourse on *Bhāgavata* epic, the stories of *Viṣṇu*. Though thousands of people heard it but King *Parīkṣit* only attained the liberation in the form of its influence. From the sacred place *Gōkarṇa* too many people heard such discourse but *Dhundhakārī* alone got liberation. This will raise a genuine doubt– vast area of land

got the rain but only one man got his thirst quenched– how it can happen like this? The liberation is the matter related to 'mind' which is constantly reflecting the same will be getting strengthened in *sanskāras*, the deep impressions. This impression will become stronger and stronger by the constant remembrance. Your liberation and bondage simply depends mainly on the strength of impression of *jīva*, an individual being. *Śruti* and *Smṛiti*, *vēda* and *vēdic* literature described in scriptures of ancient India both too speaks of the same theory-

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ... श्रुति

ध्यान एव मनुष्याणां कारणं बन्धमोक्षयोः ...याज्ञवल्क्य स्मृति

Mana ēva manuṣyāṇām kāraṇam bandhamōkṣayōḥ

Dhyāna ēva manuṣyāṇām kāraṇam bandhamōkṣayōḥ

Mind alone is the cause of bondage and liberation.. *Śruti*

The reflection by mind is the cause of bondage and

liberation... *Yājñavalkya smṛti*

The message of whatever theories or discourses related to God expounded in *satsaṅg* shall be given very serious thought and always reflect on them. This is absolutely necessary to the seeker to free himself from bondage.

By hearing the religious discourses the ears definitely will get purified. But if it is only limited to ears then entering from one ear and leaving from other ear will take place. If you are not engaging in serious thinking and reflection, *manana*, an activity of *antaḥkaraṇa*, an internal non-physical organ– mind, intellect, ego or *chitta*. The best use of all religious discourses is nothing but the purification of mind. If mind is impure due to the same reason the cycle of births and deaths will continue without a break! If mind becomes purified from the same

you can get liberation. Maharishi *Yājñavalkya* said that *Dhyāna*, meditation itself is the course of liberation or bondage. Mind only does meditation. With meditation on God is done by the pure mind then man obtains the liberation and if the mind is impure then it gets trapped in various deep rooted impressions and tendencies and continue to live with so many damaging worries and gets engaged in constant meditation or remembering of unnecessary objects and then falls into the wheel of deaths and births and mind only constantly revolves around them.

Jai Gura Dev!



«80»

Get enlightened while living only in your home itself.

Wherever you are staying there alone you can become enlightened *mahātmā*, great soul. Just by wearing yellow colour robes or some marks of *tilak* on foreheads nobody can become enlightened. The makeup and dress cannot be the cause for *kalyāna*, Highest welfare that leads to liberation. In the tendency of mind there should be sainthood. Therefore whenever you are from there alone you start regulating the thought stream and reduce the thought of this world from within, and increase the intensity of reflection on Supreme-Self.

In these days the worrisome man is getting branded as worrisome person. The main worrisome must be only the Supreme-Self. Without doing reflection on Him you bent on thinking always unworthy and non-thinkable worldly objects. This is the main reason

for lacking peace and happiness. If you are just surviving for protecting and engaging all your action organs to accomplish and enjoy only the sense objects, then your body with *prāṇa*, vital force is nothing but the air bellows of iron-smith. Therefore, you must nourish your *prāṇa*, vital force to engage it in Supreme-Self only.

First generate within a faith. You have got faith in money that is why you are always thinking of money to accomplish the sense objects. When you get faith in Supreme-Self then the thinking of It happens naturally. Just think– when you leave this world all these worldly objects stay lying here and further onward journey to other world shall be done alone. Therefore you must do suitable preparation from now for that onward lone journey– increase faith in Supreme goal of life and increase and strengthen faith towards ever blissful form of Supreme-Self. Tender righteous attitude to all your dealings of world and you should understand the resulted objects of world will stay left lying here; and keep your primary faith in the Supreme goal of life. This will only come with along with you.

Even once you understand that this collection of money is nothing but the make of magician then even any amount of luring will not cause any love or attachment in you. All dealings and objects in this world are transient like magician's money. Therefore you deal with all the worldly accomplishments like that while cultivating the righteous behavior over them. For these objects do not make a place in mind and keep in mind always the remembrance of God and do not cross the limits of humility– this is what is called possessing *mahātmā*, the great-soul.

Jai Guru Dev!



«81»

Instead of accumulating money put more efforts in purification of intellect.

As much as effort you exert to accumulate money for your children if you try with even half of that effort in purifying *buddhi*, intellect, then you will gain too much.

If purity is intact in intellect then even with less money itself your children can experience peace and happiness. If intellect is impure even unlimited money and grain too are at their disposal due to their falling in bad *vāsanās*, tendencies, children will undergo stress, strain and suffering. Therefore, first try to purify intellect later on you try to accumulate money.

Jai Guru Dev!



«82»

Without Knowledge of Self there cannot be *bhakti*, devotion or *mukti*, liberation.

Number of actions performed by a human in a single birth and their results will be much more than that what a man cannot even end them by enjoying in numerous births. This is the reason why every individual being, *Jīva* shall have to enjoy or suffer the results of the

heap of unlimited number of accumulated actions. To undergo the enjoyments or suffering he has to take unlimited number of births. If he has to end them by mere enjoying until the accumulated actions are not exhausted till then he will not come out of the cycles of births and deaths. To end the heap of accumulated actions it is needed to produce the fire of knowledge the Knowledge of Self. Whoever burns the heap of accumulated actions by the fire of knowledge he will be called a wise person by the enlightened people.

ज्ञानाग्नि दग्धकर्माणं तमाहः पंडितं बुधाः।

Jñānāgni dagdhakarmāṇam tamāhaḥ paṇḍitam budhāḥ.

He who burned his actions by the fire of knowledge is called *paṇḍita*, wise person by the enlightened.

Any man who beheads a person in a minute may get the punishment– may be hanged till death, or at least *kālāpāni*, living in a prison like a lifeless body or at least gets twenty years rigorous imprisonment. Like that it can be explained with different examples and made understood those actions done in two or four minutes may lead to results that are to be undergone through how many births; there cannot be a count for this. Therefore there is a beautiful influence and power of knowledge by the blossoming of knowledge the entire accumulated actions can be burnt and eradicated with roots.

यथैधांसि समिधोऽग्निर्भस्मसात्कुरुतेऽर्जुन।

Yathaidhānsi samidhdōgnirbhasmasātkurutēṛjuna.

That means like the kindled fire burns the heap of dry grass in no time, similarly the fire of knowledge burns completely the entire accumulated actions instantly.

Therefore burn all the accumulated actions by the fire of knowledge and with peace you just enjoy the results of destined actions.

To destroy our accumulated actions it is all the more important undertaking to gain the knowledge of Self. After gaining the knowledge there will not be left remained any obligation to actions. About knower of Knowledge of Self it is written-

ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः।

Jñānāmṛtēna tṛptasya kṛtakṛtyasya yōginah.

'Knowers of Self having satiated with the nectarine knowledge of Self those *yōgis*, the enlightened sages live life in fulfillment and there will not be left anything for them any obligation towards actions.

It is told for the Knower of Self whose intellect is devoid of impurity if at all any action has to be done that arises from his mind, for that he must resort to chanting of *Ōmkār* sitting in a secluded place.

After gaining knowledge one gets *vidēha mōksha*, body-less liberation but living yet in liberation with body, *jīvanmukta* shall have to resort to *aham grahōpāsana*, worshiping his own body as supreme.

To begin with, in the seeker *aparōksha*, non-indirect knowledge blossoms and then understands as instructed by preceptors and scriptures a singular non-dual Supreme-Self completely exists in each and everything that is in this universe. This is the unbroken knowledge

of *Sat Cit Ānanda*. Like that completely possessing the deterministic knowledge that is free from all doubts is called *aparōksha jñāna*, non-indirect knowledge.

From the beginning *Prahlāda* has this kind of knowledge that his *Rām*, his God is all pervasive. Like that he was fully convinced and decided very strongly hence he was able to do constant thinking or reflection on God in day and night with unbroken reflection. Until and unless you know God what can be done with your devotion? Cognising God in the moving and unmoving everywhere is verily called knowledge; and then tendering service and worship to God is called devotion. With that devotion after making God to manifest or crytalise in one place in front of him and seeing Him directly in person is the knowledge of direct personal experience. After gaining this knowledge of personal experience then getting dissolved in the same feeling is called transcendental devotion.

Jai Guru Dev!



«83»

Do good Actions immediately.

The individual being, *Jīva* is continuously subjected to the experience of world from numerous births. His tendencies towards the world and its experiences have become very natural to him due to very long association. For him to remove *sansār*, the world, from his mind he has to keep trying to be after Supreme-Self. Our ultimate goal is to stop mind to go after the world. If mind is immersed for some time in

worship, singing his glories, reflection on God then with the result after in a very short time mind will be removed from *sansār*, this world.

You have to keep a moral dealing of actions in world so that all the good actions related to God shall be taken up and completed as soon as possible and at the same time any bad action arise due to bad resolve you must try delaying tactics to postpone; saying yourself that it will be done tomorrow or after few days. With the result the intensity and force of the resolve will diminished very naturally then you will be demotivated in resorting to those bad actions.

Jai Guru Dev!



«84»

If you want to take advantage from God by worshipping make Him to manifest in one place.

No action can be accomplished by the power of all pervasive formless God. He is just witnessing transcendental entity only. When he takes the support of *māyā*, the creative power of *prakṛti*, nature, then only He can come to one place and can perform actions in this world that is made of three qualities of *māyā*. Though formless fire is fully permeated in a wooden stick it cannot burn the very stick and it cannot accomplish any action for us. It is not available for us though it is very much exists there in the stick. But when it is rubbed the same fire gets kindled in it and burns the very stick. And as we wish it can be used to accomplish our actions. Like this the power of all pervasive

God is rubbed with worship like fire, He will be manifesting in one place, then He can be useful in the dealings of this world.

By the ladder of worship devotee comes nearer to God and so God comes nearer to devotee. By the worship alone all over evenly distributed a singular essence of God is everywhere in the moving and unmoving can be brought that power of God to confine to a single place and make it to accomplish freely all the wishes of a devotee. Like this the power of the formless, the quality-less becomes into the form then only it can perform actions in this world. Therefore if you want to take advantage of God by constant worship keep Him in your heart or keep his manifestation at any one place. Once God is made seated in your heart then for the entire life at once all the poverty will be eradicated.

Jai Guru Dev!



«85»

If you want bliss then go after the ocean of bliss.

From wherever an object can be obtained from there alone one can obtain it. If you want money you will get from the rich people. If you want knowledge you will get from the knowers of knowledge. If you want to buy diamonds and pearls you have to go to diamond market. Instead if you are searching for them in timber market you will never find diamonds and it will become a futile exercise only. Similarly if you want to have bliss and peace you have to go after the Supreme-Self the very form of bliss, the form of peace then only you will obtain

the bliss and peace. Here and there breaking your head in this world inspite of exerting all of your hard work you then also you will never get peace and bliss.

Doing more and more slogging if you are earning more and more money, respect and fame; if you think, with this you are going to have peace and happiness in this world then it will be blunder on your part. In fact with this entire struggle you will be surely embraced with more and more unrest and suffering. 'I will be happy if I get so and so object and after getting that object I will be surely happy. If at all I get that object I will be surely happy.' Thinking like this is altogether different matter. But you just think and analyse is it possible here in this world is there anything that gives you peace and bliss? With little thinking you can easily understand there will not be peace or happiness existing in none of the objects available in this world.

Just by deeply immersed into the dealings of this world you have forgotten the form of infinite blissful Supreme-Self. By turning away from *Īśvara*, the Supreme Controller, suffering and pain will come into existence and this suffering will be vanished alone in front of Him. You have forgotten yourself in the external objects of this world to that extent you are deluding your own relation to yourself– not knowing who you are?

What can be said to this madness that he has forgotten and not able to even recognize his own true form. He is so much blinded that he enters dashing into a dark cave to get the light. Gaining bliss and peace from the objects of this world will be like desiring to get the light by entering into a dark cave.

If you want bliss then go after bliss ocean, the Supreme-Self. If you go after Supreme-Self you will get bliss and peace and at the same time, also get the riches of this world and other world. When you turn away from light you will be naturally surrounded by darkness, similarly if you turn away from Supreme-Self you will be surrounded by suffering and dangers.

Jai Guru Dev!



«86»

Whether the focus of mind exists or not you surely do daily worship.

Even with the bad and impure *chitta*, the finest aspect of inner organ also if one remembers God that also destroys the sins like even without knowing anything touches fire, fire will burn it too. If mind is wondering let it wonder, but you do not run by getting up along with it. When you sit for singing the glories of God if it goes wondering out, do not worry and sit comfortably go on rolling the beads of the chanting garland with the same mind. But it is not like that if mind is wondering out then you just stand up and go. Do not worry, slowly and very slowly mind gets focused– just be persistent. But you remember one important point that you just do *bhajan*, singing the glories of God, and then you will be saved from sins. Do not think like that any how sins will be removed by *bhajan*, why cannot I do commit some more. If you are committing sins like this it will remove you from doing *bhajan* of God – be sure of this.

Jai Guru Dev!



«87»

Which one is the best among- is taking *darśana*, cognition of God with a feeling in the heart by His knowledge or else the direct *darśana*, cognition of God?

This can take place in both the ways. Whatever manner He comes in front of or whatever form He comes in front of you in *sākār*, any form you have to take as it is and behold at the same form. And if He is coming in *nirākār*, a formless accordingly make your faith or otherwise. But as a rule you have to make one *ādhār*, a firm support in your daily practice. There must be a clear understanding about the support of *ṽrtti*, the tendency in *sākār*, with a form. If you want to make *niṣṭha*, faith in *nirākār*, the formless you have to see with mind making an eye. This is very much necessary you make a rule to choose. After repeated practice of meditation the love towards the Beloved God will increase day by day. Wherever there is the increased love there God becomes manifested.

Jai Guru Dev!



«88»

Do not fall in the quarrel of devotion and knowledge; the formless and the form.

Among people many arguments and discussions used to take place mutually in in connection with devotion, bhakti and knowledge. Some feel knowledge is superior and great and yet some others feel devotion is superior and great. These people are neither knows anything about devotion nor knowing anything about knowledge. Only such people accept the difference in devotion and knowledge and go on quarreling mutually without any conclusion. Related to this matter it is said that knowing the Supreme-Self alone is the knowledge and after knowing It rendering the services to It is called devotion.

Without knowing Him what services can be rendered to Him? Therefore it is very clear that without Knowledge of Self the devotion cannot happen. Whoever opposes knowledge or whoever opposes devotion; whoever opposes both knowledge and devotion- all these people do not understand that they are blind. What faith we have to keep mind in the matters of the blind? Something uttered by the possessor of eyes can be accepted.

Some people keep faith in accepting the difference of *sākār*, God with form and *nirākār*, God with formless they generate great arguments. Once if it is accepted that the Supreme-Self is *sarvaśaktimān*, all-powerful then again how it can be argued that He is only the formless but cannot exist with form. After accepting the Supreme-Self is all powerful and independent, telling that He is only the formless and He cannot be with the form. This is wrong. It can be understood from the fire wood example- like fire is all pervading element and there exists fire in the form of formless in the wood stick.

If you keep wood piece in the hearth and pray for kindling the fire. But you know just by mere the prayer fire will not be kindled. From the formless fire unless the fire with form gets manifested till then no work can be accomplished by it. *Nirguṇa*, the qualityless fire exists but it cannot accomplish anything for you. Like this, just equivalent to this fire the Supreme-Self qualityless, the formless Supreme-*Brahman* is existing wholly pervading in all *carācarā*, the moving and non-moving that exist in the universe and the same Supreme-Self cannot accomplish anything for you. When something has to be accomplished it can only possible by the *sākār brahman* that is with the form. If preceptor is obtained there, wood piece can be subjected to rubbing and in it manifesting fire that can be accomplished unless the formless is transformed into the form. Similarly unless the manifestation of God from *nirākār*, the formless to *sākār*, the form till then nothing can be accomplished.

With the same idea it is told in Bhagavat Gita...

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।

अभ्युत्थानमधर्मस्य तदात्मानम् सृजाम्यहम् ॥

Yadā yadā hi dharmasya glānirbhavati bhārata.

Abhyut'thānamadharmasya tadātmānam sṛjāmyaham.

'*Ātmānam sṛjāmyaham*' means from *nirākār*, the form of the formless I become *sākār*, the form when? Whenever virtue falls and vice grows then I take the form.

What for God has to take the form from the formless? This is what He said.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्म संस्थापनार्थाय संभवामि युगे युगे ॥

Paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām.

Dharma sansthāpanārthāya sambhavāmi yugē yugē.

For bestowing *kalyāṇa*, good and welfare to saints, *sādhus* and destroying doers of bad deeds I will get manifested myself and for also to establish *Dharma*. By the word *sādhu*, saint do not you get confused with those who just wear yellow robes, marks on foreheads and garlands in the necks. The word *sādhu* means that a man possessing with truly saintly feelings and tendencies; and respects Veda and Vedic literature, and also keep strong faith in doing his own destined duties. God takes incarnation only for such people.

If God is not coming in *sākār*, in the form of a form He cannot make situation of world alright. A thing as it is in its own state can alone contribute in the same state or form. As we have come here and you have kept load speaker in front of me then after if I do not speak what is the benefit you get? *Nirākār*, the formless will also be in that fashion wherein we have to just sit always in an action-less silence. If we sit in silence what benefit will you have? Similarly there will not be any benefit from God with formless, unless He comes into *sākār*, the form. The way the subject matter seems to be in the same way we speak of it. Just to make it very clear to you we want to tell you matters related to only the theories expounded in Veda and Vedic literature. We do not want to speak anything on our own point of view. We speak of theory after having very clear analysis and understanding; and we do not bother after listening it who will be feeling happy or unhappy. In fact we do not speak to make someone

happy or pleased. We want to ask *nirākār vādis*, the believers of the formless– as such we also accept *nirākār*, the formless but whoever is sole believer of the formless and never accepts *sākār*, the manifested form– such people are said to be the believers of the formless, the unmanifest. I want to ask such people, will there be any use of *nirākār agni*, the unmanifest fire that exists in the wood piece that is kept here? Can anyone show the making of bread with the formless fire? The form of the formless, the unmanifest is merely existence only.

How the favorites of the formless can meditate? In relation to this we want to ask them is it possible to do meditation on the formless? If it is made some object of meditation then only one can establish a supportive tendency to have meditation. But in case of the formless how anyone can make anything as an object of meditation?

None can have meditation of the formless. Of someone is telling meditation can be done it will be like participating in the marriage procession of a son of barren woman. Barren woman cannot have a son, then where is question of his marriage and how can there be any marriage procession? When there are not even lines of the form in the formless how can anyone make an object of meditation? To establish an idea, there must be something in support or basis of it. Whatever you take something as an iota of support the same will become verily the form.

The essence of the formless is beyond the triads like the meditator, the process of meditation and the object of meditation; the observer, the process of observation and the observed; etc. The meditation of the formless is just an irony only. Those people who do

not understand the essence of the formless only can speak of meditation of the formless. The essence of the formless can only be for acceptance; it can be accepted in the form of theory; it has mere existence only, there cannot be any tangible use to this world. Can anyone get the benefit from the formless boy? Can anyone go and study in the formless school? Can any minister sit on the formless chair? Can any patient become alright from the formless medicine? Can anyone gets satiated with the formless food? The formless is utterly useless thing; nothing can be accomplished form it. From this, it is very clear that the argument of the formless is always invalid and always a waste.

The matter of the formless is equivalent to a seed; just keep it in its own form. Let the seed be in a box safely, and then what end can be derived from it? Unless it is sowed, fed manure and water, till it gets flowers and fruits then what use will be there from the seed?

The formless Supreme-Self exists in the form of its expansion in each and everything that exist everywhere. Whole room is filled with furniture but the darkness of room cannot be dispelled by the fully expanded and permeated formless fire in them. If furniture is rubbed and kindled and getting manifesting the fire with the form then the darkness of room can be dispelled. But unless there is not manifestation of fire till then the form of the formless cannot come into the dealings of this world of forms. From the formless when the form gets manifested then only some use from it could be possible.

If the Supreme-Self cannot be manifested into a form does it mean that It is your animal or what! Whatever you want you can make

It? It is an absolutely a free and independent entity. Veda tells about It as...

सोक्षरः परम स्वराट्, *sōakṣaraḥ parama svarāt*

He is *Akṣara*, the immortal non-changing transcendence and non-destructible.

The Supreme-Self is absolutely free. If people say, 'He is verily the formless and cannot become into the form or He is only the form but not the formless.' Accepting the Supreme-Self like this these people really do not know the true essence of Supreme-Self and Its related theories; but always taking one side they just create quarrels. You should not fall into the quarrel of the formless and the form. Whatever be the form is only the formless since the formless exists in each form. *Nirākār*, the formless is just for acceptance only and the *sākār*, the form is for bestowing *kalyāṇa*, good to the world.

When the formless Supreme-Self gets manifested into the form then the direct proof of its form of the formless will be established like a wood piece is rubbed then in it the fully pervaded formless fire gets manifested directly from it into the form of fire and this results into the direct perception of fire and establishes the faith that there exists the permeated formless fire in the wood piece. In the similar manner teaching with firm faith free from all kinds of doubts will be only established in the formless Supreme-Self if and only if It gets manifested into the form of a form with qualities. Whoever does rub the wood stick and produces fire from it then only he establishes himself unwavering faith free from all delusions from the fact that wood piece contains fire in it. Fire getting manifested into the form only will establish the proof of existence of the formless fire in a wood

stick. Otherwise if invisible fire in the stick is not getting manifested, its existence with direct perception cannot be spoken of. When God manifested into the form then only it can be decided that the same God is in the formless. Its existence from the manifestation of form only the formless will be established– otherwise how can it be possible for anyone to know the formless? Like fire gets transformed into *sagun*, the form with qualities from *nirgun*, the formless without any qualities, in the same manner even Supreme-Self too gets transformed into the form with qualities from the formless that is without any qualities. It is always false to say the quality-less cannot get transformed into the form with qualities. In the society the maximum vice will be spread by these so called favorites of God with the formless since they do not believe in God with the form, and at the same time while thinking of the formless it is neither seen nor heard, they feel free to do anything as they wish. Virtue and vice do not mean anything for them.

Jai Guru Dev!



«89»

Surely you will have to undergo without fail the torment or enjoyment of the results of your own actions.

Whether it is later may be today, in ten years or in ten births at some time later surely you will have to undergo the results of your actions. Any actions whether it is small or big whatever is done its fruits will be formed and exist ready for you to enjoy when favoring conditions arise. It is for sure because-

अत्युग्रपुण्यपापानां इहैव फलमश्नुते।

Atyugra puṇyapāpānām ihaiva phalamaśnutē.

The fruits of the most severe actions that are the most influential and severe in nature will be enjoyed or undergone in a short time here itself in this very birth.

The fruits of ordinary actions of virtue and vice will be obtained in later births. But it will not be like that fruits of some or any action will not be met. This is all will be done with a mathematical precision.

He is all-knowing who gives the fruits of action. In fact actions are inert only and their fruits too are inert. But the fruits of all the inert actions will be determined by the conscious Supreme-Self who is all-knowing, knower of everything, all pervading and internal controller of everything. He keeps balance sheet for each and every action in a mathematical precision. Like the actions like the fruits! Saving yourself from the eyes of humans you can do any action but you cannot through dust in the eyes of Supreme-Self. None can be saved from the eyes of Supreme-Self. None can be saved from the eyes of Supreme-Self while doing any action. Therefore do not perform those actions you think they are sinful. You should never forget that the results of sinful actions will be always pain giving. There is no escape from the fruits of whatever actions performed and must be undergone the fruits without fail. If you do good actions then happiness will be there and if you do bad actions then suffering will be there; this is for sure. When you have planted acacia tree then you will have in it only thorns but not the fruiting of mangoes.

Jai Guru Dev!



«90»

Whatever is there in mind you must speak out the same and you must do the same.

In those days we were living in seclusion, once we stayed in a forest area near the bank of river *Narmada*. We stayed there in a temple that was on the river bank. At some distance there was a village, from there one person came and after completing the worship in the temple he came to me and asked, 'Maharaj! People of knowledge depending on their strength of knowledge will be liberated, devotees due to their strength of devotion will cross this mundane world and then there exists the helping hand of all purifier God for the sinful people too then who will be going to hell? We told him, 'The response to this will be given in tomorrow.'

In the morning the same person came and went to the temple and in the form of prayer he was saying-

पापोहम् पापकर्माहम् पापात्मा पापसम्भवः।

Pāpōaham pāpakarmāham pāpātmā pāpasambhavaḥ

I am a sinner. I am the essence of sin. I come into existence because of sins.

Like this the above sentence was repeated for a long time. This means– I am a sinner, I am the essence of sin and come into existence because of sins– like this he said and about to come towards us and then we told *brahmachāri*, a celibate, 'Remove this sinner from here, from where right in the morning he came in front of me. Not even

worth seeing his face, remove this sinner immediately from our sight and let him be far away from us.'

Then he went away from our sight and started telling *brahmachāri* that he was not that much sinful as Maharaj understood me. After listening these words we called him and told him, 'We did not call you sinner, we are just giving the reply to your yesterday's question.'

'When we said that you are a sinner you felt bad'– this gives the understanding that from within you do not accept that you are a sinner. But in the very morning coming in front of God you are uttering the same- 'I am the sinner, I am the essence of sins, does of sinful acts, etc.' like this you are telling in front of God. But you do not accept in your mind that you are a sinner. People who think one thing in mind and speaks out another thing will go to hell because such people keep one thing in mind, speaks out something else and yet do completely different from both of these two. This is only our answer to you. Humans must need to live with one and the same within and without; whatever is there in the mind if you speak the same and do the same then other person will not be cheated by you. With this you will also experience peace and happiness.

Jai Guru Dev!



«91»

**Let your mind not get entangled too much in worldly dealings
but apply complete mind towards God.**

It is not good to engage mind too much in worldly dealings. It is absolutely necessary to resort in dealings with proper understanding. You have got only three items with you– body, mind and money. If these three are properly utilized in the making of your life then in the end time comes you do not have to feel sorry. Whatever is already damaged is damaged as such but now onwards just put an end to the game of spoil sport. You will be saved from the fall if you take the help of Veda and Vedic literature in all your dealings. One day you have to go surely from here. But while at the time of leaving if you accumulate the virtue from the good deeds it will be helpful in other world.

It is wise to have proper use of your three fundamental objects mind, body and money. The proper usage of mind will be only in the constant reflection of God. Constant thinking of worldly dealings is nothing but the misuse of mind.

The proper use of body lies in helping others and in tendering services and singing to God. Giving suffering to others, looting, etc. are all the misuses of body.

Similarly investing your money in good actions is the proper usage of money. And investing in wrong actions is the misuse of money. Money is having basically three modes of its ends as-

दानं भोगो नाशः।

Dānam bhōgō nāśah.

Its first end is charity, second is spending in enjoyments and the third end is it will be destroyed.

Money may be spent in donations and in sense enjoyments or else it will be destroyed- this is its last end. Whatever money not spent in sense enjoyments and donations will meet its destructive end– that is its final end.

Donation is also of three kinds – *sātvic*, *rājasic*, *tāmasic*. There will be best results for *sātvic* donations. Enjoyments do not mean what people are resorting to enjoyments in these days. Too much of luxurious life is not at all good. Even in the enjoyments too there must be a respect with an assessment of deservedness as per Veda and Vedic literature. Mind can never be satiated with the enjoyments of sense objects and there should not be even the hope of satisfaction. Even if there is no energy left in the store of sense centres that are fully dried up, even then also mind will not be in a satisfied state. By the sense enjoyments it is impossible for anyone to be satisfied. The subject matter is the same whether it is a little bit enjoyment or too much enjoyment spanning throughout day and night. It is the same thing whether you drink one cup or ten bottles of alcohol.

If you want to addict you become such an addict so that the kick of it should not be diminished at all. What is the use in such addiction where you lose money as well as the kick of it.

Gaining the access to God can only give such a kick once it is heightened and again it will not diminish at all. So the addiction should be such that it will never diminish from its height and let the body fall in the same state of kick.

Humans must think and analyse properly before undertaking any actions. It is not like that whatever comes in the way you just grab

and do it, like you meet friends just like that doing something at the nick of a moment without giving any thought. You have to look and weigh for your own benefit and harm and after proper assessment alone you must undertake any action. Some people do not want to go to religious discourses thinking that they may lose the habit of eating meat and drinking alcohol. What else a danger can be there due to such fears not going to religious discourses! Unfortunate! If you are incapable to leave those bad habits at least make contact with the good. It may be possible you may get benefited from the religious discourses. If you want to dispel the darkness take the help of light. On its own the darkness disappears in front of light. You must try to put efforts for getting the light. For this reason, having removed your mind from the worldly dealings the mind shall be engaged just in the Supreme-Self and you need to keep faith in Veda and Vedic literature and in the words of saints and great souls.

We tell you first you must worship your world, the world of dealings then turn your mind towards the worship of God, later you will not have much trouble of your world and its dealings. We mean that the worship of world is to understand the essence of it. To begin with make the world as your preceptor. Perhaps for some of you might get the insults from the family members or may be subjected to insults by son; all this may lead detachment from your dealings towards this world.

Therefore from the beginning be aware of the consequences of all the worldly attachments and try to practice to engage your mind in God.

All the persons that are dealt by you in this world only keep healthy relation with you till you are capable to accumulate money. You cannot stay forever stronger, one day unavoidable old age surely dawns. Why do not you understand today what kind of ill treatment will be meted by you from those so called near and dear family members?

Right now you may understand and accept their cordiality and love. When you will meet with dire situation you will be sorry. Then at that time you will be crying and say, 'Where the boy listens? Where daughter-in-law listens? I have done so much for them, today they are all insulting me.' Why do you fall in the trap of those to begin with? Dealings for which later in the end you have to weep. Right now open your eyes and be awake. In fact anybody is none to nobody in this world. They are living with all of their own selfish gains. As long as their selfish motives are not uncovered till then his love stays intact there. Therefore well before the negligence emerges from your own people, right now you better bend towards God. Now onwards if you start doing worship and chanting the name of God you will not bother or feel bad even if your family members insult you. The most lovable one is only the Supreme-Self. Keep love only in Him then only you will be living happily.

Jai Guru Dev!



«92»

Take the help of chanting His name to arrive nearer to God.

Hanumān was a singular attentive devotee of God *Rām*. He did so much service to God. But in return of it he did not expect anything from God, this is called singular attention. To the best servants with undivided service attitude it is not required to ask for but just by knowing the feeling of God he will accomplish His work. God *Rām* sent *Hanumān* to get the mere details of *Sīta*'s where about- this much is only the orders of God- just get the whereabouts of *Sīta* and comeback. But *Hanumān* not only burnt entire city of *Lankā* also challenged *Rāvaṇa* for dual combat. Because he knew *Rāvaṇa* must be destroyed- to this God will be pleased. God himself told him like this.

दुराचाररतोवामि मन्नामभजनात्कपे।

सालोक्यमुक्तिमाप्नोति न तु लोकान्तरादिकम् ॥

Durācāraratō vāmi mannāmbhajanātkapē.

Sālōkyamuktimāpnōti na tu lōkāntarādikam.

Oh dear *Kapi*, *Hanumān* even the enjoyer of ill behavior too if engaged in singing of my name will gain the liberation of *sālōkya mukti*, merger in Me without being roamed in various *lōkās*, worlds.

In *sālōkya* liberation there will not be any delay in merging into God. But he will also be definitely freed from the womb-dwelling- this means there will be no more births to return back to this world; with this he will also become highly evolved righteous being. Even ill behaviour humans too if started worshipping God they will be transformed into wise and righteous beings. This does not mean you just continue to do bad deeds and also go on doing worship of God. How can a worshipper of God become a bad person?

If you want to arrive nearer to God take the help of chanting His name. God is every ready to adopt you but it is only prevented due to our own short comings. With his three hands while performing actions for world He is leaving His fourth hand free. There is an example- like a woman in village used to bring the potable water from a well by keeping two pots one over the other on head, a rope dipper in one hand and keeps other hand free. When her kid cries to come to her lap then she says, 'If you hold my legs I will lift you with one hand.' None of her business will become stand still. Creation, sustenance and destruction are only the pots; while doing these three jobs He keeps one hand free for the sake of His devotees. Therefore the technique in this– keep hold of the feet of God then only He will be able to lift. Rendering service, singing, worship, etc. to God is nothing but keep holding His feet. If you made God yours He also cannot stay away from you. Day after day while singing the glories of God if your body falls then in return there will be a complete removal of accumulated poverty that exists since from numerous births.

Jai Guru Dev!



«93»

The existence of suffering is mere a reflected image, it is not just real.

In these days all people everywhere are seen to be in restlessness and sadness. Reason for this is the absence of true Knowledge. After the application of enquiry with discrimination it has

become dear that the outside events and conditions cannot influence unless you are already decided to be influenced intensely. When you are fully convinced in mind that the external conditions will become causes of giving pains and pleasures then only they– those objects or events can make us happy or unhappy. If you have constant feeling, 'I am different from gross body, subtle body and causal body; I am above these three bodies and I am always full with pure *Sat Cit Ānanda*, Self, I am the Self. For me there cannot be experience of suffering or pain in any condition of this world.'

Suffering or enjoyments of destiny cannot be avoided and shall be experienced by both people– the ignorant and the enlightened equally without fail. The only difference will be that the enlightened enjoys or suffers pleasingly, whereas the ignorant experiences the sufferings while weeping. When you know for sure you have to undergo the destined enjoyments or sufferings why not you enjoy them with please. In fact the suffering or pain is non-existent. Its existence is of a mere reflected image due to delusion only. It is like a person seeing a rope lying in a room filled with darkness, due to illusion he will be shivering with fear caused by the doubt of a snake. But if he would have seen earlier the rope in day light then for him there will not be any shivering with fear or worry. Like that he stays in comfort and ease among those people who imagine snake in a rope and are fear stricken. Similarly the enlightened person sits among you but never gets shaken by the fear.

You people just analyse and see that the rope is equally same thing for everyone, but whoever has seen it in the illumination understands its true nature and will not be subjected to the shivering

in spine. Whereas those people who have the lack of knowledge of rope and mistaking it for snake will be fear stricken with agony! By some means if their illusion is removed then for them there will not be any fear or agony. It is a definite conclusion that the cause for their fear and suffering is just the illusion. If there can be a sure removal of illusion hence there will be sure removal of suffering and agony. Therefore suffering can be removed. If the suffering is not rooted in the illusion and if it is a truly existing entity then its elimination cannot be done even by the creator himself because the true object can never be ascertained with non-existence.

There will be destruction of illusion in two ways. To understand this let us take the example of rope and snake. In the presence of a lamp seeing the true nature of rope it can be possible to eliminate the illusion of snake. Nobody will be fear stricken just by a rope; the mere imagination of snake alone becomes the cause of shivering fear. Like that when the knowledge about the true essence of its root is established by direct perception then there will not be existence of illusion at all. There is another technique for destruction of illusion– by keeping the faith in the words of Knowers of Truth. Listening and believing to those who have seen in day light of knowledge and understood very clearly, then it is easy to eradicate the fear by keeping faith.

Having *sādhana sampatti*, the accumulated wealth of spiritual practice with discrimination of Self and non-self, healthy detachment, persistent yearning, wealth of six aspects of yoga, etc. The Knower of Self through *samādhi* will understand the true nature of this world and Supreme Brahman. The knower of this knowledge knows very clearly

the Supreme Self only pervades in all the forms whether they are Self or non-self. Though such a person is living in this world full of dualities, still he stays free from all the dualities. But with the strength of knowledge obtained from the time period of *samādhi*, the standstill state of meditation he will never be subjected to worry while dealing with various daily dealings of this world where as the ignorant people always see fear in the same. Even in these dealings too the enlightened, Knower of Knowledge always sees the Supreme-controller. There is only one abode in all the moving and non-moving existing in this universe that is the Supreme-Self. By knowing the abode of snake in the rope the fear will be eradicated. In similar manner by knowing the Supreme-self, the abode of this world then there will not be any place for fear.

Due to lack of practice, *sādhana* there is incompetency in comprehending the non-indirect knowledge of Supreme-Self. If you learn to believe with firm faith in the words of Veda and Vedic literature and *Sadgurus* who kept faith in *Brahman* then you will be freed from the sufferings and pains to the maximum extent. As long as illusion is made in *antaḥkaraṇa*, inner organ until then even after applying one hundred thousand techniques too there cannot be freedom once for all from the sufferings and pains. For a man who is drowned in melancholy if made unconscious by making him to drink alcohol he would forget his pain for some time till its kick stays on. But once its kick dawns then again he will be subjected to the same pain. In the similar way by the continued entanglement of mind in the world of objects how can anyone escape from the sufferings and pains? It will be impossible.

With the dawn of Knowledge of Self the complete suffering will be eradicated forever. Only one consciousness alone has been called by many different names. The Supreme-Self alone is in the form of self that is pervading in all the unlimited number of beings. There is no difference in self and Supreme-Self. Whatever is the Self, *Ātmā* the same consciousness is also said to be *Jīva*, the individual being. The difference is only in *upādi*, the medium. The medium with consciousness is said to be *Jīva*, the individual being and the same will be pure consciousness, *Ātmā*, the Self if once all the limiting adjuncts are transcended. The difference between the self and *Jīva* is like that of paddy grain and rice grain. Once the chaff is intact with it, till then it is called paddy and when its chaff is removed then the same will be called rice. In reality both paddy and rice are one and the same.

There is a fundamental difference between the paddy and rice; the paddy grain when comes into contact with water and soil it sprouts out whereas the rice grain even if it is in contact with water and soil even after much prolonged time it cannot become a sprout. In the similar manner till there is binding influence of actions of good and bad then it will be just *chaitanya Jīva*, the conscious individual being only and the same is called pure consciousness, Transcendental Consciousness if once the binding influence of action is removed. The individual being taking rebirth is like the self is just equivalent to sprouting. Good and bad actions of an individual being are like that of chaff. After once removed the chaff there is no possibility of sprouting. This means– unless the complete transcending of good and bad actions is done there cannot be rebirth.

Until there is chaff till then there is paddy and only paddy even though rice too exists within it. But by boiling paddy nobody can eat. If someone offers the boiled paddy for eating by anyone he will be understood as mad person. In the same manner unless the destruction of binding influence of action does not takes place for an individual being, there cannot be the experience of the bliss of the Supreme-Self.

Deluded by the ignorance the individual being falls into the trap of binding influence of action. The ignorance itself is called delusion. The elimination of this can be done by the onset of True Knowledge with our experience. For gaining True Knowledge one must try to take help of Veda and Vedic literature and *Sadguru*. Without preceptor even if you break your head through entire life there can never be the Knowledge of Self. One beautiful example- ten people want to cross a river and crossed river until a great soul, great man came and removed this delusion till then they were all thinking that one of their friends was drowned in the river and go on weeping. When that great saint made the count and demonstrated *daśamastvamasi*, 'you are the tenth'. Then their deep sorrows got destroyed. Like this with the help of preceptor, *Tatvamasi*, 'Thou art that' the Upanishadic teaching will be learned and established in intellect.

Make your faith firm in the existence of God and in His compassion and grace. While undergoing the destined sufferings or enjoyments you must engage in the allotted duties of your class of work in a righteous manner. In following *svadharma*, the duties of your own class will enhance purity of inner organ then only you will be fit receive the Knowledge of Self. To acquire the Knowledge of Self there is no need to run away from your duties of this world. Let you run your

duties in this world but do not keep your mind entangling in them. Whatever attachment you have developed in this world of actions only has become the cause; as such this world is not the cause of attachment. Therefore by transcending the attachment, you can enjoy the undiminishing bliss. We are not telling the bookish matters. All this talk is the result of our own experience. If you obey and follow the above teachings with firm faith then you will become surely blissful.

Jai Gura Dev!



«94»

This world is nothing but the sea of suffering and only the Knower of Self alone can cross this.

If you see with an eye of discrimination and analysis you can easily understand that there is no joy at all in this world! Expecting the feeling of joy in this is like getting pleased with the abuses of mother-in-law. The fact is the abuse is the abuse only; in this how can there be pleasing for anyone? But it is not so, but there are some people who keeps in their heart love even in the very non-favourite thing. It is like—the lying drunkard in a gutter will feel happy being in the gutter itself. The same will be the plight of people who try to feel joy in this world. There is no slightest joy in the objects of this world which is verily the sea of suffering only. It is written in the scriptures-

‘आचार्यवान् पुरुषो वेद’ *‘Ācāryavān puruṣō vēda’*

Follower of scriptures alone becomes Knower of Self.

He alone crosses the sorrows of this world. Only the knower of self alone can cross the target of ignorance that is the sorrows and sufferings of this world. Follower of scriptures alone becomes Knower of Self.

But not the following expressions—

‘धनवान् पुरुषो वेद’ ‘*Dhanavān purūṣō vēda*’

Having money that person knows.

‘स्त्रीवान् पुरुषो वेद’ ‘*Strīvān purūṣō vēda*’

Having wife that person knows.

‘पुत्रवान् पुरुषो वेद’ ‘*Putravān purūṣō vēda*’

Having son that person knows.

All these expressions are not from Veda. Only this ‘आचार्यवान् पुरुषो वेद’ ‘*Ācāryavān purūṣō vēda*’... is an expression of Veda. The dawn of knowledge can be only to the person of follower of Veda and Vedic literature.

Therefore to cross the sea of sorrows in the mundane existence of this world, there is an absolute necessity of obtaining the Knowledge of Self.

Jai Guru Dev!



«95»

Try to cross the mundane existence of your world of actions. Even after alighting on to the ship also if you are getting drowned what else can there be unfortunate more than this?

Every human being shall yearn to live happily in this world and other worlds too not get eroded. Whoever does not know about *paralōk*, the other world is non-believer of God. Even non-believer of God too wants to live life with joy and peace. The believers of God want to make joyful living in both the worlds– life in this world and life after death in the other world. But you must understand peace and happiness cannot happen just by a mere desiring. Desire can only give motivation for a try but the possibility of obtaining the peace and happiness can only be achieved by a person who really tries. Therefore there must be always a honest try for peace and happiness. Your try must be with a proper procedure in accordance with the dictum of scriptures. Some poet said-

न पीतं जाह्नवी तोयं, न गीतं भगवद् यशः।

न जाने जानकी जाने जाने, यमाह्वाने किमुत्तरम् ।

Na pītam jāhnavī tōyam, Na gītam bhagavad yaśaḥ.

Na jānē jānakī jānē jānē, Yamāhvānē kimuttaram.

I did not drink water of Ganges. I did not sing the fame of God. I do not know anything. Reply to her invitation *jānakī* only knows.

Not drank water of Ganges; now you see what happens if you drink water of Ganges? Sins will be destroyed by drinking the water of Ganges and by the distraction of sins the intellect becomes purified and by the purification of intellect the love towards God will increase. Such water of Ganges is available here (with us). The simplest of simple techniques can be obtained from here.

The translation of His best qualities is nothing but the singing and constant reflection on God's love to His darling devotees. The demonstration of His incomparable love is like this– for killing *Hiraṇyakaśyapu* God came out of inert pillar. This is something like shooting cannon ball to kill an ant. But His love is like that only. This is a very normal thing to Him. Just like that he would have changed his mind. The job of *Prahlāda* is all done then and there itself when he was subjected to pain by any element of nature instantly *Prahlāda* became that very element. When *Prahlāda* was thrown into fire *Prahlāda* become fire. How fire can burn fire itself? When *Prahlāda* was drowned in water *Prahlāda* become water. Even then God performed all His wonderful *līlās*, sports in view of bestowing the unshaken faith in the future devotees. See His love. For the expansion of His glories He manifested Himself in front of *Prahlāda*. People who are fully immersed in their dealings of world may say what is the need of spreading His fame? It is only because of His love towards devotees so that later in future times devotees by translating and singing his fame they can cross this mundane existence. For this reason only God born in the form of *Nṛsinha*, half lion and half human body form to save of *Prahlāda*.

In the difficult hour of *Draupadi* God himself become sarees. Like this with remembrance, constant reflection and singing of God's fame the intellect becomes purified and firm faith dawns in God. The technique of knowing God must verily keep faith in vēda and vēdic literature. If you do not have faith in vēda and vēdic literature then you will not have faith in God's existence and power. By not having faith in the existence and power of God you will be living always with doubt.

For a doubting person there will not be life either in this world or in other world.

How can you start your search if you do not have belief in God, in that case you will never know Him. Suppose if we want to go to Ramnagar, first we will see in the map the location of Ramnagar. We stay in the palace of Self. The map is Veda and Vedic literature. Through Veda and Vedic literature you will know God. But just knowing Him alone is not enough gain. Your own experience is a very important thing. Living in seclusion is one of the best searching methods of God. Therefore be stay alone in seclusion and become an experienced great soul, great saint. Like this not only the recluse saints but also the house holders can do. History speaks about how the house-holders can become great souls. Nobody can take dig at this since many great souls came from the wombs of those house holder mothers only. Today whoever is full of behavior to be an enjoyer of committing sins, tomorrow he may be transformed into a great soul belonging to highest levels of spirituality.

Once long back in the past we were reciting the Upanishads; at that time one Paramahansa came and asked, 'Even you are doing worship and vedic recitation!' We were surprised at this we told him, 'We are more surprised at you. Having retired from service you are still getting kicks and pushes from all directions. We are a recluse ashramites but Paramahansa in fact is above ashrams. It is not your job of roaming to watch who is doing reciting or worship or who is doing womanizing. In fact your tendency must dwell in a state of the form of Self without any gaps of time. We are the principal without doing worship or reciting how can we teach others. It should be understood

mind is a big cheater just by taking the support of philosophy it should not happen to leave the regular practice and we do not know when we slip away from the state of Self. Depending upon the destiny both the good and bad actions will any way be taken place but the regular practice of meditation, worship, etc. must be done without fail.

Until there is *prārabdha*, the destiny remained something or other must be done. Therefore while doing constant thinking of God you engage yourself in those actions after understanding and deciding what is good and what is bad. The decider of good and bad actions is only Veda and Vedic literature. This decision cannot be done by some committee. Continue to run your dealings in this world but keep your mind on God. While remembering God you leave your body at the time of death, the end time. If you are not able to do like this – It will be like as if you are drowned even after boarding the ship.

Jai Guru Dev!



«96»

Nobody else can help or support other than Supreme-Self.

In this world nobody stays. This stay is only in *dharmasāla*, the transit accommodation. Once you have come here that means you have got a very rare human body by which you can cross the sea of mundane existence. From this very body itself you can acquire knowledge, devotion. If not done now when you will make it? The Supreme-Self is all pervading in each and everything but you are confined to one place, limited to your body frame alone. Therefore

make Supreme-Self to get manifested in one place through devotion then only our job will be done. What are the form and the formless? There exists fire in the wood piece but you will not get burns from it when touched. By just keeping wood sticks in the hearth will it be possible to make bread? Fire can be made into manifestation by rigorous frictional rubbing the stick and then every job of ours will be done perfectly.

Supreme-Self is without breaks and exists in देश-काल-वस्तु, *dēśa-kāla-vastu*, every place, in all times and in every object that exists in this universe. You cannot find any place or any object that is free from the Supreme-Self. Though the Supreme-Self is all powerful but in Him there is no energy. Even if he wants to be separated from us it cannot be done by Him. Now you tell us having this much difference-less-ness between us and Supreme-Self then also if we are suffering whose mistake it is?

You see the example of *Draupadi*. Her five husbands one after the other were all supreme worriers. *Kṛpācārya*, *Drōṇācārya*, etc. were too great warriors. All these people were sitting there and watching the insult of one royal chaste lady. You see the resignation of these house-holders. Can you get any such burning example anywhere else? Even if you want to get the help from your father, son, brother, sister, wife, husband, etc. it will not be always. 'The always' is impossible. Let the Supreme-Self be left alone when you are passing in the times of distress none of all your relatives come forward to give help. You will see complete resignation from each and every one. You must have unbroken feeling that He is only the savior other than Supreme-Self no one else will be there to help me. When *Draupadi* needed the

protection all the great warriors were in resignation mode, what weightage and count will be there for your so called helping persons? Just run all the dealings in a righteous manner but not with the attachment driven. When *Draupadi* lost all hopes in *sansāris*, householders God alone come to her help. For the sake of *Prahlāda* God manifested from an inert pillar. This is the all-pervasive expansion of God. But there is no gain for us from the pervasive Supreme-Self in the similar manner all pervasive fire in the wooden stick will not have any use to get some work out of it; you have to do rubbing to produce fire that is confined to one place. Similarly by worship if you get the manifestation of Supreme-Self to one place then there will be *kalyāṇa*, the Highest Welfare. There is no difficulty for God to come into one place, getting manifested in one place, the confinement or crystallization of God to one place. Because He himself says,

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।

अभ्युत्थानमधर्मस्य तदात्मानम् सृजाम्यहम् ॥

Yadā yadā hi dharmasya glānirbhavati bhārata.

Abhyut'thānamadharmasya tadātmānam sṛjāmyaham.

'*Ātmānam sṛjāmyaham*' means from *nirākār*, the form of the formless I become *sākār*, the form, When? Whenever virtue falls and vice grows then I take the form.

What for God has to take the form from the formless? This is what He said.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्म संस्थापनार्थाय संभवामि युगे युगे ॥

*Paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām.
Dharma sansthāpanārthāya sambhavāmi yugē yugē.*

For bestowing *kalyāṇa*, Highest Welfare and welfare to *sādhus*, saints and for destroying the doers of bad deeds I will get manifested Myself and for also to establish *Dharma*. By the word *sādhu*, saint do not you get confused with those who just wear yellow robes, marks on foreheads and garlands in the necks. The word *sādhu* means that a man possessing with truly saintly feelings and tendencies; and respects Veda and Vedic literature, and also keep strong faith in doing his own destined duties. God takes incarnation only for such people.

God also told, 'In a manner one remembers Me, in the same manner I will be remembering him.' What a great hope is given by God. Just you call Him and He recalls you. Even now if you are not waking up then it is your bad luck!

Jai Gura Dev!



«97»

There will be *kalyāṇa*, Highest Welfare by worshipping God and by the performance of allotted duties and actions.

Birth is under the influence of actions, but the compassion of God is under the influence of a feeling but not to that of actions. Anyone whether it is learned, warrior, business or working class each must keep a feeling within the heart towards Him then only God can

be obtained. Only being human one can translate the qualities of God and sing His glories. It is not like that only *Brahmins* can do this. Devotees can be from any of all the four classes; but the preceptorship cannot be from all the four classes but only from the *Brahmin* class. *Ādiśankarāchārya* shouted in pitch-

यावत् वित्तोपार्जन सक्तः तावन्निज-परिवारोक्तः।

पश्चात् धावति जर्जर देहे वार्ता कोपि न पृच्छतिगेहे॥

Yāvat vittōpārjana saktah tāvannija-parivārōktaḥ.

Pāścāt dhāvati jarjara dēhē vārtā kōapi na pṛcchati gēhē.

Though he earned all wealth with passion soon after confirming his death, the family members immediately will drag that old aged dead body from inside the house and never again will keep in the house.

Therefore

भज गोविन्दं, भज गोविन्दं। भज गोविन्दं मूढमते।

Bhaja gōvindaṁ, bhaja gōvindaṁ. Bhaja gōvindaṁ mūḍhamatē.

Oye! Ignorant fool! Sing name of *Gōvinda*, sing fame of *Gōvinda*, and sing glories of *Gōvinda*.

Whoever he is, whatever class he may belong to but before the dawn of old age he must become conscious and alert must engage in worship, singing, meditation, etc. of God. In this only *Kalyāṇa*, Highest Welfare exists. Just being born in some class or cast there will not be *Kalyāṇa*, Highest Welfare and any good. You remember this! All humans have right to do worship of God. If someone is by birth a

brāhmin there will not be any guarantee for liberation for him. If there is devotion in God, then it is good otherwise even *brāhmīns* too will be fit to be in hell. Even the devotion of *śūdra*, working class man can attain God. In a place where *Kalyāna* takes place there are no *brāhmin* class, no warrior class, no business class or no working class. In the field of Absolute Self there exists no difference at all, only the difference exists in behavior and dealings in this world.

Jai Guru Dev!



«98»

It is not justified to become bad for the bad and slanderer for the slanderers.

क्षमा खड्गःकरे यस्य, दुर्जनःकिं करिष्यति।

Kṣamā khaḍgaḥkarē yasya, durjanaḥ kiṃ kariṣyati?

What can be done by the bad people to him who wears the sword of forgiveness?

अतृणेपतिते त्रहिः स्वयमेवोपशाम्यति।

Atrṇē patitē trahiḥ svayamēvōpaśāmyati!

Where there is not even a blade of dry grass what can be done by the falling cinders. On its own it gets quenched.

In this manner the fire of bad behavior meted by the forgiving person will be quenched on its own. It is always better to take the help of ignoring attitude, the calm indifference.

Like this with these four feelings of *Maitrī*, friendship; *Karuna*, compassion; *Muditā*, happiness; *Upēkṣā*, indifference you have to run your dealings in this world. But you should never resort to fifth kind of feeling that is different from these four. If you do like this at any time there will not be any chance of getting subjected to restlessness. Among the misuses in relation to money, the number one misuse is wasting money in committing sinful acts to satisfy ill behavior. Then the number two misuse of money is spending already earned money and not earning for accumulating money for future. Though not spend in bad works, but not spending in good works too is yet another misuse of money. So not using money for bad actions but at the same time not being spent in good actions is the number two misuse.

It can only be the best usage of money if it is of its first end use that is the most deserving expenditure of money is done as per the dictum of scriptures.

You must be awake and alert to ensure the best usage of life. In these days people are wasting their invaluable time of life in dividing society on the lines of caste and class basis. Just by having birth in some class you leave God and roam in unifying your caste people instead of trying to come out of the prison in the form of births and deaths. Do not support the cause of prison in the form of cast and class. If you really want to do the best to people of your caste then make your own all the good aspects expounded in Veda and Vedic literature and do not keep relation with anything that opposes Veda. In this alone the cast favoritism will have its fulfillment. Be clear in your mind that whatever is done in accordance with Veda and Vedic literature will be the best. Nothing else can be good or bad that

depends only on our thinking and intelligence. The best is only that which is done as per what Veda and Vedic literature say and the bad thing is that which is said to be bad that is declared by Veda and Vedic literature.

If you want to earn and accumulate wealth earn that kind of wealth that comes along with you. What is the use of such kind of temporary wealth that leaves you?

This is surely due to the lack of discrimination.

धनाशा जीविताशा च जीर्यतोपिनजीरयते।

Dhanāśā jīvitāśā ca jīryatōpinajīrayatē!

Even though body becomes very fragile and old there will be always two hopes remain in humans. One is to accumulate wealth with no end target and the other is to live and live irrespective of any kind of sufferings. There is an example for this-

There was an old woman who somehow used to manage her life with selling the fire wood that was collected from the nearby forest. One day in the forest with greed she collected lot of fire wood and bundled. As it was very heavy she was not able to lift it to her head for carrying. She tried and tried many times but failed. In the end she lost all the hopes, with sadness and frustration she cursed herself, 'Somehow if death comes all my shackles will be cut asunder.' This much she uttered in the very moment death god came in front of her. Death God asked, 'Mother! Tell me what for you have called me.' The old woman asked, 'Who are you?' Death replied, 'I am the god of death. Just now you have called me, that is why I came'. To this old

lady said, 'Very good. You have come. I called you to lift this bundle to my head.'

The idea is that humans might be in any worst state, they do not want to die at all. You remember this- there will be no use of living such a life, living only for just eating and drinking. The living of life will be meaningful whatever you have done if it becomes handy in the end that is after death. Instead of accumulating the sin by mere living for the sense enjoyments alone it will be better to die.

Even if you do not want to help at least try to ensure your dealings and behavior will not cause harm to anybody. Along with this engage yourself in some worship, singing or meditation on God. We know that mind is verily fickle therefore whether the mind is liking or not liking, just you do regular worship in the allotted time. That much time you have to spend regularly on daily basis. If not today in coming few days you will be experiencing the effect of regular meditation on God but just go on doing it regularly without fail. Event to the glass in which every day water is served to you and in due course in a few days you will naturally develop some love towards it. One day if water is served with some other glass, you will be thinking where our old glass is. Like this for instance, walking stick you take into your hand, in few days you will develop love for it. Similarly your chanting of the name of God will naturally develop love in the name of God as seen in the cases of a glass and walking stick. Therefore you just go on taking the name of God- this includes meditation, worship, singing, etc. whether your mind is ready to accept or not. Just do it. Do not mind the mind.

Jai Guru Dev!



«99»

Be freeing yourself from both give and take, just stay immersed in bliss of Self.

What you can give away?

This world is existing in the present state of manifestation well before. Whatever are the objects of sound, form, taste, smell and touch existing in this world is very much different and separate from you. The very existence of these objects also is different from you. When this world and its objects are different from you then how can you leave or transcend them? All these are as such transcended of you since they are on their own are separate entities from you. Therefore any talk of transcending something or keeping a feeling of transcending is all just a pose and an illusion. That which is not yours how can you transcend it? What respect will be there in killing that was already dead? If someone shoots at already dead tiger and claims that he has hunted a tiger. Like this it looks your leaving away or transcending is mere futile and meaningless in saying, 'I have shunned this, I gave this, I gave that'. All this is not you. You understand that in this world there is no object that is worth leaving or transcending. On its own property everything is different from you and already in a transcended status from you.

What you can take?

In this world there is nothing worthy of acquiring what you can possess. Whatever you are watching is like the magician's rupees. For sure there is no definite gain in it. There can be some worthy object if it gives happiness and peace. But everything exists in this world is transient and its relationship ends in its separation. When the objects is separated, you will be subjected so much pain than what pleasure you derived from its contact and in the end as a result the very contact too will be proved to be the giver of suffering only. Therefore none of the objects in this world are not worthy enough to possess.

If you look at it in the view point of the cognition of truth; when you see everything with the feeling of... सर्वं खल्विदं ब्रह्म, *Sarvam khalvidam brahma, All that exists verily Brahman alone*. Then entire world is *Brahman* only, here everything is Self only, there is nothing else other than the Self. There after realizing everything is your own Self, there is no other thing exists. Then how you can give or take anything? Therefore you understand that there is nothing that exists worthy of possessing. If you see in any angle there is nothing worthy to possess in this world.

Therefore it is said that you should never make a feeling of possessing or transcending something where there is no desire to transcend or no desire to possess something then you will be free from the tendencies and you will be established in your own true form, the Self. Therefore you think and analyse; and keep this firmly in your mind that there is nothing worthy enough to possess or transcend available here in this world. Making the firm resolve like this, just stay immersed in the bliss of Self. This will be the true meaning of human birth.

Jai Guru Dev!



«100»

Due to lack of discrimination humans undergo severe sufferings and pains.

God is forever full of Bliss, all-powerful and internal controller of everything that exists in this universe. With all the non-difference He exists in the hearts of one and all, even then people are seen to be in suffering and restlessness. It is due to lack of discrimination alone. Even the store house of happiness and peace resides within even then to possess happiness and peace everyone is searching aimlessly outside due to complete lack of discrimination. People are having happiness in resolving for just accumulating the material objects– this is the basic cause for all the suffering and pains.

What can be said of other people, even *Draupadi* got deluded? When *Duhsasana* got up and caught hold the sarees of *Draupadi* and started pulling it, at first she looked at her five able husbands one after the other, there was no help coming from this direction; and then she also turned to look towards *Bhīṣmā*, her grandsire no help came from this direction too. When all were sitting helplessly there looking at her; then *Draupadi* understood that in the times of distress no one will come forward to help. Like this in times of distress all the biggest of biggest material possessing will be proved useless and all the so called well-wishers turn away their faces. Thinking like this in such a helpless

state she remembered God *Kṛṣṇa* and called हे नाथ! द्वारिका निवासिन्!, *Hē Nātha! Dvārikā nivāsin!* 'Hey My Lord! Oh resident of *Dwaraka*!'

This is an emphatic situation where in if *Draupadi* was intelligent enough not to address God with a phrase "Resident of *Dwaraka*" while calling Him. By residing within God controls everyone day and night. *Draupadi* made a mistake of not able to see God near and within herself, hence she called Him to come from the city of *Dwaraka* for her help- this is sheer lack of discrimination. Complete lack of intelligence. Not accepting the fact, 'God is all powerful, all pervading in all directions near and far.' will be the greatest mistake and it establishes that you have completely lacked the intelligence. This is the very reason for which people will be subjected to unending sufferings and pains and just because they have not become fit to receive His grace. Just surrender!

When her sarees started growing then *Draupadi* understood that God has come. Then she complained Him, 'Oh God! There is slight delay in your coming.' Then God replied, '*Draupadi*! In fact I am very much nearer to you but you have called me to come from *Dwaraka*—she called Him, 'Resident of *Dwaraka*' therefore I went then again come back here, because of this I got delayed.

It is very clear that God exists in all, enveloping in all the directions within and without. Ever ready! He sits to shower His compassion on devotees in all matters. God pledges-

ये यथा मांप्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

Yē yathā māmprapadyantē tāṁ stathaiva bhajāmyaham.

Manner in which they worship Me, I accept them in the same manner.

Therefore worship God by understanding and accepting that He exists in each and everything and permeating from within and without in all times and places, if you become fit to receive His grace there afterwards you will be freed forever from sufferings and restlessness.

Jai Guru Dev!



«101»

Selfishness is too strong in this world.

This world is so much selfish even if the human skin has got any value then it will be skinned out of body and then it will be sent for cremation. Do not have slightest doubt in this. As long as their selfish motives are met till then people show respect and love. *Bhagawan Ādiśankarāchārya* told the same in a right spirit-

यावत् वित्तोपार्जन सक्तः तावन्नज-परिवारोक्तः।

पश्चात् धावति जर्जर देहे वार्ता कोपि न पृच्छतिगेहे॥

Yāvat vittōpārjana saktah tāvannija-parivārōktaḥ.

Paścāt dhāvati jarjara dēhē vārtā kōapi na pṛcchati gēhē.

Though he earned all wealth with passion soon after confirming his death, the family members immediately will drag that old aged dead body from inside the house and never again will keep in the house.

This means as long as you have strength and energy to earn money till then your family members show love and respect. When old age dawns, body became very weak with no strength then in the house no one enquires or talks about you.

Therefore

भज गोविन्दं, भज गोविन्दं। भज गोविन्दं मूढमते।

*Bhaja gōvindaṁ, bhaja gōvindaṁ. Bhaja gōvindaṁ
mūḍhamatē.*

Oye! Ignorant fool! Sing name of *Gōvinda*, sing fame of *Gōvinda*, and sing glories of *Gōvinda*.

Oh ignorant! Oh dull headed *jīva*! Sing the fames of God!

Jai Guru Dev!



«102»

Materialistic favoritism is not capable of giving peace and happiness.

The materialistic progress is the progress of the expansion of *māyā*, illusion. By the support of *māyā*, illusion if one desires the peace and happiness it will be like the darkness is trying to search the darkness. By hitting on the hole the snake in the hole cannot be killed, in a similar manner the huge accumulation of sense objects for sense enjoyments of gross body cannot remove the restlessness of the subtle body, the mind. Happiness and peace are belonging to mind. If you abuse the sleeping person, he will not be inflicted with pain because at

that time his mind was somewhere else dissolved in the ignorance of causal body. The idea is this- only mind alone can be in a state of peace and happiness. Therefore until and unless mind gets satisfied till then the restlessness cannot go out. Mind will be wondering until it gets wholly bliss permeated God. Like you people divert the minds of kids by giving toys, in the same manner you are being diverted from God being immersed your minds in money, woman, son, respect, fame, etc. But all these objects cannot keep your mind in happy and satisfied state. Min can only be happy by getting only one thing that is the biggest of biggest. In this world Supreme-Self alone is the biggest thing by after knowing which there will be left no object worthy of knowing.

Jai Guru Dev!



«103»

For belly filling just keep faith in your own destiny.

*

Do not accumulate sins by doing wrong actions under the compulsion of anyone.

यदस्मदीयं न हि तत्परेशाम्, *Yadasmadiyam na hi tatparēsām*, What is there in our destiny will be ours without fail and others cannot obtain it.

This is the master stroke of the theory of action. In our case it was proved many times– In such deep, thick and dangerous jungles

where there is no one can even imagine any human presence there exists with us only our own fate, destiny. In such lone situations also the objects of destiny, fate will be with you. The moment destiny falls. In other words as long as there is body till then your destiny exist. There is no doubt in this. Therefore your worry for your future and present only establishes the fact that you are not aware, totally ignorant and completely forgotten of the store house of your own previous accumulations.

There is no doubt whatever you have earned earlier you will get it without fail. Money that is deposited in a bank, you will only get it, how can you have a doubt in this? In this world the bank balance sheet might be lost in the failed bank due to its own bankrupt, fire or flooding, but the fruits of our actions will be deposited in such a bank wherein there is absolutely no possibility of failure or sabotage. It belongs to the never diminishing store house of all-knowing and all-powerful; here there is no place for a mistakes or wrong calculations whatever is done its fruits shall be undergone without fail in a mathematical precision.

Whatever it comes to our vicinity the same is nothing but the destined enjoyments. But whatever it comes before you must enjoy with proper reasoning. This is the main difference between man and animal! It cannot think of what is good and what is bad. This kind of analysis cannot be done by animals but you are a human then your dealings must be done after proper enquiry of what is good and what is bad.

Never come under the influence or pressure to do such actions by which you have to accumulate sins. With sins later part of path, journey after fall of body will get spoiled. It is like that you are only enjoying the fruits based on the earlier actions done by you– take a lesson from this and resolve yourself to perform the best actions by which you can progress forward. It should not be like that you just go on doing good and bad actions indiscriminately to your employer who arranges your living with meal and clothing. It shall not be like जाकर खाई ताकर दुहाई, *Jākara khā'ī tākara duhā'ī*, *Just gone to eat and come out while singing fame*– this is the style of dogs; but humans must resort to actions with proper enquiry and resolve. Give support to the best only if not condemned at least be neutral to the worst actions.

Jai Guru Dev!



«104»

To the maximum extent possible earn from the auspicious actions.

*

By the sense control only it is possible to possess the Bliss of Self but not by the sense enjoyments.

Through senses one can have mere the enjoyments of the objects of sound, touch, taste, form and smell. Because senses are having outgoing tendency they can only get the knowledge of outer objects and whereas senses cannot obtain the internal knowledge.

Atma, the Self, Transcendental Consciousness is the most nearest of nearest to us, always obtainable, can never be there its non-existence— even then we are not able to see it and we are not able to know it. That which sees everyone and everything, how can you see it through what? Eyes can see everything else but it can never see itself and there must be a need of mirror to see itself. To see the Self the mirror is your *antaraṅga*, internal organ which is known to be internal hence it is the means of gaining Knowledge of Self. It is the means of gaining internal knowledge and because of this very reason it is called *antaḥkaraṇa*, an internal apparatus. If the mirror is clean then only clear image can be seen. Fully stained and impure mirror cannot show the image. Similarly in an internal organ that is free from stains of impurities the image of the Self will be seen clearly whereas having impure internal organ one cannot witness the Self. Therefore it is absolutely necessary to make internal organ pure that is free from all stains.

It is nothing else just ignorance to get identified with class, caste, beautiful body, youthfulness, money, respect, etc. Unless detached from the egoistic attachments to these temporal things till then how can anyone have the knowledge of the Self? Without the destruction of ignorance can there be rise of the Knowledge of Self. The ignorant man feels that he is different from the Supreme-Self and accepts his gross body as the true form of his Self. He keeps special attachment and craving in the world's objects which are of diminishing and vanishing nature. It is because of this kind of acceptance of one or another thing; he will continue his life in suffering. This is the irony!

Veda and Vedic literature including the sayings of preceptors declare that this *jagat*, world is illusion that which continuously

undergoes the changes, the transformations. What is the illusion? Illusion is that which is seen but without having constancy in its existence like someone with delusion sees the snake in the lying rope in the dimmed darkness but in reality the true existence is not of a snake; but in the period of delusion for him it is the established fact. Unless there is a gain of crystal clear knowledge about the rope till then the delusion of snake cannot be removed. Now this delusion cannot be removed away even by spending lakhs of rupees in conducting *Aśvamēdha yagya*, etc. with this also it cannot be destroyed. There is a technique that is to take a lamp and in its illumination have a good look at the rope. Then the firm awareness of the rope will be established in that person then again even if someone tries to make him to believe, 'It is a snake', he will not take it for a snake. Similarly once he is aware that the core support of this world is the Supreme-Self then later on he can never accepts 'this world is true'. Once awoken from the deep slumber of ignorance then alone the illusory nature of world will be removed. To gain the fully awoken state it is not necessary to go to forests. Just by residing in forest alone cannot bring the dawn of knowledge who knows how many forest dwellers are there full of ignorance living in seclusion? It will only be beneficial if you have got the technique to dispel the ignorance. You can only get the techniques that can dispel ignorance from *Sadgurus*, Veda and Vedic literature. How it is possible for anyone who does not have least faith in Veda and Vedic literature, and in the words of *mahātmās*, great souls, and enlightened people to have the dawn of knowledge to eradicate the ignorance? Therefore there is an absolute necessity for gaining the faith and belief.

असंशयवतां मुक्तिः संशयाविष्ट चेतसाम् ।

न मुक्तिर्जन्मान्तेतस्मात् विश्वासमाप्नुयात् ॥

Asaśayavatām muktiḥ sanśayāviṣṭa cētasām.

Na muktirjanmāntē tasmāt viśvāsamāpnuyāt.

If your inner consciousness is free from all doubts then it can lead to liberation and with full of doubts can never get liberation even in numerous births. Therefore possess the faith.

In this world *mukti*, liberation means 'not coming again to this world'. Yet another meaning of liberation is the state of living without the touch of sufferings'.

In whom the absence of tendency of attachment to his wife, son, money, respect, fame, etc. for him alone there will be definite experience of the Self. True knower of the Self alone will be crossing the sea of sorrows. With many sticky tendencies the internal organ has become impure; hence there is a need to destroy the *vāsanās*, the deep rooted tendencies. Through enjoyments alone *vāsanās* cannot be made satisfied. न भूतो न भविष्यति, *Na bhūtō na bhaviśyati*, Like this *it never happened in the past or in the future.*

Satisfaction can only be there due to proper enquiry and analysis into the subject matter whether it can be done right now itself or later in ten years. Senses can only be subdued through a sensible enquiry into the subject matter. Tendency of enjoyment will get more strength by the very enjoyments. Until today could anyone stop the itching by scratching, then we can hope the senses can be satisfied with the sense enjoyments.

Everybody knows that nothing else goes along with, even our body only goes maximum up to the funeral prayer. If you believe in Veda and Vedic literature then you will realize that there is one thing that goes along with beyond. When *Jīva*, the individual being takes travel to other world, in that journey the fruits of his good and bad actions will go along with him. The performer of good actions will be ascending to the best worlds and that of non-good actions will be falling into hell. Therefore to the maximum extent possible always try to become the earner of the good actions.

Jai Gura Dev!



«105»

By being awake and alert make the best use of your life.

In this world for you there exist only three things– Body, Mind and Money. An integration of all these three will be called *sansār*, your world of dealings on the physical, Intellectual and or emotional levels. When there is the best use of mind, body and money then unrest will never come. Due to lack of proper usage of these entities alone will result into the torment of restlessness. There are not schools or colleges to teach how to make the best use of these three things. There are the goals for money during its spending that which is neither donated nor utilized will be wasted or destroyed; and this is called its third goal that is its destruction.

Tulasidās wrote about money- सो धन धन्य, प्रथम गति जाकी।, *Sō dhan dhan'ya, pratham gati jākī, The money that is spent in its first goal, in the donation is blessed.*

Tulasidās told only about money but we say about these two-body and mind also.

सो तन धन्य, प्रथम गति जाकी।

सो मन धन्य, प्रथम गति जाकी।

Sō tan dhan'ya, pratham gati jākī.

Sō man dhan'ya, pratham gati jākī.

Those minds and bodies too are blessed whose goal is the first one.

What is the first place of the body? Just engage body in worshipping and rendering service to God. Let the eyes look at God. Let the ears listen to His stories of fame. Let the tongue sing the glories of Him. Like that every relation of God is to be made its own subject matter of each sense through them drink the pure bliss of God. Engage your *prāṇas*, vital forces or all ten senses in the worship of God. This is the first abode of body. The first abode of mind is to engage in God. It is said that the first abode of money is to invest in donations in best suited manner, but before donating one must enquire what is good and what is bad. It should not be casual approach like somebody asks, then just give away in that very instant without weighing the pros and cons. Money earned in meaningless ways by harming will be lying here only but the results of the sins incurred will be coming with you. The fruits of sins cannot be left behind. It knows the address and destination. Hence be careful in ensuring let there be no sin

accumulation through the wrong practices in earning money. You remember that the sins cannot be left here along with money. Therefore there must be a deep thinking and proper enquiry on the ways and means of earning money.

Once great saint acquired a rare *siddhi*, the perfection by which he was able to tell them about good and bad actions done by those people who approached him. At one point of time we both happened to meet. From somewhere wondering we came across him. Then we told him, '*Jagat*, this world incurs sins and you are just going on thinking of them- this is really a big loss. Instead of engaging the mind in constant reflection on Supreme-Self your mind is constantly engaged in thinking of non-virtuous and sinful deeds done by the world– truly this is the wrong use of mind. Being saint, then again, this much wrong use of mind! Whatever be the class– brāhmin, warrior, business or working class- in which people may take birth all deserve to be engaged in singing and remembrance of God and it is everyone's birth right to be nearer to God. In between from where it came- this indifference of class and caste divisions; this aspect of difference is not worth noting. '*Wherever the birth has taken place, let it be there*', from there itself and right now we must try our best in such a way that there will be no more births. It should not be like that just being born in any particular caste losing the valuable life time in supporting such trivial things. Do not waste any time. Here it is dharmasālā, a temporary shelter. Having come here just make your most important job is completed, do not waste your life in supporting *dharmasālā*, a temporary transit accommodation. In human life you must know that mind is such precious thing that must be only worth engaged in God but it is not justified to resort in non-virtuous and sinful acts.

Jai Guru Dev!



«106»

By making an enquiry motivated tendency alone one can make mind straight into the righteous path.

The ruler of vast unbroken universe, bliss maker, *Sat-Cit-Ānand*, God is known by Veda. Through the path of Veda alone He can be known. Veda is *apauruṣēya*, non-creation of man and giver of *divya dṛṣṭi*, divine vision. To see the divine form of God we need to have divine vision. The eyes of skin of this body cannot cognize the form of God. God in Gita while teaching Arjuna told.

न तु मांशक्यते द्रष्टुमनेनैव स्वचक्षुषा।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥

It is not possible to see with your eyes I am giving you the divine eyes, behold My richness of Yoga.

Therefore we must try to gain the divine vision, this is the ultimate goal of life. In this alone human birth gets the fulfillment.

Only physically existing objects can be seen by the skinned eyes. Yet again there will be different materials and for them to see there will be different visions. All the physical materials cannot be seen by one type of vision. For example you think of mother and father, brother, sister, wife, etc. all are all with different physical bodies. Will all these people look at the same look? You look at mother with one look, at sister yet another and look at your woman it will another look–

all will be different. Again from different looks on the same object depending upon the relation, situation, etc. it will look different.

Similarly the practice of worship too is different for different fitting levels of people. The root source of Veda is *Praṇava*, *Ōmkār*, ॐ but all are not eligible to recite *Ōmkār*. *Praṇava* is the pure *Brahman*. Only recluse saint alone can recite. Who is recluse? He is sannyāsi, recluse who is free from all attachments to all the material objects, having complete detachment having direct connection with the Self, also free from attachment and hatred. He lives alone in secluded spots free from human agitation. Only such a recluse can recite pure *Praṇava*. House holders who are full of attachment in wife, son, daughter, etc. and are not fit to receive *Praṇava*. Because the fruit of recitation of *Praṇava* will be only that which is pure and pure alone that is free from *māyā* – the pure *Brahman* with the form of *Sat-Cit-Ānand*. For house holders the recitation of *Praṇava* will not be the giver of *Kalyāṇ*, Highest Welfare since the destruction will be *amangal*, inauspicious and damaging. Therefore for house holders it is only prescribed not to resort to *Praṇava* repetition but it should be prefixed with some *mantra*– if it is not done like this it will not be a fitting act. Non-fitting acts cannot have influence on the hearts but the entire labour will go waste.

In general all people say that fecklessness of mind is not getting subdued, and stability in mind is not taking place. The fickleness of mind can be removed by performing the regular daily ceremonies and actions that must be performed in accordance with Vedic traditions in a proper method. Without doing all this at one stroke everybody tries to make the mind stand still in meditation, how it can be possible.

Mind basically goes after the objects of sound, touch, taste and smell. Mind is just running constantly after these objects and becoming so impure then how it can go towards the purity. The tendency of mind has become the tendency of a dog. Just in search of happiness mind wonders here and there, sometimes behind the objects of form, sometimes after the objects of smell, sometimes after objects of touch and sometimes behind the objects of sound-in this manner like a dog, mind is resorting but it can never become still. Mind is always without breaks made to douse in the enjoyment of objects, how it can be made the enjoyer of Self. When the mind gets diverted from the sense objects and if it bends towards the Self then it can become the enjoyer of the Self instead of the enjoyer of objects. If the mind has bent upon to the cognition of God it will not run to cinema halls. Whoever has become the lover of the form of God will never lay his eyes on any form of this world. Whoever is experiencing the undiminishing happiness derived from the touch of God's feet, and then he will never have a desire to have the touch of physical objects.

Like this mind that runs behind the objects of the form, taste, smell and touch like a dog must be applied on one of the forms of God. Make your own nature to experience the touch of happiness derived from the service rendered to Him. Learn to offer sweet smelled materials to God and after the worship you serve yourself in the form of *prasād*, His grace.

Jai Gura Dev!



«107»

Your path will become corrupted if once forgotten the ultimate target of life.

The best of best targets of human life is to gain the access of infinite bliss permeated, all-powerful, the form of Knowledge, the Supreme-Self. This is the Supreme goal of life. Whoever remember always this best of best target and engaged in achieving this target by traversing the path that is well defined by Veda and Vedic literature, his life will be fulfilled if all the activities of body, mind, senses, intellect, etc. are done in accordance with scriptures- life shall be spent in righteous manner– such a man alone is lucky and can be called hankerer of *puruṣārtha*, the ultimate goal of human life, the liberation. To such *satpuruṣa*, the person who is constantly anchored in Transcendental Consciousness living while all the desires fulfilled, he will be definitely reaching his target, the liberation. There is no doubt in this.

Whoever made his ultimate goal of life the liberation he must make a specialist in that field as his guide, in turn he can get the proper direction and guidance from such experienced person in that path alone will be helpful. Another important matter is that your life style and earning means must not be such that they will become obstacles in the path for achieving the ultimate target. You should be such a *sādhakā*, seeker.

Be awake and alert in all times, it should not be like that in achieving the target you will be wondering here and there and do not forget that all of your dealings performed by mind, body and heart

only will decide the path of your goal. If every dealing is fit in accordance with Veda and Vedic literature, then only you will achieve progress in the path to reach the target. If mind is conquered by sense objects then your dealings will become too much deviation from all the standards and become against the scriptures then your own dealings will divert you from the path of supreme target in just the opposite direction you will be earning all damaging things.

Therefore be always remembering your supreme target and for attaining your supreme target you take the help of experienced preceptor who can show the path. With all the alertness it is absolutely necessary to tread the path shown by preceptor, Gurudev.

Jai Gura Dev!



«108»

Whoever is bent towards God for him there will be no shortage of any object?

By doing *satsaṅg*, in the company of mahatmas, the great souls dawns the discrimination ability of what is virtue and what is vice! What is good and what is bad; what is righteous and what is non-righteousness. Because of this reason participators in *satsaṅg*, the religious discourages will be saved from *adharma*, non-virtuousness and will be motivated towards the righteousness. Like that, he will be saved from the sins and will be engaged in righteous deeds. The theory is that by doing *dharma*, righteous actions the sins will be destroyed. Like this through '*satsaṅg*' the sins will be destroyed.

While sitting in satsang by listening the related stories of God will naturally make you to feel and experience the inner peace and happiness automatically as the heat that was generated by the inner pain giving tendencies that burn the human heart will become subdued. This way they have their *antaḥkaraṇas*, internal organs to be naturally in a peaceful state.

Due to *satsaṅg* humans will bend towards the all- powerful, all capable God. There will not be any object for those who bend towards God. All their helplessness and misery will be destroyed once for all. Like this the sins, the inner heat of restlessness and helplessness all will be scared to come in the vicinity of people who used to be in the company of saints.

Jai Guru Dev!

