

# The Path of Self-Realisation

An English Rendering

[OF SHRI PATHIKJI'S HINDI SADHANA-MIMAMSA]

By  
Ramlal

[FIRST EDITION]

The Pathik Publications

# Preface

I feel privileged to introduce to the seekers of truth, one of the greatest living saints of India—

Swamy Pathikji Maharaj—who commands a great respect and following. He is known by the name of 'The Traveller' in the garb of a saint. He is a Rajyogi and translates his spiritual experiences into words that are the outcome of practical Sadhana. He talks of the self, lives by and for the self—

Supreme Spirit. During my contact of some thirty years with him, I never found him wasting even a single minute of his precious life in vain and idle talks. Indeed, he is a torch-bearer on the road to spiritual realisation and liberation from the bondage of this mundane existence, fraught with the gloom of illusion and ignorance.

This saint is the author of many a book giving impetus to spiritual Sadhana and his 'Sadhana-

Mimamsa' in Hindi constitutes one of the most illustrious contributions to the spiritual literature of the world. A man belonging to any clime and country can easily adopt it as his spiritual guide and scripture and may cross the ocean of this perverted world—

The realm of ignorance. Indeed, I consider it a divine grace in being permitted by the saint to render this precious book in English and thus place it before the inquisitive seekers of the self. I would like to take this opportunity to emphasize again and again that the English rendering 'The Path of Self-Realisation is a song of the soul—

Atma-Gita, revealed in the light of discrimination, renunciation, yearning for emancipation and the six divine treasures etc.

I feel much indebted to Shri Narbadeshwar Prasad Srivastava and Pundit Umanath Trivedi, who are greatly devoted to the saint, for encouraging me to place the book before our readers and admirers at the earliest; simultaneously I affectionately appreciate the zeal and enthusiasm of my eldest son, Harish Chandra Srivastava who did his utmost towards a quick publication of this precious literature. I feel obliged to all, who have helped me in some way or other in getting my dream fulfilled.

May this publication command a great response.

Ramlal  
Editorial Department  
'KALYAN'  
Gita Press, Gorakhpur.  
38.11.66

# The Best Wishes of

One of the greatest living philosophers  
of the World

RASTRAPATI BHAVAN

New Delhi—4

November 3. 1966.

Dear Shri Ramlal,

Thank you for your letter and a copy of the book 'The Path of Self-Realisation' sent therewith.....

I am sure the publication will receive the attention it deserves.  
With best wishes,

Yours Sincerely,

S. RADHAKRISHNAN

Shri Ramlal

Anand Sadan,

Alinagar, Gorakhpur , U.P.

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# 1

## Chapter One

### THE WAYS

Wise men, Like thousands and thousands of human beings, you desire to get satisfaction and contentment in all sorts of pleasures and comforts in life and for this purpose, you might have already lodged your faith in many a thing and people. It is quite possible that you might have experienced a lot of pleasure in getting your desires fulfilled and have been experiencing the same till now but it is quite definite that you are not fully satisfied. At the same time you have come to realise the deterioration of your energy in vain pursuit of things and people in getting your longings of comforts and pleasures fulfilled. If you had a tinge of prudence, you would have begun to witness the scene of ruin and destruction.

You would have realised that no body acclaims trouble or miseries on the road to happiness and comforts, you

too do not welcome the same but there is hardly anybody in this world who would not have tasted the fruit of undesirable miseries and displeasures of life. It is possible that when a man enjoys happiness, the unhappiness or suffering, lurking behind the same is not visible which at any time overpowers him and all of a sudden that happy man is grieved at the very sight of the same. If you are not able to see the sufferings just lurking behind in this way , you can have glances this way or that. May it not intelligible to anybody, but all men of this world begin to experience unhappiness or suffering immediately after turning their mind from the real and eternal truth and with whatsoever means or chance they happen to suppress the suffering or unhappiness, they consider and accept that one to be a happy state.

Eradication of suffering is happiness. As long as a man, opposed to the eternal truth, does not turn his face towards the same, he will keep on suffering and controlling or overpowering the same with the help of worldly objects and people and the unhappiness thus suppressed will raise its head over and over again. In reality efforts should be made towards the complete annihilation of suffering or unhappiness instead of getting it suppressed and the way to annihilation is only one, i.e. the face must be turned towards the eternal truth. This suffering is so beneficial that man out of compulsion seeks the ultimate truth.

There are many ways seen and heard in this world for diverting the mind of unhappy man towards the truth to which he is opposed. The great sages and saints have laid special stress upon the four-fold path known as sadhan-chatustaya. If you are unhappy, seek liberation from suffering, understand well these ways revealed by saintly teachers. These four paths are viveka- discrimination, vairagya- dispassion, shatsampatti- six possessions and mumukhatva- desire for moksha- emancipation

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## Chapter Two

# DISCRIMINATION

At first, let us understand the nature of Viveka-discrimination clearly. To turn his face Godward and get devotion to His lotus feet, to annihilate sufferings and to enjoy liberation, discrimination constitutes the supreme necessity for the Sadhaka or the seeker. In the light of discrimination, the wise man, making the best of the circumstances coming in his way as destined, gets rid of the sufferings of bondage in this world.

Discrimination leads to the clear ascertainment of spirit and non-spirit—Sat and Asat or the power to visualise a thing with prudence, the power enables the doer of the action to make out the consequences of the same in the process of working; this effects the end of both sufferings and the happiness, it exposes everything in its real aspect. Remembering the experiences of the taste of fruit of previous actions, the

performance of one's duty in the right way is discrimination or it means translating good feelings and virtues in dealings by giving up the weakness and evils leading to pain and suffering.

A man, rich in true discrimination does not entertain any hope—expectation and desire. He is free from egoism and arrogance. He looks ahead evils and sufferings in the body and the world fraught with birth, death, old age and disease, therefore he is possessed of firm renunciation in the enjoyment of worldly objects. He keeps control on the mind, his thought—the thinking faculty is still; he blocks the way of entrance of all evils—violence, anger, cruelty etc., by practising non-violence, forgiveness, kindness and tolerance in his very nature. There exists no ambition or lust in the landscape of his love.

A person, rich in wisdom or discrimination makes the best of the existing circumstances. He distributes happiness coming to his lot and sacrifices everything in case of suffering or unhappiness. It is the wise man only who dislodges himself almost from all—he keeps almost quite aloof.

Although, there do not exist sin, sorrow, disease and suffering for man in this universe, yet he falls a victim to the bondage of suffering, disease and troubles because he lacks discrimination of actual relation of these conditions and things around him. When the Sadhaka exercises the well-regulated relative potencies in the light of wisdom, they act as positive defence and when the system is contravened, they prove destructive and block the way to real progress.

The more you will control your selfish nature of the little ego, the more you will be possessed of greatness. As much as you depend on the beastly tendencies of your little ego, to that extent you will be unhappy and poor and will fall

a victim to ruin owing to your ignorance and folly. Look, it is your mind alone that turns you to a good or bad way. If you will control it having a look on your inner organ in the light of true discrimination, your highest state is reserved. This mind is the cause of your bondage and liberation. It is up to you to remain in bondage or make efforts for salvation.

Beware, the senses are hankering after worldly enjoyments, the mind goes astray by mixing itself in their bad company and the intellect loses the power of discrimination by accompanying the mind absorbed in worldly pleasures. Indeed, this is your horrible downfall or degradation.

Please amend your disturbed state in the light of wise thinking and then you will see that you are not surrounded with low passions, expectations or hopes, and circumstances and only then you will engage yourself in the adoration of the real spirit by renouncing the interest—service of your little ego. Exercising fully your force of Wisdom, please do



not let anxieties, fear, sorrow, lamentation, meanness, depression, cowardice move into yourself because all these reside there where linger gloom, ignorance and folly.

Look here, understand it well ! Your internal organ-Antahkaran is in the grip of circumstances. The thoughts and feelings are moulded according to surroundings; in this state, you can get rid of their bondage by means of discrimination only. Where your mind has become the store-house of memories—recollections being pressed with sweet enjoyment of worldly pleasure, at the very point you can release it from the bondage of unnecessarily troublesome burden with the help of right thinking.

If you are so much burdened with your wants or necessities that you are not able to proceed on the path of the supreme object—Parmarth, your most important task or duty at present to remove the sufferings lies in your understanding of all the necessities in their true nature, and only by developing pure intelligence, you can

understand your real wants and will not care storing anything afterwards.

As long as you run after miracles, extraordinary show or pastimes and superhuman faculties-Siddhi out of curiosity, you are really deprived of the vision of the beauty or splendour of the truth or reality which is perceived in the light of wisdom or right thinking. The desire of any attainment serves as a fetter for a wise man. The man hankers after greatness due to indiscrimination or ignorance and the lust for it entangles people in the alluringly unreal snare of illusion.

It will not pay you in any way to grin at or be vexed by the clear or visible snares of circumstances to which you are attached; think in the light of discrimination the causes of your bondage in terms of 'why and how'. No sooner you understand them, then the way to liberation will be just in sight. Keep in mind that any sort of suffering is the direct outcome of your ignorance and you can obtain the knowledge of high stage from it- suffering.

You build or destroy your life or the world of your own design to the best of your authority and resources just like your own self. People, who think the body to be everything are ever frightened while travelling on the path of death, whereas you can, by realising your true and eternal self, enjoy the sweetness of infinite life and get the supreme bliss.

By means of discrimination you can know that the reasons of rise and downfall are in your very self. The sinner cannot look at sanctity because his inner eyes are not opened but the pious or righteous person, possessed of the indwelling sight, looks into the sin very well.

Behold in the light of wisdom ! Your magnificence, grandeur, power and dignity are lying within you but when you beg or ask for anything from this world, you are indeed overpowered with indiscrimination. Make efforts for peace of mind instead of waiting for rest and contentment with lasting pleasure. The more you are possessed of the power

of discrimination, the more you will be humble and modest, you will not crave for vain dignity which you were begging hither and thither. The men, devoid of discrimination, are seen on the path of ruin and do not pay attention towards eternal and real life. By the grace of suffering, everybody will have to return to the same spot at any time. It is indeed your good luck to devote yourself to the supreme truth at the earliest without wasting your life in vain.

You do not forget this that even amidst sin and sufferings, the doors of virtue and bliss remain opened. The good qualities and virtues are developed amidst evils. If the inner sight—vision of discrimination is opened, the eternal truth—the Supreme Spirit will be perceptible pervading the heart of even transitory objects of the world.

From the very beginning, you should keep a minute watch with loving care on the truth—the true aim of your life. Do not give up truth for anything whatsoever, do not give way to carelessness and

weakness. Do not forget even the most insignificant work of the very beginning otherwise you will nourish idleness and weakness within you. If you will consider your insignificant defects and ordinary mistakes to be a great loss, you will become a great man at any time in future. The more you will amend your character and have a look on the right path in the light of discrimination, the more this inner vision will be blessed with prudence and divine effulgence.

If you get yourself surrounded with hardships and difficulties, destined in store as a result of action of the previous birth, do not lose heart. Perplexity and peevishness are signs of weakness. You can gain victory over every difficulty in the light of wisdom by harnessing your skill of action and power at your command. Despair and perplexity are not only vain but also constitute a folly.

This is but true that when you destroy any selfish motive remaining within you, there will be pain indeed, but just after that, you will be blessed

with lasting happiness. When you become perplexed in face of an evil, you nourish it a bit more. Take courage in place of disheartenment.

With you many an anxiety are pains, ignorance is gloom and the selfishness acts as a wall in obstructing the light of truth from going inside, the greed is the slippery ground and attachment, egoism and ignorance that always draw backward are strings of bondage. You can go across these difficulties by the power of discrimination, renunciation and detachment. You look at this universe and the cause of its creation, perceive the spirit and the non-spirit. Look at the animate and inanimate objects. Behold the illusion—Maya and the indescribable eternal aspect of the Supreme Spirit-Brahma. Clearly look at the nature of bondage and liberation. To acquire a complete knowledge of these all, you put off the veil of arrogance or pride, cover yourself with a spotless clean wrapper of humility and modesty on the path.

Only those persons are entitled to proceed in to this sacred land, who have detached themselves from the enjoyment of pleasure of the body and the organs of action and knowledge and whose internal organ — Antahkaran has been purified by right conduct and is rich in meritorious deeds or virtues. It is only a pure life that is the recipient of this divine light. The spiritual power, happiness and peace are attained as a result of controlling the outward tendencies of the ego.

As long as you are not in possession of right discrimination, it is very difficult to get rid of the bondage of persons and till then you are merely a shadow of form, name and caste and your entire individuality or personality is a representation of these aspects. Make it a point and look into it that these unreal scenes, human associations and narrow religious sects have disfigured you with many a colour of thoughts and actions and you are accustomed to look at everything with coloured spectacles but take note that you will understand the truth

only, when your mind is free from all these unsubstantial forms and notions, when your intellect will be entirely impartial, you will be able to perceive the pure light of the knowledge of the ultimate truth and in that you will get the complete and spotless enlightenment. The real progress lies in reaching the highest extent of perception, enlightenment and knowledge and similarly the fair advancement constitutes the liberation of mind and intellect from allurements and false attachment to the gross world.

Having fully understood the real nature of the unsubstantial objects of this gross world and risen above the egoism and individual vanity, the man gets the knowledge of the truth, and only then, it is clearly experienced that the Supreme Spirit is eternal and sustainer of all. It is beyond destruction and above all. Although it is incomprehensible, it can be realised by a man who has become one with it; that is not seen but perceived and for this perception a pure intellect is a necessity.

The spiritual—Adhyatam-yoga lies in keeping the intellect established in the unchanging reality not consist in limiting the happiness in the transient objects of the world or in feeling attached to them. Behold in the light of reason that you are not the body composed of the five gross elements. You are the Supreme Spirit. You are interlinked with the indestructible Truth. This transient life should be the source of understanding the eternal Reality. If you are afraid of death, understand it well that it is mere decomposition of the composed elements of the body, it is the change of the form only. The man is frightened with death only till he does not know the real self —Atma. Having assumed the body to be your real form, you are in the bondage of physical attachment, you can get released from it only when you will realise the self—the supreme Reality.

There reign supreme peace, contentment, love and all bliss in experiencing the identity of the self and the Supreme Spirit. Always meditate in the

light of knowledge 'I am the self-spirit, not the body, I am indestructible, not an object of destruction or effacement, I am liberated, not in bondage', for holding this knowledge firmly, keep the mind in control and for this either turn its movement towards the highest ideal or restrain its mobility. This can be possible only When you do not give food to your baser or fickle organs at all.

In the absence of right thinking, man is not benefitted by being born in a noble family and possessed of a beautiful body, plenty of wealth, good learning, great power and high authority but falling a victim to vanity and faults, he commits many sins and crimes. If he is rich in discrimination, he makes use of all kinds of power, wealth, position, property and develops virtues more and more in himself and thus attains the bliss of the Supreme Truth.

The man whose intellect is devoid of right thinking, is imprudent and wastes his time in vain pleasures and is enslaved to people and objects of this world. In the absence

of discrimination there lingers attachment or aversion between a father and son, a brother and sister, and a husband and wife.

Without right knowledge, man cannot be released from the bondage of suffering and pleasures. This discrimination is either attained in the good company of learned men and dispassionate persons or by meditating on their thoughts in the scriptures and studying the self in their light; such a discrimination is also the outcome of the subtle and pure intellect, that is inward.

All the sufferings of this world are the result of indiscrimination. By efforts, the sufferings are suppressed in place of being effaced. If you have a mind to suppress the sufferings, make efforts, if you want to destroy them root and branch, get the right knowledge and turn your face towards the ultimate Truth.

The person rich in discrimination looks at the pleasure that ends in sorrows and suffering, that ends in tranquillity from a distance and keeps himself apart from all the

these aspects, he simply looks into the consequences.

Wise men ! You do not know that the cause of suffering lies in your own defect, or mistake at some point or the other, remove defects or faults and make your life pure in the light of reason. It is possible, that even after the dawn of knowledge, your life may fall a victim to many a loss, disunion with the kith and kin, you may be dishonoured and with privation but you will not consider or think others to be the cause of your suffering and unhappiness. When you consider others to be the cause of yours sorrow this action of yours gives birth to evils, such jealousy, enmity, anger and censure but escaping from these guilts in the light of wisdom, you will nourish virtues like forbearance, forgiveness, modesty and tolerance at many places instead of breeding or fostering the evils mentioned above.

It is only in the light of discrimination that you will give up hankering after the vile pleasures, which lead you to many a suffering. You

fall a victim to the pangs of separation and loss, when you give importance to wealth, turn yourself into a machine to earn it and look poor; if you do not possess the money and get it, you act like a mad man and in case of its being lost, you suffer from poverty.

You are short of discrimination when you long for honour and position. to conceal your faults in the garb of a lie. fraud and trick, feel attached to the man who gives you honour and consider him, who disrespects you to be your enemy. In short, you are unwise to the extent of your being a victim to lust, anger.

greed, delusion, jealousy, attachment and false relation or bonds. You can get rid of these evils in the light of true wisdom. Just after attaining the light of thinking, you will be blessed with the knowledge of the cause of the eternal reality and the transitory objects, righteousness and impiety, merits and sins and happiness and suffering, only then you will be possessed of truth and feel detached towards the transient objects of gross world; therefore after discrimination, the next step to establish yourself in the supreme reality—Atman is renunciation.

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# 3

## Chapter Three

### RENUNCIATION

The attraction of mind towards the object or person with the feeling that the same belongs to you, constitutes attachment. Renunciation means to disown, and keep out of mind and remain detached to the objects of pleasure and relatives even though they are with us but are neither created by us nor can we possess them forever. The attachment is the cause of all bonds and the abandonment of objects of this world guarantees emancipation. The attachment towards the persons and objects of this world works as a hindrance and the surrender of the same confirms salvation. The seeker is blessed with the calm resignation as a result of the dawn of renunciation.

Attachment gives birth to many vices and evils; too much interest in a particular person may constitute too much aversion towards another person. The man interested in

objects and men of this world, is unwise and remains far from the truth. The attachment to the gross world is the root or basis of sins and vices.

The man of attachment has his own limitation and he exercises full partiality or interest for the same. He does not perceive the truth which is beyond the limit of attachment or passion. The intellect of a person with attachments acts like a beast fastened with its stake to the extent of attachment to objects of this world, relations, wealth and position concentrated in his mind.

An interested or passionate cannot be just and upright regarding himself. You are in bondage to the extent to which you are attached, your power is entangled. You cannot either advance towards the truth and the permanent peace or keep healthy till you are attached



to or interested in some person or object of this world, therefore you should practise renunciation or non-attachment in the light of discrimination. As the ego gets purified by being devoid of the pride in unreal objects and pleasures after the attainment of right knowledge, so the intellect gets pure and calm being liberated from ignorance, because the ego is impure due to indiscrimination and the intellect is defiled or vicious owing to attachment.

Discrimination destroys the vanity of association or company while renunciation dispels the gloom of attachment to relations. Delusion, egoistic consciousness and interestedness get a firm hold on the objects of pleasure. A seeker has to look at the transitory life by examining the futility of every object in the light of knowledge, only then the renunciation dawns. It means indebtedness to the world to collect or store the objects of pleasure or sense enjoyment due to attachment and to utilise them in the service of the people is to be freed from debt, this establishes the individual

soul in divine relationship with the Supreme Spirit. The truly dispassionate can be free from such a debt because he is possessed of the power of renunciation.

The learned men interpret the feeling of hatred towards all the transitory objects of pleasure, existing at all places, from this body to the abode of Brahma—Brahmloka in term of non-attachment. Having possessed dispassion in the real sense, the seeker is neither afraid of dishonour, loss, separation or disunion of near and dear relations or the death of his own body nor feels unhappy. The seeker neither gains complete devotion nor attains the perfection of knowledge without complete dispassion towards the objects of this world; without this, he cannot be blessed with the right progress on the road to the Supreme Object—Parmartha.

The disinterested or dispassionate persons possess permanent treasures of defence, solace, satisfaction, contentment, peace, earnestness, patience,

awakening and inner light. Your attachment to unreal and changing objects of pleasure constitutes the greatest evil for you. If there is a possibility of your suffering the bad consequences of evil passions, offences and carelessness, avoid their association at once—just now. To make the future favourable voluntarily in the present circumstances is wisdom. As long as you do not turn your mind against the objects of sense-pleasures, it will entangle you in their intoxication. If you get victory over this weakness—mental attachment to objects of pleasure and fill the mind with good qualities or virtues, all the powers of this world will help you on the path of progress. It is not advisable for you to keep anything more than the real want. You have passed ages in enjoying sweetness of unreal or illusory objects of sense-pleasure, tender and sweet notes and this elixir or merriment leads you to reap bad consequences in absence of the true knowledge of the self. If you realise it now, give up the attachment, do not allow baser tendencies of your

mind to sport on the mental playground; leave them, otherwise the superior functions that act as a protective force towards the regulation of your life, will cease to serve you in the real sense of the term and you will not be able to harness your spirit smoothly to the journey on this difficult road to self-realisation. Beware ! The divine creation of your pure resolution should not be defiled by the entrance of evil spirit of doubt otherwise the entire stainless edifice will be reduced to dust.

You separate the dirt of sense-enjoyment, like poison, from your mental thoughts, because their movement towards pleasure of the objects of the world constitutes the cause of ruin. The blind attachment to or fondness for them leads to downfall. The fulfilment of all the ambitions and desires of the heart means selfishness, without diverting it towards the service of others; you cannot advance your steps towards the real destination. Give up the things in which you are interested. If so far you have made use of this world

for fulfilling your desires and interests, you have to serve it for getting liberation from the sin or offence of selfishness. If the practice of the meditation of sense-enjoyments has got a firm hold on your mind in the association of sense-organs, this will come to an end, only when the practice of constant contemplation of the Supreme Spirit has a deep root in the mind. As long as you will be liking the pleasures of the objects of the world or feeling interested in the beauty of forms even to some extent, you will have your face opposed to the Supreme Spirit in proportion to the same.

Our bodies or those of our relatives to which we are attached may enter the jaws of death at any time, we cannot make our bodies indestructible by acknowledging them to be one with ourselves. We can harness them to work and make use of them but we should always keep it in our mind that they will not last with us for ever. We have not created these bodies in which we take pride by them to be our father, mother, son and wife. Visibly

they are moving or living with us but do not belong to us, this very idea gives birth to non-attachment.

And this too is a bondage if you are mad after the beautiful form of a body and rejoice at the very sight of it and feel attached to it. This will be broken into pieces by means of renunciation and it will come, only when you will get the knowledge of the causal aspects of the form or body and then you will see the ugly and hateful substance lurking behind every object of physical beauty.

If you are interested in wealth, realise in the light of right thinking that it is a vile object, this idea will lead you towards non-attachment. A foolish man becomes almost haughty after acquiring wealth and falls a victim to passion and luxury. The pride of wealth or riches makes person harsh, cruel and unkind; this constitutes the cause of poverty. To be rich means becoming proud of owning the material belongings of nature as your own and to be poor means

longing for the attainment of the objects or things of pleasure beyond your reach.

If you are in fetters of attachment by considering a plot of land, orchards, gardens and groves to be your own possession, you are indeed in delusion. Understand well in the light of reason that although the above do not move an inch in case of acceptance or transfer, people are proud of such an act and get entangled. If you are understanding the version clearly, create dislike instead of interest in these transitory objects of this world. Many wars have been waged for land and riches and are in fashion even at present and will continue in future. Only the wise persons who are disinterested, have been coming out safe from the fire of wars, and even at present they are out and will remain so in future.

If you are interested in the realisation of the Supreme Object—Parmartha, look into your own self and in whatsoever object or person

you feel interested. detach yourself from the same in the light of right thinking. He indeed feels dispassionate, whosoever happens to behold the real state or form of the object or person of this world. Renunciation exposes an object in its real form or aspect. Yogi Bhatrihari, formerly a ruler of a vast kingdom, gave much importance to renunciation. He clearly visualised that sensual enjoyment is subject to disease, a respectable family is subject to degradation, wealth is a victim to the fear of being taken away by the king, verbal silence is prone to be misconstrued into penury and physical valour is always afraid of facing a powerful enemy; beauty is subject to old age, learning is fraught with fear of controversy. the good qualities are attacked by evil persons and the body is subject to the fear of death; everything indeed in this World is subject to danger and fear. Vairagya—dispassion is alone entirely free from any sort of fear and apprehension.

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## Chapter Four

### SIX TREASURES

Along with discrimination and renunciation, six divine treasure or endowments help us in getting release from suffering and realising the supreme bliss. The mind gets purified through these treasures – ‘Shat sampatti’

#### **Shama—Quietness of mind**

The first among these treasure is Shama—restraining of the outgoing mental propensities or undisturbed concentration of mind upon the objects of perception.

After an intense renunciation, the unstable tendencies of the mind go away in no time and a stable mind is established in the spirit. This is called mental quietness. The mind is attached to many objects for the sake of pleasure and meditates on sensual enjoyments, this wields influence every time and the intellect does not remain stable due to mental fickleness or unsteadiness. The seeker or aspirant cannot realise his true

aim without getting mental quietness. The man indulging in sensual pleasures thinks of many an object in this world, whereas the seeker devoted to the true self contemplates on only one—the Supreme Spirit. Meditation on diversity leads to untranquillity whereas contemplation of the Supreme Reality grants mental peace. The person rich in discrimination knows that which is beyond diversity and thinks of the same truth. The stability or fixation of mind on one object is stillness while the mental unsteadiness constitutes unevenness.

The mental tranquillity is achieved as a result of constant engagement in blissful thoughts and meditation on pure objects. A still mind is the treasure house of quietness; this is visible in him who is possessed of self-mastery and independence, therein the virtues are developed. The good qualities dawn in such a person. Only he, whose mind is

controlled and intellect is pure, can guide himself and others; this speciality reigns supreme in him, whose living is enriched with the treasure of mental quietness. The resolutions of the mind are stilled or satisfied by a complete restraint of mental propensities, non-resolve grants the super-human faculties — Siddhi. The non-enjoyment of these accomplishments confers upon the seeker the union with the Supreme Spirit.

The second treasure is the restraint of external sense-organs or drawing the senses away from evil deeds i. e. letting them go on the path of sensual pleasures. The quietness of mind is strengthened through the restraint of external sense organs, because they disturb the mental stability, therefore their reins should always be in control.

This restraint lies in controlling the evil tendencies of the mind and the sense organs, rather than gaining complete victory over them. The mind looks to be depressed or uncheerful; grief, melancholy and weakness increase as an

unfair outcome of attachment to sensual enjoyments in the absence—control over the external sense organs. The seeker experiences in himself the presence of energy beyond expectation, when he gets self-mastery upon his mind.

It is very difficult to divert the mind in another direction in case of firm union or absorption of resolutions with aspirations or desires, the control of the sense organs is not an easy task in such a state of affairs. The practice of Yoga union of the individual self with Supreme Spirit is a matter of dream, if the senses are not under control.

The very contact of the objects of sense-pleasures, such as sound, form, touch, smell and taste leads to the rise of the feelings of likes and dislikes, attachment and aversion in the mind in the strongest possible way.

Control your internal organ—Antahkaran to get liberation from the objects of attachment and sensual enjoyments. You can get victory on all sides through

abstinence or control of the passions of mind and all difficulties will be removed; when however you will close the eyes of right discrimination having been enslaved by the mental tendencies, you will be conquered by the low sense-pleasures and you will find yourself weak and fallen, therefore be cautious and do not loosen the reins of temperance or control for pleasing the activities of the mind.

Exercise great strictness on your time and energy and be cautious in privacy. The more you will give vent to good qualities and feelings in your behaviour, the more you will be enriched in firm manliness and you will be blessed with a glorious life. To make the best of the energy applied to bad conduct is to become a righteous man. The power concentrated at one place is called ability, to harness the same in good action is intelligence, through such a discipline a wicked man turns to be good, through the force of restraint of external senses a man changes the bad leanings of his nature into good intentions.

If you desire realisation of the Supreme Object, control the sense-organs perfectly; you will get victory over these organs of sense and action through this act.

Keep this too in mind, that by wasting the intellect for accomplishing insignificant cravings, desires and expectations, contentment and peace cannot be realised. The wise person enjoys the union of the individual soul with the Supreme Spirit through the power of intellect which the unwise men spend in getting the objects of pleasures, this confers perfect peace upon the seeker.

Cherish a strong desire for the Supreme Spirit that is absolute bliss personified, do not hanker after the sensual enjoyments. Remember always that you cannot get the eternal happiness through transitory objects of pleasures, therefore control the mind and the senses and do not attach yourself to the above stated low enjoyments.

If your life-energy is misused in the enjoyment of many an object of pleasure, you should

put a restraint on your organs of action and sense, and control the mind through proper endeavour. Sometimes, there emerges such a craving in the mind for sensual enjoyments that even analysing its bad consequences through the intellect, you cannot give up the same; perhaps, a resolve towards abandonment of this kind rises within you but it does not go deep due to lusts and temptations. If you insist on abandonment to some extent, it is external in nature and gives birth to vanity and pride, it is not established due to the presence of attachment within, therefore carefully abandon the leanings towards vile pleasures from within and without completely through taking recourse to the power of thoughts, practice, penance and the observance of sacred vows.

Remember it well that the energy, that helps in fulfilling the cravings of bad sentiments such as lust, anger, greed and infatuated love on lower levels, will give nourishment to virtues such as selfless love, kindness and liberality in your daily life on higher planes.

A seeker experiences the presence of divine effulgence in his internal organ—Antahakaran through self-restraint and the intellect becomes stable. As long as the tendencies of the mind are outward or external, release from bondage or fetters of objects of this world cannot be possible. Passions, uneasiness, excitement and manifold desires will not yield any effect on you at all in concentration of mind through the power of restraint of organs of action and sense.

The uncurbed fulfilment of sensual pleasures, passions and desires disfigures the behaviour with meanness and wickedness. Without disinterestedness towards the objects of enjoyment, peace cannot be attained even after taking thousands and thousands of precautions, therefore the restraint of the mind and organs is a matter of unavoidable necessity.

The restraint of the external organs leads to the development of power and this gives impetus to speedy progress in spiritual practice, but you should be on



your guard. If you go astray from the true aim or destination due to any sort of negligence, the same power may constitute the cause of your downfall. Having obtained energy through restraint on his external organs, the seeker gets uplifted and sometimes the restraint, as such, gives way under the pressure of internal lust and anger and this process paves the way to downfall.

In certain cases the restraint or control of external organs appears to be forceful but does not check the shock from within and this is why the ascetics having control on the senses curse others in excitement or heat of wrath.

The lust and passions disappear or hide themselves behind the curtain of restraint of external organs but are not completely uprooted, therefore you must not feel satisfied in getting them suppressed through the restraint of external senses, you will have to be fearless and free from anxiety by annihilating them in the light of the knowledge of the self. It is the advice of saints,

that you should understand the true nature of lust and passions in the light of discrimination, along with the restraint of the external sense-organs. You will be liberated from the lust and passions through knowledge. The true knowledge lies in knowing the self; it is ignorance to have no knowledge of the same.

If you lack the treasure of restraint of external organs, acquire it you must, look at the diminution of energy in sensual enjoyments, understand the ruin of many a person devoted to objects of pleasure, strengthen and make stable the ambition of realising the Supreme Object; it is only then, that you will be able to keep the mind and organs in total subjection through firm resolve.

### **Uprati—Withdrawal From Objects of Pleasure**

The third treasure is Uprati—the withdrawal of the self from objects of pleasure. it is cessation of the external organs restrained from the pursuit of objects other than those, when the mental tendencies are not externally pursuing the objects

of pleasure after the restraint of the organs, the withdrawal of the self takes birth through its firmness, mental tendencies become inward, the outward or external ones act as a great impediment in attaining perfection of Yoga—Union of the self with the Supreme Spirit, therefore withdrawal from sensual pleasure externally is a necessity.

For strengthening the withdrawal of the self, it is but necessary to point out or find evils in transient objects of the world with which tendencies of mind are connected, simultaneously the seeker has to fix a certain ideal basis within him through which the outward functions mind may be diverted inward.

It is a matter of great importance to practise with firmness the diverting of the mental tendencies inward in order to wipe out the outward ones. When the seeker begins to relish his self with the sweetness of spiritual practice—Sadhana. the withdrawal of the self deepens itself and gives impetus to the stability of the

individual soul in devotion and meditation, as long as it does not attain maturity, the mind cannot be free from the effect of transient objects of this world.

The withdrawal of the self, Uprati is interpreted in another way too i. e. it is to give birth to devotion towards the self—the cause of sustenance of life or it is intense love towards eternal truth instead of having any attachment towards the transient sensual enjoyments, it may also be construed as having devotion for union of the individual self with the Supreme Spirit instead of interest in worldly objects. Such a withdrawal of the self-dawns, when the vital currents of affection or love change their course towards the indwelling self instead of flowing towards the objects and individuals of the world; only then the spiritual union of the individual self with the Supreme Spirit will be accomplished.

### **Titiksha —Forbearance**

The fourth treasure is Titiksha—Forbearance, rather fortitude to endure the ravages of nature already destined.

The man who is not endowed with the power of enduring pain and sufferings, is weak and cannot tread on the path of union with the Supreme Truth. Forbearance grants us energy. A seeker, well-versed or proficient in endurance, does not look perplexed and sad in times of suffering. A great deal of energy is spent up due to sorrow and anxiety, therefore the seeker or the aspirant should endure every pain in term of penance or austerity with fortitude through discrimination and dispassion, this is called Titiksha— Forbearance.

To endure the onrush of cold, heat and rain through the body is physical forbearance, this enables it to work hard, the additional or other unnecessary objects of comforts are not required at all and the living is maintained scantily, similarly to remain calm during the onslaught of lust anger, infatuated love and greed without making any effort towards their satisfaction is mental endurance, this enhances the energy or the potency of mind which helps in accomplishing the high resolves.

Whereas the energy is spent up or deteriorated in satisfying the cravings of sensual enjoyments, it is developed or increased through forbearance, vigour comes by being strengthened or equipped through such a power; the seeker happens to be blessed with accomplishment or realisation of the supreme object. Forbearance is identical with the endurance of the mental agony and physical pain originated from sickness in form of diseases. A man perfectly adept in fortitude is able to endure all the sufferings of this world like a brave man; fear, anxiety and perplexity do not come to or trouble him.

Whenever you find within you weakness and adhere to objects and persons in absence of fortitude, try to have forbearance and gradually endure the sufferings. Try to endure cold and heat as much as you can. Increase the practice of enduring the thirst and hunger through the observance of sacred vows and fasts. The meditation, devotion and contemplation of the self—the Supreme Spirit will be intensified

or deepened, when the thought of the pleasure of body and organs of sense and action will decrease and will be extinct completely through constant practice. The attachment of the body and sensual pleasure disappears through the force of forbearance. This attachment obstructs self-realisation. People store many an object for getting relief from the suffering of cold, heat and rain being compelled by the attachment of pleasures of the body and the senses and accordingly behave like greedy and haughty persons and are deluded with infatuated love. They look to be humble and helpless in presence of objects of pleasure and persons. A man is released from anxiety and gets liberation or independence through endurance.

### **Shraddha—Faith.**

The fifth treasure is Shraddha—Faith. Wise men declare that faith constitutes an everlasting and impregnable trust in the scriptures and sacred words or teaching of the preceptor and the best regard for both of them. There is no knowledge without faith,

it opens the intuition—the inner eyes of man and helps in perceiving the Guru tattawa—Supreme Reality.

You can open the divine gate of Supreme Bliss for yourself by the power of thoughts fraught with faith and love. Do not lose heart anywhere, always harness yourself in good efforts with faith and immense perseverance or patience. If you remain indifferent out of despair, you will draw a black curtain in the face of the preceptor's grace, endowed with the knowledge of truth. He cannot help you if you are discouraged, hopeless and perplexed. The reason is this that if anybody is much absorbed in the thought of his own sufferings, he naturally thinks and meditates upon himself instead of paying proper attention towards his adored deity; the perplexity present in the mind of the adorer serves as a curtain between him and the adored. You should always remember the object of your adoration in order to do away with anxiety and sufferings.

You should not get frightened by external hardship

and terror in any circumstances, face the ups and downs on the road to truth with patience. There is always present the eternal Supreme Truth in full effulgence like the sun behind the clouds of troubles and sufferings howsoever black or gloomy, they may be. Why are you perplexed at the sight of the gloom of sufferings ? Just behind that after crossing the same, you will find yourself present in the effulgence of the Supreme Bliss. Keep faith in all pervading truth and divine endowments, through these you will be absolutely devoted to the Supreme Truth.

The ghost of fear will obstruct you from proceeding on the way to success inasmuch as you will misuse the power attained by you. The demoness of doubt will not leave your company, therefore advance towards your final or supreme aim with minute care, having the staff of patience in the light of stainless faith. You will not get any helper other than the indwelling faith which may take you out of the dark ditch. You can get the divine knowledge and treasures or endowments

through firm faith. When you commence advancing on the path of truth by power of staunch faith and belief, the world does not come in the way or hinder your progress. Remember well that the power is concentrated in staunch belief, firm faith, great resolve, unshaken decision, strong vow and constant practice, through which you get success in life.

The vital force of all the religions of the world is faith. The importance or greatness of religion is acknowledged on the basis of faith, this is the eye of the heart, this is why a man endowed with faith gets an immense peace of mind and a faithful devotee having faith has his journey through darkness until he reaches the arena of the light of knowledge. Your inner feelings and good qualities are developed nicely through faith but their utility is accomplished in the light of knowledge.

Whereas an ordinary man sees the name and form of an individual, a man of faith bows down his head and salutes him. His salutation is not only towards the outward name and

form but also meant for the highest knowledge, virtues and good feelings in the light of faith. A man endowed with faith and experiencing the presence of divinity in a sage, bows his head before the same and finds himself enriched with divine knowledge and virtues.

The ego is devoid of vanity in the face of the object of faith in its full force but it does not exist where the ego is associated with pride and haughtiness. A man of faith is always prepared being endowed with the power of discipline and truth and has full control over his mind and organs of sense and action. Doubt constitutes a horrible evil in the sphere of faith and is the cause of destruction, it gets nourishment through the instability of mind and is reduced to nothing in mental concentration. Likes and aversions give impetus to the growth of mental fickleness and the cravings for pleasure make a man dance in this world. Having gained right knowledge in the company of learned persons, a man gets liberation from the bonds of pleasure, only a man of faith possesses the true or right discrimination.

## Samadhana—Steadiness.

The sixth treasure is Samadhana—constant concentration of mind on pure spirit, without amusing the mind by delusive worldly objects. This treasure helps the seeker in accomplishing the desired object. Samadhana means the steadiness or fixation of mind in the Supreme Spirit for ever, this concentration reigns supreme in the intellect of a person who is rich in faith. Doubt will obstruct the realisation of the union of the individual self with the Supreme Truth as long as the stability and concentration do not get settled in the intellect, therefore complete annihilation of doubt is a matter of unavoidable necessity and for accomplishing this work, a man has to remain in the company of saints—learned teachers versed in the right knowledge. Doubt disappears for good by the grace of the teacher.

The steadiness—Samadhana constitutes the fruit of the teachings of the learned teacher, real symbol of the true knowledge, the final rest house of search into the

self and the beneficial result of the preceptor's labour. It is an indication of the auspicious moment to commence the realisation of truth and the practice Of devotion.

It is only after the mental concentration that discrimination is established or fixed in true Spirit—the Supreme Reality. The seeker can save himself from being deluded and forgetful in this world, if he has eyes fixed on the true -object.

The Supreme Spirit—all bliss is the true aim of all, none can get eternal peace without having union with the same, therefore the mental concentration, endowed with pure intellect, is a necessity for perceiving the true object —

Supreme Being. You have to devote yourself to the study of scriptures and the service of the teacher for mental composure. Try to get knowledge devoid of doubt and only then you will be blessed with such a mental state.

Without fixed mental concentration, the intellect does not get established in the true aim. This is why many a seeker or aspirant do not get real peace even by labouring hard through many means. The traveller will get tired in vain inspite of hard work, if he forgets his true aim. Seekers ! Get mental concentration by completely dedicating yourself at the feet of the great teacher—your guru.

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# 5

## Chapter Five

### DESIRE FOR EMANCIPATION

Mumukshta—desire for emancipation is the fourth stage of spiritual practice, after achieving the six treasures or endowments, for attainment of the Supreme Bliss and liberation from suffering.

As for the purification of ego, intellect and mind, discrimination, dispassion and the six treasures are respectively necessary, in the same way the fourth stage of spiritual practice—Sadhana, the desire for emancipation is needed for the mental stability and purity.

The yearning for emancipation is identical with the desire for the annihilation of all bonds that have been willingly accepted on the plane of ignorance covering everything from egoism to gross body, through the knowledge of Supreme Truth. Both pain and pleasure bind the individual soul with the world. Whosoever desires liberation from

bondage, with whole-hearted longing, is a man indeed desirous of emancipation.

The greater will there be the desire for liberation from bondage, the better will there be the progress on the road to spiritual practice. His desire is feeble, whose practice is slackened. The true and ardent desire does not allow any rest at any point without its being fulfilled. Why should a seeker who desires emancipation be attached to pleasure, accumulation of wealth and vain necessities of life, association with people and mean or baser affairs of the world? He is not desirous of emancipation who is delighted in pleasures and objects of the world and feels worried in losing them.

A seeker who is desirous of getting liberated from the fetters of the world should necessarily have a strong thought-power. Learned men! Look at your own



self, you are undoubtedly in bonds, if you feel delighted in the union with and distressed in the separation from persons in this world.

You have Indeed not perceived the reality underlying the objects and things of the world, if you are feeling interested in or attached to them thinking them to be your own belongings.

Your bonds are due to ignorance, they will disappear in the light of true knowledge, apply the power of thought for getting knowledge, it is then that you will be equipped with the yearning for liberation, desire for release from the bonds will be intensified and you will be emancipated and the union with the Supreme Bliss will be at hand.

Remember that you build and dilapidate the edifices—the present and future according to your own thoughts and ambitions. If you do not like unhappiness, try to fill yourself always with pure and happy thoughts; do not allow the thoughts full of despair, fear,

hatred and aversion to enter your mind. If you will work in accordance with your thoughts of service to and benefit of others, they will soon present themselves in a good condition in your outward life.

Your every thought, spreading by its own force in a direction befitting it, wields influence and brings, according to its nature, the same kind of force from the other side which gives impetus to the maturity of qualities according to that . All thoughts which are pure and devoid of selfish ends are the messengers of happiness and peace. The meditation and contemplation give vent to the growth of only that kind of qualities and behaviour within you, which have already been present in your thoughts, therefore let the constantly pure ideals enter into your thoughts and you will be but a personification of the same.

It is your thoughts that pave the way to heaven or hell. You make a journey through the path of your thoughts towards merit or sin, light or darkness. Keep in mind that you will get

yourself surrounded on all sides by the atmosphere coloured by your own qualities that reside in your thoughts. It is your own thoughts alone that spread bad or good smell of impurity or purity respectively. It is you who are responsible for the offence of polluting the minds of neighbouring people with bad smell. You earn merit in healing the minds of people around you more and more, if you spread good smell. Whatsoever habit or qualities you find within you, they are absolutely the fruits of your own thoughts of the past; similarly your future depends on your present thoughts.

You will be able to make the aim of your life a success when you will divert your thoughts towards the fulfilment of the same. You cannot remain cut off from your thoughts because they are inseparably related to the mind but in proportion to the change of thought you can pursue different paths. The ignorant man journeys on the path of his thoughts without thinking the pros and cons but a wise man adopts a right path of pure thoughts. Your actions

are the true pictures of good or bad thoughts, that were hidden in the mind but have come to light now, similarly your future is taking shape on the basis of your present thoughts.

You attract only that object, it may be of any clime or country, towards you which has already come into your thoughts. You attract the beloved through loving thoughts, and the enemy through aversion and ill motives. Thoughts of any kind cannot be kept as secrets, they immediately turn themselves into habits that bring their fruits or results into the shape of actions and deeds and compel you to suffer or derive joy. They give birth to the feelings of enmity or friendship. It is indeed by sheer dint of thoughts that you can turn friendship into enmity and the latter into the former. Any object or relative which is seen in one colour may seem to change into another with the change in thoughts.

To have good feelings for anybody in the light of good thoughts is the beginning of his welfare, similarly an evil thought towards any being is

the indication of doing harm to him. There is such a power in your thoughts, words and actions that they affect others. You do good or bad to this world by force of the three, therefore be careful and allow only pure thoughts to get a space in your heart; do not let evil thoughts pollute your mind, oppose them at your level best. At their mere appearance, throw down the gauntlet, and face them bravely so that they may disappear in no time. The highly experienced sages declare that if any bad feeling or impure thought lasts in the mind even for ten minutes, its effect on the subtle body remains for forty-eight hours.

Peaceful future is the outcome of good tendencies of thoughts, therefore suppress the improper and evil thoughts. Do not be a fool by trying to be in control of your thoughts, rather keep them in check; this will be a wise act. If you will allow evil thoughts full of selfishness to exist in your mind, you will not be able to uproot the bad consequences through prayer, charity and

performance of sacrifice-Yajna. You can make your future bright only by rejecting the bad fruit of evil thoughts through good ones. The deliverance of an Individual, living a bad life, can be possible through pure thoughts. Only they are blessed with a triumphant life whose good qualities of pure thoughts are the living embodiments all by themselves. Through constantly pure thoughts the life is blessed with good progress and the sense of discrimination increases. Just as a man gets the objects of this world, present in his thoughts, in the same way he obtains by their help the objects that are supernatural. The contact is established with the invisible or unseen divine powers of the regions of gods through the thoughts of devotion and they send help to the devotees also in this way. The thoughts have colour and form both. These are visible to the great seers and sages possessing divine intuition. The beautiful thoughts have a charming form whereas the terrible ones have a colour and form of ugly shape and designs. As long as

your thoughts are fraught with desires of sensual pleasures on the planes of body, organs and the mind, their forms are just like those of the ugly and vulgar beasts, which wield a bad effect upon you, being developed by your own power. The more your thoughts are filled with compassion, mercy and sympathy and you get your heart equipped with faith and devotion or inclination to do good to others, the more the divine or celestial forms of thoughts prove beneficial to the world in such a way that you keep on possessing a great merit even without any effort.

Either you are serving your transitory gross life or having turned yourself from it, you are strengthening your inner bodies that have been created with the elements of the celestial world. If you in a human body have not succeeded in developing your inner bodies through good thoughts, nice feelings and right knowledge, you will have no entrance into the higher regions. When the inner bodies of the intelligent and mental sheaths, vijñānamaya

and manomaya kosha are well developed and matured, the individual soul gets into the higher regions. You set yourself free from the imprisonment of the material body and passions of sensual pleasures by the force of benevolent actions and good feelings, having conquered your desires and ambitions.

Always think of the high ideals and you will be moulded likewise. The thought, which you have in mind for a person, surrounds him by its force of quality and form. The current of this thought keeps on presenting the pictures of knowledge, virtues and good feelings and passions through intellect, mind and organs and vital energy respectively. You can help the dead persons connected with your thoughts in the other world who are suffering from the fire of hell, being bound in the regions of low and vile passions, similarly you can establish relations of faith and devotion, through your meditations, with pure and highly developed souls and get their grace and blessings in this world.

Understand well the mystery that you will be blessed with the vision or sight of greatness in the very person in whom your thoughts present themselves in the forms of faith and devotion. You will have the knowledge of full divinity in the persons in whom others do not find any speciality, because the truth is all pervading, you can perceive that through the thoughts of faith and devotion.

### **The saying runs :**

'Lord Hari is present everywhere and yet I know that He manifests Himself through love alone.'

This is but the consequence of thoughts of love or mutual aversion that takes the form of friendship or enmity between two persons, two castes or groups, two societies, and two countries. An individual, a family, a caste or a country makes a horrible hell by turning the future gloomy through the mere entertainment of selfish thoughts or motives for gaining private ends and pleasures, and contrary to this the same acts in a true spirit of benevolence,

compassion and selfless love, having given up the pleasure and cravings, and opens the gate of permanent or eternal peace and makes the future and present bright.

Anybody can reach the environment of divinity or the celestial world by ascending the higher and higher steps of humanity through the path of good thoughts. Contrary to this he loses his vitality or energy by being confined to fetters of jealousy, aversion, lust, anger, greed, infatuated love, pride and envy and goes astray on the path of bad thoughts of lower planes in the world of horrible sufferings and torments. You can lead the life of righteous conduct only on the path of right thinking. As long as you desire to do something virtuous, you will have to pursue the path of righteousness through which you get the power of peace, devoid of fear. Righteousness constitutes fortitude, forgiveness, control or restraint of the organs, renunciation of anger, greed and stealing, inward and outward purification, control of mind, knowledge and intelligence and right speech.

Always try to remove your evils and bad qualities. Remain more and more quiet. Whenever you speak, remember that your speech or word is true, sweet and beneficial or useful, keep it in mind also that if you laugh or talk at the top of your voice forcefully in any long controversy, it will be nothing but a mere misuse of your time and loss of energy; a roaring laughter tells upon the inner bodies. As the good smell increases the value of the beauty of a flower, in the same way good or right conduct constitutes the charming smell of the beauty or grace of a man. Your actions are in full conformity with your conduct. Understand this also clearly that the aim of the spiritual practice in your life should be the development of good qualities and virtues instead of accomplishment of the supernatural faculties—Siddhi and miracles.

You yourself discriminate between the truth and the untruth. You get frightened with the notions of unreal ego as you do not perceive the

real. The necessary objects and things are stored up for maintaining this very ego; this gives rise to selfishness and all other troubles and suffering. In reality your mind is a mere picture of the objects seen; every object has its particular effect. It mentally effects a man who sees. You cannot get rid of the bonds of the unreal or visible object—Drisya, until you understand its real nature; your sufferings will not be uprooted. Either know the unreal nature of the object—Drisya in the light of right knowledge to save yourself from the effects of the same or fill yourself with the pleasure of the presence of the supreme ideal so that you may not have time to see the unreal object.

You will have to intensify the meditation on the self in order to uproot the bodily attachment. Remember that the steadiness of mind leads to the development of powers and the enjoyment of sensual pleasures is the cause of their destruction. You are free to attain union with the Supreme Truth but for the objects of the enjoyments

you have to depend on others. Understand this also that spiritual progress is inevitable through non-attachment and renunciation, just as right conduct and selfless service to others guarantee physical and mental uplift respectively.

Remember that you will be attracted towards that object for which you have a craving. Due to your cravings, you will reach the exact place where you can easily satisfy them. Your indwelling powers flow outward through your own desires, therefore carefully understand them. Shun all other cravings except your real aspiration to attain union with the truth—the Supreme Object. Remember, it is not sufficient to give up the sense-pleasures only, try to renounce all the functions—tendencies of your ego and all its passions that are pleasing to the same and the consequent anxiety because of their absence, only then you will get yourself liberated from the bonds of ego and perceive divinity established in this humanity by equipping your whole being with strength,

lustre, beauty, vitality being and intelligence.

Listen with proper attention that when you act like a lame man on the road to the cravings of worldly pleasures, you will be able to journey towards the Supreme Bliss, when you will be just like a blind man in seeing the objects of this world, you will be blessed with the sight of seeing the blissful Supreme Spirit in love and splendour of beauty, when you will be like a deaf man in hearing talks regarding the affairs of the world, you will hear the blissful divine utterances, indwelling truth and revelations. When you will be wholly quiet, you will be able to get hold of the Supreme Spirit- all bliss and the support of all; when you will be just like an inanimate object, you will get yourself quite conscious for the most sublime emancipation. You cannot get rid of sufferings, unhappiness and anxieties until you become fearless, having practised non-attachment; fear always looms large before reaching this stage. As the Karm yoga—science of action constitutes

a skilful performance of work with stable and balanced mind and selfless feelings and Bhakti yoga—the science of devotion or worship consists in the adoption of intense love filled with purity, good emotions and guileless feelings, in like manner the poised state of dissociation, disinterestedness and non-resolve is known as Jnanyoga—the science of knowledge.

A true lover of knowledge does not fall a victim to loss, attachment and sufferings. It is the unlearned man who is interested in the world and its sensual objects. As long as his mind does not get purified, being dispassionate towards sensual pleasure, he cannot establish himself in the real light of the self-knowledge, although he might be well-versed in the scriptures or might have attained immense proficiency in learning. Realise it well that the aim of all the spiritual practices is the steadiness of the mental tendencies or functions in the Supreme Spirit—all pervading,

the highest Truth, vital force of all the beings, omnipresent in the form of the self, everywhere, within and without, therefore you should have the same as the object of your meditation and thought, this is the best way.

Through repeated meditations, when the individual ego gets merged in the mind, the supreme devotion—Para Bhakti—comes into existence, this is the perfect enlightenment and accomplishment of the fourfold paths of spiritual realisation.

You can have devotion, emancipation, perfect peace and equipoise fulfilled through these above mentioned fourfold paths. The seekers, who do not achieve the desired object or aim lack in these ways of proper endeavour. The subsequent thought covers the study of the self-knowledge for the seekers, who are already on the road to realisation and possessed of the fourfold means to spiritual practice.





# 6

## Chapter Six

### THE STUDY OF THE SELF

You will have true knowledge of your own self through a study of the sacred scriptures. The external objects wield influence upon you because of ignorance or lack of the knowledge of the self, you get liberation from the unreal—Asat through self-knowledge.

Being established in the self, you realise the truth. You know all by knowing your own self. The evils such as violence, lust, anger, hatred, infatuation and ambitions reign supreme due to ignorance or oblivion of the self.

You can realise the Supreme Being, by being settled in your own self. The study of the scriptures leads to the knowledge of the Supreme Spirit—Parmatma, the realisation is possible only through knowing the self and without this, the knowledge is not complete in the true sense of the term. This self is an entity

of the same Supreme Being, whom you have been seeking, study the self and remove out of the same other objects that have come in or have been entertained. The self being freed thus will be completely occupied with the truth.

The saintly teacher has clearly explained that the error of intellect, confusion of memory and impurity of mind obstruct the perception of the Supreme Reality, established in the self; study the self.

The study of self—Swadhyaya—does not mean only the reading of books but also the knowledge and understanding of life in its real sense. The real study constitutes understanding every action of mind, tongue and body, knowing good and bad feelings behind the actions and perceiving selfish, unselfish and spiritual thoughts behind them.

Wise and learned men advise studying the book of life. You can see the beauty and ugliness in your life through the understanding of trends of actions. Studying your own self, you can give up the defects and make your life pure and beautiful through virtues, good feelings and right action.

If you desire to make your environment pure and happy and uproot its evils and defects, the best possible way is to make yourself pure and happy and remove your defects. If you reform your inward life through firm resolve, your outward life will be easily blessed with that progressive state for which you so often appear to be anxious and perplexed, if you consider certain circumstances and painful events or occasions to be inauspicious and evil, rest assured only there you will find the path of Supreme Bliss. You can have a bright and peaceful future through developing the virtues, patience, forbearance, and courage even in the face of unfavourable circumstances, do not lodge any complaint against shortage of time, fulfil

your duty properly as early as possible with the utmost care.

The outward circumstances and conditions are effective to the limit to which you give way. You can defend yourself by selflessness, patience and forbearance. The best men come out in full bloom through unfavourable and bad circumstances as the good smelling flowers are in blossom amid thorns. It is only in adverse circumstances and hardships that good qualities are developed. Be careful in showing good behaviours towards him who is cruel to you. Do not slacken the efforts of keeping control over yourself. Take the help of the virtues such as forbearance, simplicity and equality for adherence to truth. Do not excuse yourself for any act or improper fulfilment of private ends that proves a blot on righteousness; always control yourself. Lacking virtues, even if you become rich and prosperous and attain a high office, you will be a mere beggar and will fall down,

You are not deserving, if you do not do good with what you have and crave for

more. Remember that you can get more benefit by means of unselfishness even if you are extremely poor. Poverty and helplessness increase owing to bad qualities, such as sensual enjoyment, lust, pride, hatred, anger, greed and obstinacy in a man who craves for worldly pleasures and selfishness for satisfying his ego. They who have actual firmness in modesty, righteousness, patience, solemnity, forgiveness, kindness, selflessness and benevolence, are truly rich and powerful. Understand this also that the circumstances arising out of doubt, pain, fear and anxiety, perplexity, despair and discouragement will be pressing a man only so long as he does not give up his self-interest and follow the path of truth because the above-mentioned sufferings are the fruits of selfishness.

You are an ideal deliverer of sinners if you follow the path of truth, having completely controlled your indwelling powers but you are yourself a sinner or a fallen man if you become a slave under their control; this is the only difference between a virtuous deliverer and a sinner.

Remember also that you should not put your faith in the mental excitement which is of the nature of momentary irritation, because it has no strength or force, it is just a sort of temporary storm and will soon pass off. Irritation is a mere wastage of concentrated energy or vitality, therefore the restraining of formidable tendencies of the worldly cravings by a definite will-power is to centralise the power resulting in self-control. Finding yourself in trouble, do not shift the blame to others for the deficiencies. Remember that your mind is the main cause of your heavenly bliss or hell tortures. A corrupted or faulty mind gives you trouble whereas one blesses you with pleasures of merits. Peace of mind will be available only through renunciation of cravings and desires.

Remember that all your cravings and desires give birth to troubles and sufferings, these are pregnant in them. You descend to the lower plane of horrible tortures of hell inasmuch as you are busy with

your selfishness and enjoyments of the pleasures of your baser ego. You will experience the highest bliss only, when you will make efforts to identify yourself with the supreme Reality, all truth, all purity beyond he egoism. Limited egoism renders a man blind, it overclouds the light of the knowledge of truth, pains and sufferings pour in torrents through it, therefore suppress the selfishness, also do not get perturbed on seeing selfish, unjust and unrighteous persons in your environment, beware, you should not be enrolled with them. The more you conquer your selfishness by the force of modesty, the more will there, be the development of divine powers within you.

The pleasures or pains of this world which you connect with the outward objects and things are nothing but the experiences of your mind. They present themselves in a different colour and form through the light of discrimination. An old man looks like a mere child if he lacks the above perception, because he weeps over the consequences of his improper

attachment and passions, being unaware of the real nature of the object.

Whatever sorrow, trouble and suffering happen to come, they indeed are due and you deserve them. Whatever you are empowered to have, make the best of the same. If you waste even the short time and the little energy which are at your disposal, it is vain to long for more and more, because you will become more and more idle and engaged in the affairs of the world.

If you entertain your insignificant desires and cravings, you will be rendering your life weak and unuseful. Control and gain victory over your inclinations for ordinary cravings and likes and dislikes in order to make your life useful. Let the time and energy be utilized for the realisation of the Supreme Object absolutely by keeping in control the cravings of infatuation and mineness, the insignificant tendencies of hatred, anger, jealousy, greed and efforts of the little ego fraught with poverty.

Such a self-mastery leads to the enhancement of your energy. There is not a single hardship or difficulty that you cannot peacefully overcome through centralized energy with a steady and controlled mind. In fact, trouble, poverty and ailments do not take birth in the objects of the world; they are the fruits of ignorance. Do not give importance to anything except the true object: Adhere to pure ideal for the development of the power of good character, your mental desires should be in accordance with your pure ideals and inner feelings. Your inner force will increase through your good feelings and desires. Remember also that you should not keep any contact with those objects which cause fear to you and obstruct your progress. Understand that you will be surrounded on all sides with persons and objects of the same qualities that are absolutely existing in you. Your life should be for getting liberation from suffering. Keep faith in your power, do not entertain any doubt. as it destroys your productive vitality, it weakens your pure and good

ambitions and renders them useless or inactive.

Progressing towards your Supreme Object, you should not think over the sad events of your life, this weakens your intelligence and mars your lustre. It is better to think of the golden dreams of your life, which have given encouragement and solace and the basis of faith for light and power. Do not cover yourself with the black sheet of neutrality or inaction, it is a dreadful and inauspicious thing. Understand properly, you are not liberated to the extent to which you consider your little ego to be the master or owner of so many objects or enjoy paramount authority through subjugation of some persons under your control. You are yourself bound if you have kept some body in bondage, in order to make yourself free, you will have to set him free who is in your bondage, then alone you will be really liberated.

You will have to act as long as you are desirous of enjoyment of pleasures, you will taste the fruit of merits and sins as pleasure and pain

respectively. The string to keep you in bondage is your own passion which makes you dance hither and thither—in this world and the next. Your rebirth is ascertained in accordance with your passion. Remember also that you look at the world and its objects in the light of your own feelings. A thing appears to you in the same way as you think of it although its real form may be different.

Your body is the personification of your passions and cravings which have been firmly practised in previous times. The mind gets purified as a result of the purification of passions and cravings and on their being impure the mind is also impure and defiled. The fetters of the passions of objects and the pleasures of this world constitute the real bondage, it means the like or dislike for a particular object; to get rid of the likes and dislikes is emancipation. Bondage and emancipation are just an affair of the mind. Your existence is according to your mental condition. It is you alone who can remove or replace the

firm determination or decision of your mind. If you desire to make your mental power pure, firm and effective, liberate your mind from the bonds of egoism and attachment and come out of the darkness of ignorance through the light of discrimination. All kinds of passionate attachments are a hindrance on the road to the realisation of the Supreme Object. The highest bliss is the embodiment of devotion towards the self—Supreme Truth.

The power of firm resolve is concentrated in a mind free from the attachment to many an object. You can get victory over the strong greed by the force of this resolve. Never favour the satisfaction of cravings of the lower plane; do your duty without being attached to fruit, actions, pride or performance and interest, the action done repeatedly through cravings of pleasures constitutes habit or nature of the doer, this is also a bondage. If your feelings in respect of an object are low and impure, a good action brings a bad result and if the same are pure and of high order, even

an insignificant action gives pleasure and merit.

Instead of giving up the evil feelings of lust, anger and ignorance and saving yourself from their excitedness, if you fall a victim to these, the real reason is that you meditate upon the defects and the impure passions more in the zeal for getting rid of them. In paying more attention to them your tendons or ligaments are affected accordingly. If you oppose defects and passions outwardly and keep them concealed inwardly, it is to have direct and firm contact with the same. By the pressure of spiritual practice, it is just possible that the unsuitable and improper desires and passions may be got rid of, in any case it is advisable to nip them in the bud.

Remember that your intuition will be bedimmed immediately you begin to hanker after your cravings; you will be consequently opposed to truth and peace. Your mental defects or changes prove a hindrance and trouble on the way to progress. Do not be perplexed

amid sufferings because they make you modest and simple and pride is uprooted. If you make efforts to run away from adverse circumstances, you will not get a safe place where you may not have inconvenience, sufferings and greed; therefore, make the best of the adverse or unfavourable circumstances.

You cannot put a stop to the flow of circumstances, but you can defend yourself. You cannot stop heat, cold and rain, but you can protect yourself from their unfavourable effect, therefore rescue yourself from unfavourable circumstances by force of discrimination and patience.

As long as your eyes are fixed on the gross world, your mind will be in bonds in satisfying its manifold cravings and desires. Look attentively and you will find nobody in this world who has all the desired objects at his command. From a king down to a poor man, from a righteous man to a sinner, nobody is seen fully satisfied in this physical world. Everybody is faced with some want or imperfection. You are

indeed blessed if you have become dispassionate towards the illusion, delusion and vanity and have come on the path of penance or austerity for union with the Supreme Spirit.

You will have to be always careful in advancing towards the final goal. If you find yourself over clouded with trouble of any sort, do not lose heart, remember that this is the time of your trial or test. Be patient, whatever comes, will not last for ever. You will have to go through many a trouble, pleasure, darkness, light, fire and water in order to be united with the truth and love.

It is your imprudence, if you get satisfied with the ordinary and baser successes of life. If you make efforts to show some miracles, bless or curse some body, it is clearly the result of ignorance, greed and pride concealed within you. If you are trying to see the beings and celestial bodies and forms and hear the sounds of the higher regions — Bhavarloka, you have cravings for the heavenly pleasures. If you read the scriptures in order to be

considered a highly-learned scholar in the assembly of men and write good books for making a name for yourself, there lurks a craving for honour and distinction in your mind, you are in bondage of this world as long as these cravings reign supreme in your mind and indeed you have forgotten the true object. When you depend on some body being intensely attached to or interested in him and stretch your hand as a beggar for momentary love and grace, even then you are forgetting the true object in such a mental state. When you are perplexed and sad due to some dishonour or loss, even then you are in a direction opposed to true aim of your life.

Take care of every beginning and do not consider it an ordinary thing. Learned and great persons, who are leading a successful life by astonishing the world with their intelligence and depth of wisdom, might be looking like mere children playing with small toys, but seeds of good conduct within them were nicely conducive; this is the cause of their greatness.



You will give expression to good or bad quality, learning or ignorance and good or bad character according to the early seeds—the commencement of your life and you will reap fruits accordingly.

If you take care of all the beginnings, those of life, young age learning, trade and spiritual realisation, you will get good success. At first you devote proper attention to the activities of the early morning, you will see that the good or bad results of the actions of the whole day depend on how you started it, if you begin a work with weakness, idleness, negligence, despair, depression and worry, you defile your whole journey and if you give a start with courage, inspiration, hope, patience you advance with boldness towards the realisation of your object.

Do not overlook your errors and weakness in the very beginning, do not postpone a work for future because this is a bad omen. If you face the errors, weakness, bad inclinations and conduct, cravings of egoism, undoubtedly you will be successful in life. It is an

invaluable saying of the saints that if you will entertain an ego coloured in untruth within you, it will do harm to you. Do not be liberal to or kind towards your defects, turn them out from the very beginning. Your life can be lustrous and pure through good actions done in the spirit of stainless feelings from the beginning. Take care of your beginning.

Behold! on the celestial gate of the Supreme Object is written in golden letters "Renunciation". Look ahead, you will read "Renunciation" inscribed in the lustrous and illustrious form and nature of the seekers, advanced on the path of the Supreme Object and they are loudly enchanting the mystical song in their melodious tones for the travellers coming behind them and that is "Renunciation."

You will get rid of the demon and demoness—sorrow and despair—which always trouble you inasmuch as your desires are uprooted from your mind. You will get the ownership of the prosperity and power of the kingdom of truth since you will give up the autocracy of your organs of sense and action.

Remember, as long as the horrible defects such as hatred, dissatisfaction, vain cravings and lust of sense-enjoyments reign supreme within you, they will be gnawing at the power of life, therefore drown them one by one into the ocean of oblivion. Get hold of good qualities instead of defects and evils, at first you will have to give up the evil passions by giving priority to good desires or ambitions and going ahead you will have to give up the latter also because they constitute a bondage. Give up the bad tendencies by substituting the good ones, increase the good qualities by giving up the bad ones. Knowing the eternal life, become non—attached towards the transitory one. How can peace be available till the unsuppressed passions, cravings of pleasure in the form of utter poverty or want due to their being unfulfilled are accompanying the life. Turn the lust into something higher and higher. Change the anger into kindness, get victory over greed by the force of benevolence and liberality and kill infatuation or ignorance.

Behead the envy, and destroy the intoxicant mood of vanity itself. Put the fetters of actions on the legs of cowardice and let the misery flow in the currents of mercy and grace. Change hardness into tenderness and enslave idleness at the feet of activity and dissociate the ego from everything because it comes into form in the contact of some adjuncts. The egotism constitutes calling something mixed with the self as 'I' whereas pride means mixing the self with something and accepting it as 'mine'. You cannot claim your wealth, son, wife, mother and father to be your own, even you cannot declare your body with which you are one to be your own. How can you boast of the objects that actually do not belong to you? Therefore, you should dissociate the ego from the other objects and identify the same with the self —the True Spirit.

Do not entertain such thoughts and feelings in your mind as have been doing or may do harm to you. Leave the love of the worldly objects and persons and render it lifeless.

Forget the heaven like a dream and dedicate yourself at the feet of the Supreme Reality.

As bad dealings give birth to restlessness and weakness, in the same way good conduct bestows purity and strength or vigour. You should confer authority on other persons just like yourself according to their ability but do not snatch away the power from their hand. Remove hatred, aversion, jealousy, pride and the habit of finding fault with others through your good behaviour. Look at the world with stainless eyes, such an eye-sight will uproot improper repentance, depression and sorrow. You will get happiness filled with righteousness.

For translating good conduct into action, you will have to keep a strict eye on yourself, control every part of your body and observe neutrality in unreal praise and reproach. The mind is always tranquil and intelligence is developed through right conduct, it means expression of modesty, forbearance, kindness, forgiveness in place

of gaining victory on some body by force of ghastly power.

One must be ready to help others without any interference in their work to one's utmost, this is a good habit. You should not be greedy for the belongings of others, you should try to serve in right earnest with the things at your disposal. Power is developed in a person inasmuch as he can practise self-sacrifice for the service of others. The greatness of human heart is expressed through good dealings and the greatest powers of the indwelling self are developed through them. Advancing on the path of progress, the first stoppage is public service, it gives impetus to the development of good qualities. A man whose heart is filled with the spirit of service to mankind shines like an effulgence or lustre in this selfish world surrounded by quarrels and darkness of suffering; he is a true recipient of the grace of divine powers. Think minutely whether you spread the light of goodness through your conduct or the black trap of evil deeds. You can improve your filature

through the present dealings. If you overlook the minor errors, they will develop themselves and cover a large portion of your life with gloom of griefs. Remember also that leaving the objects of your environment does not constitute real renunciation, it means giving up the egoism, attachment and delusion -mineness. Do not repent for the past events, reform the present conditions, this is to find shelter in good conduct.

If you cannot express benevolence, unlimited kindness and selfless love in your dealings, all other qualifications are useless, even though you have got by heart all the scriptures and are acknowledged a great philosopher. Remember that you should not hate a sinner, ill-doer and a man of bad passions, do not laugh at him. Do not feel proud and laugh at a man who directly indulges in sin or bad action. Try to save him from the evils through feelings of love. If you are authorised to punish him, you may do so

out of love and benevolence or leave him at the disposal of an authorised judge.

If you hear the evil talk about you or anybody else, do not believe it at once, neither go on telling that you have heard this or that, nor express your opinion about the same. If you desire kindness, be kind, if you want forgiveness, forgive others. Do unto others what you for yourself. You will be endowed with patience, peace, intelligence and prudence in so far as you take to modesty and boycott vanity fraught with limitations—Upadhi.

Having trust in the spiritual teacher or the Supreme Spirit, you should not depend on any other man. Do not base your happiness on worldly relations and objects. Journeying on the path of truth, do not be ashamed of doing the most ordinary service to anybody in this world, such a sense of shame is mere vanity.

Remember also that you should suffer the loss done through the errors and defects of others with patience and the

utmost peace of mind, this is the time when forbearance will get strengthened. Understand also that within you there are so many defects and evils that others have to suffer a lot, when you cannot manage your affairs according to your will why then do you exercise authority to mould others in accordance with your desires. You desire to rule others but do not desire to be ruled. If you do not like to be under the control of others, why do you crave for keeping others under your control and enjoying the pleasure of your own authority. Indeed, consider it to be a great offence.

As long as you keep on being perplexed with the craving of enjoyment, passion and pleasure, you cannot make progress on the road to the realisation of the Supreme Object. If you do not remain firm in some definite and pure resolve and break the vow already taken, nay you are proud of your greatness, you do not deserve the divine virtues. In such a state, you should be modest and humble or devoid of pride. Having seen

death face to face, you should make the best use of your time and energy. Try to increase your good qualities more and more always. Do not do to others in any way or with any pretext what you do not like to be done to you or what you think unrighteous. Do unto others what you like to be done to you.

If others talk ill of you in respect of your dealings, do not take revenge. It is a suitable opportunity to develop modesty. Such an act makes you modest. Your beauty or grace is increased through modesty and simplicity. If there is some bad quality within you, you have at tamed it in your behaviour.

Remember, that any selfless service which you will make known to others will take a selfish shape. You may do good to others but do not beat the drum, Do not expect anything for that. To expect anything, to express the good done to others and to be pleased with your praise—all these are symptoms of a proud or egoistic nature. You should be always careful in your dealings. If one of your beloved wastes money

by giving you trouble over and over again, understand that he is clearing the debt of the previous birth or age. If someone of your relations worthy of your hearty or cordial attention due to close contact acts like an enemy inspite of your sympathy and service, understand that he is the same being to whom you have done injustice before; this is the fruit of your bad conduct towards him. If you get the company of such a man as may attract you, by being an object of love, through his charming body, beauty an virtues and all of a sudden leave you, understand that this is also the fruit of previously destined action. The contravention of duty results in such a bad way.

If you have such relatives who have been satisfying you with good service, understand that you satisfied them in the same way in a previous birth or age and they are now paying you similarly. Such a state imparts instructions that you should deal with others with simplicity, modesty and pure selfless love.

When you give up the anxiety about your gain and pleasure for those of others, good qualities are developed. Intuition dawns and you get the knowledge of the Supreme Reality—the highest bliss. Look on others with kindness, affection and forgiveness but have a strict control on your own self, only then you will be meritorious. Understand that only they are advanced in age who are meritorious and the sinner being ignorant is a mere child.

Never remember the past troubles and sufferings; it is a kind of mental weakness. Do not forget that the desire for retaliation is mental suicide. It is your fortune if you do not let jealousy, aversion, hypocrisy, cunningness enter into your dealings. This is the greatness of your heart. When you are ready to pay the evil doers in the same coin, you poison and pollute the pure body and the goodness of beauty.

An ignorant man, aimlessly wandering in darkness, needs sympathy and mercy, because he is in extreme trouble and may

turn a sinner due to ignorance. You should never hate or dishonour persons confined to such an environment. You should behave with them in a spirit of true love, compassion. Sympathy and solace, in this way they will come into light from darkness. The law or code of punishment for them is full of love. You should not waste your time in waiting to see the dealings of the worldly people purified and improved, try to make your conduct pure and good, this will make you an ideal man; when you do not commit any sin or offence you will be happy for ever.

You can be virtuous, self-controlled and benevolent in the midst of persons interested in the sensual enjoyments and lusts. You do not wait for the world to be pure and righteous, make yourself virtuous and pure.

If you keep quiet even in trouble, the divine powers will come to your rescue but the quietness of tongue alone does not constitute silence. it is also the stillness of the mind, observe the latter. Your intelligence will

be developed to the same extent as you control your tongue and by the force of this you will control your mind, it is a sign of greatness. Wisdom lies in being patient and unperplexed in time of sufferings that come all of a sudden and standing firm on the rock of forbearance with patience till they subside. The storm of troubles will be pacified soon. The firmness of conduct and good dealings constitute an energetic life.

Pray to the almighty God for your welfare. The true or earnest prayer lies in true ambitions and a keen desire or longing. The worship is the consecration of ambitions and desires at the feet of the Lord and after the accomplishment of adoration, the sweet song of your own experience is the true praise. You can understand from your teacher in its real sense whatever you have to learn further, therefore listen to his words and take refuge in Him, as long as some desire exists in the mind, adhere to the Supreme Spirit alone, do not look anywhere else. He is the final refuge of all, always think

of and meditate upon Him. Its result is clear. One finds oneself in the presence of the person of , whom one thinks. Thus you will find yourself in his presence of whom you think. People think of and meditate upon their desired objects and in them their intellect is fixed, they get them sooner or later, therefore you should go on fulfilling your duty by absorbing yourself in the meditation of the Supreme Spirit, the blissful Lord,

The human mind longs for such an adherence as may guarantee inner peace. At first the aspirant seeks shelter in many objects and at many places in this gross world for rest and he gets disappointment at every place sooner or later, but by adhering to righteousness and rising above the level of the gross world, he gets peace through renunciation.

The real thing is that, before starting the search for truth, you should put off the coloured spectacles from your eyes. You will be able to see or understand with clear and impartial eyesight that your mind has been the store-

house of many thoughts and recollections, you have been overclouded by many ideas and ties with different individuals. In such a state, you should amend your social dealings in the light of this wisdom. The result is that the feelings and thoughts of many individuals, in the society have control on your mind. You should make reforms in the social dealings in this light, bring the true thoughts and principles in the light by boycotting the bad customs of the society, mixed with the individual selfishness. This is the path of perfection, it does not depend on the future, it can be had in the present, good behaviour paves the way for equality.

You should clearly understand that you were hankering after a thing, because you were ignorant of its true nature or form, you were weeping for the same, but you will have full knowledge of the nature of everything in the light of wisdom.

Also understand that your world is just as you are. This is reflected in your ideas and thoughts.



Only to have feelings is not sufficient for your progress, you will have to translate them into action. You have to attain perfection and the means to this constitute control and the purification of mind, make your life pure and devoid of defects. For getting union with the supreme Truth, you have limited time and energy at your disposal, therefore do not misuse the same. When you forget your true aim, your life becomes uncertain, helpless and weak. You will be far from the truth since you are careless in controlling your own self and will be nearer the same in case of complete control of the self.

If difficulties come up in this sacred journey of the self, do not give up patience, forbearance, contentment; face them with the force of these good qualities. This will enhance the power of righteousness and good conduct, good qualities such as patience etc., will be developed more and more. Remember that your intelligence lustrous through the control of the organs and the mind; peace and power reign supreme in

the same. Do not be a slave, but the master of your own self and quieten or suppress the desires and ambitions of your ego constantly.

If you strengthen a good quality and do away with bad one within a year, you will become a great sage in a short time. You should uproot every defect and evil tendency of yours; as long as you are careless, difficulties of all sorts will be harassing you. Do not get disheartened by the sufferings and troubles which are a part of your destiny, they will largely be helpful in making you humble. It is not only useless to be disheartened but it also results in the wastage of energy.

Learned seekers ! Whatever knowledge you have acquired so far is not perfect; do not think so. Truth has no limit or end, do not slacken your inquisitiveness at any stage, but keep it up until you come across the truth. Do not be proud of knowledge, this pride will entrap you in ignorance.

Be very careful with your mind. Sometimes the mind

resolves to practise penance of higher planes being attracted towards great cravings and ambitions, it takes to renunciation or dispassion, but the enthusiasm of mental penance and dispassion is just like the increasing and decreasing of the intoxication of some liquor. Take instructions from and opinion of prudent and learned men regarding whatever you do.

The method of curbing the mind is, that its cravings should never be fulfilled. It should be allowed no more pleasures of sensual enjoyments—supply of edibles and clothes etc.,—than are needed for the maintenance of the physical body. It may be either delicious food, sweet sound, touch, smell or desire for seeing a beautiful object, all these help to make the mind strong or powerful.

You yourself make the mind strong through your own force and later find yourself powerless and helpless in facing it. Study the mental cravings very carefully as they turn into mere request before the benevolent self. The mental craving that

becomes very strong is fulfilled by the power or force of the self.

A study of the life has enabled me to know that a man is so often attached to the mind instead of having any recourse to the intellect, that the life moves according to mental impressions and does not adhere to intellectual thinking. This is why we are not able to accomplish what we resolve to do through intellect as penance and renunciation and slip on the rock of attachment or passion of sensual enjoyments of worldly pleasures.

In accordance with the study of the self, I have come to realise by reading the pages of my own life-book as also of others that thousands and thousands of persons are being deceived by their mind being interested in pleasures and sensual enjoyments, and committing the same mistake repeatedly they are passing their lives in sufferings and troubles.

Is there any person, amidst the lovers of the holy company of the saints and the sages, who

does not understand that all the relationships in this world are accepted by the mind, even so the pleasures that appear in the objects of the world are also of a similar nature. All sufferings are the direct result of interest in the pleasures man is deluded owing to his acknowledgment of the bodies of relations as his own and suffers pain in being separated or disunited due to ignorance and delusion. Even understanding these circumstances, there are hardly any men who are actually renouncing infatuation, lust, selfishness or mineness and pride.

This saying is meant for those persons who are not able to give up the defects even though they are aware of them in the light of wisdom that they are misguided owing to attachment to the object of enjoyments and sensual pleasures; the sayings and warnings of the saints are repeatedly imparted to such persons that they cannot realise the Supreme Truth, the highest bliss and perfect peace without possessing the fourfold paths of spiritual attainment—

discrimination, renunciation, six endowments or divine treasures and desire for emancipation.

I find that amidst most of the listeners and readers of my message of truth, one is a young man, the other is a young girl, another is a husband and yet another is a wife, others are father and mother, son and daughter, brother and sister, lover and beloved, and master and servant or the maid servant. I warn you and you alone who pose yourself in some form or colour before others and try to appear or make others appear in some relation with one another, to understand that the result of union will be separation some day or the other; do not therefore depend on some relatives or your own kith and kin, understanding truly union and separation, profit and loss and birth and death already destined, do not fear at all. Only that will happen, which is rightly destined. Do not get attached to your body or that of others; uproot your sufferings and bonds having realised the Supreme Spirit—the indestructible self and

completely being devoted to the same.

Studying the self or reading the activities of the mind to a great extent, you will be surprised to note that you are not able to do anything by which you may get rid of the bonds of sufferings by even hearing and understanding the topics of your deep interest.

I know some people personally—there are men and women both amongst them. They come before me and solve the problems of welfare, release from the sufferings, liberation and self-mastery. They come to a definite conclusion or decision in my presence— 'We should not crave for anything, we should not love anybody for our own pleasure and we must not be proud of union with or meeting somebody for a short time'. Such persons do not understand that they are nourishing greed and pride in their mind, when they are beside themselves with joy by having some money in their possession, they are puffed with pride before the needy persons by decorating themselves with

cloths and ornaments, they think that if they possess so much money, they will have better clothes and their make up or decoration is insipid or tasteless with this or that ornament; in this way they cherish many a dream or fanciful thoughts.

I am studying also those persons, who one day had time at their disposal to decide for the sake of their benefit, 'We will not be attached to the bodies by acknowledging them to be our through ignorance even though we may be connected with or related to some body as destined in the capacity of husband, wife or son, we shall be keeping apart from all and doing our duty in a dispassionate or selfless manner' and have seen such persons falling into the trap of vain pride of relationship or contact with others due to delusion, having forgotten the discrimination gradually and even then they are not conscious of the painful consequences of their bonds.

It is destiny that binds an individual soul with another into relationship and the

intense union is strengthened, the mind thinks and meditates on the same inasmuch as it experiences pleasure in seeing the form, hearing the sound and feeling the touch through mutual contact or union. Infatuation, mineness, attachment or interestedness are intensified according to the depth of mental thoughts and meditations and the entire life is merged in the same. Peace, supreme bliss, devotion and liberation in this very life become a treasure of the dream-land for such a person, a horrible blow or shock of sufferings or pains leads a man to the understanding or realisation of his bad condition and gives rise to the problem of his welfare and the longing for liberation from bondage is intensified.

Inquisitive wise men, if you desire to get liberation from your bonds and sufferings, study the pages of your life-book minutely. You may taste the sweetness of the union or contact with your relatives, if you like but simultaneously realise the limit of that pleasure. Try

to swim across every suffering, do not become blind by getting merged or drowned in it. You forget the truth and simply get deluded when you enjoy pleasure in coming into contact with somebody and begin to feel that he gives you happiness. Remember that nobody gives you trouble or happiness. It absolutely depends on your will rather mentality, that you may experience pleasure or pain by adding importance to contact or association with and separation respectively from persons whomsoever you own, all their dealings and actions seem to be highly attractive, sweet and pleasing to you, you concentrate your mind and intellect on their feelings, emotions and actions and increase the value of their services and good deeds immensely and thus you are deluded, when you take a child for your own son and enjoy the sweetness of his lisping or indistinct words; his laugh and sweet words enter into your mind, you take much pleasure in talking to others about your son but you do not understand the mysterious way in which you

are intensely being attached to him, the infatuation is increasing and your life is losing itself being opposed to the Supreme Truth and interested in the non-spirit. Through a study of the self, understand the real and the internal truth that husband and wife, son and mother or father are and will be far away from you, neither they can trouble you nor give you pleasure; only the forms and speeches or words of these relatives which enter you through the eyes and ears give pleasures and sometimes troubles to you.

If you desire your own good, act in the spirit of farsightedness; do not undervalue the self or the Supreme Spirit in face of any object or person in this world. Keep the mind always in the presence of the Supreme Truth, do not get interested in any person or object or devoted to the same. This can only be possible when you serve your relative in a good way and do not expect anything from anybody for yourself. You must give happiness to others, if you can but do not crave the same for yourself from others only

then can you save yourself from falling victim to the delusion and attachment.

Wise men ! Look here !! This message of truth cannot reach the ears of all, it is only one man amidst thousands of persons who to know the truth. Only a few amongst thousands and thousands of people crave for bliss, liberation from sufferings and perfect peace. Only they are authorised to hear and understand this message. It is indeed your good fortune, if your intellect is possessed of the power of discriminating between the spirit and the non-spirit and your heart is filled with true faith for learned persons and sages. Do not waste your life in idleness and negligence, having advanced so far on the path of spirituality, try to intensify or develop divine virtues within you at your best in any way. When you have but to live in this world as already destined, find out such a device or way or plan to live here as may save you from falling into the trap of delusion and ignorance and suffering the punishment in the form of troubles and griefs.

If you are possessed of wisdom or intellectual capability, you will indeed give place to discrimination, dispassion, the six endowments Shama, Dama, Uprati, Titiksha, Shraddha, Samadhana—and Mumukshta in your life and you will consider these very means to be the most beneficial, because you can get liberation from the darkness of ignorance, fire of sin, disease of delusion and ailment of sensual enjoyment through them only.

Also understand clearly that you may well be proud of muttering prayers or counting beads, chanting the divine names, reading scriptures and holy books, adoration and pilgrimage, but you cannot be the knower or a devotee of the Supreme Reality.

Only those seekers get the advantage of prayers, chanting the divine names, observance of vows, penance, reading of scriptures and adoration who are well equipped with the four paths of this spiritual practice.

Men who are indiscriminate, passionate, lacking self-control, attached to sense-enjoyments,

intolerant, unfaithful, with doubts in their mind and entangled in the affairs of the world seen performing penance, observing sacred vows, reading scriptures, chanting the divine names and muttering prayers for the fulfilment of their selfish ends but they do not get peace of mind. You can yourself realise the cause of being far away from the mental peace and will come to know that it is due to your lacking proficiency in discrimination and renunciation. These are all due to deficiency in the four paths of spiritual practice.

As you are studying the changing pages of your life, understand it minutely that the more the cravings or passions are the more is the acquaintance with pains and sufferings and they—the cravings remain unsatisfied. Remember this sentence like a sacred text—Mantra that suffering takes birth in the growth of desire or passions and that it goes on increasing till their fulfilment, you take the shelter of a favourable object or person for satisfying your

cravings. You get interested in the same and feel averse towards the unfavourable object or person. Now, you might have understood that the craving for pleasures constitutes the cause of so many troubles and bonds.

It is also invaluable if you can understand that your indwelling self-resides in eternal peace but you do not realise or experience the same, because of your wandering aimlessly on the path of cravings of sensual or external pleasures.

I ask every person craving for happiness to see attentively as to what remains, when he does not feel pleasure and pain. You may understand or may not but when you do not feel or experience pleasure or pain, only eternal peace or stillness remains, you can experience the presence of the same constantly by raising yourself above the planes of likes and dislikes. Your indwelling self is present in the environment of perfect and eternal peace every moment, but the external functions of the ego or 'I' are opposed to the same, hence

you are not experiencing that, one can see or realise the eternal peace by mental concentration. Also understand that as long as the mind does not reach the state of non-perception of sense-enjoyments and flow inwards through non-resolve, steadfast concentration of mind is impossible.

Understand also that your own self too is a subject to be studied well. The mind reaches concentration in excellence of the qualities of goodness or virtues, there is a mental instability in the flow of passion Rajoguna and in the predominance of ignorance the mind gets deluded. Ignorance gets a better state through the supremacy of passion—Rajoguna and the unlimited flow of the latter is controlled through qualities of goodness or pure element-Satoguna. In this very manner let your latent energies or force reach a better or improved stage and divert that progress or improved state towards the truth through the qualities of goodness. For this, you need faith, inspiration, mental concentration, memory



and guidance. Remember also that you will put your trust in vain and useless things and objects, when you will be possessed of more faith and less intellect; you will be an expert in gaining your private ends, if the intellect is more and the faith is less. Similarly, if enthusiasm is more and mental concentration less, your mind will fall a victim to uncertainty or delusion. If the concentration is more and the zeal less, you will be surrounded by idleness or drowsiness. If the memory is strong but you lack guidance and good instructions or teachings there will be no improvement or good progress in life. If the memory is less and the guidance is satisfactory, there will be a clear contravention of the limits which are necessary for the life. Therefore, increase the power or force that is less or insufficient and control the force or energy that has crossed the limit of actual utility. Spiritual realisation and wisdom or intellectual efficiency lie in restraining and controlling the power or vitality of every part of our life.

Lovers of blissful truth !  
You have to live in the world,  
having this physical body and

the contact of relatives and your own kith and kin, therefore your duty lies in knowing the way through which you may save yourself from the bonds of attachment, ignorance, and vanity and may not suffer punishment in the form of pain and troubles. You need proper means to achieve this purpose through a good practice of these, you will get yourself liberated from the trouble emerging out of sin, distress, sensual enjoyment, disease, sickness, ailments and other conditions or adjuncts.

At first you should have contentment whether the objects of pleasure come or go. Earn wealth in the true spirit of righteousness, keep guard on the money acquired and utilise it in the best possible way but do not be greedy by thinking it to be your own property ; similarly live in the company of the mother, father, husband, wife, son, daughter, brother and sister, love them and taste the sweetness of their affection but do not get deluded by owning them, always keep in mind the separation that may take place

at any moment; you should remain undaunted.

If you feel weak in some respect, enable yourself to live in the company of your relatives and kith and kin and enjoy the pleasure of being associated with them but do not accept dependence on them; walk on the path of destiny like the master of your own self.

Suppress the mental cravings, do not crave for anything at all and only then you will be unworried and fearless. Try to satisfy the cravings of individuals living in your contact and environment in proportion to their being reasonable but do not favour the accomplishment of improper and unrighteous likings, simultaneously do not get attached to him who is getting your desires fulfilled.

You should have full knowledge of death that accompanies your transitory life. If you forget this, you will have to weep as you have done in the past, study everything in the light of true wisdom. Be prepared to suffer the pangs of separation from him who is most beloved or whom you love to the best of your ability.

The movement of the wheel of destiny looks to be very amazing. Somewhere a house full of family members is deserted and an empty house gets inhabited elsewhere. Somewhere a man increases the number of his family members and elsewhere a big family falls into the jaws of death and only one person remains to suffer the bitter experience of the death of his relatives.

Seekers of truth ! Read the book of your life carefully, this is the real study of the self—Swadhyaya, you will have the knowledge of truth through this and this knowledge will acquaint you with your greatness, no doubt you will live in this very world even then and will experience pleasures but fear, worry and troubles will not touch you.

Meditate deeply on whatever you study, attain so much prudence all by yourself within your own view that you may perceive the truth in the midst of the world and get the tranquility of mind.

The more you are enriched in simplicity and purity, the

more you will be tolerant and forbearing. You will be happy even in the midst of great troubles. Those men who have a stony, dirty or impure heart, are always frightened and untr tranquil or perturbed. You commit the mistake of being excited in anger due to lack of simplicity and purity of feelings. When you do not behave like a simple man before others, you experience a lot of pain through them but you do not pay heed at all as to how much others suffer for your sake. If you are troubled and annoyed owing to the persons of your environment, it is indeed very auspicious for you that you desire to raise yourself to a higher plane, indeed the development of your character and good qualities and progress towards the Supreme Object should begin from the very place and there your dealings will clearly bring to light your intelligence, skill and indwelling strength or force.

When you become an embodiment of purity and simplicity through good behaviour, your heart will be

naturally endowed with the excellence or effulgence of the Supreme Bliss, there will be no craving in you for the enjoyments of pleasures. A person may very well prove his actions to be outwardly beautiful and righteous but if the sentiment behind them is not pure, the actions will be given no consideration at all and the doer will get the fruit of his sentiment, therefore do the work with pure intention.

On being humiliated by somebody you will be pained inasmuch as you are proud or haughty. You feel pained when you lack modesty, simplicity, dispassion or disinterestedness. You will have to maintain the ideal of pure thoughts, devotion, largeness of heart, and liberality and will have to translate the same into practice daily in the prescribed way. Righteousness consists in the justness of increasing the power or force of good conduct or behaviour, purity and simplicity are its two legs on which it stands, love is its heart, kindness and benevolence are its two hands which increase the grace

of good behaviour. Look at the very sight of right conduct, the sentiments of truth and love will have affect on the life of others, they will get inspiration of purity.

Proper labour is the very life of right conduct, idleness is the path to death. You should work hard for strengthening your good behaviour through service and forbearance. Do not encourage idleness. To good conduct and dealings, Self-control is the principal means, force or power is centralised through the same. You get yourself advancing to the regions of light and power. If you cannot control the self, fill the heart with purity and innocent simplicity, worship and reading of scriptures will not uproot the sufferings. Self-restraint leads to the development of good qualities. You cannot get emancipation from the attacks of greed, if there lurks even a small quantity of selfishness on any plane or stage of the control of the self through some skilful or cunning device, as far as you look at the invisible or visible objects through discrimination

and analyse the nature of their being spirit or the non-spirit, you will get yourself liberated from the pressure of bonds and if you will begin to investigate the same in mere fancy, you will be in bondage, the mind is divided into discrimination and imagination.

Life is useful or its object is fulfilled in so far as you apply your force or power towards good behaviour; it is treading the path of destruction if you use the same in bad deeds. Do not hanker after glory and greatness but desire devotion towards the Supreme Spirit, crave for the truth and selfless living. The more you control yourself, the higher you will ascend.

If you slip or fall down in advancing towards the Supreme Object, take a little rest and get up again, commence the journey, do not be disappointed nor yield to cowardice or weakness. If you miss the aim once, try again, you will be successful, if you neglect your defects at any stage, you cannot escape the suffering and punishment. Pain, weakness

and poverty are meant for the unwise and ignorant. Do not waste your energy in trying to get to the destination at once. Do not have the reputation of being a mere ascetic, having experienced a lot of unnatural suffering and pains, it takes a definite time for the perfection of knowledge, discrimination, youth or manhood and strength to overcome gradually the ignorance, folly, childhood and weakness respectively.

Beware always, your low mentality may not be an obstacle in the development of good qualities and accomplishment or attainment of excellence of force or energy, therefore keep the sentiment of taking refuge or shelter quite pure. As long as there is dependence you will have to take refuge and therefore wisdom lies in taking the refuge in him who is absolutely free. Remember the stage where you begin to fall. At first there takes birth an ordinary and simple idea for the craving of an object of pleasure in the mind as a result of a perverted company or due to the effect of past actions, retention of

the same for a short time gives impetus to the firmness of imagination or fanciful thought that increases the intoxicant attitude of enjoying pleasure which encourages a man to slip, the mind ultimately gets interested and accepts the position that functions on the gross plane, this is how the downfall begins.

Understand also, that all the functions or activities of the mind emerge out of the passions through the sentiments and the cravings and the same encourage the vital force to act. If the vital force is restrained through practice—Abhyasa—the mind will be consequently stable or steady. Understand also that I have come to know an important secret. The mind gets steady in the external world, if you exercise through any means whatsoever, restraint on your sense-organs, vital force or breath and mental functions, another gate is opened and the mind begins to work or move on plane of the vital force within the very body and gets delighted being attracted or charmed by the

sight of the visible objects, that are just like dreams, according to its indwelling pure deeds and sentiments or feelings. There exists a subtle body, beyond the gross one, which is composed of the elements of the Bhavarloka—the ethereal world immediately above this earth. If the mental consciousness is awakened, you will see queer and supernatural objects which do not belong to this gross world at all, there are divine forms and you will hear celestial, charming and melodious sounds and tunes. This unsteady mind gets entrance to that region but the restraint of breath—the vital force is a necessity, there is no other convenient course. Complete concentration—one-pointedness and perfection in Yoga—Yoga-siddhi consists in restraining the vital force—life breath—flowing in different and numerous channels into one through the exercise of Yoga—control of mental tendencies.

For restraining the vital force many Yogis practise regulation of breath—Pranayama. They retain the Samana Vayu—one of the five vital airs that

has its seat in the cavity of the navel and is essential for digestion—in a central tubular organ by increasing its strength or vitality through Kumbhaka Pranayama—restraining of breath by closing the mouth and both the nostrils with the fingers of right hand. In this very tubular organ countless currents of vital air are centralised, this is known as complete restraint—Purna Nirodha. These mental tendencies turn into a great force take the form of lustre and the seeker gets his desire fulfilled in this effulgent light. This is what is called perfection or accomplishment of Yoga. Remember that the mind cannot get fixed in its desired object permanently till it is purified, because the passions of this world concealed in the form of seeds in the mind get sprouted, this constitutes bondage. You should be cautious at this stage. The means to acquiring the real and permanent peace lie in the control or restraint of your mind by rising above the planes of vital force and sense organs and liberating your ego or 'I' from the qualities, thoughts and functions of the lower

stages or superficial life, and in recognition of your true self. You will be able to drive away or remove your inconveniences and complications through concentration of mind at one point. You will be capable of surmounting all the difficulties; everything will be in your easy grasp through peace, tranquility and power,

It is an easy and refined way to fix the mind through Surati—spirit of perfect absorption in the centre of your eye-brows for concentration in the early stage, simultaneously it is necessary to remember the Supreme Reality through any special or particular epithet or name for mental restraint. Samadhi—the absorption of the soul in profound and abstract contemplation lies in the establishment or steadiness of mental tendencies in the fixed object through the firmness of absorption by means of exercise or practice of the power of retention—Dharna. Samadhi has been described in the form of Savikalpa—recognition of the distinction between the knower and the

known and Nirvikalpa—an exclusive concentration upon one entity without a distinct and separate consciousness of the knower, the known and the knowing and without even self-consciousness. The absorption of the soul of the seeker with the Supreme Reality is inherent or natural Samadhi, moreover when the consciousness dawns on the inner supernatural planes, someone is blessed with a vision of the Supreme Spirit in an embodied form, another perceives the subtle vision in the form of effulgent illumination and yet another gets the realisation of the Supreme Spirit—all Truth and all Bliss; this is called the highest perception, accordingly different kinds of charming and celestial sounds and tune are audible, this is the perfection of spiritual practice.

Ascetics adept in the exercise of Yoga certainly get the knowledge of the Supreme Truth in the light of wisdom; they keep themselves far from the contact of people, exercise control on the senses and the mind by living on regulated diet

and recreation and observing complete disinterestedness by remaining poised or steady in adverse circumstances, such as praise censure, gain and loss, pleasure and pain, separation and union. Look here, the mysteries of truth have been revealed through their pure speech. Understand carefully that there exists the infinite Supreme Reality, all-pervading, omnipresent in the universe and other worlds and regions, which you have seen or not seen, of which you have heard or not heard; and this is perceived in the condition of the creation of the universe as the Supreme Spirit—Parmatma and the same in the condition of the body is uniformly as the individual self—Atma. This Atma is existent in its real form as the same and eternally changeless. When consciousness of this pure spirit is united with the intellect the 'I' gets manifested and the same in contact with some adjunct—Upadhi gets identified with that and is known as 'ego'. The egoism assumes the embodied form of mental consciousness on the plane of the mind and the same ego, in the form of the

embodied soul of the mental region, by getting absorbed in the region of the vital air is known as the being of the same plane. This very being by getting itself identified in the gross body comes to be known by the name of the individual soul—Jeeva. In the true sense of the term 'I'—ego has no definite form, it becomes completely absorbed in or merged with the qualities and conditions which it happens to come in contact with. With the body it is embodied, with the vital air it becomes the very spirit of the same, this ego becomes the doer of the action and enjoys its fruit—pain or pleasure, being existent on the mental plane as the consciousness of mind and the surface of intellect as the personification or embodiment of knowledge.

When this ego gives up the vanity regarding all the limitations—Upadhi, it gets totally absorbed with pure and real spirit or the self and the same self, getting liberated from the condition of the body, gets embodied with the universal spirit—Parmatma.



Now understand the true form of 'I' —the ego. Ponder over its sport and illusive nature. You will be able to see these in the light of this knowledge. This is the ego which falls in bondage and gets liberated, this is called the individual soul by being in bondage or limitation —Upadhi.

This individual soul, being bound with the condition of different stages, planes and bodies, adopts their qualities and to that very extent considers itself to be the doer and reaper of the fruit of its action. It appears to be gross, being in the contact of the grossness of conditions, and rising above the same, it looks subtle. In the end, this 'ego' gets absorbed in the pure changeless spirit, by renouncing all the material of physical conditions; this is the emancipation. At this very stage, the realisation of Supreme Bliss—beatitude and complete or absolute cessation of pain are accomplished.

Through contemplation—Dhyana—the inner gate of the heart will be opened, this is indeed as if the gate of beatitude

is unlocked. It is here that the individual self, the 'I' or ego living in the gross body, perceives the Supreme Spirit— all bliss and the support of all. When the gate of the heart is opened the 'I' —ego stands face to face with the spirit—the very base or foundation of life; it is here that the devotion through love manifests itself in its pure and real form, through this you will be seeing the nectarean rays of the Supreme Spirit descending upon you in the form of grace—Kripashakti. You will be possessed of effulgent charm or beauty by being completely purified and illumined through that nectarean grace—divinity. The pure love turns into devotion after the door of the heart is opened. Consequently you will get totally absorbed in the divine grace and then you will badly need the help and guidance of your spiritual preceptor-Sadgurudeva in order to safeguard against illusion.

When the 'I' is purified and endowed with divine potency, power and light, the energy of the lower plane or

nature shoots up in the light of that power and vigour for accomplishing the private ends and deludes the seeker with the sweet taste or fragrance of honour, delusions and sensual enjoyments; he alone who is disinterested in the pleasures of this world and others does not fall in the trap. Surrender of the 'ego' in the spirit of absolute devotion will pave the way for fearlessness, detachment, equality; steadiness, peace and power for you and every plane of life will be filled with that purity—divinity which will make your mind and the vital force celestial.

You will get fully equipped with power at this stage but if you will enjoy the utility of the same, it will indeed be a spot on your surrender, the purity or stainlessness of the surrender will encourage the utility of your power or vitality according to the rules and regulations of the all-pervading Supreme Lord. The divine power possessed by the devotee of the great Lord is absolutely utilised for the welfare and benefit of others, it is not meant at all for

demonstration. You have to make only so much effort, that you merge your 'I' or ego, in the Supreme divine consciousness and which was so far one with the changing and transitory objects of the world—far away from real peace. It is your special feature that you will be entirely absorbed in the form which you will make the object of your contemplation. The pure mind immediately gets identified with the object of its thought or resolve—Sankalpa - there you should constantly think of reality and contemplate upon the Supreme Spirit.

Remember ! The infinite spirit has no end, if you understand the end, the same is no more infinite, therefore the experience of the Supreme Truth lie in perceiving the endlessness of the infinite. The establishment of intellect in this truth enables you to become a Yogi or devotee at the feet of the Supreme Being. The cause of bondage is the awakening of the resolve or thought that 'I' am this. The relationship of the seer with the object seen constitutes the real cause of bondage. The

resolve 'I am not this', 'I am not this also' gives impetus to the inspiration to proceed on the path of emancipation. You are in bondage due to your imagination. Your liberation is certain through giving up the same. The knowledge of the self or the indwelling spirit constitutes the means to attaining beatitude. You perceive the indwelling Spirit in the light of knowledge through exercise or practice of Yoga and renunciation; worship and adore the same. Contemplate on the eternal consciousness, present in the heart, which is just like a recess. You will also need the help of the scriptures and grace and blessings of your great preceptor—Sadguru,

it is only then that you will realise the indwelling Spirit. Constant practice is necessary and it is divided into three parts; the mind should be in control; the vital airs should be regulated and the eye should be constantly fixed on one and only one object.

You should not go astray in search of divine knowledge but adhere absolutely to the self—Spirit. You will get everything here, the centre of perfection is the self, all the greatness and powers of the Supreme Spirit are manifested in this very self and the direct means to spiritual realisation is the peace of mind.

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# 7

## Chapter Seven

### DEVOTION TO SERVICE

Learned men, desirous of power and peace! It is quite clear to you that there are countless men in this world who desire to have the power and property of others for their own pleasure and comforts but there are hardly one or two in thousands to serve others in right earnest with their power and wealth.

If the sentiment of serving and helping the poor, grief-stricken and needy persons, dawns in the recess of your heart, understand it well that the grace of the divine power is descending on you, because without that your heart could not have been endowed with the pure zeal and courage of service.

Bear in mind the instructions and commands of great sages and saints in order to keep your vow of service pure and stainless, remember only those persons have been able to take

up the great work—service of the needy and oppressed—who have renounced the evils and defects, practiced disinterestedness in the enjoyments and pleasures of the world and perceived the Supreme Truth.

Understand this very well that you will have to acquire control on your mind in order to be successful in the service of others. You cannot do the real service, if you are not careful regarding the control of your mind and restraint of the senses.

Remember also the truth that you will find yourself weak and unable to serve and help others inasmuch as you will waste your energy in satisfaction of your desire for pleasures and enjoyment and in anger, jealousy, aversion, reproach, vain controversy and conversation for getting wealth and honour. If you

cannot be cautious about your egoism or 'I-ness', sometimes you will get angry with your co—workers and friends, you will be reproaching your own colleagues and will entertain jealousy and aversion against them this will only happen, when you feel shocked as regards pride and greed. Therefore, from the very beginning get hold of meekness and liberality firmly, because of these two good qualities or virtues, you will not be defeated by pride and lust. Along with this try to have forbearance and you will then be able to proceed boldly on the road to service of others

Forbearance means suffering of physical and mental pain with fortitude and remaining steady. He, who lacks fortitude cannot be enduring and tolerant.

Now, remember always, a man who has been observing the vow of service will have to be prideless, humble, enduring, benevolent and laborious because the service will not be entirely pure and selfless without these divine treasures.

The more quick you will be in renouncing the evils, or defects, such as Infatuation-Moha, lust and pride in giving the necessary article in charity to the needy persons to your utmost and becoming selfless—Nishkama, the more you will find yourself equipped with power and supreme peace.

Understand it well that vow of service is the greatest means to self-purification and the best path for doing good to yourself.

When you will understand it clearly that you must do service to others for your welfare and for the atonement of sins and offences committed due to selfishness or for getting rid of the indebtedness of service taken or accepted from others, you will not fall a victim to pride in time of doing to others.

Beware! Account that day as very auspicious when you happen to serve somebody but do not desire praise, honour and exchange or repayment.

You cannot be selfless or dispassionate, benevolent and forbearing, unless the spirit of service is filled with pure love.

The force of renunciation, benevolence and endurance is found in true love only.

Remember also the truth that pride, lust, anger, attachment to pleasures, idleness and imprudence are the defects that constitute the cause of breaking the vow of service, be cautious about them.

When your zeal begins to get slackened on the path of service, take heart; when the courage begins to falter or stumble, have fortitude and try and try uninterruptedly to get inspiration from learned persons and sages who are dispassionate and non-attached.

Amongst your colleagues, if somebody puts up a proposal which you think improper and simultaneously the majority do not vote in your favour, do not stick to that or be obstinate, keep quiet after having given your opinion and work happily with others, the capability and intelligence of the doer will be known by the fruit of his action.

When you have to face harsh language and words of

somebody fraught with egoism and vanity, try to preserve your happiness by being humble. Wherever you see your loss, try to keep the door of peace opened by force of benevolence and contentment.

Wherever there is a lack of penance and renunciation, the sins or defects within you will increase.

You should become the means to satisfy the desires of others through love and fairness or justness instead of utilizing the service of others for the same.

The means to your happiness should be service and help only. You should not desire honour and objects of pleasure from others, because such a desire keeps you in the bondage of objects and individuals.

You should also keep in mind the truth that man can serve others in a good way in accordance with his special quality. Whether you possess special wisdom, enormous wealth, enough of manpower or excessive physical strength,

you can serve the people with some extraordinary or special force only. If you do not find any strength or power within you, keep only so much in mind that you should not give trouble to anybody for your pleasure and comfort. If you can do nothing else, you can still keep on doing service through your sweet speech, humble words in spirit of pure simplicity, complete or indivisible propitiousness or delight and thoughts of love.

You should keep on seeking an opportunity of doing service, wherever you go, sit and live, just as an ignorant or unwise man always thinks of or meditates on his pleasures and comforts.

Whenever you help somebody with anything in your possession or power, do not be proud of giving it. Think or ponder at that time, 'I do not possess any such thing that I have produced or created, everything has been given to me and that belongs to God—Parmatma.' Remember the saying of a true servant :

Nothing belongs to me, whatever I possess is all yours;

It does not tax me at all in dedicating yours at your own lotus-like feet.

When you desire to guide others and let them travel the path of progress according to your instructions, pay heed to yourself and see if you too are following your teachers and moving ahead in the light of their teachings.

While serving and helping others if you find hundreds of persons who do not help or serve others even though they have enough power and wealth, do not feel distressed and hate them, do not reproach them. It is better to keep quiet, keeping in mind that they too would be blessed with divine grace sooner or later and would utilize their time and energy in serving and helping others. 133

When the kingdom of virtues will be established within you, there will be no space left for defects and evil deeds. You can prove yourself to be a truly good man if you do not feel perturbed by the evil deed done to you by a bad person, remain fearless, unworried and calm.

Beware of egoism or pride, whenever you do a good turn and your colleagues are also entitled to get the credit for the same, do not strive to prove at all that the particular work could have been done by yourself alone. Let others share your special or extra ordinary ability and enjoy the fruit, you should just play the part of a very benevolent person.

It is just possible that you may get an opportunity to render good services and you may accomplish them but remember that it will be quite beneficial for you to do small things systematically instead of doing big ones unmethodically. You should always keep a good method in your mind to complete a work gracefully and skilfully. You should have a deep intellect. Sagacity is strengthened by the force of quietness or moderation in speech—Mitabhasana. You talk a lot before doing service to others lacking profoundness of intellect but when you speak about it after the completion, it denotes your profound or deep sagacity. When you keep

quiet at the time of doing great services, it throws light upon your higher wisdom along with your solemnity. The opportunity of peace and power will be more and more within your approach inasmuch as your intellect is deeper and more equipped with discrimination.

Your intellectual capacity will be a matter of praise only when good qualities or virtues are developed within you on account of bad and defective behaviour of others.

Almost all pay anger in the same coin, a man who reproaches gets censured automatically; the reaction of bad deed is reflected in the action of almost all the persons. Having taken the vow of service, you should behave in a spirit of forgiveness and kindness towards persons like yourself for their having expressed anger towards you.

Think good of your evil-doer. In this way many evil dealings of an indiscriminate person will nourish good qualities or virtues within you instead of drying them up.



While serving others you should not be worried about the scarcity of power and wealth in your possession; only utilize and make the best of what you have.

Having seated yourself on the bench of justice, if you punish a criminal, the punishment constitutes a service to the offender and wrong-doer because he will give up his defects on account of suffering as a result of the punishment, therefore punish him in a spirit of doing good to him.

Having taken the vow of service, do not get irritated by the weakness, inability or disqualification and uncivil manners or rudeness of other persons. Try to hear attentively the words of a man as he speaks according to his temperament.

Do not overlook smaller duties in consideration for works, which the society thinks to be big. If you have time, try to complete even the smaller works in the same spirit as you do the bigger ones.

Try to have some ability in such a way that you may get the

blessings of old men, learned persons and sages. This will be possible only when you commit no sin through body, mind and the tongue,

Remember, violence, theft and adultery are the sins of the body. Lie—untrue words, censure, rude speech and vain controversy are the sins of the tongue; similarly the pride of the body, greed, aversion and anger are sins of the mind; no meritorious, pure or unselfish service can be possible till these sins exist in some way or the other.

Whenever you happen to meet a needy person who deserves to be served, try to understand his mental condition and the cause of suffering, do not arrive at any decision on the mere basis of your imagination without fully studying his circumstances.

Helping and serving others you should not conclude that you have to uproot the trouble and sufferings of the persons in distress. Really speaking you can only utilize your power in the service of somebody, yet

it may not be possible for you at all to liberate him from pain and troubles.

Remember, you are not stronger and greater than God—the almighty Lord to eliminate the sufferings and pains of the individual soul.

It is the highest good for you, a matter of great benefit that you get a good opportunity to serve and help somebody so that the energy and time at your disposal may be utilised. Always entertain such an attitude or spirit, do not let the pride of service come in, always try to be humble and keep quiet in giving expression to the service rendered.

Sometimes while serving and helping others, you will see a group of persons round about, who may have nothing to give to others, even though they are possessed of enough energy and wealth for utilization in the service of the needy and distressed persons. They are the persons who are still poor or unwealthy, even though they possess wealth in plenty. Such men get no peace even in

taking from others, this is why they do not get an opportunity to give it to them.

Understand also, that there are many kinds of service; some are gross, while some are of a subtle or very delicate nature. You will happen to come across such persons as seem to be aloof, quiet and apparently inactive but by them such a great service is done to the humanity in an invisible way, as none can render with his gross body. The greatest service to the world is performed by the silent or still powers of nature. Think deeply, what a great service is being rendered by the powers such as earth, water, air and fire!

Your pride will be uprooted no sooner you realise the importance of the silent service rendered by the divine powers.

You will experience a divine stillness, when you will consider yourself to be a ray of the power of the Supreme Spirit and when you have no knowledge of your little ego or insignificant existence of your individuality. Your 'I' should be free from

the 'ego' or pride and self-conceit. You should become an instrument of the great lord.

The power and peace are realised through the perfection of austerity and renunciation. Service to and help of others are the most beautiful or graceful means to renunciation and penance or forbearance. The internal organ—Antahakaran is purified through renunciation and austerity through service; the constant contemplation and meditation of the Supreme Being are easy with a purified or stainless internal organ. Intense contemplation leads to eternal union with the Supreme Spirit.

Always remember the truth, that only he can do real service to others, who gets mastery or control over his body, senses, mind and intellect.

Without craving for anything in exchange either the great God or His beloved devotee renders service to this world. You can be a true devotee of God and as a devotee only, you can serve others in right earnest by constantly meditating upon His names and attributes and fulfilling the laws of the sacred vow of service.

If you desire to get released from the bonds of pains of this gross world, make the best use of your energy in doing service to others, do not crave for anything from this vile world, you should be devoted to God and realise the eternal peace. This is the greatest achievement through spiritual endeavour.

You might have by now that he alone can do service to others who is powerful and independent or free. You will therefore have to get yourself free from all bonds in order to the bondage of others.

You will have to lessen your desires, cravings and wants for getting power and freedom. Man is bound in the servitude of persons and objects due to excessiveness of desires and passions, attachment to pleasures and honour; a man in the bondage of greed and infatuation lacks prudence and perception of truth.

Mind becomes pure by the renouncement of greed, infatuation and pride and the purity of mind makes a man intellectually strong. You may not be able to avert the destined events

and happenings but through discrimination, resulting from good intellect, you can keep yourself calm and poised even in the circumstances of pain or pleasure. It is mere ignorance to be distressed, worried, frightened and displeased. He is a learned man whose intellect is pure and the really learned man is he who does not fall into the trap of baser desires and pleasures of enjoyments, and remains always happy and calm, The highest wisdom is that by which you can save yourself from sins and crimes, uproot the lust, greed and infatuation and keep the mind under your control.

Do not make ill attempts to uproot a man by considering him to be an evil-doer and enemy, try to uproot the very aversion or enmity, which is a consequence of pride, greed and loss of pleasure.

You should work before all in a true spirit of humility, meekness and pridelessness for getting success on the road to the vow of service. Do not crave for anything from anybody more than doing service to him. The desire of rank, honour

and wealth constitutes the degradation of a man on the plane of the sacred vow of service.

You should be so careful in the duration or of spiritual practice that vain pride of high lineage, wealth, beautiful body, learning, detachment, penance and competency or ability may not attack you. Do not consider the fair and the specially good quality that you find within you regarding renunciation or generosity, knowledge and love to be your own but understand, that the same has been given to you by the Supreme Being—the treasure-house of all the good attributes, qualities and knowledge.

While doing service to others, keep in mind the right of others and try to fulfil your duty, do not let pride, greed, anger, enjoyment of pleasures and idleness, enter within you and you should always be attentive to uproot the defects and increase the good qualities.

The more you get the opportunity to serve, the more perfect will there be the harmony of humility, simplicity,

generosity, tolerance and affection. If it is not so, you should search out the defect in service and try to remove it.

Service constitutes the proper utilisation of power and wealth. If you serve others with your body, it will be hardworking and laborious, your physical strength will be fruitful. Service done through wealth, will increase your generosity, your wealth will be properly utilised. If you serve others with your learning, it will increase your ability and the learning will be successful. If you render services with a sweet voice, you will be enriched with modesty and your words will be fruitful. If you exercise your right properly in doing service to others, you possessed of more and more greatness and your power will be utilised in a good way, If you serve somebody by loving and giving him due honour, your life will be successful. The service will reach perfection only when you do not desire wealth, enjoyment of pleasures and honour in exchange for it.

There exists purity in the nature of a true servant. Indeed, the people of this world have been able to love only that

man who is devoted to service. The attachment of the world is removed through selfless service only. He cannot serve others, who has fallen a victim to likes and dislikes, ignorance, lust, pride and greed. The atonement of selfishness is selfless service. The mind is purified through service. The purity of mind engages the doer of the service in interesting activities, which prove beneficial to all beings and grants disinterestedness, totally devoid of passions.

The means to spiritual practice serves the purpose of mental purity.

A man who acquires full ability or qualification to serve is indeed blessed by the divine grace. You can serve helpless and distressed persons by being truly dispassionate, forbearing and purified in the fire of sufferings and detached to enjoyment of pleasures and through service alone, you will get absolute contentment, self-purification and peace of mind. This will only be possible when you are absolutely devoted to God. The man interested in pleasures of the world cannot be a true servant.



# 8

## Chapter Seven

### TO THE SEEKERS

#### TO THE SEEKERS

Seekers devoted to spiritual practice and adoration! You should not limit your practice to some particular hours of the day, particular day of a month, any auspicious month of a year, any year of your age or a particular stage of your life, the realised souls have left a message that you should turn your whole life into a means to spiritual realisation.

You should not suppose some spiritual practices filled with outward rituals to be all-in-all, try to equip the same with full devotion, discrimination and love. The internal secret means to spiritual practice prove more effective—more powerful than the external ones. The secrecy of renunciation makes love perfect unconsciously. There lies a strange force in secret love to effect union with the beloved.

He who binds himself to the external rituals and means falls

a victim to pride. The defects are veiled by the outward practice, they are not uprooted. The duty of the seeker lies in knowing at first the Supreme Object—the final destination, then he should get the knowledge of the means to spiritual realisation, the means constitute everything, that is allotted in the life. Their misuse gives trouble and good use leads to the union of the Supreme Bliss in the end.

Only that method is a success, which purifies the mind, any method which is not conducive to mental purity, increases pride. You should turn your very life to be a means to spiritual practice; a man who takes an hour or two daily in completing it has no knowledge of the same.

The spiritual practice is that through which the eternal presence of the Supreme Object is within our approach; this leads to the annihilation of lust and passion and grants devotion

at the lotus feet of Rama—the Supreme Spirit. The delight of the beloved is the perfection of spiritual realisation, adoration constitutes the steadiness of mind in the love and trust of the Supreme Being and worship constitutes the unchangeable mind, balanced intellect and heart devoted to God. Love and renunciation are construed to be excellent means to spiritual realisation. The greatest success of spiritual practice lies in the fact that you should not meditate upon any object, individual and enjoyment of pleasures.

To observe the silence of tongue is a necessary step. The stillness of speech grants energy, the silence of mind gives peace and through the calmness of intellect, the seeker attains Supreme Knowledge—Brahma-Jnana.

Only he is a good seeker who has complete control over his organs of sense and action, who is engaged in the service of the people and whose mind is keen to meditate on the Lord, a good seeker does not think of any object that has not been

attained, does not consider the belongings available to him to be his own and makes the best use of his energy, wealth, and ability in the service of others. He does not adhere to the objects and people of this world for his happiness. He is always cautious to get rid of the debt that he owes to this world and the society. Only that seeker is on his guard who gives up his right and fulfils his duty for the sake of others and is free from likes and dislikes. He does not think of the past or the future but makes the best of his present. Only that seeker commands our appreciation who has broken the tie of hope of and relationship with this world, who has given up the cravings of the mind and enjoyment of pleasures.

Only that seeker is blessed with perfection or accomplishment in spiritual realisation —Sadhana— who labours honestly with pure intention according to his ability and never forgets the object of his adoration—the compassionate Lord.

The perfection is attained by that seeker who engages his

mind either in the indwelling self or the Supreme Spirit—pervading the universe.

Only that seeker is established in accomplishment of his spiritual practice, who attains harmony between his heart and the brain and simultaneously dislodges himself from all directions and removes everything from within; he gets dissociated completely or detached.

Only that seeker gets complete satisfaction on the path of spiritual practice who is ever anxious with whole-hearted devotion or love for union with the Supreme Spirit, who has no craving for wealth and enjoyment of vain pleasures.

Only that seeker is blessed with success on the path of spiritual realisation, who does not desire ill of others, does not crave for the belongings of others, and does not think the objects to be true, which are perceived by the senses as real, who does not look towards others for his own happiness and thinks or considers the Lord

to be his supreme refuge.

Only that seeker enjoys the bliss of realisation, who does not consider the body to be his form or think to be his own inseparable belonging, who does not allow the world to occupy his indwelling self though he lives in it and who makes the intellect steadfast by diverting his senses inward like a tortoise.

Only that seeker tastes the fruit of his spiritual attainment, who does not follow the directions of his mind but keeping his face towards the teacher acts or behaves in perfect obedience to his spiritual guide—Guru, who does all work in the spirit of service to the Lord, present in all beings and contemplates and meditates ever on the Supreme Spirit—Parmatma.

Only that seeker gets proficiency on the path to spiritual search whose faith is blessed with the presence of Supreme Being, the supporter of the universe, who is above the evils such as fear, anxiety and pride, who considers the



favours and disfavours of this world to be unreal and remains steadfast.

The accomplishment of spiritual realisation is easily available to that seeker only, who does not trouble others for his own happiness, who does not boast of the pleasures and magnificence obtained in this world but tries to make the best of the same in rendering service to others, who does not express his helplessness or miserable state before this world in time of trouble and suffering but adheres to the almighty Lord only, who does not claim ownership of any object of this world, who entertains the feeling of doing good to all beings, who does not hate and dislike anybody, who thinks the beloved Lord to be always present in him and who does not do anything in vain, only that seeker is adept in spiritual realisation who gives up the attachment of pleasures, who is devoid of the fear of pain and suffering, who is free from the enthrallment of temporary union or relationship—Sanyoga—who is not vexed

by being disunited or separated from anybody and who is ever engaged in attaining perfection of renunciation, discrimination and love.

Complete realisation can be achieved by that seeker only, who does not forget the aim of life even in difficulties and pains, who is pleased by the very remembrance of God only, who patiently and happily endures the sufferings that come in his way of fulfilling the duty and does not allow pride to enter into his mind and who is always cautious of idleness and negligence.

Perfection in spiritual realisation comes easily to that seeker only, who gains mastery over his mind for ever and controls it in the light of knowledge imparted by the spiritual teacher, who does not declare himself to be a reformer of anybody or doer of good to him, who welcomes the troubles given by others as flowers and thinks them to be highly beneficial, who is always given to introspection and who does not allow the mind to be polluted by cravings and low desires.

You remember, meditate and contemplate on him whom you love utmost, this constitutes the real worship-Puja, a seeker worships only one; he, who is devoted to many an object and persons, is not a seeker at all. The prevalent saying of a great saint and devotee, Narayan runs as follows —

"These five—the enjoyment of pleasures, sleep and drowsiness, laughter, attachment to this world and too much talk—have no meaning on the path of love or devotion."

You should be ever careful that during the course of spiritual realisation—Sadhana—your energy may not be spent in vain at any point, a great deal of energy is wasted in the enjoyment of sensual pleasures, anger, loss, dishonour, fear of separation or disunion and worries. There are very few seekers who try in a methodical way to save their energy from waste.

A seeker should think on the scarcity of good qualities and the enormity of defects and vices in him. He should be ever restless to develop the virtues

and uproot the defects and make constant efforts towards the same inasmuch as people feel hard pressed due to scarcity of wealth, food stuffs, cloth and ornaments and try for them.

So, long as the seeker does not give up meeting and talking with many a person, the power of meditation and thinking will not be developed in him. You should speak or open your mouth in time of great necessity only. You should not sit in the company of other persons without any purpose. You can have good devotion, study and constant muttering of the divine Name in solitude where the mutual affairs of this world do not disturb you at all.

By living in a solitary place, you should see whether you are thinking on the future or engaged in brooding over the past, or the mind is busy in remembering some relative. If the mind runs hither and thither, it should be diverted again and again and harnessed in spiritual practice, devotion and study of the scriptures. This is possible only when you will have a strong desire for your own

good, in this state you will have to practise austerity, charity and renounce your own belongings for the benefit and happiness of others.

A seeker devoted to spirituality should firmly resolve to forgive instead of getting angry, apologise for wrongs and mistakes and should ever keep in mind such occasions. He should keep quiet and be humble, hearing the bitter and harsh words and being dishonoured, should not exchange words and simultaneously he should think minutely that almost all the saints and sages have been successful, on the path of realisation through forbearance, patience, modesty and quietness on such occasions.

There are thousands and thousands of persons who take recourse to anger, greed, infatuation, pride, jealousy, aversion but there are very few amongst them who are devoted to forgiveness benevolence, charity, humility, right discrimination and satisfaction of the self and only they are the real aspirants and will be

blessed with success on the path to spiritual realisation.

They cannot make any progress on the path to spiritual realisation, who have increased the value of honour and praise accorded by others, whose mind has been overloaded with beautiful articles, such as fine clothes, ornaments, watch, stick, shoes and umbrella, who acknowledge wealth to be the most invaluable possession in life, whose mind is governed by a fair complexion and who have no knowledge of the beauty and grace of their own superior self.

## **Posture**

It is necessary to sit in a fixed position during spiritual practice—Sadhana. Only that posture—Asana—is considered to be the best in which you can sit for the maximum time, say three hours and the minimum for half an hour without any movement in the body. You should not stretch any part of the body unproportionately, the trunk—back-bone and the neck should be straight and the eyes should be closed. If there is any possibility of drowsiness,

you should allow only so much liberty to the eyelids that you may not see anything in front of you.

Being established in the posture, you should at first think, "I am not this body, it is meant for me but it is not mine, because it will not remain with me for ever. This body of nine openings serves the purpose of a house for me." Again you should examine in the light of wisdom, that this body is composed of the elements such as earth, water and fire, it is well built and in the living or moving state with the vital air, the Sutratma—soul, which pervades it as a thread runs through a garland, along with this body, the mind, memory and the intellect are given to us for doing work.

## **Meditation**

To arrest the functions of the mind constitutes the preparation for meditation. As by making a proper use of the instruments and tools, you get the desired success and by doing the reverse, harm the parts of your own body, in the same way, you

get success in life by making the best use of your mind, thought and intellect in a methodical way and if you use them without paying any attention to the method or process, your life will be ultimately ruined.

During the course of Spiritual practice, having kept yourself apart from the body, mind, memory and intellect in the light of the above mentioned process, you should experience or realise at first, 'I am all consciousness and all knowledge, I, being such, stand in relationship with infinite consciousness, knowledge and the bliss —and the same is the all-pervading Supreme Spirit. I stand in cognation with Him. The relation with the world, body, other objects and persons is a matter of mere acceptance.'

Thus, having completely dissociated yourself from the objects—body etc.—in the light of right thinking, your body looks like a mere skeleton, built up with lifeless materials, such as bone, flesh and blood. Such a practice of meditation grants peace to the mind. You should be trying to remove any resolve

that takes birth in the mind; such attempt arrests the current of energy, that gets scattered by coming into contact with many an object and transforms the same into a spiritual force. The reflection of the past and future acts as a hindrance in the meditation on God. You will attain what you meditate on.

Indeed, meditation does not constitute the result of any action. Meditation—Dhyana—is that which comes naturally of its own accord, and does not slip out of the memory; even after making efforts to forget it, such a meditation is possible only, when the devotion, centred from all directions, gets established in only one object. Giving up the thought of its worldly objects and relations consists of the means to the establishment of intellect in the Supreme Spirit—Parmatma

It is a mistake to interpret the practice of meditation or means to controlling or restraining the mind as meditation. It is not meditation, but concentration—Dharna—to engage the mind in the imagination of some light, effulgence or beautiful

form. Emotion reigns supreme in concentration, whereas devotion or love occupies a special position in meditation; unfulfilled desires, which could not have been uprooted, act as a hindrance on the path of meditation.

## Reflection

When you are able to remain more than half an hour in one posture and the body, apart from your own self, looks like a lifeless object, the reflection—Chintan—consists of the desire or expectation of experience of any form or nature of the Supreme Spirit in the darkness, that comes as a result of closing the eyes by diverting the mind from all other directions and objects in that state.

The deeper is the ambition or expectation, the more effective will be the reflection, when you are completely absorbed in the contemplation of the Supreme Being, there does not arise any question regarding the unsteadiness of mind.

Reflection comes naturally of its own accord in the pangs

of separation from the beloved, there abides the true feeling of affinity in reflection.

## Remembrance

Remembrance does not tolerate the presence of forgetfulness, you do not forget an object with which you are closely connected and which looks to be your own part and parcel by all means.

A seeker never forgets his name and caste. Remembrance consists of ever remembering him even from whom he is separated in sleep.

As you do not forget your body at any stage after establishing contact with its name and caste and remember the same always, in the like way, having acquired the knowledge of kinship with God—the Supreme Spirit and the self, and having accepted the same as identical with your own self—Atma—you should not forget it, this is remembrance—Smarana in the true sense of the term. A kinship charged with loving emotions or feelings receives top priority in recollection.

Remembrance constitutes the recollection of the inborn relationship with the Lord—the Supreme Spirit for the seeker, devoted to service, in any circumstances, whatsoever. No necessity exists for any external activity in the process of remembrance, because it has direct connection with mind. The mind ever remembers him whom it accepts to be its own and allows the same to dwell in it or in whom it gets itself established.

The constant remembrance or recollection never loses hold on the mind even for a second, it persists even in the sleep. If anybody forgets his name, caste and family; it will be interpreted as being forgotten; there is no loss of memory in remembrance. If you do not forget the Supreme Spirit and your duties towards the world are being fulfilled for pleasing the Lord, even living in this world, family and the gross body and doing all sorts of necessary work, this indeed constitutes the true remembrance.

Muttering of the Divine Names

The muttering of divine Name or formula, sacred to any deity—Japa— occupies an important place in the field of spiritual practice. As top priority is given to the feeling of affinity in remembrance, in the same way, feeling or sentiment has a secondary place whereas action constitutes the main part of the spiritual practice—Sadhana. You can recite the divine Name or sacred formula for thousands and thousands of times, but the feeling or sentiment does not come into being, therefore the seekers find fault with the unsteadiness of the mind, getting annoyed again and again. The mind is occupied in remembrance whereas the tongue takes to the muttering or recitation of the divine Name.

It is necessary to keep on muttering the divine Name or sacred formula—Mantra—for getting yourself established in the Supreme Spirit or the Lord of adoration. The success of the muttering lies in getting established in the adored deity. If a seeker does not feel related to or united with the

Lord or deity of the sacred formula during the course of muttering or Japa-Sadhana, he is undoubtedly interested in power, possession of wealth, position and persons of this world, in no way he is devoted to the Lord whole-heartedly.

It is a matter of primary importance for the seeker to have a strong faith at the time of Japa- Sadhana that the all-pervading Lord is not far from him whose sacred name he has been reciting that he is one with Him all the time, it is just possible that the seeker may not be able to see Him with his own eyes but He is constantly looking at him and he is doing everything by virtue of His authority.

If you practise Japa with the faith that the Lord is inseparable and one with your own self, you are sure to be united with Him. Having realised union with the Supreme Spirit, the mind does not get unsteady during the period of Japa; indeed, this is what is known as the perfection or accomplishment in Japa—sadhana.

There are manifold ways of practising Japa but only that is a fair one in which the mind gets engaged in muttering the divine Name. The one-pointedness of mind paves the way for mental Japa—sadhana naturally.

Japa is the easiest and most convenient way of spiritual practice but this should be multiplied more and more. It should be increased to such an extent that your time may not be wasted in mere gossip and useless thought. A seeker naturally possesses the power of remembrance—Smarana—sitting, lying in bed and walking through constant practice of Japa.

The more the tendencies or modifications of the mind will be inward or controlled, the more the mental strength or vigour will be increased. You will be able to see your own defects and taints easily through the light of inward mental tendencies. If a distressed seeker finds out the defects and taints lying within him, it constitutes a means to his progress on the path of spiritual Sadhana. A seeker cannot make progress owing

to attachment with objects of pleasure, if he is not vexed by his own defects and taints.

You should continue meditation on the sports and deeds of the Lord —Nami along with muttering the divine Name. It is best to practise Japa by meditating on the meaning of the sacred text—Mantra. It is highly advisable to practise Japa with faith and trust completely devoting the mind to the melodious tone and the pronunciation of the sacred formula, if its meaning is beyond the reach of your understanding.

### **Chanting of Divine Name and Praise**

The chanting of divine Name and praise—Kirtan helps the seeker in being united with the Lord—the object of love and devotion. If a seeker does not feel interested in Japa, he should take recourse to chanting or Kirtan; if the mind does not take interest even in the latter, it is the best for the seeker to recite the name of the Lord in the holy company of other aspirants.



The chanting—Kirtan—constitutes the meditation on the glory and greatness for the seeker, singing at the top of his voice the name of the Lord in accompaniment to rhythm or beating time—Tala and melodious tuning—Dhwani. The chanting—Kirtan—consists of singing or reciting the greatness or infinite beauty, sweetness and glory of the Lord. The song of the divine praise and glory is Kirtan.

If the tongue is chanting or singing the divine Name and praise of the Lord and the mind is getting unsteady amidst the audience and attracted towards the modes of music and their modifications or consorts—Rag-ragni and rhythm and tuning, such a Kirtan cannot serve the purpose of mental purity.

In Kirtan a special emphasis is laid upon emotions and sentiments rather than on rhythm and music. You should not neglect giving top priority to emotion and sentiment in Kirtan, which has been highly talked of by sages and great persons in the fourth age of

this universe—Kaliyuga. The chanting and muttering of divine Name and Praise and daily devotions—Pujapatha—devoid of devotional feelings or sentiment may present a blissful atmosphere but cannot guarantee your real good, you cannot attain or enjoy their highly precious fruit.

### **Daily Devotions**

You should take to the reading of sacred and devotional literature in order to increase devotion and inquisitiveness at the lotus feet of the Lord by hearing the greatness of divine glory, justness, love and righteousness. Daily devotions add much to the development of love for and the feeling of union or relationship with the Lord. Some people practise daily devotions for worldly benefits and gains and they, in this way, also establish contact with the Lord but they lack perfect devotion, because of honour, possession of property and wealth and pleasures of enjoyment.

It is auspicious or blissful to keep on recognizing or acknowledging the instrumental

cause, through which you may be remembering God and your mind may be experiencing the divine omnipresence. You should understand it well that the daily devotions constitute such instrumental causes. It is immensely auspicious for the wellbeing to have remembrance of the Lord through daily devotions and the worship of His image. When a seeker commences to remember the almighty Lord, He grants him an opportunity of holy company—Satsang—to push him forward on the path of spiritual realisation and increase his power of discrimination. Indeed, it constitutes the misfortune of a seeker if he does not show due regard to holy company granted to him by the grace of God.

## **Diet**

The diet of the seeker, practising spiritual realisation, should be pure and simple. He should pay heed not only to the purity of edibles but also have objects of other senses pure and taintless. To see a beautiful object and form constitutes the

food for the eyes and to hear sweet songs serves the purpose of feeding the ears. The same formula is adopted in the case of other organs. The objects of enjoyment of the senses constitute their food. The mind is satisfied with the fulfilment of desires and ambitions. The formation of mind stands in total conformity with the edibles that you take. A seeker should have everything or object of maintenance of a pure nature. He will be successful on the path of spiritual realisation when his diet, dwelling place, association or company and dealings—all will be of a taintless and pure nature.

## **Religious Observance**

It is necessary to practise religious observances- Vrata- on the path of realisation; religious observances and fasts etc., throw out the dirt and taints of the body and mind. The impure portion of food, collected inside the body, gets burnt to ashes through observing religious fasts etc. If a seeker does not observe the above, the body is purified by the law of nature.

Some people are afraid of adopting religious fasts, they fear that the body would become weak. It is they who are weakened and reduced by the attack of diseases such as fever, cold and dysentery suddenly at any time. Most people think that the body gets energy from food but they should understand that the vitality of life comes from the Supreme Being. The unregulated diet constitutes the cause of deterioration of energy and physical strength.

A seeker should take his meal when he feels a strong urge of appetite, Specialists in nutrition advise taking milk and fruits in the daytime and a regular meal only once in the evening. This does not allow the entrance of diseases into the body. The body may grow weak but the seeker gets more and more energetic than the man, who takes more food; such an observant is never tired with hard work.

As generous charity purifies wealth, in the same way, religious observances and fasts purify the body and the thought of God guarantees mental purity.

A seeker should observe a fast on some lunar day such as Ekadasi, Pradosha, Amawasya or Purnima in every month. He should take water only on that particular day, if he is not able to pull on, he may take the juice of some fruits or vegetables. Edible fried in butter do not give due advantage of observing a fast.

The body grows healthy with regulated and restricted diet; no impediment exists in the way to spiritual realisation, if your body is healthy, but only this much does not fulfil the purpose of religious observances and fasts. The mental disease also acts as a hindrance just like the physical one on the path of realisation.

There is a great necessity of religious observances for pacification and restraint of mental taints such as lust, anger, greed, ignorance, pride, envy, jealousy and aversion etc.

The firm and sacred vow taken for the realisation of the Supreme Object or accomplishment of spiritual practice and removal of painful

defects and taints constitutes a religious observance and fast, in the true sense of the term. As it is necessary to observe fast, without taking any food or only having a pure, simple and fresh diet only once or taking a light meal for diverting the mental tendencies and functions inward and removing the physical impurities, in the same way a strict observance of the vow of speaking the truth, giving charity, doing service, practising celibacy and harming none for his own pleasure and happiness is a necessary step for a seeker to realise the Supreme Truth and attain accomplishment on the path of spiritual realisation.

## **Austerity**

Austerity—Tapa is a current necessity in the life of a seeker, It consists of facing difficulties and adverse circumstances and enduring troubles that come in the way of practising religious vows and maintaining their firmness. Such an austerity eliminates the physical and mental weakness and increases the energy. A seeker, practising a sacred vow, cannot maintain

its firmness in the beginning, without the help of austerity.

It is only a seeker, devoted to the practice of penance, who is capable of maintaining the steadiness of the sacred vow of non-anger, non-greed, celibacy, and service to others. As you require a firm resolution for the fulfilment of the vows, in the same way the power of austerity assists you to attain a firm resolution of mind. As long as the persons, who are idle and devoted to sense-enjoyment and passion, do not firmly resolve and adhere to courage, zeal and patience, they are not able to practise religious observance and austerity.

A seeker, devoted to austerity, should have courage, zeal and patience. The austerity eradicates the defects and taints. If a seeker tries to guard his austerity or penance form being polluted by pride and anger, he is sure to attain the desired objects.

## **Atonement**

The atonement constitutes a voluntary punishment for the errors and mistakes in the

life of a seeker. When there comes a hindrance in the way to practising religious observances and austerities due to inadvertence, caused by any sort of attachment to sensual pleasure and passions and you have to taste the evil fruit through the law of nature, it is advisable to make the best of it as a situation of suffering before-hand; such an effort constitutes real atonement. A certain saint defines atonement by saying that there should be no repetition of the mistake and evil deeds committed before.

The atonement—Praishchitta—is a matter of great necessity for the removal of evils and the progress of the seeker, but this should be done, in the full light of right thinking. You should refrain from giving any torture to the body in an improper and forced manner else your spiritual realisation—Sadhana will be of an evil or dark nature.

You are able to take recourse to repentance and atonement till you possess mental and physical strength to do so, therefore it is proper

to have atonement for your action and deeds, when you are fully aware of your defects and errors. The complete atonement graces you, when you welcome sufferings amidst pleasure and do not repeat the evil deeds and tendencies again and again.

## Prayer

The seeker should always keep prayer in mind along with his spiritual practice. Prayer liberates him from the clutches of the narrow or limited ego. Prayer consists in taking refuge at the lotus feet of the almighty Lord, after applying full force at the disposal of the seeker, for satisfying his desires and enabling him to reach the destined goal. The prayer of a seeker who does not make full effort for his desired object, and prays to God for the same, is a mere fraud; he does not deserve praying, who desires success without utilising his energy. Prayer grants strength and energy to a weak and helpless man and stimulate vitality in the life of a devotee of the Lord. Prayer is nothing but the cry of a distressed and helpless man.

Only that seeker is truly devoted to prayer who considers and thinks of his achievement and success, granted to him by the grace of the omnipotent Lord. There does not come pride in the mind of a seeker or theist, devoted to praying.

A seeker devoted to prayer should have at least so much discrimination in him, that the almighty Supreme Being, the Lord of all bounties is in no way far from him. He should take to prayer having realised complete oneness with the Lord.

