

Towards God

Foreword

The book you are currently going through is not just a piece of scripture but a veritable spiritual wonder, containing some choicest percepts of H.D.H Sant Sri Asaramji Bapu. It has the divine potential to usher you into the spiritual realm of some profoundest esoteric truths in a comparatively easy and down-to-earth manner.

It is not advisable for a Spiritual aspirant to engage in beholding too many things or reflecting on too many words. An aspirant, who reflects over fundamental truths over and over again, can, with a little perusal of good literature, cultivate discrimination and detachment, and thereby attain Supreme Bliss quite effortlessly. An invaluable treasure mine for the aspirant, this book ahs been designed to make him supremely majestic and carefree. Don't just put this pious scripture away after reading it for once. You must read and reflect on the great truths contained herein over and over again. May you enjoy the divine life at the earliest.

-Shri Yoga Vedanta Seva Samiti Amdavad Ashram

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Towards God

[It is March 1982, the second day of bright fortnight of Chaitra and the 'Chetichand' meditation camp is in progress at Amdavad Ashram. Early in the morning, the aspirants, both men and women, are engaged in meditation in the affectionate and pious company of Pujya Bapuji. Pujya Bapuji is guiding them, through meditation, to the deeper planes of life and death....helping them experience the esoteric secrets of life. The aspirants are diving deep within their own True Self, riding the thread of profound, serene and affectionate words of Pujya Bapuji.] Pujya Bapuji is saying,

इन्द्रियार्थेषु वैराग्यमनहंकार एव च।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्॥

'Detachment towards serene objects together with freedom from egotism and constant contemplation upon the impediments of the Supreme Goal, i.e. the miseries of Birth, Death, Old-age and Diseases.'

(The Bhagvatgita : 13.8)

Till now you have groomed and kindered many a family in each of your innumerable births. Every time, a blow of death deprived you of all your kith and kin. Therefore it is high time you get rid of the attachment you towards your family.

If you have a desire for prestige, if you want the body to be respected, this will surely be a big hurdle on your spiritual path. Throw away the attachment that you have towards your body. Be like innocent child. You have long been taking good care of this body. You have long been giving it a bath, feeding it, taking it on excursions; but...but this body kept complaining. It complained of ailments, of insomnia, of joint pains, of headache, of indigestion... so on. You have already had enough of servility towards the body. Now visualize the end of the body's journey in this world. How long will you treat the body as 'I', dear friend! With a firm mind, visualize that your body has gone for a stroll on the seashore. It sits on a bench. Now it is looking at the scenic beauty of the sea. Suddenly you get a stroke, which proves to be fatal. Your head hangs down. You are dead...Or at home itself, you had a headache, a stomach-ache, or fever. And you are dead. Or visualize, you went into stupor while engaged in writing something. Your heart failed. And you are dead. Or visualize, you were engaged in 'puja'. Suddenly, your body lost balance and lay down on the ground. You called your friends, your wife and other family members. They all came and asked, 'what happened...what happened?' In a matter of few minutes you passed away... Or visualize you were walking down the street. Suddenly there was a mishap. And you died. Definitely, your death will come in some guise or the other. You will not even know. Therefore, rehearse your last journey before you are forced to undertake one; experience death before it actually comes; visualize your final

annihilation before death throws you into oblivion. Make a firm resolve to break this sense of identification with this big body, which you preserve treating the name and the form as 'I'. This is a final hurdle in scaling the ultimate height in sadhana. You must get past the attachment with your body. So long as you cherish your body, your actions will continue to bind you. So long as attachment to the body is there, you will not be able to get rid of its vices. No matter howsoever hard you try, but so long as the identification with the body remains, the Divine song of the Lord will not resonate within you. So long as you consider yourself a bag of bones, flesh, skin, blood, urine and stool, self realization would remain a distant dream. The cycle of birth and death is the biggest misfortune of all. Even if one is born with all the riches around, how does it matter? The fellow has got to suffer the tyranny of life. Pray to the Lord, honestly and from the core of your heart, 'O Lord! O the Supreme benefactor! I have taken refuge in you. You are omnipotent. Now grant me the strength: grant me the determination to realize the ultimate goal of oneness with you, I have set my foot on this journey. O my Lord! Grant me the strength to get rid of attachment to the body and merge my heart with that of Yours.'

You must have had, in your previous births, a number of parents, a number of other relatives. So many others must have preceded these parents and relatives in your earlier births to them and even those others must have preceded by still some others. Deeper the attachment towards the body, heavier will be the burden of these relations. Lesser the attachment, lighter will be the burden. Once you stop identifying yourself with the body from within, the external attachments will not be able to entrap you. Once you get rid of attachment of the body from within, the external attachments will then become a child's play for you. The songs of absolute freedom will emanate from your life.

The liberated ones live among the masses and perform all their duties; yet they live happily, eat and drink happily, come and go happily, happily do they dwell within their True Self.

Simply overcome the attachment. Once you stop identifying yourself with the body, the attachment too disappears. To get rid of identification of Self with the body, make a trip to the cremation ground. Assume that you are dying while still living. Don't be afraid! Beckon death today, 'O death! Come to this body.'

Imagine that death is descending upon your body today. Your body becomes lifeless. Due to some reason the life force leaves your body. Your corpse is lying there. The one, who had a name and was addressed, as 'bhai, seth or sahib is no more. Now he is lying dead as corpse in the eyes of the people. The vaidyas and the doctors have admitted defeat. The body, you took great care to nurture, whose prestige was your prime concern, is lying dead before you. You are watching it. A horde of people has collected. Some are shedding true tears, others crocodile tears.

You are no more. The corpse is lying. People have gathered; friends, neighbours, cohorts and loved ones have all arrived. Phone calls are being made, telegrams are being sent. All that is required to be done in case of a death is being duly performed.

This is the last attachment, that of the body. Without overcoming it, no yogi can be accomplished, no sadhak can do a proper sadhana, and neither can he attain the Lord's benign grace. This is the last hurdle. Overcome it.

मैं अरु मोर तोर की माया
बश कर दीन्हीं जीवन काया॥

'I' and 'my', 'you' and 'your' – this is the illusion that holds sway over the life.'

Your body falls... it collapses, death approaches, people chant, 'Rama is the absolute truth'. You are dead. People have gathered. Bamboo sticks are being arranged for the bier. People are taking you inside to give you a bath. People lift you. Your neck hangs down. Hands and feet are going astray. People are moving your body with care. Your corpse is being given a bath in a big vessel. But...
But where is that glitter....? Where is that light....? Where is that consciousness....?
The body that earned lots of money, that enjoyed delicious foods, that was adorned so much, that enjoyed so many sights, is just a corpse today. It cannot take a single breath. It is not able to thank a friend. It cannot pay obeisance to a Saint.

Today, this poor parasitic body, the poor corpse, is leaving this world. The body that was burdened with so many tensions, the life which was so strife ridden, what is the state of that life today? The body, for which you had to commit so many sins and put up with all the misery, is lying in such a condition! Have a look at its condition with your mental eyes. It is lying in a helpless state. Till a little while ago, it was full of ego saying, 'I'.....'I'...., it considered itself to be intellectual, intelligent and clever. See the state, the clever one is now. Of what avail is its cleverness? All that was known has become unknown. All its knowledge is reduced to naught in one go. All relationships have come to an end. All wealth and the family stand alienated forever.

All those, for whom you kept awake whole nights, for whom you had toiled, are not yours anymore! The ones, for whom you suffered pain and grief, are no more in any way related to you. This is the state of your beloved body...!!

The friends are giving you a bath. Without wiping your body properly, just giving a few careless touches of the towel, clothes are put on you. Then your body is laid on the bamboo frame. This is the state your body is in now! This is the body is in now!

This is the body, for which you earned all the wealth, learned so many arts and sciences, begged before so many people, accepted servitude to lead a depraved life, persuaded and cajoled others; now that life force has deserted it, it is lying on the bier.

Experience death, in your lifetime. As it is, your body is already dead anyway. Is it worth anything?

The corpse lying on the bier is being tied with a piece of red cloth. The hanging neck is tucked in. Feet are being securely tied with a rope, lest the corpse should fall down while being taken to the cremation grounds. Rope is being tied around the neck also. The whole body is being tied. The one, who is tying the bier says, 'pull the rope from that side'. The other one says, 'I have done it, 'now tie the knot.' But for how long will this knot remain either? How long will the ropes last? They are going to be burnt in a short while.... And the corpse tied by the ropes too is going to be incinerated, dear friend!

Shame on the transient life....shame on the attachment to this transient body....shame on the folly of identifying oneself with the body and taking pride in its transient qualities. The bier is being tied securely. So far your name figured in the lists of the rich men or officials. Now it has been included in the list of the corpses. People say, 'Tie the corpse quickly.' They don't say, Tie the rich man, official, clerk, servant, Saint or rogue; they will say, Tie the corpse.'

So, this is the end of all the achievements of your life. Whatever you earned in the life is no longer yours. Whatever you had known is gone in one stroke of death. Your income tax papers, your promotion and retirement, your achievements and failure have gone forever.

Alas O man your life! Alas O man your dreams! Alas O man your transience! Alas O man your desires! Till you breathed your last, you continued to nurture your cravings, 'I have acquired this much, I will acquire this much more; I have known this much, I will know this much more, I have brought so many to my side, I will bring so many more; I have reformed so many, I will reform so many more.'

Hey! You save yourself from death first! Save yourself from the cycle of birth and death! Let me see, how strong you are! Let me see your cleverness! Your corpse is being tied. You are one with the bier now. Preparations are underway for taking you to the cremation grounds. People are wailing. Four persons lift you and take you out of the house. Others are following them.

Some people have come out of affection; some have come for the sake of formality. Some have come merely to discharge the so-called social obligation.

A few people have come for social service. They don't know that they are to meet the same fate sooner or later. How long are you going to show yourself off? How long will you try to establish yourself in the society? If establish you must, then why don't you establish yourself in God instead?

You join the funeral processions of others for the sake of formality! Do it honestly. On these occasions, tell your mind that the body in which it resides will also meet the same fate. It will also be carried on the bier and incinerated. O dishonest mind! You are not sincere even in accompanying a bier? You are making haste? You are looking at the watch? 'I have to go to office.... I have to go to the shop...' O my dear friend, why don't you understand that ultimately you too have to reach the cremation grounds? Go to your office, go to the shop, go to the cinema, go anywhere, but remember! Your final destination is the cremation grounds. How long can you keep going away?

O mad man! O plaything of the illusion! The illusion has been making you dance to its tunes for centuries. If you don't dance for the sake of God, the illusory world will keep you dancing. If you don't dance for God-realization, then who knows in what different species you will take birth and be forced to dance by illusion! At one time you will get the body of a monkey; another time that of a bear. You may even get the body of a demigod. In each of these births you will consider the body as your own. You will have mothers, fathers, sons, daughters, uncles and aunts. You will consider them as your own. Then again you will get struck by death and will have to abandon them too. For how many ages have you been doing all this? For how long have you been establishing such relationships?

'If my son were married...let my daughter-in law be obedient to me... let my servants be faithful...let there be goodwill among friends...'. Even if all this happens, for how long will it be there? 'May I get promotion' you are promoted. So what? You want marriage. You are married.

Then? You want children. You get children also. Then what will you do? Finally you too will be tied to the bier like this. You too will ride people's shoulder in same manner. Have a look at the condition, which your body is bound to land into. Nobody can evade this eternal truth. Your millions of rupees cannot help you then. Thousands of your acquaintances, connections cannot save you. You must undergo this experience, face this happening. You can evade other happenings, but there is no power on earth, nor can there be any in near future, which can help you escape from this inevitable eventuality. Therefore, look at this in escapable death, with a discriminative vision.

People have tied your body to your body to the bier and are taking it to the cremation grounds. There are tears in people's eyes. But those shedding tears are also bound to depart in the same manner. Shedding tears is of no use. Withholding tears too is of no avail. Running away at the sight of the corpse is of no help either, nor is embracing the corpse of any use. You can be saved only through the realization of your True

Self. You will be saved only when you assimilate the grace of a Saint. You will be saved only when you realize your oneness with God.

Dear brother! You can never escape this tragedy of death. No one has ever escaped this misfortune.

आया है सो जायेगा रजा रंक फकीरा
‘One, who has come, has to go, be it a king, a pauper or a Saint.’

Whether there are 50 persons with somebody’s bier or 500; whether 5000 accompany it or only 5, it is immaterial. A bier, in any case, is a bier. A corpse is a corpse after all.

Your corpse is being lifted. Somebody has sprinkled gugal on it. Another one has placed marigold flowers on it. Somebody has garlanded it. Somebody is showing more affection by spraying attar on you. But how does it matter now? Of what use is such a spray at this juncture? Whether you keep bricks and pebbles on the corpse or erect a building on gold thereon; whether you offer flowers or bedeck it with gems and jewels. What difference does it make to the corpse?

The bier is being taken out of the house. People have surrounded the bier. Four persons are carrying it; four others are accompanying it. Your final journey starts with chants of ‘Rama...say Rama friends...’ you are departing forever from the house, for which you had made so many plans. You are getting out of that house for the last time. You had sacrificed God’s abode for the sake of this house. You had turned away from the Lord’s house to keep good terms with this house. You are parting company with the very house forever, in the form of a corpse. Whether the walls of the house laugh or cry, you have got to leave it anyway.

Wise men advise, ‘Be quick to take the corpse to the cremation grounds. The death took place at night. You must take it at the earliest, lest its vibrations and the bacteria germinating in it should spread and make people sick.’ Nobody dare keep you for a few hours more. Nobody has the guts to take care of you even a couple of days more. Everybody wants to live one’s own life. Wise men are eager to see you off, ‘Hurry up. You are getting late. When will we reach there if we don’t leave in time? Hurry up... be quick...!’ How long will you remain glued to the house? At last, people will tie you and take you away fast.

You will have to get rid of your attachment to the body. This attachment is the root cause of your bondage. It is because of this attachment that you are going round and round in the cycle of birth and death. You have got to break the shackles of this attachment, whether you do it today or in the next birth or after a thousand births.

People are carrying you on their shoulders. If you have taken a lot of butter or ghee and have put on a lot of fat, people have to toil harder. If the fat is less and you are slim, toiling is less. Anyhow, you are now riding the bier.

यारों हम बेवफाई करेंगे
तुम पैदल होंगे हम कंधे चलेंगे॥
हम पड़े रहेंगे तुम धकेलते चलोगे
यारों! हम बेवफाई करेंगे॥

**‘Friends! I will betray you. You will be walking, and I will be riding your shoulders.
I will lie calmly, and you will be pushing me. Friends! I will betray you.’**

Riding the shoulders, you are going to the place, which is a certain destination for all. ‘Rama... say Rama friends.... Rama....say Rama friends....’ The chanting goes on.

The people carrying the bier are walking fast with 50 to 100 people following them. They are talking among themselves, ‘he was a good person, He was rich, He was happy.’ Or ‘He was poor, he was miserable... the fellow passed away...’

These fools don’t know that they too have to go the same way. They are sympathizing with you taking themselves to be immortal. How childish! The bier is moving forward on the road. The shoppers and shopkeepers are proceeding hastily towards the market. The people with jobs are hurrying towards their offices. If somebody happens to see your corpse, he just mutters an ‘Oh’ and proceeds on his way. It does not remind him of his meeting the same fate sooner or later...that he too will die some day. Cyclists, scooterists, motorists see the funeral procession, and keep running with just a brief ‘ah...oh...etc.’ to take care of their world, which the fools will have to leave at death. Nevertheless, they are running towards this world.

Now you are half way from your home to the cremation ground. You are going farther from the home and nearer to the cremation ground. At last, the bier reached near the cremation ground. One person rushed to the cremation ground on a scooter to arrange for the wood. He is telling the caretaker, ‘give me 3 quintals or 5 quintals or 6 quintals of wood. He was a good man. Never mind if we spend a little more on wood.’ One buys the wood according to one’s means; but what difference does it make whether the corpse is cremated with 3 quintals or 6 quintals? If one has more money, one may buy 4 quintals more; if one has less, one may buy a little less. How does it matter? So far as you are concerned it is all over for you.

Now you are very near to the cremation ground. As a mark of good omen, the children’s hair is being spread. The sweets that were brought along are being fed to dogs.

Those, who are in great hurry, slip off from there itself. Rest of the people take you to the place where everybody is destined to reach.

Some people are busy arranging the pyre. A few logs of wood are arranged to make a platform. Now your bier is being put on the pyre. Now load is being transferred from their shoulders to the pyre. But for how long will it remain even there?

Bundles of dry grass, coconut hair, matchsticks, ghee and cotton balls are being kept in readiness. These articles have been brought for your last rites, for your final farewell....

Whether you nurtured your body with halwa and puris or simply maintained it on dry bread is now immaterial. Whether you had been wearing ornaments or lived without them is again of no consequence. Ultimately the body is going to be consigned to the flames of the pyre. Matchsticks will welcome you.

You endured all the sins and misery for the sake of this body. You hurt people for the sake of this body itself. You even turned your back on God for the sake of this body. Now see what is happening to it. It is lying on the funeral pyre. Big logs of wood are being systematically placed on it. Small pieces of wood are being kept alongside big ones to ensure that your body is burnt quickly.

All wood pieces are placed on the pyre. Dry grass is interspersed so that no part of the corpse remains half-burnt, not a single piece of flesh is left put. One person is supervising the operations; he is doing the 'management'. Must leadership be displayed even here? He is masterminding the show. 'Do like this.... do like that...' he continues to pour instructions.

O the clever one! It is going to happen to you also. Know this dear brother! You want to don the leadership role even in the matter of burning a corpse? You want special recognition even here? Good heavens!

O ignorant man! How vast is the scope of your desires! O foolish one! How strange are your deeds! Away from God, how many dramas you have enacted! So far you avoided the Lord and acquired a lot of possessions, but every time, a single blow of death snatched everything away. It has been snatched thousands of times. This time also, the same story is going to be repeated. Beware my dear brother!

Logs of wood have been systematically placed on the corpse. Your sons, and other loved ones are getting emotional and shedding tears. Some of them are not able to bring tears in their eyes and hence are feeling ashamed. Other people are busy chatting. Someone is smoking a bidi; another one is taking a bath, yet another is cleaning his scooter. Someone is busy changing his clothes. Someone is worried, he is getting late for his shop, somebody has to go out to of station. Nobody is worried about you. For how long will people worry for you?

You have been brought to the cremation ground, laid on the funeral pyre and offered a matchstick. Over... People now want to go back. They are saying in gestures, 'now put a matchstick to the funeral pyre...it is very late....hurry up...hurry up...' These are the friends, who used to say, 'stay for a few more minutes more, be with me, I miss you very badly when you are not with me.' Now the same friends are saying, 'hurry up... light the funeral pyre...we want to go.....Allow us to go...'

Wow! O friends of the world! Bravo O relatives! Thank you very much! I have seen your real face.

If you don't make friends with the Lord, this is in store for you. Those, who addressed you as 'sethji' and 'sahib', those who were your childhood friends, are the ones who are in hurry. They are feeling hungry. They are not able to say it openly but in their hearts, they say, 'don't delay it any further. Send him fast to heaven. Light the fire from the head side so that he goes to heaven quickly.'

Who knows whether or not he will go to heaven? He will go to a destination in accordance with his deeds and beliefs. But you will be getting your food. You will be relieved from here.

Ghee is poured on the coconut fibers. It is lit. This is the light that will destroy your smothered life. It is not the light of an enlightened Guru; it is not the light of Sadguru. This is the light of your friends. Those, for whom you have wasted your entire life, will give the light to you. You have not even seen the light of the Sadguru; you never had time to go to Him.

The flame is lit. There is grass on the side of the head in the midst of wooden logs. The flame is touched to that grass. The grass immediately catches fire. One person is burning the pyre from the feet side also. The fire starts raging. It reaches the cloth that is covering you. The logs are slowly catching fire. Now it is not possible for you to put out the fire. Your friends do not need to call the fire brigade. Now this is no occasion to call a doctor or a vaidya. There is no need for it either. Now everyone simply wants to go home. They want to take leave of you.

The funeral pyre is emitting smoke. There are flames also. Even the closest of friends and relatives are running away from the heat of the funeral pyre. You are left alone to be burnt in the blazing fire all around you. Friends, loved ones, relatives and childhood friends are all going away.

Now...no relations exist anymore. All the relations...the relations born out of worldly affection...where is the capacity in this worldly affection to withstand even a little heat? Your relations don't have the capacity to withstand a spark of death? Even so, you are fortifying these relations. How gullible you are! How childish you are! Now observe for yourself.

The bier is engulfed by the fire. And here, the people are engulfed by the pangs of hunger. Some people remain while others slipped away. The caretaker of the cremation ground, with tongs in his hand takes care that the logs do not fall away. If a log does fall, he picks it up with his tongs and puts it back on your head. Now the fire has engulfed the bier completely. There is fire towards the head...and there is fire towards your feet...the hair burnt away just like a bundle of dry grass. The skull too

is beset by fire. There was ghee in your mouth along with cotton balls; there was ghee smeared in your eyes as well.

मत कर रे भाया गरव गुमान गुलाबी रंग उड़ी जावेलो||
मत कर रे भाया गरव गुमान जवानीरो रंग उड़ी जावेलो||
उड़ी जावेलो रे फीको पड़ी जावेलो रे काले मर जावेलो,
पाछो नहीं आवेलो ...मत कर रे गरव---
जोर रे जवानी थारी फिर को नी रे वेला...
इणने जातां नहीं लागे वार गुलाबी रंग उड़ी जावेलो||
पतंगी रंग उड़ी जावेलो...मत कर रे गरव---
धन रे दौलत थारा माल खजाना रे...
छोड़ी जावेलो रे पलमां उड़ी जावेलो||
पाछो नहीं आवेलो...मत कर रे गरव---
कंई रे लायो ने जावेलो भाया...
कंई कोणी हाले थारे साथ गुलाबी रंग उड़ी जावेलो||
पतंगी रंग उड़ी जावेलो...मत कर रे गरव---

‘Don’t feel conceited dear brother,
the glamour will vanish....
Don’t feel conceited dear brother,
The youth will betray you.
It will vanish, it will fade away,
and it will die soon
It will not return....don’t feel conceited....
The strength of youth is making you proud
It will go away in no time;
the glamour will vanish
The charisma will fade away....
Don’t feel conceited...
Your money, your wealth, your treasures....
Will desert you, it will vanish in no time
It will not return... don’t feel conceited....
What did you bring when you arrived,
What will you take with you when you die?
Nothing will accompany you;
The glamour will vanish...
The charisma will fade away....
don’t feel conceited....

Your entire body is engulfed by the fire, which has instantly accepted the offering made to it. Your entire body is charred. Your clothes are burnt, the quafan is burnt, and your skin is burnt. Your feet are sagging. The body fat is being reduced to

smoke. Pieces of flesh are burning and falling down. The fingers and bones of the hands are falling down. The skull is ready to explode. It is also tormented by the fire. The bacteria and the gases of the body are all burnt down.

ऐ गाफिल! न समझा था, मिला था तन रतन तुझको।
मिलाया खाक में तने, ऐ सजन! क्या कहूँ तुझको?
अपनी वजूदी हस्ती में तू इतना भूल मस्ताना...
अपनी अहंता की मस्ती में तू इतना भूल मस्ताना...
करना था किया वो न, लगी उलटी लगन तुझको॥
ऐ गाफिल ---

जिन्होंके प्यार में हरदम मुस्तके दीवाना था....
जिन्होंके संग और साथ में भैया! तू सदा विमोहित था...
आखिर वे ही जलाते हैं करेंगे या दफन तुझको॥
ऐ गाफिल ---

शाही और गदाही क्या? कफन किस्मत में आखिर।
मिले या न खबर पुख्ता ऐ कफन और वतन तुझको॥
ऐ गाफिल ---

‘O errant man! You did not appreciate;
the gem of a body was bestowed on you.
You have ruined it, dear friend!
What should I say to you?
You were so enamoured with your narrow-minded
existence that you forgot God.
You were so enamoured by
your ego that you forgot God.
You neglected to do what was required of you,
Rather you proceeded in the opposite direction.
O errant man! You did not appreciate;
the gem of the body was bestowed on you.
Those, in whose love, you had gone crazy.
Those, in whose company,
you were always enamoured.....
They are the ones, in the end,
who will burn or bury you.
O errant man! You did not appreciate;
the gem of the body that was bestowed upon you.
What with riches and poverty?
You will have only a piece of quafan at your death.
And who knows whether you will get a quafan
and a privilege to die in your own country.
O errant man! You did not appreciate;
the gem of the body was bestowed upon you.’

Your silken clothes and your ornaments are of no avail to you. The fire is consuming your hands and your feet. The body fat is falling through the logs. The flames are destroying it there as well. The fat contained in your stomach is all burnt. Now the bones are falling one by one.

Alas! How well cared this body was! How dear it was to you! A minor kidney problem made you rush to America for treatment. Now the entire body is in shambles. Where will you go for treatment? For how long? A little pain in the foot or a small wound in the hands made you call specialists. Now, which specialist will help? None but God can help you here. Only the knowledge of the True Self can save you from this fire of death forever; how can the doctors and specialists do it? They themselves are bound to meet this fate. They may charge exorbitant fees, but for how long will they keep it with them? They may charge heavily for mere investigations but where will they take all their wealth? They too have to go through this same experience.

शाही और गदाही क्या? कफ़न किस्मत में आखिर.....
‘What with riches and poverty? You will have only a piece of quafan
At your death.....’

Amass as much wealth as you want. Charge sky-high fees! But remember, this cruel death will equate all and transform you into an egalitarian. If anything has the capacity to make everybody submit to equal treatment, it is death and only death. Death is the greatest equalizer. Nature is truly egalitarian.

The carcass of your body is now disintegrating. The skull burst into 5 to 7 pieces. The pieces are falling here and there. Ah....whom do these pieces of bones belong to? To an officer or a peon? To a rich man or a servant? To a happy man or a miserable one? To a man or a woman? Nobody can figure out. Now the fire has started subsiding. A good number of friends are busy taking bath. They are getting prepared to go back. Many have already left. Others are taking leave of you for the last time. They are offering an anjali of water each to the funeral fire and taking leave with tearful eyes.

कह रहा है आसमां यह समां कुछ भी नहीं
रोती है शबनम कि नैरंगे जहाँ कुछ भी नहीं॥
जिनके महलों में हजारों रंग के जलते थे फानूस
झाड़ उनकी कब्र पर है और निशाँ कुछ भी नहीं॥
जिनकी नौबत से सदा गुंजते थे आसमां
दम बेखुद है कब्र में अब हूँ न हाँ कुछ भी नहीं॥

तख्तवालों का पता देते हैं तख्ते गौर के
खोज मिलता तक नहीं वादे अजां कुछ भी नहीं॥

‘The sky is telling that this
world is but a naught,
The dew-drops are crying as
this colourless world is nothing real
Whose palaces were decorated with chandeliers of a thousand colours
Only shrubs are seen on their tombs,
there is no trace of luxury;
Whose arrival reverberated the sky
With prior announcements,
He is himself cage in the tomb
With no power to even groan;
Those with high offices and signboards displaying their name,
Are now entirely traceless and are no more heard of.’
Only a heap of embers is seen in the cremation ground now. Whatever you were till today,
are no more. It is impossible to make out from the bones, to whom they belonged. Only
embers remain. You are dead. Your skull and bones have disintegrated. All your relationships
are over. The myth of ‘mine’ and ‘not mine’ is destroyed. The caste and community of your
body are finished. The complexion of the body is gone. The funeral fire has made your health
and sickness look all the same.

ऐ गाफिल! न समझा था

‘O errant man! You did not appreciate...’

Now the fire is slowly subsiding, as nothing combustible is left. Kinsfolk, loved ones, friends and neighbours, all are departing. While leaving they are instructing the caretaker at the cremation grounds, ‘We shall come the day after tomorrow to pick up the ful (literal meaning is flower but here it has been used for bones). Take care, lest somebody else’s ful should get mixed.’ Some people’s ful remain there itself. Friends pick them up considering them to be the ful of their near and dear ones.

Who is one’s own and who is alien? And these ful? The real ful (flower) is gone. Now, what pleasure will you derive, calling the bones ful? The best of all ful (flower) was your pure consciousness. Had you identified yourself with that, you yourself would have become the most fragrant flower

Everybody went home. One day went by. The second day passed. On the third day, they reached the cremation grounds. They picked up the bones with the help of tongs. Ah! They are putting you in a box. A few pieces of the skull and a few bones of the joints were found. The harder ones retained their shape others were reduced to ashes.

About a kilogram of ful were found. Friends have brought them home in a box. The wise men opined, ‘Don’t bring the bones inside the house. Keep them outside, at a

distant place. Tie them to a branch of a tree. When we go to Haridwar, we shall take them from there itself. Don't bring them into the house. It is considered a bad omen.' Now your bones have become inauspicious. It is a bad omen to bring them inside the house. What a strange world it is! You spent your entire life for the world. You spent a number of years in making and nurturing these bones. Now bringing them home is a bad omen? 'Keep the box outside', they say. If it is taken to a neighbour's house, the neighbour gets annoyed, Are you out of your wits?' It is taken to your pal's house; even he refuses, no...not this side....away...away...!'

Your bones are not worth keeping at anybody's house or temple. People are very clever. They think, Of what use is he for us now?' Worldly people will maintain relations with so long as they need something from you. What can they obtain from these bones after all?

People will call you to obtain something from you. What is left with you now that you can offer them?

They will enter into friendship to obtain something in return. But the Sadguru will give you what is eternal and will not bother for any conveniences.

ॐ...ॐ...ॐ...

Your bones are lying in a small box, which earlier contained chocolates and biscuits. All your positions and prestige are reduced to insignificance and are being hanged in this small box, in a helpless state. At an opportune time, they will take it and throw it into the Ganges.

See the treatment meted out to your precious life.

A pigeon, when it sees the cat, closes its eyes hoping to escape death; but the cat devours it anyway. Similarly, even if you avoid accepting this harsh reality, thinking, 'I will not die' or forget this satsang, the death will not spare you.

Always remember this satsang dear friend! It provides you with the key to transcend death. It shows you the way to get rid of the ego and attachment, so that you can engage yourself in sadhana. Now you have set foot on this path, do attain your goal. For how long you will keep lingering on? You have so far been establishing thousands of relationships. You have been appeasing thousands of relatives. Wake up, at least now! Before your bones are thrown into the Ganges, immerse your life into the Ganges of enlightenment. Before your bones are hanged on to a tree, hang your ego on to the tree of God's grace. Then let the beloved God take charge of your life. Let Him make you dance, dance to His tunes.....

तेरी मर्जी पूरन हो...
'Thy will be done.'

In this manner, take your ego to the tree of God, and hang it there. People have gathered to observe your 'third day'. Your enemies, who were happy, expressed their happiness at their homes. Your loved ones shed a few tears. Formal visitors complete the formality. People in the gathering are discussing about your death in whispered tones, How did he die? He had a head ache; asked for water. Water was given to him. He died while drinking it.

He felt giddiness and fell down, never to get up again. He had stomach-ache and died. He had just returned from the morning walk. He was so cheerful. Then he felt a little uneasy and said 'something is happening to me. Call the doctor.' We were to call the doctor. He died before we came back. He was given extensive treatments in the hospital. Doctors tried their best to save him, but he ultimately died. He collapsed on the way and died. The time for death had come. Whatever could be the cause, the cause is only instrumental.

Most of the time they kept talking about your death in the course of observing the 'third day'. The scheduled time, 5:00 PM to 6:00 PM was up. People went back to their houses. How long they will keep on talking about you? They went away to re-engage themselves in their busy schedules.

The box containing the bones is hanging on the tree. Days are passing by. At last the time came for immersing them in the Ganges. The box is being taken to Haridwar, by train. It is covered in a small bag and kept under the seat. People ask, 'What is it?' Your friends say, 'No.....No.....nothing. Just nothing. It contains bones...' and they push the box with their feet. People scream, No...not this side....keep it away.'

How tragic! The box containing your bones is not worth keeping even under the seat of a train. Ah my beloved body! How much of efforts did I put to your well-being? What have I not done to nurture you?

ॐ...ॐ...ॐ...

The friends reached Haridwar. The priests gathered around them. The friends are performing the last rites. The bones are thrown into the Ganges. The ritual is now complete. The priest gets his dakshina. Friends shed a few tears. Now, they all are struck by hunger. They will now take care of their own bodies, because they feel they will retain them forever. While having their meals they enquire about train timings.

They must go back early, as they have to attend to their offices or take care of their shops. They think, 'He is dead. I have bid farewell to him. I am not going to die after all!' Friends get busy taking their meals.



Today you witnessed your last journey. You have seen the treatment meted out to your corpse and your bones. You are pure consciousness, so subtle that even when death arrives, you become a witness to that death. Even when your bones burn, you are a distinct entity of effulgence. Even when your bier burns, you are pure consciousness aloof from the corpse. You are the eternal witness, the True Self. Today, as a witness you have observed your death too. You have been a witness to thousands of details like this.

Those, who become the witness to the journey of their death, find it a mere journey. The witness stays untouched.

After death, all those, who were yours, are no longer yours. Even your body is not yours. But your True Self is always yours; it can never be alienated from you.

Thousands of friends deserted you, lakhs of relatives deserted you, crores of bodies deserted you, and billions of deeds deserted you too. But your True Self never deserts you.

The body was taken to the cremation grounds but you are pure consciousness, the eternal witness, separate from the body. Now you have realized, 'I survive even after the last journey of this body. I survive it being burnt with the bier. I was there before the birth of this body and survive its death as well. I am pure consciousness....I am Pure Enlightening Knowledge. I have renounced all attachments and affection towards the world. I have ripped apart this web of illusion.'

Go on intensifying this practice. The identification of Self with this body or the attachment with this body is the last hurdle. Destroy it by the above practice. If you get a chance, go to the cremation grounds. Show yourself the scene of a burning corpse (Women are not supposed to visit the cremation ground).

When I was at home, I used to visit the cremation grounds. I would occasionally show the truth to my mind and tell, 'See! This is what is going to happen to your body as well.'

In the cremation grounds, discrimination and detachment crop up in your mind. Without discrimination and detachment, even Brahma's precepts will prove futile. Without discrimination and detachment, you will not be able to ensure your speedy progress even if you submit yourself under the tutelage of a Self-realized accomplished Sadguru. If your sense of discrimination and detachment are dormant, what can the Guru do?

In order to arouse your discrimination and detachment make a visit to the cremation grounds once in a while. At times, take a mental trip to the cremation grounds even while sitting at home itself.

मरो मरो सब कोई कहे मरना न जाने कोय।
एक बार ऐसा मरो कि फिर मरना न होय॥

**‘Everybody talks of dying,
Nobody knows how to die,
Once die such a death that
You don’t have to die anymore.’**

Let the flame of pure knowledge be lit. Get rid of the attachment of this body. Once the attachment of this body goes, the affection towards your kith and kin will weaken. Once ego and attachment evaporates, your behavior will become akin to the Lord’s behavior. Your words will reflect the Lord’s words. Your eyes will see through the Lord’s eyes. Your living will turn into Lord’s Divine play.

Just get rid of your ego, your identification of self with the body. The attachment of external, which is but illusory, will automatically wither away.

देहाभिमाने गलिते विज्ञाते परमात्मनि।
यत्र यत्र मनो याति तत्र तत्र समाधयः॥
देह छन्ता जेनी दशा वर्ते देहातीत।
ते ज्ञानीना चरणमान् हो वंदन अगणित॥

**‘Once the identification of Self
With the physical body is removed,
One realizes the true nature of God.
Then, wherever the mind goes, it is in Samadhi;
Those, who are aloof from the body,
While still in the body,
I bow at the feet of such
Enlightened Souls again and again.’**

Mentally ask yourself, ‘When will the time come, when I will experience distinctness from this body, while still in this body? When will the time come, when, sitting all by myself, I will see my mind and intellect distinct from my own Self and repose in the bliss of my True Self. When will the time come, that engrossed in the Supreme Bliss, I will be carefree in my dealings with this world?’

When will the time come, that I will consider the behavior of friends as well as enemies as a source of mere amusement?’

Don’t have thoughts like, ‘when will the time come, when I get promoted....become President....become a Prime Minister...’

To hell with the desires of power and position! Think instead, ‘when shall I be established in the bliss of my True Self? When shall I experience unity with God?’

The president of America, Mr. Coolidge, lived in the White House. Once he was walking in the garden. A visitor came and asked, ‘Who lives here?’ Coolidge replied, ‘Nobody lives here. This is but an inn, a tavern. Many people have come here and gone. Nobody lives here.’

You have not come here for living! You are here just to pass through. This world is not your true abode. Actually your True Self is your real home, the home where the Saints abide. The place, where Saints established themselves, is the only one, where you can establish yourself permanently and nowhere else. No other palace, howsoever strong it may be, can accommodate you permanently.

संसार तेरा घर नहीं, दो चार दिन रहना यहाँ
कर याद अपने राज्य की, स्वराज्य निष्कण्टक जहाँ॥

**‘The world is not your home,
You are to live here for a few days only,
Recollect about your own kingdom,
Where you are the unchallenged master.’**

Once a stranger asked Mr. Coolidge, ‘I have come to know that Mr. Coolidge, the president of America, lives here. Everybody is just passing through.’

The Four-year term of Coolidge was nearing its end. Friends advised, ‘Contest the elections again. You have a very congenial influence in the society. You will certainly be re-elected.’

Coolidge said, ‘I have had the experience of living in the White House for four years. I have had the experience of being the President. There is no essence even in becoming the President. It is just fooling oneself. It is simply wastage of time. I have no time to waste anymore.’

All these positions and prestige are wasting your time. Your relationships, howsoever high placed or important, are too wasting your time.

Swami Ramatiratha used to pray, ‘O Lord! Save me from friends...save me from pleasures.’

Sardar Puran Singh asked, ‘What are you saying Swamiji? One has to save oneself from enemies, not from friends.’

Swami Ramatiratha replied, 'No, I will take care of enemies; I will take care of troubles. One never has attachment or affection towards unsavoury things. Attachment and affection are always associated with pleasures, with friends or with loved ones.'

Friends waste our time. Favourable situations, happiness eat into our time. They make us unconscious of the real Truth. We are not able to carry out our original duty. We end up wasting our lives caring for unnecessary and unwarranted things.

Let us save our time from the so-called friends. Let us get rid of our attachment with the so-called pleasures. Keep an alert vision so that you can reside in God even while enjoying the pleasures; you can live with the Lord even while living with your friends.

ॐ Shanti....Shanti....Shanti...ॐ...ॐ...ॐ...

Your body has completed its journey. So you had the privilege of observing even your death. Being the witness to your own death how can you ever die? You are yourself to your own death how can you ever die? You are yourself Supreme Consciousness. You are the Soul Personified. You are beyond fear, beyond doubts. Death has devoured the body times without numbers. You never died. You have been only changing the outer bodies. You have just switched from one birth to another.

Fearlessly, experience for yourself, 'I am the Soul. I will extricate myself from attachment. I will save my life from being wasted in pursuit of irrelevant and unworthy relationships. I will save my mind from expectations and dependence on others. I will not be a slave of expectations; I would rather be their master.

ॐ...ॐ...ॐ...

I will remain fearless. I will never care for the pleasures and pains of the world. I will be free from worries in all circumstances of the world because I am the Absolute Consciousness. O death! You can at the most, damage my body; but you can do absolutely no harm to me. How dare you frighten me?

O glitters of the world! O temptations of the world! How can you trap me now! I have seen your actual hollowness. O rituals and traditions of the society! For how long can you bind me? O pleasures and pains! For how long can you make me dance to your tunes? Now, I have woken up from the slumber of delusion....'

Thus awaken your real consciousness fearlessly, firmly, honestly and without any reservations. For how long will you continue to sleep in this body?

There may be thousands of obstructions on the path of sadhana; there may be lakhs of thorns spread out on your way. We shall tread on them all fearlessly. If those thorns do not convert themselves into flowers, how shall we justify our being called sadhaks?

ॐ...ॐ...ॐ...

In the face of thousands of incidents of upliftment and downfall, we shall keep our conscience awake. What will happen at the worst? Ups and Downs, both belong to this body which is but a subject to death, we are engrossed in the bliss of our True Self.

बिगड़े तब जब हो कोई बिगड़नेवाली शय
अकाल अछेय अभेय को कौन वस्तु का भय॥

**‘Damage can be done only to that which is
damageable. What can damage the timeless,
impregnable and indestructible entity?’**

What is there to lose or gain for my True Self, the Pure Consciousness? If the worst damage comes, it can only affect the body which is a moving-corpse anyway, isn't it? Even if the best thing is available, who else will get it but the corpse like body itself. And I have just burnt down the corpse in the fire of enlightenment. Now why should I feel afraid or suffer inner diminution? Why should I yield before the troubles or temptations of the world?

Now, I will live like an emperor..... I shall be free from all worries and remain carefree. Once I have set foot on the path of sadhana. I will not relax before reaching the goal.

ॐ...ॐ...ॐ...

Nothing is impossible for a person who nurtures such thoughts.

एक मरणियो सोने भारे

One, who is ready to sacrifice even his life towards the cause he is striving for, becomes stronger than a hundred people opposing the same.

You must die in the end. Then, why not invite death right away? A true sadhak is the one, who does not stop in the face of thousands of obstructions, who cannot be trapped by lakhs of temptations. Thousands of fearful incidents cannot frighten him and lakhs of expressions of

gratitude don't get into his head. That is what makes a true sadhak. A sadhak must have the inner experience that enables him to say,

हमें रोक सके ये ज़माने में दम नहीं।
हम से जमाना है ज़माने से हम नहीं॥

**'The world does not have the strength
to halt my forward march.
The world owes its existence to me,
I don't owe it to the world.'**

Prahalad's father obstructed his path; Prahalad disobeyed his father. He moved towards God. Her husband and other family members obstructed Mira; Mira paid no heed to them. King Bali was obstructed was obstructed by his so-called Guru, Bali turned a deaf ear towards him.

Even if the Guru obstructs you from proceeding on the God's path, disobey the Guru but don't ever turn away from God.

Can there be a Guru, who will prevent you from following the path of God? Such a Guru probably had no Guru himself and is a Nigura Guru. If the Guru prevents you from moving towards God, remember king Bali and put your best foot forward. If your wife obstructs your path, remember king Bhatrihari and do away with the attachments towards her. If sons or other family members do it, slit apart the web of their affection with the scissors of knowledge. Even if the most adored of persons in the world becomes an obstacle to your pursuit of God or Self Realization..... how wonderfully Tulsidas ji has put it!

जाके प्रिय न राम वैदेही,
तजिए ताहि कोटि वैरी सम, यद्यपि परम सनेही।

**'One, who does not love Rama and Sita,
Treat him as equivalent to millions of enemies and shun him, even if he is your supreme
beloved.'**

In such matters, shun the most affectionate of persons like you shun the worst of your enemies. Rely only on your pure consciousness and chant ॐ with convictional vigour.

Grief and worry, desperation and troubles, failures and poverty affect us internally; they are not external entities. When you presume in your mind that you are a failure, you meet failure in the external world as well.

Never harbor feelings of despondency in your mind. Mentally, don't ever give in to fearsome circumstances. Rely on the power of ॐ! Rely on the Sadguru's experience of Absolute Truth. Muster so much divine strength so that you can trample for once even on the head of death when it arrives. How long will you live under fear? How long will you continue to promise offerings for the fulfillment of your desires? How long will you continue to please leaders, officials, rich men and servants? Why don't you try pleasing yourself instead? For once, make friendship with your own Self. How long will you make friends with others?

कबीरा इह जग आय के, बहुत से कीने मीत।
जिन दिल बांधा एक से, वै सोये निश्चिंत॥

**‘Kabir says that people make so many
Friends after coming to this world.
Those, who have loved the One and only
One (the True Self), are free from all worries.’**

Many friends were made; but one, who loved the only One, was blessed. You have to love your Self only. That ‘One’ is not sitting in the sky or beneath the ground. You don’t need to erect telephone poles or connect any wiring. That ‘One’ is your own True Self. You are the that ‘One’. You are unnecessarily constricting yourself, ‘I will be happy, if I get this...I will be happy, if I get that...’

Absurd! It is alright if you lose everything; it is all the same if you get the whole world. This world, in the ultimate analysis, is but a dream. Let the dream go by. What is going to happen in the worst case? You will not get a job? You will not get food? Does it really matter? After all this body has to die one day. If the worst happens, one shall die of hunger and thirst, pursuing the path of God. In any case, people do die even after eating to their heart’s content. Though in reality God Himself take care of one, who follows the path of God-realization. As and when you become free from all worries, God becomes worried about you, lest the enlightened one goes without food.

सोचा मैं न कहीं जाऊंगा यही बैठ कर अब खाऊंगा।
जिसको गरज होगी आएगा सृष्टिकर्ता खुद लायेगा॥

**‘I thought I will not go anywhere;
I will take care my meals here itself.
One, who is concerned, will come;
the Creator Himself will bring food.’**

The Creator Himself can come. It is His responsibility to manage and provide the creation. When you become established in the Truth a thousand reproaches to the gods and goddesses, who don’t inspire people to serve you. If you repose in your True Self, reproachable are the kinnaras and gandharavas, who don’t sing your praises.

Unnecessarily are you constricting yourself before the gods and goddesses, seeking their blessings and grace. How long will you go on begging, disrespecting your True Self and its latent powers? Now you have to wake up. Once you have come to the Guru’s door, you cannot be allowed to sleep any more.

You may perform thousands of Yagnas, you may chant lakhs of mantras; but until and unless you get rid of your stupidity, you cannot achieve deliverance. Three hundred and thirty million Krishnas may come to preach you but until and unless the enlightening knowledge is reflected in your behavior and dealings, you will continue to be miserable like Arjuna. Let the lion of Vedanta roar in your life. Twang the bow of ॐ. And you will not find grief and worries in your mind, even if you try looking for them.

You are so great; why do you consider yourself to be diminutive? You are the Atman; why do you consider yourself to be the body? For how long will you consider this corpse as 'I'; this corpse is after all destined to be burnt down? How long will you continue to see happiness in circumstances favorable to it and grief in the unfavorable ones? Your life should be such that the facilities covet to serve you and feel fortunate to get an opportunity to do so. The problems of life will turn favourable merely by your presence.

You may go to the densest of forests; the things would still be favourable. And if they are not, your bliss and peace should remain un-disturbed. If you get bhiksha eat it; if not, wonderful! It's an opportunity for observing a fast.

राजी हूँ उसमे जिसमे तेरी रजा है।
हमारी न आरजू है न जुस्तजू है॥

**'I am happy in what You like to hand over to me.
I have no desires or longing of my own.'**

Taking food or not affects the corpse alone. Are you worrying about the body, even the bones of which are mistreated? You are the beloved of God, are you still worried about food? The darling of Saints, are you worried about clothes? The darling of Fakirs are you worried about money? The darling of accomplished yogis, are you worried about your kith and kin?

You have carried the burden of worries far too long. Now be free from worries. When you have come in company of the fakirs, let go all thoughts and worries. Immerse yourself in sadhana.

A Fakir does not mean a beggar. A Fakir does not mean one who is helpless. A Fakir is the one, who has the strength and courage to play on the Lord's chest. One, who has the courage to kick the Lord at His chest, is a true Fakir. Bhrigu kicked Lord Vishnu at His chest and see the Lord, He is massaging his feet. Bhrigu was a Fakir. Beggars are not Fakirs as such. Anyone who covets anything cannot be a Fakir.

Bhrigu did not have any ill will towards Lord Vishnu. He kicked the Lord only to test His equanimity. And what did Lord Vishnu do? Was He angry? No. he held Bhrigu's feet in His hands and comforted them saying, 'O sage! I hope your foot is not hurt.'

Fakirs are like this. But even in their company people don't stop lamenting and begging, 'give me pebbles...give me stones (pebbles and stones here imply transient worldly things).....what will happen to me.....what will happen to my children.....what will happen to my family....?'

Everything will be all right. First of all, realize the grandeur of your own greatness. Realize your True Self.

Does the judge sweep the floor in the court? Does he have to call plaintiffs, defendants or advocates? He simply comes to the court and gracefully occupies his chair. Rest of the things happen automatically. If the judge leaves his chair and starts filling water, sweeping the floor, or calling the litigants; what sort of justice will he be able to deliver?

You are the judge of all judges. Occupy your rightful chair. Realize your pure consciousness.

You have performed a number of big and small pujas. Now get involved in the puja of your own Self.

देखा अपने आपको, मेरा दिल दीवाना हो गया
ना छेड़ो मुझे यारों! मैं खुद पे मस्ताना हो गया॥

**‘When I saw myself I was enamored with it.
Don’t disturb me friends, I am intoxicated with the Bliss of my Self.’**

Such songs will emanate from your heart. Realize your true grandeur. How great you are! Power and position of Indra, the king of gods, is trivial, extremely trivial in comparison to your true grandeur. So great are you. Still you are nurturing the feelings of inhibitions! Jostling for small favors! ‘Be kind to me...give me small promotion...promote me from head clerk to officer...from officer to the collector...from collector to the secretary...’

But...those, who give you these posts, will obviously be bigger than you and you will still remain small. The creator is always bigger than his creation. Will you keep somebody at a higher pedestal than yourself? Why to keep corpses at a higher pedestal? Dear brother! Know that your true Self is the greatest of all, so much so that you should not consider even Indra to be bigger than you.

Saints go a step further. They say, ‘a stage comes when even Lord Brahma, Lord Vishnu and Lord Shiva are not bigger than you. And that stage is realization of your True Self.’ Lord Brahma, Lord Vishnu and Lord Shiva too embrace the enlightened one, knowing that this jiva has now become Shivaswarupa. Realize the Truth that elevates you to such a Supreme plane of existence is the sole purpose of the human birth. And you are seeking petty things, ‘give me a job...take me in your service’? Dear friend! If you have prepared yourself adequately, it is not difficult to realize to your own pristine glory.

यह कौन-सा उकदा है जो हो नहीं सकता
तेरा जी न चाहे तो हो नहीं सकता॥
छोटा सा कीड़ा पत्थर में घर करे
और इंसान क्या दिले दिलबर में घर न करे॥

**‘What goal is there that cannot be attained?
The only impossible is that which
You don’t really want to attain.
A small insect bores its way into
the stone to make a home for itself.
Can the man not enter the heart of his
Beloved God to abide therein forever?’**

The net results of all your virtues, good deeds, righteous conduct and visits to the temples is that you feel interested in the knowledge of the True Self. Even the agnostics or wretched people may meet the enlightened Saints physically. But it is only with the faith of the truest nature that you can identify a genuine Saint, who is beyond the body.

ॐ...ॐ...ॐ...

One, who doesn't reflect on the precepts of enlightened Saints, will simply have to wander in the world. He will have to go through the cycle of birth and death. He may be in the company of Sri Krishna or Mother Durga; but as long as he has not attained the knowledge of Supreme Truth...

Narsi Mehta says,

आत्मतत्त्व चीन्या विना सर्व साधना झूठी

'So long as you don't know your True Self, all sadhana is nothing but a sheer waste.'

Narsi Mehta says this after having done all types of sadhana. How much of sadhana can you do after all?

In my early days of sadhana, I too had performed a lot of puja and worship. I would not take anything, not even water, before performing Lord Shiva's puja. Even when I went to Param Pujya Sadguru Sri Lilashahji Bapu, I took Lord Shiva's arrow and puja material along. I believed in piety to such an extent that I would, at times, wash the wood before burning them. Even then, till the time, I did not attain the supremely pious knowledge of the True Self; all this piety was but a secondary attainment. But now... Now what should I say?

15 Dotials were taking a house on rent in Nainital. The rent was 32 rupees, and they were 15 people. Pujya Sri Lilashahji Bapu gave them two rupees and said, 'Include me also as a member. The rent is 32 rupees; we will be 16 tenants.'

Pujya Sri Lilashahji Bapu, the master of countless universes, lived with those Dotials for a number of years. He had become supremely pious. No impiety could touch Him.

Once one attains supreme piety, then what on earth can defile him? If a piece of iron is lying in the mud, it will get rusted. Even if you keep it carefully in a cupboard, exposure to humid air will rust it as well. But the same piece of iron, when brought in contact with paras, gets converted into gold and then it does not rust, irrespective of whether you keep it in the mud or in a cupboard.

Similarly let your mind realize the True Self for once. Then it is completely immaterial whether you engage it in Samadhi, keep it in a pious atmosphere, or take it to the hell. Wherever it is, it will be established in its absolute Self. Such a person is called an Enlightened One. You may acquire a whole lot of supernatural powers and boons, you may have even the power to bring a corpse into life; but so long as you don't attain realization of your True Self, all attainments are but futile.

Your statements may turn true or you may get something happen by the sheer power of your will; but such powers are not your final goal. Such powers can be best termed as mere milestones on the path of sadhana. This is not the fruit of enlightenment. The fruit of enlightenment is that you experience the splendor of Brahma, Vishnu and Mahesh in your own Self and even that appears ordinary to you. Such is your True Self. Realize it.

ॐ...! ॐ...!! ॐ...!!!

The only cause of sorrow and attachment is the superimposition (Adhyaropa) of different feelings on different individuals. When a man considers one to be a pleasure-giving dear friend and to be a pain-giving enemy and starts hating the latter, invariably will he experience

the blows of grief and sorrow within. But when he starts visualizing the experience of the same indivisible Conscious Being within all and starts loving all as sons of God, attachment and sorrow do no more have any sway over his heart. That sadhana is always cheerful. He has neither friends nor any foe. He considers all to be the children of his beloved Lord and serves them accordingly throughout his life. None is able to harm him. Even a poisonous snake forgets its dangerous nature before him.

Wake Up from the Slumber of Delusion

The world enters your mind through eyes and ears; and this is what makes the mind fickle. Japa, meditation, contemplating on God and righteous deeds purify the intellect. The pure intellect reposes in God, and a defiled intellect is entangled in the world. As the intellect becomes more and more pure, it is increasingly filled with the Supreme Peace. The more the intellect gets defiled, the more it wanders restlessly in desires and worldly thoughts.

Your intellect was engaged in whatever you have seen or heard so far, but what did you get in return? Your intellect will be engaged in what you see or hear even hereafter, but what is the end result? Sri Krishna says,

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च॥

‘When your intellect completely extracts itself out of the quagmire of delusion, then will you experience detachment from all the heard and still unheard pleasures of this world and the other one.’(Gita, 2.52)

If one happens to walk onto a quagmire, first one’s feet get bogged, then his knees, thighs, navel, chest and finally the entire body sinks into it. In the same manner does one get bogged in the quagmire of the world, ‘let me do a little of this...let me see a little of this...let me eat a little of this...let me hear a little of this...’ In the beginning, a smoker takes a little puff, and then gets fully addicted to the vice of smoking. One takes a small sip of liquor at first, and then turns into a full-blown drunkard.

Similarly, those having attachment get bogged by the bondage of attachment, ‘let us take a little care of the body...let us take a care of the family...’ This ‘a little’ is dangerous; it slowly but steadily fills the intellect with the thoughts of the world. The intellect, which should be filled with Supreme Peace, is filled with the rubbish of the world. It thinks of the world when we sleep; it thinks of the world when we talk; it thinks of the world when we live; it...thinks...of...the...world...even when.....we...die.

We have heard of heaven; we have heard of hell; and we have heard of God as well. If the intellect is free from attachment, we will be indifferent towards heaven and hell as also towards the sensual pleasures that we have heard of. Devoid of attachment, the intellect will not rest anywhere but in God. If the intellect is bogged down anywhere else, know that ignorance still pre-dominates. One, who lives in Amdavad, says Mumbai people are happy; the one in Mumbai says Kolkatta people are happy; the one in Kolkatta says Kashmir people are happy; the one in Kashmir says married people are happy; the one, who has children, says ascetic people are happy; the ascetic says the worldly one is happy. Filled with attachment, the intellect goes on changing track. And with this it takes you through different births too.

‘When your intellect completely extracts itself out of the quagmire of delusion, then will you experience detachment from all the heard and yet unheard pleasures of this world and the other one.’ This world and the other...

There are seven worlds above, Bhuh, Bhuvah, Swah, Janah, Tapah, Mahah and Satya. There are seven worlds below, Tala, Atala, Vitala, Talatala, Mahatala, Rasatala and Patala.

Once a Vidyadhari came to sage Vashishtha. She had strengthened her will power through meditation. She had the powers to make her wishes come true. She said to Vashishtha, ‘O Sage! I have come to you seeking help. I live in a peculiar world. My husband is the creator of that world. My husband is the creator of that world. There once grew a desire in his mind to enjoy sexual pleasure; so, he created me. But after creating me, he began to experience more bliss in meditation, in the True Self; as such, he turned dispassionate towards me. Now he does not look at me. I am in the prime of my youth. My body is beautiful and delicate. I cannot live without a husband. Kindly come with me. Please counsel my husband.’

Saints readily agree to help. Vashishthaji got ready to accompany the gentle lady to her husband. Vashishthaji was an accomplished yogi; the lady had her own mental powers. Both flew past this universe. They entered another universe. There the Vidyadhari entered a big rock. Vashishtha stayed out. When the lady came out, Vashishthaji said,

‘I cannot enter your world.’ Then the Vidyadhari said, ‘Please bring your thought wave in harmony with that of mine. Then you too will be able to enter along with me.’

One person is seeing a dream. Another person cannot enter his dream. The other one can enter it only when their traits are similar.

Somebody is sleeping. You are standing beside him. You intensely think, repeating the thought again and again that it is raining....you are feeling cold. Your mental vibrations, emitted through your breathing, will influence his mind; his thought waves will come in harmony with yours, and he will have a dream that it is raining and he is drenched with water. We live with foolish people. Even an aspirant, if he goes in the midst of people bogged in the quagmire of the world, who crave for money, hanker after sensual pleasures, he too begins to think, ‘let me save a little money. Let me stack a few bundles of currency notes, because my grandfather has taken a lot of them with him, and my father also has taken his wealth along. Now I too have to take some money with me.’

One gets bogged in the quagmire of attachment. If you try to be in harmony with one bogged in the mire, sooner or later, you too get dragged in. You think that he is bogged but you will escape. You go on consoling yourself while getting stuck deeper and deeper in the quagmire. A fallacy deludes the intellect.

Not that it happens to weak aspirants only. Even an aspirant of Arjuna’s stature was deluded. He had not realized his True Self, but says, ‘O Lord! With your grace I have understood everything. I am all right now.’

The Lord says, ‘Alright. You say you have understood; but you still feel pleasure and pain. That means you are not free from attachment.’

In the eleventh chapter of the Gita, Arjuna said, ‘I am enlightened, I have understood all, and my attachment is gone.’ Even then seven more chapters had to be narrated to him. He did not really know then what Self-realization meant.

There is a stage of tushti, which is there in the very nature of the jiva. Jiva attains a little peace, a little power, and a little joy and thinks that he has achieved a lot. People get a little soothing experience, a fleeting glimpse of bliss and mistake it for Self-realization.

When the intellect transcends the quagmire of delusion, you will be free from attachment to what you have seen or heard. Indra may come and stand before you with folded hands, Kuber may wait for you with you with keys of his treasure, Lord Brahma may stand there with his kamandalu, inviting you to enjoy the bliss of His abode; but you will have no attraction for any of these things. Only then you can be assured that you have indeed realized your True Self.

बच्चों का खेल नहीं मैदाने मुहब्बत|
यहाँ जो भी आया सिर पर कफ़न बाँधकर आया||

**‘It is not a child’s play to enter the arena of love
Whosoever came here, they were all prepared for the Supreme sacrifice.’**

It is in the nature of the jiva to seek pleasure. God does not seek pleasure. The jiva has desires, the jiva hankers after happiness. If Lord Brahma comes, He too will talk of offering only happiness; isn’t it so? If you run after happiness, it means that the ocean of happiness is yet to abound within you. You will go elsewhere for happiness only if you lack happiness inside. Pleasure seeking is the nature of the jiva, the assumed self. After Self-realization this assumed self is impeded. The assumption of separateness goes and the self becomes one with God, the Supreme Self.

Kamdeva, the god of love, along with his wife, Rati indulged in all sorts of frolics in front of Lord Shiva, but he could not influence Lord Shiva at all. Lord Shiva is so much satiated in the bliss of the True Self that sexual pleasure is far too trivial and absurd in comparison. Lord Shiva was not influenced by Kamdeva.

When Yogis and Saints engage in sadhana, celestial beauties arrive and indulge in enticing frolics to distract them. Those, who are swayed by their frolics, cannot realize their true Self. They remain deprived of their innate treasure of Supreme Bliss. Therefore, aspirants are forewarned not to get enticed by Riddhis and Siddhis or allurements of any kind.

If you exercise a little restraint on your mind and the senses, your speech will assume a lot of influence. Your willpower will become stronger. You may perform even miracles.

The ability to perform miracles does not signify Self realization. Miracles are just the outcome of exercising restraint on the body and the senses. Miracles do take place through Self-realized Saints as well, but they don’t perform miracles; miracles just happen through them, which are of no significance to them.

Strength of words and resolves are the functions of willpower itself. Do remain firm on whatever you resolve. Do not allow negative and contradictory thoughts to creep into your thought process and your thoughts will become powerful.

Exercise restraint on your body and the senses, and engage yourself in japa, penance, silence and concentration; gradually your antahkarana will be purified. Purity of the antahkarana

facilitates a quicker fulfillment of your resolve. But this is not the ultimate goal. A pure mind always bears the risk of becoming impure again.

Once, about 15 or 16 years ago when I was at Varahi, a Sadhu came to me and wept bitterly. I asked him,

‘What is the matter?’

He said, ‘I have lost everything, Swamiji! People used to worship me like God. Now nobody even looks at me.’ He cried more bitterly. I consoled him and persuaded him to elaborate.

He said, ‘Swamiji! What should I tell you? I would just look into a cupful of water; and that water would make a miserable person happy. It would even cure a sick person! But I have no idea where all my powers have gone now! Nobody cares to visit me anymore.’

His intellect was not completely free from attachment. The intellect was purged only partially of tamas, and only partially of rajas but the intellect was not established in God. As it was not established fully in God, it was caught up by prestige. The intellect started enjoying the prestige and took pleasure in feeling, ‘I am God’. With this purity of intellect was lost; consequently the ability to concentrate and the power of resolution both withered away. People stopped respecting him and he now laments, ‘Swamiji! I am ruined.’

The Enlightened Ones are not perturbed a bit even while going to the gallows. They are undisturbed within, even if their image is tarnished instead of being adored; even if they are poisoned or are sent to the gallows. For they are secure within in the knowledge that whatever is seen or heard in this world is as good as naught. All this is but a dream.

Lord Shiva says,

उमा कहँँ मैं अनुभव अपना
सत्य हरिभजन जगत सब सपना॥

**‘O Parvati! Let me tell you from my experience,
Devaotion to God is the Truth,
the rest of the world is but a dream.’**

तस्य प्रज्ञा प्रतिष्ठिता
‘His intellect is established in God.’

I became engrossed in peace for a while contemplating on the Sadhu and then spoke to him, ‘You had perfected tratak.’

He said, ‘Yes Swamiji! But how did you know that?’

I said, ‘Just like that.’

If your mind is calm, it easily comes in harmony with the thought process of others and you come to know about them. It is not at all difficult. It appears miraculous to us; it is absolutely no miracle for the Saints.

If your radio is working, you hear the song being relayed as sound waves through air. Similarly, if your antahkarana is quiet, the intellect is steady, then you come to perceive some

past or future happenings. That is how Rishi Valmiki wrote Ramayana a hundred years before Lord Rama's or Lord Vishnu to ask His future plans, nor did he indulge in any astronomical calculations. The intellect becomes so pure that there are no thoughts of past and future. For an enlightened one, it is all-present. That is how they come to know of the past and future. Their intellect is never disturbed in anyway.

That Sadhu had perfected tratak. Tratak leads to concentration. Concentration leads to the development of willpower, and increase in the mental strength. If this willpower is not directed towards Self-realization, it takes us towards the material world.

Tratak is a unique technique for developing concentration. Its process is described below:

Take a square piece of cardboard, each side being one foot long, and paste a white paper thereon. At the center of the white paper, draw a circle of the size of a one-rupee coin. Fill black color in the circle, leaving a dot of a sesame seed, in the center. Fill yellow color in that dot.

Now, place the cardboard in such a position as that circle may be straight in front of your eyes. Sit before the cardboard daily, at the same place and same time. Fix your gaze at the yellow dot at the center of the black circle, without blinking the eyes. The eyes should be neither fully closed nor completely open.

If the eyes are closed, your psychic energy is wasted in daydreaming. If the eyes are completely open, the psychic energy is spent out in the form of rays emanating from the eyes; your spiritual power suffers depletion. That is why, when you peep out of the window while travelling by the train, bus or car, you get tired and start dozing in a short while. Your life force is used up.

Focusing the sight on this yellow dot will prevent the psychic energy from dissipating through the eyes and break the chain of resolutions that arise as a continuum. The diminishing resolves and counter-resolves will awaken the Spiritual strength. Start at first with 5 minutes, 10 minutes or 15 minutes of such practice. In the beginning, you will feel a burning sensation in your eyes. Water will ooze out from the eyes. If you practice it for half an hour daily, you will be able to perform such miracles that you will be worshipped like God. **But if it is not accompanied by the Knowledge of the True Self, this God will ultimately be a desolate one not a liberated one.**

Concentration is the mother of all penances.

In the pious tradition of devotees, there was a famous saint by the name of Pujya Madhavacharya. He said, 'O Lord! I am so overwhelmed by your love; that I am not able to perform sacrifices, go on a pilgrimage, perform sandhya, offer water to deities or dead ancestors, or even spread a deer-skin for doing japa of God's name on a rosary. I am simply sold out in your love.'

When love for the Lord blooms in the heart, not only the attachment with family, worldly people and society goes, but the attachment with rituals of worship also goes away. One has attachment with the rituals of worship, only so long as one identifies oneself with the body.

One is keen on rituals so long as one is attached to the world. If the attachment with the world goes, if love for Sri Krishna or Sri Rama develops, one has no taste for the lower level ritualistic sadhana. Krishna means the blissful Soul that attracts. Rama means pure consciousness that permeates all.

People from some sects prefer tratak and misuse the powers acquired thereby. They would kill a bat, prepare a collyrium out of it, and apply it to their eyes. They would ask the other one to look into their eyes and meditate. They engage in tratak with a resolve to control the will of the other person. In this manner, they are able to exercise control on even the ingenious intelligent people.

This is detrimental to them as well as to the affected person. Concentration is good but if the concentration is used for worldly gains, for enjoying sensual pleasures, such concentration is destructive for the aspirant. **Concentration should be used only for God-Realization.**

There is no sin in earning money but it is a sin to use the money for enjoying sensual pleasures. There is no sin in acquiring power, but it is a sin to let the power get into one's head. There is no sin in being intelligent, but it is a sin to use the intelligence to put others down only to nurture one's ego.

Many people are unhappy. It is no wonder if ignorant and agnostic people are miserable, but devotees too are distressed. A devotee wishes, 'May my mind be still, may my senses be quiet'. My dear brother! If the mind and senses go quiet, you will die! It is the nature of the body, the mind and the senses to act, to do something, however, the only caution that needs to be exercised is that these acts should be appropriate. The nature of the mind is to resolve. Its resolves should be such as to liberate the jiva from the bondage of the world. The nature of the intellect is to take the decisions.

People want, 'I should be calm like a stone. I should be completely immersed in meditation.' Those, who are able to meditate, are unhappy; and those, who are not able to meditate, too are unhappy. Those, who don't attempt at meditation, are unhappy in any case. Their minds are disturbed every moment. Their intellect is dominated by baser qualities of rajas and tamas.

According to yoga, at any given time, mind stays in one of the following five stages : kshipta, vikshipta, mudha, ekagra and niruddha. Mind is made up of elements of nature; it cannot always be concentrated, nor can it be always scattered. Even the one, with the most scattered mind, is able to sleep peacefully at night. Howsoever quiet one may be, one's mind, in any case, will act.

Nobody has been able to attain a state of Samadhi, as profound as that of Lord Shiva. Even Lord Shiva gets up from Samadhi, and dances with a tabor in his hand. The body, the mind and the world constantly keep changing. Happiness and sorrows come and go. One does not have attachment with sorrows, but one does have attachment with happiness, expecting it to be permanent. If you like to have happiness, wealth or heaven, know that your intellect is not yet free from delusion. An enlightened soul has no attachment or aversions. Lord Krishna says,

यदा ते मोहकलिलम्...

**‘When your intellect completely
transcends the quagmire of delusion...’**

Delusion is a quagmire. Starting from a little, one increasingly gets bogged in the quagmire and finally gets ruined completely.

Lalji Maharaj is a benign Saint. Once a Sadhu came to him. The Sadhu was young and smart in appearance. There came a newly married woman came for the darshan of Lalji Maharaj. Lalji Maharaj told her, ‘have darshan of the Lord.’ As she went for the darshan, the Sadhu’s eyes kept following her all the time. When she went away, Lalji Maharaj admonished the Sadhu.

‘Maharaj! You are a sanyasin. Even a householder aspirant saves himself and you...? It does not look proper that a lady comes and... we should save ourselves from sensual attractions...’ The world enters the mind via eyes and ears.

That Sadhu was enraged. He suffered from the haughtiness of being a Sadhu, of wearing saffron. It is not a big thing to renounce the home; but the real big thing is to get rid of the ego. Displeased, the young Sadhu, who had been influenced by some Christian fathers and had been adopting their line of thinking, said angrily, ‘God has given us these eyes to see. God has given beauty to be seen. What is the harm in just seeing? I did not talk to her. I did not touch her either.’

One can always give arguments in order to justify one’s actions.

O Foolish man! It starts like this only, ‘What is the harm in just seeing? What is the harm in taking a small peg of liquor?’ But this delusion is such a peculiar quagmire that once you happen to step into it, you will get ensnared more and more, with every passing day.

At that point of time, annoyed with Lalji Maharaj, the Sadhu went away. But time is the King in its own right. After seven or eight months, the Sadhu came again to Lalji Maharaj. He was in a miserable condition, lean and thin, with cheeks caved in. Lalji Maharaj could not even recognize him. Earlier, he used to come in a majestic gait. Now he was begging, ‘May I come in?’

Lalji Maharaj said, ‘Come in.’

‘I have three more with me.’

‘Bring them also.’

A woman in saffron came with two children. When the sadhu reintroduced himself, ‘Lalji Maharaj asked, ‘Then, who are they?’

The Sadhu said, ‘She was a widow. She was very miserable. She had two children also. I felt pity for her. She had no means of living. Therefore, I took her as my disciple. I teach the children.’

L

ater enquiries revealed that the Sadhu had married the woman. As he did not earn, he was taking her along in saffron clothes.

What a lustrous Sadhu he was! He had just a peek at a woman, nothing else.

If you see something with your eyes or hear something through your ears, the delusion in your intellect, howsoever negligible, will multiply. If you have not realized your True Self, pray to God that as long as you are alive, 'O Lord! Save me from this quagmire.'

Some people have a mistaken belief, 'I have realized my True Self. I have attained Supreme Peace.'

There is a place named Goutameshwar some 15 to 20 Kms. away from Bhavnagar. A Sadhu lived there. He was a renunciate. He would run away to a secluded place seeing a crowd. He was completely detached from world. He kept nothing with him. He used to put on minimum clothing. He was an ascetic par excellence. He was a devotee of Lord Narayan (Lord Vishnu); his name also was Narayan.

Later, he died in a miserable condition. I wondered, 'If he was an ascetic and a devotee as well; he could not have died in miserable circumstances. Even if people persecute them, the Lord's devotees can never come to grief.'

Then people told me, 'Wandering here and there, he happened to go to Girnar. He came across an aghori. He thought, 'what is harm in smoking a little tobacco? A small puff only! What is the harm in a little charas?' He smoked tobacco, he smoked charas also, he took bhang, and he smoked cigarettes as well. He became a psychotic, demented and finally committed suicide.'

People from Shamlaji tribal area told me, 'Here the Christian fathers keep a bottle of liquor in front of them and drank from it while delivering religious precepts and blessing people.' These drunkards become religious preceptors and pat people's heads. Those poor tribal people are being turned astray from their religious faith in the name of religious conversions. If they engage in good deeds according to their ancestral traditions, not only will they be delivered, but their ancestors also will be benefitted by virtue of their good deeds. On the contrary, these drunkards are defiling the faith of these poor and credulous tribal people, alluring them with a little money.

पीत्वा मोहमयीं मदिरां संसार भूतो उन्मतः।

'The world is intoxicated drinking the wine of delusion.'

It is natural that vicious people are miserable; but even virtuous ones are desolate in the absence of wise counsel. A father laments, 'I get up daily in the morning and perform the puja etc. Others in the family also get up early. But my young son is a careless fellow. He does not get up early.'

This is attachment. 'My' son should get up early. It does not matter if others' sons don't get up early, but 'my' son should get up early. I am religious person, so 'my' son also should be religious. It is because of attachment with one's own son that causes distress. The beloved devotees of God, those who appreciate the Divine Truth a little, don't ever insist on something. They try to persuade the son to get up early, but if he does not obey, they are not disturbed at heart.

Some people's lives are destined to be renunciation oriented, while some others' lives are destined to be activity oriented. After enlightenment, one's life goes on naturally. But religious are so much concerned and worried, 'Ah! Shukdev Ji was so engrossed in the bliss of the True Self that at times he was not even aware whether he was wearing a loincloth. I am not able to go so deep in meditation. Oh! How ardently I aspire to be engrossed in meditation as deeply as Shukdevji used to be...'

A man, who lived thousands of years ago, lived in an environment that was far different from that of today! Add to it the purifying influence, samskaras of a number of his previous births! All these had their salutary influence on Shukdevji who attained such heights. Do make it your goal to attain the heights of sadhana that Shukdevji had attained. But don't lose your sleep over it. If you are able to meditate, fine; but if you are not able to, that is also fine. Keep your heart always cheerful. Meditation is a dream; and so also is a failure of meditation. The Supreme Being, in which Shukdev ji came and went away, Vashishtha ji came and went away, Lord Rama came and went away, Lord Krishna came and went away, the same omnipotent omnipresent God is your own True Self. So long as you are not blessed with such knowledge, you can't get rid yourself of delusion.

Tulsidasji said,

मोह सकल ब्याधिन्ह कर मूला| तिन्ह ते पुनि उपजहिं बहु सूला||
'Delusion is the root cause of all afflictions. It then gives rise to the thorns of the temporal world.'

Therefore affection, attachment or delusion of any sort is the harbinger of misfortune. There should be no attachment or affection irrespective of the circumstances.

'Today, I felt so much of delight ringing the aarati bells, and saying prayers. Wonderful! I wish to enjoy doing such aarati, and ringing the bells daily...' but it will not be so everyday. If you do aarati at a time, when the door of sushumna is open, time is appropriate and intellect is dominated by satva, you will enjoy it. Aarti will not produce joy, if the body and intellect is dominated by rajas or tamas, when you have just taken meals and body is heavy with life force active in the lower centers.

Enjoying or not enjoying don't belong to the True Self; they belong to the jiva, the assumed self. It is the assumed self that enjoys. The enlightened soul is beyond enjoyment and non-enjoyment, engrossed always in Self-Bliss.

A worldly person is spiteful. A careless person has attachment and hatred in about equal measures. A devotee has predominance of attachment. He has attachment with God, with aarati and puja etc., with temples and idols and so on. A jijnasu aspirant has predominance of inquisitiveness. An enlightened person has nothing at all. He is beyond the realm of nature. Interestingly, although the enlightened one superficially displays these qualities, but in reality is completely unaffected by them.

Everything passes through him. For purification of the intellect, it is necessary to contemplate over the True Self, perform meditation and japa. If the intellect is purified, you will realize the body to be separate from your 'Self' exactly like others appear separate from you. So long as you are not established in this state, the intellect is vulnerable to delusion.

A minor victory in overcoming desires makes you feel, 'I don't have attachment with money, nor with women, nor with house, nor with ashram.' Alright. But search within whether you are devoid of attachment with recognition. See whether you have overcome the attachment to the physical body. Outer attachments can be discarded but it is difficult to get rid of the attachment to your attachment to your body. It is difficult to overcome attachment with Lokeshana. Attachment to riches is also difficult to overcome.

You think, 'I have lent money to someone but now I have attend satsang. Gurudev is going on a tour. What should I do? What if the person runs away?' My dear brother, where can he run to; with all his running about, he cannot go anywhere. He will land up finally at the cremation ground....And for that matter how much you are going to land up on the funeral pyre. No one can run away with anything. Everything remains on the ground here itself. It is only the delusion of the intellect to think, 'This is my money. These are my debtors.' These frolics of the intellect charm you as long as you have not had God-realization.

Take a lesson from the birds. They make merry, sing and chirp without bothering where the next meal is going to come from. They are not sure where the next meal is going to come from. They are not sure where they will be the next day and yet they lead a life free of worries.

We have a house to live in, food to eat for a month or even a year. Still we are running for more and more! We accumulate for the next hundred years, without ever thinking whether we will be alive in the next moment or not.

Birds don't have a fixed place to perch on, still they are happy on the branches of trees. They don't know which branch they will have to go the next moment. Even then they live happily. They don't know what and where they will eat. They have no dinner invitation at hand. Even then they live. They do not die of hunger; or for want of a shelter. They die when death comes.

मुर्दे को प्रभु देत है, कपडा लकडा आग|
जिन्दा नर चिंता करे, ता के बड़े अभाग||

**'The Lord provides cloth, wood and fire to even a corpse.'
Wretched is the one, who worries while living.'**

If you must worry, then do think 'five year old Dhruva could comprehend the hollowness of the world, Prahalad too renounced the world at an early age, why don't I feel any aversions to worldly pleasures? Rama Tirtha renounced the world at the age of 22 years and realized God. I am living in this world for 25 years, 40 years, 45 years; still I am not able to get rid of attachment to the world?'

You still long for worldly pleasures! You want to amass wealth, recover your ephemeral debts!

Acquire the true wealth that will trivialize the effulgence of Lord Brahma, wealth of Kuber and even the majesty of Indra. You have so much strength lying latent in yourself.

That Vidyadhari came out of the rock and called out to Vashishthaji, ‘Your Holiness! Please come.’

Vashishthaji said, ‘I am not able to come.’

One, who had perfected his concentration power through meditation, can pass through a wall with his subtle body. If one has not done the required sadhana of Anthavahak Shareer, to develop the subtle powers, one cannot go through a wall. He may break his head against the wall but cannot pass through it. With yogic powers, one can pass through a mountain without making a tunnel therein. Such powers are inherently present in all of you. The power has not been developed. You are attached to the gross body; with that your capabilities have also remained gross.

If water is converted into water-vapour, it can pass through finest of holes. But the same water, if it is converted into ice, cannot pass through even a window, big or small. Similarly, the gross intellect is ineffective whereas the subtle intellect acquires great influence.

Vashishthaji synchronized his thought waves with that of Vidyadhari and entered into the rock. He was in a new universe. The lady, pointing to a yogi immersed in Samadhi, said, ‘This is my husband. He has become detached from the world. Now he does not even look at me.’

The yogi opened his eyes. The Vidyadhari told him, ‘He is Vashishthaji. He has come from another world. He is the Guru of Lord Rama. Good men always welcome Saints. Kindly welcome him by washing his holy feet.’

The welcomed Vashishthaji and said, ‘O holy Brahmin! I created this universe through my will power. I desired for a wife and created a wife by the power of resolution. Then I thought why should I not repose in the Supreme Being, from whom the will and resolution derive their powers? I immersed my thought waves in peace of the True Self whilst remaining engrossed in Supreme Bliss. Now I have no desire for enjoyment of carnal pleasures. Neither do I wish to sustain this creation anymore.

By rendering services to me, this lady has also perfected her will power. She too can make things happen by the sheer power of her will. But she is not completely free from her delusion. She desires to enjoy sensual pleasures. Sensual pleasures are always self destructing. Kindly bless her so that her desire for sensual pleasures dries down and her mind reposes in God. Andnow I am withdrawing my resolve that sustains this universe. Kindly get out of this universe as soon as possible. This world is sustained by my resolve. As soon as I withdraw my resolve, it will be annihilated.’

Vashishthaji said, ‘I left that universe; and in my presence, when the yogi, Lord Brahma of that universe, withdrew his resolve, the apocalypse of that universe started. The sun started producing awesome heat, annihilation time solar winds started blowing, volcanic eruptions ripped apart the mountains, people started dying, trees became parched, and birds started falling dead.’

You too possess the power of the Supreme Self in equal measure. If it is developed, you can create even a new world. Every human being has that power inherent in him. But on account

of delusion and lust, he has to take a loan to even build a small house, let alone creating a universe. The ultimate insult is that you have to run around begging for the loan which too is not easily available.

Kewali Kumbhak- An Invaluable Treasure

This is such a wonderful device that by practicing it meticulously for six months, the sadhak undergoes a complete metamorphosis. His wishes are all fulfilled, and there comes an incredible power in his resolves. Nature becomes pliant to his needs. He conquers the six basic vices of lust, anger, greed, attachment, etc. And that is not all, even people get their wishes fulfilled by worshipping him.

An aspirant who practices this regimen with a single minded concentration becomes so fortunate as cannot be explained in words. He will experience greatness. He will find his entire life transformed. Even three days' practice will bring miraculous results. You will not be the same as before. You will achieve victory over six vices, desire, anger, greed and attachment etc.

Kak Bhushundiji says, 'The art of pranayama is at the root of my eternal life and spiritual attainment.'

The Method of Pranayam:

Finish your daily ablutions and sit in padmasana on a clean asana spread on the ground. (White and red asanas made from woolen cloth are available in the Ashram). Your head, neck and chest should all be vertical in a straight line. Now close the right nostril with the thumb of the right hand and take a deep breath in from the left nostril. This is called Poorak. Now close both nostrils with the help of the thumb and the fingers to hold the breath in for a period of four times the time you took in Poorak. This is called Abhyantar Kumbhak. Finally free the right nostril from your right hand thumb and breathe out slowly. This is called Rechak. Rechak should be twice as long as Poorak. Do remember that breathing out fast has a debilitating effect on the nervous system. Now hold the breath out. Close both the nostrils with your thumb and fingers. This is called Bahirkumbhak. Stay in this state for twice as much time as taken in Poorak. Thus the time ratio of Purak-Abhyantar Kumbhak-Rechak-Bahir Kumbhak stands in the same chronology as follows- 1:4:2:2. Then breathe in from the right nostril, hold it as before, and breathe out from the left nostril and hold the breath out. This is one Pranayama.

Poorak through left nostril Abhyantar Kumbhak Rechak through right nostril Bahir Kumbhak
1 :4 :2 :2

Poorak through right nostril Abhyantar Kumbhak Rechak through left nostril Bahir Kumbhak
1: 4: 2: 2

During the entire process of this highly effective yogic endeavor, continue mental japa of ॐ, or Hari ॐ or the Guru Mantra.

Importance of Tribandha:

An important step before breathing in is to contract your anus, that is, draw it in. This is called Moola Bandha.

Now, contract the navel also. This is called Uddiyana Bandha.

Thirdly, when you have taken the breath completely in, press your chin against your neck. This is called Jalandhara Bandha. All these three bandhas are collectively known as Tribandha.

Pranayama performed with Tribandha is highly beneficial and brings about miraculous results.

The Eye Position:

Your eyes should be focused on the image of your chosen deity, Guru, ॐ, Swastik (卐) or on the flame of a lamp. A key element of this pranayama with three bandhas is that your eyelids should not blink. Your eyeball should be still. If the eyes are kept open it leads to depletion of spiritual energy and when you keep them closed it leads to daydreaming. Therefore, during the pranayama, eyes should be half open and half closed. This has additional benefits.

Another method for concentration is that of keeping the tongue hanging. Neither touching the palate nor the lower teeth. Positioned between the two. Mind will be fixed on maintaining this state and daydreaming will cease. But half open - half closed eyes is a better method as compared to this.

Doing the Tratak after Pranayama also improves concentration and reduces restlessness. The mind becomes calm. The morning pranayama expiates you of all the sins committed during the night. Meditation practiced for half an hour or one hour after pranayama is extremely beneficial.

According to the Bauddhayana Samhita, at the juncture of time when the reign of the moon is over in the sky and the sun is yet to appear on the horizon, the presiding deities of different senses disappear and there occurs the advent of all Mantras. The Mantras are considered to be in a highly charged state of wakefulness during this transitional phase of the day. Don't just lose this invaluable time by sticking to your bed; rather do pranayama, japa, meditation and thus attain spiritual advancement together with enhancement in physical health and mental concentration.

Best situation is if japa is automatic and spontaneous while doing pranayama. Remain grossed in the meaning of japa itself, reflecting on the meaning of the matra during japa is excellent. At times become a witness to the act of japa itself, 'prana and voice are engaged in japa, I am Consciousness, Serene and Eternal.' Be a witness to all your actions whether eating, drinking, sleeping or waking. If you progressively intensify such practice, it will lead to Kewali Kumbhak. If you perfect Kewali Kumbhak, one who worships you will find his wishes fulfilled.

The mind attains a serene state when pranayams reach a stage of perfection. If the mind is quiet and the senses are restrained, Kewali Kumbhak happens involuntarily. The prana is

automatically is either restrained inside or outside and mind becomes calm. This automatic happening of Kumbhak is considered to be perfection of Kewali Kumbhak. It is advisable to practice Kewali Kumbhak under the direct supervision of the Sadguru.

Merging of the mind into the Self enhances its potency, since it gets complete rest. In day dreaming the mind is active inside, even though externally quiet. As a result the mind gets tired and exhausted.

Initially, when one starts meditating, one finds gracefulness on one's face, luster in one's eyes, blissfulness in one's mind and gentleness in one's voice. One sees white specks in the sky. Gradually, these sparkles grow bigger in size. This signifies that your meditation is proceeding in the right course.

There is yet another method of perfecting Kewali Kumbhak. Keep looking one-pointedly at the moon at night in such a manner that your eyes don't blink. Or gaze deep into the sky, as far as you can. Your body should remain static.

Pitiable is the one who does not practice yoga sadhana. With a simple resolve yogi can create a new world and can let others also see that world. Chanakaya was a great diplomat. His resolutions were singularly potent, he had tremendous resolution power. A yogi named Kumaragiri came to the court of his king. In response to a challenge, he said, 'I can get all present here to have the Lord's darshan.'

The King said, 'Go ahead.'

The yogi created a new world with his resolve and got all present there to have the darshan of God's gigantic Vishwaroopa. A dancer named Chitrlekha was present there. She said, 'I did not have the Lord's darshan.'

The yogi said, 'It is because you are a woman.'

Chanakaya said, 'I too did not have Lord's darshan.'

Though she was a professional dancer-singer, but she was a spiritually elevated woman. Her willpower was strong. Chanakaya too was strong willed. Therefore both these people did not come under the influence of another's will. With the power of yoga one can show one's own imagination to others. A yogi can influence even inanimate objects. Sour mangoes can be made to appear luscious by exercising the power of strong will.

Strengthen your willpower and repose in your True Self, become God yourself. This is the ultimate achievement of the resolution power.

Sleep, drowsiness, daydreaming, constipation and night ejaculation are obstacles to yoga-sadhana. Will-power helps overcome these impediments. Speech is biggest obstacle to yoga. Mauna helps protect the practice of yoga. A regular and wholehearted sadhana leads to success. Selfless service is an excellent method but constant contact with the external world ignites selfish interests. Selfless service is impossible as long as one identifies oneself with body.

At present all of us are increasing our indebtedness towards Sadgurus. If we don't mould our lives in accordance with their precepts, we are wasting their time. It will become difficult for us to repay this debt. It is better, however, to be indebted to Saints rather than to the money lenders. It is infinitely better though, to realize our True Self. If we listen to their precepts, reflect and meditate on them, only then we will be able to repay their debt.



JNANA YOGA (The Yoga of Knowledge)

1. The path of knowledge is recommended for the one who feels that the jiva and the world are illusory. The path of yoga and the path of devotion are for those who feel the world is real.
2. If you harbour the shades of attachment and hatred deep within your psyche, you cannot achieve perfection on the path of knowledge, even after impeding the mind successfully and developing discrimination between the sentient and the insentient.
3. The gross desires are eliminated by keeping in solitude. The subtle desires in dreams are removed by meditation on God and by nurturing Saintly wishes.
4. Sanyasa means renouncing those actions that break our yoga of tranquility. One does not become a sanyasin merely by wearing saffron clothes. Gargi, Vyaadh and Vashishthaji etc. did not wear saffron clothes, yet they were Enlightened Beings.
5. One, who remains engrossed in the Divine bliss of devotion even in trying times is not afflicted by dualism.
6. Supreme devotion means non-dualistic feeling towards God.
7. The steadiness that helps impede the mind and facilitate a state of concentration is sattvic steadiness.
8. Sattvic sanyasa is one, which is impelled by an aversion to the world; rajasic sanyasa is impelled by physical troubles and fear; and tamasic sanyasa is impelled by ignorance.
9. Oil and cotton are essential to light a lamp; so also listening to the Truth, reflecting thereon, meditation, restraining of senses and the mind, and subjugation of desires are essential for cultivating the feeling of Brahmakara Vritti which emanates from the ultimate Aphorism – Tattvamasi, 'THOU ART THAT'. Once that Brahmakara vritti is aroused, it destroys ignorance forever. The Brahmakara Vritti doesn't require any activity or spiritual practices for the manifestation of its subject matter. An earthen pot once known is forever known, you don't need to repeatedly visualize its shape or do any other thing to strengthen that knowledge.
10. Enlightened men do not grieve, if the enjoyment derived from seeing a mirage is gone with the disappearance of the mirage. Nothing on this earth has any influence on an Enlightened Soul.
11. The Atman is eternal and as such it does not come into being like an earthen pot or an insect. Atman is not reached, as sea is reached by the rivers, because it is omnipresent. Atman is not produced by transmutation, as curd coagulates from milk, because it is unalterable. Atman does not require any refinement like gold, as it is

motionless. Birth, attainment, transmutation and refinement – all belong to realm of ‘Karma’, not to the atman.

12. The same space is present in a pot as in the sky, so also Atman-Parmatman are one and the same. The jewel around the neck is already attained, but due to absent-mindedness one finds it missing. A simple recollection and it is there. Similarly the True Self is realized simply by removing the veil of ignorance. One realizes that it was always present.
13. Ignorance creates distinctiveness and enlightenment destroys it.
14. The phenomenon of transmutation has its sway over the illusory world only and not at all over the Supreme Consciousness that this illusory world is imagined in. Desert sands don't get wetted by mirage water.
15. The Bliss of the True Self is experienced when there is an outpouring of grace emanating from a discriminative intellect; when the intellect becomes pure through purging of the impurities of rajas or tamas. The Bliss of the True Self is not experienced by being in company of sense objects or from sleep or inertia.
16. One, whose mind sees the same God in all beings and is itself established in an unwavering state, has conquered this birth.
17. The Enlightened Saints see God in every particle of the universe, and remain established in God, even in trying times.
18. The Lord says, ‘To the one, who is engaged in singing devotional songs with a deep sense of love towards me, I bestow buddhiyoga.’ Here, buddhiyoga implies complete assimilation of the knowledge of the True Self. When one achieves such perfection, the devotee merges into the Supreme consciousness, as rivers merge into the sea, losing their real name and form.
19. A spark of fire is fire itself; it is not a portion of fire. Similarly, the jiva is God; it is not a portion of God. It is not possible to visualize the distinction between the whole and a part thereof in an indivisible entity. Having accepted the imaginary distinction, it is said that the jiva is a portion of God, simply as a postulate.
20. Even after the removal of ignorance, the basic cause of body consciousness, the Enlightened one retains awareness of the body etc. for some time. In view of this Jivanmuktavastha, the Lord says, ‘Enlightened Saints, who have realized God, enlighten the inquisitive aspirants.’
21. If you call out to a sleeping person by his name, he wakes up. No other effort is required to wake him up. Similarly the Self, gripped by the sleep of ignorance, wakes up on hearing the paeans of his own True Self.
22. For an aspirant, on the path of Self-realization, serving the saints is highly beneficial. Without service it is difficult to realize or to bring to fruition the Knowledge of the True Self. A pure antahkarana is an essential requirement for assimilating the knowledge of the True Self. Serving the Saints purifies the antahkarana and inculcates the virtues like politeness, etc. Sagging of the branches is an indication of their being laden with fruits. Similarly, Enlightenment descends on a pure and polite heart. Purity of antahkarana and politeness are indicators of enlightenment.
23. The japa should be performed with total involvement. The heart should reverberate with Truth, Consciousness and Bliss of the Lord. At that time even our ears should not hear the sound of our breathing. The goal should always be, ‘**So-aham**’ (I am the one). This thought should liberate us from all fears.

24. Find out the reasons for your slow progress. Eliminate them. It is not desirable to repeat the same mistakes again and again. If you are not vigilant, your life will be whiled away in trivial pursuits and you will never be able to accomplish your goal. You have to make efforts right to the extent required, not to the extent of your capabilities. The aspirants are not afflicted by sleep. They wait restlessly. They are always vigilant, always alert.
25. Your breathing should be smooth and unbroken like the stream of oil as it is poured. Keep the stick of Guru Mantra ever ready with you, so that you can drive away the dogs of desire, anger etc.
26. Man is born crying and cries while dying. He cries even at inopportune times. It is only the accomplished Sadguru, who can save man from his troubles by destroying his ignorance, the root cause of the cycle of birth and death, and from severe blows of fate, and thus lifts the disciple beyond the misery of the world. Guru does not even pay heed to the foolish protests of the disciples. There can be no well-wisher so great as the Guru.
27. Aditya said answering a question of Trishikhi Brahmin, 'By retaining the air inside body, which is like a pitcher (kumbha) i.e. doing Kumbhak pranayama, all the nerves are filled with air. As a result ten winds start blowing. The lotus of the heart blooms. Behold the sinless Vasudeva (God) in the heart. Doing eighty Kumbhak pranayamas each in the morning, noon, evening and midnight gives unparalleled benefits. The aspirant, who does it just for one day, is delivered from all sins. Engaged in such regimen of pranayama, a yogi becomes accomplished in three years. He conquers the air, attains control over his senses, takes minimal food, sleeps less, and becomes strong and lustrous. He is blessed with a long life, transcending the fear of untimely death.

Pranayama is of three types, best, medium and ordinary. The pranayama, which produces perspiration, is ordinary. Trembling body signifies medium pranayama, the pranayama through which the body levitates is the body.

Ordinary pranayama destroys diseases and sins, diseases and even terrible diseases. Best pranayama reduces the flow of urine and stool, the body becomes light, food intake is reduced, and senses and the intellect become sharper. One becomes omniscient, capable of knowing past, present and future.

Even if one does only Kumbhak Pranayama, without doing Rechak and Poorak, one becomes capable of attaining just anything in all the three varieties of time.

If the yogi, who regularly practices pranayama, does concentrate his life force on the navel, tip of the nose and on the big toe at all times, or at least at dawn, noon and dusk times, becomes free of all diseases and lives a calm and contented life.

If the life force is concentrated in the navel, abdominal diseases are destroyed. If it is concentrated in the tip of the nose, one gets a long life; the body becomes lighter. If one sucks the air through the tongue and swallows it in the brahma-muhurta, he gets the boon of Vaksiddhi. This practice, when continued for six months, destroys most serious diseases. By concentrating the breath in the afflicted part of the body any disease can be cured.'

(Trishikhi Brahman Upanishad)

28. By perfecting pranayama, the treasure of unbounded powers becomes accessible because the prana is the abode of all potencies. If an aspirant acquires knowledge of prana, and establishes control over it, there is no power in the world, which he cannot control. He can, at his will, lift the Sun or the Moon like a ball, and even change its

course. He can influence everything in the universe from an atom to the Sun. If he perfects sadhana of the yoga, he can establish his supremacy over the entire universe. He can bring the dead into life by the power of his will. The living beings are forced to obey him. The gods and the manes humbly stand before him in obedience. All supernatural powers are at his disposal. He masters all the powers of the nature, as he has attained control over the Universal Prana by perfecting pranayama.\

The talented epoch makers, who with their miraculous powers, take the society to great heights, are able to do so because they are capable of creating lofty and subtle vibrations in their prana, that influence other people's mind intensely. Thousands of hearts are attracted towards them. Millions imbibe and follow their percepts. Those, who have attained greatness in this world, have controlled the power of their prana and acquired divine powers thereby. Anybody's special influence in any field owes itself to control of prana.

Even if one has committed sins as enormous as mountains, they are destroyed by the yoga of meditation. They are not destroyed by any other means.

(Dhyānbindu Upanishad)

Enlightening Conversation

Q. What is the difference between tyaga, vairagya and uparati?

A. Avoiding contact with sense objects is tyaga. Not even being attracted towards the object, even when it is before one's eyes, is vairagya. If the object is before one's eyes, but still there is neither a desire to enjoy nor any aversion thereto, it is uparati.

Q. What are the types of vairagya?

A. Ordinarily vairagya is of three types, according to the qualities of nature:

1. The vairagya arising out of aversion to the world and love for the lord is **sattvic**.
2. The vairagya in search of fame and prestige is **rajasic**.
3. If one looks down on others, and takes pride in one's vairagya, the vairagya is **tamasic**.

In Yoga darshan, two types of vairagya have been described, par and apar. Apar vairagya is of four types:

1. **Yatman:** When efforts are made to get of worldly pleasure, but success is not achieved, it is called yatman vairagya.
2. **Vyatireki:** If attachment to some of the sense objects goes, but with others, it remains, it is vyatireki vairagya.
3. **Ekendriya:** The mind is also an indriya. When there is no attraction for sense objects, but one does think about them in mind, it is ekendriya vairagya. In this state, mind and senses are controlled on the strength of determination.
4. **Vashikar:** With vashikar vairagya, mind and the senses are completely subjugated and many miracles start happening. Hitherto apar vairagya has been described.

When there is no attraction for anything, one has no taste for even omniscience or miracles, and one is established in one's True Self, it is par vairagya. Renunciation of even the bliss of concentration and being beyond the qualities of nature is par vairagya.

There are two more classifications of vairagya. Vairagya from the body is the first type, and being beyond the feelings of 'I' and 'my' is second type. People do achieve vairagya from their homes, but it is difficult to achieve vairagya from the body. Much more difficult is to experience non-existence of the body. It is achieved by rarest of individuals by sheer grace of the Sadguru.

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When a child is born, it is uncertain, whether it will get education, whether it will marry or whether it will engage in a vocation, but is there any doubt, whether it will die? We too are among such children.

There can be a doubt, whether we shall become rich, whether we shall be famous, whether we shall win elections. But dear brother! Can there be any doubt whether we shall die or not?

There is a fixed time for departure of a flight or a bus or even a train of life?

Where do we live? In the abode of death. Whosoever comes here has to die. How long can you have relations with the mortals....?

Death is inevitable, it is certain. Do you make any preparations for that? If yes, do it with greater determination; if not, start today.

*

On the path of Self-realization or God-realization, three kinds of desires keep us away from God. If we do not indulge in these three desires, we shall instantly hear songs from the divine kingdom. The three desires are: 1. Desire to live. 2. Desire to do. 3. Desire to know.

Even if we don't desire to live, the body will live in any case. Even if we don't desire to do anything, things will automatically get done by the force of the providence. If we don't desire to know, then our True Self, the original source of all knowledge will manifest itself.

These three desires are obstacles to God-realization. Dear brother! Take courage. Those who have renounced desires have been blessed. Stop treating yourself as weak. You reverberate with divine music; you are full of divine bliss. You are the Divinity yourself. Just take care of these three things.

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The blessed devotees, aspiring for God-realization should adopt these six principles in life:

1. Know God to be your own: 'God is mine and I belong to God.'
2. Engage in japa, meditation, worship and service with deep devotion.

3. Keep japa, meditation, remembering God and sadhana secret as far as possible.
4. Make your life such as people should seek you. They should miss you in your absence. Improve efficiency and astuteness in your work. Every action, behavior and interaction should be appropriately done. Whatever job you undertake for your living, should be done efficiently and delightfully, even though it may be only a salaried job. This will help develop your latent powers. Doing your job efficiently may not give you any material benefit, but it will surely improve your capabilities. This itself will become your greatest asset. Even if you lose your job, nobody can deprive you of this asset. Perform your job in such a way as it may please your boss. Do all this not for money, approbation or fame, but for the purification of the antahkarana, so that it is filled with love for God.
5. Reduce your potential expenditure. Bring contentment in life.
6. Be always engaged in good deeds. Time is invaluable. There is nothing more valuable than time. You can everything by giving your time, but you cannot get back your time by giving everything. Wealth can be preserved in an iron safe, but time cannot be stored in a safe. Such a priceless commodity as time should therefore be utilized in good deeds alone. The most excellent thing to do is satsang, being in the company of good people.

The Srimad Bhagwat says:

If you get the company of a God-lover for a moment, it is the best thing to happen to you. Heaven or even salvation don't stand anywhere in comparison.'

(Bhagwat: 1.18.13)

Tulsidasji says,

तात स्वर्ग अपवर्ग सुख धरिअ तुला एक अंग।
तूल न ताहि सकल मिलि जो सुख लव सत्संग॥

'Keep all the pleasures of heaven and
Salvation on one side of the balance.
All this taken together cannot measure up to
the bliss derived from a moment of satsang.'

Spend time in the best possible deeds. Constant watchfulness alone will ensure fruitful utilization of time; otherwise, it will be wasted. Those, who have respected time, have become great men, or good Saints. They have turned away from worldly pleasures and utilized their time in the service in the service of God's pious feet, in pursuit of attaining knowledge of God or the True Self.

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Nothing at all is impossible for the one who does not care for his life, who is not afraid of death and is always prepared to welcome it. The external weapons are no use to him, for his indomitable courage is the greatest weapon he has. With sheer weapon of his courage he defeats those indulging in unjust practices and yet harbours no ill-feeling against them.

The Conversation between Dutta and an Accomplished Yogi **[ANUBHAV PRAKASH]**

A king used to go to Kapil Muni regularly for his darshan and satsang. Once, when the king was at the Muni's ashram, Dutta, Skanda, Lomasha and a few other accomplished yogis came there. An enlightening debate started among these noble people. A young yogi said:
'When I engage in yoga, I see my True Self.'

Dutta said, 'If you see your True Self, that means your True Self is different from you. Whatever you see in yoga is seen. Therefore whatever you see in your yoga is the scene and you are the beholder. In the realm of spirituality, you are just a child. Engage in satsang, so that your intellect is purified.'

Yogi said, 'You are correct. I am still a child. I am playing in the mind, speech and the body and yet I, the sentient being, am unattached; I don't feel pleasure and pain; therefore I am a child. But, with the powers of yoga, I can get out of this body and get into another, at will. I can grant a boon or swear a curse. I can even increase or decrease somebody's lifespan. It is yoga that gives all such powers. What is achieved from enlightenment?'

Dutta said, 'O novice fellow! Don't you feel awkward saying this in an august assembly like this? A Yogi abandons one body and enters another and bears all sorts of pains and grief. The enlightening one, while remaining in the same body, knows all beings from an ant to Lord Brahma to be his own Self, and thus is established in completeness. He enjoys simultaneously all that is being enjoyed. He is the pure consciousness, who rules the entire creation. He is in all forms and he is beyond all forms. He is omnipotent and at the same time has got all impotencies in himself. Even while performing all worldly activities, he knows himself to be a non-doer.'

The exalted state attained by an enlightened person, endowed with a thoroughly perceptible realization of the True Self, is such as cannot even be dreamt of by a yogi, endowed though, as he may be, with powers like those of granting a boon or swearing a curse.

Yogi said, 'If I want, I can fly in the sky, on the strength of yoga.'

Dutta said, 'Birds fly in the sky anyway. What is so great about it?'

Yogi said, 'A yogi imbibes nectar in every breath, with the japa of **'so-aham'** and attains bliss.'

Dutta said, 'O Child! You want happiness from yoga etc., isn't your own self the true abode of bliss?'

Yogi said, 'Yoga means being united. Sages like Sanak etc. and even Lord Brahma merge into the Supreme Being through yoga.'

Dutta said, ‘The Supreme Being in which Lord Brahma and others merge, is known by the enlightened one as his own self. O yogi! Don’t speak a lie. What relationship is there between enlightenment and yoga? Yoga is sadhana and enlightenment is its fruit. There is neither meeting nor parting in the realm of enlightenment. Yoga is dependent on doer and is in the form of activity.’

Then Kapil Muni intervened, ‘The yoga of thoroughly perceptible realization of the True Self is actually the Yoga of knowing all things. All things cannot be known by yoga of activity. It is only by knowing the original source of imaginations that we can know all its imaginations.

In the original source of the True Self, yoga itself is an imagination. Only by knowing the imaginer, we can know all imaginations. By the knowledge of dream other dreams cannot be known. It is only with the knowledge of dreamer that all dreams are known. Therefore, know yourself to be the original source or dreamer of the dream of this world.’

The Yogis asked, ‘Who are you?’

Dutta said, ‘I am the beholder of your meditation and non-meditation, perfection and imperfection.’

The King then enquired, ‘O Dutta! How to realize the True Self?’

Dutta replied, ‘First purify your mind through selfless action. Then quieten your mind by worshipping either an incarnation of God or the formless God. Equipped with the prerequisites like detachment etc. take shelter of the Sadguru, in the manner prescribed by the scriptures. Through Sadguru’s precepts, know your True Self to be God, and God to be your own True Self. Attain the thoroughly perceptible realization of the True Self.

O king! Identification of self with the body is the only obstruction in Self-realization, in the same way as clouds create the obstruction to the view of the Sun. In states of waking, dream and deep slumber; in past, present and future; every part of the illusion including the mind and the speech is but your dream, wherein You are the Consciousness Supreme. You are the beholder. You are the Sentient Divinity that projects this illusion of creations.’

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Wake up to your divinity. How long will you keep identifying yourself with the body, mind and the antahkarana? How long will you consider only one body, mind and antahkarana to be yours? You are the Shiva, the Bliss-personified Consciousness, in which all antahkaranas and bodies are reflected. You are the fragrance in the flowers. You are the sap in the trees. You are the song of the birds. You are the illuminator of the Sun and the moon. Know your Sarvoaham, the ‘I am all’ form and immerse yourself in complete Samadhi with your eyes still open. Don’t delay. Death may come anytime.

O man! If you want, you can know your True Self, today itself, even before the sunset. Be courageous....Be brave!

ॐ...ॐ...ॐ...

Keep increasing your spiritual awareness as well as detachment, by reading this book again and again. So long as you don't realize your True Self, keep reflecting with utmost respect on the precepts given in this book.

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Grains of Enlightening Thoughts

The true knowledge of the Creation is obstructed by perverse notions like considering the unpropitious women etc. as propitious, the false world as true, and the true atman as false and so on.

Fire is free from attachment and hatred. One, who goes near it, gets its warmth, others don't. If the mind is afflicted with attachment and hatred, God does not manifest Himself therein.

One, who is not equipped with detachment and faith, cannot be calm and collected, merely by renouncing action. As the careless, extrovert and animal-natured people are happy in conflicts and quarrels, similarly Ascetics too are seen to be engaged in evil deeds. Therefore yoga of selfless action is better than renunciation of action sans attachment. Asceticism, without detachment, faith and due reflection on the true nature of God, does not lead to God-realization.

The mirage water does not dry up in degree. Similarly, illusion too is not destroyed in phases. Mirage water is no more as soon as we know its true nature.

All things of the world are changing, are running towards the past; and you want; and you want to keep them ever present. This is the root cause of all your troubles.

Even in spite of yourself being sentient, you refuse to let go the non-sentient world. You are actually the beholder, but unfortunately, you consider yourself to be part of the scene.

When you aspire lie, 'I must get such and such thing, or what I possess should never deteriorate; only then I shall be happy', you are, in effect, trying to create a bondage for your sentient nature.

On the path of sadhana, in the pursuit of the Supreme goal, identification of oneself with the body, attachment with the body is a Gordian knot. Without cutting this knot, without crossing the quagmire of delusion, no aspirant can attain accomplishment. An aspirant is unable to cut this knot without the grace of the Sadguru.

Vedanta does not say, 'Know yourself.' Everyone knows oneself. Someone knows oneself to be poor and tries to be rich. Another one knows oneself to be sick and wants to be healthy. Someone knows oneself to be short and exercises to grow taller. Someone knows oneself to be dark complexioned and tries various remedies to become fair.

No, Vedanta does not say that. Vedanta says: 'know yourself to be God.' The root cause of misfortune in life is not general ignorance, but ignorance about the all important fact of one being God oneself. There is not much of gain or loss from the knowledge or ignorance of the body or the worldly affairs; but there is enormous loss from the ignorance of one's inherent Divinity, and its knowledge is equally rewarding.

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Glossary

1. Aarti – Worship of God by waving a lamp
2. Abhyantar Kumbhak – Retention of the breath inside
3. Aghori – A class of mendicants who indulge in filthy and uncouth acts
4. Anjali – A handful of reverential offering
5. Antahkarana – The mind and the heart
6. Antavahak Shareer – The subtle body that remains after death
7. Asana – A piece of woolen mat, deerskin etc.
8. Atman – The Individual Soul
9. Bandhas – Locking exercise in Pranayama
10. Bahir Kumbhak – Holding the breath out
11. Bhang – The intoxicating hemp
12. Bhiksha – Alms
13. Bidi – A kind of country cigarette
14. Brahmakara Vritti – Feeling of all pervasiveness
15. Brahma-muhurta – Two hours and fifteen minutes period up to dawn
16. Charas – An intoxicating drug
17. Chaitra – A month of Hindu Calendar
18. Dakshina – Offering in cash and kind for the methodic execution of the rites
19. Darshan – Meeting a deity or a Saint with reverence
20. Dotials – Coolies
21. Ekagra – Concentrated (Mind or Eyes)
22. Gandharvas – Demigods adept at singing and dancing
23. Gulal – Red farinaceous powder
24. Gurumantra – Mantra received from Guru during initiation
25. Halwa – A kind of pudding (sweet dish)
26. Indriyas – Senses
27. Japa – Repetition of God's name or a mantra
28. Jiva – The Embodied Soul
29. Jivanmuktavastha – State of freedom from worldly bondage while still living
30. Kamandalu – A small bucket which mendicants usually keep
31. Karma – Action
32. Kinnara – Demigods adept in music
33. Kshipta – Gross
34. Lokeshana – Expectation of appreciation from others
35. Mantra – Incantation for propitiating the Lord or the gods
36. Mauna – Silence
37. Mudha – Mentally dull

38. Nigura Guru – A Guru who himself has no Guru
39. Niruddha – Impeded
40. Padmasana – Lotus posture
41. Paras – A philosopher's stone which converts a baser metal into gold with its mere touch
42. Paramatman – The Supreme Self
43. Prana – Breath, life force
44. Pranayama – Breathing exercise
45. Pujas – Rituals of worship
46. Purak – Rituals of worship
47. Puris – Small pieces of fried loaves
48. Quafan – A piece of cloth used to wrap the corpse
49. Rajas – One of the three qualities of nature denoting resolves, desires and action
50. Rajasic – Qualities associated with rajas
51. Rechak – Breathing out
52. Sadguru – The Self-Enlightened Guru
53. Sadhana – Efforts for God-realization
54. Sadhak – Spiritual Aspirant
55. Sattva – Quality of nature denoting peace, stability and virtue
56. Samadhi – Complete stillness of mind when it is immersed in the Supreme Consciousness
57. Samskaras – Impressions ingrained deep in one's psyche
58. Sandhya – Prayers performed during sunrise, sunset and noon
59. Sanyasa – Renunciation towards God-realization
60. Sarvoaham – I am all
61. Satsang – Company of Holy Saints
62. Shivswarupa – Supreme Consciousness
63. Soham – I am that
64. Sushumna – A nerve running through the centre of spinal column
65. Tamas – One of the three qualities of nature denoting darkness, inertia and baser feelings
66. Tamasic – Beset with tamas
67. Tratak – Focussing the eyes at a single point for a long period of time
68. Tribandha – All the three bandhas
69. Tushti – Contentment
70. Tyaga – Renunciation
71. Uparati – Disinterestedness
72. Vairagya – Non-attachment
73. Vaksidhhi – Supernatural power through which whatever a person says become true
74. Vidyadhari – A class of demigoddess with great beauty and grace
75. Vikshipta – Scattered, disturbed serenity
76. Vishwaroopa – Universe-form
77. Yajna – Sacrifice, a religious rite in which oblations are offered to the Fire (god)

PRAYER

O My Lord...!

Be merciful to me. May my mind...my heart be always engaged in you.

Now...for how long shall I carry the burdens of this world...? Let my mind rise upwards for a journey towards you...let such opportunity come my way, my Lord....!

O Omniscient One! Kindly cast a compassionate glance on me....

Let me drench myself completely in the rain of your grace...let not my mind pine for anybody other than my True Self.

O Lord! Save me from the vices of human nature, attachment and friends...awaken me in my own True Self.

O My Lord! Now...for how long shall I go on wandering? All my life is going waste...be compassionate to me O my Lord! Make me devoted to your lotus feet, so that I may become immersed in the ocean of the bliss of my True Self.

ॐ Peace...ॐ Bliss...
So-Aham.....So-Aham.....So-Aham

How long should I continue with all this....? Why do I forget that my life is but meant for God-realization?

Let me seek you and you alone....O my Lord!

अब प्रभु कृपा करो एहि भाँती।
सब तजि भजन करो दिन राती॥

“Lord! Kindly shower your benign grace so that I may renounce everything to remember you, day and night.”

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